

Revitalize the collective memory corridor of historical streets and alleys: Taking the spatial regeneration of Suzhou Road, Shinan District, Qingdao as an example

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Abstract. As an important element of urban historical space, historical streets and alleys contain rich regional historical and cultural information. The collective memory of historical streets and alleys is the precious resource of urban heritage, which carries the process of spatial change of streets and alleys. Based on the historical streets in the collective memory as the starting point to cut into the Qingdao districts of Suzhou Road historical streets space regeneration, focusing as memory element memories crowd, memory, and memory space, and the memory elements are translated into memory Spaces, and on this basis, try to use according to the different characteristics of memory Spaces to combination, and the corresponding space on the streets, Finally, using the interface transformation to complete the whole memory activation method to regenerate the streets of Suzhou Road. In order to provide reference for the protection of Suzhou Road historical streets and lanes, and to help the continuation and development of similar streets and lanes heritage space.

Keywords: Historical streets, Collective memory, Spatial regeneration, Suzhou Road streets.

1. Introduction

With the improvement of urban heritage conservation theories and the rational promotion of practical experiments, the focus of urban heritage renewal and protection has gradually moved from the protection of "style" and "appearance" of the city in the initial historical landscape protection to the protection of urban heritage, as the Historic streets and alleys and their important intangible heritage, collective memory, have also been included in the scope of protection. However, due to the contradiction between urban construction and urban heritage preservation, many historical streets and alleys with collective memory are being demolished and rebuilt one after another, and the urban memory is gradually fading and needs to be restored.

This article analyzes the Suzhou Road alley in the southern district of Qingdao as an example, which is an urban heritage with various forms of memory and carries multiple memory information, but these memory and cultural information have not received much attention. The article focuses on the transformation of memory elements from the perspective of collective memory, and proposes targeted conservation suggestions by combining people, events and spatial elements.

2. Historical streets and collective memory

2.1. Historical streets

Historic streets and alleys are an important part under the system of historic towns and historic districts, where a historic district is a specific area designated for the purpose of preservation and revitalization and specific implementation. The historical streets and alleys studied in this paper are mainly those that can represent the characteristics of the area in the historical district and have a certain amount of immaterial memory. As an important element of urban historical space and texture, on the one hand, historical streets and alleys carry on the top and bottom in the renewal of historical districts, being an important part of the neighborhood space and linking individual historical buildings, containing the heritage space with heritage buildings and unidentified buildings in the urban heritage space. On the other hand, as a specific urban unit, with its wide distribution and diverse forms, it is

an important part of the integrity of the value characteristics of each "famous city" as an important level and scope of protection under the protection system of historic and cultural cities [2].

2.2. collective memory

In 1925, the concept of "collective memory" was first introduced by French sociologist Maurice Halbwachs, who pointed out from a sociological perspective that "collective memory is not a specific term, a given concept, but a constructed concept, and it is not some mysterious group idea [3]." Modern scholars have redefined it in a relatively brief way, saying that "collective memory is the common memory of a group of people with a certain cultural and spiritual core and homogeneity about the events they have experienced, which can enhance the cohesion of the organization and the sense of belonging of its members [4]."

Extending to the level of architectural space, collective memory can reflect the strong spiritual value and cultural connotation of a region, closely related to the crowd and memory events, and the people with common memory in the space have strong cohesion, making the space form a place with collective memory.

2.3. Collective memory in historical streets and alleys

In historic streets and alleys, collective memory contains people's lifestyles and historical landmark events, and often serves as a link between the street form and the people. Collective memory expresses the spiritual value of historical streets and alleys, and collective memory also relies on the material form of historical streets and alleys to avoid extinction, and will gradually disappear with the demolition of historical streets and alleys, and historical streets and alleys and their collective memory complement each other.

At present, "tradition should not be regarded as a solid heritage left by history, but a dynamic project based on the present, reinterpreting history" [5] has become a consensus. As an important part of the neighborhood, memory in historical streets and alleys usually appears in various forms: collective memory spaces that carry memory behaviors, such as ancestral halls that are the core of the space in the streets and alleys (Figure 1). Collective memory events that carry customs, such as village rituals (Figure 2). And memory groups that transmit and pass on memories.



