



华南理工大学

South China University of Technology

专业学位硕士学位论文

基于社区营造理念的传统街坊型社区公共空间更新策略研究——以广州南华西片区为例

作者姓名 曾梦洋

学位类别 建筑学硕士

指导教师 导师组

所在学院 建筑学院

论文提交日期 2023年7月

**The Renewal Strategy of Public Space in Traditional
Kaifong Community Based on the Concept of Community
Building----A Case Study of Nanhuaxi Area in Guangzhou**

A Dissertation Submitted for the Degree of Master

Candidate: Zeng Mengyang

Supervisor: Mentor Group

South China University of Technology

Guangzhou, China

分类号：TU98

学校代号：10561

学 号：202121006567

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作者姓名：曾梦洋

指导教师姓名、职称：导师组

申请学位级别：硕士

学科专业名称：建筑学

研究方向：城市设计

论文提交日期：2023 年 07 月 24 日

论文答辩日期：2023 年 09 月 04 日

学位授予单位：华南理工大学

学位授予日期： 年 月 日

答辩委员会成员：

主席：冯江教授_____

委员：姜省副教授（校外专家）、魏成教授、陈昌勇教授、魏宗财副教授、Prof.Filippo

de Pieri_____

华南理工大学

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作者签名：曾梦洋

日期：2023年09月06日

指导教师签名：新

日期：2023年09月06日

作者联系电话：15910891328

电子邮箱：15910891328@163.com

联系地址（含邮编）：广州市天河区五山路381号建筑学院510640

摘要

在城市更新领域，社区更新逐渐成为受到重视的焦点，其模式也从传统的大拆大建向注重人文因素的转型演变。特别是对于广州的传统街坊型社区，它所反映的历史风貌价值，地域特色文化对于城市空间的重要意义正日益凸显。这一趋势的背后是对传统街坊型社区价值的重新认知以及对城市可持续发展的需求。在此转型中，社区营造理念凭借重视社区居民需求和参与、注重物质空间价值提升、发扬在地资源优势等特点发挥了积极的推动作用。

本文立足于城市设计领域，选取传统街坊型社区作为研究对象，运用文献研究，实地调研和案例研究等研究方法，构建适应于传统街坊型社区公共空间更新的设计策略。首先，系统梳理国内外社区更新的发展历程，探讨传统街坊型社区更新的研究现状及不足，明确其存在着生活品质低，缺乏人文关怀，街巷历史文化衰弱，社区参与不足等问题，阐明了社区营造理念应用于传统街坊型社区更新的契合性，为设计策略构建理论体系提供支持。接着概括社区营造的理念成果，分析国内外在社区营造实践中的背景差异，并借鉴案例的成功经验，为设计策略构建实践手法。具体而言，着眼于改善居民需求、保护和发展街坊历史文化以及促进多方参与机制，致力于挖掘和培育社区的街巷特色，设计和打造公共空间，鼓励和支持居民参与式设计，力求提高人文关怀和社区品质，通过实例论证，旨在促进传统街坊型社区的可持续发展。最后笔者选择广州市海珠区南华西片区进行调研与设计，深入了解居民的行为特征和生活方式，片区的历史文化发展和治理方式，总结出公共空间营造的难点，以街坊特色和水乡风情为主题，探讨了在传统街坊型社区公共空间实现社区营造下的更新策略运用。

本文的创新点是基于社区营造的方法体系，对国内外社区营造中的设计策略进行整理，并通过案例分析总结出适用于我国的传统街坊型社区更新策略。本文的研究成果将为城市设计领域的社区更新提供有益的参考和借鉴。

关键词：社区营造；传统街坊型社区；公共空间更新；人文关怀

Abstracts

In the field of urban regeneration, community renewal has gradually become the focus of attention, and its mode has also evolved from the traditional large-scale demolition and construction to the transformation focusing on human factors. Especially for the traditional kaifong community in Guangzhou, the value of its historical features and the importance of its regional characteristics and culture to the urban space are becoming more and more prominent. Behind this trend is a renewed awareness of the value of traditional kaifong communities and the need for sustainable urban development. In this transition, the concept of community building has played a positive role by emphasizing the needs and participation of community residents, focusing on the enhancement of the value of physical space, and promoting the advantages of local resources.

Based on the field of urban design, this thesis selects traditional kaifong community as the research object, and applies the research methods of literature research, field research and case study to construct the design strategy adapted to the public space renewal of traditional kaifong community. Firstly, I systematically review the development history of community regeneration at home and abroad, discuss the current situation and shortcomings of the research on the regeneration of traditional kaifong community, make clear that there are problems such as low quality of life, lack of humanistic care, weakening of the history and culture of the streets and alleys, and insufficient community participation, etc., and elucidate the suitability of the concept of community building applied to the regeneration of traditional kaifong community, so as to provide support for the construction of theoretical system for the design strategy. Next, I summarize the conceptual achievements of community building, analyse the background differences in community building practices at home and abroad, and draw on the successful experiences of case studies to build practical approaches for design strategies. Specifically, focusing on improving residents' needs, preserving and developing neighbourhood history and culture, and promoting multi-party participatory mechanisms, the author is committed to excavating and cultivating the neighborhood's street and alley characteristics, designing and creating public spaces, encouraging and supporting residents' participatory design, and striving to improve the humanistic care and quality of the

neighbourhood, which, through the demonstration of the examples, is aimed at facilitating the sustainable development of the traditional kaifong community. Finally, I choose Nanhuaxi Area in Haizhu District of Guangzhou to conduct research and design, in-depth understanding of the residents' behavioral characteristics and lifestyles, the area's historical and cultural development and governance methods, sums up the difficulties of public space creation, and explores the use of renewal strategies under community building in the public space of traditional kaifong communities, with the theme of kaifong characteristics and water town style.

The innovation of this thesis is based on the methodological system of community building, collating the design strategies in community building at home and abroad, and summarizing the renewal strategies applicable to traditional kaifong communities in China through case studies. The research results of this thesis will provide useful references and lessons for community renewal in the field of urban design.

Keywords: Traditional Kaifong Community ; Public Open Space Renewal ; Community Building; Humanistic Care

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Chapter 1 Introduction

1.1. Research Background

1.1.1. Urban Development Background

In the context of urban transformation, urban planning has gradually shifted from incremental planning to stock-based planning. Simultaneously, with the emergence of new types of communities, various old neighborhoods are facing decline, making community renewal a focal point of urban revitalization. In the process of large-scale redevelopment of many historical and cultural cities in China, while the material standards have greatly improved, the urban landscape has undergone significant changes. The homogenization of "one size fits all" urban development has led people to gradually lose their connection with the city, resulting in a serious homogenization phenomenon. Urban development has entered a new phase of stock development, and the research focus reflects a return to the fundamental level of community in China's urban construction, departing from grand narrative material space planning. Instead, it adheres to the concept of people-oriented new planning principles [1].

1.1.2. Policy Driving Background

In 1933, the Athens Charter pointed out that the city is the space of citizens, and urban planning should prioritize citizens as the main stakeholders. In his work *The Death and Life of Great American Cities*, Jacob Jacobs emphasized that cities are primarily for people, serving as containers to meet diverse human needs. The first International Conference on Urban Renewal, held in The Hague, Netherlands in 1958, provided a relatively comprehensive theoretical summary of urban renewal. It highlighted the necessity of planned urban renewal, encompassing three main aspects: redevelopment, restoration, and preservation^[2]. In 1977, the International Council on Monuments and Sites adopted the Machu Picchu Charter, stressing the importance of preserving and maintaining not only historical relics and monuments but also inheriting the general cultural traditions. All valuable

cultural heritage, which illustrates social and national characteristics, must be protected. The 14th Five-Year Plan for National Economic and Social Development and the Long-Range Objectives Through the Year 2035 of the People's Republic of China explicitly proposes accelerating the renewal of communities, promoting urban spatial optimization, and enhancing urban quality. Regarding urban construction, General Secretary Xi Jinping once stated the concept of "making the mountains visible, the waters visible, and memories of one's hometown unforgettable."^[3]

1.1.3. Community Needs Background

With the passage of time, especially the accelerated urbanization after the reform and opening-up, traditional communities public space have gradually lost their cohesion. Despite the emergence of subsequent projects such as urban renewal and micro-updates for public space, which often exhibit significant top-down policy guidance, they have failed to consider the residents' living habits, human-scale, local culture, and as a result, the urban community public space have lost vitality, leaving the community residents with a lack of identification and a sense of belonging. Traditional communities, although aged, were once filled with vibrancy and the charm of grassroots life. For a community to maintain vitality, it must follow a path of sustainable development. However, contemporary "fragmented" designs have resulted in disappointing effects and frequent conflicts in the transformation of traditional communities. Issues include underutilized leisure spaces after substantial renovations, wanton destruction of planned greenery, and the persistence of residents creating their own spaces and space even after major transformations. Revitalizing the declining urban spaces is not solely for the pursuit of maximizing land economic value. More importantly, it involves optimizing the urban spatial environment on a material level and enhancing residents' quality of life on a non-material cultural level, as well as embodying and perpetuating the spirit of community culture.

The community serves as the basic unit of a city, and community renewal represents a crucial aspect of urban revitalization. Traditional kaifong communities, akin to the museums of the city, encompass a grand undertaking in reviving the historical heritage of the urban landscape. The historical charm and regional cultural uniqueness reflected in these traditional

communities hold significant value in shaping the urban space. Embracing the new demands of the era, community renewal not only improves the quality of residents' lives but also enhances the overall image of the city while promoting its healthy and sustainable development. Consequently, the design of the renewal for traditional kaifong-style communities carries profound significance.

1.2. Research Objectives and Significance

1.2.1. Research Objectives

Community renewal, as an essential component of urban revitalization, directly impacts the well-being of the people. Currently, there have been some theoretical and practical achievements in domestic research related to community renewal, such as theoretical studies, value exploration, material preservation, and updates. However, there is relatively limited research on aspects concerning traditional kaifong communities, community building, and the protection of indigenous authenticity. Traditional kaifong communities bear the imprints of urban development history and often record significant life experiences of their residents. As the basic units of a city, the challenge lies in how to improve the spatial quality of traditional kaifong communities while respecting their historical and cultural heritage, adhering to planning principles that consider both physical elements and the needs of the people, making comprehensive and integrated community renewal a difficult task.

This thesis attempts to propose a framework of public space renewal strategies for Traditional Kaifong Community under the concept of community building, based on the current community renewal, by introducing the method of researching the concept of community building, as well as extracting the experience of successful cases of community building at home and abroad, and by combining the characteristics and needs of the current domestic Traditional Kaifong Community itself, in order to achieve the purpose of sustainable community development.

1.2.2. Research Significance

Community is the cell of the city, community renewal is an important link in the process of urban renewal, and it is also a product of the stage of urban development, community renewal aims to promote the improvement of the habitat environment and the quality of life of the residents, to create the return of the local culture, the continuation of the traditional residential form as the goal, to form the demonstration effect of urbanization, and to drive the value of the surrounding plots of land to improve. The traditional kaifong community contains a deep historical and cultural heritage, and the combination of the theory and method of community building can make an intentional supplement to the renewal of the traditional kaifong community, so this research has both theoretical significance and practical significance.

① Theoretical Significance

In this thesis, the development lineage, conceptual connotation, methodological principles, main issues and other related contents of community building are clarified, the necessity of its theoretical approach to the renewal of traditional kaifong community is explored, and cases involving the application of the renewal method of traditional neighborhoods are analyzed and summarized in domestic and foreign countries, and it is found that community building can be used as a reference in the ideas of the renewal of the object, the content and the mechanism of the renewal of the traditional kaifong community can draw on in terms of renewal object, renewal content and renewal mechanism. On this basis, a strategic framework for spatial renewal is proposed. Therefore, this paper has a more positive significance on the theoretical supplementation of the theory and strategy of traditional kaifong community renewal.

② Practical Significance

Currently, community renewal tends to pay more attention to public facilities and the physical environment, and seldom interacts with community members, and there is a lack of care for the "people" in the community, which can be described as "not seeing things but not seeing people", which often results in the situation that after the renewal of the physical space is brand new, the sense of identity of the community, the scene of life and the memories of the

community have disappeared. At the same time, the operation of the organization is basically a top-down model driven by "a few elites", and there is a lack of social support. Through the intervention of community building into the construction process of community public space, community residents can better understand the real meaning of community building, and at the same time, with the public space which is the closest to the life of the community residents as the core issue, to test the community building can really build the community, and also make the residents pay attention to the public space of the old community itself, and the experience and perception of the space brought by it, to the experience between the two. and perception on the relationship between the two in a process of re-cognition.

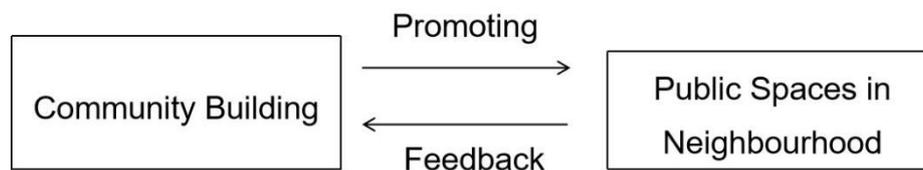


Figure 1 Interrelationship between community building and community public space(Source:Illustrated by the author)

1.3.Definition of Related Concepts

1.3.1.Traditional Kaifong Community

The term "community" refers to both the physical living space and the encompassing culture and management of the community, possessing a dual connotation of material form and social space. According to sociological interpretations, a community refers to an intimate social relationship among people within a specific geographical area. It includes the interactions of residents, neighborhood relationships, shared values, and moral principles that contribute to individual development, social stability, and prosperity^[4]. Various types of communities are not only the fundamental components of complex urban systems but also a microcosm of a city or society. Among them, the traditional kaifong community stands as the most vital basic unit in the process of a city's enriched development^[5].

In the field of architecture, academician Wang Jianguo in his book *Urban Design* elaborates the neighborhood as a spatial unit that is differentiated and carries residential functions due to the planning and development of urban streets^[6]. Lou Yinghao (2014)

believes that the kaifong type community is a community formed under government-led development with roads, enclosures, and other sites as the boundaries of the community, with residential units as the main content of the community, and with residential units oriented to land intensification and spatial combination. He Mengyi (2020) explains the difference between hutong neighborhood type settlement, peripheral neighborhood type settlement, unit compound type settlement, group type settlement, closed settlement and block type open settlement, and compares and researches their development modes.

In the field of sociology, Ming Pao Weekly publishes Neighborhoods and Streets - Ming Zhou City Series, which records the history, humanities and vicissitudes of Hong Kong's traditional neighborhoods^[7]; and the book Macao Oral History Series - Spring and Autumn in Lung Wan - Oral History of Macao's Old Taipa Neighborhoods, which records the history of Macao's old and traditional neighborhoods in the way of oral narratives of the "Old Neighborhoods" in order to record the history of the city's urban development and cultural integration^[8], and so on.

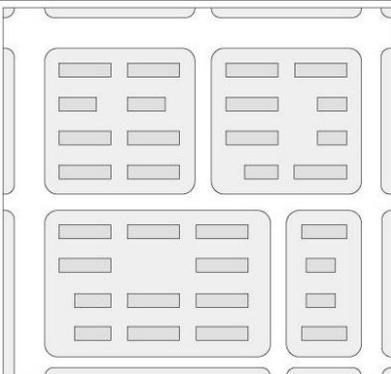
According to the characteristics of historical development, the kaifong communities in the old city of Guangzhou can be divided into three categories.(Table1-1) The first category is free-growth traditional kaifong communities, most of which were built before the founding of New China, with two- to three-story buildings and generally poor living conditions for residents; the second category is rationally-developed " kaifong " communities, which are generally single-function residential neighborhoods developed under the leadership of the government after the reform and development; the third category is single- or several-block residential communities with five- to eight-story buildings and a lack of public space in the community; and the third category is single- or several-block neighborhoods with a lack of public space in the community. The second type is the rational development " kaifong type" community, which is generally a single-function residential community developed by the government after the reform and development, with buildings of five to eight floors, and a lack of public space in the community; and the third type is the mixed-type kaifong type community with a single building or several commercial buildings. This type of community is generally a mixed-type kaifong community formed by single or several commercial buildings built in the first or second type of kaifong community during the urban renewal and

reconstruction at the beginning of the new century, in which the newly-built commercial buildings are generally high-rise.(Table1-2)

Table 1-1 Types of Kaifong Communities Source:
(Source: Compiled by the author based on literature)

Types	Availability	Characteristics of the nature
Traditional Kaifong Community	pre-statehood	Free-growing rows, tightly structured societies.
Neighborhood Community	1970s-1980s	Land pooling, geometric arrangement
Mixed Neighborhoods	Early 21st century	Mixed site functions, mixed layout patterns and complex residential composition

Table 1-2 Schematic Diagram of Types of Kaifong Community Patterns
(Source:Illustrated by the author)

		
Traditional Kaifong Community	Neighborhood Community	Mixed Neighborhoods

To conduct a more in-depth study of traditional kaifong communities in Guangzhou, we have summarized the characteristics of kaifong communities in the old city. The concept is defined as follows:Traditional kaifong communities are characterized by the structure of "Kaifong " serving as the framework of the community, which homogeneously organizes and controls the community's form. These communities typically consist of low-rise residential buildings, and their public spaces mainly consist of streets and alleys, connecting each building in the community.

1.3.2.Public Space Renewal

Public space renewal refers to the process of revitalizing and enhancing public space within a community or urban area. These space serve as essential locations for daily life activities and possess both material and social dimensions. From a sociological perspective,

the Chinese Scientific and Technological Nomenclature Committee defines public space as a space where social members interact and engage in activities freely and without constraints. It emphasizes the inclusive nature towards individuals from various social levels and encompasses both indoor and outdoor public space. From an architectural viewpoint, scholar Madanipour interprets public space as open space units between urban architectural entities accessible to the public. This interpretation emphasizes open units within the urban structure, leaning more towards outdoor public space^[9]. At the same time, Jan Gehl argues that "interaction" is a fundamental attribute of public space. The essence of public space lies in its role as a medium to establish a connection between society and the public. Its renewal represents a city's positive evolution^[10].

Public space renewal involves studying appropriate renewal strategies in response to urban development needs and progressively optimizing and refurbishing specific or overall areas. This research focuses on community public space as a component of the urban public space system, possessing both material and social characteristics. The study mainly explores the spatial material aspect, particularly focusing on the external public space within communities. The goal is to enhance residents' quality of life, increase community vitality, create comfortable public space, and preserve and carry forward cultural heritage.

1.3.3. Community Building

Community building, which emerged in the 1960s, refers to the process where local communities fully utilize their various resources, gather consensus, improve the living environment, preserve cultural essence, revitalize community vitality, and achieve concrete actions for sustainable development.

In the Western context, community building is also expressed as "community development," "community construction," or "community building." The modern concept of "community building" was originally proposed in Japan based on actual experiences in community development. In Japanese, it is referred to as "Machi-tsukuri" (community (general) building), which is closer in meaning to "community (comprehensive) building." Japanese community development is not a government-led urban construction movement; it is more closely tied to the preservation of local environments.

In Japan, "community building" is defined as a series of continuous activities carried out based on existing resources in the local community. It involves diverse collaborations to gradually improve the living environment and enhance community vitality, ultimately aiming to achieve an overall improvement in the quality of life^[11]. In Taiwan, community building experts such as Zeng Xu Zheng emphasize that a community is a collective life entity formed by people who gather together geographically. The significance of a community lies primarily in whether there is a sense of community. The core of community building is the active participation of community residents, working together to construct a harmonious and beautiful home, and reconstructing various aspects of community life. Professor Xia Zhu Jiu, Honorary Professor of the Institute of Architecture and Urban-Rural Research at National Taiwan University, believes that community building is about empowering and advocating for the community. Professor Zhao Min from Tongji University proposes that community building aims to establish a sense of space identity and humanistic care within residents' living areas, creating a "big family" feeling^[12]. In Japan, Professor Miyazaki Kiyoshi advocates dividing community building into five aspects: people, culture, land, industry, and landscape. In summary, community building focuses on establishing a sense of community consciousness and prioritizes creating a sense of "community feeling" as a primary task. It is based on local resources and involves a series of bottom-up self-governance activities, achieved through collaboration between community residents and non-profit organizations^[13]. Overall, community building advocates starting from the standpoint of local residents and employing the comprehensive creation of the five elements: people, culture, land, industry^[14], and landscape, to promote the regeneration of space, society, and culture within the community through good collaboration between the government, industry, academia, and the public^[15].

1.4. Research Content, Methods, and Framework

1.4.1. Research Content

Chapter One: Introduction. This chapter sets the context from the perspectives of urban renewal, policy requirements, and community needs. It elucidates the purpose and

significance of this research, defines relevant subjects and concepts, introduces the theoretical basis related to the study, and outlines the research methods and fundamental framework.

Chapter Two: Linking Research Objectives and Theories. Focusing on the renewal of traditional street-block communities, this chapter first summarizes the development trends of community renewal both domestically and internationally, identifying prevalent issues in community renewal in China's current stage. Subsequently, it discusses the compatibility of introducing the concept of community building into the renewal of traditional street-block communities through an exploration of the theory and characteristics and challenges of such communities. The chapter then analyzes practical cases of community building from multidimensional spatial development and diverse participation perspectives to derive successful experiences. Furthermore, it compares the domestic and foreign contexts, proposing six major themes suited for the renewal of traditional street-block communities as a foundation for subsequent design strategies.

Chapter Three: Extraction of Design Strategies. Delving into six key themes, including resident needs research, cultural and historical elements integration, diverse stakeholders' involvement, regional distinctiveness enhancement, public space implementation, and flexible and adaptable architectural and site utilization concepts, this chapter systematically constructs a creative system for the protection and renewal of residential historic districts.

Chapter Four: Site Survey and Reflection on Design Context. The author selects the Nanhua West Street area in Guangzhou as the case study site. By conducting literature review and on-site observation and mapping analysis, the chapter provides detailed research on the site's social and cultural aspects, resident characteristics, public spaces, and construction approaches. This deepens the understanding of historical elements, cultural value, and resident behaviors, enriching the foundational model's cognition, and identifying key points and design challenges for public space creation.

Chapter Five: Site Design. This chapter proposes design strategies for the Nanhua West district in Guangzhou's Haizhu District, aimed at improving resident needs, preserving and promoting community culture, sustaining street life, creating waterfront landscapes, and facilitating the diverse use of buildings and spaces to achieve sustainable development.

Final: Conclusion. In the final chapter, the research content is summarized, emphasizing

the achieved results and findings while acknowledging the study's limitations. It aims to provide a solid foundation for future research and practical applications.

1.4.2. Research Method

① Literature Analysis Method: The author collected and read relevant domestic and international academic literature on the topics of "community building" and "community renewal" from databases such as China National Knowledge Infrastructure (CNKI) and Web of Science. By summarizing and synthesizing the existing research achievements, the author identified the deficiencies in current research and practices, and conducted a comprehensive analysis of the theories related to community building and community renewal. This method provided a theoretical foundation and framework for case studies and example analyses.

② Case Study Method: The case study method involves in-depth and comprehensive investigation of complex and specific phenomena. Representative and typical successful cases of "community building" in traditional communities from both domestic and international contexts were selected for detailed descriptive analysis. The strengths of these "community building" models and the design strategies proposed were thoroughly examined.

③ Field Research Method: The author used methods such as participant observation, interviews, and photography during field research to analyze the actual conditions of the selected Nanhuaxi Street area. This provided a solid foundation for subsequent data collection, enabling a better understanding of the current situation, community residents' awareness, community resources, and development challenges in the Nanhuaxi area.

1.4.3. Research Framework

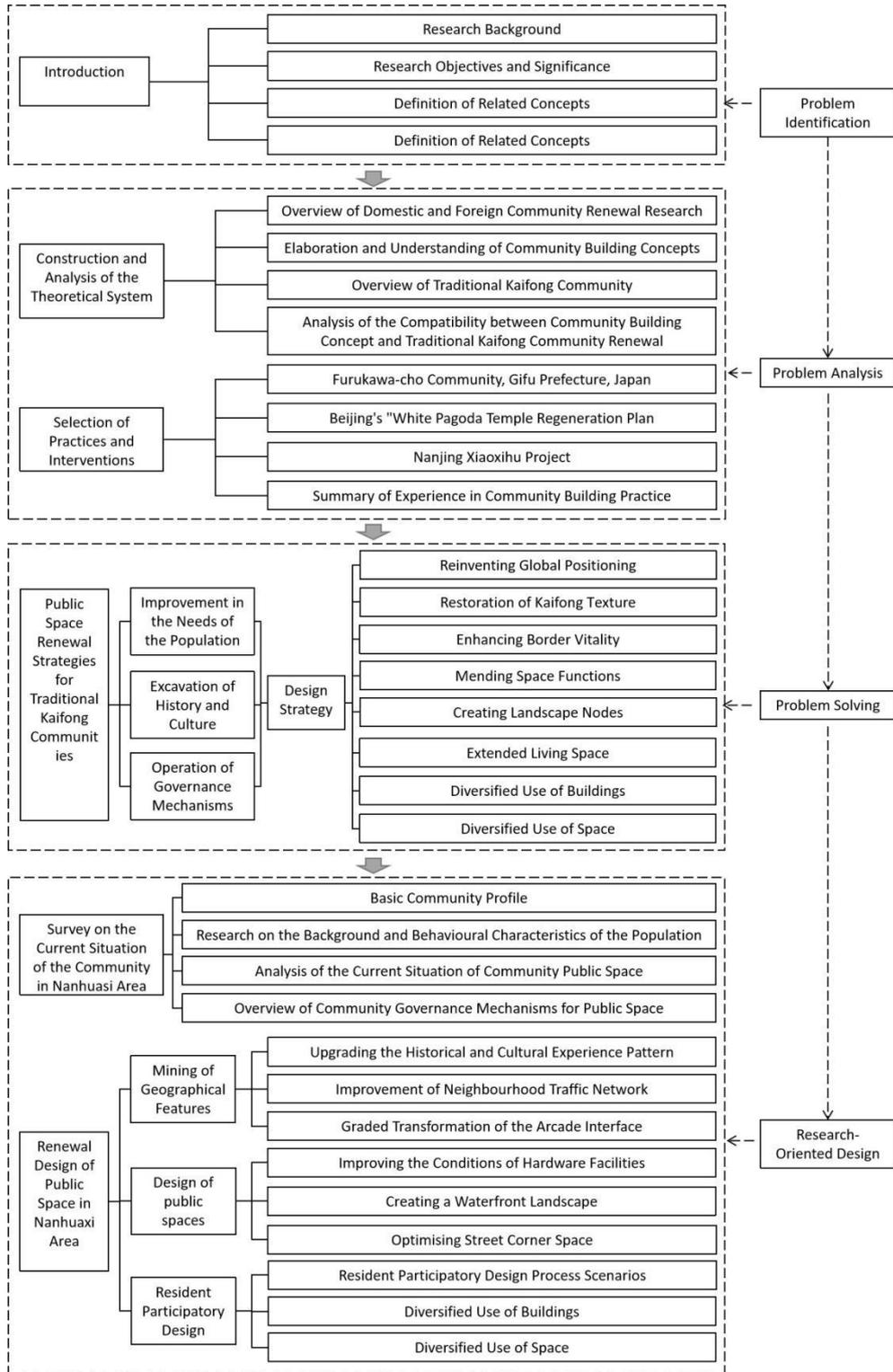


Figure 1-2 Framework of the Thesis

(Source:Illustrated by the author)

1.5. Summary of the chapter

This chapter discusses the reasons for selecting the research topic based on the background of urban development in China, policy promotion, and community needs. It emphasizes the importance of studying the renewal of traditional kaifong communities. Furthermore, it analyzes and summarizes the current progress in this field and outlines the research objectives to be achieved, elucidating the significance of the study from both theoretical and practical perspectives. The chapter also clarifies the concepts of "traditional kaifong community," "public space renewal," and "community building." The research content is defined, and the research methods are presented, with an overall framework illustrated using a mind map.

Chapter 2 Literature Review and Case Studies

2.1. Overview of Domestic and Foreign Community Renewal Research

2.1.1. Overview of Domestic and Foreign Community Renewal Research

In the early stages, the concept of community renewal was not well-developed and mainly relied on urban construction and renewal systems^[16]. The evolution of urban renewal theories and ideas in developed Western countries has been closely tied to social movements, and different countries have emphasized different models and focal points due to varying development factors. Community renewal has its roots in the long-term evolution and development of cities and can be roughly divided into four periods: large-scale construction, gradual renewal, targeted transformation of existing residential areas, and multi-stakeholder partnerships^[17](Table2-1).

(1) Large-scale Construction - Exploration of Post-war Economic Revival and Reconstruction Practice

After World War II, countries began large-scale urban renewal movements to quickly restore the urban landscape. The extensive urban renewal practices not only validated theories through practical application but also diversified the development of community renewal ideas. The main purpose was to address the housing shortage and the destruction caused by World War II while promoting economic recovery. During this phase, planning concepts mainly focused on functional structures to guide urban development. For example, Le Corbusier's Radiant City model, Taylor's satellite city concept, and Sorre's organic evacuation concept were proposed. The construction phase primarily adopted a government-led approach, using large-scale demolition and reconstruction as a means to build public housing. Although private developers gradually began to get involved in urban development at this time, the government still played a major role throughout the process^[18]. As time passed, the drawbacks of large-scale demolition and reconstruction, such as traffic congestion and environmental pollution, became increasingly apparent, causing significant damage to many historically rich cities in developed Western countries. The issue of urban center decline hidden behind prosperity began to surface.

(2) Gradual Renewal - Urban Renewal with Humanistic Approach and Reflection

In the 1960s, many Western scholars began to question the large-scale demolition and reconstruction approach and reflect on the extensive development model dominated by form and function. This sparked a new wave of urban renewal exploration that focused on smaller-scale, gradual transformation methods. Starting from the 1970s, developed Western countries studied the characteristics of different cities, not only focusing on the spatial and material environment but also optimizing urban spaces from a social network perspective. They innovated diverse urban renewal theories and methods. An increasing number of scholars proposed that preserving urban cultural characteristics, protecting precious heritage, and historic districts should be planned through legislative means, with planning documents specifically dedicated to historic areas. The renewal approach should prioritize small-scale transformations, avoiding the mindset of massive demolition and reconstruction. Lewis Mumford, an American social philosopher and urban theorist, emphasized in "The City in History" the need for urban planning to be people-oriented, using human scale as the basis for city construction and transformation, and meeting people's material and spiritual needs as well as societal needs^[19]. Jane Jacobs, an American writer, criticized large-scale redevelopment plans, particularly their lack of flexibility and selectivity, in "The Death and Life of Great American Cities" from a socio-economic perspective. She proposed using small and gradual renewal approaches to restore urban diversity, with community spaces being one of the key starting points. In 1973, British scholar E. F. Schumacher advocated in "Small is Beautiful" that urban planning should prioritize human needs^[20].

(3) Focusing on Renovating Existing Residential Areas - Community Renewal under the Concept of Sustainable Development

In the 1980s, influenced by global economic development, market-oriented large-scale real estate development gradually replaced government-led urban public resource renewal. Developed Western countries began to focus on preserving and extending the urban fabric in urban renewal instead of simply demolishing old buildings. They maximized maintenance and renewal efforts, with a key focus on renovating existing residential areas. Several scholars jointly proposed the theory of New Urbanism, emphasizing the fundamental principles of community construction, and promulgated the Charter of the New Urbanism. Christopher

Alexander proposed the concept of "open-ended block," stating that urban form should be led by communities, rather than individual buildings and city road networks^[21]. Urban renewal theories began to emphasize resource balance and multidimensional relationships in urban development, and improving the living environment and building neighborly relations within communities became important directions for urban renewal^[22].

(4) Multi-Stakeholder Partnerships - Comprehensive and Diverse Urban Regeneration

Since the 1990s, a new wave of urban renewal thinking has gradually emerged. In addition to continuing to encourage private investment and promoting public-private partnerships, collaborations among the public, private, and community sectors have strengthened. Simultaneously, the concept of urban renewal has evolved to encompass multiple objectives, including economic, social, and environmental aspects, rather than being solely driven by real estate developers for material environment upgrades. This multi-stakeholder partnership approach to urban renewal is also influenced by the sustainable development concept proposed in the late 1980s. Aligned with the idea of sustainability, with the introduction of multiple renewal objectives, people believe that the improvement of urban material, social, and economic environments should be achieved through the collective participation of various departments within the community.

Table 2-1 Development Phases of Foreign Community Renewal After World War II
(Source:Compiled by the author based on literature)

Period	Updating Methods	Ideas and Thoughts	Practices and Applications	Purposes
Since post-World War II-early 1960s	Mass construction	Corbusier's "city of light" concept; Taylor's satellite city idea; Saarinen's organic evacuation idea	Ottoman-Urban Renewal Movement, Paris, France; Urban Renewal, USA	Addressing the housing shortage and the devastation caused by the Second World War with the fundamental objective of experiencing revitalization and promoting economic redevelopment
1970s-1980s	Progressive renewal	Lewis Mumford's people-centered	Community Self-Renewal in the	Creating human scale public space, continuing the city's

		philosophy; Jane Jacobs' concept of urban diversity; von Schumacher's people-centered philosophy	UK; Old Town Renewal in the US	distinctive cultural lineage, and preserving precious heritage
1980s-1990s	Focus on upgrading of existing settlements	The concept of sustainability; six years of New Urbanism; Bautzenbach's idea of "open neighborhoods"	Community Development Fund Program (CDBG) and Urban Development Fund Program (UDAG)	Emphasizing the balance of resources and multi-dimensional connections in urban development, and constructing a community that enhances the human environment and neighborhoods.
1990s - present	Multi-partnerships	Dahl's theory of pluralistic democracy; public choice theory	Public participation in the community and community capacity building	Adaptation to the concept of sustainable development with multidimensional renewal goals

From the development of foreign community renewal over the past century, it can be observed that the roles of government, market forces, and community residents have been constantly adjusted and changed. The proportion of their participation has also evolved over time. The trend of multi-party involvement and progressive negotiation-based renewal models is the direction of future community development. In general, the century-long urban community renewal in the West shows the following four trends:

People-Centered Approach: Western urban renewal increasingly emphasizes human-centered development, shifting from large-scale physical spatial and environmental beautification to a greater focus on socio-economic significance.

