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Community Renewal Strategy from the Perspective of Cultural Planning

A Case Study on Caohuajie Community in Chongqing

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Abstract: This article proposes a community renewal strategy named ‘cultural restored, community repaired’. It aims to emphasize the interaction between culture and community, promotes community renewal quality through the use of culture, and promotes the culture development by community renewal. ‘cultural restored’ is the core idea, include material culture restored, institutional culture restored, and spiritual culture restored, they can correspond to the methods of ‘community repaired’, which are space network repaired, governance network repaired, and social network repaired. In this work, the author chooses Caohuajie community in Chongqing as a case, which already got renewed by using this strategy, to discuss the feasibility and effectiveness of this strategy.

1. INTRODUCTION

Recent years in China, there is a gradual transformation of value in the field of community renewal projects, from just focus on material urban space renewal to pluralistic and inclusive community regeneration, which values culture and humanism a lot. The existing community renewal strategy only simply focuses on the improvement of material urban space environment while neglecting the excavation and cultivation of the existing cultural assets in the community. It does bring not only new problems such as cultural fragmentation and feature loss but also causes unsustainable community renewal mechanism, which can't meet the requirement of community development. For this, a new goal for community renewal has been set, achieving community development, not only the development of material urban space but also the development of culture and spirits. Thereby there comes out new requirements for community renewal, fostering community identity and promoting wide range of democratic participation, aiming to realize the combination of economic benefits, social benefits, and environmental benefits through cooperation between the government, residents and relevant social organizations.

Cultural planning is a way to promote community development which has been widely used in western countries such as North America, Europe, and Australia. Its core idea is to highlight the role of cultural coordination and integration. While in China, due to the influence of previous values as emphasizing on efficiency and materialism, the importance of protection and utilization of culture has not been aware yet. Therefore, introducing the idea of cultural planning into the community renewal, on the one hand, it can arouse the cultural awareness of residents, and strengthen the use of culture in community development. On the other hand, it can make up for the problems brought by the absence of culture in the process of community renewal; it's also a meaningful discussion of how to combine community renewal with cultural development. Therefore, this paper wishes to improve the existed strategy by introducing cultural planning into community renewal.

1.1 Urgent demand for community renewal in China

With the development of economy and society, China has stepped into a new stage of development, which requires the high improvement of life quality of residents. However, with having been built for a long time, many old communities in China have faced several severe challenges, like the decay of infrastructure and environment, lack of governance system and loss of neighbourhood relationship, result in the unsustainable development of community and can't meet the requirements for life quality of residents today, under this situation, community renewal has become an urgent demand in China.

Nowadays, culture has become an important criterion for judging the city's competitiveness. It not only reflects the city's appearance but also contributes to the improvement of city's value. This has led to the current urban competition based on cultural renaissance ([Li & Yang, 2013](#)) Therefore, focusing on the excavation and reconstruction of urban culture and building urban cultural planning system have become an important issue for urban renewal. And the urban community, as the carrier of urban culture, also serves as the basic unit of urban spatial culture structure ([Huang, 2011](#)), has inevitably become an important place for culture restoration at the micro level. This also means that the use of cultural assets is a necessary requirement for the renewal of the contemporary community.

1.2 Community development becomes a new achievement for community renewal

In recent years, there is a great transformation of urban planning in China, from Increment Planning to Inventory Planning, which values humanism and diversified development. As the basic unit of the city, the urban community should adapt to the new change. Hence a new goal for community renewal has been set, achieving community development ([Hong & Zhao, 2013](#)), not only the development of space but also the development of culture and spirits. That means community renewal should be pluralistic; it has to realize the combination of economic benefits, social benefits, and environmental benefits through cooperation between the government, residents and relevant social organizations ([Wang, 2002](#)).

1.3 Community renewal and culture planning

1.3.1 Community renewal aims for community development in China

As a new objective has been set, there are great challenges for the existing community renewal. Community development requires the renewal process can't only focus on material space remediation, it's also necessary to foster community identity and promote a wide range of public participation. But the traditional community planning methods only concentrate on the improvement of material urban space, which causes new problems like the loss of its characters and it is also unsustainable. In this case, many Chinese scholars have done some researches try to solve this problem. Zhao and Zhao first proposed the elements of community development and built a community development planning system ([Zhao & Zhao, 2003](#)); On the basis of this, Liu and Pan combined community development with community renewal, proposed development-oriented community renewal framework, and said that community renewal should include four aspects, which is community environmental remediation, community organization improvement, community management optimization, community awareness training and community residents protection ([Liu & Pan, 2013](#)). Besides, based on the concept of asset-based, Huang has practiced community development planning in the local community, try to achieve community development by improvement of both space remediation and community governance, and get great feedback after implementation. It is kind of new attempt at community renewal, using the existing asset of community and promoting quality of community comprehensively ([Huang, 2012](#)), which provide a new perspective for community renewal and has great significance.

