



## Third places as a vector

Utilizing third places to reconnect the socio-spatial network between the Lilong neighbourhoods and the post-industrial area in Yangpu district, Shanghai

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June, 2017

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Lilong in Shanghai

Source: [http://shanghaistreetstories.com/?page\\_id=1288](http://shanghaistreetstories.com/?page_id=1288)



# Contents

1.	Introduction .....	1
2.	Motivation .....	3
3.	Methodology of problem definition .....	5
4.	Problem analysis .....	6
5.	Problem statement .....	47
6.	Research questions & Methodology .....	50
7.	Theoretical framework for research questions .....	53
8.	Case study .....	63
9.	Relevance .....	65
10.	Design proposal .....	66
11.	Research & Design .....	68
	1. Great good third places in the Lilong neighbourhoods	
	1) Criteria of "Great good third places" in the Lilong neighbourhoods .....	69
	2) Great good third places" to reconnect the socio-spatial network .....	92
	2. Third places narrative .....	142
	3. Third places in transition .....	160
12.	Conclusion .....	164
13.	Bibliography .....	166



# 1. Introduction

Heritage is inherited from past generations, maintained in the present and bestowed for the benefit of future generations. Heritage in urban areas is often seen as the physical representation of the identity of a certain community (Nijkamp and Riganti, 2008). In urban redevelopment, the presence of heritage can offer opportunities for social economic development, such as the development of tourism, recreation, leisure and other kinds of cultural activities (Bizarro and Nijkamp 1997).

In recent years, the concept of what is heritage has evolved and expanded. Social aspects, one of the intangible values of heritage forming by the spatial characteristics, has becoming an important factor in integrity of conservation (World Heritage Operational Guideline, 2005). Heritage is not only its spatial characteristics and physical part, but also its social aspects. The compound of social-spatial characteristics compose the integrity of heritage

In Shanghai city, with the urban transformation and booming migration trends in last two decades, heritage has been facing large threats. Most of heritage has been destroyed and taken place by high rises or commercials with high economic reward. Lilong, one of the most famous colonial heritage and residential neighbourhoods in Shanghai, is now vanishing (Fig 1.1). According to the investigation, nearly 50% of the Lilong has been demolished by the end of 2010 (Yun Jie, 2012).

To respond the threats, the conservation movement of Lilong has been carried out since 2000 locally and groups of scholars proposed that Lilong should declare

as World Heritage in 2015 to turn to for assistance world widely.



Fig 1.1 Lilong, a vanishing treasure  
Source: [http://shanghaistreetstories.com/?page\\_id=1288](http://shanghaistreetstories.com/?page_id=1288)



To protect the valuable heritage conservation, the conservation actions have been carried out and can be concluded into four modes (Yun Jie, 2012),

### 1) The restoration and rehabilitation

This approach aims to restore the building in order to present architectural values of Lilong. Funded by the government, the restoration approach is mostly applied to improvement of physical conditions due to the economic limitation..

### 2) The Transformation

The transformation approach is applied to the Lilong with good condition and in central location to get profitable return. Cooperation by government and real estate agency, the target Lilong is transformed to commercials. The target group is basically the consumers group. To achieve the transformation, the inhabitants are relocated to other housing or offered economic subsidy as compensation.

### 3) Self-transformation

Differing from the previous approaches, the initiators of this approach are inhabitants or artist tenants without the government and other agencies. Consulting by inhabitants and artists, the new function is merged with the traditional space of Lilong with new concepts brought by the designers and architects. This approach makes Lilong to be an attractive and dynamic area. But with the gentrification process, the living cost of these Lilong is rapidly increasing. The unaffordable cost force the residents to find other places to live.

Retrospect these approaches, social aspects of heritage

have been neglected. The result is the a remarkably decreasing of the livable environment for residents of Lilong. (Fig 1.2)

Therefore, the aim of this graduation project is to understand the highly integration of the social-spatial characteristics of the heritage and to improve them with the urban design and planning perspective.

	Restoration	Transformation	Self-transformation
Relocating (Y/N)	No	Yes	Partly
Initiators	Ministry of Housing	Private developer and government	Inhabitants and neighbourhood committee
Capital Resource	Ministry of Housing	Private developer or government	Private sectors
Authenticity	Preserving architectural values and living environment	Preserving architectural values	Promoting social and economic environment
Function before Conservation	Residential	Residential	Residential
Function after Conservation	Residential	Commercials/creative industry/business	Residential mixed with commercials and creative industry
Activity	Declining social environment	Dynamic economy	Dynamic economy environment
Degree of Participation	Inhabitants exclusion	Inhabitants exclusion	Inhabitants inclusion

Fig 1.2 The evaluation of the conservation approaches of Lilong in Shanghai



## 2. Motivation

Personal motivation of the study comes from several aspects,

First, the fascination comes from the memory of heritage Lilong. I grew up in the district next to the Lilong in the post-industrial area. In my experience, I was attracted by its social life in this traditional residential heritage, Lilong in Shanghai (Fig 2.1). Although the space was overcrowded and dilapidated, the life here were so dynamic. Lilong was originally designed as a gated neighbourhoods, nowadays, it is free for people to come through, you can find families have their meals outside, kids played freely with their friends inside Lilong. Around the neighbourhood, you can find residents huddle, drink and eat happily. This vivid and warm moments made me interesting to explore what kind of space form this dynamic social life and its social-spatial characteristics in the unique living heritage in Shanghai.

However, the urban transformation has caused the demolishing of the heritage in the last 20 years. The remaining heritage has already become a threaten treasure in urban environment (Fig 2.2). This stimulate me to think the way to revive the heritage and narrate the historic story of it as a urbanist. In addition, as mentioned in the introduction, the current conservation of the Lilong only gives one-sided help for residents. Heritage, conservation and design for Lilong is not just about the spatial but also about the social aspects of Lilong.



Fig 2.1 In Lilong, we meet life  
Source: <http://news.qq.com/original/living/l426.html>



Fig 2.2 Threats, the recession and vanish of Lilong  
Source: [http://m.guanxin.mobi/m\\_news\\_web\\_291068\\_40.htm](http://m.guanxin.mobi/m_news_web_291068_40.htm)

To understand its values and to protect the unique heritage in Shanghai, Lilong neighbourhoods will be choosed as the main research objects.

Located at the edge of central city, Shanghai, the Lilong neighbourhoods in Yangpu district is chosen to be the research location area (Fig2.3, Fig2.4).



Fig 2.3 Main research objects and research location area - Lilong neighbourhoods in Yangpu district  
Source: <http://j.map.baidu.com/Q3SAj>

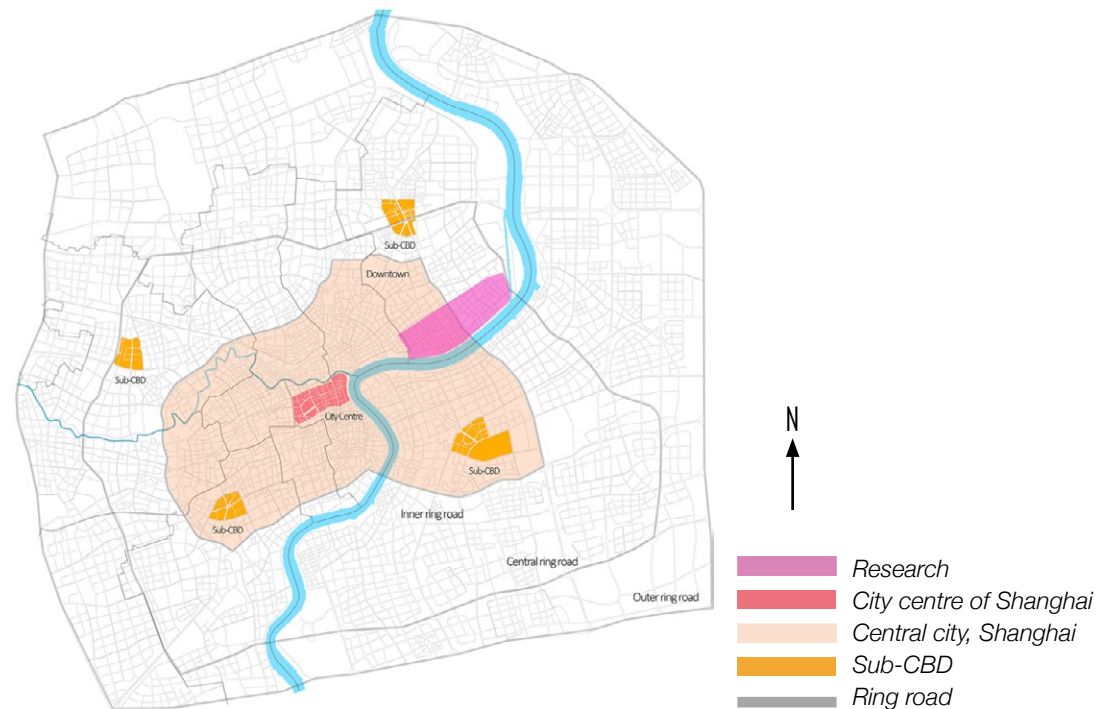


Fig 2.4 The research area in Shanghai city

### 3. Methodology of problem analysis

According to the context and history of the Lilong neighbourhoods in the Yangpu district, the methodology involved in the problem analysis are listed as following.

#### **Historic analysis**

To define the problems of current situation, the historic analysis will contribute to understand the formation of the threatened conditions of the Lilong neighbourhoods.

#### **Literature review**

With the complex situation of the history analysis, the literature review will to conclude and generalized the key points systematically from historic analysis, especially from the concept proposed by Oldenburg.

#### **Interview + Observation + Mapping**

These three combined analysis approach will help to examine and deduce the findings from history in the current situation.



## 4. Problem analysis

To find out the problematic situation of the Lilong neighbourhoods in Yangpu district in Shanghai, this chapter is divided into four parts.

The necessity of general context lead to explorating of the formation process of the Lilong. Historic analysis focuses on understanding the past situation and contribute to the problem analysis of the current situation.

- 4.1 General context
  - History of Shanghai
  - Birth of the Lilong neighbourhoods
- 4.2 Historic analysis
  - Methodology of historic analysis
  - History of the Lilong neighbourhoods in Yangpu district
  - Conclusion
- 4.3 Current situation
  - Socio-spatial network in two scale
  - Characteristics and problems of the current third
- 4.4 Future trends
  - The trend of the urban transformation
  - Problems of socio-spatial network and third places
- 4.5 Conclusion

## 4.1 General context

### 1. History of Shanghai

Shanghai, one of the contemporary global financial centres, was only a county with local resident along the river before the 1840s (Fig 4.1.1).

In 1842, Shanghai was signed to allow foreign trade and started to transformed as a trade city (Fig 4.1.2).

On 1844, Treaty of Whampoa was signed to allow the establishment of Shanghai international settlement and foreign concessions. Lilong were produced in the settlement and concessions area at that time (Fig 4.1.3).

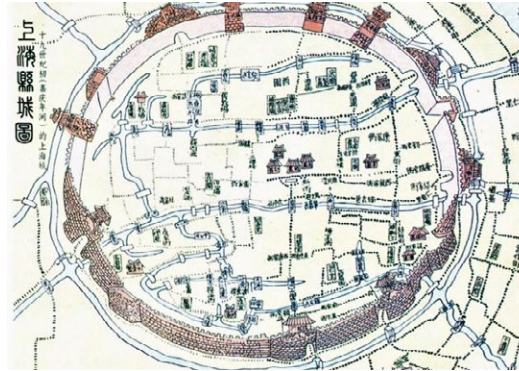


Fig 4.1.1 Shanghai county before 1840  
Source: <http://www.wanhuajing.com/d497408>



Fig 4.1.2 Trade city and harbour  
Source: <http://www.wanhuajing.com/d497408>



Fig 4.1.3 Street in colonial concession  
Source: <https://zh.wikipedia.org/wiki/上海租界#>



The location of Shanghai county in contemporary Shanghai



The location of harbour and Shanghai county in contemporary Shanghai



The location of foreign concessions in contemporary Shanghai



## 2. Birth of Lilong

From the 1860s, population growth caused the shortage of housing in Shanghai (Fig 4.1.4). The foreign concessions were opened to benefit from the housing demands of Chinese workers, refugees and other immigrants. Inspiring by British townhouses, a new housing typology called 'Lilong' emerged (Fig 4.1.5). The typology of Lilong was designed to meet the basic needs of Chinese tenant with maximized profits for foreign real estate business.

The typology of Lilong consists of 2 elements, buildings and alleys (Fig 4.1.6). Alleys, also known as the fish skeleton, become the main structure of Lilong. Combining with great many buildings, they form a much crowded built environment of the living place (Fig 4.1.7).



Fig 4.1.4 Refugees in old Shanghai  
Source: <http://211.144.107.196/oldpic/node/11019>

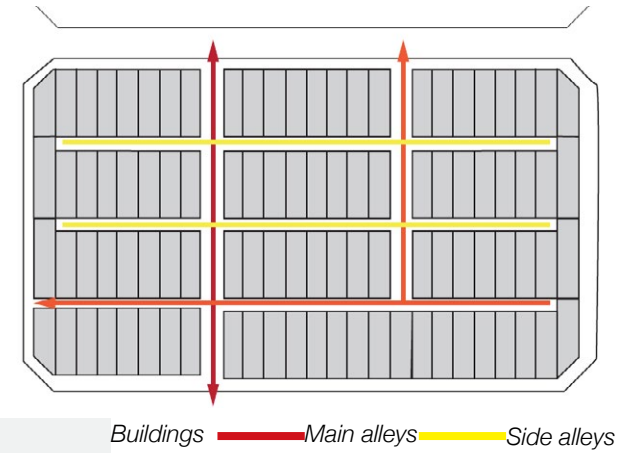


Fig 4.1.6 The general typology of Lilong

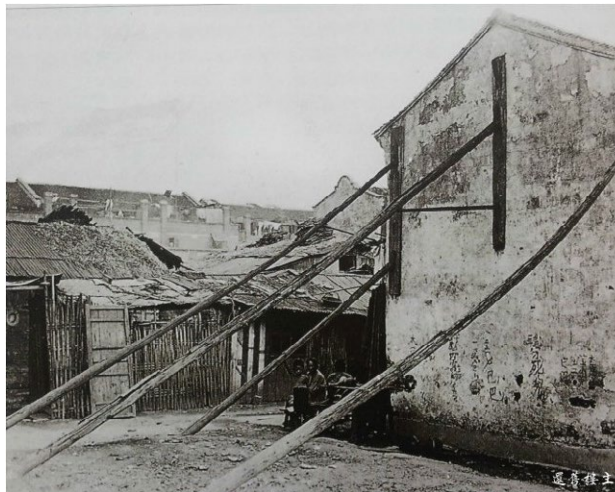


Fig 4.1.5 The original Lilong in Yangpu district  
Source: [http://www.360doc.com/content/14/0614/10/178233\\_386488443.shtml](http://www.360doc.com/content/14/0614/10/178233_386488443.shtml)



Fig 4.1.7 The remaining Lilong in Shanghai  
Source: <http://m.yododo.com/guide/013B7F849AA418AEFF8080813B7C2928>



According to different characteristics, Lilong can be classified into five categories (Fig 4.1.8) with different spatial distribution (Fig 4.1.9).

a) 'Shikumen'

As the origins of Lilong, Shikumen Lilong appeared between 1840 and 1930. This kind of blocks aimed to be sold and rent for workers and refugees in short time to gain maximum benefit return.

b) 'New style'

Appeared around 1930s, most of New style Lilong locates in French concession, others are in the east public concession. The form is more westernized with modernized gas facilities and toilets.

c) 'Garden style'

The formation of Garden style Lilong is based on the New style Lilong. They were built between 1930 and 1940 in French concession with plenty of public green space and private gardens for relatively high-income family.

d) 'Apartment style'

Apartment style Lilong is the improved version of Garden style one with independent kitchen and washroom. The number of Garden style and apartment style is far less than the others.

e) 'Guang style'

Guang style Lilong appeared around 1920s with the flourish of modern industry in Shanghai near the river in Yangpu district for chinese living area. They were originally built by the factories owners to accommodate their workers.

Apart from other styles of Lilong, The research objects, 'Guang style' Lilong is the only Lilong neighbourhoods located in the district between the inner ring road and central ring road, where used to be the industrial area in old Shanghai.

Fig 4.1.8 Different styles of Lilong



Shikumen



Garden style



New style



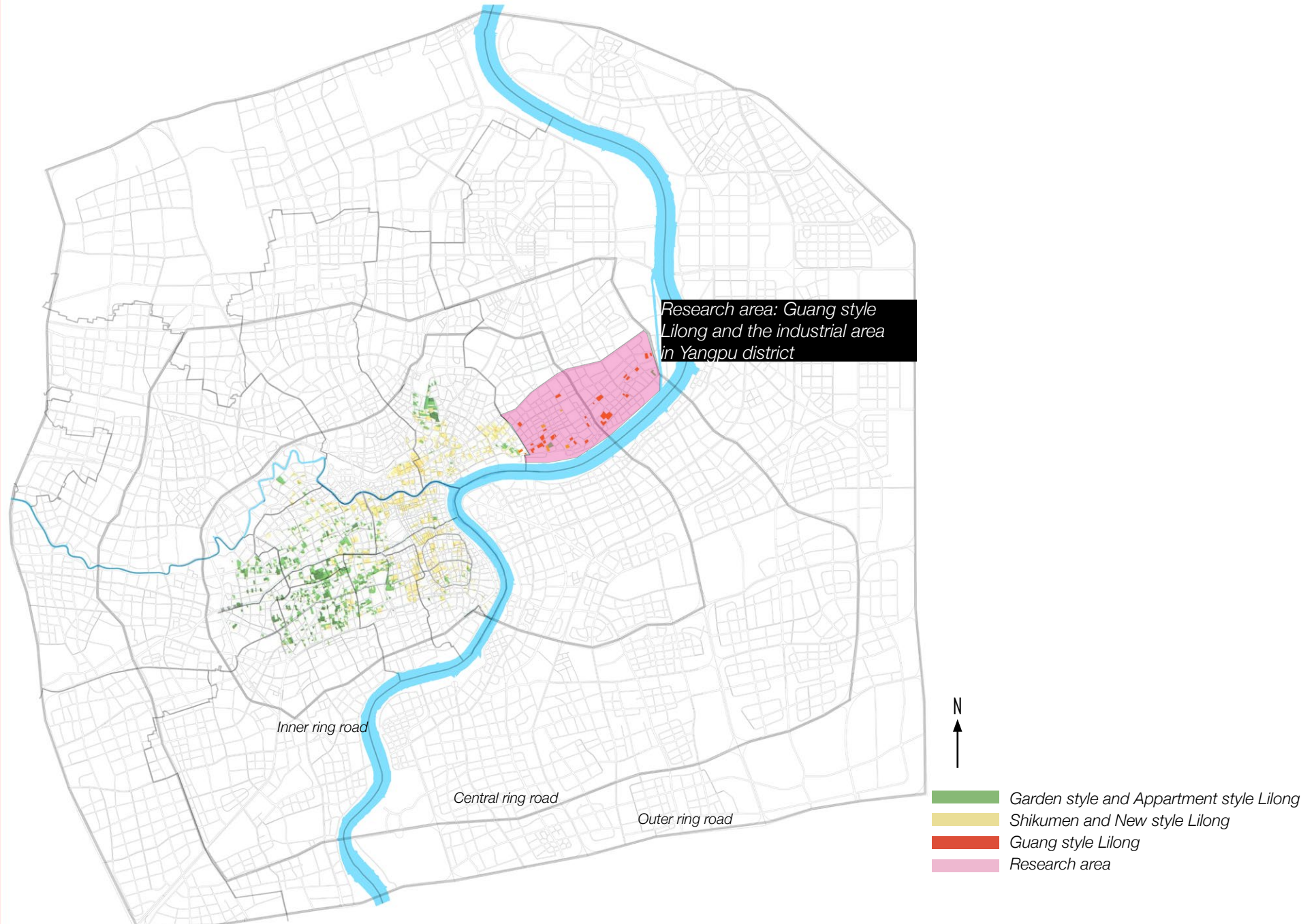
Apartment style



Guang style



Fig 4.1.9 The Lilong space distribution in Shanghai city



### 3. Birth of Shantytown

As another popular living space in modern Shanghai, shantytown emerged after the 1840s in Shanghai. Built by the poor migrants or refugee from other provinces in China, shantytown was the main foothold for them (Meng, 2006).

Unlike the Lilong in Shanghai, shantytown is a type of shabby house and shelter with bad building environment (Fig 4.1.10).

From 1937 to 1945 during the wartime, the number of shantytowns had dramatically increased to accommodate increasing refugees.

After the China's liberation, from 1949 to 1958, the area of Shantytowns kept steady. From 1958 to 1964, the period of "Great Chinese Famine", Shantytown restarted to increased until the end of 1982.

After 1990, under the effect of the market economy in China, the shantytown is decreasing and partially replaced by residential area.

Since the residents in shantytown have the ownerships of the houses, there is still a great number of shantytowns in contemporary Shanghai.

Shantytown and Lilong altogether reflect the history of the traditional living space in Shanghai.



Fig 4.1.10 The Lilong space distribution in Shanghai city

Source: [http://www.thepaper.cn/newsDetail\\_forward\\_1261933](http://www.thepaper.cn/newsDetail_forward_1261933)

1. Great China Famine: [https://en.wikipedia.org/wiki/Great\\_Chinese\\_Famine](https://en.wikipedia.org/wiki/Great_Chinese_Famine)



## 4.2 Historic analysis

### 1. Methodology of historic analysis

The historic analysis will focus on the formation of the Lilong neighbourhoods in Yangpu district in my research area and to target at the social life and its spatial characteristics with the following methods (Fig 4.2.1).

The historic analysis is on the premise of the time. In time scale, the field of the historic research will focus the year between 1904 and 1990 when the Lilong emerged and transformed in this period.

In historic analysis, historic mapping analysis, local literature review and comparative literature review will be the main approaches to understand the historic situation and utilize the western ways and thinking to analysis the social-spatial characteristics in history.

The history and information are from the Internet, the books and the online local chronicles about the Lilong and Guang style Lilong history.

During the WWII time (from 1937 to 1958), the construction of Lilong and industrial production has been stopped, so the information in this period will not be mentioned in the historic analysis.

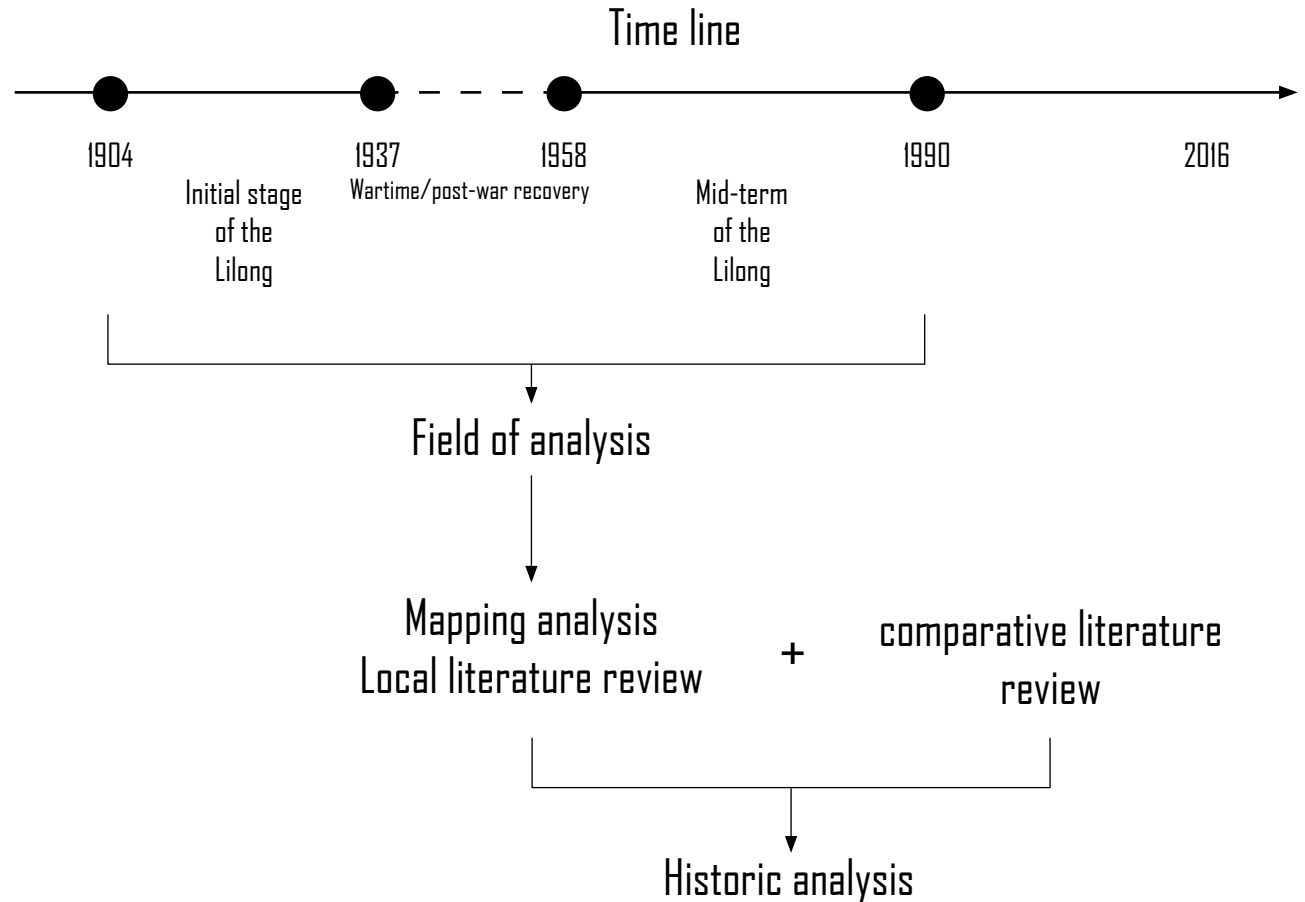


Fig 4.2.1 The methodology of historic analysis

## 4.2 Historic analysis 1904-1937, Initial stage of the Lilong neighbourhoods

### 1. Modern textile industries and its accommodation

In 1904, for the open trade, resources advantage and the historical industries, various industries sprung up in Shanghai which most of them were erected by the colonial companies along the Suzhou river and Huangpu river in Shanghai (Fig 4.2.2).

Instead of complex modern industries located along the Suzhou river, a large amount of the textile industries were built along the Huangpu river in Yangpu district and was the biggest modern textile industries in Far East. In the historic map of the Shanghai, the waterfront area along the Yang Shupu road was occupied by the modern textile factories in the 1930s (Fig 4.2.3).

The big markets and demands of the textile industries attracted great many migrants near Shanghai to join in during from 1900s. To accommodate these migrants, the Guang style Lilong neighbourhoods were built by the factories owners near the Yang Shupu road and close to the factories area and rent to the workers (Fig 4.2.3.1). Due to the cheaper rent compared with the rent in the city centre, the Lilong neighbourhoods became the most welcome residential for workers. Between 1904 and 1937, with the growing trend of modern industrialisation, more Guang style Lilong were erected.

The migrants from nearby province became the major population in the modern textile industries. The working and living pattern between the Guang style Lilong and the modern textile industries formed the embryonic socio-spatial network between the Lilong neighbourhoods and the modern textile industrial area.

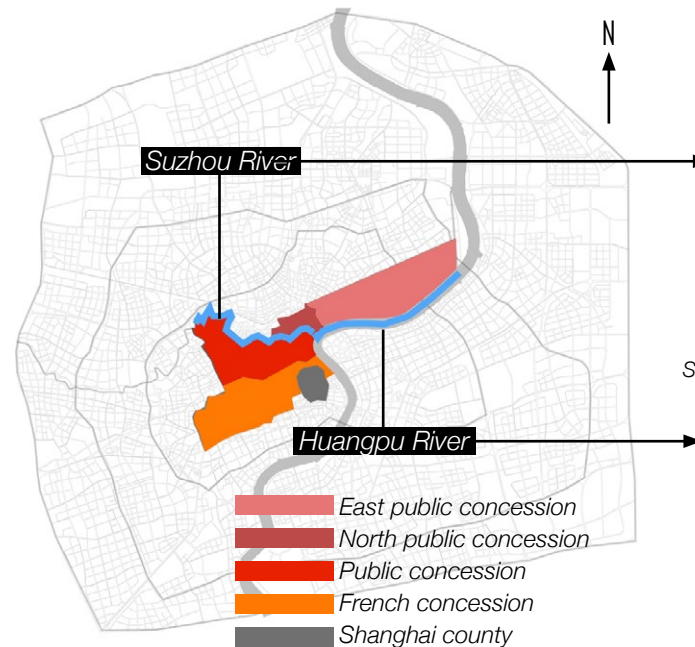


Fig 4.2.2 The complex and textile industries in Old Shanghai along the river



Complex modern industries along the Suzhou river  
Source: <https://wx.abbao.cn/a/7405-7237448862b55305.html>



Modern textile industries along the Huangpu river  
Source: [http://www.360doc.com/content/14/06/14/10/178233\\_386488443.shtml](http://www.360doc.com/content/14/06/14/10/178233_386488443.shtml)

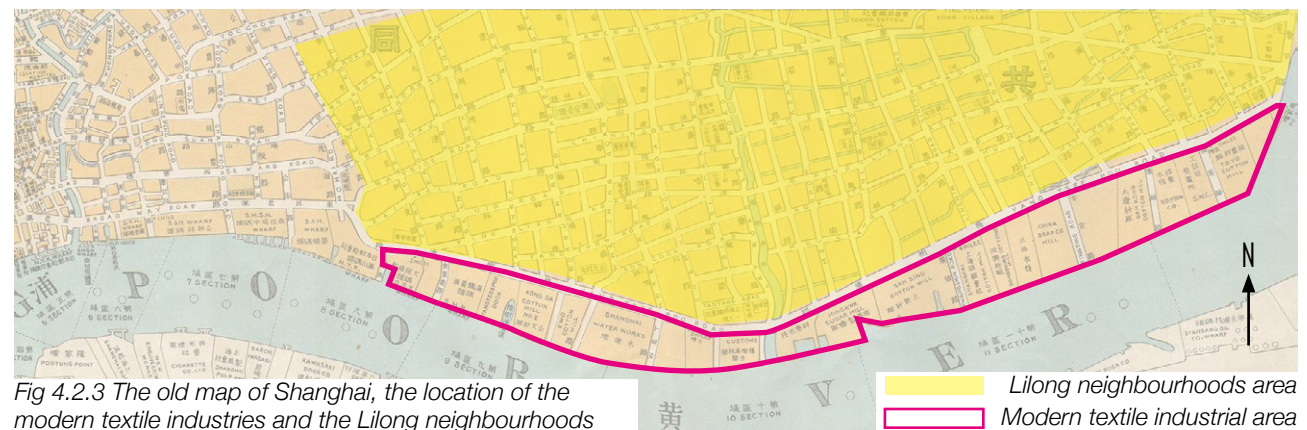


Fig 4.2.3 The old map of Shanghai, the location of the modern textile industries and the Lilong neighbourhoods

Yellow shaded area: Lilong neighbourhoods area  
Pink outlined area: Modern textile industrial area

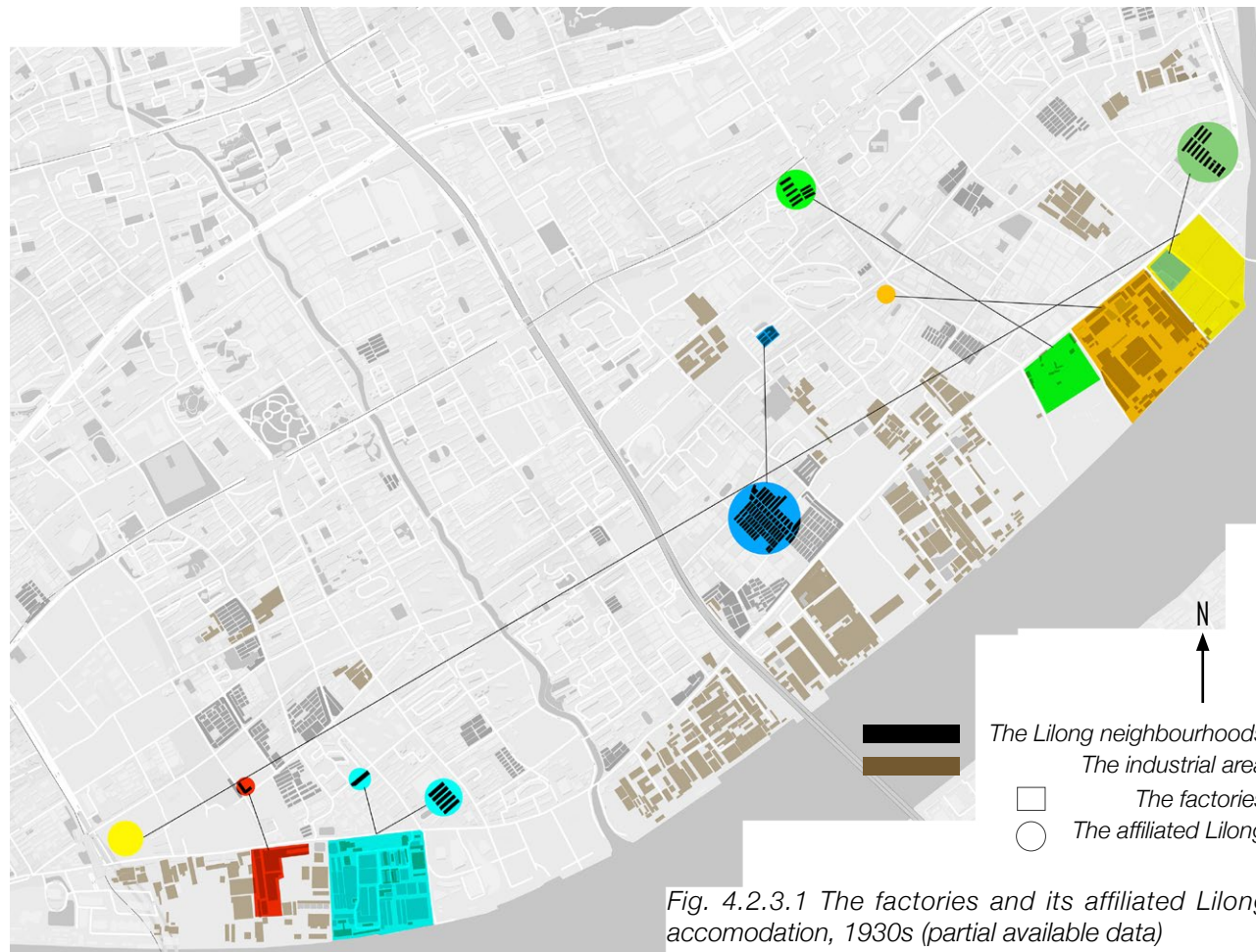


Fig. 4.2.3.1 The factories and its affiliated Lilong accomodation, 1930s (partial available data)



## 2. The life outside the living and working place -

Socio-spatial network between the Lilong neighbourhoods and modern textile industrial area

Due to the living and working habits of working class based on the story and memory of the old workers, the residential and the modern textile industries were the main life trajectory for workers' socio-spatial network.

As regarded as one of solidarity group in the Shanghai, the unity of workers reflects in multiple aspects in their daily life (Fig 4.2.4).

To understand this characteristics of the social life of workers, third places, a concept proposed by Oldenburg is listed to help the analysis (Fig 4.2.5).

Third place, proposed by Oldenburg in his book "The great good place" in 1989, is a kind of place outside the work place and home for socializing and unite all the neighbourhoods. This concepts will contribute to the analysis of the socio-spatial network for workers groups.

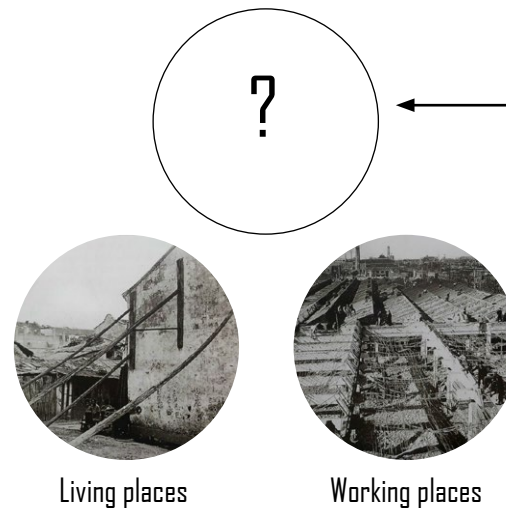


Fig 4.2.4 What about their life outside the living and working places?

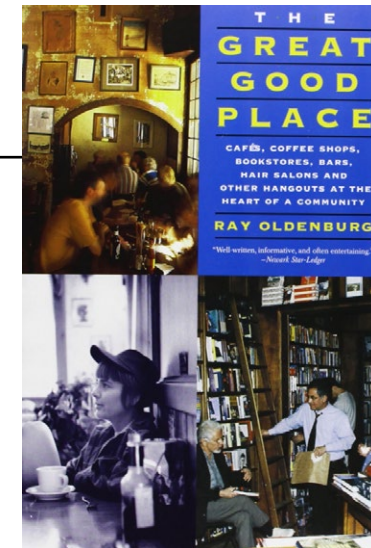


Fig 4.2.5 The great good place, Oldenburg  
Source: <http://www.sheridanandco.com/designingretail/new-york/the-third-space/>

### **Social structure: Migrant workers + Migrant traders**

Besides the workers groups, due to the growing demands of daily needs for workers, traders from all over the country choose to settle down in this area.

### **"First places" : Lilong + Shantytown**

As mentioned above, Guang style Lilong along the modern textile industries are the main first places for workers at that time. With the growing numbers of migrant workers, shanty town spontaneously built by the workers was gradually formed along the modern textile industries area.

### **"Second places": Modern textile factories**

The modern textile factories were the second places for the workers along the Huangpu river.

### **"Third places": Commercial streets + Workers club**

From the literature review, novels and memory of the workers, the third places in old Lilong neighbourhoods based on the concept proposed by Oldenburg were composed two typologies, the commercial streets and the workers' club, theatres in modern textile industries area.

The commercial streets were the main third places for the workers during the day off and unite them with other residents like traders in daily life (Fig 4.2.7). Normally grocery shops, local small restaurants and open air

street stalls and markets were along the interface of the Lilong neighbourhoods. These places.

The workers club and other places for workers in the modern textile factories became the strong tie between workers in their spare time (Fig 4.2.8).

These three elements formed the socio-spatial network between the Lilong neighbourhoods and the modern textile industrial area from 1904 to 1937 (Fig 4.2.9).



Fig 4.2.7 Yang Shupu road, the most crowded commercial streets in the Lilong neighbourhood

Source: [http://www.360doc.com/content/14/0614/10/178233\\_386488443.shtml](http://www.360doc.com/content/14/0614/10/178233_386488443.shtml)



Fig 4.2.9 What about their life outside the living and working places?

Source: [http://newspaper.jfdaily.com/jfrb/html/2013-12/10/content\\_1124578.htm](http://newspaper.jfdaily.com/jfrb/html/2013-12/10/content_1124578.htm)



Fig 4.2.6 The remaining of first and third places for workers from 1904-1937



## 4.2 Historic analysis 1958-1990, Mid-term of the Lilong neighbourhoods

### 1. Background

From the 1958-1990, after years of wartime, the colonial countries moved out of Shanghai and left the modern textile industries to local authorities. In that case, the construction of Lilong and factories were stopped. But the factories and social structure were diversified in the 30 years.

Besides the big modern textile factories (Fig 4.2.10), many working units in small factories initiated by the Lilong community emerged and intertwined in the Lilong neighbourhoods (Fig 4.2.9). The Lilong community decided to start manufacture their own products and create more jobs under the great back tide of the people from the rural area after the cultural revolution in China.

After 1970, with the end of the cultural revolution in China, many educated young people go back to Shanghai and joined in the industries. With the new migrants, in Yangpu district and became, the new demography in the Lilong neighbourhoods is gradually formed (Fig 4.2.11).