Sustainable Development Consensus: Sustainable development has become a consensus, emphasizing the protection of urban historical heritage and context and valuing the diversity of urban communities.

Community Preservation and Creation: Fostering community cohesion and encouraging public participation have become primary

approaches in contemporary community planning. Enhancing residents' sense of space and belonging encourages their spontaneous involvement in urban renewal through long-term community empowerment. Gradual and Incremental Renewal: The approach to renewal has shifted from the previously aggressive and brute-force large-scale demolition and reconstruction to the current small-scale phased and incremental development^[12].

2.1.2. The Development Process of Community Renewal in China

Based on the understanding of China's urban construction and development after the founding of the country, the history of urban renewal in China can be divided into five stages according to the characteristics of urban construction and planning system: the planned economy period, the "Cultural Revolution" period, the first economic transformation period, the second economic transformation period, and the rapid urbanization period^[17]. (Table 2-2)

During the planned economy period (1949-1965), the Chinese government was caught between the need to save on construction costs and the necessity of undertaking large-scale infrastructure projects. In the early days of the founding of the country, the overall economic level in China was severely depressed, and urban infrastructure suffered from years of war, presenting a state of deterioration. Especially in space where people gathered in cities, many environmental conditions were extremely harsh. At this time, urban planners in New China were busy improving the urban environment while also tasked with expanding reproduction. Therefore, addressing urban environmental issues and improving living conditions became the most urgent tasks in urban construction at that time^[23]. During the "Cultural Revolution" period (1966-1976), urban development experienced a tumultuous period of political struggles. Anarchism ran rampant during this time, and urban renovation was in a chaotic state of haphazard demolition, construction, encroachment, and occupation. Reckless expansion and haphazard construction occupied a large amount of public green spaces and courtyards, disrupting the urban layout and deteriorating the environment, posing significant obstacles to the old city's transformation work^[24]. In the first period of economic transition (1978-1980), people gradually recognized the importance of urban construction for the country's economic development. There was also an increased awareness of the significance of urban overall planning, short-term planning, and detailed planning in urban construction. Along with the

reform of the national economic system, many cities began to construct residential neighborhoods and corresponding municipal infrastructure and social welfare systems. In the second period of economic transition (1980-2000), China's economy transitioned from a planned economy system before the reform and opening-up to a market economy system, providing broad space and opportunities for local urban economic growth. During this period, the prominent feature of urban renewal was urban transformation led by real estate development^[25] During the period of rapid urbanization (2000-present), facing the development of globalization in the 21st century, China set higher levels of urbanization and sustainable development as its goals. In 2003, the central government proposed the concept of "Scientific Development" and later in 2004 introduced the concept of a "Harmonious Society." These concepts emphasized the equal importance of social factors and other economic, political, and cultural factors in urban construction^[26]. From this, it can be seen that urban renewal should shift from a single goal of material landscape space renewal and economic activities to a path of sustainable development that integrates comprehensive goals such as urban society, economy, and space.

Table 2-2 Development Stages of Community Renewal in China After the Founding of the People's Republic

(Source:Compiled by the author based on literature)

Period	Urban Renewal Model	Urban Renewal Priorities
1949-1965	Planning and construction of the urban physical environment around industrial construction during the planned economy period	Industrialization leads to urbanization; managing the urban environment and improving living conditions
1966-1976	The twists and turns of urban development that accompanied the very struggle during the Cultural Revolution	Fragmented Urbanism, Demolition and Construction
1978-1980	Economic transition, revitalization of urban planning and institutional reforms for urban upgrading	Urban renewal and redevelopment in accordance with the urban master plan
1980-2000	Real estate development and operation-led	Maximizing Local Economic

	urban renewal during the economic transition period	Reporting in Urban Renewal and Reconstruction; Diversity of Decisions and Interests in Urban Renewal
2000-present	A period of rapid urbanization and diversified, integrated urban construction and renewal	The concept of comprehensive and integrated urban development and the demand for "bottom-up" urban renewal have begun to emerge.

In the early stages of China's urban development, the "large-scale demolition and reconstruction" model caused significant harm to the healthy development of cities and left behind a multitude of unresolved problems for later urban development. Scholars with a strong sense of responsibility and foresight began conducting effective explorations based on the experiences of Western urban development and the issues exposed in China's urban development in the late 1970s. (Table2-3)The relevant theoretical research and practical endeavors started in the late 1970s.In 1980, Mr. Chen Zhanxiang, a Chinese urban planning expert, first proposed the "metabolism" theory, emphasizing the city's self-evolution process and highlighting the role of economic factors in urban renewal. He put forward various renewal approaches, including reconstruction, preservation, and maintenance. During this process, community renewal primarily focused on the protection and maintenance of existing residential areas, involving a diverse range of renewal methods, such as large-scale reconstruction, preservation of historical neighborhoods, and restoration of old buildings.Subsequently, Professor Wu Liangyong, the founder of human settlement science, integrated Western urban planning theories with China's long-term urban planning and construction practices. In 1994, he introduced the concept of "organic renewal" for Beijing's old city transformation planning. He emphasized that urban renewal should follow the rules of its evolution, adopting appropriate scales and dimensions to maintain the life and order within the old city system, and exploring the dialectical relationship between development, renewal, and heritage to guide future urban renewal.These scholars' contributions have been instrumental in moving away from the "large-scale demolition and reconstruction" model and

promoting more sustainable and comprehensive approaches to urban development in China. Their research and concepts have laid the groundwork for guiding future urban renewal efforts.^[27]In 2004, scholar Zhang Pingyu proposed the concept of "urban regeneration," emphasizing the key role of identifying, analyzing, and solving urban problems. He suggested that addressing emerging urban issues should be accomplished through the formulation of corresponding policies^[28]. In 2007, scholar Yu Jin put forward the concept of "urban renewal." He defined urban renewal as the process of demolishing, renovating, investing, and developing a declining area within the city to revitalize it. The concept highlights that the focus of renewal should primarily involve the physical transformation of existing entities and improvements in the ecological, cultural, and recreational environments^[29].

Table 2-3 Theoretical Study on Community Renewal after China's Reform and Opening Up
(Source:Compiled by the author based on literature)

Representative Figure	Stage Background	Theoretical Level	Practical Level	Key Content of Update
Chen Zhanxiang	1980	"Metabolism Theory"	Shenzhen Special Economic Zone Planning	Emphasized the city's "metabolism" process, highlighting the role of economic development in urban renewal. Urban renewal approaches include reconstruction, preservation, and building maintenance among others.
Wu Liangyong	1994	"Organic Renewal Theory"	Beijing "Juer Hutong" Renovation	Started from the perspective of "protection and development" of the city, embodying the concept of "sustainable development."
Zhang Pingyu	2004	"Urban Regeneration Theory"	Transformation of Northeast Old Industrial Bases	Approached from the perspective of urban problems emerging in the process of urbanization.
Yu Jin	2007	"Urban	Beijing Old City	Emphasized the improvement and

		Renewal" Theory	Renewal	redevelopment of declining areas, holistic perspective, and the sustainability of the improvement outcomes.
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It can be observed that after the reform and opening-up, all aspects of construction entered a new era of quality upgrading, and urban and community renewal also entered a stage of transformation and exploration. From the 1980s to the 21st century, researchers primarily focused on the physical spatial renewal and transformation of communities, including community construction, environmental improvement, and housing optimization. In the 21st century, guided by the concept of sustainable development, urban renewal concepts have been enriched with more profound connotations. Scholars started emphasizing the comprehensiveness and holistic nature of urban construction, moving away from grand narratives of material spatial planning. Instead, they adopted a people-oriented approach, focusing gradually on the dimension of urban communities.

2.1.3.Current Status and Shortcomings of Community Renewal Research in China

2.1.3.1.Trends and Evaluation of Community Renewal Research in China

Community renewal research in China has garnered significant attention from academia since the 1990s. The research focus has shifted from the spatial attributes of communities to emphasizing their social attributes. This shift is driven by the need to address human-centered issues and align with China's national conditions, leading to the establishment of new institutions and mechanisms. Research methods have evolved from singular empirical analyses to integrating evaluation systems and quantitative research, aiming to enhance the objectivity and scientific rigor of the studies. In addition to disciplines like architecture and urban and rural planning, research content has expanded to include multidisciplinary fields such as sociology, geography, and tourism. Within the context of urbanization, social problems are becoming increasingly severe and interconnected, necessitating a comprehensive perspective to propose renewal strategies that suit China's national conditions. Future researchers should

continue prioritizing the centrality of "humans" and develop a robust research system based on a multidisciplinary approach. They should also draw insights from empirical case studies across different regions to develop applicable and widely generalizable theories. Leveraging advanced digital technologies and big data platforms will facilitate innovative research methods^[30]. In the field of community renewal, current scholars have adopted the following research perspectives:

(1) Intergenerational Relationship-Oriented Community Renewal: Cao Liou (1999) analyzed the profound impact of population aging on community development and proposed effective methods for addressing housing issues in an aging society^[31]. Li Xiaoyun (2019) introduced the concept of "age-friendly community" and emphasized inclusive design principles, focusing on rational allocation of spatial resources, micro-space design, pedestrian network improvement, and enhanced spatial accessibility to strengthen the construction of "age-friendly communities"^[32]. Xia Dawei et al. (2020) advocated for outdoor environment and public space renovations geared towards the elderly, as well as increasing elderly care public service facilities^[33]. He Xinwei et al. (2021) suggested that aged communities should implement a multi-objective and coordinated approach, encompassing various aspects of physical and mental updates, and also emphasized the need to improve community renewal systems to achieve lifecycle management^[34].

(2) Community Renewal in Historical and Cultural Context: Liu Yanli et al. (2010) proposed a new approach to community development in historical and cultural villages by adopting a participatory community construction based on residents' autonomous efforts^[35]. Ye Jianping (2018) identified the general principles of traditional historical and cultural preservation and community revitalization, emphasizing the importance of establishing a comprehensive regional value framework and focusing on the community and its residents. This approach aims to stimulate the community's motivation and potential, utilizing catalytic effects to facilitate gradual and sustainable large-scale changes in the community^[36].

(3) Other Perspectives on Community Renewal Models:
a. Healthy Community: Deng Yixin et al. (2018) emphasized that community planning under the guidance of a healthy city should focus on meeting activity needs, preserving the ecological environment, and developing comprehensive evaluation and planning strategies. Building a resilient community

service space and establishing a health community governance model in response to public health emergencies are also new challenges^[37]. Creative Community: Wang Lan et al. (2016) proposed key planning points for creating a creative community, including forming a diverse residential area with blurred boundaries between work and residence, providing shared service facilities for creative professionals and residents, promoting public open spaces for exchanges between creative professionals and residents, and facilitating interactive planning processes^[38].c. Traditional Community: Wu Shuchi (2020) pointed out that traditional communities often lose their original appearance during the renewal process due to the lack of principled protection methods and mandatory protection measures^[39].

2.1.3.2.Limitations of Community Renewal in China

Currently, scholars believe that there are several main issues with community renewal in China, which can be categorized into two dimensions: multidimensional space and governance mechanisms. The major problems are as follows:

(1) Multidimensional Space Dimension:

Li Feng (2015) argues that the current value orientation of urban and community renewal lacks proper attention to diverse lifestyles and neglects the experiences of residents^[40]. Huang Ling (2018) points out that community renewal in China faces pressing issues, with traditional approaches primarily focused on improving physical environments but lacking humanistic care and effective methods, leading to exacerbation of humanistic problems in communities^[41]. Zhang Yingqing (2020) explores the value of community public spaces, introduces new sharing models, reshapes community quality, and strives for sustainable development^[42]. Additionally, the lack of economic vitality in communities is one of the significant reasons for their decline and the outflow of young labor force. Newly developed communities have market advantages due to capital influx, possessing better social resources and lower commuting costs. This intensifies the challenges for aging and poorly developed old communities in the increasingly competitive market^[39].

(2) Governance Mechanism Dimension:

There is a lack of systematic theories and standardized rules to guide community transformation and implementation in community renewal. The concepts for community

renewal are mostly fragmented, without integrating the comprehensive improvement of physical spaces in communities with the implementation, management, and evaluation mechanisms of community renewal^[3]. Jia Mengyuan (2016) points out that the mechanisms and policies for the participation of residents and social organizations in community renewal are not well-established, resulting in poor sustainability of community renewal projects^[43]. Community planning serves the residents, but public participation and the community planner system in China are only piloted in large cities and have not been widely adopted.

2.2.Elaboration and Understanding of Community Building Concepts

2.2.1.Development of the Community Building Concept

2.2.1.1.Development of the Community Building Concept in Foreign and Taiwan Regions

The term "Community Building" carries a strong Eastern connotation, and its essence is similar to community development or community management in Western countries. It is not just a movement that occurred independently in Japan and Taiwan; instead, it originates from the theoretical foundation of urban planning in the West and a global movement to reflect on modern urban planning. This movement includes the introduction of "community planning" in the UK, the establishment of community councils in the United States, and the emergence of the "machi-zukuri" movement in Japan and the "community overall building" in Taiwan.

(1) The Introduction of "Community Planning" in the UK

As one of the earliest industrialized and urbanized countries, the UK faced numerous urban issues after World War II. In response, community action resurged with the aim of creating a more comprehensive and cohesive community through effective local services and a spirit of autonomy. Robson (1994) pointed out that early urban development and renewal policies in the UK mainly focused on the physical aspects and could not effectively address social and economic problems^[44]. Amidst widespread community movements and the efforts of community organizations, the UK introduced "community planning" in the 1960s. In the 1990s, the government paid significant attention to this concept, leading to the launch of the "New Deal for Communities" in 1998 and the "Neighborhood Renewal National Strategy" in

2001. These initiatives further confirmed and promoted the pace of community development and the advancement of the community movement in the UK^[45].

(2) Establishment of Community Boards in the United States

In 1951, the United States first established the Citizens' Union, a community participation mechanism, in the Manhattan district of New York. Subsequently, New York City was divided into 62 community districts with the establishment of community boards. In 1989, the New York City Charter further refined the standard procedures for community board involvement in local development, providing institutional guarantees for community participation in urban planning^[46]. In the early 1960s, the United States began to implement community action programs, emphasizing the combination of federal and community forces. The programs advocated extensive citizen participation in community design and implementation processes, using comprehensive approaches that addressed social, political, economic, and spatial development to promote comprehensive community regeneration. The community action programs advocated "increasing the self-sufficiency of individuals, groups, and society so that they can independently address community issues without relying on external assistance."^[47] Later, the government promoted funding for citizen-led community planning. Community participation in the planning process has proven effective in improving community infrastructure, public facilities, and recreational amenities, while also reducing conflicts within communities and enhancing residents' sense of belonging to their local areas.

(3) Implementation of the "Machizukuri Movement" in Japan

In the 1970s, as Japan experienced rapid industrial development, the issue of imbalanced socio-economic development in local communities became prominent. The high-speed economic growth and urbanization led to serious social problems, such as rural-urban disparities and environmental pollution. In 1957, Japan first proposed the concept of "Machizukuri," which translates to "community building" in English, and subsequently launched the famous "Machizukuri Movement." The purpose of the "community building" theory was to promote economic development in underdeveloped areas and initiate a new phase in the preservation of historical neighborhoods. Citizen participation significantly increased during the "community building" process. Before the movement, streets and lanes were chaotic, intermingled, and disorderly. However, after the "community building" efforts,

the street patterns became lively, organized, and aesthetically pleasing, leading to a focus on revitalization. The "Machizukuri Movement" in Japan can be divided into three stages: the opposition and protest stage (1960s-1970s), the stage of diversified development (1980s-1990s), and the stage of comprehensive and widespread implementation (1990s-present). This movement not only corresponded to historical preservation but also aimed to rejuvenate communities and neighborhoods^[48].

During the 1960s to the 1970s, Japan experienced the opposition and protest stage of the "community building" movement. Citizens were concerned about the adverse effects of excessive urbanization, such as urban environmental pollution, deterioration of living conditions, and the loss of cultural and historical heritage. The focus of the movement was on the preservation of historical neighborhoods and the maintenance of traditional urban character. Citizen-driven organizations, such as community autonomy groups and neighborhood associations, played a central role in promoting "community building" activities, including the preservation of local traditions and heritage. In the 1980s to the mid-1990s, the "[community building]" movement expanded its scope from the preservation of individual historical buildings to the revitalization of entire neighborhoods. It also evolved beyond mere preservation efforts and emphasized the importance of management and innovation. Numerous civil society organizations, such as NGOs, emerged, and citizens became more actively involved in influencing government policies. As society progressed, the "[community building]" movement in Japan matured. Non-profit organizations, including NPOs and NGOs, flourished, and the government began recognizing the importance of collaboration with these organizations, combining "top-down" government-led initiatives with "bottom-up" citizen participation. In the post-1990s era to the present, the "[community building]" concept in Japan has continued to evolve in response to various social challenges. It has extended beyond the preservation and revitalization of historical cultural structures and neighborhoods to encompass various aspects of community residents' lives. The movement now addresses residents' everyday life, social issues, and community-related problems, seeking appropriate solutions^[49].

The forward-thinking and international nature of Japan's "Machizukuri Movement" is evident. In the era of information technology, the renewal of aging neighborhoods faces more

significant challenges. During the period of inventory renewal, the "[community building]" concept inspires the connection of community spaces with urban residents based on local characteristics. It aims to activate various historical neighborhoods, trigger spontaneous initiatives among residents, and explore the historical, cultural, and humanistic aspects of aging neighborhoods. This concept provides valuable insights for addressing the challenges of renewing old communities in the information age.

(4) Rise of "Community Overall Building" in Taiwan

After 1980, Taiwan experienced significant changes, similar to Japan, with "urban affluence amid rural impoverishment" becoming a major issue. In the 1990s, Professor Miyazaki Kiyoshi from Chiba University introduced the concept of "community building" from Japan to Taiwan. In 1993, the Taiwan Ministry of Culture proposed the concept of "Community Overall Building," which became synonymous with a series of local cultural movements. The development of "community building" in Taiwan can be divided into three stages: the foundation stage (1994-2001), the development stage (2002-2007), and the consolidation stage (2008-present).

During the first stage, from 1994 to 2001, the Ministry of Culture introduced the concept of "Community Overall Building." It encouraged bottom-up and community-driven efforts to transform spaces aesthetically, revitalize traditional industries, and promote local cultural heritage. The focus was on using culture as the starting point to reconstruct and develop communities comprehensively. The second stage, starting in 2002 with the "Challenge 2008" initiative promoted by the Executive Yuan, included the "New Hometown Community Building Program." It emphasized the importance of integrated thinking in "community building" through actions like "activating community building organizations" and "integrating [community building] resources." The stage also featured initiatives such as the "New Indigenous Community Movement," the "New Hakka Movement," and the "Community-based Medical Care Services" to address specific community needs. In 2005, the Executive Yuan launched the "Taiwan Healthy Community Six-Star Program," which covered aspects such as community security, cultural education, social welfare, healthcare, industrial development, and environmental protection. In 2008, the Ministry of Culture proposed the "Panshi Action: New Hometown Community Building Phase 2 Program," marking the

beginning of the third stage of "community building" in Taiwan. This program introduced the concept of "local cultural life circles" and set up the "Local Cultural Environment Development Program" and the "New Hometown Neighborhood Building Phase 2 Program." These initiatives aimed to enhance local autonomy and mutual assistance, promote integration of community life and culture, stimulate local identity and emotions, and create distinctive cultural tourism content^[50].

2.2.1.2. Research Status of Community Building Concept in Mainland China

Using "Community Building" as the main keyword, relevant literature was collected and analyzed from China National Knowledge Infrastructure (CNKI). It shows that research on "Community Building" in Mainland China started relatively late and has shown an increasing trend from 1995 to 2021. The research keywords are highly associated with community residents, urban renewal, community construction, community governance, among others. Cities such as Guangzhou, Shanghai, and Chengdu have started to integrate the concept and practical methods of "Community Building" to promote community renewal in China. Many scholars have analyzed and drawn inspiration from the experiences and practices of Japan and Taiwan in "Community Building" and incorporated these experiences to advance social development. The practice of "Community Building" can be categorized into two types: rural community and urban community, and they face different primary issues and levels of cohesion, resulting in distinct themes of overall building.(Figure2-1)

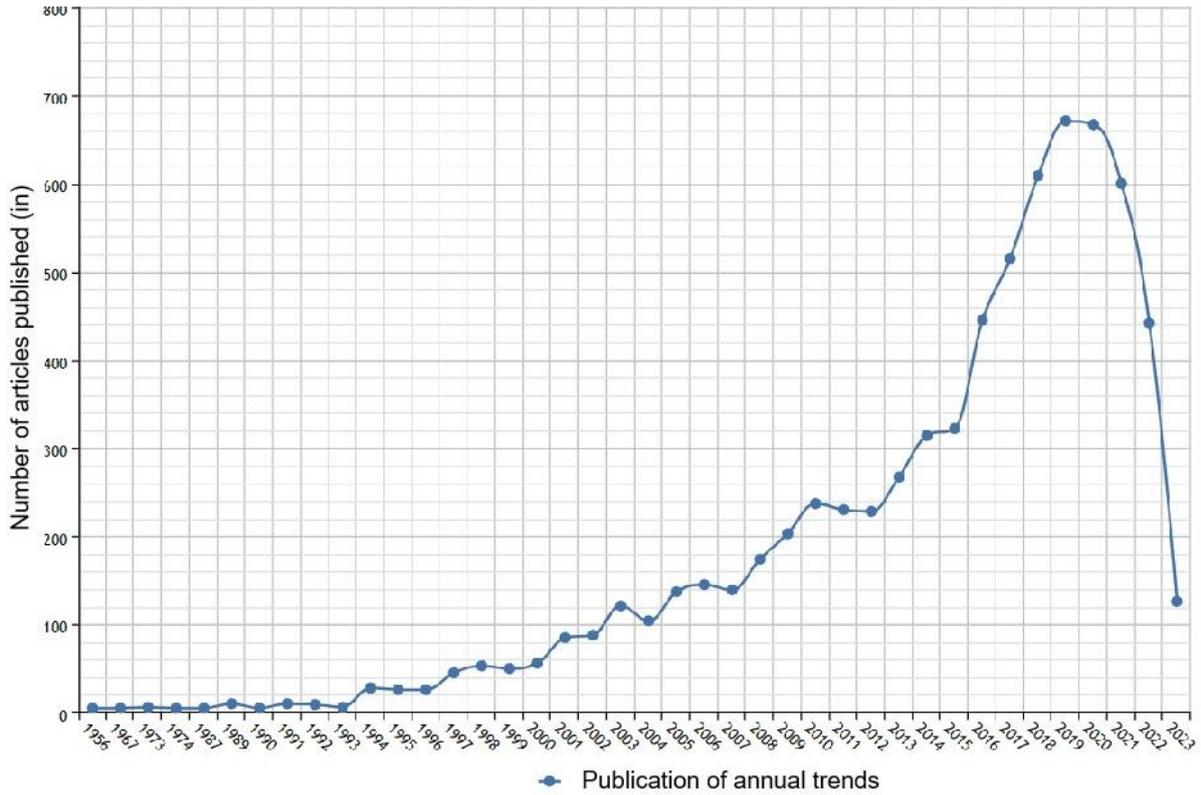


Figure 2-1 Distribution of Research Literature on "Community Building" on CNKI

(Source: Compiled by the author based on CNKI)

The advantage of rural communities lies in their avoidance of being entangled in the rapid modernization process, which helps prevent the consequences of creative destruction. They possess life experiences different from modernity and capitalism dominance, allowing them to choose alternative development paths. According to Ma Qiaohui (2011), Japan and Taiwan have developed rural tourism based on the concept of "Community Building," integrating the prosperity of rural construction with the development of the tourism industry in an organic manner, paving the way for a sustainable and mutually beneficial development model that is worth learning from^[51]. Wang Shujia (2013) explains the importance of community in ancient village tourism from the perspective of community development, laying the theoretical foundation for "Community Building" and its development trajectory on the Chinese mainland^[52].

As urban centers play crucial roles in industry, administration, commerce, and education, the practice of "Community Building" in neighborhoods focuses on fostering a sense of community among residents and reshaping community life. Gu Xiaowei (2007) suggests that due to cultural traditions and blood relations between Taiwan and the mainland, the concept of

"Community Building" has significant implications for the revitalization of old cities and community engagement on the mainland. Effective "community participation" and "resident self-help" mechanisms are key factors for the successful revitalization of old cities^[53]. Liu Jiayan (2017) proposes participatory community planning practices and reflections in the context of urban transformation. Through micro-level perspectives and examples of public involvement in the design of old neighborhoods, she advocates for the establishment of community deliberation and consultation mechanisms, cultivating community focal points in public spaces, and fostering collaborative efforts from multiple stakeholders to implement renewal strategies^[54].

2.2.2.Principles and Connotations of Community Building Concepts

2.2.2.1.Principles of Community Building Concepts

The objectives of community building must be clear and legitimate, gaining consensus from the local society. As Taiwanese community building expert Chen Qinan stated, the ultimate goal of community building is to create a "new society, new culture, and new people," emphasizing the integration of public structures and systems to promote changes in community residents' consciousness^[55]. As a method for preserving and renewing traditional communities, community building should adhere to the following principles:

(1) Principle of People-Centeredness

The core of community building lies in implementing a "bottom-up" community-participatory, and public-consciousness-oriented approach. Success in community building can only be achieved when community residents actively participate and share common understanding. The bottom-up community building model is based on the collective ideas and autonomous participation of community residents, with the government and the market providing assistance in terms of funding, guidance, and technical support to improve the local society, and promote community enhancement and development. If the government takes the lead while residents passively accept aid and construction, it would deviate from the core values of community building.

(2) Principle of Localization

Different communities possess unique resources and development potential. The core of

community building lies in cultivating a "sense of community" by expressing the natural attributes and cultural characteristics of the community to promote a collective consciousness among its residents. Therefore, it is essential to fully grasp the unique potential of the local environment, respect the traditional culture of the area, and ensure its preservation and inheritance. Additionally, based on the local characteristics, conditions, and talents, community building should start from the local perspective, inheriting traditional culture, protecting regional architecture, and developing distinctive industries and productive landscapes.

(3) Principle of Sustainable Operation

Community building serves as a stage for people's activities, a process that gathers emotions and connects hearts. It is also an ongoing and interactive development process. For community building to become a project that involves everyone, the entire community, and is sustainable, it must consider the natural and environmental context. It requires seizing the inherent potential of the local environment, creating local job opportunities, and promoting local economic development. Adopting a perspective of local development, the process involves fully tapping into the cultural essence and uniqueness of the area, developing advantageous conditions, and attracting more local talents to carry forward and promote traditional culture, preserve and revitalize local architecture, develop distinctive industries, and beautify physical space landscapes. To foster a sense of communal identity among residents, it is crucial to establish a long-term community learning mechanism, allowing residents to learn about the traditional culture of the community and receive skill training. This will enhance their understanding and awareness of the community, leading to a self-driven consciousness of protection and inheritance, thereby stimulating the latent protective force rooted in the community's grassroots.

2.2.2.2. Connotations of Community Building Concepts

The purpose of community building is to create a beautiful home and achieve sustainable development within the community. It encompasses not only enhancing community infrastructure, improving living conditions, shaping public space, and revitalizing local industries but also embodies a rich and comprehensive essence. Furthermore, community

building should influence people through the shaping of regional culture. By inspiring a sense of regional cultural pride among local residents, it fosters a sense of belonging, leading them to develop deep affection and attachment to their hometown, considering it as an emotional refuge. Community building can be achieved through tangible goals such as "cultural real estate and landscape," as well as intangible aspects like constructing organizational structures.

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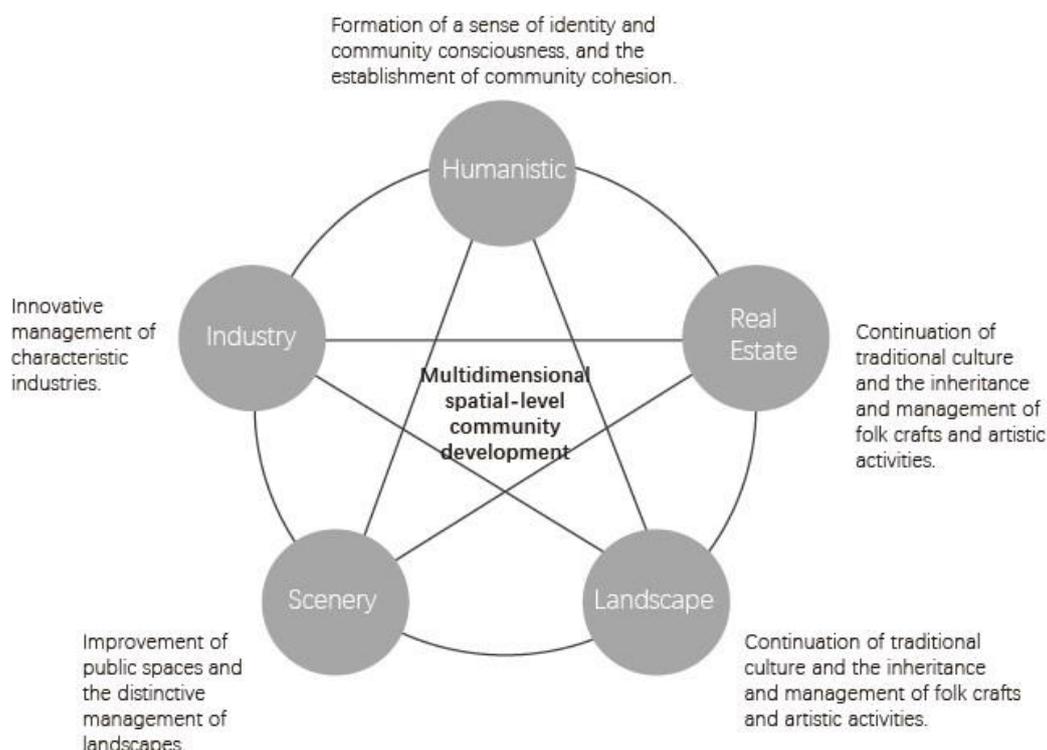


Figure 2-2 Multi-dimensional Spatial Relationship Diagram of Community Building

(Source:Reproduced from literature)

(2) At the organizational level, Taiwan's community building involves three main actors: government departments, community residents, and professional teams. (Figure 2-3) Government departments drive community building through policy schemes and plans, providing annual budgets for the implementation of proposals and plans. They also use relevant "operation guidelines" as a basis for administrative procedures such as proposal applications and fund allocation. Additionally, government departments focus on establishing platforms for communication and exchange among all stakeholders. Community residents play a central role in community building, participating throughout the entire process, including needs assessment, discussions, consultations, plan design, implementation, impact assessment, and feedback on outcomes. Professional teams are an essential component of community building. Their interpretation and involvement in community building activities enable resources to flow from government departments to grassroots communities, while also helping community residents overcome any gaps in understanding and knowledge^[56].

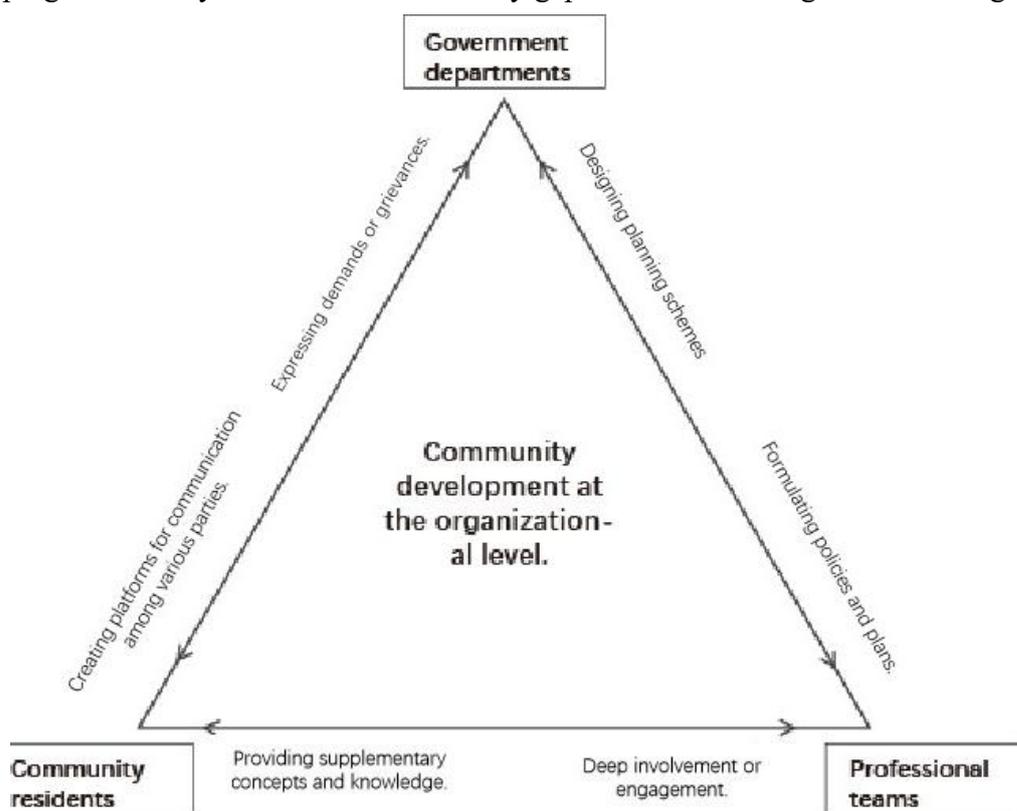


Figure 2-3 Community Building Organizational Collaboration Diagram

(Source: Reproduced from literature)

2.3. Overview of Traditional Kaifong Community

2.3.1. Prototype of Traditional Kaifong Community

Before defining the concept of "Traditional Kaifong Communities," it is essential to clarify the concept of "Kaifong". "Kaifong" first refers to a spatial concept, representing a living unit with specific boundaries and a certain range. In the Oxford English Dictionary, it is translated as "Kaifong" and defined as "An association formed to promote and protect the interests of a neighborhood." Therefore, "Kaifong" is commonly used to refer to residents and neighbors within the same residential unit, encompassing the relationships and interactions among people within that space. In the 1936 Dictionary, the first explanation of "kaifang" is "the alley"; the second is "commonly known as neighbors. It is divided into two, "Jie" and "Fang", "Jie" for "Avenue", and "Fang" for "Neighborhood". The "Fang" has become a way of organizing the residents of the city in modern Chinese cities, implemented by the government in power^[57].