Figure 1. Collective memory space of the traditional shrine



Figure 2. Collective memory event of the five dishes of the village ritual



Figure 3. Collective memory events and people Building new houses and lifting beams

3. The Collective Memory of Suzhou Road Streets and its Transcreation

3.1. Suzhou Road Street Memory Background

The formation of Suzhou Road streets and alleys was particularly rapid after 1890, with initial construction beginning with the German occupation in 1897. From the 1910s to the 1930s, the Japanese occupation, the regional development of the Beiyang government, and the construction and development of the National Government, the memory space of Suzhou Road and alleys began to form. Later, it became an anti-Japanese development area during the Anti-Japanese War and the National Government around 1940. At this time, a large number of ordinary citizens lived here in Suzhou Road and alleys, which also created conditions for the formation of collective memory groups in the later period.

In the early days of the founding of the People's Republic of China, the pattern of streets and lanes in Suzhou changed further, becoming a golden area favored by capitalists, and a large number of unique villa buildings and residential buildings were built in a short period of time. Later, due to policy changes, from the 1960s to the 1980s, it changed from an important commercial settlement to a citizen's residential area. As an important space carrying the civic economy, the well-known conch oil and stall economy also developed at this time, becoming an important source of memory elements. Later, due to the needs of urban renewal, Bo Luo Yaiziⁱ was demolished and rebuilt, and the memory space and memory events began to disappear. Suzhou Road and alleys gradually declined and lost their original characteristics with the demolition of Bo Luo Yaizi, forming the current pattern (Table 1).

Table 1. The historical stages of the modern planning of Suzhou Road, streets and lanes (Image source: the author's own drawing)

Stage	Time	Urban History	Urban Planning Background	Suzhou Road street pattern	Residents
Formed	1897 - 1914	German occupation	Formation of Qingdao's modern city and urban planning	The basic pattern has not yet been formed, some retail fishermen live here, belonging to the fringe functional area of the white residential area	Fishermen
Development	1914 - 1922	Japan's first occupation	Qingdao's modern urban planning matured and	It was close to the commercial area and gradually prospered. It became an important	Important wealthy gentry, politicians and
	1922 - 1929	Beiyang government ruled			

	1929 - 1937	National government rule	system was established.	gathering and living area for wealthy gentry, politicians and Japanese puppets. Churches and church hospitals were built around it. The space begins to form.	Japanese puppets
Redevelopment	1938 - 1945	Second Japanese occupation (During the War of Resistance Against Japanese Aggression)	During the war, Qingdao city planning	became the settlement of important figures and anti-Japanese elements, such as the former site of the underground organs of Wuxian Yiyi Road	important figures and anti-Japanese writers
	1945 - 1949	National government took over (co-administered with the U.S. military)			
	1949 - 1960	Modern urban development	The development plan of Qingdao as an important port city Changed	from an important merchant settlement to a citizen living and citizen economic area Citizens,	small traders
1960s - 1980s	Modern urban construction planning		The economic characteristics of citizens disappeared, mainly in the mixed area of modern residential buildings and old buildings	Citizens	

At present, in the streets and lanes of Suzhou Road, there are a wide range of historical memory spaces and memory events of various periods, such as church buildings around the streets and alleys, the former residences of celebrities, anti-Japanese literati, and revolutionary fighters, and the cultural space connected to the north of the street as a street stall. The typical representative of the conch oil, has carried the memories of too many Qingdao people (Figure 4).



Figure 4. Index map of collective memory remains (Image source: author's own drawing)

3.2. Elements of collective memory of Suzhou Road streets and alleys

The composition of the collective memory of Suzhou Road streets is divided into three main elements: the space or area that carries the collective memory, the collective memory events, and the people who have the collective memory. Among them, the memory space element is the actual constituent element, which can be operated materially. However, memory events and memory people are non-physical constituents, which need to be translated into memory prototypes through reasonable techniques, and historical memories need to be awakened through place remodeling.

3.2.1 collective memory

The space of collective memory mainly refers to the spatial place that carries collective memory, and the space of "collective memory" in the streets and alleys of Suzhou Road is mainly divided into two categories: single historical buildings and the spatial area where "collective memory events" occurred.

The historical buildings within the base are mainly divided into heritage buildings, new residential buildings, old villas, etc. (Figure 5). As an important bearing system of collective memory, historical buildings can stimulate and awaken the memory resonance of various people and generate a strong sense of identity.