With the development trends in this area, more local commercial streets occurred to unite all the people in this area.



Fig 4.2.9 Working units in Lilong



Fig 4.2.10 Big modern textile factories



Workers from nearby provinces



Educated young people



New migrants

Fig 4.2.11 New demography in the Lilong neighbourhoods

I. Socio-spatial network between the Lilong neighbourhoods and modern textile industrial area

**Social structure:**

**Workers in the modern textile factories + educated young people + new migrant workers + migrant traders**

**"First places"**

**Lilong + shantytown**

**"Second places"**

**Modern textile factories + small factories**

**"Third places"**

**Multiple commercial streets + workers club (Fig 4.2.12)**

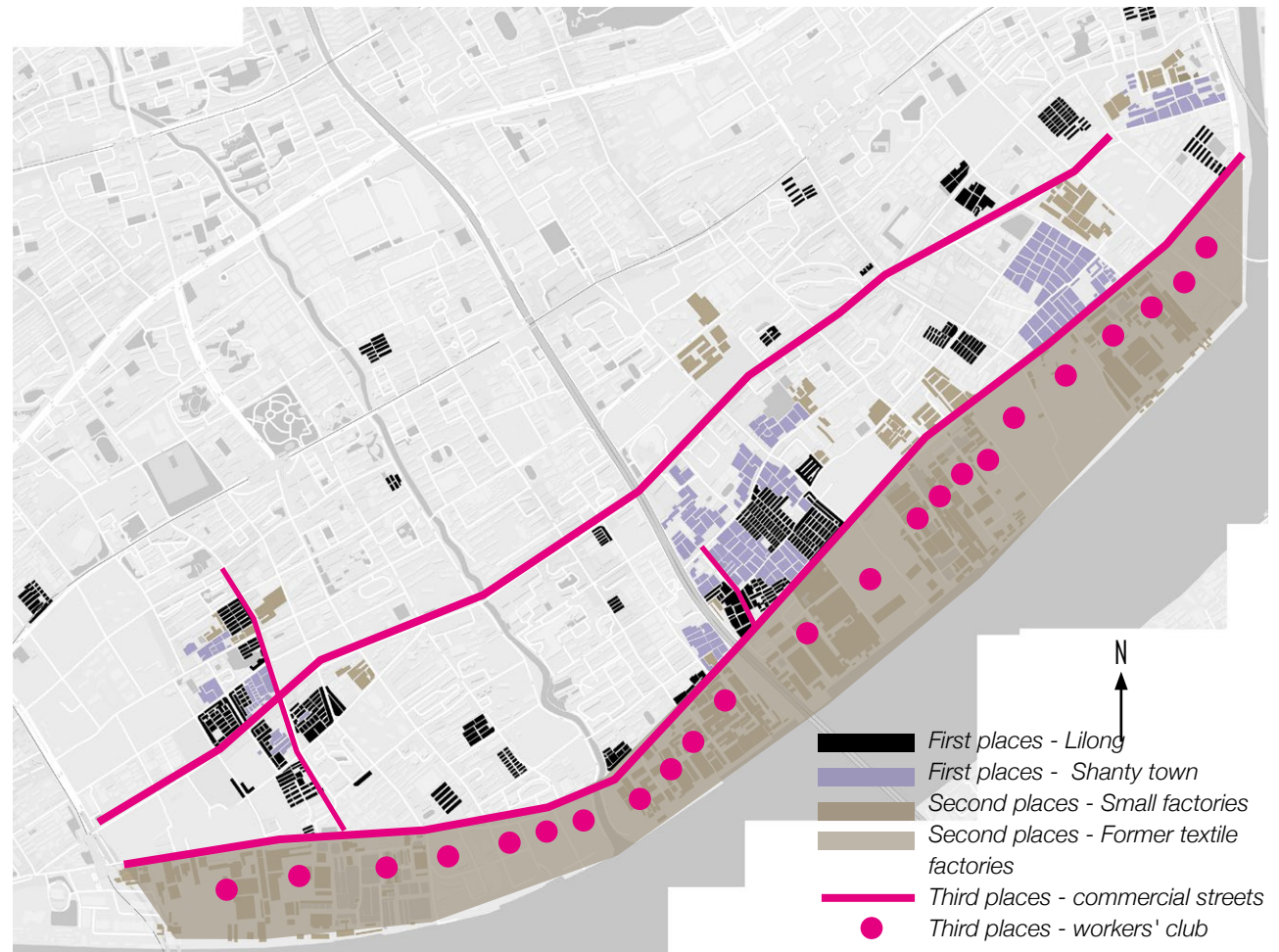


Fig 4.2.7 The remaining of first, second and third places for workers from 1958-1990

### 3 Conclusion - The historic socio-spatial network and the meaning of third places in history

In Lilong neighbourhoods, the first places (Lilong/shantytown), second places (modern textile factories and small factories) and the 'Third places' (workers club and commercial streets) in history formed the integrity of the historic socio-spatial network in the Lilong neighbourhoods.

In historical perspective, the 'Third place' acted as the connection of the network for all the social groups in different era. (Fig 4.2.12).

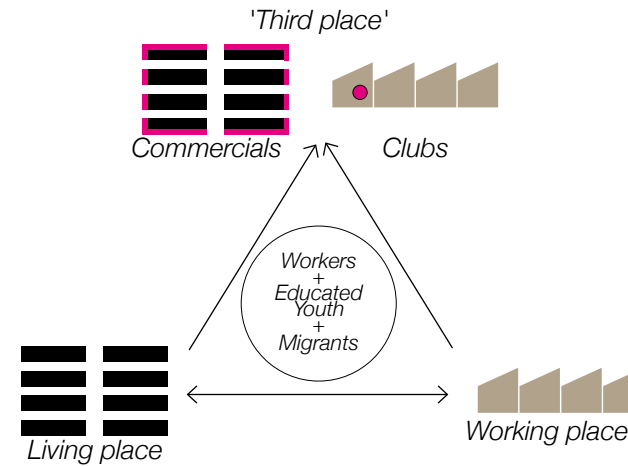


Fig 4.2.12 The integrality of the Lilong and the industrial area. Third place as the joint of its socio-spatial network



## 4.3 Current situation

### 1. The framework of the current situation analysis

On the premise of historical analysis, the analysis of the current situation will focus on the socio-spatial network in two scales, the sub-district scale where to find the change of the historic socio-spatial network and the neighbourhood scale where to find the characteristics and problems of the third places(Fig 4.3.1).

Based on the complicated situation and the capacity of the investigation, the analysis of neighbourhood scale will be chosen at one of the representative Lilong neighbourhoods in the research area according to the historic analysis (Fig 4.3.2).

In this part, the concept of the third places is the public places the objects socialize and the place outside the first places and the second places as the starting point. The term "places between life and work" is used in this part. In the part of the evaluation of third places will define the third places in the Lilong neighbourhoods and its space quality of current situation.

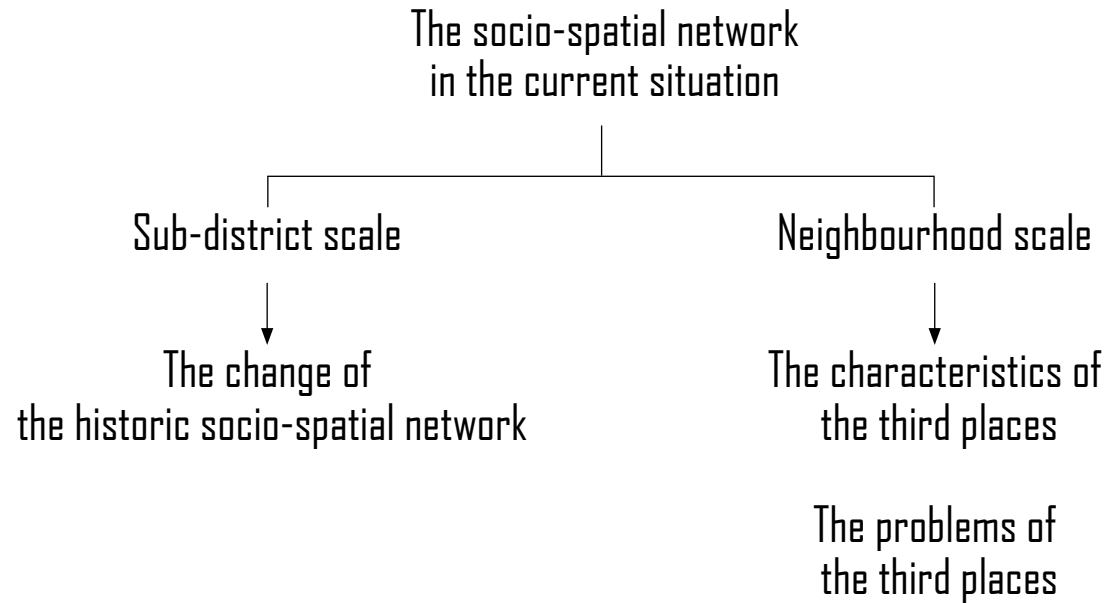


Fig 4.3.1 Framework of the current situation analysis

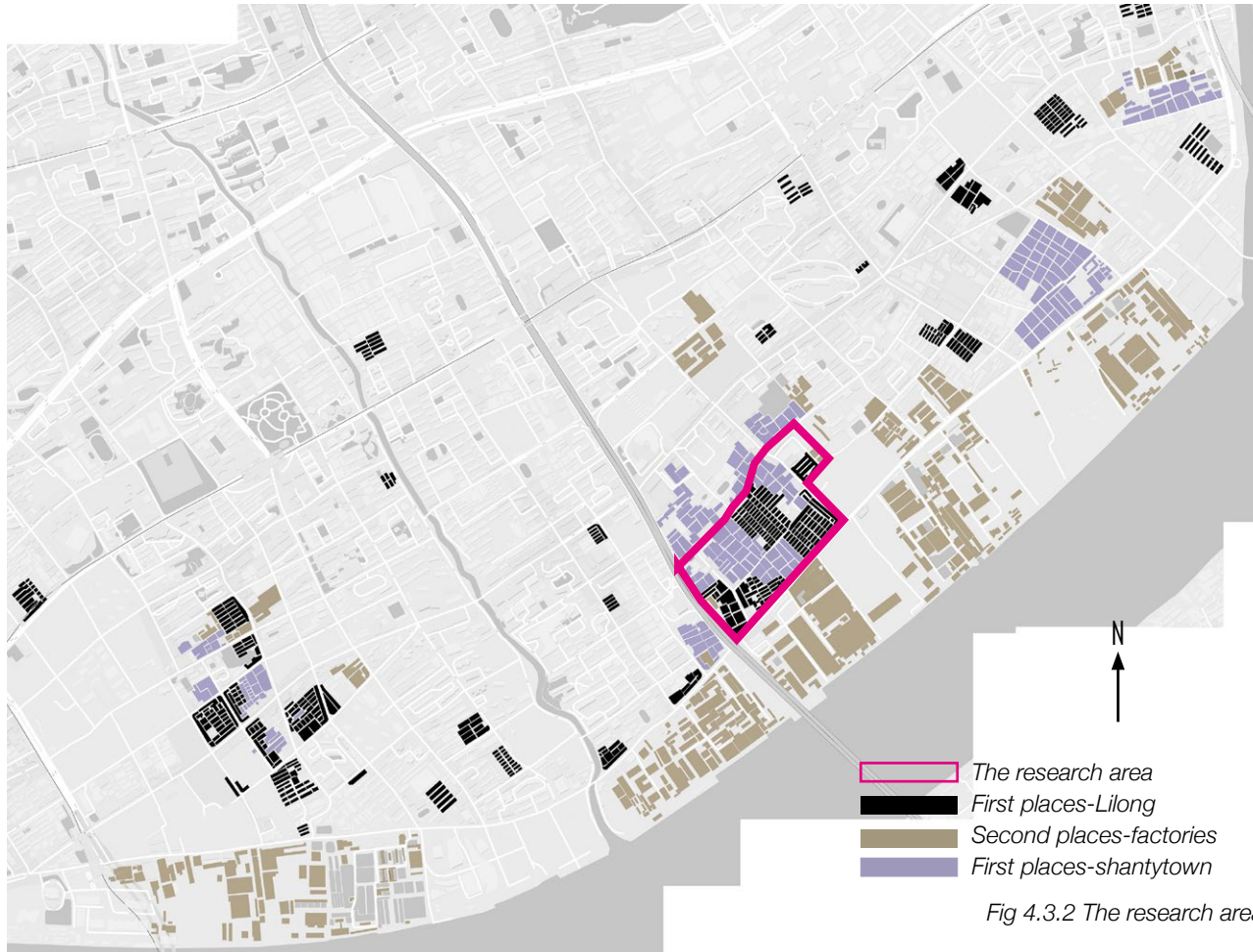


Fig 4.3.2 The research area

## 2. The socio-spatial network in two scale

### 2.1 The current social structure

To find the problems of the third places and the social-spatial network in the Lilong neighbourhoods, the main social structure is one of the necessities of the research.

After the demography study, the main social structure in the Lilong neighbourhoods is composed of three kinds of social groups: the retired workers, the migrant traders and the new migrant workers (Fig 4.3.3).

The retired workers are mainly the former workers from the modern textile factories. After they retired or laid off after 50, they still live in the Lilong neighbourhoods to afford their living. After migration trend of Shanghai city, new migrants settled down in the neighbourhoods and started to open shops along the streets in the neighbourhoods. With the remaining industries intertwined in the Lilong neighbourhoods, some of the new migrants workers started to work in this area.

These people form the main social structure in the Lilong neighbourhoods

### Retired workers



### Migrant traders



### New migrant workers



Fig 4.3.3 The main social structure in the current Lilong neighbourhoods



## 2.2 The socio-spatial network in sub-district scale

For first places, Part of the Lilong and shantytown area are intertwined in the area and have become the first choice of living space for the current social structure.

For the second places, with the urban transformation, the former modern textile factories have been closed. Part of the small factories have been remained.

For third places, beside the historic commercial streets, more commercial streets with local grocery or restaurants have emerged in the sub-district scale.

As a summary, due to the close of the former second places, the modern textile factories area, the historic socio-spatial network have been fractured (Fig 4.3.4).



Fig 4.3.4 The fractured historic socio-spatial network

## 2.3 The socio-spatial network in neighbourhood scale

### 1) The network of the retired workers

As the indigenous residents in the neighbourhoods, the Lilong and shanty town in the neighbourhoods are the first place for them.

After the collapse of the modern textile factories, most of them had to retire.

In their retired life, they prefer public spaces along the main street to socialize. For the sake of the health, most of the time they are eager to go to the fitness park and the 'sun bath' area along the street. As the place for the necessary activities for them, the street market in the neighbourhoods become a hot spot of socializing for them. Besides, the community centres are the other choice for them to social with other retired workers or the aged in the neighbourhoods(Fig 4.3.5).

Outside the neighbourhoods, the workers club in the Yangpu district built in 1958 for the workers class still maintain the unity of the retired workers. For the limits of the green space in the neighbourhoods, some of the retired workers choose the Pingliang Park as their first choice.

*'First place'*  
for retired workers

*Lilong / Shanty town*



*'Places between life and work'*  
for retired workers

*Street 'sun bath'*



*Street fitness park*



*'Second places'*  
for retired workers

*None*

*Street market*



*Community centre*



Fig 4.3.5 The social-spatial network for retired workers



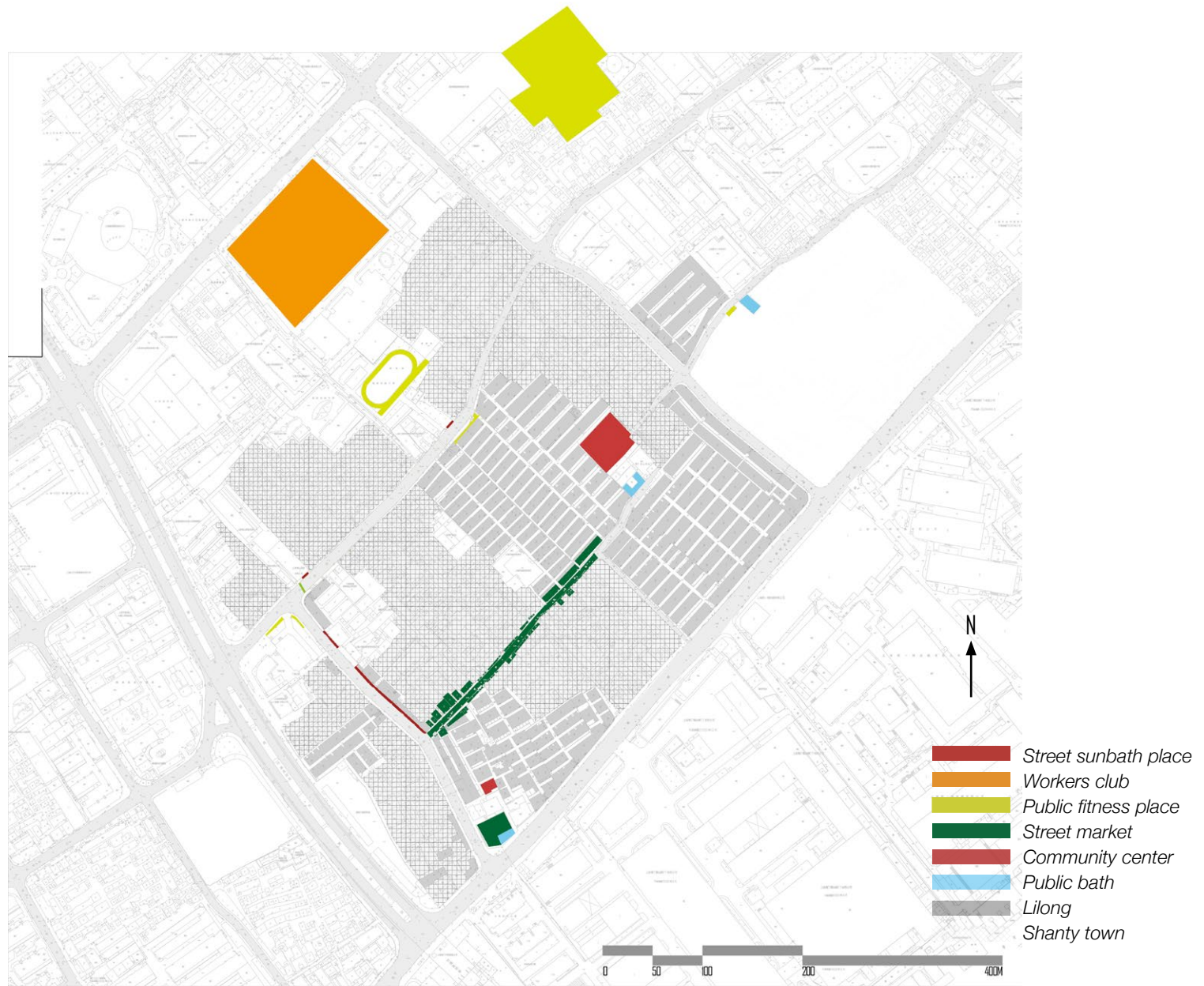


Fig 4.3.6 Space distribution of the third places for retired workers



## 2) The network of the migrant traders

After the 1990s, more and more migrants come to Shanghai to start their new living. The shops in the Lilong neighbourhoods act as the first foothold them to get involved in the big city.

Most of them choose to live in the Lilong or Shanty town area due to the low cost of the commuter traffic. Their second places, obviously, are the shops along the streets in the neighbourhoods.

Hardships make them do not have enough time to go out and socialize. Each day, most of the shops open at around 6 to 8 am and close nearly at 9 or 10 pm. In that case, their second places turned to be their third places to communicate with most of the residents of the neighbourhoods ( Fig 4.3.7).

*'First place'*  
for migrant shop owners

*Lilong / Shanty town*



*'Second places'*  
for migrant shop owners

*Shops along the streets*



*'Places between life and work'*  
for migrant shop owners

*Shops along the streets*



Fig 4.3.7 The social-spatial network for the migrant shop owners

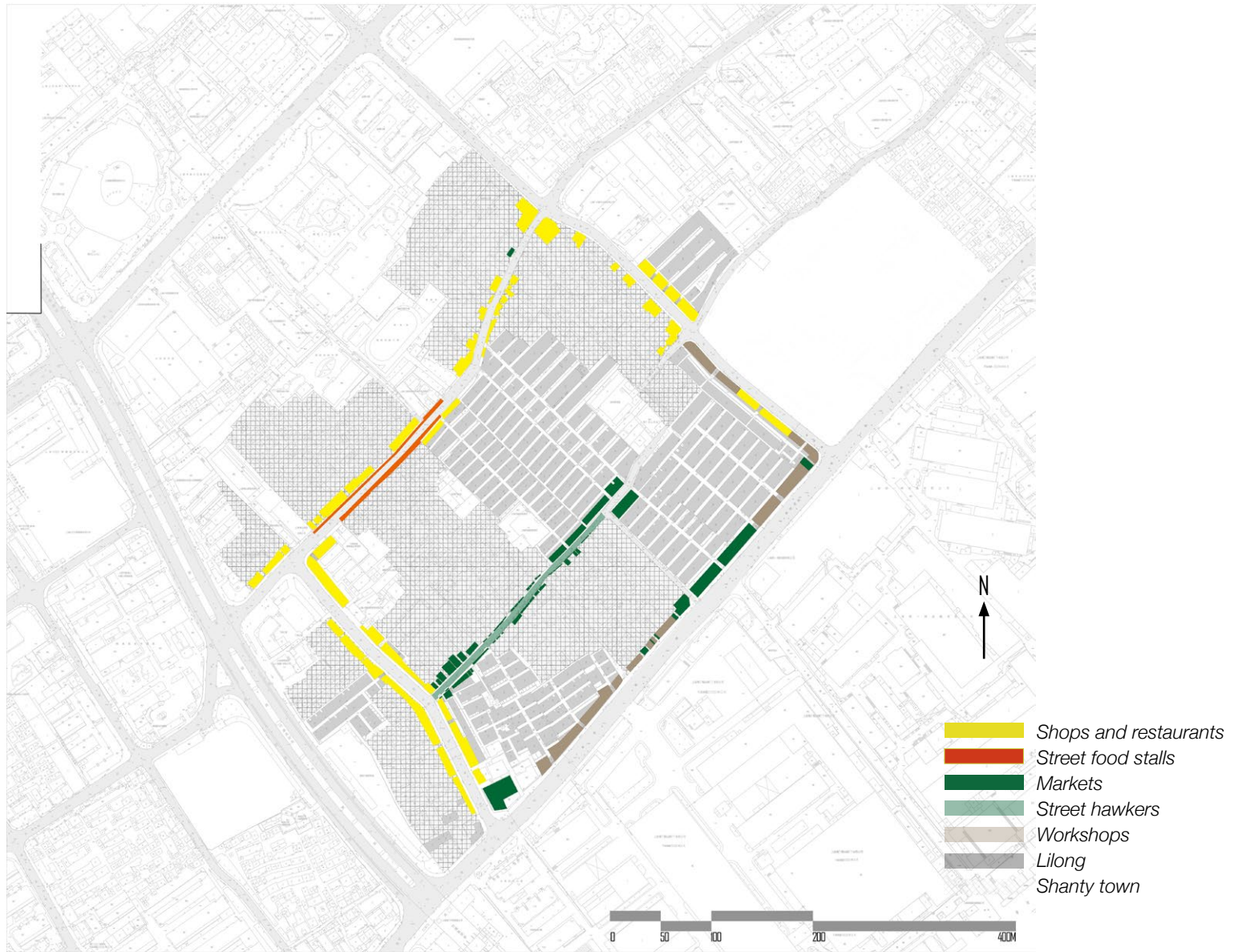


Fig 4.3.8 Space distribution of the third places for migrant shop owners

### 3) The network for the migrant workers

The other trends of migration choose to work in the factories in Shanghai.

Some of them work inside the factories in the Lilong neighbourhoods. Others choose to work outside the Lilong neighbourhoods, and the neighbourhoods for them is just a cheap foothold for them.

Lilong and shanty town are the main choice as their first place for the low rent, while hostels in the neighbourhoods are the first choice for who are still finding a job in Shanghai.

Workers start their work at 8 or 9 am in the morning, so the street food stalls become their only choice for socializing before they go to work. After the 10 or 12 hours working, they come back to the neighbourhoods and choose to relax in the chess rooms or massage houses (Fig 4.3.9).

*'First place'  
for migrant workers*

*Lilong / Shanty town*



*Hostel*



*'Places between life and work'  
for migrant workers*

*Chess rooms*



*Massage houses*



*'Second places'  
for migrant workers*

*Factories in/outside  
the neighbourhoods*



*Street food stalls*



*Fig 4.3.9 The social-spatial network for the migrant workers*





Fig 4.3.10 Space distribution of the third places for migrant workers

#### 4) People living outside the Lilong neighbourhoods

Besides the three groups in the neighbourhoods, the Lilong neighbourhoods attract the people who work in the post-industrial area or living next to the Lilong neighbourhoods with its low profile, low cost and high accessibility of the third places.

Street food stalls, local shops, restaurants and street markets are their preference places when they go to the Lilong neighbourhoods (Fig 4.3.10).

*'Places between life and work'  
for people living outside the Lilong neighbourhoods*

*Street food stalls*



*shops and restaurants*



*Street markets*



*Fig 4.3.9 The social-spatial network for the migrant workers*



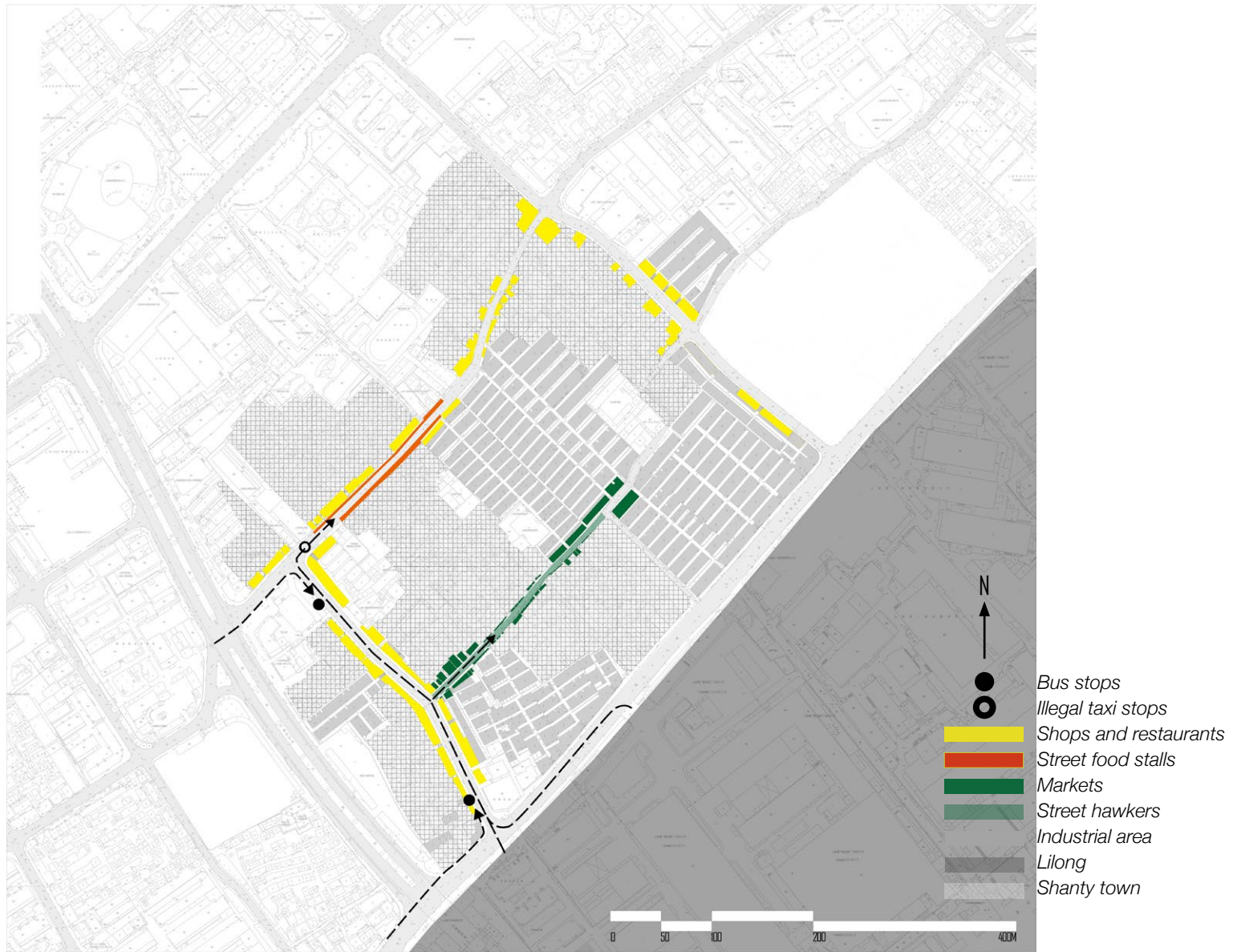


Fig 4.3.10 Space distribution of the third places and flow for people living outside the Lilong neighbourhood



5) The characteristics of the third places in neighbourhood scale

Fig 4.3.11 illustrate the time distribution of the third places using by different social groups.

Besides, streets and street markets/stalls have united all social groups in the Lilong neighbourhoods (concept proposed by Oldenburg) (Fig 4.3.12, Fig 4.3.13), which can be considered the third places in neighbourhood scale.

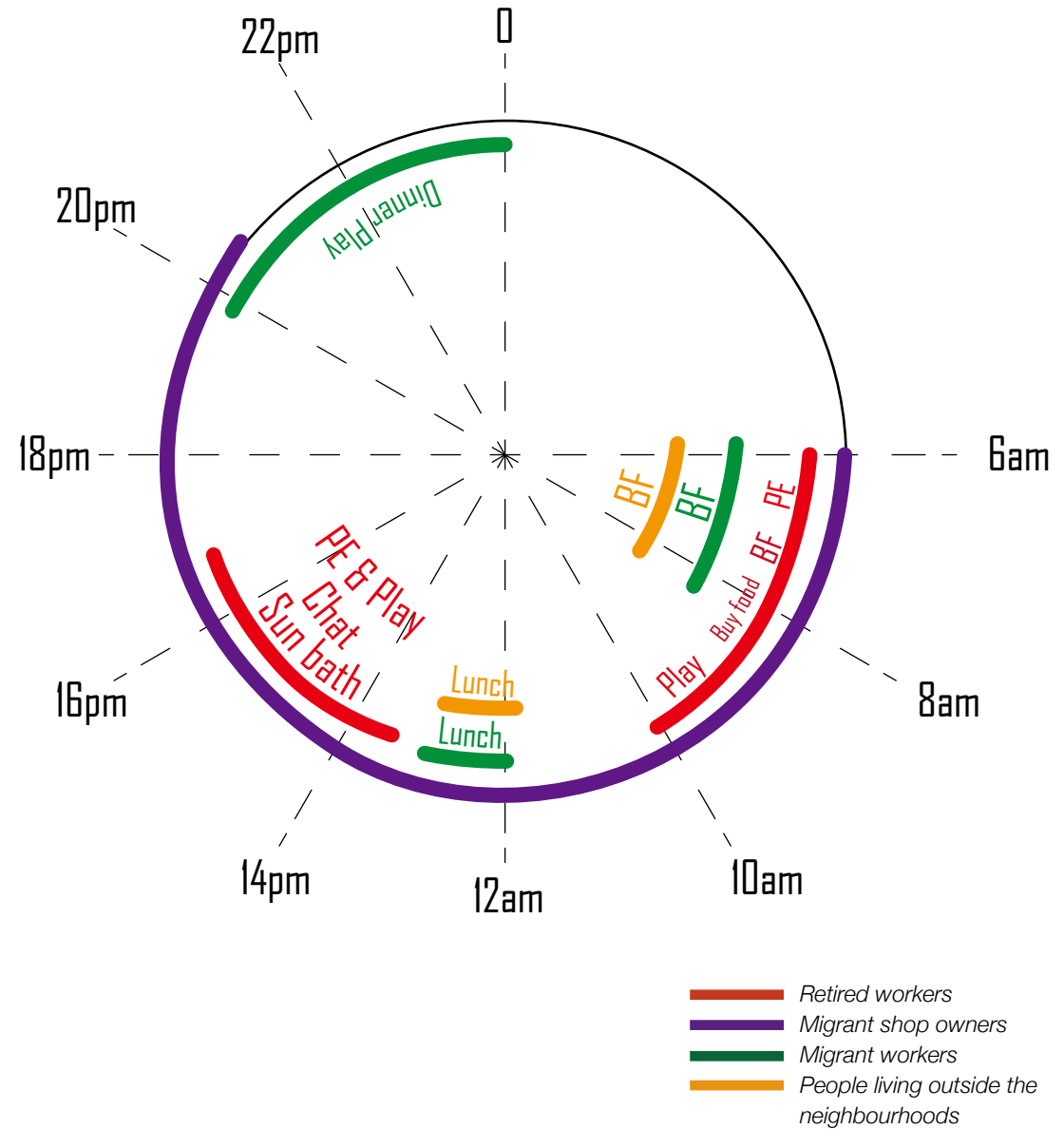


Fig 4.3.11 Third places - usage and time distribution of different social groups

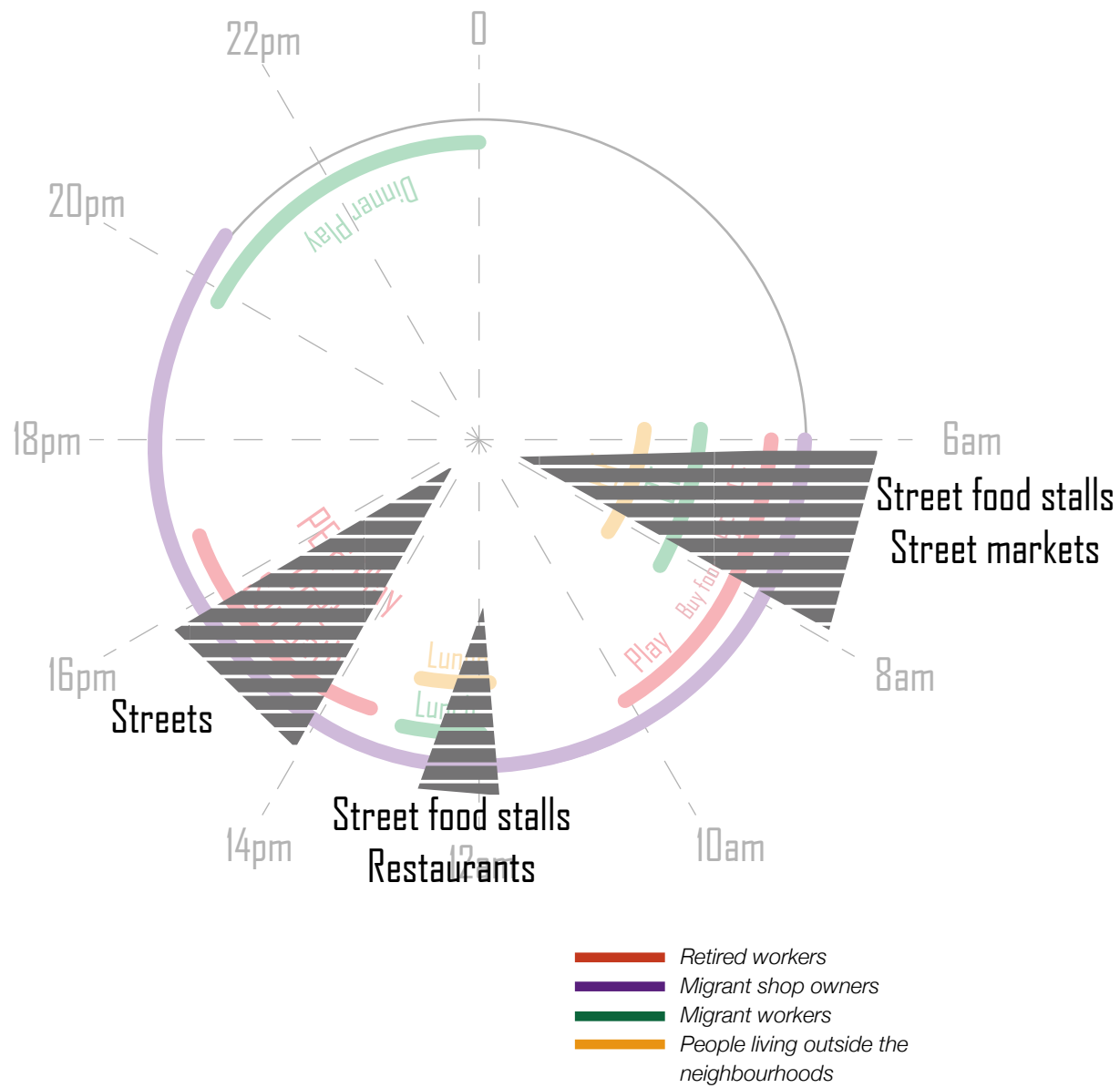


Fig 4.3.12 Third places which unite most of the social groups



Fig 4.3.13 Third places in the Lilong neighbourhoods



## (6) Problems of the third places - **Declining quality of third places**

According to the analysis in neighbourhood scale, there exists third places in the Lilong neighbourhoods. To find out the problems of , this section will use the Oldenburg's concept of third places (Oldenburg, 1989) as the starting point to identify whether they are the good third places.

The concept of third places by Oldenburgs

1. a public place unite the neighbourhoods outside the work place and home and a place for socializing.

2. Neutral ground

3. Leveler. It is an inclusive places. It is accessible to the general public and does not set criteria of membership an exclusion.

4. Conversation as the main activities

5. Public setting accessible

6. Regulars make third places come alive

7. Low profile

8. Playful mood

9. A Home Away From Home

### Macro scale - The low accessibility of the third places due to the unclear identity of path

The current built environment and infrastructure reflects the low accessibility of the third places in the Lilong neighbourhoods in two aspects.

First, as the daily demand of the workers, shops, markets are their daily preference during the break or the day-off. However, the unclear path to link with the factories and the markets cause the low accessibility of the third places for workers group (Fig 4.3.14).

Second, the accessibility of the markets is quite low (Fig 4.3.15). Although the street network is dense in the Lilong neighbourhoods, the unclear path of the street in the Lilong neighbourhoods and shanty town area can be perceived as the private area for the gated neighbourhoods make the streets exclusive.

