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Conference Paper

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51st Congress of the European Regional Science Association: "New Challenges for European Regions and Urban Areas in a Globalised World", 30 August - 3 September 2011, Barcelona, Spain

Provided in Cooperation with:

European Regional Science Association (ERSA)

Suggested Citation: Chen, Chengche; Cheng, Hsienhsin (2011) : Culture-led Urban Regeneration- An Example from Zong-Ye Historical District in Tainan, 51st Congress of the European Regional Science Association: "New Challenges for European Regions and Urban Areas in a Globalised World", 30 August - 3 September 2011, Barcelona, Spain, European Regional Science Association (ERSA), Louvain-la-Neuve

This Version is available at:

<https://hdl.handle.net/10419/120217>

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Culture-led Urban Regeneration- An Example from Zong-Ye Historical District in Tainan

Chengche Chen^{*}, Hsienhsin Cheng^{**}

Abstract

The impacts of globalization force Asian countries face the problems of transformation, this paper aim to discuss how to keep the local identification and cultural characteristic under the wave of globalization. Taiwan has established the concept of “regional culture heritage” tries to immerge knowledge of planning and conservation. The Council of Cultural Affaires, as the highest supervised administrative unit in Taiwan, try to improve the historical district by community empowerment. However, the development process face the issues of regional recognition, construction of the relationship between people and environment, and planning strategies.

This qualitative research took four years to do textural study. By establishing the basic knowledge from experts, open interviews and study the relationship between human and environment of local residents. Then turn these data into a mental map (Identifying landmarks and anonymous urban fabric). This research tries to compare and review the issue of cultural led regeneration. Our study finds out, first, the concept of regional cultural heritages has more identifications than single historical architecture. Second, local grand old mans, the head of the neighborhood, the priests have different perceptions toward cultural heritage, and these perceptions has influenced planning development. Third, we raise several key issues of regeneration in historical district.

Keywords: Regional Cultural Heritage, Environmental Perception, Zong-Ye Historic District, Regional Regeneration

1. Introduction

In any city of the world, cultural heritages play an important role in city development (Khalid S., 2010). From simple building preservation to neighborhoods invigoration, the conservation of historical district has developed rapidly in resent years (Ashworth and Tunbridge, 1990). Not only architect, artist, historian, but also, planner, developer pay attention to regional conservation issues. The planners in Europe and Japan try to clarify the issue of linkage of cultural heritage and planning. This concept has developed from the study of “conservation area” to the perception of local resident. Our research has the similar idea to

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“conservation area” which European scholar frequently use. They focus on the relationship between historical building and surrounding environment, i.e.s, trees and land. They also focus on the area of historical buildings located and district where has historical building exist.

This research tries to study the planning process of urban planner. How to influence the structure and formation of historical site by paying more attentions? By studying historical data and interviews, we establish a model of regional culture heritage. Our team spending four years on local study, and by the interaction with local residents, we adjust the perception of historical heritage of local people. Finally, based on this local study experience, we raise several ideas of spatial planning issue by landmark and anonymous urban fabric.

2. Methodology

Our research separate into two parts, one is expert research, and the other is open interviews and fieldworks. The expert research focuses on the collection and analysis of historical data, and based on existed remains to draw the basic map. The purpose of expert research is to build the foundation of the future comparison. Second one is the open interviews and fieldworks, and these data will transfer into mental maps. This research started from February 2007 to march 2011. The key man including Wen-Xiong Wu, Zong-Min Huang (62 year-old), Jin-Zhi Xie (81 year-old) Chun-Zi Huang (the head of San De neighborhood), chairman and members of Yu Huang Shrine, Wen-Cheng Cai (from Ji Yang historical researching studio), boss of Xin Shun Fa candy shop, boss of Liang Te Tang cookies shop and other local residents.

