

Inclusive Spatial Design in Haopan Xiyue, Guangzhou: An Everyday Life-Oriented Approach

A Dissertation Submitted for the Degree of Master

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Abstract

Haopan Xiyue, located in Yuexiu District of Guangzhou, constitutes a vital segment of the city's historic core, long characterized by the intersection of diverse cultures and the embeddedness of everyday life practices. With the acceleration of urbanization and the shift in spatial production logic, this area has undergone profound transformations in terms of functional roles, spatial structures, and social relations. Currently, Haopan Xiyue faces a multiplicity of challenges including spatial degradation, the disordering of public spaces, weakened interaction among diverse subjects, and a general decline in everyday life vitality, rendering it a representative case for micro-regeneration practices in historic urban districts of Guangzhou. Grounded in everyday life theory and inclusive design theory, this research aims to restore community vitality by re-identifying the internal subject structure and spatial behaviors of the district, and by exploring progressive regeneration strategies suited to the complex context of historic urban neighborhoods.

To address the decline in urban vitality, the research proposes a three-pronged strategic framework: “spatial optimization, subject collaboration, and activity activation.” The core logic lies in enhancing walkability and spatial order through micro-regeneration interventions that refine pedestrian networks and optimize micro-scale scenes. On the subject dimension, the strategy emphasizes not only the establishment of a co-governance mechanism involving multiple stakeholders, but also the creation of inclusive shared spaces catering to diverse groups, through adaptable usage modes and interactive interface design to promote intergroup communication. Regarding activities, the strategy advocates the introduction of regular festival events, community markets, and cultural exhibitions to diversify public space programming and stimulate both the rhythm of community life and a shared sense of cultural identity. The design responses proposed in Chapter 4 focus on key nodal interventions and spatial construction strategies. These include the reconfiguration of shared complex spaces centered on the Haopan Mosque and a former school compound, supported by community service centers, health stations, and open sports grounds to reinforce basic everyday infrastructure. Additionally, the plan introduces a street-level deliberative mechanism and

multi-stakeholder governance framework to facilitate collaborative management among varied subject groups and operators. Taken together, the integrated strategy addresses the physical, social, and cultural dimensions of the neighborhood to drive the transition of Haopan Xiyue from “spatial coexistence” to “everyday co-prosperity,” thereby forging a regenerative model characterized by inclusivity and continuity.

Keywords: Haopan Xiyue; Haopan Mosque; everyday life theory; inclusive design; pedestrian continuity.

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Chapter 1 Introduction

1.1 Research Background

Haopan Xiyue, located in Yuexiu District of Guangzhou, represents the western segment of Haopan Street and serves as a typical urban area within the old city, where historical water systems, religious culture, and everyday life are intricately intertwined. The origin and evolution of Haopan Street are closely linked to the Jade Moat, an essential ancient waterway within the city. Functioning as a vital waterborne transportation artery from the Song and Yuan Dynasties to the Ming and Qing periods, the Jade Moat not only facilitated freight transport and drainage but also provided the foundational environmental conditions for the residential life and commercial development along its banks. Driven by the integrated land-water transport network and flourishing port trade, Haopan Street gradually emerged as one of the most representative commercial streets along the Jade Moat.

Situated at the westernmost end of Haopan Street and adjacent to Nanhao (the South Moat), Haopan Xiyue has historically played a pivotal role as both a port hub and a cultural exchange node. Since the Yuan and Ming dynasties, this area has served as the frontier for ship docking, goods distribution, and the interaction between external populations, military-administrative systems, and local residents. During the Ming and Qing dynasties, with the stationing of troops and the settlement of Hui communities, Guangzhou's earliest mosque was established here, transforming the area into a vital site for the survival and development of Islamic culture within the city. Spatially, Haopan Xiyue has borne the overlap of religious and secular life, the inner city and port spaces, commerce and daily living, making it a paradigmatic site of multi-system convergence within Guangzhou's urban edge.

However, with the passage of time and the evolution of the urban structure, this complex spatial order has gradually become destabilized. After the mid-20th century, the Jade Moat was covered and transformed into an underground channel. Urban construction measures such as city wall demolition and road construction dismantled its waterborne transport functions, leading Haopan Street to lose its developmental lifeline. Consequently, the street's commercial significance and transport role have steadily declined. In particular, Haopan

Xiyue has shifted from a once outward-facing urban interface to a marginal area of everyday life within the city. The exodus of long-term residents, the encroachment of warehousing and logistics on living spaces, and the increasing enclave-like isolation of mosque culture have intertwined, rendering the area a fragmented micro-urban landscape where diverse social groups coexist but remain disconnected.

Currently, the predicament facing Haopan Xiyue is not merely the physical aging of space but involves the profound restructuring of its social fabric and everyday life order. The original living rhythms of residents have been compressed by the expansion of warehousing and logistics; religious groups, despite their high-frequency presence, have not had their spatial demands institutionally addressed; the narrow alleys suffer from obstructions by electric scooters, freight vehicles, and garbage accumulation. While different groups share the same physical space, they lack interaction and collaboration. Once as prosperous as the famed Qinhuai River commercial district, Haopan Xiyue has now devolved into an everyday marginal space where people are present but disconnected from life.

Against this backdrop, conventional urban renewal approaches focused on spatial transformation and functional replacement are insufficient to respond to the life patterns, cultural identities, and spatial rights of diverse groups in this area. Therefore, this study introduces the theory of everyday life as an analytical and intervention tool and complements it with the framework of inclusive design, aiming to re-identify the composition of actors, spatial behaviors, and life structures within the district. This approach seeks to explore regeneration strategies for Haopan Xiyue that are better aligned with everyday needs.

1.2 Research Scope

The name Haopan Xiyue first appeared on the base of a Qing Dynasty porcelain artifact collected by the Guangdong Provincial Museum, inscribed with "Produced by Yihexiang, Haopan Xiyue, Guangdong City" (Figure 1- 2). The name still appeared on a map from 1948 (Figure 1- 1), indicating its spatial extent. In the Tang and Song Dynasties, this area was connected with Nanhao, forming part of the ancient Xiao region, which was one of the earliest developed and prosperous segments along Haopan Street for cultural exchange and trade along the Jade Moat, thus constituting the core research area of this research.



Figure 1- 1 1948 Map of Guangzhou City

Figure 1- 2 “Haopan Xiyue” appeared in Qing Dynasty cultural relics

Source: (1) author

(2)https://ep.ycwb.com/epaper/xkb/h5/html5/2022-09/11/content_1512_524470.htm

Notably, the term "Yue" originates from the traditional "Xiangyue" (rural covenant) system in Lingnan, which, according to Feng Jiang, embodies three meanings: the covenant itself, the space for its placement, and the community it governs^[1]. In the southern part of Guangzhou, place names containing "Yue" are common, reflecting the region's historical characteristics of governance, spatial organization, and communal living^[2]. Therefore, Haopan Xiyue refers not only to a specific spatial section but also carries the historical memory of traditional settlement governance and social life in the old city. To systematically investigate its historical evolution, current spatial environment, and socio-economic-cultural life, the research scope is extended to include the entire Haopan Street and the Jade Moat.

1 Spatial Scope

The research scope, the Haopan Street District, is located in the historical city of Guangzhou, Guangdong Province, China, under the jurisdiction of Yuexiu District. It stretches west from Renmin South Road to Jiefang South Road in the east, and from Daxin Road in the south to Dade Road, covering approximately 15 hectares. This area includes the northern section of the Jade Moat and Haopan Street. To the west, it borders the historical and cultural districts of Shangxiajiu and Guangfu South, while to the east, it connects with the modern historical and cultural district along the traditional central axis. The core research and design area is Haopan Xiyue, as labeled in the 1948 map, covering about 3 hectares. It is bounded by Daxin Road and Dade Road on the south and north sides and stretches from

Renmin South Road to Haizhu South Road (Figure 1-1). The area west of Tiancheng Road within the core research scope belongs to the Renmin South Historical and Cultural District, containing one municipal-level protected heritage site — Haopan Mosque — and 18 buildings identified as having traditional architectural character.

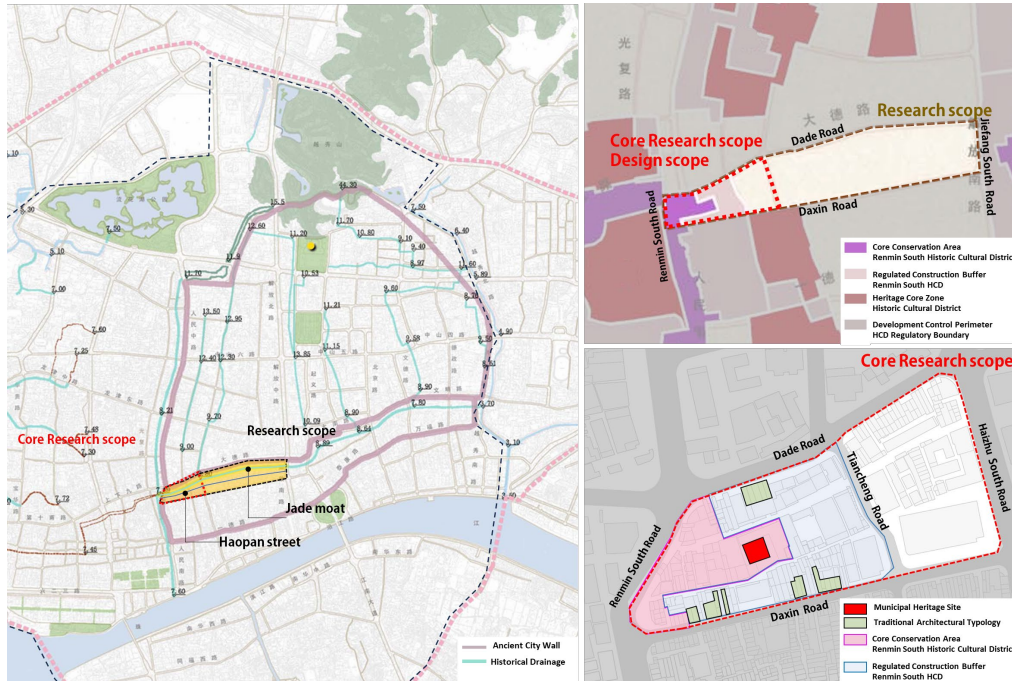


Figure 1- 3 Research scope

Source: author

2 Temporal Scope

The research primarily focuses on the current conditions in 2025, with the historical evolution examined across four periods:

Song and Yuan Dynasties (1011 – 1367), following the excavation of the Jade Moat

Ming and Qing Dynasties (1368 – 1911)

Republic of China to Early PRC (1912 – 1948)

Early PRC to Present (1949 – 2025)

1.3 Research Significance

1 Academic Significance

Theoretical Integration: This study introduces the theory of everyday life into the regeneration of old urban districts, expanding its theoretical applicability in non-typical urban

scenarios. It also integrates interdisciplinary perspectives such as inclusive design to address the often-overlooked needs of religious space users in existing urban regeneration research.

Problem Structure Deepening: The study advances spatial renewal from a focus on "physical form improvement" to the restructuring of spatial usage rights and the construction of "everyday collaborative mechanisms," enhancing the design discipline's capacity to respond to complex socio-spatial phenomena.

Methodological Innovation: At the block scale, this study employs spatial behavior analysis, cultural landscape interpretation, and embedded design strategy evolution to explore a comprehensive urban regeneration methodology that extracts renewal logic from everyday life.

2 Practical Significance

Typical Case Output: As a representative intersection of historical culture, religious spaces, and everyday renewal within Guangzhou's old city, the regeneration of Haopan Xiyue embodies representativeness, complexity, and exemplary value, providing important references for the progressive renewal of Guangzhou's old districts.

Design-Oriented Clarity: The study emphasizes "everyday spaces" rather than "monumental spaces" as the core of intervention, advocating for micro-scale, low-intervention, and high-sensitivity design practices with greater feasibility and adaptability.

3 Cultural Symbiosis Advocacy

Through the design of multi-agent collaborative mechanisms, the study promotes the co-construction and symbiosis of religious cultural spaces and everyday life spaces within the community, addressing issues such as cultural enclave formation and social fragmentation, thereby enhancing social inclusivity in urban regeneration.

1.4 Research Methodology

Literature Review: This method clarifies the theoretical connotations and application paradigms of everyday life theory and inclusive design by reviewing relevant literature.

Field Investigation: This method comprehensively captures the real conditions of Haopan Xiyue through on-site observations, interviews, and questionnaires to gain an in-depth understanding of the daily life needs and spatial usage of diverse actors.

Case Study Analysis: This method selects typical urban regeneration cases for in-depth study, conducting comparative analysis of their specific measures and outcomes to extract successful experiences and summarize lessons learned, providing references and inspirations for the regeneration of Haopan Xiyue.

1.5 Literature Review

1.5.1 Site-Related Research

To investigate how the current spatial form, multicultural actors, and their interactive relationships in Haopan Xiyue have been historically shaped and transformed, this research systematically reviewed existing literature. Although there is currently no research directly focusing on Haopan Xiyue, its location in the western segment of Haopan Street, its close association with the historical waterway Jade Moat, and its inclusion within the Zhuangyuan Fang area of Guangzhou's historic city, have led to its frequent mention in research related to the Jade Moat, Haopan Street, Zhuangyuan Fang, and the historical development of Guangzhou. In addition, relevant research on the bamboo tube houses commonly found in South China, especially within Haopan Street, and on Islamic mosques in Guangzhou, also provides valuable references for understanding Haopan Xiyue.

At the level of urban history and geography, *Historical Geography of Guangzhou* by Zeng Zhaoxuan (1991) and *Records of Guangzhou Urban Quarters* by Huang Foyi (1994) are regarded as essential foundational references for Guangzhou's urban historical research. These works systematically trace the spatial pattern of Guangzhou's old city and its traditional alleyway system, with detailed documentation of the historical evolution of the southern urban area and the Jade Moat region, providing a solid geographical and historical basis for understanding the spatial evolution of Haopan Street and Haopan Xiyue ^{[3][4]}

In terms of urban morphological research, Zhou Xia (2010) proposed a stage-based framework for Guangzhou's morphological development from the perspective of historical

evolution^[5] Feng Jiang (2023) examined the transformation of Guangzhou from a provincial city in the late Qing dynasty to a modern metropolis during the Republican period, revealing the reconstruction logic of urban space, transportation networks, and water systems. This provides a macro perspective for understanding the spatial changes in the riverside areas where Haopan Street is located^[6].

In the research on ancient urban water systems and the evolution of waterfront environments, Liu Wei (2015) and Guan Feifan (2021) conducted in-depth investigations into the spatial pattern of Guangzhou's ancient water system and the evolution of the Six-Mai Canal system^{[7][8]}. Jiang Fanying (2021) specifically focused on the Jade Moat, analyzing the interactive mechanisms between waterfront spaces, street morphology, and architectural layouts, directly involving the spatial transformations in the western section of Haopan Street^[9].

Regarding the Zhuangyuan Fang district where Haopan Xiyue is located, under the guidance of Tian Yinsheng, Lu Meng (2016) proposed the concept of “morphological foundation,” systematically studying the spatial structure and morphological logic of Zhuangyuan Fang during its historical evolution^[10]. Zhu Zhilin (2022) further applied Conzenian urban morphology and GIS technology to conduct quantitative analysis and scientific classification of the spatial units and morphological transformations in the Zhuangyuan Fang district, providing important theoretical tools for identifying micro-spatial structures like Haopan Xiyue^[11].

At the micro-level of residential culture and spatial utilization, Xuan Wenhao (2024) systematically explored the origin of bamboo tube houses in South China, arguing that their narrow and elongated spatial layout originated not only from the demand for land efficiency but also from the adaptive use of waterfront environments and the continuation of the Tanka people's waterborne dwelling culture. This provides both cultural and ecological perspectives for understanding the formation and evolution of bamboo tube houses along Haopan Street^[12].

Additionally, Ma Hongbin (2011) systematically studied the design characteristics and historical development of mosque architecture in the Lingnan region, with a particular focus on the architectural features and spatial layouts of key mosques such as the Huaisheng

Mosque and Haopan Mosque in Guangzhou, providing valuable references for understanding the mosque in Haopan Xiyue and its surrounding spatial characteristics^[13].

Moreover, Meng Qizhou (2020) explored the formation and relocation of financial centers in modern Guangzhou, analyzing the historical evolution of Haopan Street as a financial hub for local banking institutions (piaohao), offering a unique perspective for understanding the financial culture and urban spatial transformation of Haopan Street^[14].

In summary, this body of research has constructed a comprehensive knowledge system spanning from the overall historical pattern of Guangzhou to the water systems, block morphology, residential culture, and religious spaces within the old city. It has laid a solid literature foundation for studying the spatial evolution and cultural characteristics of Haopan Xiyue. However, most existing research remains at the macro or block level, and there is still a lack of in-depth thematic research on the micro-spatial structure, residents' activities, and cultural interaction mechanisms within specific street segments such as Haopan Xiyue. Future research needs to further expand towards finer spatial scales and conduct more detailed empirical investigations.

1.5.2 Research on Everyday Life

1 International Research Progress

Research on everyday life emerged relatively early in international academia. At the turn of the 19th and 20th centuries, German philosopher Georg Simmel pioneered an analytical paradigm for the transformation of capitalist society through everyday interpersonal behaviors in *The Philosophy of Money*^[15]. Subsequently, the phenomenological methods represented by Edmund Husserl and Martin Heidegger further established a philosophical analytical framework centered on everyday life. Husserl proposed the concept of “Lebenswelt” (lifeworld)^[16], while Heidegger interpreted everydayness from an ontological perspective within existentialism^[17].

In the mid-20th century, Marxist philosophers such as Henri Lefebvre and Ágnes Heller initiated the field of critical research on everyday life, analyzing the alienation of everyday life under capitalist society and revealing the potential driving forces for social

transformation^[18]. Lefebvre interpreted the mechanisms of alienation and the revolutionary potential of everyday life from a political economy perspective^[19], while Heller applied philosophical anthropology to deeply analyze alienation within everyday life and its humanistic critique^[20].

Subsequently, research on everyday life expanded into the fields of sociology and urban research. Alfred Schütz constructed the theory of intersubjectivity in everyday life based on phenomenological sociology^[21]; Anthony Giddens proposed structuration theory to analyze the interaction between everyday practices and social institutions^[22]; Michel de Certeau, from the perspective of practice theory, explored resistance strategies of mass culture within everyday life^[23].

In the field of spatial research, urban research in the latter half of the 20th century developed both macro and micro trends. At the macro level, Lefebvre's theory of the production of space^[24], David Harvey's critique of postmodern urbanism^[25], and Edward Soja's theory of Thirdspace^[26] together constructed a theoretical framework for understanding urban space from the perspective of political economy. At the micro level, Jane Jacobs advocated a bottom-up perspective focusing on everyday urban spaces^[27]; Christopher Alexander's pattern language theory^[28], Kevin Lynch's cognitive theory of the image of the city^[29], Christian Norberg-Schulz's architectural phenomenology^[30], and William Whyte's observational research on street social spaces^[31] expanded the research dimension of interaction between everyday life and space from the perspective of planning and design. Additionally, Jan Gehl's research on public spaces and public life^[32], and the concept of "Everyday Urbanism" led by Margaret Crawford^[33], further emphasized the close relationship between urban space and residents' everyday experiences, providing important insights for spatial planning from the perspective of everyday life.

2 Domestic Research Progress

In China, academic research on everyday life began in the 1980s. Scholars such as Yi Junqing conducted theoretical research on Chinese urban phenomena based on the country's specific conditions^[34]. With the deepening of research, everyday life gradually became a key topic in philosophy and history, as well as a developing direction in academic circles.

Meanwhile, foundational research on everyday life continued to improve. Wang Yalin (2003) interpreted the spatial structure of modern cities through comparative research on everyday lifestyles in China and the West^[35]. Li Xiaojuan (2005) conducted an in-depth interpretation of the critical theory of everyday life, systematically analyzing its origin and development^[36]. Lu Hanwen (2005) centered his research on the interaction between people and urban life, studying the everyday lives of urban residents based on extensive survey data^[37]. Wang Zhihong (2008) translated and interpreted the research of several philosophers such as Simmel on everyday life^[38].

In the field of urban design, Zhang Jie and Lü Jie (2003) criticized large-scale urban design in *From Large-Scale Urban Design to Everyday Life Space*, proposing the design idea of centering on "everyday life space"^[39]. Wang Yuan (2004), in his doctoral dissertation, applied Lefebvre's critical theory of everyday life as the core viewpoint to elaborate on the problems faced by contemporary urban architecture and public space^[40]. Xu Ning and Wang Jianguo (2008) discussed the diversity of public life, categorized everyday public spaces based on the characteristics of the built environment, and proposed goals for old city regeneration^[41]. Lü Xiaohui (2011) integrated everyday life with environmental behavior and aesthetic theory, proposing the concept of "life landscape," focusing on micro-scale everyday public domains^[42].

In recent years, many other scholars have conducted research from the perspective of everyday life within historical urban districts. Chen Xiaohong proposed an old city regeneration strategy based on "connecting, activating, controlling, integrating, and continuing"^[43]; Zhang Zhen conducted an in-depth analysis of the interaction between historic buildings and residents in the Dongsì district of Beijing from the perspective of everyday life^[44]. Feng Jiang (2020), taking the micro-renewal of Pantang Wuyue in Guangzhou as an example, explored the relationship between publicness, everydayness, and community participation in the regeneration of historical districts through detailed spatial interventions on street spaces and building interfaces, providing localized operational paths for micro-renewal from the perspective of everyday life^[1].

Research focuses have also extended to the renewal design of public spaces in historical urban areas. Xu Ning et al. explored public space renewal methods based on everyday life in

the old city of Nanjing^[45]; Jiang Xin studied the everyday life attributes and renewal strategies of public spaces in the old city of Jinan^[46]. Sun Yuan and Hou Xiaolei focused on scattered spaces and micro-gardens within old communities, proposing specific renewal design strategies based on in-depth everyday life research^[47]. Zhao Qian analyzed the mechanisms of residents' everyday life in urban villages through empirical research, providing insights for their renewal^[48]. Yin Jie analyzed the interaction between everyday life and urban consumption space in Nanjing's Zhujiang Road Commercial Street^[49].

In addition, some scholars have studied specific functional spaces in cities, such as markets and cultural art spaces, from the perspective of everyday life^[50]. Hua Xiahong and Zhuang Shen systematically summarized numerous micro-renewal practices aimed at promoting public everyday life spaces in Shanghai, proposing effective paths and methods for design to facilitate the renewal of everyday spaces^[51], further enriching the theoretical and practical exploration of urban regeneration from the perspective of everyday life in historical urban areas.

3 Research Review

Existing research on everyday life theory has formed a relatively systematic theoretical framework across disciplines such as philosophy, sociology, and urban studies, and has been continuously expanded within the field of urban spatial practice. From macro-level theory to micro-level intervention, relevant studies have emphasized the core role of residents' everyday practices in shaping urban spatial order. However, it is worth noting that current research mostly focuses on general urban spaces or specific types of community environments, with limited attention to historically complex urban areas characterized by high levels of cultural diversity—such as Haopan Xiyue in Guangzhou.

In the Chinese context, although there have been attempts to apply the concept of everyday life to the regeneration of aging urban districts—emphasizing the importance of micro-scale interventions and community participation—most of the literature still tends to adopt a single-subject perspective. This often overlooks the interaction mechanisms among different social groups, particularly the challenge of spatial coordination under a coexisting pattern of multicultural subjects. Furthermore, while some studies have begun to recognize

the role of activities in activating urban space, there remains a lack of systematic inquiry into the spatiotemporal organization logic of everyday activity systems, rhythmic intervention strategies, and spatial response models.

In light of these gaps, this research aims to extend the established “subject – activity – space” analytical path of everyday life theory by integrating it with mechanisms for multi-subject collaboration and cultural event systems. This approach addresses the insufficiencies in current scholarship concerning spatial adaptability and social inclusivity under complex subject coexistence. In particular, within the context of Haopan Xiyue—a site interwoven with embedded religious spaces, stagnant logistics infrastructure, and the marginalization of residential life—the applicability of everyday life theory lies not only in capturing lived behaviors, but also in serving as an analytical tool for identifying spatial governance tensions and negotiating diverse demands.

Building upon this foundation, the research seeks to develop an everyday life-oriented design path that is rooted in lived experience while accounting for cultural diversity and spatial sustainability. This approach aspires to provide a more inclusive and practice-oriented theoretical basis for the micro-regeneration of historic urban districts.

1.5.3 Research on Inclusive Design

1 International Research Progress

The theory of Inclusive Design first emerged in the late 20th century, initially focusing on barrier-free space usage for marginalized groups such as the elderly and persons with disabilities. With the growing awareness of social equity and diversity, the theory has gradually expanded to address the needs of broader social groups. Contemporary Inclusive Design emphasizes incorporating diverse needs in urban space design, including age, gender, cultural background, and physical ability, striving to build a public environment "designed for all."

Against the backdrop of increasingly diverse global cities, Inclusive Design is gradually transcending its original focus on functional accessibility, expanding into spatial practices and social equity within multicultural contexts. The recognition of multiculturalism as a key

variable in urban space organization has become an emerging direction in Inclusive Design research.

Fricano (2008), in *The Inclusive City*, argued that a truly inclusive city should not only meet various physical ability needs but also demonstrate cultural sensitivity. Through mechanisms of community participation, different cultural groups' spatial expectations can be addressed^[52]. This perspective emphasizes that design is not merely about form creation but also about constructing social identity and cultural integration.

Park and Burgh (2013), from a philosophical perspective, pointed out the lack of cultural inclusiveness in current design discourses. They proposed the concept of "Culturally Inclusive Design," advocating for design practices centered on cultural diversity, integrating multiple modes of thinking such as dualism, monism, and holism, to better adapt to the cognitive structures of multicultural societies^[53].

In European urban practices, Vita and Oppido (2016) analyzed multiple inclusive cases, emphasizing the key role of local governments and cross-sectoral cooperation in promoting the construction of multicultural community spaces. These cases demonstrated how cross-cultural communication mechanisms can enhance social justice in spatial practices during urban regeneration^[54].

Londoño (2010), using Latino culture as an example, discussed how design influences the cultural identity expression of minorities in cities. He criticized the "depoliticized" multicultural framework under neoliberalism and argued that Inclusive Design should transcend decorative inclusiveness and move towards authentic and multi-layered cultural expression mechanisms^[55].

Burayidi (2000, 2015) systematically reviewed practical experiences in countries such as the United States and Canada, proposing that "cultural competence" should be incorporated into urban planners' education systems and advocating for the establishment of negotiation and co-construction mechanisms between multicultural communities to achieve genuine inclusivity in urban governance^[56].

Similar trends are also evident in African research. Tulibaleka et al. (2021), taking Ugandan cities as an example, pointed out that without institutional guarantees, cultural diversity could lead to the exclusion of vulnerable groups from urban governance. They called

for enhancing urban inclusivity through multilingual policies and minority participation mechanisms^[57].

In summary, the cross-disciplinary research of Inclusive Design and multiculturalism is driving a transformation in urban planning from functionalism towards cultural politics, emphasizing that spatial design concerns not only the physical environment but also the integration platform of cultural expression, social relationships, and governance structures.

2 Domestic Research Progress

In recent years, with the diversification of social structures and the increasing emphasis on human-centered concepts in urban regeneration, domestic research on Inclusive Design has gradually shifted towards exploring local practices within multicultural contexts.

Li Jiabin and Yang Fan (2024), using Macau as a case, observed gathering behaviors in urban public open spaces to reveal how multicultural residents form identity and interaction mechanisms in shared spaces, providing realistic perspectives for spatial design in multi-ethnic communities^[58]. Zhang Jun (2018), based on the residential renewal practice of Shanghai lilong communities, emphasized the integration of functional diversification and social cohesion while protecting community cultural diversity^[59]. Yao Ziyang (2023) proposed the concept of "sharing for all," exploring Inclusive Design strategies for transforming marginal micro-spaces into community-shared vibrant nodes, reflecting both cultural regeneration and social equity values^[60].

In the renewal of streets and communities, many research works have emphasized the promotion of cultural expression rights and governance justice through multi-actor participation. Lu Zhe (2016), using the case of lifestyle-oriented streets in Taipei, proposed that street shaping should accommodate the diversity of residents' everyday practices and reflect the community's cultural logic^[61]. Zhang Jing (2022), combining the landscape characteristics of Xi'an streets, proposed enhancing the adaptability of street landscapes to local residents' cultural behaviors through cultural behavior identification and spatial cognitive reconstruction^[62]. Yin Luofeng (2019) explored a three-dimensional renewal path of morphology, business forms, and atmosphere in the old districts of Chongqing, constructing street spaces that reflect the integration of cultural and everyday life logics^[63].

Furthermore, Di Xinyi and Ping Chengliang (2021), using the Hongqiao community in Shanghai as a case, proposed the "Inclusive Cube" model to reconstruct the spatial order of urban communities to meet the spatial sovereignty of residents in multicultural contexts^[64]. Guo Zhibin and Xu Leiqing (2023) introduced the concept of "public space healing," improving urban village spaces through progressive intervention strategies, emphasizing both cultural restoration and spatial empowerment^[65]. Zhang Xiang (2011), and Fan Fenghua & Hu Jianshuang (2022), from a broader planning perspective, respectively constructed theoretical systems for inclusive urban and regional planning and proposed formation mechanisms of inclusive public spaces based on cultural diversity^{[66][67]}.

Finally, Zhang Tianjie and Yue Yang (2019) analyzed Singapore's "Community in Bloom" initiative, systematically summarizing how the "government-community" collaborative mechanism guarantees fair participation, expression, and outcome sharing for residents of different cultural backgrounds in community gardens, reflecting a deep integration of cultural inclusiveness, social equity, and spatial collaboration^[68]. These research works collectively reveal that Inclusive Design is becoming an important tool for achieving spatial equity, cultural integration, and innovative social governance in the context of multicultural cities in China.

3 Research Review

Overall, research on inclusive design has developed a relatively mature theoretical framework in areas such as urban spatial regeneration, public environment construction, and the enhancement of social equity. International studies have gradually expanded from a focus on functional inclusion to cultural inclusion, emphasizing the construction of equitable, open, and negotiated spatial use mechanisms within contexts of multi-subject coexistence. In China, scholars have also conducted extensive practical explorations in the regeneration of aging districts, community spaces, and micro-renewal projects, proposing diverse participatory models and spatial adaptation strategies that provide both theoretical support and design pathways for improving spatial accessibility, equity, and cultural expression in urban environments.

However, there remain several areas for further development in current research. First, most existing literature focuses on the spatial use characteristics of specific groups such as the elderly, children, or people with disabilities, while relatively less attention is paid to the spatial needs of cultural groups with religious affiliations, migratory backgrounds, or distinct rhythms of daily life. This is particularly evident in historical districts where religious, commercial, and residential functions are highly intertwined—there is still no unified paradigm for the applicability and operationalization of inclusive strategies in such contexts. Second, research tends to emphasize the accessibility and adaptive transformation of physical environments, yet lacks systematic discussion on the temporal rhythms of spatial behavior, the organization of cultural events, and their interactive relationship with spatial structure. Third, regarding the construction of collaboration mechanisms among diverse subjects, current literature primarily centers on community participation, with insufficient exploration of the spatial demands and tensions that arise from differences in faith, economic practices, or lifestyles, as well as their potential resolution.

In response to these gaps, this research seeks to extend existing inclusive design theory by integrating the complex spatial structure and multicultural cohabitation of historic districts. It aims to develop spatial inclusion strategies that are more contextually responsive. Beyond emphasizing the physical adaptability of space, the research further investigates the correlation between spatial usage rhythms and the organization of cultural events, while introducing a collaborative governance logic to address the practical needs of multi-subject cooperation. In doing so, the study proposes actionable inclusive design strategies for Haopan Xiyue—a historic district segment in Guangzhou where religious culture and everyday life converge.

1.6 Research Questions and Theoretical Framework Construction

Based on the special context of multi-actor coexistence and the practical dilemma of vitality decline in Haopan Xiyue, this research draws on international and domestic academic discussions concerning similar issues within the fields of Everyday Life Theory, Inclusive Design Theory, and relevant practical cases, and proposes the following research questions:

What is the historical evolution logic behind the transformation of Haopan Xiyue from a riverside commercial street to a marginal area of everyday life?

In the current situation where warehousing and logistics, religious activities, and residential spaces are highly overlapped, how can the diverse needs of different groups be accommodated to achieve a new balance between space and function?

How can the mechanisms of social interaction and collaboration among different actors within the district be restored or reconstructed, breaking through isolated coexistence and moving towards collective flourishing in everyday life?

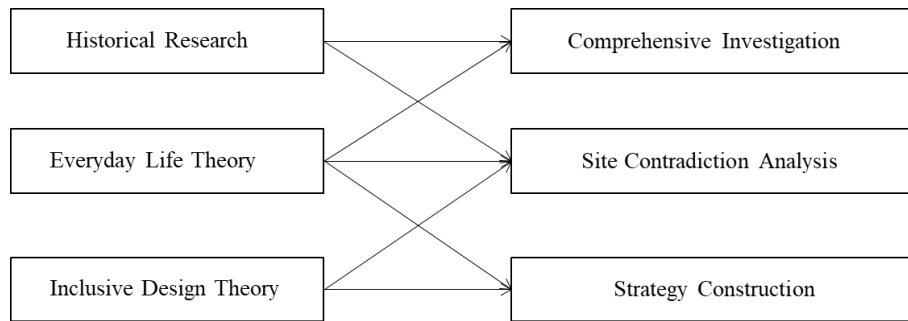


Figure 1- 4 Theoretical research approach

Source: author

To address these three research questions, it is necessary to construct a comprehensive research framework integrating theoretical analysis, case studies, and empirical investigations. Through comparative analysis of basic research theories, it is found that Everyday Life Theory focuses on residents' daily behaviors and spatial interactions, emphasizing the enhancement of community vitality and sense of belonging through attention to micro-level everyday practices. It is particularly suitable for systematically analyzing spatial usage, daily social interactions, and cultural continuity.

Meanwhile, Inclusive Design Theory highlights the fairness and inclusiveness of participation among diverse actors. It is more applicable to analyzing and addressing group differences and conflicts, enhancing the social equity of spatial use. Especially in the context of multicultural historical districts with diverse demands, Inclusive Design provides valuable insights for understanding and resolving the complexity of multiple social actors within the research site.

Ultimately, this research framework is constructed with Everyday Life Theory as the primary analytical tool, complemented by historical research and Inclusive Design Theory, to

intervene in site interpretation and strategy construction. The specific research path corresponding to this framework is shown in Figure 1- 4.

1.7 Research Content and Research Framework

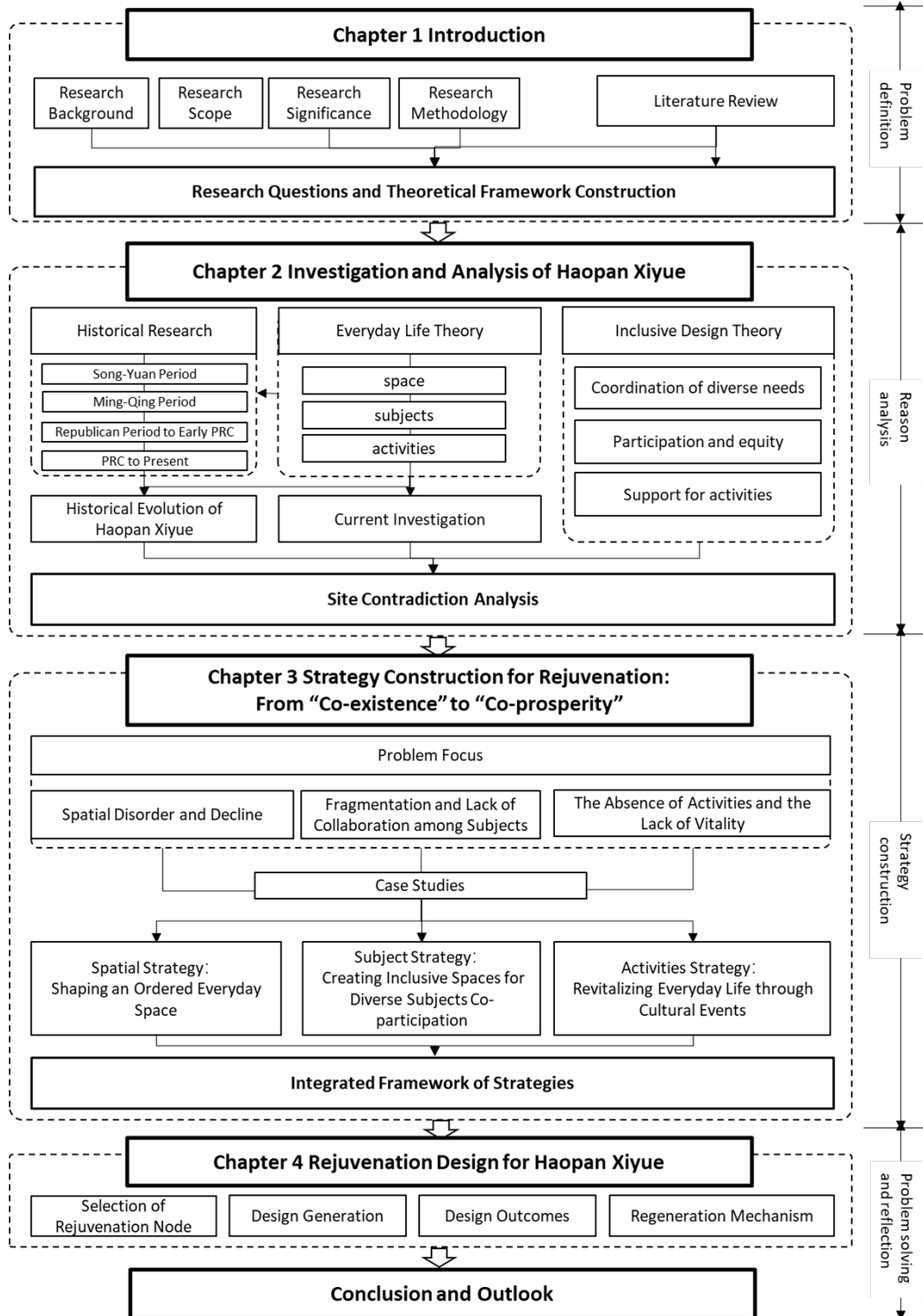


Figure 1- 5 Thesis Framework Diagram

Source: author

This research focuses on the spatial vitality rejuvenation of Haopan Xiyue in the historical urban area of Guangzhou. Grounded in everyday life theory and guided by the principles of inclusive design, this research constructs a comprehensive research framework encompassing four key stages: problem identification, theoretical construction, strategy exploration, and design practice. The content is organized into four main chapters, which are logically progressive and interrelated, forming an integrated research pathway for diagnosing and resolving urban issues.