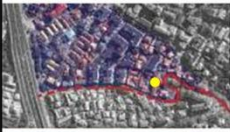









memory space type	Buildings (groups) with historical features	Celebrity House	Buildings (groups) with historical features	Buildings (groups) with historical features	Buildings (groups) with historical features
relatively Location	East side of Suzhou Road Street	West side of Suzhou Road Street	East side of Suzhou Road Street	East side of Suzhou Road Street	Around the east side of the streets and alleys of Suzhou Road
Geographical location					
Real photos					
building description	Suzhou Road 15A: This imitation European-style building will be a residential building. This residential building was built by the Japanese in about 1900. The first floor was a factory workshop. Later, it was added to the current four-story building. One household is only a few square meters. The residents of the building already live here, for over 60 years.	18 Suzhou Road: Meng Chao, the former residence of Liu Fangsong in 1935, Lao She, Hong Shen, Wang Tongzhao and other 12 people organized a peer-to-peer publication "Shushu Luhua", which was published with "Min Bao", and he served as ten specific editorial duties. After liberation, he served as chairman of the Anhui Provincial Federation of Literary and Art Circles.	Building 2, Courtyard, No. 29, Suzhou Road: It is the most unique single house in this street. It is hidden behind Building No. 1. It is a two-story building with an attic. It has a red tile roof, red wooden eaves and gray walls, and a granite foundation. The lower half of the arch column is made of granite square bricks, and there are stone patterns in the middle.	29 Suzhou Road: It used to be the staff dormitory compound of the Port Authority. Most of the houses in the courtyard were built in the 1950s. Due to the age of construction, the houses have long been lost and cannot guarantee the normal life of residents.	The "Suzhou Villa" of Yijun Yoshitaro, the chairman of the Yijun Chamber of Commerce, and the "Qing" Jiangzhuang": Qingjiangzhuang is a large Japanese-style garden. The stream flowing down from Longyin Pond is stored as a small lake, and a Japanese-style building is hidden behind it. Residential.

Figure 5. Historical buildings in the collective memory space (Image source: the author's own drawing)

The spatial area where the "collective memory event" occurs needs to retain some of the original spatial characteristics, and it is necessary to use the interface relationship of the space, and the paving material of the ground can evoke the existence of collective memory in the memory space. For example, the area where the end of Suzhou Road and Bo Luo Yaizi intersect once carried the memory events of the stall-type commodity industry (Figure 6, Figure 7). At the intersection at the end of the streets and lanes of Suzhou Road, there used to be a spacious sidewalk and a green park. People used to do fitness activities in this space, watch children, etc., but the construction of the expressway on Jiaodong Road changed the pattern here, and also made the overall memory. Space becomes negative (Figure 8).



Figure 6. The commercial historical scene of the original Jiaodong Road stall (picture source network)



Figure 7. There are no businesses in the streets and alleys of Boluoyouzi (picture source network)



Figure 8. The green plaza of the memory space is now a parking area (image source network)

3.2.2 Collective memory events

Long-time residents describe Suzhou Road: "Suzhou Road was once a 'golden corner', a veritable 'rich man's quarter'. Capitalists built villas here in those days, and to this day, you can vaguely see the European-style carved Roman columns, preservative-treated mahogany balconies, and arched eaves rising from both corners of those buildings." Although these architectural environments no longer exist today, it is clear that the street is an important memory event in the minds of the residents as a place where wealthy merchants lived.

In the 1970s and 1990s, Suzhou Road was transformed into an important living area for the residents, and the small commercial economy began to flourish, with the rich activities of the residents in the south of Suzhou Road, bordered by Bo Luo Yaizii, being an important historical memory: the stalls grinding soybean milk on the roadside in the morning, the "cotton customers" playing The quilts, the simple fruit stalls selling fruits, the fried chestnuts in a big pot in the evening, and the stalls selling small books and CDs, which are most popular among the citizens, are already fond memories of the childhood of the residents living in this area, and are the memory events of spatial transformation (Figure 9).



Figure 9. Old photos of collective memory events in Suzhou Road streets from the 70s to the 90s
(Photo source: Internet)

The people with collective memory of Suzhou Road can be divided into three categories: those who still live in the same place and have collective memory, those who have moved away but still have collective memory, and those who obtained collective memory from the oral narratives of the first two groups.

