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文化資產治理與公民參與:大稻埕的案例分析  
Culture Heritage Conservation and Civic  
Participation: the Case of Twatutia, an Ancient  
Trading Port in Taiwan

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## Abstract

How could a historical zone be well maintained and developed under urbanization in Taiwan? This research picks up a spatial activation of Twatutia (pronounced as Dadaocheng in mandarin) as an example, with two main activities like civic participation between locals and new comers to this area as well as urban regeneration by Taipei city government. These movements are taken places with various regeneration activities, such like historical shophouses and communities, analyzing their motivation urged by the urban redevelopment policy. Additionally how public sectors interact with one another.

Firstly, this thesis points out the factors to speed up the urban redevelopments. One is the office in Taipei City government called Urban Regeneration Station (URS) has started the trend of revival of historical houses in Twatutia. This trend not only caught full of attention in public sectors, but also in private enterprises. Gradually, it was formed to bring about co-competition focus on historical houses in public sectors and the extension of cultural shophouses, which developing a new commercial model in Twatutia and successfully transfer the business model from grocery wholesale industries which is obviously declined into branding new cultural creativity model.

Secondly, the emerging activities lead people walk into lanes, and alleys composed with ancient and modern characteristics. Ultimately, the combination between civic participation and urban regeneration hold by public sectors had successfully build emotional confidence for local citizens.

Though the prosperity finally back to Twatutia with cultural activity industry, the demands of cultural shophouses are rapidly growing, causing some landlords anticipatory raise the rent which may eventually call for crowding out effect. Encountering the development in blocks of Twatutia, this work consider that civic participation in local and the preservative policies launched by the public sectors in Twatutia balance the transformation between new and old industries and decrease the crisis of typical urbanization. This reflects the specialty of urban regeneration in Twatutia case.

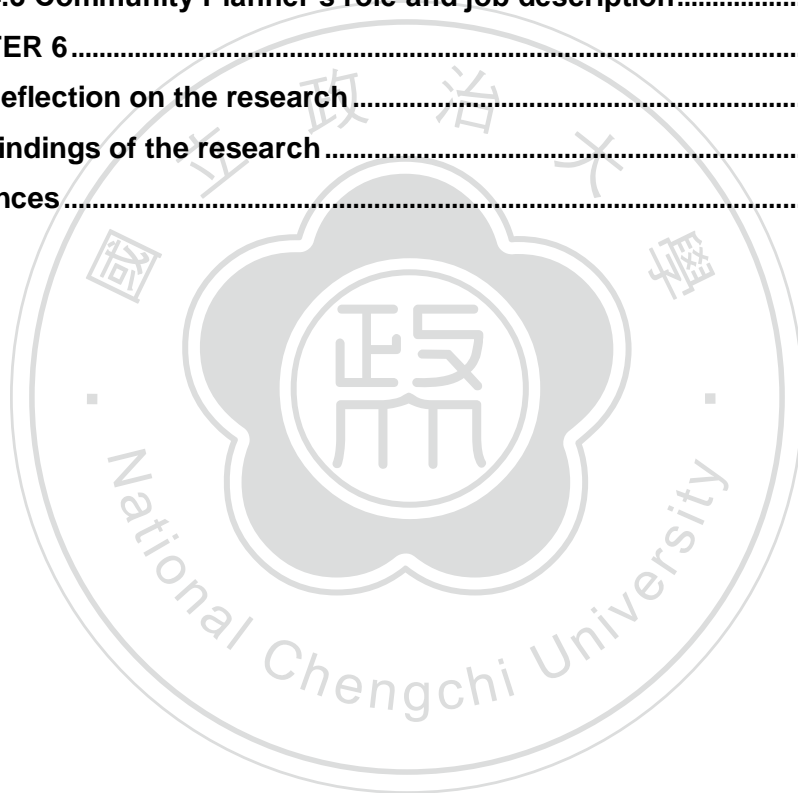
**Keywords:** Twatutia, Civic Participation, Urban Regeneration,

**Conservation**

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## CHAPTER 1

### INTRODUCTION

*Yongle town has been the most prosperous commercial street of Twatutia since 19th century. It aroused due to the business opportunities driven by Tamsui Shipping activities, which has been a large volume since Qing Daoguang period. (.....)Yongle town was originally an old street of Twatutia. During the first 10 years of Japanese era, the busiest streets such as South Street and Middle Street were cutoff and connected to form a longer street to southern area called Liu Guan Zi. Then the street was built with Baroque architecture style which was popular in Taisho, and Showa Era. Eventually, the street became like the most special one in early of 1920s'. Commercial activities were originated from Mid Street, which was the earliest developed part since Qing dynasty. During the period of heyday, there were not only grocery, clothing industries, but also herbal medicine and bakery industry to form a market. Shops were located together with the same industry on this street to formulate a core business center of Taipei.*

----<Purple Dadaocheng>(Hsieh Li Fa 2009: 82-83)

Twatutia, the old name on the north side of Taipei city, used to play the role of lively commercial center due to the location nearby the wharf for trading activities. As the prosperity gradually accumulates wealth capital, and the interaction with Western thinking, Twatutia became a city constantly encountering new values, thoughts and culture to lead Taiwanese artists, political elites, and pop songs in the 1930s of Taiwan. Since the function of Tamsui port was no longer critical in Taiwan, and the overall urbanization strategy shifted to focus on east of Taipei; the development of Twatutia was declined. In the end, it became like the old blocks where you see on Dihua street now with traditional grocery and herbal medicine industry.

People do not have any emotional connection with Twatutia due to this place is not somewhere they daily visit. "New Year Street" may be the first picture comes to mind when Twatutia is mentioned. However, the locals say New Year period

is the time the least like how Twatutia shall be.

Recently there are some transformation in this area. You can find plenty of new café, modern restaurants, cultural shops, and artistic salons. This image is completely different from the previous impression of Twatutia, which were full of herbal medicine shops, clothing shops, and grocery shops. One day, I visited a bookstore called 1920s'. "The blocks of Twatutia display the new and elements of this city. There is no conflicts. You can see how new and old things interact with each other and form a new trend of culture. Here is the place always bring the new trend of culture to Taipei since Qing dynasty till now. " Mr. Cheng mentioned . His words makes me to curious about how cultural creativities gathering into this area? If there is any correlation with public sectors' policy?

Lately, the urban development strategy of Taipei City government is gradually changed from "urban renewal" to "urban regeneration". It has turned over many buildings which may be ruined, idle and neglected for a long time into a new phase. Especially in Twatutia, there were lots of old buildings in this condition without good cares. Then new cultural shop owners, café owners and other managing teams shifted to this area and create a new business model with cultural creativity.

Above, this research is looking for how heritage conservation can be applied with civic participation. Meanwhile, this thesis will also illustrate various urbanization strategy in different period of time and how they affect the heritage. The development of the strategy brought about urban regeneration, but also come along with gentrification. This research will also analyze the pros and cons of urban regeneration and actors among public sectors, civics and landlords.





**Figure 1 Twatutia's location in Taipei city, marked in the red square**

By discovering the successful model of Twatutia, I suppose this ideology can be extended to other cities where people also encountered the situation with urbanization and conservation. The case of Twatutia creating a beneficial balance between historical heritage owners and future commercial users within conservation of the historical objects which may be pull-force to prolong the life-time of heritage.

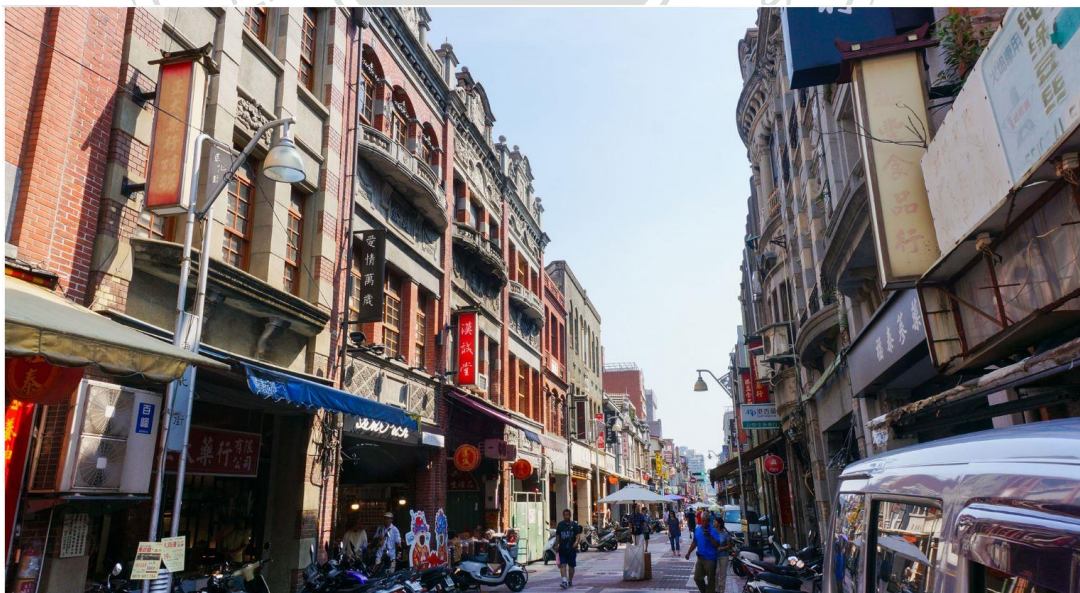
## **1.1 The Research background**

This research will firstly analyzing the relevant background of Twatutia blocks. The following is mainly divided into two parts: “the history and development of Twatutia” and “the movement related to heritage conservation of the blocks”. The former part will mainly describe the historical evolution, commercial activities and architectural uniqueness of this area. The second half will display Taipei urban plan in post-war and the process of urbanization of Twatutia from development to conservation,

which brings a certain understanding of the background of this research.

### 1.1.1 The history and development of Twatutia

Twatutia is one of commercial city among “three-city area” in Taipei since Qing dynasty. Here became the modern city of Taipei due to the urbanization process and its critical role in business. From the end of Qing dynasty to Japanese era, multi-lateral trading activities between Taiwan and Mainland China form the initial phase of Dihua Street. Then the function of Tamsui river port was growing, growth of tea-trading and increase of relevant foreign trading companies in Twatutia, formed a prosperous business center of Taipei. Additionally, there were groups of herbal medicine and clothing and daily grocery shops gathered in this area. Later on, Twatutia become an indispensable town of Taipei city to distribute goods from the port to Taipei Basin. Bangka was the economic center of the Taipei Basin in the early 1800s, on the Tamsui River south of Twatutia. (Taiwanese is called 'Bangka,' contemporary Chinese Mandarin is called Wanhua). However, in 1853, a war over territory and religion between various factions of Fujian immigrants (recognized as the Dingxijiao Conflict) saw a large group moving from Bangka to Twatutia.



**Figure 2 Many of the heritage are refurbished to form a new look of Twatutia**  
(Source: 6 August Journey [www.sixaugust.com](http://www.sixaugust.com))

At that moment Twatutia was just more than a farmland, but with the

mixture of population flow from the Dingxiajiao Conflict, the introduction of the Tamsui port to foreign trade in the 1860s, and the silting of the river around the Bangka region, Twatutia replaced Bangka as the coastal access point to the Taipei Basin. By 1898 Twatutia's population was second only to the long-standing capital of the island, Tainan in southern Taiwan.

Until 1920s', Tamsui River became silted, Twatutia gradually lost the function of trading distribution place. Though Twatutia started commercial activities later than other big cities, Twatutia had more opportunities to interact with the West due to the emerging of important trading port. This had overturned the position of Twatutia from a farmland to a commercial center in Taipei. Additionally, the commercial activities and trading cultivate locals to have unique views about the world, and realistic philosophy in their life. Many of them became successful businessmen and elites during the development of Twatutia.

The architecture style of Twatutia are composed of southern Fujian, Baroque revival, and early Modernist buildings with Modernist gray exterior and wood-frame windows. Though the street is only about 800 meters long – the buildings are narrow yet deep, often with a courtyard toward their middle that divides them into two or three sections. Along with the local business tradition, street houses are well-utilize in their spaces.



**Figure 3 The of courtyard of historical buildings in Twatutia**  
(source: [www.klook.com](http://www.klook.com))

Usually, the first section of the house on the ground floor before the courtyard is a storefront for displaying goods. The second and three section on the ground floor are placed with large refrigerators for storing North-and-South goods. Mostly, the second and third floor are the residence of the shop owners that presents a special district with mixed residential and commercial model. Even though the transshipment function of Tamsui River was no longer existed, Twatutia still maintained the vitality with prosperous commercial activities in the town. The well-know Taiwanese corporations made their mark here that proving the leading position of the traditional industry in Taipei. Were usually caused between building owners and urban redevelopment participants. Meanwhile, there are still some people working hard to overcome it and make this topic discussed more often and carry it out into actions. One of the reason why it happened is the land resources which are available become less and less in cities, especially for the center of the city. The demand of lands is always there but it's too hard to find a rare land in urban city.

### **1.1.2 Movement of Heritage Conservation**

Twatutia has undergone major changes in several urban plans in history. There has been many debates between the development and conservation of this district. The Taipei city Government planned to carry out the renovation plan of Dihua street In the 1970s. In year of 1977, the city government announced “the implementation of widen Dihua street” by widening the street from the original plan with width 7.27 meters to later plan with 20 meters. This plan means the most precious historical buildings on Dihua Street will be demolished. The development of Dihua Street has begun to be argued. During the process, the Taipei City Planning Committee started to plan a city project focus on special zone. Until 1988, Leshan Culture and Education Foundation united United Daily News and many historical scholars, architects and cultural elites to form a preservation alliance. Leshan Foundation launched a movement called “ I love Dihua Street” with people’s awareness of conservation in Twatutia and planed a series of preservation plans with cultural revival atmosphere, including the establishment of Promote to Prosperity of Dihua Street Association, walking



tours along with heritages, and even annual New Year Street started from 1996 that are the spontaneous activities initiated by civic participation. From that time, these cultural participants became important members of NGO, such like Qiu, Ru-Hua<sup>1</sup> has been a critical member to discuss with the city government about city regeneration and policy.