3. The Differences between “historical district” in Europe and “Cultural Park” in Taiwan

With the economic reconstruction and de-industrialization in 1980s, the cultural activity has become a driving force of urban regeneration, i.e.s. Bolton, Bilbao, Bristol, Barcelona, Rotterdam and Lisbon. These cities try to reconstruct the decline of social economical environment; the name of “Cultural district” is comes from these concepts (McCarthy, 2005). In other word, the planning concept of cultural district embodies the idea of cultural led urban regeneration. In Taiwan, “cultural district” is not a statutory plan; it doesn’t have any regulation or law to support this concept. It’s a strategy leads by central government or local authorities which by changing the land use, designing urban and introducing the cultural industry under the name of cultural creativity, in order to revitalize different scale, background and types sites.

Zong-Ye historical district, where our study area is, locate at Zhen Bei Fang Cultural Park, which has established base on the traditional culture and historical resource. This article try to discuss the difference between cultural district in Europe and cultural park in Taiwan, we try

to compare its location, orientation, usage, environment.

Table 1. Comparison between Cultural district in Europe and Cultural park in Taiwan

	Cultural district in Europe	Cultural park in Taiwan
Location	<ul style="list-style-type: none"> ○ Locate at city center or Town center. ○ High density of cultural facilities. ○ High local identity. 	<ul style="list-style-type: none"> ○ Most of them locate at old city center. ○ Origin of local history or cultural ○ Tourism potential, historical diversity.
Orientation	<ul style="list-style-type: none"> ○ The land use has related to cultural production or consumption ○ Encourage cross-over use 	<ul style="list-style-type: none"> ○ Encourage the preservation of traditional industry (including production and consumption) ○ Combine with tourism industry
Usage	<ul style="list-style-type: none"> ○ Multi use, including working, living, entertaining, recreation, education, exhibition and other ○ Extend the using time, including morning, afternoon, evening and nighttime. 	<ul style="list-style-type: none"> ○ Mix and high density use of traditional business and residential area. ○ Diversity of city activity. ○ Traditional festival hosted by the local temple is an important activity in these district.
Environment	<ul style="list-style-type: none"> ○ Combine the interior and exterior in order to create attractive space, i.e., the design of balcony, terrace, sidewalk, street furniture, public art, and fountain. ○ Rearrange and extend public realm, create more activity space. 	<ul style="list-style-type: none"> ○ Strong characteristic of urban pattern.

4. The textual study of characteristics finding in Zong-Ye historical district and surrounding area.

4.1 street environment and building orientation

A. There was a tributary flow through the Zong-Ye historical district, the remains show the relationship between stream and buildings

Zong-Ye Street (former name of Chong-An Street) locates at Zhen Bei Fang (the north part of old Tainan city), which is one of Fang (the name of zoning) at old Tainan city in

Ching Dynasty. According to local grand old resident, there had a waterway flowed through this district. However, there has little record to note down this waterway, the waterway was silt up because of the settlement in early immigration.



Fig.1. Location of the Zhen Bei Fang in the old Tainan city map



Fig.2. Location of Zong-ye Street in old Tainan city map in Ching Dynasty

We discover from the old waterway of De Quing stream, there has elevation slice down in the east side of San Lao Ye Shrine. Also, according the planning report of storm sewer in Tainan, there has a waterway flowed through Tainan Park and National Tainan Second Senior High School. We make conjecture that this stream is San Ye Gong stream which several historical data have noted. Another evidence comes from the old name Di To Di Gong Temple. The Di To Di Gong Temple also called Shui Lui Gong (the Chinese pronunciation sounds like flow water). We highly suspect there was a waterway flow though this area. Also, we discover the relationship between building and street is very closed, the building has elevated which the waterway had passed.