The first two groups have deeper feelings for collective memory events and the strongest empathy for collective memory space, with an average age of 45-70 years old. The first category of memory group is still in the memory space and has a greater possibility of retaining the connection with the

memory event, such as residents who still live in the small villa buildings behind the silos and factory dormitories, and more importantly, they are both memory experiencers and memory space users, so this group of people will also be important memory transmitters and developers.

The second type of memory group has moved out, about 60% of them sold their base properties, and a small number of them are still renting or idle. This part of the group has basically left the historical street memory space, and the relationship with memory events has gradually weakened.

The last type of memory group is relatively small in number but has the greatest potential for memory development. Most of these memory groups are related to the first and second types of people, and their overall age is relatively young. Their collective memory is mainly obtained by the elders through dictation. Although there is no clear visual concept of memory, it is still in the memory space and has enthusiasm for memory events.

3.3. Translating the collective memory of Suzhou Road streets

Collective memory reveals the inner connection law between material space and psychological perception, and is a virtual image grasp to identify the overall morphological characteristics of the historical city, with both structural and place significance ^[6]. In the current historical environment where the old and the new are intertwined, the historical physical space has also changed from explicit to implicit, from whole to fragmented, but because of collective memory, the "local people" living within the historical urban area can still "restore" through cognition even in the face of the disordered space. The "local people" living within the historical urban area can still cognitively "restore" a whole archetypal schema even in the face of the disordered space ^[7]. It can be seen that the translation of collective memory is reasonably necessary, and it is necessary to restore the picture based on the memory of modern memory people, and to translate the memory space on the basis, not on the subjective will of the designer.

There are many ways to form a memory place, such as restoring the memory environment, adding memory elements, and so on. However, the translation of memory groups and memory events should be integrated with memory space. The stable cognitive picture formed by the characteristics of the memory crowd that "superimposes the multi-dimensional content such as individual experience and collective consciousness, historical form and real scene, physical existence and customs and culture" is used as the skeleton to fill the flesh and blood with memory events and integrate the memory space. Its own status and value characteristics are expressed with the help of memory space, and finally form a memory place (Figure 10). For example, the translation of Suzhou Road Streets and Alleys through memory events in the 1940s was obtained by analyzing the memory events of wealthy businessmen living in the streets and alleys. The corresponding memory places are European-style buildings arranged in an orderly manner and high-quality comfortable streets. Streets of space atmosphere. For the translation of the memory events in the 1970s and 1990s, the corresponding spatial location of the memory site of Boluo Youzi is: the curved alleys with a lively commercial atmosphere and the scattered sales activities on them. All are the results obtained by integrating and analyzing memory events and the translation of memory populations in specific memory spaces.