The form of "Kaifong" first originated from the Li Fang system during the Tang Dynasty in China, when "Fang" represented the basic residential unit and symbolized the population management system at that time. (Figure 2-4) Later, with the gradual opening up of the urban pattern, it evolved into the form of "Kaifong", in which the "Jie" is the limiting unit of regional attributes; the "Fang" is the basic element of carrying functions. Nowadays, in the Nomenclature of Geography (second edition), a Kaifong is a residential space unit enclosed by city streets and used as land for building construction, generally of a smaller scale and size.

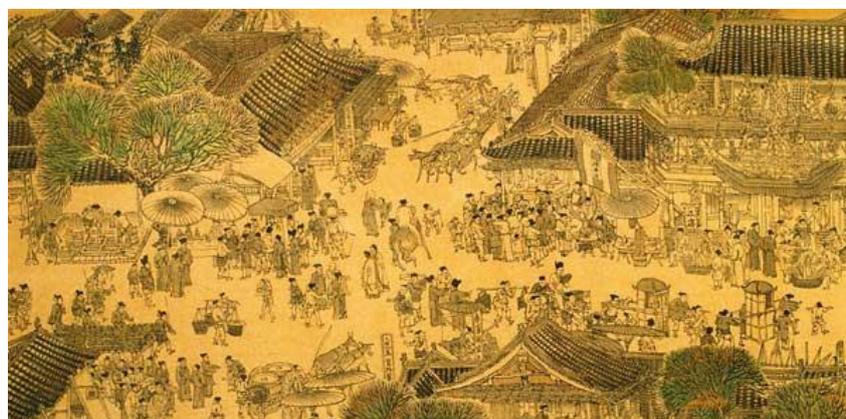
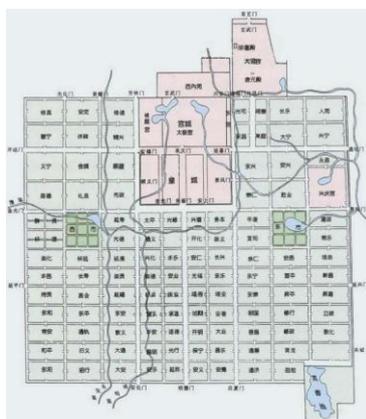


Figure 2-4 The Li Fang

System of the Tang

Dynasty(Source: *History of Urban Construction in China.*)

Figure 2-5 the Street and Lane System of the Song Dynasty

(Source: *Qingming Shanghe Tu (1644-1911)*)

In terms of "kaifong" autonomy, the autonomy of the kaifongs in Guangzhou originated from the Huangxiaoqiao uprising at the end of the Ming Dynasty, when the market traders organized themselves to guard against thieves and robbers for the sake of their own lives. The defence method was based on the unit of "pou" (fu tong pou), with a section of street as a pou, and each pou set up a gate or gatehouse at the end of the street for defence^[58]. According to the records of Guangdong Customs, the organization of fire-fighting at this time was well organized, and the organization and funding of fire-fighting facilities came from the kaifongs rather than the government. It can be seen that the function of neighbourhood autonomy in the late Ming period was social security and fire prevention and fire fighting.

From the perspective of its development background, the traditional kaifong community is a continuation of the spatial form and living form of the traditional neighborhood, and the living space and living mode of living space with streets and lanes as carriers has been continued until modern times, and these traditional neighborhood settlements are mainly preserved in the old urban areas of the city. From the perspective of time, most of these communities were built before the founding of New China, maintaining the traditional building height of one to two floors and continuing the spatial characteristics of traditional "streets" and "alleys". The density of buildings in this type of community is high, and at the same time, the streets and alleys dominate the community public space, permeating and linking the entire community group. Narrow and narrow streets and alleys organically connect the residential houses of the whole community, with rich spatial levels, high building density and low plot ratio. Although the urban outlook of this type of community has been improved to a certain extent during the renovation process, the living conditions of the residents in the community are still very inadequate.(Figure2-6)

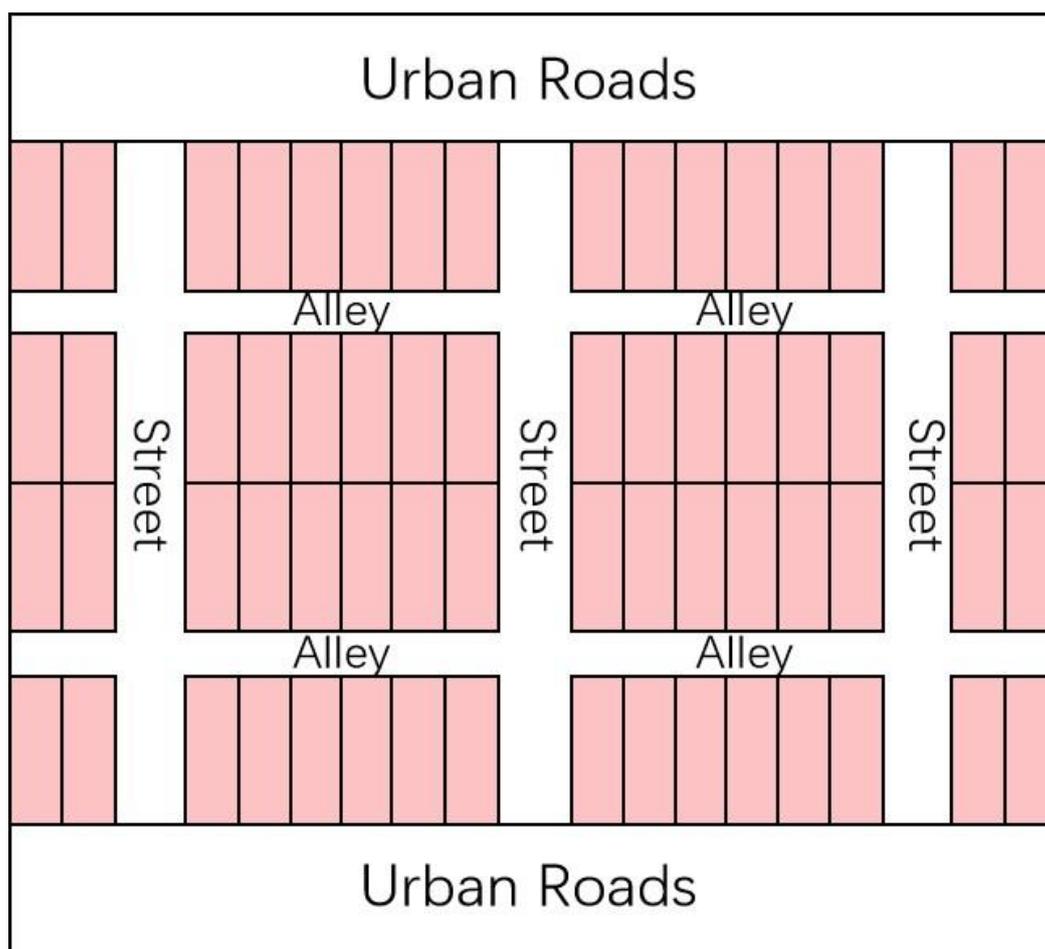


Figure 2-6 Schematic diagram of the traditional kaifong community

(Source: Reproduced from literature)

2.3.2. Characteristics of Traditional Kaifong Community

In the context of architecture, the Traditional Kaifong Community is a living space surrounded by physical entities such as buildings, with clear boundaries. In the context of sociology, it is also a space that encompasses human emotions, memories, and social relationships.

Therefore, the Traditional Kaifong Community exhibits the following characteristics:

- Proximity to Roads:** The community is closely connected to roads, including streets and alleys, forming a spatial living pattern based on these thoroughfares.
- Mixed Commercial and Residential Use:** Commercial activities extend into the community, energizing the neighborhood.
- Diverse Community Sizes:** Due to limited reserved land and staggered development schedules in urban renewal led by the government, the sizes of communities

vary. **Low Greening Rate:** The compactness of the community and intensive land use result in insufficient public green spaces and private gardens, not meeting the general standards of urban living. **Relatively Open Community:** On one hand, the spatial structure is open, with the community boundary connecting to commuting routes in the city, making the community's public spaces accessible to the city. On the other hand, public life is open, as there is no unified property management, allowing people to move freely within the streets and alleys, fostering openness in activities and interactions. **Continuity of Urban Culture and Close Neighborly Relations:** The Traditional Kaifong Community maintains the city's cultural heritage and nurtures close-knit neighborhood relationships.

2.3.3. Limitations of Traditional Kaifong Community Renewal

The renewal process of Traditional Kaifong Communities faces a common dilemma between preserving historical and cultural heritage and catering to the needs of modern urban development. These communities boast a long history and unique cultural heritage, but striking a balance between preservation and modernization presents challenges. One prominent issue in the renewal process is relocation, as resident displacement may weaken the cohesion of the community. Additionally, the commercialization process introduces large commercial complexes, potentially impacting traditional small businesses, handicraft industries, and local culture, leading to the gradual disappearance of traditional lifestyles and cultural practices. Furthermore, preserving historical buildings presents a complex challenge, involving difficulties in funding, technology, and management. Therefore, in planning and designing renewal projects, it is essential to consider multiple factors, such as historical and cultural preservation, community functionality, and transportation planning, to ensure a balance between the interests and needs of all stakeholders and achieve successful and sustainable community renewal.

In conclusion, Traditional Kaifong Communities encounter complex and multifaceted challenges during their renewal, including finding a balance between cultural heritage and modern development, safeguarding residents' emotions and housing rights, strengthening community cohesion and social networks, resolving conflicts between local culture and commercialization, and ensuring the sustainable development of old buildings.

2.4. Analysis of the Compatibility between Community Building Concept and Traditional Kaifong Community Renewal

2.4.1. The Compatibility of Community Building Concept with the Urban Renewal Era

In the context of globalization and modernization, urban community building represents a viable path for transitioning from incremental to stock-based renewal of urban communities. At its core, community building embodies a new concept of social movement development in the era of globalization^[55]. Recognizing that societal issues, such as urban-rural disparities, class, and gender, cannot be completely resolved through large-scale mass movements under the global political-economic structure, people have come to understand that reflection, discussions, dialogues, and subtle, continuous changes in mindset through daily life are essential. Community building, driven by the grassroots power of residents' cohesion and collective action, fosters profound societal transformations and grassroots institutional reforms, thereby absorbing the impacts of globalization.

Moreover, within the context of building a harmonious socialist community with Chinese characteristics, community building, aimed at creating a harmonious society, becomes a critical proposition for urban renewal. It reflects social democracy, as Professor Luo Jiade from the Department of Sociology at Tsinghua University proposed, "community building is government-guided, grassroots-driven, and assisted by NGOs."^[56] Through public participation, it aims to achieve sustainable social development. In the community building model of community renewal, the process extends to multi-dimensional space and governance mechanisms, achieving "diversification of community subjects, compounding of evaluation systems, and three-dimensional development." This trend represents the future of stock-based urban community renewal in our country.

2.4.2. The Compatibility of Community Building Theory with Traditional Kaifong Community Public space Renewal

From the perspective of research subjects, community building is suitable for scenarios involving multiple stakeholders and is mostly applied in the field of public management. The renewal and governance of traditional kaifong communities involve various stakeholders, including the government, market, and residents, making it a typical regional public issue that fits the scenarios assumed in community building. Regarding research content, community building emphasizes utilizing existing local resources as a foundation and gradually improving the environment and community vitality through diverse collaborations. The renewal and governance of traditional kaifong communities require not only structural optimization of urban space but also dynamic improvement of institutional policies, which are critical elements of the essence of community building. In terms of research objectives, community building is an effective process of pooling various forces to maximize public interests. The renewal and governance of residential historic neighborhoods are urban governance events that achieve win-win outcomes through multi-stakeholder interactions.

Currently, traditional kaifong communities face challenges such as low living quality, lack of humanistic care, disappearance of historical and cultural elements in the streets and alleys, and insufficient community participation. However, the growth process, cultural atmosphere, and the imprint of history and development in these communities constitute the core value that sustains urban charm. Applying the theory of community building to traditional kaifong communities can better address the deficiencies in public space construction and enhance residents' autonomy in participation. It can further foster residents' emotional identification with the community and promote the sustainable development of public space within the community. As an integral part of the community, public space are where residents conduct their public lives most conveniently, making them more amenable to autonomous renewal and reflective of participatory efforts.

2.5. Case Studies from Home and Abroad

2.5.1. Furukawa-cho Community, Gifu Prefecture, Japan

Furukawa Town in Gifu Prefecture was established in the 8th year of the Meiji era. Located in a basin with a defensive castle town layout, the town has maintained a relatively closed nature due to its unique geographical location and transportation conditions. It boasts a strong mountain castle atmosphere. To the south lies the castle, to the north are temples, the east is occupied by samurai residences, and the west is inhabited by merchants. The town is protected by a river to the west and mountains to the east. Gifu Prefecture is situated in central Japan, covering an area of approximately 10,621 square kilometers, making it the seventh largest city in Japan. According to the latest national census data, Gifu Prefecture has a population of 2,080,773 people, accounting for 1.6% of Japan's total population and ranking seventeenth in the country. (Figure 2-7)^[59]



Figure 2-7 Location map of Furukawa-cho, Japan
(Source: Reproduced from Google Maps)

(1) Local Resources and Challenges

Amidst Japan's rapid economic development, Furukawa Town, like other municipalities, faces significant challenges. Situated in a remote mountainous area, the town experiences difficulties in transportation, an aging population, and a high number of vacant houses,

leading to a significant outflow of the labor force. The harsh climate with five months of icy and snowy weather, coupled with pollution in the nearby Seto River that causes carp to die daily, adds to the predicament. Moreover, the traditional historical environment of the Furukawa Town blocks cannot be adequately preserved, local culture is continuously undermined, and traditional Furukawa rituals lack successors. In this context, undertaking community building becomes crucial.

Furukawa Town earns the title of a high-latitude mountain castle due to its location in a high-latitude natural environment near mountain ranges, providing superior forest resources compared to other regions. Therefore, forestry is the main industry, with rice production as the primary focus, complemented by vegetables and fruit trees. Taking advantage of the favorable natural conditions, the residents have become proficient in wooden construction techniques, and Furukawa craftsmen have become a prominent feature. In 1896, there were 123 Furukawa craftsmen, and their superb woodworking skills made the town a leader in the country. Abundant wood resources combined with skilled craftsmen have made traditional wooden houses a prominent feature of Furukawa Town. The sound of "Boushi" warns people to be careful with candles (due to the wooden buildings), and every year, festivals attract people from other areas to return home and help, showcasing the strong cohesion and centripetal force of the community. Therefore, forestry and craftsmanship are the fundamental factors that have initiated a series of community revitalization movements in the town's future.

(2) Activating Historical Continuity

① "Building People": People are at the core of revitalizing Furukawa Town community, making the local residents essential participants in the process of community building. Activities such as the "Furukawa Festival" and the revitalization of the Seto River require the unity and cooperation of the residents. The primary objective of community building is to repair fractured interpersonal relationships caused by rapid urbanization, strengthen cohesion, and gather community support.



Figure 2-8 Furukawa-cho Street



Figure 2-9 Restored Seto River

(Source: *Community Building Database*)

② "Building Culture": The "Furukawa Festival" is a traditional grand ceremony in Furukawa Town, attracting a large number of young residents who return from outside to participate actively and contribute both financially and physically to the event's planning. Such traditional festival activities not only preserve local culture but also foster a sense of unity among the local residents and generations, as well as among neighbors. Furukawa Town also actively strengthens the development of local cultural facilities, such as the "Hida Carpenter Museum," "Mountain Lumberjack Museum," "Local Folk Art Museum," and "Morning Drum Museum," which document the traditional cultural features of the community, such as local carpentry, logging industry, agricultural characteristics, and taiko festivals.

Table 2-4 List of public cultural space construction in Furukawa-cho

(Source: Source:Compiled by the author based on literature)

Name of the public cultural space	Time of construction	Function of the public cultural space
Hida Carpenter's Museum	1989	Showcasing the local historic carpenter's skills
Yamazaki Hall	1992	Showcasing the Furukawa lumber industry
Morningside Taiko Kaikan	1992	Preserving the local culture of Furukawa-cho such as the "Taiko Festival".
Folk Art Museum	1992	Expression of Furukawa's agricultural characteristics



Figure 2-10 "Ki Taiko" Ceremony



Figure 2-11 Hida Furukawa Festival

(Source: *Community Social Organization Study*)

③ "Urban Development": The "Neighborhood Development Association" in Furukawa Town pays meticulous attention to every corner of the neighborhood. When there are vacant houses or construction projects that may hinder the overall development of the neighborhood, the association collaborates with the "Town Office" to devise suitable strategies. Apart from prioritizing the design of safe pedestrian spaces for idle areas, they have removed pedestrian bridges that do not harmonize with the street landscape. Moreover, they have created pedestrian-friendly underground passages for the elderly and children, while also installing toilets at the entrances and exits of these passages to complement the street environment.

④ "Promoting Industry": In order to preserve and pass down the precious Furukawa culture, the town focused on showcasing the essence of the local artisan culture. Two-thirds of the local carpenters came together to construct the "Hida Artisan Culture Museum." The establishment of this cultural museum facilitates the continuation of traditional craftsmanship, and it also allows tourists to learn various wooden joinery techniques and even engage in hands-on activities to experience architectural construction themselves.(Figure2-12)



Figure 2-12 Local Crafts Exhibition

(Source: *Community Social Organization Study*)

⑤ "Scenery": In Furukawa Town, there is a river called Seto River, approximately 1.5 meters wide and 350 meters long, flowing through the city area. After the implementation of [neighborhood development], the once dirty and disorderly condition of the river has been completely transformed. The residents spontaneously initiated a transformation movement where "everyone sweeps the snow in front of their own door," taking responsibility for cleaning their own section of the river. Additionally, they introduced carp into the water to monitor and revitalize the water quality. Consequently, the residents of Furukawa Town share a common goal in organizing and protecting the riverbed and caring for the carp, and as a result, the river landscape has become a emotional link among the community members. It has also become one of the factors contributing to the sustainable preservation of the community's sense of belonging.



Figure 2-13 Scene of river cleaning in Furukawa Town

(Source: *Community Social Organization Study*)



Figure 2-14 Furukawa-cho River Improvement



Figure 2-15 Furukawa-cho Street Improvement

(Source: *Community Social Organization Study*)

(3) Integration of Community Resources through "Community Autonomy"

Furukawa Town encourages public participation in community space planning to limit uncontrolled development and external capital intervention. The town office has adopted measures to encourage such involvement and facilitated discussions among community residents to formulate local landscape regulations. These regulations stipulate that the construction of high-rise buildings must obtain local consent, thereby codifying and institutionalizing the traditional cultural characteristics of the community. Local organizations have independently produced and published the handbook *Fumatu Furukawa Urban Footprints*, which serves as a guidebook for community building and neighborhood walks. This initiative has gained national attention and has led to the creation of the government-supported demonstration subsidy program called "Walking Trail." During the process of leisure space development, Furukawa Town, in conjunction with public efforts, transformed the Seto River into a magnificent waterfront leisure space. This transformation also ensured the unity of new leisure spaces with the overall appearance of the neighborhood. Additionally, it facilitated the active participation of the entire community in traditional festive events, ensuring the continued prosperity of leisure spaces in the neighborhood^[60].

2.5.2. Beijing's "White Pagoda Temple Regeneration Plan"

The White Pagoda Temple Historical and Cultural Conservation Area is located in the White Pagoda Temple area, to the east of Beijing's Xicheng District and to the north of Fuchengmen Inner Street. It covers a total area of approximately 37 hectares and was

designated as one of Beijing's 25 historical and cultural conservation areas in the old city in 2002. It is situated just one street away from the Financial Street, facing the Xizhimen Business District to the north, and adjacent to the Fuchengmen and Sanlihe Political and Business Districts to the west. To the east, it borders Xidan and Xisi Commercial Districts. The White Pagoda Temple area is endowed with profound historical heritage and rich cultural connotations. It features historical sites such as the ancient White Pagoda and the Buddhist Canon Library built during the Yuan Dynasty, as well as the Beijing Lu Xun Museum, which was constructed based on Lu Xun's former residence. Other notable landmarks include the flower, bird, fish, and insect market, as well as courtyard houses from the Republican era. The area embodies the essence of ancient city culture, local grassroots culture, and renowned figures' residences, making it a vital part of Xicheng District's cultural heritage.(Figure2-16)



Figure 2-16 Location Map of White Pagoda Temple

(Source: Reproduced from Beijing Planning and Nature Bureau)

(1) Local Resources and Challenges

With the increase in population and social changes, many private courtyards in the area have transformed from single households to multiple households, eventually evolving into the current form of "large courtyard complexes." Due to the lack of effective maintenance and supporting municipal facilities, these complexes are struggling to cope with the growing pressure from the aging population in the old city. Although the neighborhood boasts unique landscapes and historical cultures, the living environment is gradually deteriorating, leading to the erosion of traditional cultural heritage. One prominent issue lies in the decline of public

spaces within the neighborhood.

The "White Pagoda Temple Regeneration Plan" made its debut during the 2015 Beijing International Design Week. This long-term project aims to revitalize and elevate the historical charm of the White Pagoda Temple historical and cultural preservation area. By utilizing the historical hutong neighborhoods as a background, the plan integrates public participation, architectural and infrastructure upgrades, and creative cultural concepts into the urban renewal strategy in a gentle and thoughtful manner. From 2015 to 2018, the White Pagoda Temple Regeneration Plan has been showcased during the Beijing International Design Week, organizing over a hundred exhibitions, activities, and forums, which have attracted significant participation from local residents, renowned designers, and cultural and creative enthusiasts.



Figure 2-17 Theme for of: "Connection and Coexistence" in 2015



Figure 2-18 Theme of "City Study - Sharing the Future" in 2016

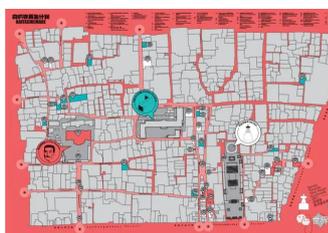


Figure 2-19 Theme of "New Neighborhoods" in 2017

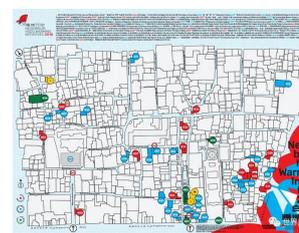


Figure 2-20 Theme of Operation Warm City in 2018

Sources: <https://zhuanlan.zhihu.com/p/78313134>

(2) Comprehensive Preservation and Small-scale Updates for Architectural Conservation

① "People" Oriented: In the transformation of the neighborhood, the design team prioritizes the physiological and psychological needs of the residents, focusing on the construction of essential infrastructure within the area. While strengthening the simultaneous updates of individual courtyards, improvements are made to lighting facilities, green spaces, environmental facilities, and recreational amenities, effectively enhancing the living quality of the neighborhood residents.

② "Culture" Oriented: Through historical records and oral accounts of residents, the project delves into the local history and traditional culture, incorporating the unique spirit and cultural heritage of the White Pagoda Temple neighborhood into the system of public spaces through design. Firstly, the historical context of the neighborhood is deeply explored and

organized, integrating public activity spaces and transportation spaces. Unauthorized structures erected by residents are dismantled, restoring the historical naturally formed alleyway public spaces and the original pattern of public spaces within the neighborhood. Additionally, the system of passageways, public space nodes, and traffic guidance within and around the neighborhood are organized, using flexible dynamic pathways and creatively enriching spatial perception to strengthen historical texture and reconstruct spatial order. On this basis, the White Pagoda Temple neighborhood's distinctiveness is further enriched, integrating traditional culture with modern functionalities. Through design, cultural scenes are recreated to attract resident participation and evoke collective memories, presenting a dialogue between tradition and modernity in daily life and highlighting the unique and rich architectural charm and cultural sentiment of the local neighborhood.



Figure 2-21 Periscope design

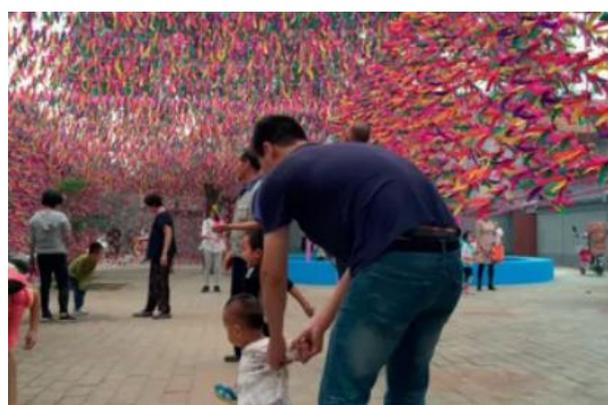


Figure 2-22 Shuttlecock House Event Space

(Source: White Pagoda Temple Regeneration Project)

③ "space" Oriented: The renovation of the White Pagoda Temple courtyards is an integral part of the traditional hutongs and ancient courtyards. It mainly focuses on the transformation of a few selected courtyards, bringing improved living quality, information, and new lifestyles to the entire area.



Figure 2-23 Standard Creation Design of
Symbiosis Yard



Figure 2-24 White Tower Cinema

(Source: White Pagoda Temple Regeneration Project)

④ "Industry" Oriented: The government has initiated efforts to adjust and upgrade the business format of the neighborhood, transforming it into a cultural and commercial district, and a demonstration area for cultural experiences, in order to enhance the supporting functions of the Financial Street. Analyzing from the perspective of urban micro-updates, the approach involves incorporating cultural industries into small-scale, multi-functional commercial spaces, eliminating some low-end businesses, and introducing new elements that align with the regional planning. For example, some vacated courtyards will be developed into spaces for cultural and creative industries, guesthouses, community libraries, art galleries, and more.

(3) The involvement of third-party organizations driving regional revitalization

In the process of green micro-updates in the Bai Ta Si area, Huarong Jinying Company serves as the implementing body for the government, collaborating with a non-profit organization (Panda Express Company) to jointly create the Bai Ta Si Reception Hall. This hall acts as the platform for community building activities, incorporating sociological interventions into the community building process, and establishing an effective and organized operating mechanism. In this process, residents are the main participants, and the Bai Ta Si Reception Hall's operating team serves as the organizer, coordinator, and participant in the micro-updates of the neighborhood. Community associations are formed to conduct the "Delicate Bai Ta" event, reviving traditional Beijing culture. Additionally, non-governmental and non-profit organizations participate in the public affairs of the Bai Ta Si area, proposing

initiatives and coordinating interests among various parties to engage in effective communication with residents, strengthening the bond between residents and the neighborhood, and fostering residents' self-renewal concept of co-governance and co-construction of the neighborhood environment.

Based on this foundation, cooperation with spatial professionals, other social enterprises, and more allows the implementation of residents' daily demands in the neighborhood. Design week activities are conducted to explore various possibilities for micro-updates.

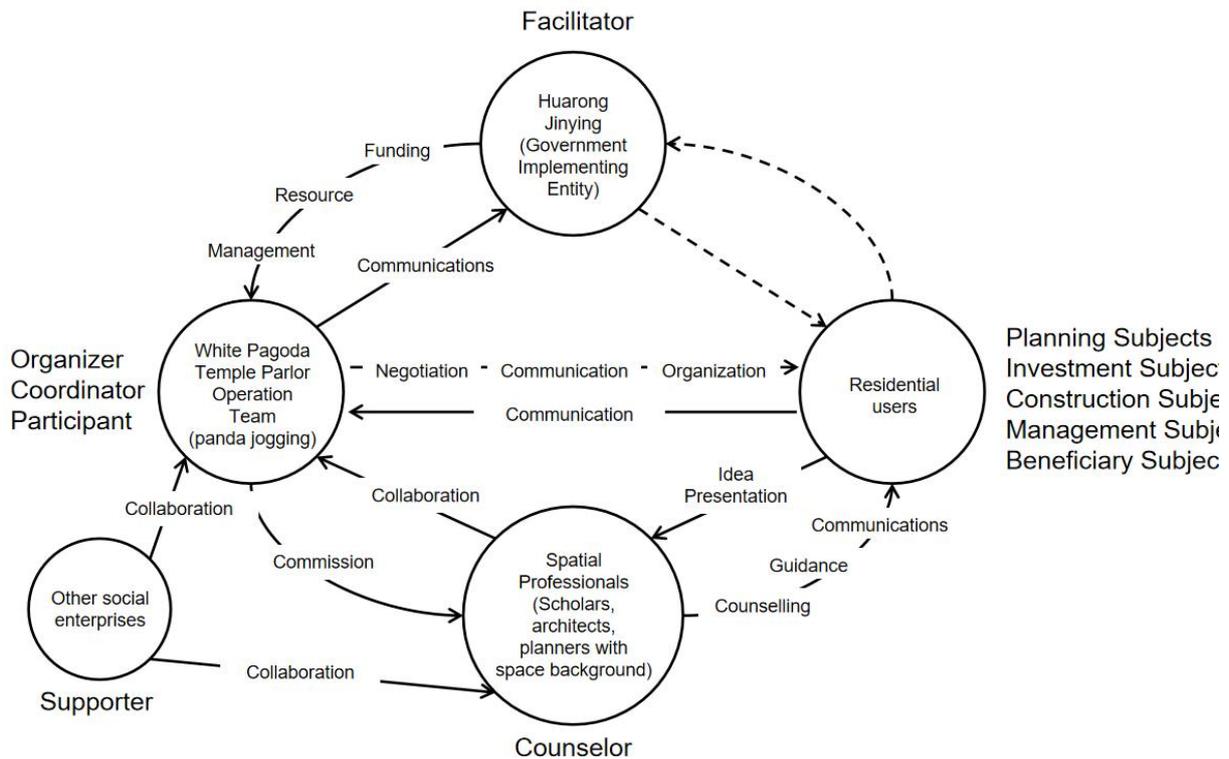


Figure 2-25 Framework diagram of the autonomous creation model of the White Pagoda Temple area
 (Source: *Study on the Renewal of the Traditional Residential Area of the White Pagoda Temple in Beijing under the Autonomous Creation Model*)

2.5.3. Nanjing Xiaoxihu Project

Xiaoxihu is located in the southern area of Nanjing's old city, where traditional residential architecture still exists, carrying various cultural and historical anecdotes, and possessing significant historical and cultural value. However, the current material space is in a state of serious decay, and the living standards of the residents are relatively low. In 2015, the

Nanjing municipal government commissioned the Nanjing Historic Urban Area Conservation and Construction Group (hereinafter referred to as "Historic Conservation Group") to carry out the renovation of Xiaoxihu. In 2021, Xiaoxihu was officially opened to the public, and the renovation and management efforts are still ongoing.



Figure 2-26 Nanjing Xiaoxihu Project Scope

(Source: Reproduced from Google Maps)

(1) Local Resources and Challenges

The Xiaoxihu Project preserves 7 historic streets, 2 cultural heritage sites, 7 historical buildings, and over 30 traditional courtyards. It is one of the few residential neighborhoods in Nanjing that retains the distinctive features of the Ming and Qing dynasties. However, due to various historical reasons, the historical value of the Xiaoxihu area has gradually been overshadowed by the increasing population, complex property rights relationships, and chaotic and unregulated expansion and renovations. This less than 5-hectare area accommodates 810 households and 25 industrial and enterprise units, with a residential population of over 3000 people. It is characterized by a high proportion of elderly residents, low household incomes, limited living spaces per capita, and aged and dilapidated housing with outdated infrastructure, making it an area with challenging living conditions known as a "shantytown."

(2) Emphasizing "Conservation of the Historical Streetscape" and "Shantytown Redevelopment"

① "Community Building": The project emphasizes residential use as the primary

function of the historical streetscape and adopts a "one house, one strategy" approach for updating and redesigning while fully respecting the preferences of the residents. For example, at No. 31 Dui Cao Lane, which was originally a private residence, the design unit considered its characteristic walled courtyard and the presence of an old pomegranate tree. They assisted the resident in designing a carved flower wall and transforming the courtyard landscape for renewed use. The resident opened the courtyard to the street, creating a shared space where tourists and residents can harmoniously coexist.

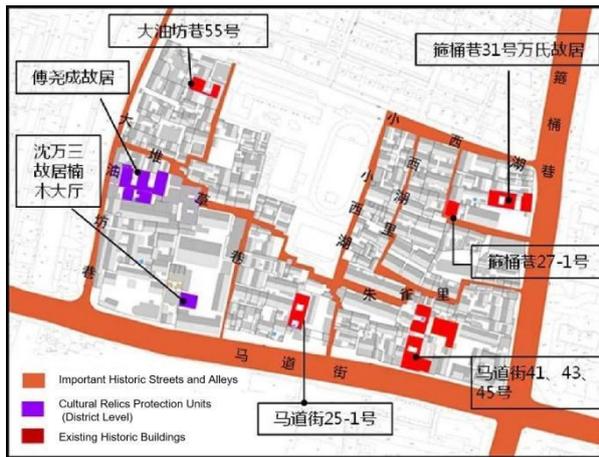


Figure 2-27 Historical remains



Figure 2-28 Distributed and phased renovation

(Source: *Institute of Architectural Design, Southeast University*)

② "Culture" Building: While emphasizing the preservation of historical charm, equal attention is given to improving the quality of life and enhancing the living environment. At the material level, the historical street layout and traditional fabric of the Small West Lake neighborhood are protected. Six cultural and historical buildings have been preserved and restored, while also incorporating new functions.

③ "Culture" Building: While emphasizing the preservation of historical charm, equal attention is given to improving the quality of life and enhancing the living environment. At the material level, the historical street layout and traditional fabric of the Small West Lake neighborhood are protected. Six cultural and historical buildings have been preserved and restored, while also incorporating new functions.