Chapter 1 clarifies the research background and study area, focusing on the typical problems that have emerged in Haopan Xiyue during the processes of urban transformation and spatial restructuring. These problems include spatial disorder, fragmented coexistence among diverse subjects, and the rupture of cultural expression. Based on an in-depth analysis of the site characteristics, this chapter proposes the core research questions: how to interpret the historical evolution logic of Haopan Xiyue; how to achieve spatial optimization and cultural continuity within the complex context of multi-subject coexistence; and how to restore or rebuild the everyday interactions and spatial collaboration mechanisms among diverse subjects. In response to these questions, this chapter reviews relevant domestic and international research, establishes everyday life theory as the primary analytical framework, and positions inclusive design as a complementary value orientation. Accordingly, the research content and technical route are constructed, laying a solid theoretical and methodological foundation for subsequent field investigation and strategy development.

Chapter 2 focuses on the on-site investigation and problem diagnosis of Haopan Xiyue, analyzing the three core elements of everyday life — space, subject, and activities. Through a systematic review of spatial evolution, changes in subject structures, and the composition of everyday activities, this chapter reveals the internal mechanism behind the weakening of everyday vitality in Haopan Xiyue. The application of everyday life theory helps to deeply understand the relationship between residents' everyday practices and spatial interactions, as well as the impact of spatial transformation on community cohesion. Meanwhile, the introduction of inclusive design provides value guidance on fairness and inclusiveness when dealing with governance challenges and the unequal distribution of resources within a multi-subject context. These two theoretical approaches complement each other in diagnosing the

problems of Haopan Xiyue: while everyday life theory emphasizes the relationship between daily practices and spatial order, inclusive design focuses on the diversity of subjects and the distribution of spatial rights. The integration of these theoretical insights provides multi-dimensional support for strategy construction, ensuring both the depth of problem diagnosis and the breadth of strategy development.

Chapter 3, building upon the problem diagnosis and theoretical construction of the previous chapters, focuses on exploring rejuvenation strategies for the spatial vitality of Haopan Xiyue, and proposes a co-prosperity rejuvenation strategy framework that transitions from “coexistence” to “co-prosperity”. Centered on the three core dimensions of space, subject, and activities, this chapter successively develops spatial micro-regeneration strategies, multi-subject collaboration strategies, and cultural activation strategies of everyday activities. In terms of spatial strategies, the emphasis is on gradual micro-regeneration and detail-oriented intervention to reconstruct the disordered and decaying street environment through a layout of mixed functions and the renovation of small-scale public nodes. In terms of subject strategies, the focus is on building an inclusive interaction mechanism among multiple subjects to break the existing isolation of space usage. In terms of activity strategies, the approach advocates for the continuous creation of cultural festivals and everyday life activities to promote the return of vitality to the community. Furthermore, this chapter draws on the analysis of typical domestic and international cases to provide theoretical support and practical inspiration for the rejuvenation strategies of Haopan Xiyue.

Chapter 4 focuses on the specific translation and practical implementation of the proposed strategies, proposing a systematic design scheme for the typical spatial nodes and diverse subject characteristics of Haopan Xiyue. The design content consists of five aspects: (1) identifying key nodes and locations for rejuvenation based on functional imbalance and spatial potential; (2) responding to the spatial needs of multiple subjects and reconstructing a complex spatial logic; (3) promoting functional replacement and node reshaping to enhance spatial efficiency and usage diversity; (4) embedding cultural festivals and everyday activities to strengthen the cultural memory and community identity of the neighborhood; and (5) introducing time-sharing management and flexible operation mechanisms to achieve adaptive and sustainable transformation of space. The design practice in this chapter not only responds

to the strategic framework proposed in the previous chapters but also embodies an exploration of a spatial rejuvenation path that originates from the logic of everyday life and faces multi-subject co-construction. It strives to establish a dynamic collaborative regeneration model among physical space, social relations, and cultural mechanisms, facilitating the transition of Haopan Xiyue from the stage of spatial "coexistence" to the stage of everyday life "co-prosperity."

In conclusion, this research systematically responds to the complex demands of spatial vitality rejuvenation in the historical urban area of Guangzhou by identifying the problems of Haopan Xiyue, constructing theoretical frameworks, exploring strategies, and practicing design. It aims to provide a replicable theoretical foundation and design reference for the gradual and multi-subject collaborative regeneration of similar historical urban neighborhoods.

1.8 Summary

This chapter first elaborated on the research background and research scope, pointing out the practical dilemmas faced by Haopan Xiyue, including spatial disorder, the coexistence of multiple actors but their disconnection in everyday life, and the rupture of cultural expression. It further raised the core research questions to be discussed throughout the study: how to understand the historical evolution logic of Haopan Xiyue, how to achieve inclusive spatial optimization in the current context of multi-actor coexistence, and how to restore or reconstruct social interactions and collaboration mechanisms among diverse actors in the context of everyday life.

Subsequently, through a literature review and theoretical comparison, this chapter preliminarily established a research approach based on Everyday Life Theory as the main analytical framework, supplemented by Inclusive Design Theory as a value framework. Combined with the analysis of the site's historical evolution and current conditions, the overall research content and technical route were constructed.

The above content provides a clear problem-oriented focus and theoretical framework for the subsequent in-depth field investigations and strategy development. It also lays the overall

logical foundation of this research, bridging the analytical framework of historical spatial evolution with the practical exploration of everyday life-oriented spatial rejuvenation.

Chapter 2 Investigation and Analysis of Haopan Xiyue

This chapter explains why the perspective of everyday life is adopted as an analytical tool for observing the current situation of Haopan Xiyue. Based on the three elements of the everyday life perspective, a research framework is constructed. First, by reviewing the historical evolution of Haopan Xiyue with reference to relevant historical materials, the transformation logic from a riverside commercial street to a marginal area of everyday life is revealed. Subsequently, a detailed and comprehensive investigation of the current situation is carried out to identify the main problems of the neighborhood and analyze the causes of these problems from the perspectives of inclusiveness and everyday life.

2.1 Everyday Life Theory as an Investigative Framework

2.1.1 Applicability of the Everyday Life Perspective

From the perspectives of urban studies and sociology, the space of historical neighborhoods is not merely a physical aggregation but also a carrier of diverse social relations and cultural connotations. Traditional urban renewal practices are often dominated by economic benefits or spatial reconstruction, which tends to neglect the real needs of individuals living in the area and the local cultural context, making it difficult to sustainably stimulate neighborhood vitality. Everyday life theory precisely focuses on the micro-level aspects of residents' daily behaviors, social interactions, and cultural identities, with particular attention to the real demands and interaction mechanisms of diverse subjects^[19]. In historical urban areas, the introduction of everyday life theory presents its unique value of observation and analysis in the following aspects:

1 Revealing Social Relationship Contexts

The everyday life perspective emphasizes the social interaction modes of individuals and groups, starting from the details of daily behaviors, enabling a deep identification of the associations and contradictions among different subjects within the neighborhood^[23]. Taking Haopan Xiyue as an example, the same space accommodates not only long-term local

residents and migrant workers but also religious communities and merchant groups. If the observation only focuses on spatial layout or economic development, it is difficult to fully grasp how these groups use public spaces in their daily lives, how they negotiate or conflict, and it is even more difficult to propose truly targeted renewal plans.

2 Respecting Historical and Cultural Continuity

In the long process of urbanization, historical neighborhoods have often accumulated unique lifestyles and cultural traditions, such as neighborhood mutual assistance in streets and alleys, and festive activities combining religious and secular life^[20]. Everyday life research not only pays attention to the macro spatial pattern but also focuses on residents' continuation and innovation of traditional rituals, community events, and religious practices in their daily lives. Observing and preserving these cultural events helps to maintain urban memory and local spirit, avoiding the cultural rupture caused by one-sided "morphological renovation."

3 Focusing on Individual Experience and Spatial Adaptation

Unlike traditional urban design or planning, which tends to focus on "large-scale - macro-function," everyday life theory emphasizes perceiving and using space from a human perspective^[32]. In Haopan Xiyue, an old neighborhood characterized by narrow alleys and overlapping functions, detailed observation of behavior trajectories, stay fragments, and interaction venues of different subjects such as residents or religious groups can precisely locate spatial pain points and usage blind spots. For example, the gathering of people during prayer times in the mosque affects alley traffic and public activity spaces, which can often only be fully captured through everyday observation.

4 Deepening Multi-subject Collaboration

The existence of diverse subjects in historical neighborhoods is not merely about "simultaneously occupying" the same space, but also involves multi-level content such as local governance, interest demands, and social interactions. Research methods under everyday life theory usually include in-depth interviews, participatory observation, and social network analysis, which can concretize group conflicts, unequal resource allocation, or cultural differences hidden in daily "trivial matters," and then promote consensus through

collaborative governance and community participation^[22]. This has practical guiding significance for the prominent contradictions faced by Haopan Xiyue, such as the coexistence of religious and commercial needs and the overlapping of warehousing logistics and residential spaces.

5 Providing Gradual Micro-renewal Strategies

Compared with the large-scale demolition and reconstruction mode, the everyday life perspective helps to cultivate low-intervention, gradual renewal strategies. By capturing subtle changes in people's daily walking, gathering, shopping, and other behaviors, as well as responses to small-scale "micro-renewal" pilot projects, design plans can be dynamically adjusted to gradually improve environmental quality and functions while maintaining historical and cultural features and social networks^[33]. For Haopan Xiyue, focusing on residents' normalized living needs and spatial usage logic is often more effective in stimulating sustained vitality than one-off large-scale demolition and reconstruction.

In summary, as an observation tool, everyday life theory can approach the complex human-place relationships and cultural context in historical urban areas from multiple dimensions, including residents' micro-daily practices, socio-cultural mechanisms, and spatial behavior patterns. It provides a rich analytical path and renewal inspiration for understanding Haopan Xiyue, an old urban marginal area where diverse subjects, religions, and commerce intersect. It also provides in-depth support for proposing regeneration strategies that balance physical space and socio-cultural attributes in the future. The space of historical urban areas is not merely a collection of buildings and streets but carries the daily activities, social interactions, and collective memories of residents over a long history. These lifestyles and spatial structures together shape the social and cultural characteristics of a region.

2.1.2 Everyday Life's Three Elements of Focus

The perspective of everyday life focuses on three basic elements: subject, event, and space. These three elements work together, interdependently and mutually restrictively, forming various rich contents of daily life. People dominate events; events endow spaces with characteristics, and space characteristics attract people. When the characteristics of space can

attract people and help them experience the joy brought by participating in events, people will actively participate in the events and further transform the space to make it more suitable for the occurrence of events. Thus, the everyday life system can circulate effectively, and the vitality of everyday life will emerge^[69] (Figure 2- 1) 。

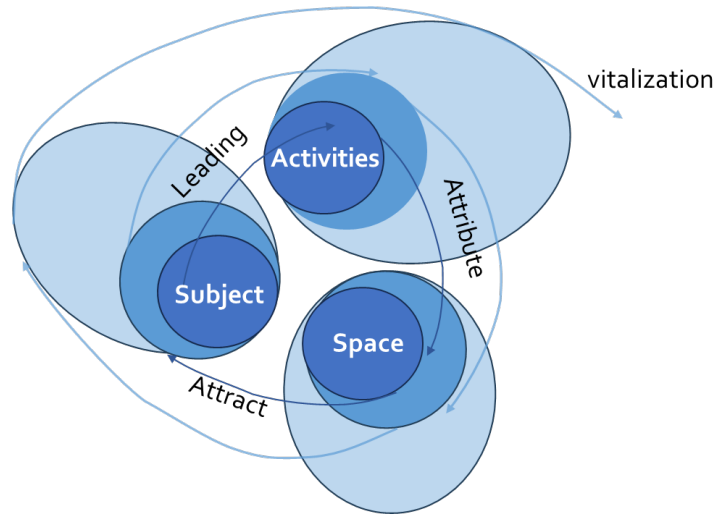


Figure 2- 1 Elements of daily life concern

Source: author

1 Subject

The concept of "subjects" in the study of everyday life has two core meanings: firstly, human behaviors and interpersonal interactions; secondly, population composition and demographic structures. In this study, "subjects" primarily refer to the diverse actors inhabiting the historical urban space, with ordinary residents as the core group. Moreover, the city itself is a social spatial structure formed by the activities and interactions of individuals and groups. The cultural background, occupations, and social classes of various actors are important factors shaping urban vitality and the diversity of urban subjects.

2 Activities

Activities, as the content of urban space, are also a fundamental concept within the system of everyday life scenes. Without activities, the everyday narrative of a place cannot unfold. Activities in everyday life can be categorized in multiple ways: everyday or non-everyday, collective or individual, historical or contemporary, real or virtual, necessary or random, repetitive or occasional. It is important to particularly clarify necessary and repetitive

everyday activities, which, combined with human behavior patterns, jointly present the spatial narratives of everyday urban life.

At the same time, activities serve as crucial anchors for the construction of spatial fields. They are the key content formed by the joint effects of various types of everyday behaviors, especially those of ordinary residents, which drive the diversity of spatial fields. Kevin Lynch pointed out in *The Image of the City* that activities are the carriers of spatial expression and enrich the content of urban space^[29]. Christopher Alexander emphasized that “different groups perceive activities differently; however, in the creation of urban and architectural spaces, activities rather than spatial entities are the primary basis for place-making”^[28].

In this regard, fields that host everyday activities and the activities themselves are mutually dependent. Particularly in historical urban areas around the world, it is possible to observe a series of everyday activities formed by various groups, which collectively generate a multi-dimensional and dynamic spatial field. In analyzing the relationship between everyday activities and spatial fields, it is essential to clarify that activities determine the spatial structure of a field and simultaneously require the field to adjust as everyday lifestyles change. Therefore, the study of Haopan Xiyue needs to regard urban space as a generator of activities, observing the rich and diverse everyday spaces upon which activities rely, and integrating them with the material environment to formulate effective strategies for the optimization of historic urban neighborhoods.

3 Space

Space, as the field for interactions between subjects and activities, not only carries the everyday behaviors of different groups but also embodies the historical context of the city. It is fundamentally rooted in "everyday life," emphasizing attention to everyday activities and encompassing both formal and informal spaces. Different groups generate different types of everyday behaviors within space, promoting spatial diversity.

As Peter Eisenman suggested, space is inherently connected to sunlight, land, and the broader urban environment; in other words, "space is activity"^[70]. Henri Lefebvre argued that every society and every mode of production generates its own particular space—it cannot be

understood merely as a simple aggregation of people and things but possesses its own spatial practices that form a corresponding urban spatial structure^[24]. Therefore, new social relationships require new spatial expressions.

People live within concrete spatial environments, creating inevitable connections between their everyday activities and the physical space of survival. In turn, everyday practices shape the spatial fields, while these fields also influence the behaviors of different subjects. In the specific spatial construction of Haopan Xiyue, urban designers need to pay particular attention to the content of everyday spatial fields and their spatial expressions, uncover the intrinsic spatial value characteristics within the field, and promote the continuity of spatial context.

2.1.3 The Historical and Current Context of Haopan Xiyue: Establishment of the Research Framework

1 Framework for Tracing Historical Evolution

The analysis of the historical evolution of Haopan Xiyue is structured around the three key elements of everyday life: space, subjects, and activities. These elements respectively focus on the spatial development trajectory, the structural changes of social subjects, and the transformation of everyday activities across different historical periods. As Haopan Xiyue is part of Haopan Street, its rise and development have been closely tied to the excavation of the Yudai Moat during the Song Dynasty (1011 AD). Therefore, the research on the evolution of each element begins with the opening of the Yudai Moat in the Song Dynasty and divides the timeline into four stages based on the formation, prosperity, decline, and eventual disappearance of the Yudai Moat and Haopan Street: Song-Yuan Period (1011 – 1367), Ming-Qing Period (1368 – 1911), Republican Period to Early PRC (1912 – 1948), and PRC to Present (1949 – 2025).

The evolution of spatial development focuses on tracing the physical transformation of the district's environment in different historical periods, specifically covering the changes in spatial morphology, street network and scale, public facilities, and residential space. By examining the transformation of architectural layouts, street textures, and water systems over

time, this analysis explores how the expansion, compression, or functional transformation of the street space evolved alongside historical development. The study also investigates the formation and change of primary and secondary street networks, clarifying how street scales influenced everyday social interactions. It pays attention to the historical layout and functional adjustments of public facilities, such as squares, markets, and riverside promenades, to understand their role in supporting public life and social interaction. Moreover, particular attention is paid to the distribution and evolution of residential spaces in different periods, including building types (such as bamboo-tube houses and arcade buildings), revealing the interaction between spatial transformation and residents' everyday life, providing essential historical references for spatial regeneration strategies.

The evolution of social subject structure mainly focuses on the historical changes of social groups in Haopan Xiyue and their influence on the area. It investigates the presence, migration patterns, and interaction modes of different ethnic and occupational groups such as local residents, migrant populations, commercial groups, and Muslim communities in different historical periods. By sorting out the changes in social group structure in various stages — for instance, local merchants and foreign traders during the Song-Yuan period; coexisting business guilds and Muslim communities during the Ming-Qing period; industrial and commercial classes during the Republican period; and workers and migrant merchants after the founding of the PRC — the analysis aims to reveal the formation and reconstruction processes of social networks and intergroup interaction models, analyzing how changes in subject structure shaped cultural integration and community identity, providing historical references for contemporary collaborative governance among diverse groups.

The evolution of activity composition focuses on exploring the types of everyday activities and their cultural connotations within the historic district of Haopan Xiyue in different periods, clarifying the interaction between activities and community vitality. It specifically covers the everyday activities in history, including commercial trade (such as overseas trading markets during the Song-Yuan period, and leather markets during the Ming-Qing period) and local cultural and recreational activities (such as opera performances, guild celebrations, literati gatherings during the Qing dynasty), as well as daily social gatherings, religious practices, and festive events beyond regular worship in religious spaces. By tracing

the development and transformation of these activities over the course of history, the study explores how activities shaped and reinforced the cultural characteristics and local identity of the district, further clarifying the historical support and practical implications of everyday life theory and cultural activity-driven strategies in the contemporary revitalization of community vitality.

2 Current Research Framework for Existing Conditions

The spatial analysis primarily focuses on the physical environment, spatial layout, and functional design of Haopan Xiyue, as well as how these elements affect residents' everyday lives. Firstly, the research elements concerning the regional context include the geographical location, surrounding environment, transportation network, and public resources of the area. Special attention is given to how these external factors influence the use of space and the flow of residents' activities. The research methods applied include both qualitative and quantitative approaches, such as qualitative analysis, literature research, and traffic flow analysis.

Secondly, the core spatial elements include the street network, spatial scale, building functions, and building types, which are key factors in spatial design. The study focuses on how these elements affect residents' activity routes, efficiency of space usage, and whether they meet residents' everyday needs. Research tools include spatial functional analysis and on-site observation, aiming to understand the actual usage of space by observing how residents engage in activities within different spatial settings.

The analysis of nodal elements involves detailed examination of landscape design (such as street landscapes and public facility designs) and landscape shaping, with a particular focus on how these design features influence the mobility of everyday activities and the spatial attractiveness. Lastly, the layout and quality of public facilities are also indispensable parts of spatial analysis, as they significantly affect residents' socialization, leisure, and convenience of everyday life.

Table 2- 1 Haopan Xiyue about current research framework

Everyday Life Element	Research Element	Sub-element	Focus Points	Research Tools
Space Analysis	Regional & Environmental Context	Location and Environment	Urban Regional Connectivity and Block Accessibility	Qualitative and Quantitative Analysis
		Road Traffic Conditions		
		Public Resource Analysis		
	Spatial Elements	Street Network	Spatial Form and Functions within the Neighborhood	
		Spatial Scale		
		Building Functions		
		Building Types		
	Nodal Elements	Landscape Shaping	Human-Centered Design	
Public Facilities				
Subjects Analysis	Basic Characteristics of Groups	Age, Occupation,Travel Companion Type,Composition of inhabitants	Composition of Subjects	Questionnaire, Statistical Analysis, Interviews, Direct Observation, Participatory Observation, Social Network Analysis
	Usage Patterns and Preferences	Purpose and Frequency of Visits	Frequency of Everyday Space Usage	
		Activity Trajectories and Duration		
	Group Interaction Analysis	Social Interaction Analysis	Internal Interactions among Subjects	
	Cognitive and Evaluative	Sources of Cognition	Feedback Evaluation of	
		Usage Evaluation		
Activities Analysis	Everyday Activities	Main Activity Venues	Richness of Everyday Life	Direct Observation, Behavior Mapping, Time-Lapse
		Main Activity Types		
	Non-everyday Activities	Frequency of Activity Organization	Impact of Public Activities	
		Activity Types and Venues		

The analysis of subject interaction focuses on the social behaviors and interaction patterns among different groups, exploring how interpersonal relationships are established and maintained within the space. The study focuses on how social interactions influence the cohesion of the neighborhood and the relationship among residents. Research tools include social network analysis and participatory observation, which can reveal the intensity and scope of interactions within the neighborhood, as well as analyze the diversity and depth of social activities.

The analysis of subject perception and evaluation explores how residents perceive the space and facilities of Haopan Xiyue, especially their evaluations under the cultural and historical context. Research tools include questionnaires and in-depth interviews, which aim

to assess the residents' satisfaction with the space and its impact on their sense of belonging to the community. The specific interview groups are shown in Table 2- 2:

Table 2- 2 Interviewer information sheet

Interviewee Category	Code	Gender	Occupation / Identity
Muslim	M01	Male	Person in charge of the mosque
	M02	Female	Staff of Islamic Association
	M03	Female	Staff of Islamic Association
	M04	Male	Foreign Muslim engaged in international trade
	M05	Male	Chinese engaged in international trade
	M06	Female	Former staff member of the mosque
	M07	Female	Primary school student; father works in the jewelry industry
	M08	Female	Graduate from an overseas university
Original Residents	R01	Male	Unemployed
	R02	Female	Housewife
	R03	Female	Retired worker
	R04	Female	Retired elder
	R05	Male	Retired elder
	R06	Female	Young tenant working nearby
	R07	Male	Warehouse worker
	R08	Male	Construction laborer
Social worker on the neighborhood committee	S01	Female	Social worker from Zhuangyuanfang Neighborhood Committee
Police	G01	Male	Staff of Urban Integrated Management Bureau
	G02	Female	Auxiliary police officer, working in unidentified unit
Outsider	W01	Male	Vagrant
	W02	Female	Waste picker
Tourist	T01	Male	University foreign language teacher
	T02	Female	International university student
	T03	Male	University student

The activity analysis focuses on the impact of both everyday and non-everyday activities on the use of space in Haopan Xiyue. Everyday activities include residents' routine behaviors such as shopping, leisure, and social interaction. The research elements include activity types, frequency, and spatial distribution, with an emphasis on analyzing how these activities affect patterns of space usage and residents' movement trajectories. Research tools include on-site observation and questionnaires, collecting data on the timing, locations, and frequency of activities to analyze the regularity of these everyday activities and their spatial requirements.

Non-everyday activities focus on studying special events such as festivals and gatherings and their impact on everyday activities. These activities often temporarily change the way space is used. The research highlights how these events alter the social atmosphere, spatial functions, and resource allocation within the community. Research tools include on-site observation and interviews, aiming to explore the temporary changes in spatial usage and the driving force for social interaction brought by these events. Non-everyday activities also help to understand how space is adjusted to accommodate different social needs under special circumstances.

2.2 Historical Evolution of Haopan Xiyue

As an integral part of Haopan Street, the evolution and development of Haopan Xiyue are closely intertwined with the city's growth and the historical transformation of both Jade Moat and the broader Haopan Street area. Therefore, exploring the overall development of the Haopan Street district from a macro perspective, analyzing its inherent values, and identifying the existing challenges within its evolution can provide essential contextual support for the subsequent in-depth study of Haopan Xiyue.

2.2.1 Spatial Evolution Trajectory

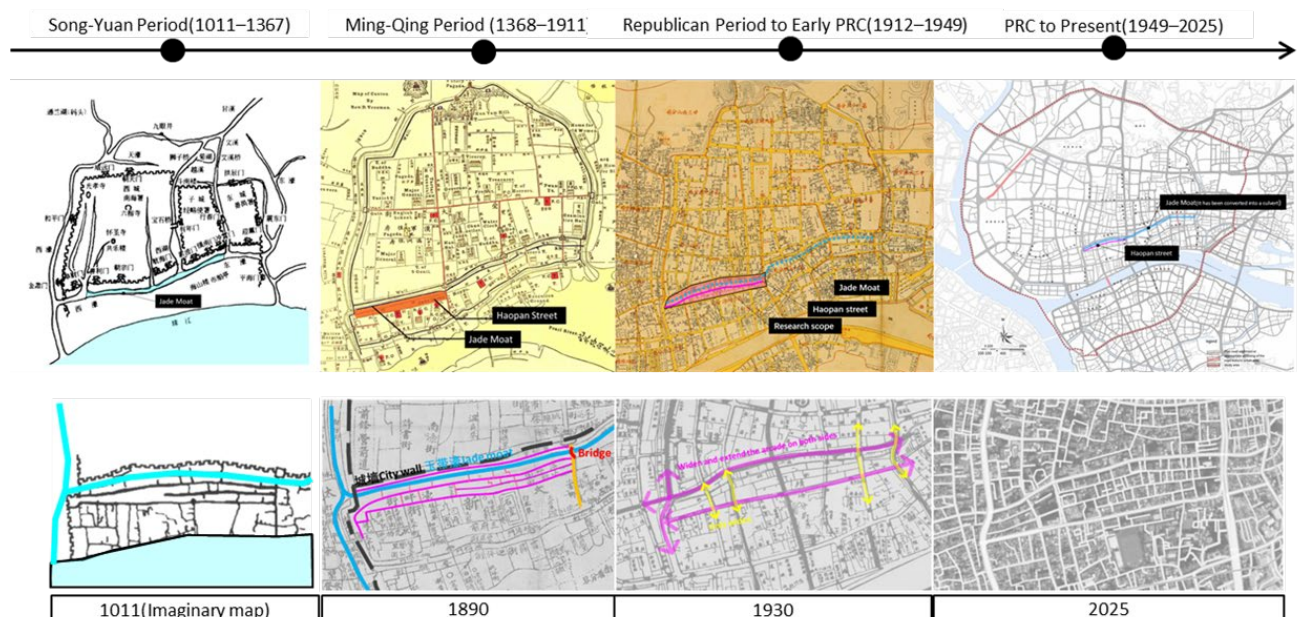


Figure 2- 2 Spatial evolution

Source : author

Following the excavation of the Jade Moat during the Northern Song Dynasty, Guangzhou City gradually formed a hierarchical urban water system consisting of "city walls - moat - six-channel network"^[5]. Located at the junction of land and water outside the city walls, Haopan Xiyue rose as a marketplace by leveraging the waterborne transportation of the Jade Moat. The spatial layout of Haopan Street was shaped along the river, with merchants' vessels navigating through the waterways. The street itself evolved organically without strict ritualistic planning regulations, eventually forming a dense, interwoven network of waterfront markets that resembled water lanes^[9]. During the Song and Yuan Dynasties, Haopan Street had already attained the prosperous scene described as “Ten miles of vermilion towers, where merchants from all over gathered”^[71]. However, its connection to the inner city at that time was limited to two water alleys at both ends of the street. In terms of spatial form, it still functioned primarily as a harbor market outside the city walls, maintaining a relatively independent spatial structure.

At the beginning of the Ming Dynasty, the city walls from the Song period were dismantled, and the moat was filled in to merge the three separate cities into a single entity. With the expansion of the new city walls, the Jade Moat was incorporated within the urban fabric of Guangzhou. Consequently, Haopan Xiyue was transformed from a suburban settlement into part of the commercial belt along the southern waterfront of the city. The street network continued the east-west longitudinal structure established during the Song Dynasty. Over time, due to the enclosure of land by aristocrats and the accumulation of silt, the width of the Jade Moat gradually narrowed, eventually allowing only small boats to pass through. However, the commercial prosperity of Haopan Street intensified. By the Qing Dynasty, it still maintained a bustling waterborne trade scene, as evidenced by the description: “Outside Guide Gate (Guide Men), Haopan Street was filled with wealthy merchants, and boats came and went without interruption”^[4].

During the mid-Qing period, numerous guild halls (huiguan) were constructed along the western section of the street. Since these guild halls backed directly onto the Jade Moat, expansion was only possible across the water by purchasing land at Huade Lane on the opposite bank. This practice led to a densification of buildings along the moat and further narrowing of the waterway. Overall, during the Ming and Qing Dynasties, Haopan Xiyue

became integrated into the inner city, forming a linear commercial street pattern that connected Gaodi Street on its eastern side and neighbored Nanhao on its western side. Spatially, the area embodied a distinctive urban landscape characterized by the intertwining of religious and commercial spaces, city walls, and waterways.

In the early Republic of China, urban construction activities promoted the demolition of city walls and the building of roads. The city walls of Guangzhou's old city, where Haopan Street was located, were completely dismantled, and the western section of the Jade Moat was filled to build roads. In 1919, Taiping South Road (now Renmin South Road) was constructed along the covered West Moat, with a width of 32 meters, becoming a new main road connecting the southern part of the city. At the same time, Dade Road was widened to connect with the Shangxiajiu commercial area, Banxiang Lane was transformed into Haizhu South Road, and Daxin Street was widened into a road. The construction of these new roads triggered a spatial restructuring of the neighborhood: a new commercial axis was formed along Renmin South Road and Dade Road, relegating Haopan Street to a secondary position. Numerous arcade buildings were constructed along the new roads, while the original waterfront areas along Haopan Street were gradually occupied by residents filling in the moat. By the early Republic of China, the Jade Moat had shrunk from a river nearly 70 meters wide during the Song Dynasty to a drainage ditch about 2 meters wide^[6]. By the 1940s, Haopan Xiyue had become a block within the old city interwoven with new and old road networks, where the water environment faded away and was replaced by a modern urban streetscape framed by arcade buildings and municipal roads.



The 1930s

The 1940s

Figure 2- 3 Taiping South Road during the Republic of China

Source: *Old Canton*

After the founding of the People's Republic of China, urban construction further transformed the spatial structure of the old city. In 1951, the government covered the entire length of the Jade Moat with a reinforced concrete box culvert, completely relegating the former open moat to the underground^[7](Figure 2- 4). From the 1950s to the 1970s, under the policy of "production first, then living," factories and warehouses were added to the neighborhood, and traditional alleys were partially straightened and widened, respectively named Daxin Road, Haizhu South Road, and Tiancheng Road, and expanded into carriageways. In 1987, the Renmin Road overpass was completed, improving north-south traffic while simultaneously fragmenting the neighborhood space. The shops along Renmin South Road declined due to noise and dust pollution caused by the overpass.

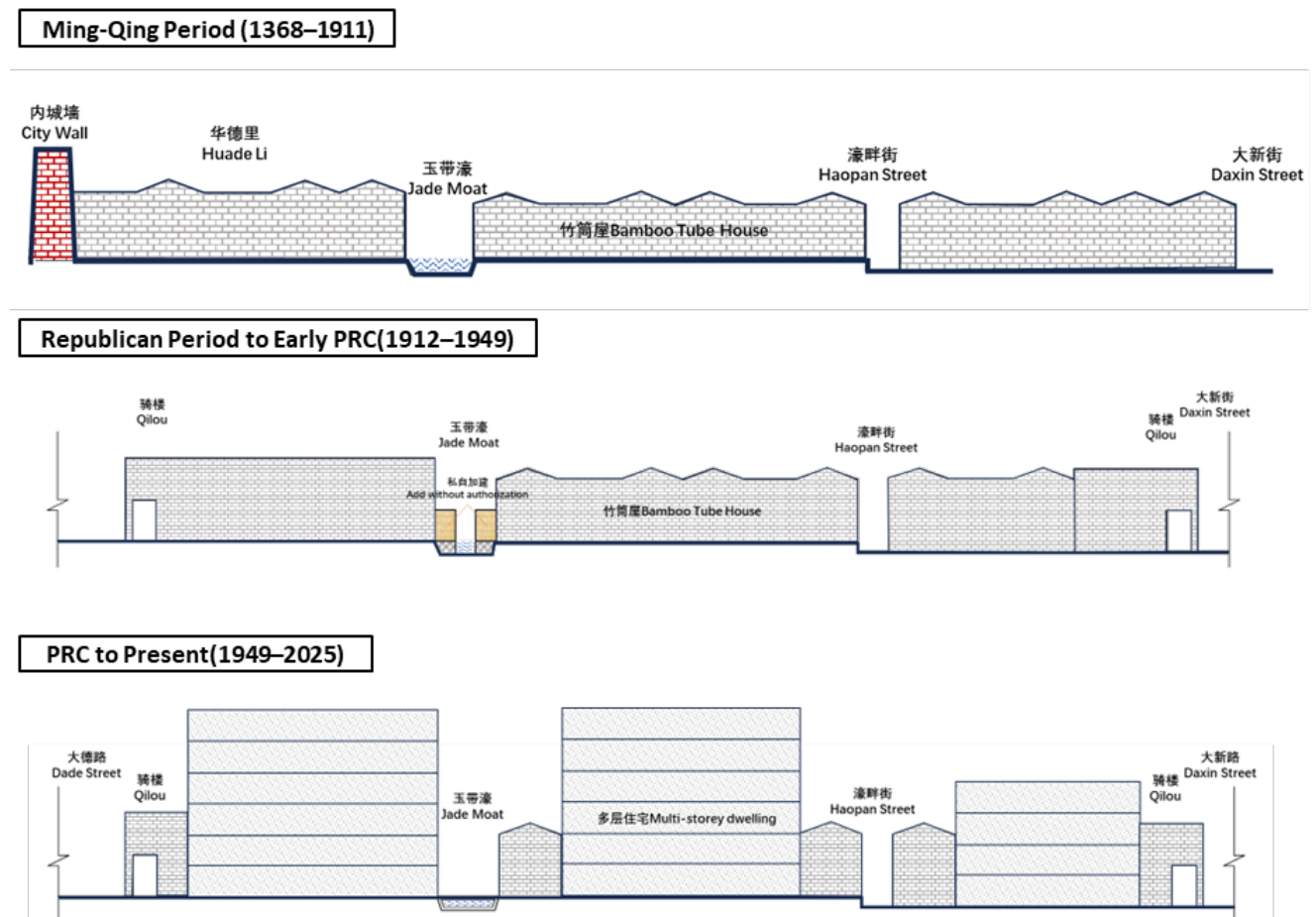


Figure 2- 4 Change of Jade moat section

Source: author

After the Reform and Opening-up, the pace of old city renewal accelerated. Large-scale real estate development led to the incorporation of some traditional alleys in the neighborhood where Haopan Xiyue is located into large development plots, resulting in the construction of

new commercial complexes and high-rise buildings. Old streets such as Xinhao lane disappeared, and the street texture was severely damaged. Meanwhile, the original bamboo tube-style old houses and the mosque were once converted into factories, increasing the building volume and functional mix of the neighborhood, and disrupting the historical spatial order. Overall, since the founding of the People's Republic of China, the spatial form of Haopan Xiyue has undergone a dramatic transformation from a traditional land-water market to a modern road network. While the intervention of urban infrastructure improved traffic conditions, it also led to spatial fragmentation and the deconstruction of the traditional urban pattern.

2.2.2 The Evolution of Subject Structure in Haopan Xiyue

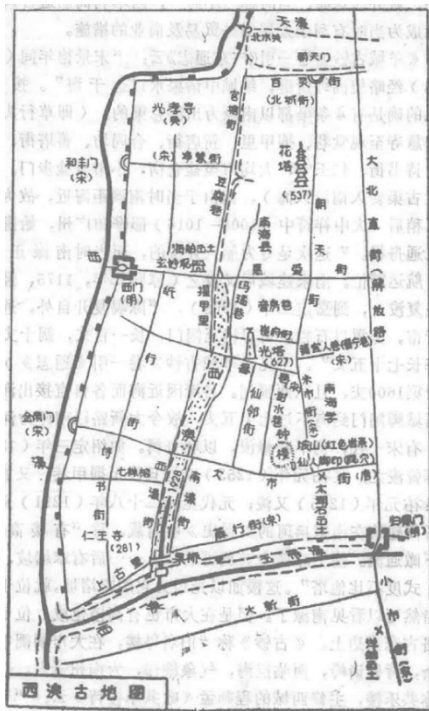


Figure 2- 5 Map of Xi'ao Wharf

Source: References[5]

At the early stage of its emergence, the social subjects in Haopan Xiyue were mainly merchants and boatmen. During the Song Dynasty, Guangzhou established the Shibosi (Office of Maritime Trade) to manage overseas trade, and Haopan Xiyue was adjacent to the largest foreign trade wharf in Guangzhou at that time — Xi'ao Wharf. It attracted merchants and travelers from overseas and various regions. Nearby the neighborhood, there had been a Fanfang (foreign community) established in the Tang Dynasty, and during the Song and Yuan Dynasties, many foreign merchants stayed here for trade, stimulating the development of shipping and market activities along the riverbank. Overall, the population composition of

Haopan Xiyue during the Song and Yuan periods mainly consisted of local residents and itinerant merchants, with a relatively loose social structure maintained by commercial interests.

With the concentration of foreign trade in Guangzhou, Haopan Xiyue gradually became home to a more diverse population. During the Ming Dynasty, the government stationed troops from four military garrisons in the southern part of the city, including a large number

of Hui Muslim soldiers. These soldiers and their families settled around Haopan Street, becoming an important component of the Muslim community in Guangzhou. To facilitate worship activities, mosques were built around Haopan Street^[4]. Meanwhile, traveling merchants from various provinces such as Shanxi, Anhui, Zhejiang, and Guangdong established guild halls here for residence and business activities^[9]. The original local residents, together with migrant merchants and Hui Muslim groups, coexisted in the neighborhood, forming a complex and diverse social structure. Wealthy merchants, military officials, and literati coexisted in the same area, establishing connections through commercial exchanges and cultural interactions. For example, a Zhejiang merchant named Fu Yunfeng, having received assistance from Muslims, converted to Islam and donated funds for the renovation of the mosque^[72], vividly illustrating the integration and interaction among different groups here.



Figure 2- 6 Haopan Street musical instrument shop

Source: *Old Newspaper News Guangdong in the Pictorial of the Late Qing Dynasty and the Early Republic of China*

During the Ming and Qing Dynasties, the subject structure of Haopan Xiyue was characterized by inclusiveness and diversity, comprising local residents, merchants from

various provinces, and minority religious believers, presenting a symbiotic pattern of ethnic interaction, commerce, and culture.

The turbulence of the late Qing Dynasty and political changes led to adjustments in the population structure of Haopan Xiyue. With the collapse of the financial industry led by Shanxi merchants, such as the Piaohao (traditional banking system), and the gradual decline of guild halls and trade associations from the late Qing to the early Republican period^[14], the local industrial and commercial class began to emerge as the dominant force. Many original residents started to operate family workshops, engaging in small-scale leather, musical instrument, and herbal medicine industries, becoming the primary subjects of the neighborhood^[73](Figure 2- 6). Some surviving commercial firms and guild halls from the late Qing period, such as the Nanjing and Sichuan Guild Halls^[74] and the Xingquantang Herbal Association^[75], remained active in Haopan Street during the early Republican era. However, in general, during the Republican period, the social subjects of Haopan Xiyue were mainly local residents and small merchants, with a weakened influence of migrant merchant groups.

Regarding the Hui Muslim population, due to the relocation of the Muslim University affiliated with Haopan Mosque, the phenomenon of ethnic clustering diminished, and the presence of Muslim believers in community life declined. After the destruction brought by the War of Resistance Against Japan, many affluent residents moved away, replaced by overseas Chinese returning to Guangzhou to invest in real estate and new-style businessmen. The coexistence of old and new residents led to the beginning of differentiation within the subject structure of Haopan Xiyue.