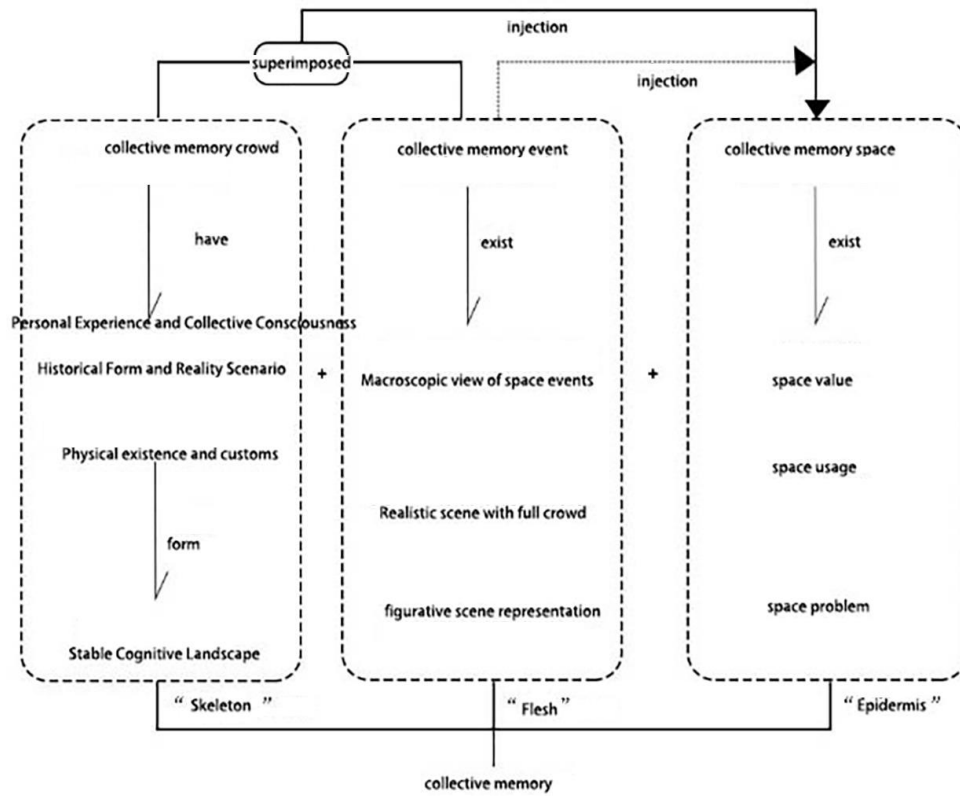


Figure 10. The way memory elements are translated into memory places (Image source: the author's own drawing)

Through the analysis, the three types of memory elements of Suzhou Road streets were transformed to form several composite memory sites (Figure 11), and the different spatial characteristics and memory attributes of these memory sites determine the different strategies for stimulating and utilizing collective memory elements.

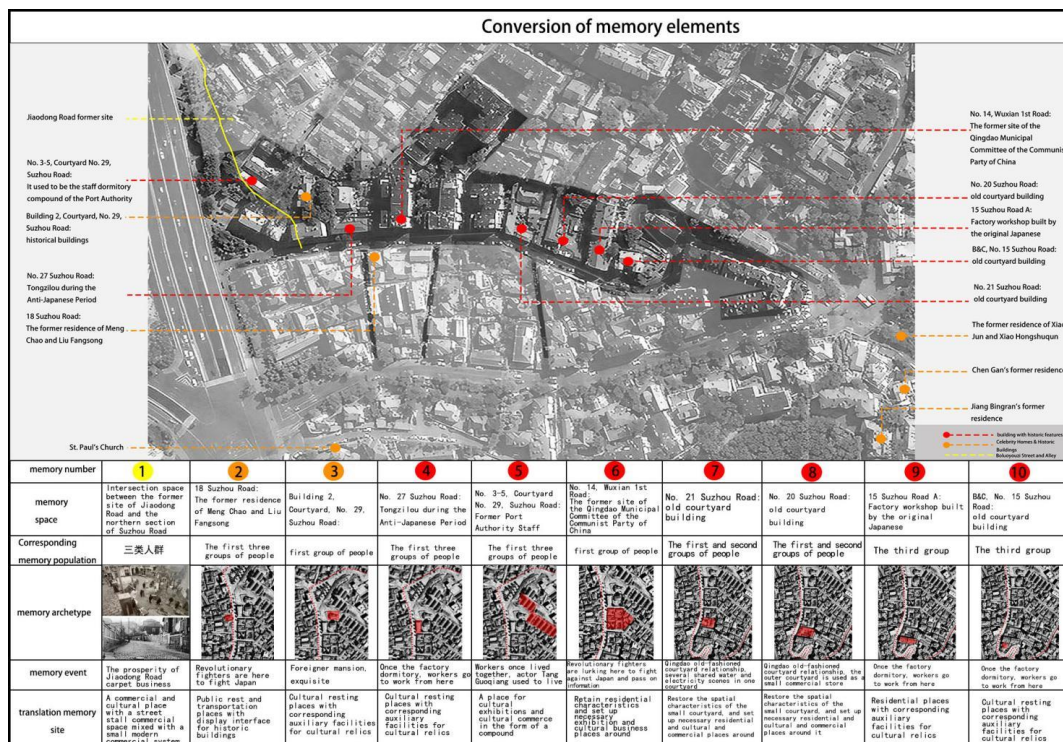


Figure 11. The distribution and characteristics of collective memory sites in Suzhou Road (Image source: drawn by the author)

4. Strategies for renewing the collective memory of Suzhou Road streets and alleys

4.1. Area division

According to the above analysis, the renovation of Suzhou Road is essentially to recreate a composite spatial place, and the strategy to create this spatial place is to link and complement the city and architecture through the spatio-temporal logic of "co-temporal and ephemeral" [8]. The strategy of creating this spatial place is to make an organic union based on the characteristics of "the city and the buildings are related and complemented by the temporal logic of "diachronic and ephemeral" [8], and then activate the historical memory of the whole street.

