



## PUBLIC SPACE ASSESSMENT



# WUCHANG | WUHAN | CHINA

## ASSESSMENT OF PUBLIC SPACES IN A HERITAGE DISTRICT

DRAFT

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The methodology used in this report is based on the UN-Habitat's Global Public Space Programme City-wide public space inventory and assessment. UN-Habitat's City Prosperity Initiative uses the City Prosperity Index which is a sampling methodology and there is a difference in the data reported. The data is also based on time and day of the survey and may vary due to weather condition and user perception.

## ACKNOWLEDGMENTS

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Programme manager:	Cecilia Andersson
Principal author :	Joy Mutai
Contributors:	Meng Liang (WLSP)
Analysis and GIS Support :	Joy Mutai, Mario Tavera
Report design and layout:	Joy Mutai

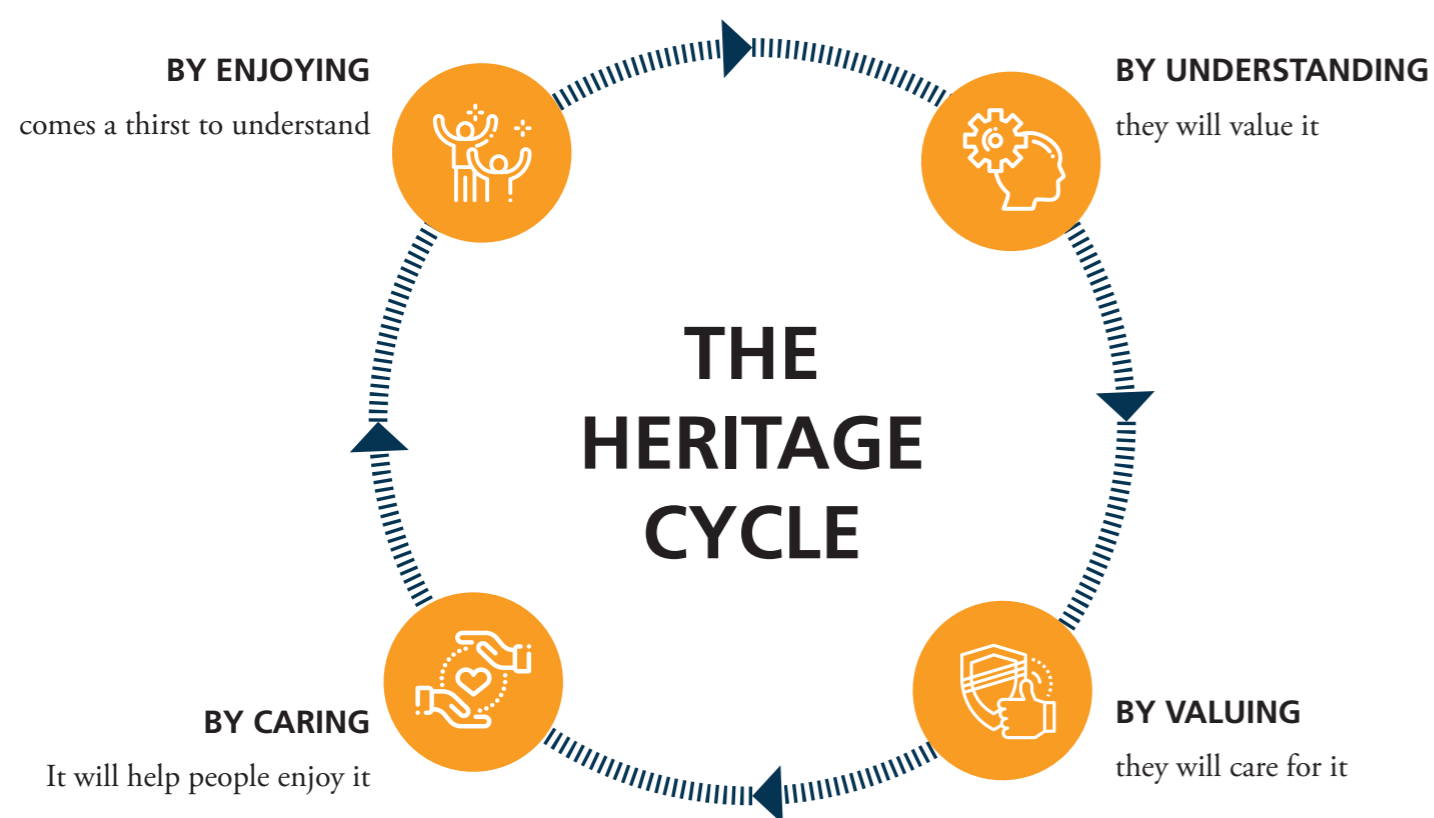
# CHINA · WUHAN WUCHANG DISTRICT

A district-wide public space and heritage assessment

# CONTENTS

<b>BACKGROUND .....</b>	<b>7</b>	FAMILIES AND EDUCATION .....	61
GLOBAL AGENDA .....	8	RELIGION, VALUES AND BELIEFS .....	62
PROGRAMME FOCUS AREAS.....	8	FOOD CULTURE.....	64
CITY-WIDE PUBLIC SPACE INVENTORY AND ASSESSMENT .....	9	ART .....	65
WUHAN LAND USE AND URBAN SPATIAL PLANNING RESEARCH CENTRE .....	10	FESTIVALS .....	66
UN-HABITAT’S PUBLIC SPACE PROGRAMME AND WLSP .....	11	CUSTOMERY .....	67
<b>POLICY AND LEGISLATION CONTEXT .....</b>	<b>13</b>	ETHNICITY AND LANGUAGE.....	68
EXISTING POLICIES AND LEGISLATION .....	14	<b>SIGNIFICANCE OF HERITAGE.....</b>	<b>71</b>
<b>SPATIAL CONTEXT.....</b>	<b>17</b>	WHY ASSESS HERITAGE SIGNIFICANCE.....	72
WHY HERITAGE IN WUHAN .....	18	HISTORIC VALUE .....	74
WUCHANG DISTRICT .....	20	AESTHETIC VALUE .....	75
WHY HERITAGE IN WUCHANG .....	22	SOCIAL VALUE .....	76
OBJECTIVES OF THE ASSESSMENT.....	23	RARE / UNIQUE VALUE.....	77
URBAN FORM AND LANDUSE IN WUCHANG .....	24	REPRESENTATIVE VALUE.....	78
NEIGHBOURHOOD FABRIC OF WUCHANG DISTRICT.....	25	ASSOCIATION VALUE.....	79
WUCHANG DISTRICT POTENTIALS .....	26	TECHNOLOGY AND MODERNITY VALUE .....	80
WUCHANG DISTRICT CHALLENGES .....	27	SCIENTIFIC OR RESEARCH VALUE.....	81
METHODOLOGY AND DATA COLLECTED .....	28	ECONOMIC VALUE.....	82
HISTORICAL STREETS .....	30	<b>SUMMARY FINDINGS .....</b>	<b>85</b>
<b>TANGIBLE CULTURAL HERITAGE: BUILT HERITAGE .....</b>	<b>33</b>	STATEMENT OF SIGNIFICANCE? .....	86
BUILT HERITAGE: .....	34	HOW SAFE? .....	87
BUILT HERITAGE: ARCHITECTURE .....	36	HOW INCLUSIVE? .....	88
CONNECTIVITY OF STREETS .....	40	HOW ACCESSIBLE? .....	89
WALKING IN THE DISTRICT.....	42	<b>ENVISIONING WUCHANG DISTRICT .....</b>	<b>91</b>
HISTORICAL STREETS .....	44	PROPOSED INDIVIDUAL PUBLIC SPACE UPGRADING PROJECTS.....	92
OVERVIEW OF THE HISTORIC STREETS .....	46	OBJECTIVES AND STRATEGIES.....	93
<b>NATURAL HERITAGE .....</b>	<b>51</b>	CREATING DESTINATIONS WITHIN WUCHANG: A HERITAGE CIRCUIT .....	94
NATURAL HERITAGE .....	52	CONNECTIONS WITHIN AND WITH OTHER HISTORICAL DISTRICTS.....	95
TYPOLOGY OF PUBLIC SPACES .....	54	CONNECTION WITH THE YANGTZE RIVER.....	96
GREEN AREAS AND CUSTODIANSHIP OF OPEN PUBLIC SPACES.....	56	TRANSFORMATIVE AREAS .....	97
<b>INTANGIBLE CULTURAL HERITAGE: PEOPLE AND LIFESTYLES.....</b>	<b>59</b>	<b>REFERENCES.....</b>	<b>98</b>
PEOPLE AND LIFESTYLES .....	60		





*The Heritage Cycle developed by English Heritage. © English Heritage*

## UNESCO DEFINES:

### Tangible cultural heritage as being;

- a) monuments which are the architectural works, sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features which are of unique value from the point of view of history, art or science;
- b) groups of buildings, which because of their architecture, their homogeneity or their place in the landscape, are of outstanding value from the point of view of history, art or science;
- c) sites: works of man or the combined works of nature and man, and areas including archaeological sites, which are outstanding from the historical, aesthetic, ethnological or anthropological point of view.

**Intangible cultural heritage:** those daily-doings/habits/practices, representations, expressions, knowledge, skills and ideas as well as the instruments, objects, artefacts and cultural spaces that communities or individuals recognize as part of their cultural heritage. They majorly manifest as:

- a. oral traditions and expressions, including language being a driver of the intangible cultural heritage;
- b. performing arts;
- c. social practices, rituals and festive events;
- d. knowledge and practices regarding nature and also the world;
- e. traditional workmanship.

### Natural heritage as being;

- a) natural features consisting of physical and biological formations which are of outstanding value from the aesthetic or scientific point of view;
- b) geological and physiographical formations and briefly diagrammatical areas, which constitute the habitat of threatened species of animals and plants of outstanding value from the point of view of science or conservation;
- c) natural sites or concisely delineated natural areas of outstanding value from the point of view of science, conservation or natural beauty.

## ACCORDING TO THE WORLD HERITAGE CONVENTION 1972,

### Natural heritage refers to;

Natural features consisting of physical, geological and biological formations or groups of such formations, and delineated areas that constitute the habitat of threatened species of animals and plants and natural sites which are of outstanding universal value from the point of view of science, conservation or natural beauty. It includes nature parks and reserves, zoos, aquaria and botanical gardens.



- Global Agenda
- City-wide Public Space Inventory and Assessment
- Wuhan Landuse and Spatial Planning Research Centre (WLSP)
- UN-Habitat's Public Space Programme and WLSP







# BACKGROUND



# GLOBAL AGENDA

Public spaces, including natural and cultural heritage (tangible and intangible) are resources that need to be protected and properly managed to promote sustainable development, uphold local identity and to pass on heritage to the future generations. Public spaces are significantly involved in the social, economic, environmental and cultural development of a city or neighborhood. They reflect the distinct historic and cultural diversity through preserving the rich heritage of a city. Promoting heritage in public spaces enables continuity of use and significance, while providing a platform for new public spaces. The geographical, historical, cultural and social aspects play an essential role of society's identification with public spaces. For public spaces to become places of identity, they then have to be integrated within heritage planning, this inclusion must then occur in a way that acknowledges their dynamism as potential areas of passage and movement.

Culture and public space are therefore, two innovative and complementary issues in the development of cities, urban areas and towns and tend to foster humanized urban environment that reflect the communities' identities. Heritage can be used as a key tool in addressing interventions proposed for urban improvement. Urban planning can serve as a tool for regeneration of historic urban areas and promote adaptive re-use. Over the last 20 years across all major cities in China, local governments led by investors, developers, architects and artists in a collaborative effort, to renovate selected historic city blocks and turn them into 'creative spaces' (Chuangyi Kongjian). Among the most well-known examples are Xintiandi and Tianzifang in Shanghai, Nanluogu alley in Beijing and Pingjiang road in Suzhou. These are urban spaces revived for enticing activities of consuming not only material goods but also the imputed historical and cultural meanings in these sites. (Yu 2017)

At the global level, the Sustainable Development Goals adopted by the United Nations in September 2015, identified public spaces and heritage as one of the drivers/enablers in achieving sustainable urban development.

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*Target 11.4 states the objective to strengthen efforts to protect and safeguard the world's cultural and natural heritage,*

*and*

*Target 11.7 refers to the provision of universal access to safe, inclusive and accessible, green and public spaces, in particular for women and children, older persons and persons with disabilities.*

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## PROGRAMME FOCUS AREAS

The Global Public Space Programme launched in 2011, aims to improve the quality of public spaces worldwide. The programme is organized around these main areas:



### THE PUBLIC SPACE ASSESSMENT

UN-Habitat provides guidance to local governments in developing city-wide strategies that provide the foundation for taking a strategic action-oriented approach to public space development and management and can help local governments map the current state of public spaces and set goals to improve them. This work can be translated into annual public space action plans which provide more detailed information on proposed projects as well as monitoring framework. UN-Habitat brings together a broad global network of partners working on the issue of public space, and UN-Habitat has agreements and ongoing activities with various organizations. These partners are brought together annually at either the World Urban Forum and/ or the Future of Places Conference.



### CIVIL SOCIETY AND PARTNERS

UN-Habitat selects each year, a number of public space upgrading projects through an annual call for expression of interest. The spaces are geographically distributed all over the world, but with a main focus on countries in the global south. The upgrading of the public spaces is done in a participatory manner engaging the community and the users in the process.



### PUBLIC SPACE UPGRADING

In recent years, the role of digital technologies has become increasingly important. UN-Habitat recognizes the role of ICT and the opportunities that it can offer for citizens, particularly children and youth, to take part in decision making and governance process. The Programme uses technologies such as Kobo Toolbox for mapping spaces and the Minecraft video game as a participatory tool for upgrading public spaces.



### TECHNOLOGY

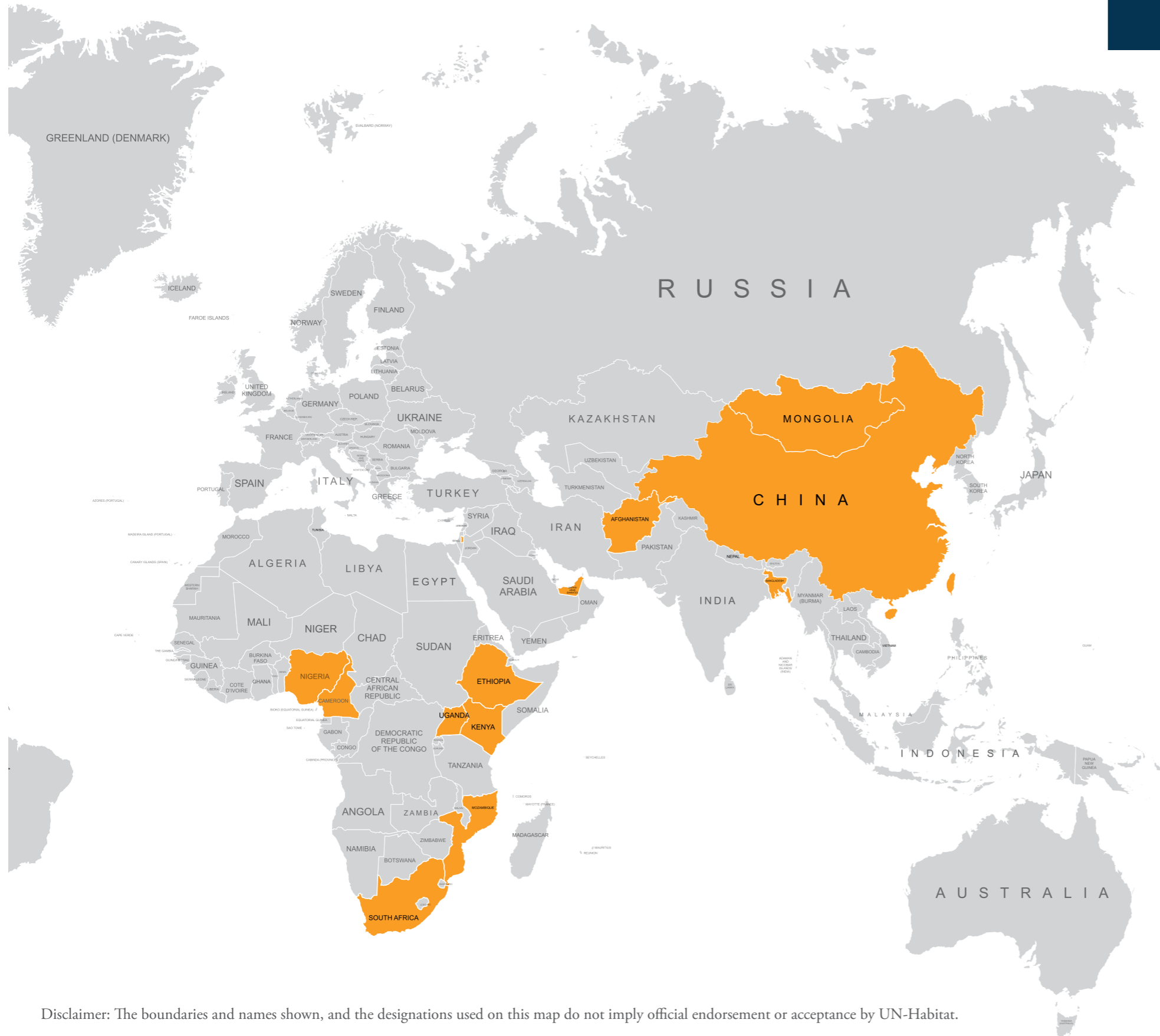
UN-Habitat supports national governments in mainstreaming public space in NUP as well as local governments in developing their own public space frameworks, policies and implementation strategies. The intention is to influence cities to recognize the importance of localized city-wide public space policies, to deepen the understanding of local governments' role and responsibilities in public space development, and to maximize public space areas at a city level. This is considered as a guiding strategy for local governments in which public space is a central axis.



### POLICIES

UN-Habitat supports national governments in mainstreaming public space in NUP as well as local governments in developing their own public space frameworks, policies and implementation strategies. The intention is to influence cities to recognize the importance of localized city-wide public space policies, to deepen the understanding of local governments' role and responsibilities in public space development, and to maximize public space areas at a city level. This is considered as a guiding strategy for local governments in which public space is a central axis.

# CITY-WIDE PUBLIC SPACE INVENTORY AND ASSESSMENT



The New Urban Agenda adopted at the Habitat III conference recognizes that public space is a key element for sustainable urban development. It has also highlighted the role of heritage in the social, economic and spatial spectrum of a city in promoting urban development.

*The Agenda has committed to the sustainable leveraging of natural and cultural heritage, both tangible and intangible, in cities and human settlements, as appropriate, through integrated urban and territorial policies and adequate investments at the national, subnational and local levels, to safeguard and promote cultural infrastructures and sites, museums, indigenous cultures and languages, as well as traditional knowledge and the arts, highlighting the role that these play in rehabilitating and revitalizing urban areas and in strengthening social participation and the exercise of citizenship*

*(section 38).*

The New Urban Agenda and the Sustainable Development Goals recognizes the important role played by both public spaces and heritage in helping cities and human settlements improve urban social cohesion, inclusive economic development and equity.

Therefore, one of the key focus areas of UN-Habitat is to support cities to collect information about public space, understand their problems and potentials at city scale. Notably, knowing and understanding the characteristics of the city's public spaces network, it is possible to improve the relationships of continuity and complementarity between spaces. UN-Habitat's approach lets cities understand the distribution, accessibility, location, network and quality of their public spaces. This survey of public spaces brings out the possibility not only to restructure the existing spaces but also to develop new public spaces in city extensions so that they can create cohesive cities, promoting urban sustainability. The adopted data collection platform is called Kobo Toolbox which is an open source web and mobile based application. It utilizes a structured questionnaire that is contextualized to the priorities of the city which is geared to inform future plans.

This is a participatory tool that allows the community to map their public spaces and take part in the analysis as well as propose strategies on how to improve their public spaces at a city scale.

Disclaimer: The boundaries and names shown, and the designations used on this map do not imply official endorsement or acceptance by UN-Habitat.



# WUHAN LAND USE AND URBAN SPATIAL PLANNING RESEARCH CENTRE

Wuhan Land Use and Urban Spatial Planning Research Center (WLSP) is a public institution under the Wuhan Municipal Land Resources and Planning Bureau specializing in land use planning and urban & rural planning. The institution promotes the integration of urban planning and land-management. WLSP has engaged in several collaborations with renowned institutions and consultancies to carry out high level design and research work. This has enabled completion of implementation-oriented planning for key functional zones.

WLSP boasts expertise in; conducting studies on land use and urban redevelopment at the national, provincial and municipal level and drafting urban plans, as well as undertaking land use planning for construction projects. The institution has been involved in the development of a research base for urban development and land use at the national level, Wuhan Industry Development Planning, mapping Wuhan's urban morphological structure, Public space improvement and alignment and many more. WLSP has received awards for Excellence for the renewal planning and realisation of the 'Zhongshan Avenue District' and Wuhan East Lake Scenic Area among others.

The Zhongshan Avenue District project is a good case study in assessment of public space and heritage in Wuchang district. In 2013, Zhongshan Avenue in Hankou district was closed down by the Wuhan municipal government to facilitate construction of a new metro line. This provided the opportunity to initiate the 'Zhongshan Avenue District Renewal Plan' as a response to the new Chinese urban policy and to the International Guidelines on Urban and Territorial Planning. The Zhongshan Avenue is a street with a unique architectural and cultural heritage that has been ruined and undervalued. The aim of the regeneration was to create a lively street and public spaces with rich historical and cultural atmosphere. The section can serve as a pilot project in the Wuchang historical area in demonstrating the integration of heritage in public spaces in promoting liveability and cohesion in the whole society. Based on participatory planning, historical buildings and culture protection and reforming surrounding green and pedestrian space, the project was able to successfully revive the area.

## EAST LAKE GREEN WAY PLAN

The East Lake Green way plan is the first Chinese demonstration project with UN Habitat, which aim to improve urban public space and has been promoted globally at three international conferences.

The plan has gone through the "three steps" -- functional activation, landscape upgrading and transportation replanning to achieve the most celebrated Greenway. The vision of East Lake greenway system is "walking around the East Lake side and reading the fragrance city".



## LANDSCAPE IMPROVEMENT OF ZHONGSHAN AVENUE

Zhongshan Avenue, which is close to the Metro Line 6 on Zhongshan road was closed for construction. The Air Defense Center, in accordance with the municipal government instructions, required the activation of old Hankou, and especially Renaissance Zhongshan Road Commercial Street, a street scape with historical and cultural heritage, and prosperity. The preparation of Zhongshan avenue to improve the landscape planning, follows the principles of "historical cycle, reproducing prosperity, revealing the details and providing livelihood".

Based on the principle of "people-oriented" and "transit-oriented", we can achieve the prosperity of Zhongshan avenue through environmental remodeling, cultural support and upgrading of urban form. At the same time, we will strive to create three important demonstration nodes of Delhi, art gallery and Jiangnan Road, increase green space and pedestrian space, change the "vehicle oriented" traffic road to the "people oriented" living Street, and improve the quality of life for the citizens because of the street.





# UN-HABITAT'S PUBLIC SPACE PROGRAMME AND WLSP

Since the adoption of the SDG's, UN-Habitat has successfully supported Wuhan, China with smart tools for mapping and assessing their public spaces. UN-Habitat in collaboration with the Wuhan Land Use and Spatial Planning Research Centre and support from the local government undertook a district-wide open public space inventory and assessment in 2017. This assessment was conducted in Jianghan, one of the thirteen districts in Wuhan. The assessment identified Jianghan as a walkable, blue-green district with unique waterfronts and a fantastic setting. A total of 141 public spaces were identified from the inventory. The quality, quantity, accessibility and distribution of these public spaces were assessed and UN-Habitat and WLSP made recommendations and proposed pilot projects to show the city how public space can be used to improve quality of life. The inventory was also instrumental in providing a basis in the preparation of a district-wide strategy for public spaces. This led to a participatory design of one of the open public spaces using the Block-by-Block methodology.

In May 2018, UN-Habitat and WLSP organized an international competition open to students of Urban Planning, Urban Design, Architecture, Landscape Architecture, Urban Economics and other relevant disciplines globally to call for creative and innovative proposals for a vacant waterfront site located in Wuhan inner-city, at the confluence of Yangtze and Han rivers. The competition focused on 5 general themes: improving and innovating urban public spaces; revitalization of waterfront spaces; revalorizing industrial heritage; socially inclusive and compact inner-city centers; creating new tourism destinations.

The chosen final proposals addressed aspects of local culture as activator of spaces, integration of natural and man-made features and using creative industries and arts to activate the space. These final proposals were further presented during the Placemaking week in December 2018.

The Wuhan Placemaking week which took place in December 2018 was organized by the UN-Habitat, PPS and ISOCARP. The event was organized to facilitate the launching of the Chinese Placemaking Network, which will aim at bringing together placemakers of all backgrounds to re-imagine the future of Chinese cities and help achieve the Sustainable Development Goals and the New Urban Agenda. The theme of the event is Shaping better public space: Remaking Places – Transforming Cities. As Chinese cities like Wuhan are rapidly urbanizing, it has a unique opportunity to invest in community-led placemaking.

Through the support of the upcoming Chinese Placemaking Network, Wuhan and other cities in China can nurture the creation of public spaces as sociable, welcoming places, but also as hubs for active transport and green infrastructure.





- Existing Policies and Legislations







# POLICY AND LEGISLATION CONTEXT



# EXISTING POLICIES AND LEGISLATION

Heritage conservation in China can be traced back to 1920s when the foundation of Chinese Construction Society was used to study Chinese ancient architecture by scientific method. In 1931, the Implementation Rules for Monuments Conservation Law was officially announced while in 1961 the Management Regulation of Cultural Relic Protection was in effect. As a result of this, the government announced the first batch of Key Cultural Relic Units under State Protection, which meant the establishment of the cultural relic unit protection system. Then, in 1982, the government announced the first batch of Historical Cities which meant the establishment of the historical city protection system as well. In 1986, they regulated the blocks, building complexes, towns, and villages, where cultural relics are abundant or where traditional style and local characteristics are preserved-which can be defined as Conservancy District Of History and Culture, according to their historical, scientific and artistic values (Wang, 2004).

Since 1984, Wuhan, a historical city, has been engaged in the development and protection planning of historical sites and completed the first planning formulation in 1990. Then, the second and the third planning formulations were completed in 1996 and 2006 respectively. The protection plan in 1990 made the level division for spatial protection, which was not limited in cultural relics protection but extended to the protection of blocks and urban areas with intact historical features. The protection plan in 1996 mainly improved the previous protection system. A special point of plan in 2006 is the protection of “historical urban landscape” that means an area gathered and clustered with historic buildings where the buildings style and form, spatial structure and street landscape could integrally represent the typical local cultural characteristics of one certain history period in Wuhan city. The other special point is the proposition of environment element protection (Hu, 2008).

These are the various statutory acts, regulations and policy documents that focus on public spaces and cultural heritage in China and Wuhan.

## 1. The Constitution.

**Article 22** of the constitution articulates on culture where the state promotes the development of literature and art, the press, broadcasting, libraries, museums, cultural centers and other cultural undertakings that serve the people and socialism and sponsors mass cultural activities. (2) Also emphasizes on the states’ protection of scenic and historic interest, valuable cultural monuments, treasures and other important items of China’s historical and cultural heritage.

**Article 23** specifies on intellectual education where the state trains specialized personnel in all fields who serve socialism, increases the number of intellectuals and creates conditions to give full scope to their role in collective modernization (intangible cultural asset).

No.	Name	Protection Level
1	Wuchang Peasant Movement Workshop	National Level Cultural Relics
2	Chinese Communist Party Fifth National Congress Meeting Site	Provincial Cultural Relics
3	Mao Zedong Old Residence	Provincial Relics
4	Shijie Residences	Provincial Relics
5	Christian Chongzhentang	Historical Building
6	Hualin 32	Historical Building
7	Wengshou Qian House	Historical Building
8	Garden Hill parsonage	Buildingoutstanding history
9	Site of Sweden parish	Outstanding historical buildings
10	Yan Chai hospital site	Outstanding historic buildings
11	Infants and tomb	Municipal heritage
12	Eastern Hubei Catholic Vicariate Curia	Outstanding historical buildings
13	St. Joseph's School Site	Historic Buildings
14	Wenhua University Student Dormitory	Historic Buildings
15	Wenhua University Liberal Arts	Historic Buildings
16	Wenhua University Chapels	Historic Buildings
17	Accord	Excellent Historic Buildings
18	National Government Military Committee Political Department Third Hall Old Site	Provincial Level Cultural relics
19	Drums slope 59, 60, 61	Historical buildings

No.	Name	Protection Level
20	Wenhua University Liyuan	Historical buildings
21	Private Wuhan middle school sites	City-level cultural relics
22	Jingxin Academy site	Excellent historical architecture
23	Chen You forgives	National cultural relics
24	Sun Yat-Sen monument	Provincial cultural relics
25	Wins andlikepagoda	Provincial cultural relics
26	The ancientYing Zhou Citysite of	Municipal heritage
27	The Wuchang Uprisingmilitarysite of	Provincial cultural relics
28	The statue of Sun Yat-sen	Provincial cultural relics
29	Huang Xingthanks to Taiwansites	Provincial cultural relics
30	Yue Feiting	Municipal heritage
31	Yue Feimonument	Municipal heritage
32	Wuchang Uprising Monument	Municipal heritage
33	Holdice hall	National heritage
34	Hubei Provincial Library, former site,	Provincial-level cultural relics,
35	Xinhai Revolutionary Martyrs Cemetery,	Provincial-level cultural relics,
36	Martyrs,	Provincial-level cultural relics,
37	Yimeng	Provincial-level cultural relics,
38	Chuwangtai, arsenal,	Provincial-level cultural relics

## 2. City Planning Law of the People's Republic of China, 1989.

**Article 14** of the CPL stipulates that in the compilation of the plan for a city, attention shall be paid to the protection and improvement of a city's ecological environment, the prevention of pollution and other public hazards, the development of greenery and afforestation, the improvement of the appearance and sanitation of urban areas, the preservation of historic and cultural sites, the traditional cityscape, the local characteristics and the natural landscape. In the compilation of the plan for a city in a national autonomous area, attention shall be paid to the preservation of ethnic traditions and local characteristics.

**Article 15** highlights that in the compilation of the plan for a city, the principle of facilitating production and benefiting people's everyday life which can be enhanced through creation of quality public spaces.

**Article 18** emphasizes on defining land uses to determine the scope and capacity of each plot to coordinate the construction of various items of infrastructure and public utilities.

**Article 25** indicates on preservation of mineral reserves and underground cultural relics and historical sites shall be avoided when developing new urban areas.

**Article 35** obscures construction on a road or a public square nor in a green space. This indicates on conservation of public spaces.

## 3. Regulations on the Protection of Historical and Cultural Districts and Excellent Historical Buildings in Wuhan.

These regulations were passed on in order to strengthen the protection of the city's historical and cultural districts and outstanding historical buildings, inherit and promote outstanding historical and cultural heritage, promote the coordinated development of urban construction and historical and cultural protection, and thus were formulated these in accordance with relevant laws and regulations and the actual conditions of the Municipality.

## 4. The Wuhan Cultural Metropolis Programme.

The Wuhan "Cultural Metropolis Programme" proposition was passed by the Wuhan Municipal Government in February 2012. The programme sees Wuhan and its districts as:

**The City of Reading.** By 2016, Wuhan to established a complete book service network with a public book service network as the main body, supplemented by 24-hour self-help libraries, mobile libraries and community libraries.

**The City of Museums.** The government supports and guides all kinds of investors to set up various forms of museums with distinctive features. By 2020, there will be over 200 museums in Wuhan.

**The City of Arts.** The city shall model the layout around a concept of "one core and two belts" (Qintai Cultural Arts Center as the core, and Hankou Cultural Belt and Wuchang Cultural Belt as two belts), and shall concentrate its efforts to establish the Qintai Music Festival and

other arts festivals at home and abroad. The city will build the Qintai Cultural Arts Centre, Wuhan Cultural Arts Centre and the Wuhan Literature Museum and is planning to construct street art exhibition areas.

**The City of Design & Creativity.** The city will support the design and animation industries, and will also devise a batch of new creative design platforms to guide the public to visit the design exhibitions and participate in creative design. The city shall strive to become the "World Design Capital".

**The City of Universities and Colleges.** The city shall study and develop policies and measures to support the development of institutes of higher education, actively promote the opening of university libraries and other public resources to the public and drive literature, art and other spiritual and cultural products back into campuses so as to realize the co-existence and co-prosperity between colleges and the city.





- Why Heritage in Wuhan
- Wuchang District
- Why Heritage in Wuchang District
- Objectives of the Assessment
- Urban Form, Landuse and Neighbourhood Fabric in Wuchang District
- Wuchang Potentials and Challenges
- Methododoly and Data Collected







# SPATIAL CONTEXT



# WHY HERITAGE IN WUHAN

Wuhan is the capital city of Hubei Province with an area of 8,494 square kilometres. It lies on the Jiangnan Plain, at the intersection of the main river “Yangtze River” and its longest branch river “Han River”. The two rivers divide Wuhan into three parts: Wuchang, Hankou and Hanyang. The city had a resident population of 10.6 million in 2015, and is projected to be approximately 11.2million by 2030. The city is recognized as the political, economic, financial, cultural, educational, and transportation centre of central China. It connects the east with the west, channels the north to the south, and links rivers with seas by means of its developed infrastructure in water, land and air traffic. The city is roughly high in the middle, gradually decreasing from north to south, westward to the Yangtze River, and eastward to the east lake. It is dominated by undulating terrain between hills. Wuhan borders important metropolises in China, including Beijing, Shanghai, Guangzhou, Chengdu, and Xi’an which are approximately 1,200 km from Wuhan. Wuhan is famous for its unique historic inner city. The state council in 1986 identified it as one of the second batch of national famous historical and cultural cities. The city history dates back to Panlong city in Shang dynasty 3,500 years ago. The three parts that make up Wuhan have a reflection of the ancient Chinese history and culture. Wuhan consists of 13 districts including Wuchang district, where Wuchang historical area is located. The other heritage districts in Wuhan consist of Hankou historical district and Hanyang historical district. Wuchang is the oldest of the three that merged.

WUHAN SHOWING THE THREE HISTORIC DISTRICTS IN THE URBAN AREA



CHINA



HUBEI PROVINCE



WUHAN CITY



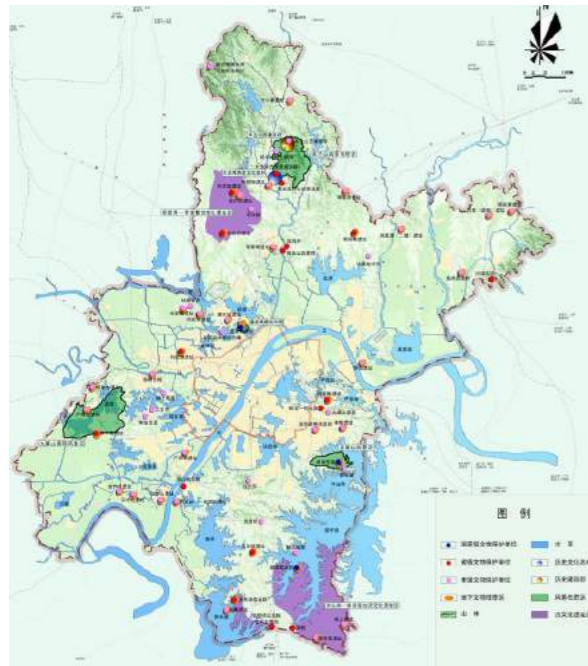
WUCHANG DISTRICT



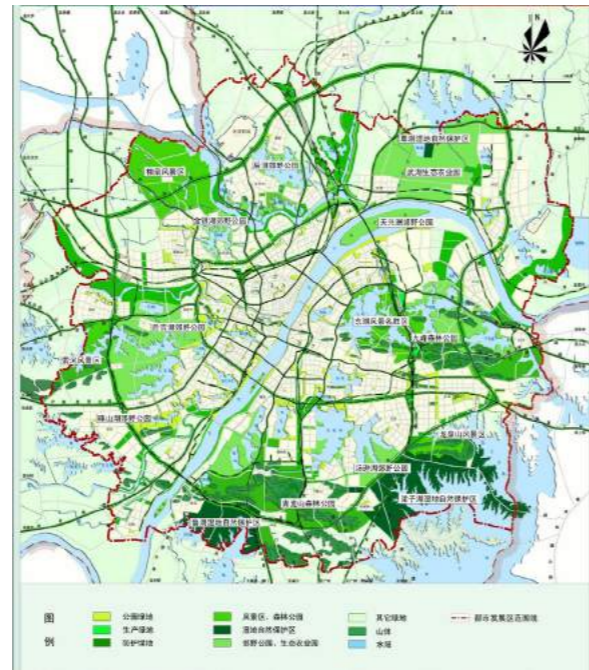
WUHAN'S HISTORY DATES BACK TO PANLONG CITY IN SHANG DYNASTY 3,500 YEARS AGO. THE THREE PARTS THAT MAKE UP THE CITY HAVE A REFLECTION OF THE ANCIENT CHINESE HISTORY AND CULTURE.



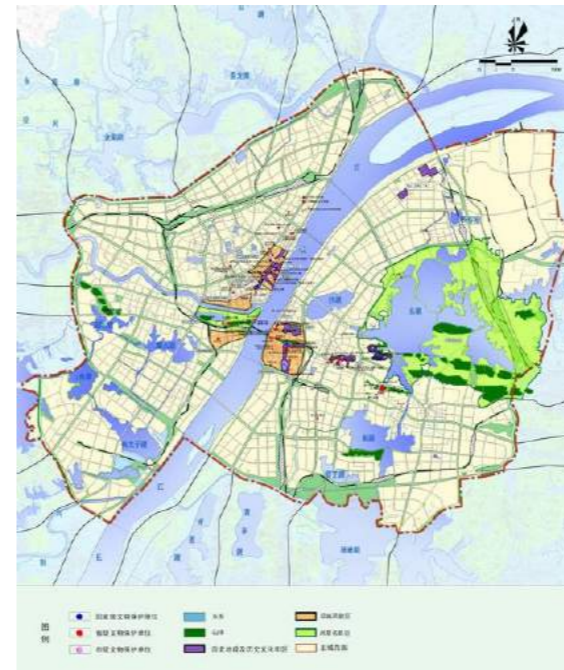
**HISTORIC CULTURAL CITIES IN THE ADMINISTRATIVE REGION OF THE CITY**



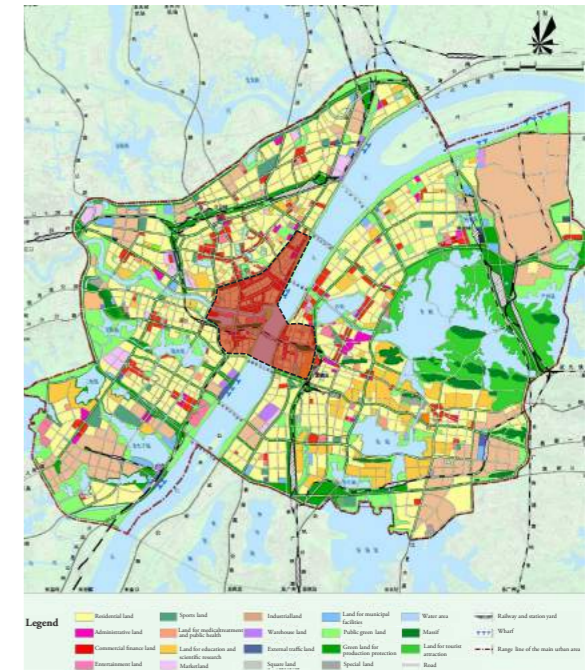
**PLANNING GREEN SPACE SYSTEM IN THE METROPOLITAN AREA OF WUHAN**



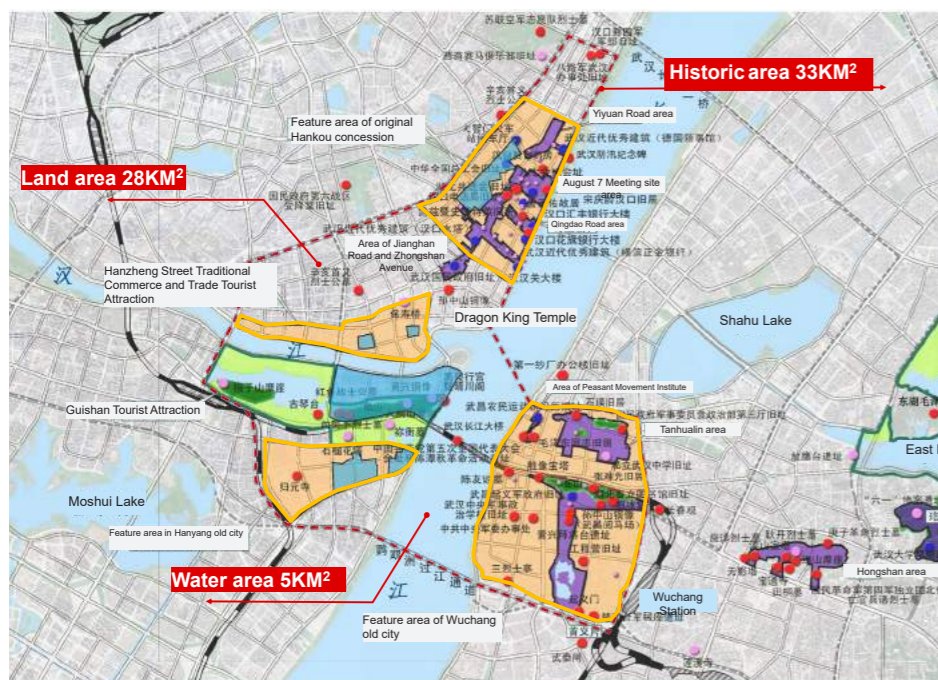
**WUHAN SHOWING THE THREE HISTORIC DISTRICTS IN THE URBAN AREA**



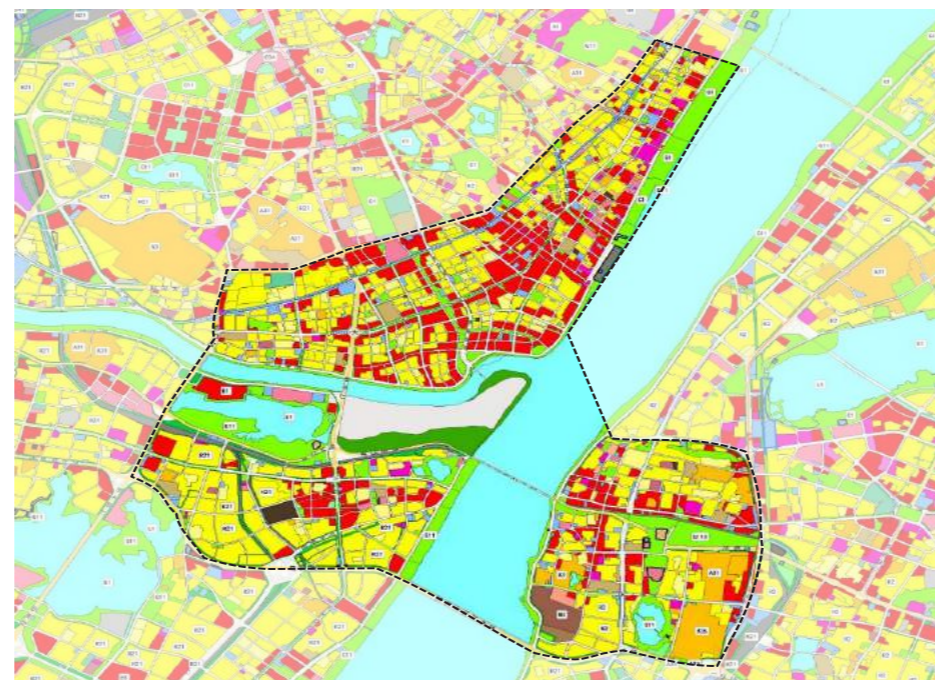
**PLANNING OF THE MAIN URBAN AREA IN WUHAN**



**HISTORIC AND CULTURAL RESOURCES IN THE HISTORIC CITY CENTRE**



**WUHAN SHOWING THE THREE HISTORIC DISTRICTS IN THE URBAN AREA**



**WUHAN SHOWING THE THREE HISTORIC DISTRICTS IN THE URBAN AREA**





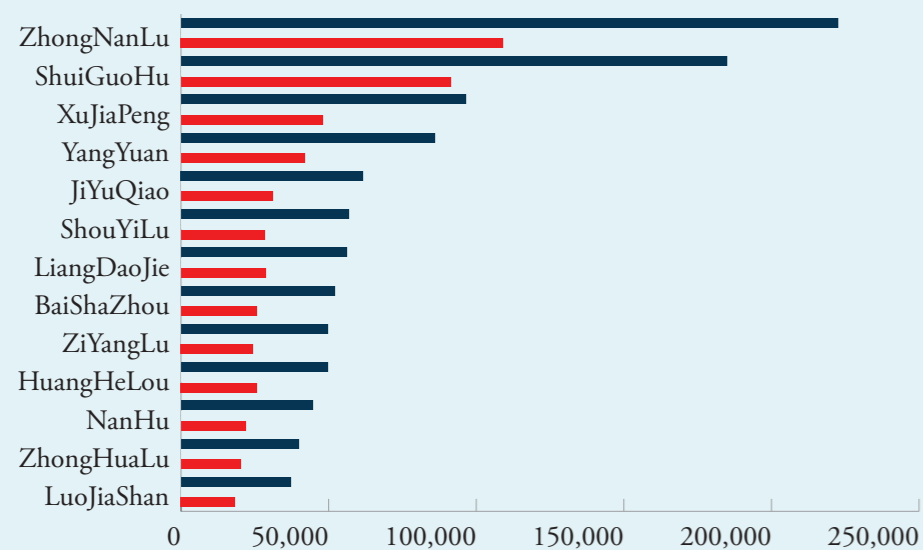
# WUCHANG DISTRICT

Wuchang District is one of the 13 districts in Wuhan. It covers an area of 107.76 square kilometres. It is however noteworthy that the area used for this report is 66.6 Km<sup>2</sup>, which exclude the area of East Lake. It is located on the right bank of the Yangtze River, opposite the mouth of the Han River. It borders the districts of Qingshan to the northeast and Hongshan to the east and south; on the left bank it borders Jiang'an, Jianghan and Hanyang. Wuchang is the oldest of the three former cities of the Wuhan conurbation. It has the largest area and the largest population in the seven central urban areas of the city. The district had a resident population of 1,037,441 in 2017 with a population density of 9,627 persons per square kilometres. It has the largest area and the largest population in the seven central urban areas of the city.