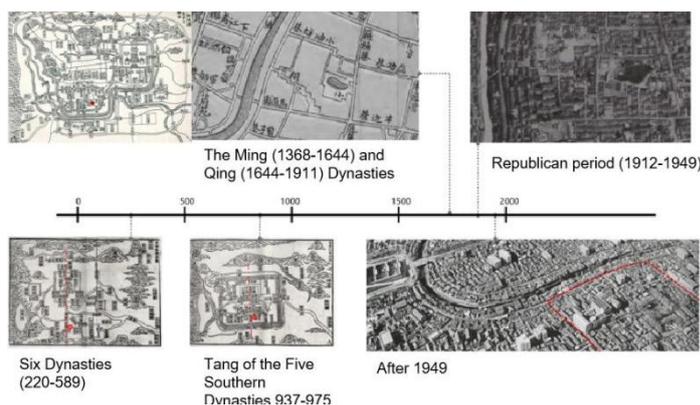


Figure 2-29 Historical Review and Spatial Evolution of Xiaoxihu Area

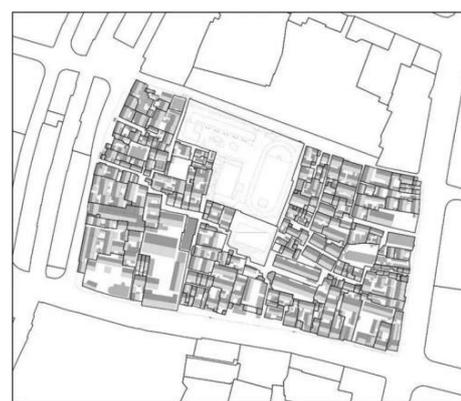


Figure 2-30 Structure and architectural texture of the Little West Lake site

Source: Compiled by the author based on *Little West Lake Neighborhood Conservation and Renewal Project Task Force*

④ "Industry" Building: Proactively promoting historical charm preservation and improving residents' livelihoods through diversified industries that are relevant to their daily lives. For example, integrating cultural, commercial, and tourism industries to revitalize historical cultural relics and memories. The concept of "co-existing courtyards" is introduced, preserving the courtyard layout and releasing public space for functional constructions such as kitchens and bathrooms for the original residents. Simultaneously, vacant relocated houses are repurposed to accommodate new cultural industries, creating a symbiotic relationship between the original residents and new industries. By utilizing a private house rental model, 70-year-old houses are transformed into cultural cafes and other establishments. Through collective efforts, the Small West Lake project showcases the cultural and tourism charm of the neighborhood, injecting sustained vitality into the development of the historical district.

⑤ "Scenery" Building: The Small West Lake project departs from the traditional method of directly burying pipelines and instead adopts micro-pipe corridors to lay municipal pipelines, effectively improving infrastructure functionality. This approach not only provides strong support for community ecological revitalization but also resolves the challenges of maintenance, updates, and capacity expansion in the future, eliminating potential fire safety hazards.

Table 2-5 Comparison of "Stock Activation" Before and After Renovation in Xiaoxihu
(Source:Compiled by the author based on *Little West Lake Neighborhood Conservation and Renewal Project Task Force*)

Element	Before Renewal	After Renewal	Introduction
Public Housing			"Transit House" A 3-storey old public housing block reinforced and converted for the transit of residents in the neighbourhood
Public Living Spaces			The "Xiangluan Temple" was reconstructed according to historical records and became a community centre for public activities.
Private House			Converting a private courtyard, the homeowner voluntarily opens it up to share with neighbouring visitors
Living Streets			Relying on the basic structure of the existing streets and alleys, the Little West Lake neighbourhood introduces businesses, transforms street paving and provides street furniture.
Infrastructure			Unlike the traditional form of direct burial of pipelines, the trunk line uses an underground micro-municipal pipeline corridor to lay municipal pipelines.

(3) Government and Expert-guided Resident Self-Participation

The Small West Lake project has innovatively established an integrated governance mechanism, creating a five-party negotiation platform involving the government, community, residents, planners, and construction entities. This platform assesses and evaluates the cultural value of the area, preserves the original neighborhood characteristics and historical heritage, and clarifies property rights relationships while respecting the wishes of the original residents

to stay or relocate. On this platform, they collaboratively discuss house renovation and management matters. Firstly, residents provide feedback on their renovation needs to the platform. Secondly, professionals determine design principles and plans based on the preservation value and urgency of house renovations, explaining the cultural significance, policies, and renovation proposals to residents, and adjusting them based on diverse resident needs. Lastly, through discussions involving the government, planners, construction entities, and the community, they clarify the scale of spatial updates and select appropriate restoration techniques to handle the relationship between old and new. This platform allows multiple stakeholders to reach a consensus on house preservation and updates, reducing cumbersome procedures and optimizing resource allocation. It is an essential form of "micro-governance." Additionally, the Small West Lake project regularly holds residents' meetings to understand their renovation needs, providing a platform for residents to voice their opinions, raise concerns, and communicate honestly. This "open space" not only fosters citizen participation in community governance but also facilitates the resolution of conflicts arising during the updates. The physical operation of the five-party negotiation platform promotes a full life-cycle management that encompasses investigation, research, policy approval, planning control, construction, and operation.

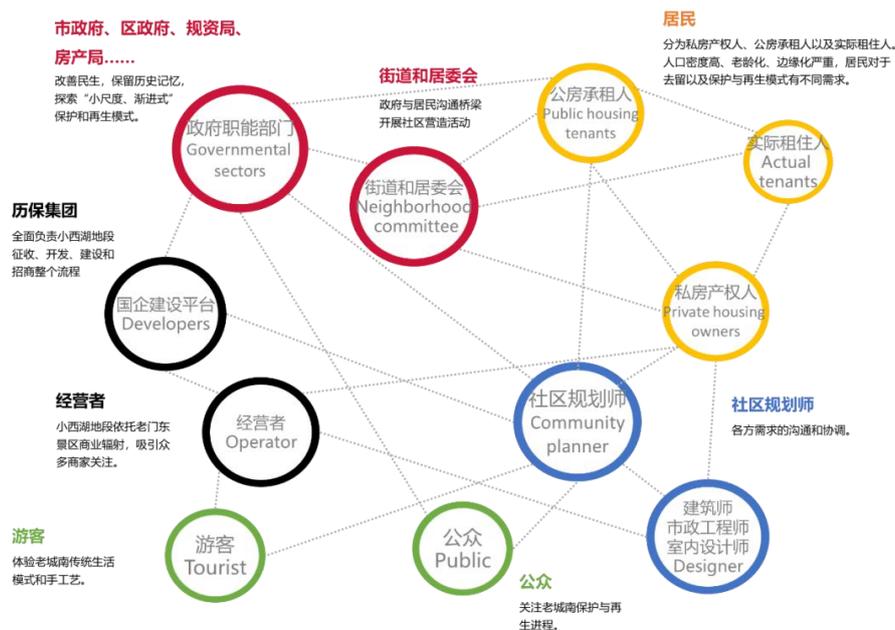


Figure 2-31 Multi-subject governance structure of the Five-Party Consultative Platform
(Source: Reproduced from *Little West Lake Neighborhood Conservation and Renewal Project Task*)

Force)

2.6. Summary of Case Experiences

2.6.1. Contrasts in Community Building Practices between Japan and Mainland China

While drawing on Japan's excellent community building design experiences, we must be aware of the differences in social development and cultural backgrounds between mainland China and Japan. Japan underwent urbanization and globalization relatively early, with smaller and more evenly developed urban areas. Despite some degree of ethnic division in the overall society, individual communities in Japan tend to have less heterogeneity, mobility, and conflicting interests. In contrast, mainland China experienced rapid economic and social transformations, resulting in significant disparities between different regions and residential areas, even within the same community. There are evident divisions and isolations among residents within the same administrative regions. Different residents have varying perceptions and feelings towards their communities, and their concerns regarding social issues also differ.

In terms of design concepts and styles, Japanese community building emphasizes human care and sustainability. The design focuses on harmonizing people with the environment, ensuring comfort and sociability in public spaces to create an environment conducive to social interactions and community engagement. Designers also prioritize environmental protection and ecological sustainability, advocating for renewable energy and eco-friendly building designs. In contrast, mainland Chinese community building design may place more emphasis on functionality and practicality. Given the context of rapid urbanization and economic development, mainland community designs often prioritize addressing residents' basic needs, such as housing, transportation, and infrastructure. The design styles are often influenced by traditional culture and regional characteristics, highlighting the continuity of historical culture and showcasing local features.

2.6.2. Comparison of Community Participation in Community Building

Practices

Through the analysis of the three community building case studies mentioned above, we can compare their different types of public participation for future strategic reference.^[61]

Table 2-6 Summary of the types and characteristics of resident participation in domestic and overseas practice cases

(Source: Compiled by the author based on literature)

Cases	Main types of community participation	Forms of Participation	Organizational approach	Level of participation
Furukawa-cho Community, Gifu, Japan	Community self-governance" through the integration of community resources	Local NGO--Furukawa Town Merchants' Union	Autonomous bodies mobilize community resources and develop autonomy	Utilizing territorial democracy and forming the <i>Basic Guidelines for Urban Landscapes</i>
White Pagoda Temple Regeneration Program, Beijing, China	Third-sector or organization involvement leading to district revitalization	Non-profit organization (Panda Slow Delivery Company)	Formation of community associations and development of the White Pagoda Temple "subtle meeting"	Involvement and revitalization of outside capital and management power
Nanjing Xiaoxihu Project	Self-help participation by residents under the guidance of government and experts	The government prepares plans, residents express their opinions through workshops, and	Shift from "total demolition and relocation" to "retention, transformation and demolition" and	Government, NGOs, and residents' self-governments play their respective roles

		self-help repairs are made at a later stage	"self-help transformation"	and work together for a win-win situation.
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Given the existing disparities in the development of third-party organizations, democratization, civic engagement, and resident participation in mainland China compared to other regions, it is essential not to simply adopt the Japanese methods and models. In the current context of China's socio-economic transformation and the mode of resource allocation through market mechanisms, communities have emerged as independent functional entities, taking on social functions that profit-driven institutions and government administrative departments may not provide. Through the promotion of "community building" initiatives, a platform for connecting the government and civil society is formed, effectively integrating the bottom-up and top-down forces, facilitating smooth reform, and establishing a positive cycle among the market, government, and society.

2.6.3. The integration of Traditional Kaifong Communities and Community

Building Focuses on the Following Key Issues

Professor Kiyoshi Miyazaki, an expert in community building from Japan, advocates categorizing the issues of community building into five aspects: "People," "Culture," "space," "Industry," and "Landscape." In this process, a comprehensive community development model is established, centered around people and emphasizing community culture, participation, architecture, industry, and landscapes.

Following this approach, Taiwan, building upon the five themes of "community building," has proposed the "Taiwan Healthy Community Six-Star Plan," with the government taking the lead. This plan covers six aspects, including community safety, industrial development, environmental landscapes, and others, aiming to promote comprehensive community development and improve the health levels of community residents.

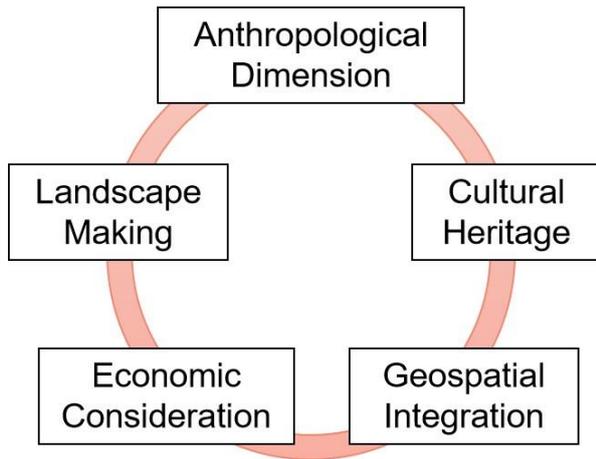


Figure 2-32 Five Issues of Community Building in Japan

(Source:Reproduced from literature)

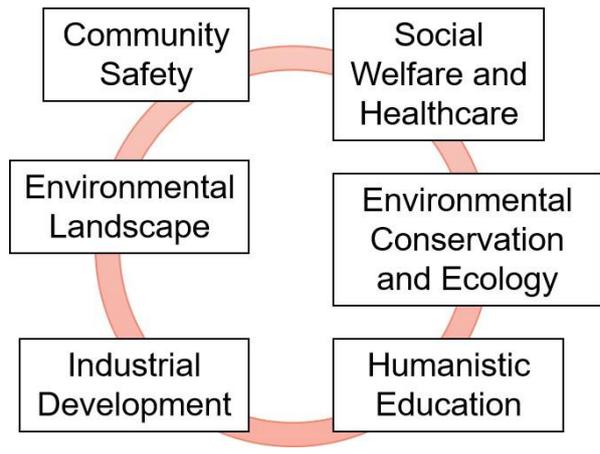


Figure 2-33 Six Programs for Community Building in Taiwan

(Source:Reproduced from literature)

It is evident that the community building movements and strategies in Taiwan and Japan are based on their respective social and historical backgrounds, and cannot be directly applied to traditional street and alley-type communities in mainland China. Traditional street and alley-type communities have unique characteristics, with their original residents, lifestyles, and artificial environments being the core of their preservation and continuation. In the face of current challenges such as lack of humanistic care, low living quality, disappearing historical and cultural heritage, and inadequate community participation, new derived issues should not only focus on residents' needs and consider specific historical features and spatial layouts but also space emphasis on creating regional characteristics, improving public spaces, and implementing participatory design within the existing institutional and policy environment. By doing so, we can expand the strategies for the current updates of traditional street and alley-type communities.

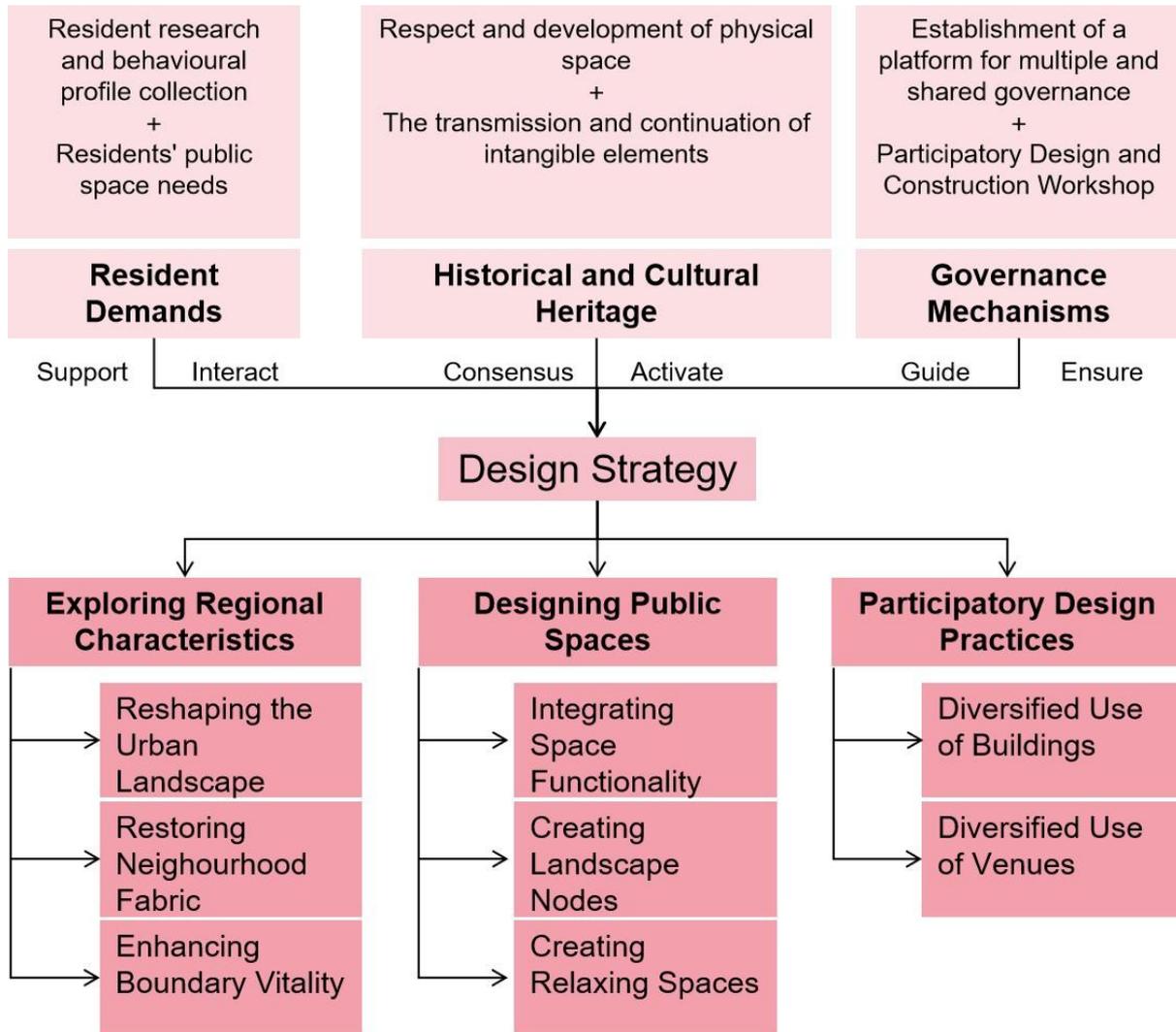


Figure 2-34 Hierarchy of new topics in the concept of community building

(Source:Illustrated by the author)

The issue of "Resident Needs" emphasizes the basic needs of community residents and solicits their suggestions for community development. This requires considering and fulfilling residents' housing needs, including but not limited to safety, comfort, convenience, and social interaction. Additionally, it means emphasizing community participation, continuity of authentic living experiences, fostering neighborly relationships, and improving residents' well-being.

The issue of "Historical Culture" focuses on the continuation of historical and cultural elements in traditional streets and alleys, protecting and developing both tangible and intangible cultural heritage. This involves dynamic preservation and utilization through spatial expressions. It entails safeguarding and inheriting the historical value and traditional culture

of streets and alleys, encouraging the revitalization of tangible and intangible cultural elements, and promoting initiatives such as preserving historical buildings, supporting traditional craftsmanship, hosting cultural events, and celebrating traditional festivals.

The "Diverse Participation" issue emphasizes the inclusion of participants from different levels and backgrounds in the decision-making and implementation processes. This ensures that all perspectives and needs are thoroughly considered, promoting fair and comprehensive decision outcomes. Throughout the process of community building, resident-involved design is integrated into activities such as research, planning, and implementation.

The "Exploring Regional Characteristics" issue primarily focuses on the exploration of regional traits and emphasizes the study and preservation of historical neighborhoods' geographical features, including overall planning, community texture, and interfaces. It highlights the expression of traditional residential features and residents' lifestyle in traditional neighborhood communities.

The "Public space Design" issue centers on designing and creating attractive and functional public space to enhance residents' environmental experiences and community cohesion. Public space serve as the primary carriers of regional characteristics and historical features, providing locations for leisure, gatherings, and showcasing in street neighborhoods.

The "Participatory Design" issue underscores close collaboration with residents, allowing users' needs, opinions, and feedback to directly influence the final design outcomes. By communicating and cooperating with residents, collecting feedback and opinions, designs are continuously improved and optimized, reflecting multifunctional and flexible use of architecture and spaces.

These six aspects are not independent and parallel to each other; rather, they form a progressive structural relationship. The "Exploring Regional Characteristics," "Public Space Design," and "Participatory Design" issues build upon the backgrounds of the first three issues, focusing on regional features, public spaces, and resident-involved design in presenting traditional street neighborhoods, promoting their sustainable development. The six issues progress layer by layer, from studying residents' needs, organizing cultural and historical elements, involving diverse stakeholders, to crafting regional characteristics, realizing public space, and envisioning versatile uses of buildings and spaces. This systematic

construction of a community building framework comprehensively addresses the protection and revitalization of historical residential neighborhoods.

In conclusion, these six aspects are centered around improving residents' basic needs and preserving local historical and cultural heritage. Active efforts are made to explore and nurture unique characteristics of communities, with a focus on designing and creating appealing public spaces, aiming to enhance the quality of communities and drive sustainable development.

2.7.Chapter Summary

Chapter 2 focuses on the revitalization of traditional street neighborhood communities as the core theme. Firstly, it summarizes and analyzes the development trends of community revitalization both domestically and internationally. It identifies common issues in community revitalization in China, such as the lack of humanistic care, attention to residents' lives, and insufficient multi-stakeholder participation mechanisms.

Next, the chapter introduces the concept of "community building" theory and highlights its relevance when applied to the revitalization of traditional street neighborhood communities. The theory emphasizes the importance of community participation, social diversity, sustainable development, and livable environments, aligning well with the objectives and needs of revitalizing traditional neighborhoods.

The chapter then proceeds to examine case studies that have adopted the principles of "community building" from various regions, analyzing the multidimensional spatial creation and participatory design aspects. These case studies demonstrate how the concept of "community building" can be utilized to improve the living environment of communities, enhance social interactions and cohesion, and stimulate economic development. Additionally, the case studies underscore the significance of community governance mechanisms, encompassing resident participation, government support, and community organization collaboration.

Finally, by combining theoretical research and practical experiences and comparing community building practices in both Western and Chinese contexts, the chapter proposes six major issues suited for the revitalization of traditional street neighborhood communities.

These proposed issues serve as a foundation for formulating design strategies and contribute to driving comprehensive upgrades and improvements in traditional street neighborhood communities.

Chapter 3 Design Strategies for Public Space Renewal in Traditional Kaifong Communities based on the Concept of Community Building

Based on the previous framework of integrating the community building goal issues with traditional neighborhood-based communities, the contents of traditional neighborhood-based community renewal are summarized in this chapter.

These six oriented design strategy components are not independent and parallel to each other, but form a progressive structural relationship. The three issues of "improvement of residents' needs", "reproduction of history and culture", and "diversified participation" explore and cultivate the characteristics of the community within the framework of the research, highlighting the stability of the indigenous residents, the neighborhood relationship and the traditional way of life. The three topics of "Exploration of Regional Characteristics", "Design of Public Space" and "Participatory Design" are based on the previous three topics, and focus on regional characteristics, public space and residents' participation in the design of traditional streets and neighborhoods, and promote the sustainable development of the neighborhoods. development. So from studying residents' needs, organizing cultural and historical elements, and multi-stakeholder participation, to creating regional characteristics, realizing public space, and envisioning multi-functional uses of buildings and spaces, the six topics advance layer by layer. The main points are:

- ① Work framework for improvement of residents' needs: residents' research and collection of behavioral characteristics, survey of residents' needs for public space;
- ② Work framework of history and culture: respect and development of material elements, inheritance and continuation of non-material culture;
- ③ Work framework for multiple participation: construction of a platform for multiple co-governance and encouragement of public participatory design;
- ④ Strategies for excavation of regional characteristics: reshaping the global positioning, restoring the neighborhood texture, and enhancing the vitality of the boundaries;
- ⑤ Public space design strategy: weaving spatial functions, creating landscape nodes, and

continuing living space;

⑥ Participatory design strategy: multiple utilization of buildings and places;

The following is a detailed description of the content of each of these points.

3.1.Improvement of Residents' Needs

3.1.1.Resident Research and Behavior Characteristics Collection

Individual attributes such as age, gender, occupation, and income level have a significant impact on community behaviors. By designing surveys and conducting individual or group interviews to create resident profiles, objective evidence can be obtained to support the formulation of community revitalization decisions. Observing residents' behavior patterns and activities within old communities and collecting behavior characteristics and preferences of different types of residents provide valuable insights into their real experiences in using public spaces and living in the community. This understanding is essential for proposing solutions that cater to their actual needs.

For instance, in the revitalization design of the Zhonghua Garden East Village in Kunshan, Jiangsu Province, China, undertaken by the China Urban Planning and Design Institute, the demographic proportions and structure of the community were surveyed. The goal of the revitalization was guided by the principle of "satisfying the needs of the people, improving the block, and addressing the city's deficiencies." A hierarchical update strategy was formulated through the interconnected development of "one residential area, one block, one city." Looking back, Zhonghua Garden and Kunshan have coexisted. Looking ahead, as they enter a new development stage, the community's perception has shifted from development-centric and neglecting residents to a focus on quality and caring for people.

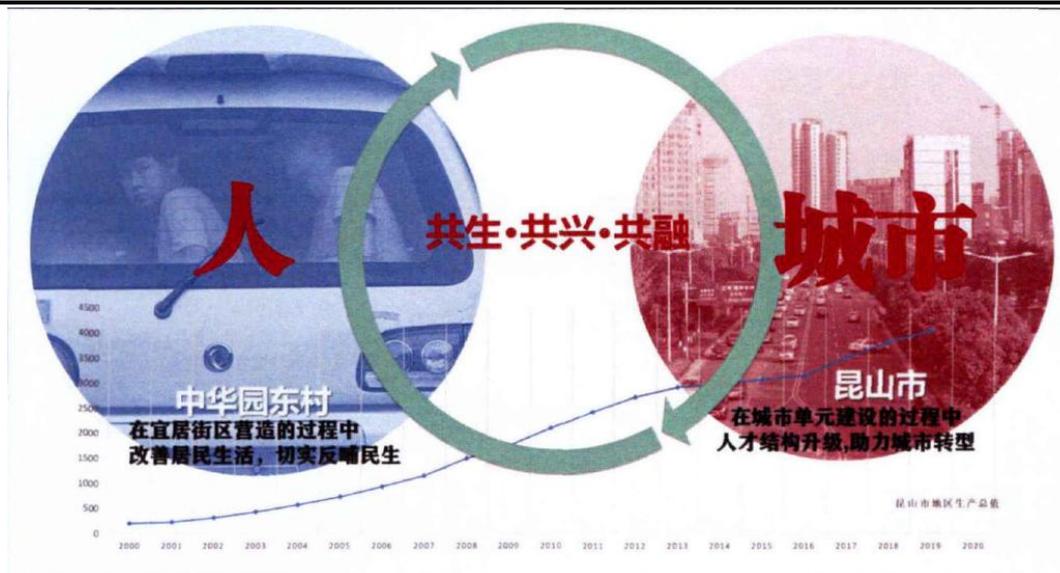


Figure 3-1A Renewed Perspective on the Chinese Garden Community

(Source: Cao Shuangquan. *Research on the renewal strategy system of urban old neighborhoods under the perspective of all-age friendliness [D]*. China Academy of Urban Planning and Design, 2022.)

3.1.2. Resident Survey on Public Space Needs

Collecting and analyzing resident feedback and behavioral data to continuously optimize and adjust community design plans; understanding their needs for different facilities and services to rationalize resource allocation, improve resource utilization efficiency, and achieve community economic, environmental, and social sustainability; studying residents' activities, usage behavior, and interaction patterns in the community to create space layouts and facility configurations that better meet their needs and provide a better living experience; empowering them to actively participate in community planning and decision-making, making them important contributors to community development.

For instance, a joint team from the Beijing Institute of Urban Planning and Design and the School of Architecture, Central Academy of Fine Arts, focused on the spontaneous use of old items for green planting by residents in the Hutongs. They carried out on-site enhancement and micro-renewal design transformations for the micro-gardens in the public and semi-public spaces of the Shijia Community in Hutong courtyards. Through processes such as identifying community needs, resident voluntary sign-ups, participatory design, exhibition planning, and participatory implementation, they conducted a bottom-up,

full-process community cultivation to progressively incubate micro-garden practices. This approach authentically preserved the green lifestyle of old city residents, creating diverse, distinctive, and unified micro-garden landscapes for ordinary people in Beijing's old city area.



Figure 3-2 Microgarden renovation focuses on preservation of community's cultural originality
(Source: Hou Xiaolei. *Discussion on Micro-Renewal of Urban Public Space Based on Community Creation*[J]. *Landscape Architecture*,2019,26(06):8-12.)

3.2.Recreation of Historical and Cultural Heritage

3.2.1.Respect and Development of Material Elements

Exploring local material elements is an effective way to preserve the authenticity of urban and community spaces. Material spaces carry the cultural heritage value and historical memory of traditional neighborhood communities. It is essential to conduct research and assessment on the iconic spaces, important historical buildings, cultural landscapes, heritage sites, and historical cultural neighborhoods to gain a comprehensive understanding. Simultaneously, it is crucial to protect and restore the original architectural elements, neighborhood layout, and landscape features to respect their historical value and maintain

and experience history. It also grants traditional neighborhood communities unique personality and charm, enhancing their attractiveness and competitiveness. As designers, we should value and protect intangible elements and combine them with material elements to shape historical neighborhoods with unique charm and sustainable development.

In the exploration and practice of Lijiang Ancient Town, the unique charm of intangible cultural heritage is felt everywhere. Guided by the concept of "seeing people, seeing things, seeing life," Lijiang has conducted extensive field surveys to solidify the foundation of intangible heritage protection. Integrating intangible heritage with material spaces has enriched the spiritual realm of material spaces. At the same time, material spaces carry intangible heritage, allowing for better inheritance, thus achieving a harmonious and dynamic transmission. For example, Naxi residential houses are the basic units constituting the entire ancient town space. Each unit shares the same ancestry but exhibits distinct differences in form. The construction of Naxi houses exemplifies traditional craftsmanship and manual skills. The streets and lanes of Lijiang Ancient Town represent the most significant public spaces and serve as one of the most accessible and widespread venues for showcasing intangible heritage.



Figure 3-5 The Carrying of Non-Heritage in
Street Space



Figure 3-6 Architectural and Courtyard Environments
for the Carrying of Non-Heritage

(Sources: <http://www.lijiang.cn/>)

3.3. Multiple Participations

3.3.1. Establishment of a Multi-stakeholder Governance Platform

China's community renewal has gone through different stages of "government-led, large-scale reconstruction," "market-led, redevelopment," and "coordinated governance with top-down decision-making." The current community planning has the necessary conditions to move towards a flourishing social and temporal space. With the increasingly diverse demands of residents, the single-direction dominant renewal mechanism gradually becomes inadequate. Although the government-led "top-down" transformation model to some extent addressed the issue of insufficient hardware facilities in old neighborhoods, it neglected the subjectivity and diverse demands of residents, leading to a disconnection between space renewal and residents' needs. In the context of innovative spatial governance, adopting a model of multifaceted participation and co-governance, integrating the efforts of government departments, community organizations, residents, professional teams, enterprises, and social organizations, can effectively counteract the drawbacks of a singular model.

In this model, government departments play a role in coordination and guidance, including policy formulation, platform establishment, and attracting investment, providing support for the entire renewal process. Professional teams offer professional judgment and guidance through the analysis of site and surrounding information. Community residents, as users of the space, exercise their subjectivity by providing effective and proactive feedback to the professional teams. Community organizations act as bridges, facilitating negotiation and communication between the professional teams and residents. At the same time, the participation of relevant enterprises and social organizations provides technical support and resources, such as funding, for space renewal.

Based on the multifaceted participation model involving various stakeholders in community construction and governance, their respective advantages can be maximized, creating synergy and effective collaboration. This model helps ensure the long-term sustainability of the renewal plan, ensures that public spaces in old neighborhoods align with residents' needs, and promotes community development and progress.

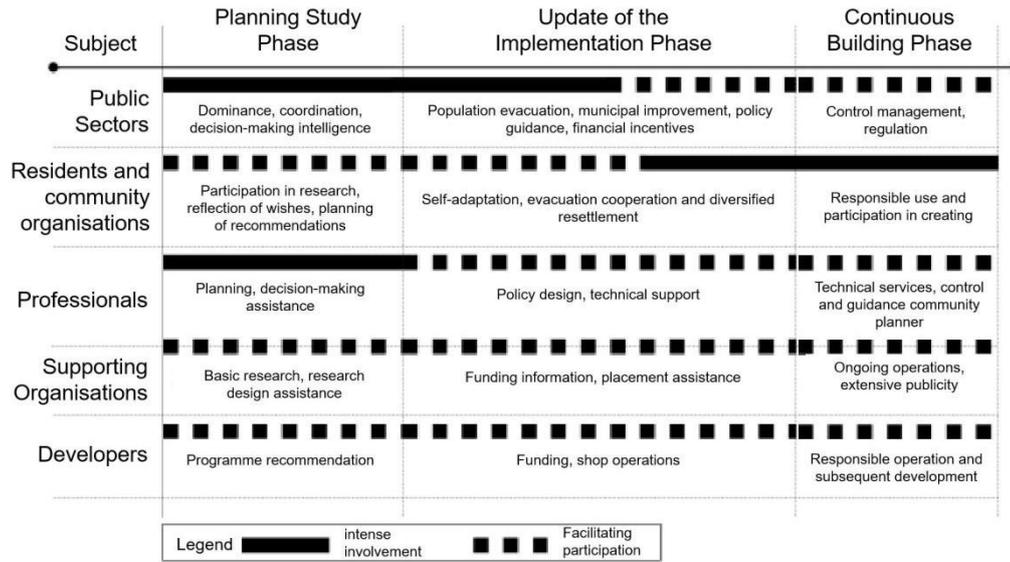


Figure 3-7 Breakdown of the flow chart of each subject's participation in the renewal process

(Sourecs: Wu Xianghua, Feng Jieyu. *Exploration of Residential Historic District Renewal Governance from the Perspective of Community Building--Taking Nanjing Xiaoxihu Project as an Example*[J]. *Shanghai Urban Planning*, 2022(05):125-130.)

3.3.2. Encouraging public participatory design

Participatory design and co-creation are crucial strategies and implementation approaches for updating community public spaces. Engaging the public in the entire development and design process has become a primary method for contemporary urban place-making. Design teams play an essential role in participatory design, with a critical impact from project planning to conceptual design. At different stages of the design process, residents' involvement plays varying roles, requiring different participation methods and techniques. D. Mammen listed appropriate participation techniques for different stages of planning and design, providing highly effective means for influencing the decision-making process of place-making.