The spontaneous movements hold by civic participation finally received a response from the public sector. In 1992, the Civil Affairs Bureau which was in charge of cultural affairs recognized 77 historical buildings based on the building outlook. During the time when compliance of culture and heritage conservation was not mature, this act was a huge movement. Dihua Street progressed to the orientation of comprehensive conservation. Meanwhile, this act motivated one more term of heritage conservation is social asset into the compliance of Cultural Asset Preservation Act<sup>2</sup>. Later on, Taipei City Planning Committee started to plan a city project and set up a special zone for historical area. In January of 2001, Taipei City Urban Regeneration Office planned a special area called “Twatutia Historical Zone with Unique Landscape ” and announced the policy to maintain the heritage. The most important terms are “Regulations of Urban Building Capacity Transfer” and concept of “Capacity Banks”<sup>3</sup>. Transfer the capacity of historical building to the other new city to preserve the original landscape of Twatutia, where were the buildings with two or three floors by the street.

Above, we can find that the public sector has already put a lot of efforts into the preservation of the community before the urban regeneration in Twatutia

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<sup>1</sup> Qiu, Ru-Hua (丘如華 in Chinese character) is a cultural activist in NGO caring about cultural and heritage conservation. Currently, she is the CEO of Leshan cultural and education foundation. Their acts are distributed in many places of Taiwan. While the renovation plan of Dihua Street, which may caused the crisis of heritage, she called for a help to the Chairman of the Cultural Construction Association, Guo Wei-Fan to receive the budget to hire heritage expert, Hsia Chu-Joe to start a series of research. It was a great leap of heritage conservation in Taiwan.

<sup>2</sup> The Culture Assets Preservation Act, enacted in 1982, implements the preservation and utilization of cultural assets by indicating or registering heritage with cultural monuments. The authority from public sector is the Ministry of Culture. The leader in the public sector for preservation is not the authority of culture or relevant compliance. This was because the early Assets Preservation Act was focus on elite cultural preservation. The Old Street only shows the life of people was not covered by the compliance.

<sup>3</sup> This Act was referred to “Regulations of Urban Building Capacity Transfer” and “Taipei City Self-governance Ordinance on Capacity Transfer”. According to Taipei City government, the regeneration and capacity transfer act was referred to Transfer of Development Rights (TDR) in the international society.

district. The relevant preservation plan and supporting practices are the important foundation for the subsequent activation of the community; no matter the management of the property rights of the street house or the operation of the regeneration base.



**Figure 4 Many of the heritage are refurbished to form a new look of Twatutia**

(Source: hotelcombine.com.tw)



**Figure 5 Many of the heritage are refurbished to form a new look of Twatutia**

(Source: photo by waychen\_c)

## **CHAPTER 2**

### **Literature Review**

#### **2.1 Conservation**

The purpose of conservation is to care for places of cultural heritage value. Conservation means all the processes of understanding and caring for a place so as to safeguard its cultural heritage value. Conservation is based on respect for the existing fabric, associations, meanings, and use of the place. It requires a cautious approach of doing as much work as necessary but as little as possible, and retaining authenticity and integrity, to ensure that the place and its values are passed on to future generation (ICOMOS New Zealand Charter, 2010).

#### **2.2 Cultural heritage management**

In the early 1980s till 1990s, national legacy assets leadership created formally and philosophically to concentrate on monument places and research of archaeology. Those renowned architecture assemblies, or historical locations related to wealthy and popular tales. These problems were the beginning of an expanded scheme of valuation that valued problems such as cultural landscapes and environments, living history and culture, intangible principles, and group participation.

The concept that a vibrant region of concern was becoming the everyday, the normal. The cultural landscape builds the concept that remote island heritage sites are not overlooked and that this is indeed a bridge between people, different economic fractions and the landscape. The fact that one of our greatest requirements is a feeling of identity and belonging in this is natural connection to landscape and how we discover identification in landscape and location is difficult to abandon cultural concept of landscape. (Ken Taylor, 2010).

#### **2.3 Historic urban landscape**

For the first time in the Vienna Memorandum Document (UNESCO, 2005), resulting from the UNESCO International Conference, the concept of Historic Urban Landscape was mentioned internationally: "World Heritage and

Contemporary Architecture—Managing Historic Urban Landscape" held in Vienna. The principle of this meeting was subsequently reaffirmed in the Declaration of Historical Urban Landscape Conservation (UNESCO, 2005). A draft section of the "Recommendation on the Historic Urban Landscape" (UNESCO, Set. 2010) has recently been released by UNESCO to be acknowledged and accepted subsequent this year. That meeting began the discussion about the dispute over the Wien-Mitte station's excellent height initiative in the cultural middle of Vienna, mentioned in 2001 on the World Heritage List. It was regarded that this city's iconic architecture but urbanization carries with it a clash that physically and digitally affects the current, the authenticity and dignity of the structural fabric of the consolidated city, putting Vienna's participation in the World Heritage List at stake. A new solution has been agreed to avoid this exclusion resulting in a lower-volume project that would not interfere with the historic city's image (Maria Antónia Nobre Trindade, 2011).

#### **2.4 The importance of conversation for heritage conservation**

The importance of communication during the conservation of historical heritage. It plays a key part in implementing the heritage not only as a significant instrument to increase government consciousness, participation and assist, but also in improving the position of societies in achieving the goals of the convention. Through contacts, more stakeholder and visitor involvement among buildings poses a significant task and is essential for the long-term preservation of these characteristics.

Here are the requirements help to evaluate the circumstance to proceed to a communication:

<b>Reasons for acceptance problems among the public at large</b>	<b>Site-specific differences</b>	<b>Problems in conveying the message</b>
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Restrictions on freedom of movement	Accessibility of sites	Existing environmental education creates highly disparate conditions
Hierarchy problems	Levels of awareness of the various sites	Differences in educational material available on this theme
Local conflicts	Regional settlement patterns and development structures	Different communication structures (various information agencies)
Property rights	Thematic focus of the protected areas	
Feeling of being passed over by decision-makers	Communication structures (various information agencies, frequency and regularity of information provision)	
Prejudices against stakeholders/nature conservation	Levels of relevance to local communities' daily lives	
	Financial capacities	

(Barbara Engels, 2010)

## 2.5 Destination development and branding

The significance of the growth and marketing of the destination. These two subjects were defined in control of no single actor as complicated procedures. Consequently, achievement depends on how actor networks that prove target

can hardly work without marketing communications. Models for organizing the creation and marketing of destinations are well developed in the literature. There are, however, few research that focus on variables that facilitate tourism collaboration and marketing of destinations. His paper discusses the funds and policy measures required in the initial stages of a method of growth of destinations. Key participants involved in the development of tourism at the Kvarken Archipelago World Heritage Site were surveyed. In initial target implementation procedures, three elements were identified as the most critical; asset creation to suit tourism products, to motivate tourism entrepreneurs, and cooperation management. Also acknowledged were the beneficial impacts of tourism initiatives. (Peter Björk, 2011).

## **2.6 Civic Participation**

Individual and community activities aimed at identifying and addressing government interest problems. Civic engagement can bring many ways, ranging from personal voluntarism to involvement in organizations to participation in elections. It can include attempts to tackle a problem immediately, operate in a group with others to fix a problem, or communicate with representative democracy organizations. Civic engagement includes a variety of particular operations such as operating in a soup kitchen, serving in a neighborhood association, composing a message or voting to an elected official. Indeed, a cornerstone of our strategy is that a committed person should have the capacity, organization, and chance to proceed easily among these different kinds of social deeds (Michael Delli Carpini, Director, Public Policy, The Pew Charitable Trusts).

There are several points in favour of engaging such citizens in scheduling. A short background of the past 45 years of civic involvement in government building demonstrates its initial opportunities, achievements and weaknesses, mainly in the Netherlands but with some regard to other innovations. Participatory spatial planning has, however, generated deceptive outcomes to date. The novel was asserted that one cause is that participatory suggestions for scheduling continue to be governed by public authorities, and that state does not seem to be very responsive to projects emerging from the dynamics of civil

society itself, and is therefore unable to tackle the increasing difficulty of today's culture. This forces us to study the theoretical context for a radical new perspective of integrated personal spatial planning that could communicate with these increasing complexities. This view extends beyond an inside-out perspective focused solely on the government, but transforms its concentrate (outside-in) to the people and companies themselves. In order to know why and how people could and would be encouraged to add to urban development on the grounds of self-motivation, the novel introduces the concept of self-organization and examines the different concepts of self-organization, developing a concept that extends beyond that of complicated solutions to the scheme. In the framework of feasible concrete participation of people, we describe self-organization in urban development as projects for social measures that arise from civil society itself, through independent community-based networks of people outside the command of state. In the latter components of this thesis, it will expand on multiple instances of self-organization in urban development and lastly, the writers propose the feasible consequences and a potential study strategy of the concept of self-organization for a more accessible post-structural scheduling strategy (Beitske Boonstra & Luuk Boelens, 2011).the

## **2.7 Conscious to preserve heritage**

People's conscious to preserve their heritage after industrialization. Taipei is the most progressed city in Taiwan. The urbanization brings about prosperous commercial activities but also cause the ignorance of conservation. There is a group of developers foreseen the opportunities of historical zones and found a balance to preserve the heritage but also make benefits from their visitors. This act of preservation makes these developers have better self-recognition due to they recognize preservation is a reward to the city and the community by connecting the past and modern (Philippot, P, 1996).

## **2.8 Decentralization works to encourage the civic participation**

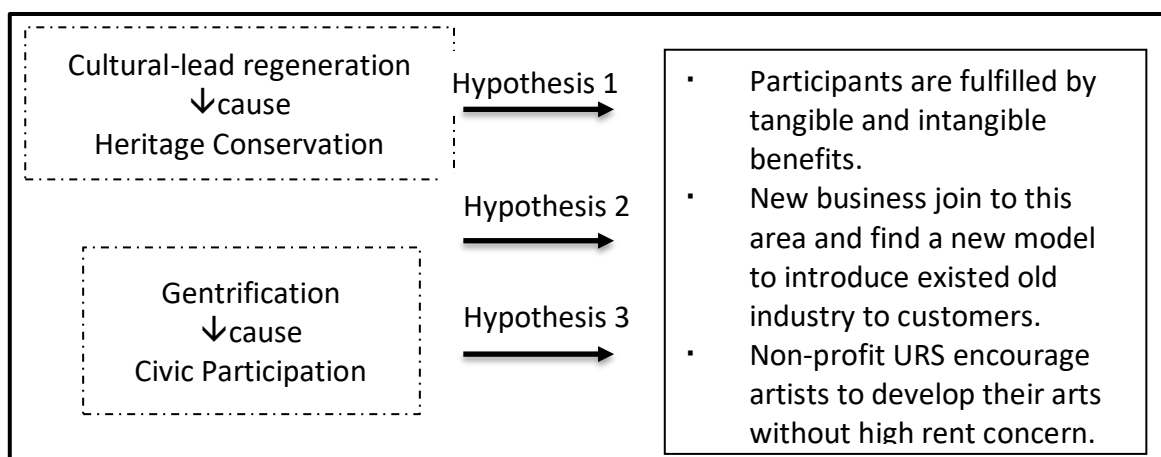
Decentralization works to encourage the civic participation to protect the environment. This example can be applied into my research case that the

central government decentralize the local government to reward the heritage users more building capacity and motivate them to duplicate the model into the other historical heritage (Agrawal, A. & E. Ostrom, 2001).



## CHAPTER 3

### METHODOLOGY



**Table 2. Research Framework**

The aim of the research is to explain in what ways cultural heritage may constitute a tool, medium or space for enhancing and developing this type of social capital. Though the text is mainly of theoretical character, conceptual statements are illustrated with selected case, Twatutia urban redevelopment. Additionally, the field research also helps a lot to find out what local participants do and what they influence during this regeneration process. During the summer of 2019, I visited Twatutia to learn about their civic practice. These intensive site visits to each interviewees included interviews with administrators, heritage owners, and visitors. There were some draft interviews with stakeholders of the heritage, and reviews of numerous documents. The impetus for the project came from my own university's new initiatives and my desire to contribute to them. To identify the main questions that would guide my research, I talked with key people in Twatutia area about what information would move our own efforts forward. The following research questions emerged in those conversations:

- ◆ How to preserve the old with new concept?
- ◆ How participants of this regeneration project meet their benefit to participate the conservation movement?
- ◆ How new and old industry interact in this area?
- ◆ Whether the non-profit model is better for the heritage conservation?

Time	Interviewer	Occupation
May. 2, 2019	Qiu Li	executive officer of the Twatutia-based Taipei Walking Tour agency
May. 2, 2019	Lu Ta-Chi	Twatutia Tourism Information Station founder
May. 9, 2019	Wang Yu-ling	Blue Dragon Art Company's general manager
Jun. 30, 2019	Wei Yen	a manufacturer at Mogu. A homestay clothing designed by Taiwanese designer.
Jun. 30, 2019	Kuo Chi-chou	Café shop owner in Twatutia.
Jul. 6, 2019	Jan Yu-chi	URO officer.

**Table 3. Interview list in Twatutia**

### **3.1 Hypothesis of this thesis:**

1. The architecture of Twatutia is unique with long-deep house. Most of them are divided by the courtyard into two or three sections. This style of house fits the previous industry. TCG carry out their regeneration policy to renew the heritage, then extend to the neighborhood. I suppose that participants of this regeneration project meet their benefits by participating the conservation movements.
2. The new-coming commercial activities added to the ancient zone will continuous bringing more business opportunities and visitors to the area. I supposed that the gentrification will push the traditional old industry away from Twatutia? Above, this assumption will help to focus on how the new and old industry interact in this area.
3. In general, the heritage conservation is conducted by the public sector or non-profit organization. This thesis will analyze two main groups of this regeneration. One is the original locals like successful business family and elites are; the other group is related to public sectors like Taipei city government. I will research on the influence of two different conservation method from two different groups and find out whether the non-profit model is better for the heritage conservation.