After the founding of the People's Republic of China, social movements and urban renewal further reshaped the population structure of Haopan Xiyue. During the 1950s and 1960s, a large number of original neighborhood residents gradually moved out due to old city renovations and work relocations, leading to the disintegration of traditional kinship and geographic networks. They were replaced by employee families under the danwei (work unit) system and migrant workers renting here. The neighborhood introduced state-owned enterprises such as the Bottle Cap Factory and the Ivory Craft Factory, with workers becoming the main population at the time. Religious sites were even converted into hardware factories^[71], prompting Muslim residents to move away.

After the reform and opening-up, market forces surged in, and the leather and shoe material wholesale market in Haopan Street rose to prominence, attracting merchants from Guangdong, Hong Kong, Macao, and all over China to engage in business. At its peak, the neighborhood gathered hundreds of leather and hardware shops, with both migrant merchants and local shopkeepers jointly constituting the new subjects of the community. However, due to the narrow streets and inconvenient logistics, many businesses relocated to the "New Haopan" Shoe City on Zhanxi Road around the year 2000^[76], leading to the decline of the old street industry.

Entering the 21st century, the permanent population of Haopan Xiyue mainly consists of elderly original residents and transient migrants. Most business operators are commuting merchants from outside the neighborhood, while Muslim believers mostly gather briefly during worship hours.

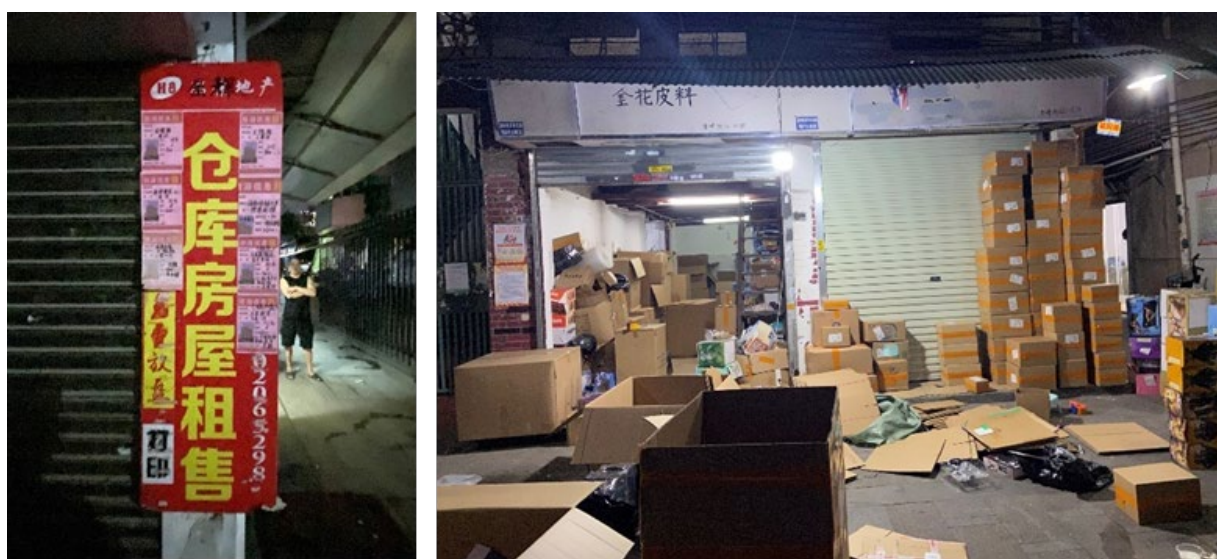


Figure 2- 7 Residential buildings that were converted into warehouses

Source: author

In recent years, due to the impact of e-commerce and the decline of environmental quality inside the old block, the phenomenon of non-warehouse conversion is common inside the block. At present, through field visits, we can see that most of the ground floor of Haopan Street is used as warehouses. According to the communication with the practitioners of real estate agencies in Jade moat Community, the 2-3 floors of many residential buildings are also reduced to warehouses, which in addition to meeting the storage needs of the original Haopan Street shops, It also attracted more merchants who do Taobao e-commerce, dry seafood, toy

wholesale and other products to rent warehouses.(Figure 2- 7) However, they only use this as a workplace, and have little interaction with the surrounding residents, except for the behavior of mutual concessions during transportation.

Different groups “coexist but lack interaction,” presenting a state of diversified coexistence but declining cohesion in Haopan Xiyue.

2.2.3 Evolution of Activity Composition in Haopan Xiyue

During the Song and Yuan Dynasties, relying on waterborne trade, the daily activities of Haopan Xiyue centered on commercial transactions. In the Song Dynasty, Guangzhou was renowned for its prosperous maritime trade, and the banks along the Jade Moat gradually evolved into a foreign trade market^[5]. Every day, before dawn, merchant ships from various countries would dock at the Xi'ao Wharf, unloading exotic goods such as rhinoceros horns, ivory, and spices, and loading local products like porcelain, silk, and tea for overseas export. The constant ebb and flow of these vessels ^[9] formed the most prominent daily scenes of Haopan Street during the Song and Yuan periods. Market trading and the bustling river traffic became the primary source of vitality for the district. At that time, due to the dominance of commerce, there were few recorded community festivals or cultural activities, and the everyday life of Haopan Xiyue was mainly characterized by the commercial bustle driven by shipping and trade.

During the Ming and Qing Dynasties, the types of daily activities in Haopan Xiyue became increasingly diversified, presenting an intricate integration of economy, religion, and culture. Commercial activities reached their zenith: during the daytime, crowds of peddlers and merchants gathered, and at night, the market remained brightly lit, reviving the vibrant nighttime scenery of Guangzhou's southern city, which was described as “thirty miles of lantern-lit streets, where tourists hailed it as the Little Qinhuai” ^[4]. Various provincial guild halls regularly hosted large-scale gatherings and celebrations. During traditional festivals, “merchants from all over would congregate at the guild halls of Haopan Street, illuminated with lights and resounding with music and dancing” to celebrate the New Year and perform sacrificial rituals. Theatrical performances and folk entertainment frequently enlivened the district's public life.

The Muslim community, meanwhile, reinforced its internal cohesion through religious activities. During this period, the Haopan Mosque functioned not only as a place of worship but also established a religious college and organized unique religious events such as the "Darun Festival," attracting believers from within and outside the province to participate^[77]. At the same time, many literati of Lingnan lingered in the gardens and study rooms along Haopan Street, such as Geng Xiangmen, who established the "Sufang Study" here to host elite gatherings and scholarly discussions^[4]. Thus, during the Ming and Qing periods, Haopan Xiyue became a vibrant stage of everyday life, bustling with trade during the day and filled with music and festivities at night, manifesting both the prosperity of commerce and the flourishing of religion and culture.

In the Republican era, the daily life of Haopan Xiyue gradually became more subdued amidst war and transformation, though traditional industry-related activities persisted for some time. After the Xinhai Revolution, with the migration of the financial industry, daily commercial social activities were somewhat weakened. Some guild halls and trade associations remained but no longer matched their former vibrancy, holding only limited gatherings during festivals or trade meetings. During the War of Resistance, many commercial establishments in the district suffered damage, and public activities were suspended for a time. After the war, the leather industry rapidly rose, reviving the bustling atmosphere of Haopan Street. During the day, factories roared, and traders crowded the streets to purchase leather materials, gradually forming a leather industry street renowned throughout southern China. However, apart from commercial transactions, there was a significant reduction in cultural and religious public activities in the latter part of the Republican era. The Haopan Mosque became relatively quiet due to war and political factors, with religious festivals conducted in a low-profile manner. Overall, the daily activities of Haopan Xiyue during the Republican period were dominated by industrial operations, while public cultural and religious activities significantly diminished, and the street life leaned increasingly towards an economic function.

In the early years of the People's Republic of China, the daily activities of Haopan Xiyue were incorporated into the socialist urban agenda, presenting new characteristics. During the planned economy period, the district was primarily focused on production and living. Many

traditional commercial activities were abolished or nationalized, and residents' daily life revolved around factory work shifts and neighborhood life, with a sharp reduction in public entertainment and religious rituals. After the reform and opening-up, as the market revived, the leather wholesale industry in Haopan regained its prosperity, leading to the emergence of large-scale commercial events—the "Guangzhou Haopan Leather, Hardware, and Shoe Material Sales Festival" held consecutively from 1999 to 2001^[73] attracting thousands of merchants and customers from Guangdong, Hong Kong, Macao, Fujian, Zhejiang, and other regions, creating unprecedented grand scenes. This series of events not only boosted market popularity but also served as rare centralized activities in the contemporary district. However, due to traffic and fire safety restrictions, the leather material market gradually relocated, and the daily pedestrian flow of Haopan Xiyue subsequently decreased (Figure 2- 8).



Figure 2- 8 The shoe merchants that rose in Haohao street still use the name of the Haohao Street after relocation
Source: Reference^{[74][76]}

Entering the 21st century, apart from the regular congregational prayers on Fridays and festive celebrations when Muslim believers gather at the mosque, the district lacks fixed community activities, and the atmosphere of daily life has become increasingly desolate. Currently, Haopan Xiyue is facing the predicament of a "scarcity of daily activity scenes": the once-thriving trade festivals are no longer present, and the district exhibits a daily landscape where people are physically present yet socially disconnected.

2.2.4 Summary of Historical Changes

The evolution of the Haopan Street area reflects the historical process of Guangzhou's urban development and the integration of diverse cultures. It also reveals the dynamic transformation of spatial patterns and social structures in different periods. Since the Song and Yuan Dynasties, the area leveraged the waterborne transport of the Jade Moat and the exchange of Islamic culture. During the Ming and Qing Dynasties, trade activities flourished; after the Republican period, with the decline of port status and the transformation of urban functions, the district's functional positioning and social relations were continuously adjusted. After the founding of New China, the pace of old city renewal and population mobility varied over time. The district's public facilities gradually aged, and the spatial demands of different groups diversified, leading to a local imbalance of order and environmental pressures.

In terms of continuity, the district still retains its rich commercial culture, multi-ethnic background, and traditional street pattern. Among them, the Haopan Mosque, as a physical witness to the multicultural exchanges along the water system, reflects the profound historical heritage of cross-cultural interaction in this area. These elements demonstrate the potential for the district's continued development in both economic and cultural aspects.

At the same time, the "threats" facing the district are also increasingly evident. The frequent replacement of commercial formats and the lack of supporting management have enhanced the mobility of the population structure. Some public spaces have experienced usage conflicts and disorder, and the environmental conditions have also been affected. This situation not only weakens the overall vitality of the district but also poses challenges to the sustainable development of multiculturalism.

The development trajectory of Haopan Street presents both the integration of diversity and the continuation of vitality, while also exposing complex problems in management, spatial utilization, and cultural heritage that urgently need to be addressed.

Table 2- 3 Summary of historical change

Period		Song-Yuan (1011–1367)		Ming-Qing (1368–1911)		Republican Period to Early PRC(1912–1948)		PRC to Present (1949–2025)	
Formation Background of Urban Form and Water System		Construction of the Eastern and Western Cities, Yan-wing City, and Excavation of the Jade Moat		The three cities were unified, parts of the city wall were demolished and some inner-city moats were filled in. A new southern city wall was constructed, and the Jade Moat was transformed into an inner moat.		Demolition of city walls, construction of roads, and expansion of commercial arcade buildings.		The Jade Moat was covered, elevated urban roads were constructed, slab-type multi-story residential buildings and large-scale commercial complexes emerged.	
Space	Spatial Form	The layout of streets and alleys developed along the sedimentation of rivers into land. Commercial shops lined up along the watercourse from east to west. The main street ran north-south, connecting to riverbanks directly through gates in the Song-era tripe-walled city, supplemented by winding alleys. Ultimately, a linear street pattern emerged, running east-west parallel to the waterway.		The street pattern inherited from the Song Dynasty was maintained, still dominated by east-west long streets. North-south alleys primarily served for cargo transport and pedestrian movement, with little change. However, the banks of the Jade Moat were gradually filled in, narrowing the waterway and increasing the density of buildings along the banks. Numerous guild halls were even constructed over the water, further intensifying regional building density.		The newly constructed roads strengthened the connection with surrounding plots. Widened north-south roads within the blocks segmented the long street into several sections, gradually integrating into the modern urban road network. The new form of commercial buildings—arcade buildings—began to line the streets.		With the disappearance of the water system, densely packed traditional dwellings were replaced by large-scale multi-story buildings. The emergence of massive structures led to the disappearance of some traditional alleys, increasing the number of internal roads.	
	Street Network and Spatial Scale	The street network was closely related to the water system. The D/H (Depth-to-Height) ratio was relatively low.		The street network was closely integrated with the water system. The D/H (Depth-to-Height) ratio remained relatively low.		The traditional street and alley network was gradually replaced by the modern road system. The water system disappeared, and the D/H (Depth-to-Height) ratio increased.		In areas with commercial complexes, the D/H (Depth-to-Height) ratio increased. However, in some traditional street areas, due to an increase in building height without corresponding widening of street widths, the D/H ratio actually decreased, resulting in narrower streets.	
	Public Space Facilities	City Wall: Served for defense and spatial demarcation, dividing inner and outer cities. City Gate: Entrances in the wall used for defense and management. Gates along Haopan Street included Hangfai Gate, Chaozong Gate, Shanli Gate, and Fucui Gate. Street Market (Jieyu): Periodic market clusters formed along waterways, functioning as trade hubs. Shops: Livelihood spaces where people paused for buying and selling.		City Wall: Served defense and spatial delimitation purposes, demarcating inner and outer urban areas. City Gate: Nearby city gates along Haopan Street included Guide Gate and Taping Gate. The reduction in the number of gates and narrowing of waterways reflected a decline in the value of waterborne transport. Mosque: Built for the convenience of Muslim military personnel and their families, serving as a place for worship and congregation. Guild Halls (Commercial Associations): Social spaces where guild merchants and trade associations gathered and conducted business. Shops: Everyday life spaces where people stopped to buy and sell goods. Drat Banks: Important financial institutions providing capital support to merchants. Inns: Residential spaces for traveling merchants; also spaces for interaction and daily life of non-local visitors. Restaurants/Teahouses: Social and entertainment venues. Waterfront Spaces: Combined functional and residential spaces. The interweaving of waterways and housing encouraged social interaction. On-Water Activities: Functioned both as transport and living spaces. Boats were used for commuting, while decorated pleasure boats hosted socializing and leisure. These became temporary spaces for entertainment and gatherings.		Mosque: A place of worship provided for nearby Muslim residents. Arcade Shops: A new type of commercial architecture derived from bamboo tube houses, adapted to the humid subtropical climate of Jinpan. The colonnade beneath provided space for pedestrians to rest or gather. Shops: Livelihood spaces where buyers and sellers would pause and interact. Factories: Productive spaces used for labor and manufacturing. Warehouses: Storage spaces used by merchants, particularly those in the leather trade, to stockpile materials. Streets: Functional and everyday spaces for transportation and movement. Jade Moat Drainage Ditch: Reused as an open sewer system for handicraft workshops.		Mosque: A place of worship for local Muslim residents. School: Educational facilities established to meet the needs of local residents or specific urban populations. The area in front of the school becomes a social interaction space during drop-off and pick-up times. Hotels & Guesthouses: Residential spaces for travelers and spaces of interaction and daily life for out-of-town visitors. Convenience Stores: Everyday life spaces where people pause for buying and selling goods. Chees and Card Rooms: Entertainment and social interaction spaces within buildings. Wholesale Booths: Spaces combining warehouse and residential functions, some with light processing. Arcade Buildings: Provide shaded colonnade spaces for pausing and gathering. Streets: Serve both transportation and everyday life functions. Street Platforms: Spaces for daily life and social interaction. Courier Lockers: Street-facing delivery lockers. Parking Lots: Provide parking services for nearby residents; due to spatial constraints, many are designed as multi-level parking structures. Garbage Stations: Equipped with washbasins, these are spaces used daily by all residents.	
	Residential Space	Presumed to be temporary housing built along the banks for boat dwellers or near the moat.		Built along the moat, with some integrated with shops to form the residence above, shop below layout		Bamboo Tube Houses: A typical feature of residential architecture in old Guangzhou, characterized by high building density. Arcade Buildings: Evolved from bamboo tube houses, incorporating Western decorative elements and transitioning to reinforced concrete construction materials.		Traditional Bamboo Tube Houses: Typically configured with shop or storage below and residence above. After renovation or extension, these became brick-concrete hybrid structures. Slab-Type Multi-Story Apartments with One Sarcaee: Serving Multiple Units: Post-1949 worker dormitory-style apartments, usually constructed of reinforced concrete, with larger volumes and vertical expansion. Arcade Buildings: Characterized by commercial space below and residential above.	
Subjects	Social Communities	Foreign merchants, local vendors, civilians, government offices, dock workers, boatmen, etc.		Merchants, citizens, Muslims, literati and scholars, government officials, artisans, boatmen, and entertainment industry workers		Merchants, citizens, Muslims, handicraft workers.		Students, citizens, merchants, warehouse transport workers, delivery personnel, Muslims, real estate agents, and tourists.	
Activities	Everyday Activities	Goods unloading, trade distribution, water transport, and entertainment.		Water-based transport and entertainment, handicraft production by workshop artisans, trade of various everyday goods, merchant meetings and decision-making, residents' daily life, and Muslim religious gatherings		Handicraft workshop production, transactions in everyday necessities, daily life of residents, and Muslim religious gatherings		Warehouse packaging and transport, food delivery, residential life, student commuting, Muslim congregational worship, and tourist passage.	

2.3 Current Investigation of Haopan Xiyue

2.3.1 The Street Space of Haopan Xiyue under the Modern Urban Network

The spatial dimension of Haopan Xiyue is examined from three aspects: regional environment, spatial elements, and spatial design. The analysis focuses on the influence of geographical environment, functional layout, and public facilities on the daily life of residents in Haopan Xiyue.

1 Regional & Environmental Context

(1) Location and Environment

The research site is located in the northern part of Zhuangyuanfang in Yuexiu District, Guangzhou. It is bounded by Renmin South Road on the west and Haizhu South Road on the east, and by Daxin Road on the south and Dade Road on the north, covering an area of approximately 4.63 hectares. Part of the site belongs to the Renmin South Historical and Cultural Block, situated at the boundary between Yuexiu District and Liwan District, and falls under the jurisdiction of Yuexiu District.



Figure 2- 9 Location

Source: author

(2) Interpretation of Upper-Level Planning

According to the Yuexiu District High-Quality Urban Regeneration Special Plan (2023 – 2035), the current land use of the study site is primarily residential, supplemented by a small number of scattered commercial plots. In the Guangzhou Yuexiu District Territorial

Spatial Master Plan (2021 – 2035), the site is designated as part of the “Historic Cityscape Zone” and falls within the “Beijing Road Historical and Cultural Core Pilot Area” of Yuexiu District’s characteristic pedestrian system. In terms of public space structure, part of the site lies within the historic ring of the ancient city wall, indicating its historical and cultural significance.

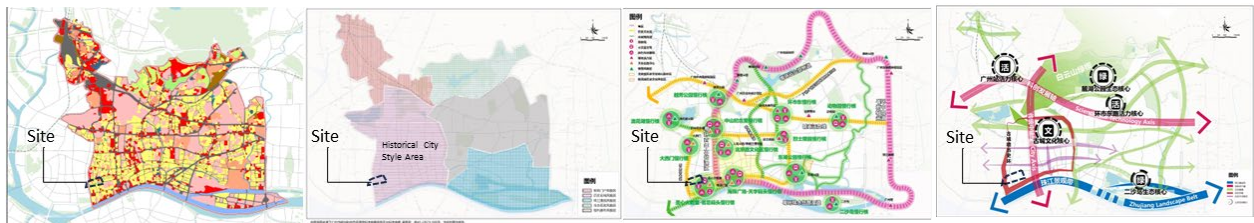


Figure 2- 10 Upper-level planning

Source: <https://www.yuexiu.gov.cn/gzyxgh/gkmlpt/min dex>

The internal streets and alleys of the site are typical of the back lanes found in historic urban districts, currently facing problems such as outdated public facilities, inconsistent building façades, a disordered signage system, and inadequate urban lighting. The planning recommendations advocate for a comprehensive improvement of public facilities, building facades, signage and plaque systems, and nighttime lighting, in order to enhance overall spatial quality and the coherence of the urban streetscape.

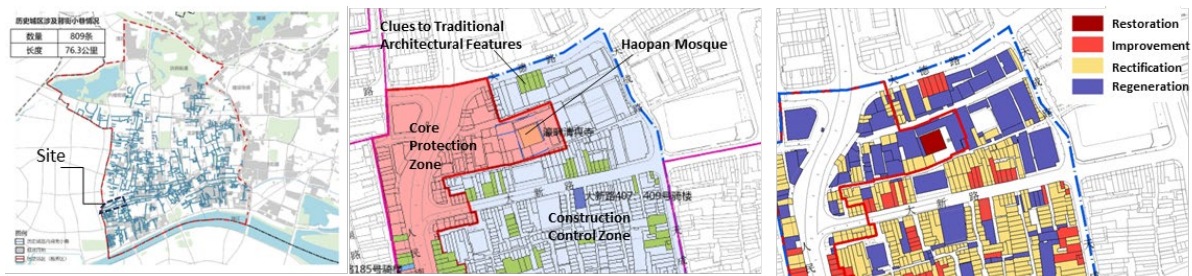


Figure 2- 11 The update requirements and scope in the planning

Source: <https://www.yuexiu.gov.cn/gzyxgh/gkmlpt/min dex>

Additionally, the area west of Tiancheng Road on the site’s western edge falls within the Renminnan Historical and Cultural District, where the Haopan Mosque is listed as a municipal-level protected cultural relic of Guangzhou. A core protection zone and a construction control area have been designated around it. In terms of architectural classification protection, the district is primarily targeted for "regeneration," with proposed strategies including: adjusting building facades, reducing building heights, or altering building forms to achieve harmony with the overall streetscape without compromising the district’s

traditional character. Where conditions permit, certain buildings may be demolished and rebuilt to meet regeneration needs, but any new construction must strictly conform to the traditional stylistic context.

Overall, although the site is located within the historic urban area, it does not occupy a core position in the overarching spatial planning framework, and only certain street sections fall within the protection scope of ancient city walls and historical cultural districts. Compared with the core heritage zones, the site functions more as a residential-oriented urban area, supporting the daily life of local residents and serving the grassroots operation of the city. It constitutes a vital component of the city's "living historical" fabric.

(3) Road Traffic Conditions

The road system within the site can be categorized into three levels: primary urban roads, secondary urban roads, and urban branch roads. Elevated roads have been constructed along Renmin South Road and the western section of Daxin Road. Renmin South Road, Dade Road, and the western section of Daxin Road are dual carriageways, while other road sections are primarily one-way. The Zhuangyuanfang Block enjoys convenient public transportation, with two bus stations within the site serving a total of 16 bus routes. In addition, Yide Road Station on Metro Line 6 is located to the southeast of the site, providing excellent accessibility.



Figure 2- 12 Road traffic condition

Source: author

(4) Public Resource Analysis

In terms of economic industries, the area features a diversified and well-developed wholesale market network, including sectors such as footwear materials, hardware, and paper products. It also maintains close and active linkages with several well-known surrounding commercial zones, demonstrating strong industrial spillover capacity. To the west, the area connects directly to the Liwan Jewelry Wholesale Plaza via the Shangxiajiu commercial pedestrian street, forming an industrial cluster and interactive ecosystem for jewelry and related industries, collectively building a distinctive regional jewelry industry ecology. To the east, the middle and eastern segments of Haopan Street are lined with various specialized wholesale stores for hardware tools and leather materials, forming a characteristic professional market zone. To the south, the area is efficiently connected to the Yide Road Department Store Wholesale Market via Haizhu South Road, and Renmin South Road offers direct access to the historically and commercially rich Shisanhang Garment Wholesale District, which together constitute a mature and highly competitive apparel industry chain. Overall, the dense wholesale and commercial environment has significantly promoted the diversified development of the local economy, reinforcing the area's role as a major commercial node in Guangzhou with strong competitiveness and development potential.

Additionally, the area benefits from well-equipped public service facilities, particularly in terms of medical resources. The northeastern corner of the site is located directly across from the Guangdong Provincial Hospital of Traditional Chinese Medicine, ensuring convenient and timely access to high-quality professional healthcare services for residents and workers in the area. The presence of this key healthcare facility has also driven the improvement of surrounding commercial support systems, contributing to the formation of a well-structured service network. This has further enhanced the overall level of public services and improved the everyday convenience for local residents. Together, the combination of industrial development and public service provision offers comprehensive advantages and forms a critical resource base for future urban regeneration and regional growth.

In terms of historical and cultural resources, part of the site falls within the Renmin South Historical and Cultural Block, endowing the area with rich cultural significance. The western edge of the site connects to the Shangxiajiu Historical and Cultural Block, facilitating

cultural interaction and resource sharing, while the eastern edge borders the Beijing Road Historical and Cultural Block, further enriching the overall historical context of the area. Of particular note is the strong spatial and cultural connection between the mosque within the site and the Huaisheng Mosque to the north on Guangta Street. This linkage not only reflects the blending of religious cultures but also designates the area as an important node for interfaith and cultural exchange in the city.



Figure 2- 13: Distribution of common resources

Source: author

2 Spatial Elements

The spatial elements of the Haopan Historical District are analyzed through four dimensions: street network, spatial scale, building functions, and building types.

(1) Street Network

① Primary Streets

Primary streets serve as the core channels of traffic connections within the district, undertaking the main function of linking the internal and external parts of the district. Considering the uneven width of streets and alleys within the old urban area, primary streets are generally wider than secondary streets. According to this criterion, there are three primary streets within the study area:

Jade Moat: Located in the northern part of the district, running east-west, starting from Renmin South Road in the east and ending at Tiancheng Road in the west, with an entrance archway at the western end. The street is approximately 169.2 meters in length, with a variable width ranging from 4.6 meters to 7.9 meters. Both sides of the street are primarily used for residential purposes, with some areas used for storage functions.

Shaoxing Street: Originally part of the Jade Moat, later renamed Shaoxing Street, also running east-west, starting from Haizhu South Road in the east and ending at Tiancheng Road in the west. The street is approximately 105.1 meters in length, with a width ranging from 6.7 meters to 9.2 meters, mainly serving residential functions.

Haopan Street: Located in the northern part of the district, running east-west, traversing the entire study area from east to west, starting from Haizhu South Road in the east and ending at Renmin South Road in the west. The middle section of the street is interrupted by Tiancheng Road, and there is an entrance archway at the western end. The total length of the street is approximately 359 meters, with a width ranging from 1.6 meters to 7.8 meters. Both sides of the street are mainly used for residential purposes.

② Secondary Streets

Secondary streets represent the second-level street system within the district, generally serving relatively localized traffic functions. Their characteristics typically include one end connected to an urban road or both ends linked to primary streets. Compared to primary streets, secondary streets are narrower. There are three secondary streets within the site:

Haopan Street (north-south direction): Connecting Jade Moat and the east-west running Haopan Street, approximately 35.2 meters in length and about 4.9 meters in width, primarily serving residential functions.

Dexing Lane (east-west direction): Located north of Shaoxing Street, forming a zigzag-shaped secondary street with a main east-west orientation, with a total length of approximately 96 meters and a width ranging from 1.3 meters to 3.9 meters, primarily serving residential functions.

Dexing Lane (north-south direction): Located south of Shaoxing Street, connecting Haopan Street in the south and Shaoxing Street in the north, with a total length of

approximately 52.3 meters and a width ranging from 1.7 meters to 3.8 meters. The street is flanked by residential and life-service commercial functions.

③ Group Roads

Group roads, also known as alleys, belong to the third-level street system within the district and are more numerous. The characteristics of group roads are typically dead-end streets, with their entrances located on urban roads, primary streets, or secondary streets. These streets are generally small in scale, suitable for pedestrian circulation but not for vehicular traffic. The presence of group roads enhances the connectivity of the pedestrian environment and effectively distributes traffic flow. There are four group roads within the study area:

Lianju Street: A straight north-south dead-end road, approximately 18.2 meters in length and 4.0 meters in width.

Xuhui Lane: An L-shaped turning dead-end road running east-west, approximately 39.4 meters in length and 3.0 meters in width.

Yanpi Lane: A straight north-south through road, approximately 33.9 meters in length and 1.5 meters in width.

Mafang Lane: A straight east-west dead-end road, approximately 13.5 meters in length and 4.2 meters in width.

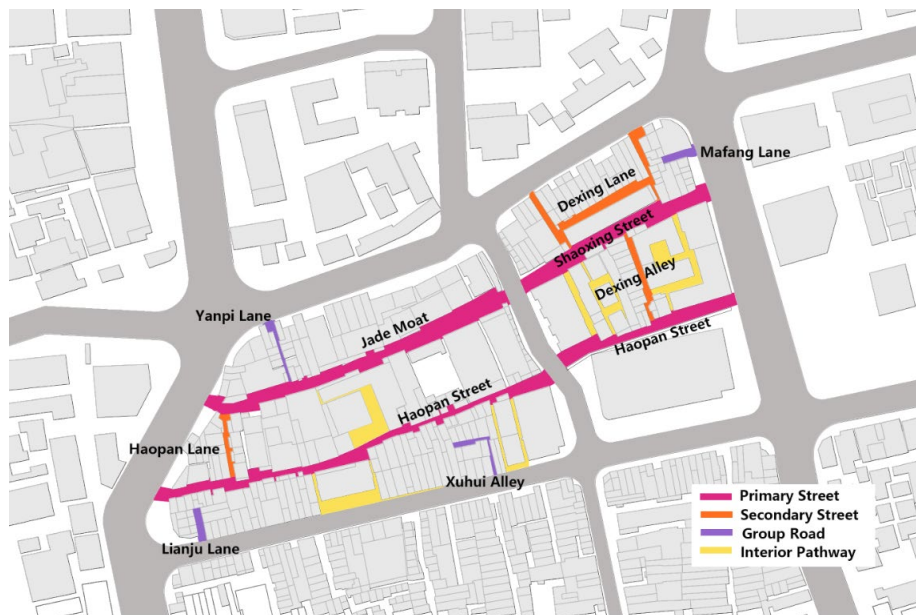


Figure 2- 14 Street network

Source: author

(2) Spatial Scale

The spatial scale of the site presents distinct differences between the external and internal environments. The external streets of the site are largely lined with arcade buildings, while certain areas have been redeveloped into super high-rise building blocks with large floor plates. As a result, the D/H ratio (the ratio of street width to building height) is generally large, creating a spatial experience that feels relatively open and spacious.



Figure 2- 15 Spatial scale analysis

Source: author

In contrast, the interior of the site is dominated by narrow-scale buildings, primarily composed of traditional bamboo tube houses and multi-story unit residences. The D/H ratio within this area is small, allowing only pedestrian or non-motorized vehicle passage. Consequently, the spatial experience within the internal area of the site tends to be narrow, enclosed, and deep.

Through comparative analysis, it can be observed that the arcade-lined streets along the periphery of the site maintain a relatively suitable scale for human activities. However, the surrounding space of Jialanxuan and Haopan Commercial Mansion presents an anomalous

scale, appearing abrupt and incompatible when juxtaposed with the high-density and small-scale morphology of the historical district.

Additionally, within the internal areas of the site, the transformation of traditional buildings into multi-story unit residences and the proliferation of unauthorized extensions and additions have further increased the building heights. This has led to a further reduction of the already small D/H ratio, exacerbating the sense of spatial oppression in the internal environment.

(3) Building Functions

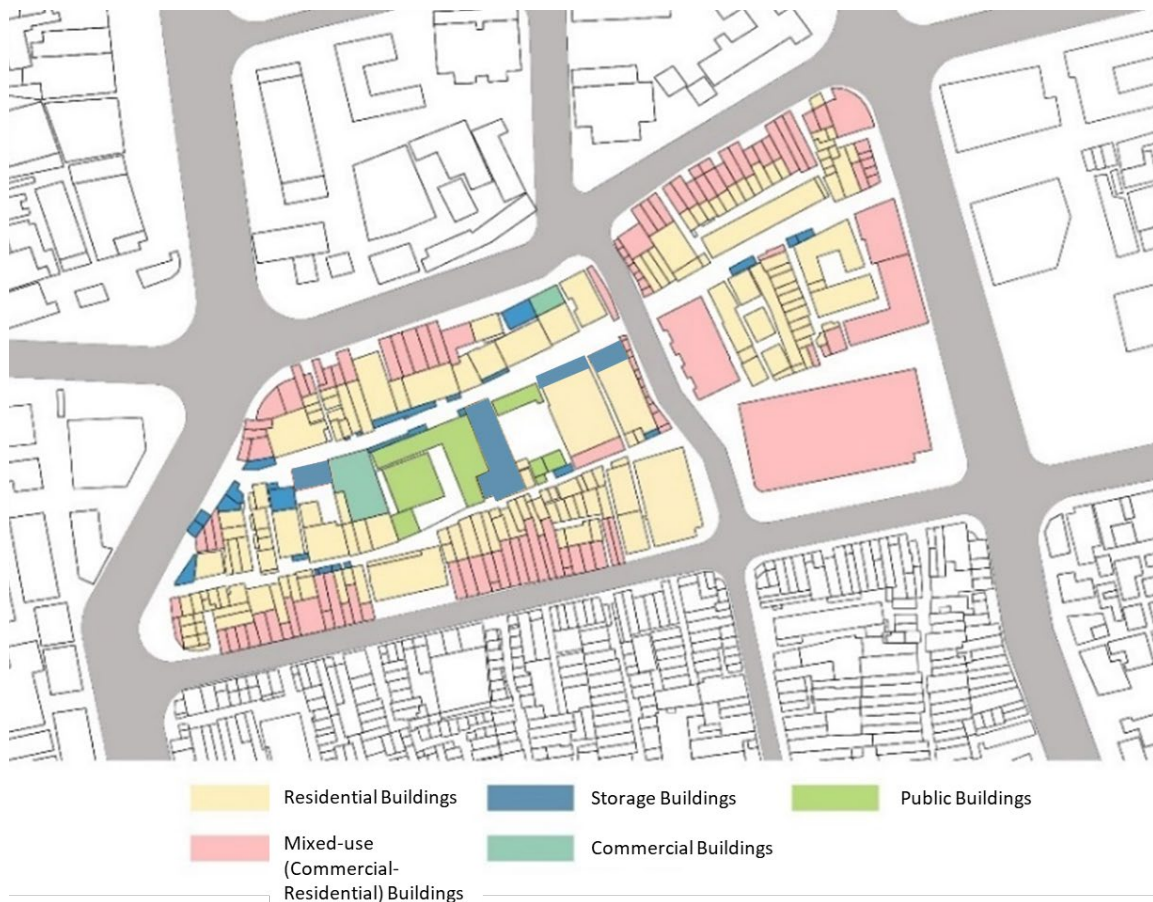


Figure 2- 16 Architectural function

Source: author

Haopan Xiyue, as a traditional historical urban district with a long-standing history, is predominantly characterized by commercial and residential functions. Within the district, in addition to one municipal-level cultural relic protection site, there are a large number of arcade buildings along the streets, possessing extremely high conservation value. Accordingly, the commercial use of arcade buildings is regarded as an important aspect of land use analysis in this research.

Moreover, considering that the recently constructed residential buildings within the district often incorporate commercial functions on the ground floor, the concept of mixed commercial-residential land use is introduced to reflect the contemporary functional characteristics of the area.

Based on field investigations and document analysis, the distribution of land use functions within the district is as follows: the commercial spaces are primarily distributed along the periphery of the site, forming a spatial layout that frames the residential area at the core. Other functional spaces, including warehouse spaces and service facilities, are dispersed irregularly within the interior of the site.

It is particularly noteworthy that, in comparison with previous literature, recent years have witnessed a gradual increase in the number of warehouse spaces within the district. These warehouse uses have encroached upon part of the originally mixed commercial-residential spaces, reflecting a functional transformation trend that prioritizes commercial storage and logistics over traditional residential and commercial functions.

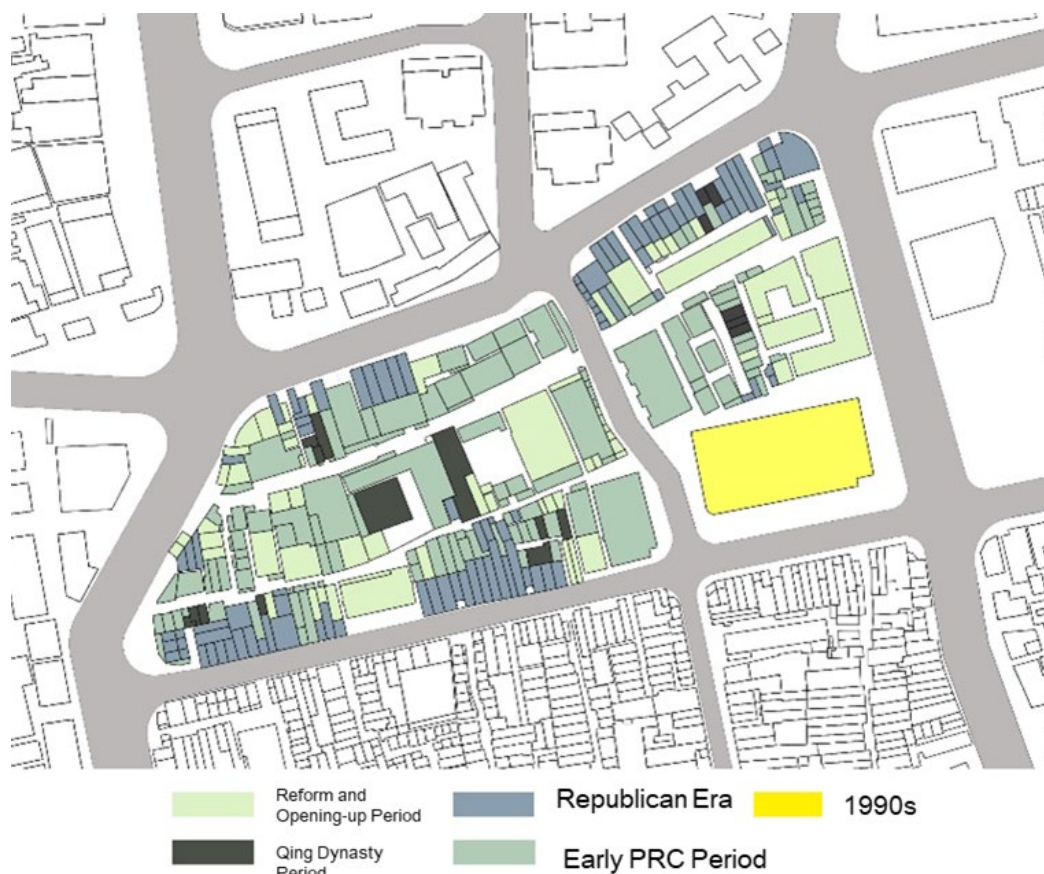
(4) Building Types (by construction period)

Within the core research area, the Haopan Mosque, which is listed as a municipal-level protected cultural heritage site, represents the most significant historical building. The mosque was one of several mosques constructed through community fundraising during the Chenghua period of the Ming Dynasty (1465 – 1487). At present, only the main gate and the prayer hall of the Haopan Street Mosque are preserved, with a total site area of 1,491 square meters. The mosque's entrance is connected to a newly built gabled wall, with a stone inscription reading "Mosque" above the doorway.