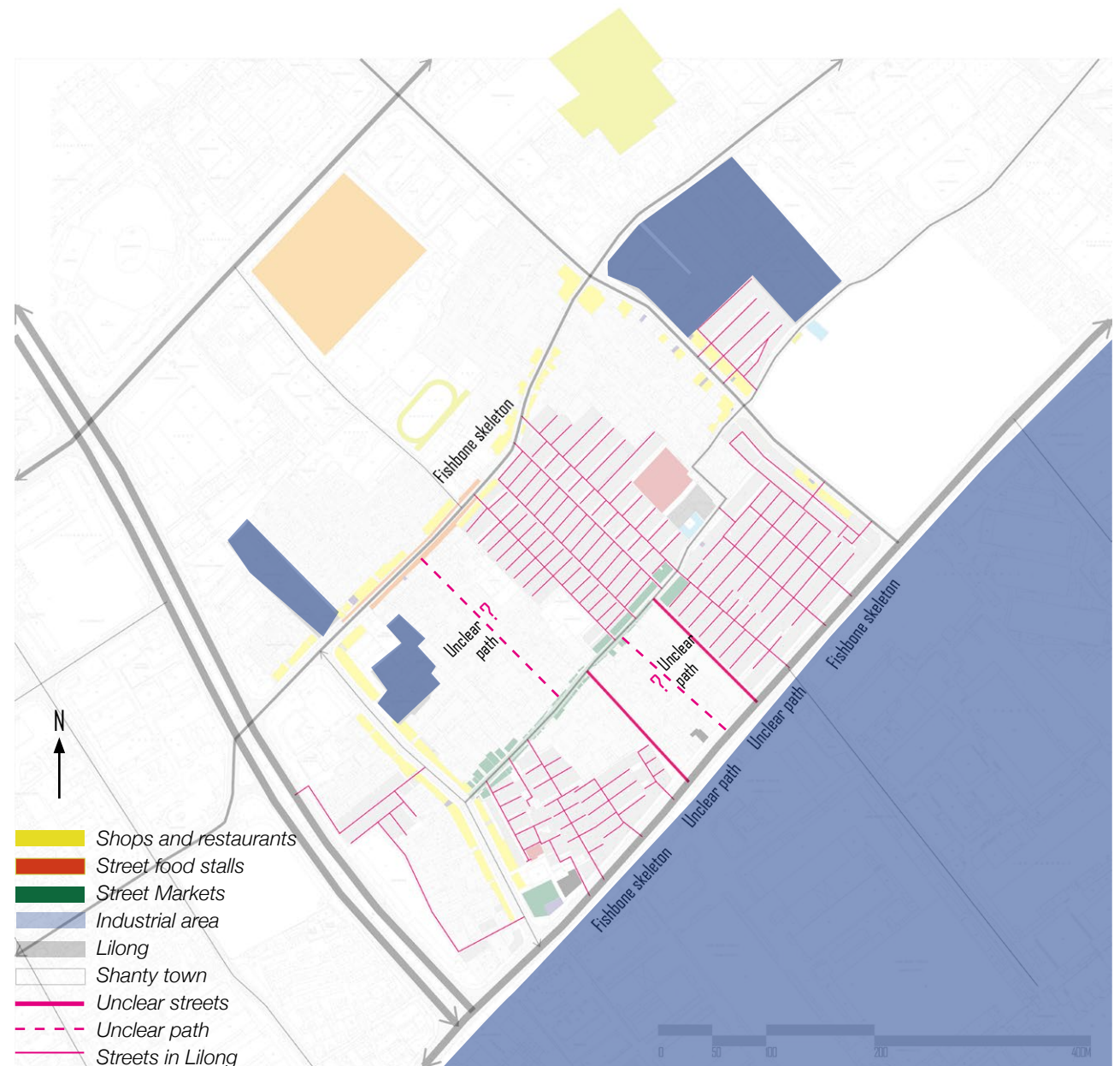


Fig 4.3.14 Conflicts between third places and first places

Fig 4.3.15 Unclear path between factories and third places



1.Path from factories to street markets



2.Path along the Yang Shupu road

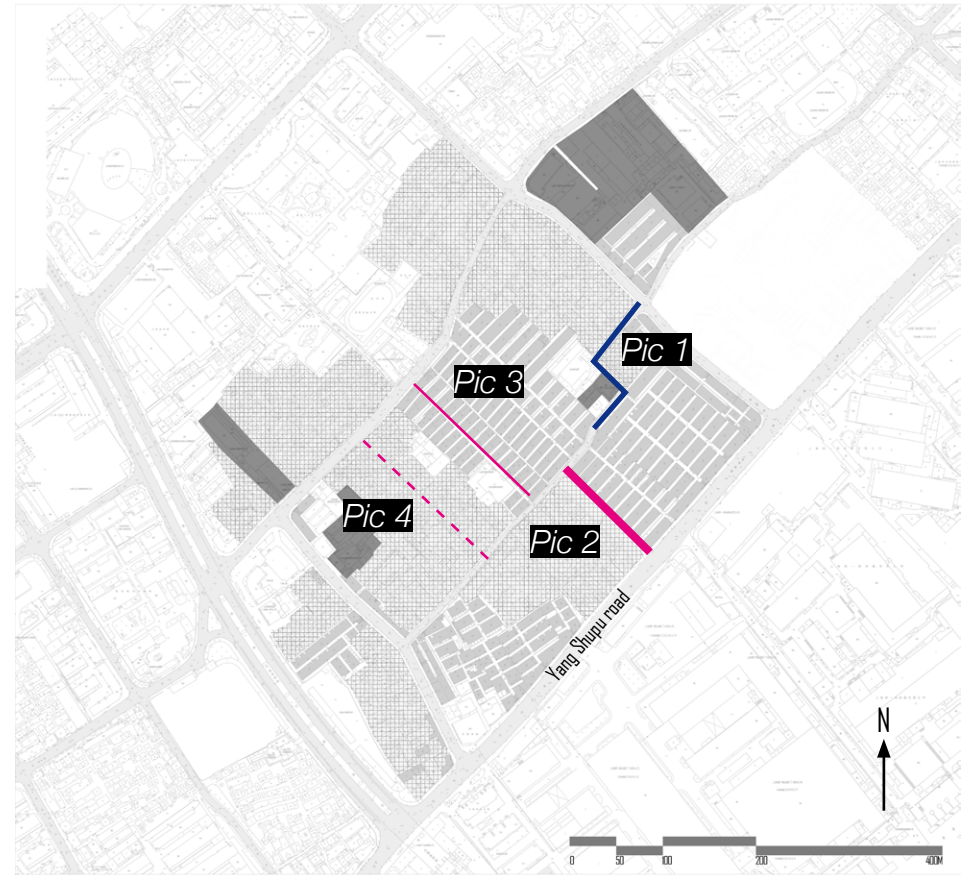


Fig 3.3.16 Unclear path in the Lilong and shanty town through the markets



3.Path in Lilong



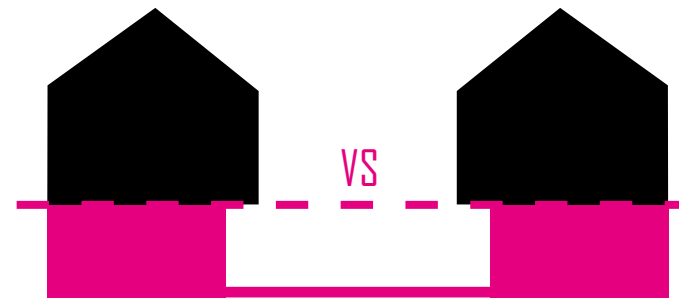
4.Path in shanty town



### Micro scale - The conflicts between the third places and first places

Shops in the Lilong neighbourhoods, located on the ground floor of the Lilong buildings, are integrated as with the living space (first places) on the second floor along the streets.

Through the interview of residents, the intrusive noise and crowded built environment from the shops annoy the normal life of the people living on the second floor. The big conflicts between the third places and the first places form the exclusive environment for the residents (Fig 4.3.16).



Street markets



Street food stalls

Fig 4.3.16 Conflicts between third places and first places

## 4.4 Future trends

### 1. The trend of urban transformation

By the urban transformation program and the latest urban design, the area along the Huangpu river will be transformed into a new dynamic area.

The development strategies of the post-industrial area will utilize the knowledge background of universities, the science and technology clusters. The future visions of the area will focus on creating a creative, cultural, and intelligent in the future (Fig 4.4.1).

To carry out the plan, the closed former modern textile industrial area will be transformed into newly designed space in the future. The shantytown areas will be demolished and replaced. The first row of the old houses will be demolished to widen the old commercial streets, Yang Shu road (Fig 4.4.2). All of the movements aim to make the neighbourhoods to accommodate the high-tech and creative business in the future.

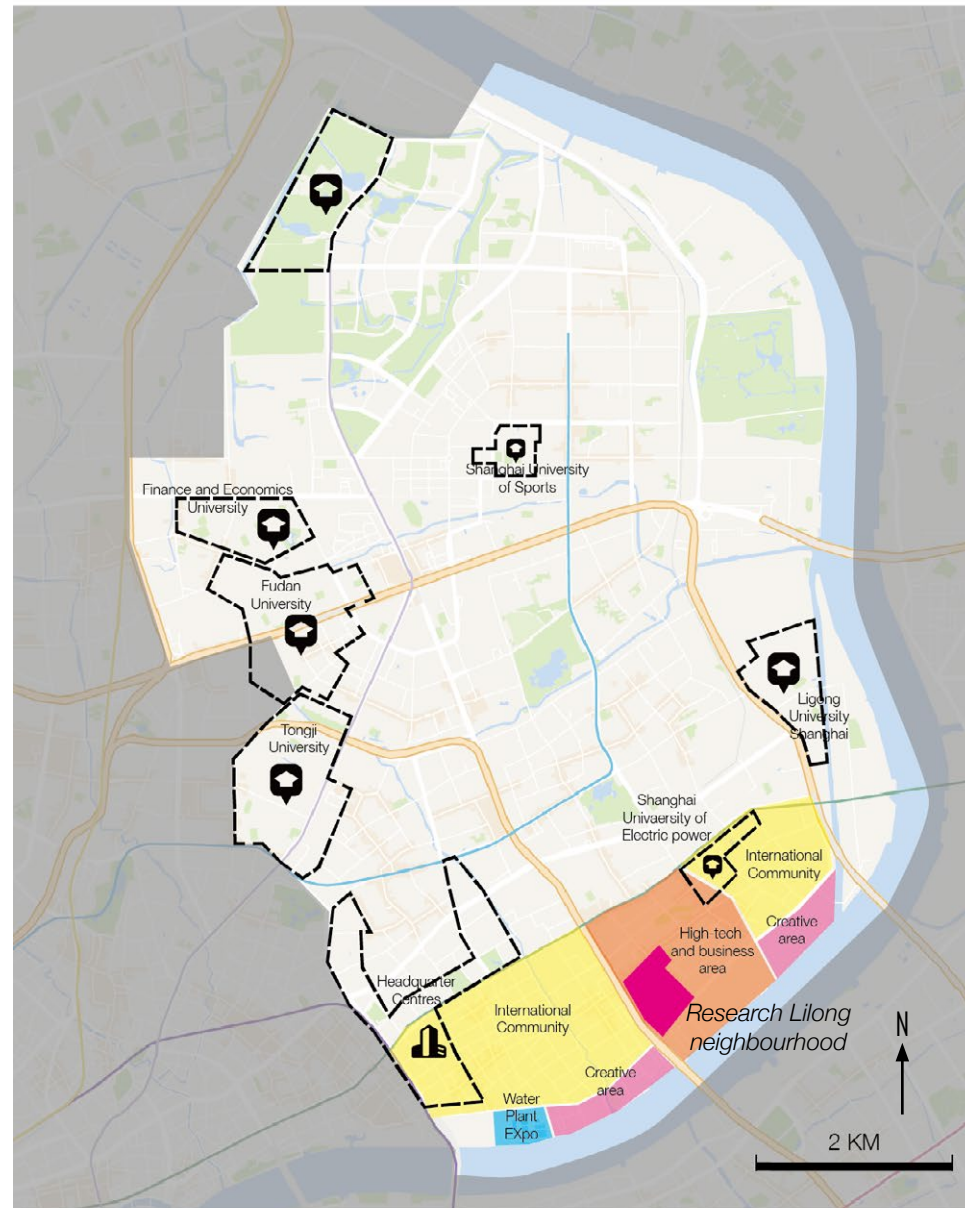


Fig 4.4.1 The future visions of the area by local authorities



Fig 4.4.2 Demolishing, transforming and widening in the future plan



## 2 The impact of historic socio-spatial network in sub-district scale

### (I) The transforming of the social structure

Due to the declining of spatial environment in Lilong and the transformation of the former industrial area, the residents the social class of residents living in Lilong has been decreased. By the research of Yanhong (2010), most of the residents in Lilong are composed by tenants such as low-income migrants or the aged people who lack competitiveness in society.

However, more graduates, creative workers and the high-tech class will be the main group in the area (Fig 4.4.3).

Graduates



Creative workers/makers



Fig 4.4.3 The new social groups in the future

## (2) The fractured historic socio-spatial network

The demolishing of the shantytown and the Lilong and the transformation of the industrial areas will break the integral socio-spatial network of the first places(Lilong and shantytown), the second places(the modern textile industries and small factories) and the third places. (Fig 4.4.4).



Fig 4.4.4 The fractured historic socio-spatial network

3 The impact of historic socio-spatial network in neighbourhood scale - **Gap between vision and reality**

(1) The fractured socio-spatial network between the third places and the former industrial area

Due to the urban transformation, the third places in the Lilong neighbourhoods are losing its social-spatial connection with the former industrial area referring to the historical relation. Therefore, the remaining third places in the Lilong neighbourhoods will be historically illegible in the future (Fig 4.4.5).



Fig 4.4.5 The illegible relation between third places and former industrial area

(2) Exclusiveness of third places by different preference

The future social structure will result in the different preference of third places. Based on the survey of the current third places, street markets, local shops are unable to meet the demand of social groups in the future trend (Fig 4.4.6). With the transforming of the social structure in the area, the different preference will cause the exclusiveness of the third places.



Street markets



Café

Fig 4.4.6 Third places for whom? Indigenous or creative class?



### 3 The impact of historic socio-spatial network in neighbourhood scale

#### (1) Vanishing memory of the historic network

As the carrier of the socio-spatial identity, memory of the socio-spatial network reflects the historic relation.

Through the investigation of the residents in the Lilong neighbourhoods, the retired workers over 50 or 60 years can tell the story of the workers in modern textile factories and distinguish the historic network of the Lilong neighbourhoods and the post-industrial area, while the migrants traders or migrant workers do not know the historic relation.

For the future social groups in the Lilong neighbourhood, the memory of the past maybe vanished in the future.



Fig 4.4.7 interview the retired workers and migrants in the Lilong neighbourhoods

## 4.5 Conclusion

### 1. Fractured historic socio-spatial network

### 2. Declining quality of third places

The low accessibility of the third places due to the unclear identity of path

The conflicts between the third places and first places

### 3. Vanishing memory of the historic network

The vanish memory of the textile workers story and the historic network

### 4. Gap between vision and reality

The fractured socio-spatial network between the third places and the former industrial area referring to the historical relation

Exclusiveness of third places by different preference

## 5. Problem statement

The general problem of the thesis project is the issue of the fractured socio-spatial network between the Lilong and the historic industrial area referring to the historical relation of the heritage (Fig 5.1).

Demolition of the urban fabrics have been disintegrated the network of heritage, spatial boundaries between the historic industrial area and the third places of the Lilong neighbourhoods decrease its livability.

Meanwhile, with the closing of the factories, the social condition is degrading. The lowering socio class in the Lilong neighbourhoods and the upgrading of the social class in the post-industrial area will cause the exclusiveness and social segregation between the Lilong neighbourhoods and the post-industrial area.

As heritage, by understanding the past, it is crucial to reconnect the socio-spatial network between the Lilong

and the industrial area to liveability in the future. For residents, the integral socio-spatial network between is of great importance for liveability. The public realm, design of the third places in the Lilong neighbourhood, is the most important movement to link the broken social-spatial network of the heritage.

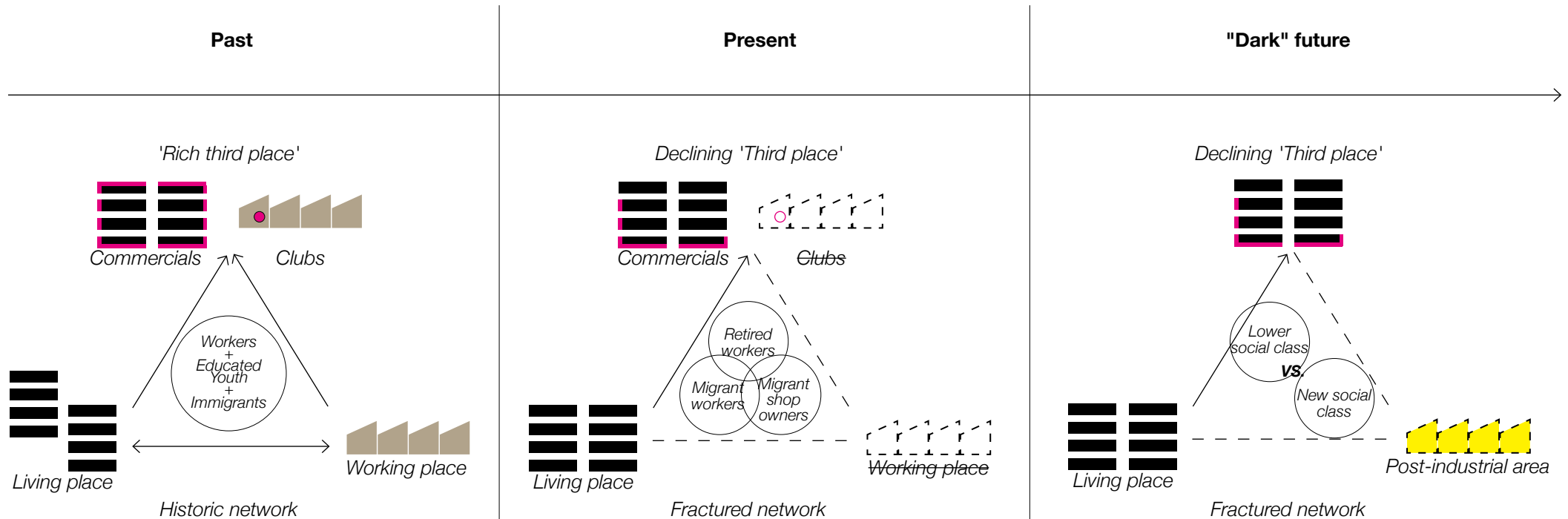


Fig 5.1 The fracture socio-spatial network between the Lilong neighbourhoods and the former industrial area



The research purpose is to reconnect the historic network of the living space, the post-industrial area by third places under the new circumstance (Fig 5.2) .

Third places, as the connector of the historic network, will be the key point in the network.

The goals are listed as following based on the problems (Fig 5.3). First, to build the "Great good places" involving the space morphology, the typology and the activities of the third places in the Lilong neighbourhoods for the present situation and future vision.

Second, to narrate the memory of historic network by third places.

Third, to build the framework of third places in the transition.

### 'Third places' to reconnect the historic socio-spatial network between the Lilong neighbourhoods and the post-industrial area

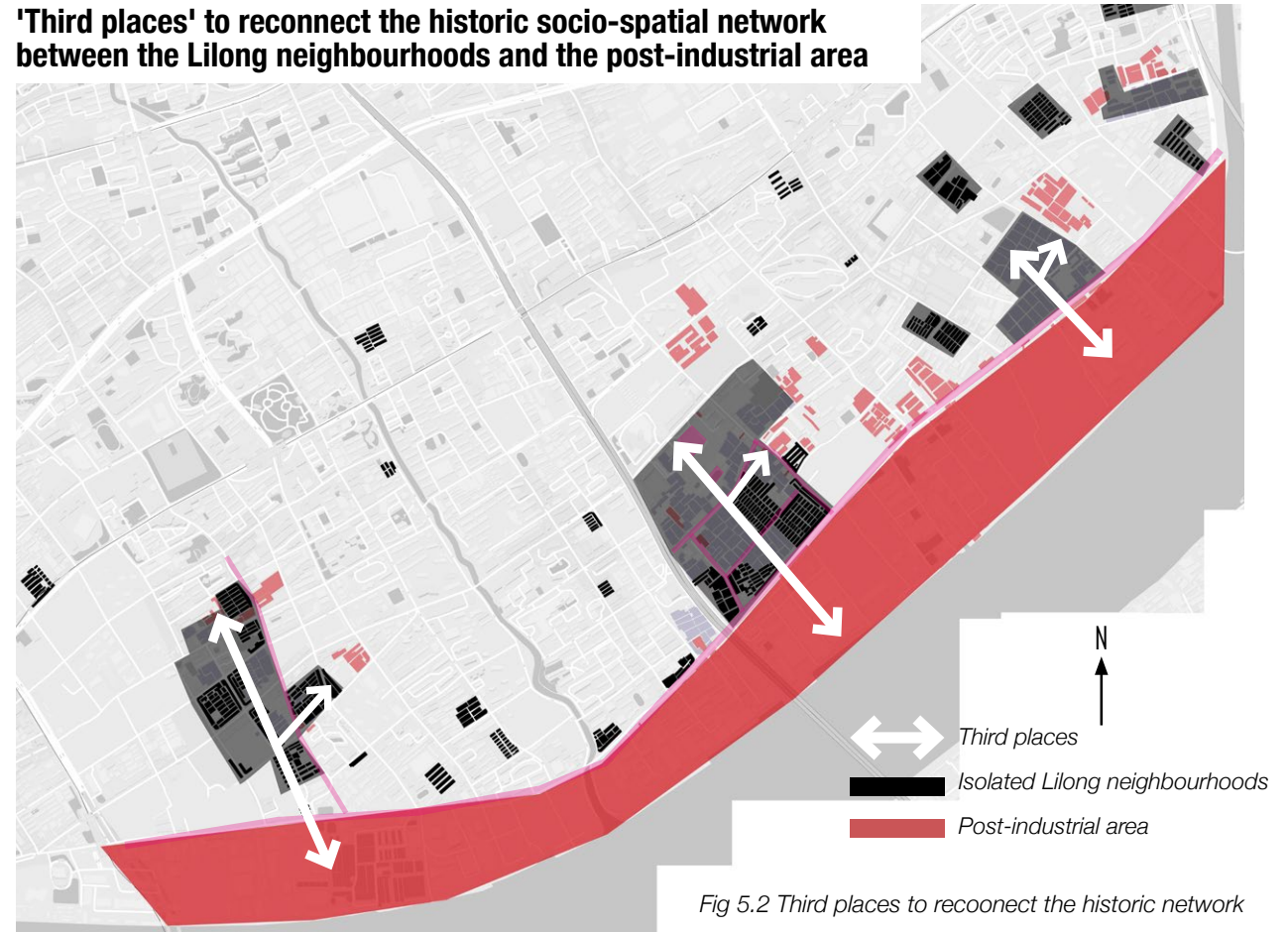


Fig 5.2 Third places to reconnect the historic network

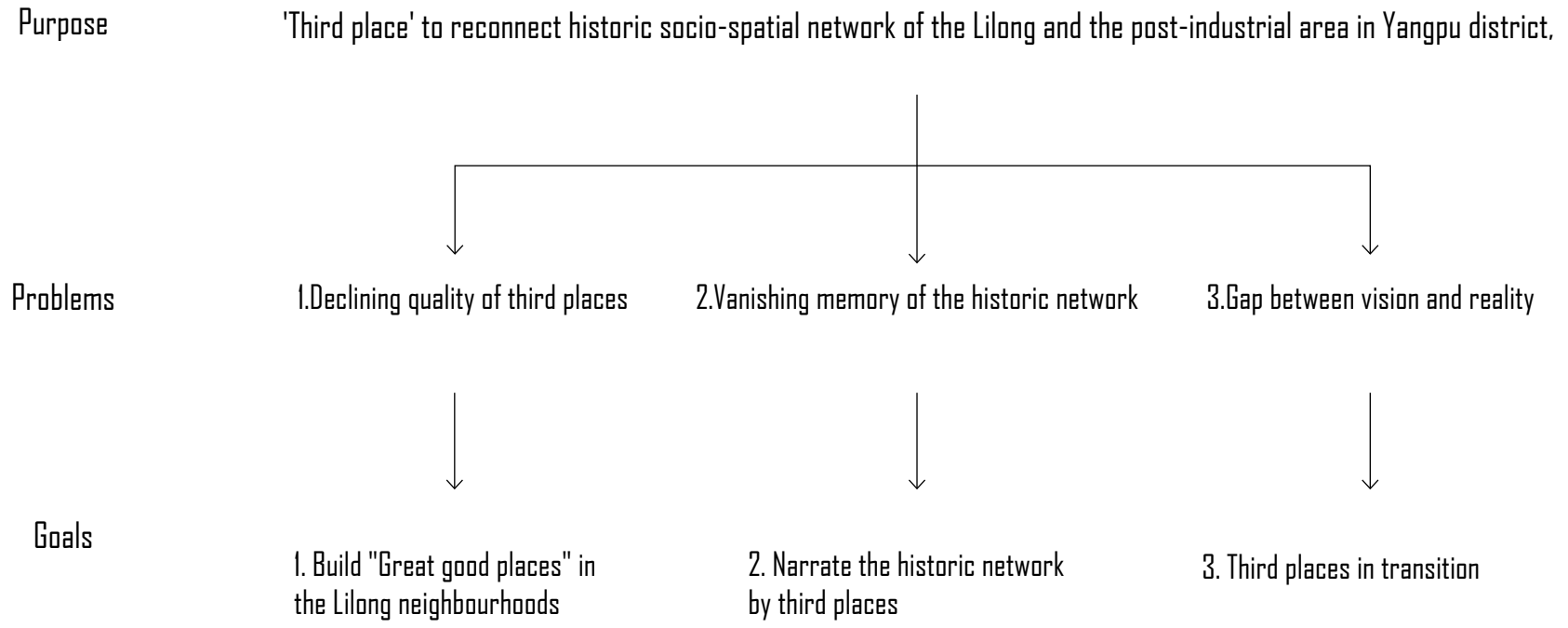


Fig 5.3 Purpose, goals of the research

## 6. Research questions

To achieve the research purpose, the main research question of the project is:

**'How can 'Third place' reconnect the socio-spatial network between the Lilong/shantytown and the post-industrial area in Yangpu district, Shanghai?'**

To answer the main research question and reach the end structure the investigation, a number of sub-questions are listed (Fig 6).

To achieve the goals, the key sub-question will help to understand and reconnect the historic network in several aspects. Under the future social structure, it is critical to determine what kind of third places will fit the common preference. In addition, to reconnect the historical network, memory and history will play an important role as a mental connector in the neighbourhood. Last is to realize the third places in phases.

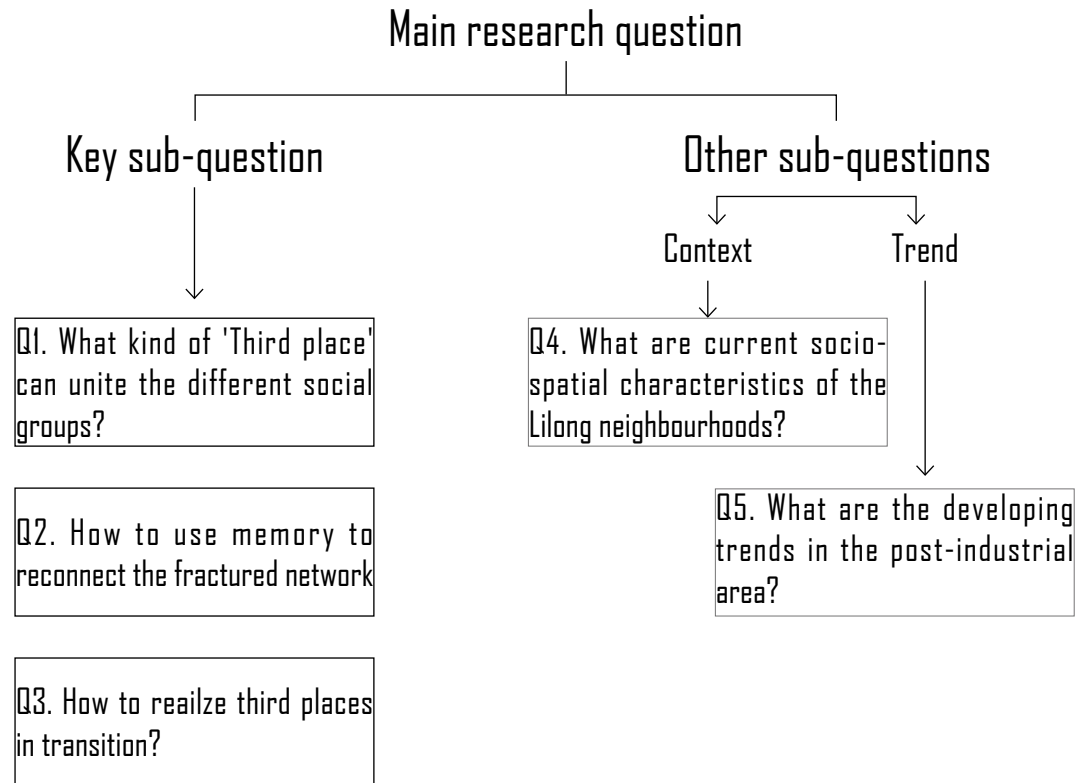


Fig 6 The framework of research questions



6.1 Key sub-question

(I) Contents and methodology of the research

	Contents	Methodology
Q1. What kind of 'Third place' can unite the different social groups?	<ul style="list-style-type: none"> <li>1. Criteria of good third places in Lilong neighbourhoods - - -</li> <li>2. Third places in current situation - - - - -</li> <li>3. Third places in the future trend - - - - -</li> </ul>	<ul style="list-style-type: none"> <li>1. Literature review / Observation</li> <li>2. Mapping / Interview</li> <li>3. Literature review / Case study</li> </ul>
Q2. How to use memory to reconnect the fractured network?	<ul style="list-style-type: none"> <li>1. History, memory and nostalgia - - - - -</li> <li>2. Linkage between history/memory and the space - - - - -</li> <li>3. Narrative and story telling - - - - -</li> </ul>	<ul style="list-style-type: none"> <li>1. Literature review</li> <li>2. Literature review / Case study</li> <li>3. Literature review / Case study</li> </ul>
Q3. How to realize the third places in transition?	<ul style="list-style-type: none"> <li>1. The participators - - - - -</li> <li>2. The space by different phases - - - - -</li> </ul>	<ul style="list-style-type: none"> <li>1. Mapping analysis</li> <li>2. Case study</li> </ul>

## 6.2 Other sub-questions

### (I) Contents and methodology of the research

Q4. What are current socio-spatial characteristics of the Lilong neighbourhoods?

#### Contents

#### Methodology

- |     |   |                                      |
|-----|---|--------------------------------------|
| — [ | 1. The social structure -----             | 1. Interview / Observation           |
|     | 2. The socio-spatial characteristics----- | 2. Mapping / Interview / onservation |

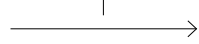
Q5. What are the developing trends in the post-industrial area?

- |     |                                      |                                   |
|-----|--------------------------------------|-----------------------------------|
| — [ | 1. The social structure -----        | 1. Interview / Observation        |
|     | 2. The socio-economy structure ----- | 2. Literature review              |
|     | 3. Demand of the third places -----  | 3. Literature review / case study |

## 7. Theoretical framework

### 1. Third places and characteristics

- (1) Definition of third places
- (2) Characteristics
- (3) Types
- (4) Users



Third places and characteristics

### 2. Memory and design

- (1) Definition of memory
- (2) Identity and memory
- (3) Memory and urban space
- (4) Elements of urban memory
- (5) Narrate memory in design



Memory and design

### 3. Trends of post-industrial area in Shanghai

- (1) Creative industries
- (2) Makers community



Trends of post-industrial area in Shanghai



## 7. Theoretical framework

### 1. Third places and characteristics

#### (1) Definition of third place

The concept of **place** is **physical** as well as **psychological**. The physical form, activity and meaning are mixed together to form the sense place (Montgomery, 1998).

Third place (or third space) is a phrase that was coined by sociologist, Ray Oldenburg(1989) under the increasing reluctance of American residents to interact outside the work place and home in 1980s' America.

It is essentially a space in which individuals meet to unwind and have discussions about things concerning themselves, their neighborhood and the wider community. It has been argued that third places are essential for civic engagement, civil society, democracy and establishing a sense of belonging.

Third place is separate from the typical social environments of the "**first place**" (home) and the "**second place**" (the workplace). Basically, third places are places **unite** the **neighbourhoods** outside the work place and home and a place for socializing. Coffee shops, bars, and barbershops are some of the typical third places named by Oldenburg. He argues that third places are important for civil society democracy, civic engagement, and establishing feelings of a sense of place.

#### (2) Characteristics of third places

a. **Neutral ground.** There must be places where individuals may come and go **as they please**, in which **no one** is required to **play host**, and in which we all feel **at home and comfortable**"

b. **Leveler**, an **inclusive place**

This concept come from the political party which mean to abolish the differences and ranks among people. It is an inclusive places. It is accessible to the general public and does not set criteria of membership an exclusion. People get together for no purpose, higher or lower, than for the "*joy, vivacity, and relief*" of engaging their personalities beyond the contexts of purpose, duty, or role"

c. **Conversation as the main activities.** Conversation means **more socializing with leisure**, frivolous and pleasure. The place have lots of games but no conversations can not be judged as third places which means the conversation is a sine que non of third places.

d. **Public setting accessible** to its inhabitants at almost any time of the day or evening with assurances that acquaintances will be there and appropriated by them as their owns ( timing and location).

e. **Regulars make third places come alive** (the lure of third places maybe drink, seat places or parking places). "*The third place is just so much space unless the right people are there to make it come alive, and they are the regulars*". "*Every regular was once a newcomer, and the acceptance of newcomers is essential to the sustained vitality of the third place*". "*Since public life in America is relatively devoid of*

*those connecting rituals that in other cultures serve to ensure the introductions of strangers, the order of welcome is doubly important*". For regulars, third places are ordinary part that hold the functional activities of daily life.

f. **Low profile**, third places as a physical structure, **typically plain**, sometimes not elegant. Plainness help the regulars come as they are.

e. **Playful Mood** "Whether pronounced or low key, however, the playful spirit is of utmost importance. Here joy and acceptance reign over anxiety and alienation".

h. **A Home Away From Home** "*Though a radically different kind of setting from the home, the third place is remarkably similar to a good home in the psychological comfort and support that it extends*".

Concluded by Carmona(2010), a good third place in urban design are the following:

a. **Character:** A place with its own **identity**.

b. **Continuity and Enclosure:** The continuity of street frontages and the enclosure of space by development define private and public areas.

c. **Public realm:** A place with attractive and successful outdoor areas.

e. **Ease of Movement:** Accessibility and local permeability by making places that connect with each other

f. **Legibility:** A place that has a clear image and is easy to understand.

g. **Adaptability:** A place that can change easily.

h. **Diversity:** A place with variety and choice can be promoted through a mix of compatible developments and uses that work together to create viable places that respond to local needs.

i. **Social Learning:** Increase the a) Openness, b) Trust, c) Willingness to appreciate other points of view, d) Search for ways of accommodating all interests.

### (3) Types of the third places:

Oldenburg did not identify all the types of the third places in neighbourhoods (Paul, 2013), he proposed some of the third places: drug stores; shops; post offices; hair salons; bookstores; beer gardens; the main street; pubs; cafes in *The Great Good Place* (Oldenburg, 1989).

Commercial such as restaurants, the public amenities such as libraries, the public space as streets, the private space like specific and the intangible thing such as website and media are the main third places in contemporary western countries (Jeffres et al 2009).

Jeffres et al (2009). listed variety of third places based on their research. The types of third places can be categorized as the commercial such as restaurants, the public amenities such as libraries, the public space as streets, the private space like specific homes and rooms and the intangible thing such as website and media. While other types of third places are categorized in commercial and non-commercial uses.

For different participators, the identification of third places varies a lot with different social groups of community and the identifying the relatively based on the neighbourhoods locations and their contexts (Jeffres et

al., 2009).

Based on the recent research, number of third places normally emerged including: libraries; cafe's; pubs; libraries; local parks; play areas; churches; and mosques in neighbourhoods (Paul, 2013). With the case study of 6 communities in UK, Local shops are one of the particular importance for residents (Matthews et al. 2000; Paul, 2013).

With different social groups, the appeal of third place 'types' will vary by population group (Paul, 2013). Besides the basic types of third places residents in general context, third places for creative class in the urban regeneration areas focus on the arts and night life (Anon 2017).

### (4) Social meanings of third places

The most common idea of the social impact of third place is to increase the interactive skills of social learning such as, openness, trust, willingness to appreciate other points of view (Freidmann, 1987; Carmona, 2001).

In Oldenburg's work third places perform an important function as a **venue for social interaction** (Oldenburg, 1989).

Besides the general social function of the third place in neighbourhoods, their important functional role as **providers of key services, amenities, leisure opportunities** and clearly emerged from the interviews in six communities in UK (Paul, 2013).

There are different meanings for individual and the groups when using third places. For an individual, third places are place to **relieve the stress** from first places and second places. It provides the feeling of **inclusiveness and belonging** under the **diverse social groups**.

As a community, third places strengthen community ties through **social interaction** and provide a feeling of safety and security with good performance of accessibility and promoting open and visible interaction (Soukup 2006). In this perspective, "*third places are nothing more than informal public gathering places.*"(Oldenburg 1989)

Li (2011) established the correlation between the third place and sociology, its spatial characteristics as **accessibility, community facilities and meeting places** increase the **social interactions, the belongings**.

## 2. Memory and design

### (1) Definition of Memory

Memory is the mental capacity through which events are stored, preserved, and recalled in mind; it is in permanent evolution, open to the dialectic of remembering and forgetting (Nora, 1989).

Maurice Halbwachs, the French sociologist, was the first to propose memory at the collective level and used the term "**collective memory**" to express the social contextualization of all individual memories. Halbwachs argues that every memory is carried by a **specific social group** limited in **space and time** (Confino 1997).

There are two kinds of collective memory, **cultural memory** and **communicative memory** (Jan, 2008). The form of Cultural memory and collective memory are different. Cultural memory's form is **exteriorized, objectified**, while the collective's is traditions and communication (Jan, 2008) (Fig 7.2.1).

### (2) Identity and memory

**Memory** is the faculty that enables us to form an awareness of selfhood (**identity**), both on the personal and on the **collective** level. Identity, in its turn, is **related to time**. A human self is a "diachronic identity," built "of the **stuff of time**" (Luckmann, 1983).

This **synthesis of time and identity** is effectuated by **memory** (Jan, 2008). In his theory, memory distinguishes among three levels

### (3) Memory and urban space

Cities serve as powerful symbols and repositories of

memory (Ladd, 2008), every collective memory unfolds within a **spatial framework** (Halbwachs, 1992), and the collective memory of a city participates in the actual **transformation of space** in the works of the collective (Rossi, 1982). "**public memory needs a place of enactment, a scene of instantiation**" (Casey, 2004)

### (4) Elements of urban memory

Rossi (1982) proposed that the physical form of cities, looking for urban memory not in buildings but in the **voids between them**: Architecture, streets, squares, and monuments are the important content embodying urban memory. He argued a city's street plan is "a primary element, the equal of a monument like a temple or a fortress".

Besides the physical and material reality, **intangible resources** shared by a group that adheres to and is superimposed upon the physical reality (Halbwachs, 1992) and non-material sites of **celebrations, spectacles, and rituals** (Nora, 1989).

What's more, a **shared space** such as a street can be a locus of collective memory in a double sense (Hebbert, 2005).

### (5) Narrate memory by designing

"It is hardly surprising that this concept of context is espoused and applied by those who pretend to preserve the historical cities by retaining their ancient facades or reconstructing them in such a way as to maintain their silhouettes and colors and such things; but what do we find after these operations when they are actually realized? An empty, often repugnant stage." (Rossi, 1982). Hu (2016) mentioned this statement by Rossi to consider the way to preserve

and historic memory by different approaches.

### (5.1) Nostalgia

To link with the memory to the future visions, Boym (2011) proposed the word, **nostalgia**. Before 18th century, Nostalgia was coined by a Swiss doctor to define as a curable disease, "*the sad mood originating from the desire for return to one's native land*".

By the end of 20th century, under the rapid pace of industrialization and modernization, Boym argued that nostalgia was not only caused by the dislocation but also changing **conception of time**. In modern times, the displaced individuals or immigrants in particular do not long to recover a lost place, but rather a **lost moment in time**. The changing dynamics of our era is precisely about vanishing the present that appears as a critical reaction to a rapid scale of modernization, displacement and progressive change. From this collage emerges a contemporary cure to what ails the displaced individuals -**nostalgia**.

Concluded by Boym, there exist two tendencies of nostalgia which give different shapes and meaning to longing, restorative nostalgia and reflective nostalgia.

"Restorative nostalgia puts emphasis on nostos and proposes to rebuild the lost home and patch up the memory gaps. Reflective nostalgia dwells in algia, in longing and loss, the imperfect process of remembrance."

Restorative nostalgia focuses on returning to the **original stasis**, the truth and the **past**. The past is not supposed to reveal and signs of decay. This kind of nostalgia gravitates toward collective pictorial symbols and oral



Reflective nostalgia cherishes shattered **fragments of memory** and temporalizes space. It can be **ironic, humorous** and **inconclusive** and **fragmentary**.

*"This defamiliarization and sense of distance drives them to tell their story, to narrate the relationship between past, present and future."*

### (5.2) Construct, fantasy, imagination

Marc (2016) proposed that **history is a construct**. Auke van der Woud pointed out that designers and historians are very similar, because they both **distil** or **construct** a story out of a huge amount of material.