Accordingly, it can be seen that under the goal of community development, the content of community renewal is also enriched continuously, transferring from an urban space renewal to a comprehensive development planning involving environment, governance and spiritual cultivation.

However, the current studies seldom involve the connection between culture and community renewal. In general, under the current background of "culture renaissance", the value of culture is increasingly highlighted. Emphasis on utilization of community culture assets is not only the demand for development in nowadays but also helps the community to recognize its own value and keep unique characteristic, foster community spirit. Therefore, this article proposes to discuss the community renewal from the perspective of cultural planning, to introduce the core idea of cultural planning into community renewal, and improve existing renewal method, to achieve community development better.

1.3.2 Cultural planning

The concept of cultural planning first appeared in the 1970s. It was proposed by Petrof Harvey. He used culture as a method of community construction in order to achieve the purpose of utilizing community cultural resources and fostering community cultural identity ([Perloff, 1979](#)). It has been expanded by other scholars, and now the meaning has been widely recognized is that cultural planning is a strategic and holistic approach to

arrange cultural resources in the development of cities and communities ([De Montfort University, 1995](#)).

Nowadays, cultural planning has been commonly used in Western countries ([Huang, 2010](#)). In North America, the community is the basement for cultural planning. There is an organization named Partners of livable communities which take charge of cultural planning, the work of this organization is to confirm community culture need and develop a community to satisfy it. They regard culture as a tool to improve life quality and city competitiveness. Thus they integrate the arts and culture into the community, making community understanding the value of arts and showing how culture works in promoting community development ([Dreeszen, 1997](#)). For example, to achieve economic development by improving cultural facilities which is beneficial to cultural tourism, or to achieve social development by setting cultural project, providing a platform to a different culture to express themselves and so on. There is the same idea in the cultural planning of Canada, culture protection and utilization. There are 3 levels of cultural planning in Canada ([Baeker, 1999](#)). Macro-level focuses on policy formulating, to strength the status of culture in urban development. And in Middle level, the function of government should be emphasized; the government has to coordinate different department to promote cultural planning. Besides, it is also their duty to help to set up culture organization and improve their ability of solving the problems by training. While micro level mainly focuses on community cultural awareness and autonomy cultivation. Based on cultural needs and cultural resources of communities, developing cultural tourism, cultural industries, and cultural facilities, and encouraging community residents and the public to participate in cultural activities.

Therefore, from the cases upon, we can make several conclusions. First, cultural planning in the western country is a system which presently has already been developed completely, and is considered as an important way to achieve community development. Second, all countries emphasize the exploitation and utilization of cultural resources and regard it as the core idea of cultural planning. They identify cultural resources, community needs, and development opportunities at first, and then try to respond to these needs by planning and protecting appropriate resources. Third, public participation is highly valued in cultural planning. It is a necessary step to get residents join the formulation of cultural planning, as well as cultural activities and community construction, to help them develop the ability to solve problems and cultivate community awareness as well.

It was until 2000's ([Huang, 2005](#)) when cultural planning has been first introduced into China; people gradually realize the importance of protection and utilization of culture, thereby the trend of culture-based urban renewal has risen. However, due to the influence of value as "Growthism" before, which only concentrates on efficiency, there is no specific method to implement cultural planning ([Li, Wu, & Wang, 2007](#)). Lots of alleged culture-based renewal programs are just formality. It can neither use the culture correctly nor benefit to community development. Hence, the specific content about how culture works in Chinese community renewal and help to develop a community as it does in the western country is still blank.

1.3.3 Community renewal from the perspective of culture planning

From the analysis, in the western country, cultural planning has been proved to be an efficient way to improve community development.

Meanwhile, community development is also the final achievement of today's community renewal. So, it is possible to integrate them. Cultural planning emphasizes the use of cultural resources and the cultivation of cultural autonomy, which is coincided with the asset-based and public participation advocated by the current community renewal. Meantime, as an important community asset, culture is indispensable in promoting community development. Therefore, this paper argues that the core concept of cultural planning, highlighting the role of cultural resources, can be introduced into community renewal, and can help to build a comprehensive strategy for community renewal to meet the requirement nowadays.

2. RESEARCH APPROACH - CULTURE-BASED COMMUNITY RENEWAL STRATEGY CONSTRUCTION

To introducing cultural planning in community renewal, this paper proposed a new community renewal strategy, called 'culture restored, community repaired'. The aim is to emphasize the interaction between culture and community, promotes community renewal quality through the use of culture, and promotes the culture development by community renewal.