In the following, the streets of Suzhou Road are divided into five zones according to the different characteristics of the memory places formed by the transformation (Figure 12 and Figure 13), and the old residential buildings with memory spaces are divided into zones 1 and 2 according to the geographical factors of Suzhou Road. The northern-most area with the memory of Bo Luo Ya Zi and related memory space is divided into area 5.

The spatial relationship of the streets and alleys is reorganized according to the characteristics of memory elements in different areas, and finally the integration of street interfaces and the transformation of the spatial environment of each area are used to link the collective memory of the five areas and constitute a collective memory corridor, so that the street space is rejuvenated and the organic renewal of space is finally realized [9].



Figure 12. The division of streets and alleys (picture source: self-drawn by the author)

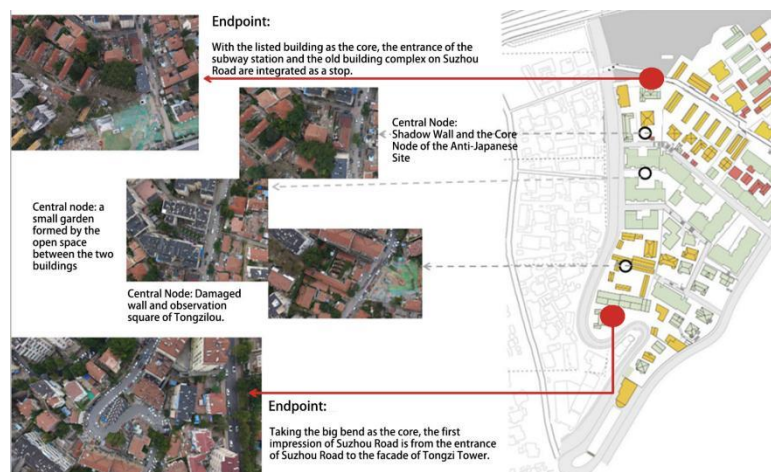


Figure 13. Memory basis of points in streets and alleys (Image source: self-drawn by the author)

4.2. Design and renovation strategies for five major areas

4.2.1 Area 1 Entrance Area and Area 2 Historic Building Area

The entrance area of area 1 (Figure 14) and the historical building area of area 2 of Suzhou Road have certain common features, both of them have certain memory space, but the environmental quality of the memory space is poor, and a large number of buildings and space areas are abandoned.

For the transformation and utilization of such regional space, we should start from the memory space itself, first of all, we should analyze the memory space, consider what kind of memory the memory space carries, whether it is historical or humanistic in nature, restore and repair the memory according to the current situation of the memory space, and form a memory place. Then, according to the needs of the people in the current space, it is updated so that it can retain and activate memories while completing the functional update. Region 1 and 2 have similar memory elements, and the following is an analysis of Region 2 historical building area as an example.



Figure 14. The completed effect of the shaping of area 1 (image source: self-drawn by the author)

The abandoned and unused memory spaces in Area 2 are mainly the Japanese factory dormitory buildings in the southernmost part of Area 2, the abandoned old courtyard in the north, which is now partially used as a residential space, and the former residence buildings of famous people in the western part of Suzhou Road Lane, which is now used as a residential building. This part of the memory is mainly based on the old residential memory and the commercial memory of European-style buildings, positioning this section as a mixed commercial and residential commercial feature. First, the road form of the local streets and alleys is adjusted to reserve the visual and behavioral communication area of the memory space. Then, by organizing the internal traffic and putting in small businesses, we restore the memory of the ground stall economy of Suzhou Road, and at the same time activate the economy of the area and create the possibility of communication. Then, the spatial orientation of the pocket park and the opening of the square deepen the memory of the former residence of famous people and the factory dormitory as a memory space, so that people in them can strongly perceive their existence (Figure 15). Finally, the rest of the sequence is inserted to complete the spatial transformation (Figure 16).