The prayer hall faces east with its back to the west, with a depth of 19.6 meters and a width of 18.8 meters. It features a double-eaved hip roof, with its interior adorned with gilded wooden carvings and scroll grass patterns. Three arch-shaped doors with hexagonal latticework are symmetrically opened on each side wall, decorated with pink and green lacquer, creating a splendid and magnificent effect.

In the 45th year of Emperor Kangxi's reign during the Qing Dynasty (1706), the mosque was reconstructed following its original form under the supervision of Fu Yunfeng. The reconstructed mosque is characterized by simplicity, solemnity, and grandeur. In 1927 (the

16th year of the Republic of China), Muslim scholars established the Huiwen University within the mosque, cultivating future Muslim elites and publishing the Islamic periodical Tianfang Xueli Monthly. It also reprinted renowned publications such as Islamic Guide, which became essential textbooks for mosque education, exerting far-reaching influence on Islamic dissemination both domestically and internationally.



Since 1952, parts of the mosque had been repurposed successively as a nursing home for

Figure 2- 17 Date of completion

Source: author

the Hui ethnic elderly and as a factory for ethnic minority groups. In 1964, it was taken over by the Guangzhou Hui-Man National Factory, and by 1973, except for the prayer hall, the corridors on the north and south sides and the Moon-Watching Pavilion had been entirely rebuilt into five-story reinforced concrete factory buildings by the occupying units.

On March 16, 1993, after coordination between the Guangzhou Municipal Government Office, the Municipal Light Industry Bureau, and the Guangzhou Islamic Association, the lease contract was terminated in September of the same year, and the mosque was returned to the Islamic Association. Considering its long history and cultural significance, in August

1993, the Haopan Street Mosque was listed as a key municipal-level protected cultural heritage site by the Guangzhou Municipal Government.

In 1994, the Guangzhou Islamic Association established a renovation leading group for the Haopan Street Mosque, raising more than 2 million RMB, including nearly 100,000 RMB donated by Muslims. The renovation began in July 1997, focusing on restoring the prayer hall and the first floor of the two side corridors, and was completed in December of the same year. On May 17, 1998, the mosque officially reopened to the public. In September 1998, the Guangzhou Arabic Language Amateur Learning Class commenced within the mosque, and the Guangdong Islamic Association set up a temporary office there^[13].



Figure 2- 18 Photo of the Haopan Mosque

Source: author

Apart from the Haopan Street Mosque, the majority of the buildings within the study area consist of multi-story structures constructed during the early years of the People's Republic of China and the Reform and Opening-up period. Scattered among them are historical buildings from the Qing Dynasty, including certain residential buildings and commercial arcade buildings. Among these, some of the commercial arcade buildings located along Daxin Street and Dade Road have retained good architectural appearances, while the rest of the buildings exhibit poor structural conditions and aesthetic qualities.

Since the founding of the People's Republic of China, besides privately-owned residences, a portion of the residential buildings are directly managed public housing (zhiguan fang) and housing under the self-management of the Civil Affairs Bureau. Due to poor management and years of neglect, many directly managed public housing units have

encountered structural problems. In contrast, the housing units managed, used, and maintained by the Civil Affairs Bureau exhibit relatively higher rates of structural integrity, effectively extending the lifespan of these buildings.



On the left is the historical clue building of Dade Road, and on the right is the historical clue building of Daxin Road

Figure 2- 19 Photos of traditional buildings

Source: author

3 Nodal Elements

(1) Landscape shaping



Figure 2- 20 Landscape elements

Source: author

In terms of greenery and landscape, aside from the scattered trees located at the ends of alleyways and on both sides of the Jade Moat, as well as the flowerbeds arranged at the termini of certain streets, or the small areas of decorative greenery developed independently by property developers, the majority of ground surfaces within the street block have been

paved with hard materials. Regarding the display of historical and cultural markers, a stone plaque detailing the historical evolution of the Jade Moat has been installed at the street corner where Tianceng Road intersects with the Jade Moat. Additionally, an archway and a signage board marking the location and related information of the Jade Moat have been erected at the westernmost end of the Moat. The pavement in front of the Haopan Street Mosque features a distinctive pattern, while its entrance incorporates architectural decorations and a plaque indicating its status as a protected cultural heritage site.

(2) Public Facilities

The research area is equipped with relatively complete service facilities, including water stations, parcel lockers, garbage collection stations, parking spaces for electric scooters, and charging piles. In the wider sections on both sides of the Jade Moat, fitness equipment has been installed for public use. At the central open platform within the site, bulletin boards and police information boards have been set up. At street corners, there are convenience stores, appliance repair shops, barber shops, and other types of stores providing services for daily living.

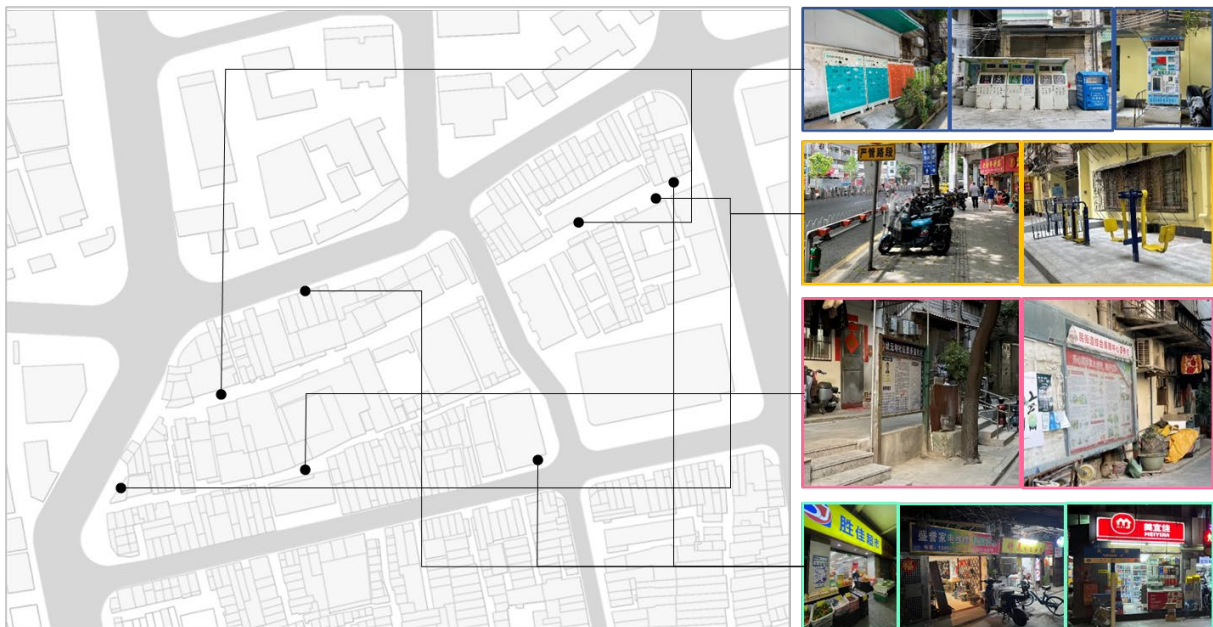


Figure 2- 21 Distribution of public service facilities

Source: author

(3) Current Conditions of Open Spaces

As illustrated in 如 Figure 2- 22, the internal open spaces within the street block are frequently subject to encroachment. Even in those spaces that have undergone recent renewal,

due to their failure to meet the daily living needs of residents, they have been extensively occupied by electric scooters, garbage, and various personal belongings. Given the narrow spatial conditions of the old urban district, coupled with residential units that are insufficient to meet the requirements of contemporary living, residents often resort to occupying public spaces for activities such as drying clothes or storing personal items as a means of supplementing their private living areas.

Moreover, due to the absence of clear property rights and functional definitions in public spaces, or the disjunction between the design intentions of these spaces and the actual needs of residents, many public areas have been informally appropriated by residents for the extension of their domestic activities.



Figure 2- 22 Current situation of open space inside the block

Source: author

Particularly, the podium and plaza area beneath the Jialanxuan commercial complex, owing to their relatively open spatial characteristics, have become areas of unmanaged usage following the commercial recession of ground floor businesses. During daytime hours, surrounding wholesale merchants utilize this space as a loading and unloading zone for temporary storage and transit of goods; at night, this area is often repurposed as a parking lot, as shown in Figure 2- 23。

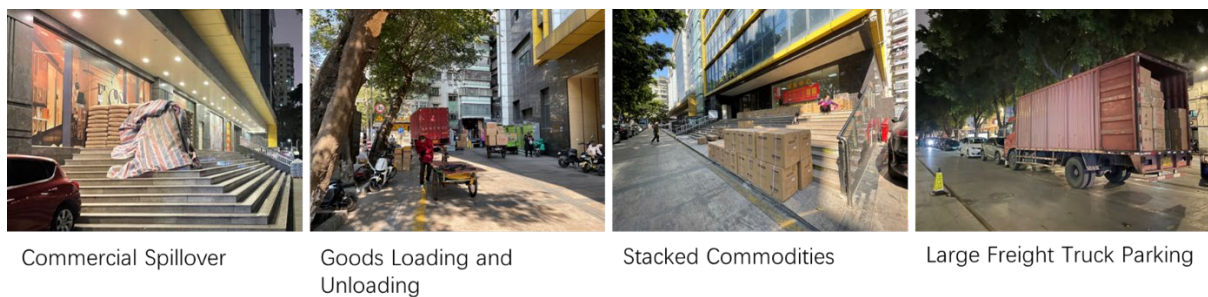


Figure 2- 23 Current situation of open space in Jialanxuan plaza

Source: author

2.3.2 The Coexistence of Local Residents and the Haopan Mosque Community

1 Basic Characteristics of the Population

Based on repeated field observations and interviews conducted by the author from July 2024 to January 2025, the age structure of frequently active populations within Haopan Xiyue is as follows: adolescents aged 10 – 18 account for 8.16%, young adults aged 18 – 35 make up 34.69%, middle-aged individuals account for 36.73%,

and elderly individuals comprise 20.41%. In terms of occupational distribution, 51.61% are employed individuals, 19.35% are students, 25.81% are retired, and 3.23% are unemployed. Among these individuals, 38.6% move about alone, while the remaining 49.12% are accompanied by family members, friends, or colleagues.

According to public notices posted by the Zhuangyuanfang Residential Committee, "non-resident" registered population accounts for 70% of the local registration statistics, with elderly residents comprising 18%, and a floating population making up 12%. This data suggests that the majority of individuals currently active within the Haopan Xiyue area are non-local. The existing local residents are mostly elderly and children, who remain in the area primarily for easier access to medical care and education.

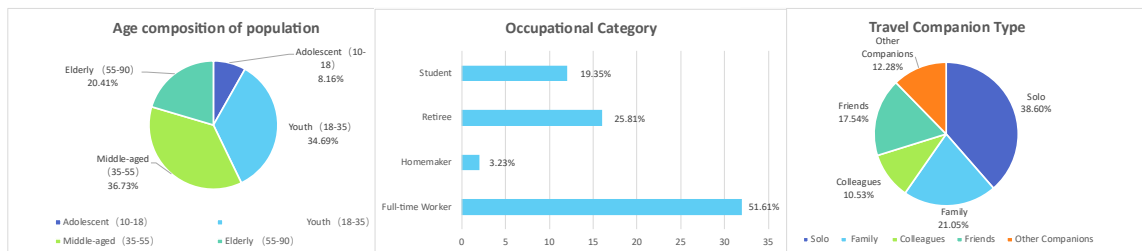


Figure 2- 24 Basic Characteristics of the Population

Source: author

2 Use Patterns and Preferences

The Haopan Xiyue area accommodates a wide variety of social groups engaged in diverse activities. In order to more comprehensively understand the patterns of space usage and preferences among these groups, the research categorizes them as follows (Figure 2- 25):

First are the merchants of Haopan Street, including wholesale traders, packaging and transportation workers, and warehouse managers. These individuals engage in long-term

commercial operations within the site, moving between commercial premises for tasks related to storage, distribution, and logistics. Their activity patterns are concentrated along logistics corridors and commercial buildings in the area.

Second are local residents, including Guangzhou natives and tenants residing within the neighborhood. Their daily routines mainly revolve around the use of public amenities such as water stations, garbage collection points, and parcel lockers. Their range of activity is relatively fixed and reflects the spatial layout of the district's daily-life infrastructure.

Third are delivery personnel. Field observations reveal a considerable number of delivery workers traversing the area, providing food, groceries, pet supplies, and other life-related goods. Their routes display regularity and high frequency, which aligns with the commercial nature of the area. Delivery personnel have become integral components in the consumption chain, particularly for goods not readily available locally.

The fourth category consists of Muslims, including both those who reside locally or visit regularly for prayer, as well as mosque staff and affiliated religious personnel. Their activities are closely tied to the Haopan Street Mosque and its surrounding area, illustrating the mosque's vital role in sustaining religious daily life within the district.

The fifth group includes tourists, notably Muslim tourists, visitors to the historic districts of Shangxiajiu and Beijing Road, and history and culture favor tourists. Due to its strategic location adjacent to cultural attractions such as the Shangxiajiu Pedestrian Street and Beijing Road, and given the presence of the mosque as a key religious destination for Muslim visitors, the tourist population forms an important component of the area's daily landscape. These individuals engage in cultural sightseeing and religious visits, generally for shorter durations, yet significantly contribute to the cultural perception of the district.

Based on the above categorization, the activity locations and duration of stay for five categories of people—business personnel, local residents, delivery workers, Muslims, and tourists—were mapped for both weekdays and weekends. The following analytical results were obtained:

The merchants of Haopan Street are most active between 14:00 and 18:00, with relatively long dwell times. Their movements are predominantly located within commercial zones, indicating that business and logistics activities peak during this time period. Their high

frequency and extended presence reflect the district's intensive commercial operations during this interval.

Local residents are primarily active from 10:00 to 12:00 and 14:00 to 18:00, with activity concentrated around public service points and residential zones. Their stays are generally brief, and their spatial usage is regular and centered on life-sustaining activities. On the activity map, light-blue dots are densely distributed near housing zones, signaling that residential movements are routine and concentrated, while alleys serve as high-frequency transit corridors.

Delivery personnel show dispersed activity across the day, with peaks between 12:00 – 14:00 and 18:00 – 21:00, consistent with mealtime delivery surges. Their dwell time is typically short, and their coverage is extensive. Green dots appear throughout the site, especially around hotels and homestays. Their presence near public platforms within alleyways suggests that delivery services play a vital role in the everyday operations of the area.

Muslims concentrate their activities around the mosque, particularly during prayer times. Dark green dots cluster around the mosque, with extended dwell times, indicating that their primary activities center on religious practice. Their movement patterns are relatively fixed and highlight the significance of religious infrastructure in shaping spatial usage.

Tourists exhibit more dispersed activity both spatially and temporally, with higher presence between 8:00 – 10:00 and 14:00 – 18:00. Orange dots on the map reveal their presence near the mosque, hotels, convenience stores, and key transit junctions connecting the district with cultural attractions. Their stays are typically short, with activities focused on cultural exploration.

Across all groups, the peak activity period for the area is from 14:00 to 18:00, during which time the merchants of Haopan Street and local residents are most active, and delivery personnel are also prominent. During the 18:00 – 21:00 period, delivery activities further intensify, suggesting elevated demand for household goods and meal deliveries. These overlapping peaks create significant pressure on shared public spaces, especially where activity zones converge.

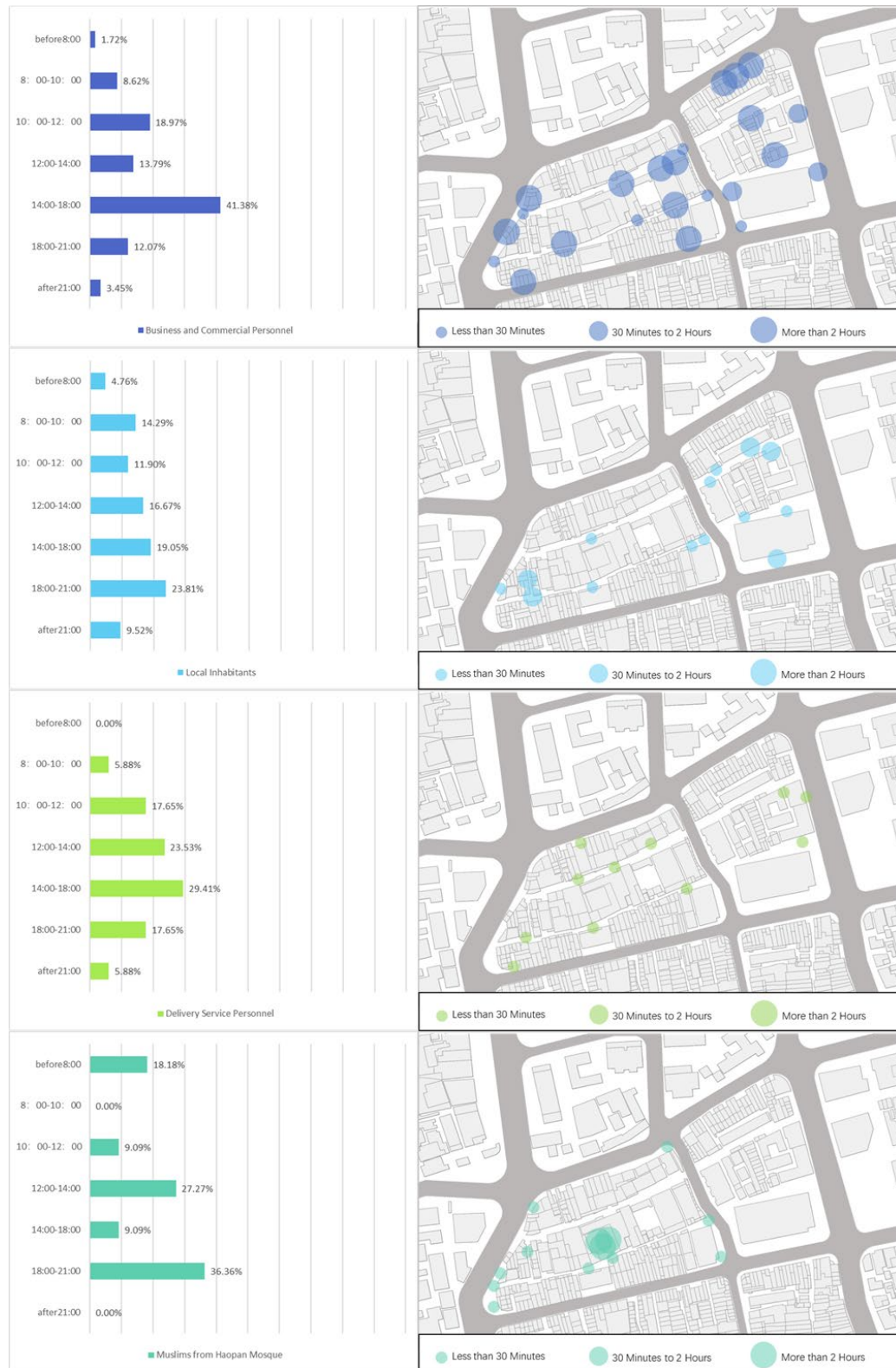


Figure 2- 25 Activity Trajectories and Duration

Source: author

Different groups demonstrate distinct preferences for spatial usage. The merchants of Haopan Street, local residents, and delivery personnel concentrate around commercial zones and convenience facilities; Muslims are localized around the mosque; while tourists are drawn

to hotels, heritage landmarks, and transportation intersections. These spatial differentiations reflect the diverse functional needs within the district(Figure 2- 26).

In terms of dwell time, the merchants of Haopan Street and Muslims exhibit longer durations, particularly within commercial and religious settings. Conversely, delivery personnel and tourists have shorter, more frequent visits. These differences highlight divergent behavioral patterns and indicate the coexistence and alternation of various group dynamics within the district.



Figure 2- 26 Trajectory overlap

Source: author

Analysis of activity timing and duration reveals several latent spatial conflicts:

Temporal overlap: During 10:00 – 12:00, the activities of tourists, the merchants of Haopan Street, and delivery personnel coincide, potentially leading to congestion, especially at overlapping zones near mosque entrances and warehouse loading areas. From 18:00 – 21:00, residents’ leisure activities intersect with Muslim prayer gatherings, posing potential strains on spatial capacity and urban comfort.

Functional competition: Around the mosque, there exists spatial competition between the prayer needs of the Muslim community and the cultural experience needs of tourists. At the same time, the frequent movement of delivery vehicles intersects with residents' daily travel routes, potentially causing safety hazards and congestion—particularly on weekends, when the number of Muslims attending prayers increases and the number of delivery personnel rises, intensifying such conflicts.



Figure 2- 27 Logistics transportation and electric vehicles occupy the road

Source: author

Overall, the spatial usage of Haopan Xiyue reveals a distinct pattern of pluralistic dynamics. Commerce, religion, and tourism intertwine throughout the day, especially during weekday afternoons, with surges in commercial transactions and delivery services. To accommodate these layered demands, future interventions should prioritize the addition of public amenities and green spaces, alongside improved infrastructure management, in order to mitigate pressure during peak periods and enhance both spatial efficiency and user comfort.

3 Social Interaction Analysis

This investigation firstly classifies the population groups active within Haopan Xiyue, identifies their related activity spaces, and then further maps the presence of other population categories within these spaces, subsequently analyzing their overlaps and intersections. The findings reveal a complex population structure within the site, characterized by substantial activity from non-local populations. Notably, Haopan Mosque emerges as the most significant site of population overlap within the neighborhood(Figure 2- 28).

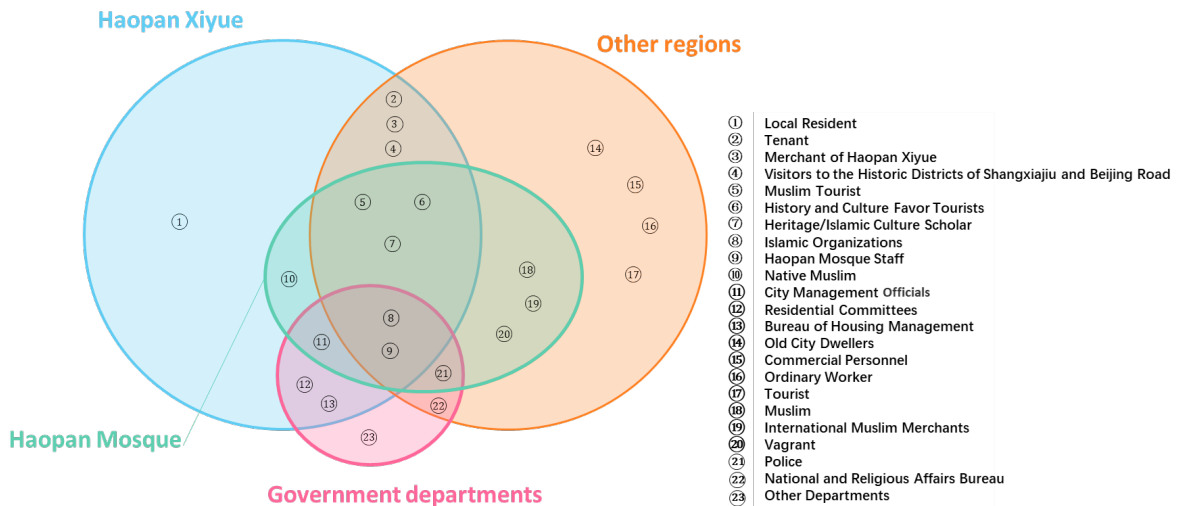


Figure 2- 28 Spatial-Subject Venn Diagram

Source: author

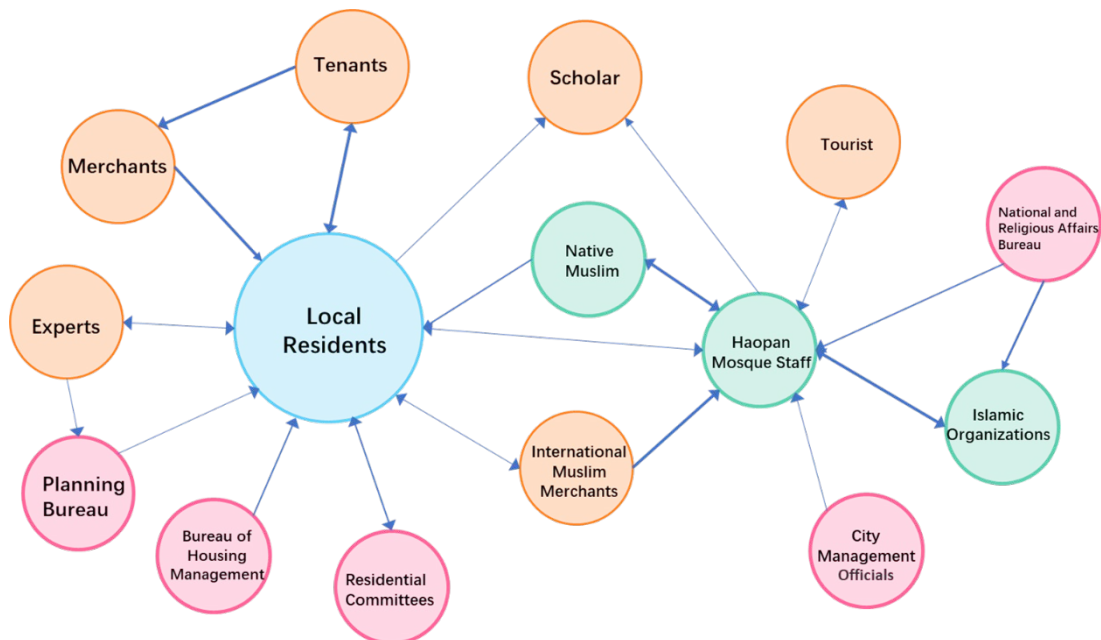


Figure 2- 29 Social Network Analysis Diagram

Source: author

Through social network analysis, it is observed that the two most socially central population groups in the community interaction network are the local residents of Haopan Street and the Muslims who have long been engaged in religious activities at Haopan Mosque, including its staff and worshippers.(Figure 2- 29)

According to the interviewee R03, there has been a significant outflow of original residents, with many having relocated. The remaining residents are mostly elderly individuals residing in government-managed housing due to low rental costs. Those holding private

property rights have mostly either transformed their houses into warehouses or sold them to developers for conversion into guesthouses, thus moving away from the neighborhood. Therefore, in addition to interacting with the neighborhood committee and planning departments responsible for the rejuvenation project, the local residents also maintain connections with the housing management office, developers, tenants, and local wholesale merchants. Due to the declining population and weakening group influence of the residents, the maintenance issues of the housing stock are difficult to attract attention, particularly since Haopan Xiyue is situated within the controlled construction zone of the Renmin South Historical District, making the approval and response process for structural reinforcement and repair of houses extremely challenging. As interviewee R02 stated:

"Our house was originally brick-wood structure, and over time it developed some problems. We wanted to reinforce it with concrete like others, but they didn't allow it! Later they said we could only reinforce the interior, not the exterior..."

Additionally, as the area lies on the periphery of the neighborhood committee's management jurisdiction, both R02 and R03 reported a lack of administrative attention and care, resulting in a relatively weak connection between residents and the community. Social interactions among residents are also largely limited to the western part of the area, where a higher concentration of original inhabitants remains.

Although the staff and regular worshippers of Haopan Mosque do not reside in the neighborhood, their religious activities centered on the mosque, coupled with their attractiveness to other population groups such as tourists, international Muslim merchants, and operators of halal restaurants, have rendered this population group central within the social landscape of Haopan Street Historic Neighborhood. As one of the four mosques in Guangzhou, Haopan Mosque is distinct from other larger and more prominent mosques such as Xianxian Ancient Tomb Mosque and Huaisheng Mosque, which are located near major transportation arteries. Instead, Haopan Mosque is situated within a residential area, making it a relatively quiet and niche site for worship. The population engaged in regular religious activities here is also relatively stable.

According to interviewee M02, Ms. Gao, a staff member of the Guangzhou Islamic Association:

"I go to both mosques, but comparatively, Huaisheng Mosque is busier and more lively, while Haopan Mosque is smaller. However, I used to work here and took classes here, and I am very familiar with Master Yang. Seeing him gives me a sense of closeness and belonging..."

This suggests that a sense of niche identity and belonging is among the reasons why Muslims choose Haopan Mosque for their religious practices. In addition to the staff from the Guangzhou Islamic Association, other government personnel, such as police officers and urban management officials, are also present during large-scale events and gatherings, assuming security responsibilities. However, during their duties, due to the lack of knowledge and understanding of Islamic culture, as well as guidance on interacting with religious groups, their dress and behavior have occasionally caused dissatisfaction among Muslim staff.

These two core groups have formed a tacit social boundary within the neighborhood, engaging in activities within their respective areas without disturbing each other. According to the evaluations of Muslims by interviewees R01 and R02:

"Very gentle,"

"Sometimes they greet my children, quite friendly."

Although there is no explicit willingness for deeper interaction, the attitudes towards each other remain gentle and friendly. According to the description of interviewee R04, social interaction between groups sometimes occurs through intermediaries, such as local Muslims who originally resided in the neighborhood. For example, local resident R04, Ms. Huang, stated:

"We used to have a friend living here who was a Muslim. She once took me to participate in one of their festivals here, and there were so many people. But after she moved away, I never went inside again..."

This indicates that if there exist intermediary groups, such as Islamic cultural scholars, international Muslim merchants, or local Muslims, there is the potential for economic and cultural exchanges between the two core population groups, which may also help expand their influence.

4 Source of Cognition and Usage Evaluation

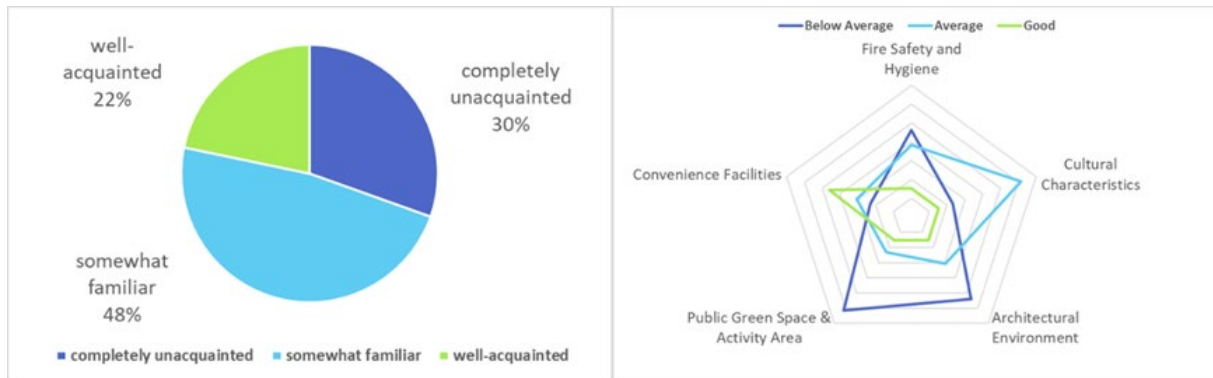


Figure 2- 30 Investigation Result

Source: author

According to the interviews conducted with various population groups active in Haopan Xiyue, 78% of the respondents demonstrated limited knowledge regarding the historical evolution of the Jade Moat and Haopan Street. Among them, 48% only possessed rudimentary information, such as having heard of the name and location of the Jade Moat or merely knowing “it used to be a water channel, but is now covered.” In terms of the historical development of Haopan Street, the respondents’ understanding was similarly vague, with most only aware that the area was historically engaged in leather-related businesses. Concerning the Haopan Mosque, many respondents did not regard it as an important cultural heritage site within the neighborhood, but rather simply as a place of worship for Muslims.

This situation indicates that the Haopan Mosque has not been widely recognized as a significant historical and cultural heritage site within the neighborhood; instead, it is largely perceived as a space utilized by a specific religious group. Similarly, the Jade Moat and Haopan Street are merely known by their names, while the overall level of historical and cultural knowledge regarding the area remains low. This phenomenon reflects the relatively limited awareness and attention of local residents toward their own historical and cultural heritage.

In addition to the cognition of historical culture, the questionnaires and interviews also explored residents’ concerns and evaluations regarding fire safety and sanitation, building environment, greenery and activity spaces, cultural characteristics, and convenience facilities within the neighborhood. The survey results are as follows:

62% of the respondents believed that the neighborhood was seriously deficient in greenery and public activity spaces, lacking sufficient green areas and leisure facilities;

54% indicated that the houses were old and the architectural environment was poor, leading to generally negative evaluations;

46% expressed concerns about fire safety and sanitation issues, primarily arising from the fire hazards caused by the warehouse functions and high-density built environment. Additionally, restaurants and night market vendors nearby often discarded garbage indiscriminately on the streets, resulting in poor sanitary conditions in the neighborhood.

One interviewee mentioned:

“...especially near the overpass, at night there are many night market stalls, and the oil smoke drifts into our area, making the place stink! I have complained and given feedback many times, but it’s useless!”

Some respondents also believed that, compared with other areas, the neighborhood lacked sufficient cultural heritage. As another interviewee commented:

“I feel that our area lacks any sense of cultural heritage, unlike the Seven Banyan Trees Community over there... that area is so beautiful, with some cultural heritage, but here we have nothing...”

These survey results reveal that, while residents are concerned about the environmental conditions, public facilities, and safety within the neighborhood, they also express anxiety over the lack of cultural heritage and the neglect of historical narratives. This indicates that the sense of cultural identity within the neighborhood is relatively weak, and residents’ recognition of local history remains limited.

Therefore, enhancing residents’ awareness of the historical and cultural value of the neighborhood, as well as improving the public environment — particularly in terms of greenery(Figure 2- 31), architecture, and sanitation conditions — will be conducive to strengthening residents’ sense of belonging and their identification with local history and culture.



Figure 2- 31 Residents spontaneously use flowerpots to improve the green environment

Source: author

2.3.3 The Intersection of Everyday Activities and Islamic Festival Rituals

1 Daily Activities

Daily activities within the site are categorized into four main types: daily living activities (such as shopping, commuting, drying clothes, resting, picking up items, and garbage disposal), commercial activities (such as customer reception, packaging, supervision, and transportation), service activities (such as street cleaning, garbage handling, food delivery, and parking), and social interaction activities (including interactions among local residents, merchants, and Muslims).

Based on the spatial distribution of these four types of activities, the study area can be divided into four functional zones:

Firstly, the living space zone, where daily living activities and service activities of residents are primarily concentrated. This zone mainly covers the internal areas of the block.

Secondly, the commercial space zone, which is dominated by the street-facing buildings and open spaces along the streets, where commercial activities and social interaction activities are concentrated.

Thirdly, the commuting space zone, which primarily refers to the street and alley spaces serving as pathways for movement.

Fourthly, the leisure space zone, which primarily includes the square area under the podium of the Jialanxuan commercial complex. This zone is used for auxiliary social

interaction activities, commercial activities, and service activities, mainly serving as a gathering space for urban populations, a temporary unloading area for goods, and a parking area.

Among these zones, the commuting space not only connects the other spaces but also functions as an extension of these zones during certain time periods, thus blending into the above three functional zones.

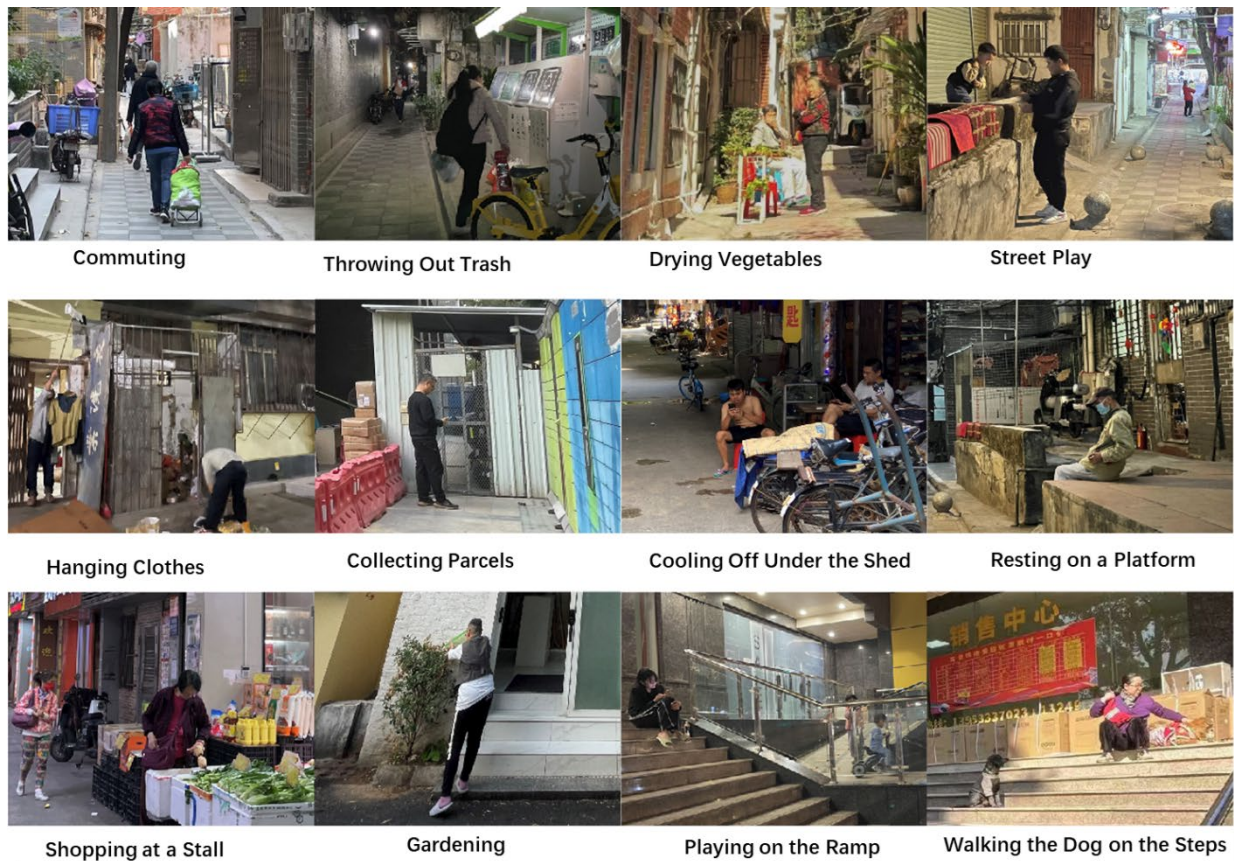


Figure 2- 32 Chart of daily living activities

Source: author



Figure 2- 33 Chart of daily service activities

Source: author



Figure 2- 34 Warehousing logistics business activity chart

Source: author



Figure 2- 35 Chart of daily interaction activities

Source: author

2 Non-Daily Activities

Richard Farnell, in his discussion on faith communities in urban regeneration, noted that due to the central role of worship in their daily lives, faith communities maintain long-term activities within mosques, allowing religious organizations to provide valuable resources for urban regeneration, including spaces, services, and people. Religious organizations can offer large-scale, highly adaptable, and well-equipped community centers, providing local residents with spaces for activities. Moreover, faith communities can participate in a broader range and larger volume of activities, with their services extending beyond their own members to serve the wider community^[78].