In this strategy, 'cultural restored' is the core idea. Community culture not only reflects the history, spiritual and social relations of the community but also shapes the community space. Therefore, cultural restoration is closely related to the realization of the community development, the role of cultural coordination and integration should be strengthened.

Thus, the most important point is to identify how much culture assets are there in the community first. The culture assets can be classified into 3 types ([Wang, 2006](#)), material cultural assets, institutional cultural assets, and spiritual cultural assets. Material culture is a material product created to meet the needs of human life and survival, such as local historical relics, landmarks, street names, public space, and the building and construction, etc., which reflect the relationship between man and nature. Institutional culture is the social relationship formed by mankind under certain historical conditions and the corresponding social normative system, such as management system, social connection, etc., reflecting the relationship between people and people, and people and society. Spiritual culture is a kind of spiritual activity of human in the process of transforming nature and society, such as cultural activities, customs and traditions, neighborhood relations and community awareness. All of these cultural assets are accumulated in the long-term development of the community and are the most important elements that can express the uniqueness of the community. Thus, in order to show their function, the next step is to activate them. It needs to find corresponding development opportunities in the community renewal content and promote the mutual development of space and culture.

There comes to the 'community repaired', it is a means to achieve cultural restoration, it's also an important way for a culture to act on community renewal. In order to respond to the requirements of community development, community repair can not only focus on the improvement of material space, but also emphasize public participation and the cultivation of community spirit. Therefore, the new renewal strategy will start from three aspects: space network repaired, governance network repaired, and social

network repaired, which correspond to material culture, institutional culture and spiritual culture respectively. As shown in [Figure 1](#) below, material culture could provide cultural elements for community space system, and community space can become an exhibit place for culture; In management network repairing, institutional culture became a basis for community autonomy, while the improvement of governance can strengthen institutional culture. In social network repairing, spiritual culture can agglomerate the residents and social organizations together to strengthen the social connection, and the connection will also cultivate new spiritual culture.

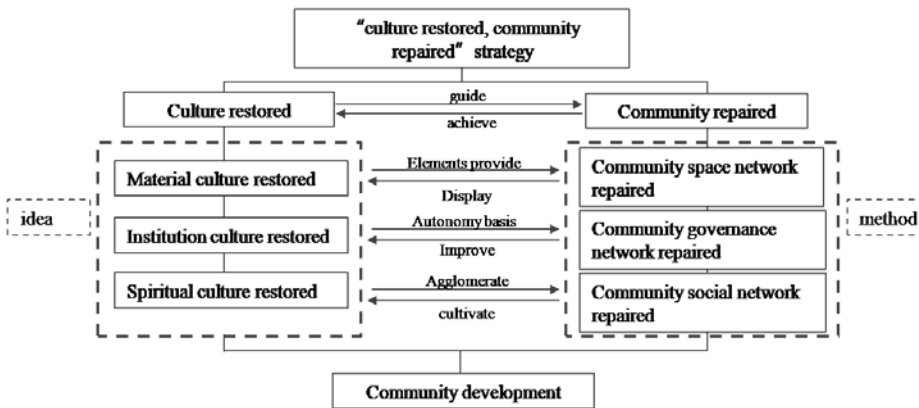


Figure 1. Structure of “Culture Restored Community Repaired” Community Renewal Strategy

For verifying the above strategy construction, the paper chooses Caohuajie community in Chongqing as a case study, which already got renewed by using this strategy, from this case we can see how the culture work in the community renewal specifically, and it will be helpful to discuss the feasibility and effectiveness of this strategy.

In Caohuajie community renewal project, we identified the community value of its own cultural assets from three aspects: material culture, institutional culture, and spiritual culture, and then applied it to three community repair processes. The investigation related to community repairing process has been conducted. For the urban space network repairing, material culture such as historical walls, famous people and anecdotes and so on, could provide the cultural elements which were helpful to build a unique community space system. In management network repairing, institutional culture became a basis for community autonomy. Autonomous community leaders could encourage residents to join the public participation, which is conducive to building a multi-governance system. For the process of social network repairing, spiritual culture has played an important role of connection. For having been living together a long time, the common values and good neighborhood relations have been cultivated among residents. It makes easier to organize cultural activities, which can provide a platform for communication to more residents and social organizations, then strengthen social network further.

