

How Does Cultural Planning Empower Historic District and Urban Regeneration ----Case in the China Baroque Historical Street in Daowai District, Harbin

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Abstract. The historical culture of the city is the unique soul of the city. Facing the situation of "one side of a thousand cities" and the commercial and cultural blocks with serious homogenization in various cities, people began to re-emphasize and think about the protection of historical and cultural blocks. For the protection and development of historical and cultural blocks, it can not only promote the development of the urban tourism economy, but also benefit greatly the urban cultural atmosphere and urban regeneration, which makes urban residents feel more involved and belonging, and participate in urban cultural activities together. Harbin City, Heilongjiang Province, China, has always attached importance to urban development through cultural planning empowerment. The planning department several times, sub-plots on the Daowai Chinese Baroque Historic District for scientific overall planning led to the protection and promotion of regional historical and cultural heritage, to create a unique historical and cultural space, promoting the development of urban tourism economy, while enhancing the city's cultural heritage and cultural soft power, creating a successful model for land planning for urban development. China Baroque Historical Street with rich and unique cultural resources, is a successful case to answer how cultural planning empower historic district and urban regeneration.

Keywords: Historical district, urban planning and design, cultural planning, urban regeneration.

1. Introduction

The history and culture of a city are the unique souls of the city, and the historical and cultural districts that have been formed and left behind through the precipitation of time are the carriers of these valuable historical cultures, which contain rich material and intangible cultural resources, and the reasonable protection and use of historical and cultural districts have far-reaching significance for the construction and development of a city [1].

However, with the development of urbanization and the implementation of the market economy system, the speed of urban construction has been accelerating, which brings threats and challenges to the protection and renewal of historical and cultural districts. On the one hand, in the new wave of urban renewal, the originally prosperous historical areas in the city can no longer adapt to the new demands of modern urban development due to functional decline and environmental deterioration, and the old historical and cultural districts have lost their vitality and gradually declined. On the other hand, although the implementation of the market economy system has provided more possibilities and impetus for the protection and renewal of historic districts to a certain extent, its overly strong commercial orientation has led to the use of historic and cultural districts more than their protection, thus destroying their valuable cultural qualities [2].

In the face of the situation of "one city with a thousand faces" and the serious homogenization of commercial and cultural districts in various cities, people have begun to re-emphasize and rethink the issue of preservation and renewal of historic and cultural districts. [3]The protection and renewal of historical and cultural districts can not only promote the development of the urban tourism economy in this era when people pay more attention to the consumption of spiritual experience, but also form a cultural atmosphere in the city, so that the urban residents have a greater sense of participation and

sense of belonging, and participate in the construction of the city's culture to create a unique brand image of the city. Harbin City, Heilongjiang Province, China, has always attached importance to urban development through cultural planning empowerment. The planning department several times, sub-plots on the Daowai Chinese Baroque Historic District for scientific overall planning led to the protection and promotion of regional historical and cultural heritage, to create a unique historical and cultural space, promoting the development of urban tourism economy, while enhancing the city's cultural heritage and cultural soft power, creating a successful model for land planning for urban development.

This article first defines two core concepts: urban regeneration and cultural planning and then introduces the location overview and historical geography of the research object, the Chinese Baroque Historic District in Daowai, as well as the industrial structure and social environment of this district before it is scientifically and systematically planned and transformed. At present, the overall trend of historical district protection at home and abroad generally falls into two categories: overall conservation and renewal, and small-scale regeneration. Based on this experience, this article introduces a cultural-led master plan for a Chinese Baroque historical district and conducts an in-depth analysis and evaluation of its effects. Harbin Daowai District's China Baroque Historical Street is a successful case to answer how cultural planning empowers historic districts and urban regeneration. The extensive application of these experiences will greatly promote the protection of historical and cultural districts and the reshaping of urban culture, as well as urban regeneration.

