

# 城市中国

URBAN WISDOM ADVANCING WITH CHINA

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INNER  
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URBAN  
HUMANITY

METHODOLOGY

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REGENERATION

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## 老城复兴 人文主义需求的 公众参与路径

INNER CITY REGENERATION  
METHODOLOGY OF PUBLIC  
PARTICIPATION FOR  
URBAN HUMANITY

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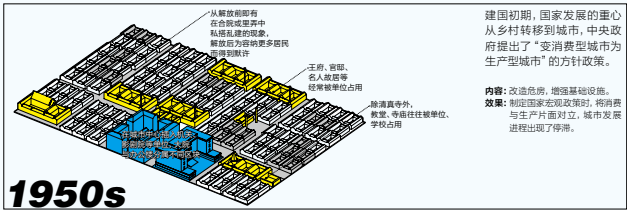


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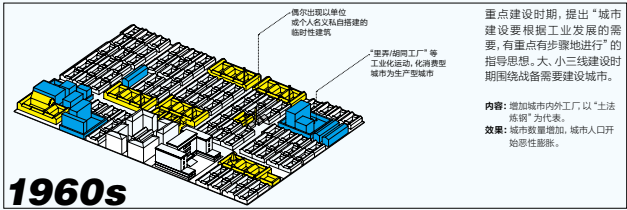
# 补记1950s~1990s北京旧城产权简述

## 关于《城市中国》第71期海报中的细节推敲

《城市中国》71期海报以北京旧城区为例展现城市肌理的变迁，著名土地维权专家华新民对其中的一些事实提出了修正意见，现补充于此。由于本期课题讨论的“公众参与”与公民权利和责任直接相关，1950s~1990s城市产权法律层次的属性在现今城市管理倡导公民介入的同时再次渐渐浮出水面，亟待解决相关问题。因此，我国旧城改造中的公众参与，不仅仅面向未来，也面向对过去的反思。

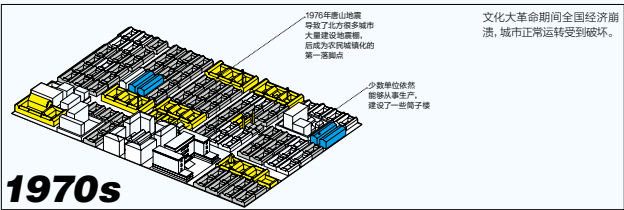


- 全国城市，以北京旧城区为代表，在1949年后并未出现过农村那样的土改和人民公社等巨变，房屋和土地均属于私人所有。从1949年8月1日开始，《人民日报》、《新民报日报》先后用长达3年的时间陆续给前来登记的北京城区业主做产权登记公告，有具体姓名和地址。然后换发新政权的《房地产所有证》。此时旧城内建设规模很小，基本维持在私人范畴。大规模的建设在旧城外逐渐展开。
- 部分住房的产权登记公告单上显示门牌，却无个人信息。未登记的业主主要是在1949年以后离开大陆的。本次产权公告单针对的即是这些未来登记的业主，如3年之内没有消息，政府将代为管理。在此情况下，一些机关占用了部分城区未登记业主的院落。
- 从1955年开始，北京城市人口明显增多，开始出现住房短缺问题。对于旧城而言，政府进而鼓励业主更多地向外出租自家房屋。
- 1956年政府针对厂家和店铺实施社会主义改造，后计划将城市部分私有出租房屋也扩大为改造对象，但两者的改造性质完全不同，此因后者为市民生活资料，本来就不在“三大改造”之列，所以最终没有进行赎买也没有改变产权，而是由房管局强行管理，称之为经租或私房改造。
- “三大改造”结束之后，1958年“大跃进”时期开始进行强制性私房改造，要求超过一定面积（北京为225m<sup>2</sup>，大中小城市各异的）用于出租的房屋交给房管局统一管理，并强行分享业主的房租，规定大部分业主只能享有三分之一份额。
- 北京胡同里过去已有一些手工作坊，而由于1958年的“大跃进”号召家庭妇女出来工作，部分胡同又利用庙宇和部分代管的宅院建街道工厂，做服装和五金等。