3. COMMUNITY RENEWAL IN CAOHAUJIE COMMUNITY IN CHONGQING

3.1 Brief introduction of the case

Caohuajie community is located in the center of the old city of Hechuan District of Chongqing. It is an old residential community built in the 1990s, about 3.3 hectares with 960 people live in, most of them is resident population. Around the community, there are a lot of regional culture sites [Figure 2](#), like Wenfeng Tower, Diaoyu Town and so on. As convenient traffic links these points closely, Caohuajie is an important part of the whole urban culture structure. Meanwhile, the community is also rich in cultural resources such as the ancient wall in Ming Dynasty and Daijia alley built in the Republic of China. However, in recent years, due to the deterioration of facilities and environment, historic resources in Caohuajie have been declining. Moreover, the lack of public participation in community governance result in insufficient and unsustainable community renewal, so it is imperative to find new ways of renewal.

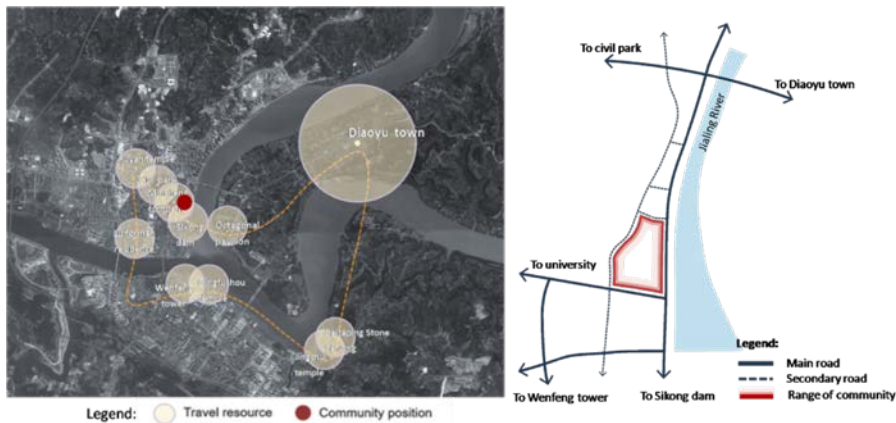


Figure 2. Location of Caohuajie Community

There is a new policy of urban development proposed by Chongqing government, which hopes to strengthen the protection of urban context and retain the historical and cultural memory of the city by excavating cultural resources. In that situation, Caohuajie community hopes to find development opportunities based on its own advantages. They adopt the renewal strategy of "culture restored, community repaired", try to rely on the existing rich cultural assets to enhance community value.

After renewal, not only material environment has been dramatically improved, but also community culture and governance efficiency have been significantly enhanced. The holding of cultural activities has vividly makes community cultural atmosphere, the purpose of promoting the development of the community by culture has basically been reached. The change of Caohuajie community is successful so that many local media such as Hechuan Daily and Hechuan Today have reported it and got great response from residents and society.

3.2 Culture restored: Recognize the value of existing cultural assets

3.2.1 Material cultural assets

The material cultural assets of Caohuajie mainly include historical relics and contemporary cultural space. Historical relics consist of Hechuan ancient city walls, Caohua Street and DaiJia alley [Figure 3](#). The ancient wall was built in the late Ming Dynasty. It has 548 years of history. It was not only closely related to the historical process of Chongqing during the different periods of the Ming, Qing Dynasty and the Republic of China, but also reflected the historical circumstances of the occurrence of major historical events in Hechuan, which has great historical, artistic, and scientific value. However, due to erosion by nature and lack of protection these years, the wall has been destroyed severely, and landscape surrounding has not been rectified and led to a messy environment. In addition, there are other history stories of the names of Caohua Street and DaiJia alley. DaiJia alley named originated in "Dai Kee dye house," founded by Dai Zilin, a businessman during the period of the Republic of China. Because of good quality and because the owner Dai Zilin was amiable, the dye house was famous at the time, people called the alley of Dai Zilin's dyeing workshop as "DaiJia Alley". Now the dye house was closed a long time ago, but the name of this alley has been inherited until now. While the name of Caohua Street originated from the fact that in the old days, where most of the people were making Zhihua and selling rouge, now it becomes a famous rouge market and people call it Caohua street. As time passes by and with the declining of traditional crafts, these vivid stories about the history of the community have gradually been forgotten.



Figure 3. Material Culture Assets of Community

In addition to the above historical relics, the contemporary urban cultural spaces are also abundant, mainly located in public space. Most public spaces in the community are linear spaces serve for transportation. In the lanes near the ancient wall, the green stone slabs pavement fully shows the historical characteristics, it is a good place for walking. However, the quality of public spaces is in poor condition. Some of the pavements are damaged, bumpy and need to be repaired.

