

ICOA543: BETWEEN FAMILY AND STATE: DISCUSSION ON THE SEGMENTATION AND UNIFICATION OF PUBLIC SPACE WITHIN SHANGHAI HISTORIC LANE NEIGHBOURHOOD

Subtheme 01: Integrating Heritage and Sustainable Urban Development by engaging diverse Communities for Heritage Management

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Author: Xiang Zhou, Aya Kubota

Xiang Zhou, who achieved his bachelor's degree in Landscape Architecture at Beijing Forestry University, China, and received his master's degree in Landscape Architecture at Tongji University, China, is currently conducting his Ph.D. Study on Urban Design at The University of Tokyo under the supervision of Prof. Aya KUBOTA, at the Territorial Design Studies Unit. His research interests are urban regeneration and historic precinct revitalization, urban & rural community sustainable development, territorial cultural landscape and Chinese classic gardens.

Abstract: Shanghai's historic lane neighbourhood is a social combination established on residents' recognition of cultural identity and rights. It has blended into their daily life, shaping their cultural characters, developing the basic tone of Shanghai urban life, and becoming a mainstream living space in Shanghai. Analyzed under the perspective of daily life, Hongkou River area in Shanghai is selected as a case study to identify sustainable means towards equity. Through empirical research, the thesis believes identification of three distinct worlds: Shikumen lane neighbourhood, new-built commodity house district, cultural and creative industrial district, under the collective name of a unified community, apparently exists within the residents' cognitive map. Accordingly, urban segmentations between the three worlds reflect on the physical differences in entrance guard, architectural type and interactive mode in their daily lives. Through the one-day life investigation within the area, the thesis points out despite their juxtaposition and segmentation in the physical environment, the three worlds separately possess distinct functions in the overall framework of the collective community. Shikumen lane neighbourhood, at the lowest level of the three worlds, acts as the most diversified and dynamic factor, which contributes to a living community with round-the-clock convenience due to its openness and porousness. Instead, new-built commodity house district works as the foundation of social mixing. Furthermore, cultural and creative industrial district serves as the economic motivity for the territorial revitalization. At last, the thesis concludes a tension state of segmentation and unification exists within the neighbourhoods of the three worlds. For the purpose of bridging social segmentation and inducing social mixing, current juxtaposition status of the three worlds needs to be eliminated. Consequently, subordinate residents' committee, serving as the bridge between family and state, is supposed to undertake the responsibility of cooperating with other autonomous community groups, to create an accessible relation network within the three worlds, and induce people-centric engagement in the neighbourhood between family and state, under the modern context of Chinese urbanization.

Key words: *Identification of three worlds, Shikumen lane historic precinct, Perspective of daily life, Social segmentation and unification*

Introduction

As a highly complex spatial and socioeconomic entity, Shanghai has experienced tremendous urban restructuring in the post-reform era, when three rounds of urban regenerations have been carried out since 1992. Currently, the earth-shattering transition toward a post-socialist civil society has affected each corner of the city, inevitably changing the nature of urban experiences and reshaping man-land relations between different localities in Shanghai. During the transforming progress, aestheticised urban space has failed to allure citizens, for the lack of civil spirit atmosphere that commonly exists in daily living space. In the other hand, patchy and mosaic residential patterns are clearly witnessed in the city due to the sporadic development and chaotic construction. Such urban development patterns, which are peculiar in the transition period of urban regeneration (Zhang *et al.*, 2015), lead to not only spatial overlap between new and old buildings and social segregation between rich and poor strata, but also adjacent segregation in both urban space and social status. Generally, adjacent segregation is the consequence of superposition in previous rounds of urban regeneration (Yang *et al.*, 2013), during which sporadic and chaotic development usually brings about migrants or emigrants from various social classes in or out of a community. In the meantime, due to the extensive application of access control system, heterogeneity is apparently represented in the resident composition and spatial image of a community. When scrutinizing Shanghai's urban development in recent years, no matter old city reconstruction or new urban regeneration, it is observed that attentions have been paid merely to the transformation of material environment, but hardly to the heterization or fracture of daily living space. Therefore, under the co-effect of modernism, structural functionalism and capital operation, the old city we live in is constantly shaped into a functional metropolis. In such courses, traditional life values attached to daily living space are correspondingly abandoned, so that people's daily needs are intentionally erased.

However, simplex changes in material environment cannot thoroughly solve the existing social problems in a community. Oppositely, if our attention can be paid alternatively to the daily living space from the perspective of community integration, then it will better help us to understand the mechanism underlying adjacent segregation within a community. Daily living space, as a medium between state institution and family right, is a public domain produced by residents through frequent social communication. So it is fair to say publicity is the essential attribute of daily living space. Furthermore, as a collective product based on neighbourhood's multiple values, daily living space emphasizes to take in social conflicts and to respect individuals as well. Hence, the perish of publicity in daily living space essentially means the vanish of cultural difference. Recently, some scholars, in the field of urban residential status studies, have noticed the phenomenon of residential segregation in transforming China (Ma and Wu, 2005). Their conclusion carries the implication that the profound social transformation in China has hardly blurred the dichotomy between the lower and upper quarters, which remains a linguistic device strategically appropriated by the local to map out neighbourhoods and their perception of the social and economic reality of where they belong (Pan, 2005). As the product of urbanization and globalization, such a binary opposition between two social echelons has not lost its currency in our daily discourse, which demonstrates the limit of eliminating inequality and disparity within and between residences. Since previous studies mainly focus on the evolvement rule of residential segregation from a macroscopic perspective, with arguments against the convergence thesis that lacks the availability of group data on a block-by-block basis, this article provides a new insight into the phenomenon of adjacent segregation

from a perspective of daily living space within the scope of neighbourhood. Consequently, several questions appear when the need for urban restructuring clashes with the need to eliminate social segregation: What is the relation between adjacent segregation and mixed habitation? How do they affect our daily life in historic neighbourhood? Aiming to eliminate the problem of adjacent segregation and social segmentation, this article chooses Shanghai historic lane neighbourhood in Hongkou river area as study object. For the sake of making the contradictions and tensions in the neighbourhood more visible during the urban regeneration process, the article endeavours to map out the phenomenon of adjacent segregated residence in the sequence of time and space. As a result, the study is organized as follows: section 2 examines the dialectic relation between adjacent segregation and mixed habitation; section 3 deciphers the historical transition of Shanghai lane neighbourhood; section 4 explains the segregation and unification of daily living space based on the measurement of community cognitive domain and the analysis of daily spatial utilization pattern; after discussion on the organization of daily living space from material and social levels in section 5, section 6 concludes.