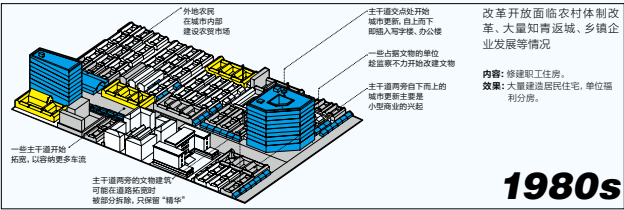


- 三年灾害时期，经济危机爆发，单位开始利用现有建筑和设计简易楼策略，部分被占用的私有四合院成为用于分配居住的单位“公房”。
- 1960年代政策开始调整工业项目，抑制城市发展，减少城市人口。1963年大批人口被下放至农村，户籍制度作为管理和限制城乡人口流动的手段，逆城市化开始。
- 1962~1966年，随着经济的恢复，市内各单位开始设计和建造员工宿舍，主要在老城区之外。

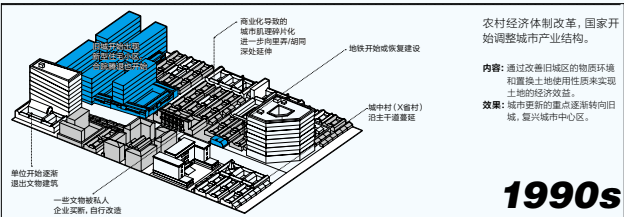
- 1966年文革爆发，该年8月红卫兵暴力冲击私宅并强迫房主把产权证交给房管局，部分房主被强制驱赶回老家，部分房主被塞进一两间小屋，其余由房管局或街道办事处占领，安排他人居住，变为大杂院。私搭乱建情况大量产生，市内亦出现一些简易楼、“战备楼”。



- 1970年代初，一些大体量的制造厂在旧城中出现，但属个别现象。
- 1976年文革结束后城市政府表示根据宪法将房产归还原主。1977年恢复高考后，城市化再度兴起。



- 1982年《中华人民共和国宪法》规定城市土地属于国家所有，但之后没有对私地进行收购和做转移程序。同时“落实私房政策”中将文革中私搭乱建的部分一并绘制入新制作的权证中的产权地籍图，并注明其不属于该房主，同时把被经租的私人房屋也注明不属于房主。由于部分私搭乱建和经租房发了“公产”证，遭到房主普遍反对，要求废证。
- 1984年北京开始大规模清退私人四合院，但没有清退经租房和代管产，也没有归还文革中被迫上交并一直存在房管局的原始产权证，而后者涉及已经在法律上登记生效的房地产所有权。
- 1982年宪法和1988年宪法修正案之后，地方政府的“土地经济”渐渐出现，大规模房地产开发兴起，旧城内大批量建设大体量的商业和居住地产，对珍贵的历史城市风貌造成了不可逆的负面影响。



- 从广东和福建开始，小部分城市开始把侨产的经租房和代管房产退还给业主，但北京和其它城市很少有相应动作，除了针对一些“统战”对象。近年大量房主要求地方政府遵守宪法，平等地尊重所有公民的私有财产权利，尽快归还经租房和代管产。

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# 存量更新, 生态思维

## ECOLOGICAL THINKING OF RESERVED LAND REGENERATION

文 / 匡晓明[城市中国总编]  
Text / KUANG Xiaoming[Chief Editor of Urban China]



### 内涵式发展 CONNOTATION DEVELOPMENT

过去的三十年间,中国城市化快速发展,过度消耗了土地资源,城市过度汽车化和商品化,城市风貌缺乏个性、公共空间缺乏整体协调,城市形态过分依赖交通干线发展,增量扩张失衡。在大量新城建设外延式扩张的同时,老城区、老工业区、老住区逐渐衰败,片面注重外延式发展,造成了土地利用不经济和资源浪费的问题。上世纪90年代以来,中国旧城改造进入新高潮,但其规划设计大多以大规模推倒重建为主。危旧房片区的改造倾向于简单化的拆除重建,旧城居住社区的社会网络和城市肌理遭到了严重破坏。

