

# ICOA1730: STAKEHOLDER VIEWPOINTS OF ISLAND CULTURAL HERITAGE PROTECTION—CASE STUDY OF KINMEN AND XIAMEN

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

**Session 1:** Sustainable Development and Community Engagement

**Location:** Gulmohar Hall, India Habitat Centre

**Time:** December 13, 2017, 14:30 – 14:45

**Author:** Pei-Yao Yang, Shao-liang Hsu

*Pei-Yao Yang is a PhD. Candidate of Department of Architecture, National Cheng Kung University (Taiwan). She had been a Chief Secretary of “Consortium Legal Person Kinmen Folk Culture Village Liberal Education Foundation” for ten years. She is now the chief of cultural heritage research division, Tainan municipal administration of cultural heritage. Her research interests are the management and policy of heritage conservation and cultural tourism.*

**Abstract:** Kinmen (Quemoy) and Xiamen (Amoy) are twin islands of South East China but separated by China Civil War since 1949. There are many historical buildings and traditional settlements remaining due to the long term sovereignty dispute between Taiwan and China. Many studies empathized on the tangible heritage protection between National Park settlements in Kinmen and isle Kulangsu in Xiamen, few explored the intangible context for the buildings’ owners and communities. This study discusses the relationship between the historical buildings preservation and community perception through case studies and binary opposition stakeholder viewpoints of "authority subjectivity" and "stakeholder subjectivity".

The twin islands are under totally different political and economic systems but face the same dilemmas: the owners of historical buildings are overseas or shared by big families. The owners are incapable of large-scale repairs or reconstructing the buildings. Both Kinmen and Xiamen are in need of viable models for the protection, repair and re-utilization of those historical buildings.

The study identified the following two approaches: (1) Kinmen’s model is equity orientation driven, decentralized, and managed by individuals, the stakeholder as the main body, focus on the intangible heritage context and the community relationship of the traditional settlement; (2) Xiamen’s model is utilitarian orientation driven, centralized, and managed by a professional entity under the city government, the authority as the main body, focuses on the tangible heritage landscape and the market interests of the historical buildings. Finally, a new model as communitarian orientation suggested, both the authority and stakeholder as inter-subjectivity, focus on the whole value of tangible heritage and intangible community context.

**Key words:** *community, participation, equity, historical buildings*

## I. Introduction

Kinmen (Quemoy) and Xiamen (Amoy) are twin islands of south east China but separated by China Civil War since 1949. (fig.1) Kinmen or Quemoy, officially Kinmen County, is an archipelago composed of the main island Kinmen, Lieyu (also called 'Little Kinmen'), Dadan and other surrounding small islands, with a total area of around 153 km<sup>2</sup> and governed by Taiwan Government (the Republic of China). The island Xiamen and its surrounding small islands (isle Kulangsu, also known as Gulangyu included) have an area of 128 km<sup>2</sup>, is the urban core of the Xiamen city governed by People's Republic of China. The twin islands are both located at the same bay outer the estuary of Julong River in southeast Fujian coast.

Both Kinmen and Xiamen became important strategic coastal defence sites since 1949, after the Chinese Civil War. There are many historical buildings and traditional settlements remained due to the long term sovereignty dispute of Taiwan and China. Taiwan Government established the Kinmen National Park at 1995 based on the National Park Act to fulfil the purpose of preservation, research and recreation for the cultural heritage in Kinmen. Xiamen, isle Kulangsu especially, is one of the representatives of the cultural heritage sites in China. Kulangsu Island is a tiny island located facing the city of Xiamen, opening of a commercial port in 1843, has been designated as a world heritage site in 2017.

Many studies empathized on the tangible heritage protection between National Park settlements in Kinmen and isle Kulangsu in Xiamen, few explored the intangible context for the buildings' owners and communities. This study discusses the relationship between the historical buildings preservation and community perception through case studies and binary opposition stakeholder viewpoints of "authority subjectivity" and "stakeholder subjectivity".



Fig.1- Map showing position of Kinmen Island in relation to Xiamen Island (west of Kinmen) and Taiwan (large island right of center)(Source: Tsai, 2003, p.210.)