Based on community construction, spatial renewal involves close collaboration between professional design teams and community residents. Starting from project decision-making, designers conduct site surveys to comprehensively understand the space, and further record residents' needs and ideas through interviews and questionnaires. However, due to certain special circumstances, residents' feedback may become distorted. To address this issue, more

in-depth organization methods, such as inviting residents to participate in the design process through workshops, can effectively ensure that residents genuinely feel like participants rather than just providers of suggestions or feedback. During this process, most community residents who participate may lack professional design skills and expressive abilities. Therefore, the design team needs to guide community residents based on existing design frameworks and concepts, and evaluate, integrate, and transform residents' design ideas and suggestions into feasible solutions.

Table 3-1 The technical approach to citizen participation

(Source: David Mammen, *Planning and Public Participation. Urban Planning Abroad, 1995(1):49*)

1	Methodology applicable at all steps	Issue study sessions, informational and neighborhood meetings, public hearings, public notification arrangements, task forces
2	Methodology for the stage of determining development values and objectives	Resident Advisory Councils, Willingness Surveys, Neighbourhood Planning Councils, Citizen's Presentations in Public Policy Making Bodies, Mobility Groups
3	Methodology for the selection of the ICP phase	Public revisions, community professional assistance, visual design, contest simulations, voting using promotional media, goal attainment models
4	Methodology for the implementation phase	Citizen employees, citizen training
5	Methodology for the program feedback phase	Visitor centers, hotlines

3.4.Exploring Regional Characteristics

3.4.1.Repositioning in the Global Context

In the early development process of traditional block-type communities, the original layout was squeezed by urban space, gradually losing its initial spatial form and disrupting its original community creation. Reshaping the overall positioning of traditional block-type old

communities is of great significance for their development. It can redefine the community's status and role, transforming it into a region with unique characteristics and competitiveness, thereby enhancing its position and influence at the urban level. This process promotes comprehensive community development to meet its needs, highlights the community's features and cultural value, and organizes related cultural activities and tourism promotion. It also achieves the sustainable development of the community's economy, environment, and society, providing residents with a better living environment and development opportunities while promoting the overall sustainable development of the city.

In the renewal of traditional block-type communities, it is essential to first clarify the vision and goals of community renewal, based on which comprehensive urban planning and design can be conducted. While respecting and preserving the historical characteristics and cultural elements of traditional block-type communities, collecting residents' opinions and suggestions, new functions and uses can be introduced to enhance the community's economic vitality and cultural charm, improve public facilities and services, and raise residents' living quality. This makes the community a vibrant, attractive, and sustainable place.

The renewal project of Beijing Dashilan Historic and Cultural District has long been caught in the contradiction between improving people's livelihood, community co-construction, preserving the historical appearance, and achieving urban sustainable development, making it difficult to strike a balance. In this context, a new model is urgently needed to protect and renew Dashilan. The new model shifts away from the rigid approach of "wholesale relocation and replanning and construction" to a more flexible and elastic cultural node and network-based soft planning, considering Dashilan as an interconnected social, historical, cultural, and urban spatial network.



Figure 3-8 Organic Renewal Model Organizational Structure

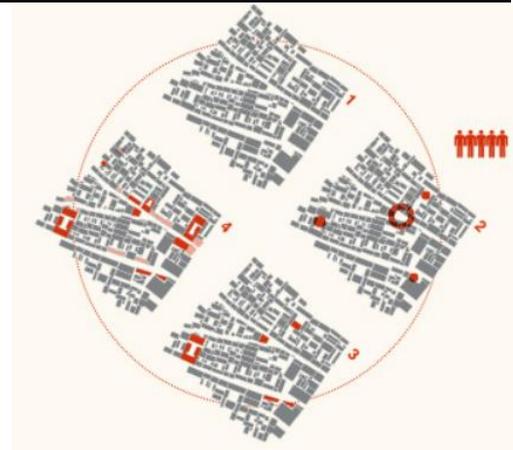


Figure 3-9 Nodal development model

(Sources: <http://www.dashilar.com.cn/>)

3.4.2. Restoring Neighborhood Texture

The spatial structure of traditional block-type communities is the manifestation of their morphological characteristics from a macro perspective. On the one hand, it reflects their adaptation and fit to the material environment during urban structural evolution. On the other hand, it represents the accumulation and superimposition of social and cultural elements throughout their development. The neighborhood texture of traditional block-type communities holds significant control over community renewal and plays an important role in the community's historical and cultural resources.

At the spatial network level of the community, neighborhood texture can be seen as the result of the overlap of different hierarchical networks, including the grid of transportation structure, networks of various levels of public spaces, and landscape greenery elements, describing the complex organizational relationships within the community. At the building unit level of the community, the neighborhood texture reveals its layout and arrangement, reflecting the connection mode between community space and urban space.

In the renewal of traditional block-type communities, it is essential to first analyze the internal spatial composition, base it on the original neighborhood texture, restore the internal spatial order, optimize the existing road network, and promote the reshaping of the spatial form of block-type residential communities and the reorganization of the path sequence order.

For example, in the micro-renewal and planning of the traditional residential block on He

Ping Middle Road in Guangzhou designed by Southeast University, the designers divided the block into several "micro-blocks" based on specific spatial and social life characteristics. The division of each micro-block took into account factors such as site texture, land ownership, and social activity spaces. The image below shows the micro-block renewal units based on different references:

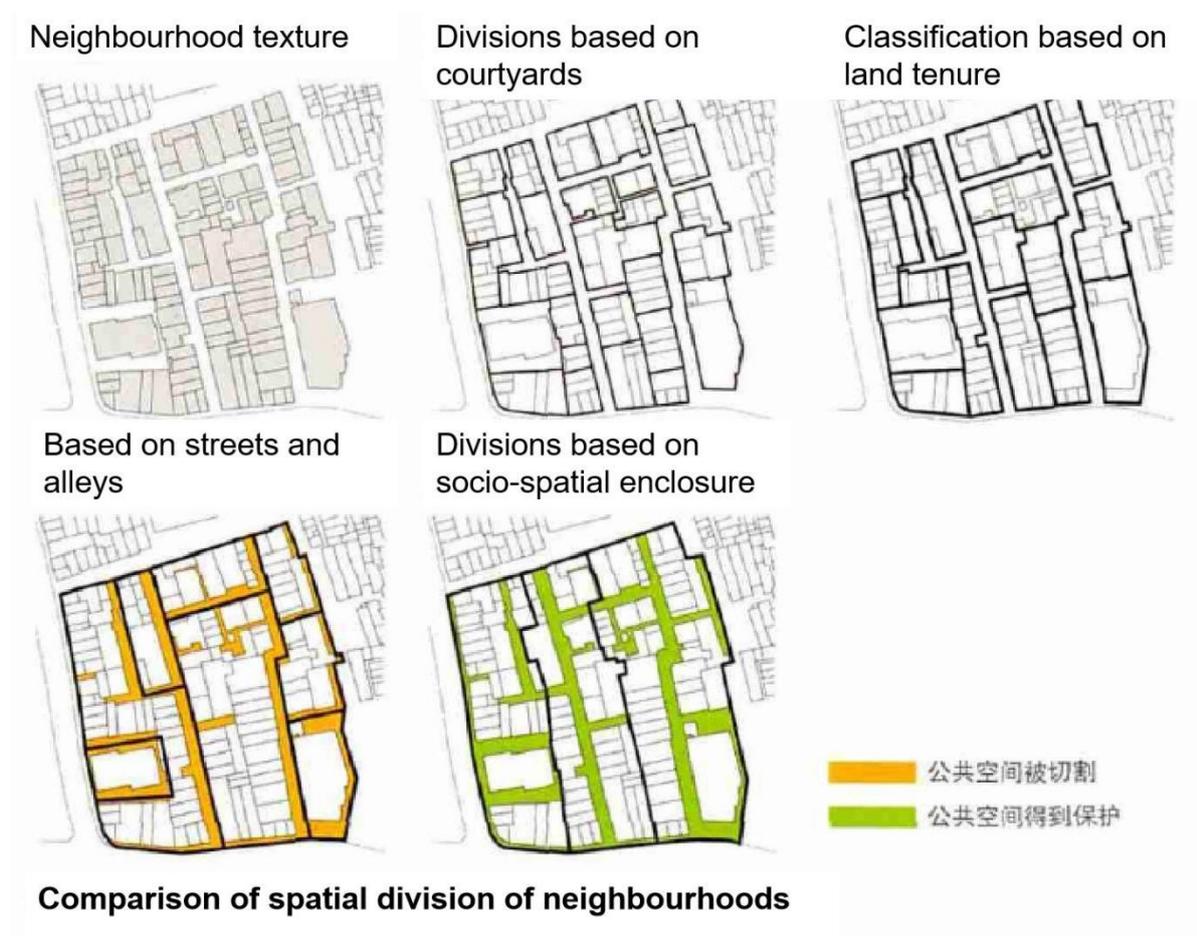


Figure 3-10 Micro-communities" in Guangzhou's Hepingzhong Historical and Cultural District
 (Source: Yang Junyan, Shi Yi. *Research on the Protection Mode of Historical and Cultural Neighborhoods*
 Based on "Micro-community"-From the Perspective of Social Space[J]. *Journal of*
Architecture,2015,02:119-124.)

3.4.3.Enhancing Boundary Vitality

Traditional block-type old communities often have relatively closed boundaries and lack interaction with the surrounding environment. By enhancing boundary vitality, breaking down boundary barriers, and integrating the community with the surrounding environment, the

community can be more seamlessly connected with the city, promoting integrated development. Introducing artistic and cultural elements can create diverse and vibrant public spaces, improving the community's image, increasing its attractiveness, and drawing more residents, visitors, and investments to stimulate community development and revitalization. In the renewal of traditional block-type communities, measures such as breaking down boundary barriers, creating attractive entrances, providing vibrant public spaces, introducing cultural elements, improving transportation and pedestrian-friendly environments, fostering community cooperation and participation, introducing commercial and service facilities, and enhancing greenery and landscape design can be employed to achieve this goal.

For example, in the urban renewal of Nantou Ancient City, the designers connected the ancient city with the nearby park by shaping flexible boundaries. The logic behind this was to explore the potential of the traditional cross-street pattern in the evolution of the ancient city's texture. Nantou Ancient City is located to the north of Shennan Avenue and to the south of Zhongshan Park in Shenzhen. It was built on a gentle south-facing slope, and Zhongshan Park in the north of the ancient city is one of the earliest public parks in Shenzhen, dating back to the Republican era. The park is adorned with ancient trees and attracts numerous visitors. However, the surrounding walls built around the industrial area constructed in the 1980s completely separated Zhongshan Park from the ancient city. Therefore, the designers broke down the wall that separated the park from the ancient city and created a park node at the connection point, rebuilding the link between the park and the ancient city.

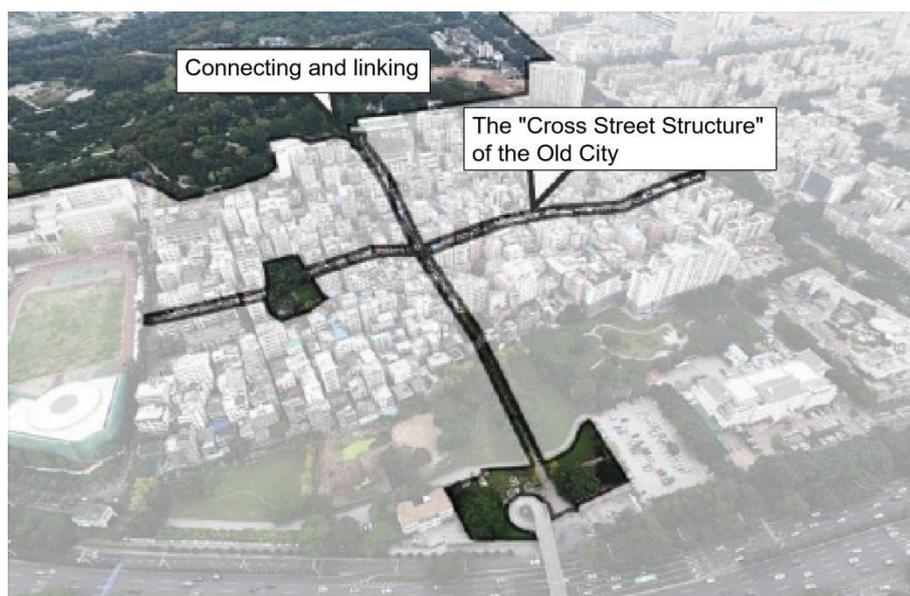


Figure 3-11 Strategies for Continuing the Urban Texture of Nantou Ancient City

(Source: Zhang Yuanhao. *Research on Micro-Renewal Design Strategy of Traditional Residential Neighborhoods in Old City of Guangzhou [D]*. South China University of Technology, 2018.)

3.5. Public Space Design

3.5.1. Integrating Spatial Functions

Enhancing space functionality involves re-planning and transforming existing spaces to accommodate various functional needs. Rational planning and utilization of space resources within the community can maximize space utilization efficiency. It helps create more opportunities for social and cultural exchanges, enhancing the social and cultural value of the community, and improving the living quality of residents in traditional block-type old communities. In the renewal of traditional block-type communities, it is essential to observe and integrate existing space resources, replace, transform, and upgrade the functions of current spaces, utilize edge spaces effectively, integrate fragmented spaces, develop multi-functional spaces, and complete the patchwork of space functions. This enhances the compactness and continuity of spaces, creating spaces that are friendly for people of all ages.

For example, in the urban renewal of Nantou Ancient City, based on the Shenzhen-Hong Kong Bi-City Biennale of Urbanism\Architecture, Urban Practice Office focused on the gathering points of residents' daily life. They identified a narrative thread that aligns with the

space transformation and exhibition insertion, attempting to rebuild the scarce public open space system in Nantou Ancient City, creating vibrant spaces such as squares, activity centers, and roadside green parks.



Figure 3-12 Nantou Ancient City Node Design Concept

(Sources: <http://www.urbanus.com.cn/projects/nantou-old-town/>)

3.5.2.Creating Landscape Nodes

Traditional block-type communities have long been adept at utilizing natural elements such as mountains and water bodies in their construction layout. To enhance the environmental quality of the community, it is essential to fully utilize landscape ecological elements that reflect regional characteristics, such as mountains, water systems, green corridors, vegetation, terrain, and climate. This requires cleverly transforming architectural groups, road networks, and street structures to achieve site-specific and environmentally adaptive effects. Creating a well-designed landscape environment is a process that reflects the unique charm of the community. The distinctive landscapes in the streets and alleys reflect the historical changes and significant events of the city streets, which are crucial in creating the

charm of the community. In traditional block-type communities with unique charm, whether it includes human-made architectural landscapes or natural landscapes encompassing mountains, rivers, lakes, or the seaside, all contribute to the enhancement of the community's landscape.

For example, in the renewal of Beijing's Xianyukou Hutong, one of the significant challenges faced by MVRDV was the reconstruction of public spaces. They aimed to make this dense hutong stand out by incorporating more natural elements and introducing new individual and comprehensive elements, subverting people's perception of traditional hutongs and bringing a refreshing change. By utilizing elements of the original old canal on the site, they implemented a series of restorations based on a water theme. They designed various green spaces on the vacant land, such as a ruins park, mini golf course, jungle cabins, etc., creating an innovative and refreshing environment within the hutong.



Figure 3-13 Green Project



Figure 3-14 Green Space

(Sources: <https://www.archdaily.cn/cn/775904/xia-ge-hu-tong-mvrdv>)

3.5.3. Continuing Living Spaces

Continuing residents' living space can enhance residents' quality of life, promote residents' physical and mental health and neighbourhood interaction and community cohesion, create opportunities for social and cultural exchanges, and become a more livable and pleasant living environment. In response to the lack of leisure space for residents in traditional kaifong communities, and the lack of places for residents to relax and have fun under the pressure of work and life, we can analyse the daily nature of residents' activities, explore the "cultural" and "local" nature of public spaces in traditional kaifong communities, and renew

them. By analysing the daily nature of residents' activities, we can explore the "culture" and "locality" of traditional kaifong old community public spaces, and update and protect them, so that the history and culture of the public spaces can maintain continuity while reflecting the residents' life imprints, which not only protects the originality of the community public spaces, but also stimulates the residents' awareness of self-renewal.

In the micro-updating project at Guizhou West Community on Nanjing East Road, Ziyun Studio integrated long-term observations of the existing community lifestyle into the spatial transformation. For example, in the renovation of Guizhou West Lane, the functionality and basic forms of multiple small hair salons at the lane entrances were preserved, with only a refreshing update and the addition of seating. In the vertical greening design, prominent spaces were reserved for residents' window-side fish tanks, creating areas for people to stop and appreciate. Additionally, the public toilets and waste collection points in the lane were concealed within multi-level flower beds, effectively blocking sightlines and odors, thereby enhancing the "public space" and activating "public consciousness."

Through these thoughtful interventions, Ziyun Studio successfully weaved the existing community life patterns into the spatial transformation, adding new functions and amenities while preserving the community's unique character. The approach not only improved the overall quality of public spaces but also promoted a sense of ownership and engagement among the community residents. This project serves as an inspiring example of how micro-updates can revitalize and activate public spaces, reflecting a sensitive and people-centric design strategy.



Figure 3-15 Remodelled barber

shop

Figure 3-16 Remodelled public

toilets

(Source: *Huang Xiaoying. An update of Shanghai's old alleyways, a "needed" high score essay*[EB/OL]. [SUSAS Academy] Share. [2018-06-07]. https://mp.weixin.qq.com/s/AokN_LWSX_IPbiUDhD00s9g.)

3.6.Participatory Design Practice

3.6.1.Multi-functional Utilization of Buildings

The revitalization and adaptive reuse of historical buildings, integrating them with modern urban functions in a context-specific manner, has long been a recognized concept among scholars and in the market. Leveraging the favorable location and historical cultural resources of traditional neighborhood communities, adopting activity-oriented approaches, and transforming some of the original residential functions into commercial, cultural, and tourism-related uses have become relatively reasonable paths. These functional changes, in turn, influence the spatial layout, leading to diverse spatial forms.

On one hand, architects should design urban spaces with the possibility of redesign or readjustment in mind. On the other hand, by exploring unique demands from residents' activities, continuous optimization and improvement can be made in various aspects of the community. This reciprocal relationship between functional adaptation and spatial transformation enables historical buildings to blend harmoniously with contemporary urban functions, while also preserving and enhancing the cultural heritage of traditional neighborhoods. By embracing the principles of adaptability and responsiveness to local context, historical buildings can be rejuvenated as vibrant and dynamic spaces that cater to the needs of both residents and visitors alike.

Architect Zhang Yonghe, in the renovation of Nantou Ancient Town, transformed the original site, which housed the community health service center and party and community service center, into a comprehensive community hospital, community office, party and community office, cultural display, classrooms, conference rooms, and other life service

centers. The design of the transformation combined diverse functional needs and adopted the scale of urban village buildings as a reference. The architectural volume was fragmented and divided into four elements, each undergoing changes in form and layout according to its specific functions and circulation logic, resulting in a complex and dynamic mixed volume.

By catering to a variety of functions and services, Zhang Yonghe's design approach successfully revitalized the historical site while accommodating modern demands. The division and transformation of the architectural volumes contributed to the creation of an intricate and adaptable space, reflecting the evolving nature of community life and showcasing the integration of diverse activities and functions. This innovative design exemplifies the integration of historical context with contemporary needs, presenting a model for successful urban renewal that respects the heritage while catering to the present-day requirements of a vibrant community.



Figure 3-17 Vertical Development of Public Spaces



Figure 3-18 Meeting Diverse Functional Needs

(Source: <https://www.fcjz.com/ing/p/6332c58c5fb7840016906747>)

3.6.2. Utilizing Place Diversity

When designing community public spaces, it is essential to leave room for flexibility, allowing for potential improvements in addressing any rigidity in the spatial layout through scientific and rational means. On one hand, architects should create public spaces with the possibility of redesign or readjustment. Local management authorities should also adopt a certain level of flexibility in managing living spaces, allowing residents to use them in a flexible manner within controllable limits, empowering the city with self-adjustment capabilities to meet the daily needs of the people. On the other hand, by observing how residents use the living spaces elastically, planners can discover easily overlooked life details

or specific activity demands unique to the area. By integrating these activities, which were originally not included in the design, they can continuously optimize and improve various aspects of the community.

Since 2015, designer Wu Huaiguo from Shanghai Jundee Architectural Design Firm has been collaborating with the Shiquan Road Street in Putuo District, Shanghai, on community micro-updates. Among them, the renovation of Guanlongyi Village Community Center Square in 2016 has become the operating standard for similar projects in subsequent years. Through extensive on-site research and questionnaires, the designer identified that the reason the 890m² large space failed to attract people was the lack of functional zoning and recreational facilities. Therefore, it was divided into a 150m² children's activity area, a 220m² shaded arbor area (Cloud Arbor), and an open activity area. Both the arbor area and the activity area were equipped with ample seating, creating an all-age, all-weather "community living room" for the residents.

In subsequent use, through discussions among the residents, a fitness equipment area was set up next to the children's playground, allowing the elderly to exercise while keeping an eye on the children. This user-driven design approach has significantly enhanced the appeal and functionality of the community space, making it a successful model for future similar projects.

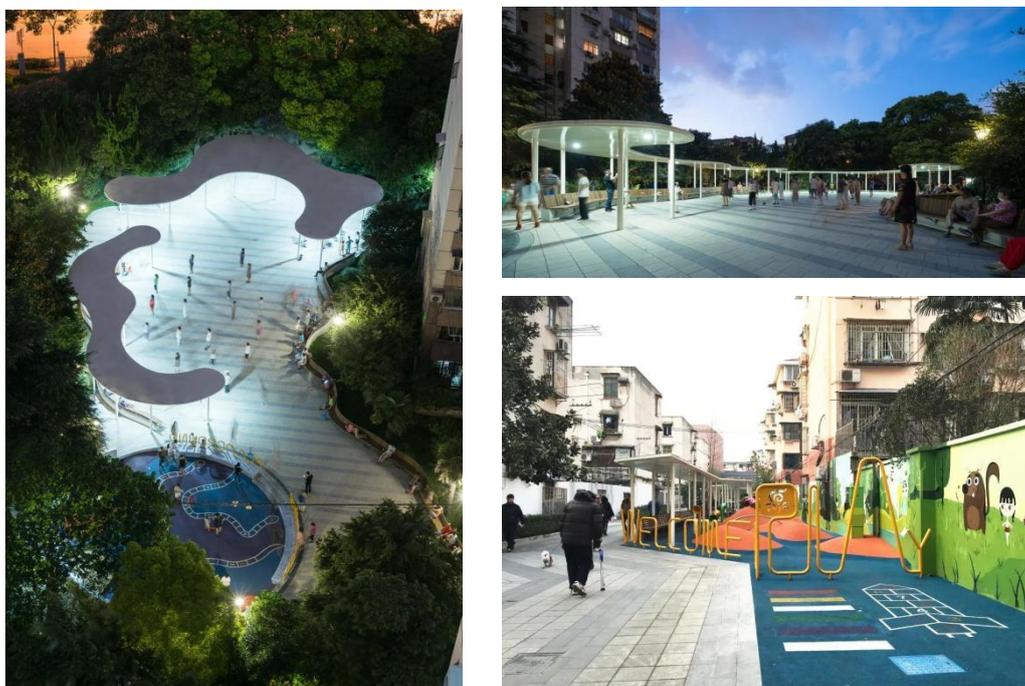


Figure 3-19 Renovation of the square in Guanlang 1 Village, Shiquan Road Street
(Source: Huang Jintian. *Shiquan street "mapping" 84 transformation sites, old*)

3.7.Chapter Summary

This chapter aims to propose design strategies applicable to public spaces in traditional kaifong communities. In the face of the problems of traditional kaifong communities, such as the lack of humanistic care, low quality of life, the disappearance of history and culture, and the challenges of economic decline of the community, design work should be carried out in the light of the existing institutional and policy environments, taking into account the specific historical features and street spaces, paying attention to the needs of residents, and tapping into the regional characteristics, public space design, and sustainable development, as demonstrated by examples.

Firstly, to address the problems of traditional neighbourhood communities, the design strategy should be centred on improving humanistic care and quality of life. Considering the needs and participation of the residents, the design process should focus on the participation and feedback of the community residents, so that they become the main body of the design process and ensure that the design solutions can meet their needs and expectations.

At the same time, emphasis should be placed on exploring regional characteristics and incorporating the historical and cultural features of the community into the design. By preserving and restoring traditional buildings and street elements, the historical memory and cultural values can be restored, bringing unique charm and attraction to the community. Public space design is also an important aspect and should focus on creating multi-functional and sustainable public spaces. Through rational planning and layout, public spaces with flexibility and adaptability should be created to meet the different needs of residents, such as socialising, entertainment, sports and leisure. In addition, it focuses on environmental protection and sustainable development, improves the possibility of multi-functional use of buildings and the possibility of diversified use of places, enhances the humanistic care and quality of life of the community, protects and inherits the history and culture, and promotes the sustainable development of the community. Finally, the argumentation is carried out through examples in mainland China respectively, showing successful cases in different regions and proving the

feasibility and effectiveness of the design strategy.

Chapter 4 Analysis of the Historical Evolution and Current Situation of Nanhuaxi Area

4.1. Basic Overview of Nanhuaxi Area Community

4.1.1. Geographical Location of Nanhuaxi Area

Nanhuaxi Street is the earliest developed area in Haizhu District and also the district with the deepest historical and cultural heritage and the most concentrated cultural heritage. Located in the western part of Haizhu District, it was established in 1776, with a history of nearly 250 years, carrying the rich Cantonese culture and possessing comprehensive value in history, society, culture, and economy. Nanhuaxi Historical and Cultural Block is situated at the northwest end of Guangzhou's Haizhu District. The Pearl River divides Guangzhou into two parts, with Nanhuaxi located to the south of the Pearl River, overlooking Shamian and Changdi on the north bank of the river.

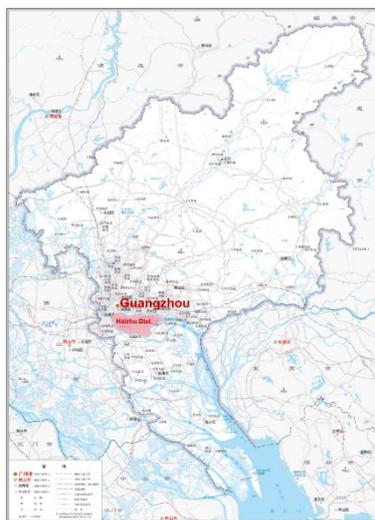


Figure 4-1 Location of Haizhu District in Guangzhou

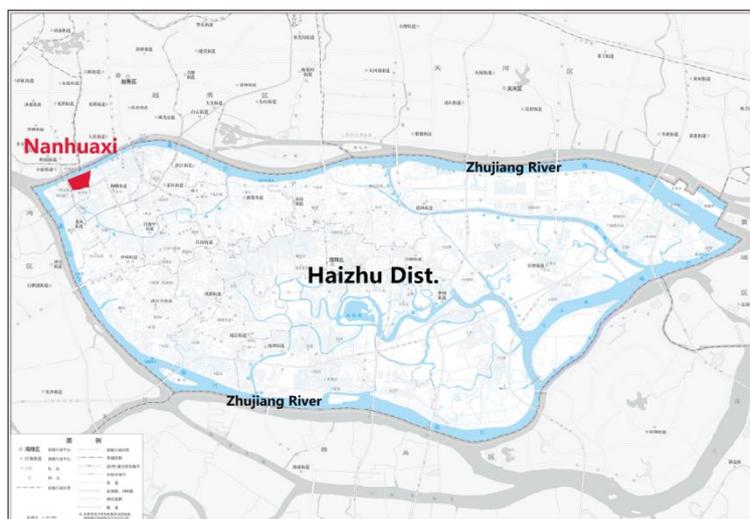


Figure 4-2 Location of Nanhuaxi Area in Haizhu District

(Source: Illustrated by the author)

Nanhuaxi Road is one of the three arcade streets in Haizhu District, stretching from Dajitou in the west to Caofangwei in the east, divided into three sections: East, Middle, and West. The specific area of the block extends from the south, approximately to Qixing South,

Qixing East, Longqing North, passing through Longwu Lane to Tongfu West Road, and to the north, including buildings on the north side of Nanhuaxi Road and Aozhou Nei Street. It is bordered by Hongde Road in the west and Baogang Avenue in the east, covering an area of 29.24 hectares within the protection range. Among them, the core protected area covers 22.3 hectares, and the construction control zone covers 6.94 hectares. Established in the 15th year of the Republic of China (1926), it was named Nanhuaxi due to its location in the southern part of the city with the wish for "prosperity and development". A group of merchants from the Thirteen Hongs, led by Pan Zhencheng, purchased land and built houses in the area to facilitate transportation, establishing the Shuzhu Bridge, Huanzhu Bridge, and Yuelong Bridge. Nanhuaxi Street was once the backyard of the Thirteen Hongs merchants, a beautiful garden residence. While other areas of Haizhu District were still rural countryside, Nanhuaxi Street stood out as a bustling urban area, leading to the saying, "Nanhuaxi Street came first, and then came Haizhu District."

The design site is located in the Nanhuaxi Street area, encompassing three communities: Fuan Community, Jinghe Lane Community, and Aozhou Community.

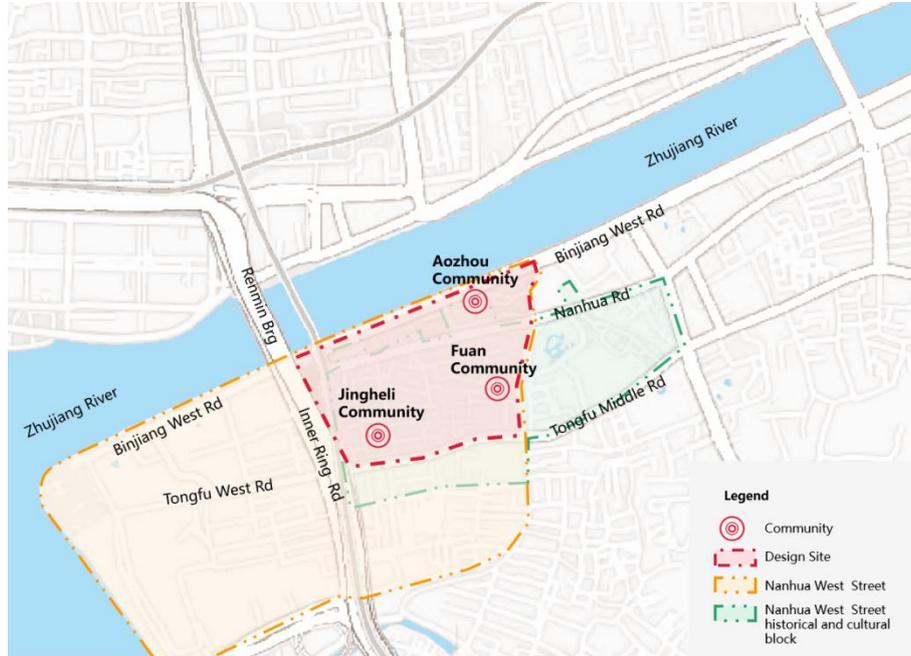


Figure 4-3 Positioning and Community Situation of Nanhuaxi Area

(Source: Illustrated by the author)

4.1.2. Historical Development of Nanhuaxi Area

The Nanhuaxi Street was established during the Yongzheng and Qianlong periods of the Qing Dynasty by merchants from the Thirteen Factories (Thirteen Hongs). Subsequently, it was referred to as the Wulonggang area or Longxi Township until the early years of the Republic of China. It wasn't until the tenth year of the Republic of China when the Guangzhou Municipal Hall was established, initiating the urban "beautification movement" that the old streets were demolished, and the main thoroughfare, Nanhuaxi Road, was constructed. From then on, the area officially became known as Nanhuaxi Street. After the founding of the People's Republic of China, a grassroots management system was established based on street blocks, and the Nanhuaxi area was organized into Nanhuaxi Street and Haizhuang Street, divided by the Shuzhu Creek. This naming convention has been used for the Nanhuaxi Area to this day, with a history of over two hundred years. It was only in 1960 that the southern part of Guangzhou, where Nanhuaxi is located, was renamed Haizhu District.

The historical and administrative evolution of the Nanhuaxi Historical and Cultural Block verifies the folk saying, "Nanhuaxi came first, and then came Haizhu District," reflecting the deep historical heritage of the Nanhuaxi area. The development history of Nanhuaxi Street, with its over two hundred years of history, can be divided into the following four stages:

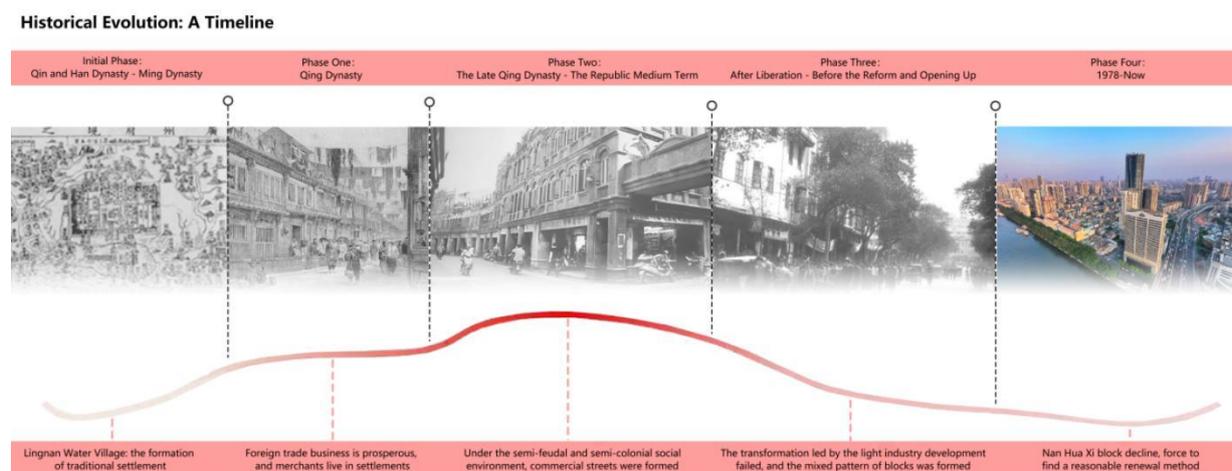


Figure 4-4 Historical Evolution of Nanhuaxi Area

(Source: Compiled by the author based on literature)

In the initial stage from the Qin and Han Dynasties to the Ming Dynasty, the historical Nanhuaxi Street Block, located in the southern part of Guangzhou 1 area of the Lingnan water town, originated during the Qin and Han periods. Approximately 6,000 years ago, most of the land south of the Pearl River was still submerged in seawater. Over time, through sedimentation, the land area along the river gradually increased. After the Song Dynasty, as the flow velocity of the Pearl River slowed down, large fertile land masses formed on the south bank of the Pearl River. Rivers, ponds, hills, and marshes intertwined, attracting villagers to settle and thrive. With the gradual development of agriculture and handicrafts, the number of villages increased, and the Nanhuaxi area gradually became a traditional rural settlement of the Lingnan water town. During this period, the construction of rural traditional settlements harmoniously integrated with nature, making full use of and adapting to the natural environment, demonstrating the resilience of coexistence between humans and nature.