中国经济从具有中国特色的“旧常态”进入“新常态”,适应经济发展进入转型期和资源环境约束不断强化的新形势,加快转变经济发展方式,从要素驱动和投资驱动转向创新驱动,实现转型发展,优化升级经济结构,更加关注民生和生态文明建设。《国家新型城镇化规划》提出“注重人文城市建设”,“把城市建设成为历史底蕴深厚、时代特色鲜明的人文魅力空间”。新常态下,城市发展需要对存量空间进行再开发,应着重强调“内涵式发展”,正确把握和处理土地集约节约利用、人口聚集、产业支撑和基础设施建设“四大要素”,充分利用现有空间集约发展,深挖城市用地潜力,实现土地

城市的可持续发展与城市的现代化进程,应该是城市生态环境与城市的经济、社会、文化和空间同步协调发展的过程。经济增长过快,带来的经济结构问题、社会贫富问题、社会治理问题和生态破坏问题亟待回归。以移动互联网和体验消费为代表的新经济的崛起极大地改变了城市的生产和生活方式,也必将引发城市的变革,使城市规划更加关注城市发展的市民化、人本化和智能化。城市更新的本身犹如有机体的新陈代谢,在互联网与体验式消费的时代,城市规划在利用互联网优势、创造各种消费机会的同时,更应该把握生态思维,将城市视为持续更新的生态有机体,解决好人与自然、人与人、人与社会的对立统一关系,才能保证城市具有持续发展的动力与可能性。

高效配置、城市功能更加完善和人居环境明显提升。在目前,在建设用地“零增长”甚至“负增长”的背景下,存量更新、内涵式发展成为城市发展的必经之路。

城市经济社会发展的出发点是人类如何利用稀缺资源以获得最大效用和满足,而最终的落脚点同样是让生活于斯的人们更好地分享经济发展的果实。所以,从本原意义说,城市经济社会发展最终体现的应当是人文关怀和人文精神,成就以人为本的理念和路径。老城复兴,内涵式发展,不仅强调城市个性,也要实现能级的跃迁。首先要摒弃传统旧城改造的拆平重建模式,要顺应城市更新代谢的规律,以符合时代要求的创新理念,走渐进式更新道路,在注重对存量资源的整合优化利用基础上,着眼于功能复合、经济复兴、环境重构和文化沿承四个方面,在更大的空间尺度上进行指标平衡,提出更为丰富的改造内涵,进行连续的、渐进的、复杂的和细致的更新,使旧城更新不仅可改善居民的生活质量,也可实现产业与老城社会网络以及历史文脉的继承和发展。

城市规划作为新常态的城市治理手段,在经济发展合理增长的前提下,应向有质量、有效益和可持续的方向发展。城市规划设计的本质是对于空间权益的分配和再分配,目前存量规划的主要难点是利益的再分配。在国家严控城市新增建设用地政策的刚性约束

下,建成区的土地价值被重新认识和发掘。存量型城市设计的基本出发点之一是提升建成区的宜居性,需要探索政府、社区和市场主体共同参与、兼顾各方利益、上下互动协商的“针灸式”规划方法。

### 生态思维 ECOLOGICAL THINKING

城市是人类经济社会发展的主要载体,是地球生命共同体的重要组成部分。城市的发展不仅是城市功能的增拓、城市规模的扩大、城市经济实力的增强,更应关注全球生态平衡和城市生态环境质量的提高。如果将城市视为有机体的话,自然经历诞生、生长、成熟、衰老和更新的过程。因此城市更新就如同有机体的新陈代谢一样,不断去陈出新。从生态学角度而言,在城市更新中,原先那种大片拆除、推平旧建筑后再建造新建筑的作法不符合生态原则。