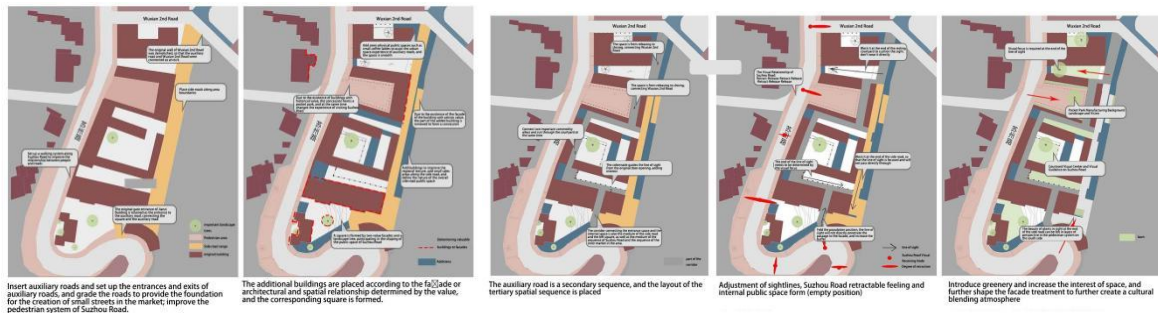


Figure 15. Operation steps of memory elements in area 2 (Image source: self-drawn by the author)



Figure 16. The completed effect of the shaping of area 2 (image source: self-drawn by the author)

4.2.2 Area 3 Red Residential Area

The red residential area of area 3 among the streets and alleys of Suzhou Road is characterized by memory places where there are already obvious memory events and memory spaces, but where new buildings already exist. For the transformation and utilization of this regional space, the strategy of spatial counter-view and memory place offset is applied, starting from the remaining memory events and new buildings, avoiding new buildings, making spatial concessions to the area where the memory time occurred, offsetting the memory space to the north to form a new memory space area, and adding historical memory signs. At this point, the new memory space and the original memory space form a north-south spatial counterpoint, preserving and continuing the memory events.

In area 3, the collective event is that the Wuxian Yi Road No. used to serve as a contact point for the underground party, but now the original space no longer exists and new residential buildings are being used. So the red memory space is retreated, so that people can guide and communicate with the original memory space, and let people recall the story through the retreated exhibition wall (Figure 17). Finally, the spatial transformation is completed by connecting the living area to meet the post-life needs of the residents (Figure 18).

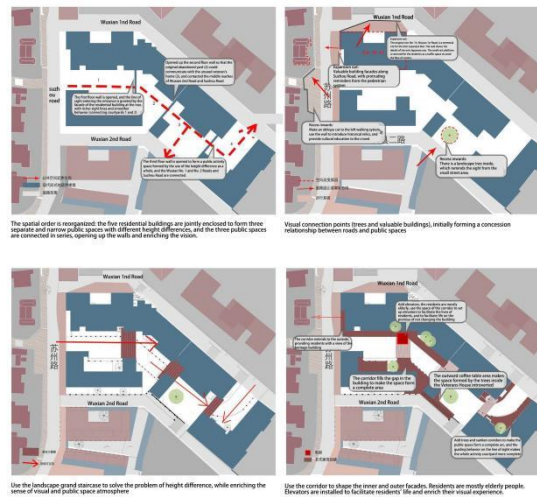


Figure 17. Operation steps of memory elements in area 3 (Image source: self-drawn by the author)



Figure 18. The completed effect of the shaping of area 3 (image source: self-drawn by the author)

4.2.3 Area 4 Heritage Building Area

Suzhou Road street area 4 heritage building area is characterized by the presence of cultural buildings but the architectural memory attributes are destroyed because they are not well utilized and promoted. The core influence of heritage buildings and their spaces is strengthened by creating a spatial core. First, the use of heritage buildings is analyzed so that heritage memories and associated memory spaces are combined with each other to form a memory group, making heritage buildings a smooth story within the architectural area.

In Area 4, the heritage building is Building 2, No. 29 Yard, Suzhou Road, with a severely damaged surrounding environment and a chaotic interior space. First, the surrounding environment of the heritage building is cleaned up to form a smooth ornamental space around the building, and at the same time, public space is set up around the building to improve the activity of the surrounding environment. Then, the memory façade in the area is integrated, the space is linked in series, the form and façade relationship of the space is revised, and residential and micro cultural and creative businesses are placed to form a smooth memory flow (Figure 19). Finally, the spatial transformation is completed (Figure 20).

