

The Influence of "Gentrification of Historical and Cultural Blocks" On Urban Development-A Case Study of Daci Temple District in Chengdu

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Abstract: With the rapid development of China's economy, the trend of globalization is irreversible, the trend of homogenization of urban features appears everywhere, and the gradual disappearance of urban characteristics leads to difficulties in urban self-positioning and external propaganda. In view of this dilemma, the transformation of historical and cultural blocks, which already represent the historical characteristics of the city and do not need to be deliberately positioned in the later period, has become a popular low-cost solution. At the same time, problems such as the shortage of land resources brought about by the rapid development of urban economy, the lack of infrastructure in neighborhoods hindering the continuous development of commerce, and so on, have gradually emerged. To prevent old historical districts from occupying the center for a long time and to enhance the economic value of urban land has also become an urgent part of the government. Under the influence of the above subjective and objective aspects, the transformation of Chinese historical and cultural blocks often changes from the public nature dominated by the government to the private nature of gentrification dominated by the development of land economic value. Based on the above background, taking the planning and transformation of Daci Temple block in Chengdu as an example, this paper discusses the model of gentrification transformation of historical districts in China, and studies its influence on urban development.

1. The cultural history and social status of the Daci Temple Block

Chengdu Daci Temple is said to have been built in the Sui Dynasty and flourished in the Tang Dynasty. It has a history of more than 1600 years and enjoys the reputation of "the first jungle of Sinian". In ancient times, Daci Temple, with its huge scale, beautiful architecture, exquisite paintings and excellent geographical location, became the center of cultural and commercial exchanges among Chengdu citizens, and assumed many urban functions, such as exhibitions, entertainment, markets, and so on. The activities sponsored by the temple or centered on the temple have become the traditional customs in Chengdu, such as lighting, viewing lights, silkworm city, street medicine market, breakfast banquet, dinner and so on. [1].

Although the Daci Temple has gradually declined for many historical reasons, and the area of the temple is less than 1/96 in its heyday, until the modern planning and transformation, it is still an important place for local residents in Chengdu to socialize, relax and learn. The cultural heritage of the temple still exists in the hearts of the people of Chengdu.

In addition, around the Daci Temple, there are Xinlu, old house in Bitieshi Street, Guangdong Guild Hall and other ancient buildings, it can be said that the historical conditions of the Daci Temple block are very complete, the status of the masses is very stable, and is of great significance and value to the cultural heritage of the city.

2. The evolution process of the planning and reconstruction of daci temple block

Due to the superior geographical location and historical and cultural background of Daci Temple,

as early as the 1980s, the Chengdu people's Government was involved in the spatial production planning of this area, and the area with a radius of 80m around Daci Temple was set up as a cultural reserve. After that, it clearly divides the core protection area, historical and cultural environment protection area and style coordination area. Until this time, the goal of the government is still mainly on the protection of urban history and culture, paying attention to the retention of architectural materials and the inheritance of cultural spirit in the site. However, with the development of economy, the land value of Daci Temple District, which is located in the center of Chengdu city, appears gradually, and the planning idea is also gradually developing in the direction of seeking profit. In 2003, "Chengdu Chunxi Road-Daci Temple District Urban Design and Historical District Protection and renovation Plan" is proposed to build Daci Temple into a traditional culture and art commercial gathering area; In 2005, the "controlled detailed Planning of Daci Temple District in Chengdu" was put forward, which was defined as the historical and cultural district with the combination of religion and traditional "Lifang system", and the "Daci Temple Core Reserve Plan" was put forward in 2009. The intention is to "integrate the temple and city" to build a new block, together with Chunxi Road and Hongxing Road to form the core of the central business district. In the 12th year, the 12th five-year Plan for the Development of Chengdu Cultural Industry was put forward, forming a cultural tourism gathering area integrating sightseeing, experience, leisure and shopping. 15 years put forward the "Chengdu Construction of International Shopping Paradise Action Plan". Plan to implement the "Chunxi Road-Daci Temple-Shuijingfang-Hejiang Pavilion" national 5A tourist scenic spot, 10 billion Jinjiang International New Town Business Circle. [2].