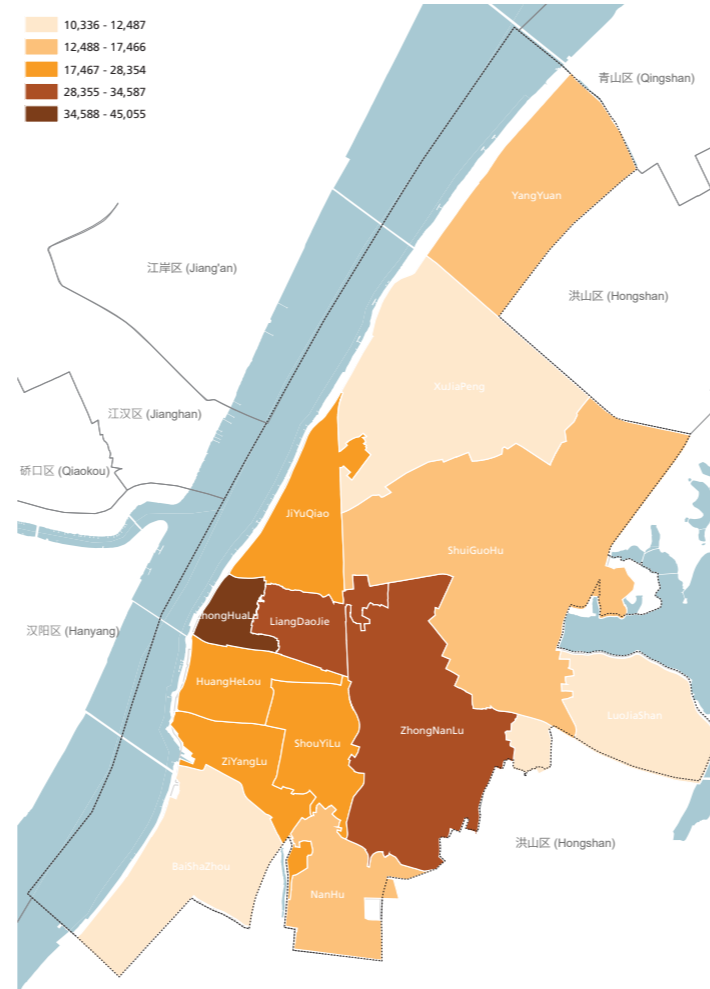
Wuchang serves as the administrative and cultural centre of Wuhan city and Hubei province in general. Wuchang is home to the Wuchang railway station that is an important link in the Chinese railway connections. It is divided into thirteen (13) sub-districts. The unit of analysis in this report is the sub-district level. The sub-district and neighborhoods of Wuchang District all have defined boundaries.



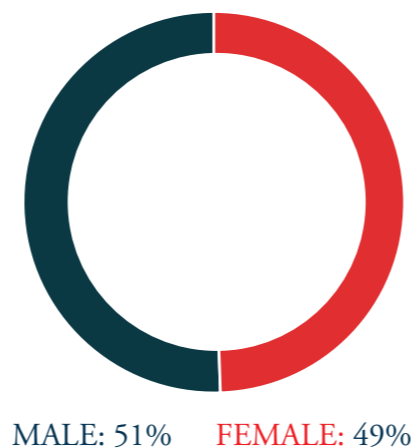
## POPULATION PER SUB-DISTRICT IN WUCHANG



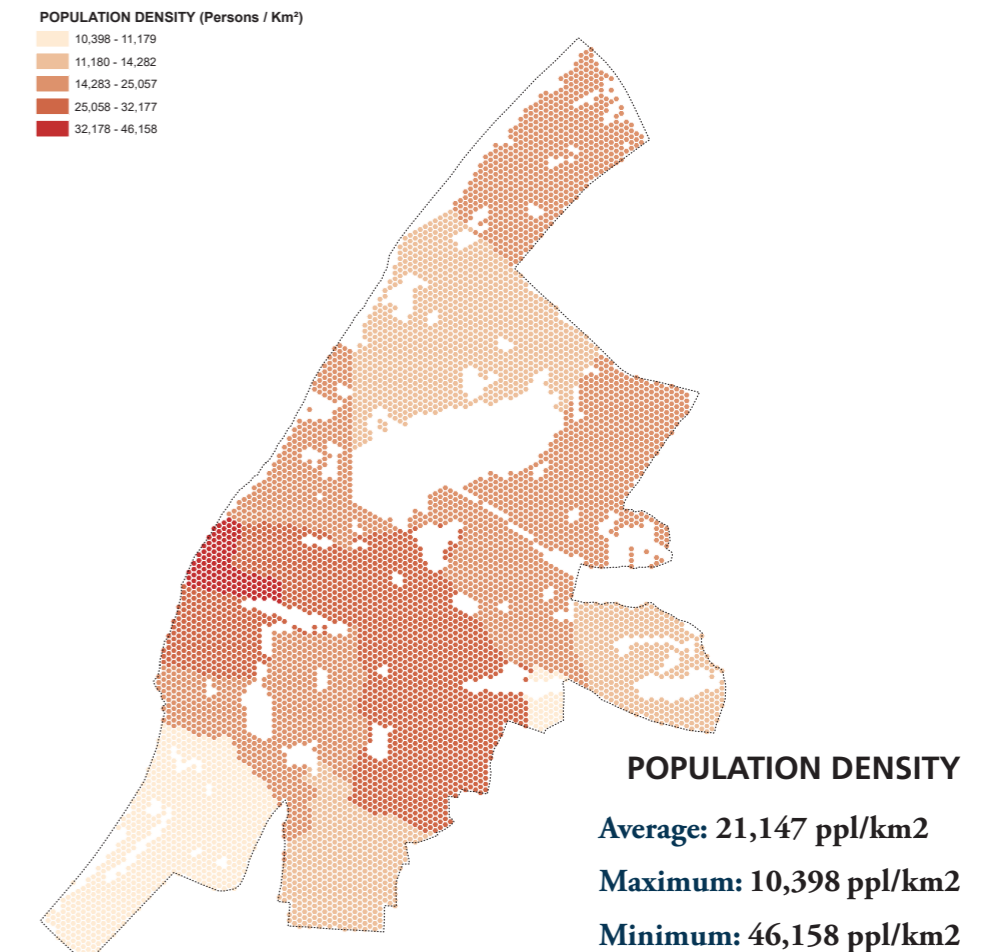
## POPULATION DENSITY PER SUB-DISTRICT IN WUCHANG



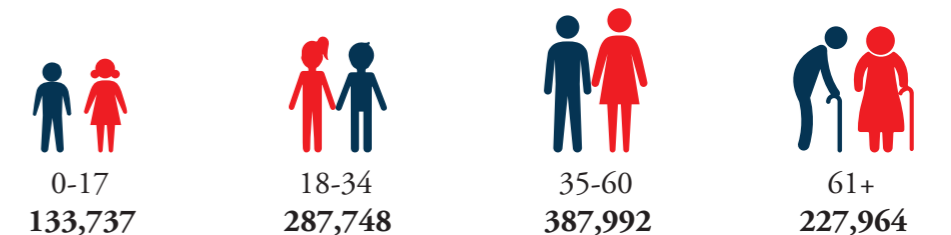
## GENDER DISTRIBUTION IN WUCHANG DISTRICT



## GRIDDED POPULATION DENSITY



## AGE DISTRIBUTION IN WUCHANG DISTRICT



59%

**AGING POPULATION**  
 Percentage of population above 35 years of age



COMPARISON OF HISTORICAL CITY-CENTRE WITH OTHER CITY CENTRES WITHIN AND OUTSID WUHAN



Wuchang Historical Area  
7 Km<sup>2</sup>  
202,478 Residents (2017)  
28,925 Residents / Km<sup>2</sup>



Melbourne City Centre  
6.2 Km<sup>2</sup>  
47,285 Residents (2016)  
7,626 Residents / Km<sup>2</sup>



Istanbul Historical Peninsula  
5.0 Km<sup>2</sup>  
55,635 Residents (2011)  
7,626 Residents / Km<sup>2</sup>



Wuchang Historical Area  
7 Km<sup>2</sup>  
202,478 Residents (2017)  
28,925 Residents / Km<sup>2</sup>



Honkou Historical Area  
6.2 Km<sup>2</sup>  
47,285 Residents (2016)  
7,626 Residents / Km<sup>2</sup>

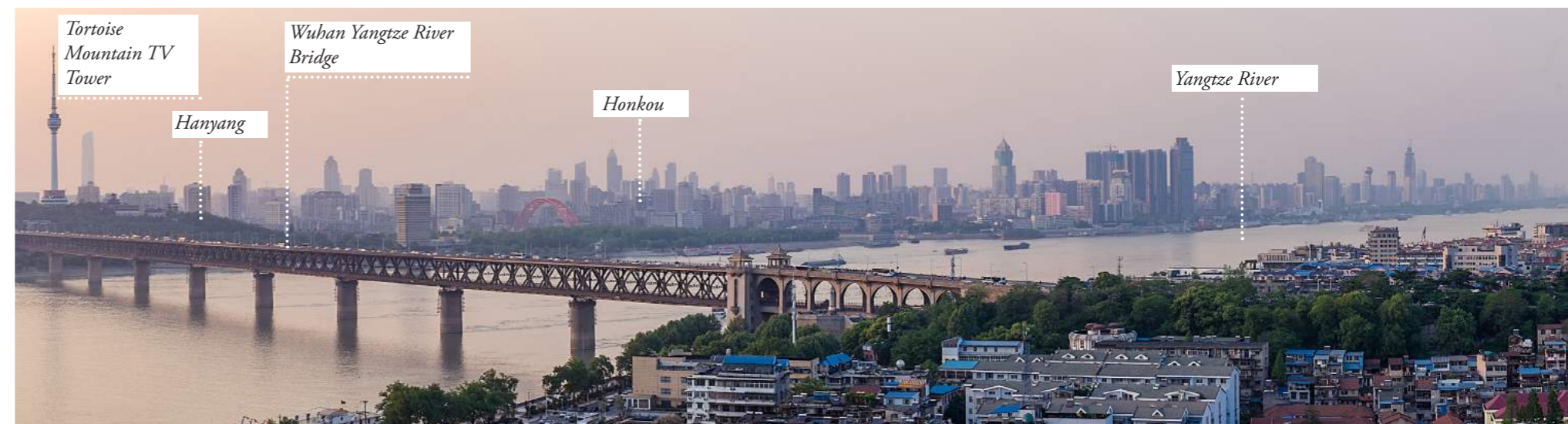
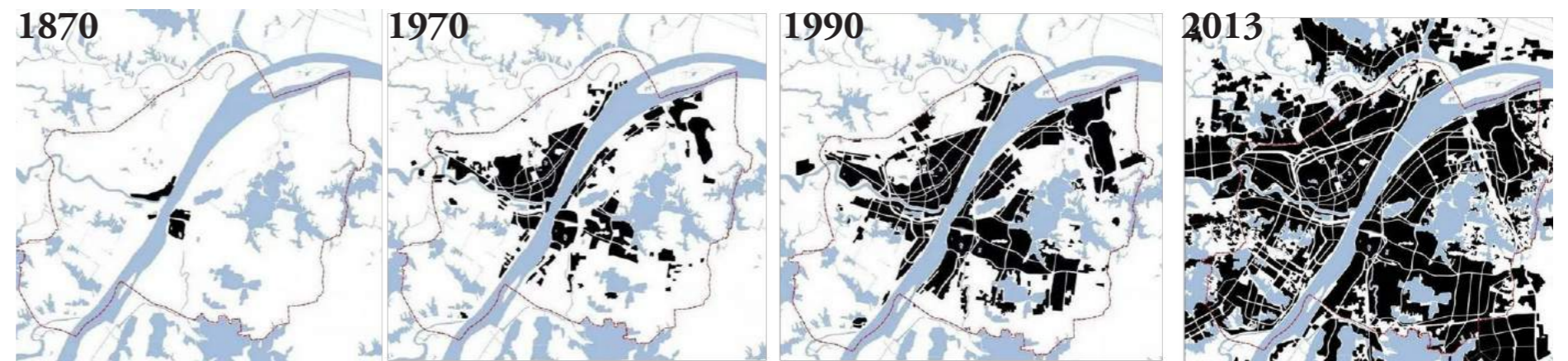
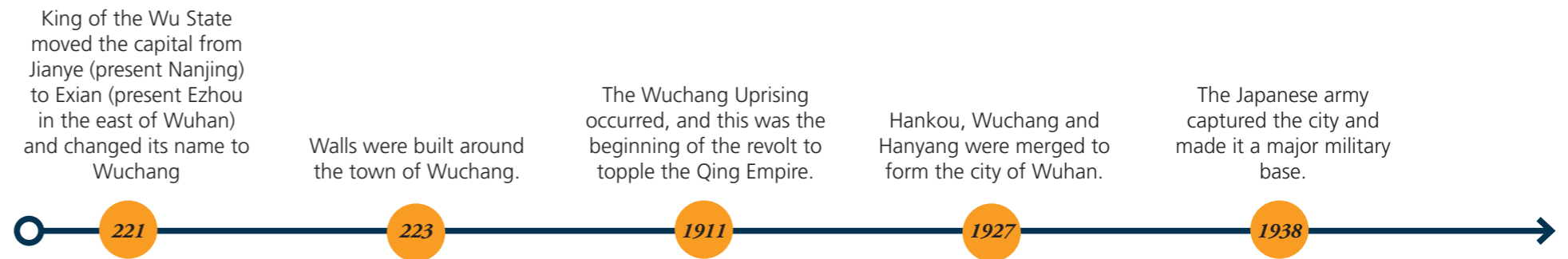


Hanyang Historical Area  
5.0 Km<sup>2</sup>  
55,635 Residents (2011)  
7,626 Residents / Km<sup>2</sup>

# WHY HERITAGE IN WUCHANG

Wuchang historical area is situated in the heart area of Wuchang district by the Yangtze River. It was originally built as early as 223 A.D with a history of almost 1800 years. Wuchang historical area is very rich in historical and cultural resources. It has 9 national-class relic units, 14 province class relic units and 108 historical buildings. Wuchang historical area was the place where many important historical events took place such as Xin Hai Revolution, Farmers' movement of Wuchang. It is also a multi-functional area with various cultures. It has rich natural resources like Snake Mountain, Phoenix Mountain and Zi Yang Lake. The special historical landscape comprising of the historical residential area of Tanhualin with relatively complete pattern and look in the north part of Wuchang historical area.

At present, Wuchang historical area is basically developed or extended outwards from upon where former walls were located. The present urban space in Wuchang historical area is largely the product of geographical characteristics and history. Due to the presence of Snake Mountain, the area is naturally divided into two parts: the north part and the south part with Yangtze River and the new roads built instead of the previous walls as the boundary.





## OBJECTIVES OF THE ASSESSMENT



Heritage is important in understanding the story of Wuchang— its history, identity and its people. Heritage can incorporate both the tangible and the intangible. It is present in many forms such as landmarks, places, buildings, spaces, views and the stories associated with them. As a community, the residents of any particular place share the responsibility to identify and respect what is important, and pass on these places to future generations so they will understand what came before them. The retention and management of heritage places has an important role to play in protecting the environment, creating vibrant communities and sustaining local economies. Retaining heritage places amounts to a substantial environmental and financial saving in embodied energy. It avoids the creation of waste and the need for replacing building materials.

Heritage places also greatly contribute to the quality of life and cultural identity of communities. Many heritage places, such as halls, churches, gardens, schools, and hotels, are the focal point for community gatherings. Privately-owned heritage places and heritage precincts also contribute to streetscapes and the residents' sense of belonging.

Utilizing and revitalizing heritage places can also assist local economies through employment opportunities and by generating additional revenue, particularly through tourism. Therefore, national government, local governments, property owners and members of the community all have a role to play in ensuring that the valuable asset of our heritage is recognized, respected and promoted. The city-wide public space assessment aims to integrate a participatory approach through planning and design where the quality of urban public spaces can be improved to preserve, conserve and promote culture and heritage within Wuchang district. This is through emphasis on basic human functions, the needs of the majority of the residents rather than on fashionable visual forms.

The objective therefore is to:

- Assess the quality of open public spaces and streets in the district.
- Determine the value and significance of heritage spaces in the district.





# URBAN FORM AND LANDUSE IN WUCHANG

The historical growth pattern and geographical landscape has influenced the urban form of Wuchang district. Due to the presence of Snake Mountain, the area is naturally divided into two parts: the north part and the south part with Yangtze River and the new roads built instead of the previous walls as the boundary. The street pattern exhibits a grid street network. This is shown by the good walkability index as seen on the map. This assessment was done using a grid analysis to determine how walkable Wuchang is. It was found to have an average of 64.3%, which is a good connectivity with poor connectivity near main roads and don roads with cul-de-sacs. Generally, most parts of the area are characterized by good connectivity with clear road hierarchy distribution. The north-south interconnectivity is infringed unlike the other parts of the area because of the presence of the Snake Mountain.

The North and South parts of Wuchang display different urban space patterns. The intensity of use of the space in the south is much higher than that in the north. Based on the land categorization criterion of Chinese planning, the land is divided into 14 categories: Residential Land, Commercial and Financial Land, Administrative and Office Land, Educational and Research Land, Cultural and Health Land, Green Space, Light Industry Land, Heavy Industry Land, Historical Places, Square Land, Parking Space, Municipal Facility Land, Water surface and Empty Land.

Majority of the land is under residential land use in Wuchang historical area. Most of the residential districts don't have a specific order or structure except some few new districts. It is followed by educational land use which comprises of university, technician school, middle school and primary school distributed across the area. The institutions are unable to operate in full capacity due to limited land. The industrial land use mainly consist of light industries, with presence of heavy industries such as Wuhan Ship Factory. The service and facility land use is limited. There are a lot of shops and facilities along Jiefang road. However, in the other sections, the services and facilities are quite small and separate without the effect of scale. Public green space land use is mainly in the neighbourhoods. Lastly, there are also some lands for administrations, small offices and cultural uses.

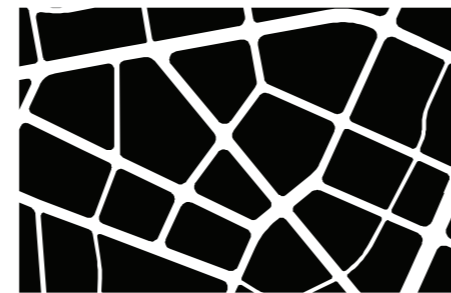
## 1. Urban Village



## 2. Mosaic Settlement



## 3. Neat Settlement

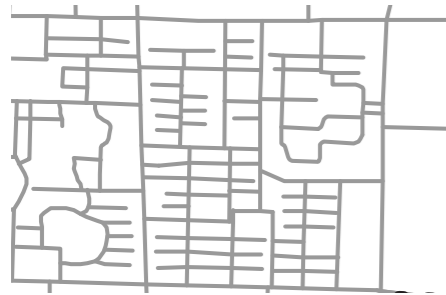


## 4. Green space



# NEIGHBOURHOOD FABRIC OF WUCHANG DISTRICT

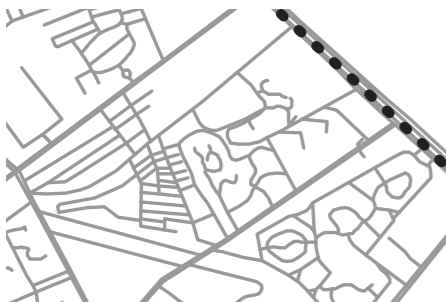
## 1. Gridded



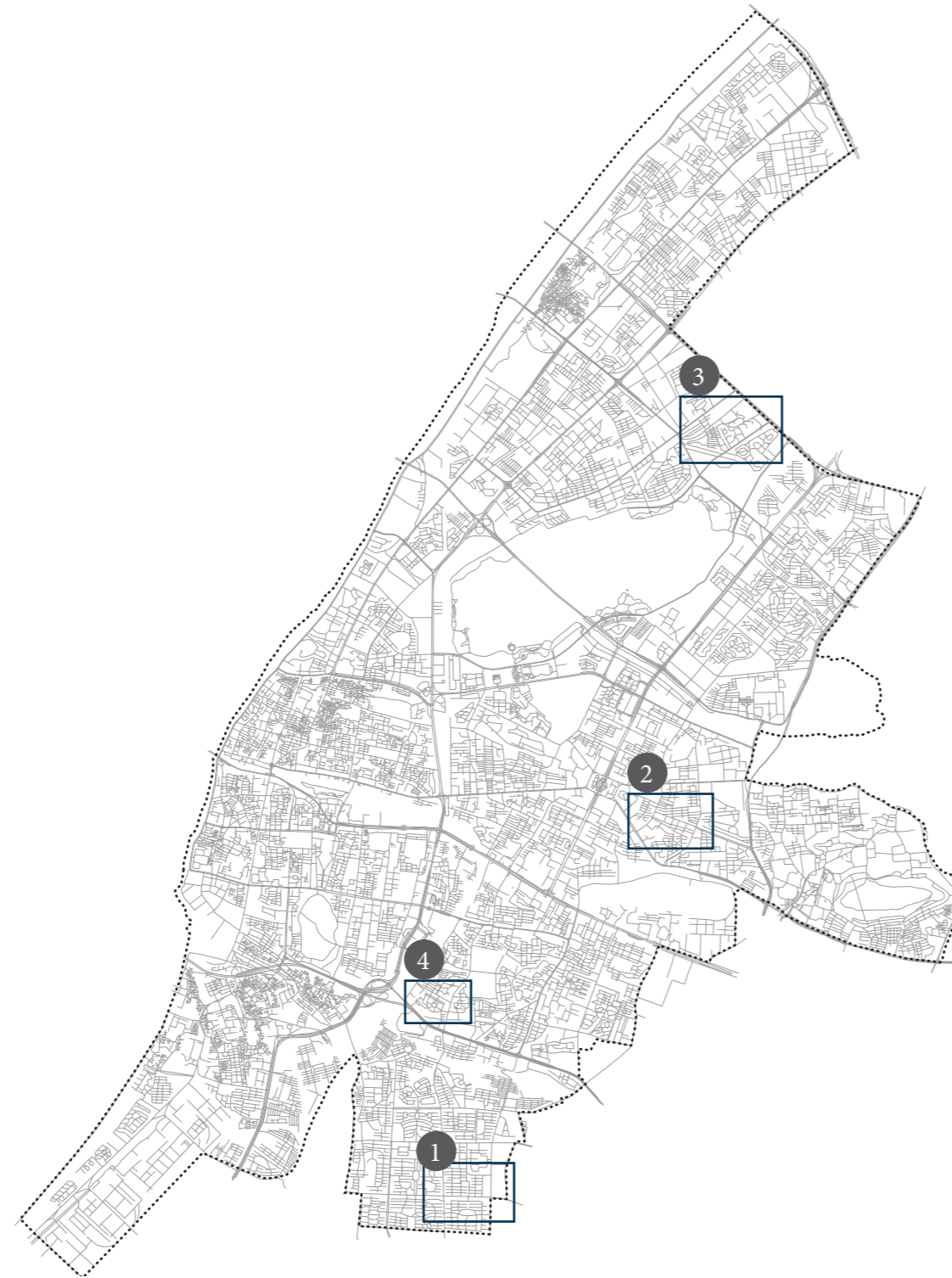
## 2. Loose Grid



## 3. Sub-urban



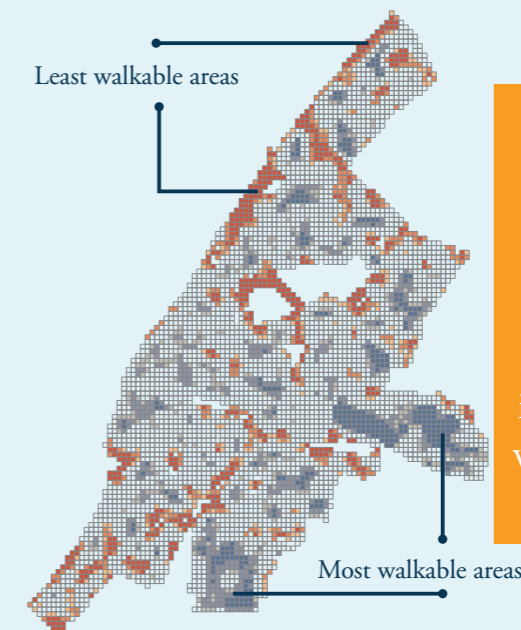
## 4. Radial



The neighborhood fabric especially in the historical area is characterized by disorderly urban space. The road connectivity and accessibility is poor, with the streets culminating into cul-de-sacs. The designated pedestrian and bicycle lanes have been occupied by car parking. Wuchang is divided into 5 patterns; Urban Village, Mosaic Settlement, Neat Settlement, Green and Open Space and Citadel. The mosaic settlements and neat settlements are the main patterns in Wuchang district.

The neat settlement is regarded to have a relatively clear spatial order with grids. The buildings have similar style, texture and color. There are designated sidewalks that are used for walking and parking. Along the main roads that define the settlements, there are shops and services of larger scale. The public green spaces are well provided, but they are underutilized. The main spatial elements are the buildings, small open spaces like squares and sport fields, green spaces. This kind of settlements are witnessed in the new development areas and in Deshengqiao.

In the mosaic settlement, the space is divided into two parts; the motorway and mix-use space in front of buildings. The motorway space is used by both the motorized transport and pedestrians. On the other hand, the mix-use space in front of buildings can be used as frontage space, walking space, selling space, temporary market space and parking space. Morphologically, it is a spatial pattern of co-existence of various buildings in close proximity - a feature seen in most parts of the district. Functionally, it is mainly residential. The most prevalent street pattern in Wuchang is loose grid and sub-urban.



**64%**

**WALKING ANALYSIS**  
Assuming that all roads in Wuchang are walkable, its walking score is 64.3% with areas having as low as 0.001%

# WUCHANG DISTRICT POTENTIALS



## PLENTY OF HISTORIC PLACES

The district is endowed with rich historical places that need to be protected and conserved for future generations.



## RICH NATURAL RESOURCE

The rich natural resource includes the Snake Mountain, Yangtze River, Ziyang Park and Phoenix Hill.



## GOOD CONNECTIVITY

Most parts of the area has good connectivity with clear distribution of roads of different classes.



## GREAT LOCATION

Wuchang has the potential of more investments and more diversity due to the good location of the area. Currently, due to the geographical location advantage, a large part of the district's historical area has been redeveloped or under operations.

## WUCHANG DISTRICT CHALLENGES



### LOSS OF IDENTITY OF SPACE

The historical heritage are undergoing speculative transformations that alter its historic and artistic value. Additionally, the historical buildings are being damaged and destroyed to make way for rapid urbanization.



### LOW QUALITY OF PUBLIC SPACE

There is an evident lack of public green space and squares for public activities and social relationship.



### TRAFFIC CONGESTION

The inter-connectivity in Wuchang is poor and people are sharing the same road space as vehicles.



### LIMITED LAND

Limited land to offer basic services and facilities such as schools, as well as cultural and entertainment activities



# METHODOLOGY AND DATA COLLECTED

Prior to data collection, a total of 40 students and 5 representatives from Wuhan Landuse and Spatial Planning Research Centre (WLSP) were trained on the city-wide public space inventory and assessment tool. A detailed questionnaire was developed by UN-Habitat with the support from WLSP which was uploaded to the Kobo Toolbox platform. Therefore, the students and representatives from WLSP were tested the use of Kobo Collect application during the training.

The area of Wuchang as used in this report is 66.6 Km<sup>2</sup>. This area excludes the East Lake. Data collection of open public spaces covered the entire area of Wuchang District(which has 13 sub-districts) and a focus on 12 streets within the historic area. A total of 128 data entries were made for open public spaces and after data cleaning, 124 open public spaces were used for analysis. This data was merged with already drawn polygons of open public spaces which were 131 and accounted for 3.3 Km<sup>2</sup> of the total area of Wuchang. The data that was used for analysis of open public spaces accounted for 3.2 Km<sup>2</sup> which was 4.8% of the total area of Wuchang.

The 12 streets that were collected were the same streets that were assessed. These streets were selected based on their historic characteristics and were within the historic city center of Wuchang.

**AREA AND NUMBER OF OPEN PUBLIC SPACES ASSESSED: 3.2 Km<sup>2</sup> | 124**

**AREA AND NUMBER OF ALL OPEN PUBLIC SPACES : 3.3 Km<sup>2</sup> | 131**

**NUMBER OF ALL STREETS ASSESSED : 12**

**AREA OF WUCHANG : 66.6 Km<sup>2</sup>**



**13 Sub Districts**

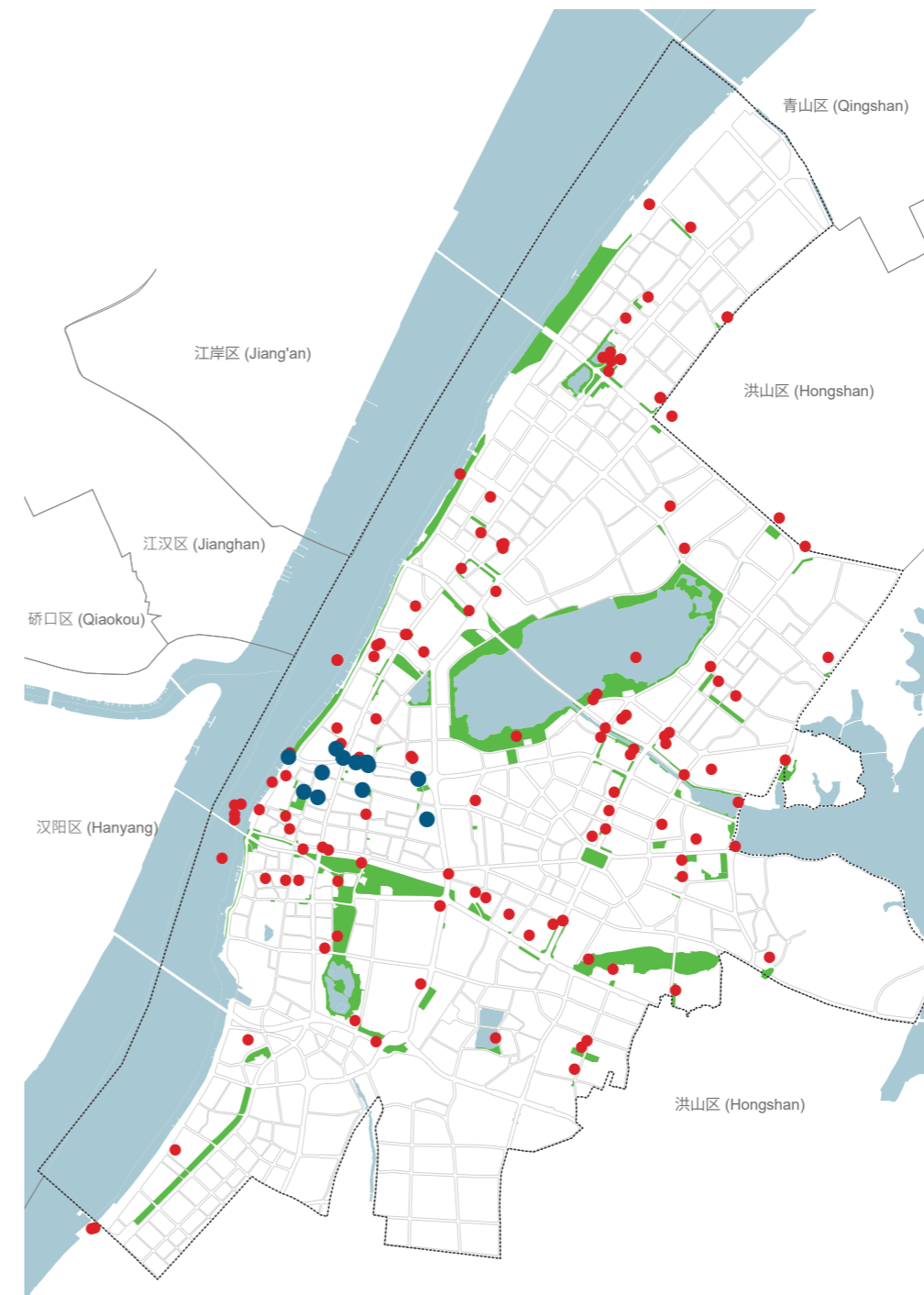


**128 Data entry points for open public spaces**  
**12 Data entry points for streets**



**124 Cleaned data entry points for open public spaces**  
**12 Cleaned entry points for streets**

## AREA OF POTENTIAL AND ASSESSED PUBLIC SPACES

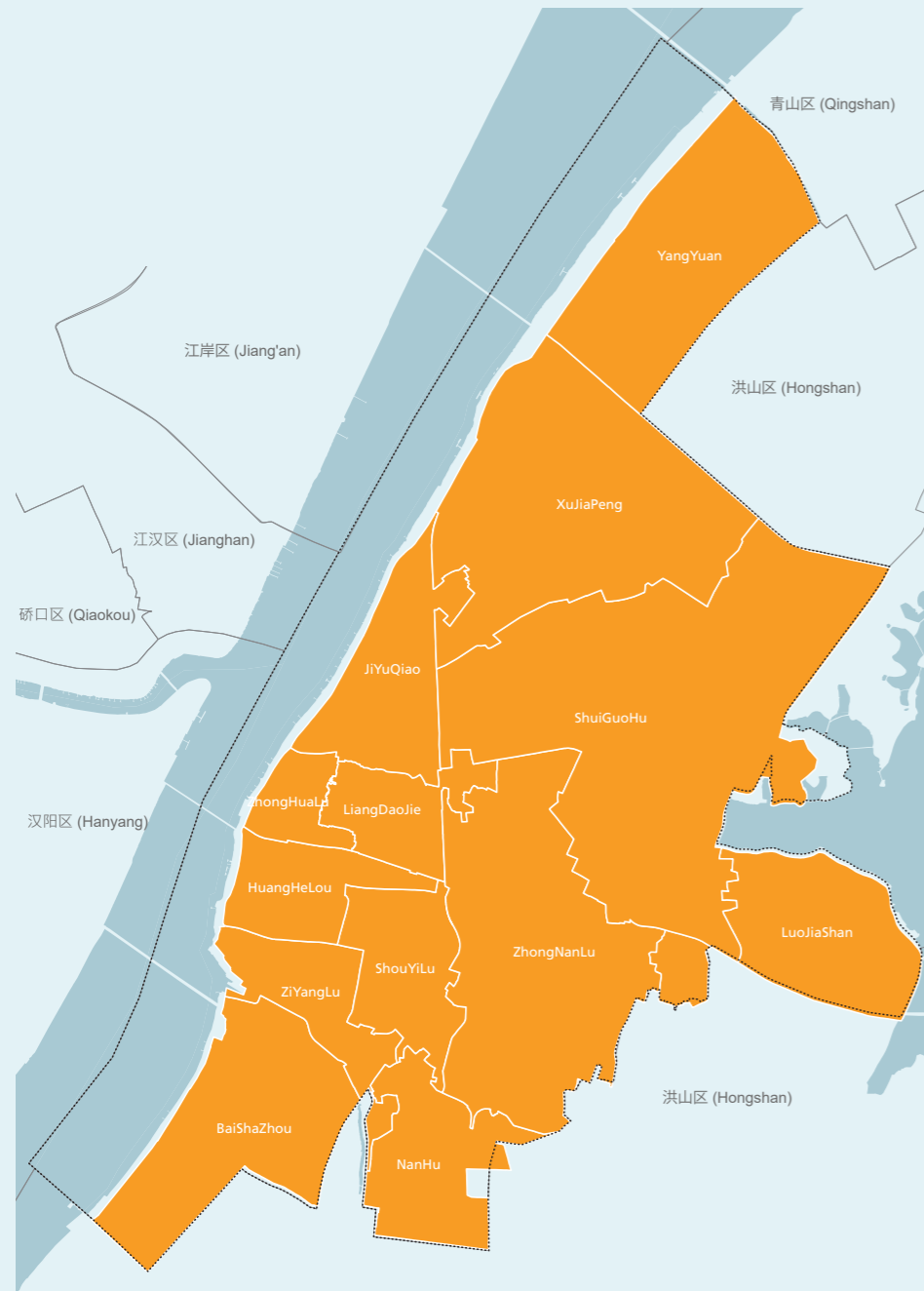


**● All data points collected for streets**

**● All data points collected for open public spaces**

**■ All polygons drawn before data collection**





**ShuiGoHu Sub-District**  
 12.6 Km<sup>2</sup>  
 184,944 Residents (2017)  
 14,678 residents / Km<sup>2</sup>  
 Number of OPS assessed 33  
 Area of assessed public space 0.04 Km<sup>2</sup>



**XuJiaPeng Sub-District**  
 7.7 Km<sup>2</sup>  
 96,568 Residents (2017)  
 12,541 residents / Km<sup>2</sup>  
 Number of OPS assessed 14  
 Area of assessed public space 0.33 Km<sup>2</sup>



**ZhongNanLu Sub-District**  
 7.1 Km<sup>2</sup>  
 222,398 Residents (2017)  
 31,323 residents / Km<sup>2</sup>  
 Number of OPS assessed 12  
 Area of assessed public space 0.46 Km<sup>2</sup>



**YangYuan Sub-District**  
 5.8 Km<sup>2</sup>  
 85,820 Residents (2017)  
 14,796 residents / Km<sup>2</sup>  
 Number of OPS assessed 8  
 Area of assessed public space 0.42 Km<sup>2</sup>



**BaiShaZhou Sub-District**  
 4.4 Km<sup>2</sup>  
 52,001 Residents (2017)  
 11,818 residents / Km<sup>2</sup>  
 Number of OPS assessed 3  
 Area of assessed public space 0.1 Km<sup>2</sup>



**LuoJiaShan Sub-District**  
 3.6 Km<sup>2</sup>  
 37,247 Residents (2017)  
 10,346 residents / Km<sup>2</sup>  
 Number of OPS assessed 2  
 Area of assessed public space 0.02 Km<sup>2</sup>



**JiYuQiao Sub-District**  
 2.8 Km<sup>2</sup>  
 61,683 Residents (2017)  
 22,029 residents / Km<sup>2</sup>  
 Number of OPS assessed 12  
 Area of assessed public space 0.26 Km<sup>2</sup>



**NanHu Sub-District**  
 2.5 Km<sup>2</sup>  
 44,494 Residents (2017)  
 17,797 residents / Km<sup>2</sup>  
 Number of OPS assessed 6  
 Area of assessed public space 0.056 Km<sup>2</sup>



**ShouYiLu Sub-District**  
 2.2 Km<sup>2</sup>  
 56,850 Residents (2017)  
 25,840 residents / Km<sup>2</sup>  
 Number of OPS assessed 4  
 Area of assessed public space 0.06 Km<sup>2</sup>



**ZiyangLu Sub-District**  
 1.9 Km<sup>2</sup>  
 49,808 Residents (2017)  
 26,214 residents / Km<sup>2</sup>  
 Number of OPS assessed 2  
 Area of assessed public space 0.32 Km<sup>2</sup>



**HuangHeLou Sub-District**  
 1.7 Km<sup>2</sup>  
 49,535 Residents (2017)  
 29,138 residents / Km<sup>2</sup>  
 Number of OPS assessed 12  
 Area of assessed public space 0.59 Km<sup>2</sup>



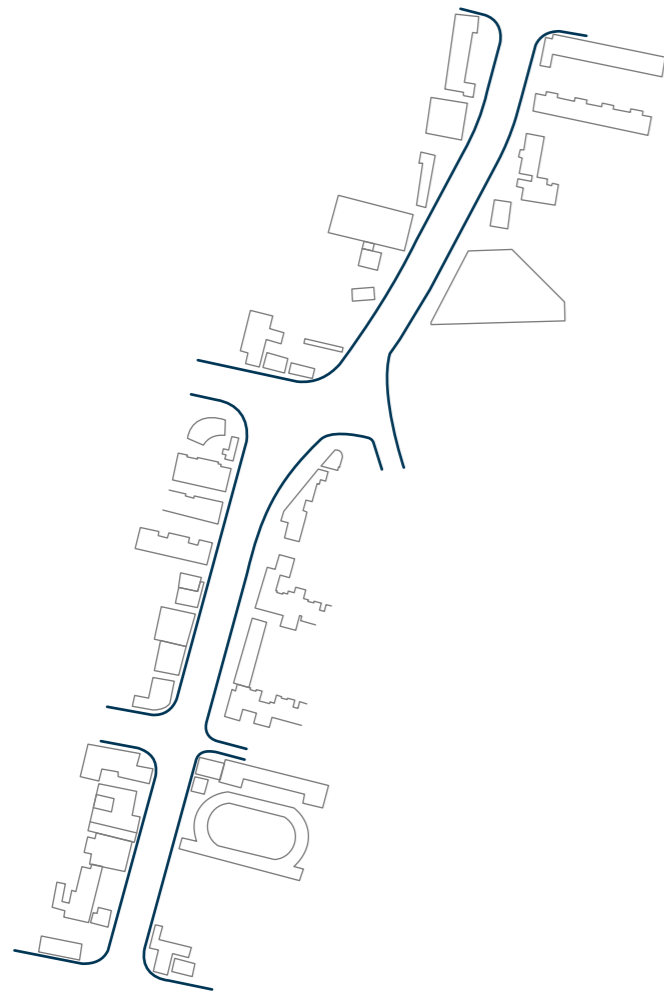
**LiangDaoJie Sub-District**  
 1.6 Km<sup>2</sup>  
 56,219 Residents (2017)  
 35,136 residents / Km<sup>2</sup>  
 Number of OPS assessed 7  
 Area of assessed public space 0.02 Km<sup>2</sup>



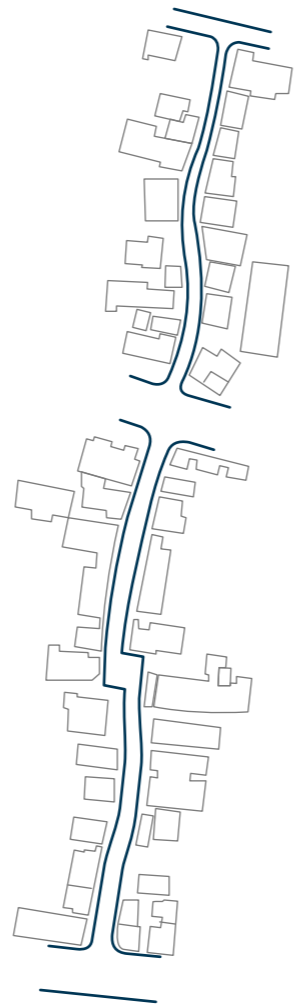
**ZhongHuaLu Sub-District**  
 0.9 Km<sup>2</sup>  
 39,874 Residents (2015)  
 44,304 residents / Km<sup>2</sup>  
 Number of OPS assessed 9  
 Area of assessed public space 0.05 Km<sup>2</sup>

# HISTORICAL STREETS

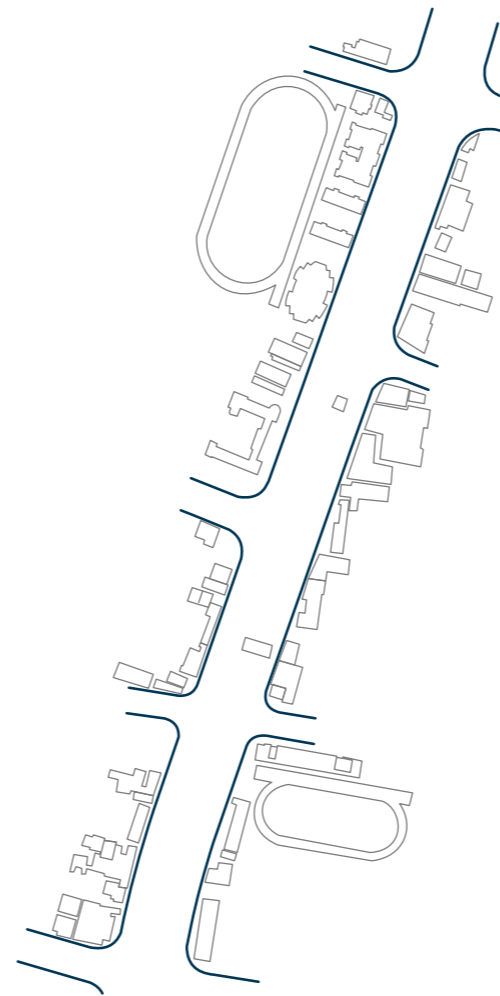
Yun Jian Qiao Street (云架桥)



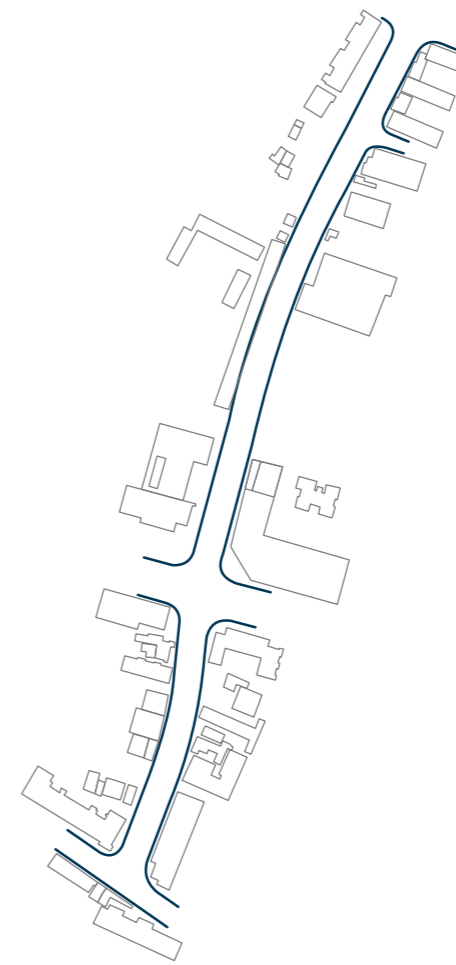
Taiping Shi Guan-chong Fushan Xiang-gao Jia Xiang Street (太平试馆-崇福山巷-高家巷)



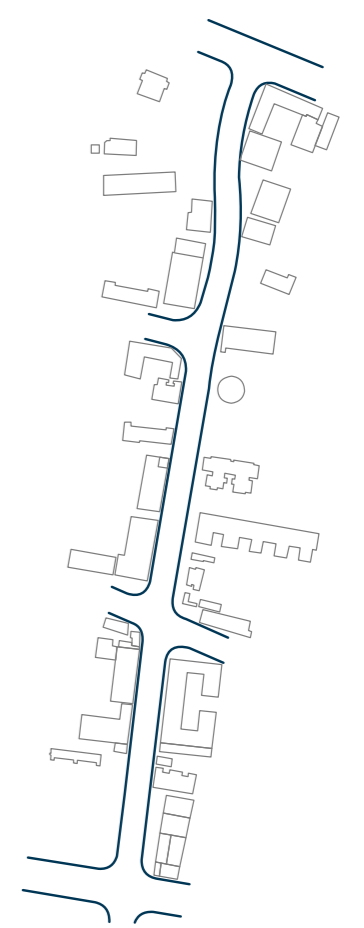
De Sheng Qiao Street (得胜桥)



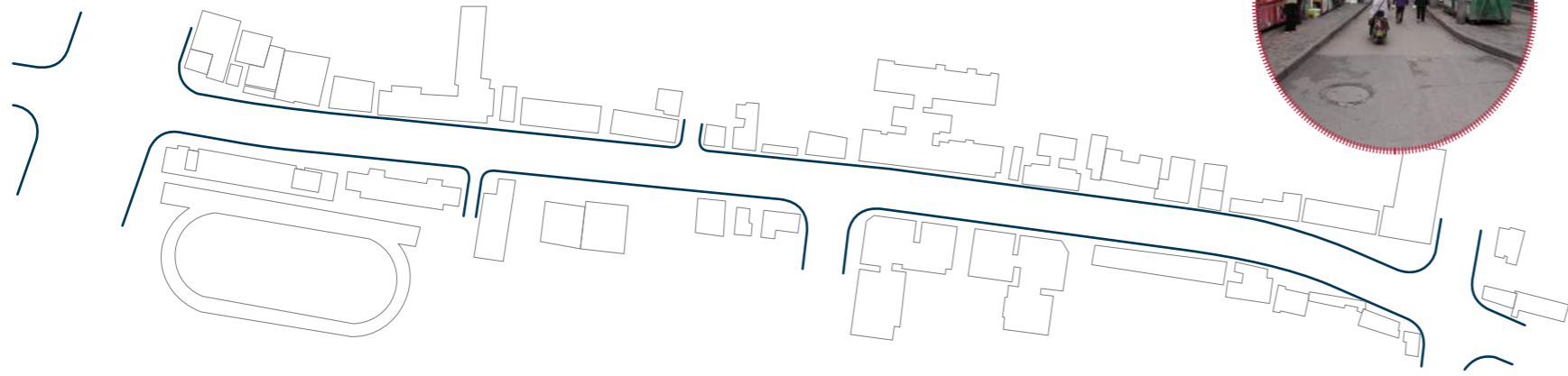
Du Fi Di Street (都府堤)