### **3.2 Structure of the thesis**

It is possible to divide the study into three primary components. First

section creates this research methodology and an evaluation structure to examine alliances. Based on the second assumption, cultural-led regeneration should be a notion implemented during the phase with some significant values, but not just a policy. Previous cultural-led regeneration, however, concentrated primarily on constructing ceremonial architecture or keeping a festival that attracts dozens of thousands of individuals to the town. The paper in following will introduce the Bilbao effect issue, an enormous deficit required to operate regeneration, and the eventual event such as gentrification after cultural-led regeneration.

In Chapter 3, the work presents the framework, the hypothesis of the research. Then, in order to achieve cultural-led regeneration, begin to focus on separate opinions with community participation in Chapter 4. Trying to develop a new assessment framework to demonstrate what group participation idea has been introduced in the current regeneration projects of Twatutia. People can improve their approaches and techniques by checking the strategy itself, concentrating on its intent, requesting for expert views, solving the issues they encounter, monitoring the execution method, or evaluating the impact. The goal of this study is not focusing on the strategies of urban regeneration, but the impacts of public sectors. This research will lead to find out the practical involvement of residents and the issues when implemented. As a result, case study method is the primary research method because it can assist scientists comprehend complicated social occurrences such as organisational and social procedures, neighborhood changes and relationships (Yin, 2003). Twatutia case trials ' stories and assessment will be described in this research in Chapter 4 and will see the route to motivate personal participation. The main aspect is to introduce the structure for evaluating civic engagement established in the first portion to further evaluate case studies to determine whether social involvement is apparent in each case study and the overall scenario of urban regeneration collaboration in Taipei. The design of this thesis and the short material of each section are presented below. In an effort to enhance the strategy, following Chapter focuses on metropolitan growth and ethnic partition on the suitable literature in both Western nations and Taiwan. This study gives near consideration to the concepts of municipal involvement in urban regeneration in



relation to a particular debate of these two subjects. In specific, it depends on Western concepts that have more social involvement understanding.

Above the summing up of research background, we can see public sectors and private sectors developed a series of urban regeneration movements in Twatutia neighborhood since 2000. Afterwards, some scholars started to focus on “Historic Special-use Zone” and “capacity transformation” that research on the historic streets and heritage conservation in the area of Twatutia(Huang S. M; 2004; Liu N.X, 2006; Wu Z.C., 2007). Additionally, Taipei City Government (TCG) initiated to launch plenty of campaigns related to “Cultural-led urban regeneration”. This act encouraged a group of scholars switched their focus from heritage conservation to repurposing of unused space during the period between 2012 to 2014. Most of the research aim to “Urban Regeneration Station (URS).”Moreover, there are some scholars being concentrated on the management of ArtYard<sup>4</sup> series in order to see how private sectors running business with heritage conservation. Therefore, most of scholars put their attention on URS and started the field research with the relevant materials. However, they did not take much efforts on the rapid commercial model change in Twatutia. For example, the interaction between new and old industry, the rapid change of the rent in the neighborhood, and the discussion of local management. In view of abovementioned changes of Twatutia, this research will follow these two theories, such as “cultural-led regeneration” and “urban gentrification” as the fundamentals of this research. Additionally, the interviews with local participants in Twatutia enhance my methodology of participation observation.

Later on, the following will also present the literature review on cultural-led regeneration, the decline of Bilbao effect, huge cultural event, repurposing of unused space with culture and creativity, gentrification, recovery of aged city, heritage conservation and the relation between heritage conservation and civic participation will be presented as well.

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<sup>4</sup> ArtYard Founded in 2008, the company rents, renovates and repurposes old houses on Dihua Street. ArtYard uses some of the space it has refurbished to sell its Hakka Blue brand of ceramics and rents the rest to other cultural and creative enterprises.



### **3.3 Cultural-led regeneration**

An analysis of towns in developed nations like the U.S., Japan, Singapore, and some progressed European countries display that policies for cultural-led urban regeneration have become supporters of economic development. According to a study released by the UN Commission on Human Settlements, culture-led metropolitan development has turned to be a known instruments for towns to achieve worldwide competitiveness and enhance their cityscapes and overall financial output (Evans, 2005; Miles & Paddison, 2005).

In addition, towns in emerging nations like China have embraced hostile economic approaches to address globalization, generate foreign talent, and achieve global visibility (Wu, 2004). Cultural and creative industries, which are considered part of the knowledge economy, have acquired enormous worldwide value in recent decade's developments in the academic and information economy sectors (Hannigan, 1998).

Culture and innovation have also become important variables in urban development in the context of the increasing success of the cultural and creative industries and the ideas of creative cities, extending cultural and creative solutions to the domains of economic and social development. In the existence of globalization and the ongoing growth of information technologies, culture and creativity have become precious metropolitan assets, and this growth has led to much debate on the social and creative economy and metropolitan economic development. (Pratt, 2008).

#### **3.3.1 The decline of Bilbao Effect**

In Europe, many waterfront cities with trading activities in the past looked for maintaining the vitality of the city in the post-industrial era. They chose to setup huge cultural and art-oriented plan by building landmarks, museums, which is the typical practice of “Cultural-led regeneration”. The most significant project was Guggenheim Museum<sup>5</sup> in Bibao of Spain. The

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<sup>5</sup> The Guggenheim Museum Bilbao building, designed by Canadian American architect Frank Gehry, is a magnificent example of the most groundbreaking architecture of the 20th century. With 24,000 m<sup>2</sup>, of which 11,000 are devoted to the display room, the Museum is an architecture monument of audacious

opening was held in 1977 and the museum successfully attracted tons of tourists. However, Bilbao effect is not always the solution of urban regeneration. In 2016, there was the other Guggenheim Museum project running in Helsinki of Finland. Eventually, the project was rejected by the parliament due to policy and budget concern (Rosendahl and Forsell, 2016). Recently, there are more and more topics discussing about the capability of calling back the prosperity of city with the investments to arts and culture (Jenkins 2014; Keskeys 2015). Sharon Zukin (2012) indicated that the huge projects like Guggenheim museum will bring the post-industrial cities in to the same characteristics in the end.

The planners expect these campaigns will bring out economic benefits but actually they are neglecting the rights of labor class. Therefore, some cities deploy urban regeneration with cultural festival in order to bring a new recognition of citizens (Northall, 2008). In the following will present the example of huge cultural event in Europe.

### **3.3.2 Huge Cultural Event: the European Capital of Culture (ECoC)<sup>6</sup>**

ECoC holding in big cities has become the remark of cultural-led regeneration since 1985 (Northall 2008; O'Brien 2014). Between 1985 and 1989, the European Capital of Culture was usually chosen in an important city that could represent European culture. In 1990, the host city of Glasgow, a new model was built with a "across Europe policy." From that time, ECoC started to carry out the policy of cultural-led regeneration for the big cities. However, ECoC is not always non-critically celebrated. There are some critics about ECoC pay too much attention on the creation of consumption and the cost of public goods. Some of the critics addressed that ECoC exclude the local culture and make it decline eventually (McGuigan 2005).

Above, some of the scholars propose remarkable buildings and huge

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setup and innovative layout, offering a pleasant background for the architecture displayed in it. (Guggenheim Museum official website, 2019)

<sup>6</sup> The European Capital of Culture is a town appointed for a span of one calendar year by the European Union (EU), during which it hosts a sequence of social activities with a powerful pan-European dimension. Preparing a European Capital of Culture can be an chance for the town to create significant cultural, social and financial advantages and can assist promote urban renewal, alter the picture of the town and increase its global awareness and profile.

events not only costly but also cannot represent the original culture well or even exclude the original culture.

### **3.4 Gentrification happened during regeneration**

Per what have mentioned before, there were many of European cities apply cultural-led generation and management to the old city in order to recover the prosperity of the city. As the example of waterfront cities in post-industrialization, they mostly being adopted cultural-led strategy to renovate the cities. However, the strategy may bring about the conflict between different groups of people. Even it may cause gentrification during the process. Once the living standard is rising up, the city will naturally force the group with lower standard to leave to the border. Eventually, the residents of the city may be the new comer instead of the original living group (Tallon 2010). Therefore, cultural-led regeneration is an efficient strategy to speed up renewing the city, but it may also come after an aggressive growth of middle class and gentrification. The following displays the case of an old industrial city called Roubaix in France and the case will also reflect the happening issue in Twatutia after regeneration.

#### **3.4.1 Recovery of “loser city”**

When we are focusing on the term "loser towns" looks interesting because it composes a social and cultural element—a private dimension—to the simple economic or political image leading to the use of phrases like "shrinking" or even "post-industrial town." More specifically, a "winner town." The towns devoted to this research (Roubaix) are mostly described by the impact of occurrences that are usually seen as generating many problems—including severe demographic decrease, high unemployment rates, bad population concentrations, and high levels of urban violence. In 1970s, the economic crisis caused huge effect to these cities. As well as relocation in the industry influenced by speedy globalization and it change the root of the social issue encountering populations. These requirements shape "declining city" in a position of losers or in the correct language of urban research. The attraction of approaches directed at gentrifying their cities to be acknowledged in a double requirement for leaders of "winner

cities": first, they must now be very clear to the local development of their cities; additionally, they have purchased an increasingly obsolete metropolitan financial system in Western Europe during the industrial era and then the consequence of a post-industrial society from Fordist industrialization (Bell, 1973). Following their movements to entrepreneurial, but before moving toward key gentrification as an option to save the city from economic decline, the wealthier cities assessed here underwent a preparatory stage of supply-side policies aimed at promoting big business to get disposed of the decrease. This strategy was expressed through creative "breakthrough projects" in elements of metropolitan marketing. When the problems of this goal became evident to the urban politicians, they made a second step towards smooth image-based methods, combing urban planning for the city center and adopt social policy to the citizens. Different from the previous, this time the objective was to adapt the city from economic capital to human capital. As a result, they gradually regarded the economic growth of their town as depending on the presence of outside social groups in a town that would become both a 'loss leader' and a middle-class region.

Like other growing cities in textile industry, Roubaix was a booming city in the early of 19<sup>th</sup> century, and from the seventies onwards it carried on the full brunt of financial disasters. As the relocations and closures of factories accompanied each other at a fast speed, the town rapidly discovered itself in severe problems, particularly with unemployment and poor buildings.

Economically blighted, Roubaix became a sign in the press discourse of the ravages of deindustrialization (with the spread of defeated manufacturing locations in the town) and immigration-related issues (with the press often mentioning the connection between crime, poverty and crime). Then, the town chose to adopt financial intervention in the 1970s and established an Economic Policy Secretariat for that purpose. There were two policy launched to the city: diversifying the city's economic model, the model was previously too simple that was based on a single industry; and creating the very different type which is serving mode, which was almost non-existent in Roubaix. Then economic policy was carried out an age of change focused on urban planning: a mixed economy system (a semi-public company) was set up in 1979 to buy and rebuild the

multiple manufacturing estates in the middle of the city and then distribute them to private shareholders. But this pioneering policy, was followed by the new Christian Democrat Mayor, André Diligent, since 1983, has yielded only restricted outcomes: very little diversification of agriculture has been accomplished and the renovation of battered manufacturing locations has not completed their commitment to job creation, while the semi-public business has quickly gone into severe deficits. The socio-economic condition of Roubaix was very grim by the mid 1990s: an elevated poverty level, a big amount of youthful individuals compelled into labor business inactivity by absence of practice, powerful metropolitan separation between the Barbieux neighborhood —closed space for the rich sections of the city — and the remainder of the town, where the bad neighborhoods had severely deteriorated housings.

In 1994, André Diligent succeeded as mayor again— in the mid of his mandate— signaled the start of a fresh restructuring plan intended to initiative ' Ville Renouvelée,' an comprehensive spatial scheduling procedure to “recapture the cultural and cultural environment” that Vandierendonck, who was at the time carrying out the project and had promoted it when he was assistant mayor responsible for urban development. Following the inability of measures to restore company and educate the population. To implement this approach, Vandierendonck produced his choice, among other factors, to shift his group from the part of the center-right UDF to the Socialist Party in 1998. This swing in group membership enabled the mayor to establish himself as a ' broker,' drawing a big quantity of capital from the area to Roubaix (he became Vice-President of the Regional Council in 1998). This resource acquisition capability has been used to assist local metropolitan policies, and the City Council's facilities— renewed on a large scale in the early 1990s — have gained a lot of knowledge. As an official in Lille's Urban Community Planning Department summed it up: ' We don't say what to do to the City of Roubaix — people express themselves! ' (quoted in Desage, 2006: 144). The urban strategies of Roubaix have since shifted along two paths: to upgrade the town center and to develop a cultural policy.

Among the latest urban initiatives of Roubaix, the upgrading of the city center was the most significant for the image of the town (and the most generously financed). Historically, Roubaix was not structured around the town center on the basis of a geographic model of concentrated squares; rather, it comprised of juxtaposed districts of very old laborers' housings, initially created around mills and compensated for in the time when the city was running as a textile fab by local employers. (Known as 'courtyards, these locations, in reality, are rather tight streets of terraced houses, symbolizing Roubaix's ethnicity.)