Speculation on Mixed habitation and Adjacent Segregation

Since the 1990s, the phenomenon of residential segregation has become increasingly prominent in western societies. Meanwhile, social mix began to be identified as a basic policy in urban regenerations to cope with the problem of residential segregation caused by the agglomeration of people in poverty (Musterd and Andersson, 2005). Actually, since the 1970s, state-led strategies of desegregation have selectively supplanted functionalism. In Euro-America, official desegregation typically happens under the banner of diversity or mixity, which assumes physical proximity, produces social harmony and resolves the dysfunctions of modernism (Kipfer and Goonewardena, 2014). Nowadays, in most countries, mixed habitation is usually achieved by means of demolishing old houses and selling new commercial residence. It is believed, in this way, property ownerships in a poor-concentrated area can be diversified (Arthurson, 2008a). As a result, diversity planning has substantially helped re-territorialize state intervention focused on neighbourhood and reshape relations domination along lines of class. From the perspective of urban governors, mixed habitation is an effective way to attract high-income groups to move into these poor-concentrated areas. Besides, high-incomers can not only enhance the tax base of public administration, but also help to revive territorial business and improve urban governability (Sun and Liu, 2010). While from the perspective of communities, mixed habitation is a favourable way to upgrade living environment, for high-income migrants can support and improve social service facilities around the community. Additionally, relevant studies also suggest mixed habitation can provide good opportunities of employment and promotion for low-income people, through positive effects of middle-and-high-income groups exerting upon low-income ones. A potential assumption underlying in this theory is that middle class can turn poor people into good citizens with their exemplary effects (Arthurson, 2008b). Influenced by such theories, some scholars have proposed a novel residential concept of ‘large-scale mixing and small-scale homogeneity’, that it, to mix different social classes within a community on the premise of small-scale homogeneous agglomeration (Qian, 2015). However, under the context of Chinese cities, this concept is inevitably transformed into a strategy by real estate developers. In Shanghai, dozens of nationally coordinated projects are under way to break up central neighbourhoods by means of varying combinations of demolition and reconstruction. As a result, the segregation of low-income classes becomes an unchanged social reality under the visional slogan of mixed habitation. Therefore, questions and doubts begin to arise regarding such concepts. Since the owner and tenant of a property are living in different social worlds, they are primarily associated with those with similar social background or in the same social homogeneity to form a closer neighbourly relation (Atkinson and Kintrea, 2000). Even if communication between the two discrepant groups does take place, it happens only in the homogenous

circumstance (Musterd, 2008). Furthermore, migrants often separate their living scope and social routines from existing tenants, so that proximity in spatial distance does not necessarily result in the reduction in social distance. Consequently, mixing social groups can thus territorially go hand in hand with social separation.

However, it is undeniable that mixed habitation does bring about good reputation to a community. But at the same time, it also increases the odds between different social classes. Superficially, adjacent segregation brings in diversified residents in a community, which is in line with the feature of a social mixed community advocated in Western countries. Nevertheless, if we really look into the residential layout and functional structure, the adjacent segregation in Chinese neighbourhood, which is chaotic and disturbing, is actually another presentation form of residential segregation. In such sense, adjacent segregation is not only a result of state-managed rescaling. It also represents the recasting relations of domination through contradictory combinations of territorial dispersal and proximity. As a result, we need more than a rigorous debate about the particular conditions under which social mix as policy can be considered emancipatory (De Filippis and Fraser, 2010). Such ambitions oblige us to review mixture not as forcible desegregation but as a form of struggle linking multiple subaltern social groups and their self-organized capacity to articulate the specificity of their respective situations against dominant forces. Therefore, in these circumstances, based on the status quo of Shanghai historic lane neighbourhood, this article intends to make an empirical analysis on the dialectical relationship between adjacent segregation and mixed habitation, with an attempt to avoid a direct causal association between the two phenomena.