According to interviews, Mr. Yang, the person in charge of the Haopan Mosque (M01), stated that every Friday during Jumu'ah, approximately 200 Muslims come for worship, and during grand Islamic festivals, the number of participants increases significantly. There are four major Islamic festivals each year, in addition to the local distinctive festival in Guangzhou known as the "Elders' Festival," totaling five primary festivals. Moreover, there are about 20 other minor festivals throughout the year, averaging at least one festival per month. Together with the weekly congregational prayers on Fridays, the frequency of

activities is very high. During the most grandiose festival, Eid al-Fitr, more than ten tables are set up in the public areas surrounding the mosque to host Muslim guests from afar.



Figure 2- 36 The different crowds the mosque attracts during Islamic festivals

Source: author

The impacts brought about by these activities include an increase in the number of participants, with more diverse groups flowing into Haopan Street, such as tourists, imams, staff from the Islamic Association, police officers, Muslim foreign traders, vagrants, scavengers, and halal restaurant merchants.

These groups could potentially serve as driving forces for the regeneration of Haopan Street, though their potential has yet to be fully explored. Observations indicate that despite the significant number of Muslims engaging in activities here, there are very few halal restaurants in the surrounding area, presenting a clear phenomenon of spatial exclusion. Moreover, the food required for major festivals such as Ramadan is usually transported and delivered from outside the site by businesses or by Muslims themselves using electric scooters. There are no food shops within the surrounding commercial environment specifically serving their needs (Figure 2- 37).

While these activities bring both people and social resources to the site, they also pose challenges to the carrying capacity of the street environment. On the one hand, many of the visitors travel using electric scooters, which may temporarily occupy the already narrow alley spaces. On the other hand, human activities during these times also become more crowded and intensive, further increasing spatial pressure within the area.



Figure 2- 37 Holiday supplies and a crowded mosque

Source: author

2.4 Understanding and Analyzing the Contradictions of the Site

Haopan Xiyue is currently confronted with a complex and diverse set of existing contradictions, which not only manifest in the disorder of site spatial order at the material level but also involve the rupture of everyday social order and the isolated coexistence of multiple social groups. In order to deeply explore the underlying causes of these problems, this section adopts a theoretical interpretive approach, introducing an integrated perspective combining everyday life theory and inclusive design theory as the analytical framework, and conducts a discussion from three dimensions: space, subject, and activities.

Within the analytical framework of everyday life theory, the three key elements of space, subject, and activities are interdependent and mutually reinforcing, together shaping the rich content of everyday life in the neighborhood. Human subjects initiate activities; activities endow space with spatial characteristics; and these spatial characteristics, in turn, attract people to participate. However, in the context of Haopan Xiyue, the positive interactive relationship among these three elements has been severely disrupted, resulting in a disconnection between spatial characteristics and everyday life, as well as a separation between user subjects and everyday activities. This disintegration is specifically reflected in chaotic and disordered site space usage, disrupted and fragmented rhythms of everyday life, and the coexistence of diverse groups without substantial interaction.

The following sections will analyze in depth the underlying causes of the above contradictions from the perspectives of space, subject, and activities respectively, applying everyday life theory and inclusive design theory as interpretive lenses. Finally, the

adaptability and applicability of these two theories within the context of Haopan Xiyue will be briefly compared, thereby providing a theoretical basis for the subsequent construction of rejuvenation strategies.

2.4.1 Causes of Spatial Disorder in Space Use

The physical spatial environment of Haopan Xiyue presents significant spatial disorder, which is specifically manifested in narrow and congested streets and lanes, mixed and disordered functions, and the overall degradation of the quality of places. With the historical abandonment of the Jade Moat waterway and the decline of port functions, the district has gradually evolved into a marginal living area within the city. A large number of traditional residential spaces have been converted into storage and logistics spaces, while areas originally serving community everyday life have been occupied by stacked goods and vehicles. This has resulted in the encroachment of living space by storage and logistics, and a lack of sufficient public space. Electric scooters and freight tricycles travel through the narrow lanes, and the problems of temporary vehicle parking and garbage accumulation are prominent, leading to chaos in everyday circulation and environmental order. This disorder of the physical spatial environment is not only a matter of physical crowding and disorder but also reflects a deeper misalignment between spatial management and spatial rights.

From the perspective of everyday life theory, the underlying cause of spatial disorder lies in the weakening of the "everydayness" of the district's space^[19]. The everyday spaces of local residents have been reconstructed by the logistics and storage functions brought by external forces, resulting in a decline in the residents' dominance over their spatial practices. Space is not only a physical container but also a carrier of social relations. The daily behaviors and interactions occurring within it endow space with its characteristics. When the uses of space are dominated by external economic forces, everyday spaces are intruded upon by capital logic, and the original functions of streets and lanes serving community life become alienated. The disorder on the surface of space, therefore, reveals a deeper disconnection in everyday life practices: the spatial transformation interrupts the thread of everyday life, preventing residents from effectively integrating their daily activities into the space, and gradually depriving the space of its supportive role for community life.

From the perspective of inclusive design theory, the spatial disorder in Haopan Xiyue can also be attributed to the lack of coordination and inclusiveness in meeting the diverse needs of different users^[52] Inclusive design emphasizes the creation of fair and shared spaces for users from diverse backgrounds, abilities, and needs. In this district, the current spatial layout and facilities fail to accommodate multiple user groups: the logistics industry occupies most of the space for its own convenience, neglecting the needs of community residents for everyday circulation, safety, and leisure; around the Haopan Mosque, there is also a lack of dedicated space to accommodate the gathering and stay of people engaged in religious activities, and the special dietary habits associated with religious culture lack corresponding food service industries.

Such unfair provision of spatial resources leads to certain groups being excluded from the everyday spatial order, triggering unregulated and spontaneous uses, such as parking vehicles in narrow streets and bringing in various foods needed for religious festivals from outside. Because design and management have failed to implement the principles of "diversity" and "equality," the district lacks a spatial framework that integrates the needs of all parties, resulting in each activity operating independently and, when superimposed in the same small space, generating conflict and disorder. In summary, from the spatial dimension, everyday life theory reveals the fracture of everyday practices behind spatial disorder, while inclusive design theory points out that the failure of spatial design to meet the needs of diverse subjects leads to spatial disarray.

2.4.2 Causes of Disconnection in the Everyday Life of Diverse Subjects

Haopan Xiyue is a complex site where multiple social subjects coexist. However, these diverse groups rarely interact or collaborate, forming a situation of "coexistence in presence but disconnection in everyday life." The main user subjects of the site include: long-term residents living in the district, warehouse and logistics workers who have moved in in recent years, and Muslim groups who regularly come to Haopan Mosque for religious activities. In addition, there are floating populations and visitors from the surrounding area. These groups have distinctly different daily routines and spatial demands, yet they share the same urban space.

The original residents primarily focus on daily living and neighborhood interaction, hoping for a quiet, safe living environment and basic everyday service facilities. Warehouse and logistics workers, by contrast, are guided by commercial interests, occupying streets and alleys for goods turnover, often conflicting with the daily life of residents, such as causing noise disturbances during lunch breaks or late-night unloading. Religious activity participants flood into the Haopan Mosque and its surrounding spaces during specific times, such as Friday Jumu'ah prayers, but their use of the place is characterized by short-term, high-frequency, and temporary patterns.

Due to the lack of daily contact and communication among these groups, they operate independently in terms of time and space, with almost no overlapping social interaction networks.

From the perspective of everyday life theory, this phenomenon can be understood as a rupture in the district's everyday social structure^[58]. According to everyday life theory, a healthy community's everyday life should be a process in which various subjects achieve tacit understanding and balance through daily interactions, sharing public life and thereby forming a certain consensus-based spatial order. However, in Haopan Xiyue, the situation is that each subject follows its own life inertia and cultural background: the old residents continue the traditional alley-based neighborhood life; logistics workers regard the district as a workplace rather than a living community; and religious groups bring external cultures and rhythms. The lack of a shared everyday platform to mediate these differences means that the life practices of each group fail to interweave, leading to a fragmented everyday landscape of "multiple subjects coexisting but disconnected."

When daily interaction is absent, spatial coexistence does not equate to genuine social integration. On the contrary, it may breed conflicts due to a lack of mutual understanding. In Haopan Xiyue, the long-term absence of interaction and negotiation among different groups has gradually formed several parallel but unrelated worlds of life: the life world of residents, the work world of logistics workers, and the faith world of religious believers. This disconnection at the subject level fundamentally undermines community cohesion and everyday order.

From the perspective of inclusive design theory, the failure of multi-subject coexistence to achieve collaboration reflects the insufficient participation and lack of social equity in the process of district renewal and management^[59]. Inclusive design advocates for the inclusion of diverse voices in urban planning and design, promoting multi-party participation and co-creation of shared spaces. The problem in Haopan Xiyue lies in the lack of mechanisms that allow all subjects to negotiate and co-govern, whether in past renovations or daily management. The original residents, merchants, and religious groups, as stakeholders, have not effectively participated in spatial affairs decision-making, resulting in the district's development being more dominated by unilateral forces, such as logistics practitioners or top-down government measures.

When the demands of a certain group cannot receive formal responses, they can only passively adapt or withdraw, making it naturally difficult to integrate into a common everyday order. Inclusive design also emphasizes the attention and equal treatment of disadvantaged groups and minority cultures. In this district, elderly indigenous residents and migrant Muslim groups can both be regarded as groups needing special attention. However, the current spatial governance lacks systematic consideration of these groups' specific needs, such as the absence of places or activity designs that promote multicultural exchange. As a result, each subject lacks opportunities for co-construction and sharing, as well as channels for mutual benefit and understanding in everyday life, leading to a situation where multiple groups coexist but remain isolated. This absence of inclusiveness prevents the district from forming an open and integrated community, directly resulting in a fragmented scenario where different groups operate independently, and there is little cooperation despite functional conflicts.

2.4.3 Causes of the Scarcity of Everyday Life Activity Scenes

The “activities” dimension focuses on the daily behaviors and routines occurring in the district, which collectively constitute the temporal rhythms and order of everyday life. In Haopan Xiyue, the rupture in everyday order is primarily manifested in the disappearance of traditional everyday life activities and the simultaneous disorder of emerging activity rhythms^[40]. Historically, Haopan Xiyue was a flourishing port district, where daily life was filled with

commercial transactions, guild exchanges, street vending, and religious rituals. These intertwined everyday activities formed a continuous and stable order of life.

However, with the decline of the poor's function and the loss of long-term residents, many of the historical activity elements have disappeared. These include riverfront loading and unloading, the bustling commercial atmosphere of shopfronts, and everyday neighborhood watch and interaction. What replaced them are fragmented and disjointed new activities: logistics operations have become the most frequent "Activity" in daily life, but they are predominantly mechanical in nature and lack community participation; religious activities, though highly concentrated, are limited to specific time slots such as the weekly Friday Jumu'ah prayers, leading to momentary surges of people followed by silence. During weekdays, the religious spaces remain relatively quiet and are disconnected from the surrounding everyday life, resulting in spatial and temporal detachment.

Consequently, the rhythm of everyday life in the district is disrupted: residents' stable daily routines are disturbed by the noise and disruption caused by goods transportation; the crowds gathering for Friday prayers create sudden congestion and tension in the narrow lanes, only for the district to return to emptiness shortly thereafter. This lack of continuity and coordination among various activities means that the district has lost a coherent sequence of social and spatial behaviors, and instead presents a fragmented and disjointed picture.

Interpreted through the lens of everyday life theory, this rupture in everyday rhythm reflects a deeper loss of temporal continuity and the impoverishment of everyday life activity scenes^[18]. Everyday life theory emphasizes the importance of temporal rhythm: stable and continuous everyday activities, from regular market transactions to periodic communal gatherings, are fundamental to the formation of local identity and social cohesion. When these are interrupted or lost, the result is not only reduced convenience, but also a weakening of communal identity and a diminished sense of belonging^[23].

In Haopan Xiyue, the flow of traditional everyday activities has been mediated and restructured by external forces: logistics operations follow a logic of commercial efficiency that disrupts the original life rhythm of the community; religious activities, lacking integration into the community's daily fabric, have become isolated and exceptional time points rather than integrated aspects of everyday life. The perspective of everyday life theory helps us to

see how the rupture of daily events prevents residents from experiencing safety, stability, and regularity in their life rhythms. Instead, the community is forced to leap between disparate temporalities, resulting in a fragmented experience of everyday existence.

From the perspective of inclusive design theory, the rupture of temporal order is also attributable to the lack of spatial and institutional support for diverse activities^[54]. Inclusive design concerns not only the fair distribution of static spatial resources but also the accommodation of diverse activity scenarios and temporal patterns. In other words, an inclusive environment should allow for various everyday activities to coexist in an orderly manner over time.

Currently, the design and management of space in Haopan Xiyue do not provide for the coordinated coexistence of diverse activities. There is no designated area or facility to accommodate logistics operations, resulting in their interference with residents' daily routines. Similarly, there is a lack of flexible public space that can serve both religious gatherings and regular community activities, which forces religious events to occupy public streets during peak times, leading to conflicts with other everyday uses.

In an ideal setting, inclusive design and planning would guide different activities to stagger or share time and space. For example, a flexible-use public space could serve as a resting and socializing site for residents on weekdays, and be converted into a temporary expansion area during religious gatherings. A shared community calendar or communication mechanism could help schedule major events in advance to minimize disruption to daily life. However, such mechanisms for accommodating diverse activity rhythms have not yet been established in the district, resulting in each type of activity occurring independently, often conflicting with others, and failing to form a coherent and orderly communal life calendar.

Therefore, the absence of inclusive design measures has led to a failure to effectively integrate the diverse activities of everyday life, directly resulting in the disorder of temporal rhythms in Haopan Xiyue.

2.5 Summary

Through the above analysis based on the three dimensions of space, subject, and activities, it can be seen that everyday life theory and inclusive design theory each provide

unique insights into the causes of weakened everyday vitality in Haopan Xiyue. Everyday life theory focuses on the perspective of the life practitioners, examining the micro-practices and spatial interactions to reveal the underlying contradictions^[35]—such as how residents’ spatial practices are disrupted by transformations in space, and how the decline of everyday interactions weakens community cohesion. This theory is particularly valuable in capturing the subtle disjunctions in the lived experiences of marginalized urban spaces like Haopan Xiyue, offering deep insight into the cultural and social dimensions underlying spatial appearances.

Meanwhile, inclusive design theory emphasizes equitable participation and integration among diverse groups, excelling in analyzing issues from the standpoint of social justice and governance. It highlights how to reconcile the differences among varied social groups and promote fair distribution of spatial and institutional resources^[52]. In the context of Haopan Xiyue, where multicultural coexistence and multifaceted needs are prominent, the inclusive design perspective helps identify overlooked groups—such as religious communities and vulnerable local residents—and underscores the necessity of creating mechanisms for collaborative governance.

In sum, the two theories are both complementary and distinct in their applications to this district. Everyday life theory is more suited to analyzing the internal mechanisms behind the weakening of everyday vitality and offers insights into strategies that can enhance community identity and cohesion. Inclusive design theory, on the other hand, provides principles for addressing the conflicts arising from pluralistic coexistence and ensures that strategy formulation considers the needs of all social groups, thereby enhancing both social acceptability and spatial fairness.

Thus, everyday life theory offers a “life-centered observational framework,” while inclusive design theory provides a “value-oriented lens for diversity.” The integration of the two not only ensures a profound diagnosis of the problems in Haopan Xiyue—revealing the fragmentation of daily rhythms and social relations—but also ensures the breadth of future strategic design, incorporating the diverse needs of different stakeholders. These theoretical insights will serve as the foundation for the next chapter, guiding the development of

rejuvenation strategies that both respect the inertia of local everyday life and foster inclusive co-prosperity.

In conclusion, the root of the problems in Haopan Xiyue lies in the fragmentation of everyday order and the breakdown of spatial rights structures. Addressing these issues requires both a micro-level understanding of everyday contradictions and a macro-level coordination of diverse spatial needs. Future regeneration must simultaneously restore the continuity of everyday life and construct an inclusive spatial order.

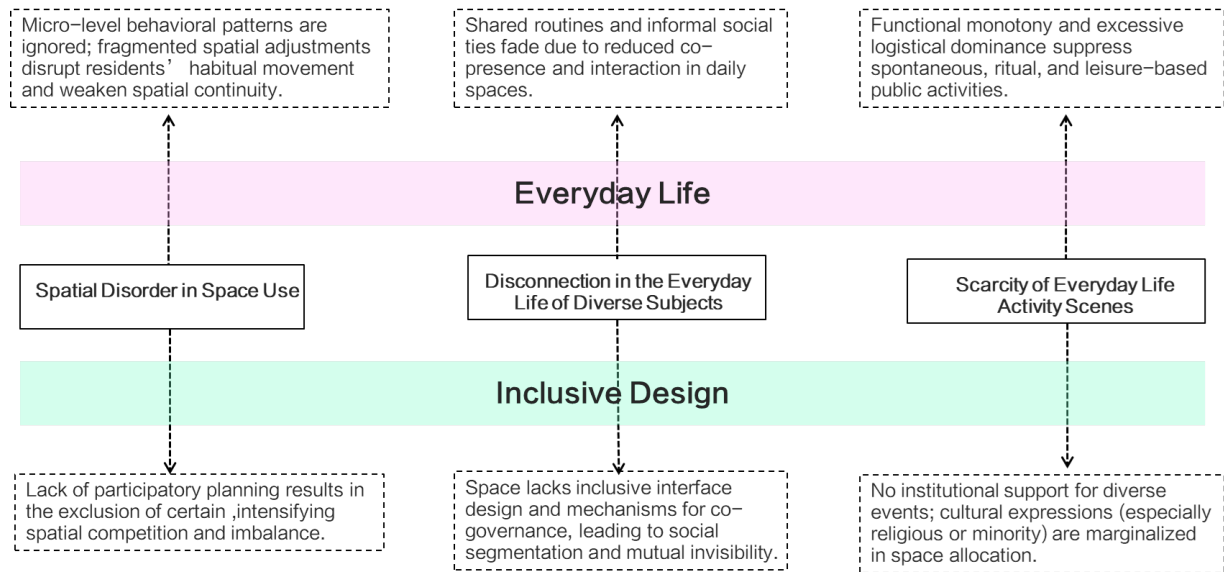


Figure 2- 38 Different interpretations of contradictions of the site

Source: author

Chapter 3 Strategy Construction for Rejuvenation: From “Co-existence” to “Co-prosperity”

This chapter, centering on the three elements of space-subject-activities, proposes a rejuvenation strategy transitioning from “co-existence” to “co-prosperity,” aiming at the issues of spatial disorder, subject fragmentation, and activity scarcity identified in the previous chapter. The strategy framework is grounded in everyday life theory and inclusive design theory, emphasizing their integration at the operational level to propose actionable and forward-looking design guidelines. For each dimension, the discussion focuses first on identifying the current problems and clarifying the strategic directions, then draws on relevant domestic and international case studies for support, and finally translates them into concrete strategies for Haopan Xiyue in Guangzhou. Through these multi-dimensional and multi-subject participatory micro-regeneration initiatives, the everyday vitality of Haopan Xiyue is expected to gradually shift from passive co-existence to proactive co-prosperity.

3.1 Spatial Strategy: Shaping an Ordered Everyday Space

3.1.1 Problem Focus: Spatial Disorder and Decline

Haopan Xiyue faces problems such as narrow alleyways, dilapidated spaces, and the absence of public spaces, resulting in a low-quality everyday living environment. This spatial disorder is common in many old urban districts under regeneration: deterioration of the physical environment, inadequate municipal infrastructure, and fragmentation of the original spatial structure. The conventional top-down model of large-scale demolition and construction often neglects the lived essence of urban space, leading to a lack of vitality in regenerated neighborhoods. If the original neighborhood relationships and the characteristics of local life are not considered, the everyday living space of original residents becomes unsustainable.

Everyday life theory holds that to authentically understand urban space, it is necessary to “return to the life-world” and approach urban space from the bottom up based on everyday life. Currently, Haopan Xiyue urgently needs to start from the details to rectify environmental

disorder and, while preserving historical textures, restore the space's capacity to support everyday life.

3.1.2 Strategic Orientation: Enhancing Spatial Order through Pedestrian Continuity

In response to the spatial disorder, a strategy of "small-scale and incremental" micro-regeneration is proposed to restructure the spatial framework of the neighborhood with minimal intervention, optimize the public space network, and enhance the quality of the environment. Specifically, this includes: clarifying the boundaries between public and private spaces, opening up obstructed alleyways and sites to clarify and order the spatial structure of the neighborhood; preserving and repairing historically valuable nodes and elements to extend local memory; improving basic infrastructure such as paving, lighting, and drainage to support everyday activities; and adding convenient public facilities and open spaces to embed places for daily rest and social interaction.

This strategy emphasizes fine-grained design based on the needs of everyday life, accumulating "big changes" through "small interventions." The shaping of urban space is a continuous process of ordering through human participation in everyday activities^[69]. Therefore, micro-regeneration focuses on the creation of life scenes at the street and alley scale, allowing originally disordered spaces to gradually embed everyday functional order, achieving the symbiosis of the historical environment and contemporary life.

3.1.3 Case Studies

1 Regeneration of Xiaoxihu Historic District in Nanjing

Xiaoxihu Historic District in Nanjing's Old South City was once a crowded and dilapidated community, but after regeneration, it has become an orderly and historically

charming shared community.

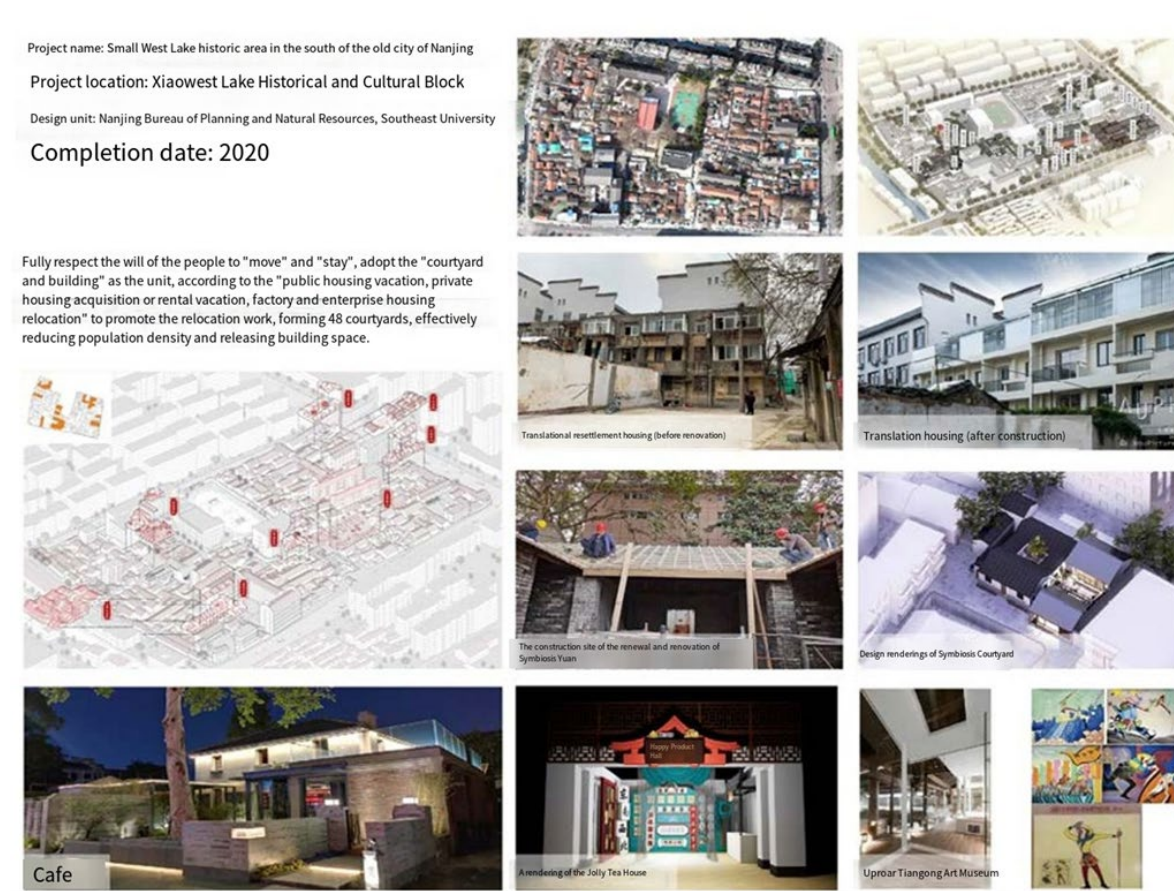


Figure 3- 1 Regeneration of Xiaoxihu Historic District in Nanjing

Source: Wang, Yuxuan. *Research on Street Renewal Strategies of the West Section of Shuncheng Alley in Xi'an from the Perspective of Everyday Life*.

The planning team abandoned the simple model of facade renovation and set two fundamental goals: “reproduction of historical memory” and “natural growth of residents' everyday life.” In terms of specific strategies, they delineated 15 “planning control units” and corresponding “micro-regeneration implementation units” to clarify public space boundaries and rationalize the land-use structure; restored historical spatial nodes such as Xianglu Temple and Sanguan Hall, preserved old trees and other elements, allowing people to still experience the past scene while strolling through preserved inner streets and alleys today; installed underground “miniature utility corridors” to upgrade infrastructure while displaying the corridor system; activated the use of historical buildings by introducing small shops, homestays, and catering services, with new buildings respecting traditional scales and styles, thus creating a diverse living community with both inclusiveness and appeal.

In addition, the Xiaoxihu regeneration encouraged residents to participate in self-renewal: private houses, shops, and homestays along the streets opened up courtyards to the street, with shared courtyards becoming extensions of alley space, demonstrating a hospitable and friendly living atmosphere. These micro-regeneration initiatives have optimized the public space of the originally dilapidated and chaotic neighborhood, integrating historical texture with everyday life and achieving harmonious co-existence between local residents and visiting tourists.

2 Regeneration of Guizhouxi Lilong Community in Shanghai

Located in Huangpu District, the Guizhouxi Lilong Community has gone through nearly a century of history and has experienced serious physical deterioration. Many households have small indoor living spaces, damaged facilities, and outdated quality. Currently, 40% of residents in the community lack independent bathrooms, and 60% use shared kitchens. Along with the process of urban social change, the internal structural relations of the community have become increasingly complex, and the fragmentation of living spaces has not only caused many problems in daily maintenance and renovation but also, due to serious aging of the residents and relatively low economic capacity, the sense of community consensus has decreased, and the residents' ability and willingness to participate in self-renewal have been weakened.

This project conducted micro-renovations at 12 community catalyst points, implanting relatively reasonable hardware facilities under relatively limited conditions, and creating an 1800-square-meter shared living room for the community. By providing necessary living spaces for residents, the project enhanced the spiritual quality of public life, strengthened the sense of belonging in places, and gathered the consensus of residents' lives, thereby driving the community toward a collective effort for a better life.

The strategy focused on micro-surgical improvements to the public environment in the main alley, making full use of existing community resources, reorganizing existing elements with minimal intervention, forming a new layout to drive new functions. Given the difficulties of residential renovation within the lilong housing, the project improved existing public spaces to create more collective and shared living spaces, providing more options for

residents with cramped indoor environments, and making it a public living room covering 1800 square meters. This guided residents' active participation, enhanced communication and interaction opportunities among residents, and created a more favorable environment for subsequent renovation work in side alleys and within buildings.

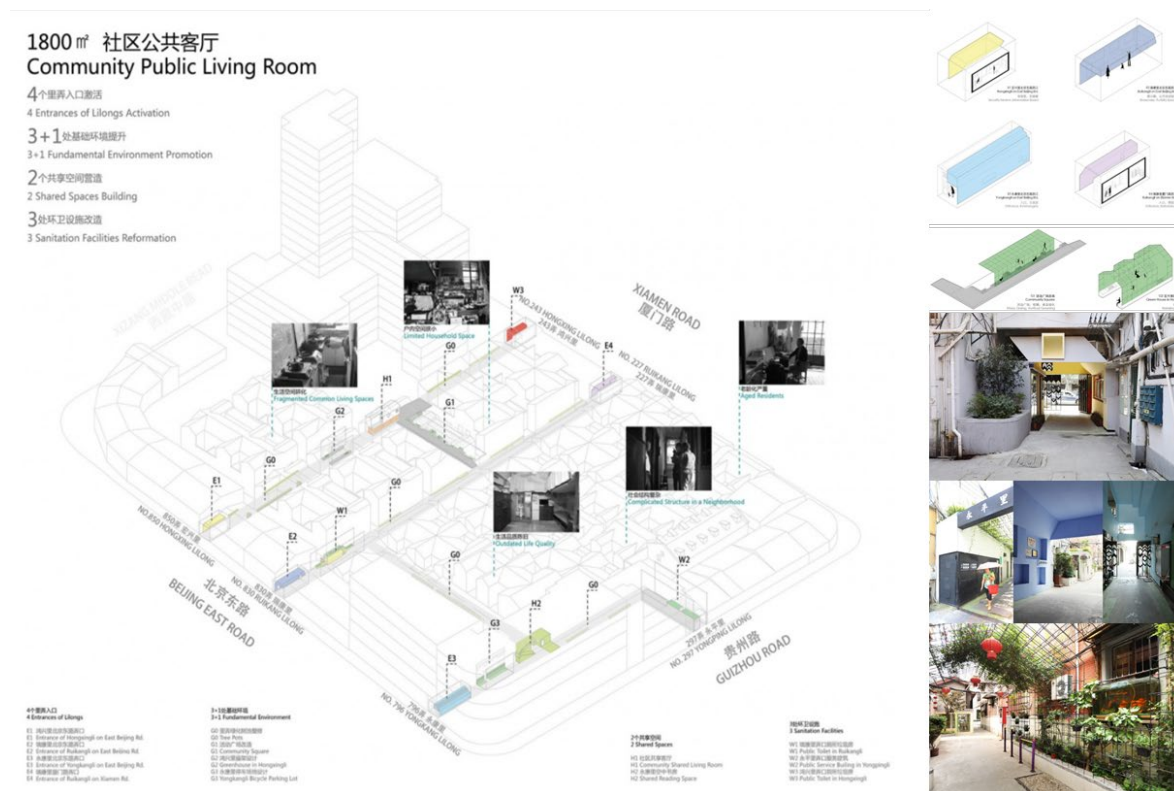


Figure 3- 2 Regeneration of Guizhouxi Lilong Community in Shanghai

Source: TM Studio

3 Case Inspirations

In response to the current issues of congestion, poor pedestrian experience, and visual disorder in the street space of Haopan Xiyue, this research proposes a pedestrian continuity-oriented strategy. Through incremental, low-intervention spatial restructuring and interface enhancement, the aim is to restore basic spatial order and everyday accessibility within the neighborhood. Rather than pursuing large-scale reconstruction, the strategy focuses on fine-grained repair of the existing street network and delicate insertion of node spaces, emphasizing micro-scale interventions centered on residents' pedestrian experiences.

In terms of spatial structure, the study first identifies fragmented or congested nodes within the pedestrian flow, particularly key paths that connect the historical axis of the Jade Moat with the north – south alleyways. By removing local blockages, opening closed

passageways, and guiding logistics to bypass residential routes, the strategy enhances the legibility and continuity of internal pedestrian paths. On this basis, it retains the livability and continuity of major alleyways in line with the original urban fabric and historical spatial logic, positioning walking as the core mode of organizing neighborhood space and everyday activities.

Regarding spatial interfaces, the strategy focuses on improving the comfort and visual order of the street environment. By removing temporary structures, integrating waste collection points, and demarcating outdoor commercial areas, it enhances the cleanliness and walkability of street spaces. Locally introduced landscaping, paving, and lighting design strengthen spatial legibility and the sense of security at night. Additionally, through node design, appropriate-scale rest spaces are provided at intersections, near the mosque, and at cultural nodes to encourage short-term stays and resident interactions, enhancing the neighborhood's everyday vibrancy.

In terms of spatial circulation, the design guides the formation of an intersecting network composed of an east – west cultural axis and a north – south daily life axis, naturally linking historical alleyways, religious venues, and everyday living spaces. This enhances the overall spatial flow and layering of the neighborhood.

In summary, the reconstruction of pedestrian continuity is not merely a technical restoration of spatial order but a process of reviving everyday accessibility and sense of place. Through integrated improvements in spatial connectivity, interface quality, and node livability, the strategy aims to guide Haopan Xiyue from its current fragmented state toward a clearer structure, more user-friendly experience, and orderly everyday street life through flexible and embedded interventions.

3.2 Subject Strategy: Creating Inclusive Spaces for Diverse Subject Co-participation

3.2.1 Problem Focus: Fragmentation and Lack of Collaboration among Subjects

Haopan Xiyue is currently facing a disconnection and fragmentation of social networks among its various subjects. The original residents, external tenants, new developers, and

administrative departments coexist within the community, yet there is a lack of communication and collaboration among them, resulting in a weakened sense of community identity and cohesion. Traditional old city regeneration often adopts a top-down approach dominated by government authorities or developers, neglecting the continuation of the community's existing social structure. This has led to the dispersal and dismantling of formerly close-knit neighborhood networks. Unfortunately, many regeneration models of urban villages have failed to avoid this problem, leaving the disruption of social structures unresolved, thereby causing high costs, low efficiency, and significant social disturbances ^[65].

In the context of Haopan Xiyue, if regeneration efforts merely focus on spatial transformation without emphasizing the participation and collaboration of community subjects, it will be difficult to truly revive the vitality of the neighborhood. Therefore, it is essential to reconstruct the collaborative ties among multiple subjects, enabling the original residents, new owners, government, and social organizations to form a synergistic force for community revitalization.

Additionally, research on the participation of religious groups in urban regeneration in the United Kingdom offers valuable insights. Farnell et al. proposed that appropriately involving faith communities in urban regeneration helps bridge ethnic divides and fosters understanding and trust through shared practical activities^[78]. In regeneration projects in cities such as Coventry, various ethnic and faith groups have engaged in notable cooperative practices. Although there are potential risks of competition and conflict in the process, this collaboration provides a platform for building mutual trust when addressing shared community concerns.

Research have also found that many religious organizations and their members have long been involved in "regenerative" activities that serve not only their own communities but also broader populations within the neighborhood. They possess extensive grassroots networks and resources capable of reaching "invisible" groups often overlooked by official regeneration plans. Based on this, Haopan Xiyue could consider leveraging the proactive role of the mosque and the Islamic Association, allowing religious groups to become important partners in community governance and public service provision, thereby helping to connect marginal residents who are usually difficult to engage in community affairs and enhancing overall

participation and inclusiveness. Sustainable regeneration of the neighborhood can only be achieved when different groups share resources and opportunities and establish constructive interactions.

3.2.2 Strategy Orientation: Space Sharing and Establishing an Inclusive Co-governance Mechanism

To repair the fragmentation of subjects within the community, it is essential to introduce a community collaborative governance model, encouraging the principles of "co-construction, co-governance, and sharing." The specific directions include empowering the community, establishing autonomous residents' organizations, or strengthening the role of grassroots community committees to ensure that the original residents have a voice in the regeneration process. The introduction of a "community planner" system or a professional social work team is recommended to act as a bridge between the government and residents, coordinating the interests and demands of all parties. Furthermore, building a multi-subject consultation platform is suggested, where regular meetings involving representatives of residents, subdistrict cadres, professionals, and merchants are held to discuss community regeneration plans and public affairs, realizing consensus-based and participatory decision-making.

Additionally, public-private partnerships should be promoted to attract social enterprises, local NGOs, and other entities to participate in the operation and service provision of community public spaces, forming a governance pattern dominated by the government while supported by multiple participating subjects. Under this co-governance framework, emphasis should be placed on inclusivity and integration among different groups, such as guaranteeing the housing rights of original residents, integrating the staff of Haopan Mosque into the neighborhood network, and providing support to disadvantaged groups. Through institutionalized participation mechanisms and multi-subject cooperation, fragmented social networks can be repaired. Practical experience has demonstrated that local participation and multi-party cooperation help revitalize old neighborhoods; conversely, if public interests are neglected during the regeneration process, the community will struggle to prosper sustainably.

Therefore, Haopan Xiyue needs to foster an inclusive community culture, enabling everyone to become a contributor to the regeneration, rebuilding residents' sense of belonging and responsibility to the neighborhood, and realizing the transformation from passive acceptance of planning to proactive participation in co-construction.

3.2.3 Case Studies

1 Nantou Ancient Town, Shenzhen

In the regeneration exploration of Nantou Ancient Town, the multi-party collaboration mechanism played a crucial role. The regeneration team adopted a "joint approval mechanism" when implementing architectural renovations, encouraging the government, designers, and resident representatives to jointly review regeneration plans, thereby gathering consensus among different interest groups^[79]. At the same time, through "community building" workshops and other methods, interaction between the original residents and newly involved subjects was enhanced, maintaining the existing social relationships of Nantou.

The 2016 Bi-City Biennale of Urbanism/Architecture opened the process of micro-regeneration for Nantou Ancient Town, transforming it from an urban village to a city within a village. This process, centered on sustainable operation of the ancient town, adopted a model characterized by expert promotion, government leadership, enterprise dominance, and resident participation — an exploration of inclusive urban governance practice with Shenzhen characteristics, known as the "Nantou Experiment."



Figure 3- 3 "Nantou Model" with multiple participation

Source: Zhang Yuxing, Yang Xiaochun, Wang Jianming, et al. (2023). Micro-regeneration of Nantou Ancient City from the Perspective of Urban Governance. *Time+Architecture*, (4), 23-29.

2 3331 Arts Chiyoda, Tokyo, Japan

This is a typical case of transforming an abandoned school building into a community cultural and arts center. The key to its success lies in introducing new subject forces (art NPOs and creative communities) to coexist and cooperate with local residents. The 3331 Arts Chiyoda project was transformed from the abandoned Rensei Junior High School in Chiyoda Ward during the 1990s. Without changing the original building structure, new functions were assigned to it. The operator, a non-profit arts organization, cleverly divided the space: some classrooms were converted into galleries and studios to attract young artists at low rents; the

gymnasium and other public areas on the ground floor were opened to the community, becoming a public arts activity space frequently visited by nearby residents.



Figure 3- 4 3331 Arts Chiyoda

Source: <https://artres.moc.gov.tw/zh/database/globalContent/7f5379434687479aa9efa026f9a107ef>

This is a typical case of transforming an abandoned school building into a community cultural and arts center. The key to its success lies in introducing new subject forces (art NPOs and creative communities) to coexist and cooperate with local residents. The 3331 Arts Chiyoda project was transformed from the abandoned Rensei Junior High School in Chiyoda Ward during the 1990s. Without changing the original building structure, new functions were assigned to it. The operator, a non-profit arts organization, cleverly divided the space: some classrooms were converted into galleries and studios to attract young artists at low rents; the gymnasium and other public areas on the ground floor were opened to the community, becoming a public arts activity space frequently visited by nearby residents.