In Boym's work (2011), Nostalgia is a sentiment of loss and displacement, but it is also a romance with **one's own fantasy**.

**Stories** work like thread that connect phenomena that speak to us, group them in time and anchor for our imagination and (future) actions (ARGUS, 2017).

Antoniades (1990) also proposed that fantasy, imagination and reality. Fantasy exists in our mind with no circumstances. Imagination is an ability to see what is there with **pragmatic connotation**. Imagination and fantasy together help create a new upgraded reality.

*"Fantasy is the catalyst of imagination, while imagination is the filter through which fantasy must pass in order to become an ingredient of reality."* Antoniades (1990)

### (5.3) Storytelling in space

In the design project of Keli (2006), to give the meaning of the space by telling the story, different components of the story are critical:

- a. Events that develop the story
- b. Characters that develop the story
- c. The setting
- d. The progression of time in the story

	Communicative Memory	Cultural Memory
Content	history in the frame of autobiographical memory, recent past	mythical history, events in absolute past ("in illo tempore")
Forms	informal traditions and genres of everyday communication	high degree of formation, ceremonial communication;
Media	living, embodied memory, communication in vernacular language	mediated in texts, icons, dances, rituals, and performances of various kinds; "classical" or otherwise formalized language(s)
Time Structure	80-100 years, a moving horizon of 3-4 interacting generations	absolute past, mythical primordial time, "3000 years"
Participation Structure	diffuse	specialized carriers of memory, hierarchically structured

Fig 7.2.1 Two kinds of collective memory

### (5.4) Narrative

"Architecture and **narratives** are inseparable with **memory**, through **experiences**, **expectations** and **imagination**" (Fieke, 2016)

Narrative means story and implies knowledge (knowing), gained through life experience.

Chatmans Model shows the **relation** between **story** and **narrative** (Fieke, 2016)(Fig 7.2.2). Narratives are always linked with two components of **time** and **space**.

Linking environment and identity is the reason why narratives can be important for designers.

To frame the messages to "audiences", there exist two ways in which an environment can be narrative (Psarra, 2009), **semantic expression** (hierachically arranged) and **interpretable variation** (non-rigid organization) (Fig 7.2.3).

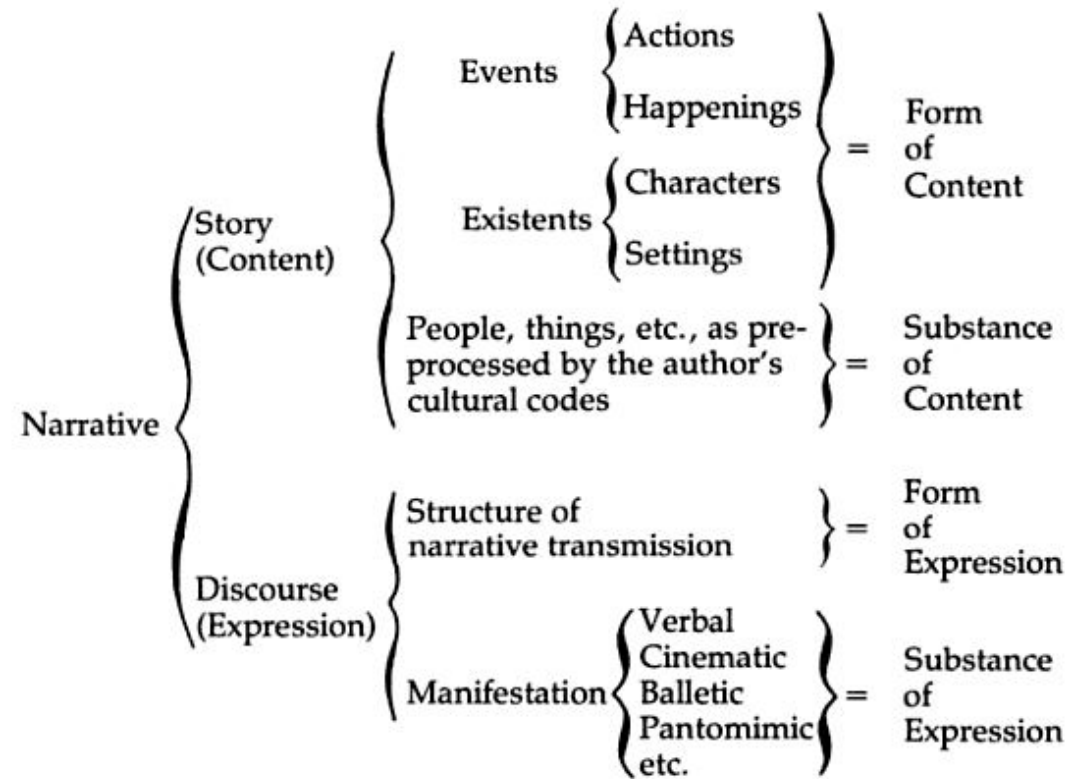


Fig 7.2.2 Narrative compose story and discourse - Chatmans Model

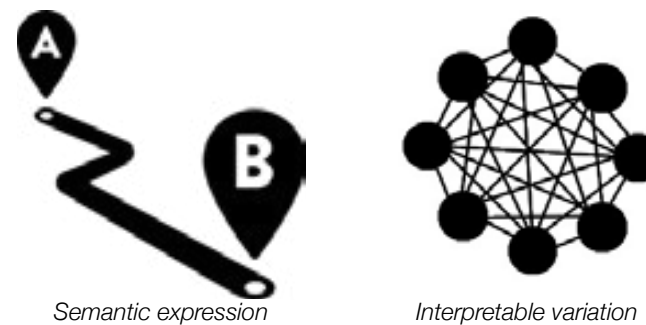


Fig 7.2.3 Ways to frame in narrative

### 3. Trends of the post-industrial area in Shanghai

#### 1. Creative industries

##### (1) Definition of creative industries

The British governments Department of Culture, Media and Sport (DCM, 1998) defines creative industries as comprising

*"Activities which have their origin in **individual creativity, skill and talent**, and which have the potential for **wealth and job creation** through the generation and exploitation of **intellectual property**."*

The thirteen sectors comprise

*"Advertising, architecture, the art and antiques market, craft, design, designer fashion, film and video, interactive leisure software, music, the performing arts, publishing, software and computer games, television and radio"*

In many cities, creative industries is regarded as panacea for prosperity (Bell and Jane, 2004).

The Shanghai municipal government borrowed the term 'creative industry cluster' from the global movement towards developing cultural and creative industries (Zheng and Chan, 2014).

##### (2) Place for creative industries.

With the breakthroughs of the technologies and internet, the geography of the place is still important for the creative workers (Clare, 2013). The **unique geography** and **built environment** was integral for creative stimulation and **face-to-face connections**. The locations of the neighbourhoods are not only a geographic space but also a **social space** for events and parties and this plays a vital role in linking together workers.

For creative workers, **locality** is of great importance for communities of creative workers. A local creative atmosphere and high levels of interaction conducive to creativity (Drake, 2003). Firstly, locality as a resource of **visual raw materials** and stimuli. Secondly, locality-based intensive social and cultural activity. The intensity of **social and cultural activity** as a source of inspiration although they may only be **bystanders** or **observers** of that activity. Thirdly, locality as a brand based on **reputation** and **tradition**.

Residential choice is one of the classic factors for creative industries. It reflects in both social and in spatial dimension (Florida, 2002) (Fig 7.3.1) focusing on the importance of **leisure** and **cultural facilities**.

Other ideas emphasizing the **network of creative clusters** and **creative training** of the creative community (Harvey, Hawkins and Thomas, 2012).

*"...creative workers strongly prefer the **mixed-use type of urban setting, both for living and working**. They are drawn to stimulating and experiential **creative environments**. They gravitate to the **indigenous street-level culture** found in Soho, Greenwich Village, and parts of Brooklyn and [New] Jersey. They look for places with **visible signs of diversity** – different races, ethnicities, sexual orientations, income levels, or lifestyles" (Florida, 2005).*

Dimensions of place	Key factors
Broader Factors in Residential Location Decisions	<ul style="list-style-type: none"> <li>• Locational choice implicit within lifestyle choices of 'creative class'</li> <li>• Little attention to factors associated with needs for more or less physical space</li> <li>• Little attention to proximity to either private (car-based) or public transport infrastructures</li> <li>• Impact of cost of housing upon residential choice given little attention</li> </ul>
Physical Dimensions of Neighbourhood	<ul style="list-style-type: none"> <li>• Suburbs mentioned, but not focused upon as desired place for 'creative class' to live</li> <li>• Rejection of 'monotonous' appearance of suburban neighbourhoods in favour of 'authentic' old renovated buildings in established urban areas</li> <li>• Mix of functions within small blocks (see <i>Jacobs, 1961</i>)</li> <li>• Emphasis on physical quality of public realm to cater for needs of 'creative class': High-quality paving for outdoor seating for restaurants, etc.</li> </ul>
Social Dimensions of Neighbourhood	<ul style="list-style-type: none"> <li>• Place as central feature of personal identity</li> <li>• Desire for tolerant and diverse ('authentic') neighbourhoods</li> <li>• Focus on individuality, yet ability to interact with others on a sporadic basis</li> <li>• Focus on consumption orientated spaces, such as coffee shops, bars, restaurants</li> <li>• The street as extension of spaces of consumption</li> <li>• Bike and pedestrian friendly (bike paths, etc.)</li> </ul>
Physical Dimensions of Housing	<ul style="list-style-type: none"> <li>• Little specifics of physical dimensions of housing; however, preference is for rejuvenated older houses; converted lofts; live-work units</li> <li>• Little attention given to shifting needs for space throughout the life-cycle</li> <li>• Increased likelihood of living alone; less focus on family life</li> </ul>
Social Dimensions of Housing	<ul style="list-style-type: none"> <li>• Mention of children, but not a focus</li> <li>• Little mention of movement throughout the life-cycle and its impact upon housing choice</li> </ul>

Fig 7.3.1 The residents preference within Florida's thesis

### 3. Trends of the post-industrial area in Shanghai

#### 1. Creative industries

##### (3) Creative industries in China

Against the background of Western theories, the 'creative cluster' carried different meanings in China (Gu, 2014). First, creative clusters are mainly **controlled by the state** and **rely on government founding** to make up lack of rental income. Second, clusters often have clearly **marked and gated spatial boundaries**. Third, most clusters are **managed by companies**. Fourth, increasingly clusters are purpose built **targeting specific cultural/creative industry**.

##### (4) Creative industries in Shanghai

From as early as the 1990s, manufacturing industries began moving out of former industrial areas in Shanghai to sites on the periphery of the city. Empty factories and warehouses became abandoned space in urban fabric. However, the emergence of artists and smallscale creative businesses in these warehouses was 'unexpected' rather than 'planned', gradually and arouse the awareness of their potential linked with the arrival of western discourses of creative industries, clusters and regeneration put a halt to the demolishing of warehouses (Gu, 2012). The creative clusters latter being the prime strategic tool to develop the former, there was a rapid proliferation of official creative clusters. The model developed from the initial warehouse based art clusters mostly located along the older industrial area and to a more recent wave of officially renovated iconic buildings aimed at luxury end of cultural consumption. This trajectory was affected by forces both similar and

different to those in witnessed in western cities (Gu, 2014).

##### (3) Scenarios of creative industries in Shanghai and its urban form

Against the background of western theories, creative industries carried different meanings in China (Gu, 2014).

Based on the three representative creative clusters, three scenarios represent the creative clusters in Shanghai city (Gu, 2014). Two of the scenarios are similar as the situation in the Yangpu districts. They are **commodification of Artistics life - the case of M50** and **Local district as node of global cultural consumption - the case of Tianzifang**.

In the first scenario, the space was rent to art studios from 1980s, and most of them is owned by foreign art galleries to link the Chinese contemporary artists to the global market. In artists' prespective, M50 is a place for networking and branding the studion and **lack of third places**, M50 remains a **place of accommodation** rather than a **place of interaction** (Gu, 2014).

In the second scenario, Tianzifang was originally a Lilong neighbourhoods with warehouses in Shanghai and turned to be a creative park in the late 1990s. Different from other creative clusters, a large number of indigenous residents still live in Tianzi Square. Tianzifang as a creative cluster is a **residents-led regeneration** (Guan and Guo, 2014)(Fig 7.3.1). The rent of the warehouses in the neighbourhoods are regulated by the committee and the residents rent their ground floor to the artists to gain the rent as profit. With these development approach, Tianzi Square attracts more **Chinese artists** (Fig 7.3.2) ,

**more local engagement and third places** (Fig 7.3.3) than the case of M50 and increase the engagement of the local residents.

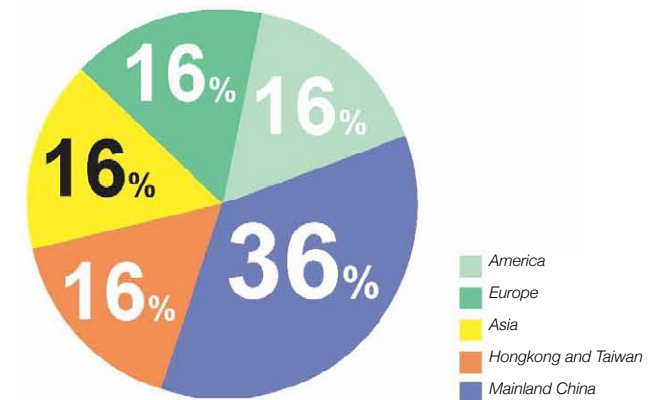


Fig 7.3.2 The countries of the enterprise

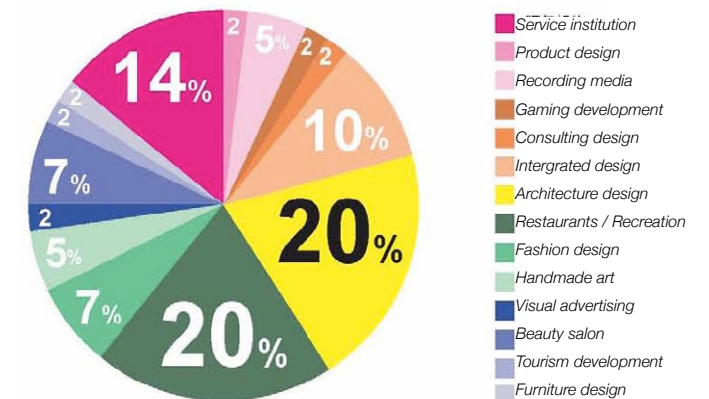


Fig 7.3.3 The industries of the tenants



**Phase 1**

Famous art studio stationed in old warehouses → Branding the Tianzifang

**Phase 2**

Committee of Taikang Rd. art street + Property company → Managing the rent of the factories → Receive the deposit and build the infrastructure

**Phase 2**

Indigenouse residents → Owners'committee → Managing the rent of the residential housing of the new creative industries → Receive the rent

Fig 7.3.1 The residents-led regeneration

### 3. Trends of the post-industrial area in Shanghai

#### 2. Makers community in Shanghai

##### (1) Organization of the makers' space

The makers is formed by a shared interesting (Stern, Altman, 2012).

The community needs a **working space**, **incubation space** and **skill training** for **different education level**. With growth of workshops in Shanghai, **creative clusters** and the **makers' community** is now cooperating to provide the professional processing technology.

The projects of markers' will focus on the **high technology** such as the robot, internet technology and hardware exploration (Wang, Yang and Li, 2015).

The makers' community needs memberships to join in but large number of **volunteers** are badly need and can be accessible to the facilities and resources of the community (Fan, 2015).

##### (2) The university based makers community

The universities have a large, diverse groups of participants (Wang, Yang and Li, 2015). The universities will support the resources such as design service, mentors, intellectual property consulting and other human or **intellectual resources** and the space such as site, equipment, materials and other **entities resources**.

##### (3) The social space for makers group

For makers, the competitors, the suppliers, investors, partners, potential customers and the media are the main social groups in their daily life. **Cafes, restuarants, book stores** integreted with **incubation space** are the

most welcome place for makers in Shanghai (Wang, Yang and Li, 2015).

## 8. Case study - the makers community [XinCheJian]

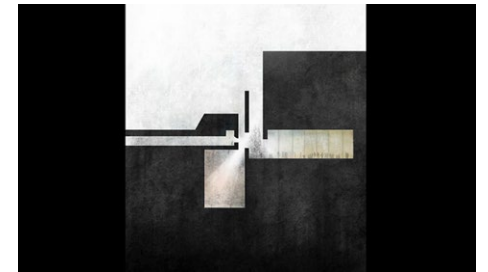
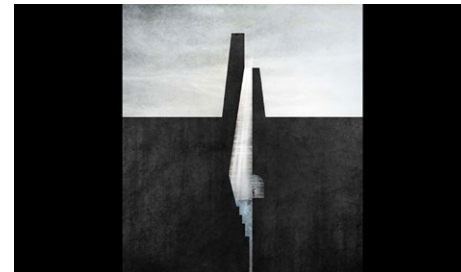
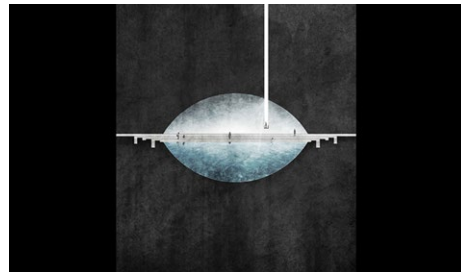
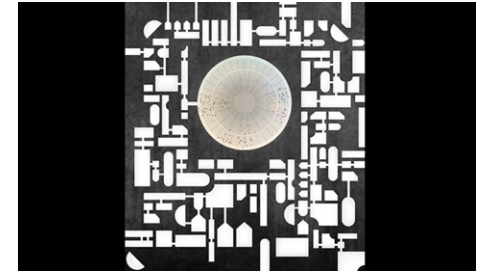
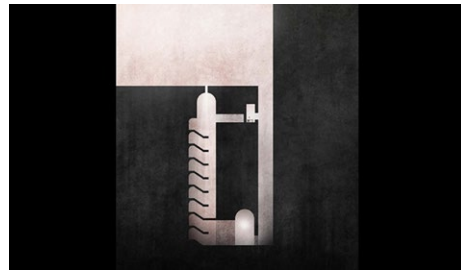
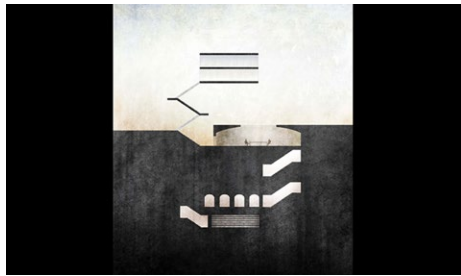
XinCheJian is a volunteer-run non-profit community.  
"There's no boss."

The declaration of XinCheJian is to realize the physical computing<sup>1</sup>, open-source hardware<sup>2</sup> and inter-networking of physical devices, vehicles (also referred to as "connected devices" and "smart devices"), buildings, and other items—embedded with electronics, software, sensors, actuators, and network connectivity that enable these objects to collect and exchange data<sup>3</sup>. It is a public space with open lectures and worldwide background and network.



1. Building interactive physical systems by the use of software and hardware that can sense and respond to the analog world - [wikipedia.org](http://wikipedia.org)
2. The term usually means that information about the hardware is easily discerned so that others can make it - coupling it closely to the maker movement - [wikipedia.org](http://wikipedia.org)
3. AN inter-networking of physical devices, vehicles, buildings, and other items embedded with electronics, software, sensors, actuators, and network connectivity that enable these objects to collect and exchange data - [wikipedia.org](http://wikipedia.org)

## 8. Case study - fantasy of the fictive space in Lilong inspired by the novel



In this concept design project by Neri&Hu design the new typology of the Lilong space by fantasizing the plot in the novel written by the Shanghai writers.

This kinds of design methods act as connector between story and fantasy,

but lack imagination with context and materilism. which with no reflect in the reality. However, with millions of possibilities of the space by this approach, the design do not show the uniqueness and meanings of the space.

*Pic from: <http://archiposition.com/videos/lecture/item/841-hurushan-city.html>  
by Neri&Hu Design and Research Office*



## 9. Relevance

### Scientific relevance

According to The World Heritage Operational Guideline (2005), social aspects, one of the intangible values of heritage, has becoming an important factor in integrity of conservation. This helps to set the fundamental conservation standards by integration social aspects in Shanghai's context.

Several researches have been made to explore and identified the way of heritage conservation of social aspects. These researches help to understand the methodology of social aspects assessment (Randall Mason) and social capitals in sustainable concepts of cultural heritage (David Throsby) in global context. However, based on research (Huang,2009), the lack of scientific assessments methodology, neglect of the integration within social and economic values in conservation assessments and the cooperation within authorities, laws, researchers and professional consulting institutions in Chinese context. The project will contribute to the methodology and integration of values assessment in Shanghai's context.

In the theme of conservation for sustainable post-industrial city, social values (connection with others, a sense of identity) can be applied for sustainability in the future (Mona Serageldin). With the impact of post industries, examples of remediation and redevelopment have been offered. However, the aim is mostly targeted at the middle-upper-class audience (Elena Lewis,2014 ). The thesis intends to offer economy-feasible strategies for a more diverse population.

### Societal Relevance

Considering regulations, high land price and other related issues in the downtown of Shanghai, heritage conservation in downtown area are normally confronted with financial difficulties. To improve the conservation quality as much as possible, most of the heritage sites have been mostly transformed into new functional use such as commercial, Loft or recreational districts. The Low-income class cannot afford the living cost in the area. For the purpose of more financial return, most of the indigenous inhabitants, as culture carriers of the heritage, have been forced to move out of their neighbourhood. However, with the less emphasis put on, the heritage in the outermost districts in Shanghai is getting even worse in both built and socio-economic environment due to the financial difficulties.

Growing as a national economy center, Shanghai is now welcoming increasing migrants from different regions. This new demography situation has aroused social education, security and employment problems. For the living heritage in Shanghai, the situation has been aggravated by ignorance of living standard and human rights.

The new economy structure in Shanghai is now changing into focusing on a knowledge, services, and recreations. This becomes the new challenge for employment and their daily life for the people living in heritage districts.

# 10. Design proposal

Through the observation, analysis and literature review, the concept can be formed as following to reconnect the socio-spatial network,

## 1. Open territory and locality

To reconnect the socio-spatial network of the Lilong

neighbourhoods and the post-industrial area, the open territory around the Lilong neighbourhoods (Fig 10.1) will offer new third places for the future social structure. To keep the locality, the internal area of the neighbourhoods will keep the locality for livability of retired workers and new migrants.

## 2. Space narrative - Third places as memory telling

To tell the story of the socio-spatial network, third places will act as the memory telling in the Lilong neighbourhoods to present the mentally relation (Fig 10.2).

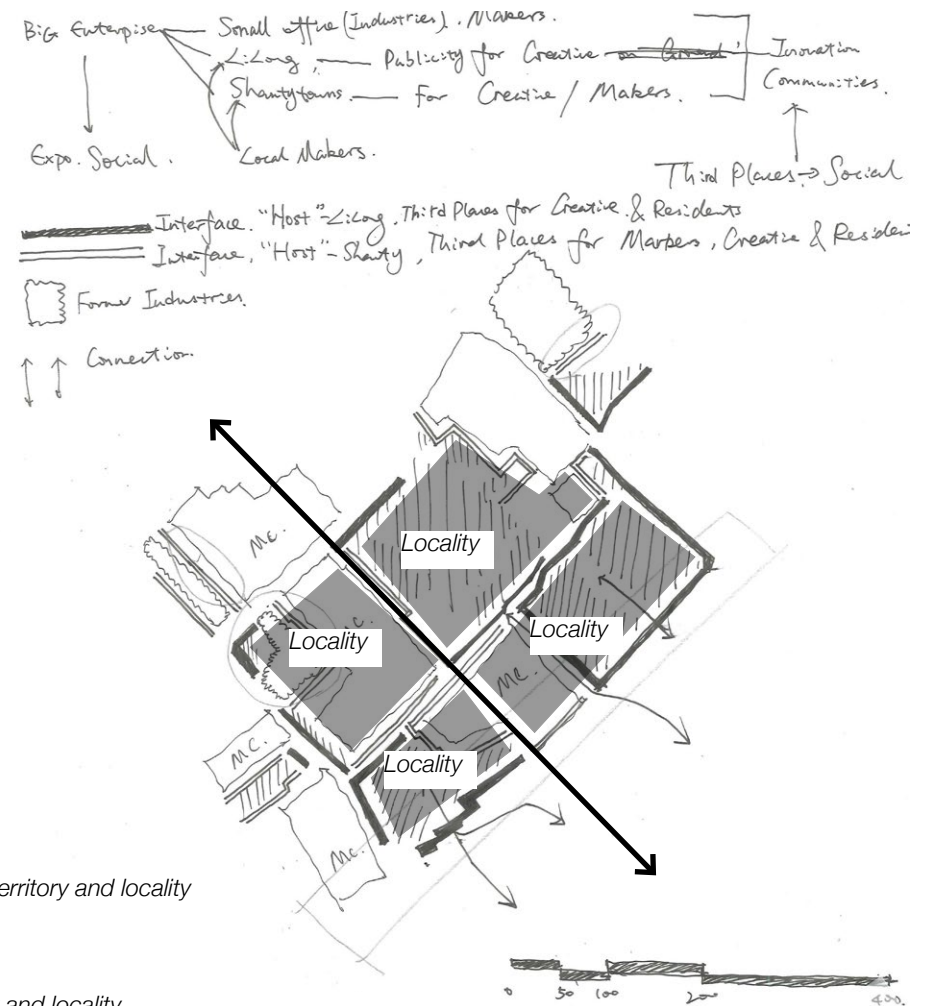
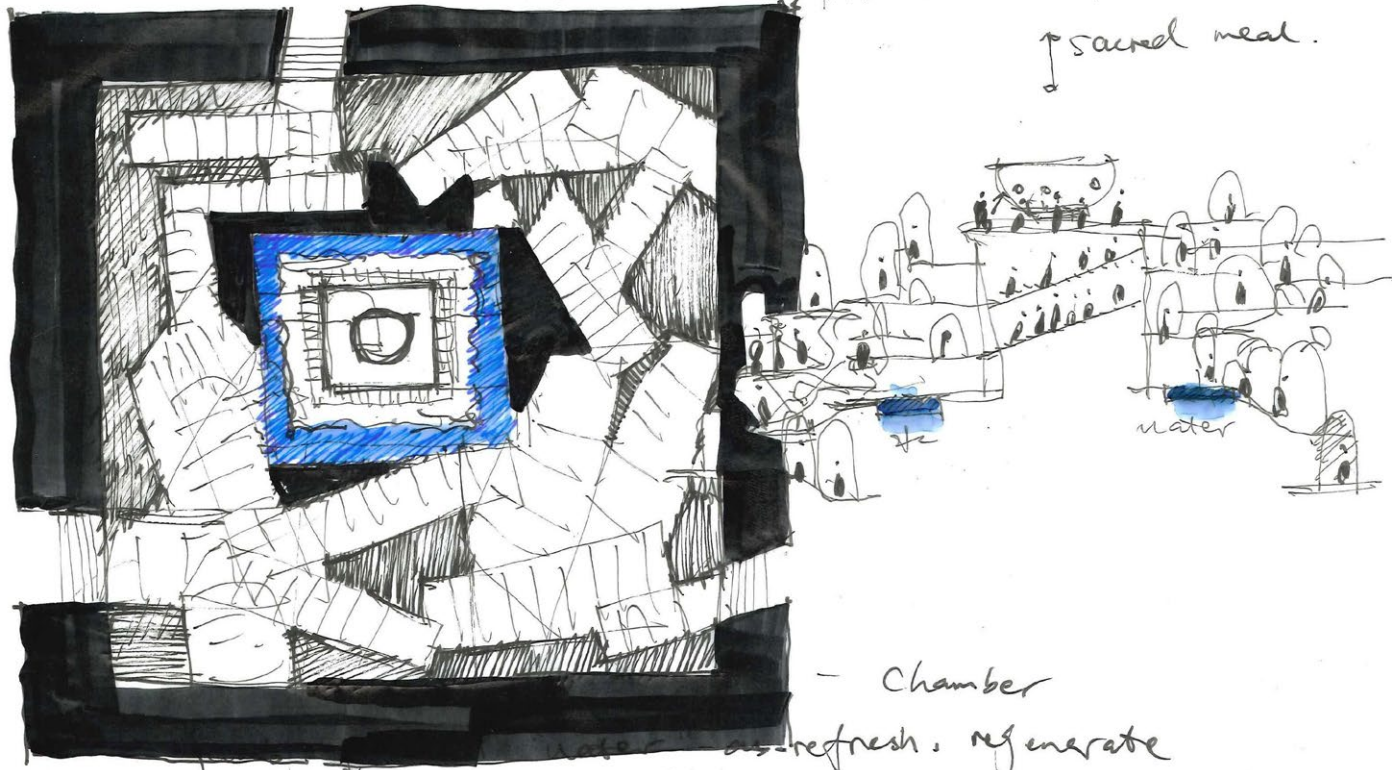


Fig 10.1 Open territory and locality

“我们很快像被搅动了的蜂蜜一般骚动起来……胡乱地……”

像水龙头边挤满的人……饺子、桌、碗、门框、楼梯是在某种“神圣”的场所”

↓ sacred meal.



- Chamber

as refresh, regenerate  
Park, Depression, Hide.

↓ staircase as way to the sacred breakfast table.

version 1. March 25th.

Fig 10.2 Third places as memory telling





## 11. Research & Design

The design of the project involves three chapters, "Great good places" in the Lilong neighbourhoods, Third places narrative and third places in transition to reflect the three key sub-research questions (Fig 11).

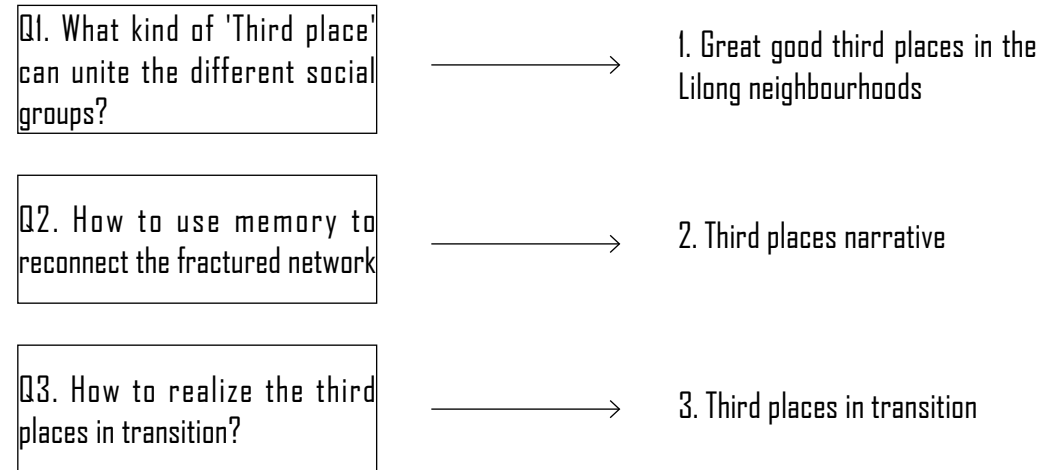
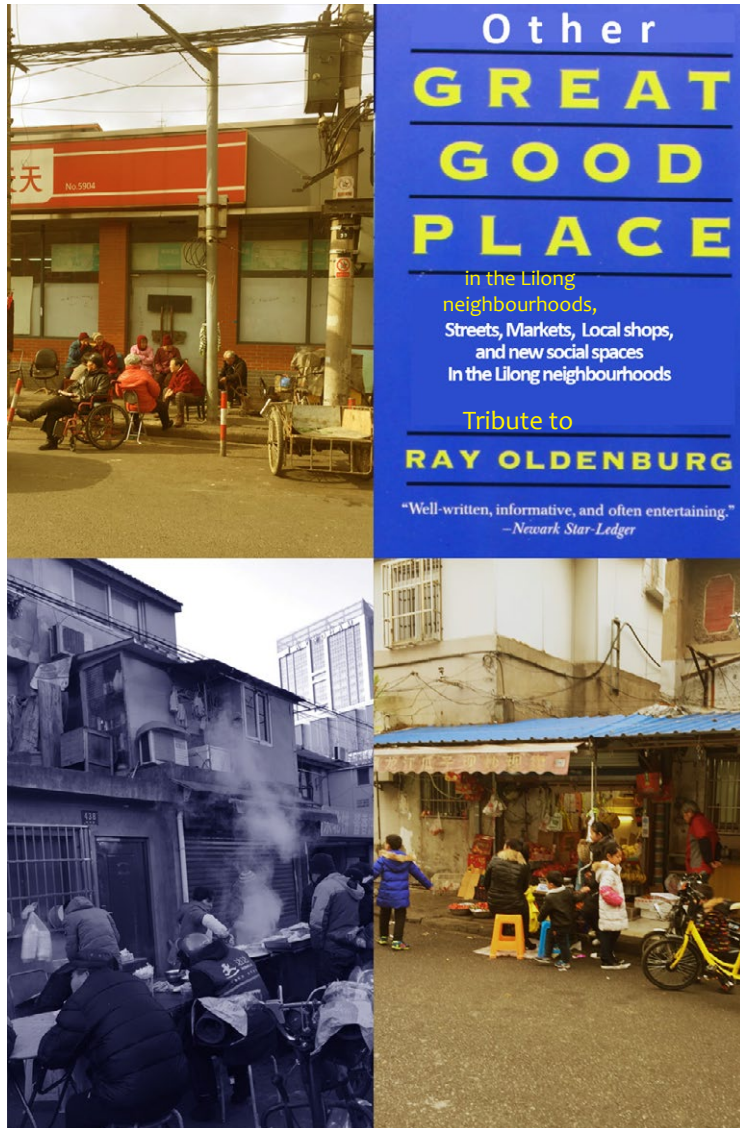


Fig 11 The framework of Design

## II. Research & Design

### 1. "Great Good Third Places" in the Lilong neighbourhoods



1. Criteria of "Great good third places" in the Lilong neighbourhood
2. "Great good third places" to reconnect the socio-spatial network between the Lilong neighbourhoods and the post-industrial area
3. Design of critical third places

## 1. Criteria of "Great Good Third Places" in the Lilong neighbourhoods

In this part, in order to find the criteria of the good third places in the Lilong neighbourhoods, two forms of reasoning, deduction and induction are used to analysis and understand the phenomena from the real situation (Fig 11.1.1).

To strengthen the relation between theories (especially the theories by Oldenburg) and design, deduction focuses on finding the location and activities of good third places in the Lilong neighbourhoods by applying the theories to the real situation, and induction is aimed to summarize the space typology of the good third places based on the conclusion of the deduction.

To keep the locality in the neighbourhoods, these two reasoning approach are fit for the preference of new social groups in future visions.

The conclusion comes from the integration of the findings from deduction and induction.

### 1.1 Deduction

Deduction from  
theory to investigation

The third places in the Lilong neighbourhoods:  
Activities and space distribution

Induction field

### 1.2 Induction

Induction from observation

The third places in the Lilong neighbourhoods:  
Space typology

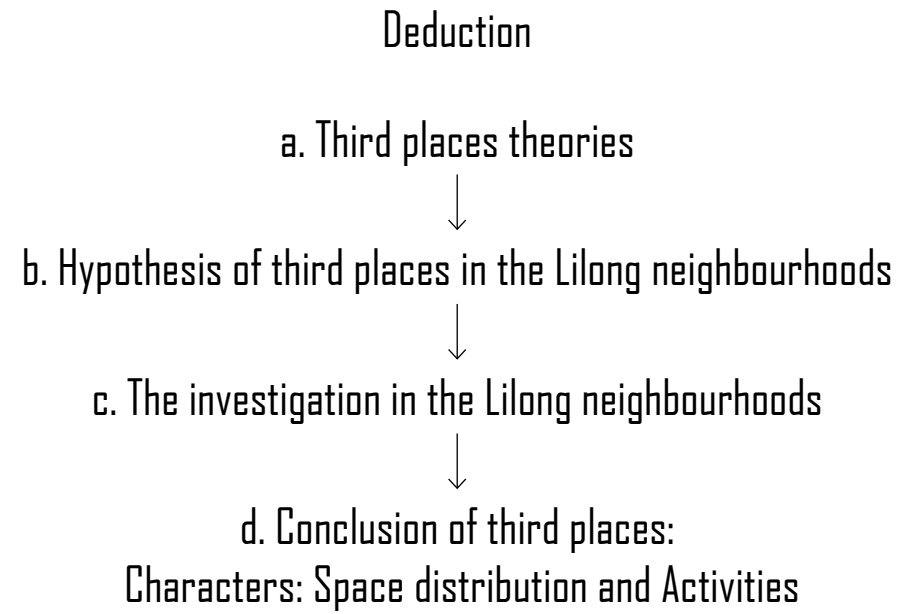
### 1.3 Conclusion

Criteria of " Great good third places"  
in the Lilong neighbourhood

Fig 11.1.1 The deduction and induction approach

## 1.1 Deduction

To conclude the the characters of third places according to the theories, the deduction process consists of four parts, the third places theory, the hypothesis, the investigation and conclusion.





## 1. Criteria of "Great Good Third Places" in the Lilong neighbourhoods

### a. Third places theories

According to the theory paper, the types and characters of third places can be concluded in the list (Fig 11.1.2).

### b. Hypothesis of third places in the Lilong neighbourhoods

The purpose of the "Good third places" in the Lilong neighbourhoods are basically is to **unite the people in neighbourhoods (Migrants and retired workers).**

#### 1. Conversation as the main activities

#### 2. Shops, streets, community centers in the neighbourhoods

Conservation are the main necessary conditions concluded by Oldenburg (1989) of third places, which means the places without conversation and fail to unite the majority are not third places. The goals of the third places are not only to make people stay in the same space but also to trigger conversations. The second point concluded by multiple authors help to limite the research area in the Lilong neighbourhoods. These points are regarded as necessary criteria to deduct the cahracters of third places in the Lilong neighbourhoods [Other characters and types are taken into consideration as well.

### Characters

1. A public place unite the people in neighbourhoods
2. Conversation as the main activities
3. Neutral ground
4. Leveler
5. Public setting accessible
6. Regulars
7. Low profile
8. Playful mood
9. Place like home
10. Adaptability
11. Diversity
12. Legibility

### Types

- Non-commercial*
1. Drug store
  2. Post office
  3. Hair salon
  4. Bookstore
  5. Beer garden/Pub/Café
  6. Library
- Commercial*
1. Street
  2. Post office
  3. Park
  4. Church
  5. Community centre

Fig 11.1.2 Summary of the third places theories

## 1. Criteria of "Great Good Third Places" in the Lilong neighbourhoods

### c. The investigation in the Lilong neighbourhoods

From the outcome of investigation, the main social groups in the neighbourhoods are retired workers, migrant shop owners and the migrant workers.

According to the hypothesis, the third places in the Lilong neighbourhoods are parks/playgrounds, new workers club, shops and restaurants, street markets, street food stalls in the Lilong neighbourhoods (Fig 11.1.3, Fig 11.1.4), in which the majority of people choose to patronize and communicate with each other across the different social groups.