Transition and Development of Lane Neighbourhood in Historical Dimension

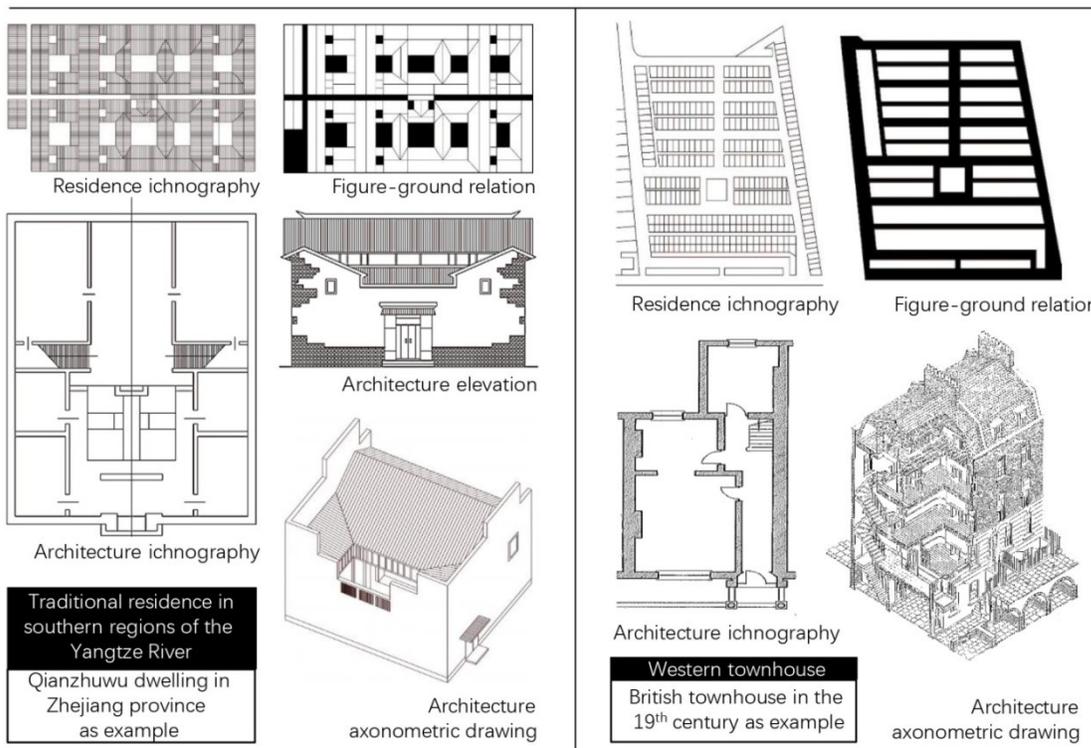


Fig.1- Prototype analysis of Shanghai historic lane neighborhood

As the research subject of the article, Shanghai historic lane neighbourhood is regarded by scholars in Shanghai culture studies as a distinctive local symbol due to its unique spatial features (Luo, 2006). Besides, because of highly integrating residential, social and commercial functions simultaneously in one neighbourhood, compact land utilization, as well as open and flowing spatial characters, are witnessed in these communities. As the most ordinary daily living space for Shanghai landers, lane neighbourhood integrates cultural characteristics in various times, entirely reflects the comprehensive historic context of cultural changes, and serves as a unique cultural landscape created by the influences of different urban development stages. As a matter of fact, the identity and position of lane neighbourhood gradually become clear and definite along with Shanghai's urban developments. The decline of these neighbourhoods is not a specific consequence of a certain period, but a continuous process in which residents in the neighbourhood are constantly declined in their social status (Li, 2010). To be specific, the large-scale construction of lane neighbourhood started in 1843 during the robust real estate development after the opening of Shanghai port. Its architectural form was basically derived from the traditional residence in southern regions of the Yangtze River, and the overall layout was conversely influenced by the townhouse popular in western countries (Fig.1). In such sense, it is actually the consequence of a speculation intended to exploit the commercial value of land to the greatest length. However, the social turbulence occurring in the 1930s not only increased the difficulty of redeveloping lane neighbourhoods, but also inevitably exacerbated their residential demands. As more and more people moved in these neighbourhoods, exceeding the limitation of their residential capacity, consequently, these lane neighbourhoods, which had been residential areas for upper classes since their birth, eventually turned into the decrepit residence for ordinary people. After that, constant political unrests led to the problem of ghettoization, which became the origin of the status quo. When it came to the 1940s, construction of lane neighbourhood gradually stopped, so they became negative in response to urban developments. As the residential capacity was continually broken through residential space in the neighbourhood had to be infinitely compressed. Moreover, maintenance input was reduced. As a result, its decline in social status and conflict in spatial utilization kept escalating. In the 1950s, socialist transformation has fundamentally changed the position of lane neighbourhood as the main form of residence in Shanghai. Due to the limitation of the newly established household registration system, man-land relations were restricted and accordingly mobility in lane neighbourhood disappeared. Therefore, social and physical spaces in the neighbourhood were eventually fixed (Zhang, 2015). On the other hand, the establishment of public housing management system has transformed lane neighbourhood into social residence with welfare nature. However, due to the continuing decrease in national financial input, the overcrowding situation remained. Subsequently, daily residential life in lane neighbourhood was included into the national planning institution. Street shops, which were carrying commercial functions, began to peel off from lane neighbourhood; therefore, social segregation between lane neighbourhood and other urban space was further enhanced. Meanwhile, as various socialist movements were carried out in the neighbourhood, the value judgment that lane neighbourhood belonged to urban problematic space was strengthened. In the 1990s, reversion of real estate industry made conflicts between the declining usage value and the increasing location value of lane neighbourhood more prominent. With a series of urban regeneration and old community reconstruction projects, lane neighbourhood was completely turned into edge space in the city, regardless of function, environment or demographic significance.