B. Clustered official residences define the street territory and also extend the depth of buildings.



Fig.3. The relationship between two sides of Tu Di Gong temple in 1748

The Zong-Ye historical district located at the south part of Tainan city where was the passing way of Zong-Ye (an official rank of army in Ching dynasty). In the period of Dao Guang (reign name of Ching emperor from 1821-1850), the national power of Ching dynasty was weak. The defense works become worse and worse, therefore, the united organization of temples takes the responsibility of city defense works and participated to city construction. The Tu Di Gong temple therefore becomes the headquarters of organization, in charging of civil defense, also defines the territoriality of the street. Zong-Ye historical district is different from other commercial district, because of the clustered official residences; the buildings are more depth than usual. It looks like a centipede from above; we call this pattern as a “Wu Gong Xue” (the cave of centipede).



Fig.4. The ground-figure map of Zong-Ye historical district (reference: “The collections of urban planning maps during the Japanese colony” Wu Da, Huang)

4.2. Reviews of the impacts of urban fabric during Japanese colony

A. The original street pattern and the city improvement plan introduced by Japanese colony form the façade of the street (facing main street) and façade of alley (facing lane and alley)

During the Japanese colonial period, the problems of public health and transportation were a big problem. Therefore, they try to wide the road and adjust the irregular - 1941, this plan set several regulations about road systems and size of street block.

Street block has its unique spatial pattern, which is formed by road systems, connection to different roads in different service level and relative position. In other words, the road system is the main structure of city pattern; it gives the affiliation and geometric shape. City improvement plan, which introduced in Japanese colonial period, created many new street and façade, however, inside the road, the alleys and lanes still keep the old city pattern.

Buildings facing Zong-Ye Street are for living, but other side, which is facing the gridiron road system, forms another façade of the building. Basically, the residence is not face to temple; thus, there is usually a vacant ground in front of the temple where the local people like to get together and have some activities. In conclude, the alley and lane which are not adjust during the Japanese colonial form the inside pattern of the street block. The new widen road form the surface, usually, these surface building likes to rebuild in order to fit the highest floor area ratio.

B. District system and buildings: the cadaster and site are in organic shape

The formation of Zong-Ye cadaster cannot be verified, but the edge length are around 5 meter (little less than 5 meter, some bigger than 5 meter). Ebei Mayoshi has mentioned about the street block is the site of assembled buildings. The shape and pattern of block was decided by different composition site. The relationship between the division of blocks and site is very close. The block is a way of planning which regulate different depth and area.

There are three ways of dividing the alley and lanes. The first one is along the lonest side of street block (as shown in type 1 of Fig.5), the second and third are respond to the two opposite façade of streets (as shown in type 2&3 of Fig.5). The differences are the economical impact bring from adjacent roads. And the relationship between the alley and buildings are edges of two connected building (back on back) (as shown in type 1 of Fig.6), the other is the path set for the parallel buildings (as shown in type 2 of Fig.6). The boundary of the alley and lane are usually sit as the pathway, in order to serve the daily transportation, it usually parallel to the longest side of the street block. Therefore, the setting of the alley and lane respond to the combination of street block, also, these path is the main cutting line of the street block, it determines the orientation and compose of the buildings.

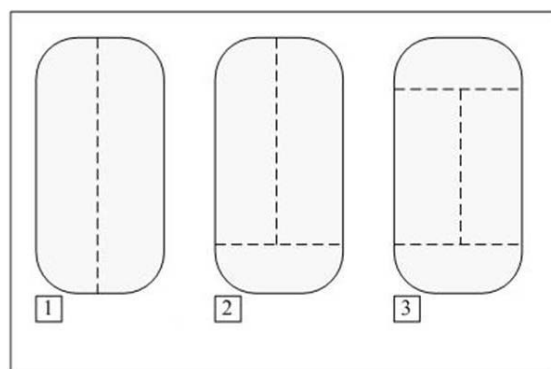


Fig.5. three ways of dividing the alley and lanes

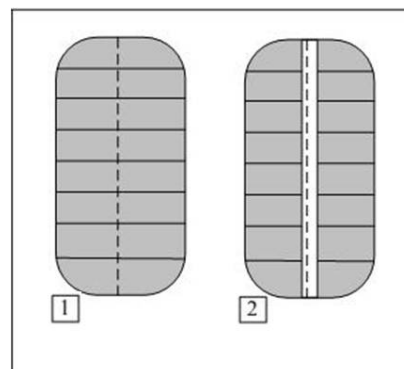


Fig.6. the relationship between alley and buildings

Our site could fine the same patter, which above mentioned, except the depth. Thus, the developing of Zong-Ye historical district was followed by the street pattern. We could

discover the evolution by mapping the City Improvement Plan from Japanese colonial and the original pattern of the street.