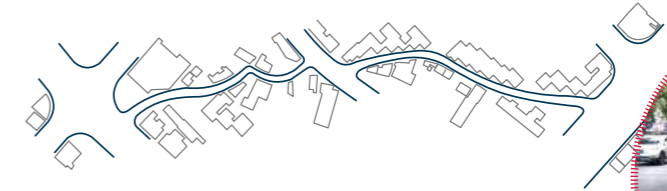
Yanzhi Lu Street (胭脂路)



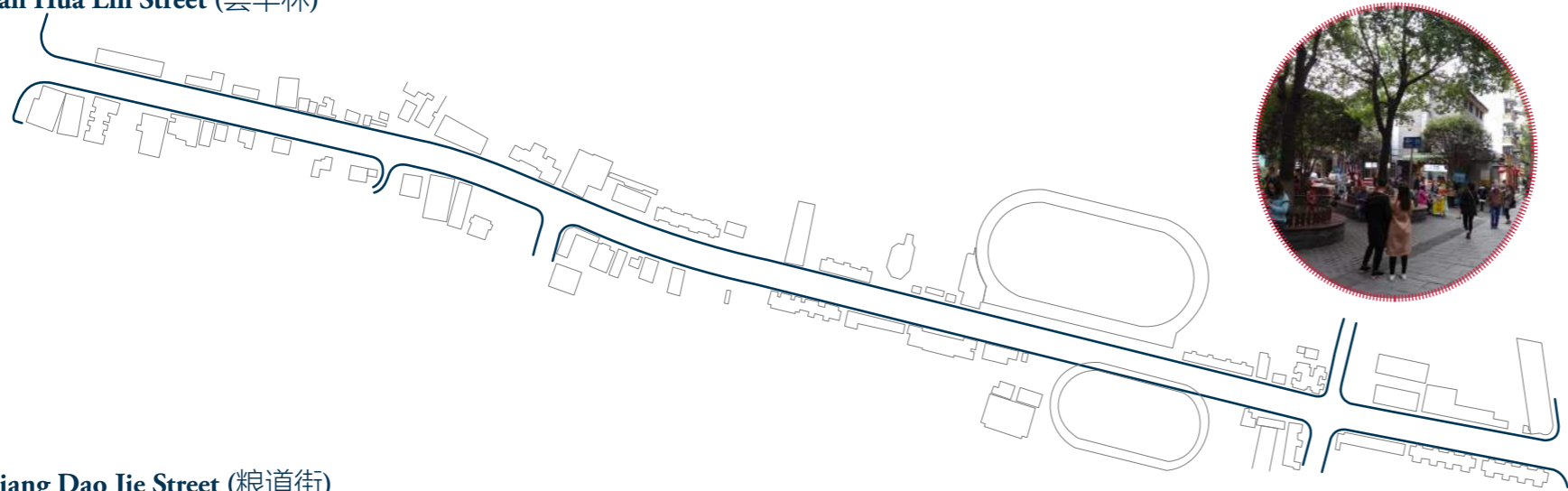
Houbu Jie Street (候补街)



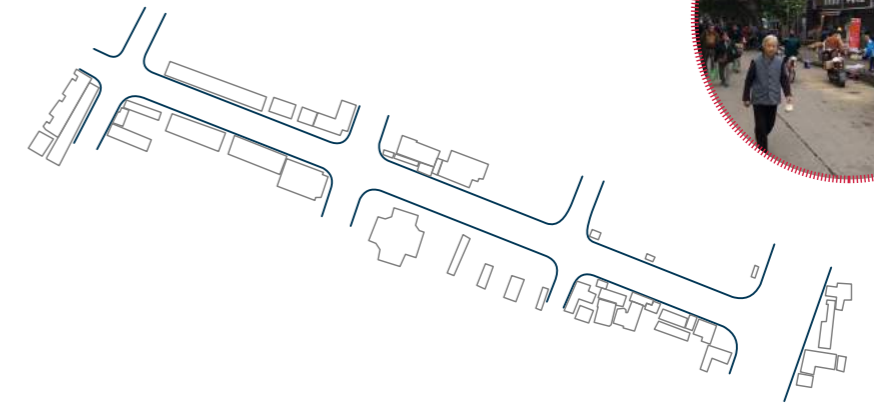
Qinglong Xiang Street (青龙巷)



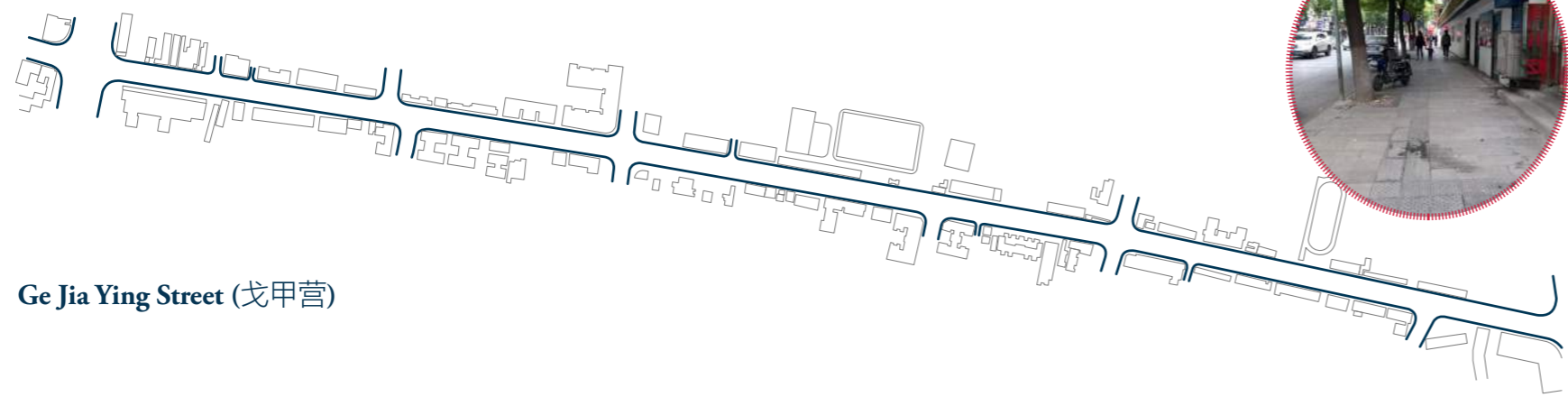
Tan Hua Lin Street (昙华林)



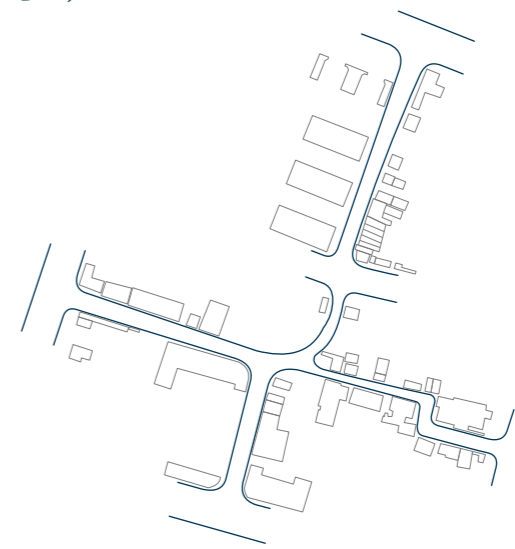
Huoju Lu Street (火炬路)



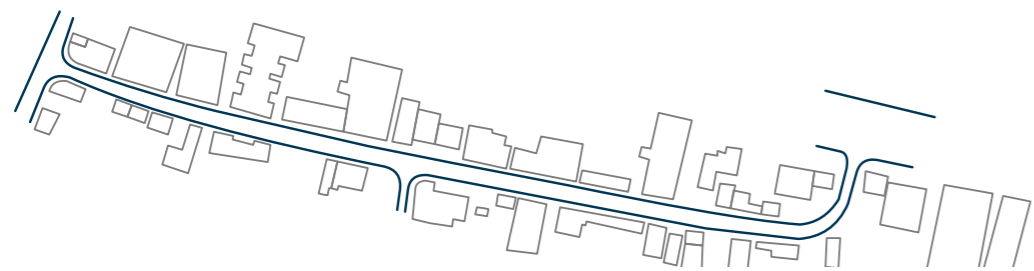
Liang Dao Jie Street (粮道街)



Chu Cai Jie He Haima Xiang Street (楚材街和海马巷)



Ge Jia Ying Street (戈甲营)





- Why Heritage in Wuhan
- Wuchang District
- Why Heritage in Wuchang District
- Objectives of the Assessment
- Urban Form, Landuse and Neighbourhood Fabric in Wuchang District
- Wuchang Potentials and Challenges
- Methododoly and Data Collected







**TANGIBLE  
CULTURAL  
HERITAGE:  
BUILT HERITAGE**



## BUILT HERITAGE:

The history of Wuchang built heritage dates back to early 223 A.D during the Three Kingdom Times when the city wall with nine gates was built for purpose of military defence. A tower was built as a watchtower in one corner of the Xiakou city (currently Wuchang), commonly known as Yellow Crane Tower. From 825 A.D to 1371, the city underwent changes in wall material from clay to bricks which levelled up the defensive ability of the city, as well as enlarged the area of the city. Ever since then till modern times, Wuchang historical area remained in this scale.

During the period from 1840 to 1949, Wuhan had been destroyed and rebuilt many times. It was demolished by the Taiping rebels in the 1850s and by Qing troops in 1911, and bombed by the Japanese in 1938 and the Americans in 1944. Subsequently, Wuhan developed into an important commercial port city. In 1862, Wuhan was declared a treaty port city and designated foreign concession areas including British, French, German, Russian and Japanese zones. The signature of “Tianjin Treaty” further opened Hankou as a trade port. This provided an opportunity for missionaries from around the world to come to China and spread the gospel. The missionary establishments and consulates were situated in Tanhualin District, Wuchang prior to Hankou up until the Communist era.

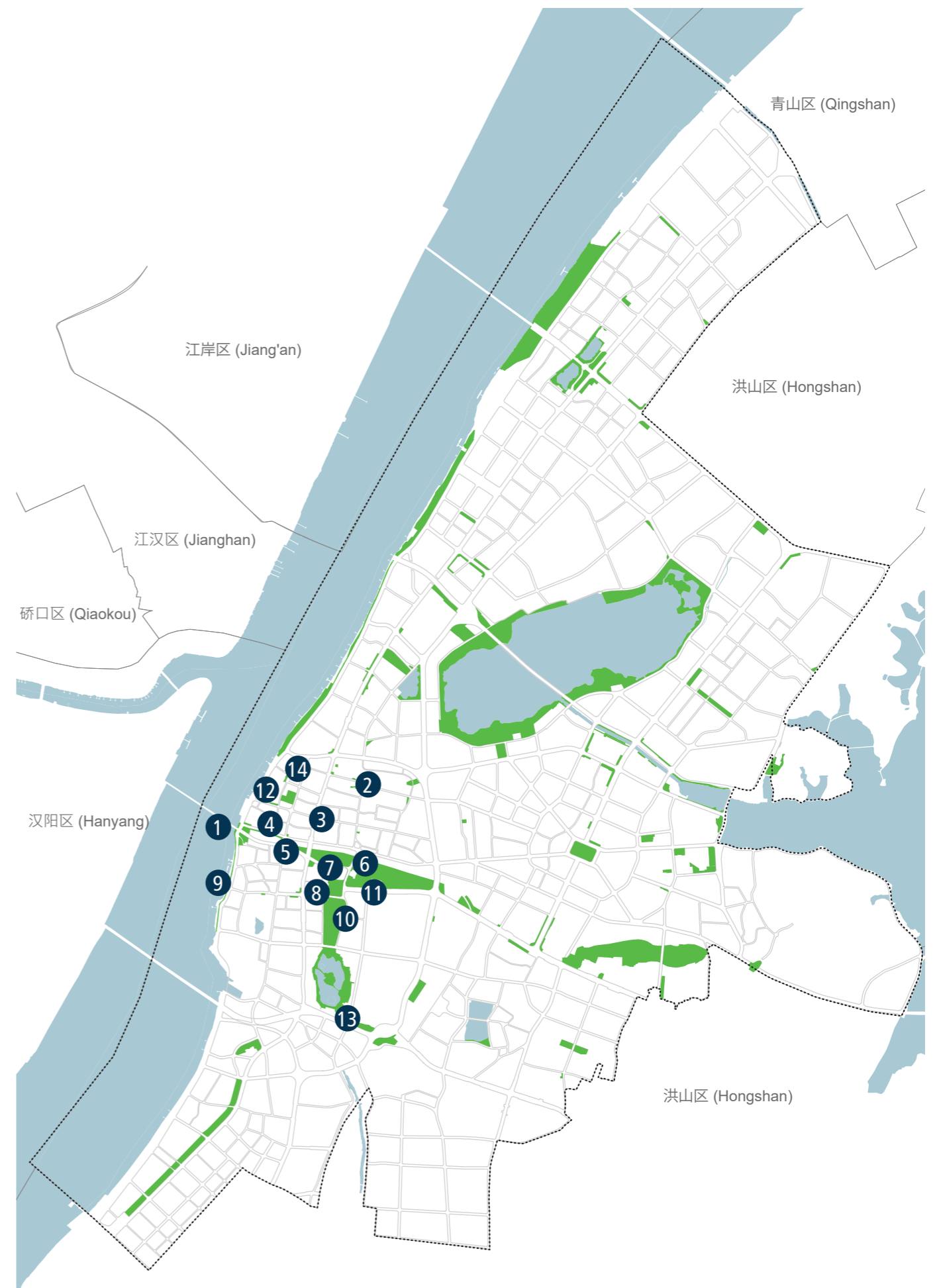
In 10th Oct 1911, the Wuchang Uprising that was an armed rebellion against the ruling Qing dynasty marked the beginning of the Xinhai Revolution. Following the

uprising, several other uprisings quickly spread across southern China leading to the downfall of the Qing dynasty and the founding of China’s first democratic government. There are many relics of the first uprising such as the Red Tower, Wuchang Uprising Memorial and museums among others.

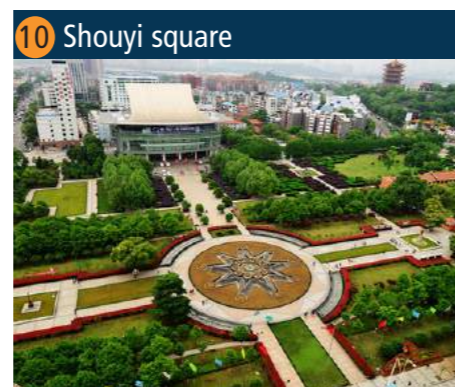
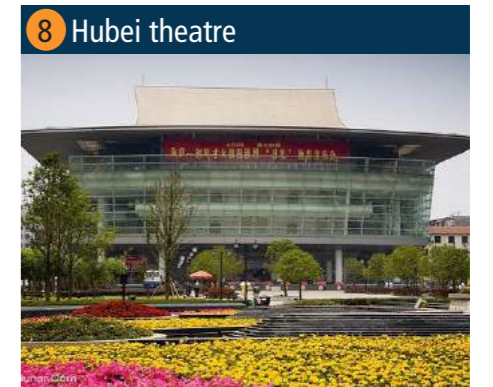
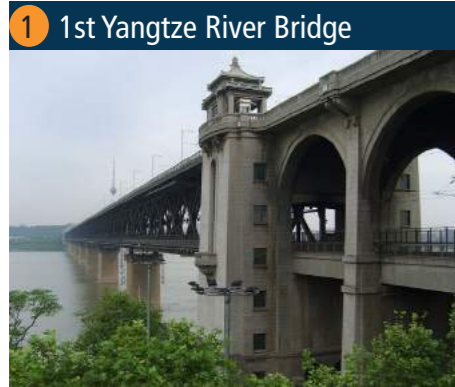
In 1927, for the need of constructing Yue Han Railway, the walls of Wuchang were demolished except one small piece and the Qi Yi Gate (renamed for the revolution) in memory of the historical event of Xin Hai Revolution in 1911. New wide roads were built basically along where previously the walls were standing.

In 1957, the 1st Yangtze River Bridge was completed which formed a unified spatial structure connecting the three parts of Wuhan. From 1949 to 1978, it was a slow and declining period for Wuhan. During the first three years of economic recovery, the urbanization process was relatively fast mainly because of the industrial land development. New land development was occupied mostly by industries. For example, in Wuchang, four new industrial development districts were opened.

The city of Wuchang was still the classical example on Kanyu principles in this period, it was built along the Yangtze river, but closed by the city-wall. In the 1920s, the Wuchang City-wall began to be destroyed, and not only the whole city plan of Wuchang changed, but also the symbols of the old started to disappear.









# BUILT HERITAGE: ARCHITECTURE

The Chinese architecture has evolved over a long period of time, but with great consistency, due to the cultural continuity and the craftsmen's dedication to traditions in style. The architecture of the heritage sites in Wuchang have changed over the different dynasties due to several factors such as wars, natural disasters, among others. The architecture dates back to the early 223 A.D during the Three Kingdom Times. The architectural styles varied with purpose. The main three architectural styles included; **imperial administration buildings, traditional residences, and religious buildings.** The imperial administration building architectural style was formal and solemn. The architectural style of traditional Chinese residences was functional and suited to local climate, while the Buddhist buildings followed the imperial style of construction, which was glorious and grand. Buildings were positioned on earthen platforms and made of timber frames, with overhanging eaves to protect their earthen walls and a structure of dougong (brackets) supporting a heavy, tiled roof. This gave the buildings a strong horizontal emphasis.

During the Tang (618-907 A.D) and Qing dynasty, the application of bricks and stones became popular. Chinese roofs were characterized of baking glazed tiles e.g. Yellow crane tower. After the start of the opium wars in the 1840s, Wuhan, as mentioned earlier, was declared a treaty port city in 1862. With the Western culture's introduction into China, there was an appearance of European style in Chinese architecture. Even though the Chinese architectural styles still dominated traditional building, new types of buildings such as theaters, performance halls, restaurants, hotels, offices, and department stores blended Western and Chinese elements.

Different architectural styles which include colonial veranda style, western classical style, art-deco style and so on were introduced. Each colonial presence (France, Russia, and the United States) brought with it its particular culture, architecture, and society. For example in along Tanhualin street, a mix of European and Chinese architectural elements is witnessed by the former Hubei Military Government building, the Swedish church and surrounding residential buildings. In the 1980s, as a result of China's rapid economy, more new architectural styles started developing that combined elements of all of the older styles while also inventing new elements. The Chinese architecture represents a very sleek and futuristic style. Buildings appear more open and streamlined. The increased rapid urbanization has led to the decrease in demand or rather disappearance of traditional Chinese architecture. Industrial style buildings and skyscrapers have sprung up. However, the traditional skills of Chinese architecture are still applied to the construction of vernacular architecture in the vast rural areas.



Mao Zedong former residence, 1644-1911



Yellow Crane tower, 1871



Commoner residence, Tanhualin historical block



Old Wuhan University



Renovated as a museum, 2004-2005



Yellow Crane Tower renovated, 1985



Modern rental apartments, Wuchang, 2017



Current Wuchang University



First Christian Church, 1864- Chongzhen, Gejiayang Street



Wuying Pagoda, a Buddhist pagoda rebuilt in Wuchang during the Southern Song dynasty





PERIOD: 223AD-1980



The **Yellow Crane Tower is one of the Four Great Towers of China**. It stands on the banks of the Yangtze River at the top of Snake Hill and is identified as the landmark of Wuhan city. The tower dates back to 223AD during Huangwu Reign of Eastern Wu, Three Kingdoms Period. According to historical records, the Tower was first built on the Yellow Crane Rock (Huangheji) projecting over the Wuchang River, and hence its name. The tower has been destroyed twelve times, both by warfare and by fire and repaired each time. After the three kingdoms united into one country, its military function was gradually forgotten and the tower was enjoyed mainly as a picturesque location.

The present Yellow Crane Tower is a modern building that was built in the 1980s after the old Yellow Crane Tower was destroyed to make way for the Changjiang River Bridge that was completed in 1957. The original site was on a hill next to the river. The new building was built on a hill about a kilometre away from the river. The original building was a pagoda made of wood, and the new one is pagoda-style building made of concrete. It is a part of a small park area on the hill, and some other structures such as the Shengxiang Tower, Tablet Hallway, Pavilions and etc.

The current Yellow Crane Tower is 51.4 m high and covers an area of 3,219 m<sup>2</sup>. The roof is covered by 100,000 yellow glazed tiles. With yellow upturned eaves, each floor has been designed to resemble a yellow crane spreading its wings to fly. The first floor is a spacious lobby with a 10-meter caisson. The porcelain mural on the front wall depicts a story of "White Cloud and Yellow Crane". The third floor mainly shows poems written to praise the tower in different dynasties. On top of the tower, visitors are treated to a fabulous view of Wuchang.

1864: OLDEST CATHEDRAL-TUNG TSIN



The Wuchang Christian Church is the **oldest church in Wuhan**. It was completed in 1864. Over the past 140 years, the church has been destroyed by natural and artificial causes. It was subordinated to Church of Christ in China. The church has now been reserved as a place of worship especially for Christians living around the area.

The whole object space is a flat Latin cross single deck gothic architecture, it has a pointed arch which can hold 400 people worshipping. There is also a private school for men.

1888 - CHURCH OF CANOSSIAN SISTERS OF CHARITY



Built in 1888, the chapel of the Canossian Daughters of Charity has a history of over 120 years. This historic structure features classic Western style architecture. It is now home to the Xu Shiming Art Gallery.

The one-story chapel, which was constructed using wood and brick, covers an area of about 150 square meters. Built on the top of a hill, it offers a broad view. It was initially constructed for the nuns to pray together; for this reason, outside visitors were forbidden to enter.

The porch protrudes with a pediment at its head, and it is distinguished by its bilateral symmetry. The door, defined by an arch with a spire on top, stands beneath a decorative, triangular wall. All of the windows are long and arched. The east-facing chapel has a rectangular hall which has ceilings that are over 4 meters high. The altar used to be located on the western end, and there was once a statue of the resurrected Jesus in the middle and statues of St. Joseph and St. Mary on either sides.



## 1890 - SWEDISH PARISH



The Swedish Parish, is located on Tanhualin Street. These buildings, which were built in 1890, originally housed a Swedish mission and the Swedish Consulate in Wuhan; both were established by the Mission Covenant Church of Sweden.

The Mission Covenant Church of Sweden was dispatched to China by the Swedish Church. On December 25, 1890, four priests arrived at Tanhualin in Wuchang. Through years of hard work, they built gardens and villas on a large scale on Tanhualin Street. Through a Chinese-style gatehouse located on the old street of Tanhualin is a group of buildings whose architecture is reminiscent of that of Northern Europe. The buildings are located at 88, 89, 95, 97, 107 and 108 Tanhualin Street. The church buildings are two-story and four-story structures with arched corridors; they are made of brick and wood.

These buildings, which stand on uneven ground, have been gracefully arranged so that they blend in with the irregular terrain and embrace their environment. According to documents left from the time of establishment, the Mission Covenant Church of Sweden purchased the land located at the end of Tanhualin Street. On this land, two three-story, Nordic-style buildings and three one-story buildings were erected; the total area was roughly 1,746.66 square meters.

## 1893- WUHAN UNIVERSITY



Wuhan University is located at the foot of Luojia Hill. The university dates back to Ziqiang Institute, which was founded in 1893 by Zhang Zhidong, the then governor of Hubei Province and Hunan Province in the late Qing Dynasty. The institute changed its name several times before it was finally named Wuhan National University in 1928. It is one of the earliest national universities in modern China.

The university's buildings architecture is mixed up blending European gothic and Chinese classic styles, which is most evident from the roof designs. **It is recognized as the most beautiful university in China.** It is also made up of the Cherry Garden, the Bay Garden, the Plum Garden and the Maple Garden. Wuhan University buildings entered the fifth national cultural relic protection list in 2001.

## 1918- ST.MICHEAL'S CHURCH



St. Micheal's church was built in 1918, with a Gothic architecture style is one of the churches built by Episcopal Church. It is also one of the most ancient and excellent church architecture in Wuhan. The building is covered with Boston ivy in summer.



## 1953- HUBEI PROVISIONAL MUSEUM



Hubei Provincial Museum is one of the **best known museums in China**, with a large amount of state-level historic and cultural relics. Established in 1953, the museum moved to its present location in 1960 and gained its present name in 1963. Since 1999 a number of new buildings have been added. The museum received 1,992,512 visitors in 2017.

The museum is located not far from the west shore of Wuhan's East Lake in Wuchang. It has a collection of over 200,000 objects, including the Sword of Goujian, an ancient set of bronze bells (Bianzhong) and extensive artifacts from the Tomb of Marquis Yi of Zeng and the tombs at Baoshan. The particular importance of several of the archaeological items in the museum's collection has been recognized by the national government by including them into the short list of Chinese cultural relics forbidden to be exhibited abroad.

## 1981-WUCHANG UPRISING MEMORIAL



The 1911 Revolution Museum is a themed museum built to commemorate the 100th anniversary of the Revolution of 1911 Shouyi, Wuchang. It covers an area of 18,000m<sup>2</sup>. The museum is composed of a large hall, 5 classic exhibition rooms and one multimedia exhibition room. The themes of the exhibitions include; The End of Qing Dynasty, The Preparation of the Revolution, The First Day of the Revolution, The Chinese Republic, and the Country after 100 years.

The Museum illustrates innovative, unique and highly complex architectural design. It blends the traditional architectural elements of China with the modern architectural features. The museum is rectangular in shape, which gives an impression of solidity and rigidity. The high-platform big-roof structure perfectly illustrates the “double roof” and the “overhanging eaves” of Chinese architecture. The material of the façade of the museum is GRC (GlassFiber Reinforced Cement), while the lateral walls are made of pieces of rocks and rock powder. This material is more ecological and lighter than the classical concrete. Green and energy-saving technologies appropriate to local climate was used. The central air-conditioner is powered by the frequency-conversion integrated refrigeration station. Here, the combination of maglev and all frequency conversion is the first in China and it has effectively reduced the energy consumption of the building.

The lateral wall on the north side of the Museum has an irregular polygonal shape and is composed of a diversity of triangle folded plates with different shapes and sizes.

## 2011- 1911 REVOLUTION MUSEUM



Located at the south side of Shouyi Square, Wuchang District, the Museum, together with the former Wuchang Uprising Military Government (the Red Building), the Bronze Statue of Sun Yat-sen, the Commander Title Granting Monument and the Martyrs Memorial Archway, constitute the sparkling cultural symbols of Shouyi Square.

The Museum shows innovative, unique and highly complex architectural design. The Revolution of 1911 Museum, with unique outline design, blends the traditional architectural elements of China with the modern architectural features. The high-platform big-roof structure perfectly illustrates the “double roof” and the “overhanging eaves” of Chinese architecture; the geometrically uprising outer wall implies the first-uprising spirit of “dare to be the first”, the triangular architectural motif brings positive and innovative implication to the architecture, indicating the success of the First Uprising in Wuchang.

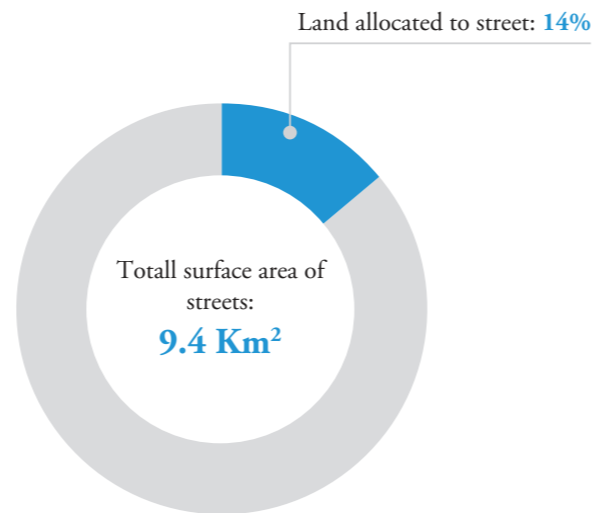


# CONNECTIVITY OF STREETS

Streets are public spaces that play an important function within the urban structure. Historically, streets were designed for pedestrians and tailored to their needs such as for marketplaces, for town meetings, military parades etc. Street space also served as trading places, for both formal and informal commercial activities such as small shops, cafes, street vendors, street musicians etc. Most of the commercial streets also functioned as residential area especially for the shop keepers/owners. This mixed-use function kept the street vibrant and lively. These streets also served as an arena for social interaction as well as a cultural space - unique to the people's beliefs and customs. Street parades, performance and festivals during occasions impacted a sense of place and provided psychological and functional meaning to people's lives. Streets were often used as routes for political rallies and protests and to hold national parades and independence day ceremonies. The streets were considered as very important in sustaining the economic activities and significant in highlighting cultural diversity and personal wellbeing.

However, throughout centuries, streets have evolved in terms of design and their role. Advancement in transportation has made streets to become purely channels of movement, especially for cars. These changes in transportation has affected the essence of street as public space where it is no longer a safe place for pedestrian. They have become the main access road for vehicles and pedestrians are no longer the main users. This phenomenon is also witnessed in Wuchang, with only 14% of the area allocated to streets and poor street connectivity. Good street connectivity is witnessed in the historical area and as the city continued to grow, there was an evident lack of priority given to streets. Even with 80% of the district within 21minutes cycling distance, majority of the streets are too wide, dominated by cars and often the shop owners and residents who live adjacent to streets have taken up the frontage as their private space. Historical streets which are narrow have also been taken up by cars. This has led to a lack of street space for pedestrians and cyclists and a loss of identity of the streetscape.

Rethinking on how to effectively maximize on public spaces, the width of the traditional streets should be preserved in order to maintain the special character for future generations to enjoy their unique cultural identity (Rapoport, 1990b). The frontage of the existing buildings should be reserved, even when new buildings are built. A continuous pedestrian network with good quality design and amenities should be provided to promote walking culture. Car parking for private cars should be created along the edges of the historic area. The one-way streets should be encouraged to restrict through traffic. Proper conservation of the historic buildings and good quality of streetscape can add value to the area and inspire economic regeneration in the area and help to sustain the tourism industry.



## STREET HIERARCHY AND WALKABILITY





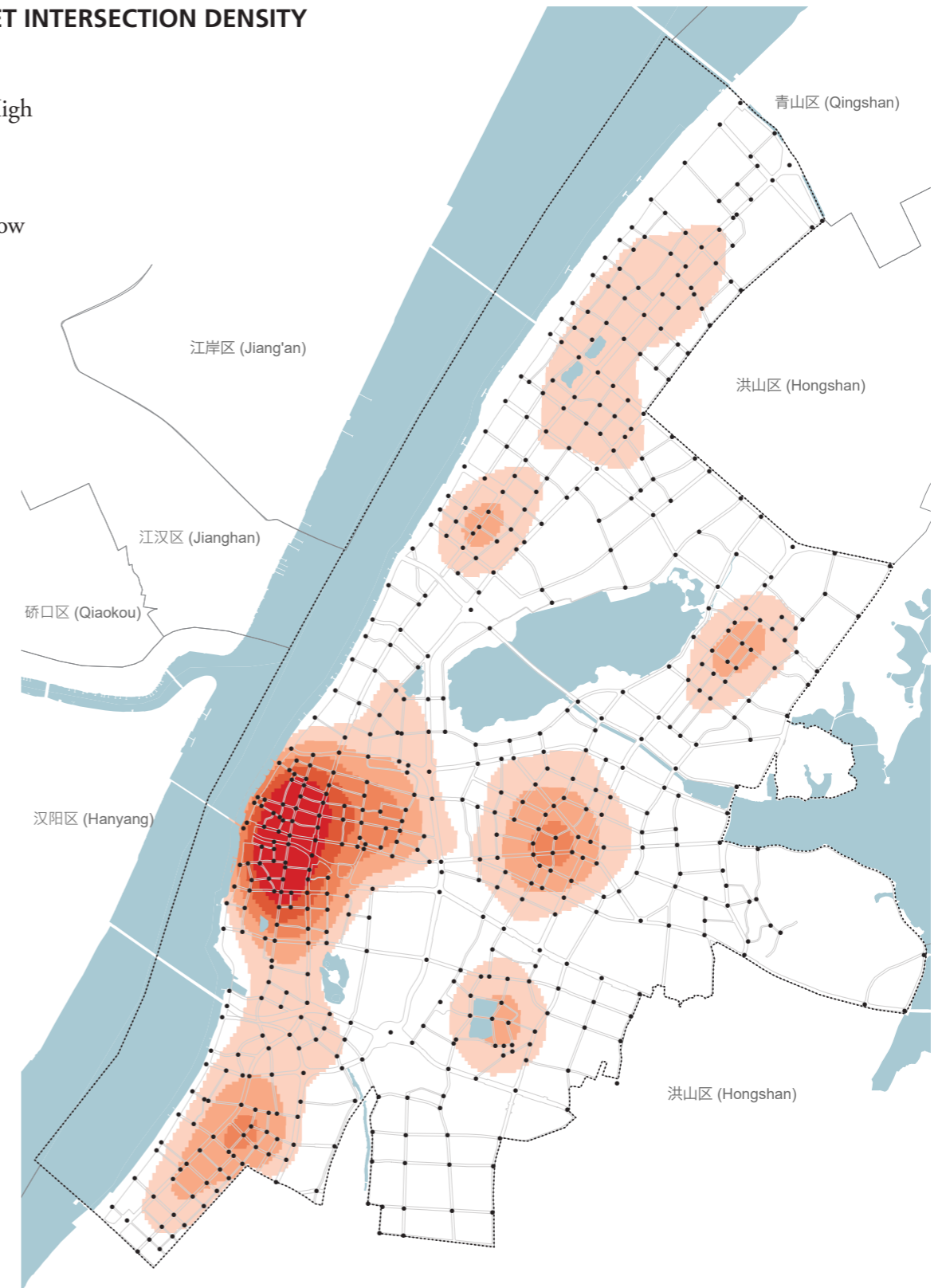
### KEY STREET NODES

● Key Nodes



### STREET INTERSECTION DENSITY

High  
Low





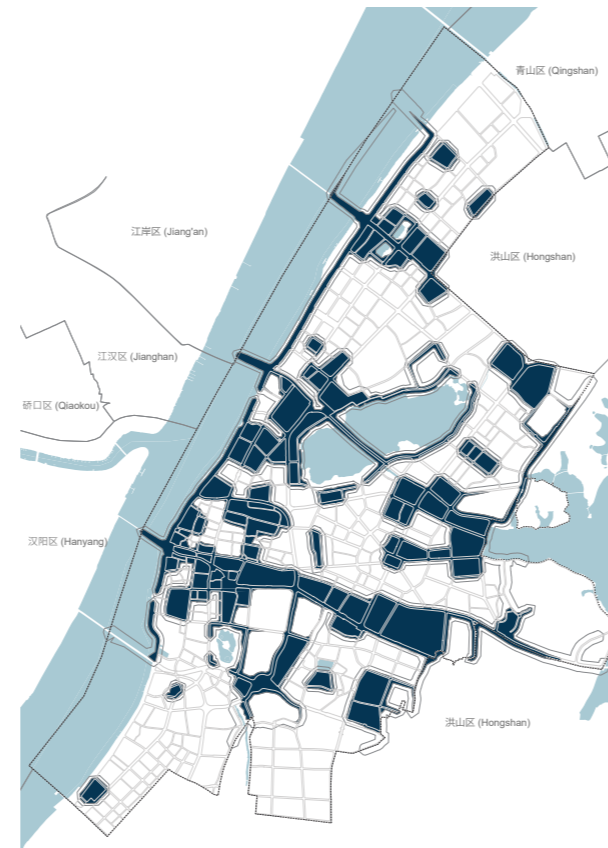
# WALKING IN THE DISTRICT

The proximity of an open public space is an important aspect in planning and designing public spaces to assess their distribution within neighbourhoods. The level of accessibility and availability of a public space is determined by the walking distance to the nearest public space. However, other factors such as characteristics of the routes that people traverse to reach open public spaces influence use of, and the likelihood of walking to and within, these important neighbourhood destinations. Well-designed public spaces are more likely to influence the use of open public space and to walk since walking is the most popular form of physical activity.

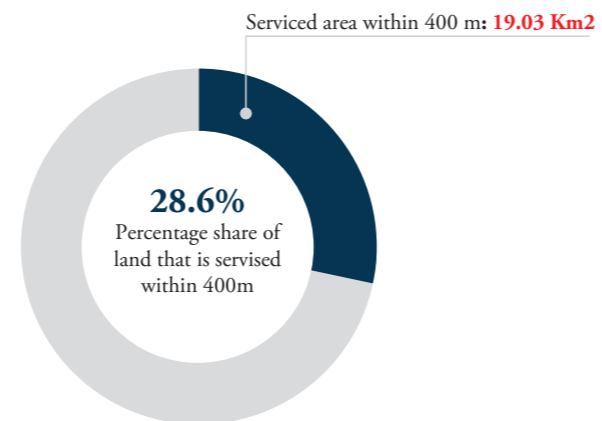
In Wuchang, accessibility to open public spaces was assessed using a 5 minutes (400m) and a 10 minutes (1Km) walking distance. It was assumed that all streets within the district are walkable with access routes/spaces for pedestrians and that all open public spaces are open and accessible from any direction. It was found that only 28.6% of the area of Wuchang is served by a 5minutes walking distance to an open public space. Additionally only 36.9% is serviced within 10minutes walking distance. The majority of this share of land was within the historical area and it is attributed to good street connectivity. It was also found that 15 open public spaces, which is 88% of all open public spaces with over 100 years of history were within the 10 minutes walking distance while another 15 open public spaces had 50-99 years of history. Surprisingly, 90% of all open public spaces in the district were within this service area. This meant that connectivity to only 10% (12 open public spaces) needs to be enhanced while creation of new open public spaces is required in 63.1% of the area of the district.



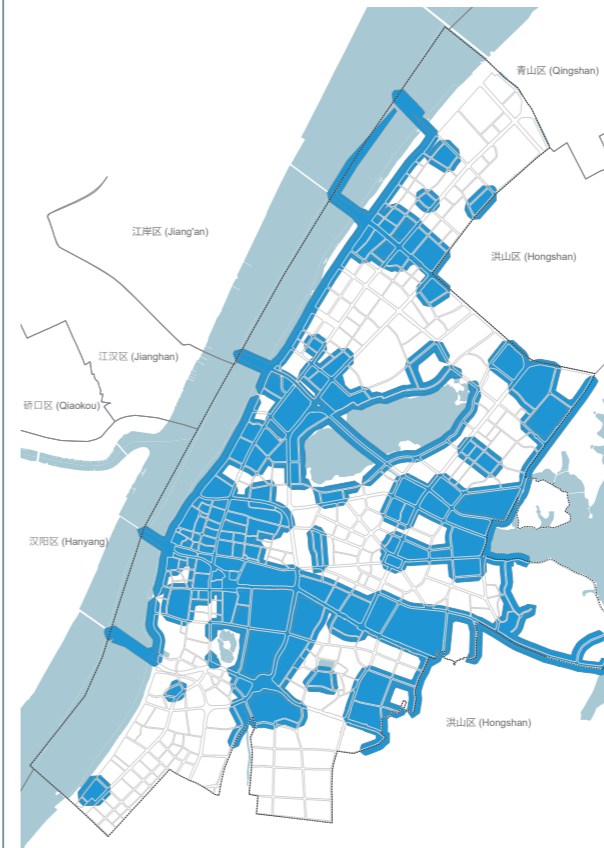
**400m (5 MINUTES) WALKING DISTANCE TO OPEN PUBLIC SPACE**



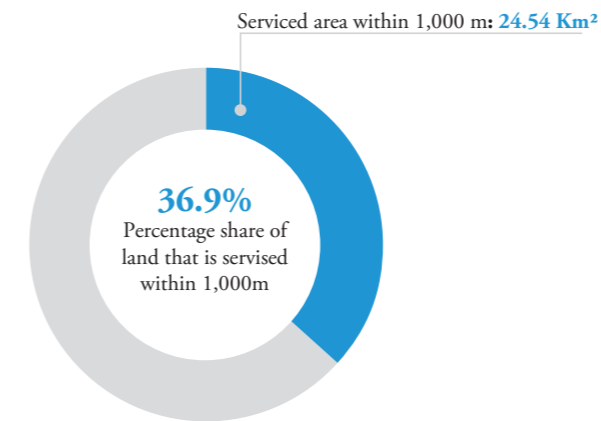
**400m WALKING DISTANCE TO OPEN PUBLIC SPACE**



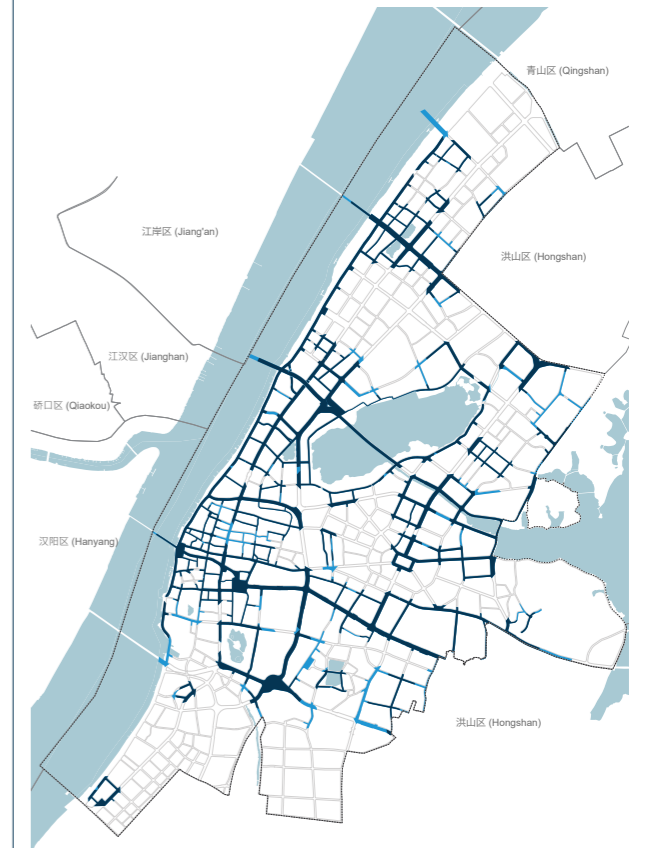
**1,000m (10 MINUTES) WALKING DISTANCE TO OPEN PUBLIC SPACE**



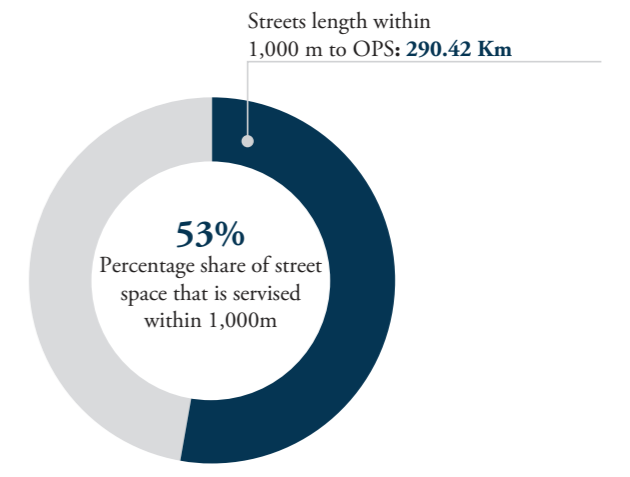
**1 Km WALKING DISTANCE TO OPEN PUBLIC SPACE**



**STREETS WITHIN 10 MINUTES WALKING DISTANCE TO OPEN PUBLIC SPACE**

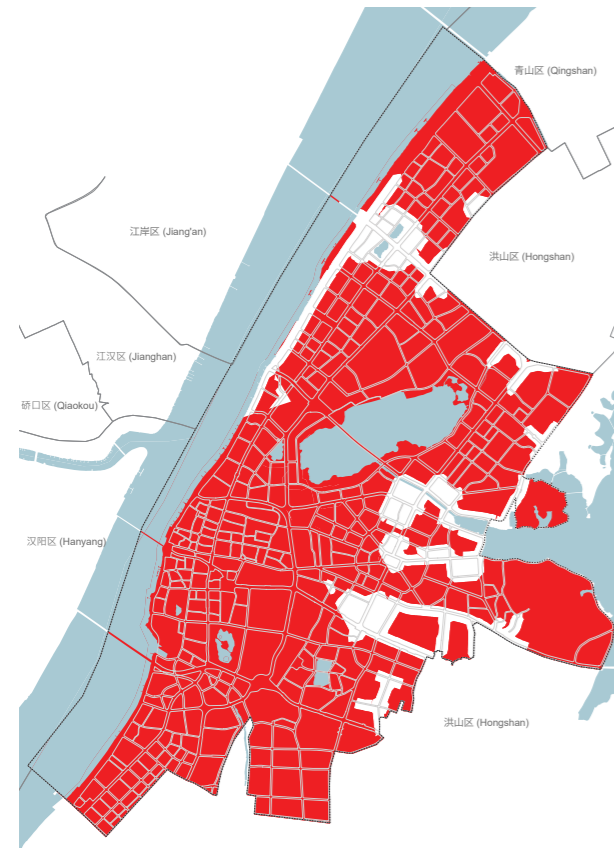


**400m WALKING DISTANCE TO OPEN PUBLIC SPACE**

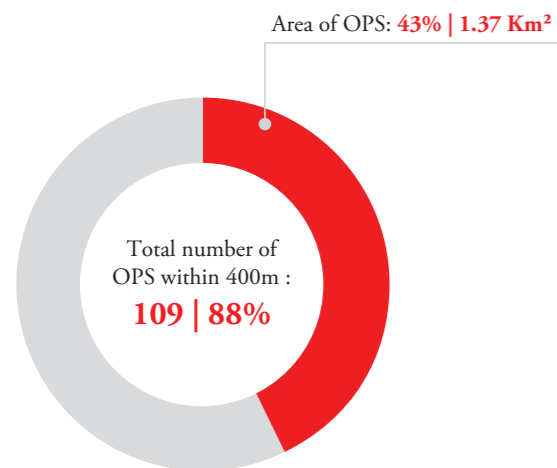




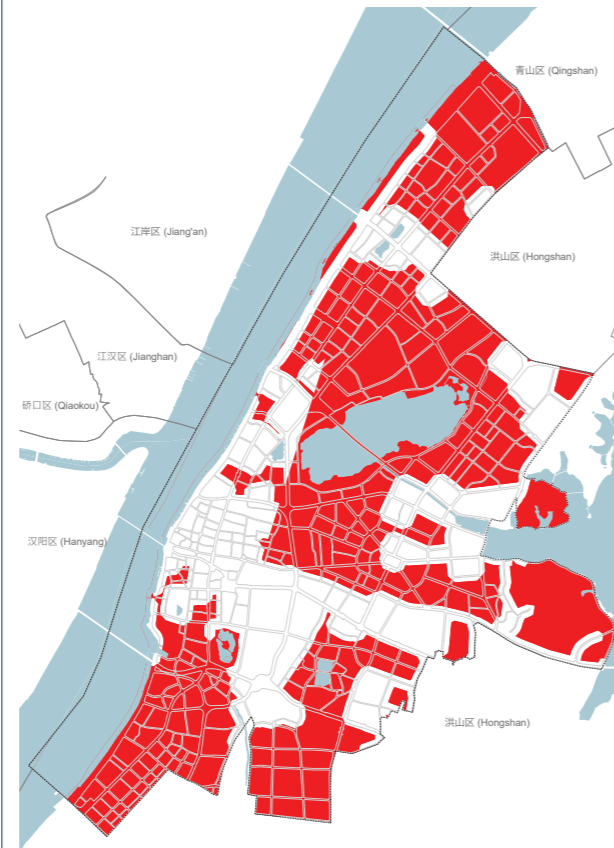
**UNSERVICED AREA WITHIN 400M WALKING DISTANCE**



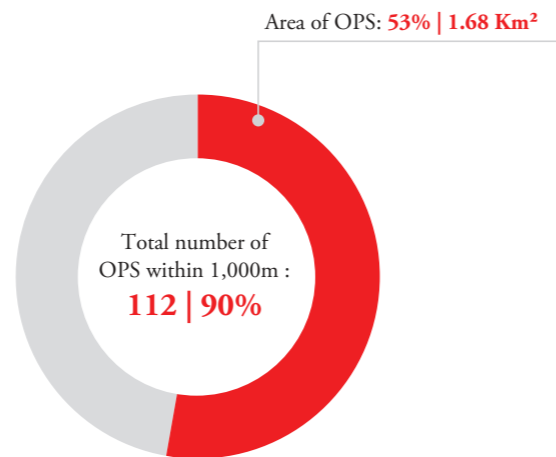
**AREA OF OPEN PUBLIC SPACES WITHIN 5 MINS WALKING DISTANCE**



**UNSERVICED AREA WITHIN 1,000M WALKING DISTANCE**



**AREA OF OPEN PUBLIC SPACES WITHIN 10 MINS WALKING DISTANCE**



**UNSERVICED STREETS WITHIN 1,000M WALKING DISTANCE**



**AGE OF OPEN PUBLIC SPACES THAT ARE WITHIN 10 MINS WALKING DISTANCE**

100 years +	15
50 - 99 years	15
less than 50 years	82





# HISTORICAL STREETS

Urban spaces comprise two basic elements: streets and squares (Krier, 1979). Streets form the backbone of any city with two main functions: movement and place. Tangible (i.e., the physical environment) and intangible (i.e., the ambient environment) features add value to street quality. Traditional streets, which are mostly narrow, are designed for pedestrians and are perceived as humane, warm, intimate, and personal. Historical areas are places for walking and cycling. In addition, having been developed over the years, they are culture specific (Rapoport, 1990a, Rapoport, 1990b).