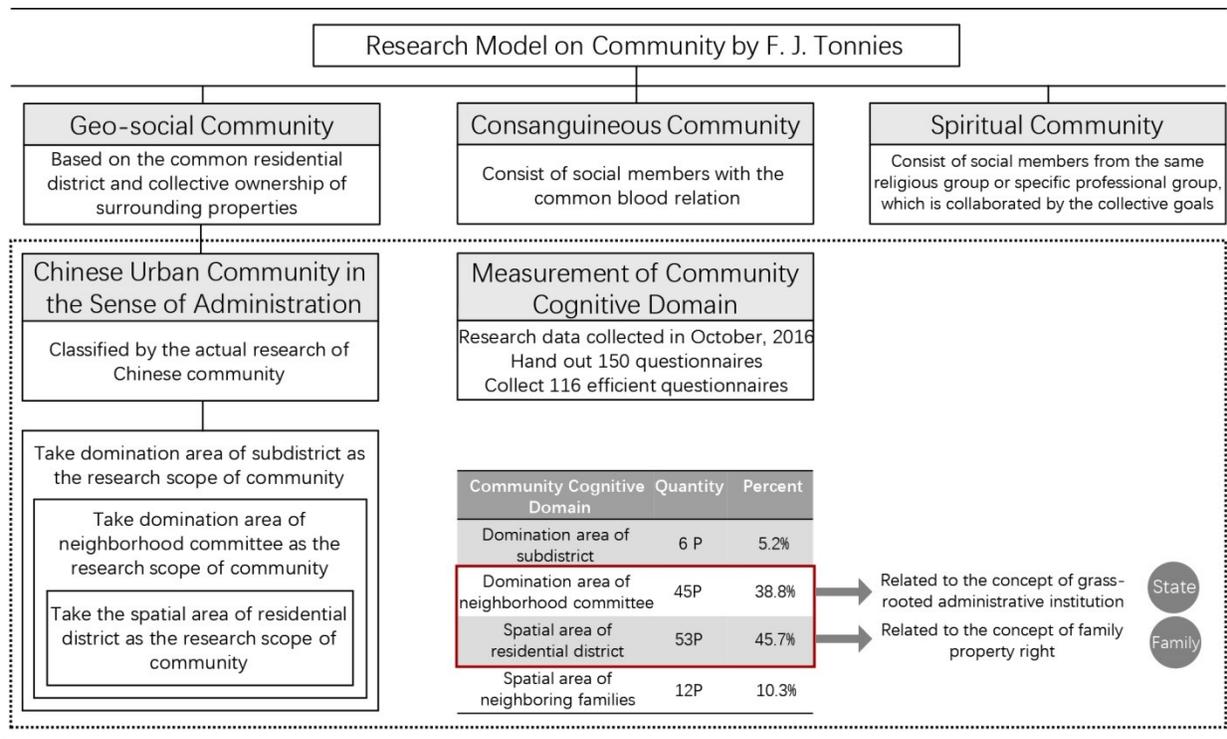
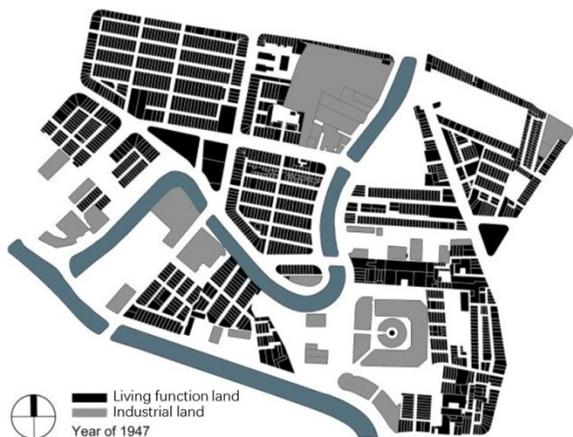
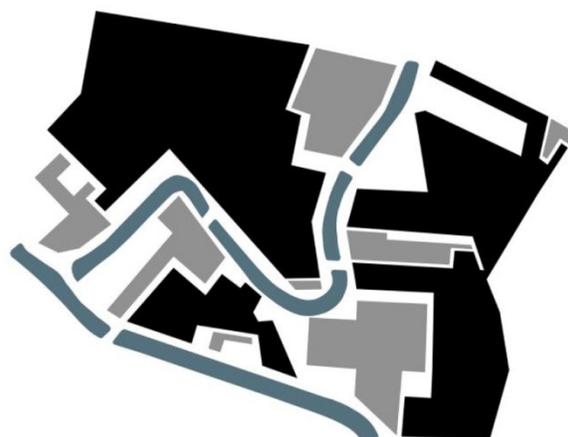


Fig.2- Research scope of community and measurement of community cognitive domain

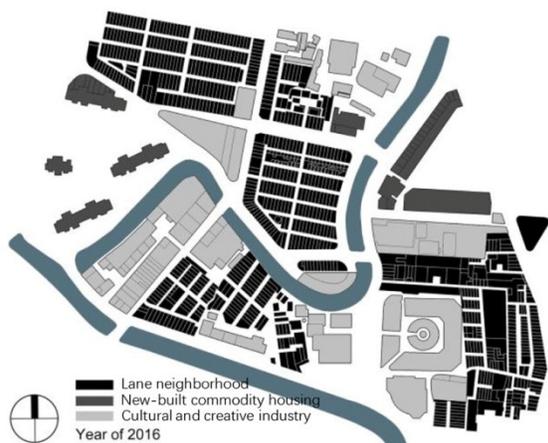
Through the analysis of lane neighbourhood in historical dimension, three kinds of urban impressions of Shanghai with continually transforming cultural significance can be identified, that is, a modernized metropolis during the period of colony, an industrialized city during the era of socialist planned economy, and an international metropolis in the times of globalization (Liu, 2015). While in the era of socialist planned economy, the residential structure in lane neighbourhood was relatively balanced, since people in different professions and social classes simultaneously lived in the same community. Therefore, there was no obvious social segregation in urban space. However, as China began to reform and open up, lane neighbourhood's previous attribute as a productive and political space was reverted into a consuming and market-oriented space. Consequently, during the process of Shanghai's urban regeneration, its position as public daily living space was constantly weakened. Moreover, the further differentiation in housing market made residential segregation in lane neighbourhood increasingly prominent. As far as the above-mentioned social background and historical transition become crystallised, it is understandable that the status quo of lane neighbourhood is not its original status, but a consequence of various historical and social transformations. Now a collective consensus is reached in our society that lane neighbourhood is a precious cultural legacy in Shanghai. Enlightened by this consensus, it is necessary to identify the value of lane neighbourhood on the base of multiple values applied in the course of its evolution. In such sense, a deep exploration of lane neighbourhood should be made from the angle of ordinary life on its integration with other urban space, as well as the possibility of remaining as a public daily living space in the city.



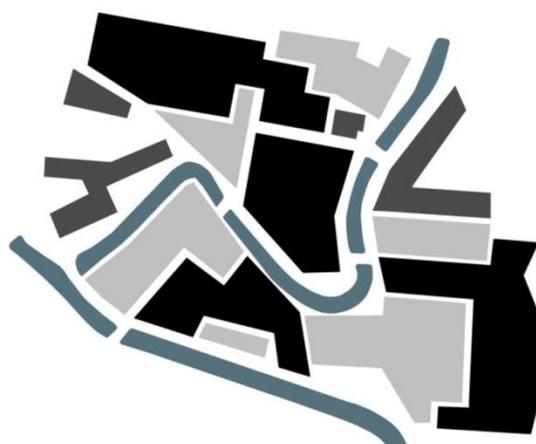
Analysis of land use pattern in Hongkou river area in 1947



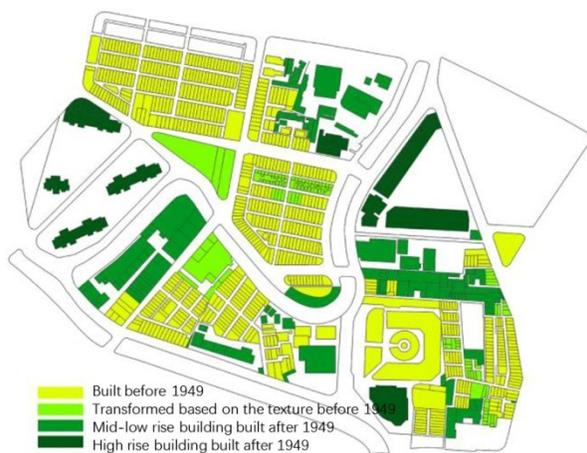
Area of living space and industrial space in Hongkou river area in 1947