3.2.2 Institutional cultural assets

Community institutional culture mainly reflects autonomous culture in the immature community. In Caohuajie, the community municipality has

done good work in cultural construction. As leading organization of the community, the community municipality helps to find solutions to the existing problems. And raise funds for the construction of community parks and infrastructure reconstruction. In addition, there is a volunteer group consisted of members of the community municipality aiming to provide community services, which has got the praise of residents and become a good leadership group for community governance. Currently, the community committee is the leading agencies for community governance and provide various public services to residents. Beside this, it is worth mentioning that the leaders in the community took an important role to help residents to find solutions of community renewal. However, there is not any mechanism of public participation for community governance, which is a limitation for residents who like to participate the public. Without public participation, it's difficult for residents to express their needs to government precisely, and the misunderstanding of information easily cause contradictions.

3.2.3 Spiritual cultural assets

Community residents live together for a long time, they follow the same rules, share the same spaces, and experience the same history and hold the same interests. On this basis, inseparable social connections and the common community value have been created, that's the source of unique spiritual culture.

Under the influence of the same community spiritual culture, it will be easier for residents to get along with each other. There is a very friendly living atmosphere in Caohuajie community, and people always help each other without complaint. Under this situation, a series of kind deeds have emerged contributing to the positive community value and culture. However, due to improper propaganda, some good deeds were just ignored, which hindered the conformation and spread of great spiritual, while weakening people's enthusiasm.

In addition, now in the community, the activities are mainly organized by residents' groups based on personal interests such as Denglao calligraphy group and painting workshop, 4.30 classrooms, Aunt Liao volunteer work group, etc. These voluntary groups are also enriching the daily life of residents as well as promoting neighborhood friendship. It is a valuable spiritual and cultural asset of the community. However, even though there are also big community activities organized by the community and social organizations, the interaction between community and society is not enough yet. Particularly, the quality of activities is hard to improve, which also inhibits the enthusiasm of residents to participate.

From the process of identifying cultural assets, we can find both advantages and problems of Caohuajie Community. All the cultural assets can be a good basis for promoting community renewal. For example, material cultural assets are mainly embodied in material urban space. The institutional cultural assets originate from community governance, neighborhood relations and cultural activities are carriers of spiritual cultural assets, each kind of culture has its own corresponding carriers of community renewal. Although these cultural assets have shown signs of decline due to their long-time usage or improper protection, they can be restored and revitalized through community renewal. Community renewal will also be more localized due to the application of the unique culture.

3.3 Community Repaired: The Role of Culture in Community Renewal

3.3.1 Urban space network repaired by material culture

Because material culture in Caohuajie community is abundant, how to transform cultural features into spatial features and make these cultural resources visible for local residents and tourists is an important part of community space network repair. Therefore, the strategy of urban space renewal adopted by Caohuajie community comes up with a general strategy for urban space renewal, that is preserving historical culture, innovating contemporary culture, implanting cultural elements, and organizing the cultural exhibition.

Firstly, culture elements have been extracted, like the color of the ancient wall, the existing green stone slabs, historical stories in this area, etc. For guaranteeing to implant the elements into urban space remediation, a specific urban design guideline has been made. For example, structures such as buildings and fences should fit the color of the ancient wall. The ground floor near the ancient wall should follow the style of the existing green stone slabs. It is also necessary to connect historical stories with urban spaces. Stories can be displayed in urban spaces, thereby a cultural identification system and display system can be added to the community. The display may form as signage, i.e. community maps, profile cards, direction guide signs at key positions at community entrances, road intersections and important cultural points (*Figure 4*). All signs are designed using uniform materials, and the color would be in harmony with the ancient wall's as well.



Figure 4. Signage Design for Culture Display

Accordingly, the space of culture exhibition should be chosen, and the cultural route has been proposed. This route is constituted by connecting the various cultural points in the community through residents' common walking routes, and it has its own cultural characteristics while it's become easy to attract pedestrian. Furthermore, it is an important part to show the cultural value which has to be built thoughtfully. The route has been divided into 4 sections according to the content of the exhibition, and different cultural design features are used to reflect the distinctive cultural connotations within each section. As shown in *Figure 5*, the no.1 section is an alley connects entrance of community and the ancient wall. Thus the main topic of this section is to introduce the Caohuajie community and display the history of the ancient wall as well as to raise people's awareness of this community. Some leisure venues and facilities are also provided to show the residents' leisure life here. Section 2 is mainly for ancient wall culture display. It is the most important part of the culture route. Both the wall and surroundings will be restored, and history of the wall and Hechuan will be the main content for display in this section. Section 3 is near the only sports

court, this part would like to show the life culture of residents, more public facilities would be added to enrich their daily life, and some billboards will also be set for displaying community culture and daily life. While section 4 is along the way of Daijia alley, this part will focus on showing Dai Zhilin's life story and Daijia alley's prosperity and appearance in the old days.