2. Case Description

2.1. Definition of the core concept

Urban Regeneration is a term associated with rebirth, resurrection, and reconstruction, and is therefore imbued with religious hope for redemption. Similar to regeneration, which in biological terms implies the regrowth of lost or damaged tissues and the restoration of a system to its initial stage, the concept emphasizes the regrowth of economic activities, the recovery of dysfunctional social functions, the reintegration of rejected and divided social strata, and the restoration of damaged environmental quality and ecological balance. Looking at the transformation of Western cities from the 1950s to the 1990s, a paradigm shift from the crude to the meticulous could be easily observed, from the blind pursuit of a quantity to the emphasis on the quality of development. Compared with the "urban reconstruction" of the 1950s and the "urban revitalization/rehabilitation" of the 1960s, which emphasized the priority of improving the physical environment, the "urban renewal" of the 1970s has changed to a conceptual paradigm shift to emphasize the quality of development. In the 1970s, the theory of "urban renewal", and in the 1980s, the theory of "urban redevelopment", etc., the topics of renewal of the local community, social welfare, public participation, public-private partnership, community employment, social organizations, social capital, urban landmarks, and preservation of cultural heritage were incorporated into the agenda of inner-city planning one by one. This also implies a shift from government-led physical regeneration to coordinated economic and social development with public-private partnership as the main model. By the 1990s, "urban regeneration" in the post-industrial era had evolved into a consensual urban public policy that responded to a range of complex economic, social, physical, environmental, and financial issues, aimed at rationalizing the use of derelict land and buildings, generating new forms of employment, and promoting the creative transformation and innovative development of the city's historical and cultural heritage. The aim is to rationalize the use of abandoned land and buildings, to create new forms of employment, and to promote the creative transformation and innovative development of the city's historical and cultural heritage.

"Cultural planning" places more emphasis on the social aspect of culture - rather than economic and physical revitalization, culture as a social welfare mechanism and public space strategy also plays a role in providing arts and culture. As a social welfare mechanism and public space strategy, "cultural planning" also plays a role in providing convenient services of art and cultural facilities, shaping

cultural citizenship, creating local image, and enhancing the competitiveness of the city's integrated planning function, especially the community-based, open consultation mode of pluralistic participation points to the innovation of the institutional mechanism of urban planning and urban governance.

2.2. District profile and historical origins

The Daowai Chinese Baroque Historical Quarter is part of the Daowai District in the east-central part of Harbin City, Heilongjiang Province, and is located between latitudes 45°20' and 46°20' north and longitudes 126°15' and 127°30' east. As the center of Daowai District, the Chinese Baroque Historical and Cultural Quarter is approximately 3.9 km from Harbin Railway Station and less than 500 m from the banks of the Songhua River. It is connected to the Songhua River tourist area, adjacent to Daoli District, and near Central Avenue on the west side, with convenient traffic and excellent location advantages.

The Chinese Baroque Historical Quarter in the Daowai District of Harbin City is the largest and best-preserved Chinese Baroque architectural complex in China. In many buildings here, "front face" is Baroque style, and "into the body" is a traditional Chinese courtyard. The "East-meets-West" neighborhood took shape and gradually formed a cluster of buildings. At first, people did not know what to call this unique architectural style. It was not until a Japanese scholar, Taihiko Nishizawa, came to visit the area and suggested naming the building style "Chinese Baroque" that the name gradually spread. This decorative "Baroque" style conveys a joyful atmosphere and expresses the desire to show off wealth, but it also adheres to national traditions and national self-respect, and incorporates the ideas and methods of traditional Chinese architecture into its design, creating these unique, East-meets-West buildings that become the cultural core of the Chinese Baroque Historical and Cultural Quarter.

2.3. Industrial Structure and Social Environment

Daowai Chinese Baroque Historic District used to be one of the three major commercial districts in Harbin, and Jingyu Street was one of the earliest commercial streets in Harbin, which gathered old brands from all over the city and had an extremely strong commercial atmosphere. Moreover, the old firms have a high reputation, good inheritance, and high credibility, and have a considerable influence in the whole country. However, with the development of the city, the construction of new districts, and the decline of the old street's environmental quality, today's business atmosphere is not as good as it once was, declining into a distribution center for cheap goods and the distribution of small traders, and has long lost its commercial advantages and competitiveness.

Before the systematic planning and renovation, the residents of the Chinese Baroque Historic District of Daowai had similar characteristics to the residents of all urban old districts, mainly consisting of lower-middle-class citizens, with a low overall level of income and spending power. With the further deterioration of the living environment and the construction of new towns and neighborhoods, the composition of the residents is mainly made up of elderly people and laid-off workers who are engaged in small commodity businesses in the area or who are unable to work normally and have a weak financial capacity. The majority of the residents of the reserve are vulnerable groups in the city who are less able to cope with environmental changes and have less stable communities.