Significant research on the qualities of streets has been conducted by well-known theorists, such as Lynch (1960), Jacobs (1961), Alexander et al. (1977), Krier (1979), Bentley et al. (1985), Gehl (1987, 2011), Jacobs (1993), and Mehta (2013). Clemente et al., 2005a, Clemente et al., 2005b and Ewing and Handy (2009) concluded that the physical features of streets (sidewalk width, street width, building height, traffic volume, number of people, tree canopy, and climate), urban design qualities (imageability, enclosure, human scale, transparency, legibility, linkage, coherence, and complexity), and individual reactions (sense of safety, sense of comfort, and level of interest) influence a street environment and reflect how an individual reacts to a place. In Wuchang, traditional streets, located in the heart of a city where historical elements such as religious buildings are situated and are visited by numerous tourists. The narrow streets determine the quality of this area. It was therefore paramount to assess their physical features and spatial qualities including the user perceptions.

It was found that there are 12 historical streets in Wuchang historical area, with 9 of them having a history of more than a century while 2 had 50-99 years and 1 had less than 50 years of history. Majority of the building adjacent to them have approximately 5 floors to 22 floors. The buildings that had more than 5 floors were mainly new buildings. 5 streets had buildings adjacent to them having 2 to 4 floors. The land use was mainly characterized by mixed-use, residential and commercial while along the street plinths are mainly commercial and few residential land use. Historical buildings were found mainly along Tanhualin street. Due to the divide of the north and south of Wuchang as a result of the Snake Mountain and the new road built instead of the previous wall, accessibility to these streets is difficult from the south of the district.

As the historic area of Wuchang was built for slow traffic only, transportation is a serious problem. However, in order to function, it must be easily reached by all means of transportation. And in order to maintain the special character for future generations to enjoy, the width (profile) of these streets should be maintained. This means that in the historic area no roads should be widened, and the existing line of the front of the existing buildings should be kept,

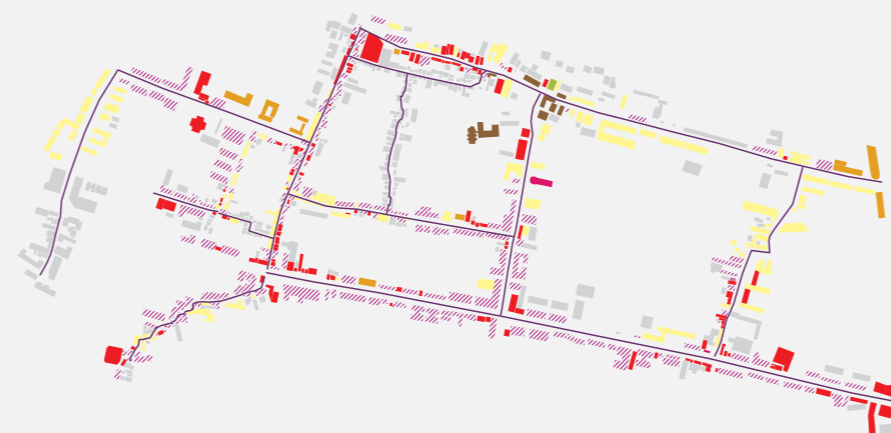
**BUILDING HEIGHTS ALONG HISTORICAL STREETS**



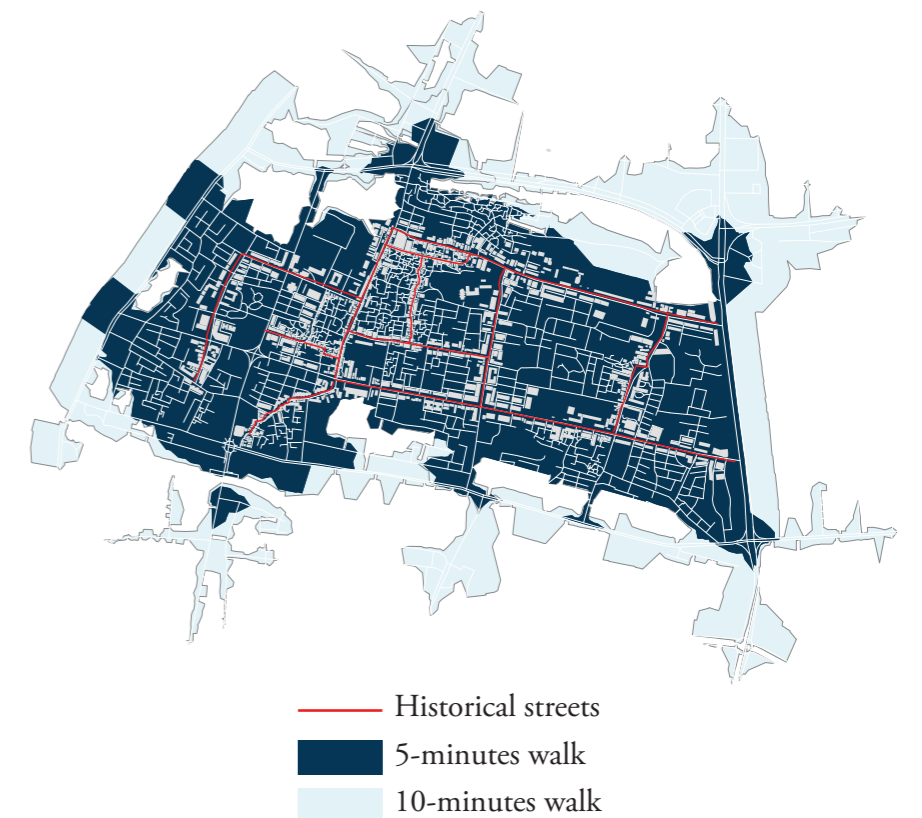
**HISTORICAL BUILDINGS ALONG HISTORICAL STREETS**



**LAND-USE ALONG HISTORICAL STREETS**



**WALKING DISTANCE TO HISTORICAL STREETS**



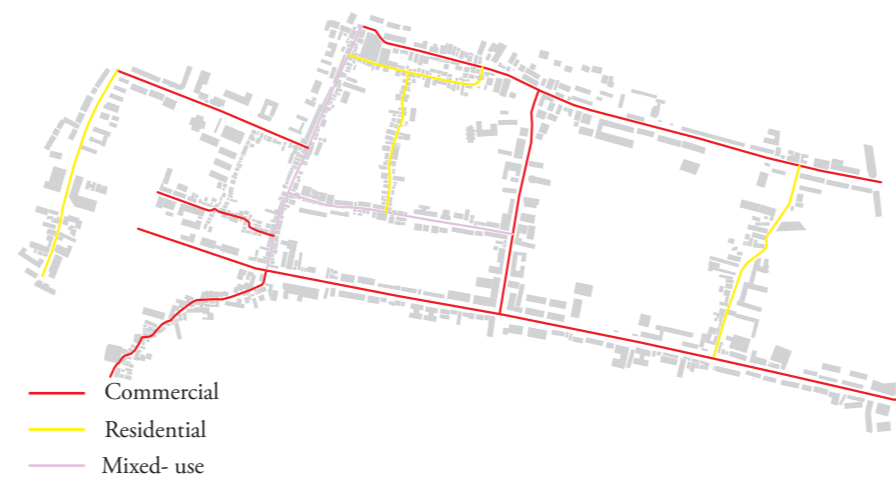




**AGE OF THE HISTORICAL STREETS**



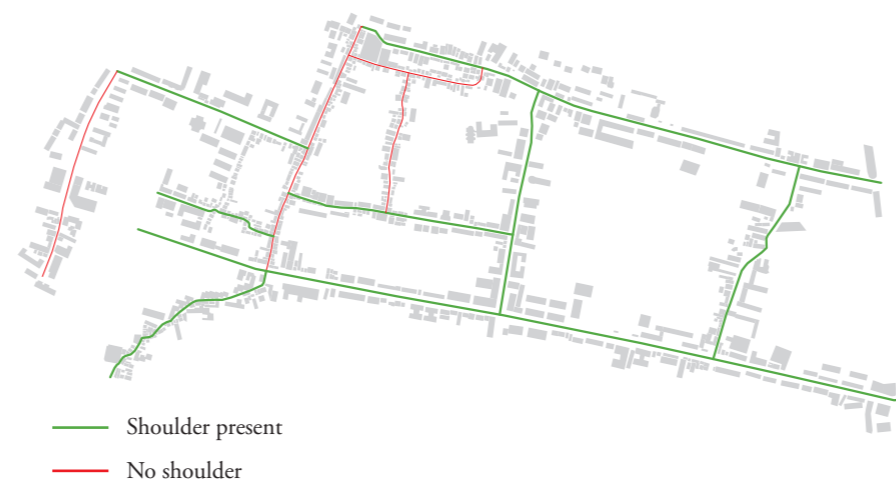
**LAND-USE ALONG PLIGHTS IN THE HISTORICAL STREETS**



**PRESENCE OF SIDEWALKS ALONG HISTORICAL STREETS**



**PRESENCE OF SHOULDERS**



even when new buildings are built. Cycling is an excellent mode of transport in the historical area. Unfortunately cycling has become less popular in Wuchang. Tourists, especially young tourists, like to use bicycles for sight seeing. Therefore a policy on cycling within and outside the historical areas and needs to be promoted. Public transport should be encouraged by construction of subway lines not to expand the existing roads. Car parking may be created along the edges of the historic area. A rearrangement of the one-way streets for cars is suggested so through traffic will be impossible.

Proper conservation and innovative works to the historic buildings and good quality of streetscape can add value to the buildings and its area and should inspire economic regeneration in the area and help to sustain the tourism industry. Besides that, an improved streetscape can trigger many economic opportunities while providing employment opportunities to the area and offer a better quality of life for its users.

Some of the well known streets in Wuchang are described below;

**Shouyi Street**

This road hosts an underground road station thus a transport service. It also hosts the Shouyi square which is an area in the midst of a historic setting related to the development of the Communist Party development and the location where Chairman Mao resided. Mostly people from the neighborhood walk in the area.

**Zhongnan Street**

This road hosts an underground road station thus a transport service. It is an upscale, busy commercial street. It hosts a foreign languages book store, the Central South Commercial building which is among the top 10 department stores in China, its modern design, fashionable orientation, branded goods and services continually wins it a superior reputation among visitors and local consumers.

**Ziyang Street**

There are many sites along this street that embodies great cultural and historical significance such as imperial ancestral temple relic, famous century old Ziyang academy, common happiness temple for common people and hilly area garden hidden house.

**Red Lane**

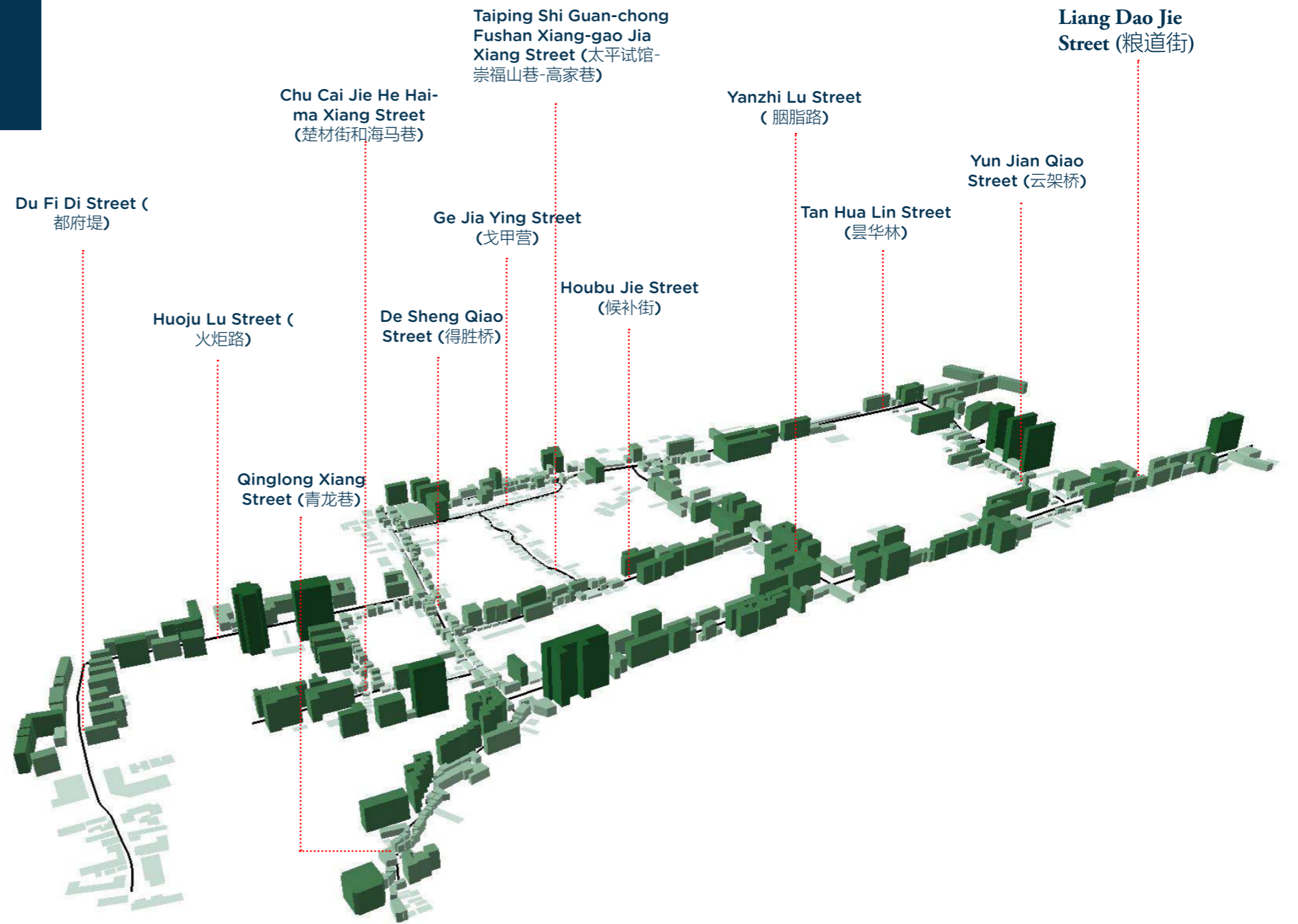
Hosts the Central Peasant Movement Training Institute which was built by Zhang Zhidong, the viceroy of Huguang in the late Qing but later changed into a business school. In 1958, the site was repaired and in 1963 was officially launched. The Wuhan museum is located inside the institute.



# OVERVIEW OF THE HISTORIC STREETS

The 12 streets that were assessed included Du Fi Di Street, Huoju Lu Street, Qinglong Xiang Street, Chu Cai Jie He Haima Xiang Street, De Sheng Qiao Street, Ge Jia Ying Street, Houbu Jie Street, Taiping Shi Guan-chong Fushan Xiang-gao Jia Xiang Street, Yanzhi Lu Street, Tan Hua Lin Street, Yun Jian Qiao Street, and Liang Dao Jie street. These streets are all within the historical area of Wuchang. They are connected and within walking distance to each other.

Each street was assessed on safety, inclusivity and accessibility to understand their quality. An overview of the status of these dimension is found in the summary chapter of this report. 4 (33%) streets are 600 - 1800 m wide while 8 (67%) are 1800m wide. The historical streets comprised mainly of 3 distinct materials. Out of the 12 streets, 5 (42%) had bricks, 4 (33%) had asphalt and 3 (25%) had concrete. The condition of these streets were mainly 7 (58%) in fair condition meaning they had minor surface problems and minor obstacles for access. The rest were in 3 (25%) good condition and 2 (17%) poor condition. However, it was noted that the main problem with access and use of these streets was bicycles being staked along the streets especially along the sidewalks. The repair categories for the streets was also established based on several indicators and this is noted under the chapter on transformational projects. The following provides an overview of each street.

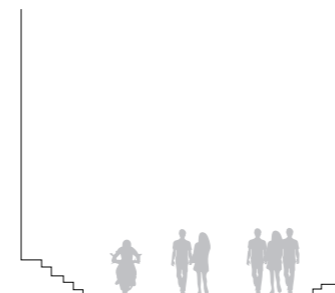


Section from Taiping Shi Guan-chong Fushan Xiang-gao Jia Xiang Street (太平试馆-崇福山巷-高家巷)

Tan Hua Lin Street (昙华林)

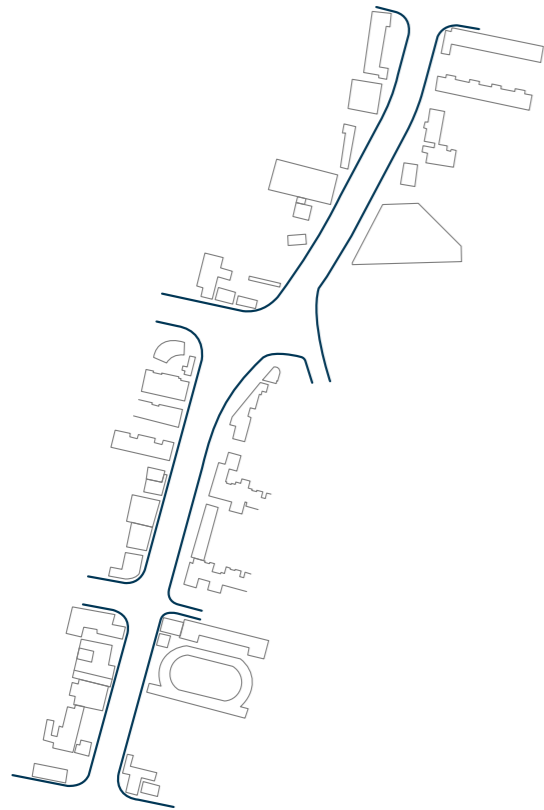
Section from Yun Jian Qiao Street (云架桥)

Section from De Sheng Qiao Street (得胜桥)



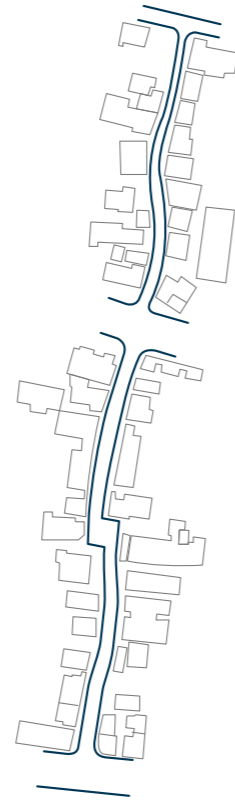


### Yun Jian Qiao Street (云架桥)



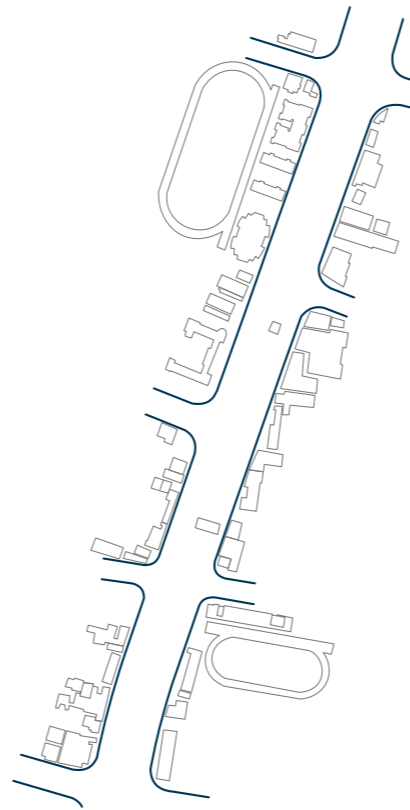
Yun Jian Qiao is an ancient street. It has been more than 600 years since Wuchang City was established in the Ming Dynasty (year of 1371), and taking the name of “bridge” as the place name began in the Qing Dynasty. Yunjia Bridge is located on the inner side of the east wall of the northeast corner of Wuchang Old City. It runs from north to south. It starts from the eastern section of the Liangdao Street in the south (called the patrol ridge in the Qing Dynasty) and reaches the eastern section of the Tanhualin in the north, with a total length of 400 meters. According to legend, Yunjia Bridge was once the ancient road to deliver the food in the Qing Dynasty. The graffiti along the road has become an attractive landscape.

### Taiping Shi Guan-chong Fushan Xiang-gao Jia Xiang Street (太平试馆-崇福山巷-高家巷)



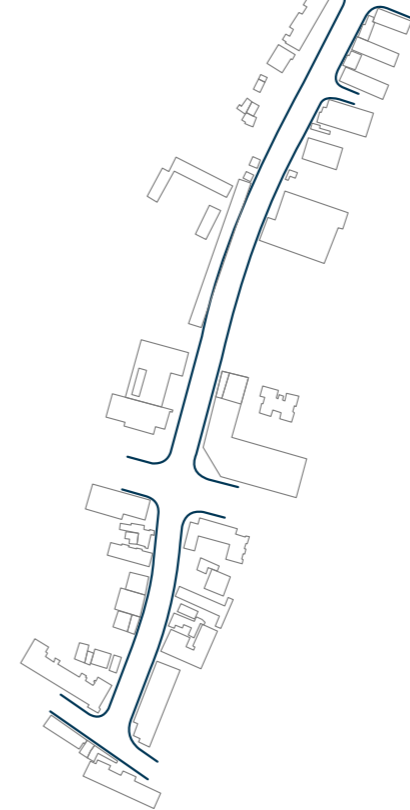
These winding north-south alleys are located in the Taiping Examination Hall Area and have a long history. There are a large number of traditional residential houses on both sides of the alley, such as the Tangjiatang and the Taiping Examination Hall. The Taiping Examination Hall is located in the 85-meter-long Taiping Examination Hall Alley. In the Ming and Qing Dynasties, it was the Residence for the scholars that received 70 provincial and county counties from the province.

### De Sheng Qiao Street (得胜桥)



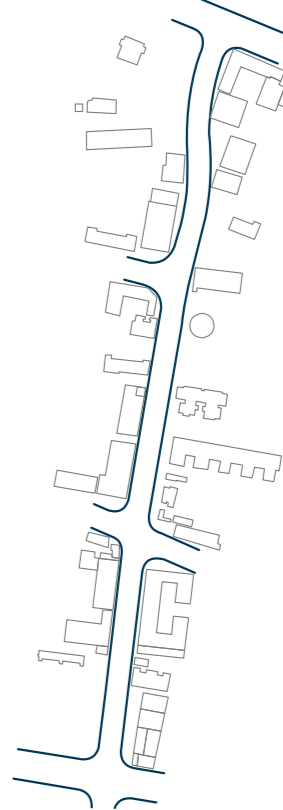
This street is a traditional market place where people sell food, daily living goods and other paraphernalia. The history of its function as a commercial center can be traced back to 223AD. Nowadays, this market place attracts lots of local residents. The area mostly consists of single and double story houses built for both commercial and residential use. However, houses which were constructed before 1950 are in a state of lack of maintenance. Facilities of the houses barely match the basic standard. It is limited with a spatial scale of only 4-5 meters wide. It is a disorganized streets with pedestrians, peddlers and vehicles taking up this narrow street.

### Du Fi Di Street (都府堤)



This is a cultural tourist attraction site hosting the CPC fifth memorial site. This memorial site is the largest memorial museum of the domestic party convention. Inside it, there are seven expanded buildings that are fused with the western style. It has collected more than 110 cultural relic curios and more than 800 historical data.

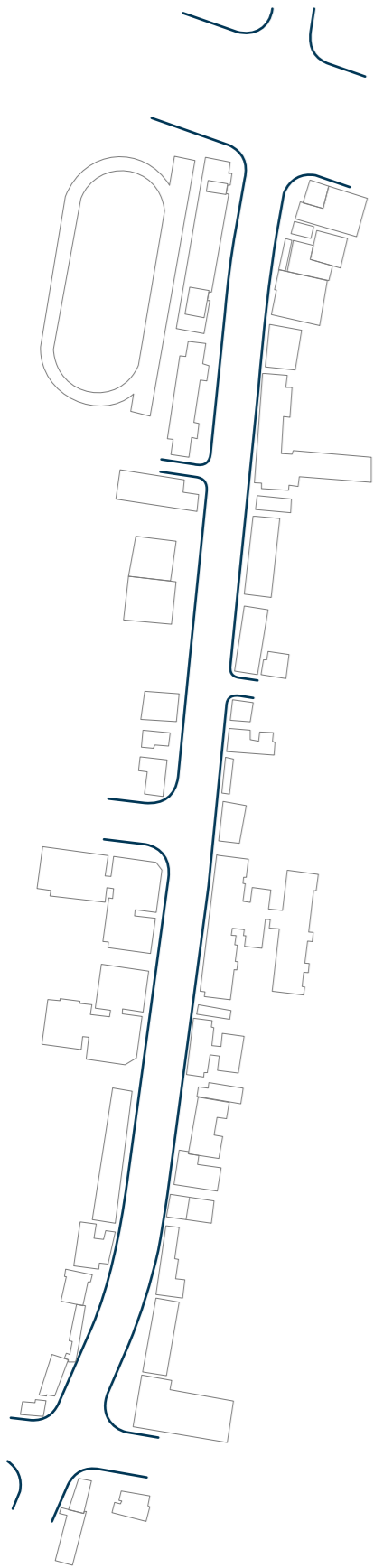
### Yanzhi Lu Street (胭脂路)



Yan Zhi Lu or Tailor Street is lined with shops selling fabric and handmade clothes

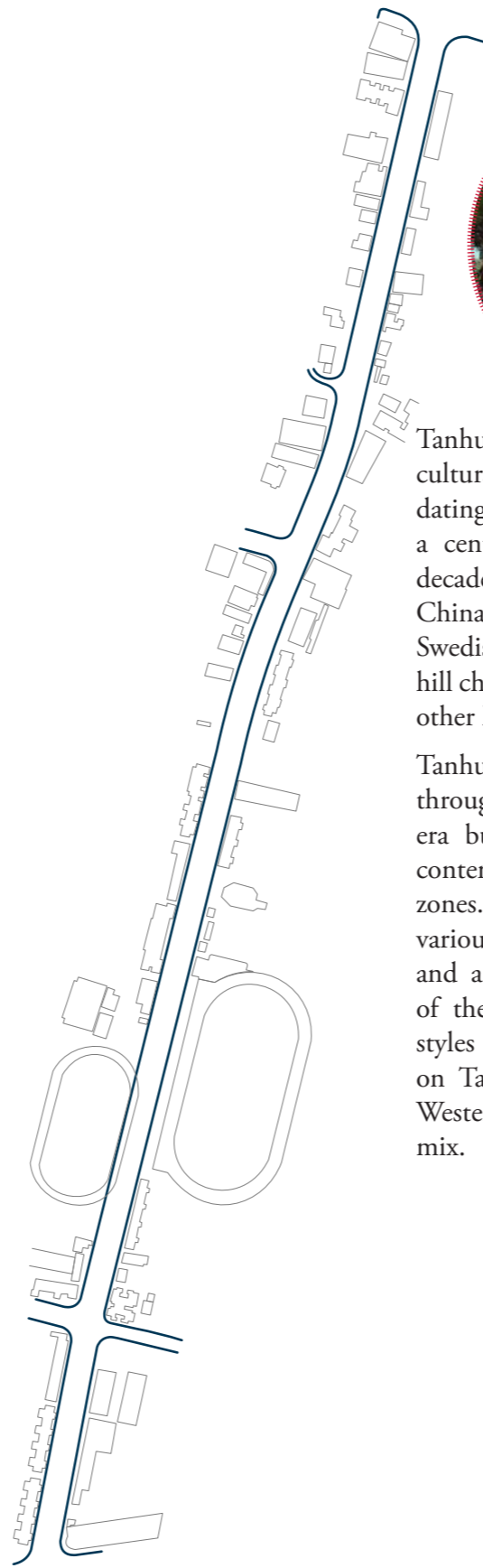


### Houbu Jie Street (候补街)



It is a time honored 150 meter long historical pedestrian street and is well known for being the Number 1 Chinese Snacks Street. Located at the north of Yellow Crane Tower, the lane gives space for more than 340 stores operating as snacks businesses with a variety of over 170 kind of snacks. Famous snacks here are salty doughnuts, soy-bean milk, soup buns, hot and dry noodles, steamed buns, wonton, spring rolls, twisted cruller and steamed dumplings.

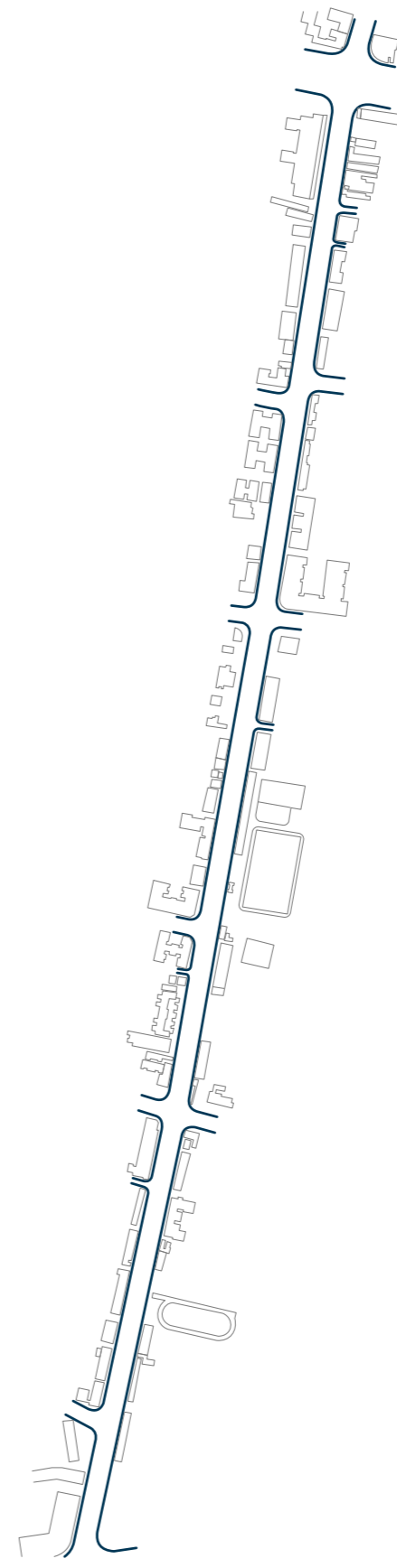
### Tan Hua Lin Street (昙华林)



Tanhualin Street is a historical and cultural street. It has buildings dating back to the 1800's, about a century ago from the Nanking decade of the Kuomintang era of China. It is home to the original Swedish Church in China, Garden hill church, Renji hospital and many other historical buildings.

Tanhualin Street has aesthetic value through the many Republican-era buildings in the vicinity, and contemporary art galleries and zones. It is a pedestrian street with various cafés, antique stores, stalls and art shops lined on both sides of the street. Various architectural styles stand next to each other on Tanhualin; it is a place where Western culture and Chinese culture mix.

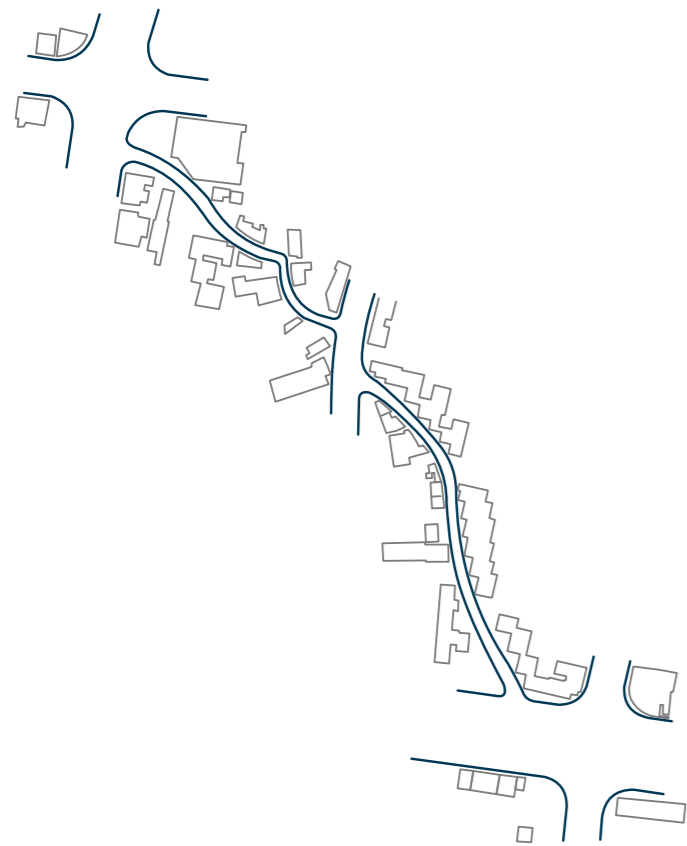
### Liang Dao Jie Street (粮道街)



Also known as the grain road. It derived its name during the Qing dynasty because grains were stored along this street.



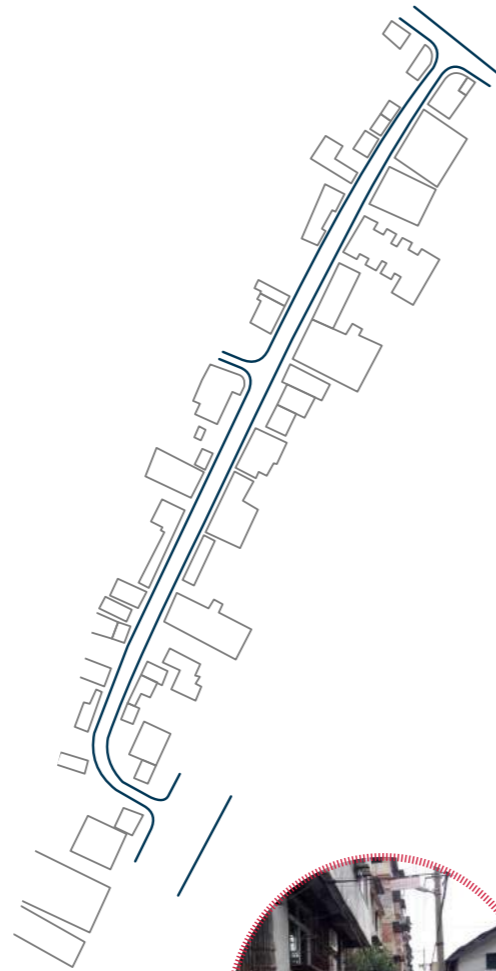
**Qinglong Xiang Street (青龙巷)**



Qinglong Xiang Street has a moderate historic value. The neighborhood is famed for its fine collection of traditional vernacular housing of characteristic- local granite and red brick. A small temple and a local branch of the renowned Taoist network devoted to Baosheng Dadi (“the Great Emperor Who Protects Life”)(Dean 1993), is located along this street and serves as the focus for numerous festival throughout the year.

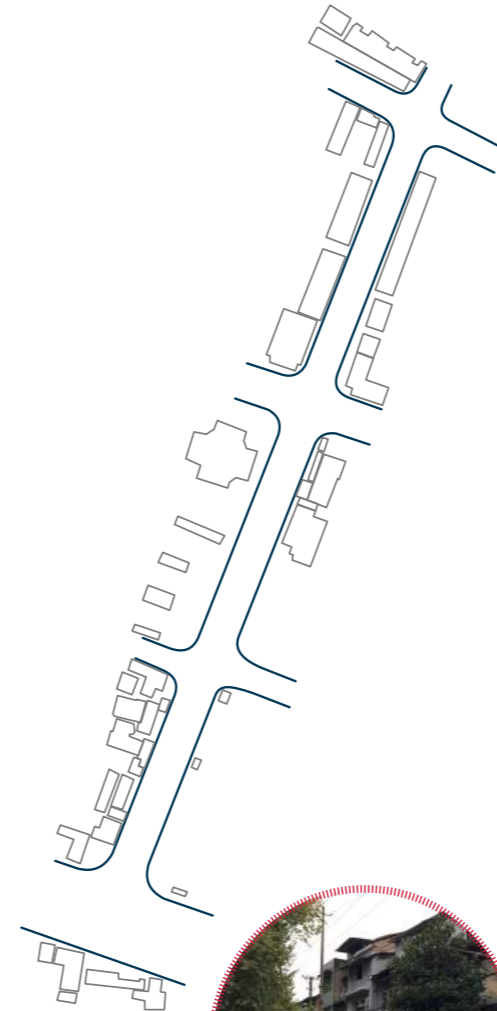
Qinglong Xiang Street demonstrates an incoherent physical form in the public realm. There is a variety of housing i.e. vernacular architecture and new multi-storey houses. The overall varying building heights, elevations and building materials contribute to the non-uniformity of the streetscape. The demands of changing lifestyles and values is the contributor to the transformation in the physical and social character of this street. This street and its neighborhood is under protection of municipal policy but not law.

**Ge Jia Ying Street (戈甲营)**



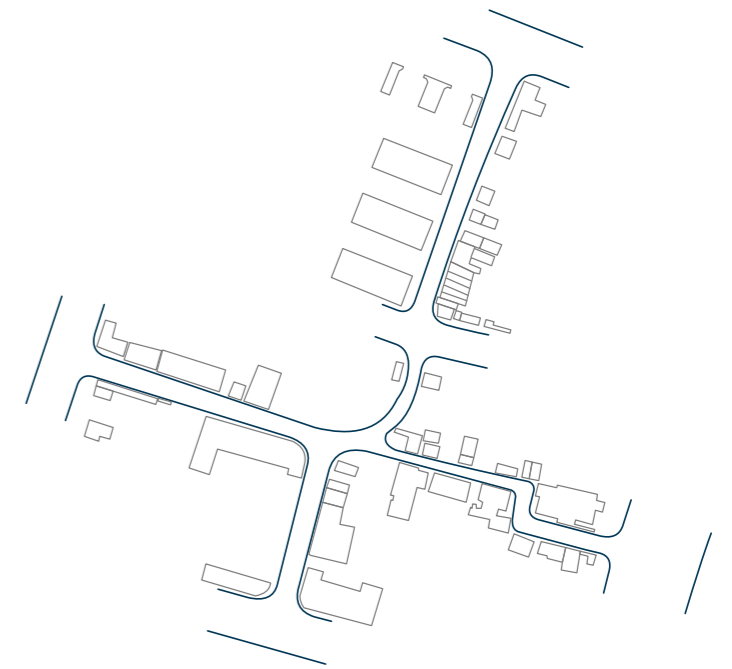
The Chongzhen Church in Wuchang, which is the first Christian church is established on this street.

**Huoju Lu Street (火炬路)**



The total length of the Huoju Lu street is about 500 meters. The eastern section is Wuchang Experimental High School in Hubei Province. It has a history of nearly 96 years and is where the Gongyuan (Examination Compound) in Wuchang Governmental Office is located. The currently, there are several snack bars along the streets making it very lively.

**Chu Cai Jie He Haima Xiang Street (楚材街和海马巷)**



Chu Cai Street is a historical old street located in the south of Wuchang Experimental High School in Hubei Province (historically the “Gongyuan”, which is the examination compound of Wuchang Governmental office). There is a memorial gate which states “the elite were bred in Chu” in the history, so it is named Chu Cai Street and there are many snacks on both sides of the street.



- Why Heritage in Wuhan
- Wuchang District
- Why Heritage in Wuchang District
- Objectives of the Assessment
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- Wuchang Potentials and Challenges
- Methodoly and Data Collected







# NATURAL HERITAGE



# NATURAL HERITAGE

Natural heritage includes nature parks and reserves, zoos, aquaria and botanical gardens. With the rapid urban development and economic growth, the population pressure on land resources has led to endangered urban natural environment due to encroachment and pollution. Wuchang is endowed with rich natural resources such as snake mountain, Yellow crane tower park, East Lake, Yangtze river and many more. There are ten (10) lakes in Wuchang namely; Donghu, South Lake, Yezhihu, Shuiguohu, Neishahu, Waishahu, Shaihu, Simeihu, Ziyanghu and Yangchunhu. Wuchang has the largest and second largest lake in China, the Donghu Lake and Tangxun Lake, as well as the South Lake. The east lake in Wuchang is 6 times the size of the West Lake in Hangzhou, Zhejiang province. Donghu also popularly known as East lake, is the second largest urban lake within a city in China. Because of its winding banks and crisscrossing ponds and brooks, it is called 'a lake with 99 bays'. The East Lake is famous for its rich botanical resources i.e. Mel blossom, cherry blossom and lotus; a rich variety of aquatic birds, monuments from ancient times, elegant pavilions and the long history of the Chu kingdom is well represented. The water quality in the lakes has gradually deteriorated and the eutrophication process has intensified due to waste discharge. Recently there have been efforts by WLSP to revitalize the lake and restore its ecological function through the Donghu Greenway Implementation Plan. The plan aimed at providing citizens with improved access, ecological and inclusive public space and improve the living standard of residents of the Greenway.

Yangtze river plays a significant role in the history, culture and economy of Wuhan. It is the third longest river in the world. It dates back as far as 2 million years ago. In the Spring and Autumn Period of China (770-476 BC), the Chu settled in the lower reaches of the Yangtze. The special Chu culture is grown from the local natural environment that is full of mountains, forest and lakes. During the period of monsoon rains, the Yangtze and its tributaries formerly spilled over, creating extensive floods. However, effective flood control measures were put in place. Since 1950 the river and its basin have been the focus of much of China's economic modernization. This has led to environmental degradation in the Yangtze basin. Pollution levels have risen in the rivers and lakes and land reclamation has reduced surface areas of lakes and wetlands.

Wuchang is home to Snake hill, Phoenix mountain and Luojan mountain. Snake hill (85 meters high peak) is a natural geologic formation that begins as a long sinuous ridge that divides the city of Wuchang in half. Since the Eastern Han dynasty, snake mountain has been a political and economic hive. It has undergone the different cultural-historical variations, in particular

**17(14%)**  
of all open public spaces in Wuchang are more than a century old

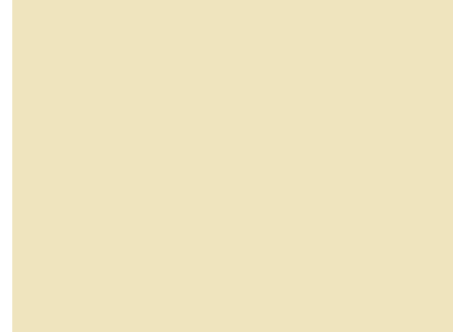




1 Yellow crane park



2 Phoenix hill



3 Shahu Lake



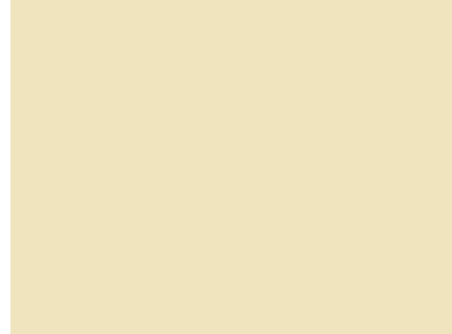
4 Yangtze River



5 Ziyang Lake



6



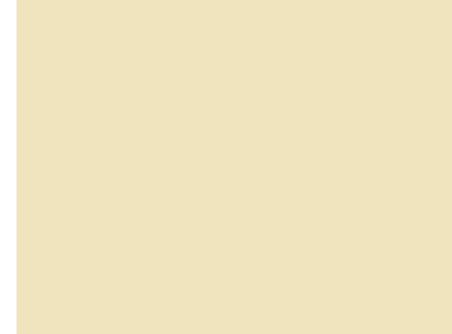
7 East Lake



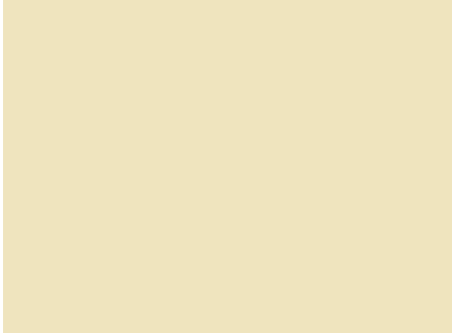
8 Snake mountain



9



10



11 Wuchang Uprising Memorial



12



Westernization Movement, Sino-Japanese War and the birth of New China. There are hundreds of recorded cultural and modern relics scattered around the mountain. The unique location and local history has spared the mountain unplanned urbanization. The indigenous plant community, especially modern forests, has been well-preserved. The whole mountain has 41 ancient or famous trees (1 at Class A, 40 at Class B). Snake Hill and the surrounding elevations along the district's east-west axis intersect with the Yangtze River to create a cross shape, which is part of the core planning framework for the city of Wuhan.

Luojia mountain (118.5 metres high peak) lies at the center of Wuchang District. It is located within the campus of Wuhan University, at the base is the East Lake. It is composed of over a dozen connected hills. The former villas of historical figures like the former premier Zhou Enlai, the great poet Guo Moruo and the novelist Yu Dafu are situated amid the rocks and woods. It has 4 gardens; Laura garden, Cherry blossom garden, Maple garden and Plum blossom garden. There is presence of rare stones and a water tower on top that looks a lot like a Buddhist pagoda.

The Phoenix Mountain boasts its unique and special attractions such as high mountain wetland, 100-meter-drop waterfalls, two brooks (white and black), the great canyon as deep as 5 kilometers, azaleas flowers all over the mountains and plains in spring and the attractive Wuhan Mountain in autumn as well. During the Qing dynasty it was recorded as one of the "Ten Great Scenic Areas of Wuchang".

The yellow crane tower park was built in 1985, during the reconstruction of the yellow crane tower. It consists of the tower, pavilions, corridors, archways, corridors of tablets with poem inscriptions, forming an architecture complex and a garden complex of manmade and natural scenery. It has become the symbol of Wuhan for its long history, its magnificent outlook, and its imposing architectural style.