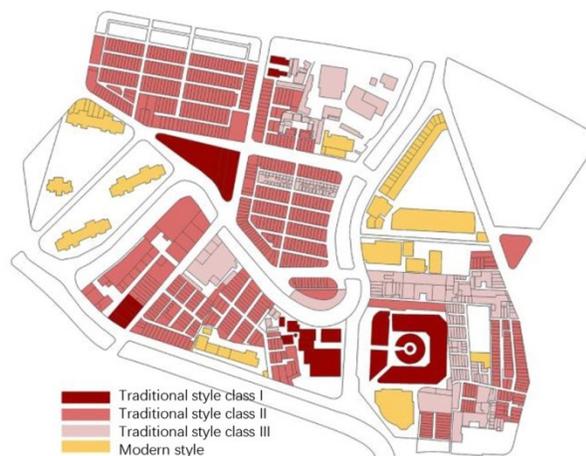
Analysis of land use pattern in Hongkou river area in 2016



Spatial perception range of three discrepant worlds in Hongkou river area in 2016



Analysis of building age in Hongkou river area

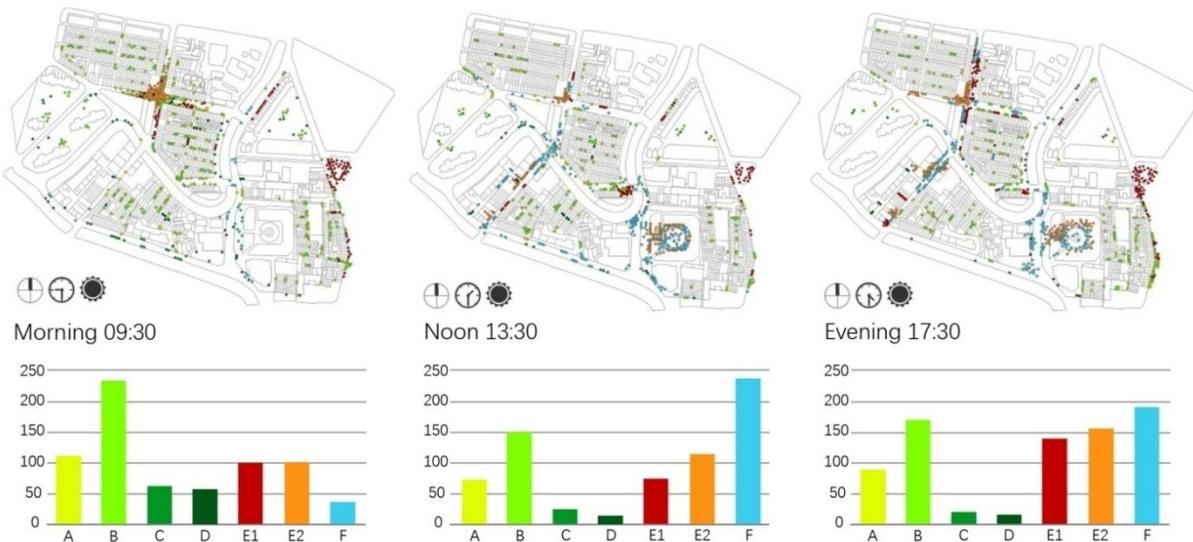


Analysis of building style in Hongkou river area

Fig.3- Historical transition of lane neighbourhood in Hongkou river area and residents' perception of three discrepant worlds

Spatial Cognition in Daily Dimension: Segmentation and Integration of Living Space

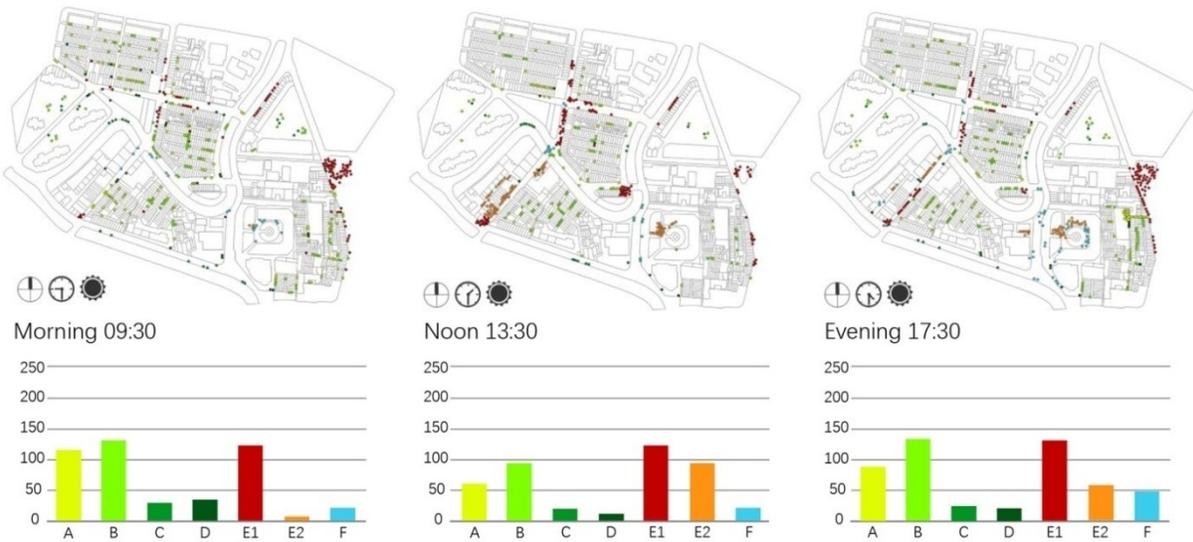
In order to employ an angle of daily life into the study on lane neighbourhood, the first thing is to clarify the cognitive domain of community in residents' perception. In an empirical study conducted by the author on residents of Hongkou river area in 2016, it suggested that their cognitive scope of a community primarily focused on two levels: neighbourhood committee and residential district (Fig.2). The former is a grass-rooted administrative institution, while the latter is a concept related to family property right. In another word, the way in which residents comprehend a community mainly concentrates on two aspects, i.e. the institutional mode in governmental level and the spatial boundary in neighbouring level. It is such a cognitive approach strengthens the value judgment that lane neighbourhood is the medium in between state and family. However, despite the collective designation of the same community, three discrepant worlds apparently exist within the cognitive map of local residents in Hongkou river area, i.e. the historic lane neighbourhood, new-built commodity housing, and cultural and creative industry. Accordingly, in their daily life, adjacent segregation is explicitly reflected in a number of elements, such as different types of building, fence and access control, as well as various modes of interaction amongst residents. Therefore, residents in Hongkou river area are actually divided into three completely separated social worlds (Fig.3). In geographical dimension, the three discrepant worlds are juxtaposed in parallel. While in historical dimension, the urban landscape formed by three kinds of segregated architectural blocks demonstrates the successive evolution of times. As a consequence, segregation in physical space and social status has inevitably led to distinctive differences of community cognition in these three neighbouring residential groups. Apparently, the external reflection of the segregation is privatization of public space. Furthermore, the emergence of gated community symbolizes the perish of publicity and enhances the phenomenon of adjacent segregation in downtown Shanghai. As a matter of fact, in each of these worlds, all residents have their exclusive daily living spaces, which are defined by relevant physical grounds as well as daily activities and social relations. However, most public spaces in these three discrepant worlds are frequently unconnected. In such spatial layouts, it is quite difficult to reach a common consensus within a community, so it is necessary for the government and its agency to establish a unified space, which is recognized by all three worlds. In another word, it is the responsibility of grass-rooted neighbourhood committee to construct such spaces in which all residents can participate in the collective community activities with the same objectives (Zhu, 2010), and in the meantime, only when the residents genuinely feel beneficial or pleasant can the community set free from these separated worlds and form a unified community identity recognized by the whole neighbourhoods. Based on the aforesaid study, this article continues to explore the life circulation in a day in Hongkou river area, intending to examine the spatial utilization patterns of different social groups in these discrepant worlds (Fig.4).