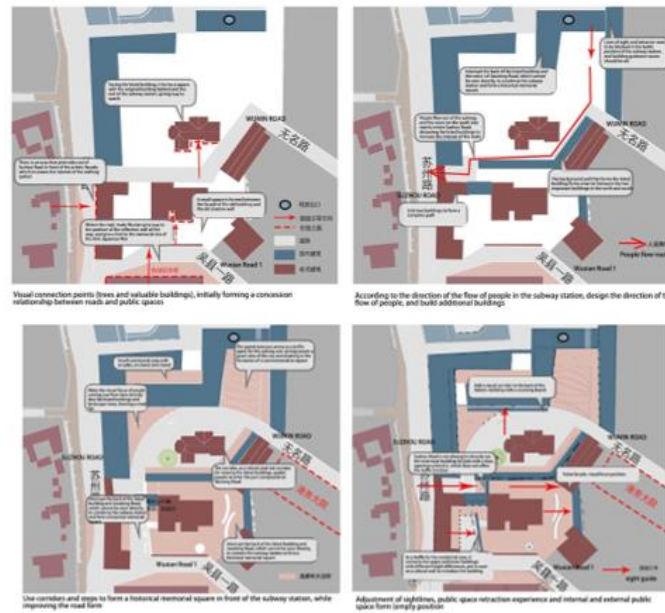


Figure 19. Operation steps of memory elements in area 4 (Image source: self-drawn by the author)



Figure 20. The completed effect of the shaping of area 4 (image source: self-drawn by the author)

4.2.4 Area 5 Bo Luo Yaizi Area

Region 5 is the old Bo Luo Yaizi Area is characterized by a memory space that has disappeared, but still has important memory events and a large number of memory people.

When the environment of the area has disappeared, this memory should be combined with the associated memory space as much as possible to form a visual memory point. We use reasonable means to "restore" and put in place the functions required by the space, so that the memory can be continued while ensuring that the memory event will not be lost because of the disappearance of the space, and at the same time attract more memory people.

In Area 5, the disappeared memory space, Bo Luo Yaizi, carries the memory events, and the original appearance of Jiao Dong Road can be explored according to historical documents, and new commercial streets can be inserted, and buildings can be added according to the current needs of the subway, and the memory space can be further deepened through the bias of commercialized functions of the inserted buildings and the tendency of the overall architectural style, and finally the interface of the streets can be organized to guide people's attention to the reshaped memory space (Figure 21). Finally, the spatial transformation is completed (Figure 22).

with the memory space between each memory area connected to each other, using the interface between memory spaces as a memory space gallery and memory support, combining the scale and location to arrange a number of pocket squares and small commercial areas for residents and tourists to It is a shared resting place, which enriches the spatial experience of the streets and alleys while also assuming the functions of convenient services and promotion and display [10]. For example, the analysis of the collective memory events of the street in section 2.3 extracts two memory events and combines the analysis of the spatial prototype of this two spatial memory translations with the current situation on the street site to conclude that: the spacious north side road of the street has the memory space of small stall economy, the basis of memory events, so that the road surface is set back and the wall structure of the façade is used for the division of different stalls, which can form a simple new memory space. And for the south side of the road has more important attributes of traffic, it tries to ensure the integrity nature of the interface, keep the interface neat and smooth, and integrate the element of memory through the historical narrative board of the interface. In this way, the collective memory provides new possibilities for the renewal and recovery of the street space, and also enables the organic renewal of the street space (Figure 23).



Figure 23. The finished effect of the memory corridor (Image source: self-drawn by the author)

5. Conclusion

As the collective memory, which is the spiritual value of the alley, is in a difficult situation in the urban construction, the transformation of the historical alley of Suzhou Road from the perspective of collective memory hopes to stimulate the endogenous momentum of self-renewal and development of the alley by using the method of physical space repair and humanistic memory awakening. The spatial renovation of Suzhou Road street and alley in Qingdao's Shinan District starts from preserving the memory elements of the old street and alley, analyzing the memory people, space and events in the memory elements, and stimulating the new vitality of the old city by dividing the memory places into zones, comprehensively activating the memory of people and events, enhancing the space and the communication opportunities of various people. It enhances the residents' identification with collective memory, provides a theoretical basis and response strategy for coordinating the overall conservation and renewal construction of historical streets and alleys, and also draws people's attention to collective memory.

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