3. General trends in the conservation of historic districts at home and abroad

Generally speaking, the protection and development of historic and cultural districts at home and abroad have gone through a process from the protection of some single buildings to the protection and development of the whole historic district or even the city, and from static protection to the combination of dynamic protection and updating[4]. Although China's conservation and development of historic districts started late and lagged slightly behind the latest international trends, it has advanced along the following general trends.

3.1. Overall Conservation Renewal

For the policies and measures of cultural heritage protection and redevelopment, foreign cities generally grasp the overall situation from the environmental, economic, and social levels[5]. Similarly, the protection and renewal of historic districts, as a concentrated expression of the city's cultural heritage, cannot be separated from the holistic considerations based on urban design. With China's economic transformation and the rapid development of urban construction, the protection and development of historic districts should be based on the idea of holistic urban design, which combines urban design techniques and the theory of urban preservation and regeneration to make a specific discussion on the protection and development of historic districts.

3.2. Small-scale renewal and regeneration

With the rapid development of cities, large-scale urban renovations have caused irreversible damage to the historical character and historical context of areas like historical and cultural districts. Additionally, dynamic historical development is not something that can be achieved overnight through design. In light of this, some scholars have proposed the concept of revitalization as a compromise between complete demolition and comprehensive reconstruction. This approach involves the reintegration of historical districts, preserving their essence, protecting their form, and reviving their appearance [6]. Based on this idea, a series of theories related to small-scale renewal and regeneration have been put forward, including organic renewal theory. "Organic renewal" refers to gradually replacing old elements with new ones in accordance with the natural course of development. The renewal of historical districts primarily focuses on optimizing the spatial form, changing outdated infrastructure and transportation conditions, improving the ecological environment, and implementing a series of measures to enable historical districts to coexist harmoniously with urban development.

4. Cultural-Led Comprehensive Planning and Impact Analysis of Chinese Baroque Historical Districts

Adhering to the international trend of historical district preservation and renovation, based on in-depth research into the location overview, historical origins, natural landscape, cultural resources, industrial structure, and social environment of Chinese Baroque historical districts, the planning team has conducted a culture-led comprehensive planning for Chinese Baroque historical districts.

4.1. Site layout and functional positioning

Like other master plans for street districts, the master plan for the China Baroque Historic District also covers the overall functional layout of the planned land[7]. The design is based on the combined use of its surrounding and internal land uses, as well as the connection and complementarity with the functions of the previous renovation project. Due to the strong atmosphere of life within the site, the inherent conditions for developing an outward-looking tourist commercial street are not available, and there are primary schools and a large number of residential buildings. Therefore, planners have identified cultural and educational functions as the main functions of the area. On the one hand, the area where Jingyu Street and its surrounding buildings are combined is set up as a

traditional commercial area and a cultural and creative product sales area, and on the other hand, based on the functions of the surrounding buildings, a catering activity and comprehensive performance area is set up in the west of the venue. A relatively static community service center and some calligraphy and painting studios, as well as cultural and creative product design studios, are set up around the residential area in the eastern part of the site, and new functional areas such as a children's palace and DIY experience zone are added for young people. Set up major cultural and educational exhibition centers, cultural and art production exhibitions, and sales centers near the high-density tourist green space.

4.2. Renewal of Spatial Materialization Forms

4.2.1 Continuation of Decorative Language Style

For buildings along the street, we fully explore the information of the building site and carry out restoration design for the important elements of the facades. These traditional features will be highlighted again in the design of new buildings, creating a building site culture full of artistic and cultural atmosphere[8]. Compared to buildings along the street, the details of the courtyard facade feature more traditional Chinese elements, so the detailed design of the courtyard facade highlights traditional Chinese elements and creates a unique Chinese architectural style. The building colors and heights of the street area will continue the dominant architectural styles, including the yellow-and-white tone of Russian architecture, or the colorful embellishment of traditional Chinese elements. The rich architectural color system is an expression of the multicultural landscape of Harbin. Additionally, the height of new buildings is controlled to the original two-story level, integrated into the original environment, and does not cause obstructions.