Data statistics of various activities

Spatial utilization pattern of three discrepant worlds at different time periods in holiday

Survey time: October 1st, 2016



Data statistics of various activities

Spatial utilization pattern of three discrepant worlds at different time periods in workday

Survey time: October 10th, 2016

Residents activity: A: daily housework B: Leisure and chat C: recreational and sports activities
 D: social service E1: daily consumption
 Visitors activity: E2: visitors consumption F: visit and photograph

Fig.4- Life circulation in three discrepant worlds in Hongkou river area

In this way, observation days of the study are classified into two categories: workday and holiday. Meanwhile, within a day, three specific timings are chosen, that is, morning, noon and evening. According to this time dimension system, the author analyzes the spatial utilization respectively by

residents and visitors. Subsequently, this study proposes that, apart from two specific periods of time, i.e. noon and evening in holiday, when spatial utilization by visitors is quite frequent, in all the other periods of time, the whole neighbourhood remains as a daily living space for the local residents. Based on such findings, it is not hard to judge that, as a historic neighbourhood with living functions, the primary objective of lane neighbourhood is to serve basically for the daily life of local residents, then followed by other extra external functions imposed by development projects. This is the exact reason why a historic lane neighbourhood can sustain permanently. While in Hongkou river area, mixed inhabitation does not happen among local residents from these three discrepant worlds. Instead people in similar social status agglomerate together, leading to homogeneity at the residential district level and heterogeneity at the community level. Besides, the degree of inter-group communication within the area of residential district is apparently higher than that of trans-group communication within the control range of neighbourhood committee, which contributes to two distinctive perceptive modes of a community (Fig.5). However, even though the trans-group communication from three discrepant worlds is not frequent, according to the modes of spatial utilization in daily life, outdoor spaces, including neighbourhood, street and square, all become a common performance stage for residents from these discrepant worlds and visitors from the outside world. This common performance stage makes up the only and last opportunity to equally use public space within a community under the circumstance of unequal residential segregation. Additionally, according to the analysis on the modes of spatial utilization in Hongkou river area, it is also evident that, due to its open and porous features, lane neighbourhood, the lowest amongst the three discrepant worlds in terms of social status, turned out to be the most diversified and dynamic space. And thanks to these porous lane neighbourhoods, Hongkou river area has grown into a living community with all-round service. Though the original intention for these three parallel worlds co-existing in the same physical space is probably social mix, however, on the contrary, the consequence is social segregation. In such sense, if adjacent segregation caused by the mental and physical access-controlled system cannot be eventually remedied, the ambition of social mix will remain only as an illusory slogan in urban planning. Nevertheless, the appearance of a common performance stage within the neighbourhood brings a thread of hope into the unification of daily living space. Therefore, a feasible way to transform adjacent segregation in the lane neighbourhood into mixed inhabitation is to make great efforts to bridge the gaps among various social classes and in the meantime maintain daily living space at the community level.