It was therefore not a question of re-creating a town center for Roubaix, but of genuinely establishing it. This costly financed needed construction was initiated to concentrate on renovating the primary square (the Grand-Place) to improve the public transportation by building an underground railway path in the city ; ultimately accompanied by the launch of a factory outlet carrying designer clothes and a shopping center with a big supermarket. During the time from mid-1990s to the mid-2000s, this progress of the Roubaix center through a marketing strategy as a brand, take in charge by the department of Ville Renouvelée and Culture, spending nearly half of the city's financing. This city centre upgrade, apart from rehabilitating government fields, intended to leverage the city's historical buildings as the first step. The origin of environmental concern from Roubaix dates back to the 1980s. In that era, the town was experiencing a severe economic difficulty and, as what we have observed, was trying to balance out increasing unemployment through supply-side business-oriented strategies. In this context, a few young middle-and upper-class specialists (builders, barristers, lawyers) set up an organisation called 'Art Action.' Most of them were inhabitants of Lille, but there was an exception made by the first chairman of the association, who could be considered a "pioneer" in the process of gentrification in the region. His explanation about his policy of transferring from Lille Old Town to Roubaix in the 1980s, he said, "I had enough to be surrounded by people like me" (vice chairman of Art Action, May 2005). Participants in Art Action took part in the existence of economic restructuring against the policy of the Council to damage the production



heritage of Roubaix:

*Historically, in the 1970s, there had been . . . a temptation to forget, a temptation to erase certain things. This starts with urban planning; they start by saying: we're going to knock down a whole part of the city centre that is unfit for people to live in . . . At the time, they had to remove everything that might remind people of the old bosses. It's a discourse that you don't find any more nowadays, a discourse that has gone completely out now, but it did exist (former chairman of Art Action, quoted in FSHAA, 2003: 38).*

Cultural policy of Roubaix is also a latest occurrence. The political goals of the Council in Roubaix left some spare room for culture for a long time. This was particularly true because in this "blessed town of socialism," kept almost continually by the time period during 1892 to 1983, culture may not be taken as a valid issue, smacking of "the bourgeois" (Pryen and Rodriguez, 2002: 19). However, the current cultural policy of the city did not show the normal features: while the Leisure Department was in difficulty with the culture of 'similarity,' the Culture Department formed in the 1990s did not look after the policy directed at creating an elitist culture type. 'At that stage, even in the region (the Fine Arts Museum, the National Drama Center, the Opera House) Roubaix was unable to expect to contend with Lille, who had most of the 'government owned' social institutions in the urban area. A fine illustration of Roubaix's cultural policy approach was given by the launch of La Piscine (the Swimming Pool Museum of Art and Industry) in 2001. This exhibition was the highlight of national and international media advertising, well arranged by the staffs of the museum and the Public Relations Department of the Council. This showed the reality that the things on the display were of restricted creative significance from the point of view of the experts.

Thus, the Town Hall devoted increasing attention to the arrival of these specifically targeted populations after the opening of the museum; dozens

of public relations campaigns and tours of the 'Roubaix lofts' were regularly operated to show the public about ongoing process of urban regeneration; the property's price was recognized for the first time in a loop, particularly in the museum's neighborhood. Furthermore, the metropolitan aristocracy of Roubaix altered their discourse on the neighboring town of Villeneuve d'Ascq by watching the lesser strata move from the complete conurbation of Lille's residence to the city center. When this city was established in the 1970s, it was called 'disloyal rivalry' by the then mayor. There is nothing like that nowadays: over centuries, acceleration has placed Roubaix at the center of the chart in the strategic logic of difference. Since culture difference now concerns the location of living, the metropolitan schedule for a renovated Roubaix — with its big houses and old factories appropriate for transformation into housing estate, The "communal visual property" of the city was held in a city center that is now functional and has a strong cultural presence. The "collective symbolic capital" (Zukin, 1982) in its competition with Lille to attract the new middle class, who wants to distinguish themselves by adopting a bohemian way of life. Above, the gentrification bring middle class and young generation back to the historic zone; however, there is the other side of the story happening- the rent of refurbished house are aggressively raising.

*“Historic streets need more than fancy ideas to survive. Adding cultural-and-creative venues and cafes while ignoring the local community’s feelings will drive away local consumers, leaving only businesses that cater to tourists. In the past two or three years, rents for shopfronts on the southern end of Dihua Street, where most of the businesses are located, have increased from between NT\$80,000 and NT\$100,000 to between NT\$150,000 and NT\$200,000”(interviewed with Lu Ta-chi<sup>7</sup>, 2019)*

Gentrification leads to the city's renewal, but also ensures that the rent increases. With Twatutia's assessment of turnover, “many of the fresh companies have not survived in their first year and many shops have shifted

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<sup>7</sup> Lu Ta-Chi is Dadaocheng Tourism Information Station founder



places three times over the years, said Chiu Yi<sup>8</sup>.



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<sup>8</sup> Chiu Yi, executive officer of the Daodocheng-based Taipei Walking Tour agency.

## CHAPTER 4

### Heritage Conservation

When it comes to Dihua Street regeneration, we will firstly review the timing background during the initiatives of the movement. In 1987, it was the time Taiwan was officially suspended martial law since KMT ruled Taiwan. Other political parties were allowed to establish.

#### 4.1 The prosperity of dangwai (outside the party)

The shifting trends of transition on the road represent broader scheduling trends, and modifications in methods to scheduling invariably affect evolving political regimes. When the first scheme was suggested to redevelop Dihua Street, Taiwan had shifted out of its previous era of 'tough' authoritarianism, particularly linked with Chiang Kai-Shek's regime (Winkler, 1987). In the late 1970s and 1980s, his son Chiang Ching-Kuo undertook a number of changes, including the 1986 lifting of martial law. He introduced more Taiwanese natives into political and state systems, particularly at the province and local, but also at the cabinet stage. Collectively recognized as dangwai (outside the group), opposition groups provided a more effective picture in the political arena. Lee Teng-Hui, a native-born agricultural economist, the Kuomintang, the nationalist governing group, maintained his hold on authority in the 1990s under Chiang Ching-Kuo's reign. Nonetheless, native-born Taiwanese retained most of the main positions by the mid-1990s, including Taipei and Kaohsiung's mayoral departments. The ruling Democratic People's Party (DPP) incumbent, Chen Shuibian, received the position of the capital's first commonly appointed mayor in 1994. Chen left his position to a KMT contestant four years ago and became the country's first non-KMT leader. The governing group had previously designated Taipei's mayors, as well as other towns, and they were responsible to the central state rather than the people. In both local and domestic affairs, the shift began in a fresh age—party affairs had been well developed. As we mentioned, this era also saw the development of civil society organizations, some of which, like the DPP, grew out of the dangwai political environments.

The KMT had built a dual-structure customer network during its centuries

of energy competition (La Grange et al., 2001, 70). The domestic aristocracy and the leaders of local groups were at the first stage. As we have seen, most of the domestic class were mainlanders, although some Taiwanese leaders performed a ceremonial role on the domestic political platform. Mainland Deputies dominated the central government's legislative departments and the upward mobility pathway was not fully accessible until 1992 for native Taiwanese. Local groups formed a clientelistic connection with the overall community at the reduced stage in which the bottom groups became owners and supplied benefits to subordinates in return for their collaboration (Chen, 1995). Local groups still maintain significant influence over local growth and scheduling problems through limited entry to credit lines, inside paths to building works agreements, and prioritized scheduling requests therapy. Local groups' degree of impact over the scheduling method should not be underestimated, although it should be noted out at the same moment that Taipei city's centrality within domestic decision-making diminishes the position of local groups in scheduling problems. Any definition of Taiwan's scheduling procedures, however, must be justified by an understanding of the position of political procedures and extra-political powers.

Taiwan has several scheduling stages. Here we are concerned with the lowest level, the urban plan, which can take three forms, the urban plan, the country and city plan, and the district plan. The significant variations between the urban plan and the nation and city plan are linked to varying population density and place. For particular purposes such as guiding agricultural growth or preserving landscape and culture, the special district plan is taken up. Twatutia's 1998 scheme fell into the special district plan classification. The urban plan involves a management scheme and a comprehensive scheme, as in many other nations. Urban schemes represent choices made on land use planning, subdividing housing, manufacturing and commercial areas into a set of more comprehensive classifications with specified floor area proportions limitations. Urban projects must be presented for ultimate permission to the central government under the Urban Planning Law, although this is usually (but not always) a formality.

## 4.2 Heritage conservation movements on Dihua Street

Dihua Street preservation's primary proponent is Ms. Qiu Ruhua's Leshan Culture and Education Foundation. Qiu Ruhua is distinct from proponents for the premature conservation of monuments in Taiwan. She's not a so-called scholar of history. The so-called historical scholar who referred to specialists in architecture, archaeologists, or cultural anthropologists. These specialist areas dominate Taiwan's landmarks ' conservation strategy. The conversation, while within the domestic scheme specialists in these areas also appreciate the validity of the declaration. Qiu Ruhua knew the scenario very well. In August 1988, the Leshan Foundation convened the United Daily News and several historical scientists, architectural researchers and social leaders created a tight, unofficial conservation partnership to explain the significance of talking, and initiated Dihua Street's privacy initiative.

Generally talking, preserving Dihua Street's room shape and road events can be viewed as a "visual depiction" of Taipei's ancient landscape. While many of the distinctive landscapes of Taipei vanished after the fast metropolitan development of the 1970s and 1980s, the historic legibility and identification of Taipei became a government problem for the evolving middle class. This anxiety about urban identity and legibility is strongly linked to the loss of historical landscapes, just as a historian from abroad said about Dihua Street: "For a young nationality, emphasis on culture is very essential. How can we talk about the future if we don't know the past?" Since Dihua Street is a minority in Taipei, it obviously becomes an significant sign of urban history without being destroyed by modernism. Dihua Street has to be maintained because of its unreplaceable room quality and historical importance. And its company and society operations are valuable assets in contemporary towns (NTU Building and Planning Graduate Institute, 1989).

In many cities in Western advanced industrial countries, development-oriented historical blocks are often thoroughly commercialized, and new business activities are often not related to the original purpose of the historic building. This historical block can be said to be a kind of historical imitation, only a purely self-image and full of false events and wonders. Instead, it replaces

the generation and existence of these human ecology in historical heritage (Sorkin, 1992). Interestingly, however, most of Taiwan's conservation advocates are quite familiar with these previous cases. They noticed the problems of preservation in Europe and the United States, so they try to preserve the form of Dihua Street and the social life of the residents. The earliest institute joined the planning was National Taiwan University Building and Urban-Rural Research Institute published a report about following topics. The first is to emphasize the land of Dihua Street. The first is to emphasize the land of Dihua Street. Neglecting the characteristics of the scene and traditional commercial activities, abandon the existing wholesale industry, and promote Dihua Street to become an international tourist attraction. This model is naturally similar to the preservation methods of European and American countries that only pay attention to the visual form and do not emphasize social and cultural connotations (Taiwan Urban and Rural Area Institute, 1989). Secondly, the proposals are more community-oriented. It emphasizes that "the development of the community is the main consideration for regional development, and lead citizens to learn the history of Dihua street, then become an international tourism activities (Taiwan Urban and Rural Areas, 1989). The most important object to be preserved is commercial activities and spaces to support these activities. Under this principle, the government should strive to maintain the existing public life. At the same time, community residents are encouraged to participate in the preservation planning process. Dihua Street still has leisure and educational significance to the outsiders, but it does not intervene residents and local industries. Naturally, most of the preservation promoters tend to prefer the second development model. However, a noteworthy phenomenon is that whether it is a tourism-oriented or community-oriented development model, it is to preserve the existing historical buildings but they all limit the private property rights of landlords to some extent. In the view of the preservation alliance held by Qiu Ruhua. Dihua Street "should not belong to a small number of citizens, because history belongs to everyone" (cited from the Institute of Research and Development, Chung Yuan Christian University, 1990). This was one of the reason locals strongly against to preservation alliance. After the city government announced the suspension of

the expansion plan of Dihua Street, there were two opposing opinions in the community of Dihua Street: one insists on the government is required to implement the expansion plan, and the other requires the government not to expand Dihua Street. In April 1990, a part of the community formed the "Dihua Street Prosperity Promotion Association" and filed a petition in writing to oppose the preservation and demanded to maintain the expansion plan. The reasons they put forward are as follows: First of all, the so-called monuments by experts and scholars are just old, dangerous and unrepairable old houses, which are not suitable for people to live in (Institute of Research and Development, Chung Yuan Christian University, 1990). In the name of preserving heritage to these landlords, Dihua Street is regarded as the public wealth of the citizens, preventing the city from expanding the road is completely ignorant of the significance of Dihua Street space for local economic



**Figure 6 The old Dihua street before renovation  
(photo: Tan Hung-Jen)**

activities, and will only make the local economic regression more depressed. The anti-preserved camp's complaint was the preservation of monuments limits



the right of community residents to choose areas for development.

It is paradoxical that another group of residents who mainly rely on store tenants have put forward different views. In June 1990, they formed the "Twatutia Redevelopment Promotion Committee" and petitioned the city council to ask the city to not expand Dihua Street. The main reason is as following: First, some landlords will lose most of their land because of the widening of the road; second, they think the scale of the current street can attract a crowd and help the business. Third, once the road is widened, the existing wholesale industry must be moved to other places during the construction period which may cause bigger crisis to the market. Fourth, the preservation of Dihua Street can enable the local tourism industry (Taiwan Urban and Rural Area, 1989). Residents in favor of saving heritage are also concerned about the safety of old houses, but they believe that as long as the government is willing to improve the local public space by subsidizing the repair of the landlord's house, these old houses can be repaired, and the living environment can be improved.