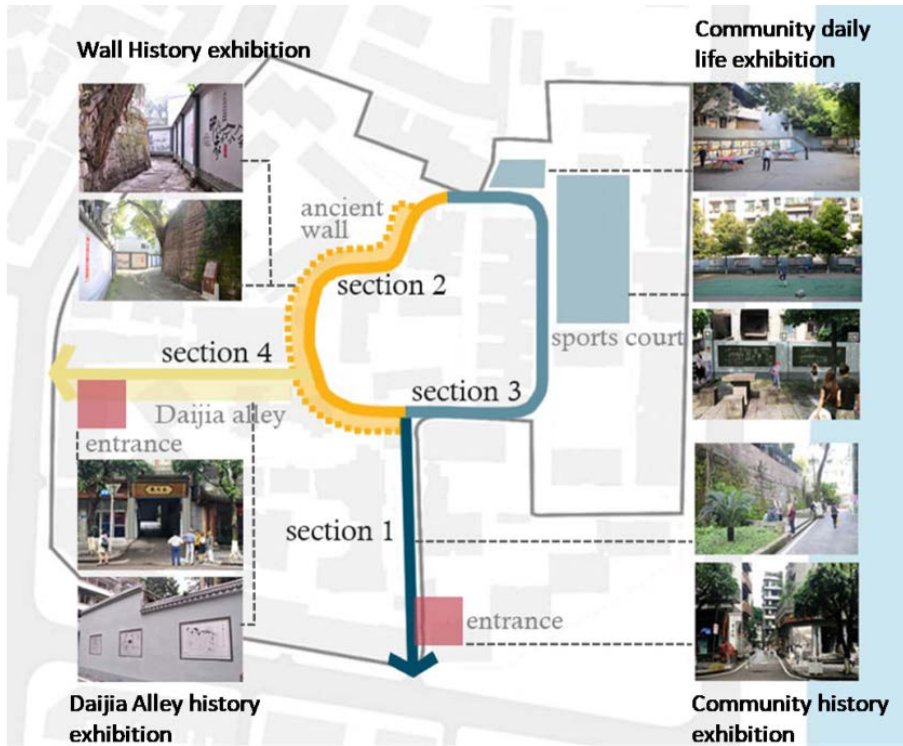


Figure 5. Structure of Community Culture Route

It can be seen that the cultural route essentially is a community spatial cultural structure. On the one hand, it connects the community space and joins the cultural structure of the urban space. And the other hand, through various culture exhibition, both recognition and interest of the community have been enhanced.



Figure 6. Transformation of Community Entrance

After renewal, both qualities of space and culture atmosphere has been improved a lot. For example, the entrance of Caohuajie Community was just used to be an inconspicuous intersection with the walls full of advertisements. No one knew about the history or there was an ancient wall not far from here. After remediation, in addition to cleaning up the environment, an entrance sign and introduction signage were added. The original road piles were retrofitted to the seat that can be rested, which not only enhanced the portability of the entrance but also provides stopovers for

local residents and visitors passing by. Residents or tourists often stop or sit there, as shown in [Figure 6](#), reading the introduction and taking a rest, it also becomes an interesting culture landscape for the community.

3.3.2 Governance network repaired by institutional culture

The essence of governance network repaired proposed by the Caohuajie community is to strengthen public participation on the premise of adhering to the government-led principle, so as to build a multi-dimensional structure and then realize the transition from management to governance. Under that requirement, the institutional cultural assets of the community system provide a good basis for the improvement of the governance network.

First of all, the existing successful community political culture is conducive to improving the serviceability of government, which will make them more clearly about their own responsibilities as a municipal leader.

Second, community autonomy culture is a great soil for the cultivation of public power. The Caohuajie community government has been fully aware of the value of resident’s leaders, for public participation in network construction. Therefore, they hope to use their influence among the masses to encourage other residents to consciously participate in community construction, to complete the system of public participation as [Figure 7](#).