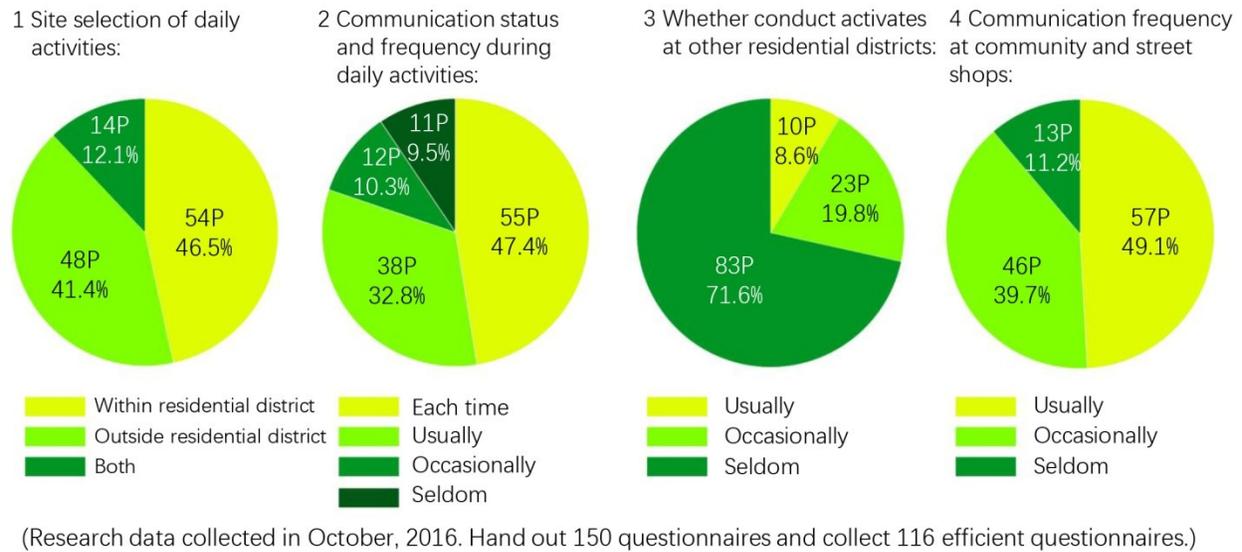


Fig.5-Survey on social communication at community level in Hongkou river area

Discussion: Spatial Organization of Daily Living Space from the Perspective of Community Cohesion

According to the above analysis, it is clear that the lane neighbourhood is in a state of both segmentation and integration. In one hand, mental and physical access control system separates daily living space in the neighbourhood; in the other hand, social organizations strive for a unified and consummate management. Briefly, the tensile status is consequent on the co-effects of triple forces, that is, state, market and ordinary families. Under the dual circumstances of urban regeneration and market transformation, old city reconstructions have inevitably become the primary means to achieve urban upgrading and functional replacement in China. Furthermore, as sporadic and chaotic urban developments have created adjacent segregation in downtown Shanghai, they have also produced a large number of conflict interfaces. These interfaces become the repulsive causes of contradictions occurring in a neighbourhood space(Wang, 2008). According to Richard Sennett (2010), an open city should be porous. This is a fundamental confirmation on the porous commercial street interfaces within the lane neighbourhood, for these interfaces emphasize the openness of a neighbourhood space, and at the same time, they also focus on applying multiple functions integrating to meet the various needs of people from different social classes. Therefore, in order to achieve a co-existence of diverse groups within the lane neighbourhood, on the premise of reserving it as a daily living space, we need to keep introducing and creating buffering mediums to bridge the conflict interfaces so as to maintain a common performance stage in the community. Through the analysis on the life circulation in a day in Hongkou river area, it is easy to ferret out despite the adjacent segregation between the three discrepant worlds; the architectural blocks in these worlds respectively possess distinct functions in the overall framework of the community. The lane neighbourhood, at the lowest level amongst the three discrepant worlds in terms of social status, works as the most diversified and dynamic space in the community. While the new-built commodity housing, for the convergence of middle-and-high-income groups, brings about the possibility of social mix. As to the cultural and creative industry, due to its powerful external attraction effect, serves as the fundamental economic motivity for territorial revitalization. Currently, what Hongkou river area is encountering in

reality is how to break the barriers and realize the mutual interaction between residential culture and creative culture, so as to enhance community vitality as well as urban creativity. The solution depends not only on the shared degree in daily living space and public space in cultural and industrial parks, but also on whether various kinds of grass-rooted culture and creative culture can co-exist harmoniously. Therefore, what needs to be considered next is how to achieve the integration of social space from the perspective of community collaboration, so as to take full advantages of the mixture in various social classes.

After nearly 40 years of rapid growth, one novel development context in Chinese cities is emphasizing on returning to the basic needs of daily life. Currently, due to the lack of institutional foundation for public participation in China, community participation becomes a kind of top-down arrangement based on the need of state governance, with the features of national mobilization and mass movement, which usually happened in the era of socialist planned economy. However, the ability to solve community issues primarily depends on the capacity of community governance. Hence, before a bottom-up participation system is completely established, it is particularly urgent to empower community residents to control their daily living space. If it is said that community governance in western countries chiefly depends on the market and law, then, to solve the issue in Chinese communities still requires the aid from the government and its affiliated residential organizations at present. As an indispensable link between the state and family, neighbourhood committee, in one hand, relies on governmental authority to achieve the governance in community; in the other hand, depends on the grass-rooted network formed by various families to fulfil its organizational goals (Zhu, 2010). Therefore, as a buffering medium between groups with significant social disparity, the committee in the lane neighbourhood can soften conflict interfaces by restructuring daily living space. Nevertheless, one dilemma faced by the committee and the community is how to, based on the existing community resources, mobilize residents' participation of multi-subjects so as to gradually improve daily living space by integrated measures in hardware and software means. Although civil society in the sense of western countries has not been completely formed in China, new development tendency unavoidably demands a change in the role of neighbourhood committee to build a novel geo-society with mutual support and reciprocal respect. To this end, we should find a feasible path to narrow the gap between various groups and create win-win scenarios, so that these groups in different social status can mutually complement each other in their professions and lives. Only when the causes of adjacent segregation are fundamentally eliminated, meanwhile what contribution wealthy groups can make for the community, and what creation people in low social status can make for the neighbourhood, are fully considered, can a genuine integration of the community be ultimately achieved and the charm of a historic neighbourhood be eventually generated. The neighbouring country, Japan, is well experienced in community empowerment, which is worth learning from. For instance, community stores are the hubs of a neighbourhood in Japan. It is a reinvented tradition, which continually extends within the internal structure of modern society (Bestor, 1990). Additionally, Japanese deftly take the advantage of group activities, such as collective neighbour festivals, as well as local institutions and community organizations, to enhance the bond among various neighbouring groups and build common community recognition among residents from different social classes.