This spatial operation model allowed artists (new subjects) and local residents (original subjects) to meet their respective needs and support each other: young artists gained a platform for exhibition and entrepreneurship, while community residents enjoyed cultural immersion and opportunities to participate in arts activities. Meanwhile, the local government, as a supporting subject, provided venues and policy support without directly intervening in daily operations. The 3331 case demonstrates how multi-subject co-governance can empower spaces: professional team operations stimulate site vitality, community participation ensures local integration, and government support provides security, achieving a balance between social, cultural, and economic benefits.

3 Case Inspirations

For Haopan Xiyue, advancing the establishment of shared and inclusive spaces requires attention not only to where and by whom these spaces are built, but also to for whom they are built and how they are co-used. The neighborhood is composed of a range of functional spaces including the mosque, traditional shops, residential dwellings, and logistics nodes. Renewal efforts can proceed along the following lines:

(1) Community Autonomy and Resident Participation:

On the basis of the existing social fabric, a “Haopan Xiyue Regeneration Council” should be established, incorporating original residents, long-standing merchants, newly settled actors, religious organizations, and professional planning entities. This “community assembly” mechanism fosters participatory governance, encouraging residents to engage in public affairs and spatial management through multiple roles such as volunteers. Spatially, collaborative spaces like a “Resident Corner” or “Neighborhood Workshop” can be embedded within daily activity venues to operationalize participatory mechanisms.

(2) Collaborative Platforms for Multi-stakeholder Co-construction:

Universities, social enterprises, and cultural institutions should be engaged in joint “Neighborhood Co-Creation Initiatives.” These initiatives could create open and shared spatial nodes around the mosque, within historical alleyways, and in underused lots—such as cultural market platforms, mobile exhibition corridors, and neighbor interaction spaces. The

“openness” of these spaces should extend beyond physical accessibility to include functional inclusiveness and equality of use rights.

(3) Public-Private Partnership Operations:

A neighborhood operational platform composed of government, community, and private operators should be established to coordinate public space management and functional programming. For renewed commercial spaces, a “public benefit return mechanism” can be introduced—for instance, through rent-adjusted zones or community point systems that channel a portion of profits into funds supporting cultural activities, infrastructure maintenance, and services for vulnerable groups, ensuring long-term equitable use of shared space.

(4) Fostering Community Cultural Agents:

By establishing roles such as “Community Planners” and “Neighborhood Guides,” local actors—including youth, religious groups, and traditional artisans—can be empowered to initiate and operate shared space projects. These may include neighborhood gatherings, civic classrooms, and street performances, transforming shared spaces from static facilities into dynamic everyday networks. Inclusive spaces must be adaptable and deeply embedded within the community to genuinely serve as mediators between diverse groups in daily life.

In summary, whether it is the “Nantou Experiment” led by original residents in the Nantou Ancient Town, or the open operational model of 3331 Arts Chiyoda integrating creative practitioners and community members, their common ground lies in the synergy between spatial sharing and systemic coordination. Similarly, Haopan Xiyue should adhere to a co-evolutionary approach, aligning spatial arrangements with governance structures. Through embedded and incremental renewal processes, the district can reconstruct everyday connections and cooperative networks among diverse actors, ultimately transforming from mere physical coexistence toward social integration and cultural co-prosperity.

3.3 Activities Strategy: Revitalizing Everyday Life through Cultural Events

3.3.1 Problem Focus: The Absence of Activities and the Lack of Vitality

In terms of everyday activities and event practices, Haopan Xiyue is currently facing a significant absence of everyday activities and public events capable of stimulating vitality and fostering social interaction. Once a bustling hub of commercial prosperity, the area may have historically witnessed lively scenes such as temple fairs, clan rituals, and neighborhood banquets. However, these traditional everyday activities have either disappeared or dwindled. What has replaced them are likely fragmented tourist visits or wholesale trading activities, which fail to generate collective participatory experiences for the community.

As a result, the atmosphere of everyday life within the neighborhood has become notably thin: interactions among residents have diminished, public spaces lack meaningful activity content, and over time, community identity has weakened, while visitors lack motivation to linger. The absence of activities means that neither the physical space nor the social networks can be effectively activated. Although the neighborhood possesses a historic spatial character, it appears dull and lifeless.

Currently, Haopan Xiyue lacks sustained public activities and cultural events, and its everyday life presents a state of “activity deficiency” — everyday life is monotonous, devoid of noteworthy episodes and social interaction. Traditional festive practices or neighborhood markets that may have once existed have either disappeared or become mere formalities. Public spaces have long remained silent, and residents rarely have meaningful opportunities for social engagement.

From the perspective of everyday life theory, it is pointed out that in the contemporary information age, people increasingly immerse themselves in virtual communication while neglecting authentic interaction within the physical environment. Consequently, barriers between individuals arise, the deeper meaning of urban life is eroded, and social interaction tends toward a “zero-degree” state. Likewise, a place devoid of activities is akin to a hollow shell without a soul, failing to evoke emotional resonance among people.

For Haopan Xiyue, even though physical spaces and various social groups may coexist in the same environment, the absence of sustained activities makes it difficult to foster genuine everyday vitality. Therefore, it is imperative to activate community life through the introduction of appropriate activities, turning space into a place imbued with stories and social interaction.

3.3.2 Strategy Orientation: Featured Festivals and Everyday Activity System

The activities-driven revitalization strategy aims to reshape the temporal rhythm and living atmosphere of the community by systematically planning everyday activities and featured festivals, using activities as a medium to promote interaction among different groups and the inheritance of local culture. Theoretically, this strategy draws inspiration from everyday life theory, emphasizing the need to break the monotony of daily life by instilling a sense of ritual and enjoyment in everyday spaces, thereby enhancing sense of place and community identity.

Specifically, the strategy can be implemented from two levels:

(1) Activation through Everyday Micro-activities

This involves organizing regular small-scale activities in street corners, the community center transformed from the school building, and the plaza at the base of Jialanxuan. Leveraging the history of the Yudai Moat urban water system, Sino-Arab cultural exchange, and halal culinary culture, the strategy proposes using food, handicrafts, and ornaments as carriers to invite vendors or creators from diverse cultural backgrounds, creating a multicultural and inclusive market atmosphere. The goal is to generate vibrant scenes in the community every day.

(2) Shaping Thematic Festivals

Transforming the rich historical and cultural resources of Haopan Xiyue into distinctive festival IPs, such as the "Yudai Moat Riverside Festival" or the "Sino-Arab Cultural Exchange Week," establishing them as annual signature events that attract extensive participation from both within and beyond the community. Through these continuous activities and events, the strategy seeks to gradually bridge the “fragmentation” in

community life, enabling diverse groups to transition from coexistence to co-prosperity through shared experiences.

By constructing an activities system that integrates everyday micro-events with signature festivals, Haopan Xiyue can weave together daily life with cultural heritage, enhancing the experiential value of public space, stimulating social interaction, and fostering a vibrant and inclusive atmosphere conducive to community renewal.

3.3.3 Case Studies

1 “Time Drift” Program in Shajing Old Market, Shenzhen

demonstrates how to activate historic districts through the introduction of activities. While implementing spatial micro-regeneration, the design team simultaneously planned an urban live exhibition called Time Drift — The Rebirth of Shajing Old Market. This site-specific exhibition integrated design and performance into the everyday living spaces of the old market: theatrical performances, creative markets, opera shows, and art exhibitions were interwoven within the preserved daily scenes.

Local residents were invited to participate in the performances and organization, making local culture the main narrative thread of the event (with Shajing famous for its oyster industry, oyster culture exhibitions were incorporated). These diverse activities injected fresh vitality into the ancient neighborhood, transforming the previously silent streets and alleys into interactive stages.

During the event, temporary theaters were built in the familiar community square for residents to watch performances; mobile stalls were set up along the streets, recreating the bustling scenes of past markets. The integration of the everyday and the extraordinary brought new life to Shajing Old Market — even after the event concluded, many of the micro-regeneration facilities and public spaces remained for long-term community use, while the cooperative relationships built during event preparation continued to foster subsequent community cultural activities.



Figure 3- 5 Shajing Old Market,

Source : <https://www.archdaily.cn/cn/951506/shen-zhen-sha-jing-gu-xu-xin-sheng-qu-cheng-gong-zuo-shi>

The experience of Shajing Old Market demonstrates that activities activation is a crucial approach to old city regeneration: small-scale and multi-type activities serve both conservation and activation purposes, both design and placemaking, creating extraordinary experiences within the most familiar daily scenes, thereby awakening the community’s dormant vitality.

2 The Gate Project in Turin, Italy



Figure 3- 6 Progetto Porta Palazzo - The Gate

Source: <http://www.comune.torino.it/portapalazzo/progetto/>

This project is a landmark example of activities-driven community revitalization, located in the Porta Palazzo neighborhood of Turin, Italy — an old city area historically inhabited by a diverse immigrant population that once fell into decline and disorder. The Gate is a comprehensive community regeneration program that revitalized community cohesion and a sense of safety through a series of social and cultural activities:

(1) Community Markets and Street Activities

Porta Palazzo has Europe's largest open-air market. The Gate project established the “Vivibalon” Association, allowing vendors to manage market services themselves, while organizing rich market activities. For example, weekly second-hand flea markets, food festivals, and other themed markets were introduced, attracting city-wide residents to shop and socialize, while creating business opportunities for immigrant groups and improving their economic conditions. Additionally, the neighborhood regularly hosts street concerts and outdoor movie screenings, transforming previously chaotic open spaces into lively community gathering places.

(2) Intercultural Exchange Among Neighbors

To ease tensions between diverse ethnic and cultural groups, the project team organized a unique “Language Exchange Day” activity — every Sunday, residents spontaneously gathered in the community's main square to teach and learn languages such as Italian, Arabic, and Chinese from each other. This activity became a local highlight: residents from different backgrounds came together through language learning, fostering understanding and friendship in joyful interaction, and filling the square with vibrancy every week. Similarly, the project participated in European Neighbours' Day and other activities, jointly celebrating community diversity in public spaces and strengthening neighborhood connections.

(3) Youth Participation and Empowerment:

The Gate paid special attention to the active participation of young people in the community. Through the establishment of organizations like the Youth Roundtable (Tavolo Giovani), the project united local schools and social workers to design a series of activities for youth, including video workshops, street dance competitions, and environmental volunteer days. These activities provided young people with platforms to showcase their talents and serve their community, helping them develop a sense of responsibility and belonging. Over

time, many of these young participants became key organizers of community activities, cultivating new positive forces within the neighborhood.

The series of initiatives undertaken by The Gate project demonstrate that abundant community activities can serve as a powerful engine for revitalizing old city neighborhoods. Through continuous activities, residents are drawn from enclosed private spaces into public areas, reweaving social connections; intercultural exchange activities promote harmonious coexistence among diverse groups. Ultimately, Porta Palazzo was transformed from a conflict-ridden declining neighborhood into a vibrant and exotic urban landmark that attracts visitors from outside the area.

Behind this transformation is precisely the power of placemaking through activities: in shared celebrations and interactive activities, residents develop a sense of identity and pride in their community, which in turn enhances both economic and social vitality.

3 Case Inspirations

Drawing from the experiences of the aforementioned case studies, the revitalization of Haopan Xiyue should begin with reshaping its everyday life scenes, introducing a series of activities that are rich in local historical characteristics while closely aligned with contemporary lifestyles. This approach should aim to continuously stimulate the community's vibrancy and social vitality through activities as the core driver, while shaping a cross-cultural spatial atmosphere.

(1) Organizing Thematic Activities Around Urban Architectural History, Multicultural Integration, and Maritime Trade Culture

Under the premise of respecting the neighborhood's religious and ethnic management requirements, the strategy focuses on the advantages of urban architectural history, multi-ethnic integration, language and cultural learning, craftsmanship, and Lingnan commercial culture. It proposes to hold a series of activities driven by diverse festivals to continuously stimulate community engagement and construct a multicultural space atmosphere.

Examples of potential activities include:

Urban Water System Evolution Exhibition:

Through the display of photographs, archival materials, and comparative models, combined with landscape design, this exhibition would restore the imagery of the Jade Moat water system.

Architectural Genealogy Exhibition:

Using the construction time and evolution of the Haopan Mosque as a narrative thread, the exhibition would display the similarities and differences between it and other historical buildings in Guangzhou in terms of style and craftsmanship through old photos, digital models, and other media.

Open Day of Islamic Cultural Architecture in Guangzhou:

In collaboration with other Islamic cultural buildings in Guangzhou, such as Huaisheng Mosque, professionals would share the architectural features and historical values of these sites in public spaces like community squares or cultural centers, providing a comparative understanding of the layout differences among various mosque architectures.

Additionally, for the theme of multi-ethnic cultural integration and foreign trade cultural exchange, lectures on Arab culture and language learning could be organized, combined with community historical and cultural exhibitions, and a Maritime Silk Road-themed book center could be established.

(2) Establishing a Regular Cross-Cultural Market

Drawing from the practices of traditional markets and contemporary creative fairs, a fixed Haopan Market Day could be held monthly or weekly in the community center or along the Jade Moat street. The market could gather local snacks, halal food, handicrafts, second-hand flea trading, and intangible cultural heritage craftsmanship displays, encouraging residents to set up stalls and participate, while inviting urban creators to join.

This low-threshold, highly participatory activity would not only promote internal communication within the community but also attract external foot traffic to the neighborhood, stimulating consumption and popularity. Part of the market's revenue could be used for a community fund, reinvesting in public welfare and achieving a win-win outcome of both economic and social benefits.

(3) Introducing Creative Art Interventions

Inspired by the Arts Chiyoda 3331 model, and combined with local Guangzhou culture, contemporary art activities could be introduced. For example, an idle factory building or warehouse within Haopan Xiyue could be transformed into a Community Art Center, providing studio and exhibition space for local young artists and designers, and regularly hosting small exhibitions, art markets, maker activities, and more.

Partnerships with institutions like Guangzhou Academy of Fine Arts could introduce artist-in-residence programs, enabling artists to create on-site within the community and engage in public interactions. Art, as an attractive medium, can gather people of different ages and backgrounds, stimulating creativity and community discussion, while cultivating a distinctive artistic atmosphere within Haopan Xiyue.

Complementary to this would be offering free art courses (painting, photography, etc.) to residents, enhancing the community's cultural literacy and sense of belonging.

(4) Building a Network of Everyday Micro-Activities

In addition to large-scale activities, attention should also be paid to integrating small-scale activities into daily life. For example, playing background music at fixed times in renovated pocket parks, organizing brief fitness sessions; holding parent-child reading, elderly tea gatherings, and other activities in the community service center; encouraging residents to form interest groups (chess, gardening, etc.) and hold regular exchanges.

Through these small but frequent activities, vitality can be injected into everyday spaces. When residents become accustomed to gathering and interacting in public spaces, strangers will gradually become acquaintances, and the community's overall social capital will increase.

3.4 Integrated Framework of Strategies from “Co-existence” to “Co-prosperity”

In order to systematize the aforementioned strategic approaches, this study constructs a “Three Elements – Strategic Approaches” matrix and a “Three Elements Interaction Evolution” pathway diagram to intuitively present the implementation path from “co-existence” to “co-prosperity.”

Micro-regeneration focuses on improving the material space while promoting participation through small-scale interventions; community collaboration emphasizes constructing social networks, which also facilitates space maintenance and activity organization; activity introduction directly enriches the activity dimension and, in turn, promotes spatial utilization and community cohesion. The comprehensive application of these three methods will collaboratively achieve the overall goal of improving the spatial quality of the neighborhood, reconstructing community relationships, and flourishing everyday activities(Table 3- 1).

Table 3- 1 Rejuvenation Strategies for Everyday Life Revitalization of Haopan Xiyue

Strategic Approach	Space Dimension	Subject Dimension	Activities Dimension
Micro-regeneration (Small-scale Incremental Renewal)	Improve the environmental quality of streets and alleys through acupuncture-style renewal, repair spatial discontinuities, upgrade facilities, and create a pleasant micro-environment for the neighborhood.	Attract residents to participate in the design and construction of micro-renewal projects through co-creation, enhancing community identity and interaction in the process.	Quickly and cost-effectively deploy event-oriented facilities and installations (such as temporary pavilions and mobile furniture) to provide spatial carriers for various activities.
Community Collaboration (Co-governance Mechanism)	Guide community co-management of public space, establish initiatives such as adopting green spaces and volunteer street maintenance teams to continuously maintain and improve spatial quality.	Establish residents' councils and neighborhood mutual aid networks to realize collaborative decision-making among diverse subjects, sharing resources and responsibilities, and jointly constructing a close-knit social structure.	Encourage community organizations to jointly plan activities, with residents and merchants collaboratively preparing for festivals and markets, achieving co-creation and co-organization of activities, and enhancing a sense of ownership.
Activity Introduction (Cultural Events Implantation)	Activate idle spaces through regular markets and street performances, increase the utilization rate of places, and rejuvenate physical space through activities.	Utilize activities to attract different groups to interact, enhance connections between new and old residents, cultivate community culture, and rebuild trust and social capital.	Introduce diverse cultural festivals and artistic projects to form a normalized sequence of activities, shape the neighborhood brand, continuously attract internal popularity and enhance external appeal.

The pathway diagram takes space-subject-activities as the core elements and illustrates the dynamic process of Haopan Xiyue's evolution from the current stage of co-existence to the future stage of co-prosperity(Figure 3- 7). In the initial state, the interconnections among the three elements are weak: the spatial environment, social subjects, and everyday activities exist independently without organic linkage, and the community vitality remains at a low-level passive co-existence.

Through the intervention of the above multidimensional strategies, the pathway diagram depicts a progressively strengthened interactive relationship:

Space-Subject Interaction: Micro-regeneration actions improve public space, attracting residents to step out of their homes and participate in public life. The establishment of community collaboration mechanisms enables residents to jointly participate in space renovation and management. Consequently, space and subjects begin to form a positive feedback loop: improved spatial environments promote neighborhood interaction, while group collaboration drives continuous spatial optimization.

Subject-Activities Interaction: With the reconstruction of community networks, residents and local organizations gain the initiative and capability to plan activities. The introduction of various cultural events provides residents with platforms and common topics for interaction. At this stage, the connection between subjects and activities strengthens: active community groups create and support more activities, while engaging activities further enhance group cohesion.

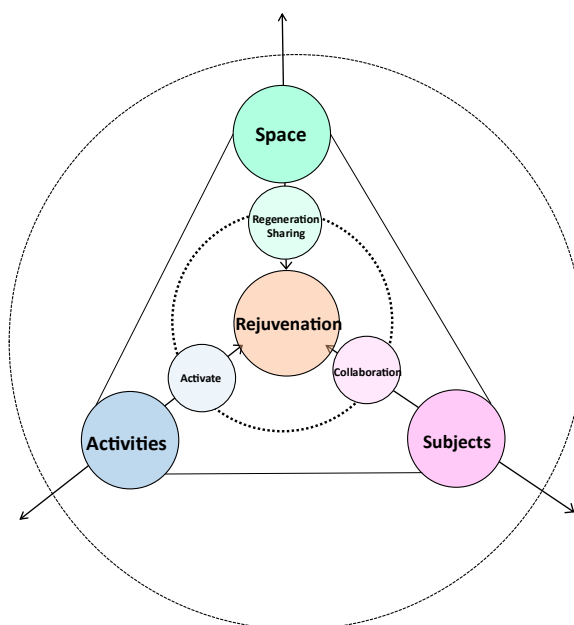


Figure 3- 7 The pathway diagram

Source : author

Space-Activities Interaction: Rich activities gradually occupy the neighborhood space regularly — regular markets and festive celebrations frequently transform public spaces into stages. Conversely, the newly renovated venues and facilities also expand the possibilities for activities. Therefore, space and activities form a synergy: high-quality space enhances activity experience, and continuous activities endow space with meaning and popularity.

Finally, a cyclic interaction and holistic upgrading are realized among the three elements. The spatial environment becomes pleasant, the subject relationships intimate, and the activities diversified, weaving together a self-reinforcing system: community members actively use and maintain the space; the space nurtures cultural activities; the activities shape community identity. At this point, Haopan Xiyue has transformed from the previous passive “co-existence” into a thriving “co-prosperity” — demonstrating vitality on the material, social, and cultural levels, forming a sustainable ecosystem of everyday life vitality.

In this co-prosperity state, the comprehensive goals of neighborhood regeneration are fully achieved: the spatial order is well-organized and retains historical features; community governance embraces diverse subjects; everyday life is rich and cohesive. Haopan Xiyue will become a charming urban neighborhood where local residents live and work happily, and visitors linger nostalgically. Its regeneration experience can also serve as a demonstration and reference for the revitalization of old urban areas.

3.5 Summary

This chapter, grounded in the three dimensions of space, subject, and activities, outlines the key challenges faced by Haopan Xiyue from the perspective of everyday life, and accordingly proposes an inclusive regeneration strategy framework. Through an analytical pathway of “problem identification – strategic direction – case study reference,” the chapter establishes a vitality-oriented regeneration strategy system based on spatial optimization, subject coordination, and activity activation.

At the spatial level, in response to issues such as the fractured pedestrian network, disordered interface environment, and dysfunctional spatial use, the strategy centers on enhancing pedestrian continuity through small-scale, incremental spatial interventions. Measures such as opening key pedestrian nodes, reorganizing street interfaces, and activating micro public spaces are proposed to restore basic spatial order, improve accessibility, usability, and spatial legibility, thereby reconstructing the material foundation of everyday life.

At the subject level, the strategy addresses the coexistence yet disconnected interaction among diverse groups in the district, and emphasizes the construction of inclusive shared

spaces and collaborative mechanisms. On one hand, the strategy promotes open social interaction through the development of shared venues such as neighborhood courtyards and cultural activity nodes. On the other hand, it proposes the establishment of collaborative governance platforms such as community councils, co-creation workshops, and public-private operational partnerships, empowering original residents while involving religious organizations, merchants, and emerging actors in the renewal process. The parallel advancement of spatial sharing and co-governance mechanisms aims to rebuild the social fabric of negotiation, cooperation, and co-construction, achieving a symbiotic transformation in community governance and the regeneration of local social networks.

At the activities level, to counteract the monotony of daily events, the absence of cultural expression, and the low level of public participation, the strategy proposes a dual approach of cultural festivals and everyday activities to revitalize community vitality. By introducing a system of traditional and widely participatory events—such as Mosque Open Day, historical exhibitions on city walls and moats, leather craft fairs, neighborhood night markets, and community tours—the strategy integrates diverse cultures into everyday rhythms, encouraging proactive resident engagement and strengthening community cohesion. Event planning is tailored to the needs of different groups and coordinated with spatial carriers, transforming public spaces into stages for diverse life stories and interactive experiences, dynamically reshaping spatial usage and fostering the sustainable growth of community culture.

In summary, the three strategies—spatial optimization, subject coordination, and activity introduction—are mutually reinforcing and integrated in application, jointly addressing the current challenges of spatial disorder, fragmented social relations, and disrupted everyday life in Haopan Xiyue. The strategy framework operates through space as a medium, collaboration as a foundation, and activities as a connector, facilitating the transformation from passive coexistence to active co-prosperity. It serves as a critical pathway and phased goal for reconstructing everyday order and regenerating community vitality, while also providing a clear logical and operational foundation for subsequent design implementation.

Chapter 4 Micro-Regeneration Design of Haopan Xiyue

4.1 Selection of Regeneration Node

Based on the research findings presented in Chapter 2, and incorporating both spatial observations and population activity tracking, this study identifies key nodes within Haopan Xiyue that require priority intervention. The analysis focuses on three core dimensions: pedestrian density, duration of stay, and degree of functional overlap. Node selection not only targets areas with concentrated spatial conflicts but also considers the potential for spatial transformation, laying the foundation for proposing micro-regeneration strategies guided by the "space – subject – activity" framework.

First, several critical nodes with pronounced spatial conflicts and disorder are identified in zones of high pedestrian density and spatial contradiction:

(1) Unclaimed Plot on the North Side of Haopan Street:

Due to a long-term lack of governance, this area has deteriorated into a waste dumping site. Despite its location along a major pedestrian route, it fails to function as an open, shared space. Instead, it poses visual and environmental hazards under high foot traffic.

(2) Open Node on Shaoxing Street:

Though previously updated as a pilot regeneration project, the design fails to meet the practical needs of residents. The absence of clear boundaries and functional guidance has led to long-term occupation by clutter and parked electric scooters. As a result, informal occupancy prevails and the intended rest area function remains unfulfilled.

(3) Entrance Area of the Central Warehouse Plot:

This node is a critical hub for logistics. Its direct interface with the narrowest alley in the district causes frequent conflicts between freight tricycles and pedestrian flows, especially during peak hours, resulting in regular congestion and even road blockages. It is one of the most acute spatial conflict zones in the district.

(4) Staircase Area and Flanks of Jialanxuan:

Originally intended as a transitional interface between vertical circulation and the urban street, the space suffers from underutilization due to inactive ground-level façades and is

surrounded by intensive wholesale activities. Consequently, it is repurposed as a cargo transfer zone. The stairs and street platforms are often cluttered with goods, reducing public accessibility and spatial openness.

These nodes are characterized by the coexistence of high pedestrian stress, low-efficiency space usage, and a mismatch between spatial supply and daily activity demands. Due to a lack of effective design and management, these areas have become focal points for conflicts, urgently requiring regeneration through spatial intervention.

Second, several additional nodes exhibit strong potential for functional reprogramming and spatial reorganization, providing promising opportunities for transformation into shared or collaborative spaces:

(1) Street Corner at the Entrance of Shangxiajiu

Pedestrian Street: Serving both as a gateway and an urban interface, this node plays a key role in pedestrian guidance and neighborhood branding. Through spatial integration, it can enhance external connectivity and cultural display functions.

(2) Vacated Haizhu Primary School Campus:

The site retains a complete spatial framework and facilities such as sports fields, classrooms, and public restrooms. With strong physical foundations and transformation flexibility, it is well-suited to be repurposed into a community life service center, accommodating temporary administrative offices, neighborly interactions, and public programs.

(3) Warehouse Node Beside the Mosque:

Positioned between the future community service center and the religious venue, this node serves as a transitional zone for multiple subject activities. It is well-suited as a flexible community collaboration space, enabling interactions without disrupting religious practices. Its buffering function can support cross-group interaction and social integration.

(4) Urban Plaza in Front of Jialanxuan:

Located at the interface with the metro entrance, it functions as a key arrival node for visitors. Currently underutilized, this site has strong potential for activation through environmental design, transforming it into a shared urban interface and a staging ground for cultural events.

These nodes share characteristics of high potential for lingering, good accessibility, and high functional adaptability. With appropriate design strategies, they can be transformed from "inefficient and idle" into "multi-functional shared" spaces, becoming critical platforms for everyday life, cultural exchange, and collaborative governance.

In summary, guided by a dual logic of spatial conflict concentration and transformation potential, this study selects the area group consisting of the former school site and the adjacent mosque-side warehouse as the primary target for regeneration design. These two locations complement each other spatially and functionally—one serving as an integrative central anchor, and the other as a flexible transitional zone. By linking functions and spaces, they together form a daily-life platform that supports interaction, collaboration, and sharing among diverse subjects, providing strategic support for inclusive governance and vitality regeneration in Haopan Xiyue. (Figure 4- 1).

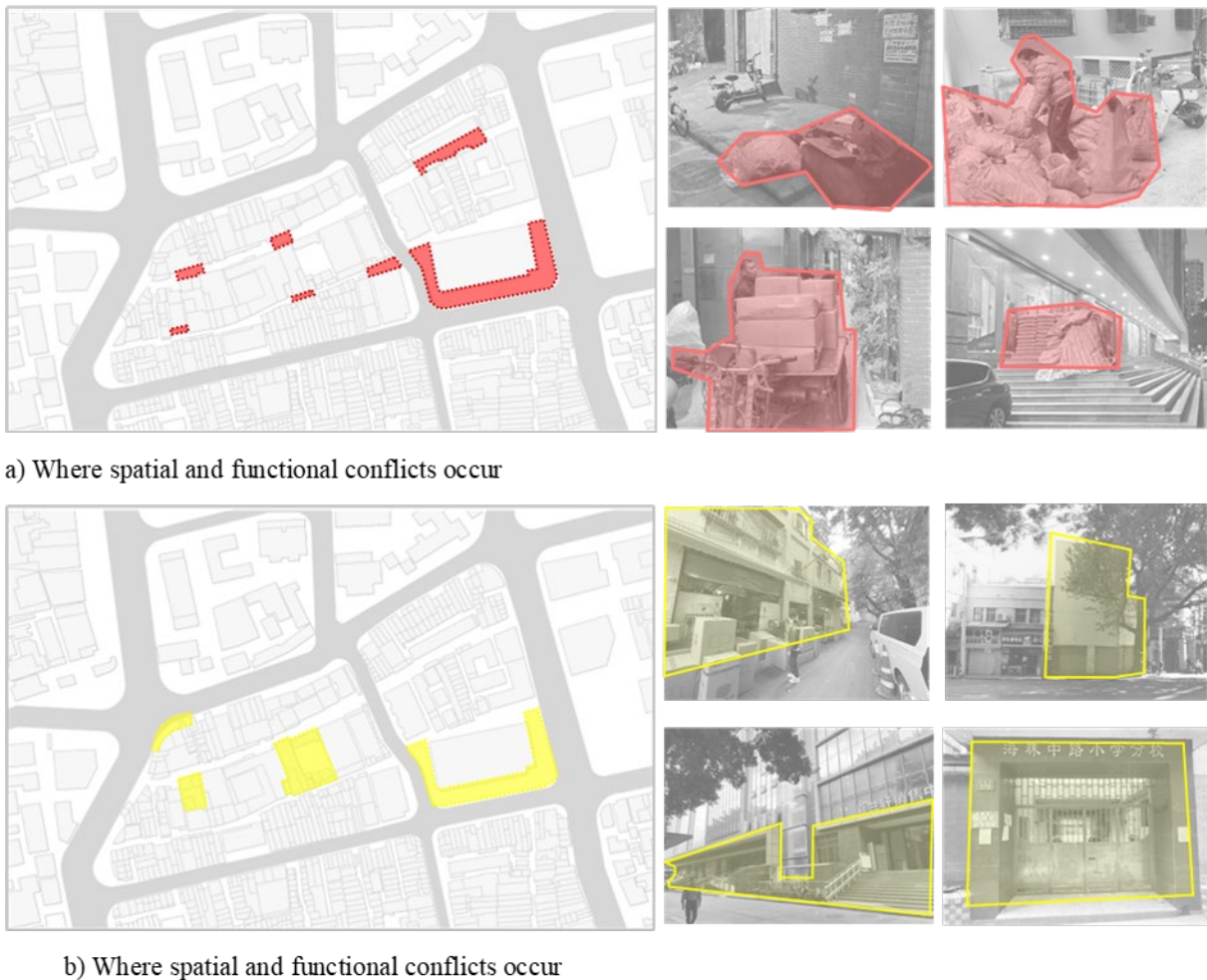


Figure 4- 1 Site selection basis

Source: author

4.2 Design Generation

1 Relocation of Warehouses from the Core Living Area to the Periphery

In response to the congestion issues caused by excessively long transportation routes through the inner block, this strategy proposes the removal of warehouses located in the core living area of Haopan Xiyue. These warehouses will be relocated to both ends of the block, particularly the areas adjacent to the urban plaza of Jialanxuan, to be transformed into logistics transfer hubs that integrate temporary storage, parking, and loading/unloading functions. This approach gradually reduces the presence of warehouses within the residential zones.

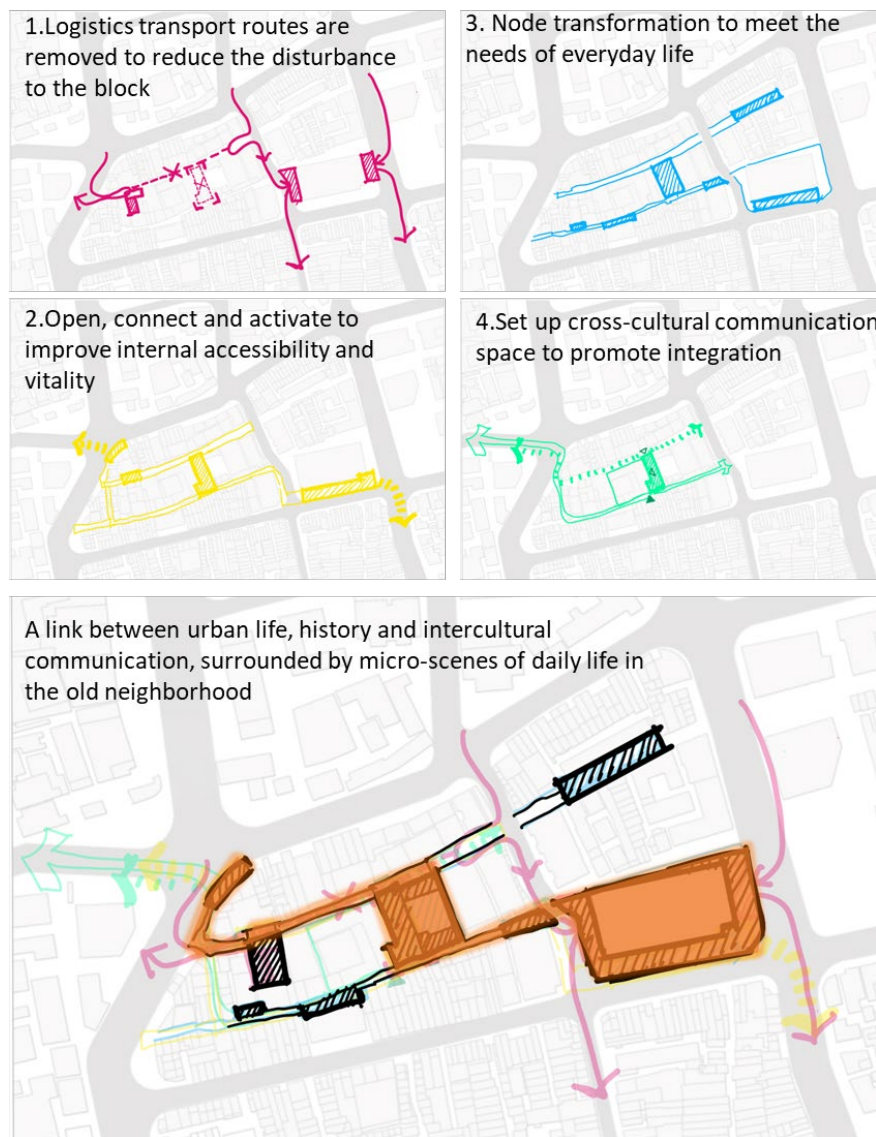


Figure 4- 2 Design generation logic

Source: author

2 Activation of the Street Corner Node Connecting Shangxiajiu and Yide Road

Design interventions will be implemented at the street corner receiving visitor flows from Shangxiajiu Pedestrian Street and Yide Road, with the addition of urban furniture for resting and a historical-cultural display wall to enhance visibility and identity. The southern plaza of Jialanxuan will be equipped with movable container markets to provide corresponding commercial services.

3 Insertion of a Community Life Service Complex and Refined Design of Open Spaces

Low-efficiency spaces that do not meet residential needs will be transformed into efficient public spaces through spatial zoning and multifunctional urban furniture. The community life service complex, together with refined renovations of surrounding open spaces, aims to compensate for the lack of living service facilities in the old city and enhance the quality of public life.

4 Transformation of the Warehouse Between the Mosque and the Community Life Service Complex into a Time-sharing Space

The lower part of the warehouse located between Haopan Mosque and the future community life service complex will be renovated into a time-sharing space. During large-scale activities, it can serve as an expansion space for Muslims, providing additional entrances and exits. At other times, it will act as a transitional social space between the religious site and the public domain, facilitating community integration and expanding cultural influence.