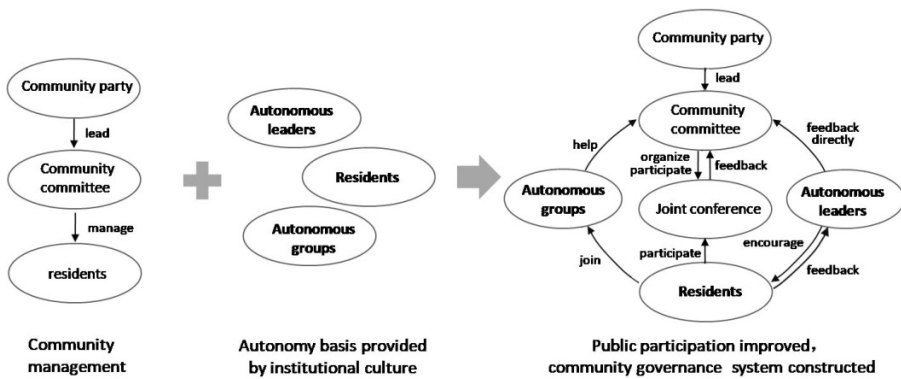


Figure 7. How Institutional Culture Work in Community Governance

For example, through the encouragement and persuasion of the municipality leaders, more and more residents are willing to participate the joint community conference and actively propose advice to the government, which has increased the breadth of public participation ([Figure 8](#)). In addition, an autonomous group headed by these community leaders has been established, to help standardize the autonomic work and responsibilities, such as issues feedback, sanitation supervision, parking management, etc., which has increased the depth of public participation. It can be seen that the community autonomy culture plays a bridge role in connecting organizations and individuals. Thus, it can condense the public's power to form a strong public participation network, which is a necessary part in promoting the repair of the governance network.

After repairing of governance networks, community governance efficiency and enthusiasm for public participation have been significantly improved. Residents' autonomy groups can monitor the use of public space and the problems of car parking spontaneously. All these activities not only reduce the workload of the government but also help residents to follow the rules to maintain the order and environment in the community. The conflicts

between the government and residents have gradually decreased, and at the same time, new institution culture has been developing in this process.



Figure 8. Community Joint Conference

3.3.3 Social network repaired by spiritual culture

The repair of social networks actually is kind of the repair of contact. As shown in [Figure 9](#), it includes both internal social networks, mainly refers to the inter-relationship between community organizations and individuals, and external social networks, the connection between the community and society. This requires the community to provide residents and social organizations with various communication platforms, such as building community organizations and organizing cultural activities, in order to consolidate relationships and accumulate social capital. And the construction of such a communication platform depends on the linking of spiritual culture.

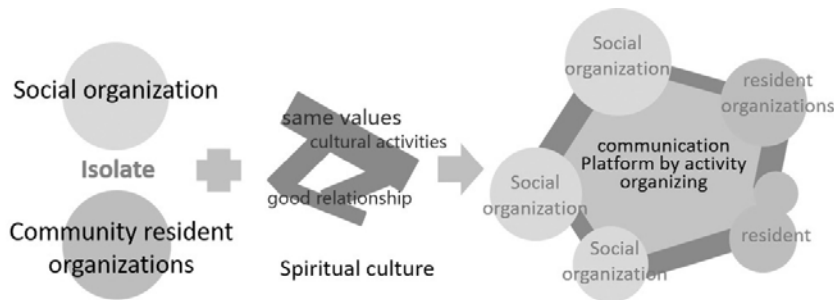


Figure 9. How Spiritual Culture Work in Social Network Repaired

Due to the excellent neighborhood relationship, some residents have spontaneously formed interest groups and conducted small-scale cultural activities. Caohuajie community hopes to expand its influence through the support and use of these existing spiritual cultures. Therefore, community municipality first established a contact framework as [Figure 10](#) to clarify internal and external relations and built the cultivation mechanism of cultural organizations in order to enhance the existing spiritual culture. On the one hand, government had to develop the existing culture group like Grandpa Deng painting workshop, Aunt Liao volunteer working group, and 4:30 class, while encouraged and helped residents to form new community cultural organizations aimed to stimulate the enthusiasm of residents to participate in activities and cultivated a pleasant atmosphere of neighbourhood culture. On the other hand, the government should also seek help from social organizations to provide assistance and training to community organizations, for example, Caohuajie Community has established partnerships with social organizations such as Chongqing University and Chongqing Posts and Telecommunications University. College students can go to community help to do some volunteer works or

other institutions like Jiangjun law firm; they can provide legal aid to residents for free. With the help of society, service quality of community organization has been dramatically improved. It is also helpful to the accumulation of social capital, which is essential to sustainable community development.