Conclusion: Grand Narrative of Daily Life

Actually, neighbourhood is a relation combination formed in the historical transformation course between the state and family (Zhu, 2010). From the residents' point of view, neighbourhood is the link in an administrative system connecting the nation and themselves, and at the same time, neighbourhood is also

an intricate relationship between different families. These overlapping relationships constitute a distinctive daily life space. Under the co-effect of the state and families, the lane neighbourhood itself is actually a body of complexity, which is intertwined by the macro transformations of the nation and the micro needs of an individual family. In the meantime, two identities cultural legacy and public living space collectively embody on it. Under these circumstances, the lane neighbourhood becomes a main space in which social transformation, community conflicts, and neighbourhood disputes take place. On the other hand, community recognition cannot be reached only via people living together, and similarly, social mix cannot be achieved merely through the proximity of physical space. Instead, residents' emotional attachment towards a community is required. This article intends to show, in one hand, old city reconstructions initiated by the government have led to the phenomenon of adjacent segregation in the lane neighbourhood, however, in the other hand, intertwined neighbourhood life participated by the residents has reversely facilitated the creation of a common daily living space. The main driving forces to create a public space in a neighbourhood are the infiltration of state power and family participation. Meanwhile, the intervention of real estate development leads to a diversified trend in the right structure within a neighbourhood. During the process of market-oriented housing distribution, difference in residential level is a natural and inevitable consequence. What we can do is to correct deviance in a daily living space via public policies, so as to promote smooth collaboration between market-oriented development and social-oriented protection. Pellow Deborah (1996) has made a research on the neighbour status in Shanghai historic lane neighbourhood. According to her study, in neighbouring life, the frequency of intimate contacts determines residents' decision on staying in family, that is, a private space, or staying in the neighbourhood, namely a public space. However, residents themselves cannot entirely determine the opportunity or context of creating intimate contacts. Meanwhile, the grass-rooted neighbourhood committees also take part in the course. Due to their dual attributes of dependence and autonomy, these Chinese community institutions cannot become the key factors of civil society in the sense of western countries, but they can still mobilize residents and encourage community participation, so as to link the creation of community happiness with rapid urban development. As a consequence, only when the desire for power and the principle of economy give way to the logic of daily life, can our city be transformed into a more democratic, modern and humanistic metropolis with decentralized planning strategies. Therefore, it is of great importance to state that an ordinary daily living space, which is seemingly idleness and wateriness, contains grand narrative of social significance.

Notes

Figure 1 to figure 5 are illustrated by the author, except for the ichnography and axonometric drawing of western architecture in figure 1, which is excerpted from: English Heritage. *London Terrace Houses 1660-1860: A Guide to Alterations and Extensions*. English Heritage Press, 1996:3,8.

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ICOA543: ENTRE FAMILLE ET ETAT: DEBAT SUR LA SEGMENTATION ET L'UNIFICATION DE L'ESPACE PUBLIC DANS LE QUARTIER DES RUELLES HISTORIQUES ASHANGHAI

Sous-thème 01: Intégrer le patrimoine et le développement urbain durable en engageant Diverses communautés pour la gestion du patrimoine

Session 2: Le management, documentation

Lieu: Stein Auditorium, India Habitat Centre

Date et heure: 13 Décembre, 2017, 14:30 – 14:45

Auteur: Xiang Zhou, Aya Kubota

Xiang Zhou a obtenu un diplôme de bachelier sur l'architecture de paysage à l'Université Forestry à Pékin, Chine, ainsi qu'une maîtrise en architecture du paysage à l'Université de Tongji, Chine. Il poursuit actuellement une recherche doctorale sur l'aménagement urbain

à l'Université de Tokyo sous la direction du Prof. Aya Kubota, dans l'Unité d'étude d'aménagement territorial. Ses domaines de recherche sont la rénovation urbaine et la revitalisation des quartiers historiques, le développement durable des communautés urbaines et rurales, les paysages culturels et les jardins chinois classiques.

Résumé: Le quartier des ruelles historiques à Shanghai représente une combinaison sociale établie sur la reconnaissance par les habitants de leur identité culturelle et de leurs droits. Il a investi leur quotidien, a façonné leurs caractères culturels, imprégné la tonalité fondamentale de la vie urbaine shanghaïenne, et est devenu le principal espace vital à Shanghai. Analysée sous la perspective de la vie quotidienne, la zone de la rivière Hongkou à Shanghai a été choisie comme étude de cas pour identifier les moyens durables nécessaires pour tendre vers l'équité. Au travers d'une recherche empirique, notre thèse pense identifier trois mondes distincts : le quartier des *Shikumen*, le district des maisons nouvellement construites, le district industriel créatif et culturel, tous regroupés sous une dénomination collective d'une communauté unifiée, existant apparemment dans la carte cognitive des habitants. En conséquence, les segmentations urbaines entre ces trois mondes se reflètent sur les différences physiques entre le portail d'entrée, le type d'architecture et le mode interactif dans leur quotidien. Au travers d'une journée d'enquête sur le terrain, cette thèse pointe le fait que, malgré leur juxtaposition et segmentation dans l'environnement physique, ces trois mondes remplissent séparément des fonctions distinctes dans le cadre général de la communauté collective. Le quartier des *Shikumen*, au plus bas niveau des trois mondes, agit comme le facteur le plus diversifié et le plus dynamique, ce qui contribue à une communauté vivante avec des commodités 24h/24, en raison de son ouverture et sa porosité. À l'inverse, le district des nouvelles habitations œuvre comme le fondement de la mixité sociale. Par ailleurs, le district industriel créatif et culturel sert de motivation économique pour la revitalisation du territoire.

Enfin, cette thèse conclut qu'une tension entre segmentation et unification existe au sein des quartiers des trois mondes. Afin d'établir des ponts entre les segmentations sociales et d'inciter la mixité sociale, l'état de juxtaposition actuel entre les trois mondes doit être éliminé. Par conséquent, le comité des

habitants subalternes, servant de pont entre famille et Etat, devrait prendre la responsabilité de coopérer avec d'autres groupes de communautés autonomes, en vue de créer un réseau de relations accessible au sein des trois mondes, et d'inciter des engagements centrés sur l'humain entre famille et Etat dans le quartier, dans le contexte de l'urbanisation chinoise moderne.

***Mots-clés:** identification de trois mondes, quartier historique des shikumen, perspective de vie quotidienne, segmentation sociale et unification*