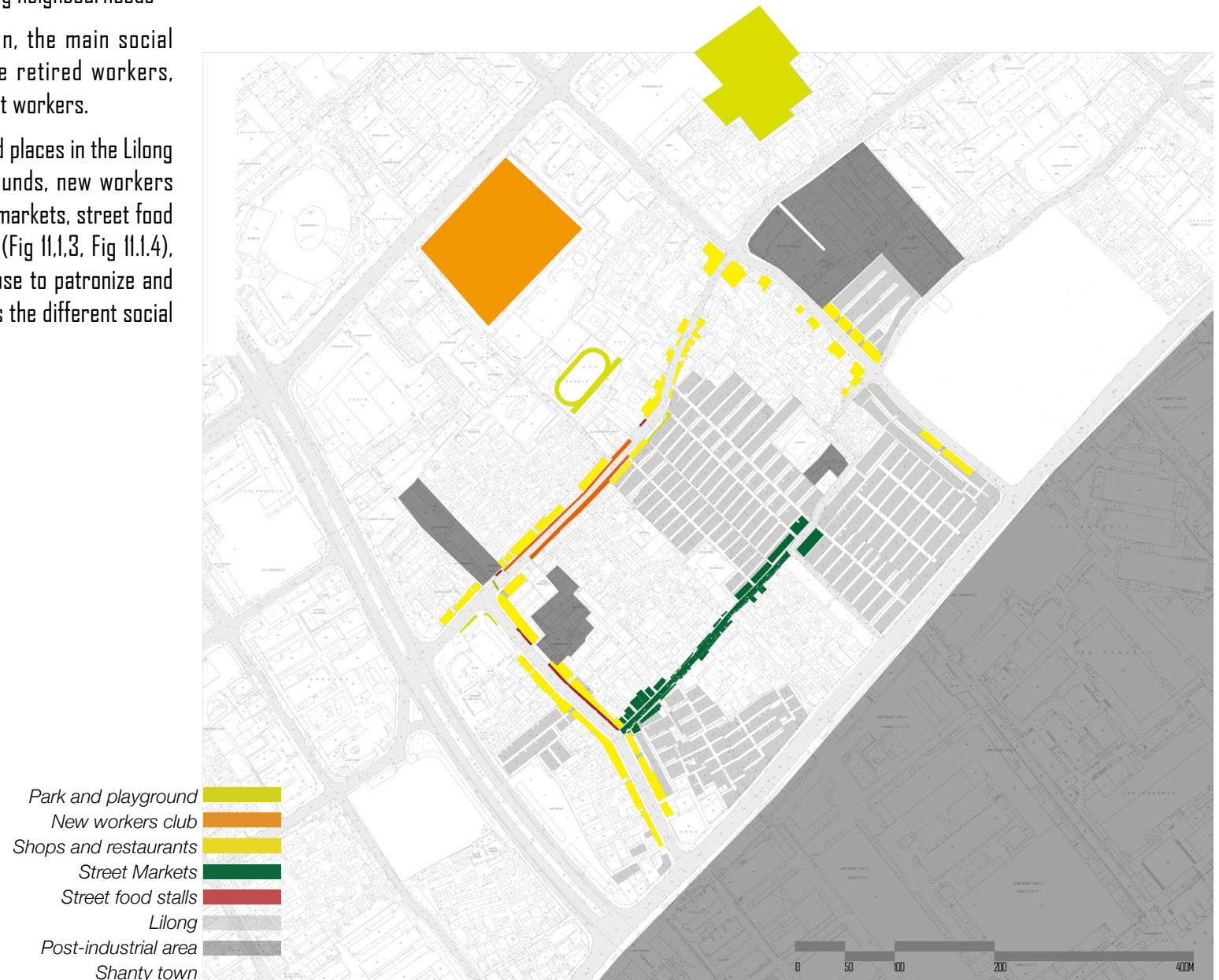


Fig 11.1.3 Third places distribution



*Street food stalls*



*Street markets*



*Shops and restaurants*



*New workers club*



*Local park and playground*



*Fig 11.1.4 Third places*



## 1. Criteria of "Great Good Third Places" in the Lilong neighbourhoods

From the observation, the necessary activities are the key factors and the premise to unite different social groups.

### i. Affordable local common necessary activities

Considering the limited social time for migrants and retired workers daily, the necessary activities is the most important factors. In the Lilong neighbourhoods, most of the third places offer the affordable common necessary activities (Fig 11.1.5) for the majority. For instance, as residents, you can find places to eat, grocery and short break in the neighbourhoods. These necessary activities increase the frequency of conversations within different groups daily.

### ii. Necessary activities + Social / Optional activities

Associated with the necessary activities in third places, social activities such as observation and conversation and optional activities affected by the sunshine combined with necessary activities are also crucial factors to third places (Fig 11.1.6) to increase the social cohesion in the neighbourhoods.

### iii. The integration of third places and second places

For the daily hard work of migrants or shop owners, they mostly keep staying in the same place, which means that the second places (working places) are the third places for them to unite, communication or observation the things happening around.



*Eating*

*Grocery*

*Short break*

Fig 11.1.5 Affordable common necessary activities



*Necessary activities*



*Social activities*  
*Observation and conversation*



*Optional activities*



*Fig 11.1.6 Multiple activities*

## 1. Criteria of "Great Good Third Places" in the Lilong neighbourhoods

To initiate conversations in the third places, there list several critical points in space level as part of the criteria of third places:

### i. Walkability

As one of the critical points, the walkability of third places with the densified streets network make the third places and the entire Lilong neighbourhoods friendly places to walking. The walkable range of third places is one of the necessary conditions to keep the regulars and attract newcomers in the Lilong neighbourhoods (Fig 11.1.7).

### ii. Accessibility

Besides the walkability of third places, the accessibility formed by the hierarchy of street network of third places ensure the regulars and especially special social groups such as the aged to come to the third places daily. Therefore, the accessibility reflects the inclusiveness as well (Fig 11.1.8). However, the unclear identity of the path fails to guide the residents to specific route to the third places located in the internal area of the neighbourhoods. Thus, accessibility is one of the critical criteria for the third places.

### iii. Along the daily route

From the observation outcome, the third places spontaneously emerge along the daily route of the residents in the Lilong neighbourhoods (Fig 11.1.9) to ensure the usage in commute. For the coincident route for different social groups, the third places successfully attract multiple social groups.

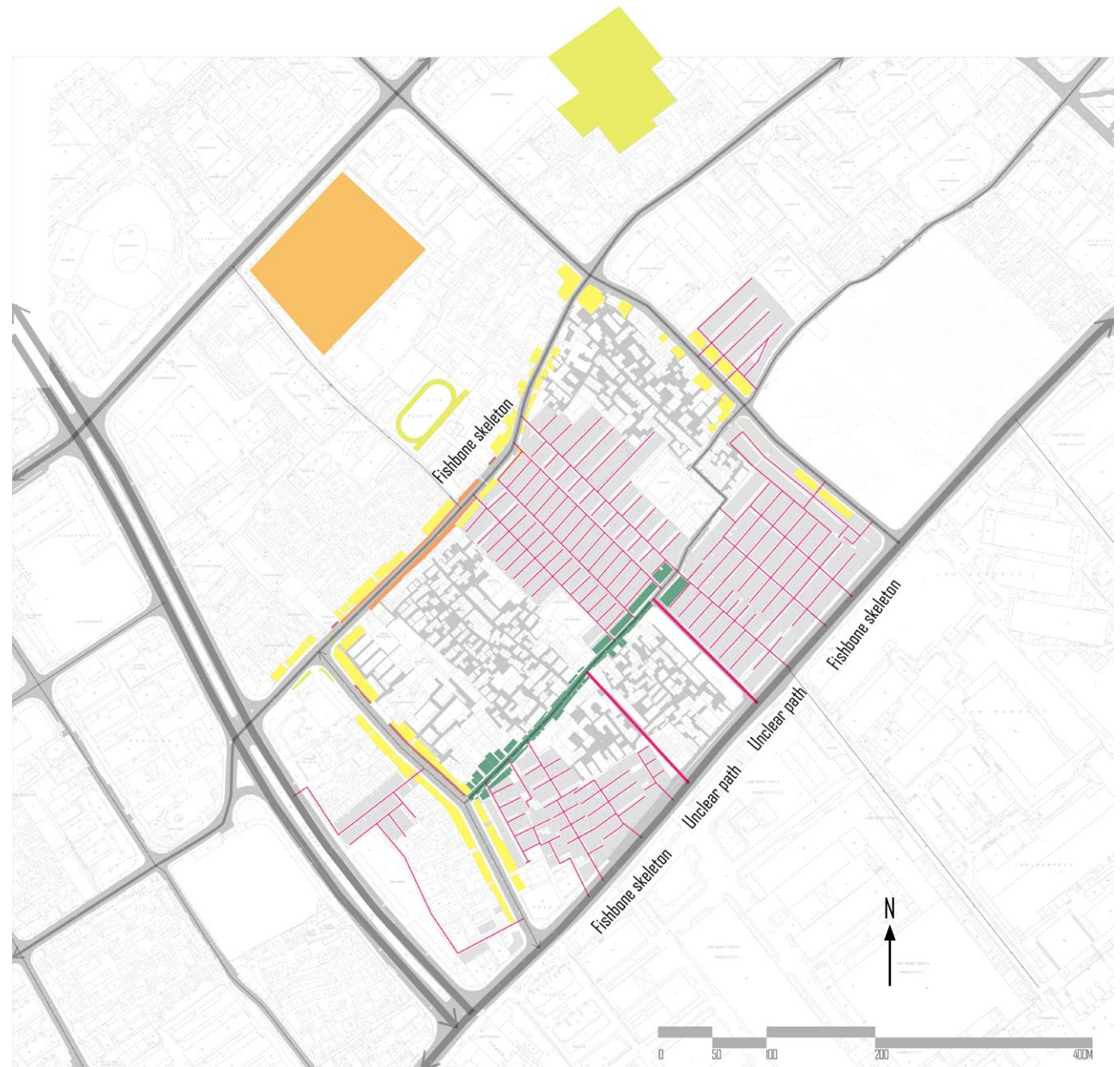


Fig 11.1.7 Walkability



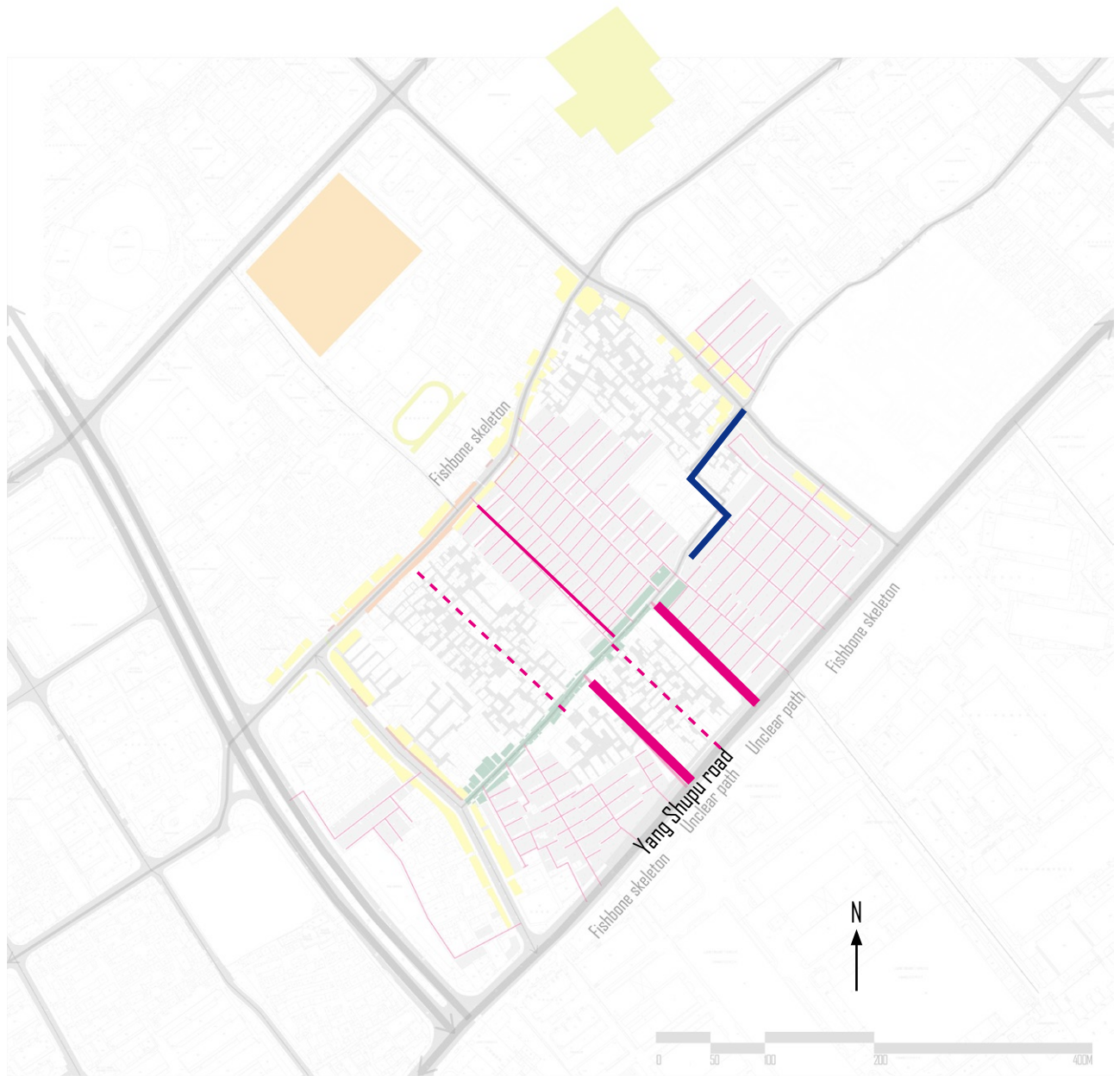


Fig 11.1.8 Accessibility and unclear path

# 1. Criteria of "Great Good Third Places" in the Lilong neighbourhoods



Fig 11.1.9 Daily route



# 1. Criteria of "Great Good Third Places" in the Lilong neighbourhoods

d. Conclusion

## Criteria of Third places in the Lilong neighbourhoods

1. Walkability
2. Accessibility
3. Along the daily route
4. Affordable local common necessary activities + social/optional activities
5. Integration of third places and second places

## 1. Criteria of "Great Good Third Places" in the Lilong neighbourhoods

### 1.2 Induction

Dependent on the deduction, the induction will concentrate on conclude the space typology of third places in the Lilong neighbourhoods.

### Deduction

a. Observation of third places in the Lilong neighbourhoods

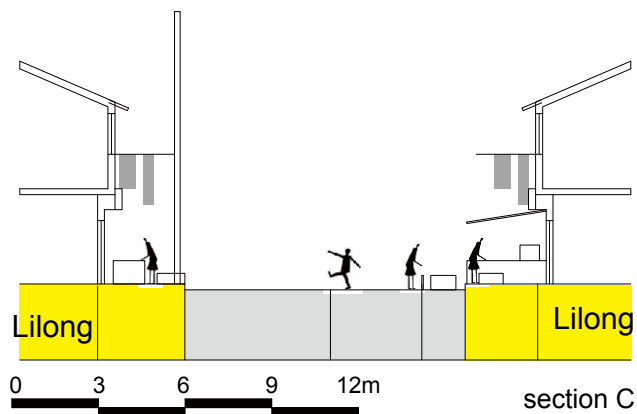


b. Conclusion of third places:  
Space typology

a. Observation of third places in the Lilong neighborhoods

**Occupation in street level**

As the third places along the streets, they occupied the street to squeeze more space in the crowded living environment (Fig 11.1.10). The occupation increases the adaptability and legibility and create the friendly walkability of third places.



Street as the extension of the Lilong



Fig 11.1.10 Occupation in the street level

## 1. Criteria of "Great Good Third Places" in the Lilong neighbourhoods

### **Inclusive compact space**

Located on the ground floor, the third places in the Lilong neighbourhoods are integrated with the living space in the same building which forms the compact built environment. It is the characters of the space typology of third places.

In Oldenburg's concept, third places are independent of second places and third places, while by observation, third places in Lilong neighbourhoods are integrated with first places or second places.

As mentioned in the problem analysis, the conflicts between ground floor (third places) and first floor (Living places) become one of the severe problems in the Lilong neighbourhoods (Fig 11.1.11). In that case, the inclusive compact space is prerequisites to attract regulars.

With the different living schedule, the inclusive of third places also reflects on time scale to ensure the livability in the neighbourhoods.

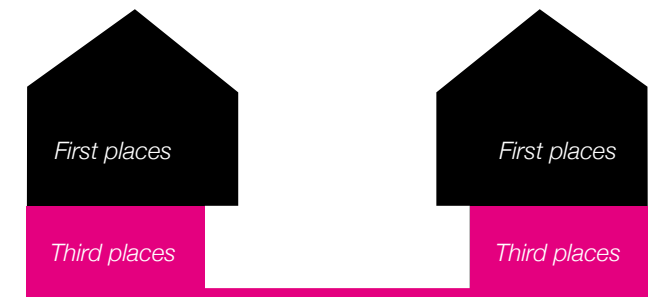


Fig 11.1.11 Inclusive compact space



## Parasite space

The parasite third places which utilize the resource and space from the existing Lilong and shantytown houses encourage the unlicensed traders in the city to reside in this area with low cost(11.1.12), show the low profile of space and increase the adaptability.

According to the analysis. The unlicensed traders (mobile stalls) prefer to staying next to the massive flow of other third places, while the residents prefer to sitting at the internal corner with good microclimate (11.1.13).



Fig 11.1.12  
*Parasitism*  
in the Lilong neighbourhoods

1. Criteria of "Great Good Third Places" in the Lilong neighbourhoods

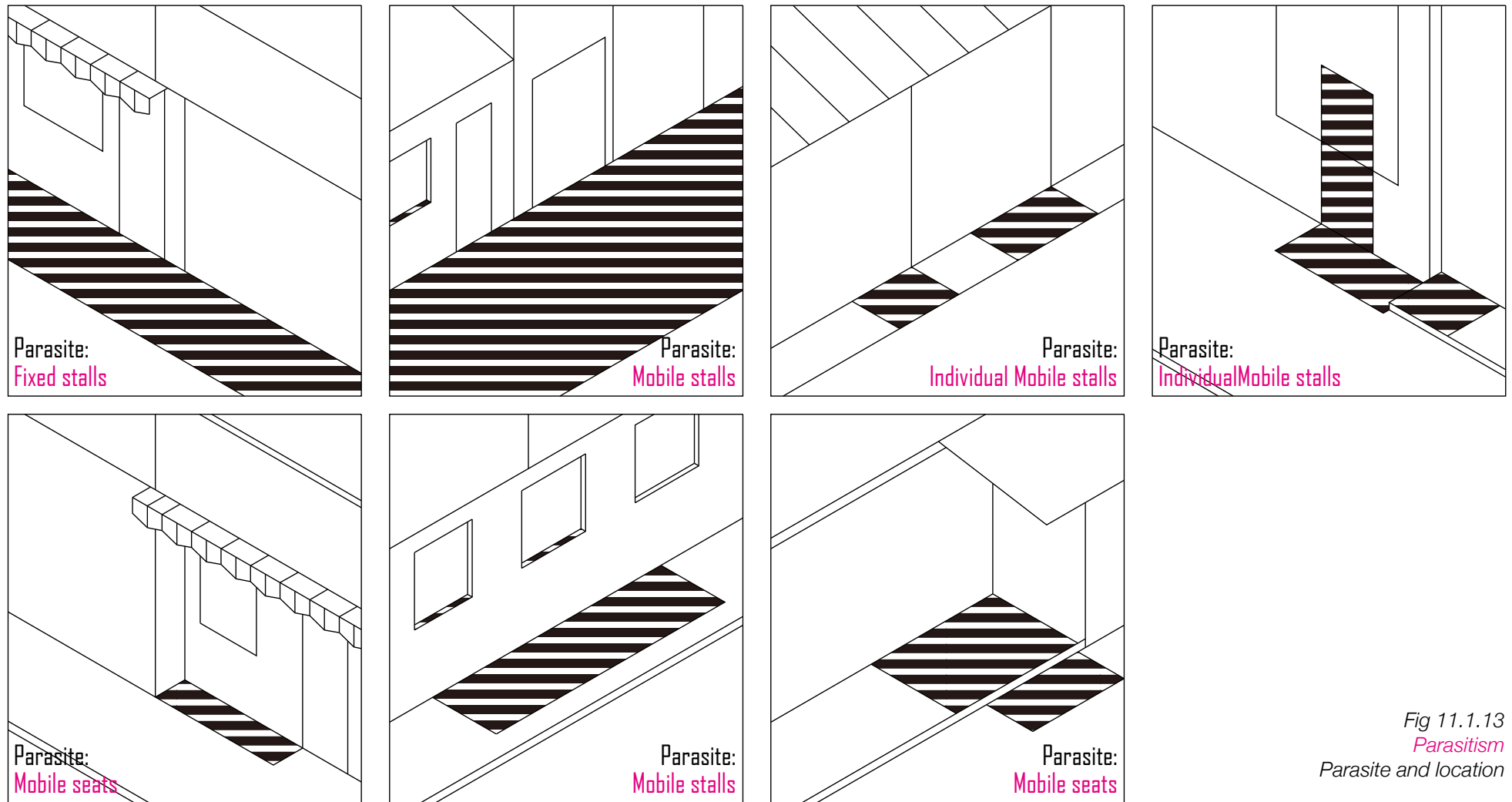


Fig 11.1.13  
Parasitism  
Parasite and location

## Low profile

To make the basic needs with low cost for stall/shop owners, the third places in the Lilong neighbourhoods show the low profile in space aspect (Fig 11.1.14). The anti exaggerated and simple spaces act as the leveler and neutral ground for the residents in the Lilong neighbourhoods. Only to keep the space clean, the low profile third places is well accepted by outsiders with no doubt.

## Space to leave traces

As benjamin said, " To live to leave traces.". Besides the low profile of the spaces, the third places in the Lilong neighbourhoods offer some areas for the owners or temporary users to put their own living stuff (Fig 11.1.15). For instance, the chair, the box or the carpets make third places feel like "home away from home" and create the special identity of individuals.



*Fig 11.1.14 Low profile*



*Fig 11.1.15 Space to leave traces*

1. Criteria of "Great Good Third Places" in the Lilong neighbourhoods

d. Conclusion

## Criteria of Third places in the Lilong neighbourhoods

5. Occupation in street scale

6. Inclusive compact space (Time/space)

7. Parasite space

8. Low profile in space typology

9. Space to leave traces



### 1.3 Criteria of "Great good third places" in the Lilong neighbourhoods

Combined with the conclusion of deduction and induction analysis, the criteria of "Great good third places" in the Lilong neighbourhoods are listed next to and sorted in two groups, the space characters and the activities (Fig 11.1.6).

The criteria involves the basic concept of third places in the Lilong neighbourhoods, the space characters in several scales and the type of activities.

Different from Oldenburg's concept in American suburban area, a third place in the Lilong neighbourhoods is the place outside the home and working places, or the place partly mixed with second places or first places closely.

These criteria will help to instruct the following design of future visions and the memory telling of third places and the criteria reflects the theories from Oldenburg's and other researchers' works (Fig 11.1.7).

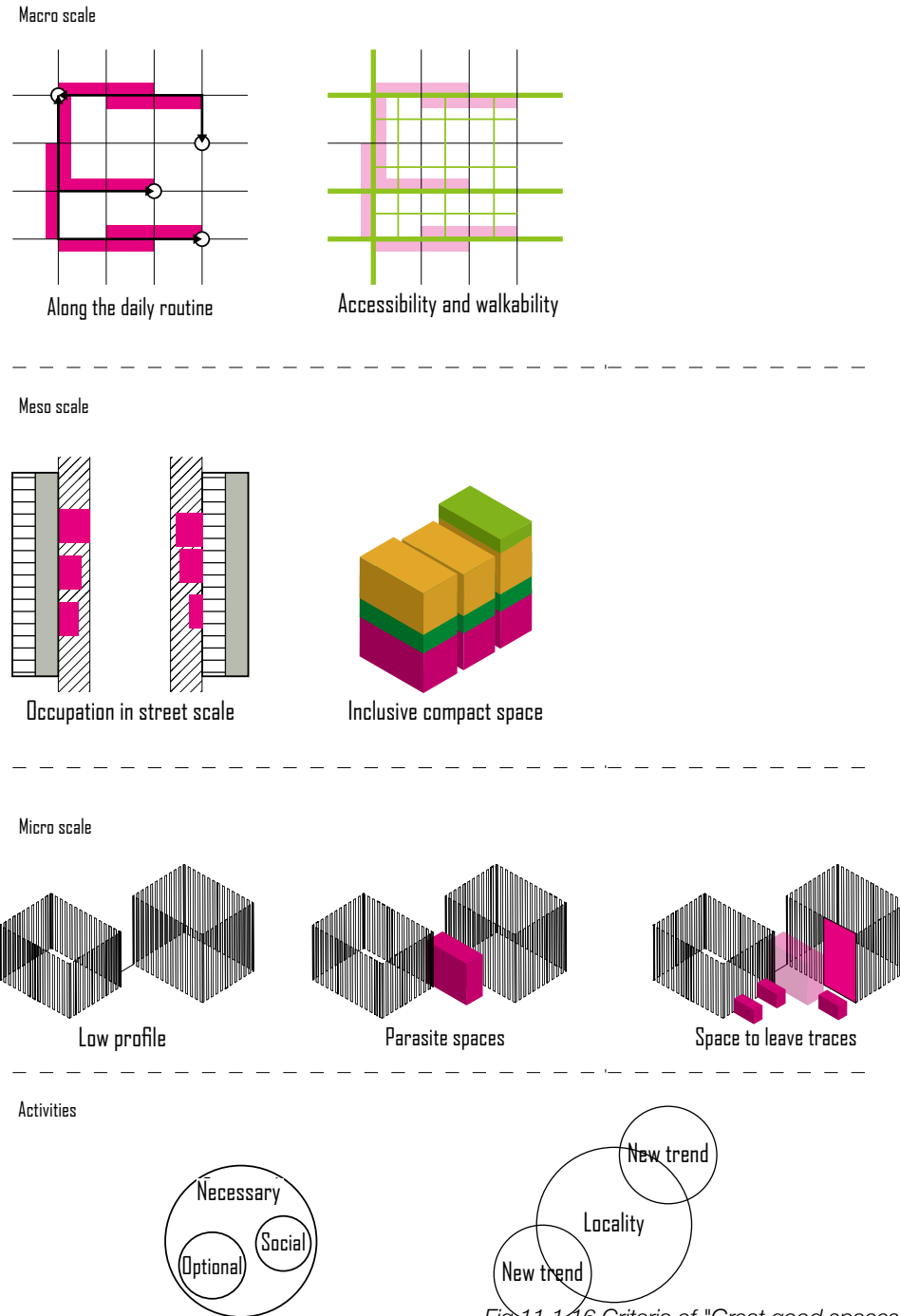


Fig 11.1.16 Criteria of "Great good spaces" in the Lilong neighbourhoods

## Criteria

### Space

1. Low profile in space typology and material
2. Inclusive compact space
3. Occupation of the streets
4. Parasite spaces
5. Space to leave traces
6. Along the daily route
7. Accessibility and walkability

### Activities

1. Common local necessary activities with optional and social activities
2. Affordable activities

## Theories

### Additional

1. Adaptability
2. Legibility
3. Diversity

### Oldenburg's concept

1. A public place unite the neighbourhoods
2. Neutral ground.
3. Leveler
4. Conversation as the main activities.
5. Public setting accessible
6. Regulars make third places come alive.
7. Low profile
8. Playful mood
9. A Home Away From Home

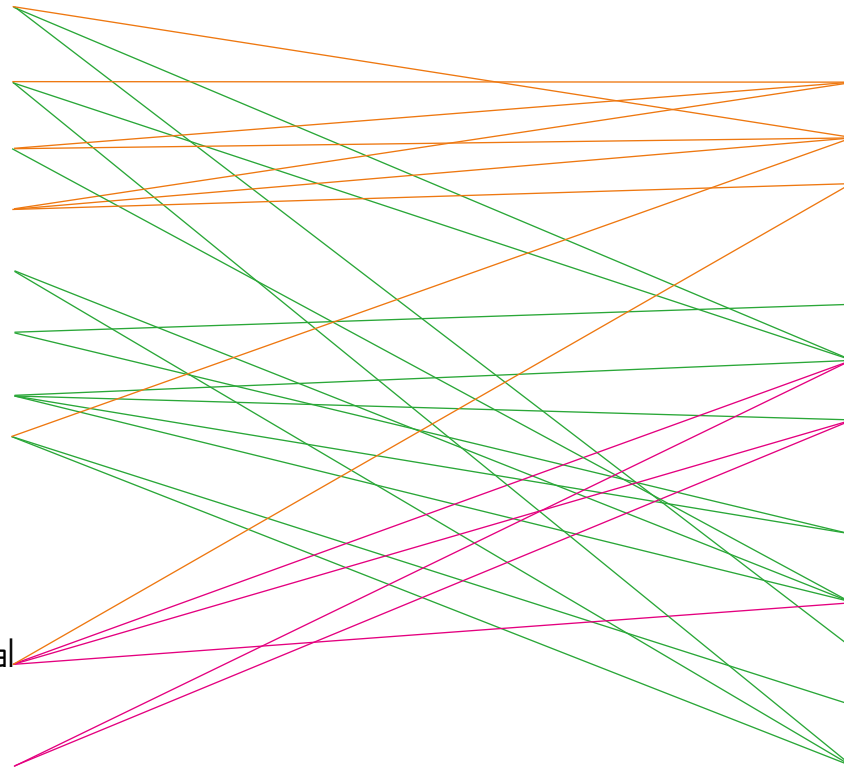


Fig 11.1.17 Relation between criteria and theories



## 2. "Great good third places" to reconnect the socio-spatial network between the Lilong neighbourhoods and the post-industrial area

### 2.1 Future vision of the neighbourhoods

To revitalize the Lilong neighbourhoods, the future visions of the Lilong neighbourhoods are:

#### **Inclusive neighbourhoods**

Modern Shanghai, originated from the 1840s, was one of the first cities to absorb the migrants in modern China. As other Lilong in Shanghai city, the Lilong neighbourhoods in the Yangpu district was the historic residence where recorded the hard work and plain living of the first groups of migrants (Fig 11.2.1).

Thus, the social structure of the Lilong neighbourhoods in future visions will remain the residence for the indigenous retired workers and new migrants and be functioned as the first inclusion stops for migrants to entering the big Shanghai city.



Fig 11.2.1 Inclusive neighbourhoods, "under the same roof"

#### **Creative incubation**

To revitalize the Lilong neighbourhoods, new social groups from creative workers, universities in Yangpu districts and institution will station or live in the neighbourhoods (Fig 11.2.2).

The future creative or knowledge-based activities or products will not only be confined to the new social groups but also open to the new migrants and indigenous residents.



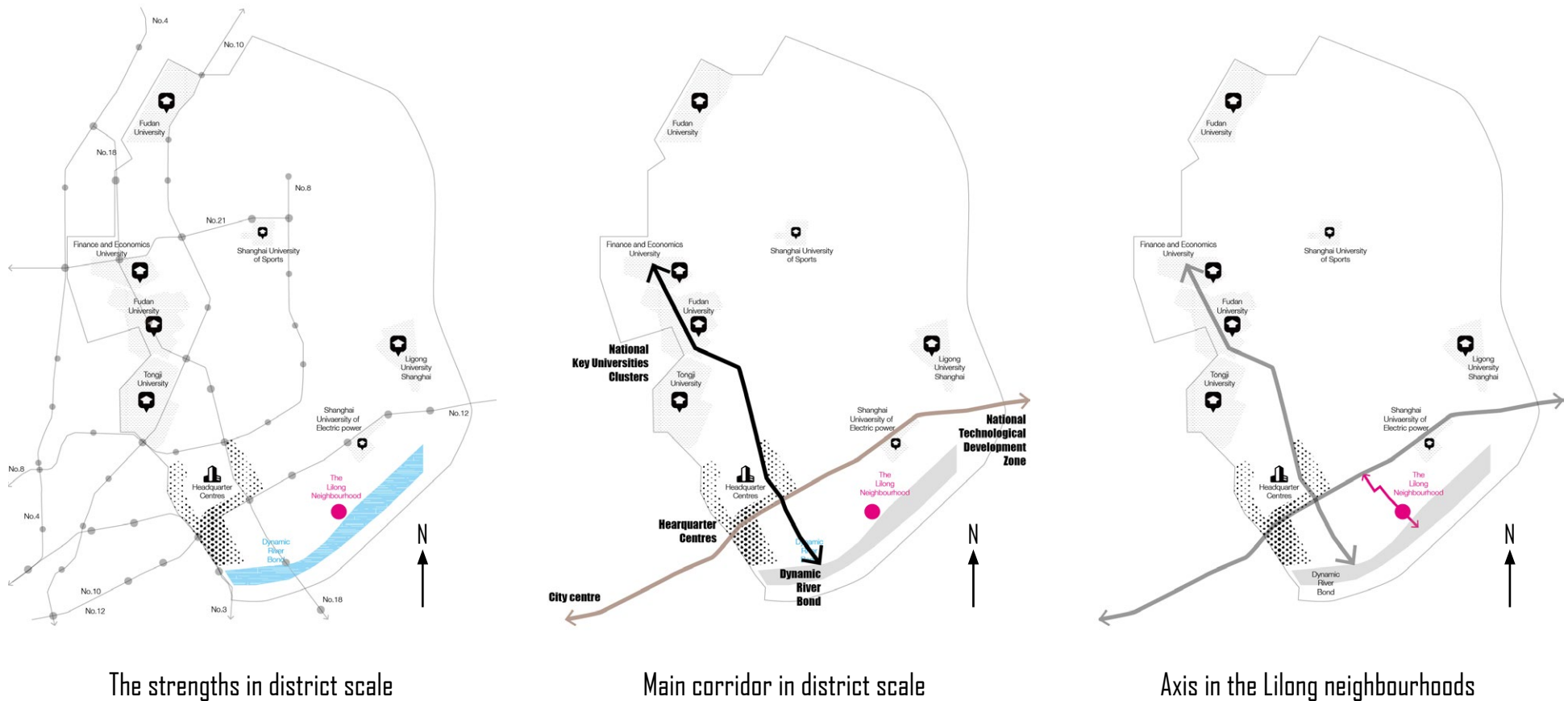
Fig 11.2.2 Open creative incubation



## 2.2 District scale - New Axis for new third places

The universities, headquarters and dynamic river bond in Yangpu district will offer the opportunity for Lilong neighbourhoods to be a creative and inclusive neighbourhoods in the future. To link the district's strengths with the Lilong neighbourhoods, the new axis across the neighbourhoods will be set up (Fig 11.2.3) integrating the knowledge-based resources and the life of the Lilong neighbourhoods.

Fig 11.2.3 The strength and new axis in district scale



### 2.3 Sub-district scale - The function of the Lilong neighbourhoods

Compared with the other area along the axis, the Lilong neighbourhoods will be local and creative neighbourhoods focus on developing into a lively neighbourhoods with third places for multiple social groups (Fig 11.2.4). The axis in the Lilong neighbourhoods will be the main structure for clusters of new third places.

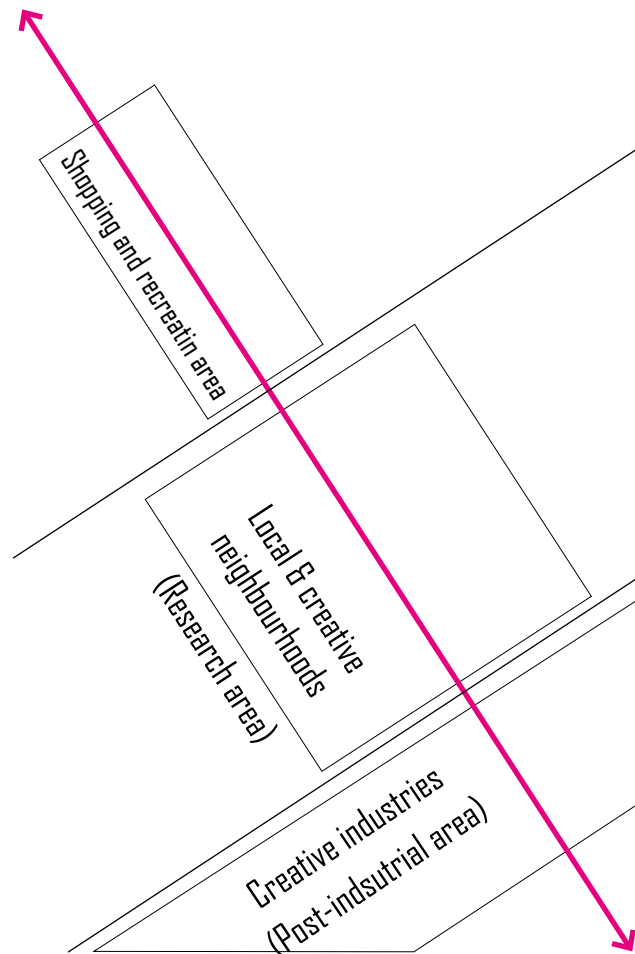
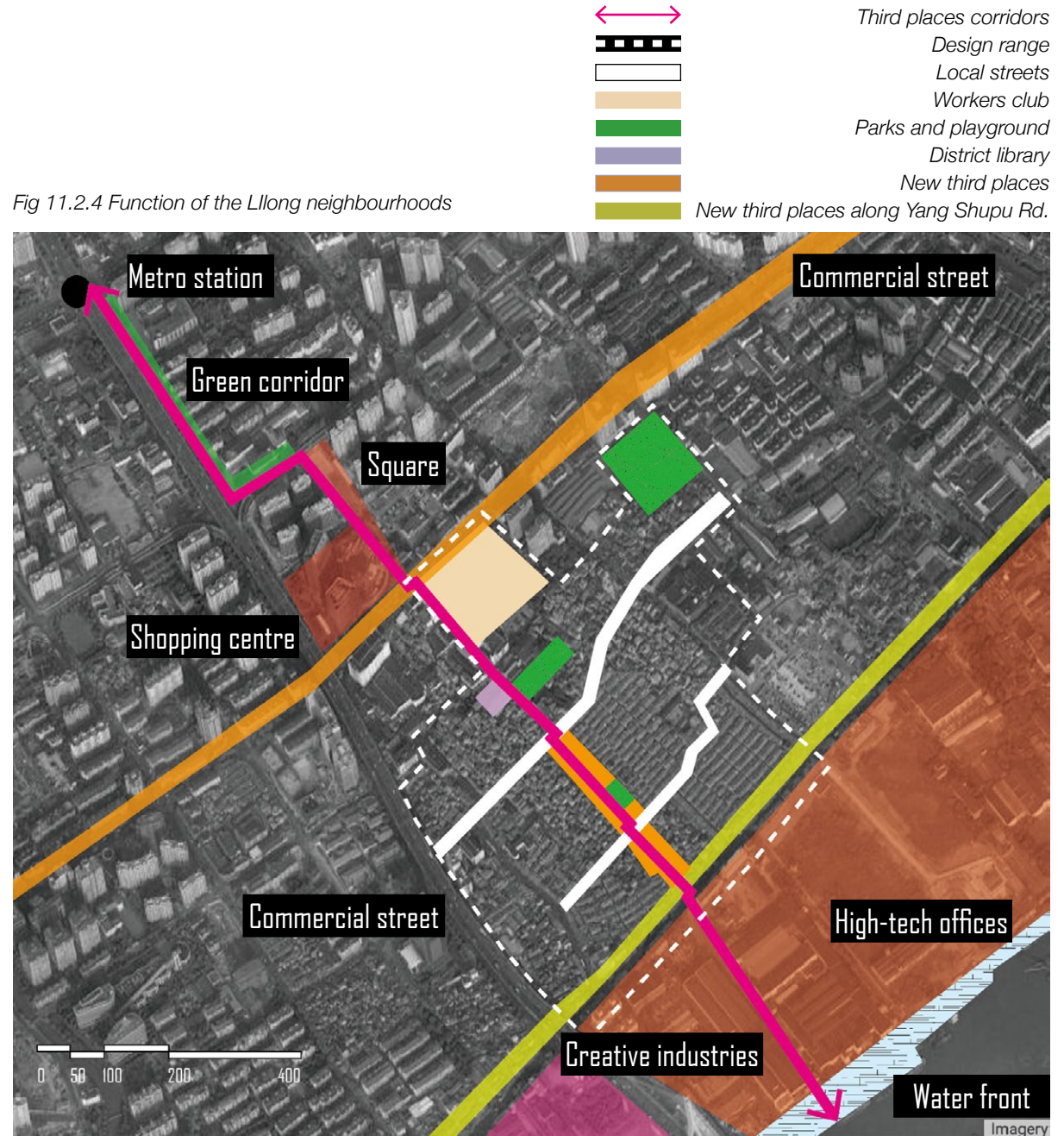


Fig 11.2.4 Function of the Lilong neighbourhoods



2.4 Neighbourhoods scale - The structure of third places in the Lilong neighbourhoods along the axis

(I) The socio-spatial network of first places, second places and third places and demands of third places

	<b>First places</b>	<b>Third places</b>	<b>Second places</b>
<b>Retired workers</b>	Lilong + Shanty town	Existing third places for <i>Meal, grcoery and rest</i> New third places for <i>Meal, rest areas, outdoor exercising, learning, recreation, drying clothes</i>	Second places for creative/makers
<b>Migrant workers</b>	Lilong + Shanty town	Existing third places for <i>Meal, grcoery and rest</i> New third places for <i>Meals, outdoor rest, learning, working</i>	Exisiting third places + new third places Incubation area (Post-industrial area) Second places for creative/makers
<b>Creative workers/Makers</b>	Lilong + Shanty town	Existing third places for <i>Meal, grcoery and rest</i> New third places for <i>Meal, grcoery and restOutdoor exercising, learning, expo, socializing, working</i>	Lilong + Shanty town Incubation area (Post-industrial area)

Fig 11.2.3 Socio-spatial network and third places

(3) Demands for third places

### **Third places for all**

The future third places will be the main social spaces to unite all the social groups in the neighbourhoods, the retired workers, the migrants workers and creative workers/makers. According to the criteria of "Good third places" in the Lilong neighbourhoods, the current street, street food stalls or markets will be improved. Besides, to meet the demand for the new social groups and existing social groups, new third places will be placed in the Lilong neighbourhoods.