The retention and management of natural heritage has an important role to play in protecting the environment, creating vibrant communities and sustaining local economies. Therefore, the Wuchang Riverside Park was part of the package project of "Beautification of the Riverbanks of Wuhan". Wuchang Riverside Park now is simply a green belt for walking. However, people living nearby, particularly the old, consider it as a place rather than just a transportation mode because they come here every day to have a walk, play chess and meet friends. The development of a management plan for such projects, through community participation, is a key element for good conservation practices.



# TYOLOGY OF PUBLIC SPACES

UN-Habitat categories public spaces into three; open public spaces, streets and public facilities. These spaces must be integral in the urban structure of cities and must be conceptualised to the adjacent buildings, their use, location and the wider network of public spaces. Local governments should take a trans-disciplinary approach when planning for public spaces. The social, economic and environmental benefits of public spaces is realised when accurate legal frameworks are in place for the protection, creation and management of public spaces. Having a network of public spaces within a city is an important element in creating a cohesive city balancing growth and revitalizing impoverished communities.

The assessment covered 124 open public spaces. Out of these, 112 which accounts for 90% are formal space. This meant that they are designed, have infrastructure for use and access and are within the municipal land use plan. The total open public spaces accounted for a total area of 3.2 Km<sup>2</sup> thus covering 4.8 per cent of the area of Wuchang. Open public spaces within public facilities were 2, accounting for 1.6 per cent of all open public spaces. These were found in city halls. Open public spaces along streets were 20 with sidewalks that are over 5 metres wide being the most. The least number were open public spaces along road reserves which were 3. Parking lots that are used as public spaces were 6 while transport stations were 4. The largest share of area was covered by parks having 1.64 Km<sup>2</sup> while the least area was covered by gardens. The share of land dedicated to open public space is less than the recommended 15%. In addition, the spatial distribution of open public space in the city is poor with only 36.9% of the area accessible to open public space within 10 minutes walk.

The scale of public space is dependant on how it is shaped. Planning, political decisions, daily activities among others play a role in how public space is formed. The scale of public space therefore is determined by its area, use and catchment (how far a user travels to visit them). UN-Habitat classifies open public spaces by scale into 5 broad categories; local/pocket spaces, neighbourhood spaces, city/district spaces, larger city spaces and metropolitan spaces. In Wuchang, three categories of open public spaces

OPEN PUBLIC SPACES		
Typology	Number	Area KM <sup>2</sup>
Parks	38	1.64
Plaza/Square	14	0.40
Playgrounds	3	0.34
Water-body frontage	10	0.30
Community yards	14	0.15
Gardens	1	0.001
<b>TOTAL</b>	<b>80</b>	<b>2.83</b>

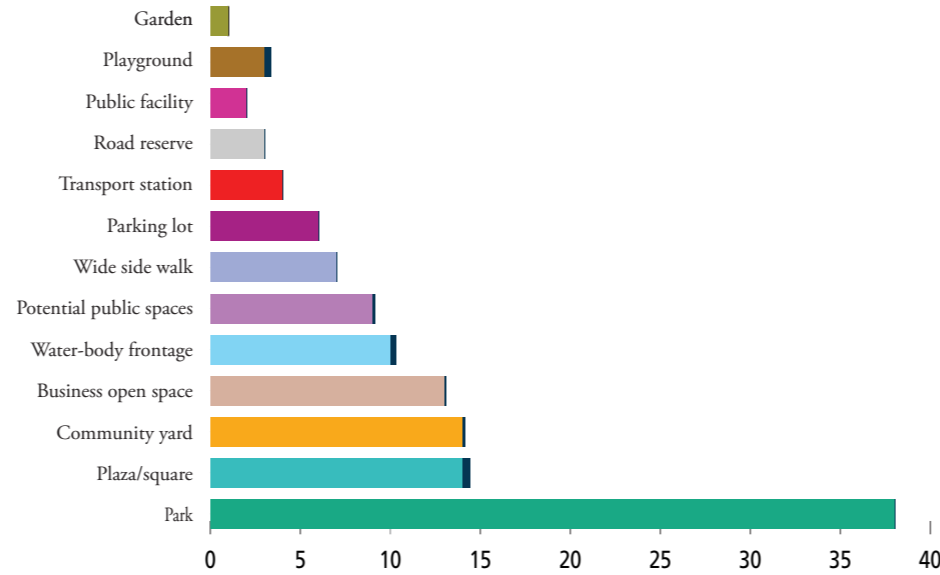
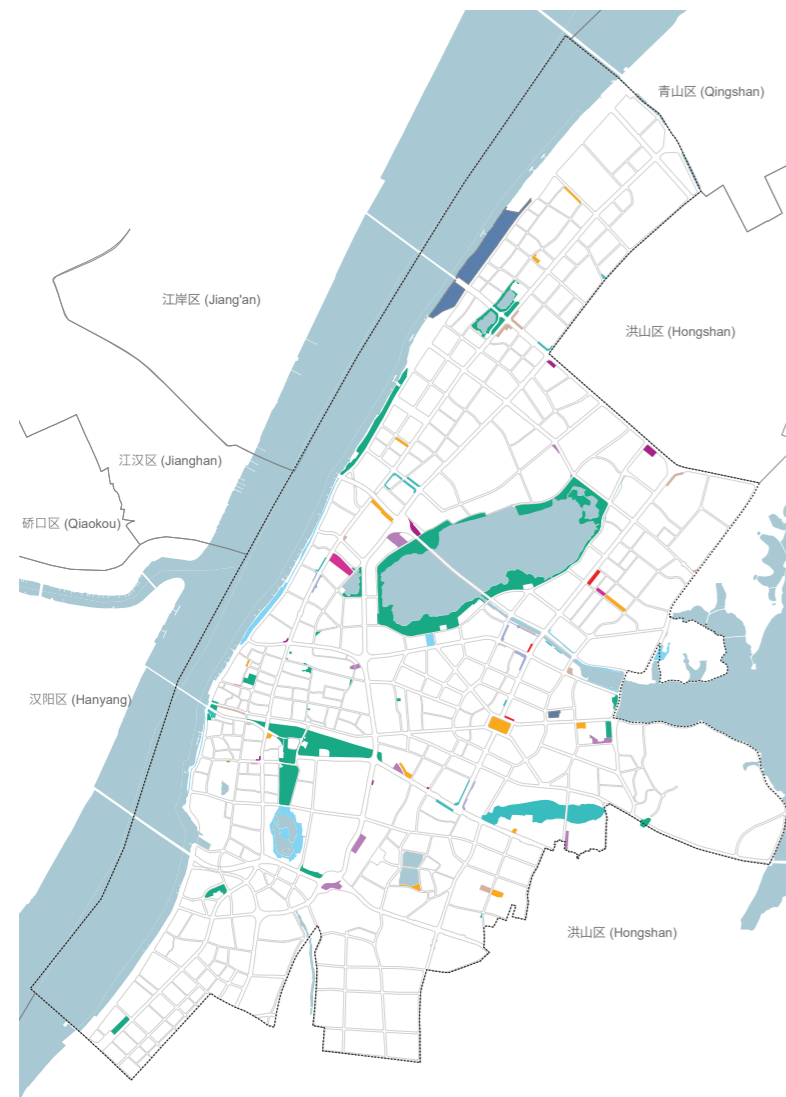
STREETS		
Typology	Number	Area KM <sup>2</sup>
Wide Sidewalk (over 5metres)	7	0.05
Parking lot	6	0.05
Transport Station	4	0.02
Road Reserve	3	0.01
<b>TOTAL</b>	<b>20</b>	<b>0.13</b>

PUBLIC FACILITIES		
Typology	Number	Area KM <sup>2</sup>
City Hall	2	0.04
<b>TOTAL</b>	<b>2</b>	<b>0.04</b>

OTHERS		
Typology	Number	Area KM <sup>2</sup>
Potential Public Space	9	0.14
Business Open Space	13	0.06
<b>TOTAL</b>	<b>22</b>	<b>0.2</b>



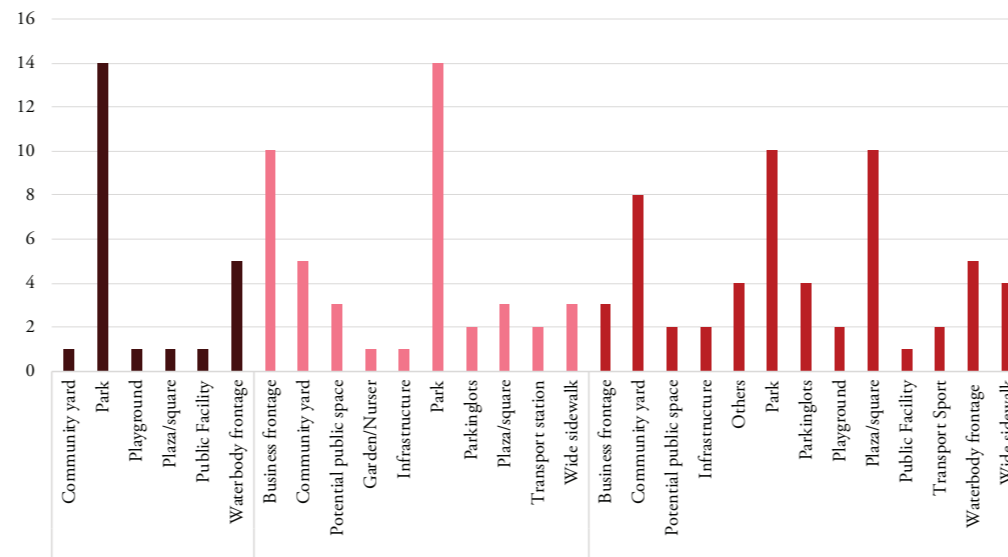
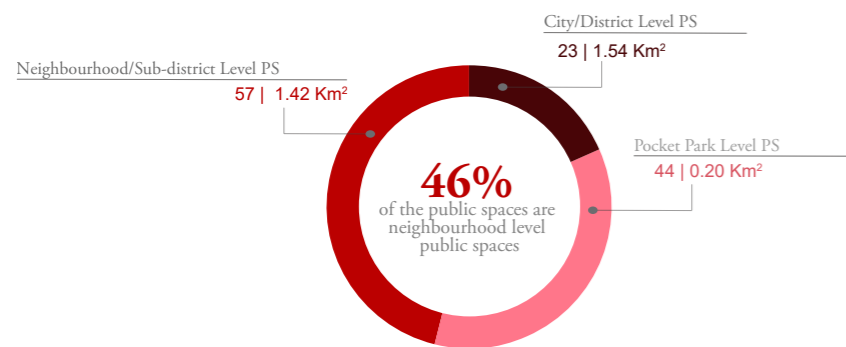
## TYOLOGY OF OPEN PUBLIC SPACES



## HISTORICAL ELEMENTS PRESENT IN PUBLIC SPACES



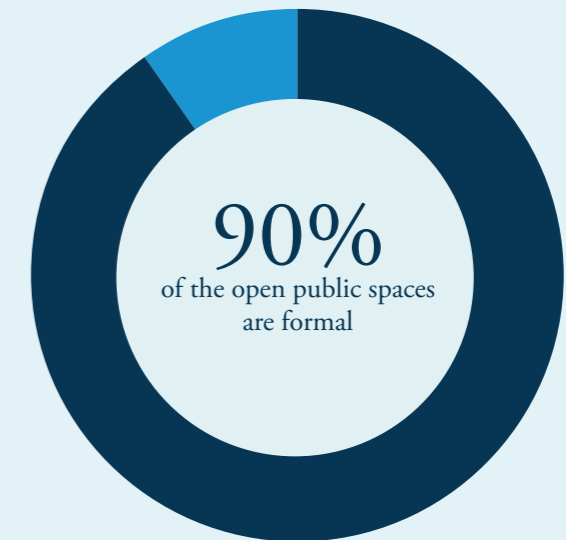
## SCALE OF OPEN PUBLIC SPACES



were found and these were city/district spaces, neighbourhood spaces and local/pocket spaces. City/district level open public spaces had the largest area of 1.54 Km<sup>2</sup> but they were the least in number of 23. Neighbourhood spaces had the largest number (57) with an total area of 1.42 Km<sup>2</sup>. Local or pocket spaces were 44 and cover the least area of 0.20 Km<sup>2</sup>. It is no surprise that parks were the main typology of open public space within each scale.

Historically, legible street network, connected by the nodes of squares, marking out formally important places, facilitated 'wayfinding' (Lynch, 1960) in the urban maze. The use of art and monuments in public space was also used not only for aesthetics and to commemorate heros but also for spatial orientation. It is therefore important to understand the state and existence of art in public spaces especially in historical districts. In Wuchang, historical elements such as artificial water bodies, historical monuments, shade, artificial shade and play furniture were assessed. It was found that majority (74) of the open public spaces had seating furniture. Artificial water bodies were found in 60 open public spaces while monuments were found in 20. Very few (13) open public spaces were had play furniture and this could be one of the reasons why children age between 0-14 years were least present in the open public space during the survey.

## DESIGNATION OF THE OPEN PUBLIC SPACE





# GREEN AREAS AND CUSTODIANSHIP OF OPEN PUBLIC SPACES

Wuchang literally became a besieged city surrounded by floodwater. In the late August 1927, floodwaters finally broke through the city wall defense and inundated two thirds of Wuchang. With reconstruction of the tower in 1985, the Yellow Crane Tower Park was built together. The park extends like a belt from west to east along the Snake Hill.

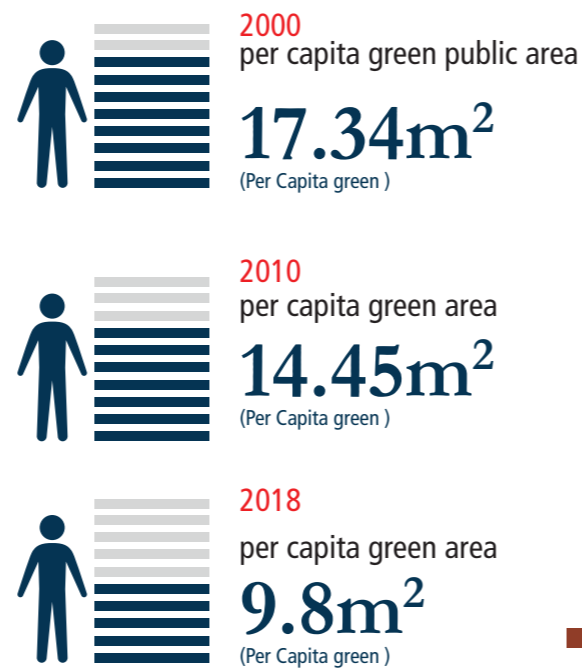
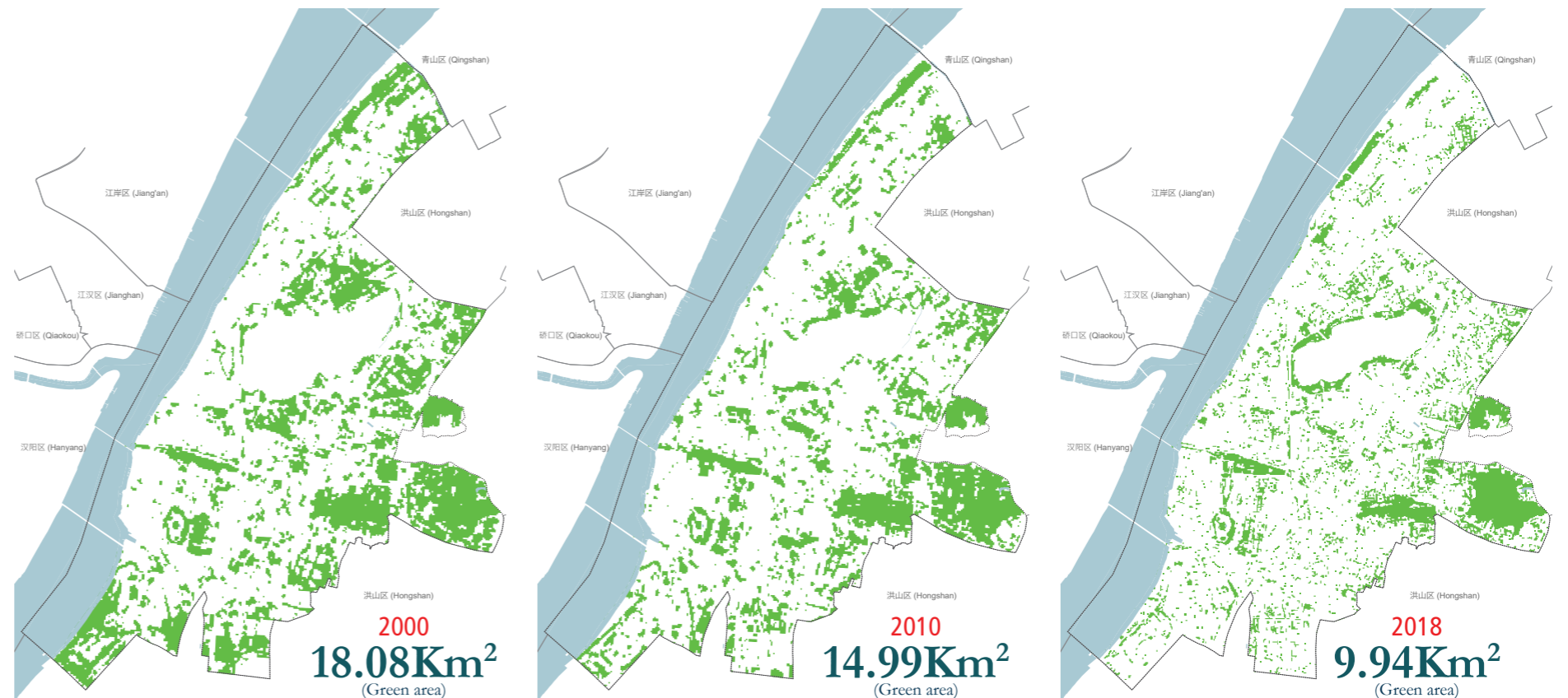
## Snake hill

The whole Snake Hill was reorganized into Wuchang Park in the 1930s. About 85m high, the Snake Hill was situated within the old city wall of Wuchang, and covered an area of 70ha. The name “snake” came from its winding shape, which looked like an immense snake with its head drinking from the Yangtze River and its tail cutting into the eastern part of Wuchang. The Snake Hill used to be an important military fortress together with Tortoise Hill on the opposite bank of the Yangtze River. The Hill was the highest site in the old Wuchang town, and hence became a superb view point overlooking the running Yangtze River and the whole Wuhan tri-cities. It had attracted numerous visitors since the third century of the Three Kingdoms, and thus left considerable historical remains, including some important stone carvings, towers and pavilions, among which the best-known one was perhaps the Yellow Crane Tower (Huanghelou). Despite of its scenic attractions, the Snake Hill had been in disrepair for a long time. With little steps or walks, and full of weeds and vines, the Snake Hill was actually difficult to visit in the early twentieth century. Initially in 1924, a small plot at the west end of the Snake Hill was reorganized and opened as Shouyi Park.

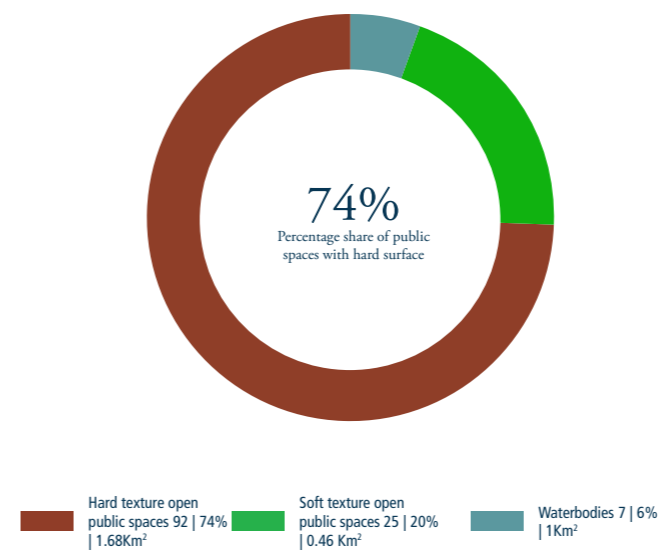
## Shouyi park

This was the first park in Wuhan that does not charge an entry fee. It was opened in 1924, commemorating the Wuchang Uprising which sparked the 1911 Revolution and led to the downfall of the imperial regime. Led by Xia Daonan, it reorganized previous Nai Yuan, a traditional garden of Hubei Judicial Administration Bureau (Nieshu) in the Qing dynasty, and built some memorial structures for the insurrection. Later in 1933 it was expanded to embrace the whole Snake Hill, and turned into a great Wuchang Park. While some historical remains were restored, new facilities were introduced, such as a kindergarten, a library, a newspaper teahouse, a zoo, playgrounds, etc., providing much more recreation opportunities for people. By 1937 on the eve of the Anti-Japanese War, the ambitious scheme of Wuchang Park was not completely actualized due to fiscal shortages.

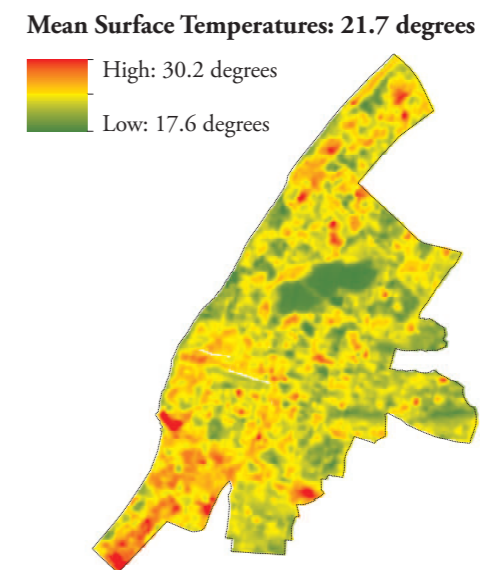
## CHANGE OF GREEN AREAS IN WUCHANG DISTRICT



## TEXTURE OF OPEN PUBLIC SPACE

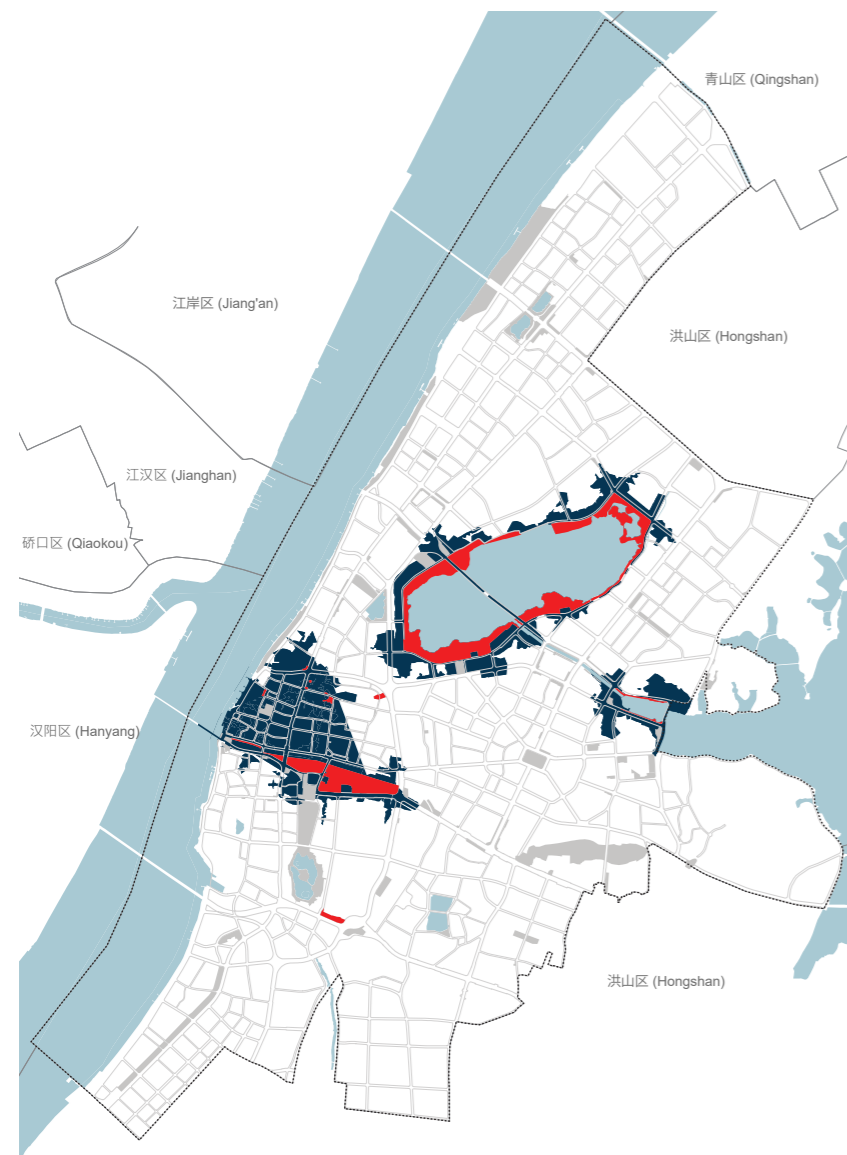


## URBAN HEAT ISLAND EFFECT





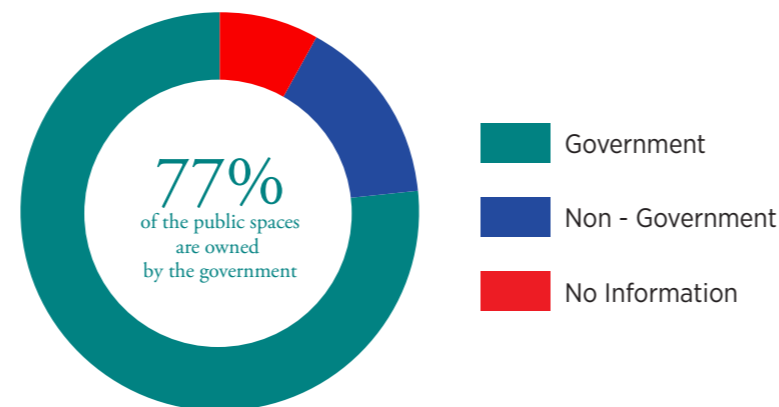
**WALKING DISTANCE TO PUBLIC SPACES THAT ARE MORE THAN 100 YEARS**



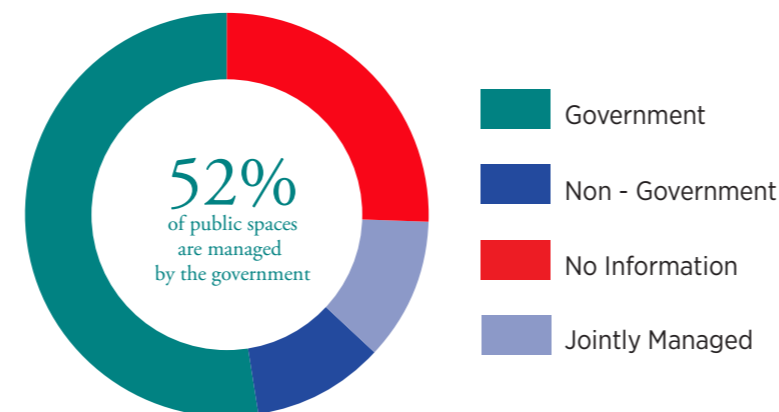
**98% | 122**  
(of all open public spaces have indigenous trees)

**5Km<sup>2</sup>**  
(Service area within 10 minutes walk to open public spaces that are more than a century old)

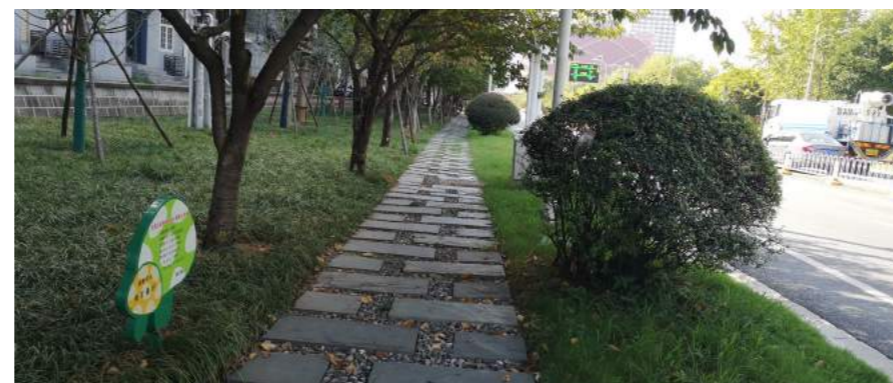
**OWNERSHIP OF THE OPEN PUBLIC SPACES**



**MANAGEMENT OF THE OPEN PUBLIC SPACES**

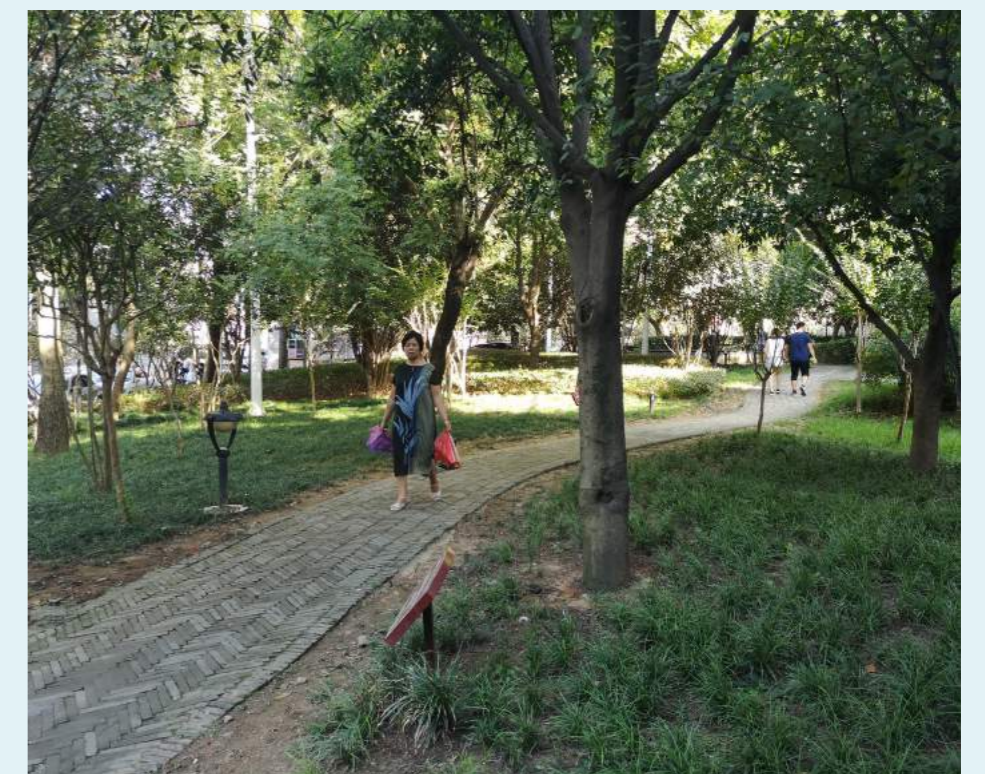


<b>65   52%</b> (Public spaces owned and managed by government)	<b>6   60%</b> (of all potential public spaces are managed by the government)	<b>8   80%</b> (of all potential public spaces are owned by the government)
--	--	--



It is evident that historically Wuchang has made efforts towards increasing green and public spaces for its residents. However, due to unprecedented population growth, there has been a gradual decrease in green areas within the district. This is seen from the green index (NDVI analysis). The area has dropped from 18.08 Km<sup>2</sup> in the year 2000, to 9.94Km<sup>2</sup> in the year 2018. Nonetheless, the per capita green area is higher than that of the neighbouring district -Jiangnan. Assuming that the population has remained constant since 2000, the per capita green area has dropped from 17.34 m<sup>2</sup> in 2000 to 9.8m<sup>2</sup> in 2018. The mean surface temperatures in 2018 is 21.7 degrees. It was noted that 74% of all open public spaces had hard surface texture while only 6% had surface texture that were mainly water bodies. Despite this, the open public spaces that had water bodies covered an area of 1Km<sup>2</sup> while those that had mainly hard surface had 1.69Km<sup>2</sup>. Additionally, 122 which accounted for 98% of all open public spaces have indigenous trees.

Ownership and management schemes in Wuchang were also analysed. It was found that 77% of all open public spaces were owned by government and they managed 52% of the spaces. Government owns and manages 65% of all public spaces. The open public spaces that were used as public spaces and not recognised as public spaces were categorised as potential open public spaces. These accounted for 9 of the 124 open public spaces. Of these, 6 are managed by the government while 8 are owned by the government.





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**INTANGIBLE  
CULTURAL  
HERITAGE:  
PEOPLE AND  
LIFESTYLES**



# PEOPLE AND LIFESTYLES

Throughout history, communities have developed public spaces that support their needs, whether these are markets, places for sacred celebrations, or sites for local rituals. Therefore, there is a correlation between urban space and society. Public spaces often come to symbolize the community and the larger society or culture in which it exists. Public space unexploited and unused by people and are without social destination often reflects its physical form. Unorganized transportation, parking and other physical barriers reduce its usability and attractiveness. In all communal life, there is a dynamic balance between public and private activities. Within this balance, different cultures place different emphases on public space.

In order for people to see some positive meaning in a place, the place must resonate with their lives and evoke patterns of use that creates bonds with the space. One's sense of continuity can be anchored in the continuous use of public space with its many memories even with a rapidly changing world. By the build-up of overlapping memories of individual and shared experience, a place becomes sacred to the community. Although there are vast differences in the forms of communal life across societies, public life has been an integral part of the formation and continuation of social groups.

If people see possibilities and share goals with others, their connection with that place will be enhanced. Thus, the place ought to be an evocative one, a place that resounds with the memories and experiences of an individual, a family, a group or a culture that connect each other to a larger entity, a group memory or experience.

The essence of public space develops when people are able to relate with the area, when settings become important part of their lives. This occurs when the space is well suited to their surroundings both physically, socially and environmentally, when it supports the kind of activities the users' desire, when it engenders feelings of comfort, safety and connections to other people.

This section thus aims to understand the culture of the residents in Wuchang district, their way of life and the places they hold in high regard for proper planning of their places of interactions and the utilities and services provision in these spaces.





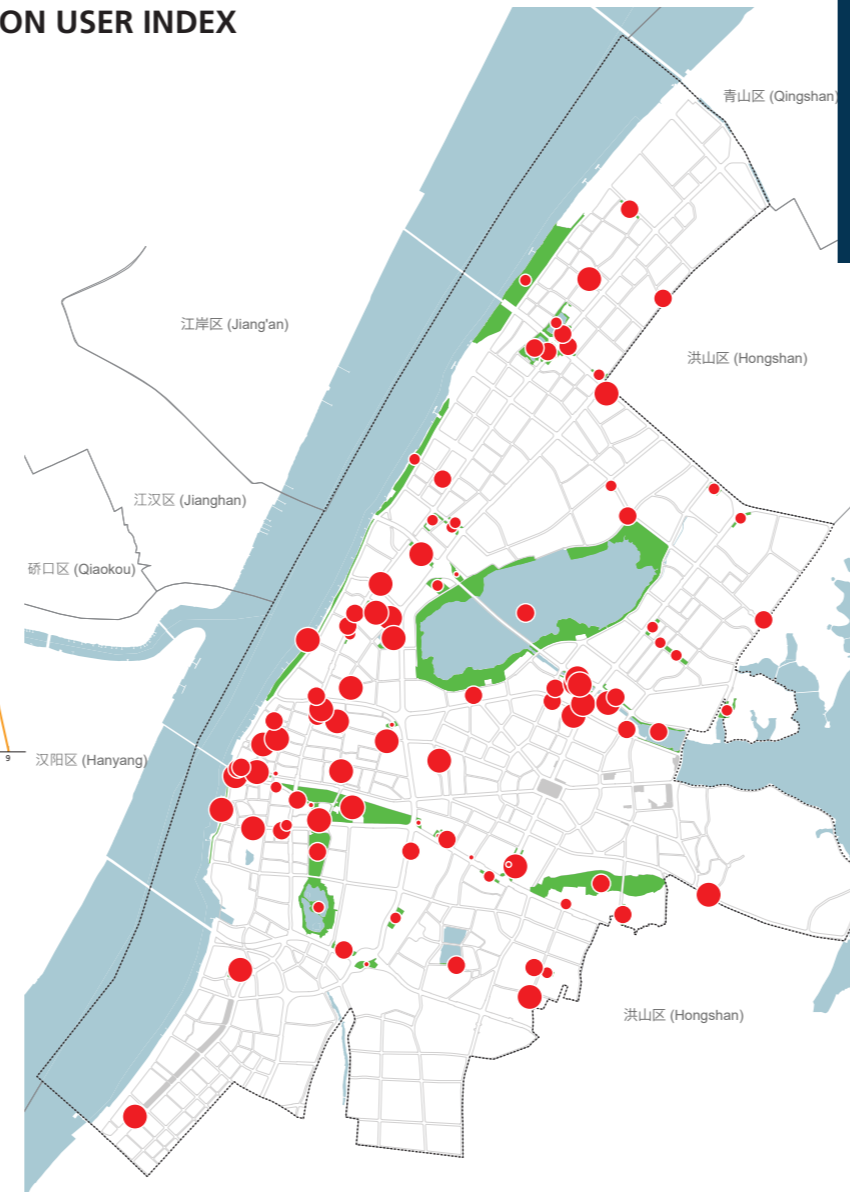
# FAMILIES AND EDUCATION

Culture strongly influences how an individual approaches education, and a society's culture determines how that society educates its citizens. This is because culture consists of values and beliefs that influence practices, students are more likely to engage in education that aligns with and includes their cultural identity. Wuchang is rich in science and education resources. Wuhan University and other regions have 13 colleges and universities. At the same time, Wuchang is also the Hubei's province's basic education area, there are 135 primary and secondary schools. Wuchang district has actively cultivated and developed high-tech industries relying on the advantages of rich scientific and technological intellectual resources in the region and the continuously increased financial investment and social funds in science and technology.

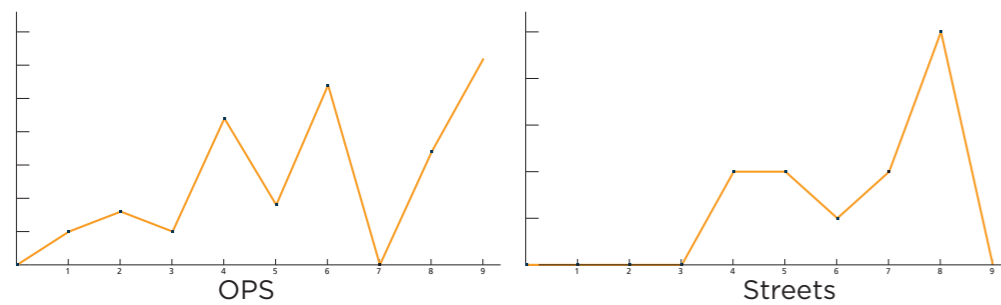
In traditional Chinese culture, the family is the basic unit of society while individuals are only one part of the family. Blood relations is the most central element of society. The cohabitation of four generations under one roof comprises of father, mother, son and daughter in law or (daughter and son in law), grandson and granddaughter in law, the great grandson and great granddaughter. Modern families include two generations living together, however, the traditional practice of four generations still remains. The idea of tracing back ancestry is still the most powerful force of the Chinese nation where the belief is that a distinguished ancestor brings pride to his descendants for thousands of years. China is currently an upper middle-income country with complex development needs.

It is no surprise that majority (108) of the open public spaces were located in middle income neighbourhoods. This was also the case with the streets that were assessed. 11 out of the 12 that were assessed, were found in middle income neighbourhoods. Planning and design of public spaces that focuses on inclusivity of all gender should start with an inventory on who doesn't use a particular public space, when, and why. This is because when certain groups, like women or girls, do not use a space, it is usually an indication that the space feels insecure, or amenities for use for them is lacking. Public spaces with an equal representation of both age and gender is often perceived as safe. A user analysis was conducted in Wuchang's public spaces and it was found that the male were dominant users of both streets and open public spaces and the majority of users were between the age of 25 years to 60 years. This could be because majority of Wuchang's population is between age 35 to 60 while the second majority are between age 18 and 34. Persons with disabilities were found in only 27% of open public spaces. This may mean that open public spaces in Wuchang are not designed for persons with disabilities.

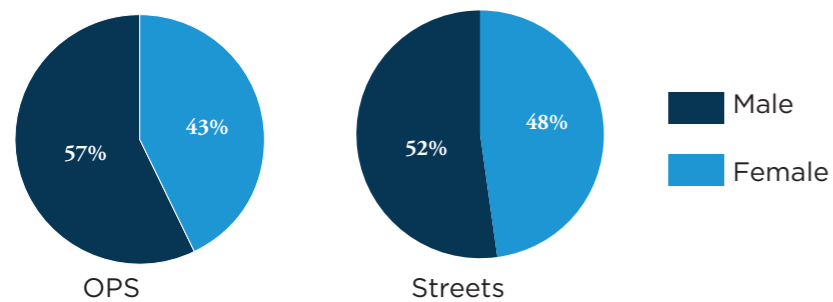
## DISTRIBUTION OF USERS BY AGE AND GENDER BASED ON USER INDEX



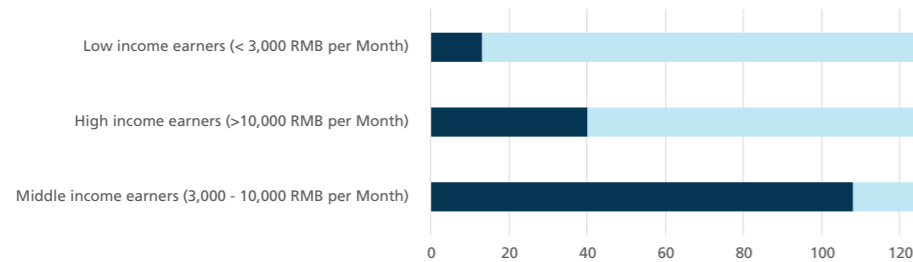
### USER INDEX FOR PUBLIC SPACES



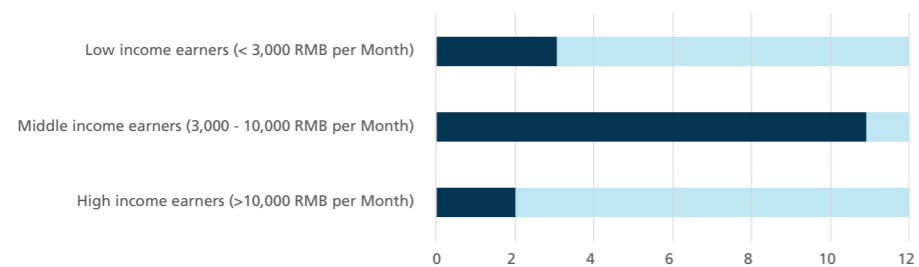
### GENDER DATA FOR PUBLIC SPACES



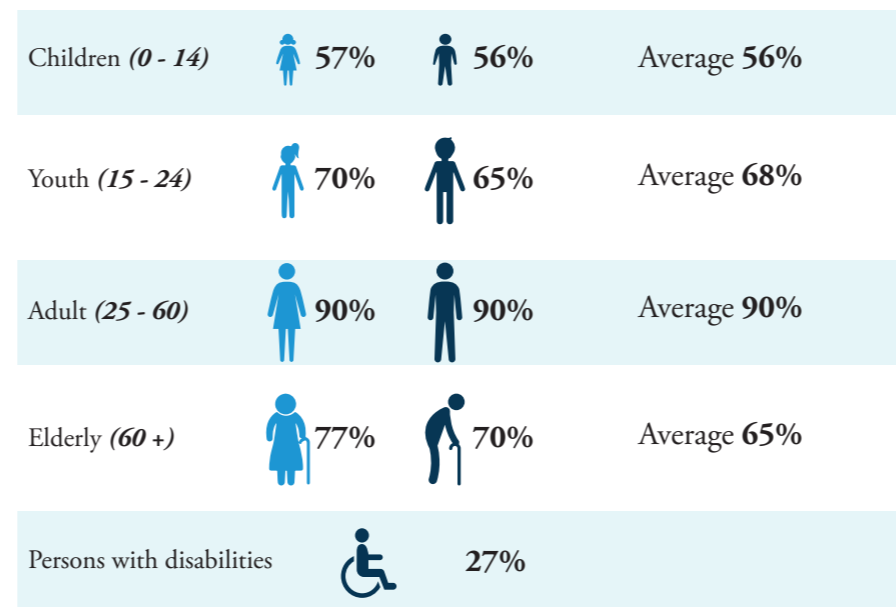
### SOCIO-ECONOMIC STATUS OF PEOPLE LIVING NEXT TO OPEN PUBLIC SPACES



### SOCIO-ECONOMIC STATUS OF PEOPLE LIVING NEXT TO STREETS



### AGE DATA FOR OPEN PUBLIC SPACES



Data used for this assessment is based on time of survey and was conducted during a weekend.



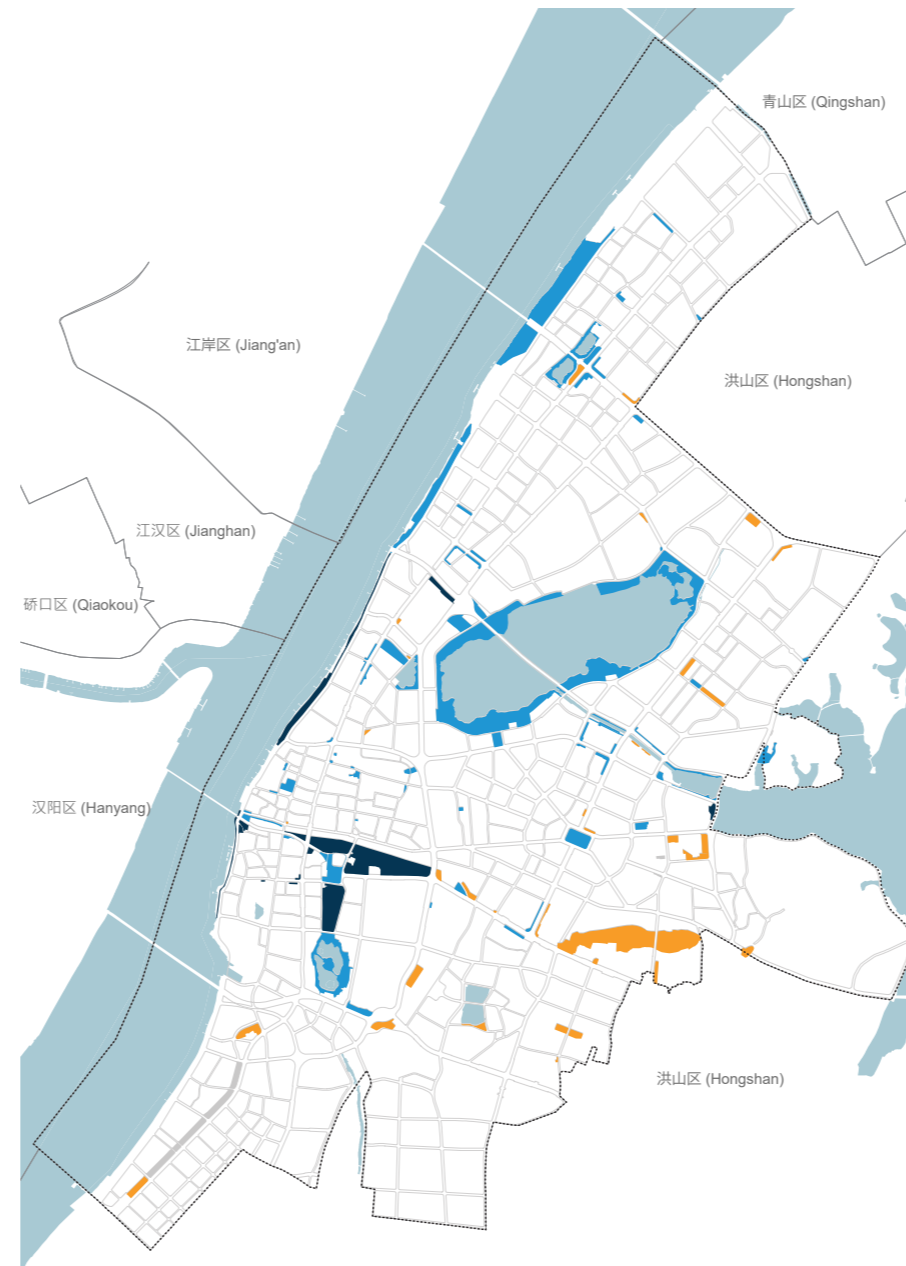
# RELIGION, VALUES AND BELIEFS

The Chinese Communist Party that rules the nation is atheist but gradually tolerant of other religions. Officially, there are only five religions, Buddhism, Taoism (simplicity in all things), Islam, Catholicism and Protestantism, other religions outside these five are illegal even though the Chinese constitution states the freedom of worship and religion among the people. Majority of the population in Wuchang district are Buddhists and their place of worship is temples. The Wuchang gods are the five gods of terror in charge of both exorcising evil spirits and catching peoples' lost souls. In the Chaifa Wuchang rite, the five gods lead their yin troops to chase evil spirits away, capture lost souls and return them to their owners.