4.3 Conceptual Proposal

4.3.1 Master Plan Design

The Rejuvenation design involves 3 integrated node designs and 5 refined street node designs.(Figure 4- 3)

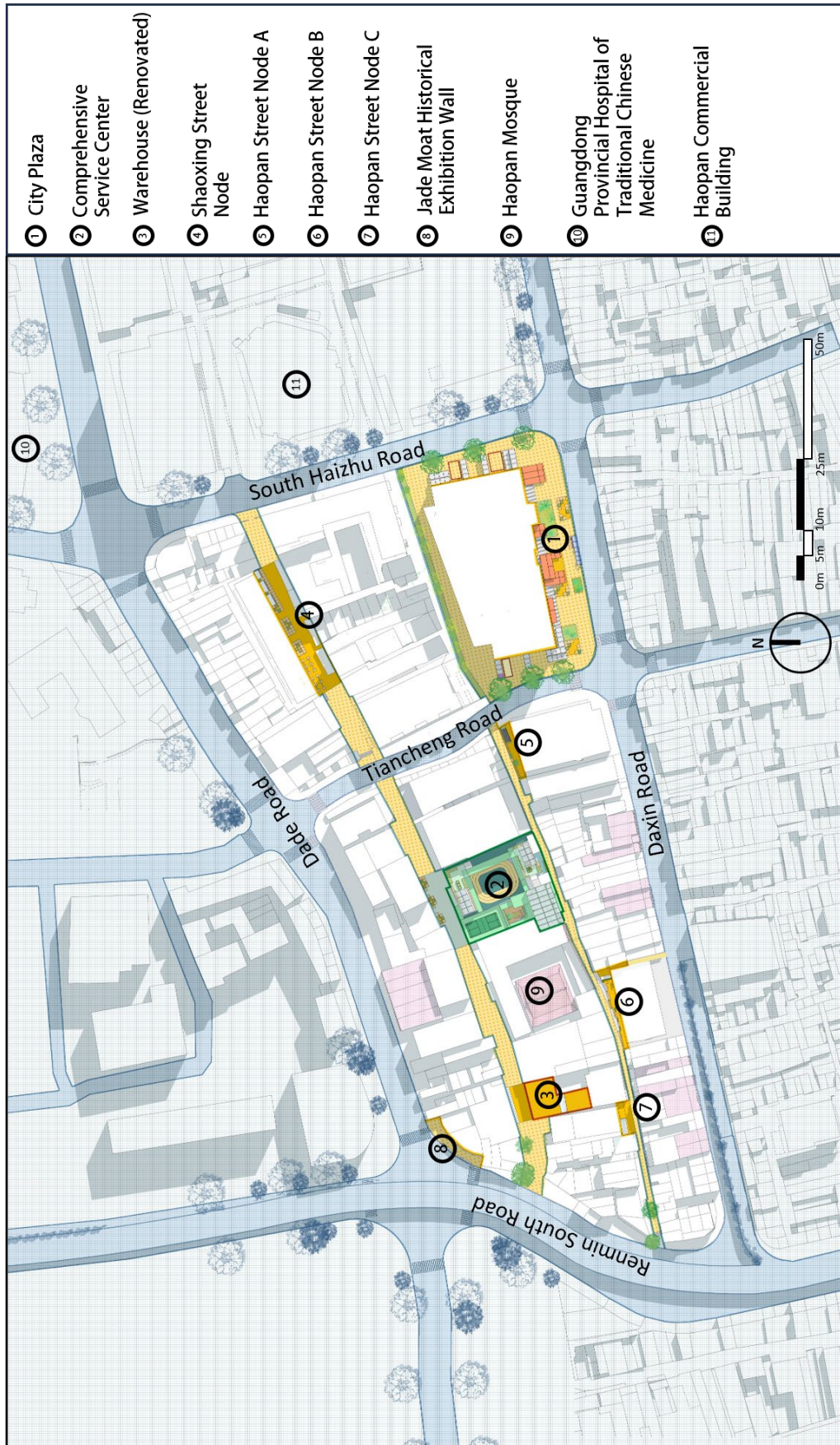


Figure 4- 3 General Plan

Source: author

1 Crowd flow line analysis

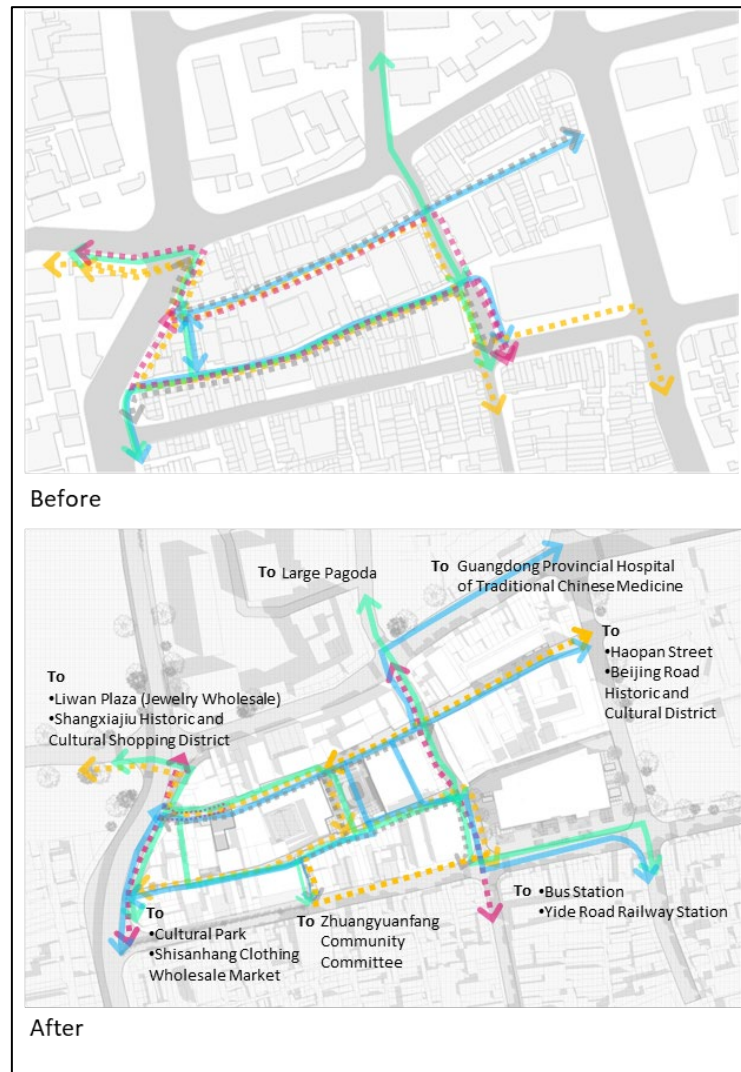


Figure 4- 4 Comparison of crowd flow

Source: author

As shown in the diagram, the circulation routes of different population groups before and after the regeneration are analyzed. It is evident that prior to the regeneration, nearly all circulation routes converged within the narrow confines of Haopan Street, often leading to congestion. After the regeneration, logistics and freight transport can be redirected outside the site. The opening of the elevated floor in the integrated center facilitates better crowd dispersal. Moreover, the garbage transport routes can be significantly accelerated through the newly connected north-south nodes, enabling more efficient waste transfer to areas beyond the site.

2. Space - Subject - Activity Linkage after Rejuvenation Design

The following chart (Table 4- 1) illustrates the relationship among user groups and the types of activities that can be accommodated and activated at each intervention node. It can be observed that the served user groups are diverse, with the main goal of facilitating and enriching the daily lives of residents.

Table 4- 1 Space – Subject – Activity Linkage

Regeneration Space	Target Subjects	Activatable Activities
City Plaza	Logistics Workers, Residents, Tourists	Temporary Market (Commercial Event), Fresh Food Exhibition (Cultural Event), Community Fair (Collaborative Event)
Comprehensive Service Center	Residents, Muslim Community, Cultural and Creative Practitioners	Community Teahouse (Daily Life Activity), Cultural Salon (Historical Event), Art Workshop (Creative Event)
Jade Moat Exhibition Wall	Tourists, Residents	Cultural Tour (Historical Event), Community Storytelling (Collaborative Event), Street Pop-ups (Creative Event)
Warehouse (Renovated)	Logistics Workers, Wholesale Vendors	Efficient Freight Management (Spatial Order Event), Festival Logistics Storage (Collaborative Event)
Zhaoxing Street Multi-functional Node	Residents, Delivery Personnel	Daily Rest (Living Event), Electric Charging (Service Event), Neighborhood Mediation (Collaborative Event)
Haopan Street A (Historical Display Space)	Residents, Tourists	Short Breaks (Daily Life Event), Street Exhibits (Cultural Event), Small-scale Performances (Creative Event)
Haopan Street B (Accessible Ramp Node)	Residents, Couriers	Accessible Guidance (Service Event), Waste Sorting (Collaborative Event), Delivery Parking (Living Event)
Haopan Street C (Resident Service Point)	Residents, Street Vendors	Convenience Shopping (Living Event), Electric Charging (Service Event), Street Pop-ups (Living Event)

3 Perspective Views

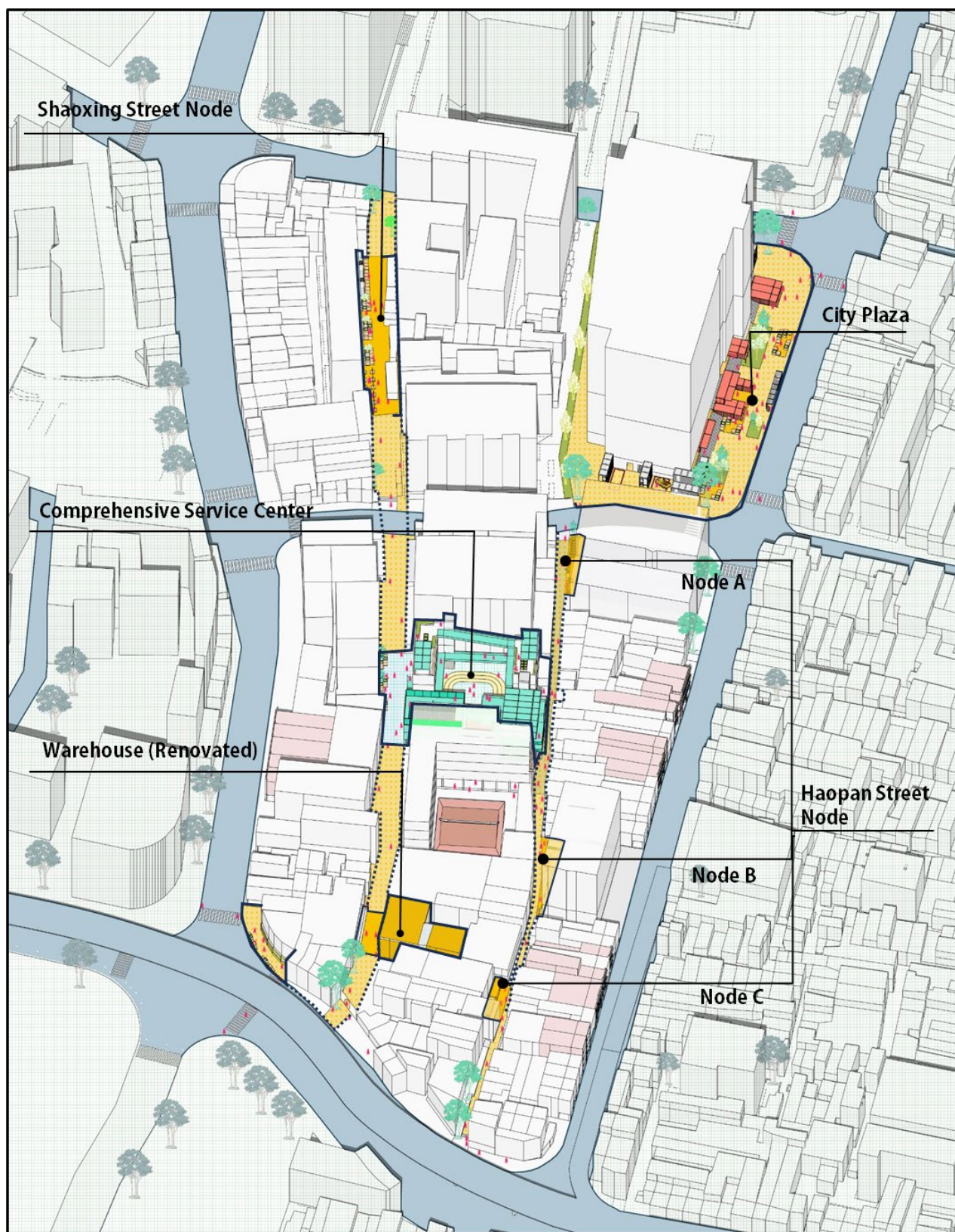


Figure 4- 5 Perspective Views

Source: author

4.3.2 Key Node Design

1 City Plaza

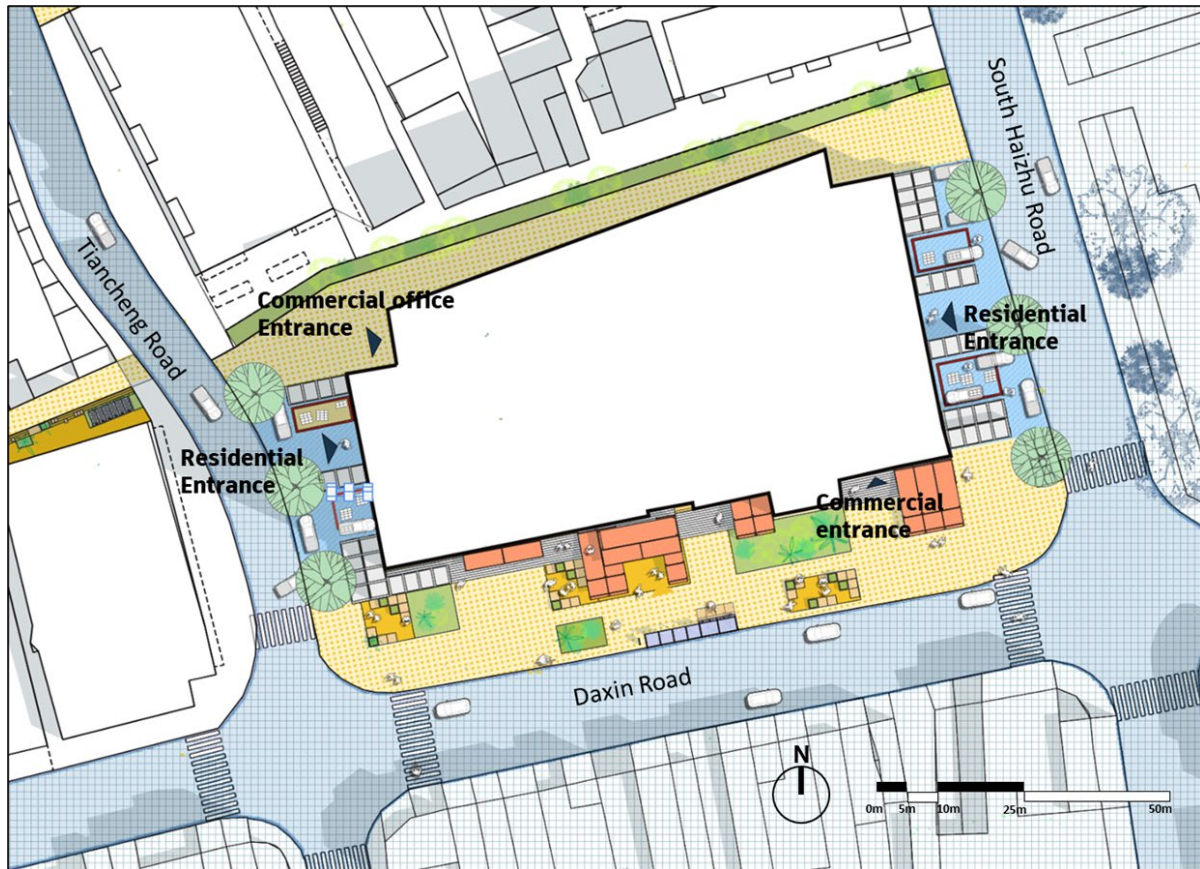


Figure 4- 6 City Plaza General Plan

Source: author

The two sides of Jialanxuan Plaza are officially transformed into logistics transfer hubs. Containers are used as temporary warehouses, integrating previously scattered warehouses within the block. Parking and unloading areas are arranged between containers, ensuring clear spatial division and logical circulation. At night, the unloading areas can also serve as temporary truck parking zones. This relocation of warehouse functions to the periphery not only facilitates transportation but also transforms the permanent warehouse functions within the block into movable and temporary uses, guiding a gradual transition of commercial formats and restoring the living environment.

The southern plaza accommodates pedestrian flows from Yide Road. Modular urban furniture is integrated with bus stops and e-bike charging and parking stations, combining aesthetics with practicality. Container markets are set up to supplement lacking services such

as halal food, fresh produce storage stations, and catering services. These containers and modular furniture are designed in combination with landscaped planters, offering diverse resting spaces.

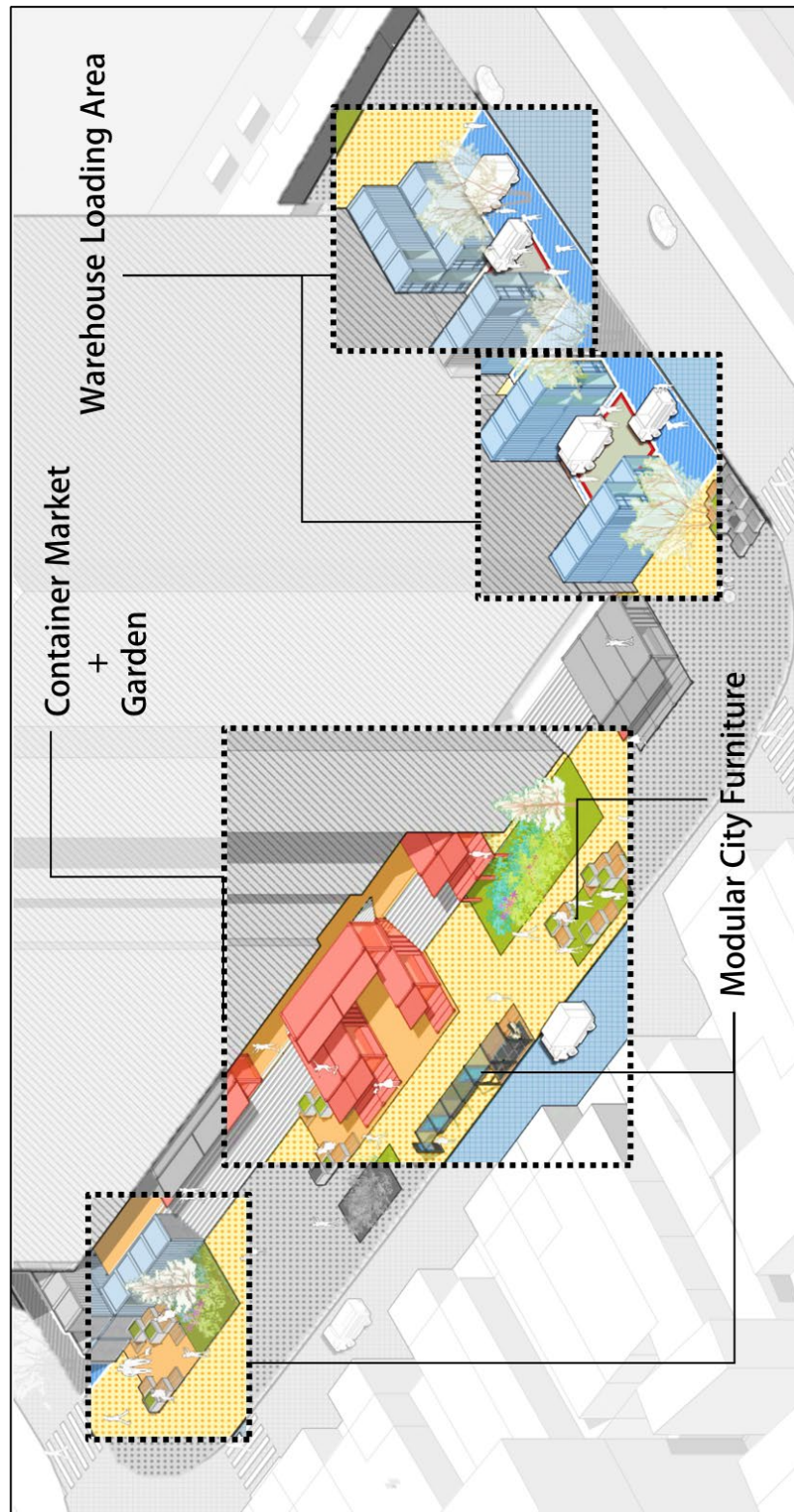


Figure 4- 7 Axonometric Map of City Plaza

Source: author

2 Comprehensive Service Center

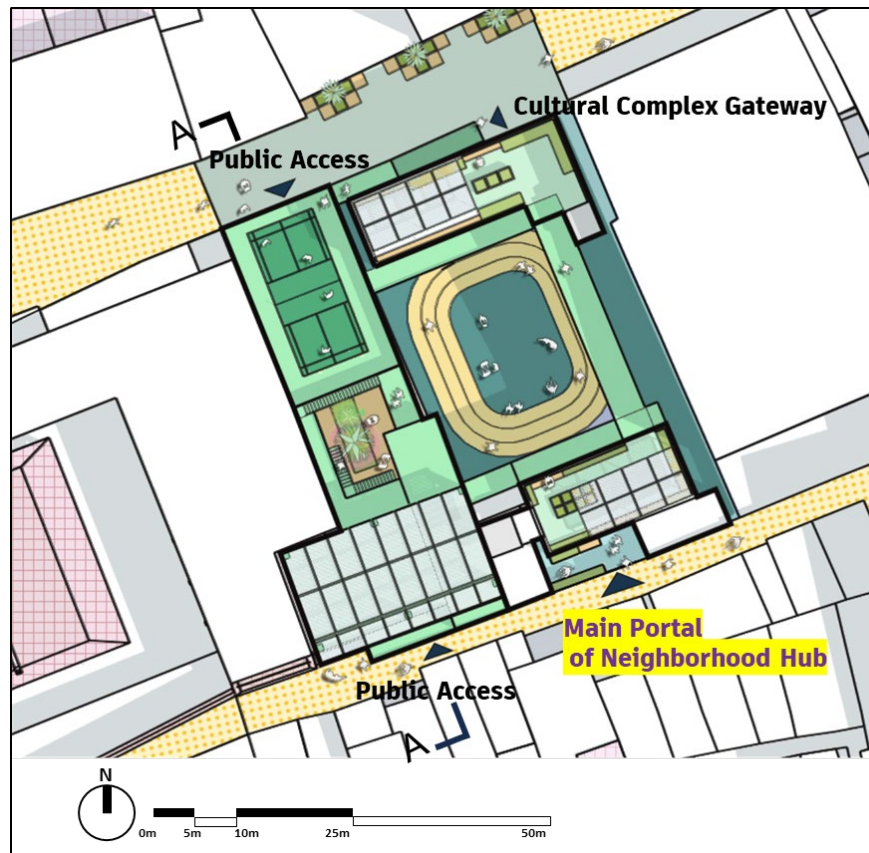


Figure 4- 8 General Plan of Comprehensive Service Center

Source: author

The community service center includes both a cultural center and a community life service center. The ground level of the cultural center is elevated for time-sharing uses. The second floor accommodates exhibitions and a cultural and creative product shop, while the third floor can be rented as artist studios, functioning as a cultural industry incubator related to local culture, generating economic income for the community.

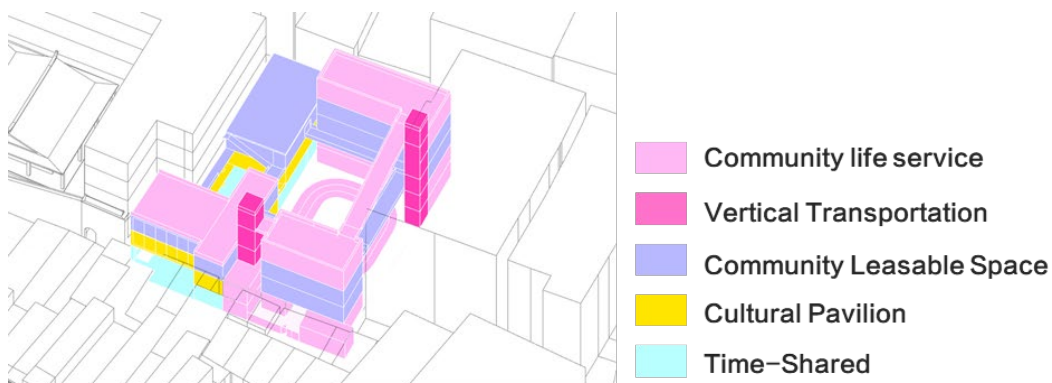


Figure 4- 9 Functional Distribution

Source: author

The first floor of the community service center provides recreational facilities, a temporary community office, and activity rooms open to residents. The rooftop serves as a space for residents' drying needs or customized green gardens, with the possibility of rental for other community service uses.

The multifunctional time-sharing space can display exhibitions related to the history of Haopan Mosque, the Jade Moat, Guangzhou's urban development, and the Maritime Silk Road, or serve as a multi-functional venue for activities. It can also be used by residents for large-scale community events or by Muslims during festival celebrations.

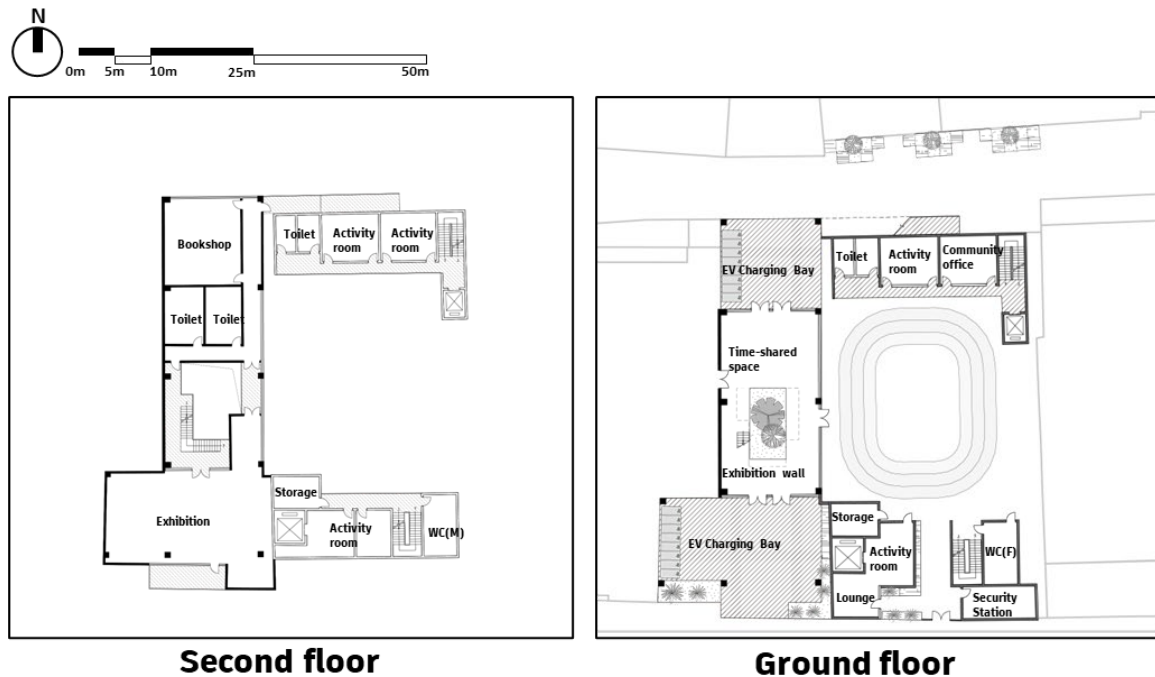


Figure 4- 10 Comprehensive center plan renovation

Source: author

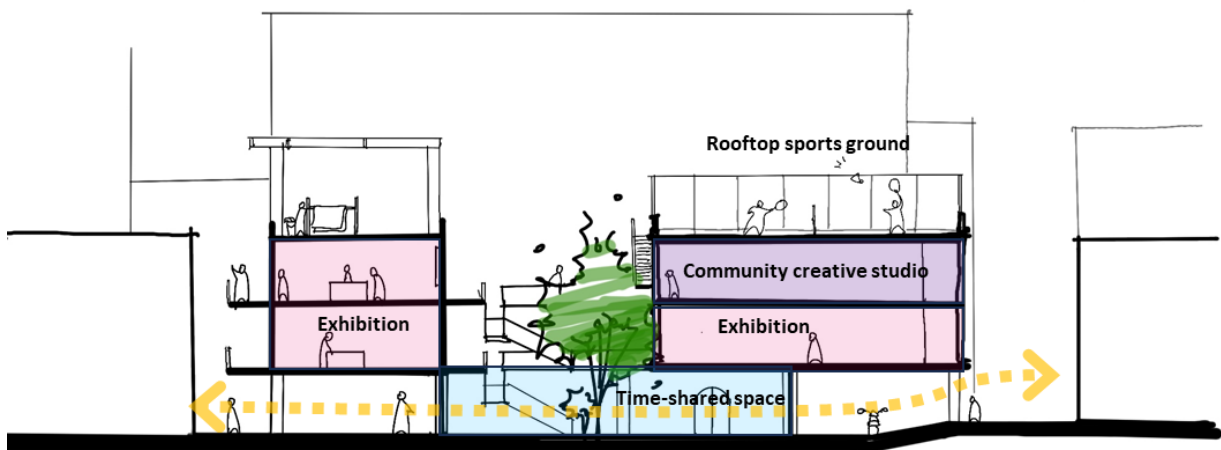


Figure 4- 11 Section A-A

Source: author

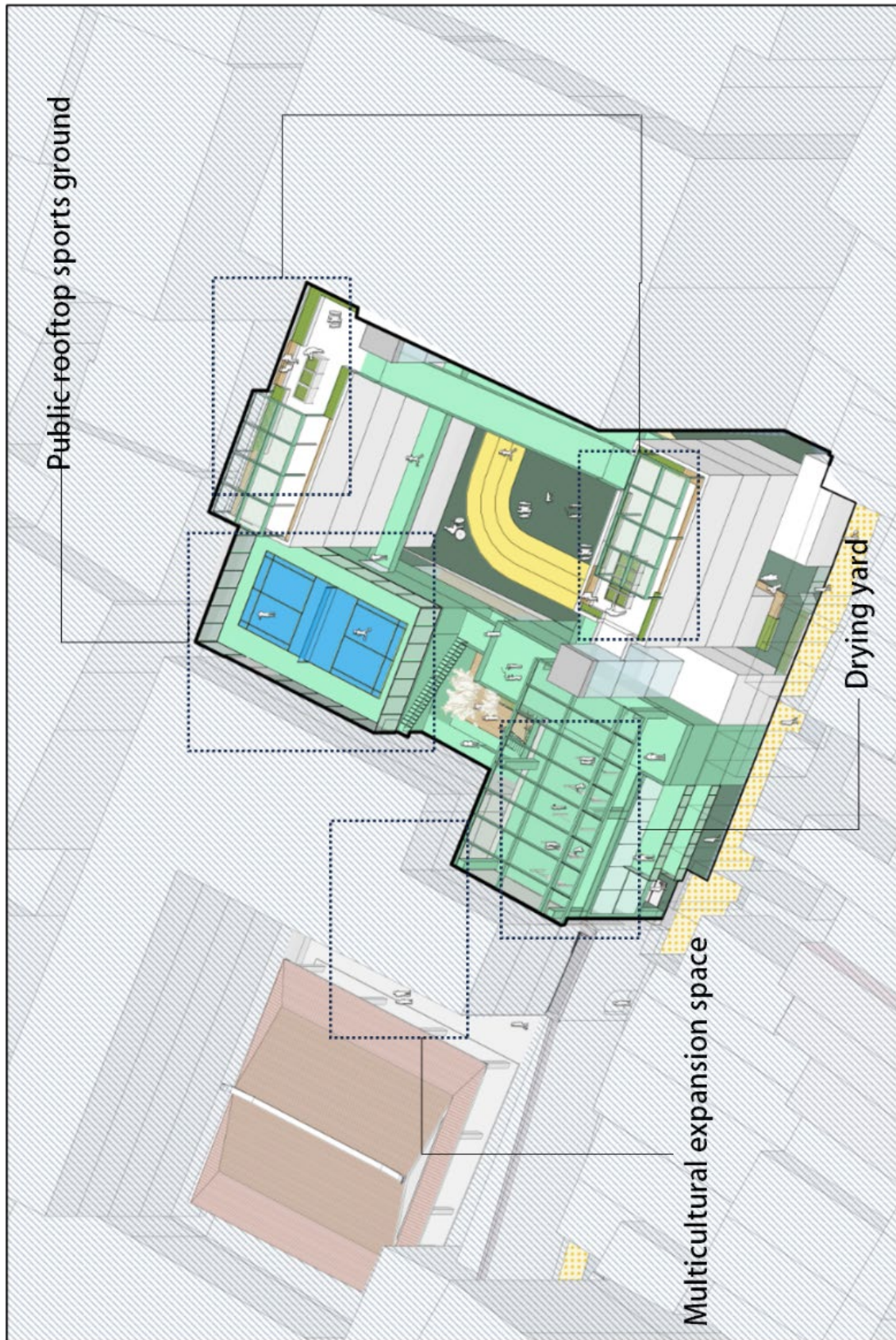


Figure 4- 12 Comprehensive Center

Source: author

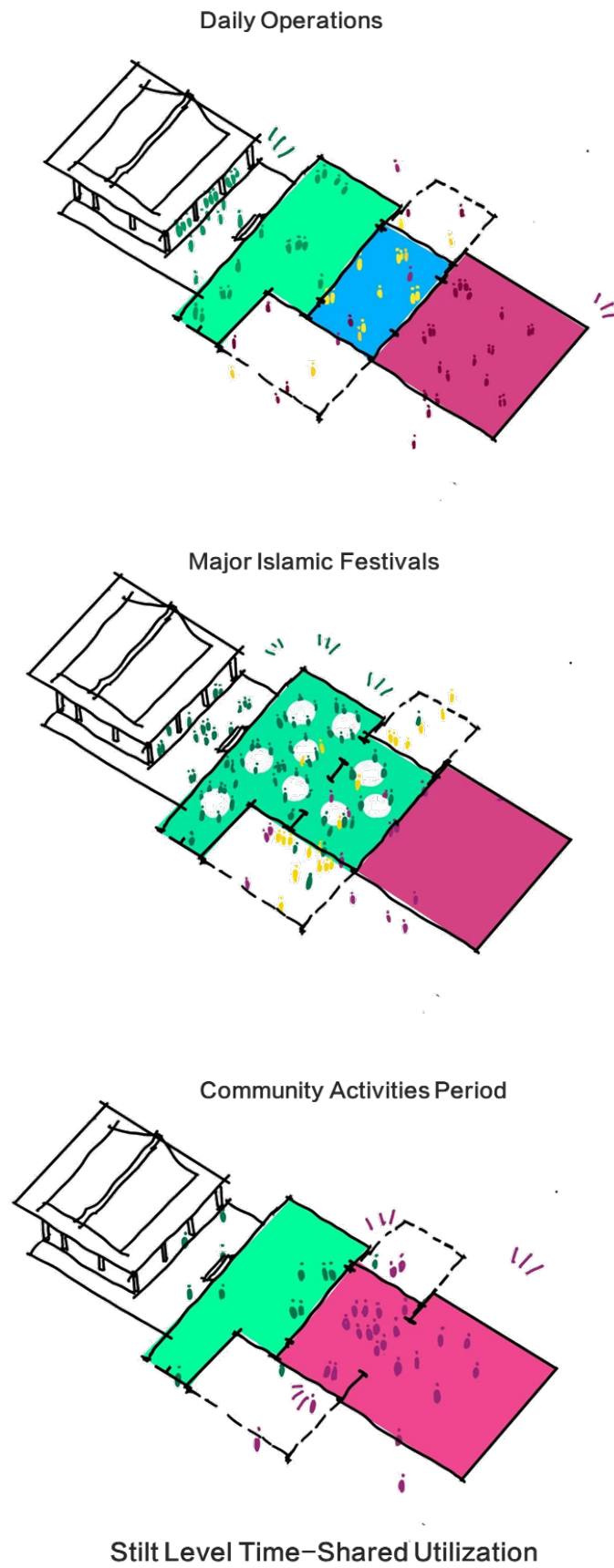


Figure 4- 13 Time-Sharing Design
Source: author

3 High-efficiency Transformation of Warehouse

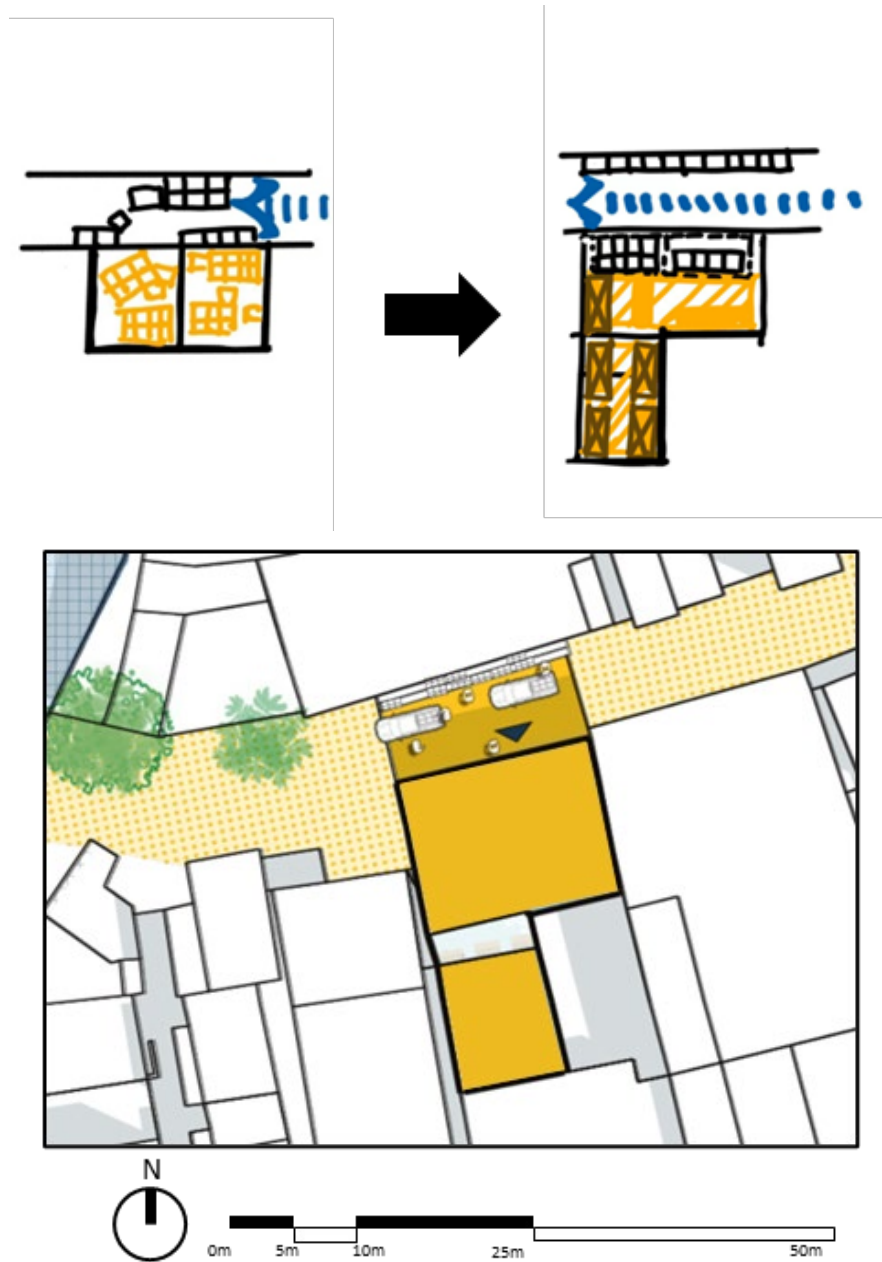


Figure 4- 14 General Plan of Warehouse after Renovation

Source: author

Warehouses are integrated and transformed as a whole.

The street-facing sections are set back to create unloading areas, with temporary shelves set along the street and designated areas for goods placement, freeing up the street space previously occupied. Lost storage capacity is compensated by expanding and renovating the warehouse, with internal movable shelves and vertical division into two storage levels, enhancing spatial efficiency. The internal area is clearly divided according to transportation

flow into temporary storage and packaging areas, facilitating quick loading and unloading operations and minimizing street occupation.