### **Third places for retired workers**

Lilong neighbourhoods, as the main first place(living space) for retired workers, third places will provide the necessary activities, open space, sunlight and fresh air for retired workers in their limited living environment.

### **Third places for migrant workers**

The post-industrial area will be the main working places (second places) for migrant workers and the low rent of the living spaces (first places) inside the Lilong neighborhoods will be the main choice for them. In order to reconnect the socio-spatial network, the third places will supply the daily necessary activities and the opportunities to socialize with other people in their busy life.

### **Third places for creative workers/makers**

For creative workers/makers, the Lilong will be the charming spaces for them to live with low rent and high rank of locality, while the post-industrial area will offer great many big incubation supports, formal expo areas

or working area for them as the second places. The third places will be the places for them to socializing, inspiring, working and educating for the all social groups in the Lilong neighbourhoods.



(2) The zoning of first places and second places in the Lilong neighbourhoods

With the different characters of typology and location, the zoning of the Lilong neighbourhoods will be divided into five categories (Fig 11.2.5) especially for:

- a. **First places** for retired workers + migrant workers
- b. **First places + Second places** for makers
- c. **First places + Second places** for creative workers
- d. **First places + Second places** for makers + migrants
- e. **Second places** as incubation space

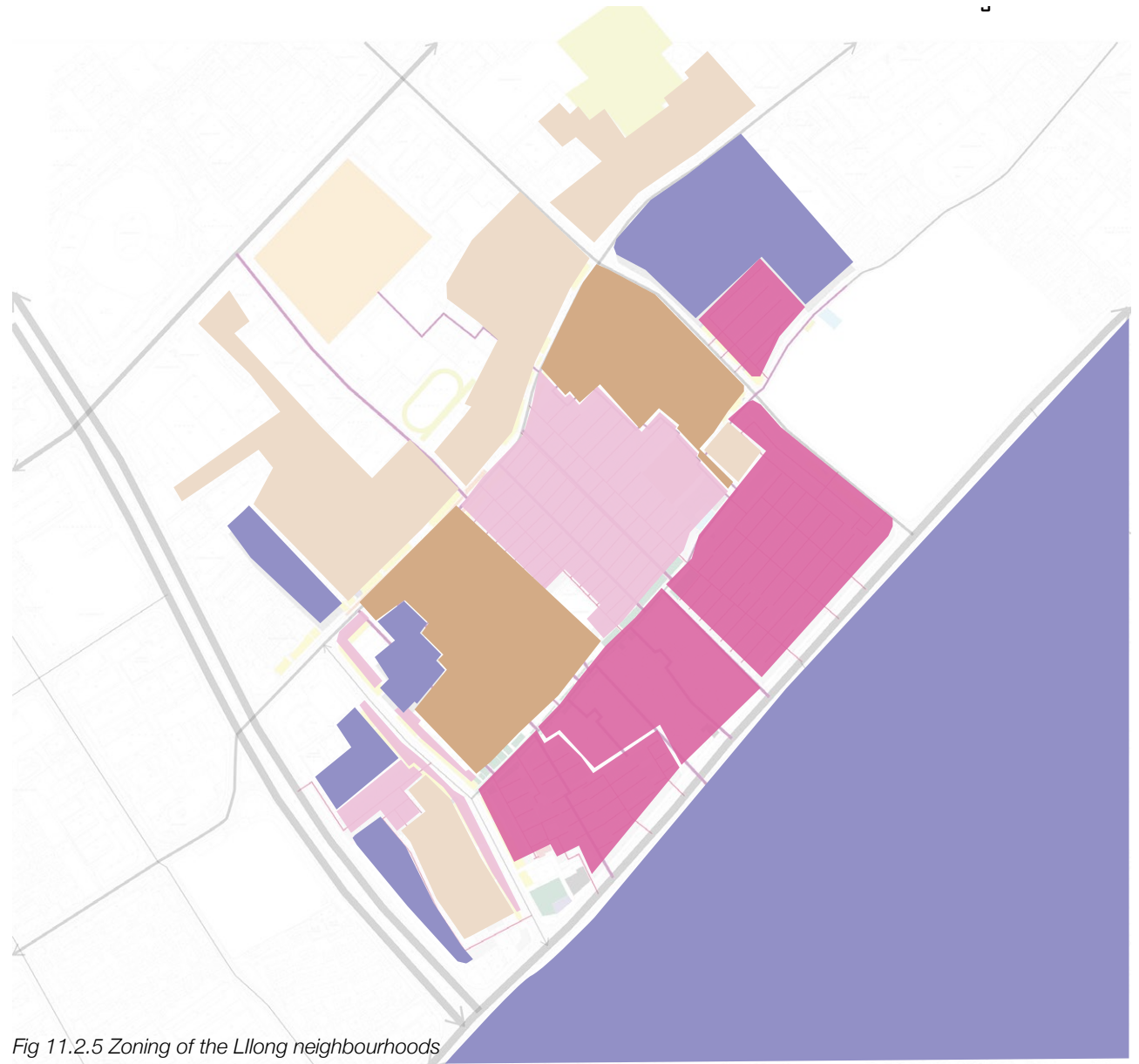
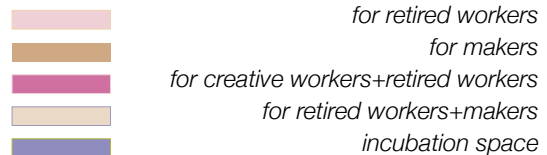


Fig 11.2.5 Zoning of the Lilong neighbourhoods

## 2.4 Neighbourhoods scale - The structure of third places in the Lilong neighbourhoods along the axis

### (3) The structure of third places in the neighbourhoods

#### a. The existing third places

The existing third places will provide the common activities such as eating, grocery, markets for retired workers, migrant workers and the graduates/makers while the historic locality will attract the people from the post-industrial area (creative workers) to join in. According to the criteria of "Good third places" in the Lilong neighbourhoods, the current street, street food stalls or markets will be improved.

Several corridors with special identities will be used to connect the third places with the post-industrial area

#### b. The axis for new third places

Besides, as the most important space intervention to reconnect the socio-spatial network of the Lilong neighbourhoods and post-industrial area, axis for new third places will be placed in the Lilong neighbourhoods. The axis for new third places will offer some activities different from the existing ones to meet the demands for the new social groups.

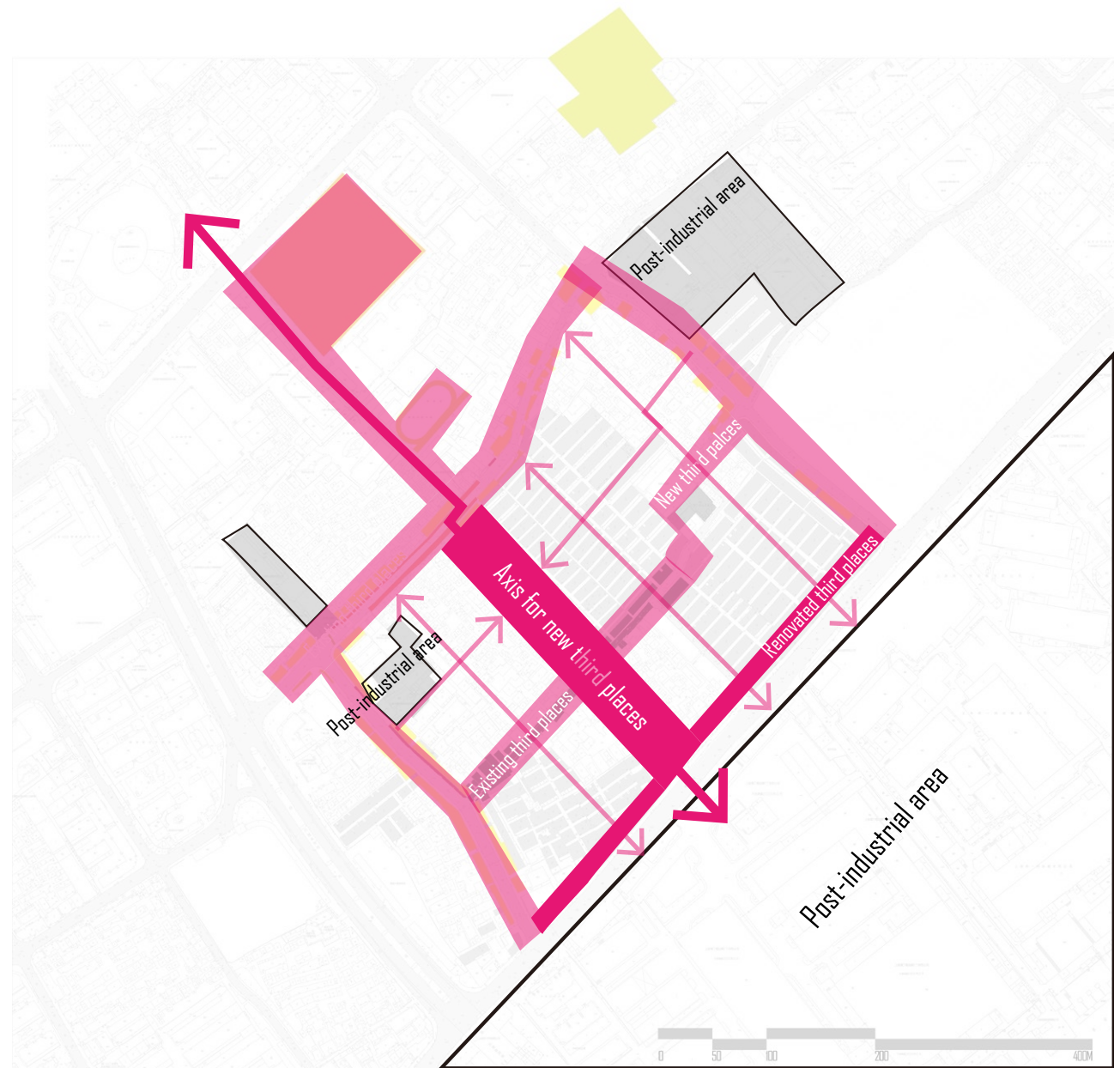


Fig 11.2.7 Structure of third places in the Lilong neighbourhoods

## 2.5 New third places - The axis

### (I) The concept

In order to achieve the goals: creating "good third places" and reconnecting the historic socio-spatial network between third places and the post-industrial area, the basic idea is to improve the space quality of the current Lilong neighbourhoods by the "axis" complying with the criteria of "Good third places" in the Lilong neighbourhoods (Fig 11.2.6).

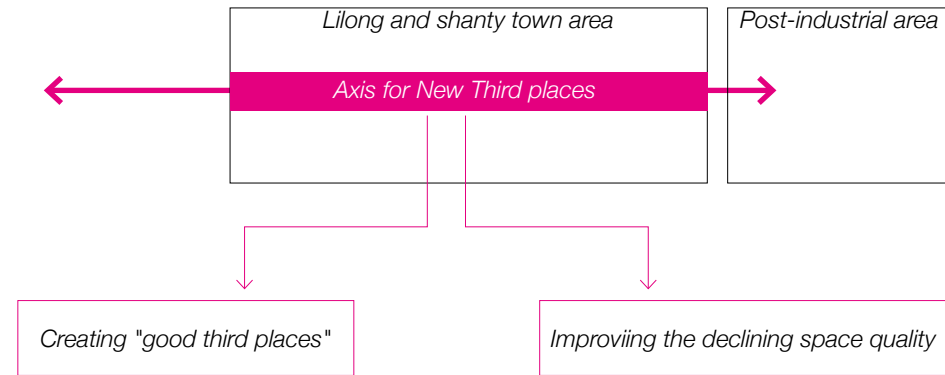




Fig 11.2.8 Strength along the axis



(I) The strengths along axis



Lilong neighbourhoods

Post-industrial area

Primary school

Shanty town

Street markets





**New workers club**



**Existing third places**



**School playground**



**Potential corridor**





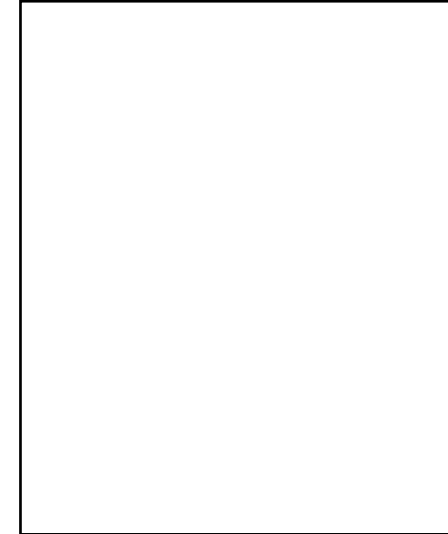
## Lilong building

As the traditional and local architecture in Shanghai, the Lilong building, its building style and the local life will be attractive to the new creative workers/makers(hackers) due to its locality. The low rent price will also be available to the new migrants in the future.



## Shanty town

The low rent and shanty town could be as incubation area for the creative/makers(hackers) groups,



## Primary school

Mixing with other multiple functions and activities in the future, the primary school will offer large space area in the limited Lilong neighbourhoods.

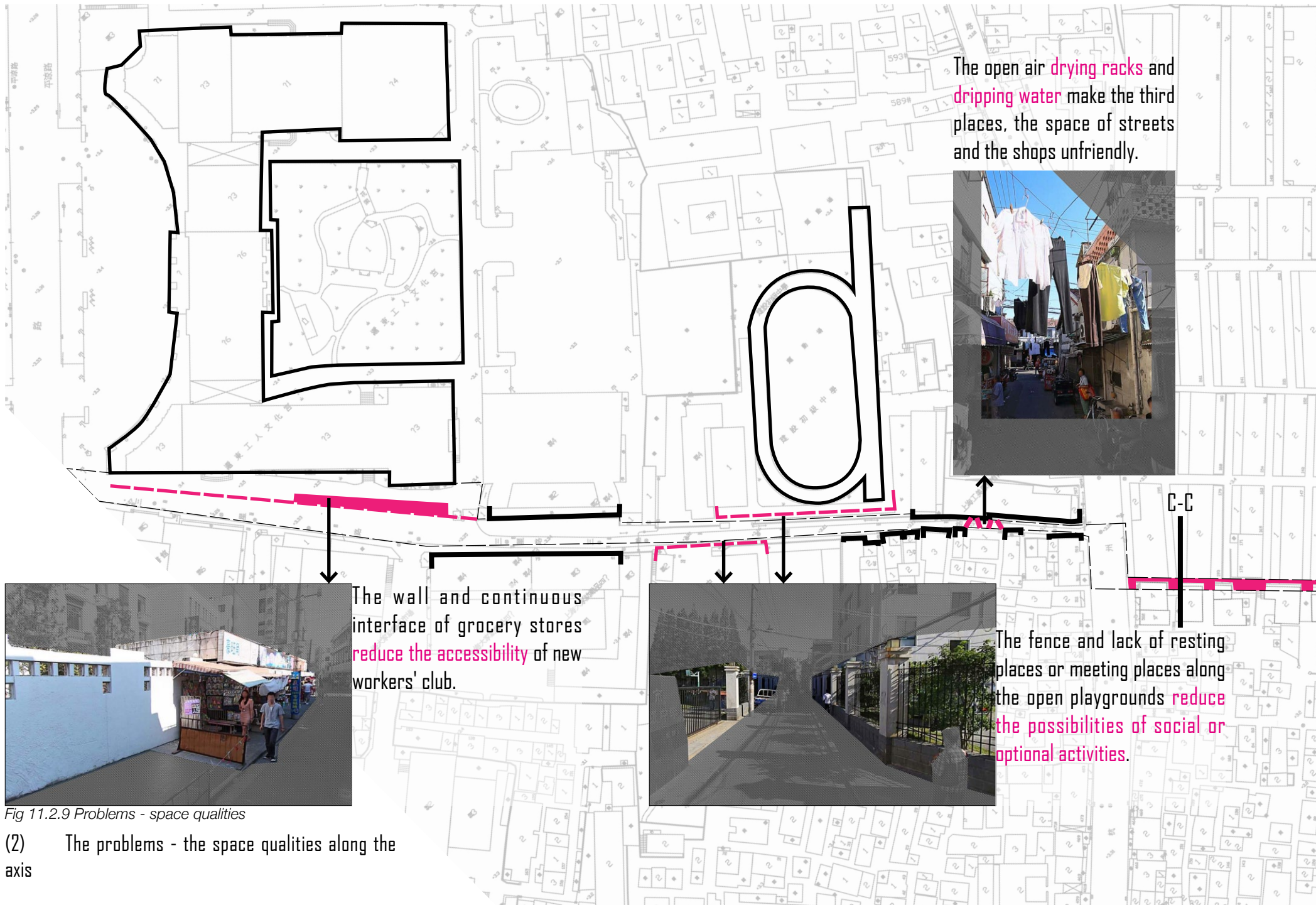


Fig 11.2.9 Problems - space qualities

(2) The problems - the space qualities along the axis



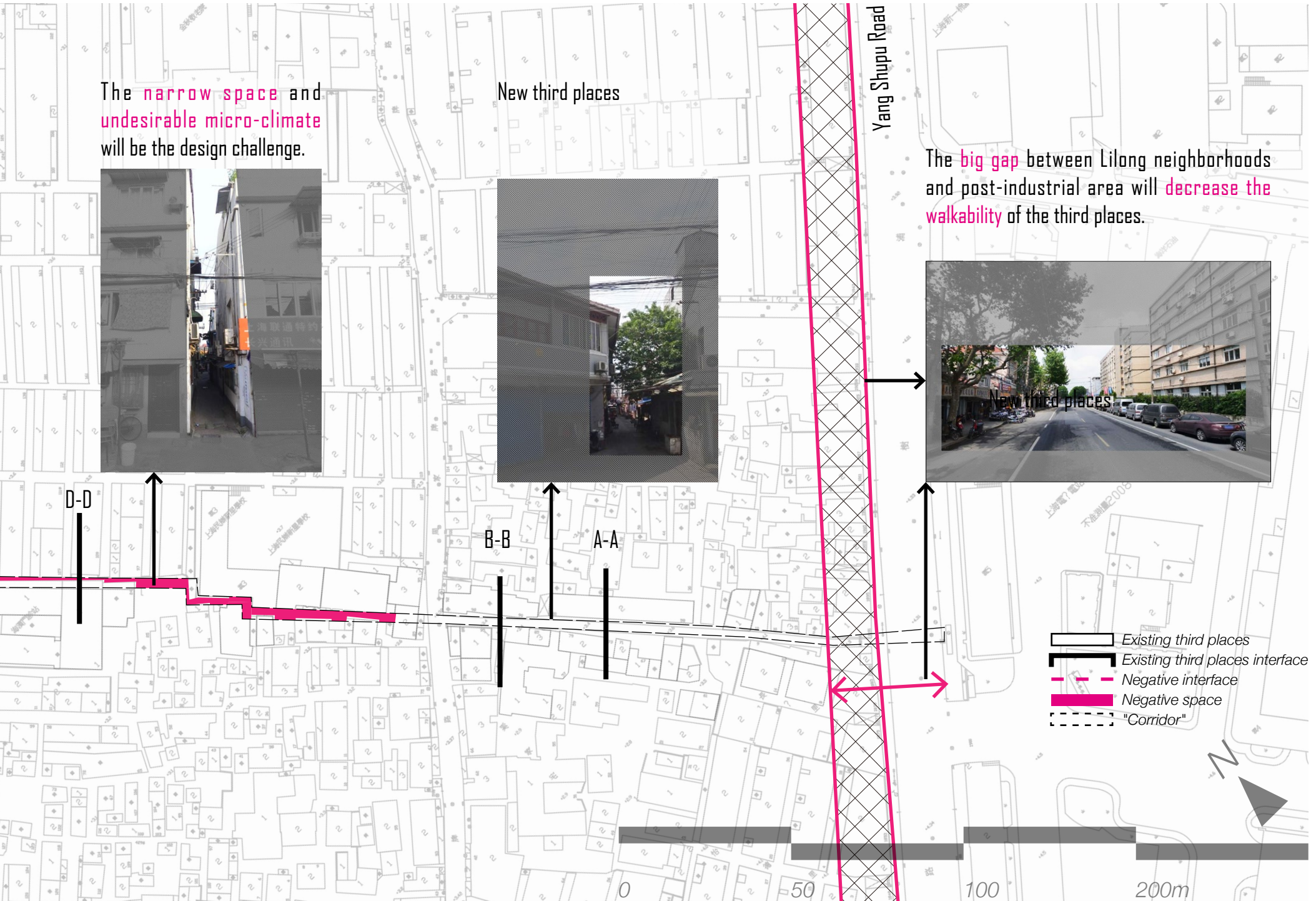
The narrow space and undesirable micro-climate will be the design challenge.



New third places



The big gap between Lilong neighborhoods and post-industrial area will decrease the walkability of the third places.



- Existing third places
- Existing third places interface
- Negative interface
- Negative space
- "Corridor"

(3) The problems - Section

Four types of section indicates the crowded space environment along the axis.

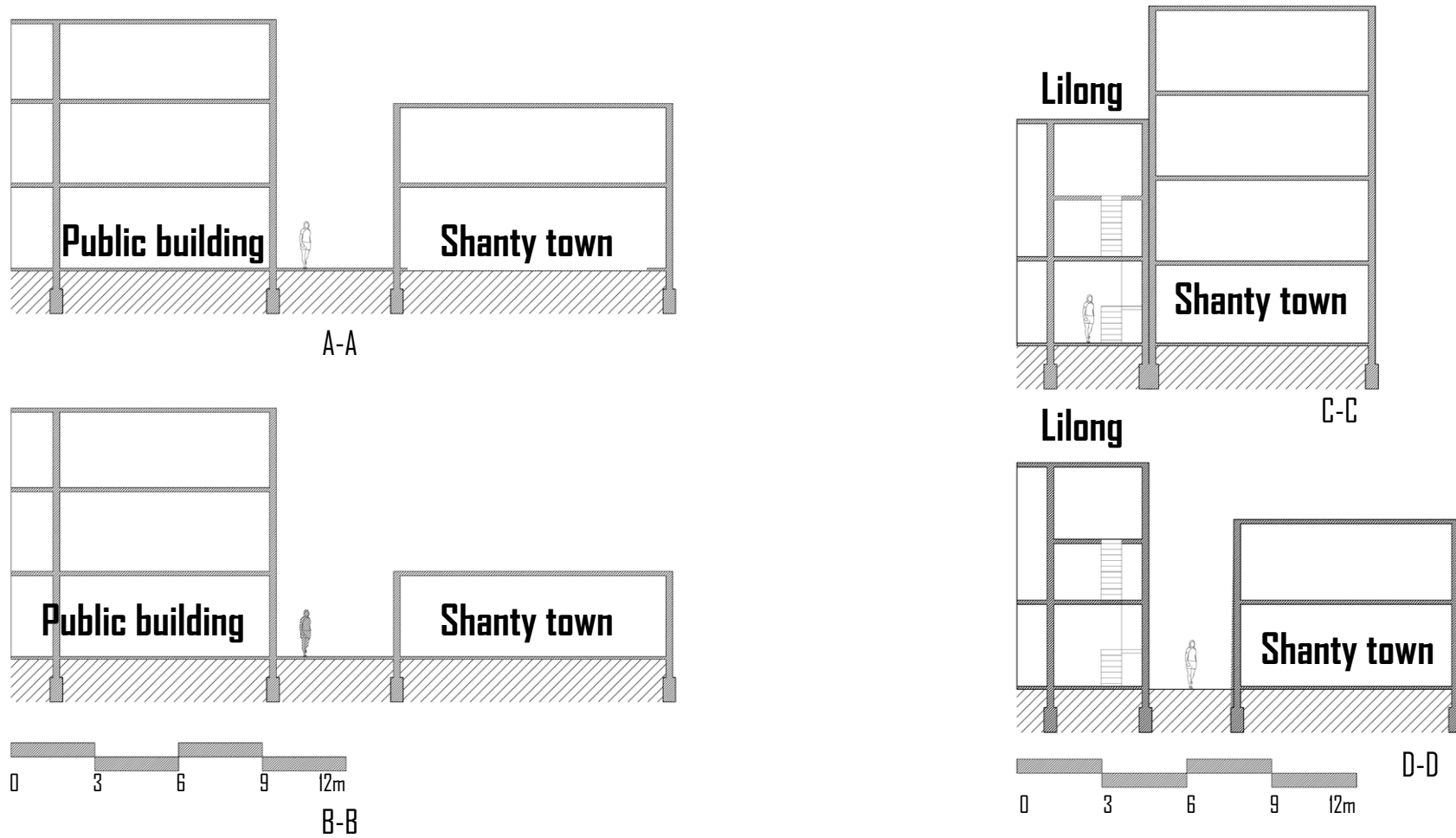


Fig 11.2.10 four types of sections along the axis

To utilize the inner space and create more spaces along the axis, a foot bridge design on the first floor will be proposed.

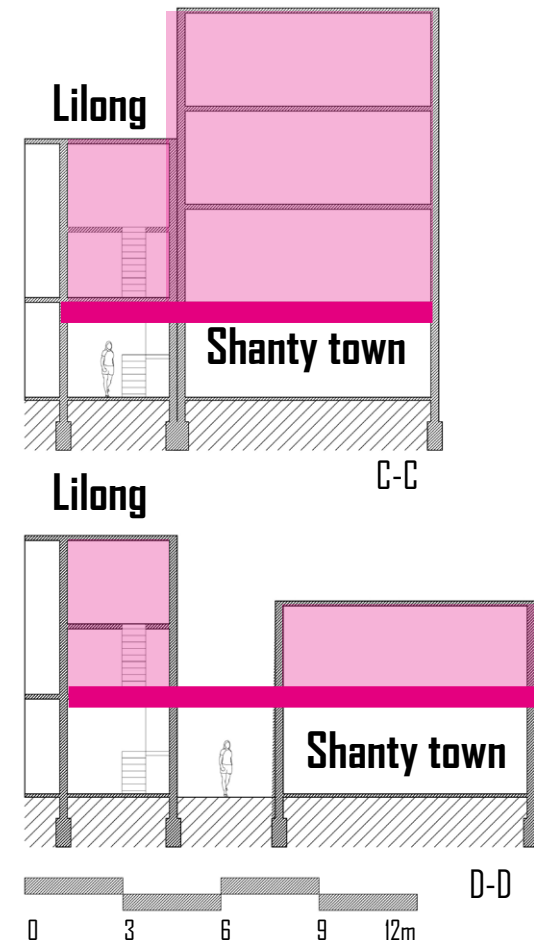
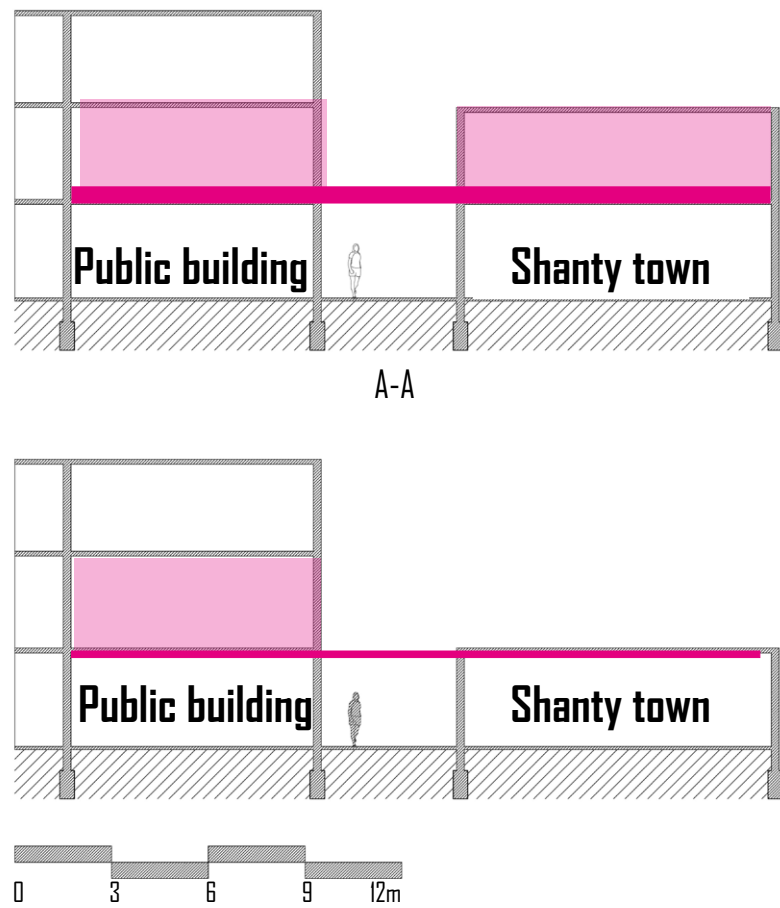


Fig 11.2.10 four types of sections along the axis



(4) "Great good third places" - Activities

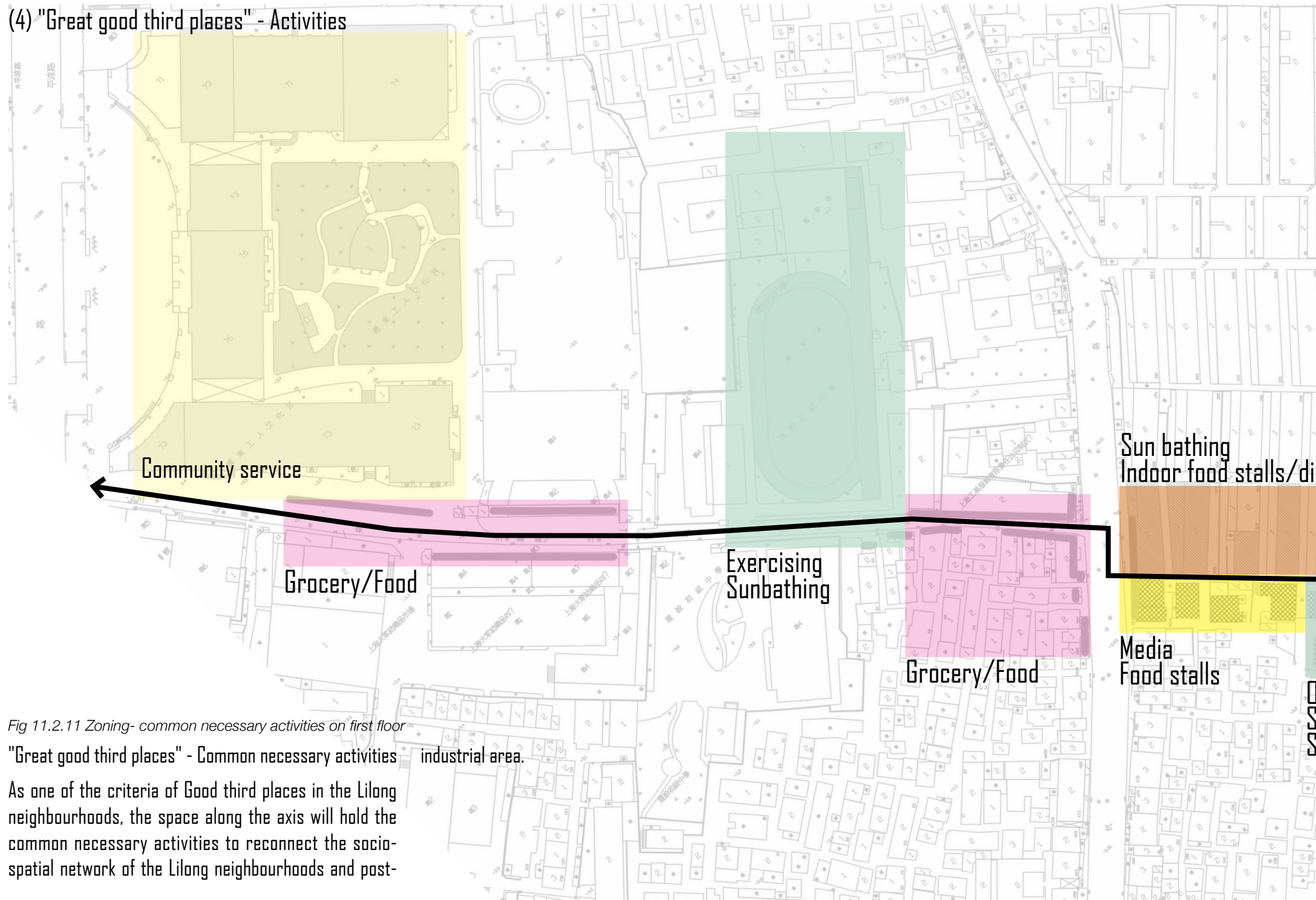


Fig 11.2.11 Zoning- common necessary activities on first floor  
 "Great good third places" - Common necessary activities industrial area.

As one of the criteria of Good third places in the Lilong neighbourhoods, the space along the axis will hold the common necessary activities to reconnect the socio-spatial network of the Lilong neighbourhoods and post-



# Lilong neighbourhoods

# Post-industrial area

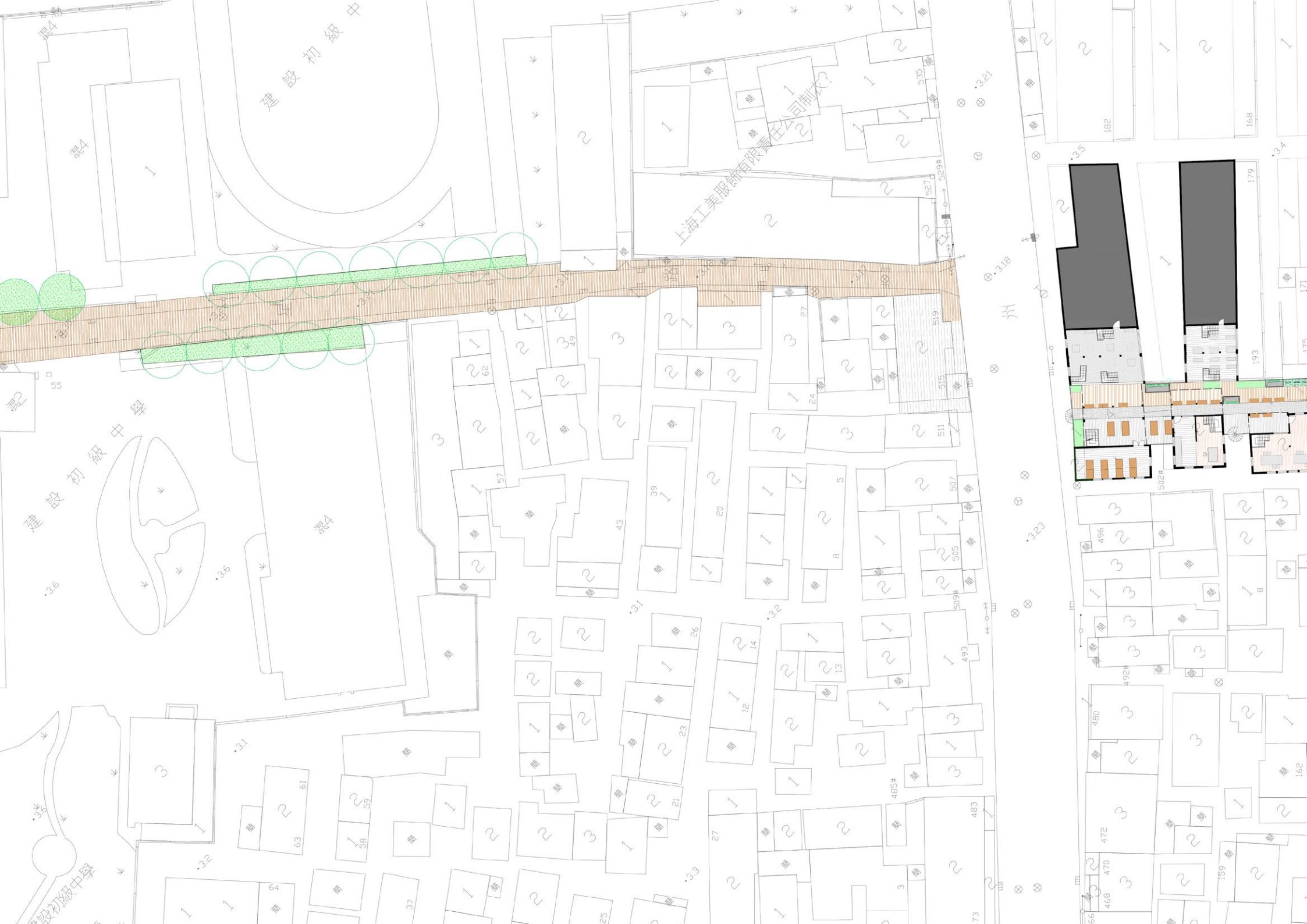


(4) "Great good third places" - Activities



Fig 11.2.11 First floor plan





建設初級中學

建設初級中

上海工美服飾有限公司制衣

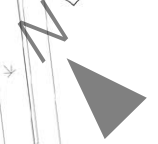
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0 25 50 100 200M



#### (4) "Great good third places" - Activities

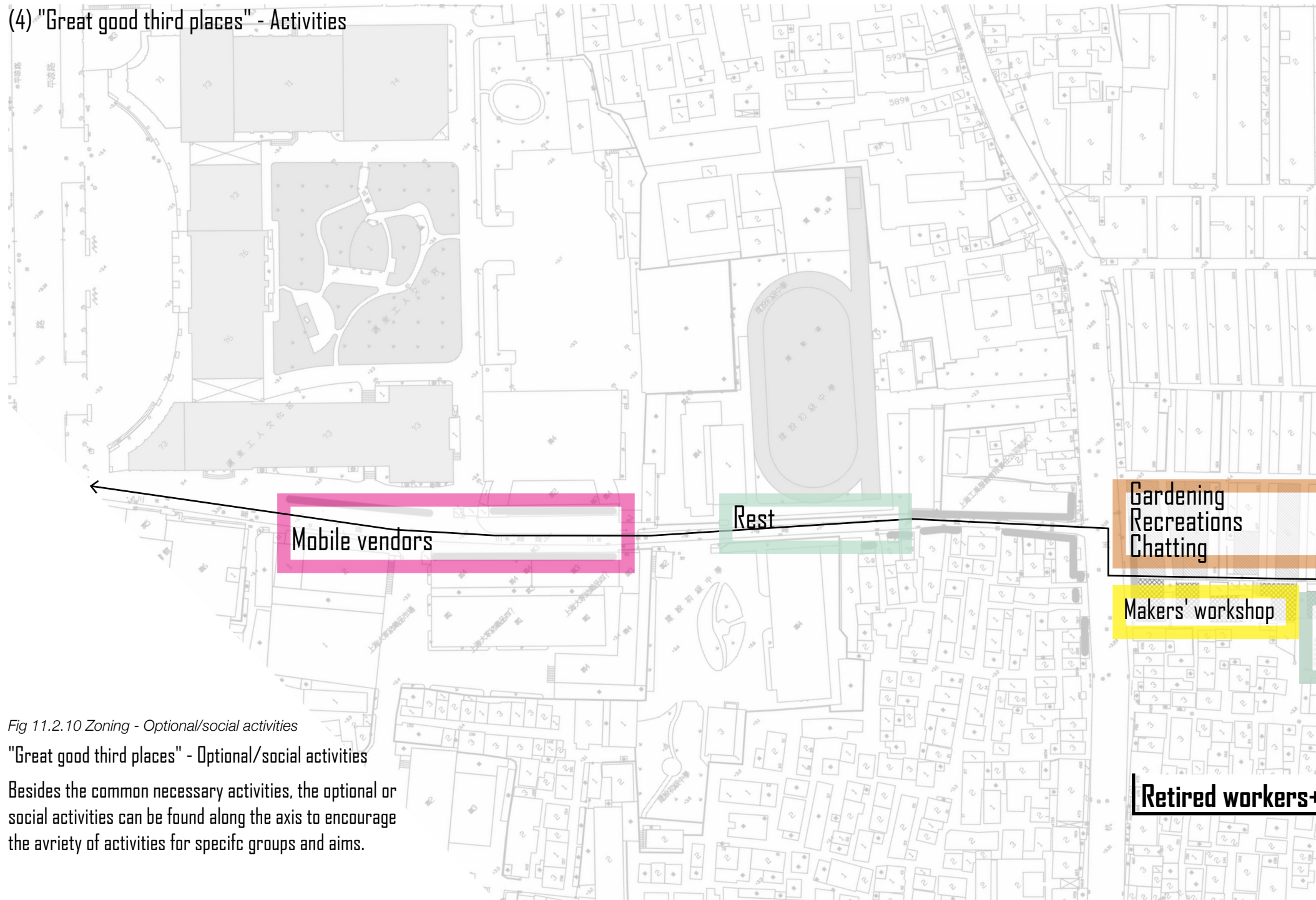


Fig 11.2.10 Zoning - Optional/social activities

#### "Great good third places" - Optional/social activities

Besides the common necessary activities, the optional or social activities can be found along the axis to encourage the variety of activities for specific groups and aims.