The town announced in February 1995 that the existing range of Dihua Street stayed untouched, based on the intentions of reconstructing the memory system in Taipei. In 1998, the Government of Taipei City suggested and drafted a modified vision scheme for the Twatutia region and its adjacent district. Legally, it was focused on Articles 27 and 32 of the Urban Planning Law regulating adjustments in urban area utilization (Taipei City Government, 1998). The road length was to stay at 7.8 meters under the scheme. The scheme, which emphasized the background of history and culture, had three primary goals:

1. Social/economic – to maintain and develop the original neighborhood basis which combines residential and business uses, to stimulate development meet a balance in this area and help the previous prosperity come back.
2. Urban/cultural – to find a space can be shared and enjoy by civic which displays local uniqueness and enhance the influence of public space.
3. Urban/architectural –adequately repairing and maintaining historical houses as well as historical landscapes in the region and creating it as a historically

precious society where both fresh and old structures can coexist (Taipei City Government, 1998). The conservation of the historical landscape of Dihua Street was described in the scheme not only as relevant to Taipei's growth as an integer. Thus it was seen in its own right as both a precious asset and as a chance to safeguard the area's regeneration. In Taipei City Government, there was a cross-functional group was formed to deal with the disputes arising from the conservation. Due to urban conservation is connected with cultural leadership of the city and the cultural economy, the government replaced the original "the preservation of monuments" with the new wording of "urban redevelopment" in the policy discussion. Under the principle of this policy discussion, the city government will expand the planning scope from Dihua Street to the whole Twatutia area. The planning goal is to improve the public facilities and to revitalize the economic development of the old urban areas. Under this policy, Taipei City Government and Urban Development Bureau funded a planning team composed of graduate students from the Urban and Rural Area of National Taiwan University from the Regional Reform Plan called "Twatutia block Studio" - enter the community to work with residents to find a consensus on future development. It is worth noting the Studio has taken a different strategy from the previous planning team. The Studio noticed the recognition of the value of cultural assets cannot meet a consensus with the residents, they transfer their appealing from emphasizing the importance of Dihua Street as a public historical reappearance to promoting public safety and regional economic development when it comes to discuss and negotiate with residents.

Since Dihua Street was originally the most concentrated dry goods and traditional Chinese medicine wholesale center in Taipei, "Twatutia blocks Studio" is now under the premise of regional economic development, successfully convinced the Dihua Street merchants to hold the "New Year's Street" before the Spring Festival of 1996. The campaign were a great success. According to the estimates of the merchants, about 100,000 people go shopping every day. Numbers of crowd and business profits are also much more than in previous years. Due to the economic success of this event, "New Year's Street" became the regular yearly event of Dihua Street. Then other old urban areas in Taipei



City have also taken the effect with New Year Street by the Spring Festival of 2002, even though they do not retain as many historic buildings as Dihua Street.



**Figure 7 Tons of crowds come to New Year Street of Twatutia**  
(Source: [www.taiwannews.com.tw](http://www.taiwannews.com.tw))

#### **4.3 Extension of New Year Street event**

Local people's concerns (i.e., mostly heritage owners) concentrated on a number of problems. First, the scheme places boundaries on personal ownership. Second, they thought it was ambiguous and legally groundless to define historical and quasi-historical structures. Third, they asserted that the state had not given owing thought to the pain of local individuals or given reward. Finally, they said the state was supposed to purchase the 77 houses it had proclaimed historic. On the other side, farmers showed indifference to any concept of government involvement, partly due to a particular absence of concern in government relations and, more specifically, due to the gradual expansion of the scheduled region. Some landowners had not been aware that their property would be included in the plan (Tan, 2000, 157–59).

#### **4.4 Landlord's compensation to be motivated to heritage renovation**

The scheme was anticipated to have an amount of positive impacts when it was announced in 1998. First, it was expected to add to Taipei's more even growth as well as to the region itself. According to the Government of Taipei City, the scheme should improve Taipei City's social picture and historical value and react to the goal of being an internationally important metropolitan area while preserving and retaining a traditional Taiwanese-style road. Finally, it was stressed that the quantity that the state would spend in this area's conservation and growth would be lower than the initial scheme to openly buy the property and expand Dihua Street. Therefore, by encouraging capital and collaboration from the individuals, it would not only save state spending but also have numerous effects. Not much has altered on Dihua Street in the years since 1998. The northern stretch of the road is still declining, while markings have been uniform in the southern portion of the store. Some property owners took advantage of the provisions of the plan and transferred development rights to other parts of the city, but the take-up was limited for some time. More lately, there has been a hesitant recognition among estate managers that Dihua Street's physical renovation will not occur and that the use of TDR is therefore the only route to improve wealth.

#### **4.5 Procrastinations during regeneration process**

Various participation mechanisms are built into the passage of the urban plan. In the preparation stage of a planning proposal, the planning authority may (but is not compelled to) consult local leaders and local people. After that, planning proposals will be submitted to the city government for evaluation. The next stage sees the proposal returned to the Urban Development Department for amendment if it is not accepted, or, if it is accepted, the proposal is subject to a 30-day public exhibition and hearing, this being the legal requirement for public participation in accordance with Article 19 of the Urban Planning Law. When this is over, the Urban Planning Commission reviews the proposal, before sending it on and up for final approval once it is satisfied with the plan. The commission's members generally include heads of department of local government, experts, planning professionals, and 'enthusiasts for local affairs', all of them appointed by the mayor. This clearly allows mayors wide discretion

in their choice of commission members. It should be said, however, that the situation in Taipei is different; meetings here are open to the public, and the appointment of commission members is more transparent.

Problems exist both for members of the public trying to inform themselves about and participate in the planning process and for the planners themselves in their approach. For members of the public one of the many problems is that the plan is drafted in secrecy and generally the first opportunity to see it is at the public exhibition, when it has already more or less been decided (this was indeed the case with the Twatutia Special District Plan). Later, interested members of the public will need to come to grips with the jargon-ridden planning report. For planners the problem lies in the failure to take formal account of the political nature of decision-making. The planning authority works to a rational planning model, preparing plans in a secret process. As an arm of local government, the planning authority 'sees plans result from a rational process and not a political process' (Hsia, 1993, 255). However, the influence of central government through interference with plans and expenditure controls as well as the role of local power-holders and factions mean that the process cannot be anything other than political. Even where the planning department might be independent of the influence of local politicians, the adherence to the rational technical model prevents them from seeing planning as an interactive process in which optimal results emerge through public participation.

#### **4.5 Involving culture elements into renovation in Dihua Street**

The strands of discussion in the previous two sections will here be shown to come together in Dihua Street and the wider Twatutia area. The changing regime of politics and community planning is reflected in the various measures taken, and of course, Dihua Street's continued existence is in part at least to be attributed to the assertion of a culturally distinct 'Taiwanese-ness'. In this final section we will relate these two wider societal patterns back to the specific case of Dihua Street and its surroundings.

When the widening of Dihua Street was first mooted, no thought appears to have been given to the cultural value of the buildings that lined the street.

Taiwanese history, to the extent that it was a consideration, existed as a somewhat deviant branch of the orthodox story of the Chinese mainlanders. For some in the KMT and government, it was dangerous because deviant, potentially enabling a political opposition to claim historical validity. In the light of this, it is not surprising either that civil society groups picked on this and similar issues as early campaigning vehicles or that the period of political opening in Taiwan has been marked by a rediscovery of a distinctively Taiwanese history written into the urban landscape.

These issues came together in a meeting held in the offices of the city government in March 1990, two years after the decision to postpone the plan to widen the street. The meeting was held at the request of a local councilor to discuss the future of Dihua Street. Sixteen councilors attended, as well as the chief administrator of the local district, heads of the planning authority and of two other relevant departments of Taipei City Government and scholars and professional planners. In addition a number of property owners attended. Both sides, for and against widening Dihua Street, were invited to express their positions; later on, they were questioned by the councilors. However, as the deputy chair pointed out, the purpose of the meeting was limited to facilitating communications and clarifying the current situation of the street. No decision was to be made concerning the development of Dihua Street. In the first part of the meeting, academics and professionals stressed the importance of keeping the street intact. Their main argument hinged on the cultural and historical significance of Dihua Street. If it were to be widened, a precious cultural asset could not be restored in any way. In addition, they repeatedly stressed their view that heritage preservation could go hand in hand with development. They sketched a way forward that would both preserve historical heritage and promote local development. The other side, consisting mainly of resident property owners and one committed law school teacher, strongly opposed the retention of the existing buildings on Dihua Street. Their main arguments were, first, that local people should be entitled to make decisions concerning their own interest and, secondly, that the buildings on Dihua Street were not defined by law as heritage (although they were of course later designated as historic buildings). One local property owner argued that what was his should not be



shared with others and sacrificed in the name of the public interest. Local residents were not all hostile to preservation by any means. Another agreed that Dihua Street should remain as it was, but he felt the state should help meeting the costs of preservation and resolving the traffic problem. He argued that the current situation resulted from a lack of clear policy, which made the owners of the houses uncertain as to what to do with their properties.

Against a background of rapid urbanization and in the absence of plans and procedures to manage the situation, relations between local property owners who were pro-development and a pro-preservation local government became conflictual. In this sense, the 1998 plan came too late – too late, that is, for the property owners, who found themselves increasingly marginalized. Official Taiwan had resolved by then that it needed a history to go along with its wider political project, and decided that it was worth preserving these manifestations of that history. In this it was supported by planners and academics, who were viewed as antagonistic by the property owners of Dihua Street.

The drafting of the 1998 plan was accompanied by a mandatory public meeting in March of that year, but also by an exhibition, at which several potential designs for Dihua Street were shown, as well as an informal public meeting to enable the issues to be given a more complete airing. Most of the participants at the public meeting were property owners expressing their opposition to the plan. They were organised, although loosely. They argued that the term historic building, which was attached to their private property, was legally ungrounded and the transfer of development rights was not feasible as a result. They refuted the idea that their private property was in any way an asset of the city and that the plan was in the public interest. They concluded that the only purpose of the plan was to save money. Property owners argued that only they were entitled to participate, and they insisted private property should not be sacrificed in the name of the public interest. They also complained that they had suffered as a result of the administrative failure of the state. To these arguments the state could provide no satisfactory answers. The public meeting was a confrontation between the state and property owners. The

arguments propounded by the latter group could have been discussed to better define what the public interest was. Instead positions became ever more entrenched, with planning officials defending the plan and property owners rejecting it. The property owners in effect excluded participation by other people, insisting on legitimacy based uniquely on property rights.

The informal public meeting was held a month later. The meeting, which was organized by the city government's Urban Planning Department, was attended by some 150 people. Most were local people, with a lone local councilor present. The meeting began with a presentation, the main purpose of which was to introduce the transfer of development rights. In addition, the planning authority stressed that they had set up a workshop even though this was not legally necessary, and extended the duration of the public exhibition from 30 to 45 days to facilitate communication with local people. The purpose of the meeting was to introduce the plan and listen to local people's ideas. The city planners made it clear that they had no authority to alter the plan. Only the planning commission could do that. From the beginning, questions and answers were centred on the feasibility of the TDR. In response to requests from property owners, the planners promised to provide measures such as an information centre for those willing to transfer or sell their development rights. However, most property owners were not persuaded and remained convinced that they would incur an economic loss as a result of the plan, even if they were prepared to concede that the TDR might minimize it. Later the discussion switched from the TDR to other matters. Some argued that since the original plan was stopped, the state had commissioned different academics and groups to do the planning and the planned area had been incrementally enlarged. Others argued that academics should not have been involved in this matter. The owner of a construction company complained about the difficulty of carrying out any work in the area because all planning applications were halted.

In summary, the Taipei City Government had established an open planning workshop and drafted the development rights transfer scheme. This was an innovative move, but one that needed support and a good channel of communication. In fact the scheme drove a wedge between government,



planners and academics on the one hand and property owners on the other. No consensus on the notion of public interest was apparent. The property owners criticized the plan for having been prepared in secret. They saw it as a political show because it obviated the need for compensation. For their part, they established a legitimacy of participation based on property ownership, seeing themselves as the only stakeholders and thereby excluding others. On the other hand, the plan was welcomed by concerned professionals, but caught between these two groups the majority of citizens stayed silent, even if some saw themselves as stakeholders.

Despite the wholesale political changes that have swept over Taiwan in the last twentyfive years, the state and in particular the ruling party, whether KMT 'blue' or DPP 'green', retains a dominant position. This can be seen in many spheres of life, including the universities, sponsorship of the arts and promotion of 'urban cultural creativity industries' (Hou et al., 2004; Taiwan News, 2004). Definitions of national culture are equally prey to the same defining mechanisms. Sitting uncomfortably alongside this nation-defining enterprise is the attempt to establish a status for Taipei that is at the least commensurate with Taiwan's economic strength and, better, propels the city into the ranks of global financial centers. Thus some reference to a history expressed in buildings is necessary for both purposes, to memorialize the nature of the island's history and to establish the credentials of a global city with local color.

In the case of Dihua Street, the state ensured that it retained control over planning and decision-making, striking alliances where needed to reinforce its position. Initially, when economic growth and an accompanying view of urban efficiency was the top priority, the state allied itself with the owners of the buildings that lined the street in a plan to broaden the thoroughfare and replace the old buildings with taller modern alternatives. In point of fact, this plan was always suspect because the state had not armed itself with the funds to carry it out. The change in the state's position was presaged and facilitated by civil society groups composed of planners, academics and others who saw value and beauty in the crumbling red bricks and elaborate crenellations. They failed, however, to link up with and build a campaign in conjunction with local residents.

The space created by the successful campaign to halt the street-widening plan and the subsequent surveys and proposals led nowhere, as official inactivity led to disenchantment on the part of property owners who saw their assets rapidly losing value. The Taipei City Government formulated its own preservation plan, hoping to appease the property owners by offering them the possibility of transferring their development rights to specified other areas in the city. The property owners for their part were not convinced. Throughout these proceedings the voice of the inhabitants of Taipei was virtually inaudible (apart from the signature campaign that led to the halt of the demolition plan). As for the residents of the street (those, that is, who are not themselves owners of the buildings) and the shopkeepers, their opinions have been ignored. They have been largely excluded from a discourse dominated by professional knowledge and administrative power on the one hand and the vested interests of the property owners on the other.

#### **4.6 Current outlook of Dihua Street**

Dihua Street was a location to meet just once a year. "It was for the Chinese New Year," tells Wang Yu-ling, general manager of the Blue Dragon Art Company. While Dihua once was Taipei's key corporation, its prominence disappeared as the center of gravity of the city shifted westward. The rest of the stores are well-equipped with tea, sweets and other sundries, but they have little attraction outside of the festive season for many Taipei citizens. "We haven't arrived any other moment," Wang says. "No one took account of the buildings-they were.