## II. Difficulties for Preservation of Kinmen National Park and Xiamen Kulangsu

The twin islands under totally different political and economic system but faced the same dilemmas:

·both Kinmen and Xiamen are under the stress of mass tourism attracted from Taiwan and China;

- the owners of historical buildings for both islands are overseas or big family shared;
- the owners are incapable of large-scale repairs or reconstructing the buildings.

Both the twin islands are in needs of viable models for the protection, repair and re-utilization of those historical buildings.

The Kinmen National Park was established at 1995, since the national park management in Taiwan was asked to cooperate with stakeholders, especially with local communities. The Kinmen National Park Headquarters took some measures for historical buildings preservation in practice based on the context of traditional clan families.

The administration of the isle Kulangsu was in charge of the Kulangsu-Wanshishan Scenic Area Administrative Committee since 2003. As the tourism service is the mission of the scenic area, the number of visitors for the isle Kulangsu increased from 5.75 million (2009) to 12.46 million (2014)<sup>1</sup>.

### **III. Stakeholder Viewpoints of historical buildings preservation**

Many believe that the key for successful historical buildings preservation lies in the participatory of the stakeholders, and there are 4 main stakeholders in the cases of this study, including the authorities (or preservation organizations), the communities (or clan families), the re-utilization operators and the visitors. We explored the stakeholders' participation of the historical buildings preservation strategies by sorting out the stakeholder engagement in the process of historical buildings preservation for cases of Kinmen and Xiamen. In order to investigate the context of stakeholders' engagement, binary opposition views from the viewpoints of "organization subjectivity" and "stakeholder subjectivity" were respectively used to analyse the core attributes of "stake" of the cases.

### **IV. Kinmen's model for historical buildings preservation**

#### **1. Subsidized residents to repair their own historical buildings**

Because of the long-term war blockade, Kinmen conserved her traditional cultural heritage not only tangible historical buildings landscape but also intangible clans family network. There are still so many single surname clan settlements around the island. Each historical building was seen as the hub for one specific clan family. Kinmen National Park Headquarters induce the clans to re-use the historical buildings by subsidized residents to repair their own houses from 1999. The government offer 50% of repair fee as subsidies and no more than 2.5million New Taiwan Dollars (about 83 thousands USD) for each application case. Totally 195 historical buildings in Kinmen National Park have had been repaired by residents from 1999 to 2014.<sup>2</sup>

#### **2. Transfer the "surface right" from land owners to National Park**

In Kinmen, many outstanding historical buildings are common ownership by posterity or overseas Chinese. The landowners want to preserve the buildings just for honour but have not to use them

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<sup>1</sup> For details, please see < <http://news.sina.com.cn/c/nd/2017-07-08/doc-ifyhwefp0288288.shtml> > (Retrieved at October 4, 2017).

<sup>2</sup> (Bo-Wei, Chiang,2014,P.63-64)

anymore. They can apply for repairing the buildings by transferring the "surface right" to the National Park for 30 years. Kinmen National Park headquarters bear the repair costs and re-utilize the buildings for visitor service facilities such as exhibitions, stores, or guest houses<sup>3</sup>. The posterity of the landowners could be invited to live in the family heritage and worship their ancestors at spring festival, tomb sweeping day and other specific festivals. There are 79 historical buildings in the Kinmen National Park preserved by "surface right" transferred from 1996 to 2016.

### **3. Re-utilization and community engagement**

In order to activate the settlements social context and preserve the architectural landscape, the National Park rewards the residents to repair their own houses. Since 2005, the majority of "surface right" historical buildings were outsourced as guest houses.

To avoid over-commercialization and encourage community engagement, the operators of the guest houses in Kinmen National Park must be a natural person and lease historical buildings no more than 15 rooms. The residents of community and the posterity of the original owner have bonus points to bid the lease of guest houses, while strengthening the cohesion between the heritage and villagers. There are 69 historical buildings re-utilized as guest houses, of which 15 are operated by villagers or owner's posterity.