Figure 4-5 Map of Guangzhou Prefecture in the Ming Dynasty



Figure 4-6 Traditional Water Town Settlements in South of the River

(Source: *Compilation Committee of Nanhuaxi Street Records of Haizhu District, Guangzhou City, China, edited by Nanhuaxi Street Records Compilation Committee. Nanhuaxi Street Journal [M]. Guangzhou: Guangdong Tourism Press, 2021.6.*)

First Stage: Qing Dynasty Period - Prosperity in Foreign Trade and Clustering of Merchants

The true development of Nanhuaxi Street Block from a water town settlement into an urban street block began during the Qing Dynasty. During the late Ming and early Qing Dynasty, China followed a policy of isolation from the outside world. However, during the Qianlong period of the Qing Dynasty, the government decided to open up foreign trade by revoking the coastal customs posts across the country, leaving Guangzhou Customs as the

sole port for foreign trade. To facilitate commerce, a specialized business institution, the "Thirteen Factories," was established, becoming the only legal port for foreign trade during the Qing Dynasty. Benefitting from the privilege of being the sole port for foreign trade, all of China's trade with the world converged at the Thirteen Factories, which gave rise to a group of world-class wealthy merchants, turning it into a renowned prosperous area globally. On the other side of the Pearl River, the Nanhuaxi area in southern part of Guangzhou remained an undeveloped and tranquil countryside with vast farmland and picturesque scenery. Being just across the river from the Thirteen Factories, Nanhuaxi was conveniently connected for business development, and due to its low land prices and peaceful environment, it attracted merchants from the Thirteen Factories, particularly those surnamed Pan, Lu, Wu, and Ye, to build shrines and settle in the area, naming it "Longxi Township." Nanhuaxi Street gradually became a gathering place for the merchants' mansions from the Thirteen Factories. Large merchant gardens and shrines such as Pan Garden, Pan Clan Temple, Wu Family Wansong Garden, and Wu Clan Temple were successively constructed. The merchants built walled mansions, forming the initial layout of streets and alleys in the area, displaying various architectural styles due to the different backgrounds of the merchants. For instance, the western part of Jingle Lane Community in the Nanhuaxi Historical Street Area now became the starting point of Nanhuaxi Street in the future. In the early days of Longxi Township's establishment, to improve transportation, wealthy merchants successively constructed the Shuzhu, Huanzhu, and Yuelong stone bridges to connect with the land east of Shuzhu Creek. With improved transportation, Nanhuaxi gradually developed into a gathering place for wealthy merchants' villas in the southern suburbs of Guangzhou. According to historical records, along the banks of Shuzhu Creek, as well as in the area south of Haizhuang Temple, Wansong Ridge, and west of Wulonggang, a concentration of merchant mansions, such as Pan Family Garden, Wu Family Wansong Garden, Chen Garden, Zhang Garden, Li Family Puyuan, Lin Family Jingyuan, and Gao Family Dongyuan, were successively constructed. The architectural styles were diverse, creating a thriving scene in the area. Especially along Shuzhu Creek in the street block, shops lined both sides, with many teahouses and restaurants, and boats were constantly moving on the water, creating a bustling scene described as "people return home drunk by Shuzhu Creek, lively and prosperous like the Qinhuai River."



Figure 4-7 Prosperity of Nanhuaxi Street during the Qing Dynasty

(Source: *Haizhu District Local Records Compilation Committee. Records of Haizhu District (1840-1990)* [G]. *Guangdong People's Publishing House, 1999.*)

As commerce prospered and the population grew, the demand for housing increased, leading to the gradual construction of traditional residential areas dominated by traditional bamboo tube houses and blue-brick houses in Nanhuaxi. These residential forms and layouts were similar to those in the western part of Guangzhou, primarily consisting of a cross-shaped street and alley system formed by north-south main streets and east-west lanes, gradually forming the traditional street-block layout. The existing buildings in the Jingle Lane-Jinghe Community of the street block still feature bamboo tube houses and western-style houses as the main architectural forms. It is worth mentioning that the streets and alleys in the Jinghe Community still retain the traditional Lingnan courtyard-style street-block layout, with north-south and east-west internal streets intersecting in a cross shape and external streets forming a loop shape^[62].



Figure 4-8 Layout Sketch of Gardens around Shuzhu Creek during the Qing Dynasty



Figure 4-9 Street Block Layout of Nanhuaxi Area during the Qing Dynasty

(Source: *Haizhu District Local Records Compilation Committee. Records of Haizhu District (1840-1990)* [G]. *Guangdong People's Publishing House, 1999.*)

From the early years of the Republic of China, the Guangzhou Municipal Public Office vigorously promoted the industrial and commercial development of Nanhuaxi Street and actively engaged in infrastructure construction. During this period, the famous Nanhuaxi Yitongfu West, a commercial arcade street spanning over a kilometer, was constructed, and the modern street block pattern gradually took shape. Leveraging a strong consumer base, excellent infrastructure conditions, and proximity to major cargo distribution points like Hongde Street and the Thirteen Factories on both banks of the Pearl River, Nanhuaxi Street quickly became one of the most active commercial districts in southern part of Guangzhou.

In 1933, the completion and opening of Haizhu Bridge improved transportation throughout the Haizhu District, and it also spurred the commercial development within Nanhuaxi Street. The arcade streets on both sides of Yitongfu West, Nanhuaxi, and Hongde Road became crowded with shops, and more restaurants, teahouses, theaters, and entertainment venues emerged. Together with the arcade streets on Nanhuaxi, Hongde Road, and Yitongfu West, they formed a commercial center on the opposite side of the ancient city of Guangzhou. The commercial development of Nanhuaxi Street reached new heights, and the arcade commercial streets inside the street block rapidly became a renowned bustling commercial hub.



Figure 4-10 Road Map of the Nanhuaxi Area in the 21st Year of the Republic of China (1932)

(Source: *Guangzhou Municipal Planning Bureau, Guangzhou Urban Construction Archives. The city's cultural lineage: Ancient and Modern Atlas of Guangzhou [G]. Guangdong Map Press, 2010.*)

Second Stage: Late Qing Dynasty to Mid-Republic of China - Formation of Commercial Streets in a Semi-Feudal and Semi-Colonial Society

During the late Qing Dynasty, the invasion of foreign powers plunged Chinese society into a semi-feudal and semi-colonial era. Guangzhou's privilege of being the sole port for foreign trade was revoked, and the corruption and heavy taxation of the Qing court led to numerous difficulties for the merchants of the Thirteen Factories, resulting in bankruptcies and financial crises. Many merchants had to sell their land, houses, and mortgaged assets. As the enclosed courtyard layout was broken, the density of buildings in the street block rapidly increased, leading to a population surge. The former mansions of merchants transformed into mixed residential areas for wealthy merchants, overseas Chinese, and the middle class.

Currently, there are still some early commercial buildings developed by wealthy merchant Zhang Fenghua from the Thirteen Factories on Qixing Main Street. On the other hand, due to the oppression of the increasingly corrupt Qing court, many scholars and merchants in Nanhuaxi Street turned to support revolutionary activities and the development of Cantonese opera. This attracted many revolutionary figures and Cantonese opera artists to live in Nanhuaxi Street. Among them, Shuangqing Building was the residence of Liao Zhongkai and his wife, He Xiangning. No. 1 Xixia Street was once the residence of Huang Xing in Guangzhou, and it is said that ammunition was transported from the nearby Shuzhu Creek to prepare for the Huanghuagang Uprising. The wealthy merchants of the Thirteen Factories, led by the Wu family, supported the banned Cantonese opera at that time and founded the southern part of Guangzhou Dagan Garden. No. 3 Xixia Street is the former residence of Cantonese opera artist Bai XueXian.

Third Stage: Post-Liberation to Pre-Reform and Opening Up - Transformation Failure Dominated by Light Industry Development, Formation of Mixed Urban Pattern

During the period of the Anti-Japanese War and the Civil War, the upper class in Nanhuaxi Street area gradually left, and ordinary citizens became the main residents. With the development of industry and the establishment of a planned economy system, the commercial economy of Nanhuaxi gradually declined, and the wealthy merchants also left the area. After liberation, the government shifted the focus of Guangzhou's development to the vicinity of Industrial Avenue, where there was more idle land, preserving the layout of Nanhuaxi Street.

However, this shift had a negative impact on the neighborhood. During this period, many buildings in Nanhuaxi Street were converted for industrial, workshop, and educational use. As a result, many historical buildings became dilapidated. The socialist property ownership reform led to an increase in the number of households in residential buildings, resulting in insufficient per capita living space. Residents made unreasonable renovations, causing many historical buildings to collapse or be drastically altered. Poorly constructed houses were later demolished and rebuilt as workers' dormitories, including the Pan Family Ancestral Hall, which was eventually dismantled and lost in history. The existing site of the Pan Family Ancestral Hall has been rebuilt as a modern building for workers' dormitories. Therefore, some high-rise buildings appeared in the inner streets of Nanhuaxi Street.

In terms of municipal construction, the rapid increase in population in the neighborhood was not accompanied by adequate municipal facilities, leading to sewage overflow. In 1966, the Guangzhou municipal government carried out a renovation project, transforming the Shuzhu Creek into an underground channel and constructing 1.2-2.8m wide pedestrian walkways on the surface. The water village landscape of the historical Nanhuaxi area almost disappeared, and only the remaining bridge structure of Shuzhu Bridge retains historical memories. In 1967, the construction of Renmin Bridge separated Nanhuaxi Street from Hongde Lane, changing the residents' way of transportation and forming the current traffic pattern of Nanhuaxi Street.

The fourth stage is from 1978 to the present: Nanhuaxi declined, seeking reasonable methods for renewal.

After Reform & Opening Up, the historical Nanhuaxi neighborhood faced issues like outdated municipal facilities, aging buildings, and lack of maintenance, resulting in areas with dilapidated houses. Surrounding real estate development surged, leading to an overabundance of high-rise residential and commercial buildings. Residents engaged in additional construction, impacting the traditional appearance and forming a high-density, multi-story, mixed-use street pattern.

After founding of PRC, Nanhuaxi declined due to economic changes and government neglect. Under reform policies, commercial & industrial sectors developed. Optimizations by Haizhu District improved living conditions, earning Nanhuaxi the title "China's First

Street."In the 21st century, city center shift and development affected the area, leading to economic & social vitality decline. Renewal projects included Nanhuaxi Comprehensive Dangerous Building Renewal & Nanhuaxi Phase II Micro-Renewal.Listed as a historical preservation area in 2000, Nanhuaxi Phase I adopts "repairing old as old, building new as before." Successful transformation preserved & repaired 4,000 sqm row of buildings. Renewal shifted from "large-scale demolition and construction" to small-scale, incremental renewal.

Since 1986, a number of master's degree students majoring in sociology and administration at Sun Yat-sen University have conducted studies on Nanhuaxi, the earliest and most famous of which is the study entitled "Experimental Study on the Strategy of Community Development and its Institutionalization Process - A Case Study on the Community Development of Nanhuaxi Street in Guangzhou", which was completed by Zunyun Dong in 1986. The study pointed out that Nanhuaxi Street had established a community organization system with its own theoretical foundation, practical equipment and rule system. Residents' desire for community participation is high and positively correlated with residents' sense of community belonging, residents' satisfaction with community life and residents' concept of community development^[63]. Other than that, more scholars' research on the renewal of Nanhuaxi district mainly centered on "economic balance", "image of demolished units" and "spatial production", "public value" and other issues to discuss and explore, on the whole, the research is relatively small and lagging behind.



Figure 4-11 Nanhuaxi Area
Renewal Location Map



Figure 4-12 Nanhuaxi Phase One
Renewal Scope



Figure 4-13 Nanhuaxi Phase
Two Renewal Scope

(Source: Illustrated by the author)

4.1.3. Historical Elements and Cultural Features of Nanhuaxi Area

4.1.3.1. Traditional Streets and Alleys

The area preserves a large number of traditional residences, merchant mansions, and Western-style buildings, each showcasing its unique charm. The distinctive cobblestone roads are a common sight, while the historical water systems of the Pearl River and Shuzhu Creek grace the surroundings. The traditional street layout remains well-preserved, with a predominant east-west orientation, high street density, and widths ranging from 2.5 to 5.0 meters, creating a small-scale and intimate atmosphere that fosters a peaceful and approachable living environment.



Figure 4-14 Cobblestone Roads



Figure 4-15 Alleys



Figure 4-16 Shuzhu Chong

(Source: Photographed by the author)

The street and lane layout in this area follows the traditional neighborhood structure and exhibits a relatively dense arrangement, representing a typical traditional residential street pattern in Guangzhou. The district is structured around "roads, streets, and alleys," forming a unique spatial pattern characterized by high density, rectangular, T-shaped, and comb-shaped layouts, which evolved from Guangzhou's historical development in the Lingnan style. However, the spatial interface of the streets lacks continuity, exhibiting apparent disjointed characteristics.

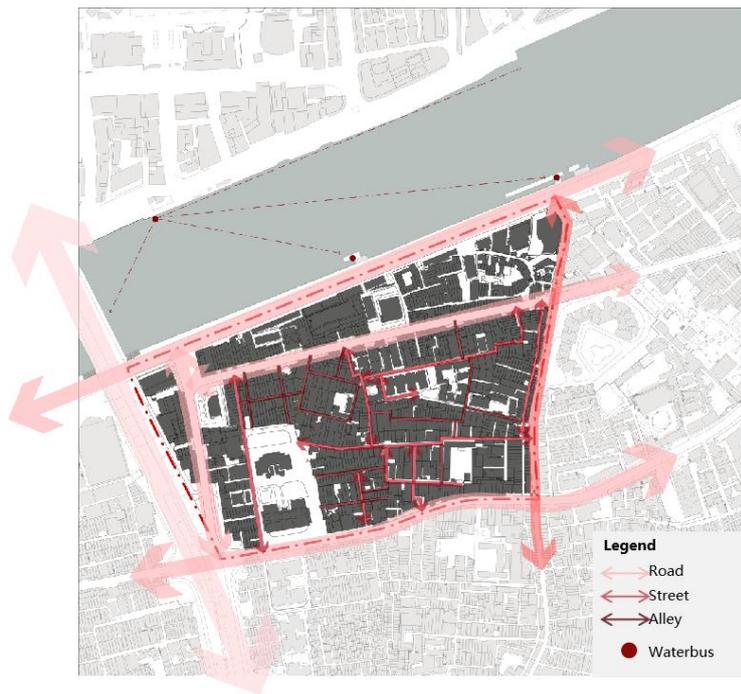


Figure 4-17 Road-Street-Alley" Structure

(Source: Illustrated by the author)

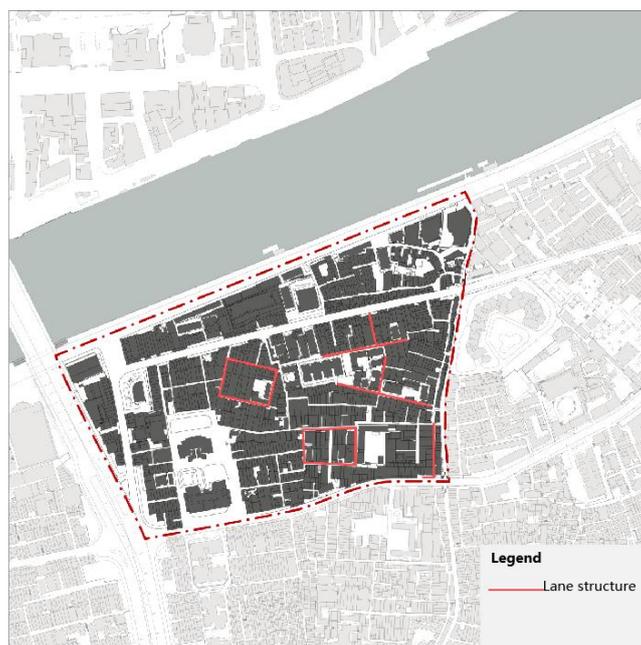


Figure 4-18 Traditional Street and Alley Structure Diagram

(Source: Illustrated by the author)

The neighborhood primarily serves residential functions, with some parts of the block along the arcade streets being a mix of residential and commercial properties. However, green spaces are relatively scarce in the area.

4.1.3.2. Architectural Types

The majority of buildings within the neighborhood are seven stories or less, accounting for approximately 80% of the total. The residential buildings on both sides of the streets are also mostly two or three stories high. The scale of the roads and buildings complements each other, creating a zone with high architectural density, a mix of multi-story and high-rise structures, and a blend of old and new buildings. This unique combination results in a diverse and eclectic urban fabric, where old and new architectures coexist harmoniously.



Figure 4-19 Overall Character of Nanhuaxi Historical District (Source: [广州沙面岛全景 \(720yun.com\)](http://www.720yun.com))

The overall layout of the district is well-preserved, but the high-rise residential buildings in the northern riverside plots and within the district have caused some damage to certain traditional elements, resulting in a diverse and blended urban fabric in the area.

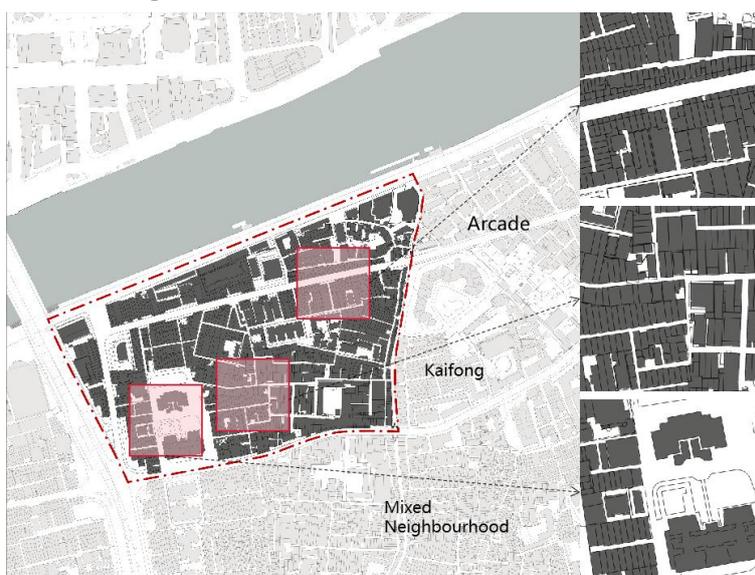


Figure 4-20 Multiple Textures Coexist (Source: Illustrated by the author)

The Nanhuaxi neighborhood boasts a diverse range of architectural styles. It is home to various historical buildings, such as the Pan Family Temple at No. 263 Tongfu West Road, dating back to the Qing Dynasty, and the Shuangqing Building at No. 42 Longxi New Street, also from the Qing Dynasty. Within the vicinity of Jingham Li, there are bamboo tube houses and large houses dating from the late Qing Dynasty to the early Republican era. Moreover, the area features a collection of row houses constructed during the Republican era, which were planned and developed along Nanhuaxi Road, Tongfu West Road, and the northern section of Hongde Road. Notably, the neighborhood also houses red-brick Western-style houses built by returning overseas Chinese along Qizha Nan Street. This diversity in architectural styles showcases the various residential patterns that have emerged in Guangzhou over the years.

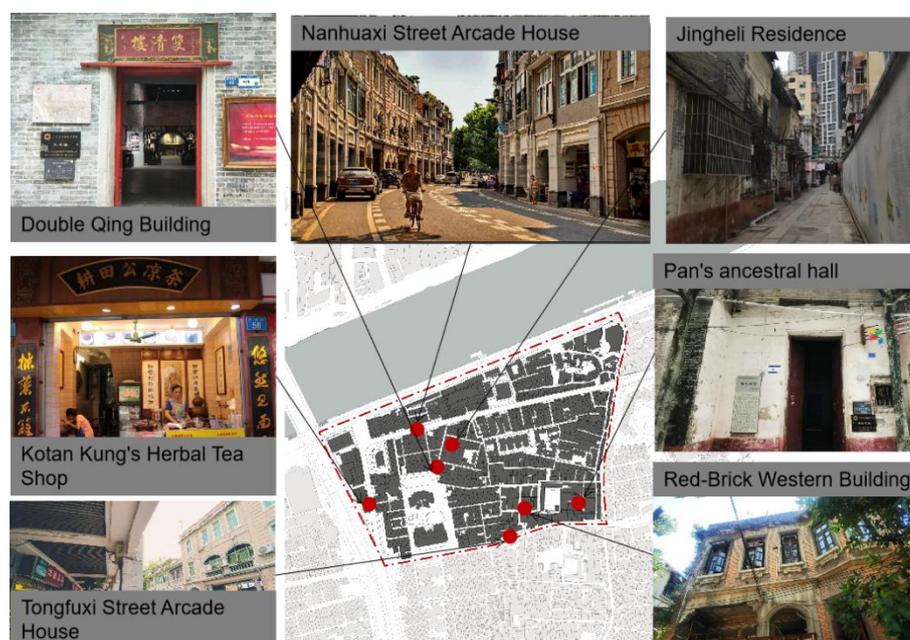


Figure 4-21 Distribution of Historical Buildings in the Area

(Source: Illustrated by the author)

These historical buildings serve as a reflection of Guangzhou's urban development through different historical periods, showcasing the city's resistance to Western culture, its comprehensive study, and the integration of Eastern and Western elements in urban development. They provide a glimpse into Guangzhou's historical journey of embracing and blending Western influences into its own unique cityscape.

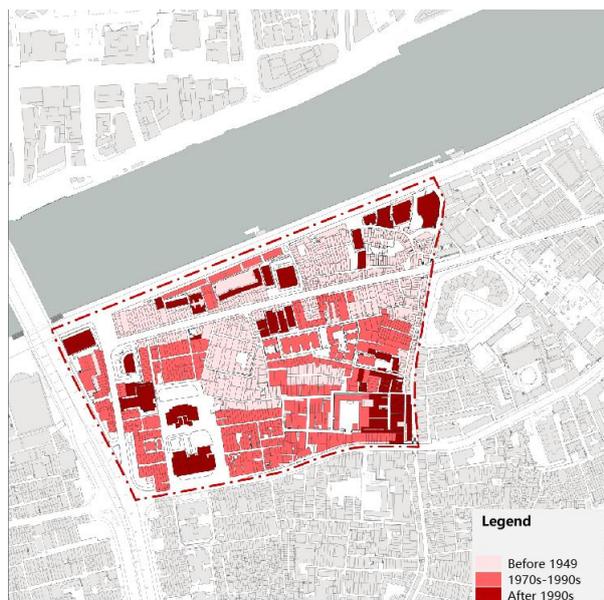


Figure 4-22 Distribution of Building Eras
(Source: Illustrated by the author)

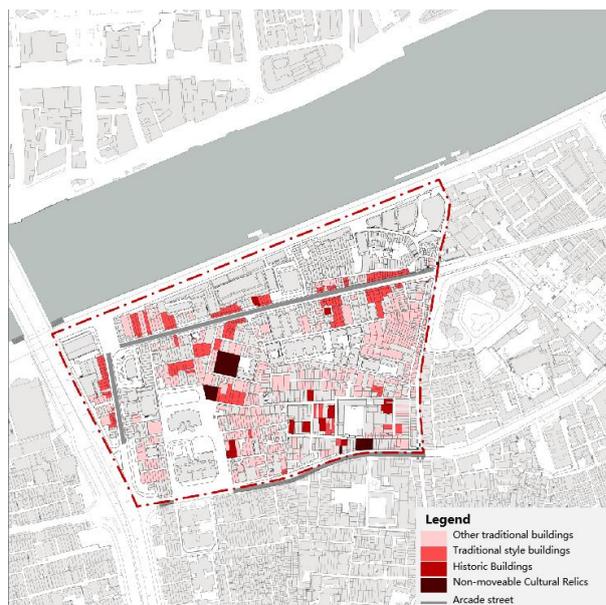


Figure 4-23 Distribution of Historical Architectural Types
(Source: Illustrated by the author)

4.1.3.3. Landscape and Natural Elements

① Urban River

Shuzhu Chong is a creek in the southern part of Guangzhou, spanning a length of 1,072 meters. The water of the Pearl River flows from north to south, passing through Longzhu Bridge and then veering southwest, eventually converging with Hezhou and Tongma Chong. The combined waterways on both sides are collectively known as Xixia, and they are adorned with bridges like Shuzhu Bridge and Huanzhu Bridge. During the late 18th to early 19th centuries, Guangzhou's Shuzhu Chong witnessed a period of unprecedented prosperity, attracting numerous foreign visitors who captured its splendor in their artwork.



Figure 4-24 Shuzhu Chong Wharf



Figure 4-25 Historical Images of Shuzhu Chong

(Source: *Aram, Thomas, and George Wright. The Chinese Empire: Ancient Scenery, Architecture, and Society: Illustrated Edition. Jilin Publishing Group, 2018. Translated by Yang Ying and Li Nan.*)



Figure 4-26 A copperplate etching of Shuzhu Bridge, published in St. Petersburg, Russia, 1813.(Source:*Collected Works of Mobarji*)



Figure 4-27 A pencil drawing of Huanzhu Bridge by George Chinnery, 1832..(Source:Hong Kong Museum of History)



Figure 4-28 An oil painting of Huanzhu Bridge by an unknown painter..(Source:*Collected Works of Mobarji*)



Figure 4-29 An oil painting of Shuzhu Bridge by Maciano Baptista, 1863(Source:*Honam Bridge over the Creek, 1863*)

The Late 19th Century saw a gradual decline in the status of Shuzhu Chong as a special open area for international trade due to changes in the political and economic landscape, both internationally and domestically. As a result, the two ancient bridges, Shuzhu Bridge and Huanzhu Bridge, were dismantled. Shuzhu Bridge, originally constructed with granite, was replaced with a modern road bridge. Similarly, Huanzhu Bridge, after the construction of a road bridge, saw the removal of its ancient stone structure.

Subsequently, with the worsening pollution in Shuzhu Chong, by the late 1960s, the entire watercourse was covered and transformed into an underground culvert, causing it to disappear from the maps and the name "Shuzhu Chong" gradually faded into oblivion.



Figure 4-30 Location and Current Status of Shuzhu Bridge and Huanzhu Bridge

(Source: Photographed by the author)

② Ancient Trees

Hidden in the narrow streets and alleys of Longxi Shouyue Alley is an ancient banyan tree. This banyan tree is approximately 100 years old, and back in the 1980s, the Nanhuaxi Street Committee invested in building protective railings and cement pillars to support and strengthen the tree trunk. Today, these cement pillars have become one with the roots of the banyan tree.

Under the shade of the banyan tree, there is a stone bench for residents to rest and enjoy the cool breeze. Next to the stone bench, there is a stone inscription with the words "榕风鹤趣" (Rong Feng He Qu), which was inscribed by Pan Jingqing, the widow of Zhang Meng, who was a vice-captain to Sun Yat-sen.



Figure 4-31 Location of "Rong Feng He Qu"

(Source: Illustrated by the author)

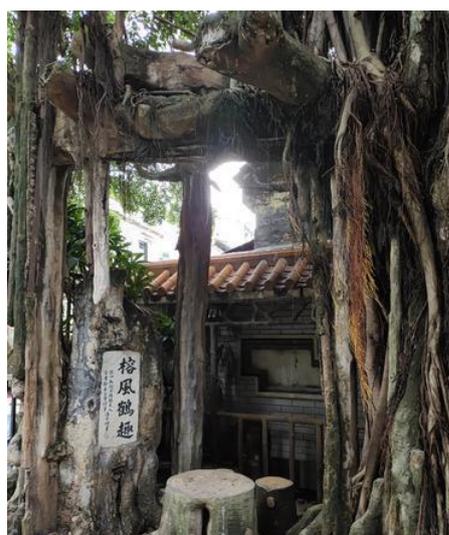


Figure 4-32 "Rong Feng He Qu"

(Source: Photographed by the author)

4.1.3.4. Intangible Cultural Heritage

Nanhuaxi preserves many outstanding aspects of Lingnan traditional culture and achievements, as it once served as a gathering place for wealthy merchants of the Thirteen Factories. These include folk literature, time-honored brands, and a diverse range of intangible cultural heritage. The rich and diverse folk intangible cultural heritage bears witness to the essence of Guangfu culture and Guangzhou's history as an ancient foreign trade center. Moreover, it represents a significant chapter in the modern and contemporary

nationalist and democratic revolutionary movements.

Table 4-1 Outstanding Traditional Culture and Intangible Cultural Heritage
(Source: Compiled by the author based on literature)

Serial Number	Category	Outstanding Traditional Culture and Intangible Cultural Heritage
1	Oral Tradition	Historical Stories of Merchant Families (Thirteen Hongs), Artistic Masters (Ju Lian Father and Son, Gao Qifeng, Chen Shuren), Revolutionary Pioneers (Liao Zhongkai, He Xiangning, Huang Xing)
2	Verbal and Literary Expression	Jinhua Ferry, Stories of Shuzhu Chong, Nanhuaxi Poetry
3	Traditional Music	Guqin Art, Guangzhou Saltwater Songs
4	Traditional Drama	Cantonese Opera, Guangdong Puppetry
5	Craftsmanship	Lingnan Painting School, Color Weaving (Cai Zha), Cockroach Biscuits (Ji Zai Bing), Herbal Tea (Liang Cha), Guangzhou Woodcarving, Nanhuaxi Colored Lanterns, Guang Embroidery
6	Time-Honored Brands	Geng Tian Gong Tea Shop, Chengzhu Tea House, Xiaofeng Biscuits

4.2. Community Residents and Their Characteristics of Public Space Behavior

4.2.1. Resident Composition

As of the end of 2021, the Nanhuaxi Street had a population of 32,823 permanent residents and 33,994 registered residents. The floating population accounted for 12,317 individuals, resulting in a high population density of 4.12 people per square meter. Approximately half of the population consisted of minors (under 18 years old) and senior

citizens (over 55 years old). The majority of residents were permanent residents, while newcomers made up only about 27% of the population, and there were slightly more males than females.

Children and the elderly displayed a higher level of participation in community activities and were the primary users of community facilities and public spaces. Both on weekdays and weekends, the daily activities of the elderly and children were highly concentrated within the community. Those aged 60 to 69 years were mainly engaged in family services and leisure activities, such as escorting children to and from school, going to the market, and utilizing the community cultural activity center. As seniors aged 70 and above, their community activities decreased due to health limitations, and they focused on elderly care and healthcare-related activities, such as using the elderly activity room and community health service center.

For children aged 0 to 3 years, their daily activities mainly involved leisure and recreational activities, as well as early childhood education services, such as using public green spaces, playgrounds, and early education institutions. As children grew older, above 3 years of age, their main activities shifted towards education and training.

Additionally, according to data from the street office, the average monthly income of residents in the neighborhood was 4,360 yuan. The majority of middle-aged and young people in the neighborhood were engaged in wholesale and retail businesses and the service industry, resulting in relatively low overall income levels. The per capita disposable income was below the average income level of urban residents in Haizhu District in the same period (2021). Overall, the neighborhood had a stable age structure with a relatively small number of newcomers, indicating that it was a low-income and aging neighborhood. Due to the considerable floating population in Nanhuaxi Street, the community's human resources and industries primarily focused on labor-intensive sectors, and the educational level of the residents was generally at a middle to lower level.

According to statistics on employment status, the neighborhood residents had diverse occupations, mainly in real estate, education, information technology, and other industries. Nearly 60% of the residents were either unemployed or in retirement, indicating a relatively low overall employment rate and highlighting the aging phenomenon among the residents in this historical neighborhood.