Things have been changing. Dihua Street today is a riot of renovation as landowners fix their historic shophouses, constructed in the late nineteenth and early twentieth centuries by Fujian traders and Japanese colonial traders. "You can see how lovely they are now returned," Wang claims. And while Dihua Street stays the best place for Taipei to buy a meter of colorful fabric, a kilogram of oolong tea, or a basket of fruits filled with walnut, it has also been rejuvenated by a new batch of shops and hotels. "We love old things, but we realized that we didn't just want to take old stuff to our store, we wanted to be on an old street," says Wei Yen, a Mogu maker, a firm known for its Mogu homeware and

clothing brand. She lately shifted her desk to a Dihua Street shophouse, where she also operates a travel-themed store selling clothing and other goods. Kuo Chi-chou has been waiting for a year to find a place on Dihua Street to start a café and store buying goods from Taiwan. "There is only one old street in Taipei, I like the background and the atmosphere," he says. His shop is put in an exquisite grey stone construction encircled by architectural boutiques, shops and a cafe.

So how did Dihua Street transform from a aged town without prosperity of more promising days into one of Taipei's most famous neighborhoods? The alternative says in a government-led urban renewal program that is very different from Hong Kong's raze-and-rebuild model. Taipei's Urban Regeneration Stations (URS), which started existence in 2010, are a set of ancient houses that have been rebuilt and rented to environmental and voluntary organizations with the aim of rehabilitating ancient neighborhoods from the floor up. "These are activities that go further than conservation and act as personal asset crops (Hendrik Tieben, 2016)." It started as a technique that more committed people. They wanted to develop a more representative technique of planning. The project's roots go home to the job of activists in culture who fought traditional methods of regeneration by adopting more casual, community-led change. Following Treasure Hill's achievement, a squatter colony transformed into an artist's town, Taipei's Urban Regeneration Office (URO) started working with ancestral estate owners. Some lent their homes to govt elsewhere in exchange for development benefits by trading bigger building capacity in the other city. Groups engaged in entering the creativity or cultural industry were exposed to applications.

"It's an open-ended task, an exercise," tells Jan Yu-chi, URO policeman, who supervises the program. It credits much of its conceptual framework to Finnish architect Marco Casagrande, who collaborated together on Treasure Hill and pursued a strategy of split metropolitan behavior rather than major strategy of rehabilitation. "We call it acupuncture in metropolitan areas," Jan suggests. Many of the URS are focused in the Twatutia, Dihua Street's adjacent district, which was one of today's initial two Fujian villages predating Taipei.

Each individual is allocated a title, depending on their amount on the road. URS155 provides on the highway classes of traditional cooking products. For developers and performers, URS21 has transformed an unused liquor store into a centre. URS44 has displays about the heritage of the neighborhood. One of the highway consumers is Blue Dragon, who came from a university architecture department a year and a quarter earlier from URS127. Despite appearing to be small from the highway, the room is truly a three-story rambling shophouse that is over 30 meters wide, with five big chambers being used for a bookstore, conferences and workspaces. The house, like other shophouses on Dihua Street, was owned by a multigenerational household who operated a company in the front space and lived upstairs. It had two bathrooms, several bathrooms, and a courtyard in the center of the structure that brought warmth and water. The neighborhood connection is even more important than the building itself. "If you're doing anything here, it's got to relate to neighbors," says Wang of Blue Dragon. Traditional businesses in Dihua are tight-knit-if you can't complete a big order, your neighbours will punch in - but they're foreigners skeptical. "It's a village like that," she tells. "They are entrepreneurs, they don't like lazy people. They don't like things cannot be accepted in their daily life." Wang worked hard to win them over.





**Figure 8 Resident's daily by the temple still maintained in Twatutia now** She started a show of traditional Chinese cakes early on. "We've got all the renowned cake shops engaged, all the old ones-they're doing very beautiful designs of their cakes," she tells. Wang subsequently discovered that his own crops were increasing by a traditional Chinese physician, so she urged him to relocate his plant to URS127 backyard. The doctor's organization, the Yupintang TCM Foundation, is now running a herbal tea shop with a garden view patio. "The more we do, the more wealth we discover," Wang claims. "This location allows our job more precious and allows our neighbors to understand that when culture is engaged, their company can be superior."

#### **4.7 Civic Participation to renovate heritage**

Dihua Street was planned for demolition by Taipei's govt in the boom days of the mid 1980s, resulting in a group counterblast. In 1998, a historic district was established along the highway. In 2001, a scheme recognized as Transfer of Development Rights (TDR) was created to offset landlords who are renovating heritage estates in return for legal constraints that prevent potential heritage-free renovation. Even though the URS may have sparked, TDR cash pays the executive for Dihua Street's transformation. "The hardware came in

before and now they've got what they're calling soft urbanism," Tieben says. He indicates that Taiwan's constitutional transition in the 1990s laid the basis for more community involvement in metropolitan design, leading to projects like the URS.

Neither the government nor the private sector was prepared or capable of assuming duty for preserving the collective assets. Additionally, most of the houses were owned by local capitalist offspring. Holding the property rights was distributed, providing the situation of keeping the properties in a complex negotiation method, particularly when it was difficult to evaluate the business value of the heritage. On the other side, taking over the property or doing the repair job was merely too costly and onerous for the appropriate public organizations.

In 2008, an interesting technique of governance emerged to create a cluster of micro-cultural industries to revitalize the district and thereby maintain historic assets. Chou Yi-Cheng was the main individual who launched such an experimentation procedure. He retired from his political profession in 2008 and became involved with a ceramic artist in a cultural industry for the first time. He embraced a policy of enriching the goods with native historical components rather than making shallow narratives in his attempts to support the specific category of ceramic goods. This rendered him aware of local historical occurrences and related locations. He was the most intriguing of Twatutia.

Chou Yi-Cheng discovered this location to be perfect for displaying and distributing the pieces of youthful local artisans who had just begun their business. For instance, the landlord leases their old buildings at affordable price because it was an outdated region and not famous for other companies. It also provided the power of historical connections to traditional crafts due to the old environment. The roads were full of stylish ancient houses that performed the diligence and prudence essence, saying the city's many distinctive tales. Such feeling reflected the latest tendency in retro designs and memories that match historical legacies to the requirements of enriching cultural industries.

In reaction, as a business mechanism between the artisans and landlords,



Chou Yi-Cheng began a business. The company's primary mission was to provide accessible storage room for micro-cultural industry start-ups. Since the landlords were heirs of successful merchant individuals and were educated to be sensible in accepting any agreements, the comprehensive schemes of Chou Yi-Cheng and wealthy private networks rendered him a trustworthy individual who was ready to give excellent charge of the construction and settle the taxes on schedule. He organized a number of diverse cultural industries to enter these heritage rooms rendered accessible to complement each other with comparable retro designs. Together with his own ceramics shop, many micro-cultural industries have been included, including an native clothing components, a dressing shop, a handcraft storage store, an old bike store, and a specialist library for local literature and motion.

The primary concept of clustering many micro-cultural sectors in this manner was to build a room that would function as a tunnel to bring tourists home to the 1920s moment when Taipei was progressive, wealthy and politically energetic with many towns around the world. The tiny shop group together also developed a public space for communicating on social activities, cooperation between painters, and dialog between clients and craftsmen.

Since the first experiment demonstrated to be a wonderful achievement, Chou Yi-Cheng put up the second and fifth centers in the region. His objective is to have fifteen clustering groups spanning many sections of this old business district, thinking that fifteen is the magic number to generate a critical mass that will ensure that such micro-cultural companies maintain the whole district. The structures are correctly preserved during the old houses are in use and the tenants receive lease revenue from them. This not only guarantees that youthful artisans have an accessible location to grow their professions, but also guarantees that people have an architecture district to appreciate in their recreation moment, while people as a whole can profit from preserving historic houses.

It is a viable model for reactivating a local economy that is a main achievement of the "Art Yard." At the same moment, it is a fresh way of handling an artist area in which youthful, poorly funded craftsmen can come together to

produce splendid pieces before they become really popular. By being located in this iconic construction, the artisans are likely to be safe in the situation of "conserving through business process." Because the old houses relate to individual personal households with distributed property, it is difficult for them to become real estate objectives or large investors who may try to rezone the district to fulfill other objectives. The "studio yard" collection, developed by Twa-Tu-Tia International Festival of Arts creator, Zhou Yicheng and his associates, is now Twatutia's most famous business model for arts and culture. In the district, those ancient buildings leased, made some minor changes, and carried in tiny stores and painters. They then developed complicated rooms like ArtYard 67 and ArtYard 1, which became landmarks in Twatutia's social development.

Meanwhile, there is the other trend of regeneration imitated by Urban Renovation Station (URS) under Taipei City Government. The establishment of the URS was originally an experimental mentality. It attempted to transform the urban space with relatively small scales through the creativity by the community and the related urban governance concepts such as "soft urbanism". Looking for the strategy from a point to the line to the surface, the cell diffusion type activates the old urban space, and then achieves the effect of urban regeneration. However, there are as many as five URS bases operating in the Twatutia area as follows (in Table 4).

URS name in <u>Twatutia</u>	Usage by current management team	Floor Area/Number of floors
URS 44 <sup>o</sup>	<ul style="list-style-type: none"> <li>• Story house<sup>o</sup></li> <li>• Community information center<sup>o</sup></li> </ul>	600 <u>m<sup>2</sup></u> /3 stories <sup>o</sup>
URS 127 <sup>o</sup>	<ul style="list-style-type: none"> <li>• Art Gallery<sup>o</sup></li> <li>• Art performing space<sup>o</sup></li> </ul>	450 <u>m<sup>2</sup></u> /3 stories <sup>o</sup>
URS 155 <sup>o</sup>	Cooking food food/cooking idea <sup>o</sup>	336 <u>m<sup>2</sup></u> /3 stories <sup>o</sup>
URS 27W <sup>o</sup>	Exhibition and conference space <sup>o</sup>	196 <u>m<sup>2</sup></u> /2 stories <sup>o</sup>
URS329 <sup>o</sup>	<ul style="list-style-type: none"> <li>• Restaurant with traditional live performance<sup>o</sup></li> <li>• Exhibition and meeting space for rental<sup>o</sup></li> </ul>	302 <u>m<sup>2</sup></u> /2 stories <sup>o</sup>

**Table 4. Current URS stations**

Most of the URS space operations are handled by the Renewal Department through the selection of suitable business teams and the funding of the event. Therefore, the "Urban Renovation Base" has emphasized the public welfare and non-profit-oriented at the beginning, and most of them are positioned as a common creation platform or a use of performing or exhibition space.

In addition, the URS also set up a URS affiliate network platform: "The Voice of Taipei Village" to integrate URS-related news and event information scattered throughout Taipei. In order to implement the community link under the "urban regeneration" context, the URS also uses media such as URS partners, Space Share-TAIPEI and urban communities as mediators to foster youth, and artists to join information sharing, community interaction, and discussion. Specific actions such as lectures are looking for achieving the benefits of local activation and create the possibility of a social chain.

Later, in this neighborhood, all sorts of inventive shops and markets arose, with businesses concentrating on local grocery stores, Chinese herbal medicines, coffee cakes, fabrics, and gourmet food. Even the Twatutia Herbal Party was organized by the Association for Commercial District Development Dihua, where local vendors sell herbal drinks and sweets. In this way, visitors had to enjoy a trendy flavor in a traditional neighborhood. The reinvention of Twatutia continues to be strong, and the pedestrian-only testing system along Dihua Street from Guisui Street (nearly) to Nanjing W. Road (nearly) was generally well received by the Taipei City authorities this winter. The initiative is planned to continue until the beginning of 2017, incorporating (almost) the Lunar New Year Market next year. This shows that people in Twatutia are in favor of local economic development and metropolitan regeneration. If one can argue that Taipei City is a gigantic monument, Twatutia has established itself as a "revived ancestral yard" and is keen to continue conversations with people.

#### **4.8 The City Government's key role**

The state of Taipei City plans to transform Twatutia into the third wall-less "town park" of the city, but the main difficulties will be to fully revive local companies and leverage the intrinsic vitality of the community. Many fresh businessmen joining the region think that the attraction of Twatutia stems not only from its ancient design, but also from the inhabitants and companies remaining there to this day. The chairman of the Twatutia Creative Urban Blocks Development Association, whose household has been embedded in the society for more than a decade, Yu Tien Ming claims that many individuals are prepared to donate their moment and energy. But in order to make these activities significant, consideration must be given to the requirements of the region in order to make any makeover significant and sustainable. As Twatutia raises the value of more business concerns and visitors, officials need to understand the long-term growth of the local environment. Chiu Yi, creator of Taipei Walking Tour, an in-depth trip firm, claims the growth of Dihua Street Commercial District has for too soon overlooked any debate on public space preservation and the quantity of foot traffic that the region can sustain. Chiu, who has a tourism history, suggests bluntly that the government must create more attempt to evaluate and

plan the fundamental infrastructure and climate of the area to guarantee that any placement initiative does not adversely impact Twatutia for any long-term job project. Only then can any project achieve viable growth.

#### **4.9 Repurposing of unused space with culture and creativity**

Since the 1980s, under de-industrialization, most developed industrialized nations like Western Europe, the United States, and Japan have encountered financial and social change. Dealing with the problem of poverty and unemployment, and boost the economy, more and more post-industrial cities are trying to find a new types of economic strategy. This is one of the reason of originating cultural-led regeneration in order to overcome the difficult situation of urban development. (Middleton and Freestone, 2008) There was an expert Geoffrey Evans(2005) proposes culture as the main driving force of urban transformation. Here are the practices involved in his proposal, such as hardware construction, design, building reuse, and open space regeneration (Evans and Shaw, 2004; Evans, 2005). Facing the transformation of industrial models and manufacturing pattern, British government adopted a neoliberal strategy to promote the policy of the cultural industry in the 1980s to boost the economy. Then the government launch a policy of creativity industry to apply new urban developer's idea like Richard Florida's proposal of "creative city" to encourage people(creative class) who has new concept of regeneration to deal with the heritage under post-industrialization and find the new economic value of this heritage (O'Connor and Justin, 2010).