4.2.2 Diverse Renewal of Building Functions

Firstly, for well-preserved buildings with high historical value, preservation and restoration methods should be adopted to continue their traditional functions and styles while improving infrastructure, and serve as the main feature viewing points for the site. Secondly, the damaged buildings were repaired, rebuilt, and renovated. Based on maintaining their traditional facades and original functions, small-scale changes were made to appropriately adjust the use of their interior spaces, creating a comprehensive commercial space that integrates multiple functions[9]. Lastly, for newly built buildings, new functions that are different from traditional ones should be created as a carrier for new cultural formats to meet modern needs, attract more people, and revitalize the site.

4.3. Reshaping and Renewing Cultural Forms

Adjustment is made to the traditional courtyard space of the front store and back factory as the main functional form of the commercial base of the handmade workshop, creating a holistic communication interface and making it a comprehensive entertainment place integrating various functions such as exhibition, sales, visit, experience, and communication. Secondly, the creation of the private space for the management service department's arrangement realizes the effective transition of the communication space, to realize the development of the courtyard space from the traditional introverted space mode to the one suitable for the modern marketing mode, presenting an open and relaxed form[10]. Based on the overall functional layout, it creates a characteristic cultural theme block interface, sets up thematic exhibition areas such as sculptures to show the cultural heritage, pays attention to the protection and reproduction of the characteristic landscape and spatial structural features of specific environmental places, and strives to create emotional places with a strong historical and cultural ambiance, embodying the regional cultural characteristics, carrying the memories of neighbors and townspeople, and facilitating social interaction of the public and strengthening the exchange and communication of the neighbors.

4.4. Harmonious Integration of Psychological Forms

4.4.1 Identity: Psychological Understanding of Regional Culture

The display areas and stages set up inside the China Baroque Historic District can serve as the main exhibition venue for ice and snow culture in winter, providing residents with a variety of ice and snow activities, showcasing Harbin people's pursuit and creativity of beauty in ice and snow culture, and adding vitality to the district in winter while responding to the overall cultural tone of the city.

4.4.2 Participation: Psychological Understanding of the Spirit of the Times

The corresponding daily life and leisure spaces set up for residents and tourists meet people's daily leisure and entertainment needs. For businesses, stores with similar business scope and functions are set up in the same area to form a theme street, enhancing the brand awareness and participation enthusiasm of residents and avoiding disruption of their living habits.

For non-local tourists, corresponding cultural play, cultural display, experience, and exchange spaces are set up based on culture, so that they can fully understand and identify the historical connotation of this neighborhood, thus achieving the continuation of cultural transmission. At the same time, reasonable road guidance is used to avoid conflicts between tourists and residents and to protect the privacy of the original residents.

4.4.3 Humanization: Psychological Understanding of Interactive Behavior

The planners set up glass-roofed corridors or semi-indoor spaces in the main pedestrian areas and courtyard spaces, which effectively resist the cold winter without destroying the original features, while also equipping disabled individuals with accessibility facilities to fully demonstrate humane care from the psychological aspect. Through the establishment of cultural theme exhibition platforms, combining modern digital technology with landscape detailing such as signage and indexing, local culture can be vividly displayed, improving the accessibility of local culture and allowing effective dialogue between tourists and the scenes to achieve cultural identification.

5. Conclusion

From the ethnic industrial and commercial cluster with numerous merchants to the cultural and tourism consumption agglomeration area, Daowai China Baroque Historic District, the largest and best preserved Chinese Baroque architecture in China, is being empowered by historical and cultural resources. It is using its rich, traditional, and well-preserved buildings with a combination of Chinese and Western elements and people-oriented community activity spaces to compose a song of the city's future, and at the same time enlighten other cities on the path of cultural leadership planning.

The reshaping of urban cultural ecology should be people-centered, with human spatial perception and cultural identity as the direction of urban regeneration, making cities an ideal place for citizens to "inhabit poetically". The construction of historic cultural districts and urban cultural ecosystems also requires an emphasis on diversity and personalization, giving spatial contexts with multidimensional value orientations and mitigating "aesthetic fatigue" in the process of urban modernization. In recent years, cities around the country have paid increasing attention to the construction of landscape and cultural infrastructure and the organization of interactive and branded cultural activities during urban renewal and transformation. By empowering culture, the organic renewal of urban spaces at different scales and scales has been achieved, which has reduced the rush to exploit the land and achieved a cultural renaissance and sustainable development of cities.

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