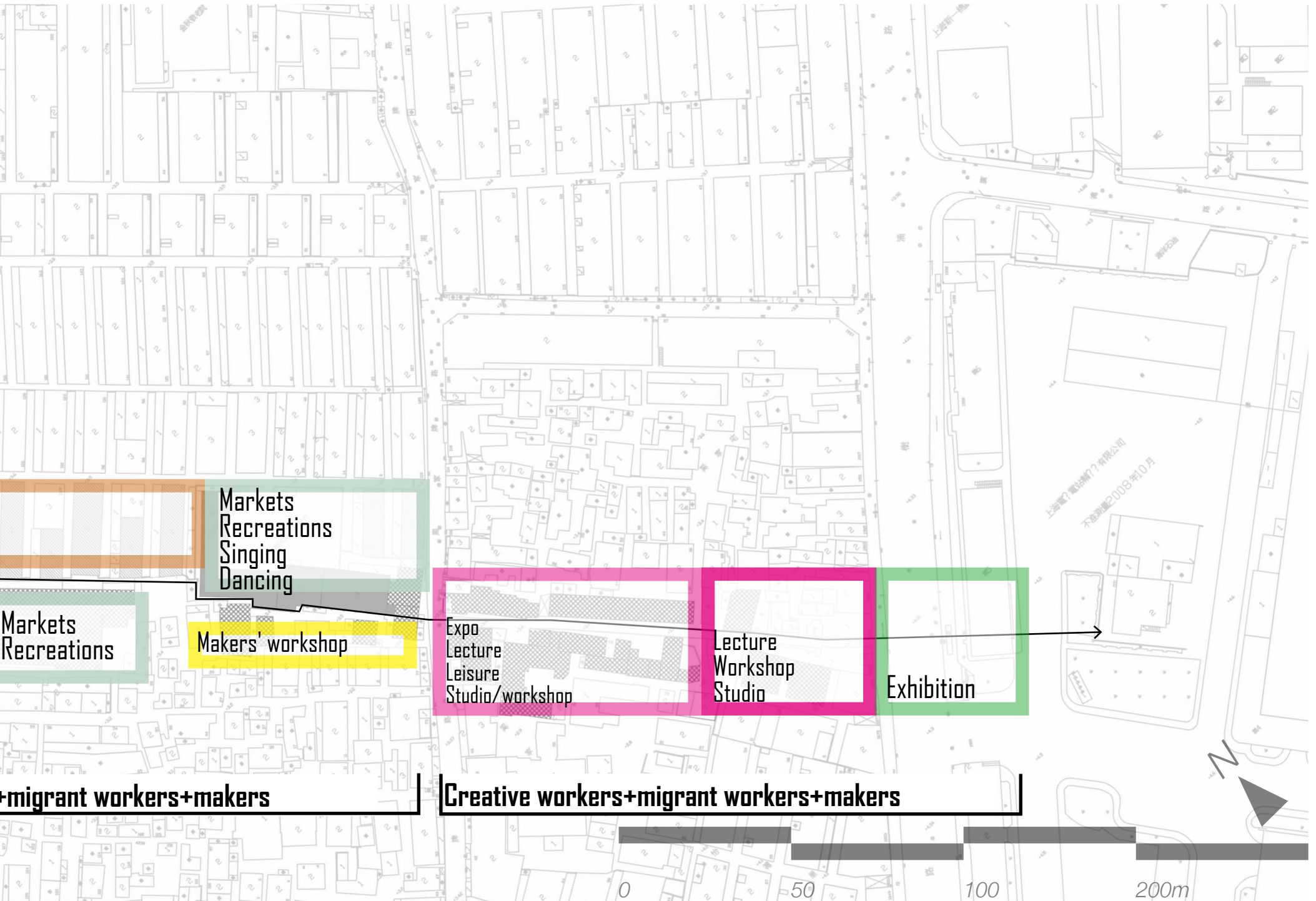


Fig 11.2.11 Sunlight condition along axis



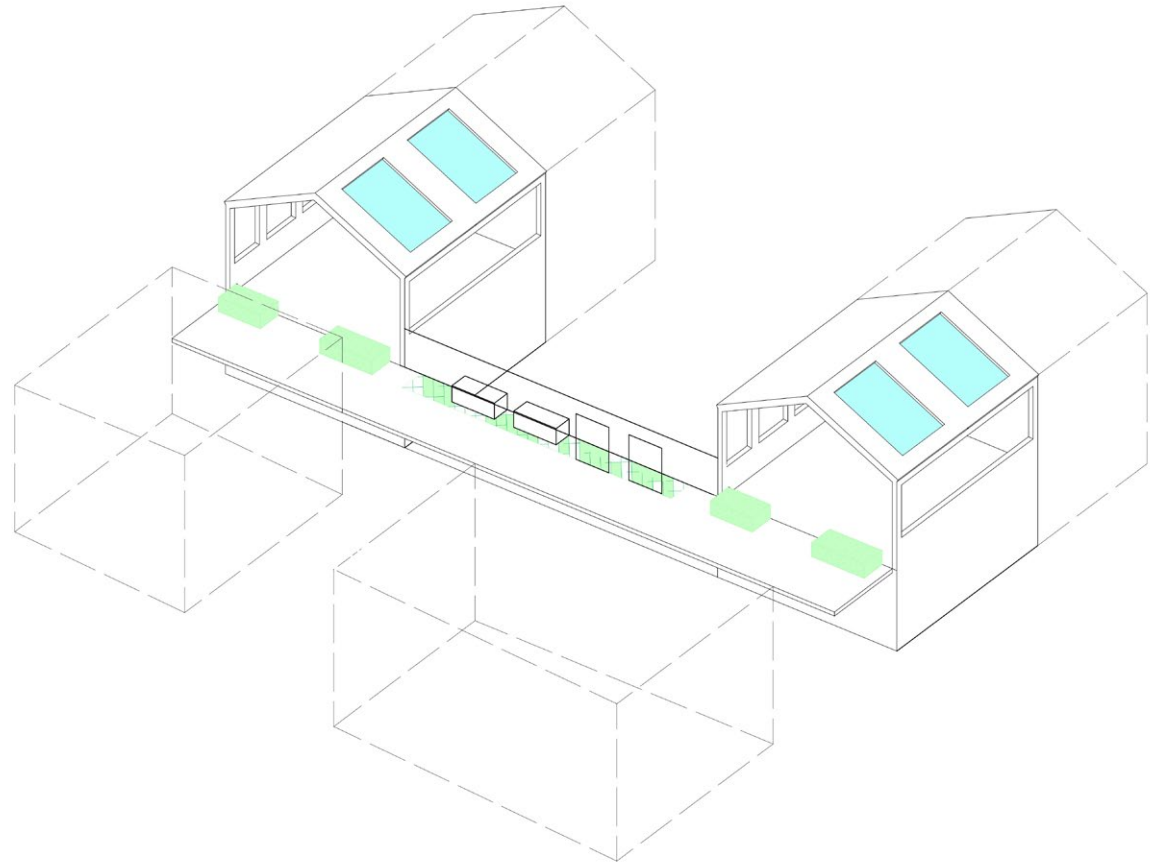
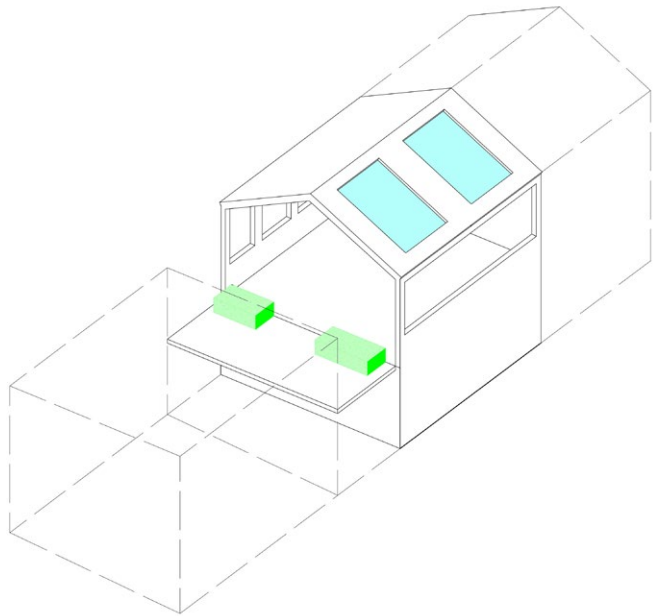
Fig 11.2.11 "Sunlight space" along the axis





To encourage optional activities and social activities along the axis, there exists the gardening space and fitness area with plenty of sunshine along the axis.

Fig 11.2.12 The gardening and fitness space along the axis



According to the wind direction in Shanghai, the space of the Lilong neighbourhoods will offer a good wind environment.



Fig 11.2.13 The wind environment



#### (4) "Great good third places" - Accessibility and walkability



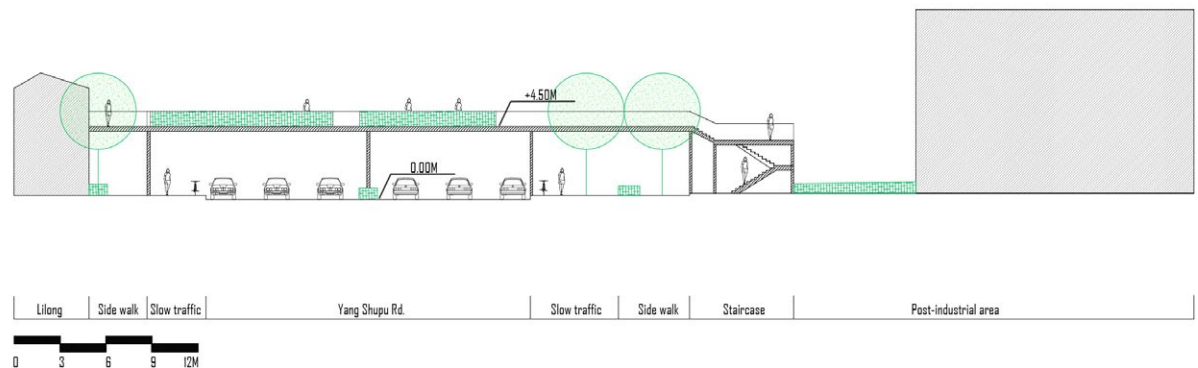
Fig 11.2.12 Accessibility and walkability

To reconnect the socio-spatial network between the Lilong neighbourhoods and the post-industrial area inside the Lilong neighbourhoods, the corridors with continuous interface with green vegetation and small gardens are used to increase the accessibility and walkability inbetween between the axis and small factories for migrants workers.





To reconnect the socio-spatial network between the Lilong neighbourhoods and the post-industrial area along the river bond, a foot bridge on the first floor level is set up to increase accessibility and walkability and avoid the massive traffic when getting across the post-industrial area to the Lilong neighbourhoods.



#### (4) "Great good third places" - Accessibility and walkability



Fig 11.2.13 Entrances along the axis

Beside the route and path in large scale, several type of staircases will be used along the axis to save the spaces and increase the legibility of the entrances along the axis.

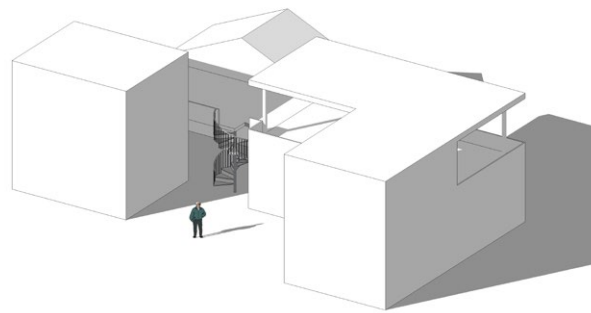
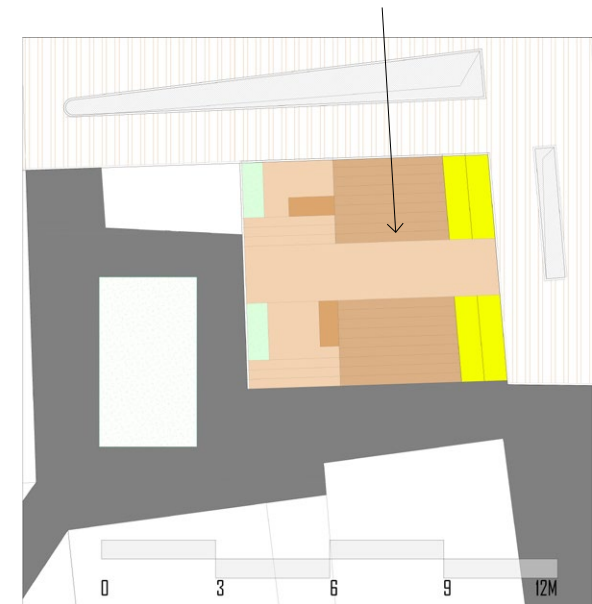


Fig 11.2.14 Spiral staircase



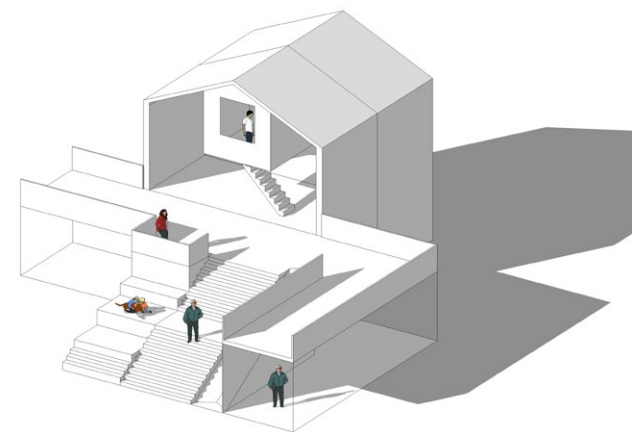
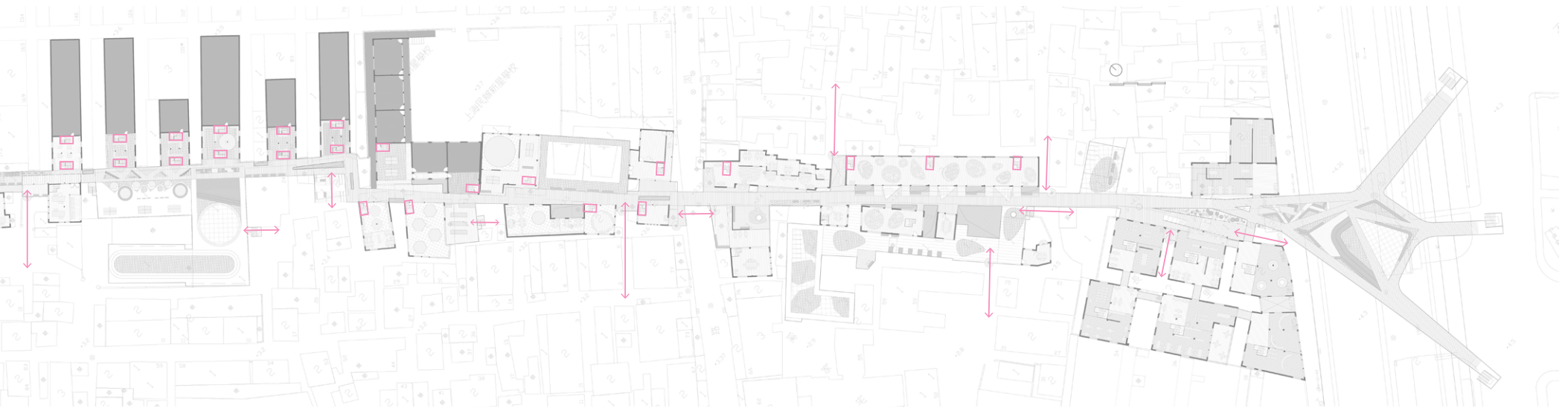


Fig 11.2.14 Mono-functional staircase

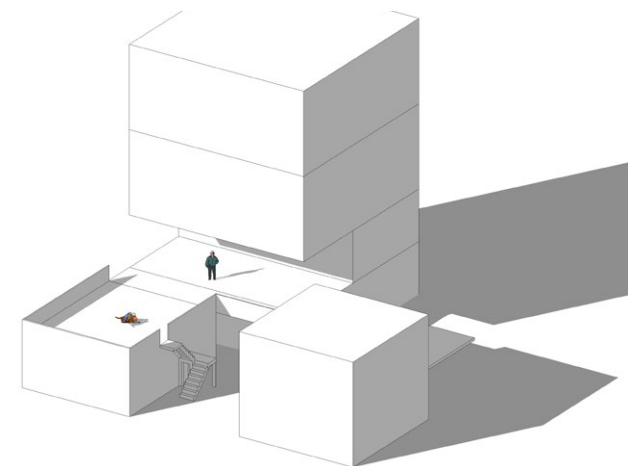
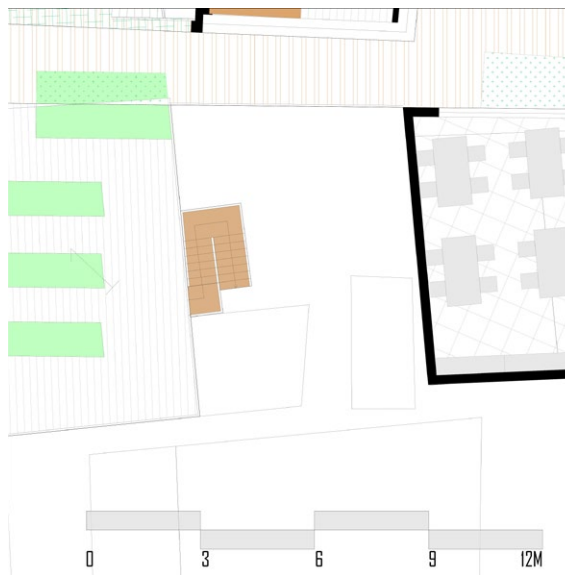
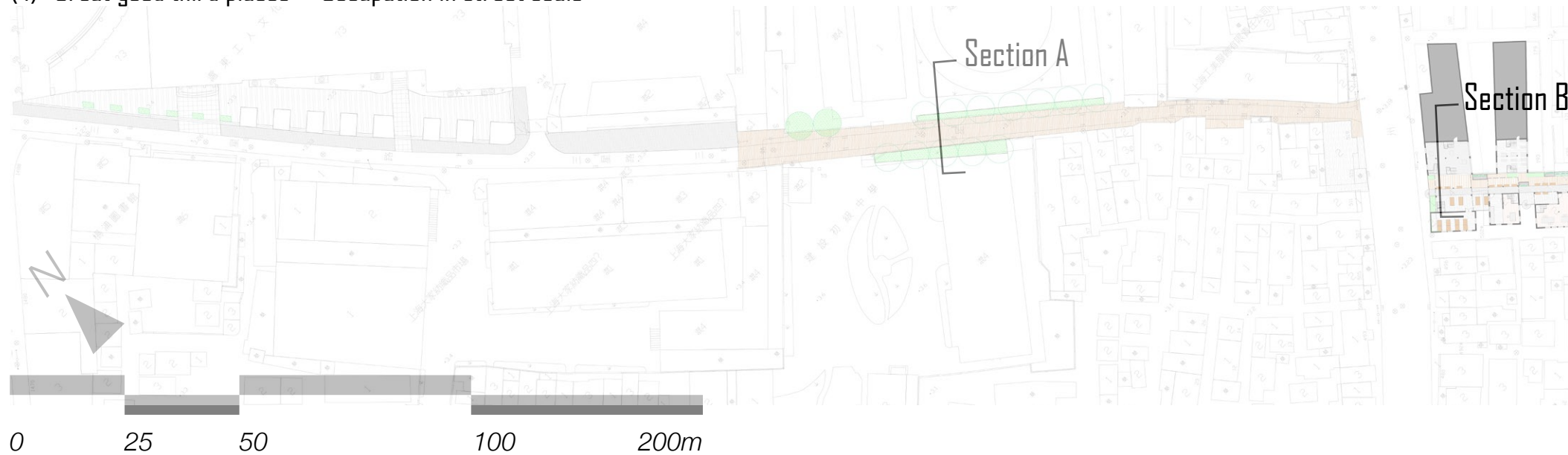


Fig 11.2.14 normal staircase

#### (4) "Great good third places" - Occupation in street scale



To realize the occupation and extension in street scale, semi-public space has been created along the axis to offer a feeling of extension of home or private space.

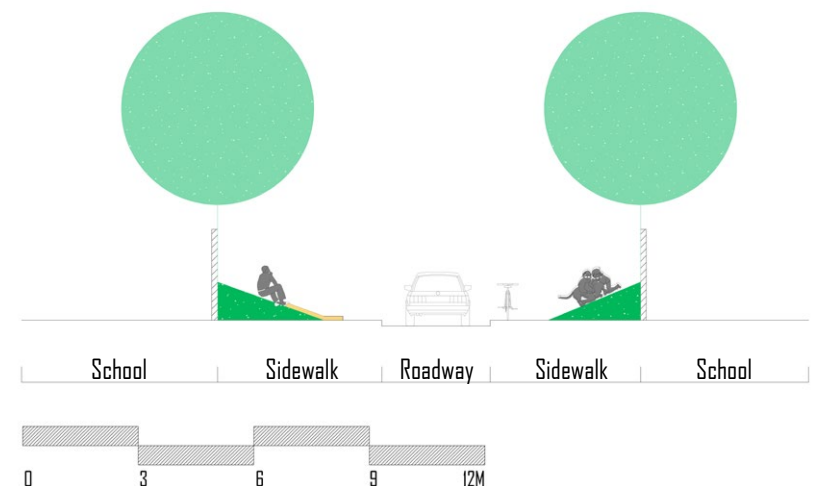
#### Section A

Grass slope in front of the playground will offer space for floating traders to set up stalls. Besides, the grass slope can be an extended micro playground for the users.

#### Section B&C

The external spaces integrated with semi-public and public space along the axis will offer a space for rest, gardening and sitting. The pedestrian bridge can be regarded as the extension part of indoor space.

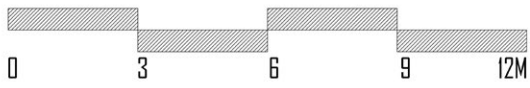
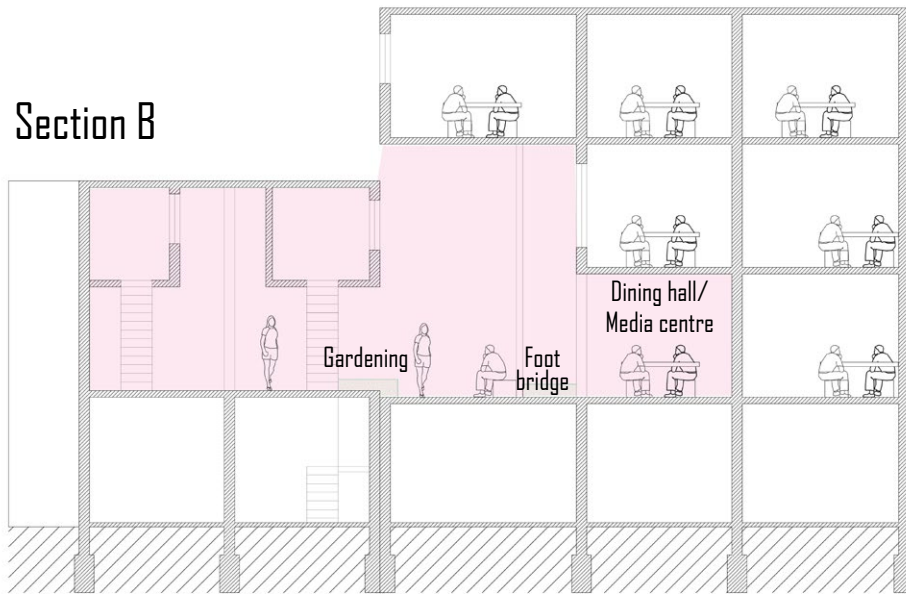
#### Section A



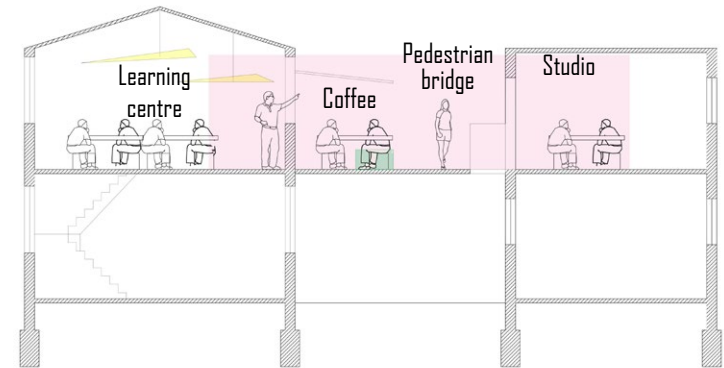




Section B



Section C



(4) "Great good third places" - Inclusive compact space  
7 AM ~ 10 PM

Sat./Sun.  
7 AM ~ 10 PM

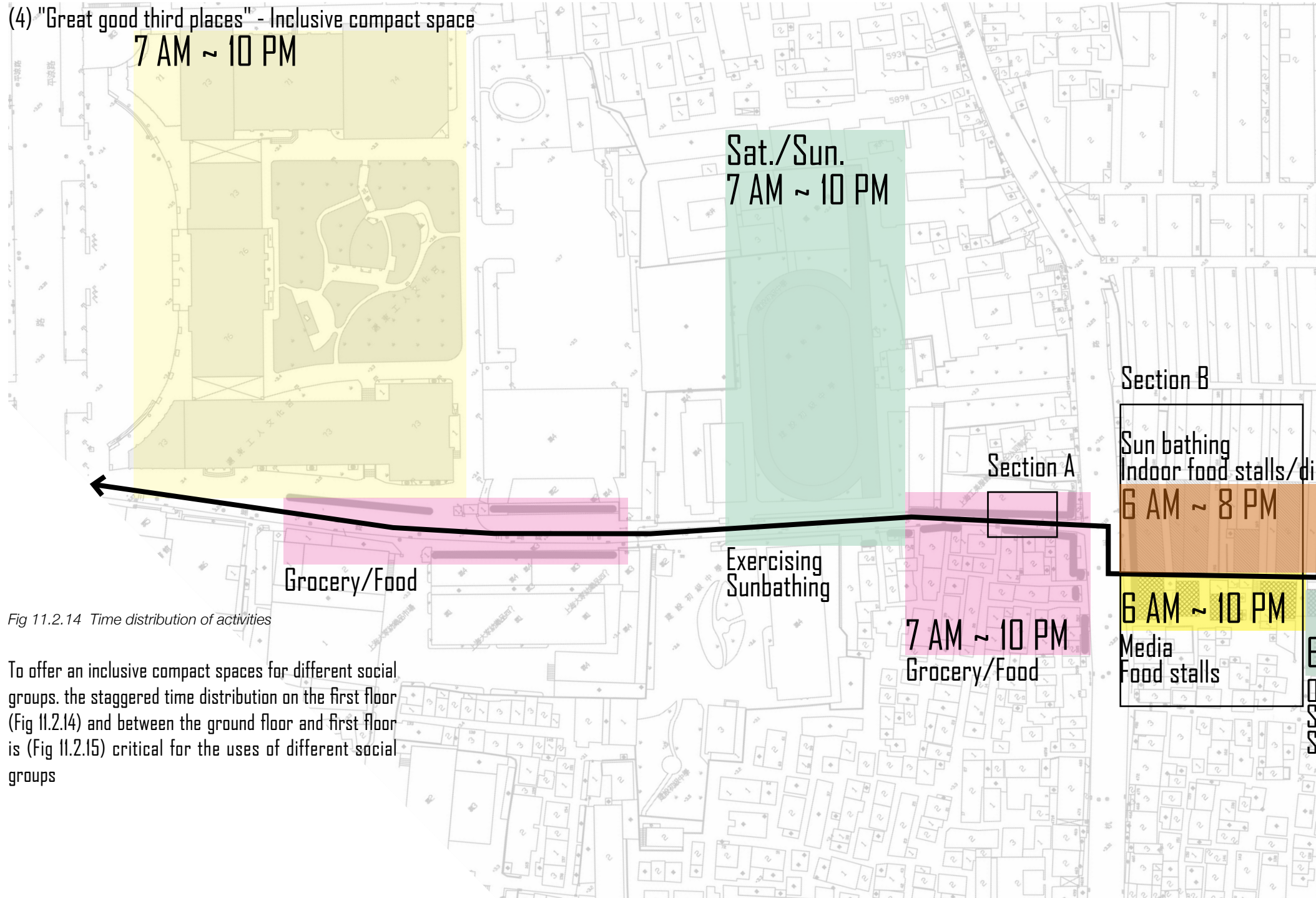
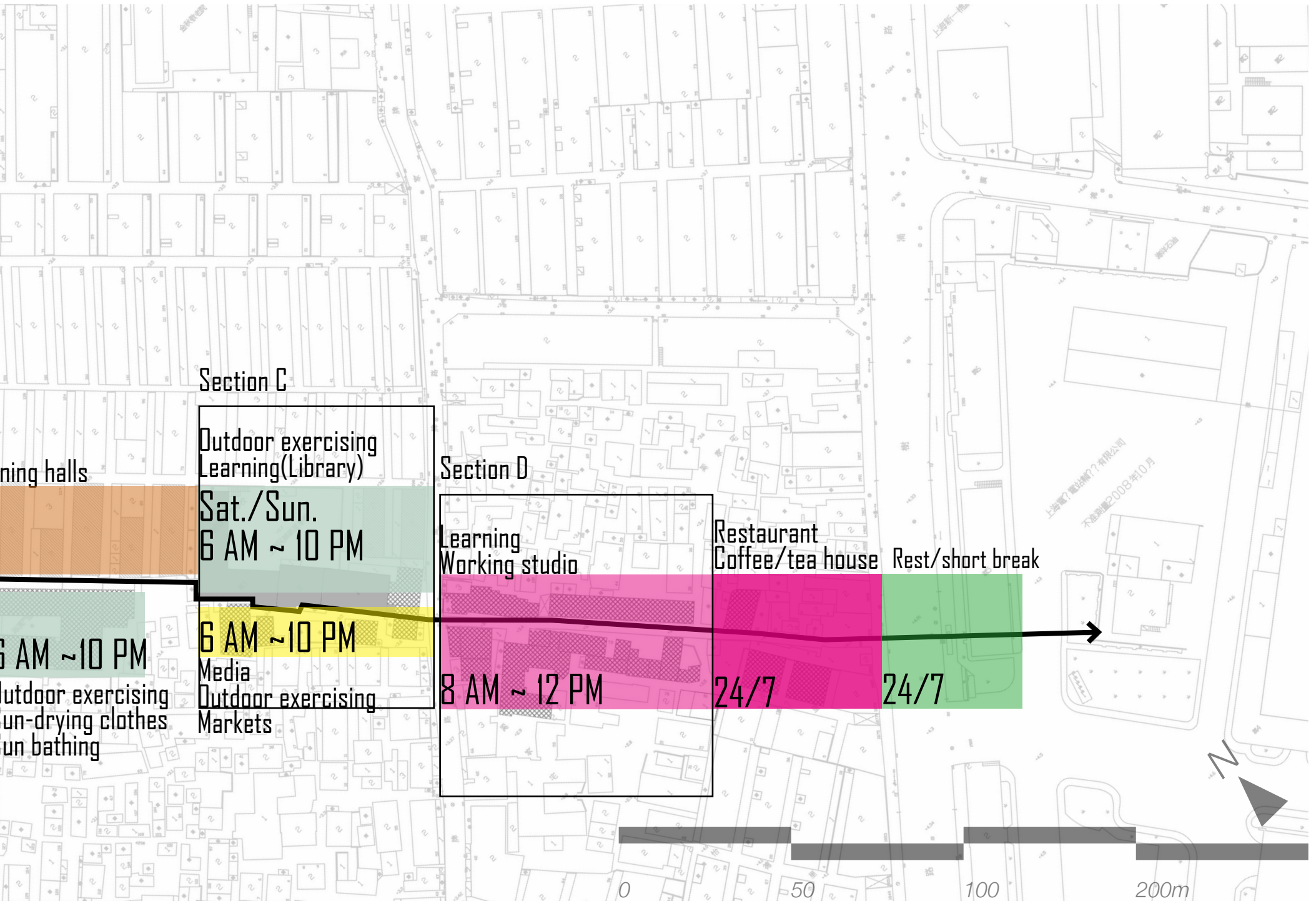


Fig 11.2.14 Time distribution of activities

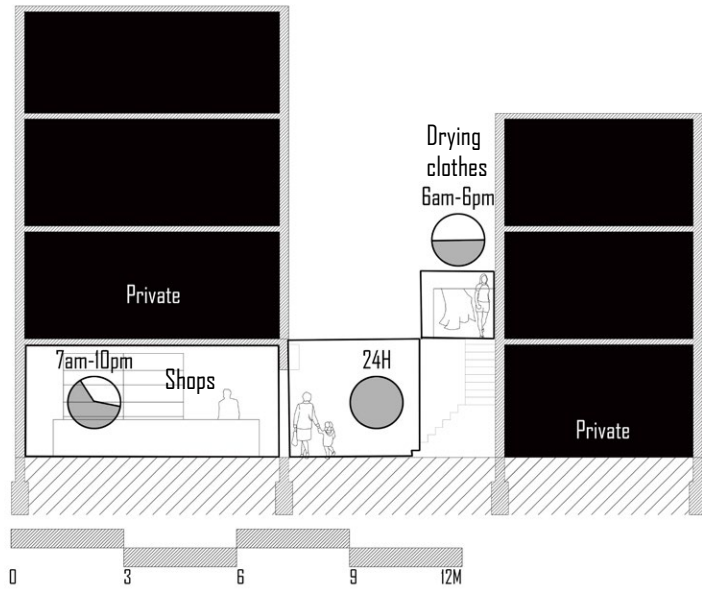
To offer an inclusive compact spaces for different social groups, the staggered time distribution on the first floor (Fig 11.2.14) and between the ground floor and first floor is (Fig 11.2.15) critical for the uses of different social groups



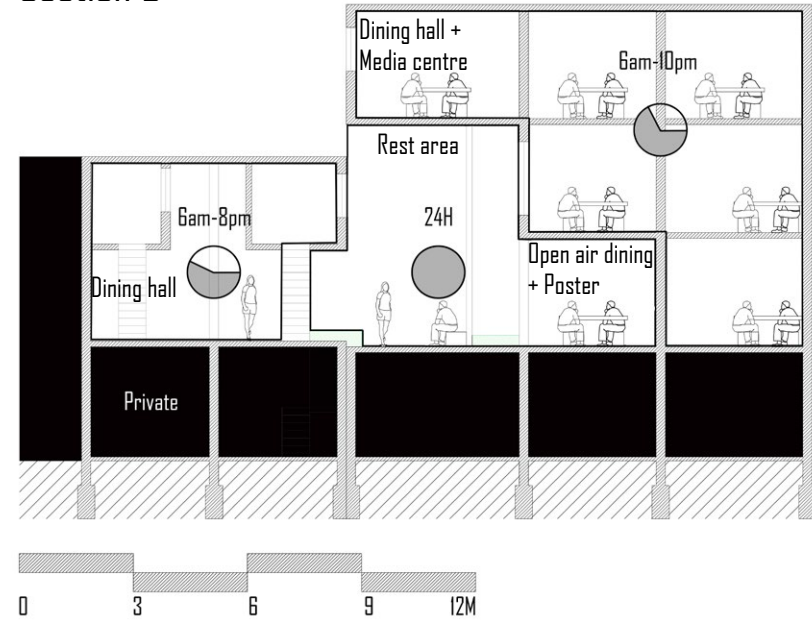


(4) "Great good third places" - Inclusive compact space

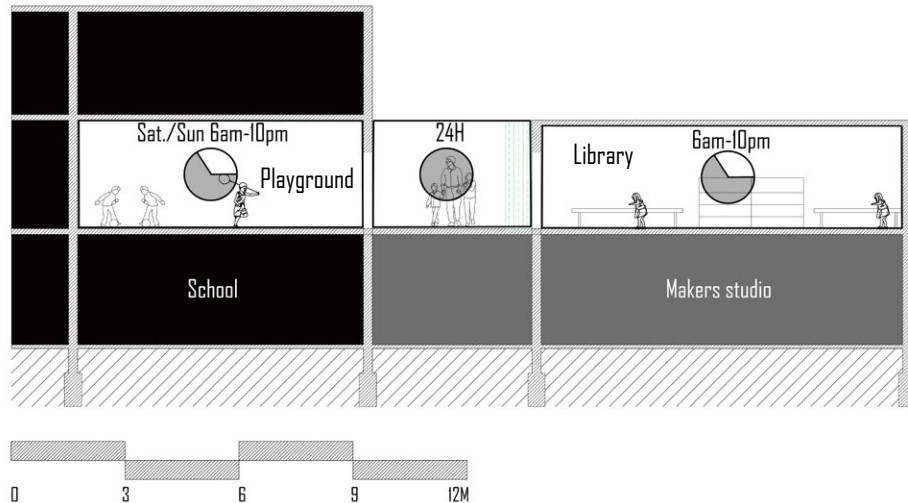
Section A



Section B



Section C



Section D

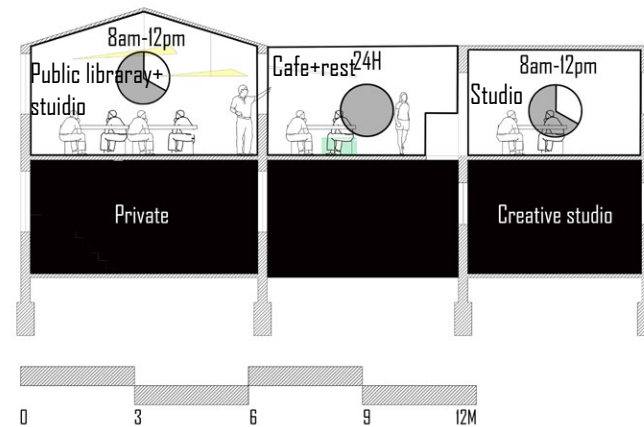
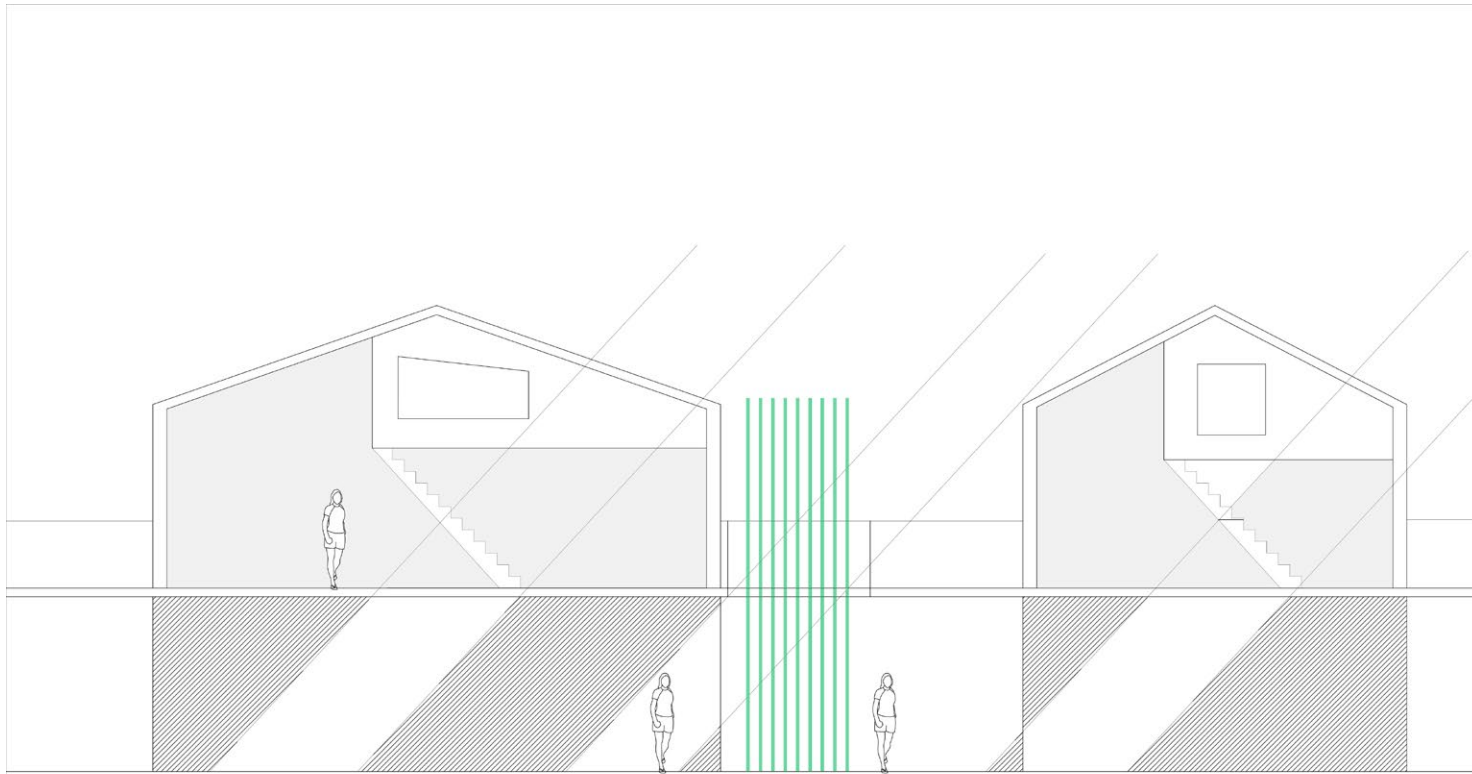


Fig 11.2.15 Staggered Time distribution of activities between first floor and ground floor





*Fig 11.2.15.1 The ground floor plan*



*Fig 11.2.16 Lighting well on the pedestrian bridge*

The lighting well on the pedestrian bridge will give more sunlight of corridor on the ground floor. Improving the space quality by increase sunlight, the space on ground floor will be a better space for living.