In summary, it can be found that commercial capital plays a more and more important role in the reconstruction planning of Daci Temple area, and the value focus on the city center has changed from the historical and cultural value to the economic development value of the land itself. The capital power was reflected in the stage climax of the planning and construction of the ocean-going Taiguri project in the Daci Temple area, which once again promoted the gentrification process of this historical and cultural district, resulting in the separation and dating of this area from the cultural form of historical life.

3. The advantages and disadvantages of gentrification in the world

The so-called gentrification of the city refers to the way in which cities attract high-end consumers through the introduction of high-end businesses and industries. And lead the original dilapidated block housing infrastructure and landscape greening and other material environment into newer, more perfect, more advanced form. In this process, the people in the neighborhood will usually be replaced, from the original low-income class to the middle class and above the high-income class, the social economic and human relationship has also changed. [3].

The gentrification transformation of urban blocks has its rationality and necessity. In the West, it comes from the spontaneous investment of the market, which is the private re-selection and utilization of land value after the developed cities have experienced the stage of urbanization, suburbanization and reverse urbanization. It is often carried out when the economic and social conditions are stable; in our country, it comes from the early leadership of the government and the later capital operation, when the rapid development of the city is hindered by the original dilapidated blocks. When the conditions of population mobility are extremely favorable, the gentrification of urban blocks will occur, which will accelerate the upgrading and further development of the city. [4] Although the two sources, forms and social backgrounds are different on the surface, their essence is the same, that is, to further enhance the economic value of the city, stimulate the vitality of the city, and improve the value of the land itself. The background of gentrification is an inevitable renewal stage of an international metropolis, so the gentrification of urban blocks has a certain degree of rationality and necessity.

However, the existence of rationality and necessity does not mean absolute superiority and correctness. In history, London, New York, Madrid and Glasgow have many gentrification experiences, and Xintiandi in Shanghai, China is also a representative case of gentrification planning

and design. On the economic level, the gentrification orientation of urban blocks has brought obvious economic benefits to the city. The selected merchants brought in the passenger flow and occupants corresponding to the consumption power; after excluding the low-end consumption, the circulation and accumulation of capital reached the goal with higher efficiency. When a certain period of time to expand the construction to increase the number of people and environmental impact. As a result, the cycle leads to the surrounding area to produce huge economic value, and even become the landmark of the city center.

However, from the perspective of social relations, gentrification will also bring about the separation and exclusive response of urban residents, resulting in unstable factors of social development. Although it is reasonable that installations and facilities in public space can be enjoyed equally by any class, the level of consumption that has in fact been set has deterred many people at low-income levels from staying in the area. The common self-concept that it is not appropriate to use nearby facilities without consumption virtually separates them from the area. This is not only a disguised possession of public space, but also a deep class opposition.

4. The contradiction between the gentrification of the historical and cultural protection district of Daci Temple and its own historical and cultural definition and the surrounding environment

In western countries, gentrification of neighborhoods is often located in slums or old neighborhoods. This kind of site selection makes the transformation process basically only face the problem of indigenous contact and separation. However, the transformation of Daci Temple in Chengdu also contains the complex relationship of religion, history and social tradition, which cannot be transformed simply by overthrowing and restarting. From the perspective of cultural background, Chengdu Daci Temple has a natural cultural theme, and it is easy to produce experiential consumption with the combination of religion, traditional culture and modern commerce by making use of its long history and profound mass foundation. In order to achieve the purpose of improving the economic benefits of the whole block.

However, as the planning and design of historical and cultural protection blocks, whether the economic benefit should become the main decisive factor is open to question. In 1986, the State Council approved and transferred the notice of the Ministry of Construction and the Ministry of Culture on the report on the publication of the list of the second batch of National Historical and Cultural cities. Historical and cultural reserves should be able to fully reflect the traditional style and local characteristics of a certain historical period. The style and appearance generally refers to the humanistic characteristics and geological features of a place. That is to say, the protection of historical and cultural areas should not only retain some buildings or even architectural symbols, but also focus on the embodiment and inheritance of social and cultural culture.