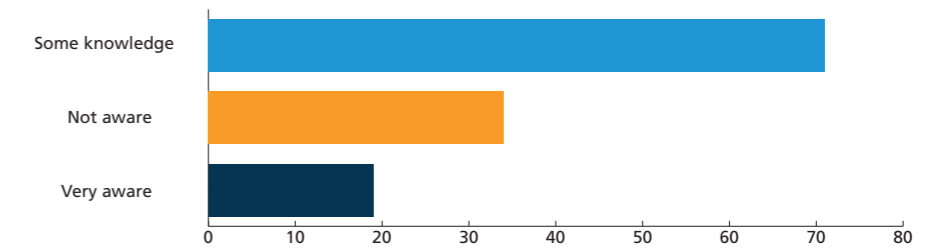
The traditional cultural values that influence the individuality of the Chinese people are harmony, benevolence, righteousness, courtesy, wisdom, honesty, loyalty and religious. The importance of history and ensuring attachment to past stories in the physical environment is very important. This is seen from the results of the survey. Users in 74 (60%) open public spaces and 11 (92%) streets said that it is important to have memories and stories of the history and culture of Wuchang reflected in the physical environment. Additionally, the users in 84 (68%) open public spaces and 11 (92%) streets said that preserving Wuchang's historical buildings, architecture and landscape is very important for the future image of the district. However, users in 34 open public spaces and along 1 street said that they are not aware of any historical preservation activities within the District.

The users were also asked what they loved most about Wuchang. Users in 60 open public spaces and 10 streets said that they love the neighborhoods and neighborhood-defining character and elements (examples: local groceries, churches, libraries and cultural institutions, farmers' markets, business districts, local festivals/events, public parks) and users in 62 open public spaces and 9 streets said that they love the obvious/major buildings and sites with city-wide recognition example Yellow Crane. All users along the assessed streets mentioned that the character of Wuchang could be improved by a strengthen the transformation of the old city (for example, increase residential development, increase medical, educational, cultural, sports facilities), rebuilding neighborhoods (example – restoring historic buildings, improving streetscapes and green public spaces) and Improvement of transportation (street system, bike lanes, walkways, public transit).

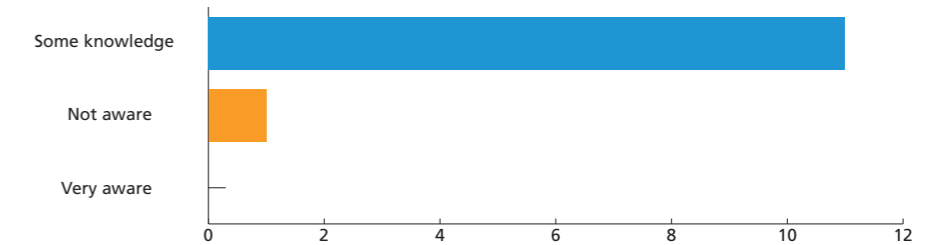
## AWARENESS BY RESIDENCE OF WUCHANG ON HISTORICAL PRESERVATION ACTIVITIES



## NUMBER OF PUBLIC SPACES SHOWING AWARENESS BY RESIDENCE OF WUCHANG ON HISTORICAL PRESERVATION ACTIVITIES

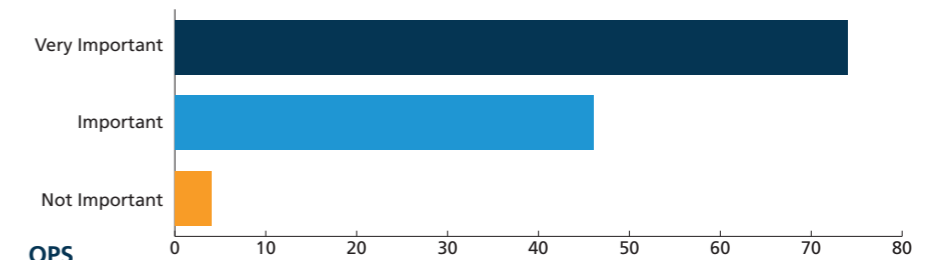


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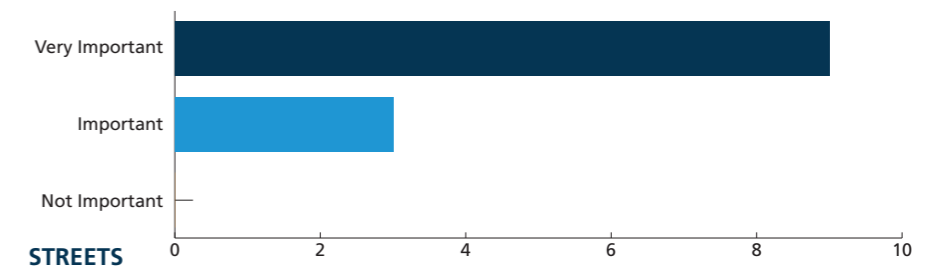


### STREETS

## NUMBER OF PUBLIC SPACES WHERE USERS RANKED THE IMPORTANCE OF MEMORIES AND STORIES IN THE PHYSICAL ENVIRONMENT OF WUCHANG'S HISTORY AND CULTURE



### OPS

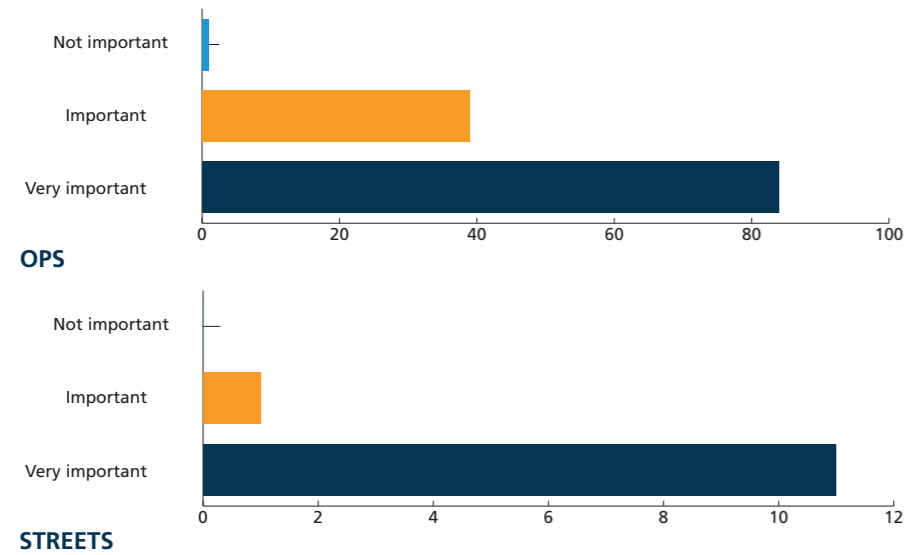


### STREETS

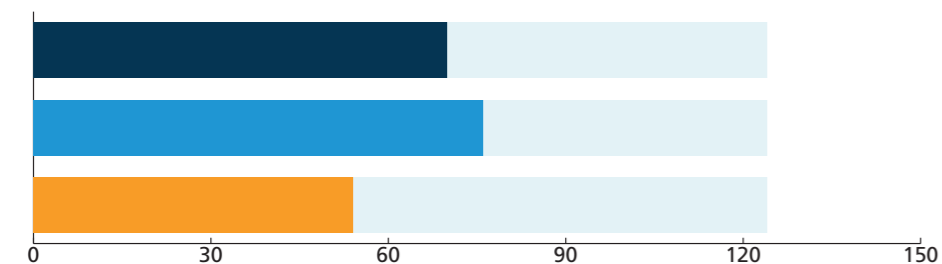
CHINESE BUDDHISM AND TAOISM BOTH INCORPORATE PRAYER INTO THEIR DAILY RELIGIOUS RITUALS, THESE RITUALS AND BELIEFS DATE BACK TO THE ANCIENT TIMES OF CHINA.



**NUMBER OF PUBLIC SPACES WHERE USERS RANKED THE IMPORTANCE OF WUCHANG'S HISTORICAL BUILDINGS, ARCHITECTURE AND LANDSCAPE TO THE FUTURE IMAGE OF THE DISTRICT**



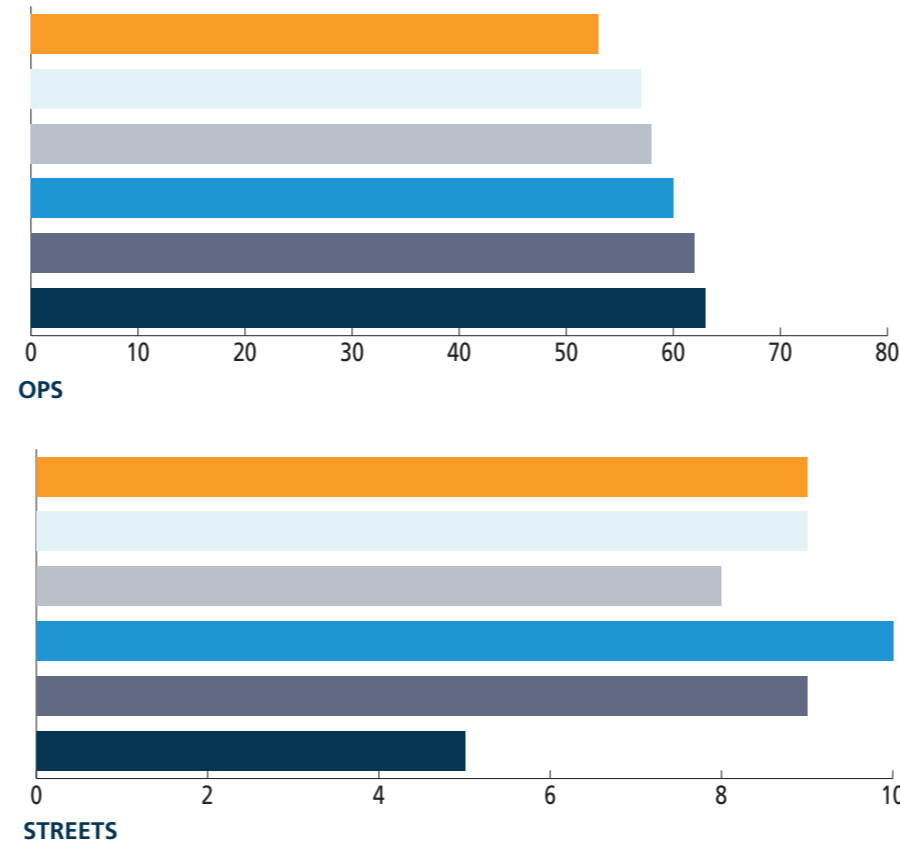
**WUCHANG'S CHARACTER COULD BE IMPROVED BY;**



- Improvement of transportation (street system, bike lanes, walkways, public transit).
- Strengthen the transformation of the old city (for example, increase residential development, increase medical, educational, cultural, sports facilities).
- Rebuilding neighborhoods (example – restoring historic buildings, improving streetscapes and green public spaces)

**ALL USERS WHO WERE INTERVIEWED IN THE HISTORICAL STREETS THOUGHT THAT ALL THREE WERE RELEVANT TO THE IMPROVEMENT OF WUCHANG'S CHARACTER**

**PERCEPTION OF RESIDENTS ABOUT WUCHANG'S CHARACTER**



- Neighborhood diversity and mix of uses within neighborhoods (small town feel in a big city).
- Historic/old buildings and architecture.
- Transportation-related resources (bridges, tunnels, inclines, steps, (brick) streets, paths, trails).
- Neighborhoods and neighborhood-defining character and elements (examples: local groceries, churches, libraries and cultural institutions, farmers' markets, business districts, local festivals/events, public parks)
- Obvious/major buildings and sites with City-wide recognition
- Natural resources (rivers, topography, trees, green/open space).





# FOOD CULTURE

Chinese cuisine is heavily influenced by geography and ethnic diversity. Among the main styles of Chinese cooking are Cantonese which features stir-fried dishes and Szechuan, which relies heavily on use of peanuts, sesame paste and ginger and is known for its spiciness. Rice is not only a major food source in China but also a major element that helped grow their society. The Chinese word for rice is 'fan' which also means 'meal' and is a staple in their diet, other foods include bean sprouts, cabbage and scallion as the Chinese people do not consume a lot of meat \_occasional pork or chicken. Tofu is also a major source of protein for the Chinese. Baishizhou street is classified as one of the best street food in Wuhan. Among the food here are Korean dishes, cold stone fro-yo, noodle soup, duck legs, cold noodles (Liang pi), Chinese pizza, grilled oysters and cakes. It also hosts the Hi-Tech Park and the Window of the World Theme Park. Huhu street is also a well know street by food lovers.

The cuisine present in Wuchang has a history of more than 2,000 years, originating from the ancient Chu Cuisine and has developed a number of distinctive dishes such as steamed blunt snout bream in clear soup, preserved ham with flowering Chinese cabbage, among others. Popular among the residents of Wuchang is Wuchang fish, a freshwater bream that is commonly steamed. Also popular is Reganmian which is hot dry noodles which are the signature food, eaten at any time of the day – as a meal or snack. The dish mixes alkaline noodles with soy sauce, sesame paste, chilli oil and a wide array of toppings including pickles, chopped green onion and garlic chives. Sanxian doupi is popular breakfast item, made of rice, eggs, shrimps and meat, seasoned with scallions, soy sauce, yellow wine, pepper and a little vinegar. Mian wo is a thin, deep-fried doughnut made of soymilk, brown rice, milk, flour and sprinkled with sesame and chopped scallions. Spicy duck neck, Frogs, Crayfish, Hong cai tai which is a succulent, crunchy vegetable are among the popular foods. It is also interesting to note that on the third day of the third month of the lunar calendar, many people in Wuchang eat Dikai zhu jidan, which is an egg dish that is supposed to prevent illnesses in the coming year.





# ART



Chinese art is greatly influenced by the country's rich spiritual and mythical history. Many sculptures and paintings depict spiritual figures of Buddhism. The Chinese culture may be seen in everyday activities in playing the lute-like xun and the guqin or chess, reading or painting.

Eastern style martial arts were also developed in China and is the birthplace of kung fu. The country's rich liturgical history depicts that ancient Chinese were avid writers and philosophers especially during the 'Ming and Qing dynasties'. Since its early days, Wuhan has served as a busy and important port city. It also, in the years that followed, became a city known for its role in the arts. Artists in Wuchang occasionally display their talent in public spaces for art lovers to enjoy while they work. Some hold auctions, selling their work at very affordable prices. Local artists draw Chinese-style painting on the street.

Art is an indication of heritage and legacy and is a rare proof of the ancient past. If Wuchang loses its art, it loses its heritage, history, legacy and once lost it cannot be revived or reconquered. Even as the district urbanizes and embraces modernity, art remains the shaping tool in branding the district as unique and different from others.

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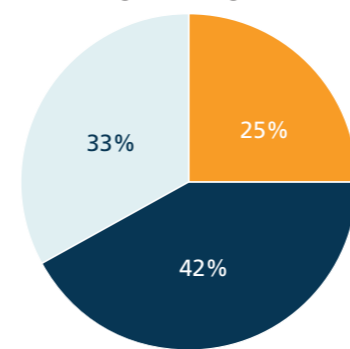
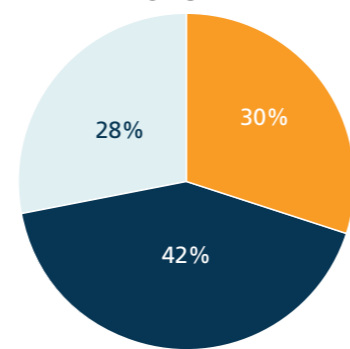
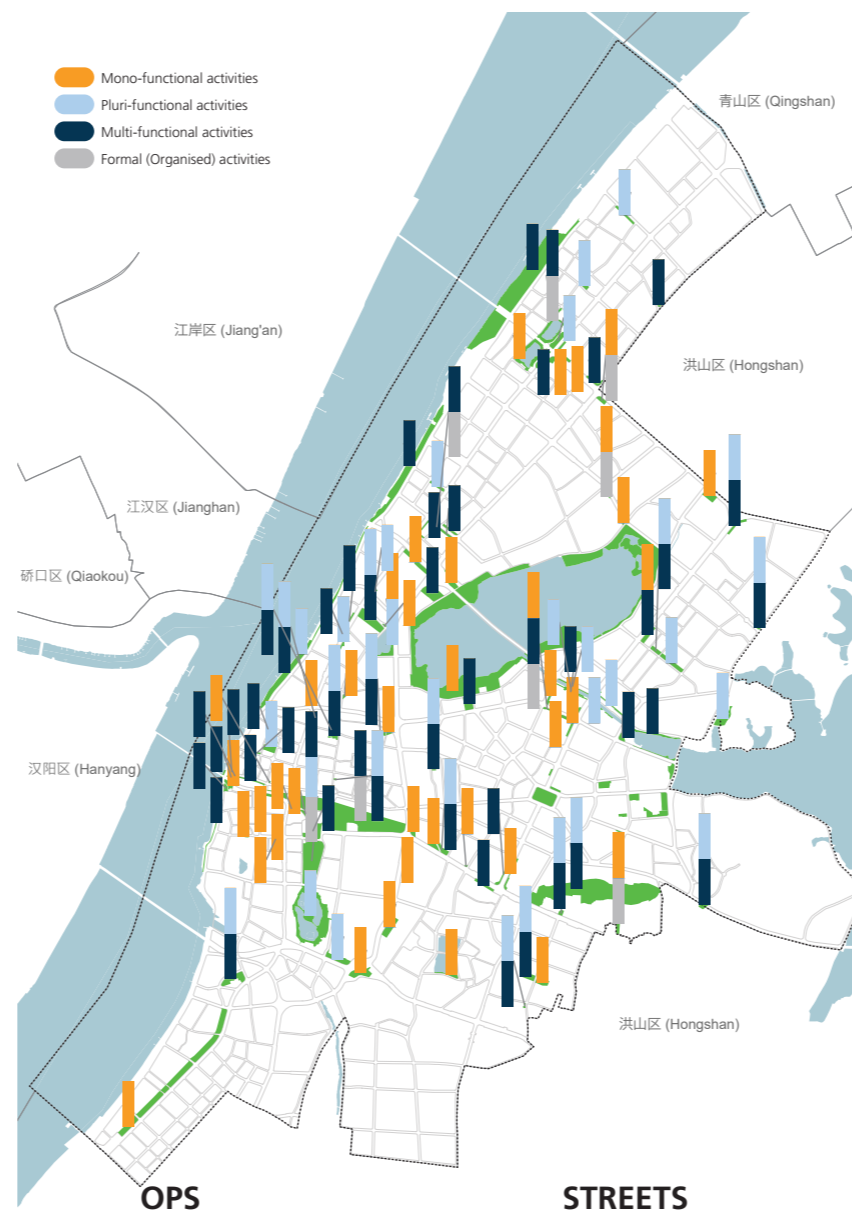
# FESTIVALS

Festivals and jieqi (seasonal division points in the calendar) are key defining characters among the Chinese as they symbolize harmony with nature. The largest festival is called the spring festival which marks the beginning of the Lunar New Year and falls between mid-January and mid- February to honor ancestors. The festival is marked with fireworks and parades featuring dancers dressed as dragons. In Wuhan, this festival is celebrated in Guiyan temple. The tea ceremony originated in China and focuses the attention of the participants on clarity of thinking and refinement.

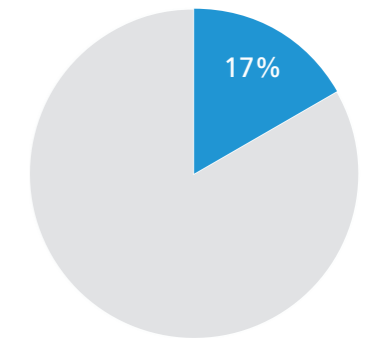
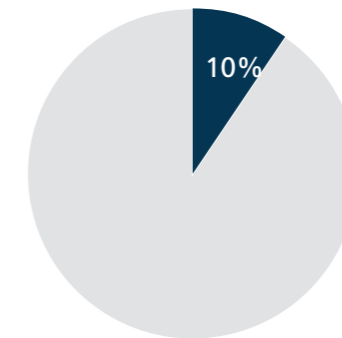
The Moon festival is also a remarkable event among the Chinese, it is celebrated in September or October with fireworks, paper lanterns and moon gazing. Among other festivals are the: Sugarcane Festival is celebrated in temples and is believed to clear away fire and improve eyesight. Rice Festival celebrated in the Wuchang rice museum is aimed at promoting the Wuchang rice brand which is famous for its distinctive aroma and is considered one of China's best. The Chery blossoms season festival in Wuchang is held in Wuhan University. The lantern festival which dates back to 711 AD during the Tang Dynasty is celebrated along the shores of East Lake in Wuchang.

From late February to early March each year, the Plum Blossom Festival is held at the scenic East Lake. The plum blossom is also the city flower of Wuhan. Over 200 varieties of plum blossoms from different regions of China are exhibited. Activities such as Chinese calligraphy and paintings, plum mini-garden design contests, music and dance performances take place during the festival. Citizens whose names have the Chinese character of plum may visit the whole East Lake scenic area for free. Notably, these events occur in public spaces. The activities that were present in public space during the survey were multi-functional (43%), mono-functional (30%) and plural-functional (27%) with majority of the activities being non-organized. Some streets such as Shidong road is characterized by the 'play' concept of public space use. Most of the activities observable is that of men and children playing cards. This shows that public spaces in Wuchang are inclusive and they create a social space for everyone in the society to participate in.

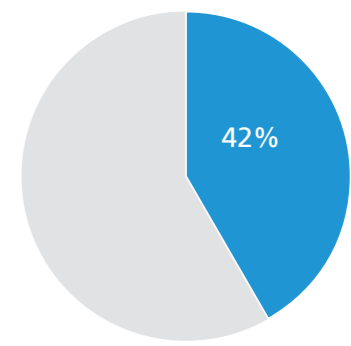
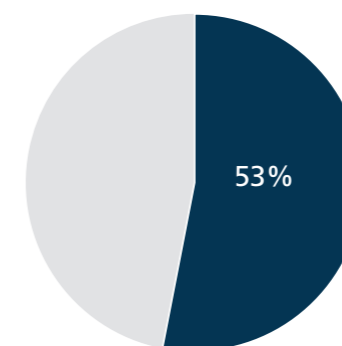
## USE OF THE OPEN PUBLIC SPACES



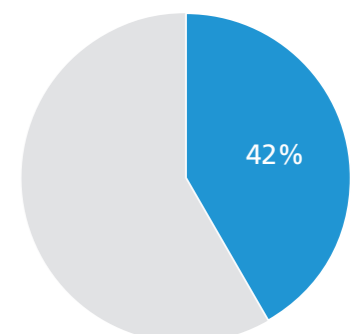
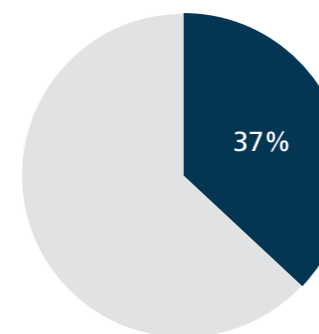
## ORGANISED ACTIVITIES IN PUBLIC SPACES



## NON-ORGANISED ACTIVITIES PUBLIC SPACES

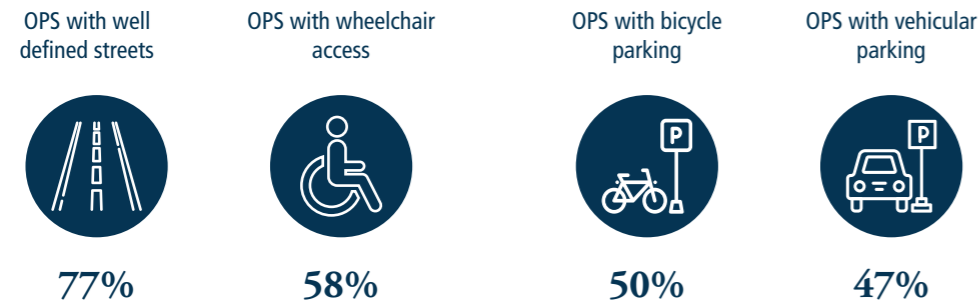


## BOTH ACTIVITIES PRESENT IN THE PUBLIC SPACES

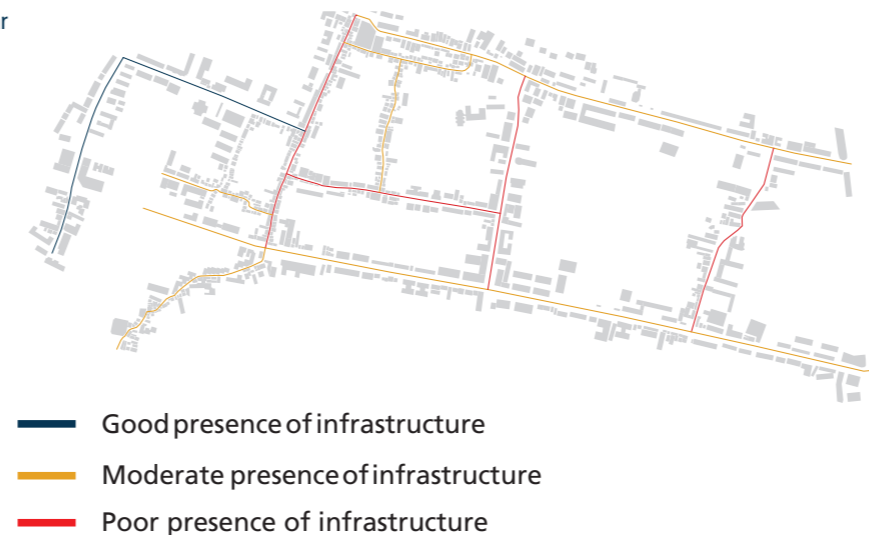




## PERCENTAGE OF PUBLIC SPACES WITH INFRASTRUCTURE AVAILABLE TO ACCESS THE PUBLIC SPACE

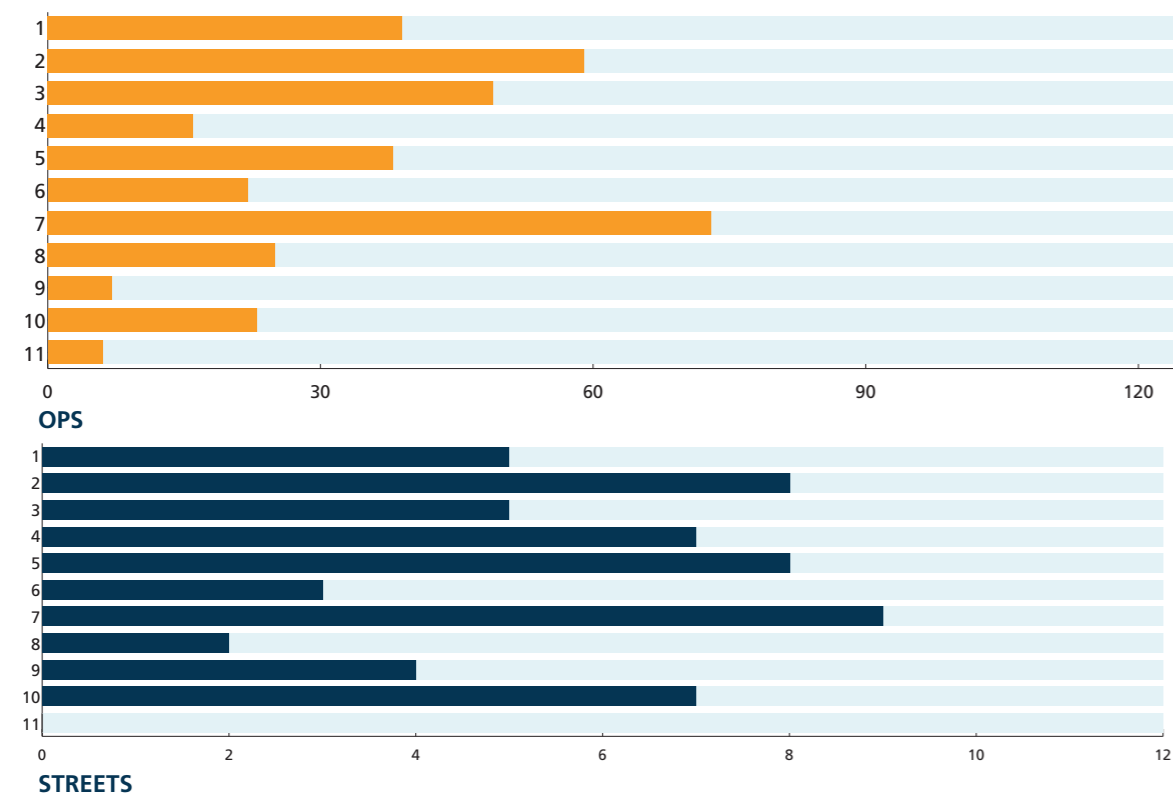


## PERCENTAGE OF PUBLIC SPACES WITH INFRASTRUCTURE AVAILABLE TO ACCESS THE PUBLIC SPACE



- Attractions and Events to Support the Arts & Artists
- Neighborhood-Specific Events (Festivals, Street Fairs)
- Tours of the City (walking, driving, cycling)
- City-Wide Celebrations (i.e. Autumn festival, Chinese New Year)
- Youth Involvement / Education
- River History
- Industrial History
- Professional Sporting Events
- Churches and other Places of Worship
- Chinese History
- Women's History

## MOST INTEREST TO LEAST INTEREST IN CULTURAL THEMES



China was the first country in the world to cultivate silkworms and develop silk weaving. Chinese clothing has many types and suits according to various occasions. These include the traditional 'zhongshan' suit, 'cheongsam' suit among many other suits created by various ethnic groups. Each type of cloth has its unique way of making and sewing methods and lucky pattern exquisites. Other types of clothing among the Chinese include 'pienfu', 'changpao' and 'shenyi'. There are particular streets in Wuchang that sell these fabrics including Yan Zhi Lu or Tailor Street which is lined with shops selling fabric and handmade clothes. Wuchang. As mentioned earlier, the 1st three years of economic recover brought about a fast urbanization process due to industrial land development. In Wuchang, four new industrial development districts were opened. It is no surprise that the users of public spaces were attached to the industrial history. Neighbourhood specific events such as street fairs, and youth involvement was also popular among users of public space. 77 per cent of open public spaces have well defined access road and 58% have access routes that are conducive for use by persons with disabilities. However, out of the 12 streets that were assessed, only 2 had all the infrastructure to access e.g. well defined access routes, bicycle parking, vehicular parking and wheelchair access. 4 streets have poor amenities for access. Therefore, this has led to overcrowding and congestion in the narrow historical street. Wuchang government needs to look into policies to ensure that car parking is created along the edges of the historical area.



# ETHNICITY AND LANGUAGE

The largest ethnic group is the Han Chinese with about 900 million people, other groups include the Tibetans, Mongols, Manchus, Naxi and Hezhen which is the smallest group with less than 2,000 people. The largest ethnic group in Wuchang district is the Han Chinese. Other tribes are the Tujia, Hui and Miao.

There are seven major groups of dialects of the Chinese language. Mandarin dialects are spoken by about 71.5% of the population, Wu dialect by 8.5%, Yue/Cantonese, 5%, Xiang 4.8%, Min 4.1%, Hakka 3.7% and Gan 2.4%. The dialects are very different and complex. The official national language in China is Putonghua which is a type of Mandarin spoken in the capital Beijing. Many Chinese are also fluent in English. The most widespread language in Wuchang district is standard mandarin. Chinese people are well integrated among themselves and this is seen in how the public spaces are used in Wuchang. Majority 87% (108) of open public spaces have unrestricted access, 6% (7) have limited access which meant they require entrance fee, 5%(6) have restricted access (restricted to specific users) and only 2% (3) are controlled by opening hours. 44% of open public spaces are accessibly freely by other users in Wuhan. All historical streets had unrestricted access and were accessible to other users within Wuhan. The users of the open public space and the streets were asked to state what they think is the benefit of preserving the cultural, historical and architectural character of Wuchang , in 77% of the open public spaces and 92% of the streets stated it is beneficial to the local identity.

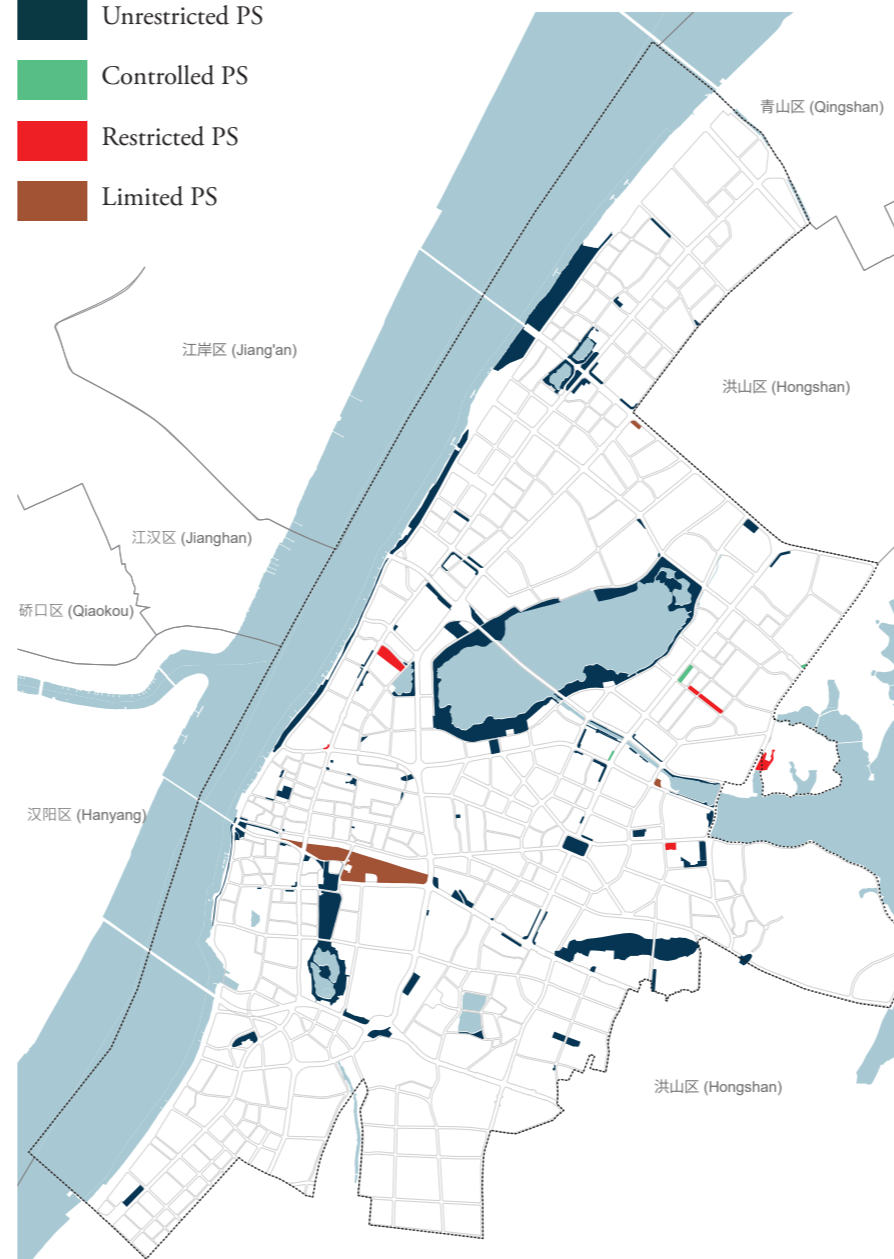
## Population Dynamics of the Ethnic Groups in Hubei Province.

Ethnic group	Number
Han	54,769,192
Zhuang	12,240
Tujia	2,100,052
Miao	177,490
Yao	2,709
Dong	52,121
Bai	6,410
Mulao	276
Hui	67,185
Li	2,709

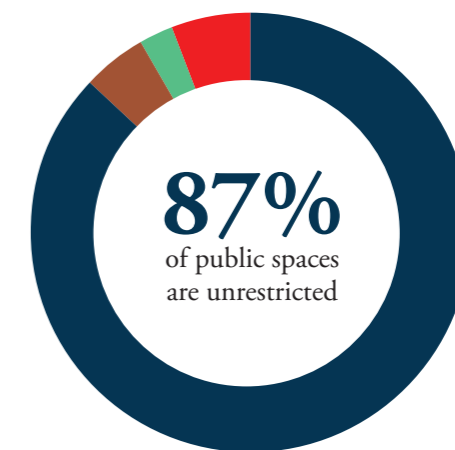
Source: Population Census Office, People's Republic of China (2012)

## USE OF THE OPEN PUBLIC SPACES

- Unrestricted PS
- Controlled PS
- Restricted PS
- Limited PS

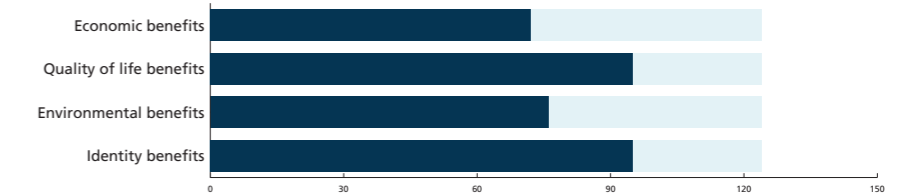


## LEVEL OF ACCESSIBILITY IN WUCHANG

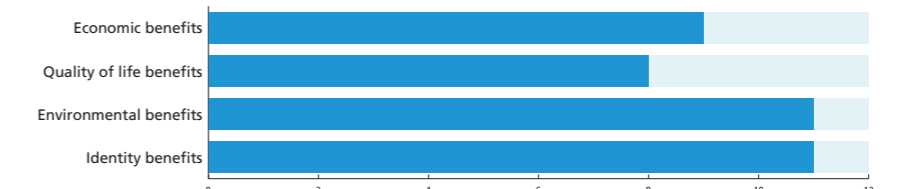


ALL STREETS HAVE UNRESTRICTED ACCESS

## WHAT ARE THE BENEFITS OF PRESERVING THE HISTORICAL, CULTURAL, AND ARCHITECTURAL CHARACTER OF WUCHANG

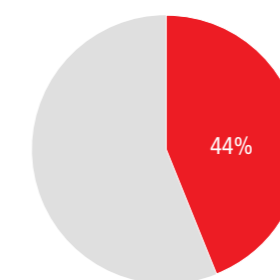


### OPS



### STREETS

## PERCENTAGE OF PUBLIC SPACES THAT ARE ACCESSIBLE TO OTHER USERS IN WUHAN



ALL STREETS ARE ACCESSIBLE TO OTHER USERS OUTSIDE WUHAN







- Why Assess Heritage Significance
- Historical Value
- Aesthetic Value
- Social Value
- Rare/Unique Value
- Representative Value
- Association Value
- Technological/Modernity Value
- Scientific/Research Value
- Economic Value







# SIGNIFICANCE OF HERITAGE



# WHY ASSESS HERITAGE SIGNIFICANCE

The level of significance of a place or object derives from its historical and geographical context and the group of people for whom the place or object has significance or meaning. Comparative analysis is a key tool in determining the level of significance of a place or object.

Understanding heritage significance is crucial to establish places that are important and to determine the most appropriate level of statutory protection to protect those values for future generations. It also guides decision making and is central to developing a conservation plan. In understanding the significance of a place or object, there are two key interrelated steps:

- Determine whether the place has value in relation to a criterion
- Apply threshold indicators, to ‘test’ the degree to which the place or object is significant

Cultural significance means the importance of a site as determined by the aggregate of values attributed to it. The values considered in this process should include those held by experts who are not limited to the art historians, archaeologists, architects, and others—as well as other values brought forth by new stakeholders or constituents, such as social, scientific and economic values. Value has continually been the explanation underlying heritage conservation. It is self-evident that no society makes an effort to conserve what it does not value. Historically, the heritage field was relatively isolated, composed of small groups of specialists and experts. These teams determined what official “heritage” and the way it ought to be preserved (The Getty Conservation Institute 2002) Recently, the concept of what is heritage has evolved and expanded, and new groups have joined the specialists in its identification. Today, the opinions of experts are often a few among many, in an arena where it is recognized that heritage is multivalent and that values are not fixed.

In this modified surroundings, the articulation and understanding of values have acquired greater importance when heritage decisions are being made about what to conserve, how to conserve it, where to set priorities and how to handle conflicting interests.

History and heritage are fundamental elements of all cultures: the concepts, materials, and habits passed through time. Cultural values are, like historical



- Geological features
- Unusual richness
- Ecological communities
- N/A

## THE VALUE OF STREETS AND OPEN PUBLIC SPACES

**10**

(Streets out of the total of 12 streets have historical value)

**37**

(Open public spaces out of the total 124 have historical value)

**89**

(Open public spaces out of the total 124 show significance to the patterns of the districts natural heritage)

**11**

(Streets out the total 12 streets have identity and the environment value to the residents of Wuchang)

**95**

(Open public spaces out of the total 124 have a identity and quality of life value to the residents of Wuchang)

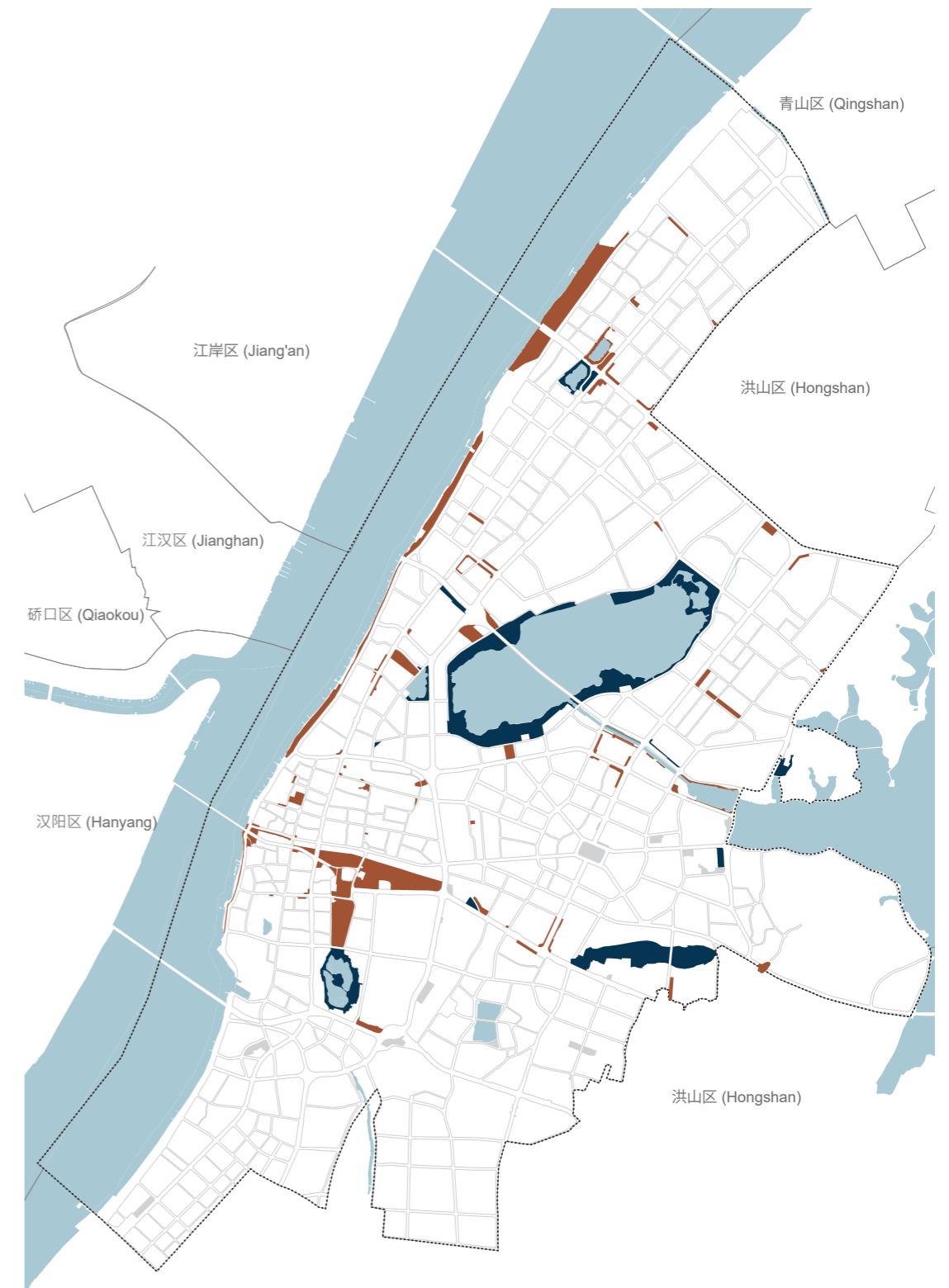
**9**

(Streets where residents valued the industrial history of Wuchang)

**76**

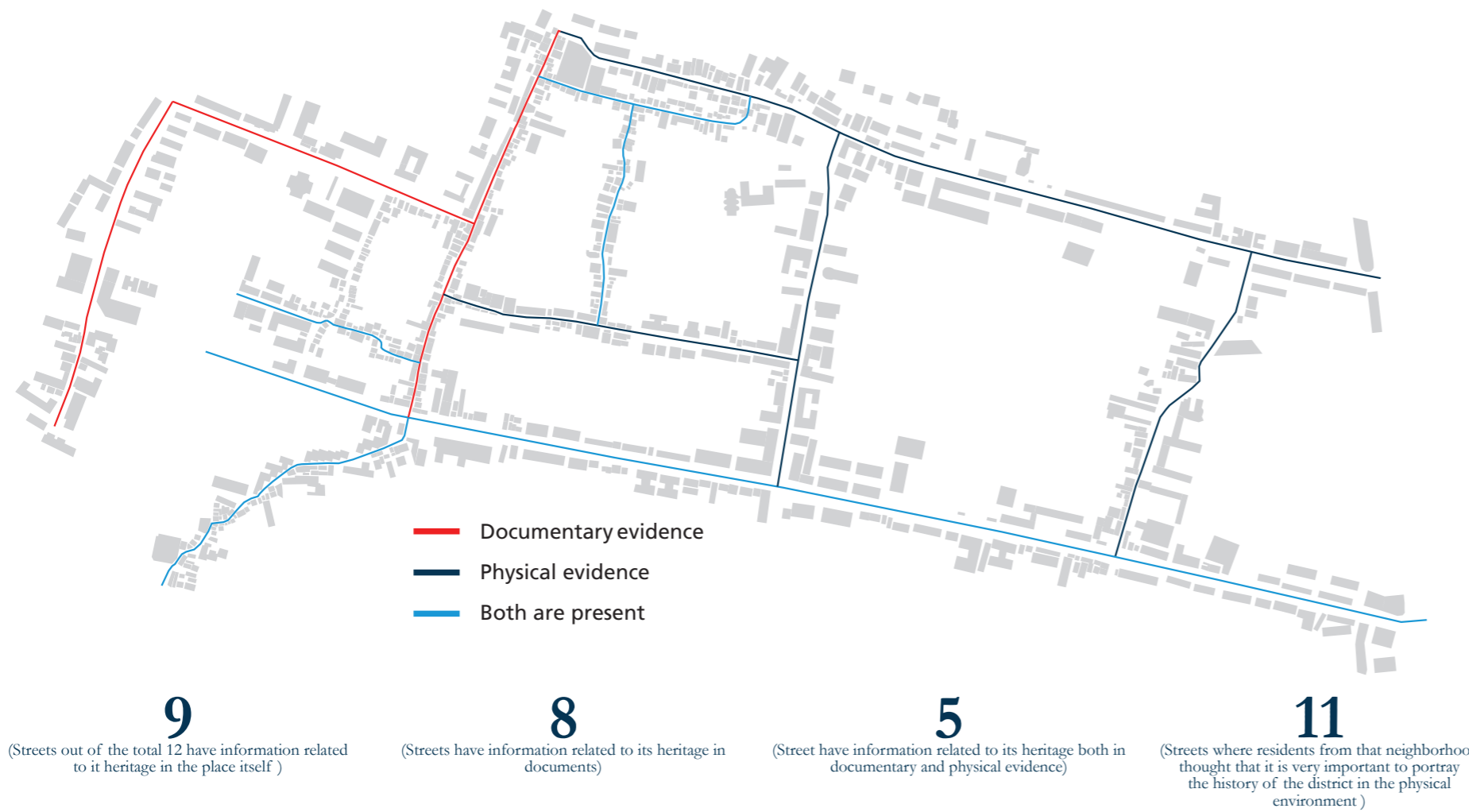
(Open public spaces where residents within that neighborhood valued city-wide festivals and celebrations such as the Autumn festival)

## SIGNIFICANCE OF THE NATURAL HERITAGE





## EVIDENCE RELATED TO HERITAGE STREETS



value, a part of the very notion of heritage. There is no heritage without cultural value. Cultural values are used to build cultural affiliation in the present and can be historical, political, ethnic, or related to other means of living together (for instance, work- or craft-related). Sociocultural values are at the traditional core of heritage—values attached to an object, building, or place because it holds meaning for people or social groups due to its age, beauty, artistry, or association with a significant person or event or contributes to processes of cultural affiliation. ( David Throsby, 2000).