*Fig.2- Shanhou, one of traditional settlements in Kinmen National Park*

## **V. Xiamen's model for historical buildings preservation**

### **1. The preservation policy and regulations for Xiamen Kulangsu (2009-2015)**

(1) Deadline for house owners to complete the buildings repair

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<sup>3</sup> (Ping-Hsiang Hsu,2014,P.5)

The authority, Kulangsu Wanshishan Scenic Area Administrative Committee, (the Committee) offer 10%(for ordinary historical buildings) to 20%(for important historical buildings) of repair fee as subsidies for residents to repair their own buildings. But the Committee would take over the buildings if the owners could not catch the deadline of repairing their own buildings.

(2) Encourage the residents to move

For the reason to effectively re-utilize the historical buildings, the Committee encourages the residents "voluntarily move" from the building and highest access to 10% of the building's market value as bonus.

(3) Transfer the right of use from the owner to the Committee

The Committee bears the repair costs if the owners voluntarily transfer the right of use of the historical buildings to the Committee over 30 years.

## **2. Centralized Management**

The Committee take over 137 historical buildings from residents moved out by the compensation and regulation. The other 33 buildings are ownership unknown or unoccupied then taken over by the Committee for unified protection, management and re-utilization.<sup>4</sup> The Committee sets up an asset management company to unify all historical buildings management and optimize the market value for heritage re-utilization.

## **3. "Strength the scenic areas and weaken the communities"**

According to the mission of the Committee, "strengthen the scenic area and weaken the community," has been the management goal of Xiamen Kulangsu. Thus, the Committee is vigorously developing Kulangsu tourism, and weakening the function of life. Almost all isle Kulangsu became tourist areas, the residential area has been compressed to the minimum range. Kulangsu has been falling into a vicious circle of "demographic reduction - living facilities reduction – residents' relocation - demographic reduction"<sup>5</sup> and led to the human ecological system destruction.

The main problem facing Kulangsu is the neglect of community and social development, so that the community as the mainstay of city cultural practices has loss of.<sup>6</sup> The study found that many measures still encourage the original residents to move out, such a system design may preserve the tangible heritage but may not reverse the loss of history and culture for social and communities.

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<sup>4</sup>For details, please seeTaiHei net. < <https://read01.com/322Lam.html> > (surfing Aug 20,2015.) (Retrieved at October 4, 2017)

<sup>5</sup> (Bin, Su, 2014, p.29)

<sup>6</sup> (Qiang, Liu, 2017, p.31)



*Fig. 3- Isle Kulangsu facing the CBD of Urban Xiamen*

## **VI. Discussion and Conclusion**

According to the analysis of the strategies for the historical buildings preservation of the Kinmen National Park and the Xiamen Kulangsu, the author found that:

(1.) Kinmen's model for national park is equity orientation or Rawlsian strategy, focusing on fairness and justice. The historical buildings preservation was driven and decentralized managed by individuals, the stakeholder, as the main body or stakeholder subjectivity. It preserves not only the historical buildings but the intangible heritage as clan family context and the community relationship of the traditional settlement.

(2) Xiamen's model for Kulangsu is utilitarian orientation, focusing on heritage preservation and re-utilization effectiveness. The historical buildings preservation was driven and centralized managed by a professional entity under the city government, the authority, as the main body or organization subjectivity. The preservation focuses on the tangible heritage landscape and the market interests of the historical buildings re-utilization.

Since the sustainable development of a heritage site has to consider the whole context of economic, social and culture realities. If the regeneration of an heritage site without considering inner context of social culture, the relationships of community and the local features will disappear, and the driving force of the site regeneration will be lost.<sup>7</sup>

Finally, a new model as communitarian orientation is suggested, and both the authority and stakeholder are as inter-subjectivity, focusing on the whole value of tangible heritage and intangible community context.