Comparing with the above-mentioned large-scale cultural festivals, the last mentioned culturally oriented urban regeneration practice is aimed to the abandoned space left in the post-industrialization era, repurposed by the local government with relevant policy, and the participation of creative cultural experts to make a small-scale transformation of unused space. Through this change, it may create economic output with creative energy, and drive the industry of overall old neighborhood to an aggressive transformation.

Through the above-mentioned individual analysis, this study has made



a preliminary clarification related to cultural-led urban regeneration. It can be found that this strategy has become the way of recovery for many European or American countries encountering the city decline in post-industrialization. Among various regeneration strategy, transformation with culture and creative thinking is relatedly easy to operate. It has become a strategy of Asian cities to introduce. By tracing back the past development of Taipei city, I have found some corresponding contexts to continue the discussion of urban regeneration.

In Twatutia area, TCG announced a project called “ Historic City Return in Twatutia” in 2007, which was connected with strategy of culture development and local recovery issue. The purpose was looking for cultural-led regeneration of the city(Wang, H. Y, 2014). The neighborhood transformation led by culture shall be connected what I mentioned in the beginning, the policy development of the public sectors.



**Figure 9 Repurposing the aged space to new clothing shop**

The following movements prove the effects of cultural-led regeneration but also encourage people repurpose the space: Adjusting the project of



widening Dihua Street in 1977, spontaneous act of I love Dihua Street, or the policy launched by URO such like setting a special zone for “Twatutia Historical Zone with Unique Landscape” and “Capacity Transfer.” The research attempts to consider Urban Regeneration Station (URS) in 2010, the creativity city in 2012 and World Design City in 2016 as a urban strategy axis of the Taipei City Government. Then analyze the influence and continuation of regeneration of Twatutia in different period of time.

#### **4.10 URS Accomplishment-New creative face of old buildings**

In latest years, the Taipei city government has been energetically implementing inactive property and architectural projects, transforming them into what are called Urban Regeneration Stations (URS), operating fresh social trends and revitalizing them through ancient societies. Each is operated by a separate leadership, bringing distinct views and designs that offer a distinctive personality to each URS. The effort provided the town with a new intake of artistic oxygen, increasing the social atmosphere.

There are now four Datong District Urban Regeneration Stations. Opened in 2011, the Design Gallery (URS127; 2011). In relation to the gallery of architecture itself, the building now houses a small theater, departments for architects and classes for artists. Exhibits and activities with the theme of design, architecture, and art also serve as a basis for young creative designers. Also launched in 2011 was the Story House (URS44). This location is devoted to promoting the Twatutia community's historical assets. It displays Dihua Street's traditional companies such as food, national sundry merchandise, medicines, and fabrics. Cooking Together (URS155), launched in June 2012, takes together Dihua Street's national products and the joys of cooking and dining together. Recently, the Film Range (URS27W) launched on September 29, 2012. This film lab is situated on Yanping North Road in a Japanese-era region called Taipingding, and a shot of youthful creativity is anticipated to be injected.

URS155–Cooking Together is on Dihua Street Section 1. Built in the 1850s, the initial building has been host to cereal and Chinese medicine suppliers for over a decade. It is a dual-entrance binary, three-floor structure in the traditional

architectural style of South Fujian. Additions from different periods can be seen, particularly Qing Dynasty brickwork, imperial Japanese, and late Republican periods. This is a townhouse in traditional style that vividly tells the historical story of Twatutia. A personal donation gave the property to the town, and today it acts as a unique place to "cook together" with an open-kitchen idea. It is imbued with the flavor of old-style restaurants and stores, and with that "homemade" flavour is specialized in baking meals. Creative use is created of local components, and residents often work together to make soup or other delicacies.

Two special series of activities (with good food as the common thread) are happening in November and December: "Cooking Together Lectures" and "Dihua Good Taste Canteen". In the Dihua Good Taste Canteen, participants explore Dihua Street in depth, purchasing various local foodstuffs. If interested, visit the official URS website for details, and register online or by phone. In addition, the "Urban Sandbank Studio" has been set up in the second-entrance area on the first floor; everyone is invited to come sculpt whatever creations they fancy. The second level is a space for cultural-arts exhibits, and each month there are seminars on different topics where creative talents share their concepts with the public.

URS27W – Searching for City Images, Film Range, on Section 2 of Yanping North Road, is the eighth and most recent URS opened to date. It's a "city imagery lab," and the hope is that young people will be attracted to the old neighborhood to explore the beauties of the old streets.

As stated above, during the Japanese colonial era the Yanping North Road area was called "Taipingding." The area stretched south to north from the old North Gate to Daqiaotou, connecting a busy grid of east-west streets. Today the grid still reflects the economic development of days past, with a dense cluster of tea shops, theaters, department stores, restaurants, and jewelry shops. Here you'll find the restaurant Dong Hui Fang, which played host to Liang Qichao, a prominent Chinese thinker at the end of the Qing Dynasty and rise of the Republican era. Here you'll also find the Da Qian Department Store, the first in Taiwan to install an escalator. The area is also home to the Daan

Hospital, where Jiang Weishui, a major force in Taiwan's colonial-era democracy movement, practiced medicine. The publishing office of Taiwan Min Bao (Taiwan People's Newspaper), a key publication during the Japanese era that expressed the views of Taiwan's people, was here as well.

The URS27W building was built over sixty years ago. It was originally home to a tea shop which witnessed the development, rise, and decline of Yanping North Road. After undergoing renovations, it's experiencing a new lease of life as the Film Range. The first tranche of activities being hosted includes "Darkroom Glimmer – Documentary Film Festival in an Old House", which runs until December 7<sup>th</sup>. Documentary films are being shown every Friday and Saturday with "cities and towns" or "design" as a theme. Contents dwell on rural areas, ageless knights called "grandriders on round-island tours," city-tours, etc. Such an unique series of experiences, watching documentaries on the city/town in an old house brimming with history, is reminiscent of the glow that lights up a darkroom. Viewers will find themselves reflecting on the transformations of the city.

For a knowing the yesterday of Taipei, visiting these attractive old-community Urban Regeneration Stations. These special shops have the confidence to leave the visitors with a deeper appreciation for the creativity and vitality of Taipei's cultural industry.

#### **4.11 Taipei City Government's city regeneration policy**

The Taipei City Government Department of Cultural Affairs thinks that the "reinvent" method should, in reality, use fresh techniques to rediscover ancient traditions and then understand them from a modern perspective. Twatutia currently produces several kinds of electricity: for sector, hospitality and social development. The Cultural Affairs Department has worked hard to renovate, revive and reuse historic places and structures. The Department is also collaborating on fresh methods to showcase the background of Twatutia and is always looking for fresh translation points of perspective. It also plans to use several venues as cultural indicators and attraction spots: for example, one of the few well-preserved mixed residential and commercial tea-culture spaces in

Taipei, the Shin Hong Choon Tea Company. Another example is the Twatutia Theater-an obvious choice to promote traditional Taiwanese theater and the glorious days when Twatutia was known as "the den of opera." Another example is the Taiwan New Cultural Movement Memorial Hall that housed the Taipei North Police Station in the Japanese era.

Above, the Department capitalizes on and uses the "Old House Cultural Movement" as a tool to accelerate the refurbishment of ancient dwellings. This process should also provide creative ideas for cultural service workers. Through civic participation, a new partnership for heritage preservation and renewal is hoped for by the city government, homeowners, arts and culture workers, and private enterprises. Zhan Yuqi, Deputy Chief Engineer of the Taipei City Urban Regeneration Office, says, "The projects carried out by the Urban Regeneration Office are all about humanity." Everything the Office did in Twatutia, including Building Renovation, the URS (Urban Regeneration Station), the Datong Regeneration Project, and the Community Planning Workshop, was intended for community development. These initiatives engaged buildings, rooms, and life of people, and unified the entire society within the notion of "Twatutia Museum." Until now, Taipei's "ancient city site" initiatives have concentrated primarily on early-developed districts, including the three market towns of Bangka, Twatutia, and ancient Taipei. Such initiatives involve a district with a sufficiently big population and company scale. Twatutia has the historical context, and since its very oldest days its successful trade has been carrying on. So whether the objective was urban regeneration or urban renovation, it obviously became a ideal test location where state and community organizations could spend and attempt methods of "reinventing." The URS initiative is an instance: "regenerate" was the primary system, and that implied something distinct than reconstruction, which involves destruction before reconstruction. Regeneration seeks to bring fresh thoughts to ancient buildings ; while enhancing the ancient neighborhood atmosphere, engendering manufacturing operation, and providing room for individuals who are passionate about the town.





**Figure 10 The first heritage renovation in Twatutia  
(Photo: Liu Deyuan)**

These rooms are provided by the Urban Regeneration Office as sites for people and organizations who want to attempt fresh thoughts. They also take together professionals, academics and locals to address how these sites can be used. Thus, a room may have distinct visual designations at distinct phases of the experiment or follow distinct business models, and the Office is pleased to evaluate the outcomes. "It's about setting up financial designs; let individuals reside there and let them acknowledge and resonate with each other." It's like putting a rock into ocean and observing the ripples grow. It attracts more and more individuals and becomes component of the tide. Once they witness effective instances of URS or Building Renovation, their own household lives experiences in Twatutia often flow home to cause an enthusiasm and motive to "renovate and re-use my ancient construction."

A magnet impact has been developed by the mixture of urban renovation, crafts and new thoughts in Twatutia! More and more youthful individuals are moving into conservation and refurbishment with thoughts for this historic neighborhood. This connects the traditions of Twatutia and the stream of the

past seamlessly. Many people have recently been engaged in the regeneration of historic houses in Twatutia. Chen Guoci, vice chairman of the National Performing Arts Center's board of directors, purchased an ancient house and refurbished it into the famous personal library: Museum 207. This is an ideal illustration of "resurgence of the heritage site individually realized." She thinks that ancient community buildings can be a fine museum place. These structures inform their own tales and thus become a historic phase to preserve the collective memories of people.





## CHAPTER 5

### **Benefits to participants**

It will introduce critical initiatives in this section that encourage Twatutia to regenerate. First, the paper will show how the public sector legitimizes the strategy of capability transition and collaboration in the governance of Taipei City between distinct agencies. Second, the paper will evaluate how the private sector joins the regeneration initiative to motivate social involvement in the strategy announced by TCG.

#### **5.1 What's the tangible benefits to participants? Example of capacity transfer carry out in Twatutia case?**

The issue of public participation had an effect on the political and social environment. In view of improved political party competition and higher grassroots power than revenue-raising, Taipei city government has been more concerned about its political legitimacy since the mid-1990s. It thus altered its strategy in the mid 1990s, beginning with its initial slum clearance strategy, offering public infrastructure, performing historic preservation, and incorporating community involvement. (Huang, LL., 2001). Yet, when these policies were implemented, there were many protests about the perceived choice of government between long-term systems (good for the future) and short-term initiatives (good for voting) and discussion between private companies and people (Hong, K.Y., 2002; Chen, H.C., 2000). According to Lin's (2001) research, most people were pleased after regeneration to have a better atmosphere but were unwilling to participate in the urban regeneration phase. The primary cause was that inhabitants had insufficient urban regeneration data and understanding. One research researching the implementation of the Urban Renewal Act indicated that the only car for public participation was government sessions, but that was not sufficient (Hsieh, Weng-juan, 2010). In short, during the phase of urban regeneration, the concept of public participation was not well exercised. Two other subjects are frequently discussed by scientists in addition to the three problems mentioned above. One is agricultural renewal region

ranking, one is estate refurbishment, the other is development rights (TDR) designation. The State has to define those regions that need to be regenerated and define them as regeneration fields according to the legislation.

Once a location has been acknowledged as a region for renovation, more advantages are available. Many scientists have therefore attempted to create a sensible and efficient technique for selecting metropolitan areas for rehabilitation (e.g.: Huang, H.C., 2002; Tseng, Y.H., 2001). Another common subject is Land Readjustment, which Japanese scientists have introduced into Taiwan. It's because allocation of assets and concerns is the main metropolitan development issue in Taiwan. By searching for data, some study articles have attempted to address the issue (e.g.: Lin, M.Q. 1995; Huang, W. D. 1994; Hong K.Y. 2002). It is a key component of the Urban Renewal Act, but it is still difficult to put it into practice. The following is another discussion in the Urban Renewal Act on Land Readjustment.

*"Land Readjustment: Refers to the land owners, legal building owners, and owner of other legal rights as implementers in regeneration project, that provide lands, buildings, ownerships of other legal rights or funds, participating or implementing the urban renewal businesses, and who, after the implementation of the urban regeneration project is completed, The distribution of the regeneration buildings and the land partition owned or its royalty according to the right value before the regeneration and the proportion of the funds provided.*  
*" (Urban Renewal Act/ English version, Article 3)*

Furthermore, Development Rights Transfer (TOR) is another strategy that needs specific mention in conservation or cultural region residential regeneration initiatives. It fears a technique of preserving land or structures by moving "freedoms to evolve" from one area to another. Taiwan often regenerates ancient regions such as DiHua Street (Tan, 2006). The state enables to boost growth densities or to produce "advantages" in other fields to preserve the ancestral construction culture. Developers getting the construction prize recover the easements ' buy expenses.