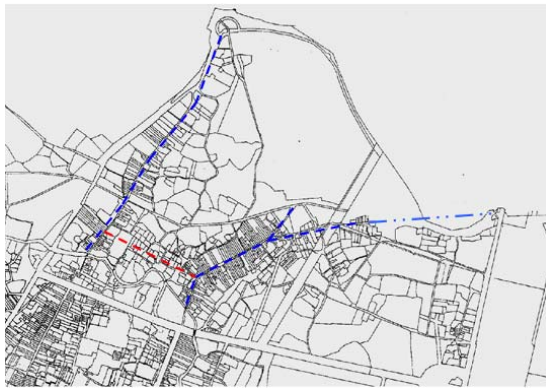


Fig.7. The cadaster of Tainan city in 1920

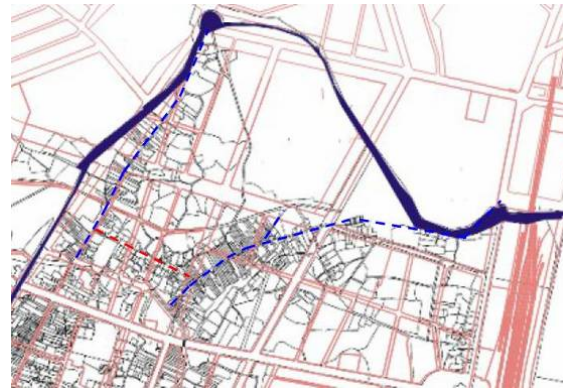


Fig.8. Mapping of the cadaster of city improvement plan during the Japanese colony

C. There is on land subdivision, but still could find the regularity of the length and the depth of the site

Our research site focuses on the development of the street. Streets formed the block, then during the period of City Improvement, the Japanese planner set a new street pattern. The formation of the Zong-Ye historical district in today followed these regulations. The design of the block during the Japanese colonial was consult to “Regulations of Housing”, and adopt the minimum modular, but there are only principles. The precise regulations were introduced in “Urban Planning in Taiwan” in 1937. We still haven’t found any document or record about block setting principles; just verify the possibilities from different aspects. We presume the Tu Di Gong temple set the boundary of the block, and buildings were divided into equal part and keep its completeness as the division principles. However, most of blocks in our site are smaller than the standard of residential and commercial area, which regulated from “The classification of land subdivision” introduced during the Japanese colonial.

There are not many redevelopments in this area, most of them just rebuilt on the same site; thus, we still could discover the pattern of the original block. The City Improvement Plan only adjusts the street pattern. After the restoration of Taiwan, the central government had some regulations about land subdivision. Our field works finds out the street pattern of Zong-Ye historical district has multiple relation with the current blocks, which inspire from the original street pattern in Ching Dynasty.

5. Community empowerment and cultural resource identifying in Zong-Ye historical district

5.1 Use mental map to study the environmental perception of local residents

By using the map to gather and cross matching the memory from local grand old men, historian and the head of the neighborhood. Then turn these data into graphical map, in order to help the construction of local historical memories.

First, by providing several potential locations from the head of neighborhood, guiding the local resident to identify the landscape resource. Our research finds out, besides buildings, the semi open spaces near by buildings, which usually form by big old trees is also identifying as an important node of daily life. Therefore, our study combines with the elements that includes: the analysis of blocks, mental maps from local residents, nodes of daily life and landmarks, together, to finds out the anonymous urban fabric.