城市的可持续发展和城市的现代化进程,都必须在重视城市的经济、社会、文化等要素发展的基础上,强调城市的生态环境的发展,使之与城市的整体综合发展维持同步,从而不断支持城市的和谐发展。因此,城市规划的生态思维是城市不断具有持续发展动力与可能性的重要思想观念。城市设计需要转变传统观念,摒弃以往偏好大拆大建、专注展现城市地标和显赫形象的惯性思维,探讨适应存量地区更新和转型发展的城市设计新理念。城市发展以经济挂帅的过往历程中,中国的生态遭到巨大破坏,生态压力日益增大。当下的生态城市建设如何兼顾缓解生态压力,迫切需要探讨与研究。以生态文明思想为内核,以城市生态学为基础,以城市空间环境设计为手段,探索一种最终实现人、城市与自然和谐发展的城市设计方法。从蓝图式设计到全寿命设计;从环境营造到绿色发展;从空间形态塑造到多元融合;从线性思维到网络思维。城市设计应该强调和利用城市所在地域的区域环境特性,保持和维护特定区域环境及生态位的独特性,因势利导地造就各个不同生态位的城市人居环境。总体的思路是:总体层面的生态城市设计,关注的是生态目标引导;片区层面强调生态指标管控,落实到一些必须的生



“互联网+”规划,更加依赖更广泛的公众参与和信息共享。图为上海闸北区彭浦镇“美丽家园”社区规划,通过纸质问卷和微信版问卷,搜集居民对社区改造的意见。Internet+ planning is more dependent on extensive public participation. The above image features the ‘beautiful home’ community planning in Pengpu Town in Zhabei District of Shanghai. Local residents are giving feedback about community transformation through paper and wechat questionnaires.

态技术指标;在街区层面就是生态技术落实。其重点在于“有机聚合”,关注生产、生活、生态三个要素,在时间上强调禀赋性和创新性,空间上强调竞争性和宜居性,在实现有机聚合的路径上重点选择五方面要素,即功能复合、公交引领、生态支撑、文化多元和绿色低碳。当然也包括规划分析评估技术、计算机模拟技术、智慧城市支撑技术等辅助技术的应用。

### 社区规划 COMMUNITY PLANNING

现代城市规划植根于人本主义的沃土,但在土地财政的增量扩张中,以人为本的城市规划传统往往没有得到足够重视,过去的城市规划是自上而下的决策。随着国家在公共投资领域的放开,在基础设施、公用事业等领域PPP模式的推广,规划需要进一步凸显自身的公共政策属性,政府作为城市物质空间的提供者或支撑者,应更加关注自下而上的决策,提高公众参与规划的广度与深度。而社区规划的概念恰好兼具城市规划现代化和以人为本的含意。

1970年代以后,公众参与的规划方法开始在西方法国国家被采用。通过居民协商,努力维护邻里和原有的生活方式,并利用法律同政府和房地产商进行谈判。公众参与对城市更新政策有较大的影响,这一时期出现了所谓“自下而上”的“社区规划”,也是由社区内部自发产生的“自愿式更新”。他们不仅渴望改善原有的居住条件,还希望保护社区文化以获得个人认同,要求直接参与规划的全部过程,希望由自己来决策如何利用政府的补贴和金融机构的资金。“社区规划”以改善环境、创造就业机会和促进邻里和睦为主要目标,目前已经成为西方国家城市更新的主要方式。

在中国,社区作为城市管理的基本单元和重要阵地,其中人与人、人与居住环境之间经历了较长一段时间的磨合后,形成了较为稳定的结构关系,赋予了它生命活力和内在精神,使之在历史变迁中不断发展完善。旧城区以其复杂多样的功能、构成和深厚的历史文化积淀,使得社区居民在联系交往中对所处的居住空间形成了强烈的归属感和精神状态上的“同一感”。居住社区城市更新是一个涉及诸多领域的系统工程,并非简单的一边倒式拆除到复古。存量开发背景下,社区规划需要坚持循序渐进的原则,以“量力而行、积极作为”为宗旨,要特别注重以人为本和民生落实。在保留原有本土文化的同时,也要融入新的与时俱进的文化元素。

社区规划中,对社区的任何保护规划及再开发都应从居民的切身利益及社会网络的长期动态发展出发。更新改造中应该为社区发展留有自行发展的空间,故提倡由规划师参与把握总体方向,居民广泛进行公众参与,加强横向开放式的、自下而上与自上而下双向运行的全体居民与规划师的双向交流与共同合作。全球化、信息化潮流不可阻挡,新事物、新空间、新的生活方式的诞生也是社会发展的必然趋势。互联网信息时代,从“总规”向“众规”迈进,“互联网+”规划,改变了传统的规划编制思维,推动规划编制从注重方案结果向注重前期分析转变,从依赖精英群体的分析判断向依赖更广泛的公众参与转变,面向公众,面向交流,更加注重信息共享和知识交换。以互联网为媒介与方法可以更有效地整合决策者及公众意见,为各群体完整的认知表达拓展了渠道,更好地实现保障民生、以人为本的存量更新诉求,进而推进老城有机更新和综合复兴。📍