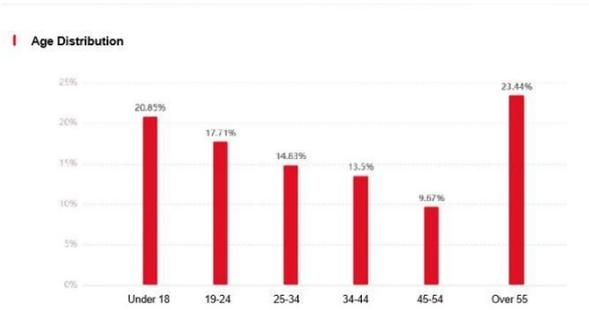


Figure 4-33 Age Distribution
(Source: Illustrated by the author)

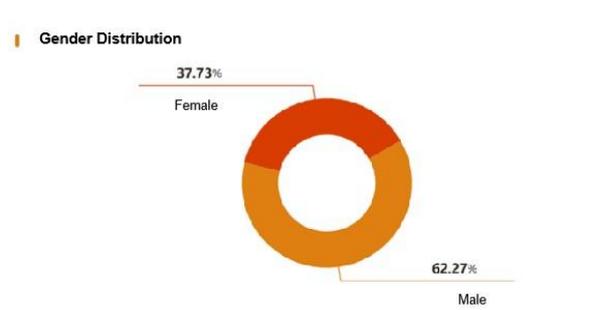


Figure 4-34 Gender Distribution
(Source: Illustrated by the author)

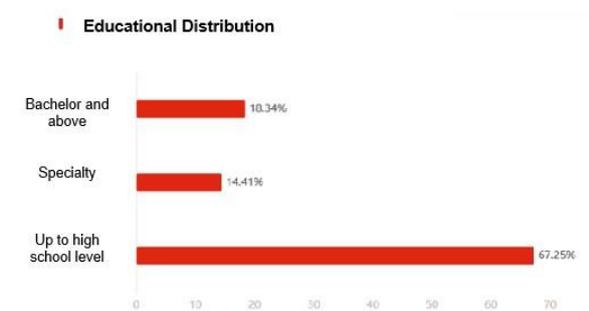


Figure 4-35 Education Level of Residents
(Source: Illustrated by the author)

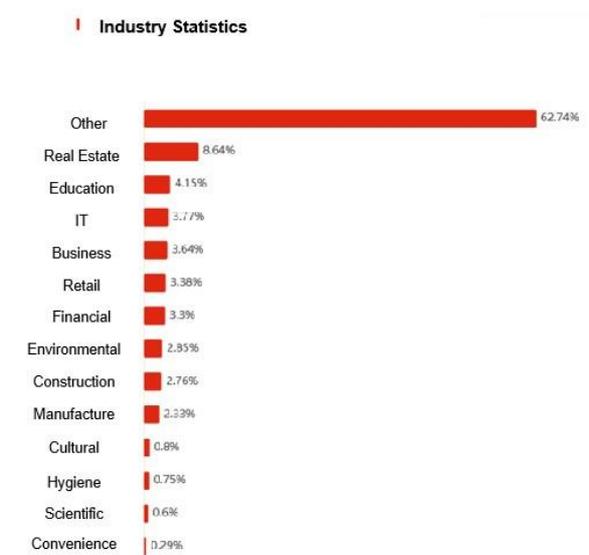


Figure 4-36 Occupation Distribution
(Source: Illustrated by the author)

According to the author's visits, the indigenous residents remain the main population group in the neighborhood, and most of them are elderly people who have been living here for many years. They reside in their ancestral homes, have a good understanding of the neighborhood's environment and historical culture, and are familiar with their neighbors, which is why they choose to continue living here. The floating population, accounting for about 30% of the neighborhood, is also an important demographic group. They are mostly migrant workers or engaged in wholesale business nearby. Due to the convenient transportation and relatively affordable rent, they choose to temporarily settle in this area. Their stay here is determined by the nature of their business, and they usually have limited interaction with the local residents and have little knowledge of the neighborhood's historical culture.

Overall, the indigenous residents in the neighborhood maintain close and harmonious

neighborly relationships and a tight social network. They have a strong sense of identity and belonging to the neighborhood. However, the floating population, due to their short stay and limited interaction with the indigenous residents, lacks a strong sense of identity and belonging to the neighborhood. As the number of newcomers increases, the trend of indigenous residents moving away accelerates, and the original social network gradually weakens.

4.2.2.Characteristics of Community Residents' Public Space Behavior and Space Needs

4.2.2.1.Resident Behavior Characteristics

Through observation, it can be noticed that the elderly and children have a high level of participation in community activities and often engage in various activities in the alleys. In terms of social interaction, the elderly gather together to chat and exchange daily life experiences and feelings. Sometimes, they also play chess or mahjong in front of their homes. Children often walk in groups, play and communicate with each other, or engage in board games with other kids.

Regarding physical activities, the elderly choose slow walking or simple stretching exercises to maintain physical activity, while children run or play in the alleys. In daily life, they are often seen hanging clothes, bedding, or other household items on the balconies or in front of windows. For entertainment, on sunny days, many elderly people enjoy sitting on benches or chairs in the alleys, basking in the sun and resting.

On the other hand, the community involvement of middle-aged and young working professionals is relatively low, and they generally lack social interactions within the community. Apart from essential daily activities such as commuting to work, dropping off and picking up children, going to the market, or shopping at the supermarket, they spend very little time using public service facilities and public spaces, which also results in limited opportunities for social interaction.

Resident's Activities	Activity Schematic	Activity Location	Resident's Activities	Activity Schematic	Activity Location	Resident's Activities	Activity Schematic	Activity Location
Walk			Walk A Dog			Dry Out		
Sunbathe			Chat			Play Game		
Break			Play Chess			Business		
Exercise			Glow Flower					

Figure 4-37 Diversity of Residents' Daily Activities

(Source: Illustrated by the author)

4.2.2.2. Analysis of Residents' Behavior Patterns and Spatial Needs

Due to the diverse range of activities observed among the residents, including walking, exercising, sunbathing, resting, chatting, playing chess and games, buying and selling, and laundry, the usage of the street and alleys is concentrated during the daytime. Therefore, in order to meet the residents' needs, the design of the street and alley spaces should provide various functional areas to accommodate different activities. Specifically, the elderly tend to choose quiet spots for sunbathing and resting. As a result, the design should consider providing comfortable benches or chairs, as well as suitable greenery and shading facilities, to create a pleasant leisure environment.

The residents primarily use walking as their mode of transportation, so the design should emphasize safety and ease of passage. To cater to the elderly and children, accessible pathways and sidewalks should be provided to ensure there are no dangerous obstacles or excessive traffic flow. Additionally, to support buying and selling activities, the design should consider setting up appropriate stalls or small commercial areas for residents to purchase daily necessities, food, and other goods.

For the younger generation, who have a higher demand for emerging and enhanced services, and tend to use the spaces after work and on weekends, the design should focus on enhancing facilities in three main categories: sports and fitness, cultural education, and lifestyle services, to promote social interactions and exchanges among them.

Through field visits and research in the Nanhuaxi area, it is evident that the basic physiological and safety needs of the residents are reasonably satisfied. However, with the

complexity of the population structure and the increasing demands for a higher quality of life, as well as the growing emphasis on historical and cultural values, there is still considerable room for improvement in the public spaces of the Nanhuaxi area.

4.3.Survey on the Current State of Community Public Spaces

4.3.1.Distribution of Community Public Space Facilities and Industries

4.3.1.1.Distribution of Site Facilities

In the Nanhuaxi area, kindergartens and primary schools are evenly distributed, providing sufficient educational facilities. There is one Guangzhou No. 33 Middle School, indicating adequate educational resources within the area. Two community health service centers are available, ensuring sufficient medical facilities for the residents. Additionally, there is one comprehensive elderly care service center, meeting the needs of elderly residents.

However, the area lacks cultural facilities for the residents. There is only one Guangdong Puppet Art Center, which has an outdated and unattractive appearance, and there is a lack of community libraries and other cultural facilities. The area also faces a shortage of sports and fitness facilities. Only two places, namely the Fu'an Community and the Jinghe Lane Community, have sports and fitness facilities, and the overall number of such facilities is limited.

Moreover, the area lacks public activity facilities. Apart from the community committees in three neighborhoods, there are no other venues available for public activities.

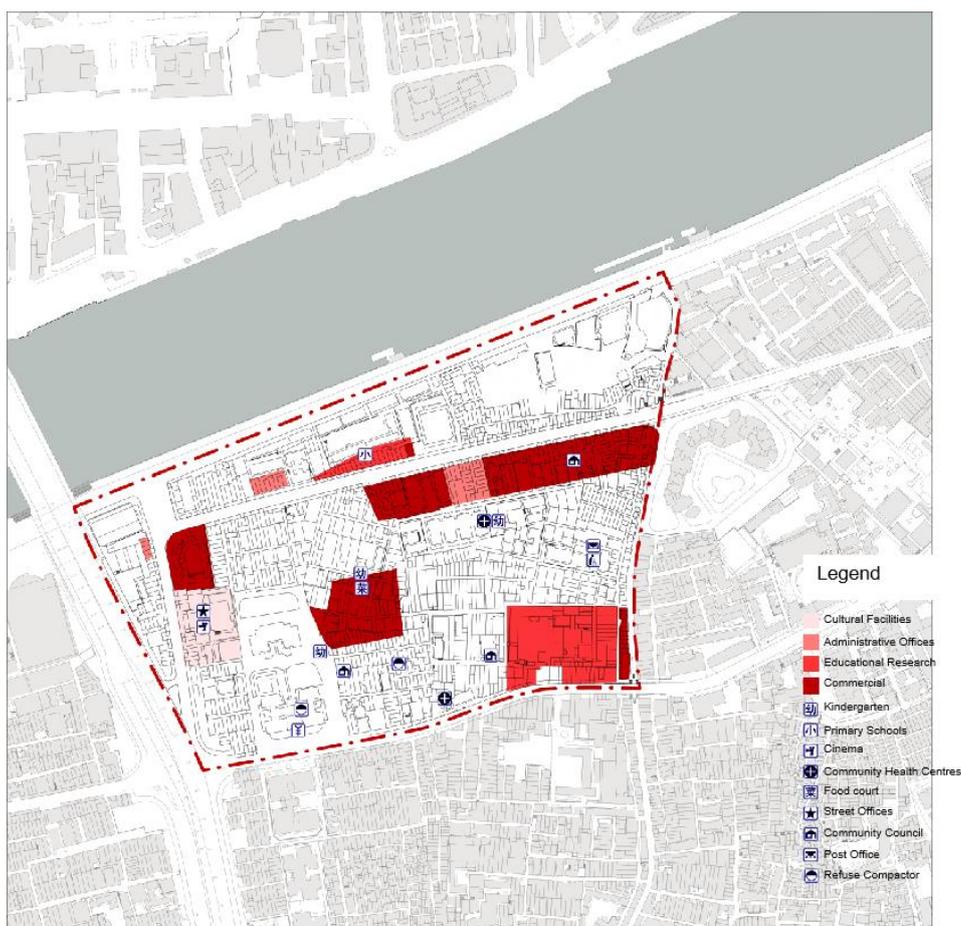


Figure 4-38 Distribution of Functional Facilities in Nanhuaxi Area

(Source: Illustrated by the author)

Some residents have undertaken additional construction and renovations to expand their living space, resulting in increased congestion of buildings in the Nanhuaxi area. Many traditional houses have been connected together as the added structures encroach on fire separation spaces, compromising fire safety measures. Furthermore, some of the original functional Qingyun lanes have become cluttered with miscellaneous items, losing their original purpose.



Figure 4-39 Common Occurrences in Nanhuaxi Area
(Photographed by the author)

The issues with functions and facilities in the area can be summarized through observations: the electrical and telecommunication lines are externally exposed and haphazardly installed along the outer walls, lacking well-planned municipal infrastructure. There is a shortage of public parking lots, leading to insufficient parking facilities and vehicles parked illegally along the roads, severely affecting traffic flow. Additionally, the neighborhood committees operate in narrow alleyways, with limited space and functionality.

4.3.1.2. Industry Distribution

The single business format of Arcade Street cannot serve as the economic driving force for the transformation and revitalization of Nanhuaxi area, nor can it activate the area's vitality. From the analysis of the current industry points of interest (POI) in the neighborhood, various types of businesses are concentrated on both sides of Nanhuaxi Road - Nanhuazhong Road, Hongde Road, Tongfu West Road - Tongfu Middle Road, and Longdaowei (the part of Shuzhu Chong south of Tongfu Road), as well as in some commercial and residential buildings. Residential areas cover a significant proportion of the neighborhood's area, while business activities mainly focus on Arcade Streets, such as Tongfu West Road, Hongde Road, and Nanhuaxi Road, with street-facing shops dominating the scene. There are diverse business types including dining, department stores, beauty salons, convenience stores, and home improvement and hardware stores, among others. According to the street's staff, the economic benefits of Arcade Street have declined significantly. In 2019, approximately 60% of the shops were operating at a loss, and in 2020, many shops had to close due to the impact of the

pandemic. Based on the research and statistics, out of 138 shops in Nanhuaxi Street, 45 are currently vacant, with many of them displaying leasing information. The area's economy appears to be in a state of decline and deterioration.



Figure 4-40 Industry POI Distribution
(Source: Illustrated by the author)

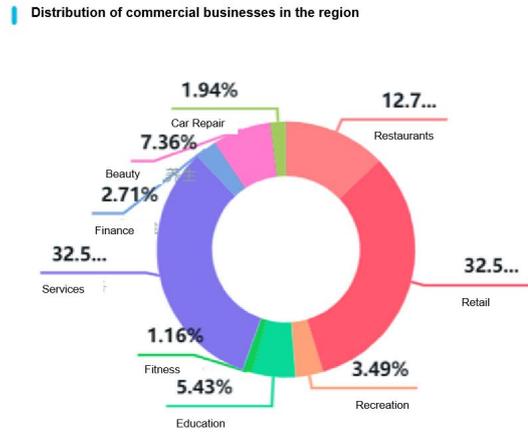


Figure 4-41 Proportion of Industry Distribution
(Source: Illustrated by the author)



Figure 4-42 Distribution of Vacant Shophouses in Nanhuaxi Street
(Source: Illustrated by the author)

4.3.2. Community Public Space Environment Survey

From the analysis of the green space system, the spatial quality of the riverside, linear green spaces along the streets, and community corners is not high. Apart from the degradation of water systems, many green spaces within the block are located in high-demand urban areas, leading to encroachment by intensive development and construction, resulting in a lack of green spaces. Traditional alleys lack concentrated green areas; instead, most of the greenery in the area consists of small street-side green spaces, flower beds placed uniformly along the

streets, and scattered tree pots near the alleys. With increased building density within courtyards, the number of plants in these courtyards has gradually decreased. Due to the high building density and lack of natural elements such as green spaces and water systems, the block has a very high rate of hardened surfaces.

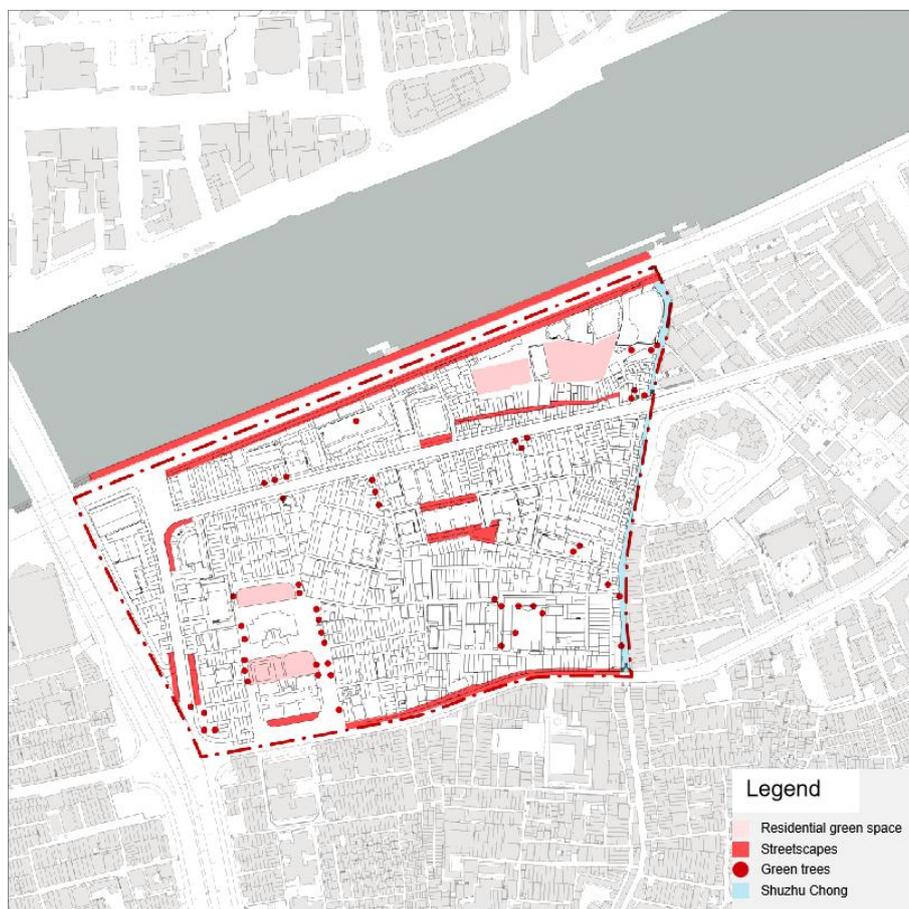


Figure 4-43 Landscape Hierarchy

(Source: Illustrated by the author)

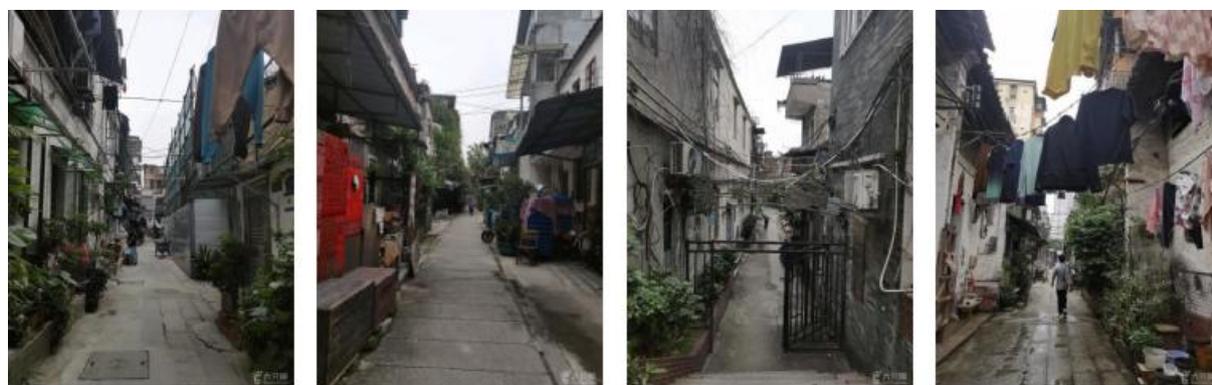


Figure 4-44 Greening within the Neighborhood

(Photographed by the author)

From the hydrological system analysis, the area has a network of waterways, but some of them have been covered with pavement to create roads. For instance, the historical watercourse Shuzhu Chong has been transformed into a covered channel with stone slabs. The sides of the stone-paved roads are mainly occupied by daily markets, eateries, and grocery stores, while the natural elements such as trees and vegetation along the waterways have gradually degraded. The natural environmental pattern that once relied on the water system has disappeared, and the former prosperous waterside charm is no longer present. The area lacks distinctive cultural features and the riverside leisure spaces are cluttered.

4.3.3. Research on the Form of Community Public Spaces

The South Huaxi area is densely packed with buildings, and the streets and lanes are narrow, with widths mostly around 2 meters. The residential buildings on both sides are mostly two to three stories high.

Through statistics, the larger public spaces in the area include Junhua Tianhui, Bilan Ying Residency, and the space in front of Vanke Summit large residential buildings, as well as the school playground, Tongde Xiaoyuan in Fu'an Community, and the street corner squares at the intersection of Hongde Road and Tongfu Road, and Nanhuaxi Road. These spaces often have a square or enclosed shape, surrounded by buildings or plots. However, they are distributed and scattered, and have not formed a significant scale or connection. Besides the larger public spaces, there are also smaller street corner public spaces, usually formed against the exterior walls of residential buildings or filling in street corners. For example, there are small resting spaces under banyan trees, which currently have some seats. These smaller spaces are distributed more sporadically and without a specific pattern.



Figure 4-45 Scale of Different Public Spaces

(Source: Illustrated by the author)

4.4.Overview of Area Governance Mechanism

4.4.1.Multifaceted Governance Platform

In the 21st century, the Nanhuaxi area has undergone transformations such as functional replacement and population resettlement to cope with urban development trends. In the first phase of redevelopment, the Haizhu District government followed the principle of economic balance and adopted the "in situ land transfer" mode for land allocation, as well as a new demolition compensation model that provided full monetary compensation first and then repurchased limited-price housing. During this period, the government and developers or businesses were driven by capital interests to promote the renewal and redevelopment. In the second phase of redevelopment, the government began to focus on community-based initiatives and residents' spontaneous organization in community building. Knowledge elites influenced the neighborhood's spatial development directly or indirectly through participation in planning and guiding public opinion. Urban renewal shifted from large-scale demolition and construction to small-scale, incremental approaches. However, despite these changes, the local government continued to play the role of "formulator" of relevant protection plans and regulatory ordinances, as well as the "promoter" of renewal and redevelopment projects, reaffirming its dominant position.

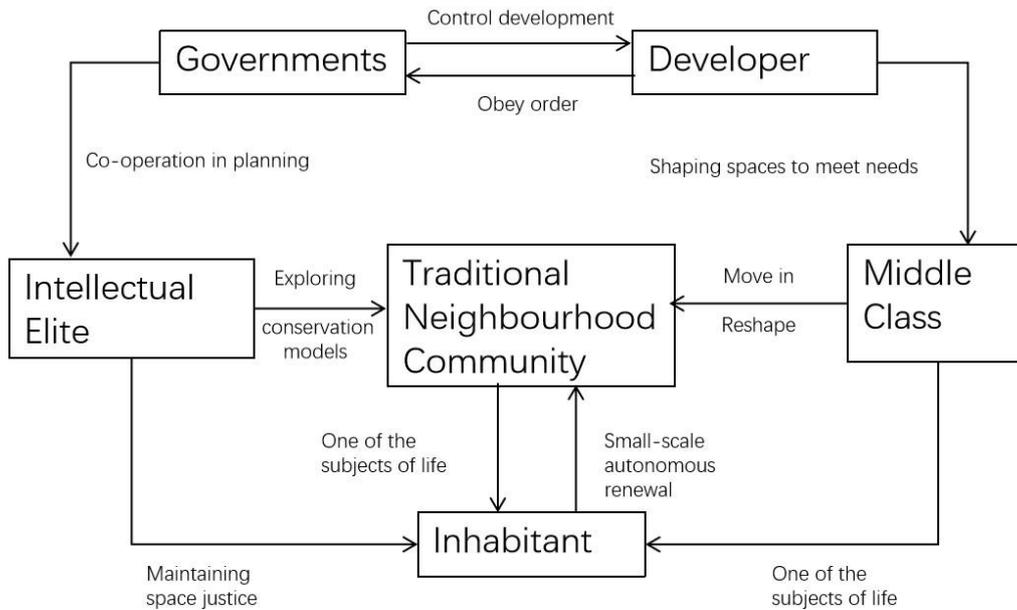


Figure 4-46 Diverse Governance Relationships during Redevelopment

(Source: Illustrated by the author)

4.4.2. Bottom-up Empowerment

In the process of neighborhood redevelopment, residents' attitudes have varied, ranging from compliance with the redevelopment plans due to personal interests to resistance against the new development model driven by collective protection awareness. These attitudes reflect the relative vulnerability of residents as the agents of spatial production in the historic neighborhood, facing government or developer control and development actions. Moreover, compared to top-down preservation and redevelopment models, the bottom-up gradual and autonomous renewal has injected the neighborhood with its intrinsic vitality, offering insights for its future development.

During the renovation and protection process of the historic neighborhood, the technical support of experts and elites has been fully utilized to promote spatial production from the top-down. However, residents have shown a dual orientation towards individual and collective interests. On one hand, they passively engage in the spatial production of the historic neighborhood under the influence of rights and capital, placing them in a relatively disadvantaged position. On the other hand, residents have also participated in collective resistance and urban movements for autonomous renewal, infusing the historic neighborhood with bottom-up intrinsic energy, driving its development. This dual orientation reflects the

complex impact of residents on the spatial production of the historic neighborhood, as well as the inherent bottom-up vitality in its development process.

4.5. Chapter Summary

The fourth chapter focuses on the current research and reflection on the Nanhuaxi Street area, encompassing social and cultural aspects, resident characteristics, public spaces, and governance methods. Through literature review and on-site observations and mapping analysis, the author conducted detailed research to clarify historical elements and cultural values, as well as depict resident behavior patterns, aiming to further enrich the understanding of the basic model. During the research process, particular attention was given to the creation and updating of public spaces, leading to the identification of key design challenges:

1. Abundant historical and cultural connotations, but lacking activation and display: The Nanhuaxi Street area is rich in historical resources, including numerous cultural heritage sites, historic buildings, and traditional architectural styles. However, some historical buildings are in disrepair, scattered, and obscured by new constructions, failing to showcase their true cultural value effectively.

2. Rich urban fabric, but lacking functional vitality: The neighborhood comprises numerous traditional streets and alleys, mainly featuring arcade streets and traditional cobblestone streets. While the overall urban fabric is decent, cobblestone streets primarily serve as daily passages for residents, and the buildings on both sides lack vibrancy.

3. Foundation of water systems, but the disappearance of the water town charm: In the Qing Dynasty, the banks of the Shuzhuchong River were lined with wine shops and teahouses, and wealthy merchant gardens flourished. Nowadays, the Shuzhuchong River has become an underground watercourse covered with stone slabs, and the area around the stone slabs mainly consists of markets, dining establishments, and grocery stores, with the once flourishing water town charm gone.

4. Residential atmosphere, but a lack of quality facilities: The current area is primarily residential, with basic public services such as primary and secondary schools, kindergartens, and neighborhood committees. However, it lacks high-end commercial and tourism services. In terms of public spaces, the quality of the linear green spaces along the riverside and the

street and the interior street corners within the community is not high. The exposed electrical wires and cables on the inner side of the street, as well as municipal communication pipelines and fire-fighting facilities, cause significant environmental damage and impact the overall street landscape.

In the social and cultural research, the author investigated the historical background, cultural heritage, and community traditions of the Nanhuaxi Street area. This aids in understanding the area's characteristics and uniqueness, providing references for historical elements and cultural values in future designs. The research on resident characteristics focused on understanding the demographic structure, lifestyle, and social behaviors of the Nanhuaxi Street area's residents. Observing residents' daily lives and behavioral habits helps gain deep insights into their needs and expectations, providing valuable references for the design of public spaces. In terms of public spaces, the research emphasizes the layout, functionality, and utilization of existing public spaces in the Nanhuaxi Street area. Observing and analyzing the current public spaces can reveal potential issues and improvement opportunities, guiding the update of public spaces with appropriate strategies. Additionally, the research on governance methods aims to understand the community governance mechanism and participation approach in the Nanhuaxi Street area. Examining the existing governance methods and mechanisms helps identify strengths and weaknesses, providing valuable references and proposing suggestions for improvement and innovation in subsequent designs.

Chapter 5 Application of Community Building Strategies - Specific Means of Practice in the Nanhuaxi Area

5.1. Project overview



Figure 5-1 Master Plan

(Source: Illustrated by the author)

5.2.Exploring Regional Characteristics

5.2.1.Upgrading the historical and cultural experience pattern

The transportation situation in the neighborhood is relatively well-developed, with six bus stations and one subway station. However, due to its predominantly exclusive residential nature and lack of industrial support within the neighborhood, pedestrian stays are often brief. To establish a comfortable, safe, and vibrant slow pedestrian network in the area and promote the transformation of functions towards a historical experiential corridor, a key policy is to leverage the public transportation network and its locational advantages.

Situated between two historical and cultural districts, Hongde Road and Longxiang Street, and facing Shamian and Renmin South Historical and Cultural District across the river, South Huaxi Road can be interconnected with these four historical and cultural districts through the implementation of slow pedestrian greenways and bike lanes, along with upgraded public transportation hubs such as subway and bus stations, as well as water taxis. This initiative aims to create a Lingnan-style historical experiential corridor that starts from Tung Fuk West MTR station, passes through the Hongde Historical and Cultural Preservation District, continues through South Huaxi Road and Longxiang Street Historical and Cultural Preservation Districts, follows the riverside to reach Renmin South Road Historical and Cultural District via water transport, and concludes at Shamian Historical and Cultural District.

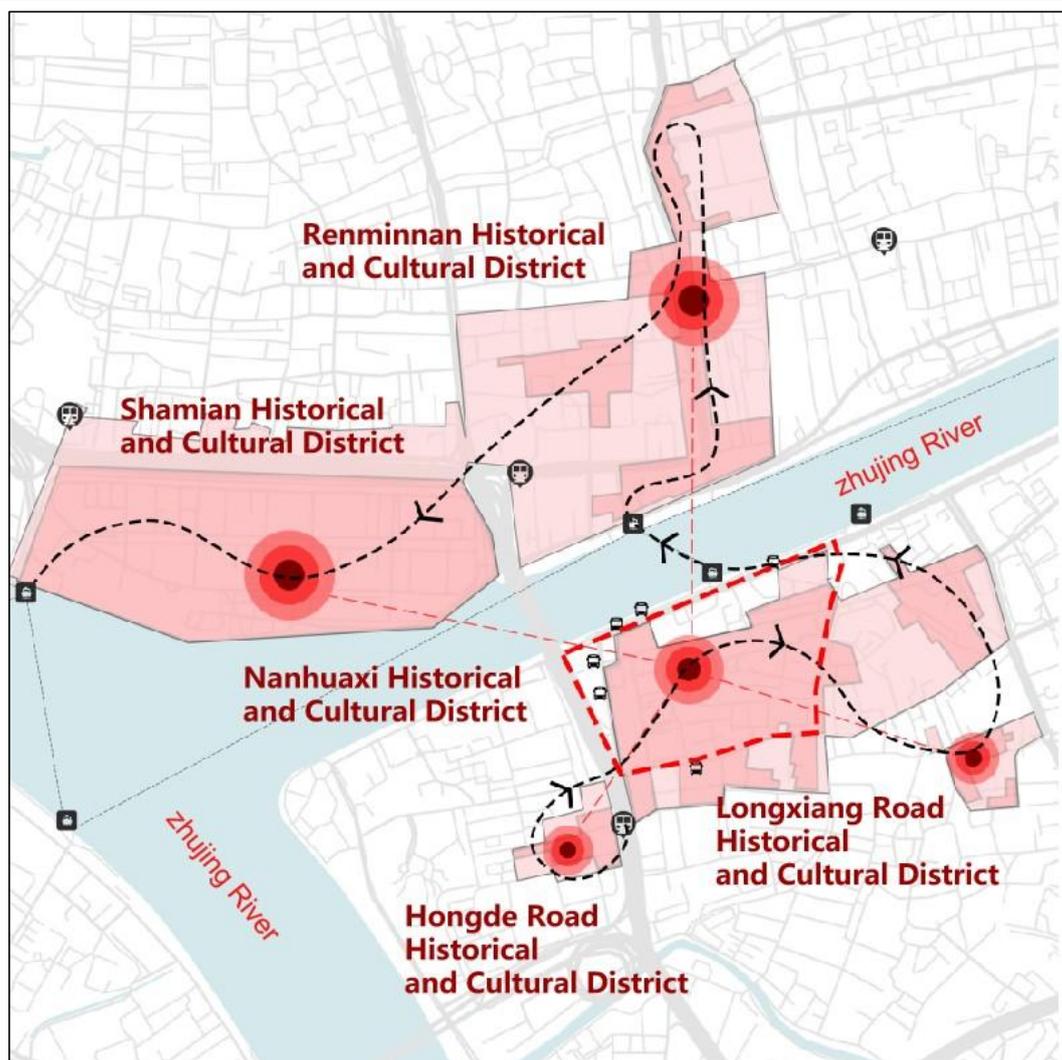


Figure 5-2 Lingnan Style Historical Experience Loop

(Source: Illustrated by the author)

5.2.2.Improvement of Neighbourhood Traffic Road Network

On the basis of preserving the traditional road grid layout characteristics within the area, efforts will be made to improve the internal road network of the neighborhood, strengthen the linear connections among various historical and cultural elements, and create continuous pedestrian spaces within the block. Through research on the current road and building conditions, measures will be taken to address issues such as "dead-end" roads, illegal constructions at misaligned intersections, and dilapidated buildings with no preservation or maintenance value. This will involve renovation and removal of such structures through opening up, reconfiguration, and addition, with the aim of enhancing the accessibility and

connectivity of the neighborhood's roads.

Furthermore, the streets, sidewalks, and roads in front of historical buildings will undergo reconditioning to enhance the accessibility between historical buildings and fully leverage the synergistic effects among these heritage elements. These actions will help foster a cohesive and continuous pedestrian network within the neighborhood.

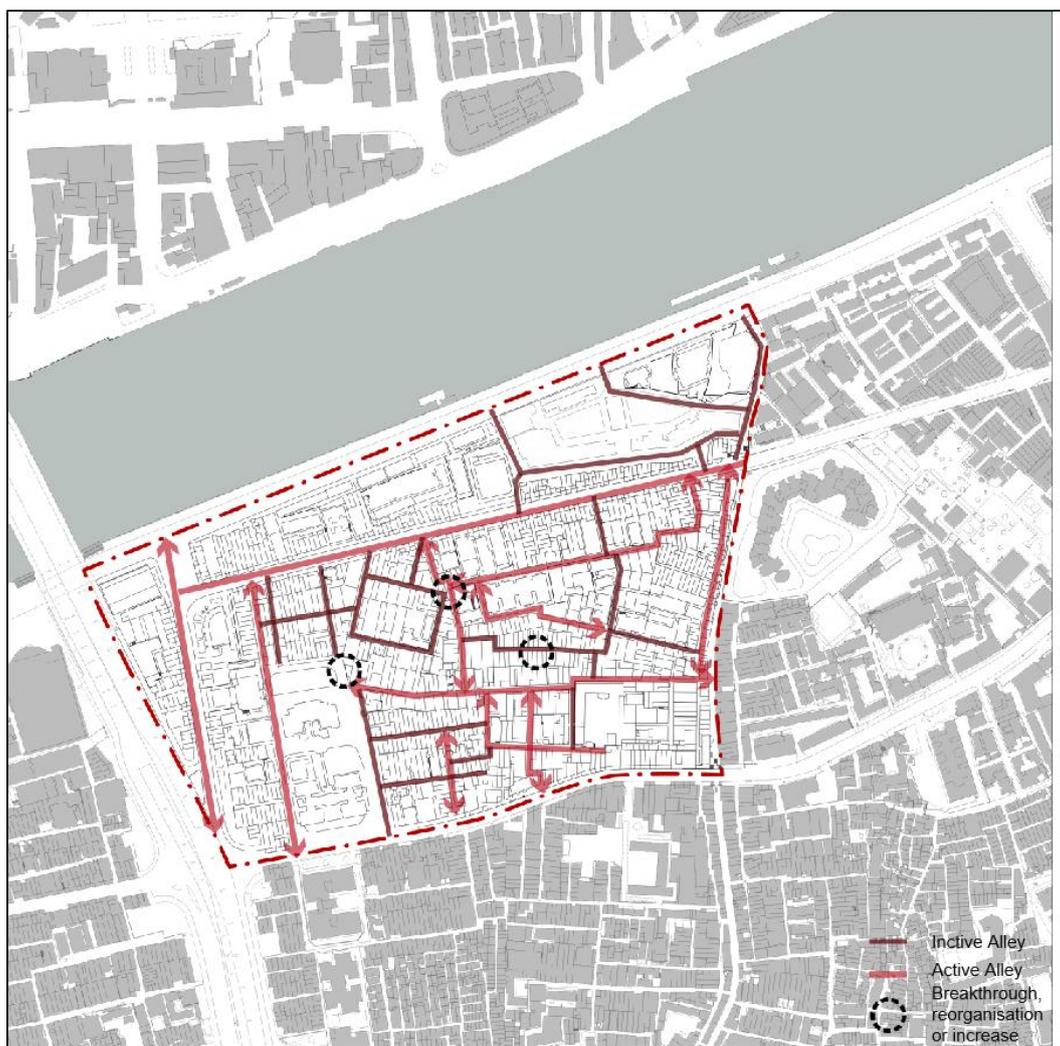


Figure 5-3 Need to open up, reorganise and add to the pedestrian system
(Source: Illustrated by the author)



Figure 5-4 A coherent pedestrian network

(Source: Illustrated by the author)

5.2.3. Grade-separated Transformation of the Entrance to the Arcade

Interface

For the sections of the arcade gaps ranging from 5 to 10 meters, landscape design optimization techniques will be utilized to introduce landscape structures resembling the arcade forms. This will help transform the urban "grey spaces" into functional areas for leisure and services. For arcade gaps exceeding 10 meters in length, pocket parks will be introduced to create stopping points and nodes between the arcades.