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<sup>7</sup>(Li, Yu and Zhuoying Liu,2010, p.108)

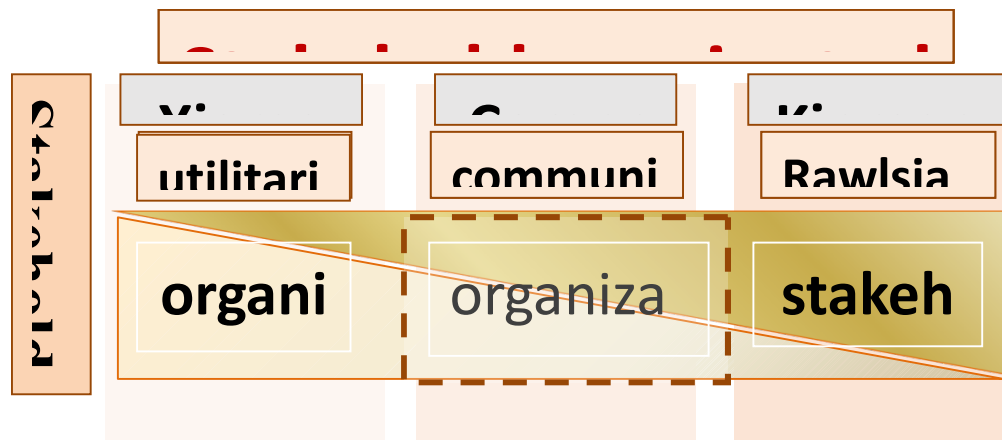


Fig.4- Theoretical Models of Heritage Protection under the Viewpoints of Stakeholders

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# ICOA1730: LE POINT DE VUE DES ACTEURS DE LA PROTECTION DU PATRIMOINE CULTUREL INSULAIRE. ÉTUDE DE CAS DE KINMEN ET XIAMEN

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

**Session 1:** Développement durable et engagement communautaire

**Lieu:** Hall Gulmohur, India Habitat Centre

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

**Auteur:** Pei-Yao Yang, Shao-Liang Hsu

*Pei-Yao Yang est doctorante au Département d'Architecture de l'Université nationale Cheng Kung (Taïwan). Elle a été secrétaire générale de la « Fondation de l'éducation libérale du village de la culture populaire du village de Kinmen » pendant dix ans. Elle est maintenant cheffe de la division de la recherche sur le patrimoine culturel de l'administration municipale du patrimoine culturel de Tainan. Les centres d'intérêt de ses recherches sont la gestion et la politique de la conservation du patrimoine et du tourisme culturel.*

**Résumé :** Kinmen (Quemoy) et Xiamen (Amoy) sont deux îles du sud-est de la Chine, jumelles mais séparées par la guerre civile chinoise depuis 1949. De nombreux bâtiments historiques et établissements traditionnels sont demeurés en raison du différend de souveraineté entre Taïwan et la Chine. De nombreuses études se sont intéressées à la protection du patrimoine tangible entre les colonies du parc national de Kinmen et l'île Kulangsu à Xiamen ; peu ont exploré le contexte intangible des propriétaires et des communautés des bâtiments. Cette communication examine la relation entre la préservation des bâtiments historiques et la perception de la communauté à travers des études de cas et des points de vue des parties prenantes de l'opposition binaire sur la «subjectivité de l'autorité» et la «subjectivité des parties prenantes».

Les îles jumelles vivent sous des systèmes politiques et économiques totalement différents mais sont confrontées aux mêmes dilemmes: les propriétaires des bâtiments historiques sont des Chinois d'outre-mer ou de grandes familles en indivision, les propriétaires sont incapables de procéder à des réparations à grande échelle ou de reconstruire les bâtiments. Kinmen et Xiamen ont toutes deux besoin de modèles viables pour la protection, la restauration et la réutilisation de ces bâtiments historiques.

L'étude a identifié les deux approches suivantes : (1) le modèle de Kinmen est axé sur l'équité, décentralisé, géré par les individus, les parties prenantes en tant qu'acteur principal, il se concentre sur le patrimoine immatériel et la relation communautaire de l'établissement traditionnel ; (2) Le modèle de Xiamen est axé sur une orientation utilitaire, centralisé, géré par une entité professionnelle au sein de l'administration de la ville, l'autorité en tant qu'acteur principal, il se concentre sur le paysage patrimonial tangible et les intérêts du marché des bâtiments historiques. Enfin, un nouveau modèle communautaire, suggéré, intègre à la fois l'autorité et les parties prenantes dans une inter-subjectivité, il se concentre sur l'ensemble de la valeur du patrimoine tangible et du contexte communautaire immatériel.

**Mots-clés:** communauté, participation, équité, bâtiments historiques