6 刊首语 Editorial

存量更新, 生态思维

ECOLOGICAL THINKING OF RESERVED LAND REGENERATION

匡晓明[城市中国总编]  
KUANG Xiaoming[Chief Editor of Urban China]

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老城复兴

公众参与重塑城市人文主义

INNER CITY REGENERATION:

PUBLIC PARTICIPATION AND REBUILDING URBAN HUMANISM

匡晓明[城市中国总编] + 丁馨怡[城市中国研究中心]  
KUANG Xiaoming[Chief Editor of Urban China] + DING Xinyi[Urban China]

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# Inner City Regeneration Public Participation And Rebuilding Urban Humanism

Text / KUANG Xiaoming[Chief Editor of Urban China]+DING Xinyi[UCRC]



Lane 274 of Tianzifang in 2014.(Photo / ZHONG Xiaohua)

## Urban Humanity

Market starts on trade,Wall starts on cultural conflict, and city in Chinese language combines meaning of market and wall. Thus the core of city is human life, in nature, and in the society. Nature is the material object, whereas society is the spirit of vitality. Throughout the life and death of a city there is humanity.The essence of humanity is respecting the value of human, the spiritual life of human being, and harmony between human and nature, material and culture. Since industrial revolution, human society has been driven by economy and techniques, that too much on benefits but too little on daily needs. Urban planning starts on realistic humanity but now it is kidnapped by functionalism, and the urban form serves economic growth and technical functions.From Athens Charter to Machu Picchu Charter,the thinking of urban planning changes from functionalism to humanity. And the urban

function also changes from visible living, industry, transportation to invisible aspects such as community identity and urban image. An ideal urban life is requied to fulfill both material and spiritual pursuit of citizens. After Opening Up, Chinese urbanization leaps in a typical ‘economy first’era. Many old urban areas grow up by progressive manufacturing development and fragmented construction, maintaining continual renovation and identical social order. Mass construction changes urban environment, economy and social network by impact development, effectiveness and urban branding, ignoring the essence of ‘serving the citizens’. Old city center bears old citizens and specific culture, maintaining sense and value, of course the culture as well. Thus urban development cannot aim at simply growth but also self-value, cultural conservation and other humanity and spiritual cores. National Innovative Town Planning (2014-

2020) raises the idea of focusing on humanity city, in order to exhibit identity, enhancing cultural service functions, encouraging multi-cultural cohabitation, and rising cultural quality. As ‘based on human beings’ and sustainable development raise citizens’ awareness, urban humanists encourages a mix of physical space, spiritual space, urban culture and employment to revitalize the old city. Urban humanism in regeneration starts from social aims, focusing on living style and relationships to the city, balancing human and history by culture, coordinating human and nature by ecology, enhancing knowledge to deal with human and urban space conflicts, to unify physical structure and cultural connotation.

## Public Participation

The starting point of urban renewal, intensive development and focus on the personality and energy transition of cities is to achieve

maximum utility with limited resources while their ultimate goal is to allow urban dwellers to share the benefits of economic development, manifesting humanism and humanistic care. Diversity is the nature of cities. People-oriented development, the core objective of urban renewal, is effectively achieved through public participation while respecting regional differences. It is crucial for all urban renewal endeavors to build the platform for public sharing and reconcile the appeals between top-down and bottom-up approaches. On one hand, urban renewal should balance the improvement of physical environment with the preservation of social networks and local lifestyles. On the other hand, through influencing people’s lives with the structures and orders of the environment, urban renewal should reintegrate the upgraded environment into local residents’ lifestyles.