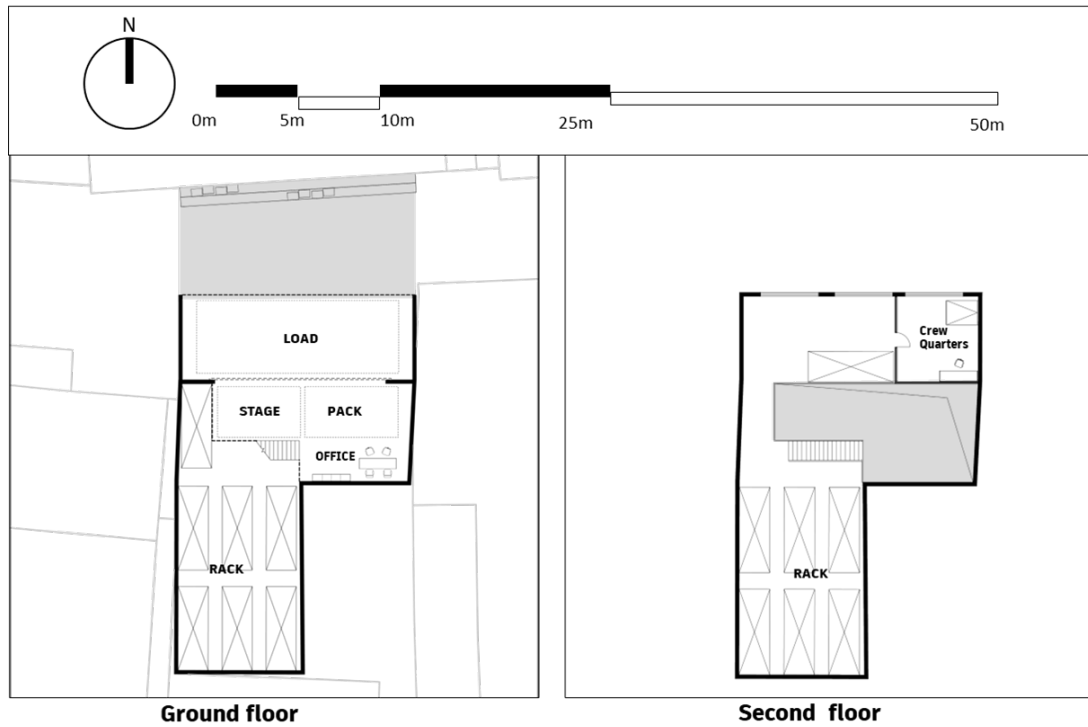


Figure 4- 15 Plan Of Warehouse after Renovation

Source: author

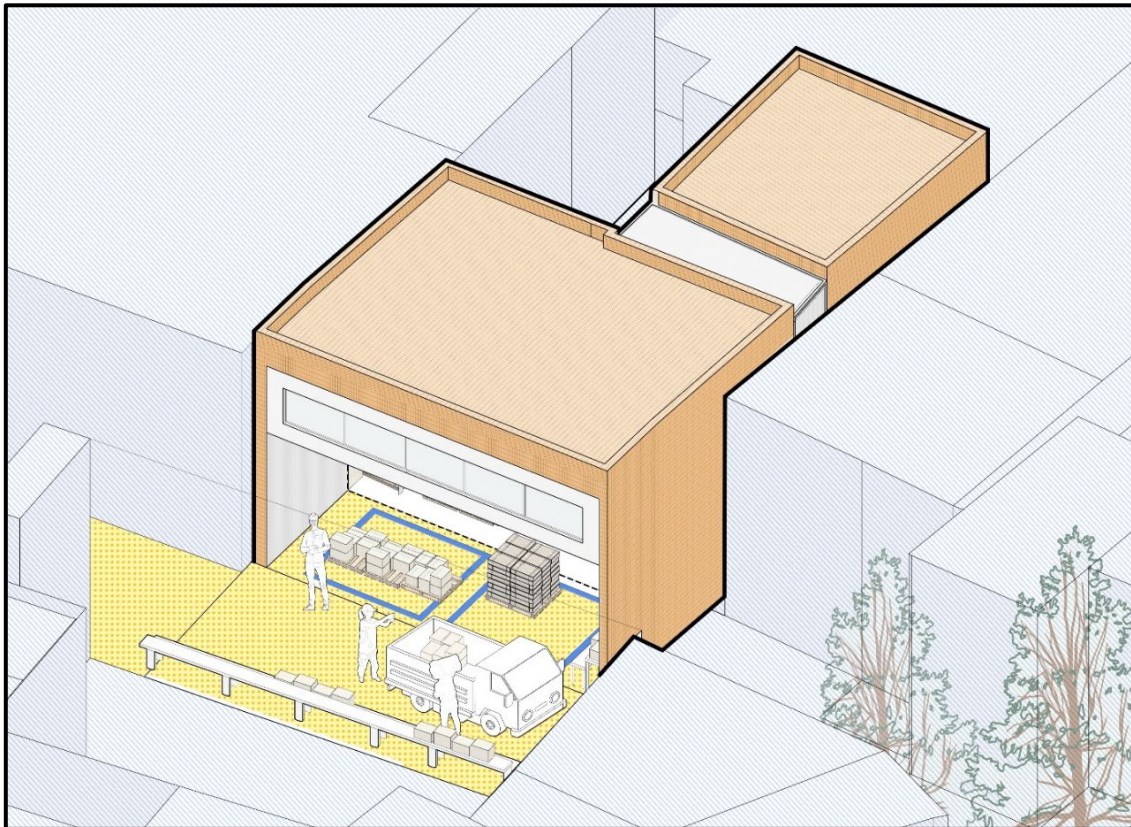


Figure 4- 16 Warehouse Loading and Unloading Scene after Renovation

Source: author

4.3.3 Street Node Design

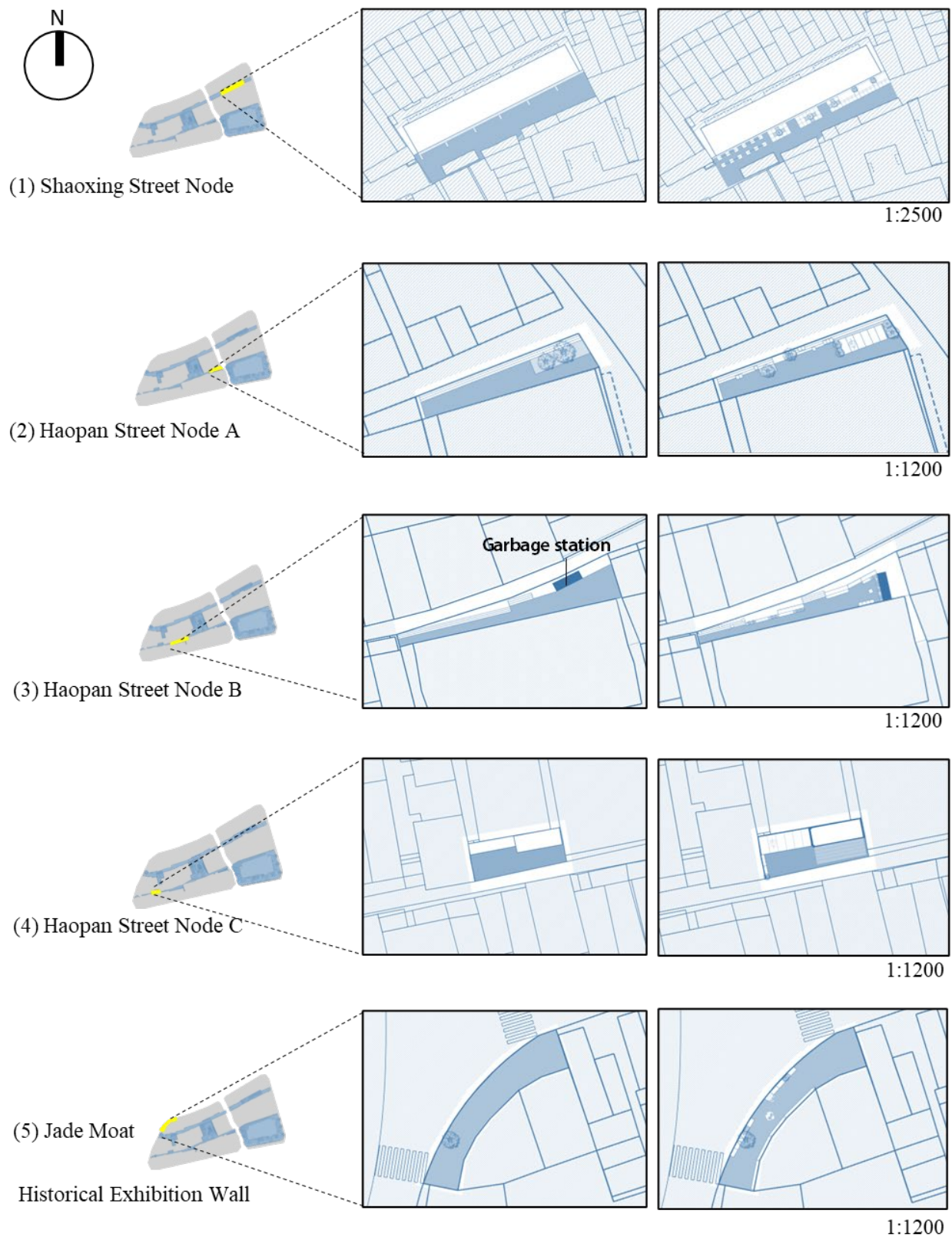
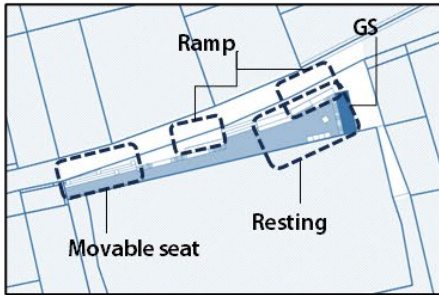
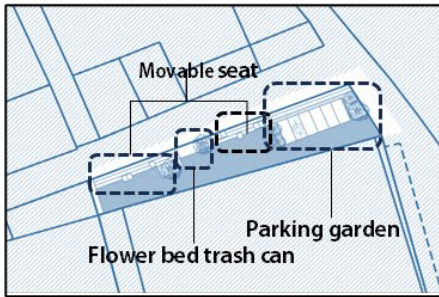
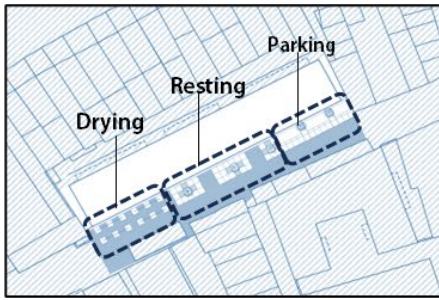
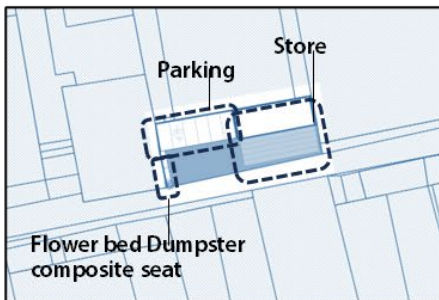


Figure 4- 17 Refined Reconstruction Plane Comparison Drawing

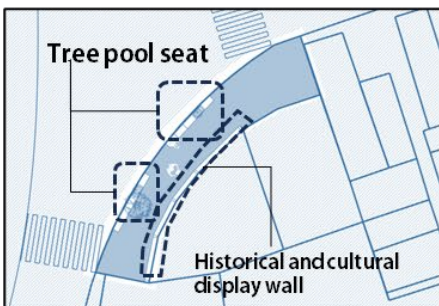
Source: author



(3) Haopan Street Node B



(4) Haopan Street Node C



(5) Jade Moat Historical Exhibition Wall

Figure 4- 18 Renovation analysis

Source: author

This section focuses on the refined design of key street nodes within the site, including the open space node along Shaoxing Street, three street nodes along Haopan Street, and the corner space at the intersection of Dade Road and Renmin Road. The design responds to the everyday spatial logic of users, utilizing modular furniture, landscape tree pit seating, and integrated e-bike parking to enhance street quality. In addition, movable step seating and garbage bins combined with planting features are employed to improve the streetscape, while traffic diversion measures are applied in areas where pedestrian flows conflict.

(1) Shaoxing Street Node

In the design of the Shaoxing Street node, the original single concrete resting platform and seating area are reorganized into three distinct functional zones: a drying area, a leisure and resting area, and an e-bike charging and parking area. This spatial division responds more closely to the diverse needs of local residents' daily activities, improving the utility and efficiency of the space.

(2) Haopan Street Node A

For the corner node of Haopan Street, the overly long existing steps are re-partitioned.

The area adjacent to the street transforms the

original planting area into a combined design with e-bike parking spaces, facilitating convenient parking and access. Movable seating is provided along the steps, which can also serve as a temporary organizing surface for people returning from shopping. Garbage bins are integrated within planting features, offering a cleaner street environment.

(3) Haopan Street Node B

At Node B of Haopan Street, the originally lengthy staircase is segmented, and a ramp is installed to facilitate delivery personnel in directly transporting goods to doorsteps, while also accommodating shopping carts for residents buying groceries. Moreover, the garbage collection station is repositioned to redirect the garbage transportation route westward to Daxin Road, thereby reducing its interference with primary pedestrian flows.

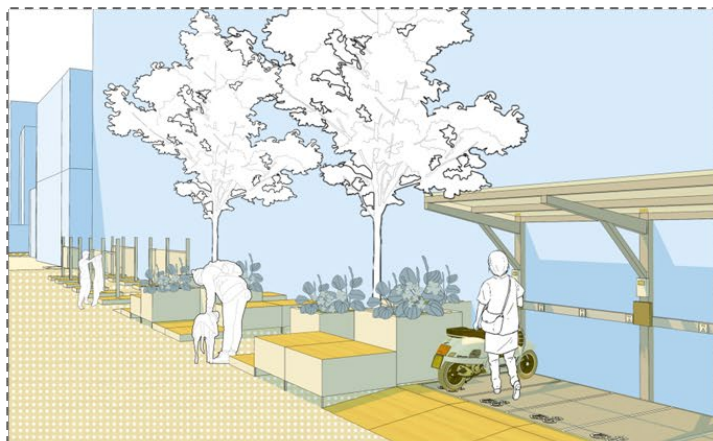
(4) Haopan Street Node C

The originally illegal iron-sheet structure is demolished, and the area is repurposed into an e-bike charging and parking space. The eastern building is transformed into a container convenience store, providing everyday retail services. On the south side of the parking area, planting areas with integrated garbage bins and nearby resting seats are arranged, enhancing both functionality and the spatial atmosphere of the street.

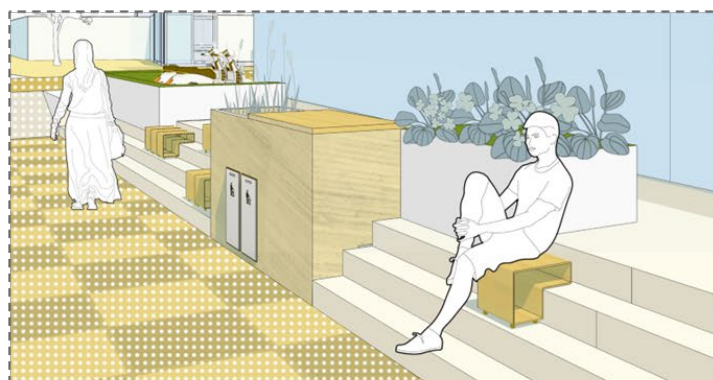
(5) Jade Moat Historical Exhibition Wall

At the corner of Dade Road, the design utilizes the corner space and the currently vacant storefront facade to set up a historical display wall. Using the existing tree on-site, modular furniture is employed to organize resting seats, creating a miniature street exhibition space. This design not only enriches the streetscape but also enhances the dissemination of the historical and cultural narrative of Haopan Xiyue.

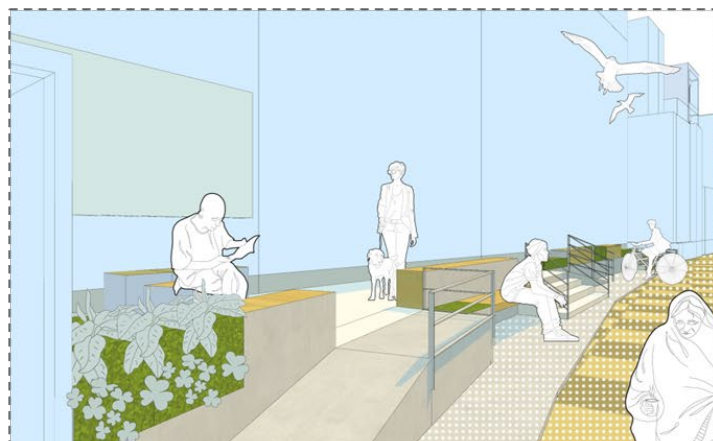
(1) Shaoxing Street Node



(2) Haopan Street Node A



(3) Haopan Street Node B



(4) Haopan Street Node C

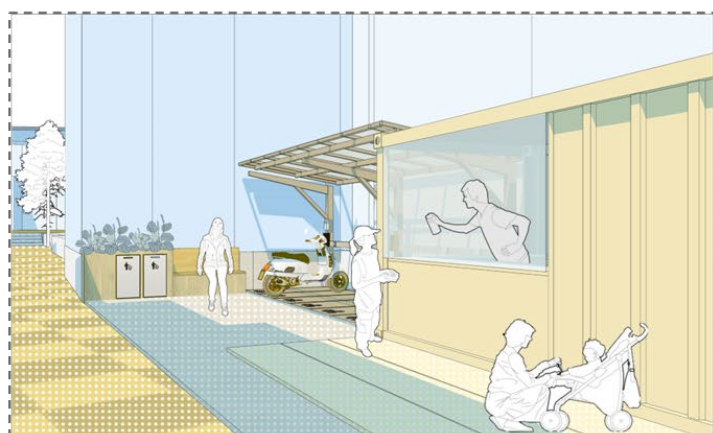
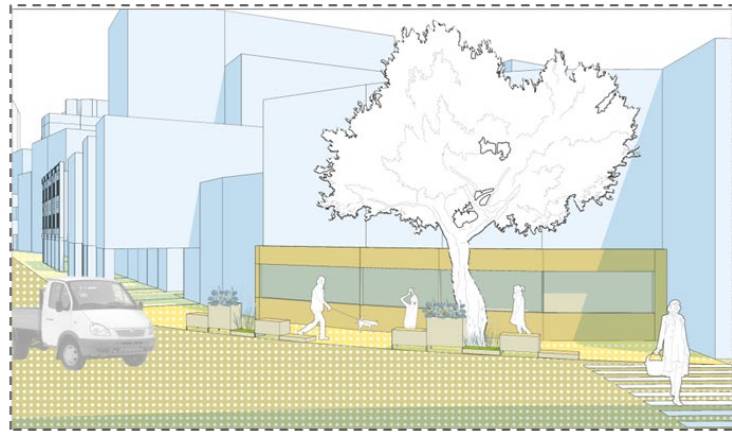


Figure 4- 19 Refined Reconstruction Of The Scene

Source: author



(5) Jade Moat Historical Exhibition Wall

Figure 4- 20 Exhibition Wall Scene

Source: author

4.4 Regeneration Mechanism

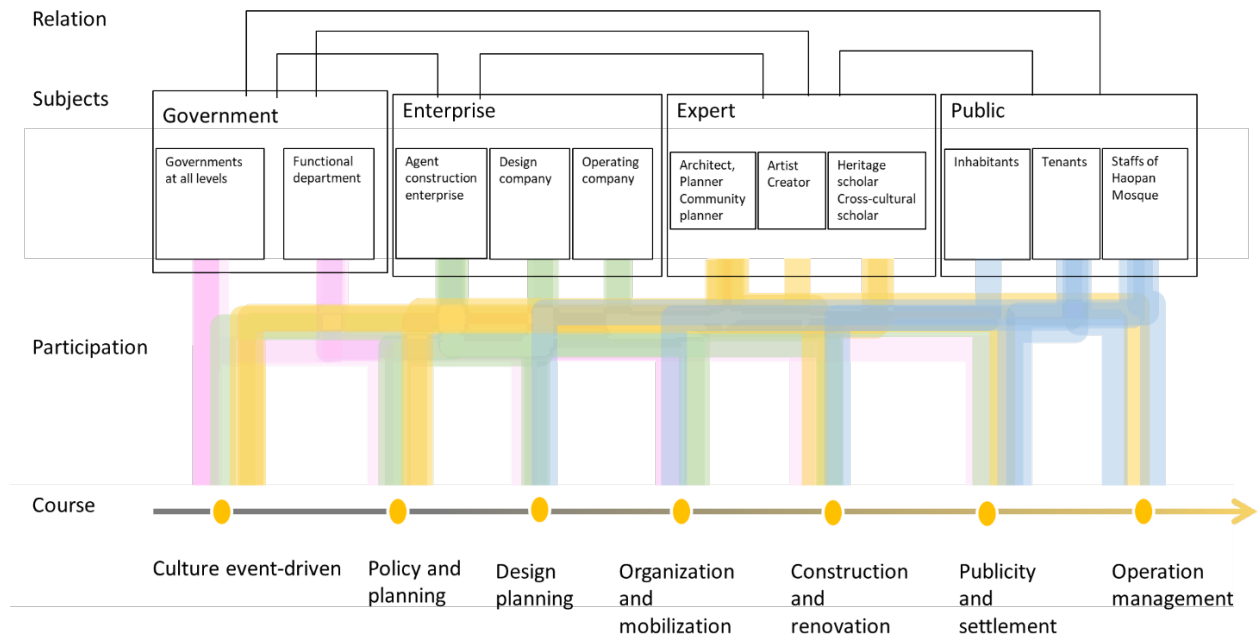


Figure 4- 21 The Assumption of the collaboration mechanism

Source::author

To promote collaborative participation and institutional support among diverse stakeholders in the regeneration of the Haopan Xiyue neighborhood, it is necessary to establish a comprehensive mechanism that spans the entire process—ranging from cultural event initiation, policy planning, and design strategy formulation to organizational mobilization, construction implementation, public communication, and operational management. This mechanism aims to progressively activate spatial nodes while embedding institutional structures into community governance, thereby facilitating a transition from

“externally driven” to “co-constructed by multiple parties.” It ensures that the neighborhood’s regeneration not only improves the physical environment but also effectively responds to the actual needs of user groups in terms of culture, daily life, and spatial rights.

4.4.1 Participating Subjects

The mechanism encompasses a diverse range of stakeholders, including government authorities, professional teams, community residents, religious groups, and social organizations. Among them, the subdistrict office and relevant administrative departments play a guiding role in policy direction and resource coordination, ensuring that the regeneration process complies with legal and regulatory requirements. Professional entities such as planning and design institutes, construction agencies, and operating companies provide spatial technical support and implementation assurance. Community actors include the original residents, street-facing merchants, the Muslim group associated with the Haopan Mosque, and resident social workers.

It is worth noting that the Muslim group affiliated with the Haopan Mosque are not only long-standing participants in the neighborhood’s history but also active custodians of Guangzhou’s Islamic cultural heritage. They can contribute valuable historical materials for cultural programming and exhibitions, and during the spatial design phase, offer recommendations on spatial scale, orientation, and material selection from an Islamic cultural perspective, thereby helping to avoid inappropriate interventions caused by insufficient cultural awareness. In addition, social workers act as intermediaries between professional institutions and the local community, facilitating benefit coordination, information exchange, and resource integration throughout the regeneration process. This enhances both the adaptability and sustainability of the governance mechanism.

4.4.2 Phased Collaboration

To facilitate collaborative participation and institutional support from diverse stakeholders throughout the regeneration process of Haopan Xiyue, the renewal is structured into seven interlinked and progressively integrated stages. This phased approach builds a

multi-stakeholder cooperation pathway from initial activation to long-term operations, ensuring that spatial upgrades are not only physically transformative but also socially, culturally, and institutionally sustainable.

(1) Cultural Event Activation Phase

The renewal of the district does not begin with a “planning-led” approach but is catalyzed by cultural events that re-engage residents, merchants, religious communities, and other stakeholders with the space. Events such as neighborhood festivals, exhibitions on the city wall and moat history, the history of Guangzhou’s urban development, guided community tours, and Islamic festivals serve to revitalize cultural memory and public vitality. The Muslim community contributes historical and cultural materials and participates in discussions on the content and form of mosque-related displays. These events foster initial spatial consensus and participation, laying the social groundwork for subsequent planning.

(2) Policy and Planning Phase

Local subdistrict offices and planning authorities lead the formulation of overarching policy directions and renewal goals, creating a framework that encompasses spatial usage, cultural preservation, and interest coordination. A “Haopan Xiyue Renewal Committee” is established, comprising original residents, mosque staff representatives, merchants, and professionals to facilitate consensus-building and strategic discussions. This phase translates public issues raised during the cultural event phase into institutional responses, ensuring that the direction of renewal is lawful, participatory, and culturally sensitive.

(3) Design and Planning Phase

Led by the design team, this stage emphasizes “co-creative design” embedded within the process. Through resident workshops, Islamic cultural consultation sessions, and street coordination meetings, diverse opinions are collected. Mosque staff representatives participate in the review of designs for the mosque and surrounding nodes, providing guidance on spatial scale, circulation, orientation, and material usage to prevent cultural misinterpretation or conflict. Social workers act as intermediaries between the technical team and the community, translating everyday experiences into professional design language to enhance local adaptability and feasibility.

(4) Organizational Mobilization Phase

Once the design is finalized, government and community actors jointly implement organizational and mobilization work. Social workers lead community engagement efforts, involving residents, merchants, and mosque staff in site cleanup, public feedback collection, and update information sessions. Initiatives like the “Neighborhood Co-Creation Plan” enable residents to participate in pilot-scale renovations such as mural painting, greening, and furniture installation, fostering a sense of ownership. At Islamic cultural nodes, briefings are held with Muslim volunteers, designers, and contractors to establish trust and understanding regarding construction at cultural interfaces.

(5) Construction Implementation Phase

During construction, contractors follow the approved design strictly under government supervision to ensure quality and safety. Muslim representatives oversee the implementation of mosque-related nodes, advising on religious space dimensions, boundaries, and materials to avoid culturally inappropriate interventions. Social workers remain on-site to manage community feedback, neighbor coordination, and conflict mediation, maintaining balance between construction progress and daily life. Public facilities that are open in nature may involve residents and youth groups in co-construction, such as bulletin boards and public shelters, to enhance community belonging.

(6) Publicity and Communication Phase

Upon completion, the focus shifts to disseminating results and building public awareness. Events such as community open days, exhibitions, and street markets present the outcomes, cultural expressions, and participatory processes. Muslim communities and residents participate in inauguration ceremonies, sharing cultural archives and mosque stories to deepen public understanding of the ancient city wall, Jade Moat, Haopan Street’s commercial history, and Sino-Arab cultural exchange. New media tools—short videos, WeChat accounts, and cultural maps—are used to promote the renewal story and strengthen the district’s cultural identity and public recognition.

(7) Operation and Management Phase

In the operational phase, a “Neighborhood Co-Governance Platform” composed of government, community residents, religious representatives, and professional operators is

established to manage spatial usage, facility maintenance, activity planning, and benefit distribution. The renovated school building houses a temporary community office and a health service center to meet the aging population's needs and improve public service delivery.

Some spaces accommodate small-scale Halal food vendors or cultural and creative shops, stimulating economic vitality. A portion of revenue is allocated to a "Community Shared Benefit Fund" to support cultural activities, micro-renewals, and aid for vulnerable residents.

Additionally, leveraging proximity to Guangdong Provincial Hospital, the rooftop sports field is developed into a multifunctional facility integrating wellness, fitness, and recreation, serving both residents and medical visitors. Barrier-free access and convenient living services aim to attract short-term tenants, enabling the endogenous development of a localized micro-circulation economy.

4.4.3 Mechanism Value

The establishment of the renewal mechanism for Haopan Xiyue is not only a response to the complex structure of actors involved in urban regeneration but also a practical pathway to enhancing the "institutional resilience" and "spatial inclusiveness" of historic districts. Its distinct value is reflected in the following three aspects:

First, by embedding local actors such as the Muslim community of the mosque and community social workers, the mechanism strengthens the collaborative capacity of the district's diverse social structure, thereby avoiding cultural misinterpretations and structural exclusions during the renewal process.

Second, the mechanism emphasizes "consensus-building" and "feedback-based adjustment" throughout the entire renewal process, forming a sustainable collaboration system that links renewal goals, implementation, and evaluation.

Third, by embedding commercial operations and spatial management rationally within the community, the mechanism enables benefit-sharing and reinvestment in public welfare, thereby enhancing the economic sustainability and social support for the regeneration process.

In summary, this mechanism functions not merely as a renewal execution strategy, but as a collaborative framework bridging historical legacy and contemporary needs, institutional design and everyday life. It marks a fundamental shift in Haopan Xiyue from physical transformation toward social reconstruction and cultural revitalization.

4.5 Summary

This chapter develops the renewal design through four core strategic modules: node selection, spatial intervention, shared place-making, and regeneration mechanism.

First, the node selection is based on the site analysis conducted in Chapter 2. By integrating indicators such as pedestrian flow density, duration of stay, and functional mix, the study systematically identifies key nodes that require priority intervention. This strategy targets areas with significant spatial contradictions while also considering the reuse potential of underutilized spaces, laying the foundation for the spatial – subject – activity micro-regeneration strategies proposed later.

Second, in the spatial intervention module, the chapter centers on improving pedestrian continuity and optimizing spatial order. It adopts small-scale, low-intervention, incremental design tactics to upgrade the physical environment. Measures such as connecting fragmented pedestrian routes, enhancing street interfaces, and reclaiming marginal spaces enhance accessibility and usability, reconstructing a more orderly spatial foundation for everyday life. These actions correspond directly to the “spatial optimization” strategy proposed in Chapter 3.

Third, regarding shared place-making, this chapter creates several inclusive public spaces for diverse user groups—such as the community service courtyard, the interaction corridor near the mosque, and pocket plazas at street corners. Through spatial openness and functional hybridity, these spaces foster daily interaction and cultural co-use among original residents, the Muslim community, merchants, and visitors. This enhances the inclusiveness and integrative capacity of the district, offering tangible platforms for multi-subject cohabitation and collaboration, thus realizing the “subject collaboration” and “activity activation” strategies proposed in Chapter 3 at the spatial level.

Lastly, the regeneration mechanism module constructs a co-governance framework covering the full cycle: from cultural event initiation to planning negotiation, design implementation, and operational management. This mechanism incorporates multiple actors, including government departments, professional teams, community residents, religious groups, and social organizations. By establishing deliberative platforms, co-creation workshops, and public-private partnerships, the process shifts from external control to multi-party collaboration. It uses cultural events as a catalyst for renewal, promotes consensus during the planning phase, and ensures benefit-sharing during operations—synchronizing material improvement with social network reconstruction and institutionalizing the sustainability of regeneration efforts.

Through the integrated application of these design strategies, the chapter delivers on all three strategies outlined in Chapter 3: the spatial optimization strategy is realized through targeted node intervention and street environment enhancement; the subject collaboration strategy is implemented via the creation of shared spaces and co-governance mechanisms; and the activity activation strategy is manifested through the sustained embedding of cultural events such as Mosque Open Day and community markets. Taken together, this chapter uses space as a medium, collaboration as the foundation, and activities as a link to organically integrate spatial reconstruction with social revitalization—ultimately driving Haopan Xiyue from passive coexistence toward a state of dynamic and inclusive co-prosperity.

Conclusion and Outlook

Research Conclusion

This research centers on the three core questions proposed in Chapter 1: How did Haopan Xiyue evolve from a riverside commercial street into today's marginal residential enclave? How can inclusive spatial rebalancing be achieved amid overlapping urban functions? And how can social interaction and collaboration be reactivated to transform the district from mere “coexistence” to genuine “co-prosperity”?

Through a systematic review of historical evolution, the study reveals that the spatial morphology of Haopan Xiyue has been shaped by successive transitions between water-based and land-based transportation networks. Its social structure has undergone layered integration—from merchant guilds and Hui military garrisons in earlier periods to the later mix of migrant entrepreneurs and work-unit employees. Meanwhile, the types of everyday activities across different historical phases have embodied diverse cultural and commercial characteristics. This long-term accumulation has resulted in a spatial – social configuration that is both rich and fragmented.

By applying a comparative analysis rooted in everyday life theory and inclusive design theory, the research identifies three critical dilemmas currently affecting the district: spatial disorder, lack of effective collaboration among diverse social groups, and the decline of everyday events accompanied by a rupture in cultural continuity. However, the analysis also affirms that Haopan Xiyue retains latent potential for commercial prosperity and cultural diversity. With targeted micro-regeneration efforts focused on spatial scenarios and social organizational frameworks, it is possible to reestablish a meaningful balance between lived experience and historical identity.

At the level of design and strategy, the study employs the triadic framework of “space – subject – activity” to propose three main pathways tailored to Haopan Xiyue, drawing on both domestic and international best practices:

Spatial Strategy: Emphasizes incremental, detail-oriented micro-interventions. Through composite functional zoning and the redesign of small-scale public nodes, the strategy aims to improve pedestrian environments and everyday public venues, embedding various commercial, cultural, and folk elements into the rhythms of daily life.

Subject Strategy: Advocates for the transformation from isolated, unidirectional usage patterns to a platform of collaborative co-governance. It focuses particularly on establishing participatory communication channels between critical groups—such as the mosque and the local community, or migrant merchants and original residents—so that religious culture, commercial behavior, and everyday resident needs form an interconnected network.

Activity Strategy: Calls for the integration of cultural festivals, religious observances, and community markets into the district's daily agenda. Both ordinary and exceptional events are to be thoughtfully designed and organized to balance economic value with cultural continuity, gradually fostering a district atmosphere that is vibrant and inclusive.

Altogether, this integrated regeneration strategy effectively addresses the spatial, social, and cultural contradictions of historic districts and demonstrates the multi-dimensional values achievable under the vision of “co-prosperity.”

Research Outlook

In future research, there remain multiple aspects that could be further deepened and expanded to enhance their relevance and feasibility.

Firstly, there is a need to strengthen research on the economic feasibility and policy adaptability of micro-regeneration strategies. It is recommended to introduce social-economic impact assessment models to quantitatively analyze factors such as regeneration costs, returns, and public investment, ensuring a virtuous interaction between district renewal and overall urban economic development.

Secondly, the practice of multi-subject collaboration should not remain at the level of institutional design alone. It requires deeper sociological and governance research focused on the interests and cultural differences of each subject. Moreover, long-term dynamic observation should be conducted over a certain period to accumulate effective data on the operation of cooperative models.

Finally, research on the linkage between event planning and digital platforms deserves further attention. Utilizing social media and online-offline integration methods can broaden participation channels for both community residents and external groups. Meanwhile, continuous optimization of cultural event plans can be achieved through data tracking and evaluation systems.

In summary, by advancing improvements and extensions in the three directions of economic analysis, collaborative governance, and digital empowerment, this research will help comprehensively enhance the effectiveness of vitality-oriented regeneration in historic urban districts and provide replicable and transferable experiences for the renewal exploration of other similar urban neighborhoods.

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附录

广州濠畔清真寺及周边社区调研问卷

（双语版）

您好！为了更好地了解濠畔清真寺及其周边地区居民的需求与意见，助力街区振兴和文化融合，我们设计了这份问卷。您的回答将仅用于研究分析，感谢您的参与！

Hello! To better understand the needs and opinions of residents around Haopan Mosque and its surrounding area, and to contribute to the revitalization of the neighborhood and cultural integration, we have designed this questionnaire. Your answers will be used for research purposes only. Thank you for your participation!

1. 您的性别 / Your Gender:

- 男 / Male
- 女 / Female

2. 您的年龄 / Your Age:

- 18 岁以下 / Under 18
- 18-30 岁 / 18-30 years old
- 31-50 岁 / 31-50 years old
- 51-70 岁 / 51-70 years old
- 70 岁以上 / Over 70

3. 您来此的目的 / Your Purpose for Being Here:

- 游览 / Sightseeing
- 工作 / Work
- 居住本地，日常生活 / Local residence for daily life
- 礼拜 / Worship
- 其他 / Other: _____

4. 您是否居住在濠畔街附近？ / Do you live near Haopan Street?

- 是（居住时间：____ 年） / Yes (Length of residence: ____ years)
- 否 / No

5. 您如何评价您所在街区的整体环境质量？ / How would you rate the overall environmental quality of your area?

- 很差 / Very Poor
- 较差 / Poor
- 一般 / Average
- 较好 / Good
- 很好 / Very Good

6. 您认为该地区目前存在的主要环境问题有哪些？（可多选） / What are the main environmental issues in your area? (Multiple choices allowed)

- 房屋老旧 / Aging houses
- 空间环境脏乱 / Poor cleanliness
- 消防隐患 / Fire hazards
- 公共空间不足 / Lack of public spaces
- 噪音污染 / Noise pollution
- 街道排水功能差 / Poor drainage
- 其他 / Other: _____

7. 您认为社区需要增加哪些设施或服务？（可多选） / What facilities or services does the community need? (Multiple choices allowed)

- 停车场 / Parking lots
- 公共绿地或公园 / Public green spaces or parks
- 社区活动场所 / Community activity spaces
- 文化展示与交流空间 / Cultural exhibition and exchange spaces
- 餐饮或休闲场所 / Dining or leisure facilities
- 其他 / Other: _____

8. 对于社区的空间提升，您更关注哪些方面？（可多选） / What aspects of space improvement are you most concerned about? (Multiple choices allowed)

- 环境美化 / Environmental beautification
- 消防安全 / Fire safety
- 文化特色的保留 / Preservation of cultural characteristics
- 商业与经济活力的提升 / Promotion of commercial and economic vitality
- 其他 / Other: _____

9. 您是否了解濠畔清真寺的历史与文化价值？ / How well do you know the historical and cultural value of Haopan Mosque?

- 非常了解 / Very well
- 比较了解 / Fairly well
- 一般了解 / Average
- 完全不了解 / Not at all

10. 您是否知道濠畔街上还有其他历史文物，如“玉带濠”？ / Are you aware of other historical relics on Haopan Street, such as 'Yudaihao'?

- 是 / Yes

- 否 / No

11. 您认为濠畔清真寺及其周边历史文物是否对社区有重要意义? / Do you think Haopan Mosque and its surrounding historical relics are important to the community?

- 非常重要 / Very important
- 比较重要 / Fairly important
- 一般 / Average
- 不重要 / Not important
- 不了解 / Don't know

12. 您希望通过哪些方式进一步了解这些历史文物? (可多选) / How would you like to learn more about these historical relics? (Multiple choices allowed)

- 社区活动 / Community activities
- 展览或博物馆 / Exhibitions or museums
- 宣传册或海报 / Brochures or posters
- 数字媒体 (如视频或虚拟展览) / Digital media (e.g., videos or virtual exhibitions)
- 其他 / Other: _____

13. 您对濠畔清真寺穆斯林的礼拜活动有何看法? / What do you think about the worship activities of Muslims at Haopan Mosque?

- 非常支持 / Strongly support
- 比较支持 / Support
- 无所谓 / Indifferent
- 不太支持 / Do not support much
- 完全不支持 / Strongly oppose

14. 您是否曾与在此活动的穆斯林或清真寺志愿者有过互动? / Have you ever interacted with Muslims or mosque volunteers participating in activities here?

- 经常 / Often
- 偶尔 / Occasionally
- 很少 / Rarely
- 没有 / Never

15. 您与濠畔清真寺活动的穆斯林进行何种互动? / What kind of interaction have you had with Muslims at Haopan Mosque?

- 生意往来 / Business transactions
- 学术交流 / Academic exchange
- 志愿者 / Volunteer work
- 日常生活往来 / Daily interactions
- 几乎没有往来 / Hardly any interaction
- 避免交往 / Avoid interaction

16. 您如何评价与穆斯林居民或清真寺活动的互动体验? / How would you rate your interaction experience with Muslim residents or mosque activities?

- 非常积极 / Very positive
- 比较积极 / Positive
- 一般 / Average
- 不太积极 / Not positive
- 完全消极 / Negative

17. 您是否支持通过文化活动或社区项目增进与穆斯林群体的交流? / Would you support promoting interactions with Muslim communities through cultural events or community projects?

- 非常支持 / Strongly support
- 比较支持 / Support
- 无所谓 / Indifferent
- 不太支持 / Do not support much
- 完全不支持 / Strongly oppose

18. 您希望通过哪些形式增进与伊斯兰或其他文化的互动? (可多选) / What forms would you prefer to enhance interaction with Islamic or other cultures? (Multiple choices allowed)

- 文化节或开放日 / Cultural festivals or open days
- 中阿语言交流学习课程 / Chinese-Arabic language exchange courses
- 合作举办社区活动 / Collaborative community events
- 传统美食体验 / Traditional food experiences
- 文化创意集市 / Cultural creative markets
- 其他 / Other: _____

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