## **5.2 How to unite locals, private sectors and public sectors as civic**

## **participation?**

Taipei has initiated a Neighborhood Improvement Project (NIP). The Taipei City Council (TCG) is the primary investor in the NIPs, and the main promoter is local inhabitants. Because this strategy promotes local individuals to work with experts, the other major designers are often experts like the Community Planner. The TCG has been trying to exercise the concept of govt involvement in local growth since 1995 and to enhance conditions. Policies such as the NIP, the Community Planner, or the Neighborhood Development Plan resulted. This type of plan is called the Neighborhood Improvement Project in this study. The TCG usually provides NIP financing and local organisations can register by submitting their ideas. Most local organisations, however, do not have the technical expertise to make a proposition, so specialists such as engineers and designers need help. Before asking for NIPs, the Community Planner scheme was created in 1999 to encourage local inhabitants and the Community Planner to create associations (Sung P. C., 2003; Xu, Z.J. and Song, B.Q. 2003). Later, under the Taipei Urban Renewal Regulations and consequently under the Urban Renewal Act and Urban Renewal Ordinances of Taipei City, personal sector initiatives were introduced. Private sector draws primary shareholders and advocates. The original goal of this type of initiative was to relieve the government's economic strain by encouraging the involvement of the private sector in initiatives, particularly personal businesses. The primary promoter in the legislation may be holders and personal firms, but plans are mostly presented by personal firms. The reason is that private companies have more cash to implement the projects. Though owners still have discretion in relation to contract papers.

Seven years have gone since the 2010 launch of the URS initiative by the state of Taipei City. Several antennas have been taken from the roster during this era. Stations in the Twatutia region, however, stay in the shape of stores, offices, execution and event areas, increasing thinking about development, changing and regenerating the region as a whole. The government's metropolitan regeneration policies are critical. There are two methods to observe these policies. On the one hand, the regeneration area spaces need to

be evaluated to determine whether the regeneration goals, efficient use and improved quality have been achieved. On the other side, it is important to evaluate whether local characteristics can be maintained and whether the initial socio-cultural environments can be maintained as the areas change. Both aspects of urban regeneration are vital aspects.

Launching policies for managing the URS should promote cultural self-awareness and self-esteem within the home, thus attaining social recognition. Urban regeneration is a notion of many facets. In relation to renovating metropolitan areas, rooms, and structures, urban regeneration needs consideration of economic, social, natural, and social settings. It aims at revitalizing ancient towns, enhancing metropolitan features, and achieving sustainable development through policies for urban regeneration, such as urban regeneration based on culture. This seeks to promote the growth of adjacent areas by encouraging the region's artistic abilities and international business sectors while at the same time evaluating the growth of areas and settings, the use of abilities, the display and advertising of local characteristics, and the conservation of historical and social settings. Bocock (1992, pp. 229–274) and Evans (2005) stated that social self-awareness can generate national self-esteem and collective agreement, and that the real significance of metropolitan social development lies not in the development methods themselves, but in achieving group recognition and confidence.

From the output from URS studies stated that local atmosphere, financial revitalization, building refurbishment, group recognition, creative power, company pattern, leadership characteristics, and product significance were the main growth factors for URS leadership approaches.

### **5.3 Creative industries should be incorporated into c culture-led urban regeneration**

URSS are not the only transformation of heritage, indeed they are a kind of culture-based policy for urban regeneration. They seek to regenerate road regions, sectors, and cultural networks, and restructure the declining physical conditions of urban areas to improve cultural features and attain viable growth.

Florida (2006) claimed that the use of innovative abilities and help for a creative economy should be introduced in conjunction with revitalizing and regenerating settings and places in order to develop a creative city, attain urban regeneration and boost competitiveness, the use of innovative skills and support for a creative economy should be deployed in components of revitalizing and regenerating environments and locations. Our findings pointed out that URS management and development strategies focus on electricity, company plan and management innovative features and growth strategies focused on the artistic features of electricity, company model and leadership are essential, but their fulfillment was comparatively small.

Currently, URS strategies are concentrated on financial restructuring and community building by the TCG. These methods are aimed at promoting society's development by providing community locations and locations for participation. The focus of investor subsidies to enter the URS is:

- (1) Building-up and picturing a regional features
- (2) Sparing a public space for the community and venue features
- (3) Shaping the working environment of urban regeneration movements
- (4) Promote and provide advice on urban regeneration, reorganization of city spaces and community building (Yin-Hao Chiua; Mei-Shin Leeb; Jung-Wei Wanga; 2019).

URS suppliers show extraordinary effectiveness in creative product design and software management owing to bad spending and lack of manufacturing growth legislation, leadership features, and manufacturing creativity. Working on this is an instant problem for the local government.

The URS construction system that the Taipei City Council initiated in 2010 relies on regeneration and varies from earlier designs of destruction and rebuilding. The initiative includes fresh ideas into old contours through the use of precious historical structures to promote personal entrepreneurship and give shareholders the liberty to convey their creativity, sowing the roots of culture



and creativity on the ancient roads of the city. Currently, however, the Ministry of Culture's funds and aid are not fully integrated with the USSR to create social and social agglomerations that focus on their national features and create innovative roads that incorporate tradition, mankind, schooling and subcultures. Different parts of Taipei can be combined to generate Taipei into a creative city through the cluster effect and manufacturing advancement.

#### **5.4 Next phase of regeneration about public sector's legitimacy**

In 1993, "Private Sector Incentives to Invest in Urban Renewal Projects" was announced to Regulations or Taipei Urban Renewal. The policy was the pioneering particular regulation for the urban regeneration company to be released. Before this legislation, many separate regulations such as the Urban Planning Act (main agency) and the Taipei City Planning Act (local agency) outlined the relevant parts on agricultural growth. However, most of these papers only described concepts of metropolitan renewal, not terms of execution. In 1983, the TCG released the Regulations (or Taipei Urban Renewal) to stimulate urban regeneration. In 1993, the TCG carried out a significant overhaul of the regulation. The TCG was unable to afford the high initial expenditure needed by urban regeneration initiatives, adding this fresh section to the regulation to encourage private sector involvement and local populations.

##### **5.4.1 Community Planners**

The TCO launched the group organizer scheme in 1999, with two primary reasons. First, the TCO believed that community planners could assist local citizens introduce their thoughts to improve the atmosphere and increase government involvement. Secondly, they expected that the Community Planners could assist to address some of the issues encountered by the NIPs: (1) the Community Planner ~a mentor between the TCO and local citizens; (2) Community Planners can assist citizens display their thoughts in a competent manner; (3) Community Planners can assist disabled minorities enhance their workplace (Sung, P.C., 2003; TCUD, 2002).

##### **5.4.2 Who is the community planner?**

A group consultant requires a history in planning, architecture, layout, transportation, building, or landscaping. They also need to know the region they want to bring advantage of and be enthusiastic about helping local inhabitants. Anyone with the context above may register to be a Community Planner. Local inhabitants also recommend some of them. Every year; after reviewing the apps, some Community Planners are selected by the TCUD. Each Community Planner had to sign a contract with the TCUD in 1999, and the TCO paid them a small salary. However, in 2001, the work of the Community Planner became charitable. Community planners are now only charged by local groups, or they receive a NIP or other initiatives planning design payment (Sung, P.C., 2003).

#### **5.4.3 Community Planner's role and job description**

There are seven primary responsibilities for Community Planners. First, they provide local citizens with a specialist advisory service, responding their environmental concerns. Second, in the region they are accountable for, they need to build up an agency. Third, they have to inspect their area's atmosphere. Fourth, they need to gather thoughts from inhabitants and attempt to create a strategy for the future that is consensual. Fifth, local issues need to be identified and alternatives developed. Sixth, they've got to create an region NIP. Seventh, group managers participate in the appropriate conferences as advisors for the TCUD (TCUD, 2003; TCUD, 2002).

## CHAPTER 6

### 6.1 Reflection on the research

The views on the problems and limitations of this study are discussed in this chapter before debating the results and contributors of this study.

- *Shortage of accessing information data*

Given that the study region is in Taiwan, the accuracy of data and knowledge about Taiwan's case studies need to be more worried, and the knowledge of these restricted products could mislead the study. To decrease the issue of confusion prior to field work, this study anticipated cooperation to be exercised as announced by the TCG and designed to evaluate its impact. During the field work, however, it was hard to define what was interpreted as social involvement by this studies. Thus, after this issue was disclosed, the orientation of the studies was changed.

- *The time constraint for field work*

The questions for the interviews tried to gather as many details of the regeneration process as possible, as the case studies had to be completed within a finite period. Not only did they focus on particular items, however, such as as requesting the query of "how were choices taken?" rather than requesting "have you had true authority to create choices?"; talking about the method of regeneration rather than answering the sample answers. By this type of test framework, more money was wasted on this study evaluating this wider variety of interviewee data, but this study didn't have a second opportunity to do the experiment to prevent error or losing significant data.

### 6.2 Findings of the research

Although the planning process for the preservation of Twatutia area was tiring and taking numbers of years, it unite various groups of people include various social activist. The huge power added by the government also render rich material resources. The achievement to form Taiwan's monument preservation policies and execution strategies are also due to this complicated process with a big step forward. This work will present two points of view for the for academic reference:

First, the traditional planning recognizes that the planning area is only

within the national system, but the case of Dihua Street tells us, in fact, often plan to cross public sectors and private sectors at the same time. Conservation aligns, local community, scholars and government officials have played an crucial role in the preservation planning of Dihua Street. The outcome of different characters is not what the traditional planning process can expect. The realistic preservation planning process always requires planners to step out of the institutional domain and find the most suitable solution in the unknown social context. The key to the success of urban preservation depends on the process of the participation of the public (representing the various interest groups and the general citizens) and the community (residents in the neighboring areas) in the formation of the representativeness and consensus of the community, rather than the difference between the internal and external systems.

Secondly, urban planners were once thought to maintain absolute value neutrality (especially in the United States in the 1960s), which was an intermediary. Coordinators and arbiters between different interest groups. However, the case of Dihua Street clearly shows that whether it is the official planner Or the planning experts of the college, more or less have the tendency to preserve the values of the monuments, because they are deeply influenced by the Anglo-American planning community. The impact of the preservation of development after the 1970s. This also shows the planning value of the planner's concept of "preservation of historical landscapes" has been around for a long time, and it does not start with the case of Dihua Street. However, Dihua Street's challenge to planners is not in the form of historical landscapes, rather in the identification and pursuit of value, to identify the social connotation of historical landscape with suitable users and right usage of the heritage. In other words, the planner must clarify in the process of urban transformation like "save for whom? What's the purpose for preservation?" Two basic questions, thus lead planners to have valuable judgment. This may be the essentials of urban planners to be outstood in the context of urban globalization.

This research helps me to format a qualitative result to display how civic participation play their roles to conserve heritage. Also the interview reflects people's expects of this historical area and find the future trend to develop into a bigger volume. Meanwhile, the participation of TCG legitimating the reward to

landlords, and shopowners that brings a positive influence of heritage conservation. Despite its distinctive growth circumstances, Twatutia's increasing conservation operations raise wider challenges in heritage conservation and participatory planning. Twatutia obviously shows that it is not inherently in resistance to heritage conservation and modernity. Instead, they are inseparably connected in what Clifford Geertz defines as the dialectical relationship between the past-looking' quest for identification' and the forward-looking' request for advancement ' modernity. With growing globalization, it is anticipated that the' quest for identification' will take a greater part in urban development, providing economic growth as well as empowerment. The appropriation of conservation financial advantages is a long-standing depiction of the motion for heritage conservation. Conservation scheduling is increasingly being used to explain appropriating ancient houses and revitalizing metropolitan areas as products that generate economic growth, income, and tourism. Community sights are an increasingly important variable in heritage tourism geographic development in many towns. Empirically, the acquainted neighborhood provides huge possibilities for stocktaking and revealing the legacy resources that shape collective memory.

The conservation attempts of Twatutia to maintain the identities of neighbourhoods and other recognizable sites have disclosed the broad attraction of heritage conservation to both govt and people. Conservation is today, despite an original absence of emphasis, an essential part of urban planning in Taipei. The need to preserve the local heritage locations of Taipei is just as essential as the need to enhance the capacity for land development to place Taipei as a contemporary company town of the 21st century. Collective historical experiences may serve a powerful part in people's emotional attachments to locations and group identification, as many analysts have acknowledged. Only with the progress of globalization will this function develop. Urban neighbourhoods can serve an significant role in the personal and social identity of people in an increasingly placeless and unclear environment.

Investigating the feeling of place-identity within societies, Twatutia's conservation scheduling provides assistance for citizen involvement in local heritage searching. Partnership and open communication are essential



components. People in any community are diverse organisations with a range of issues that can add to conflicting opinions on issues that need to be heard and taken into consideration. These are difficult issues without ready answers, needing adequate scheduling and development of mechanisms to tackle constraints and dangers. It is a primary strategy in establishing a distinctive city, using not only spatial analysis of the urban landscape but also people ' personal views and feelings, to identify the basic features of the significance of the place and locality associated. The opportunity to engage in conservation training technique requires new opinions to reinforce the social fabric that allows ordinary people to become citizens-activists and community leaders.

It is the starting point for collaborating together to enhance the overall standard of living for all, particularly when considering and incorporating feedback from the public in the draft regulation on urban redevelopment. However, closer scrutiny creates a significant problem intrinsic in the conservation of culture: that what is deemed of legacy significance is personal and very temporarily and contextually linked. This is because legacy has the authority to stir up feelings and strengthen the identity of the community. Those who hold the power will therefore often seek to shape the landscapes and their meanings. They can define what constitutes heritage and what elements need to be preserved from the past. It is not possible to ignore the excellent possibilities of conservation of culture by creating fresh social solidarity among the population, financial opportunities and metropolitan branding and "location advertising." Twatutia has provided growing emphasis to the conservation of residential sites and known neighbourhoods in its attempt to build a contemporary town, supporting participatory planning as a manner to define and reinforce the distinctive features of the town. Against the widening cycle of globalization, group involvement in heritage conservation is one way to reinforce the emotions of belonging to and identification with the town among inhabitants and employees. The present dedication to improving heritage conservation in Twatutia represents an invite to create together local areas, a key component in creating towns where individuals really want to stay, operate, perform, and tour, promoting sustainability and improving the value of physical and social lives.

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