Consequently, under the context of inventory regeneration, neither the tabula rasa approach nor completely restoration to ancient ways is appealing. Humanism-focused urban renewal should be carried forward in small-scale, incrementally and organically. This approach will achieve multiple benefits, including maintaining the social-spatial structures, meeting the evolving needs of local residents and allowing the project areas to develop in a flexible and alternating manner. Moreover, it helps facilitate public involvement in the whole course, ensures designing urban space in human scale, and properly addresses the issues of preserving historical and cultural context and conserving the ecological environment. Rooted in humanism, people-oriented urban planning was not given sufficient attention during the incremental expansion process of land finance. With the loosening of public investment policy and an increasing presence of public-private-partnership in fields of infrastructure and public utility, humanism planning should further highlight its inherent attributes of public policy.

Urban renewal should focus on the general welfare. Since local residents are more aware of the advantages and disadvantages of local lives, humanism planning should build on encouraging public involvement, understanding local knowledge and respecting the cultural context. Specifically, humanism planning should dig out the unique urban images in physical and spiritual terms, increase the accessibility and flexibility of local communities, support the less-advantaged groups and reinitiate residents’ sense of belonging. On the physical level, humanism planning should enhance the functional structure and landscape image of cities, revive the physical space with humanistic vitality, increase the historical and cultural richness of modern construction, and create environment with local personalities.

This is the second issue of urban regeneration and aims to explore the humanism approaches for public participation with the overarching goal of urban regeneration. Through illustrations, discussions and drawing on a wide range of cases studies in Brooklyn, Tokyo, Shanghai, Chengdu and Hangzhou, this issue focuses on the following two aspects. (1) Examine the mechanism and approaches of public participation under the existing context of economic development and urban regeneration. (2) Discuss the sustainable ways for cities’ organic regeneration through top-down and bottom-up methods in inventory planning. Ultimately, this issue aims to explore the methodology of humanistic urban regeneration and improvement of livelihood through public participation.



Now about 60 households registered are at the 2 or 3 Floor in the Shikumen regional of Tianzifang.



# Public Participation in Urban Regeneration

## Interview with Zhao Chengqi, Waseda University

Text / Ding Xinyi[UCRC]

Involving government, real-estate developers, original property owners (collectively or individually), and other stakeholders, urban regeneration aims to enhance the quality of urban space, improve cities’ functions and achieve sustainable community transformations with the goal to meet the housing needs. Without mechanisms to guarantee the involvement of stakeholders, the process of urban regeneration would be severely hampered. Like public participation in other urban planning efforts, public participation in urban regeneration only generated enthusiasm from government officials and professionals and thus

suffered from wrongfully outweighing form over content. It becomes a pressing issue as to whether to reestablish the engagement of original property owners. The bottom-up and third-dimensional urban renewal system allows the original property owners to involve in exiting renewal of urban blocks and hopefully will reach the substantial phase of promoting public participation. The supporting techniques of public participation should start from urban regeneration efforts that are closely relate to property owners. The diversity of cities not completely depends on planning and design techniques. As a result,

the diversity generated from the urban renewal process requires the involvement of multi-stakeholders. It is also critical to encourage a diversity of agents to start practices. Aside from government- and corporation- led practices, it is desirable to encourage other stakeholders to start their own businesses, redistribute the benefits in the post-regeneration era, improve small-businesses and encourage the communal constructions by citizens. In short, the breaking point for effective public participation in urban renewal should be efforts that are closely relate to the stakeholders’ own interests.



Discussion on the living vision after the block regeneration

# Art Practice in the Social Space

## Framework of Community

Text / LI Juan[UCRC]

The community of Shuijingfang is located in the Shuijingfang district. In 2011, cooperating with ‘I You She’, a community cultural development center, the local district office began to build up a community platform of cultural and art. They organize series of activities. The district office hope to build up in-depth neighborhood relationship through Yixue (free community flea markets), Yixue (community education). In

August 2014, two artists Cao Minghao and Chen Jianjun accepted the offer to start their community art work in No. 67 Shuijingfang. This kind of socially-engaged art practice aims at bringing out collective memories of this area. In this process artists gradually gain experience and adjust their work. The project of “Rebuilding Kunshan” discuss about migrant workers. “The eye of attics” in Times Museum of Guangzhou

is another important project. Together with their practice in No. 67 Tianzifang, artists go along ways to take part in the community art. When discussing about social changes, different from traditional top-down discourse, these artists dig into local stories and community practices in micro levels, so as to enlighten different imaginations of urban futures.