Cultural heritage is, in its broadest sense, both a product and a process, which provides societies with a wealth of resources that are inherited from the past, created in the present and entrusted for the benefit of future generations. Most importantly, it includes not only tangible, but also intangible heritage. Ultimately cultural heritage depends on the importance (or significance) that a society places on them and it is this value that has always been the reason underlying heritage conservation.

Users in 72% of all open public spaces in Wuchang acknowledged them as important to the course or pattern of the district's natural history that is, the geological features, landforms, biota, natural processes or aspects in the open public space provide an understanding of the evolution of natural landscapes. Users in 12% of all open public spaces see these spaces as having uncommon or rare aspects of the district's natural history that is, they either unusual richness, diversity or significant transitions of flora, fauna or natural landscapes and their elements. While users in 1% of the all open public spaces said that those spaces are importance in demonstrating the principal characteristics of a class of natural places meaning they have ecological communities, species, or populations which demonstrate the main characteristics of their class where they are not declared as vulnerable or endangered under nature conservation legislation.

No society makes an effort to conserve what it does not value.

Significance of heritage to past, present and future generations of Wuchang





# HISTORIC VALUE

Since the 1990s China has experienced a heritage boom, developing an increasing number of museum and heritage sites. It is estimated that 100 museums have been built each year and the number has increased from 717 in 1985 to 3,800 in 2014 (National Bureau of Statistics of China 2014; Alberge 2014). Museums provide a platform for China's continuation of tradition and heritage while claiming to embrace a distinctive future. But this recent expansion of the museum and heritage industry in China is not unconnected to neoliberalism with the rise of consumer markets and the spread of capitalism.

Historical significance has to be considered in terms of whether a place has significant heritage value because of its special association with the life or works of a person (or group of persons), for its importance or events in cultural history or for its association with people, events, places and themes. Historically, significant objects range from those associated with famous people and important events, to objects of daily life used by more ordinary people. They include objects that are typical of particular activities, industries or ways of living, unique, precious or handmade crafts.

An example of a site of historical value in Wuchang is the Sun-Yat Sen who is the founding father of the Chinese Republic, efforts to honor him bore fruit in the establishment of his statue. The site has a significance value among Wuchang residents in that Sun Yat Sen fought to reunite and revolutionize the Chinese Republic.

The landscape of the area plays an important role in the shaping of history in Wuchang, for example the snake hill came to be to its winding landscape like that of a snake. The Wuchang Uprising Museum also came to be due to the 1911 revolution, this offers a history-rich background in that the data and relics are stored in this museum and history can be recalled by visiting this museum. In Wuchang, users in 30% of all open public spaces and 83% of all streets felt that these spaces are important in demonstrating the evolution or pattern of the Wuchang's natural or cultural heritage. When a threshold of indicators are applied, 5 open public spaces and 5 streets had rarity value, 8 open public spaces and 5 streets had intactness/integrity, 9 open public spaces and 3 streets had distinctiveness, 7 open public spaces and 4 streets had extensiveness, 1 open public space and none of the streets had exceptionality value, 1 open public space and 4 streets had strong association and 5 open public space and 7 streets had strong degree of community association. The summary of the degree of historical value is summarized in the summary chapter.

## SIGNIFICANCE OF HERITAGE BY ASSOCIATION



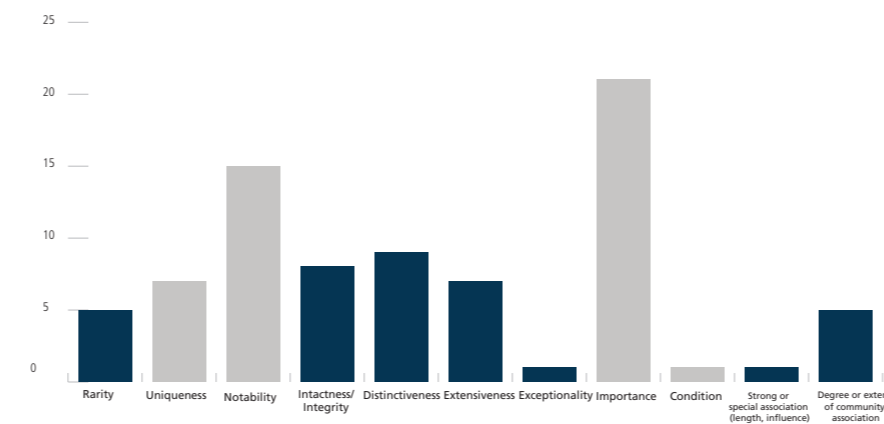
**10**  
(Streets out of the total of 12 streets have historical value)

**37**  
(Open public spaces out of the total 124 have historical value)

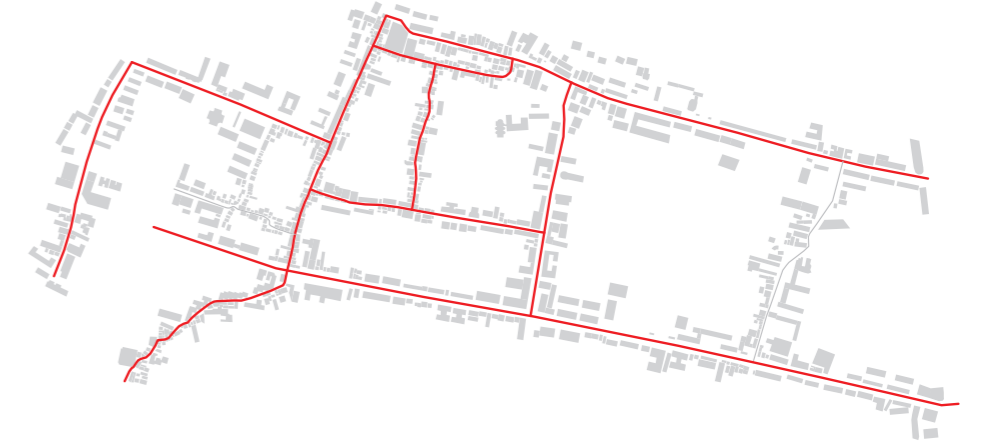
When a threshold of indicators are set for these open public spaces only 10 have moderate degree of historical significance while 27 have low degree of significance.

- 3** The streets/or objects in the street can show evidence of a significant past event, phase, period, process, function, tradition, land use, movement, custom, way of life, ecological community, species, biodiversity, geology, climate, or evolution of natural landforms in the Districts history
- 4** The streets/or objects in the street maintains or shows the continuity of an historical event, phase, period, process, function, tradition, land use, movement, custom, way of life, ecological community, species, biodiversity, geology, climate, or evolution of natural landforms in the Districts history
- 5** The streets/or objects in the street demonstrates distinctive associations to a past event, phase, period, process, function, tradition, land use, movement, custom, way of life, ecological community, species, biodiversity, geology, climate, or evolution of natural landforms in the Districts history

## DEGREE OF HERITAGE SIGNIFICANCE OF OPEN PUBLIC SPACES

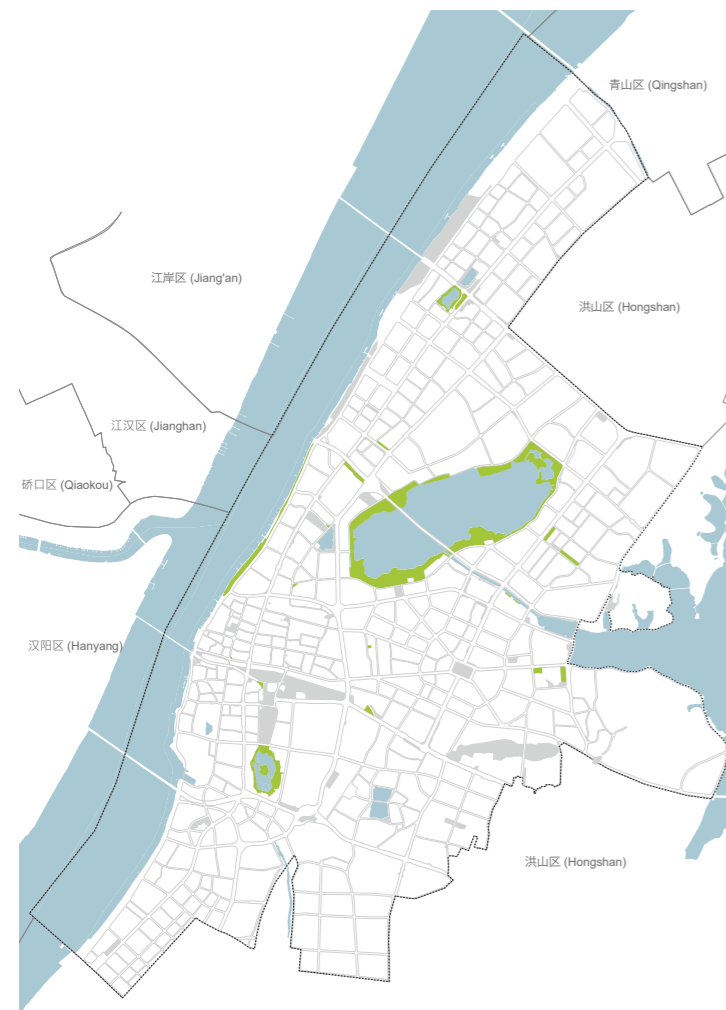


## SIGNIFICANCE OF HERITAGE PLACES: HISTORICAL





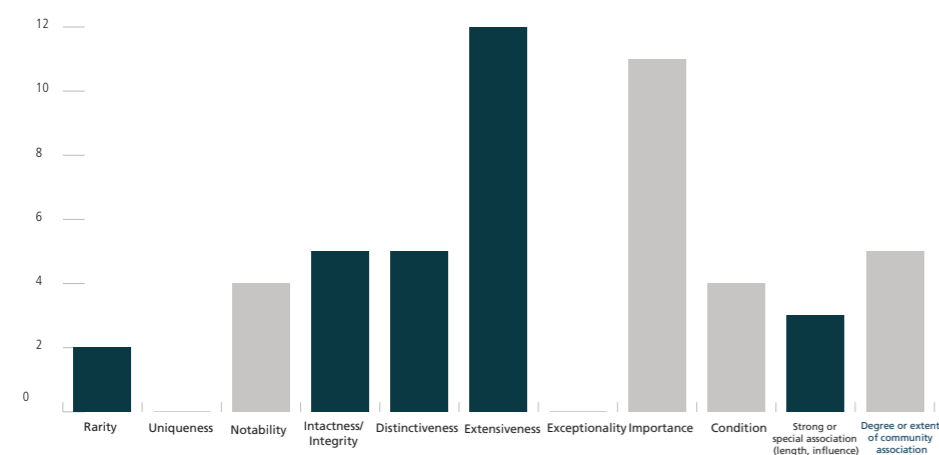
## SIGNIFICANCE OF HERITAGE PLACES BY AESTHETICS



## SIGNIFICANCE OF HERITAGE BY AESTHETICS



## DEGREE OF HERITAGE SIGNIFICANCE OF OPEN PUBLIC SPACES



### (Pleasant views as indicators of comfort)

Unpleasant views were found in 11 public spaces in Wuchang, of these 10 (91%) were perceived as very uncomfortable while 1 (9%) were moderately comfortable.



### (Clean environs as indicators of comfort)

Public spaces with bad odor and garbage disposed on their environs were also assessed in Wuchang as indicators of aesthetics and comfort. Majority of these spaces were perceived as uncomfortable.



### (Noise levels as indicators of comfort)

Public spaces with sound disturbance in Wuchang were 57 and 11 of these were perceived as uncomfortable while 36 were perceived as moderately comfortable.



### (Presence of amenities as indicators of comfort)

Public spaces that have amenities for use such as seating, artificial shading and public toilets are perceived as comfortable. Majority of public spaces in the Wuchang with these amenities have been found to be moderately comfortable. See economic value section for statistics

A site may have significant heritage value because of its importance in exhibiting particular aesthetic characteristics valued by a community or cultural group. Aesthetic values can potentially unleash and activate collective memories to produce rather than reflect heritage values to determine politics of conservation.

Aesthetic qualities measure those sensual qualities of an area or object that invite judgment against numerous ideals together with beauty, picturesqueness, evocativeness, expressiveness, grotesqueness or sublimeness and any number of other descriptors of aesthetic judgment. Aesthetic significance could also be derived from responses to each visual and non-visual aesthetic qualities. Visual qualities include the form, scale, relationship between components, unity, contrast, colour, texture and material of the fabric of a place. Non-visual aesthetic qualities include sound, smell, taste, touch, feel, sense of place, symbolism, or some other quality of a place that impacts on our senses and draws an aesthetic or emotional response. A place may have architectural significance if it is important in demonstrating the principal characteristics of architectural planning, design, style, decorative detailing or construction technique of a particular class of cultural places, or in demonstrating innovation or extrapolation in terms of architectural planning, design, style, decorative detailing or construction technique. The aesthetic value of a heritage site can also be assessed in terms of its built architecture and designs seen on the place as previously discussed.

From the interviews with Wuchang users of public spaces, in 15% of the open public spaces and in 17% of the streets felt that those spaces are important because of their aesthetic significance to the local community. Places of aesthetic value in Wuchang include the Mei Blossom garden which is a beautiful garden of roses and mei blossoms. Aesthetics value can also be assessed in experience significance which is the visibility of a site within a landscape and the experiences of users in the space. This can be attributed by how comfortable a user feels in that spaces. In Wuchang majority (81%) of the open public spaces were perceived as moderately comfortable while 14% were perceived as uncomfortable. Only 5% were perceived as very comfortable and this was attributed to presence of pleasant views, clean environment, noise level and the presence condition of amenities for use and access and its strong association to memory value can create a unique mood or character that enhances a site's significance. The snake and tortoise hill where from Mao Zedong slogan, it can be established that from their top, one can have a scenic view of the Yangtze River. The aesthetics of heritage sites in Wuchang plays a major role in tourist attractions which then boost the economy of the district thus contributing to the economic value which will be discussed later.



# SOCIAL VALUE

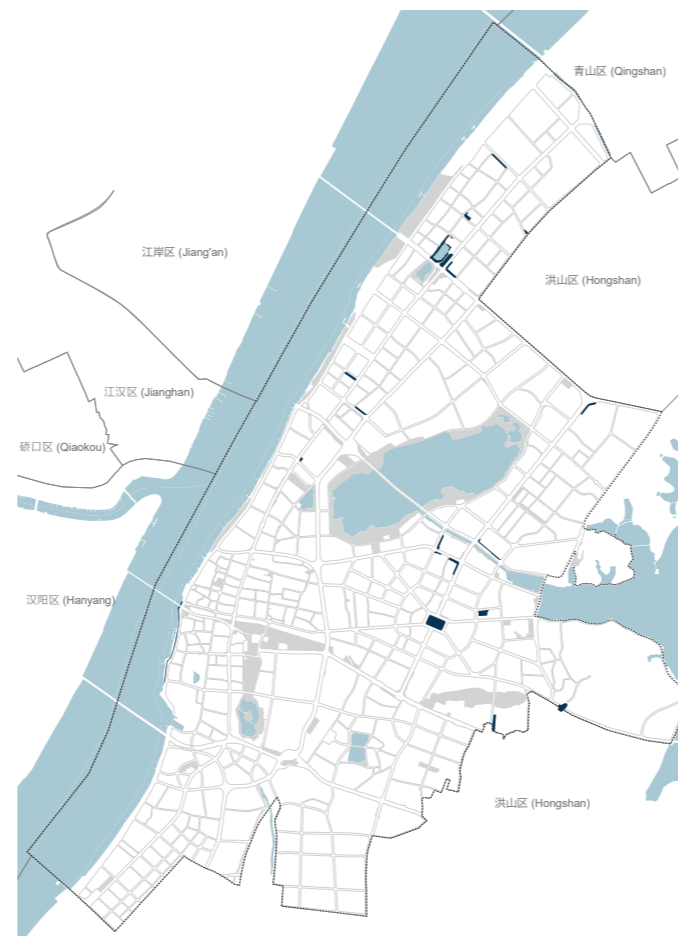
Cultural property and its display have become a type of technology of governance for managing social transformation and social tensions as the state pursues its vision of civilization and quality (Oakes 2013; Wang 2016). A site may have outstanding heritage value to a country because of its strong association with a particular community or cultural group for social, cultural or spiritual reasons.

The social values of heritage enable and drive social connections, networks, and other relations in a wide sense, one not necessarily related to central historical values of the heritage. The social values of a heritage site might include the use of a site for social gatherings such as celebrations, markets, picnics, religious functions or sports—activities that do not necessarily capitalize directly on the historical values of the place but, rather, on the public space, shared-space qualities. The kinds of social groups strengthened and enabled by these kinds of values could include everything from families to neighbourhood groups to ethnic groups to special interest groups. Social worth also includes the “place attachment” aspects of heritage significance. Place attachment refers to the social togetherness, community identity, or alternative feelings of affiliation that social groups (whether very small and local, or national in scale) derive from the specific heritage and environment characteristics of their “home” territory. Social significance is associated most closely with criterion: the place has a strong or special association with a particular community or cultural group for social, cultural or spiritual reasons.

Mao Zedong’s old residence was his residence from December 1926 to August 1927 when he was engaged in revolutionary activities in Wuhan. Now the building is listed as a cultural relic protection unit in Hubei Province, and is developed to the society as a historical memorial. It is currently a museum. In Wuchang district, 17% of the open public spaces and 75% of the streets have a strong or special association with a particular community or cultural group for social, cultural or spiritual reasons. Grave sites located on Dufudi Street also demonstrate the social value of this heritage site in that the fifth CPC 5 were buried there. The Wuhan University of Technology in Wuchang also holds a social value in terms of celebrations and festivals especially the Cherry blossoms festival which is a very important festival among the Wuchang population.

When a threshold of indicators are applied to these 21 open public spaces, accounting for 17% and 9 streets to determine the degree of significance, 8 of the open public spaces had integrity/intactness, 6 had extensiveness, 4 had strong association, 4 had distinctiveness and 3 had special community association. 7 streets had strong extent of community association, 4 had integrity/intactness, 4 had extensiveness, 3 had distinctiveness and 3 had strong association.

## SIGNIFICANCE OF HERITAGE PLACES: SOCIAL



## SIGNIFICANCE OF HERITAGE PLACES: SOCIAL



**21**  
(Open public spaces out of the total 124 had social value)

**9**  
(Streets out of the total 12 had social value)

**7**  
(Streets/or objects in the street demonstrates community attachment)

**7**  
(Streets where the community or cultural group has a deep sense of ownership/stewardship)

**6**  
(Streets symbolically represents some aspect of the past which contributes to a sense of identity for the community)

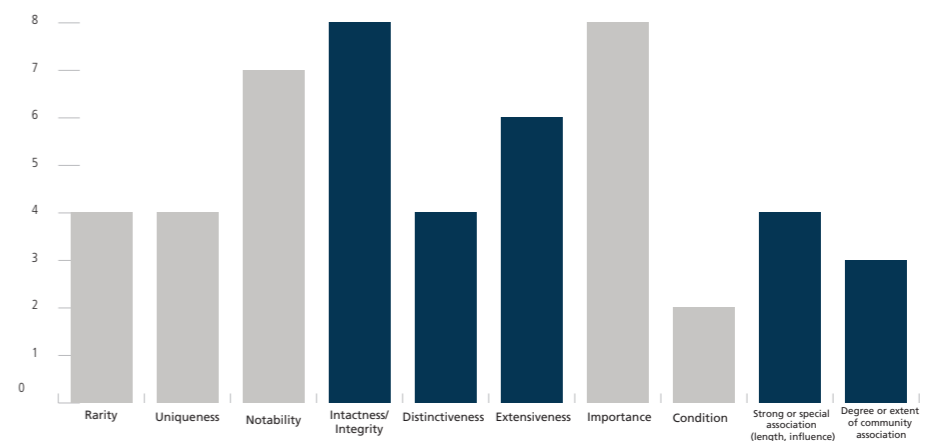
## PERCENTAGE OF PUBLIC SPACES THAT WERE RATED AS INTEGRATED



**74%**  
(Users in 74% of all open public spaces rated the quality of interactions among users as civil and non-discriminatory)

**67%**  
(Users in 67% of all streets rated the quality of interactions among users as civil and non-discriminatory)

## DEGREE OF HERITAGE SIGNIFICANCE IN OPEN PUBLIC SPACES





# RARE / UNIQUE VALUE

## SIGNIFICANCE OF HERITAGE PLACES: RARE/UNIQUE



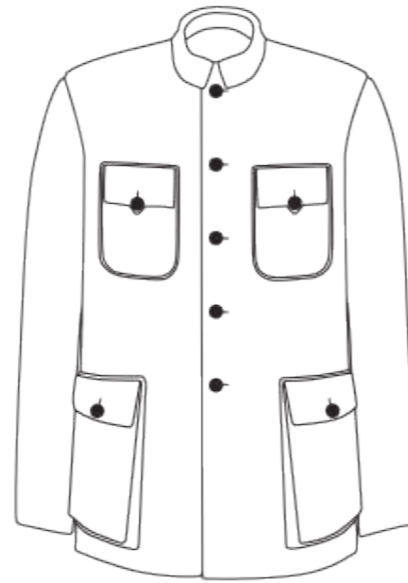
**1**  
(Open public spaces out of the total 124 had rare/unique value)

**2**  
(Streets out of the total 12 had rare/unique value)

**1 of 2**  
(Out of the 2 streets with rarity value due to being the only and/or the only extant example within Wuchang with authenticity)

**1 of 2**  
(Out of the 2 streets with rarity value, 1 is due to being an example of its kind which existed originally)

**1 of 2**  
(Out of the 2 streets with rarity value, 1 was because few examples of its kind exist due to destruction of its original examples)



In 1871, the Yellow Crane Tower was a unique uncommon architectural feature. Its function during this era was that of military purposes as a watchtower, this purpose has long being forgotten and although the tower has been renovated over the years, it remains a sacred site for Taoism. Economically, it remains a major tourist attraction site in Wuchang.

## SIGNIFICANCE OF HERITAGE PLACES: RARE/UNIQUE



## DEGREE OF HERITAGE SIGNIFICANCE OF OPEN PUBIC SPACES



The rarity\uniqueness of a heritage site is seen as that whose function or kind cannot be compared to another thus scarce and high in significance. Rarity can be assessed through the following criteria;

- **Way of life (including fashion, taste and aspiration) that once was common but is now rare**

In the 1920s, Zhongshan suit was a popular because its style proclaimed it to be both Western enough to be modern and similar enough to Chinese modes of dressing, this made it to be further assigned a revolutionary and patriotic significance in the Republic of China. It was Zhongshan suit that Sun Yat-sen was shown wearing in his pictures which adorned all public assembly halls and squares during the late 1920s. In 1929, the Nanjing government's Executive Yuan commissioned an order requiring all civil servants and students, excluding diplomats, to wear a uniform based on the style of Sun Yat-sen's suit. Modernization in recent times has brought about changes especially in the mode of dressing, citizens have embraced the western culture of modern suits and westernized fabrics in terms of clothing.

- **Land use that once was common but is now rare or uncommon**

In 1894 the cotton spinning bureau, silk bureau and hemp bureau were located in Wuchang, this is a clear indication that silkworm and cotton farming were common during those ancient times but is now diminishing due to urbanization, industrialization and engagement by majority of the households in fishing. Initially, China was the leading cotton producer in the world but currently, the country falls second after India.

- **Function that once was common but is now rare or uncommon or is endangered or Design or form that once was common but is now rare or uncommon**

Although there is existence of many legends associated with the Yellow Crane Tower, an old legend about a Taoist priest flying to Heaven on the back of a yellow crane, was the most popular. The uniqueness of this tower lies in its legend, function and its architectural design which is symbolic in that each floor seems to have been designed to resemble a yellow crane spreading its wings to fly.

From the survey, 1% of open public spaces and 17% of the streets demonstrates rare, uncommon or endangered aspects of the Wuchang's cultural and natural heritage. The open public space that has rarity value showed notability and importance in terms of the degree of significance.



# REPRESENTATIVE VALUE

Representativeness: something that serves as an example or type for others of the same classification. The representativeness of a heritage site/object lies in its ability to be used as a case study for others of its kind to emulate. One could give a high significance to the Yangtze River and protect it because it serves as an example for a typical kind of river. It is the longest river in Asia and the 3rd longest in the world. It plays a large role in the history, physiography, culture and the economy of China and generates about 20% of the country's GDP. It is also home to endangered species including the Chinese alligator, the narrow ridged finless porpoise, the Chinese paddlefish, the possibly extinct Yangtze River dolphin and the Yangtze sturgeon. The Yangtze River is also a representative of water provision, irrigation, sanitation (waste sink), transportation, industry, boundary making and war. It is also a representative of the largest hydro-power station in the world through the Three Gorges Dam.

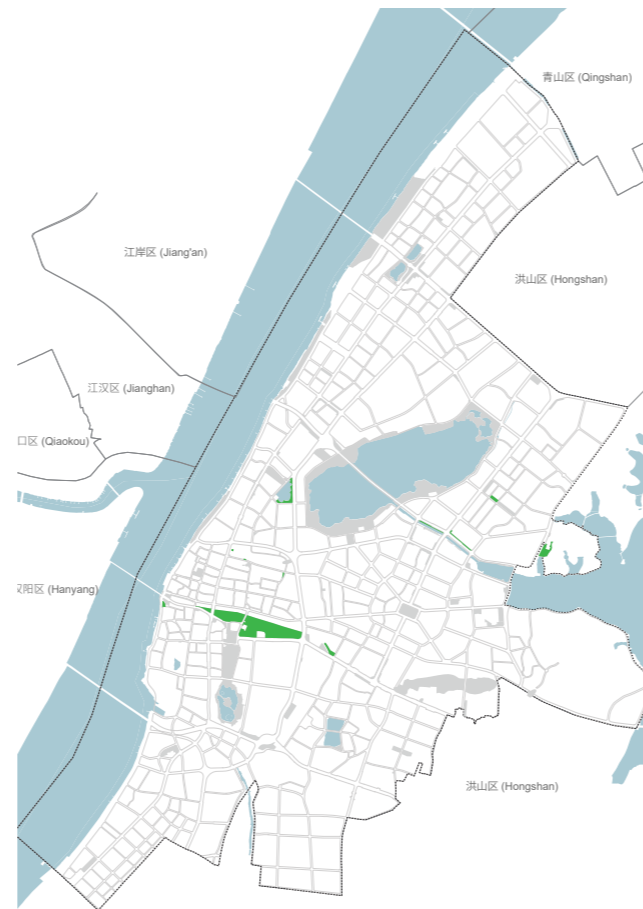
It is also a typical representation of main challenges faced by rivers globally, these include: pollution (industrial and plastic), agricultural run-off, siltation, loss of wetland and lakes which contribute to seasonal flooding. It represents healing \_how other big rivers can redeem themselves from the misery of challenges. Some sections of the river are also currently protected as nature reserves.

Significantly, the East Lake is also a representative of freshwater lakes, located within the city limits of Wuhan, it is the largest freshwater lake in Wuhan and the second largest urban lake in China. Representatively in terms of value, it is one of the 5A tourist zones of China and is visited by over a million people yearly. The East Lake Cherry Blossom Park-a park in the East Lake area - is one of the most famous cherry blossom parks in China, in this way, the park represents Wuchang district as a significant contribution towards the tourism industry in China.

Places having a strong symbolic meaning usually inspire a particular emotive response. War memorials are typical examples of places that have a symbolic quality, representing great human sacrifice, and inspire emotive responses such as awe or respect. The Wuchang Uprising museum is one of the best known museums in China. The museum is important in demonstrating the principal characteristics of a commemorative structure erected as an enduring record of a major historical event, which was a common social custom or practice in the aftermath of the Great War (10 October – 1 December 1911). The flag resembling those of the uprising is representative of the most popular form of war memorial.

The Glory Church built in 1931 in commemoration of Griffith John. It is made of red bricks and wood. The first floor contains offices, the second

## SIGNIFICANCE OF HERITAGE PLACES: REPRESENTATIVE



**15**  
(Open public spaces out of the total 124 had rare/unique value)

**8**  
(Streets out of the total 12 had rare/unique value)

**8**  
(Streets/ or objects in the street demonstrates the defining characteristics of the class of place which it represents)

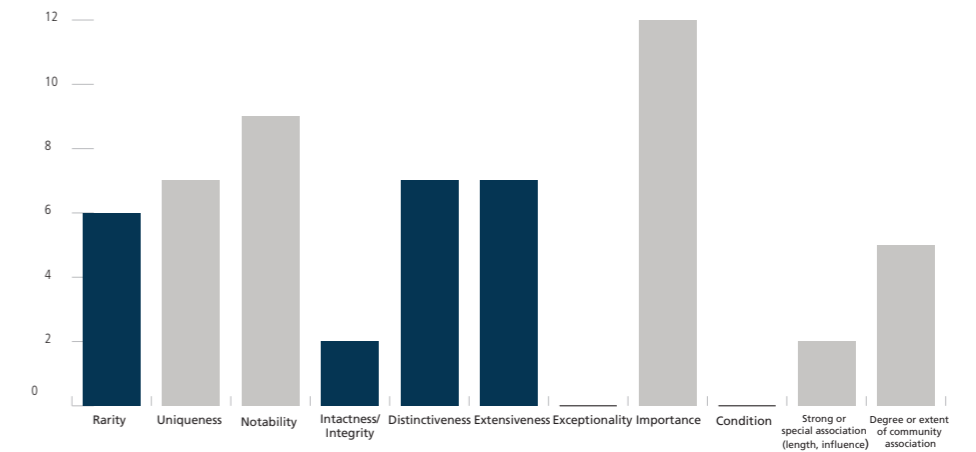
**5**  
(The streets/ or objects in the street are notable as an unusual example of its class)

**5**  
(The streets/ or objects in the street are an important example of the creative adaptation of available materials and technology of the period)

## SIGNIFICANCE OF HERITAGE PLACES: REPRESENTATIVE



## DEGREE OF HERITAGE SIGNIFICANCE OF OPEN PUBLIC SPACES



floor is used for religious services and the third floor is an open viewing stand. This makes it the largest Christian church in Wuhan. It represents a breakthrough in design and construction technique.

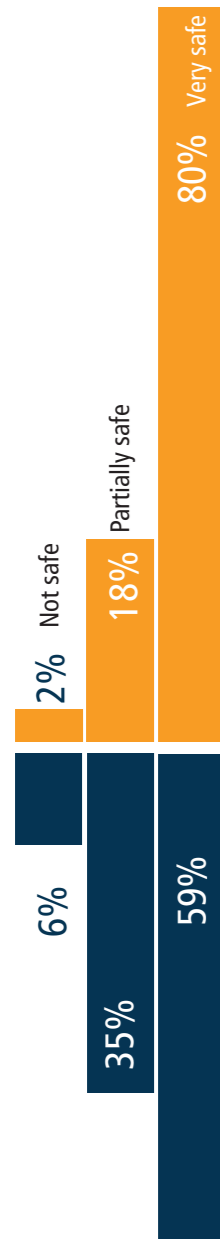
12% (15) of open public spaces and 67% (8) of streets are important in demonstrating the principal characteristics of a particular class of cultural places. When a threshold of indicators were applied, only 1 open public space has a strong representative value



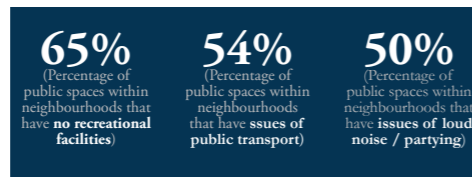


# ASSOCIATION VALUE

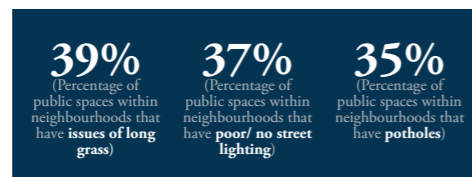
## PERCEPTION OF SAFETY: OPS



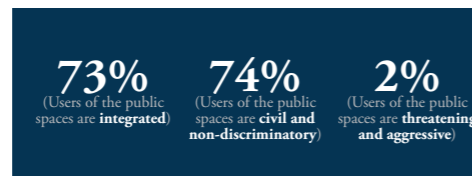
## SOCIAL PROBLEMS : OPS



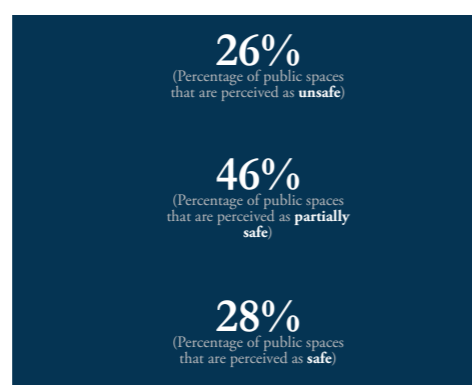
## INFRASTRUCTURAL PROBLEMS



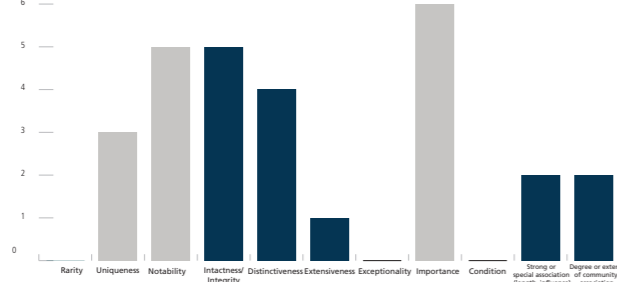
## INTERACTIONS



## OVERALL SAFETY



## DEGREE OF HERITAGE SIGNIFICANCE OF OPEN PUBIC SPACES



## SIGNIFICANCE OF HERITAGE PLACES: ASSOCIATION

**7**  
(Open public spaces out of the total 124 had association value)

**6**  
(Out of the 7 with association value had a high degree of association value)

**2**  
(Streets out of the total 12 had association value)

**2**  
(All streets that had association value were related to a social event that occurred in those places that are inseparable from the achievement of the person of people within that neighborhood)



## SIGNIFICANCE OF HERITAGE PLACES: ASSOCIATION



Taiping shi guan-chong fushan xiang-gao jia xiang amd Du Fi Di Street have high association value.

A place has a strong or special association with a particular community or cultural group for social, cultural or spiritual reasons if that place has a perceived meaning or symbolic, political, spiritual or moral value that is important to a particular person, community or cultural group and which generates a strong sense of attachment. Particular works of notable people in Wuchang district who were honored for their works through sculptures and statues include:

### a. Sun-Yat Sen

The placement of Sun's statue in front of the Red Mansion was intentional to signify the ties between Sun and the Guomindang party. The statue was placed to be so visible that any tourist visiting the Uprising Museum would not forget Sun's sacredness in living the legacy of the nationalist government. Significantly, the placement stressed Sun Yat-sen's identity as the party leader, and also highlighted the Guomindang's role as Sun's ideological heir. Sun was also captured in his last photograph wearing a traditional outfit as opposed to his custom modern suit, this symbolized him as being anti-stance to westernization. This statue is of significance among residents of Wuchang as it brings about a sense strong attachment to the traditional Chu culture.

### b. Huang Xing

In 1933, Huang Xing (1874- 1916) statue was erected in Wuchang Park. Huang was an influential revolutionary leader, militarist and statesman. He was also one of the founders of the Guomintang and the Republic of China and his position fell next to Sun Yat-Sen. Huang's statue was placed in front of the Aolie Tower on top of the Snake Hill, the highest-raised spot of the Park where it could be seen from afar but because of the construction of the First Yangtze Bridge in the 1950s, the statue was moved to Guishan Park at Hanyang's Tortoise Hill, which is its current location.

Huang played an important role in the 1911 Revolution and the establishment of the Republic of China. From the statue, Huang is captured in a flared Western long garment, standing poised, with his right hand in the trouser pocket on the right side. This sculpture and image was intentionally created in order to hide his wounds (two fingers were shot off during Huanghuagang Revolution in Guangzhou).

The statue spikes a strong sense of attachment as Huang Xing's leadership is highly acknowledged when assessing the two major conflicts of the revolution in Wuhan. Huang deserves great credit for defending Hankou and Hanyang against overwhelming odds.

From the survey, 6% of the open public spaces and 17% of the streets have a special association with the life or work of a person, group or organization which is of importance in the history of Wuchang.



# TECHNOLOGY AND MODERNITY VALUE

Implementing innovative and creative ways of experiencing heritage such as through modern technology has the potential of attracting new visitors, reinforce visitor experiences, enhancing both memories and a sense of belonging. This widening of visitor base, unconsciously become fuel for transmitting heritage and its associated identities, meanings and values to the present and future.

Yangtze River Bridge is not only a transportation area, but more importantly as a record of history of Wuhan. It was the the first highway-railway bridge in thousands of years. It demonstrates a high degree of technical achievement in its design. Its towers are constructed in Chinese fashion comprising of Chinese folkloric themes such as the strutting peacock showing off its fine feathers, the blissful carp cavorting among lotus plants or the magpie singing at full throat on the branch of a plum tree in blossom. Visitors usually reserve some time just for walking across the bridge.

The Wuchang railway station is a major train depot on the Beijing- Guangzhou railway, the Wuhan- Jiujiang railway. The main line was opened in 1916 and settled in its current location in 1957. Covering 34,000 square metres, the rebuilt Wuchang railway station is the largest train station in Central China. It takes on a traditional rectangular shape that blends the old Chu city style with modern trendy design. The metal curtain wall serves as a good example of how the design unifies simple and modern aspects.

In terms of modernity, in Wuchang Central Business District, there are plans underway for construction of Wuchang Dream Times Plaza which focuses less on conventional goods but will feature multiple theme parks such as Legoland, Freezing Island, an aquarium, a technology museum, as well as the largest indoor ski facility in central China. This investment is foreseen attracting tourists from all over the world to experience Wuchang and its technological advancement.

The Wuhan University of Technology is also a symbol of technological tourism. Mathematics and Science courses offered in the university spark student tourism where students from all over the world enroll for these disciplines in the university. Apart from the academics, the university's beautiful campus has always been a draw for visitors, especially during spring when its cherry blossoms bloom. The main campus features exclusive buildings that blend Chinese and Western styles, with the scenic Mountain Lojia and the East Lake completing the vista.

2% (2) of the open public spaces surveyed are important in demonstrating a high degree of creative or technical achievement at a particular period in Wuchang. Out of these only 1 had a high degree of modernity as it showed distoctiveness in its

## SIGNIFICANCE OF HERITAGE PLACES: TECHNOLOGY AND MODERNITY



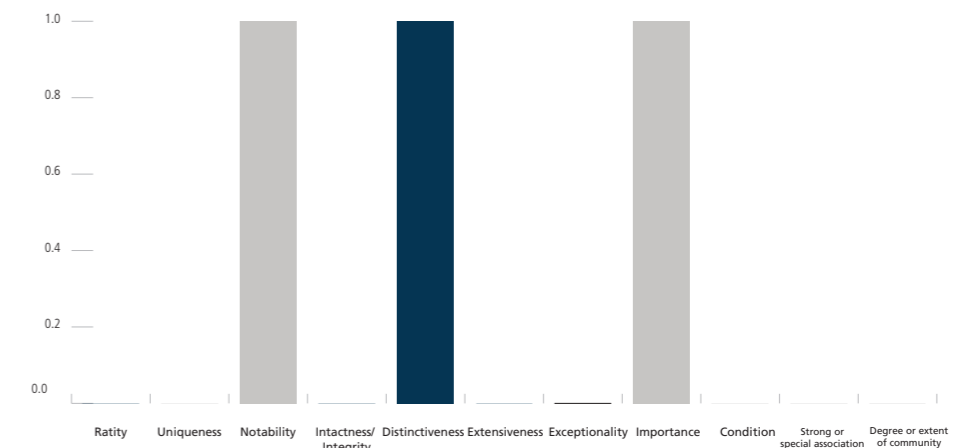
2

(Open public spaces out of the total 124 have technological/modernity value)

0

(None of the 12 streets had technological value)

## DEGREE OF HERITAGE SIGNIFICANCE OF OPEN PUBIC SPACES



When a threshold of indicators are applied to these two open public spaces to understand the degree of significance, 1 open public space has a higher degree than the other due to its distinctive nature





# SCIENTIFIC OR RESEARCH VALUE

## SIGNIFICANCE OF HERITAGE PLACES: SCIENTIFIC OR RESEARCH



**9**  
(Open public spaces out of the total 124 had scientific value)

**1**  
(Out of the 8 with scientific value had a moderate degree of scientific/research value)

**6**  
(Streets out of the total 12 had scientific/research value)

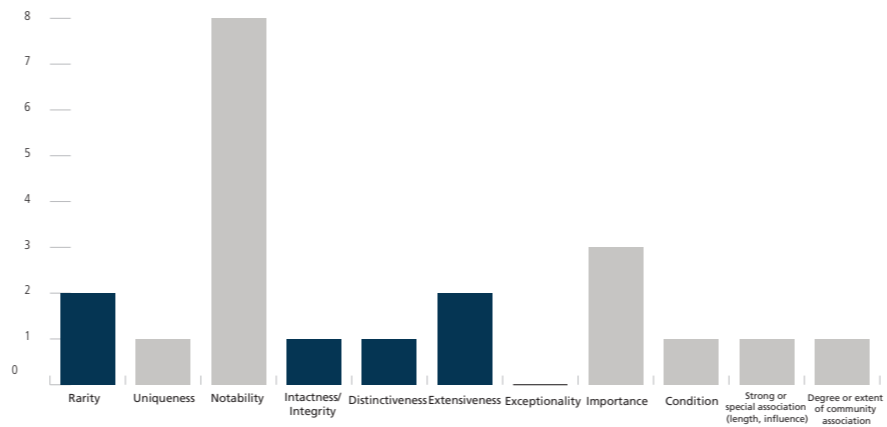
**4**  
(Open public spaces that have scientific value have more than 50 years of history)

## SIGNIFICANCE OF HERITAGE PLACES: SCIENTIFIC OR RESEARCH



Du Fi Di Street, Huoju lu and Desheng qiao have high degree of scientific value.

## DEGREE OF HERITAGE SIGNIFICANCE OF OPEN PUBIC SPACES



## DEGREE OF HERITAGE SIGNIFICANCE

Year	Reign
182-252	Wu Kingdom
618-907	Tang Dynasty
1368-1644	Ming Dynasty
1644-1911-Wuchang Uprising	Qing Dynasty
1911- Wuchang Uprising which led to formation of a republic	Xinhai Revolution Sun Yat-Sen sworn in as the president of the Republic of China.



The scientific analysis of an area can rely upon the importance of the information concerned, on its rarity, intactness/integrity, extensiveness, distinctiveness and on the degree to that the place might contribute more substantial data. Scientific significance of an area, object or place could also be they represent aspects of history that aren't well reflected in alternative sources

The Old Wuchang had advanced handicraft industries such as shipbuilding, metallurgy, coin minting as well as celadon and white porcelain manufacture. Throughout the last 20 years of the Qing dynasty, the tri-cities benefited and grew industrially under the nationwide self-strengthening movement. Their integration as a single metropolis was triggered by a series of sweeping reforms under Hunan-Hubei governor-general Zhang Zhidong (Chang Chih-tung, 1837-1909). Hubei Arsenal and Hangyang Ironworks of 1890s, as well as several Wuchang cotton mills, marked the start of a very fast development of native mechanized businesses.

Worth capturing in shaping the scientific significance of Wuchang is the rise and fall of the Yellow Crane Tower. It plays a major role in shaping up the history of the district. Its re-constructions reflects the various historical and cultural changes in Wuchang. Through its history, the previous Wuchang location is retraced.

War played a role scientifically in the history of Wuchang. The Wuchang Uprising Memorial museum is a significant historical site that has documented the chronological events and weapons used that led to the formation of the present Wuchang. From the survey, users in 7% of the open public space and in 50% of the streets in felt that these spaces has the potential to yield information that will contribute to an understanding of the local authorities' area's history. When a threshold of indicators are applied, 2 streets and 4 open public spaces had rarity, 4 streets and 1 open public space had integrity/intactness, 3 streets and 1 open public space had distinctiveness, 3 streets and 2 open public spaces had extensiveness and none of the streets and open public spaces had exceptionality.