Figure 5-5 Nanhuaxi Road Entrance Gap

(Source: Illustrated by the author)

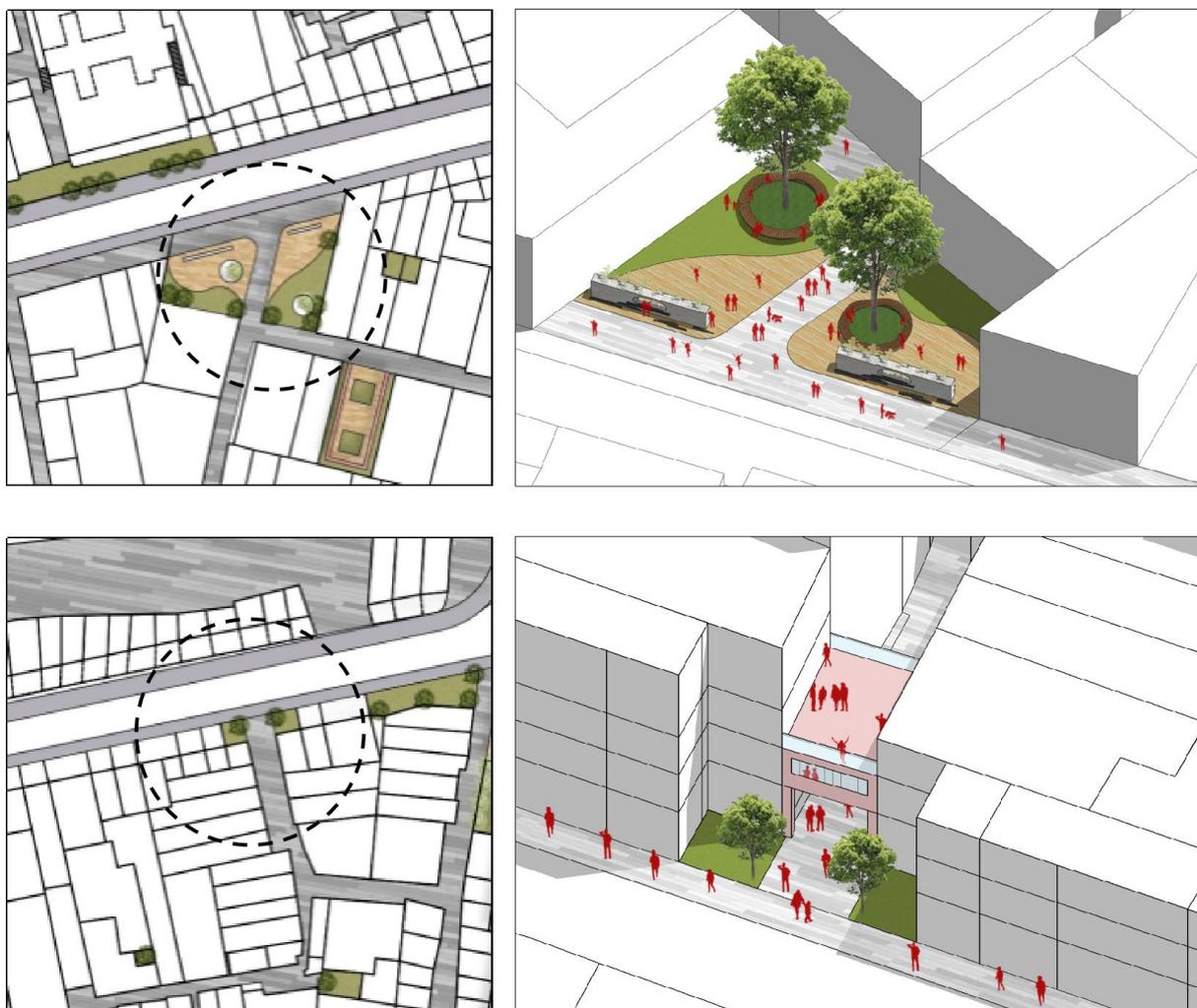


Figure 5-6 Renewal of entrance spaces at different scales

(Source: Illustrated by the author)

5.3.Featured Public Space Design

5.3.1.Improvement of the Conditions of Physical Facilities

Improvement of community hardware and facilities. In order to harmonise with the traditional style, a variety of technical methods are used to gradually improve the infrastructure conditions of the streets, and municipal facilities such as poles, transformers, and power and electric wires laid along the walls, which take up space in the streets and are not in harmony with the traditional style, are put into the ground or relocated. The texture of the streets and lanes is extracted as an element and applied to the air-conditioning units to improve the overall appearance, and the historical building signs in the neighbourhood are emphasised and upgraded.



Figure 5-7 Air Conditioner Outdoor Unit Renovation

Conceptual Drawing



Figure 5-8 Directional Signage Conceptual

Drawing

Source:Derived from the Renovation Practice of Yongqingfang Historical Block

5.3.2.Building a Waterfront Landscape

Creating the Urban Landscape of Lingnan Water Streets. The waterfront environment not only plays a crucial role in improving the living environment but also carries a rich historical evolution accompanying changes in the water system. The transformation of Shuzhu Creek in the Nanhuaxi area into an open and high-quality linear public space involves demolishing stone pavements, cleaning the waterway, and redesigning the facades of buildings along both sides. By increasing public spaces and establishing key nodes at Shuzhu Creek, the aim is to restore the waterfront space and trace back the water village culture of Shuzhu Creek. Through design approaches like paving, enhanced greenery, and waterway landscapes, the

unique features of Shuzhu Creek's landscape and water system will be emphasized. The construction of water gates and water pumps will regulate the water level in the block's creek, utilizing the natural fluctuations of the Pearl River to renew the water and maintain water quality. This will bring about ecological benefits for the block, contributing to climate improvement and landscape enhancement. Additionally, the renovation of poorly constructed buildings on the creek's banks, with a focus on public service functions and the integration of commercial, tourism, and cultural elements, will enhance the urban image of Lingnan Water Streets.

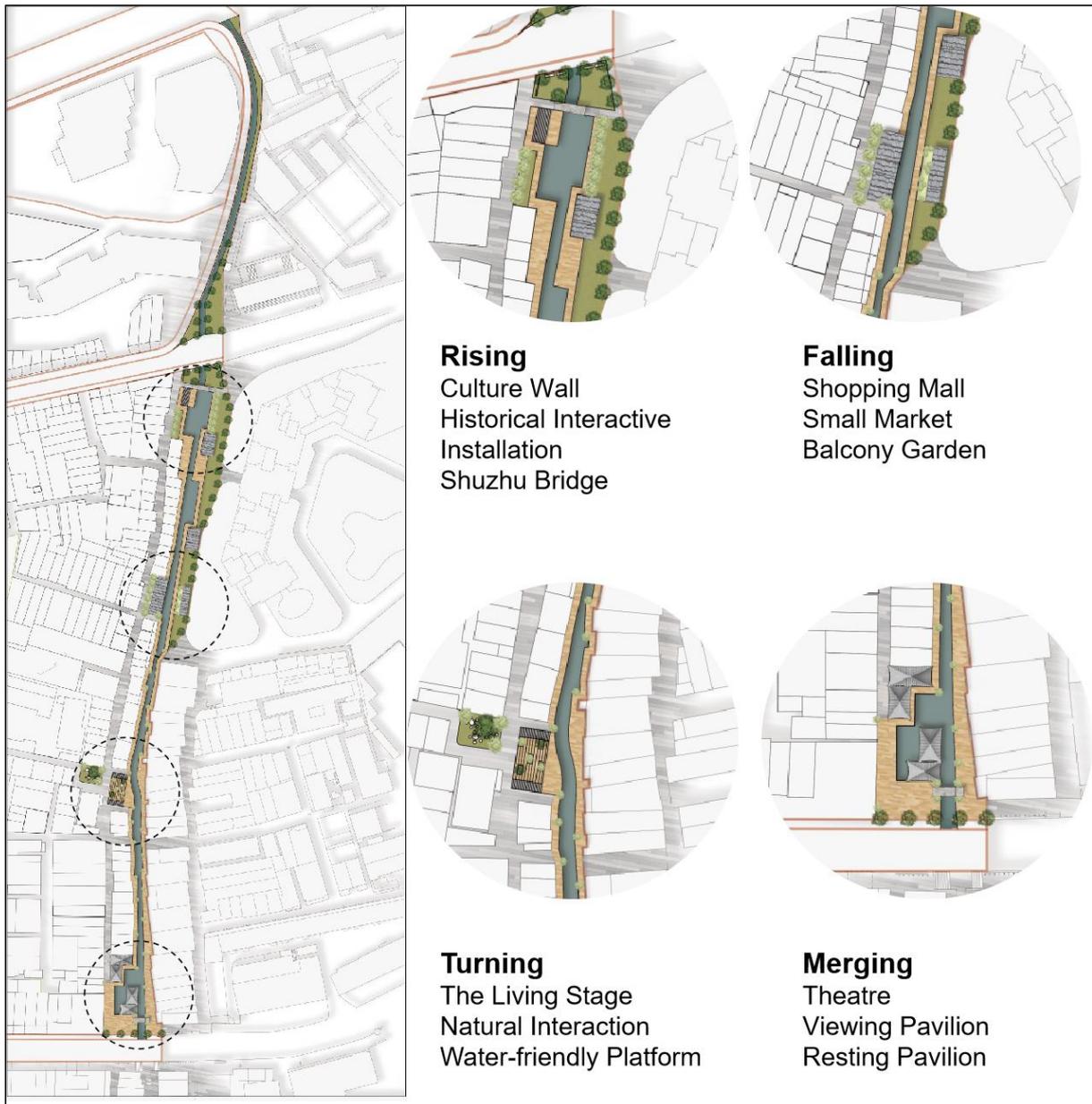


Figure 5-9 Shuzhu Chung Node

(Source: Illustrated by the author)

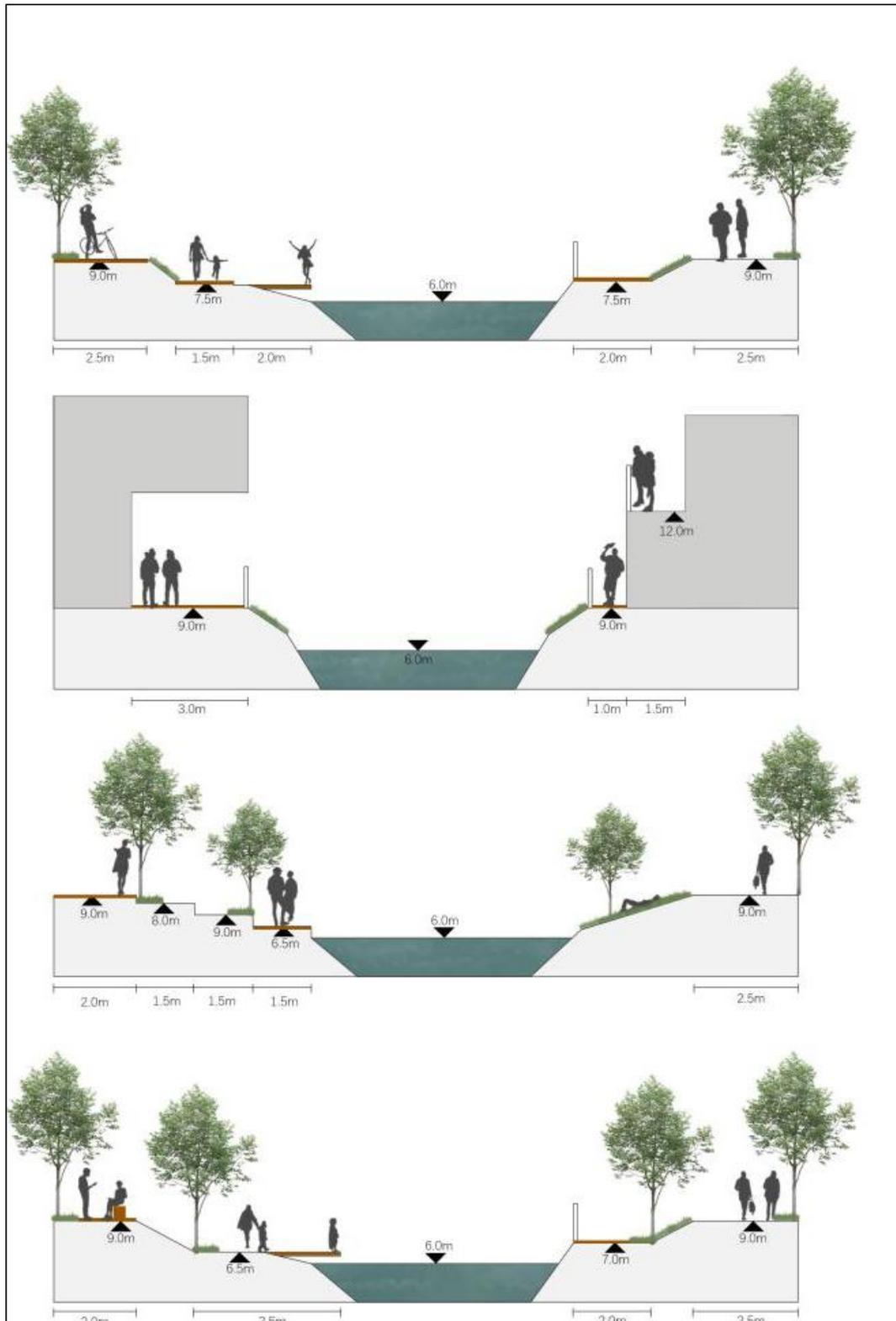


Figure 5-10 Shuzhu Creek Embankment Design Conceptual Illustrations

(Source: Illustrated by the author)

For the cobblestone streets, we plan to select and organize the streets with a higher

density of public housing buildings as the demonstration section for renovation. The aim is to create a cobblestone experience loop by enhancing landscape quality, transforming street corners into plazas, revitalizing public housing, and renovating cultural walls. This loop will connect the scattered historical buildings and improve the overall environment.



Figure 5-11 Landscape Pattern

(Source: Illustrated by the author)

Establishing a Connection with the Riverside Scenery. For the Nanhuaxi area, although the internal space is limited, the surrounding environment near the district, especially the nearby riverside park along the Pearl River, offers valuable open space resources that the district can fully utilize. Currently, the connection between the district and the riverside space is weak. Despite being just a street away, architectural obstructions and traffic conditions prevent a clear view of the river, making it inconvenient for people to access the riverside

space. To increase the available public space for the district residents, enhance the local characteristics, establish community nodes, and extend the riverside landscape, the following three spaces can be transformed to improve the connection between the district and the riverside area:

1. Revamp the square at the intersection of Hongde Road and Binjiang West Road by adding landscaping elements like tree planters, thereby enhancing the link with the riverside space.

2. Expand the Aozhou Wharf and create a clear visual connection with Tongfu New Street, providing good directional guidance.

3. Utilize the road along the Shuzhuyong and reveal the watercourse, shaping a public space leading to the riverside and facilitating easy access for residents.

The use of local materials and the creation of distinctive spaces will help strengthen the connection between the district and the riverside, offering residents enhanced access to the beautiful riverside scenery.

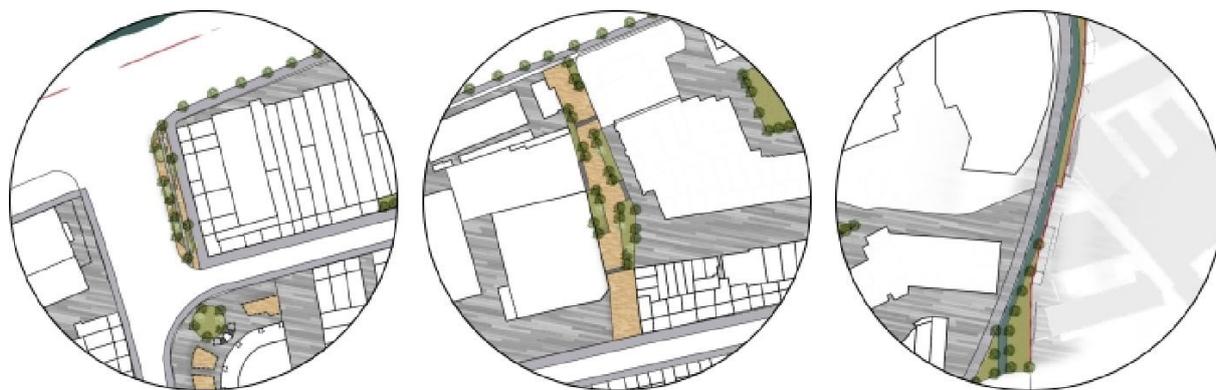


Figure 5-12 Establishing a Connection with the Riverside Scenery

(Source: Illustrated by the author)

5.3.3.Optimizing Street Corner Spaces

By flexibly and reasonably configuring a green system that combines facades and planes, suitable local vegetation species with Guangzhou's climate characteristics are selected. According to the different planting requirements of various plant types, small-scale green spaces are cleverly inserted to maximize the total green area of the block through the rational planting of trees, shrubs, and grasses in a composite manner, creating a rich vegetation

planting hierarchy within the limited space. Furthermore, the greening of the block is enhanced by integrating different architectural styles through the use of tree boxes, green walls, roof gardens, and other green elements on roofs, windowsills, balconies, and walls of buildings.



Figure 5-13 Enriching Corner Spaces with Pedestals

(Source: Illustrated by the author)

5.4. Resident-Participatory Design

5.4.1. Envisioning the Process of Resident-Participatory Design

This design process typically encompasses several stages, starting from problem identification and needs assessment, where residents are encouraged to express their opinions and expectations regarding the community environment, public facilities, and living experiences. Subsequently, a professional planning team integrates and analyzes this input to formulate effective planning proposals.

During the design phase, residents are once again invited to participate, providing feedback and suggestions through workshops, meetings, and surveys. This feedback is then combined with the technical expertise of the planning team to further optimize and refine the design proposals. Ultimately, through transparent communication and negotiation, residents

and the planning team collaboratively reach a consensus, ensuring that the planning proposals genuinely align with the interests and needs of the community residents.

Resident participatory design emphasizes democratic, inclusive, and sustainable development principles, offering a citizen-driven approach to community planning and construction, thereby promoting community sustainability and social cohesion.

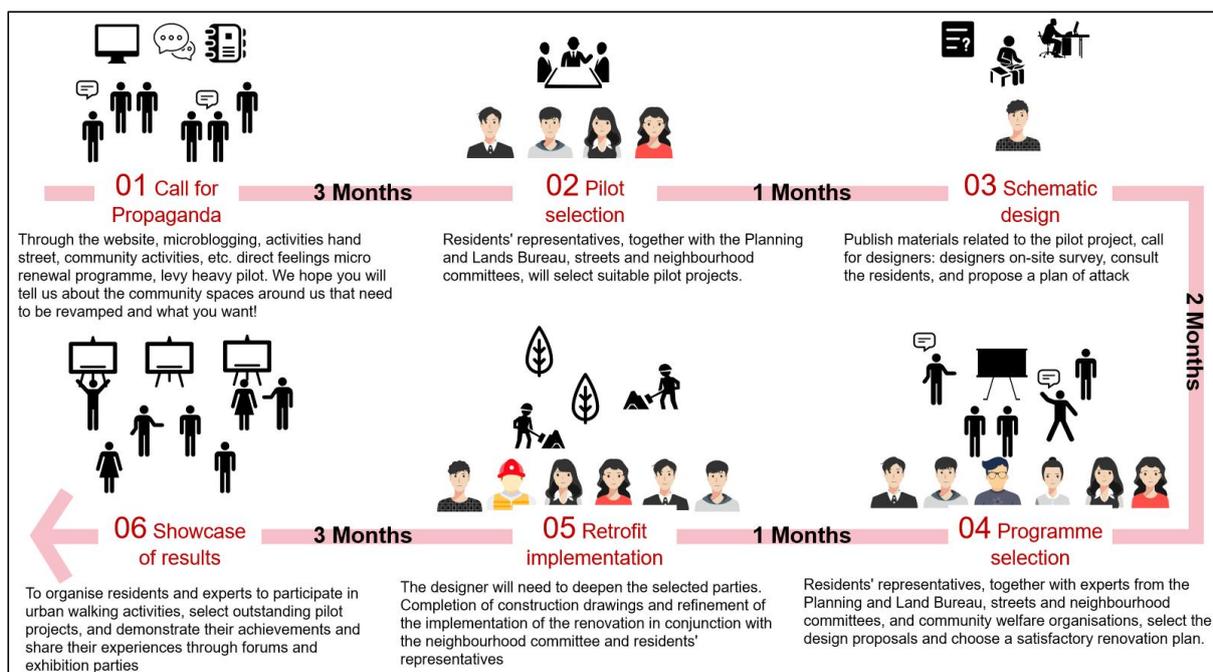


Figure 5-14 Envisioning participatory design with a 10-month cycle

(Source: Illustrated by the author)

5.4.2. Multifunctional Use of Buildings

Historic buildings that are vacant and available for renovation can be preserved in their original spatial and architectural characteristics, maintaining the unique texture of the area. Transforming these buildings into public leisure and recreational spaces, such as converting the currently vacant Shuangqing buildings into a community library or activity center, can help avoid wasting valuable resources.



Figure 5-15 Revitalization of Shuangqing Building

(Source: Illustrated by the author)

Key improvements for three types of buildings:

① Historic building revitalization, preserving the original height, volume, appearance, and internal structure, while introducing cultural displays and public service functions as appropriate. ② Revitalizing public buildings by selecting larger areas and two or more contiguous publicly-owned buildings to create an industry catalyst, with a focus on introducing cultural and creative industries after renovation. ③ Revitalizing private buildings by providing tax reductions or subsidies for private buildings with renovation intentions, along with offering technical services for the renovation process.

Revitalization of the arcade streets: Emphasis will be placed on the multi-functional use of building spaces. The ground floor space will capitalize on the arcade's advantages as a slow-paced environment to create an all-weather arcade commercial street. Above the ground floor, spaces will be planned for boutique bookstores, homestays, studios, and other formats.

5.4.3.Diverse Spatial Concepts

Outdoors, the buildings within the block should be appropriately spaced to preserve the existing spatial texture. Based on the assessment of the current building conditions, illegal constructions should be demolished, and substandard buildings should be renovated to widen the block entrances and create better pedestrian walkways, thus providing more public activity spaces. Additionally, the utilization of existing public spaces can be enhanced by preserving

mature trees and adding amenities such as pavilions and seating in the vicinity of Tongde Xiaoyuan, providing spaces for social interactions, chess games, and relaxation. On the west side, children's play facilities can be installed to cater to the needs of different age groups.

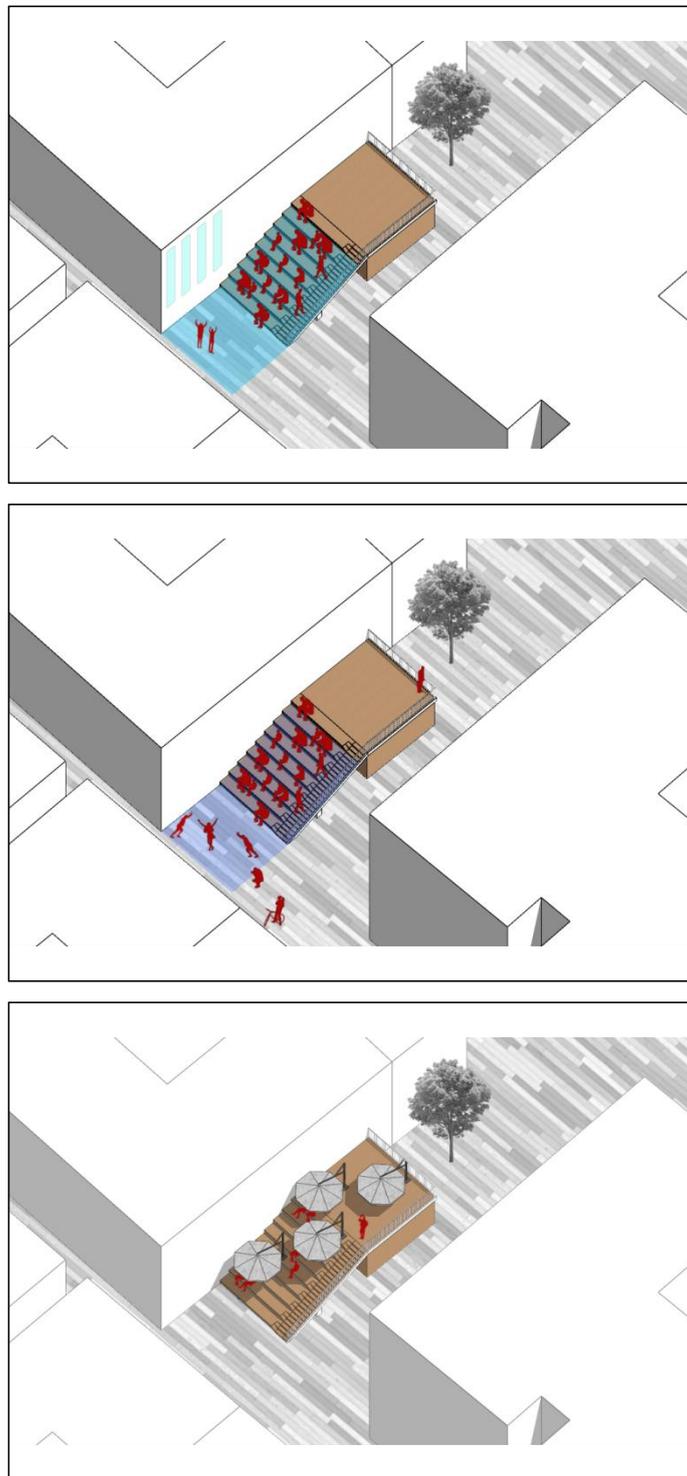


Figure 5-16 Scenes from the Grand Terrace of Tongde Xiaoyuan during exhibitions, performances, and leisure time.

(Source: Illustrated by the author)

5.5.Chapter Summary

Chapter 5 is dedicated to the multidimensional spatial design for the community in the Nanhuaxi area of Haizhu District, Guangzhou. Considering the characteristics and demands of this region, the author proposes a targeted set of design strategies aimed at enhancing residents' needs, preserving and fostering community culture, sustaining the vibrancy of the streets and alleys, and achieving community's sustainable development.

Conclusion and Prospects

Research Summary

The innovation of this study lies in bridging the lack of research concerning traditional kaifong communities. Compared to other types of communities, traditional kaifong communities possess unique cultural value and historical characteristics. Their close integration with the city's road system and higher urban relevance make them an essential component of community typology, deserving significant attention within the context of urban planning and development.

By organizing relevant literature and conducting field research, the study identifies that traditional kaifong communities possess the fundamental material conditions and intrinsic impetus for renewal. However, existing research has mainly focused on strategic and theoretical aspects, lacking concrete implementation strategies. The contribution of this study lies in providing active supplementation in this regard. The author shifts the traditional approach of emphasizing spatial planning on the material level to a comprehensive planning that considers the community's humanistic history, thereby balancing quality enhancement and spatial renewal. Introducing the concept of community building, the study places emphasis on reshaping the community's cultural spirit and spatial places, extracting design strategies for updating public spaces in traditional kaifong communities under the concept of community building.

Research Shortcomings and Prospects

The study acknowledges that there are several aspects that could be further explored. The focus of the research in this paper is primarily on the design strategies of community building, which may inadvertently downplay other crucial aspects of community building. In reality, community building is a complex and multidimensional process that encompasses various stages, from theory to practice. Apart from the design aspect, there are also issues related to public participation, implementation, and operational aspects.

Overall, the thesis addresses the current situation and characteristics of traditional kaifong communities, approaching the issues and solutions from a systematic perspective with a focus on design strategies in the community building process. However, due to time constraints and limited resources, the research may have limitations in other aspects, leading to partial conclusions and outcomes. Future research endeavors should strive to expand and improve the study by delving into other areas of community building to provide a more comprehensive and well-rounded understanding.

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攻读硕士学位期间取得的研究成果

一、已发表（包括已接受待发表）的论文，以及已投稿、或已成文打算投稿、或拟成文投稿的论文情况（只填写与学位论文内容相关的部分）：

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不够请另加页。

二、与学位内容相关的其它成果（包括专利、著作、获奖项目等）

Acknowledgments

Two years have passed in the blink of an eye, with gatherings and partings along the way. As I write these words of gratitude, it signifies the conclusion of my two-year graduate journey. In the autumn of 2021, I journeyed from Beijing to Guangzhou, and from Guangzhou to Turin, Italy. I had never imagined studying abroad, but a serendipitous encounter led me on this unfamiliar and brief academic journey. It provided me the opportunity to see a broader world and connect with exceptional individuals, all of which I deeply treasure. I extend my sincerest gratitude to all who accompanied and assisted me during this period, bringing brightness to my life.

As the saying goes, "Peaches and plums do not speak, yet a path is formed beneath them." First and foremost, I want to express my heartfelt gratitude to my two mentors, Professor Tian Ruifeng and Professor Su Ping. From numerous group meetings to endless revisions, from selecting the research topic to completing the thesis, they provided me with ample guidance and patience, illuminating my path forward. I would also like to thank Professor Huang Yi, Professor Wei Cheng, and Professor Qi Dongjin, who offered constructive advice and suggestions during the thesis process, allowing me to successfully progress. Additionally, I want to thank the Italian professors like Mauro Berta and Emiliano Matta, whose profound theoretical knowledge left me with unique memories in my academic journey. In the days ahead, I wish for these mentors to continue inspiring and nurturing future generations.

Time flies, and friends remain. I am fortunate to have crossed paths with all my classmates from the Turin class of 2021, and I appreciate the guidance and care from senior classmates. Special thanks go to my dormitory mates in Room 907; their sincerity and kindness made me a better person. I'm grateful for the camaraderie and growth we shared in the "Underground Secret Room" group, the "Study" group, and the "Four Sisters" group, finding warmth in our shared joys and sorrows. May we all carry our passions and embrace the journey ahead.

Like a blade of grass bathed in the spring sunshine, or towering mountains and vast seas,

I want to express my deepest gratitude to my beloved parents. Thank you for the gift of life and for nurturing me. Thank you for understanding and respecting every decision I've made. Your selfless love and unconditional support have illuminated my path and given me the courage to move forward. Thank you for safeguarding my innocence and happiness, allowing me to grow with joy. I also want to thank my family for their care and assistance; you are my strongest support. Finally, I want to express my gratitude to my boyfriend, Shen Nanjun. We support each other in life, resonate on a spiritual level, and I look forward to sharing all the bright and challenging moments that lie ahead with him. In the future, I hope to hold their hands and explore the unseen world together.

Never forget your original intention, keep forging ahead, and lastly, I want to thank my ordinary but persevering self. The road ahead is long and splendid. May I always maintain a heart full of enthusiasm and determination, continuing to strive upwards.

Every experience is but a prologue. Grateful for our encounters, and until we meet again.

3.答辩委员会对论文的评语

(主要包括: 1.对论文的综合评价; 2.对论文主要工作和创造性成果的简要介绍; 3.对作者掌握基础理论、专业知识程度、独立从事科研工作能力以及在答辩中表现的评价; 4.存在的不足之处和建议; 5.答辩委员会结论意见等)

硕士研究生曾梦洋所完成的题为《基于社区营造理念的传统街坊型社区公共空间更新策略研究——以广州南华西片区为例》的学位论文, 选题具有一定的理论意义和较好的实用价值。

作者较全面的归纳和评述了一定量的有关文献, 较好的掌握了该领域国内外的研究现状和发展方向。论文研究内容较深入, 研究方法较正确, 完成了下列研究成果: 1、通过对相关领域文献及资料收集整理, 从社区营造理念脉络梳理和传统街坊型社区更新需求入手, 对二者的契合性进行了论述; 2、通过对国内外社区营造的实践分析, 对社区营造中的设计策略进行整理和分析, 总结出适合我国传统街坊型社区的更新策略; 3、以广州南华西片区为例, 探讨了在社区营造过程中传统街坊型社区公共空间更新策略的运用。研究成果具有一定的理论价值和实用价值。

论文概念较清晰, 结构较完整, 叙述适当, 分析较充分。答辩中作者较好的回答了提出的问题。

答辩委员会同意通过硕士学位论文答辩, 同意毕业, 并建议授予硕士学位。

论文答辩日期: 2023 年 09 月 04 日

答辩委员会委员 6 人

表决票数: 同意毕业及授予学位 (6) 票

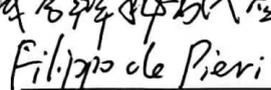
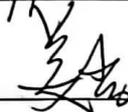
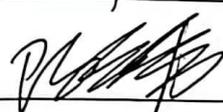
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