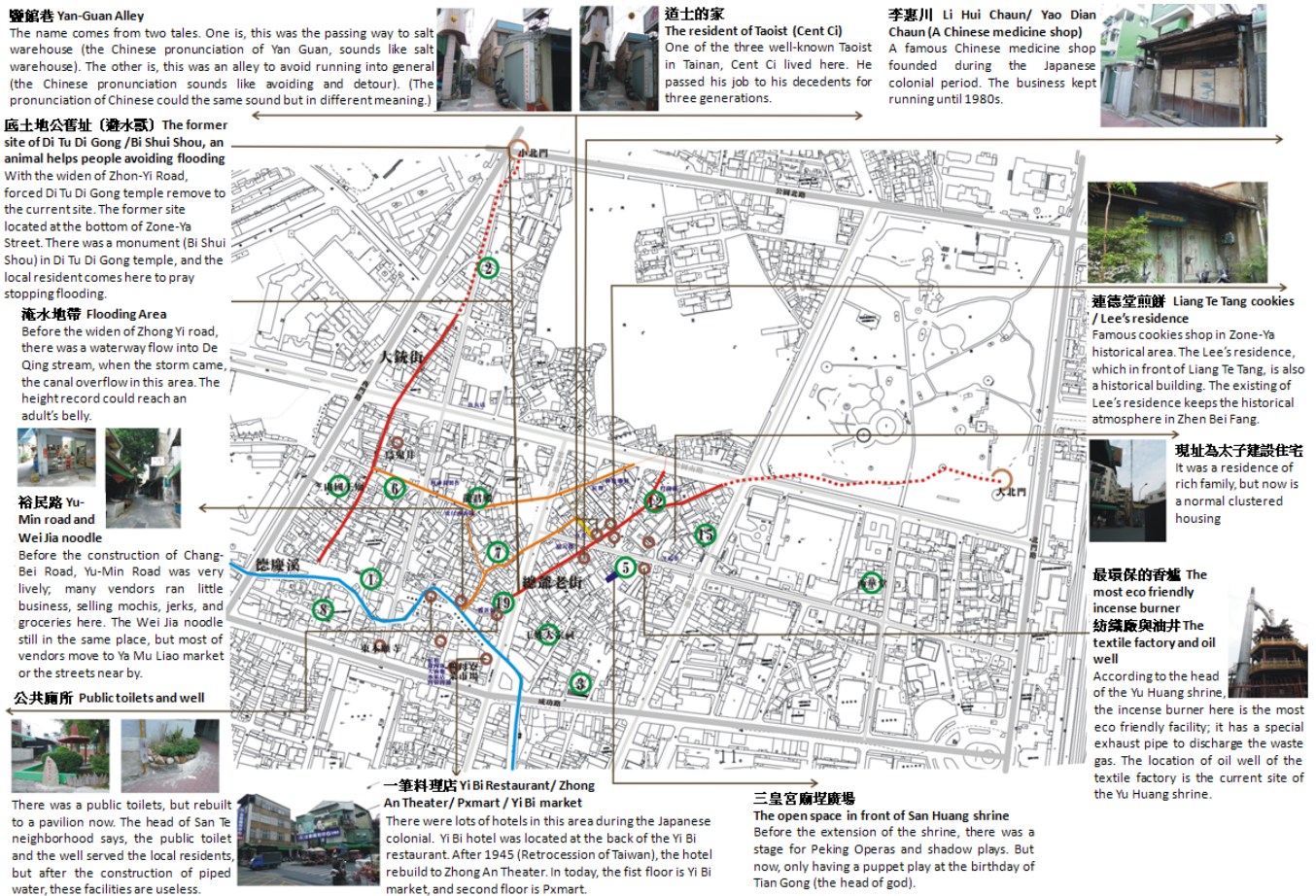


Fig.9. Culture resource in Zong-Ye Street and surrounding area

A. Geographical environment and daily life

The change of geographical environment breaks down the relation between streams and

daily life. According to the local grand old man, he points out the construction of Tu Di Gong temple has influenced by stream.