# ECONOMIC VALUE

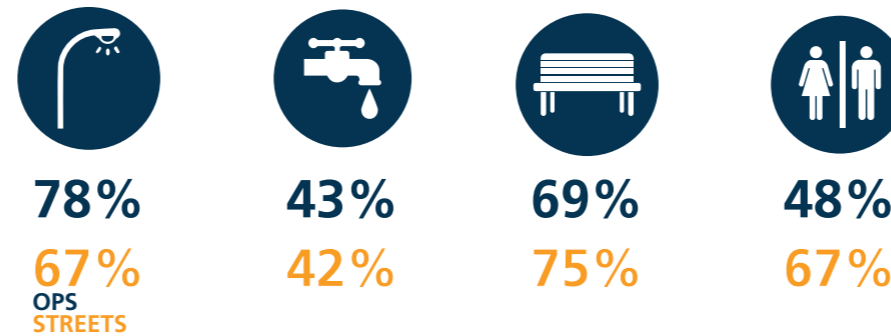
The economic value of non-market goods and services such as natural and cultural resources can be estimated via non market valuation methods which typically aim to assess total economic value including both tangible use value and intangible non-use value. A site can be of economic significance either in the present day or future. This significance can be both a blessing and a curse. A blessing because it often has a higher significance in the eyes of crucial stakeholders (such as politicians) and is, therefore, more likely to be preserved and a curse that is if it is of high economic value it is much more likely to be looted. The economic value does not have to be expressed in the value of the objects from a site, it could also be expressed, for example, in the value it has for tourism.

The major tourist attraction sites in Wuchang district has been shown on the table, the annual number of visitors to the site and the income generated from these visits, this way, the economic value of these sites can be justified. The amenities for use of these historical places plays an important role in ensuring comfort for users. Notably, majority of the public spaces in Wuchang have these amenities as shown in the statistics with majority (78%) of all open public spaces having working street lighting and 75% of all streets having seating facilities in good condition. The economic value of Wuchang district can also be evaluated by its land values. Plots near the city centre have higher land price than plots outside the city center. The price of an apartment is also estimated at 26, 000 yuan per square meter within the central business district and 12,000 yuan outside central business district. ( Property Prices in Wuhan, 2019)

Industrial estates also play a major role in the assessment of economic value of places. The Wuchang Shipbuilding industry which came about over 80 years ago is a typical large modernized and integrated enterprise. It has an employee base of around 170,000 personnel with an annual income of about 12 billion Yuan. The industry is of high economic value thus a significant factor in shaping the history of Wuchang district.

Cultural industries can be defined as those whose major outputs have some symbolic value such as fine arts, film and craft and also jewelry design, publishing and fashion. The Yellow Crane tower painting and calligraphy studio makes specialty of paintings and calligraphy, repair and mounting and also the four treasures of the study (paper, writing brushes, ink stick and ink slab) and other art related equipment. Tourists flock into this studio to view arts of contemporary artists and calligraphers thus generating income for Wuchang's economy. There was a consensus by users of public spaces in Wuchang in favor of preserving cultural, historical and architectural character of the district for economic benefit.

## PERCENTAGE OF PUBLIC SPACES WITH AMENITIES FOR USE PRESENT



72 open public spaces out of 124 and 9 streets out of the total of 12 had residents withing their neighborhood saw the importance of preserving cultural, historical and architectural character of Wuchng to the have an economical value to the district.

## PERCENTAGE OF OPEN PUBLIC SPACES WITH FACILITIES PRESENT

Tourism Site	Estimated No. of Visitors annually	Annual income generated (Yuan)	Land Value per Sq/m in Yuan
Yellow Crane Tower	>1 million	10 billion	38,000
Wuchang Uprising Museum	>or = 200,000	25 billion	24,500
Hubei Provincial Museum	>2 million	4 billion	24,000
East Lake	>1 million	>10 billion	22,000
East Lake/Wuhan Moshan Cherry Blossom Park	94,000		
Mei Blossom Garden	600,000	8 billion	20,500
Mao's Villa	>60,000	-	21,900
Yangtze River	>1.8 million	20 billion	28,000









- Statement of significance
- How safe?
- How inclusive?
- How accessible?





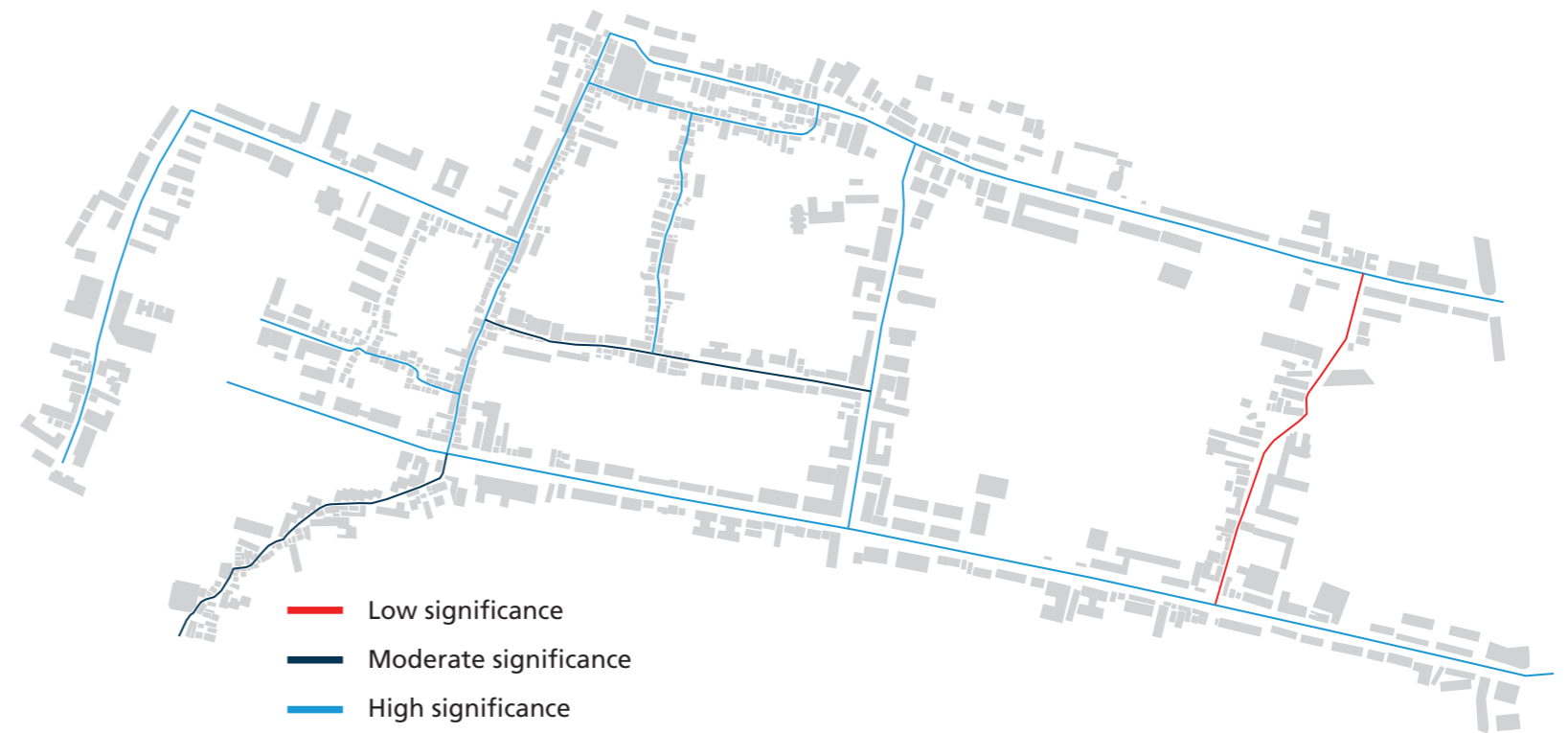
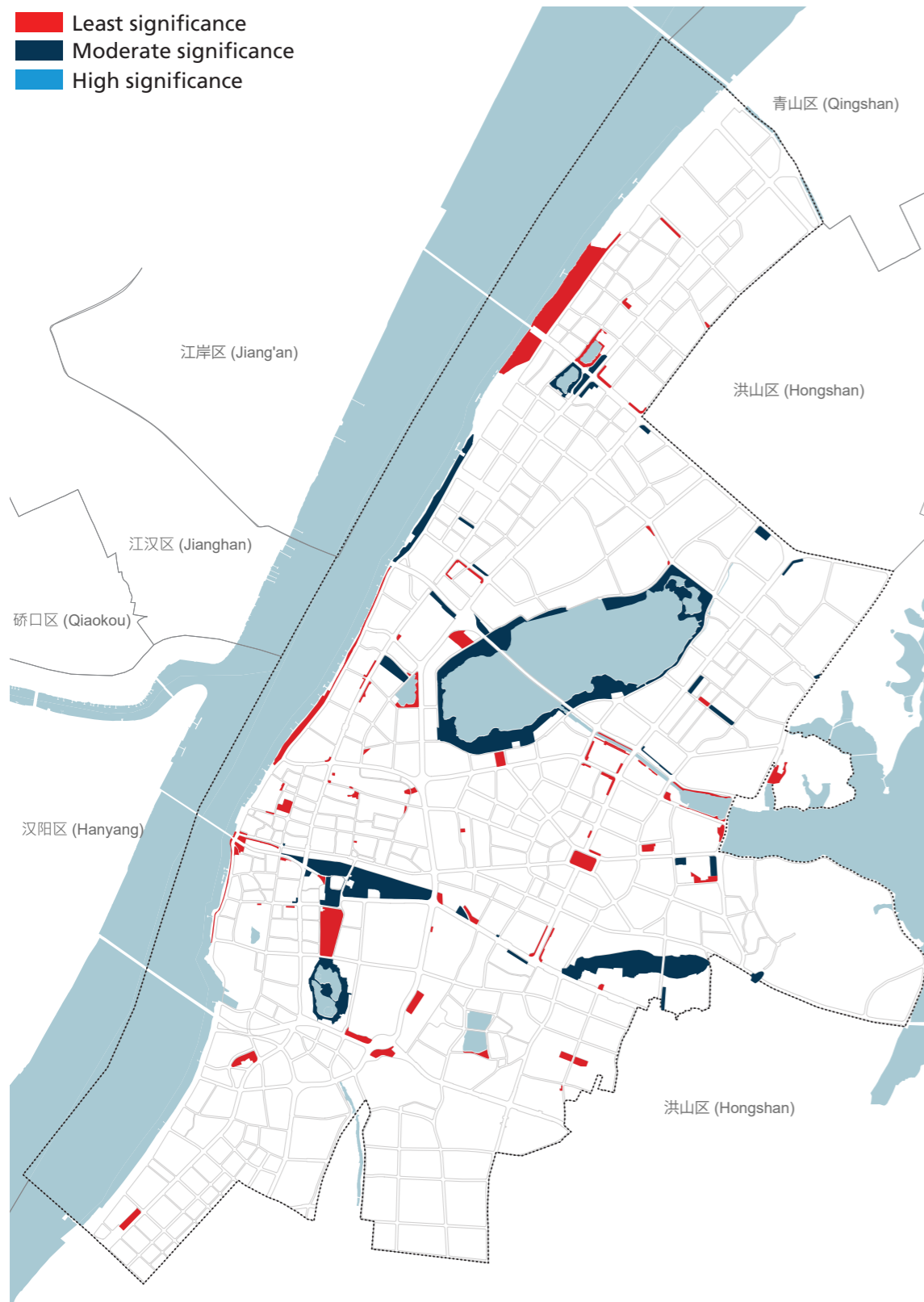


# SUMMARY FINDINGS



# STATEMENT OF SIGNIFICANCE?

- Least significance
- Moderate significance
- High significance

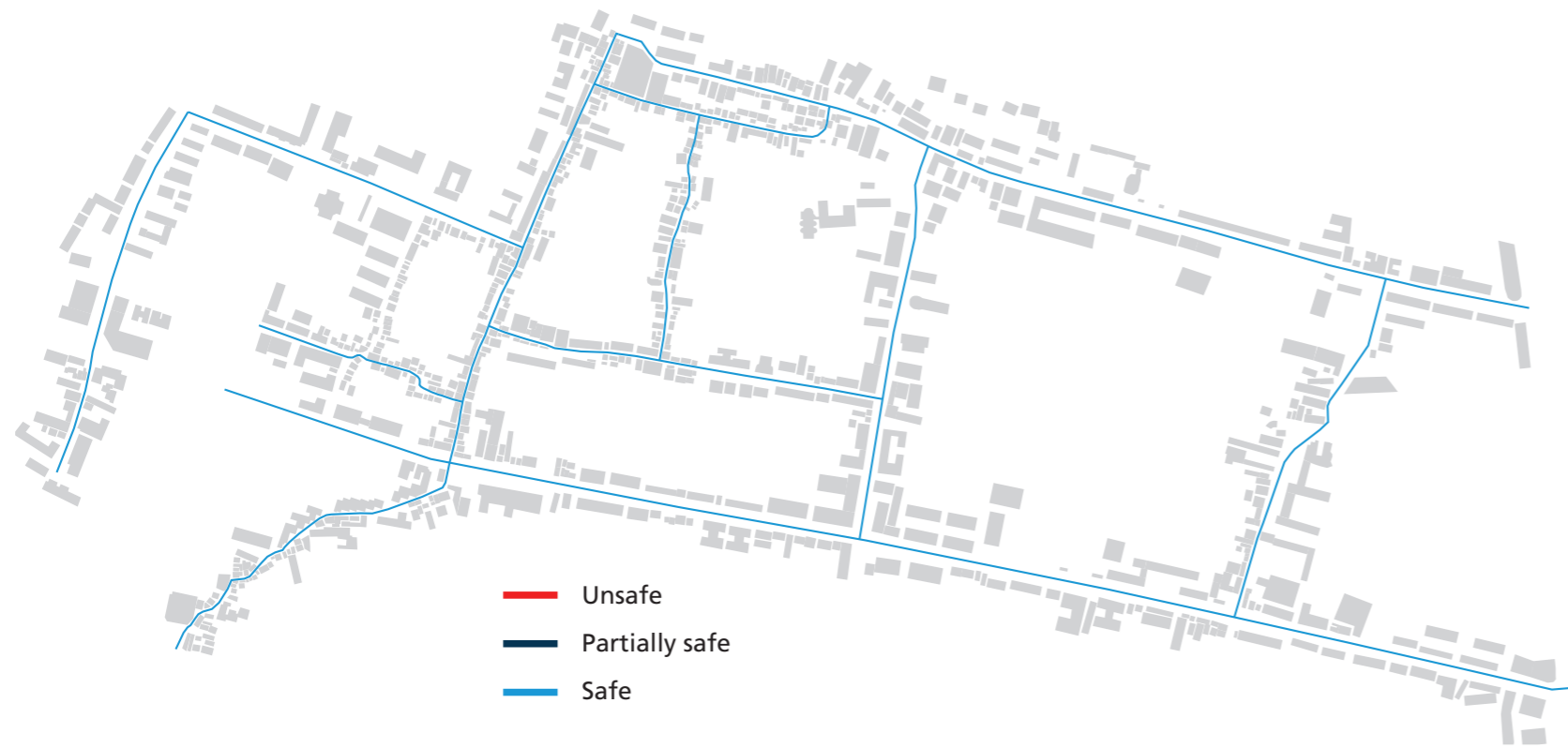


Cultural and natural heritage management is derived from its significance. Determining the significance of a site can be highly subjective, but by developing standards and using widely accepted methods, this process can be made as objective as possible or at least comparable. Overall, significance determines how sites are categorized, how they are managed, how impacts are mitigated and the choice of whether a site is considered heritage at all. When a threshold of indicators are applied to public spaces in Wuchang the degree of significance is shown in the table. The overall heritage significance was assessed and it was found that 83 open public spaces and 5 streets have moderate heritage significance while 41 open public spaces and 7 streets have low heritage significance.

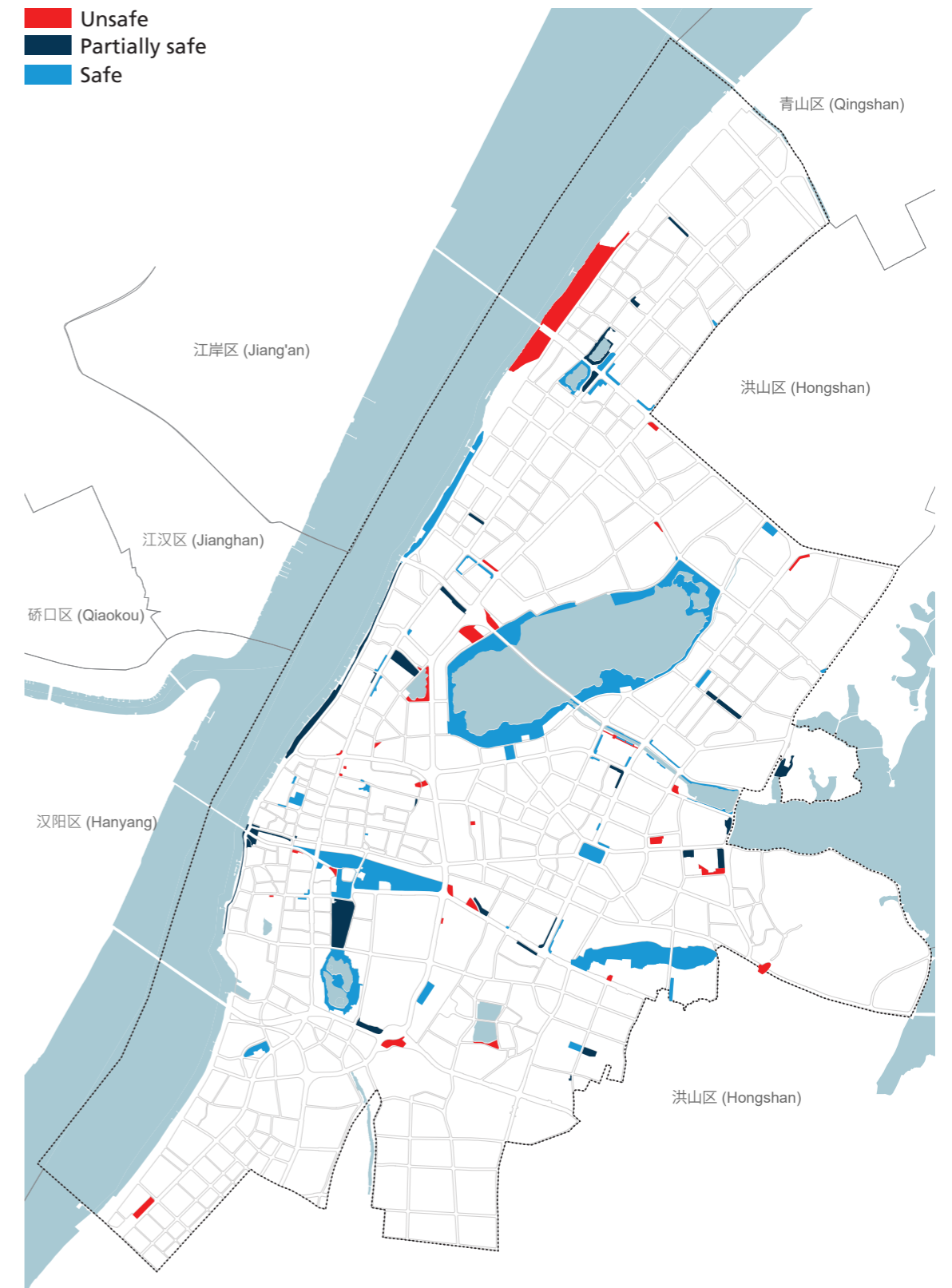
Value	Number of OPS (124)	Number of streets (12)	Degree of significance for OPS	Degree of significance for Streets
Historical	37	10	High	High
Rarity	1	2	Low	High
Scientific	9	6	Moderate	Moderate
Representative	13	8	Low	High
Aesthetic	19	2	High	High
Modernity	2	0	Low	Low
Social	21	9	High	High
Association	7	2	High	High



# HOW SAFE?



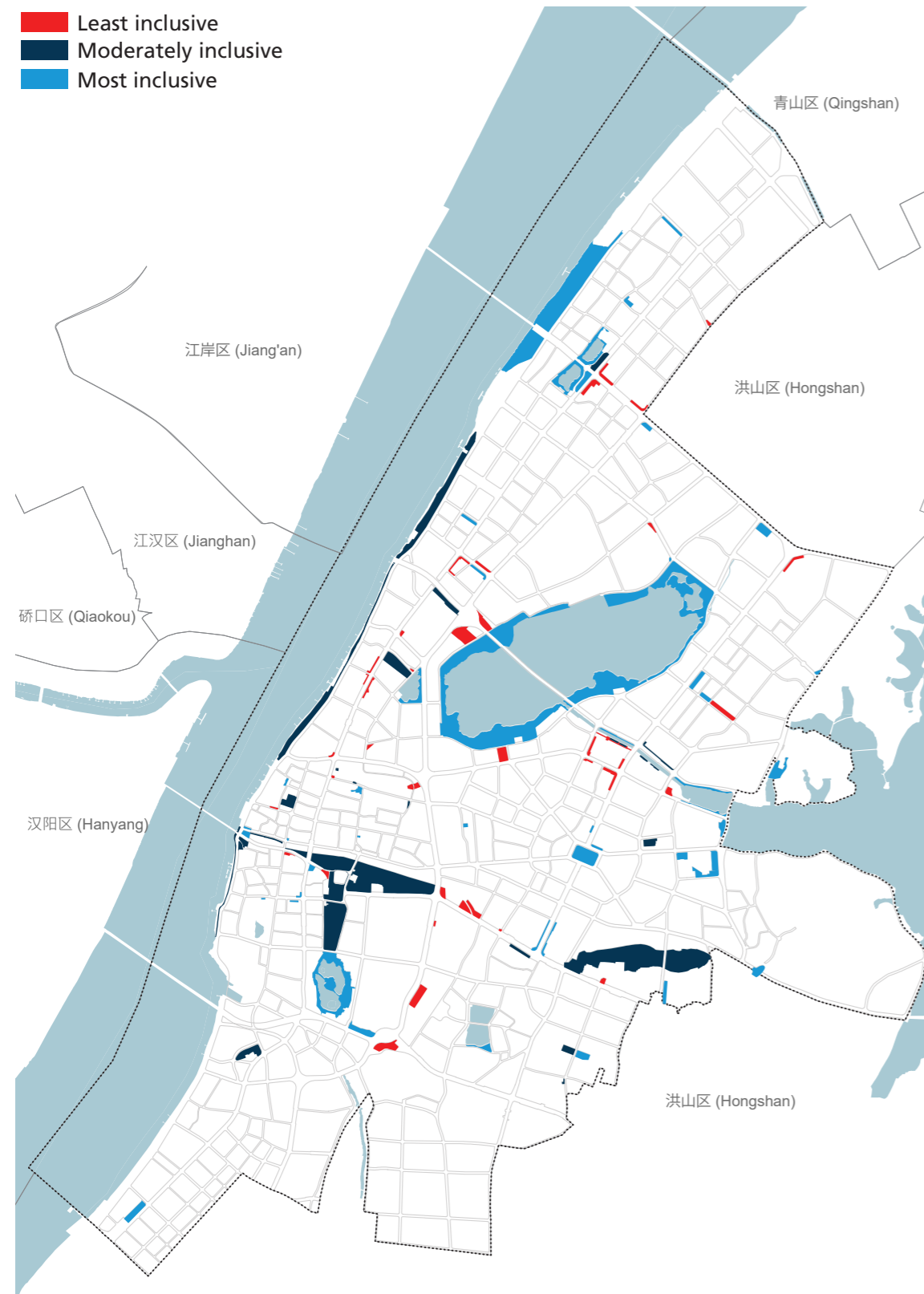
Safety and security is a basic human need and thus its provision within a public space cannot be underestimated. There is extensive research on the relationship between anti-social behavior, crime and public space (Oc and Tiesdell 1997; Newman 1972; Poyner and Webb 1991; Coleman 1990). Actual and perceived rates of crime and anti-social behaviour have been proven to have a serious impact on open public space use. When use declines, a vicious circle often sets in – fewer people lead to less surveillance, which in turn leads to more crime. Good lighting and visibility, landscaping, monitored motorized traffic and pedestrian traffic, urban furniture, potential secure hiding spots, visible signage and access to emergency services are important aspects in safety provision in public spaces. This criteria also recognizes the fact that the design of spaces can either facilitate or impair its use and that these spaces spatially reflect empowerment that determine the behaviors and differences in the lives of youths, children, the older persons, women and men. In Wuchang an aggregate of indicators were used to determine the overall safety of both the historical streets and the open public spaces. These indicators were; perception of safety both during the day and at night, presence of social problems such as crime, violence, robbery e.t.c, presence of infrastructural problems such as narrow streets, presence of street lighting, poor roads e.t.c, and level of interactions between users. It was found that all streets and 28% (35) open public spaces were perceived as very safe, while 52% (65) open public spaces were perceived as moderately safe and 19% (24) of all open public spaces were perceived as unsafe.





# HOW INCLUSIVE?

- Least inclusive
- Moderately inclusive
- Most inclusive



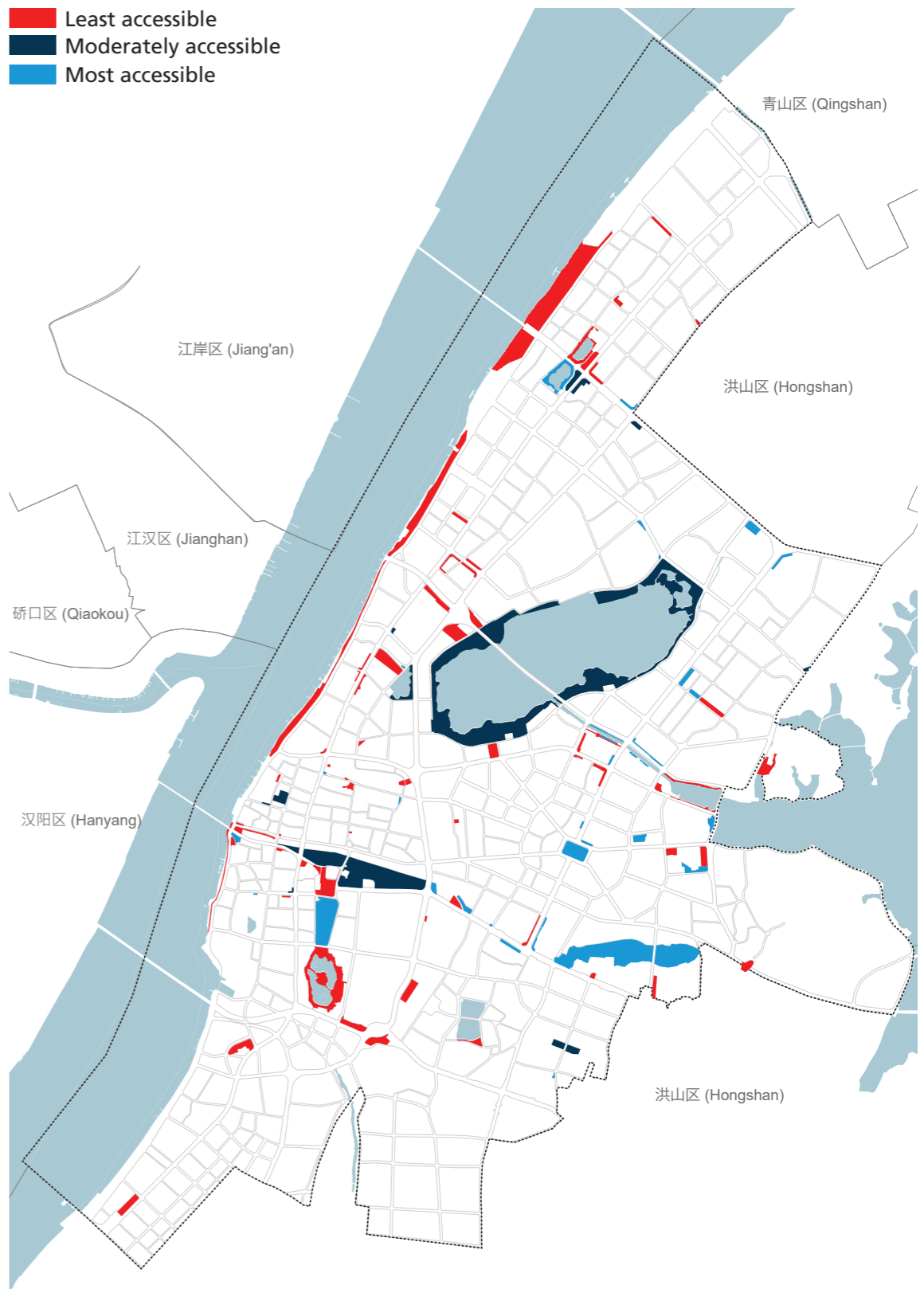
Provision of public spaces that are more diverse, inclusive and promote equality is an important realm in sustainable urban development. Inclusion in public spaces is a human right and everyone in the community has the right to feel a sense of belonging in any particular public space including the youths, women and girls, children, people living with disabilities both physically and mentally and older persons. Social justice which argues that for a place to be secure, it must be equally accessible to all regardless of social status, the identity of no culture should be undermined and has to be recognized. In addition, an inclusive public space is determined by its access by all communities breaking down the barrier of people's ethnicity, gender and diversity. This is made possible by introduction of activities or spaces that spark the taste of different people thus forming a platform for socialization. Amenities such as seating furniture, artificial shade, children's playing facilities, toilets and safety features in general are indicators of comfort and should suit all users. It was found that 25% (3) streets and 22% (27) were perceived as most inclusive while 75% (9) streets and 42% (52) open public spaces were perceived as moderately inclusive and 36% (45) open public spaces and none of the streets were perceived as least inclusive.



# HOW ACCESSIBLE?



Accessibility of public spaces is determined by the ability to allow people to move around by different modes for example walking, cycling, wheelchairs and by public/private transport. The success of the New Urban Agenda depends on promotion of accessibility as a collective good and a central component in urban policy, design, planning and development. Presence of infrastructure for access are key indicators in determining how accessible public spaces are. Access infrastructure such as bike lanes, parking lots, wheelchair access lanes, signage and pedestrian lanes provide access to different users. There should also be parking spots for those with bicycles and those using personal cars. In Wuchang, 59% (73) open public spaces were found to be the least accessible while 37% (46) open public spaces and 83% (10) streets were found to be moderately accessible and only 4% (5) open public spaces and 17% (2) streets were most accessible.





- Strategies
- Protection
- Rehabilitation
- Regeneration
- Transformational Projects



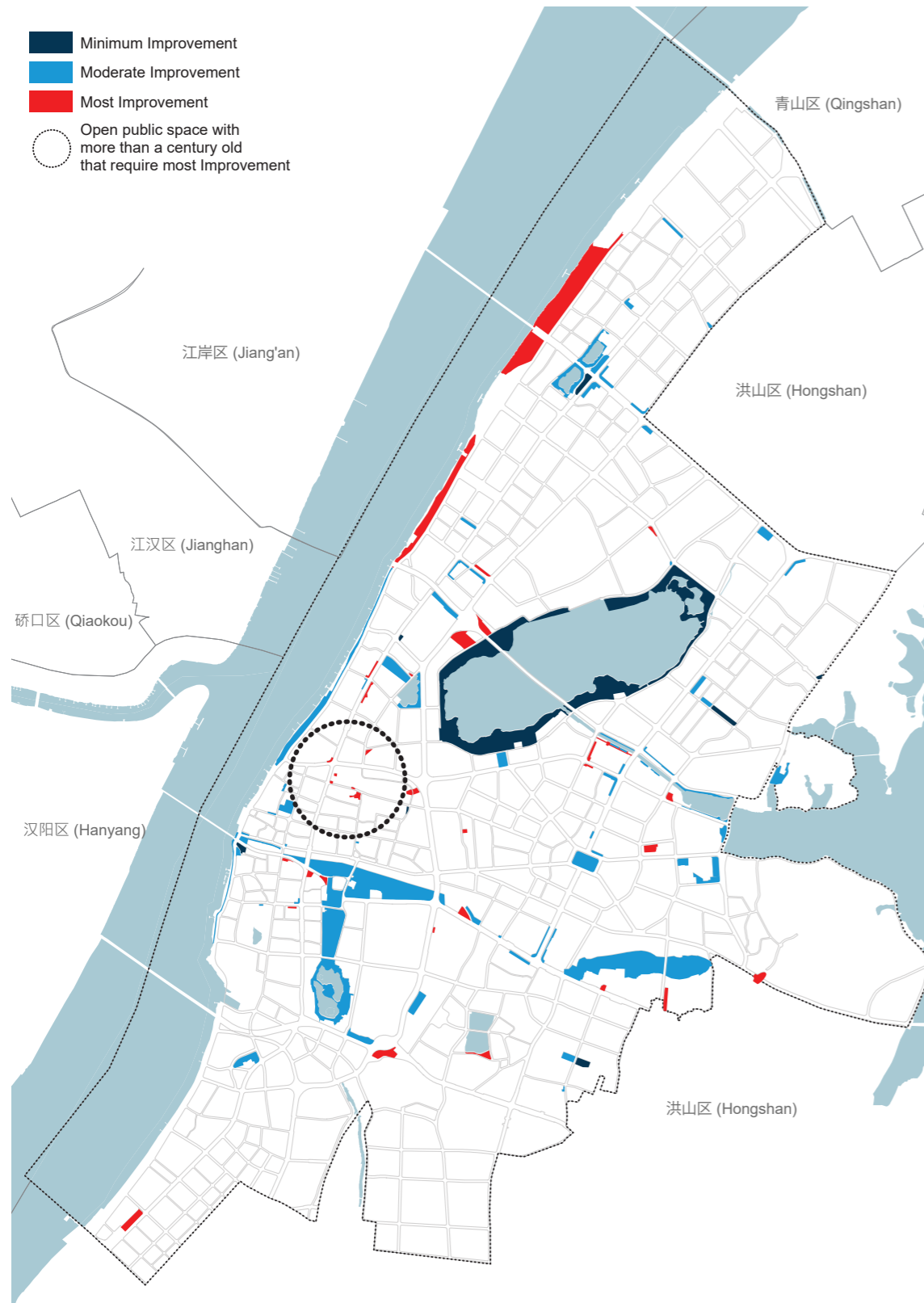




# ENVISIONING WUCHANG DISTRICT

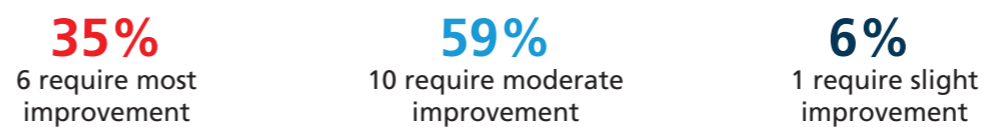


# PROPOSED INDIVIDUAL PUBLIC SPACE UPGRADING PROJECTS

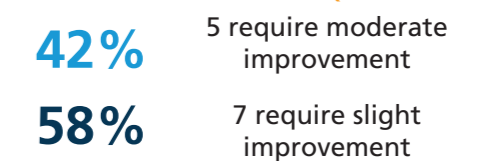


Heritage plays an important role in a city. It reflects an image of the city, reveals stories about its past and gives character and human scale to the city. However, in cities globally, heritage is under pressure from economic growth, urbanization, exploding populations, increasing density and climate change. Addressing the problem of aesthetics and urban decay in cities implies dealing with new models of cities, in which sustainable development, regeneration, and urban reuse become crucial. If understood and managed properly heritage can effectively contribute to the overall quality of urban areas and serve as a vital asset and vector for future urban investments. In Wuchnag, there has been a decline of the identity of the historical city, a decrease in the green areas, poor development of its economic zone and decline in the protection of natural and cultural heritage especially the intangible of cultural heritage. This assessment is a first step to the transformation of the historical district which leverages on public space as a means to regeneration. It identified open public spaces that require most upgrading which are 38 accounting for 31% of the total open public spaces. The ones that required moderate upgrading area 77 which accounts for 62% of the total open public spaces and the ones that require slight improvement are 9 which accounts for 7% of the total open public spaces. This was done through an aggregate of indicators on safety, inclusivity and accessibility. Prioritizing of the historical streets and open public spaces that have more than a century of history is recommended.

## OPEN PUBLIC SPACES WITH MORE THAN 100 YEARS THAT REQUIRE UPGRADING



## HISTORICAL STREETS THAT REQUIRE UPGRADING



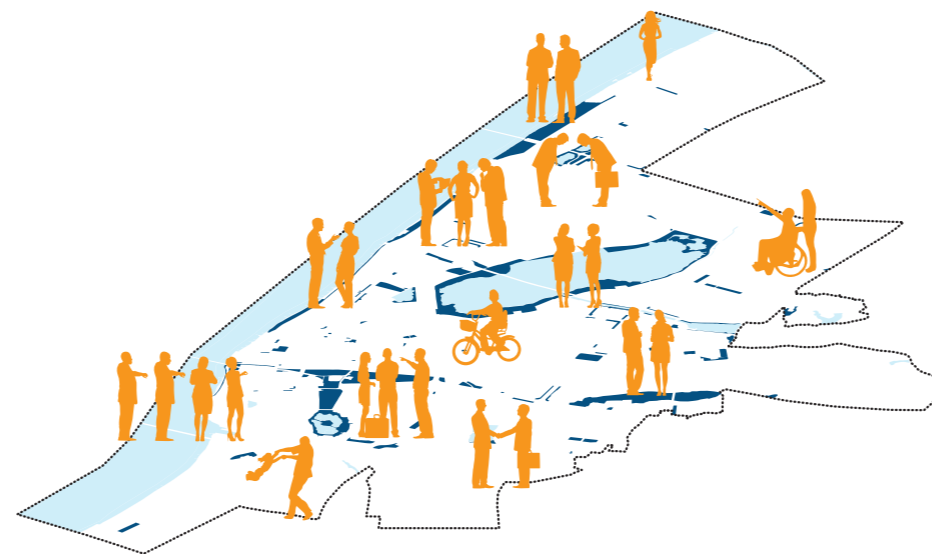


# OBJECTIVES AND STRATEGIES

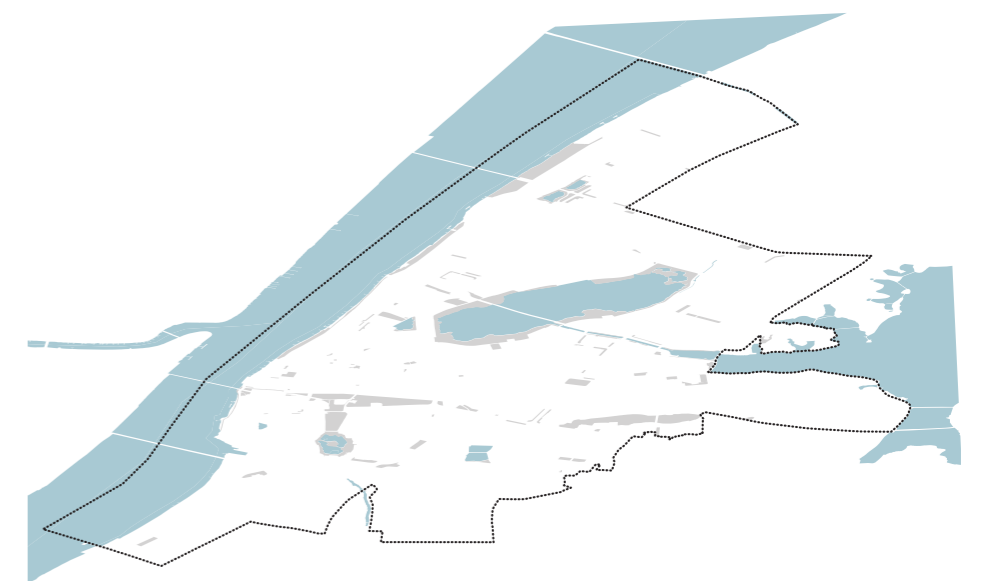
## ENHANCE THE IMAGE OF THE HISTORICAL AREA



## INVOLVE THE WUCHANG COMMUNITY



## CELEBRATE THE GREAT LAKES AND RIVER OF WUCHANG





# CREATING DESTINATIONS WITHIN WUCHANG: A HERITAGE CIRCUIT



## PROMOTE ECONOMY AND TOURISM

- Strengthen the connections between heritage hot-spots/attractions and focus on local needs and demands.
- Improving the quality of Deshengqiao area to invite more visitors.
- Provide outdoor meeting spaces to support professional lifestyle.
- Improve the quality of street plinths/facades especially along historical streets with outdoor cafe, seating, clearing of congested sidewalks, having islands for interaction and meeting and activating cafes that are not used.
- Develop a map of the Deshengqiao area both on-line and on-site.



## PROMOTE WALKING AND BIKING

- Avoid traffic especially in Deshengqiao area.
- Improve the visual and walking quality of streets.
- Reduce parking within the district and especially along the narrow historical streets.
- Expand the cycling network.
- Prioritize pedestrians.
- Promote attractive walking routes.
- Promote safe, inclusive and quality bicycle routes.
- Provide traffic calming.



## PROMOTE ATTRACTIVE AND ACTIVE PUBLIC SPACES

- Promote multifunction spaces throughout the day and year.
- Invite all user groups especially ages between 0-14 and 60+ and persons with disabilities.
- Use festivals, celebrations, placemaking and events to test ideas before implementation.
- Improve the visual quality of public spaces and especially the historical streets.
- Emphasize on human scale and maintaining the heritage character of streets.



## CONNECTIONS WITHIN AND WITH OTHER HISTORICAL DISTRICTS



### IMPROVE THE MICRO AND MACRO-CONNECTIONS

- Use streets as a key tool for connectivity at all scales eg. use of Jiefang street to connect north and south of Deshengqiao area and use of Minzhu road and Ziyang road to connect the three historical districts.
- Promote uniform design principles especially along streets that connect Hayang and Honkou to Wuchang.
- Improve connectivity between the urban villages especially in Hanyan area and within Honkou to Wuchang.
- Promote walking within the three historical districts.



### CREATE A NETWORK OF PUBLIC SPACES THROUGH REGENERATION

- Promote legible street network, connected by the nodes of squares, marking out important heritage areas.
- Promote wayfinding and signage.
- Create open public spaces in deserts - areas that do not have open public spaces within 5 and 10 minutes walk.
- Promote hierarchy of public spaces both streets and open public spaces.
- Promote participation by Wuchang community in all areas of public space planning



### LEVERAGE ON SMART PLAN PROJECT (SUBWAY CONSTRUCTION) TO PROMOTE RENEWAL OF HERITAGE AREA

- Protection against gentrification and loss of social capital.
- Leverage on partnership for improvement of public spaces.
- Promote the inclusion of public spaces with the implementation of the project.
- Emphasize on the protection of heritage assets and protection against relocation.





# CONNECTION WITH THE YANGTZE RIVER



## INTEGRATE YANGTZE RIVER AND THE LAKES WITH THE DISTRICT

- Prioritize walking along and to the river and lakes.
- Improve and promote open public spaces along the river.
- Protection of waterfronts from privatization through regulation.
- Promote vistas to the lakes and river where possible.
- Improve access points/islands to the river and lakes.



## CLEANING OF YANGTZE AND THE LAKES

- Improve water quality to improve flora and fauna within and around the river and lakes.
- Promote recreational activities along the river and around the lakes.
- Provide strategies for flood control.
- Promote the lakes and rivers as destinations.
- Use Doghu Lake revitalization as a model for other lakes.

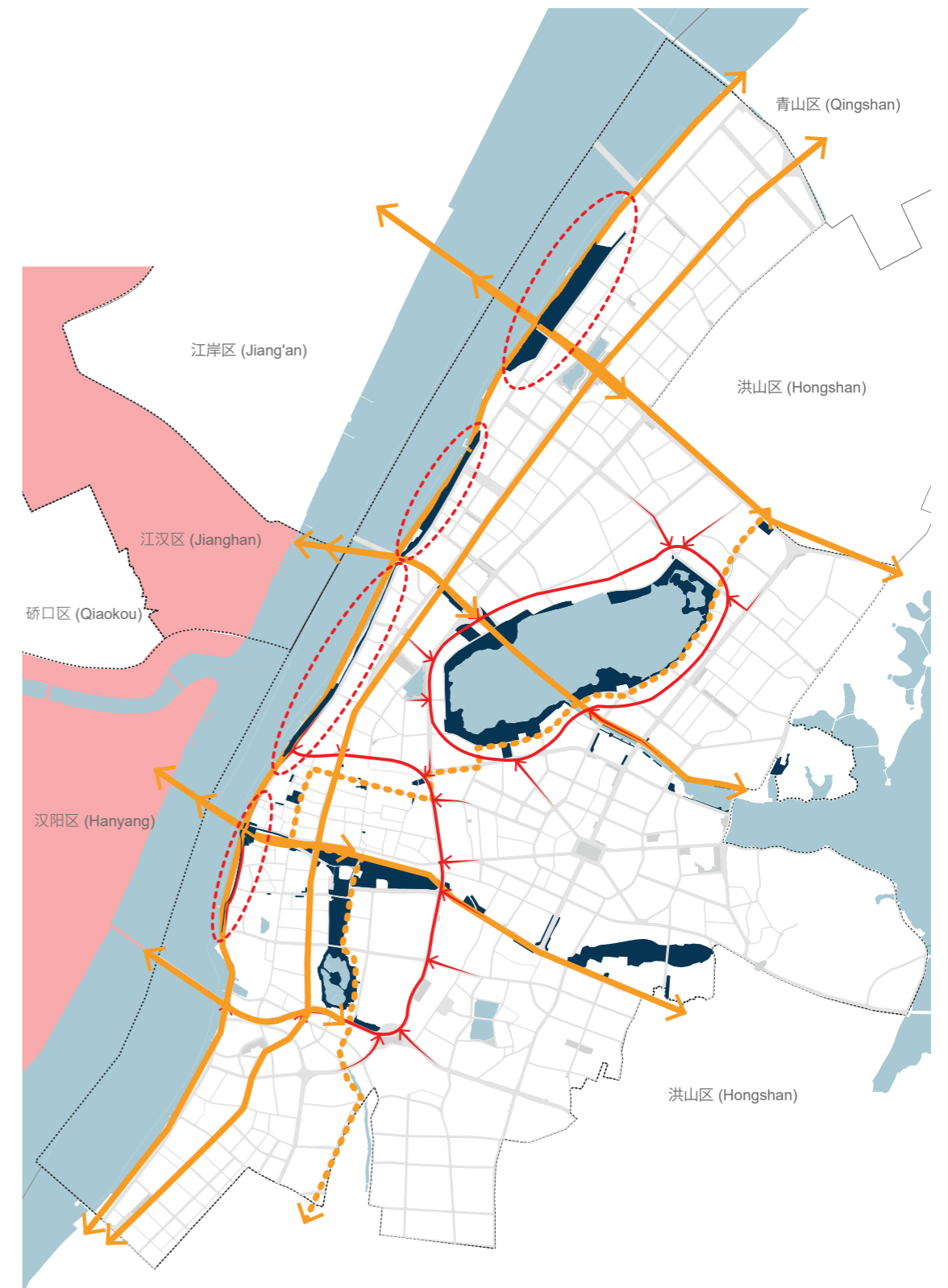


## PROMOTE CULTURAL AND NATURAL HERITAGE

- Improve the value and renovate built heritage
- Promote green connections
- Create micro-climate
- Enforce laws on protection of cultural and natural heritage especially intangible heritage
- Ensure good quality buildings through regulation
- Provide strategies for biodiversity
- Celebrate history and make it more accessible.
- Showcase stories of the cultural and natural heritage in the public by improving communication



# TRANSFORMATIVE AREAS





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## CONTACT UN-HABITAT'S GLOBAL PUBLIC SPACE PROGRAMME

### Cecilia Andersson

UN-Habitat (United Nations Human Settlements Programme)  
Urban Planning and Design Branch  
P.O. Box 30030, GPO Nairobi 00100, Kenya

Tel: +254 20 762 4570

Email: [public.space@un.org](mailto:public.space@un.org) or [cecilia.andersson@un.org](mailto:cecilia.andersson@un.org)



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