# History Analysis of Growth of Tianzifang, Shanghai

Text / DING Xingyi[UCRC]

The story of Tianzifang started form the demolition of Taikang Road market. Zheng Rongfa, the party secretary of Dapuqiao District is famous as ‘the father of Tianzifang’. Thanks to Zheng’s resistance, Zhang Jianjun’s strategies and Wu Meisen’s execution, Tianzifang is reborn. In 2000, Taikang Cultural and Art Street transformed to develop street economy of Longtang. Based on market logic, Wu Meisen plan to reuse the space of old factories in this area. In 2002, it got the name of Tianzifang. In 2003, it formed into mutual market, but was faced with demolition. Resisting to demolition, Tianzifang enlarged towards living areas. After renting almost all factories in this zone, residents were also encouraged to rent their houses for small business. In 2005, Tianzifang evolved into a creative industry zone. In 2008, Tianzifang survived from demoltion and was managed by local officials. From 2009 to 2010, Tianzifang was connected to the Shanghai World Expo. Since it’s located in the south of Luwan District, near Puxi district of the World Expo, Tianzifang became a theme practice zone and an AAA level urban tourist zone. It’s a window for foreigners to observe traditional Shikumen cultural and life. After 2011, Tianzifang entered its post-World Expo era. Rents get higher and higher, many stores close down. The change of stores and its security problems make it encounter many critiques. There was a heated debate among scholars and the public about the future



Tianzifang Lane 210 in 2015, between Building 5 and Yard 7.

of this zone. Zhong Xiaohua of Tongji University thinks that the state-owned enterprises’ rising rent is one important reason. A new role benefits from it: some people rent houses from local residents and then lease to other shop owners. The story of Tianzifang opens up people’s mind of different ways of urban renewal. Its creative industry in street is just one among many possible ways in post-industry era. The success of Tianzifang cannot be copied. But still people can learn from its experience for urban renewal, like bringing in creative industries, street economy, a “soft” way of reform, and community building. People can also learn from the role of local government, how to encourage the bottom-up management, and how to balance different stake-holders. Its management has many problems. Wu Meisen, Zheng Rongfa and

other volunteers negotiate with local government, now local Administrative Committee take part in the integrated management. Local business committee leads the adjustment of different industries. Wu Meisen forms a sub-union of Tianzifang Industrial and Commercial Association and becomes its president. Up to now over 40 stores have joined in this union. It builds up a platform to help arrange this area. Local resident face with the market. But we should prevent illegal ways to higher up rents. Local government use the property department to influence industries in a way to transform. Professor Yu Hai hopes that local state-owned enterprises can take responsibilities of historical space. Perhaps they can rent the industrial space to those talented artists. Thus Tianzifang may become an incubator of art.

# Yangxi, Jiande City, Hangzhou

## Multi-Stakeholder Participation in Urban Regeneration

Text / ZHAO Chengqi

The Practice of Yangxi Old Street is based on multi-stakeholder participation, combining public service construction and preservation needs in long-lasting regeneration process. Urban regeneration needs time, and it cannot be approached by traditional method of spatial design. The description of wills and process design are necessary. The mode of regeneration is founded by three parts - organizing executors

by multi-stakeholder participation, clarifying equity swap regulation, and process design. The measures include conservation of traditional community, urban image upgrading, etc., and finally reaching the aim of ‘keeping life’. This is not a race with time, and the outcomes must be late, and even cannot give a definition of ‘finish’. It is a dynamic, progressive and systematic construction under participation of government, de-

velopers, owners and professionals. The process is based on redistribution of rights and powers. Its realization should be under organizational and promotional mechanism that is able to give feedback of different voices. Self-organization and sustainable regeneration will come true after reaching progressive aims according to collaboration and the embellishment of interests community.





# 城市中国 Urban China

老城复兴  
人文主义需求的  
公众参与路径  
INNER CITY REGENERATION  
PUBLIC PARTICIPATION MODES  
FOR URBAN HUMANITY

总第73期

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