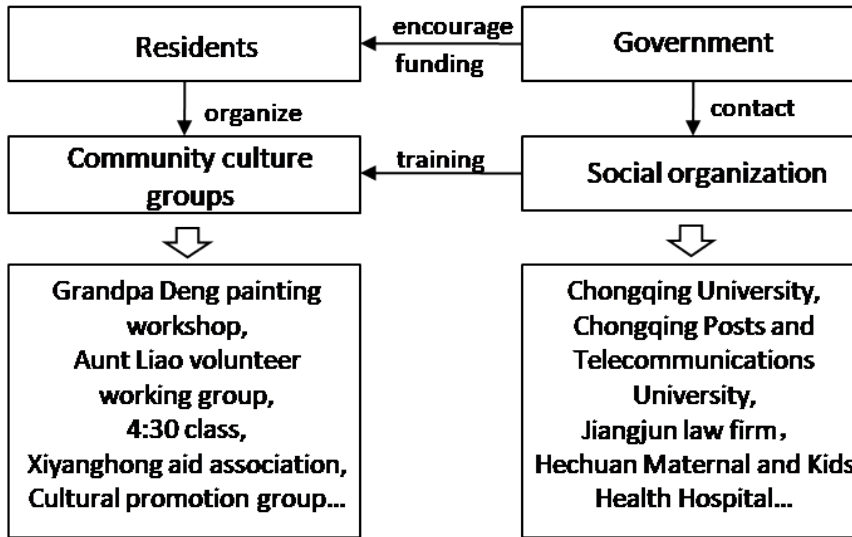


Figure 10. community contact framework

As a result, we can see that the contact framework not only lays a foundation for the cultivation of spiritual culture but also provides a way for its agglomeration function. Relying on the contact mechanism, spiritual culture can be better spread from the community to the society, so as to make cultural activities organized better, which is a main platform for strengthening social connections.



Figure 11. Activities organized by community and social organization

Currently, Caohuajie community has successfully organized several cultural activities on its own or jointly with social organizations as shown in Figure 11. Most of them are organized by residents, while social organizations have also actively participated in or get cooperated. This not only enriches the daily lives of people, but also gives more chances for the interaction of different groups, continuously enhances the excellent relations between the neighbors, further improve the social connection, and spiritual culture of the community.

4. CONCLUSION

In conclusion, the practice of ‘culture restored, community repaired’ community renewal strategy is very successful. We can see that, different from the traditional community renewal that emphasizes material urban space only, the new strategy first establishes the ultimate goal of realizing community sustainable development. Therefore, the process of renewal includes all aspects that affect the development of the community, like material urban space, community governance, as well as social relationships, which is more comprehensive and in-depth than before. Second, the new strategy absorbs the core idea of cultural planning, emphasize the utilization of existing cultural assets of the community. It is not only a concept of asset-based, seeking an appropriate method for development by taking advantage of superiorities already have, but also a significant response to the background of humanism, emphasize the value of culture and regard it as an important strength for promoting community development.

4.1 Win-win interaction of culture and community renewal

In the case of Caohuajie community, the strategy ‘culture restored, community repaired’ works well. First, the value of culture has been recognized, the community municipality excavated the existing culture assets and applied to all aspects of community renewal. On the one hand, the use of existing cultural resources not only reduces the cost of renewal but also creates unique community characteristics, greatly enhances public enthusiasm and community identity. On the other hand, culture has also been inherited and developed in the process of being used in community renewal. In the case, material culture has been displayed in the renewed public space. Institutional culture has been continuously strengthened in the promotion of governance, and spiritual culture has further developed in the cooperation of different groups. It can be seen that culture development and community renewal have formed a good sustainable interaction mechanism here. Community renewal is an essential approach to cultural restoration, while the growth of cultural values has also become a force for promoting sustainable development of communities.

4.2 Improvement of existing community renewal strategy

The success of Caohuajie community renewal has proved the feasibility and advantage of the new strategy which is different from the traditional community renewal that emphasizes material space only. The new strategy first establishes the ultimate goal of realizing sustainable community development. Therefore, the process of renewal includes all aspects that affect the development of the community, like material space, community governance, as well as social relationships. it is more comprehensive and in-depth than before. Second, the new strategy absorbs the core idea of cultural planning, emphasizing the utilization of existing cultural assets of the community. Culture can be protected and developed under the process of community renewal, which solves the problem of culture loss caused by community remediation before, it is a significant change under the background of humanism.

4.3 Necessity of introducing the idea of culture planning into community renewal

The article proposed a new efficient community renewal strategy by introducing the idea of cultural planning into community renewal. It is beneficial to maintain the original characteristics of the community. Moreover, it can also help the community to recognize the own value, improve the community self-confidence and identity, and achieve community development better. Besides, the strategy is also an important response to the cultural renaissance background, compared to the western country, the realization of cultural values of China is still not enough. Accordingly introducing the idea of cultural planning into community renewal, emphasizing culture utilization in the basic unit of the city, not only can it improve the cultural awareness of the public, but also is an efficient way to achieve culture restoration.

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