Before the demolish of Zhong-Yi road, there is a stream flowed between tow temples, our ancient believe that water represent the fortune, flowing water would bring away their good luck, so they built a temple to cut down the flow. The temple in down stream call Di Tu Di Gong temple, the upstream call Ding Tu Di Gong temple. (Mr. Xu)

From the interviews with the local residents, we also finds out the daily life in the past had lot connections with stream.

We liked to play at the waterfront; people raised ducks in the stream in that time. (Mrs. Xu)

My friends and I would wear rains shoes and go to water walk near the steam during raining days. (Mrs. Wong)

B. Nodes and landmarks

From the open interview, we discover several nodes and landmarks, which are important to the local residents.

The most famous spot here is the “Shi Gong Cuo” (the residence of Taoist priest) locates at the entrance of the previous alley. Cent Ci, one of the most three well-known Taoist in Tainan lived there. (Wu Wen Xiong)

Wong De Lu could become the eunuch had much relations with Ding Tu Di Gong temple where was the main place to hold the local cultural festivals. (tsai wen cheng)

5.2 Inspirations for planner from the perception of local residents

The experts base on the value assessment to assign the cultural heritage. In the early stage, the designations are usually temples or shrines. The Yu Huang Shrine represents the religion spirit in Tainan, the related spaces and facilities, for examples, the space in front of the temple or the festival hold by private sectors are landmarks and nodes in this area. The edge was divided by the roads, which the urban planning assigns. However, for the head of the neighborhood and local residents, the spatial atmosphere between people an surrounding environment is the characteristic in traditional settlement. It intergrades with local temples (Tu Di Gong temples and San Lau Ye shrine) and traditional alleys and lanes that could connect the daily life and local activities. This is the way, which could connect the spirits of community.

Before the widen of Zhong-Bei street, the Yu-Min road is very lively, the venders doing small commerce in front of the San-Lao-Ya temple, and had a pleasant life and sufficient income. After the vender had been drove away, and the widen of the Zong-Yi road, the façade of the shop were vanished, the venders couldn't keep their

business continue, thus, most of them were closed. Before widen the road, there were still have many activities at night, and the public security is good, resident could keep their door open all the time. But now, it's hard to see anyone to walk in this street. (the head of San-Te neighborhood)

6. Conclusion

About the cognition of regional cultural heritages, the grand old men and local residents pay more attentions on the changes on living environments; the head of the neighborhood has more ideas on new roads and paces where could run little business; the priests base on the history and gives more opinions on religious facilities. The planner should study the local historical memories (including landmarks and anonymous urban fabric which analysis by the experts) and respond to the design. It's a only way to fit the real need of local redevelopment.

From our study, we discover there is no new function of Zong-Ye historical district and surrounding area. The cutting building (cutting by the street under the urban planning) still remains the mixed use of residential and commercial area. We also find out the relation between roads and space of townscape form anonymous urban fabric. The preservation of urban fabric depends on the relationship between blocks, lands and buildings, a good city regeneration plan should consider, how to inherit the traditional street pattern in nowadays. If the traditional block is in the deep level of a city, then the architectural structures are in the upper level; the middle level is cadaster and on site plan, which has related to the demand of transportation, details of urban facilities. The land readjustment in past decades broke the balance of a city, it destroy the history. If we don't respect to the cadaster and sites, the historical memories will vanish.

Our research finds out, the attribute of a block influences its structure; it also limits the daily life of local residents. The Zong-Ye historical district is the original form "street development". It's a linear development, lacks of core (the boundary is two Tu Di Gong temples). The most of developments in this area are leads by commercial use, for the reason to get more ratio of shop area, it usually become site which has narrow length but long depth. How to compos a diverse and functional use in the district, is the most important issue of the regeneration of this historical area.

The experts pay attention on religious building and traditional facilities, the perception of local build environment also should be noticed, together, must respond to the planning issues.

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