In the design of the Taiguri project in the Daci Temple area, we can feel the designer's reference and reproduction of the local traditional culture. However, this kind of reference reproduction is only a symbolic transformation that stays on the surface, such as the imitation and division of the traditional Lifang system, the deep eaves of the sloping roof of western Sichuan architecture and the grille on the gable, and so on. However, it has selectively ignored the spiritual atmosphere of comfort and leisure, approachability and neighborhood harmony contained in it. Under the display of the combination of modern technological materials and traditional architectural forms, the architecture itself does reflect a kind of harmony and beauty matched with history. However, the complex streamline division, direct shopping guidance, and almost no public rest facilities clearly show the functional positioning and target population positioning of this area: high-end commercial shopping centers, high-end consumer groups. It can be said that the mass leisure and entertainment culture led by Daci Temple for thousands of years came to an abrupt end at this time, and there is no internal connection with the current venue.

In fact, architectural design itself is difficult to pick out mistakes, because it is subject to the government and capital in the initial stage of the gentrification of the neighborhood. In the early

planning, it has greatly weakened the role of Daci Temple as a cultural leader, and made it clear that the economic goal is the main object of development. For planners, history and culture is a selling point and a body. Replace the shell with a new commercial connotation, "old bottled new wine" play the cultural industry card. On the surface, the ancient buildings in the Daci Temple area have indeed been protected under the gentrification planning and transformation, the surrounding styles and features have also been coordinated, and the ancient traditional architectural firms have been perfectly combined with the modern commercial culture. It has promoted the rapid development of the surrounding economy, improved the living environment of nearby residents, and is a measure to kill many birds with one stone. But in essence, Daci Temple has almost become a supporting role in the commercial area, the traditional culture is dying in the competition with the commercial culture, and survives in the gap of the urban development. In a survey conducted by Southwest Jiaotong University in 2017, it was found that most of the people who came to the neighborhood unconsciously ignored the historic building area, and only a few described it on the cognitive map. [5] In fact, this shows that the primary function of educational inheritance in the historical and cultural district of Daci Temple has been replaced with the consumer output function of the commercial district, which is contradictory to the original definition of the historical and cultural district.

In addition, for the residents, it is hard to say if the gentrification of Daci Temple is good or bad. Although the increase in the economic value of the land has made them direct beneficiaries, whether they move elsewhere or stick around, for them, they are still naturally opposed to this new advanced and high-end gentrified neighborhood. The living environment is also violently isolated.

5. Reflection and summary on the influence of gentrification transformation of historical and cultural blocks on urban development

The planning and transformation of the historical and cultural district of Daci Temple is not a unique case in today's China. As a well-built high-end consumption center in Chengdu, it has indeed become an important business card for urban propaganda in Chengdu. It has changed from a religious and cultural center of gravity that only radiates to the surrounding districts and counties to a commercial and cultural center for the entire southwest region and even the whole country. Whether it is the government promotion or capital operation, the planning and transformation of Daci Temple block has a very successful part, which is worthy of reference and study in other areas. But commercial success cannot hide its shortcomings in the preservation of urban history and culture: gentrification means attracting middle-class and above-class consumers and ignoring low-end consumers. With the globalization of consumption, the aesthetic consciousness of middle and high-end consumers will gradually converge, and planners will continue to pursue interests and constantly cater to aesthetics, which will eventually lead to the homogenization of block architecture and human environment again. So as to lose the local historical and cultural characteristics again. In addition, the original regional culture and social space have been artificially segmented and divided, resulting in the lack and surface of the local culture, and the division between the surrounding different income groups. In the long run, it will also do slow but serious harm to the citizens' sense of urban identity and the masses' sense of class antagonism.

From this point of view, we should be cautious in adopting the model of gentrification development in the transformation of urban historical and cultural blocks, and we should not blindly pursue the maximization of interests. In this process, the government should take a proactive attitude towards the part of cultural protection, only the government has the correct concept of relevant protection to the public, as well as the continuous and reasonable grasp and promotion of the commercial orientation. Only in this way can the protection of history and culture be better combined with commercial activities so as to achieve a win-win situation without putting the cart before the horse and changing the original intention.

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