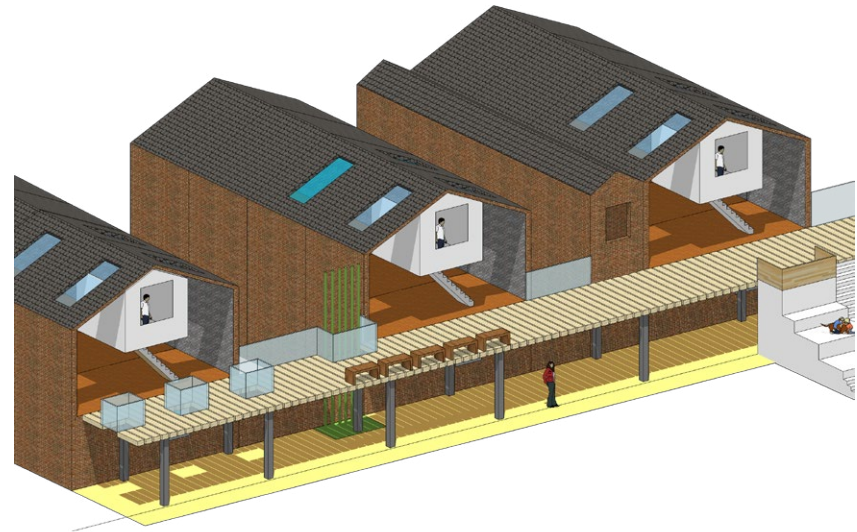
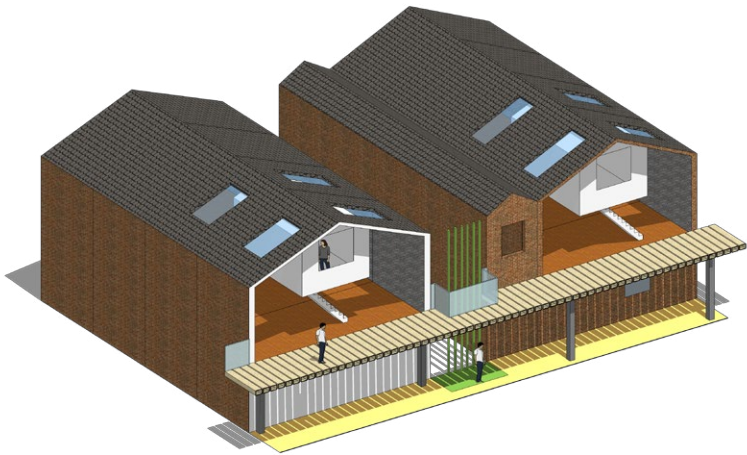
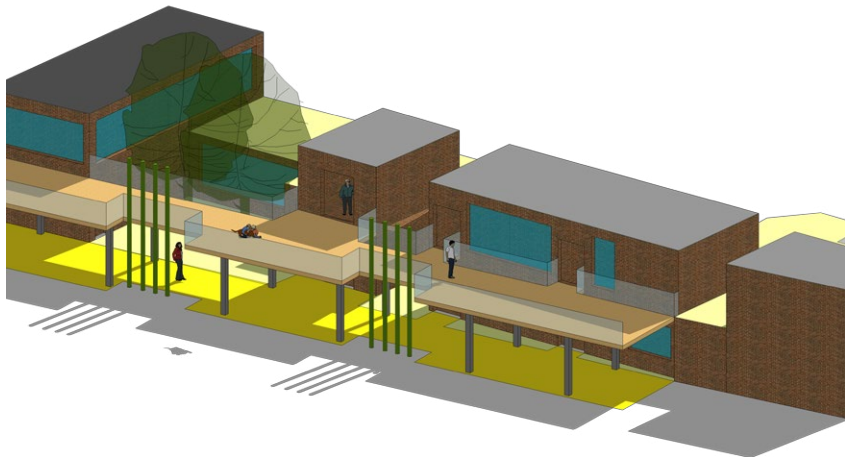


Fig 11.2.17.1 Lighting condition along the axis

#### (4) "Great good third places" - Low profile/Parasite space/Space to leave trace

In micro scale, low profile space will reflect on the space typology and material used in the spaces, all these can be found easily in the daily life.

The inside corner spaces and shelter will create a parasite space for the optional uses by different social groups.

The street furniture such as chairs, tables and vacant gardening area will encourage the users to leave their personal belongings in the semi-public space.

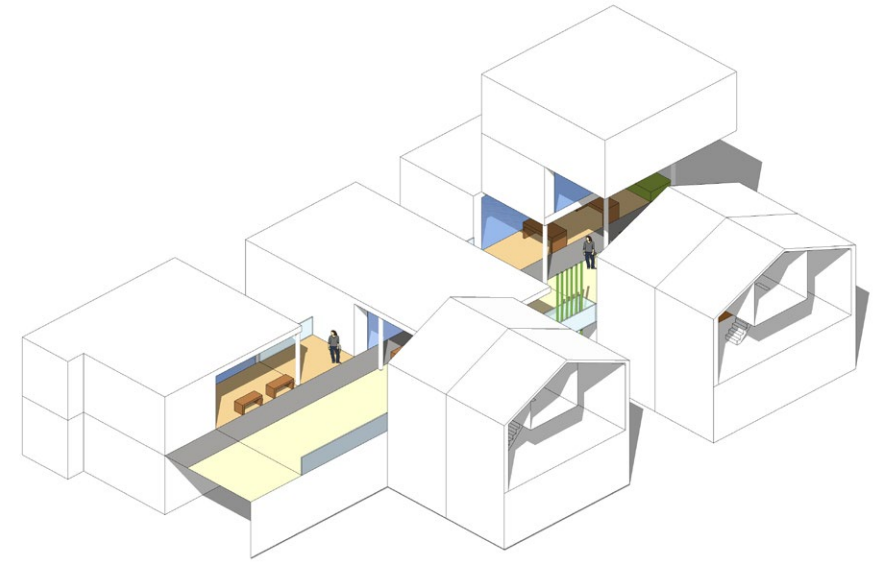


Fig 11.2.16 Perspective of micro-scaled space

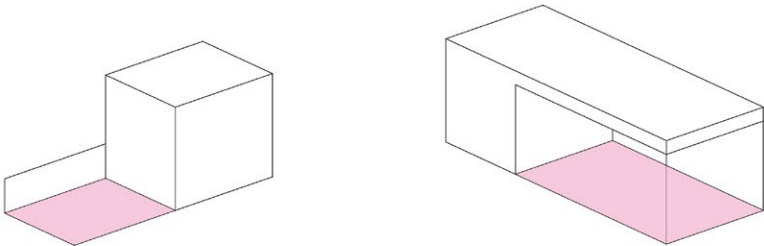




Low profile - simple material / space typology



Parasite - inside corner / shelter space



Space to leave traces - gardening / furniture

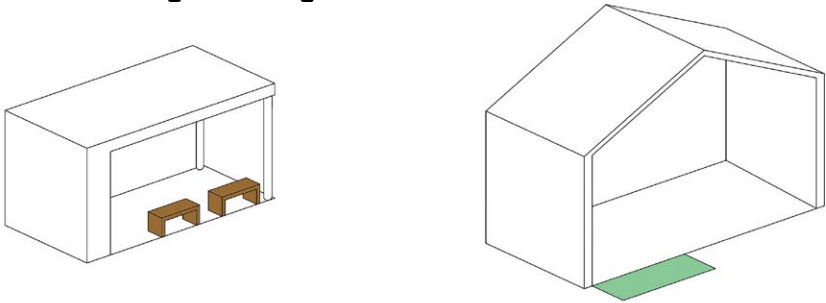


Fig 11.2.17 The elements of micro-scaled space

## 2. "Great good third places" to reconnect the socio-spatial network between the Lilong neighbourhoods and the post-industrial area

### 2.5 Improvement of existing third places

(I) Increase the accessibility from post-industrial area to the Lilong neighbourhoods along the daily routine

To increase the accessibility between the existing third places in the Lilong neighbourhoods and the post-industrial area, the different types of path will be set up inside the shanty town or Lilong area.

These path will offer a legibility daily routes for people to get to the residents and other users to find.



Fig 11.2.18 Path along daily routes



Path across shanty town

Fig 11.2.18 Plan of path across shanty town

In shanty town area, the path inside is hard to indentified in the current situation. To increase the legibility, the break and wood pavement will be used and small vegetation will be planted along the path (Fig 11.2.18, Fig 11.2.19).



Fig 11.2.19 Used material

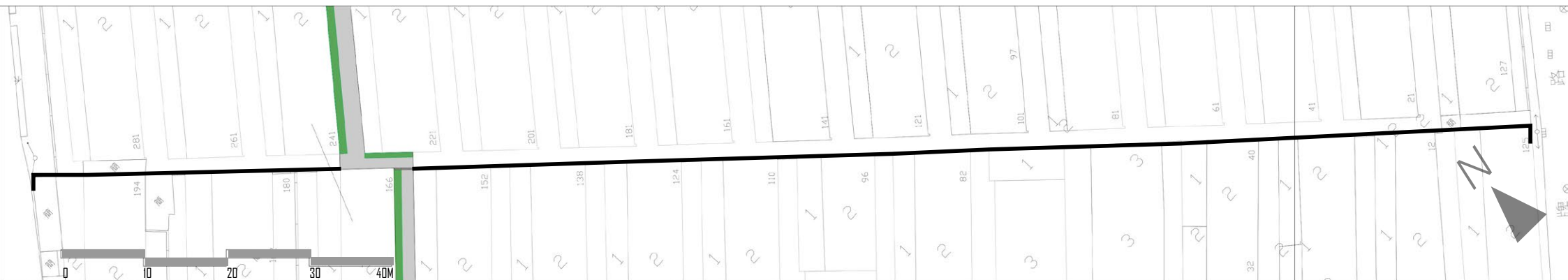


Fig 11.2.20 Plan of path across shanty town

### Path across Lilong

In Lilong, due to the crowded space, space intervention will occupied the limited spaces along the path. In that case, the wall with graffiti or art workers (Fig 11.2.21) will be the main methods to attract the passers and give identity of the path.

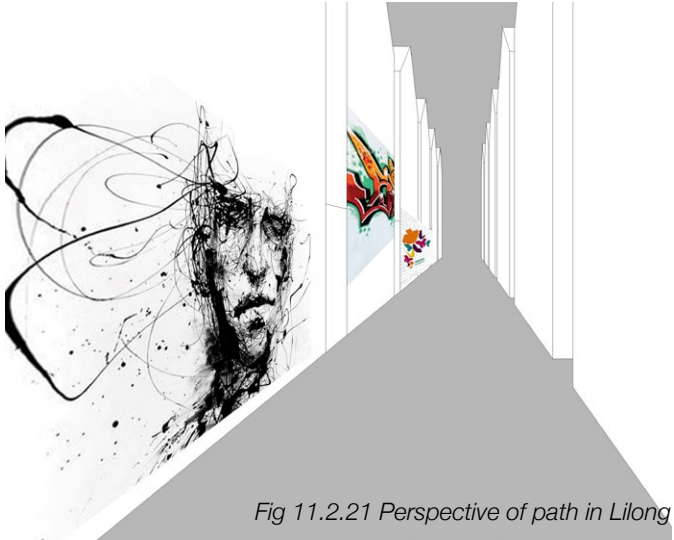


Fig 11.2.21 Perspective of path in Lilong





Small vegetation area and wooden pavement will be the main intervention in the path from small factories. By providing the resting places and beautiful space along the path, the passers can easily find their way to existing third places with mono functions along the daily routes.

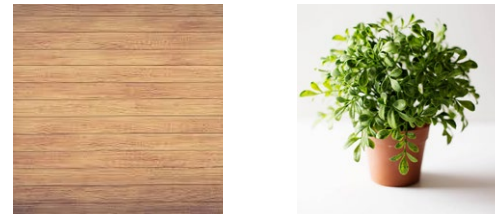


Fig 11.2.23 Used material

## 2.5 Improvement of existing third places

(2) Make third places inclusive between ground floor and third floor



Fig 11.2.24 Current situation of the interface along the streets

From the observation of the current situation (Fig 11.2.24), the noise and the waste from the ground floor shops will disturb the living condition for the residents especially on the first floor.

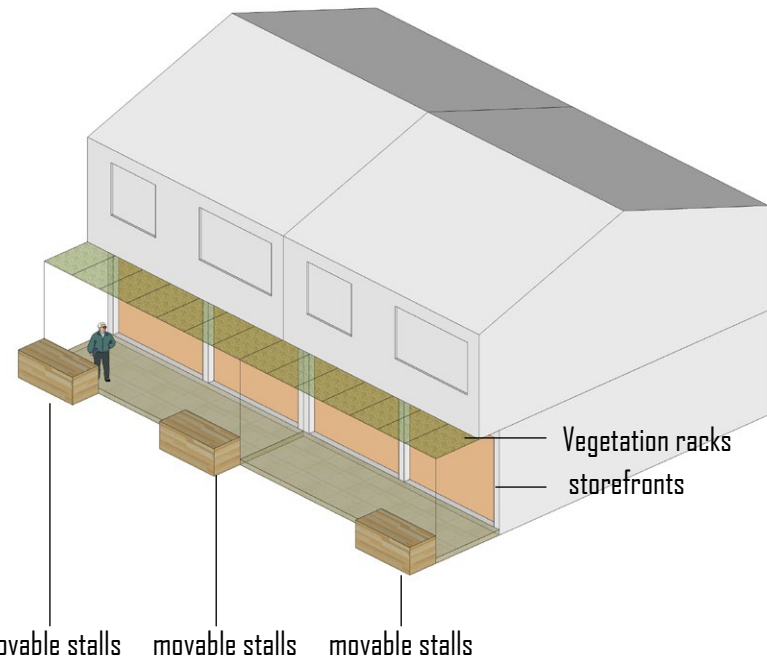


Fig 11.2.25 Shop front after transformation

To solve the problems, vegetation racks and movable stall will be the main space intervention to decrease the noise and the waste can be collected inside the movable stalls (Fig 11.2.25, Fig 11.2.26).

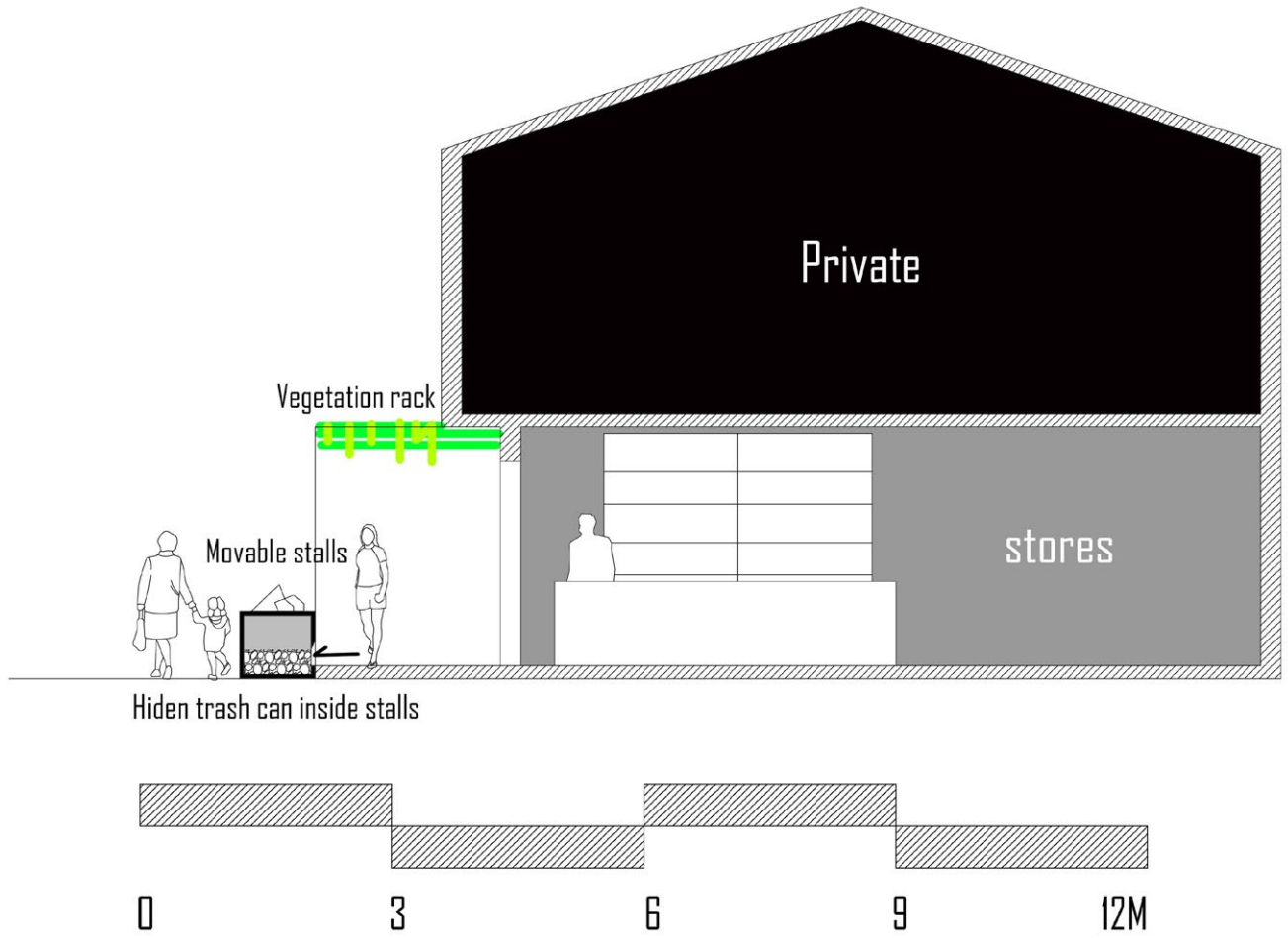


Fig 11.2.25 Vegetation racks and mobile stalls with hidden trash

## 2.5 Improvement of existing third places

### (3) Transforming new third places along Lilong neighbourhoods

As the main third places along the Yangshupu road, the Lilong building will be transformed into coffee shops, library or restaurants with table and other social spaces in the frontage along the road.

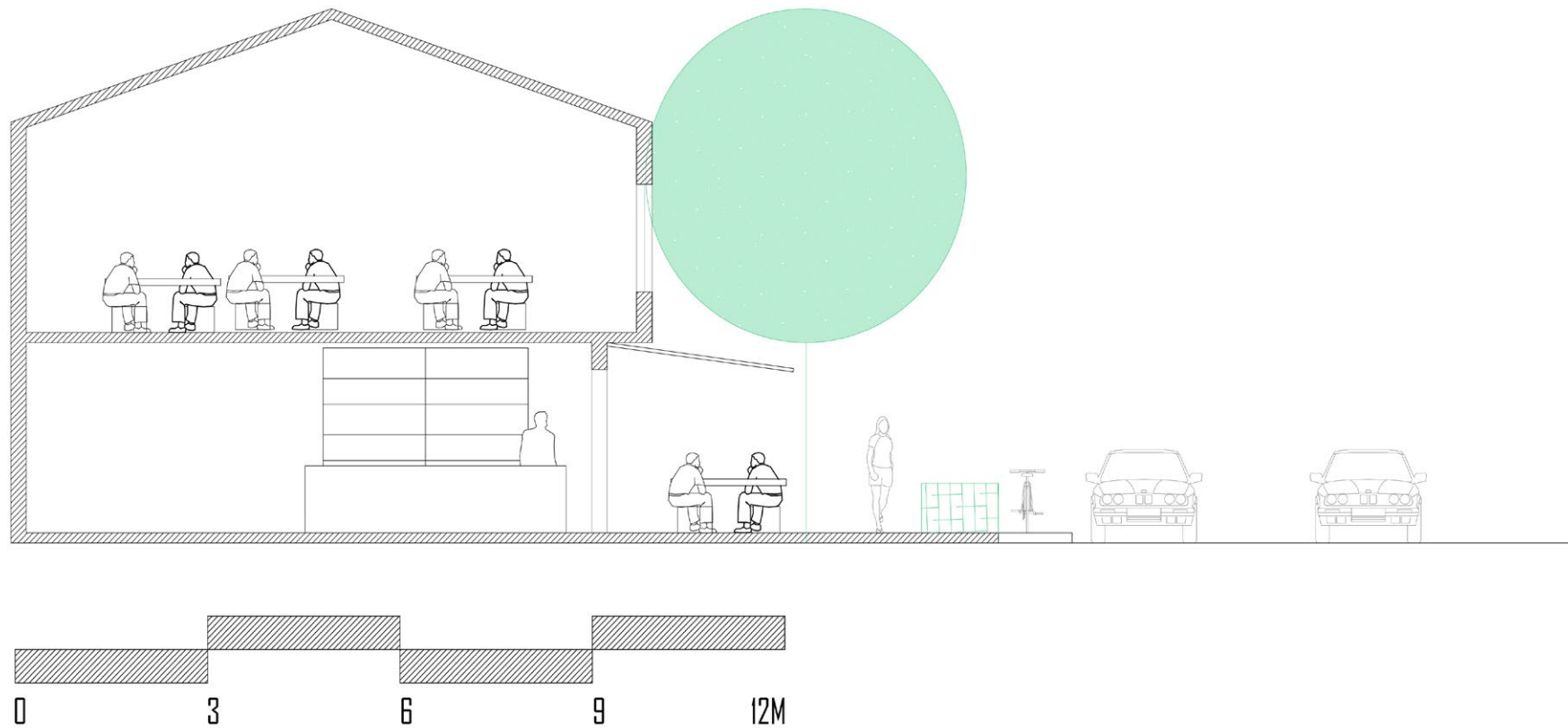


Fig 11.2.26 Section of the Lilong along the Yangshu road

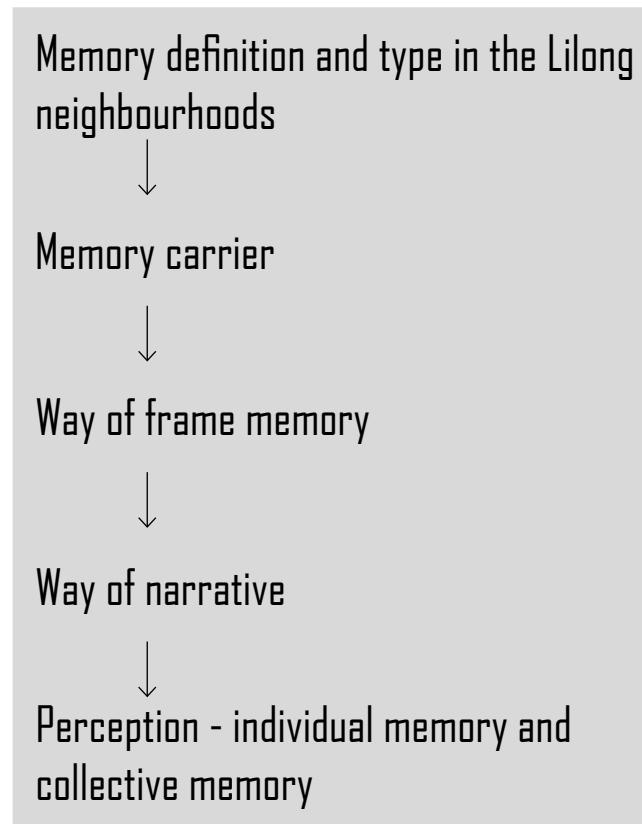




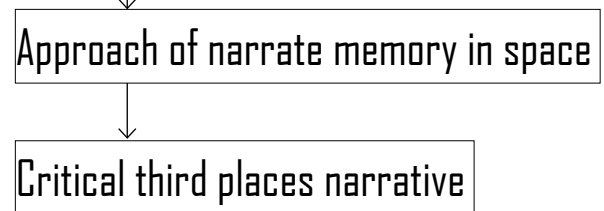
### 3. Third places narrative

In this part, to narrate the memory with third places, the interrelation with memory, narrative and space will be the critical issues to discuss. To reflect the memory in space, the approach of narrative memory in space will be proposed firstly through literature review and case study and the critical design of third places narrating the memory will come as following.

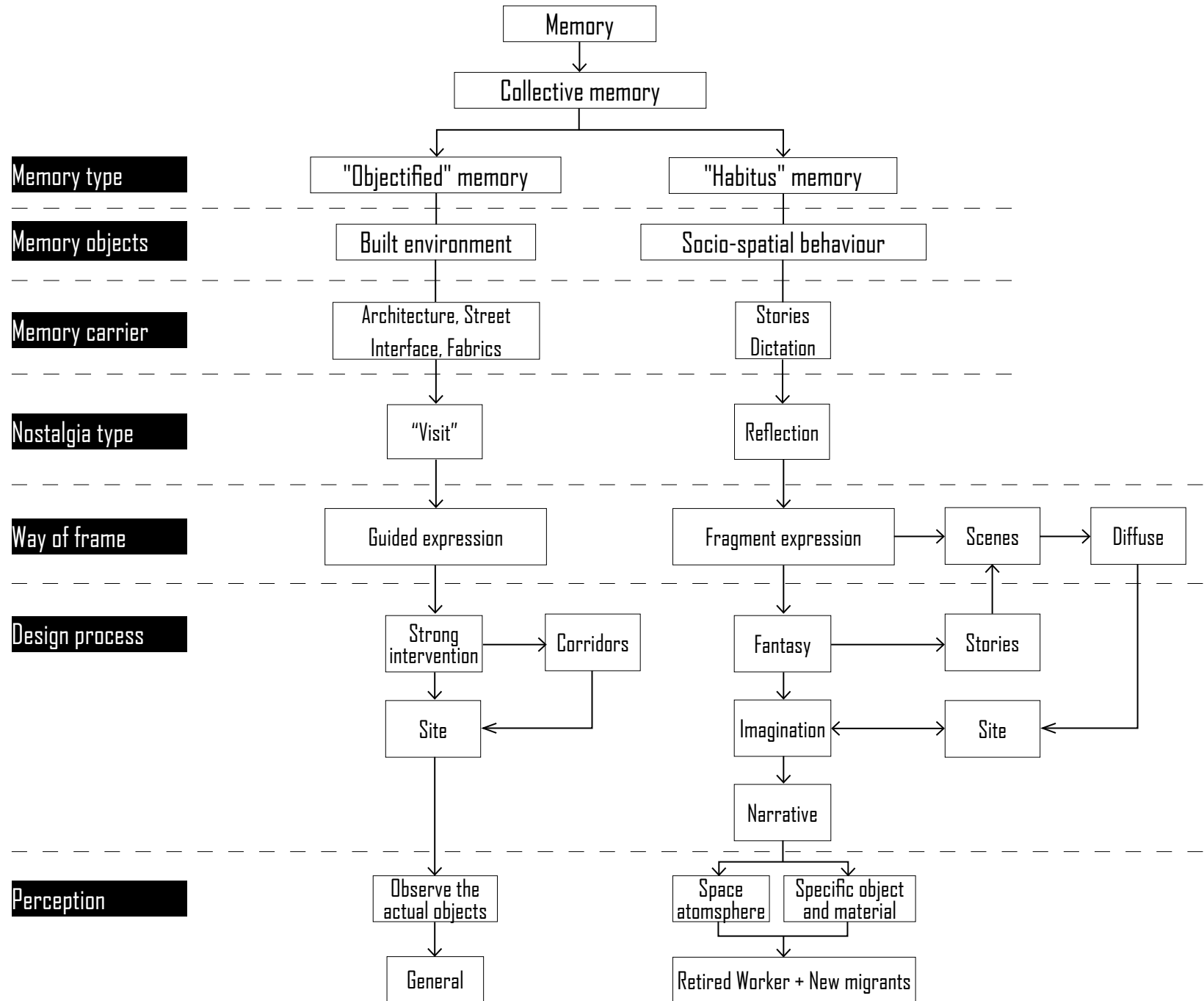
#### 2.1 Approach



#### 2.2 Critical design



3.1 Approach



### 3.2 Narrative of two kinds of memory

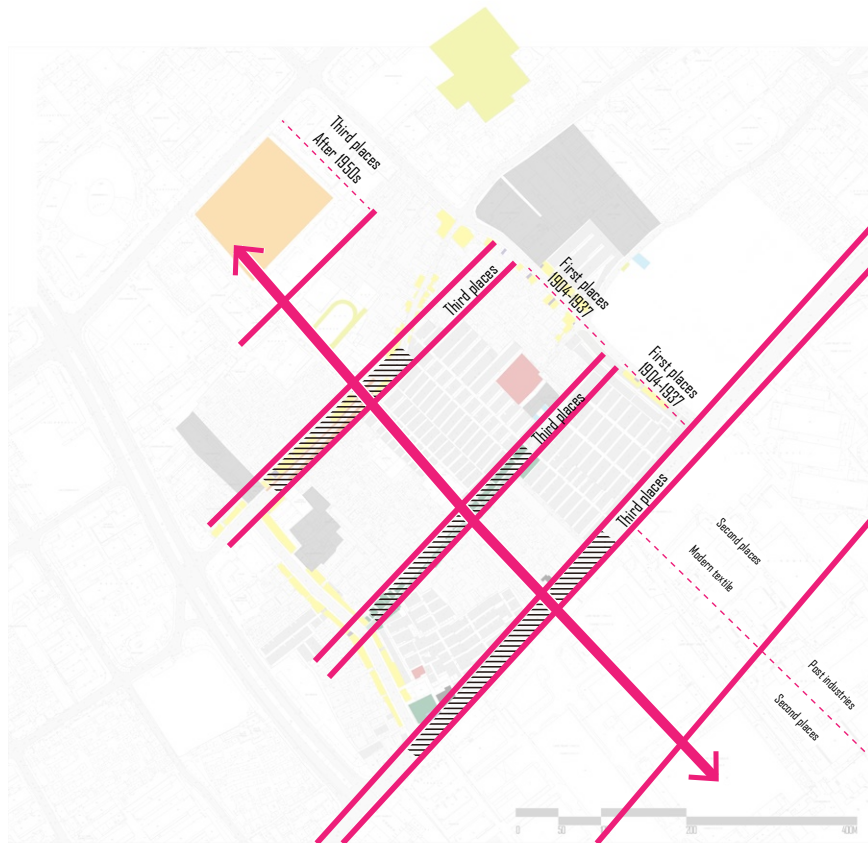
#### (I) "Objectified" memory

The objectified memory in the Lilong neighbourhoods are reflected through the building of Lilong, shanty town, new workers club and former industrial area.

To reconnect the memory of socio-spatial network between the Lilong neighbourhoods and modern textile area, the pedestrian corridor will be the space

intervention to offer a path to experience the historic link with between the first place, second places and third places in the area.

Fig 11.3.1 Corridors to experience the objectified memory





### 3.2 Narrative of two kinds of memory

#### (2) "Habitus" memory

The "Habitus" memory recorded the memory of the daily daily socio-spatial network for the old workers.

This kind of memory can be collected from the reportage by Shanghainese writers. Four events is collected from

the reportage reflecting the daily socio-spatial network through the third places in their daily life.



Fig 11.3.4 Fragmentary events from Reportage: Slavery workers in Modern Shanghai

#### Event1

十几个碗筷，一把竹筷，胡乱地放在桌上，一桶薄粥放在中央.....  
她们一窝蜂地抢一般.....

A dozen chopsticks and bambo chopsticks were places **on the table** casually. A bucket of porridge were put on the **centre of the table**.....  
They **rushed to grab** the porridge....

#### Event2

四点半之后，  
当没有影子和线条的晨光胆怯地显现出来的时候，  
水门汀路上和弄堂里，  
已被这些赤脚的乡下姑娘挤满了

After 4 am.  
when the **dawn with no shadows and lines appeared timidly**,  
the **cement road** the Lilong  
had been crowded with barefoot country girls.

#### Event3

五点钟.....  
那扇铁门一推开，就像放鸡鸭一般无秩序的  
冲出一大群没锁链的奴隶。  
不讲话.....一出门，这人的河流就分开了。

At 5am.....  
as the **iron gate opened**, a large group of slaves  
with no chanes rushed out disorderly like chicken and goose.

#### Event4

No conversation.....After go out, **river flow of people apart**.

To transformed the fragment of reportage to the real spaces, settings, ambience, material and colors are listed as the script of several events (Fig 11.3.5).




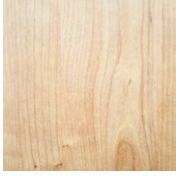












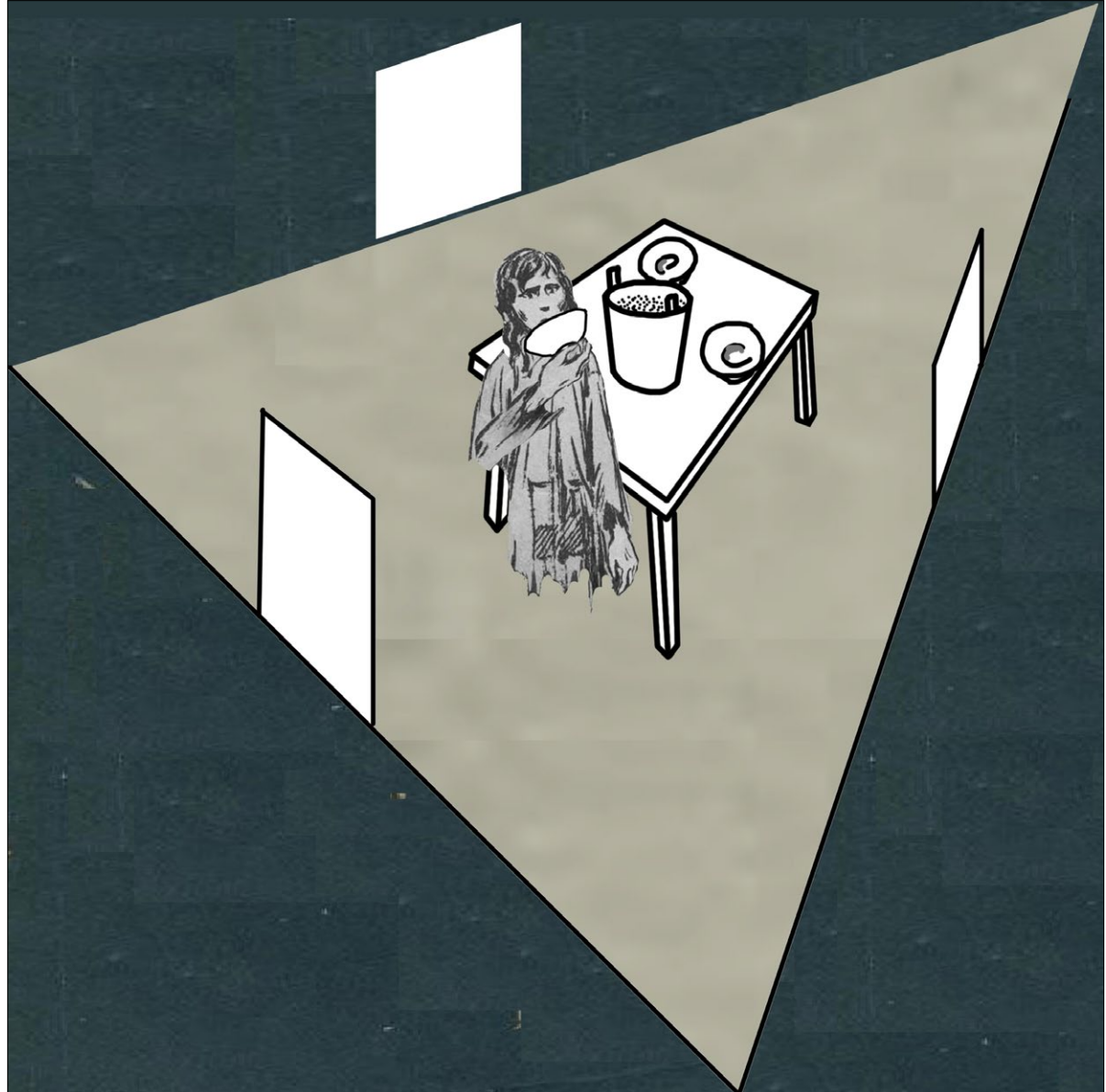
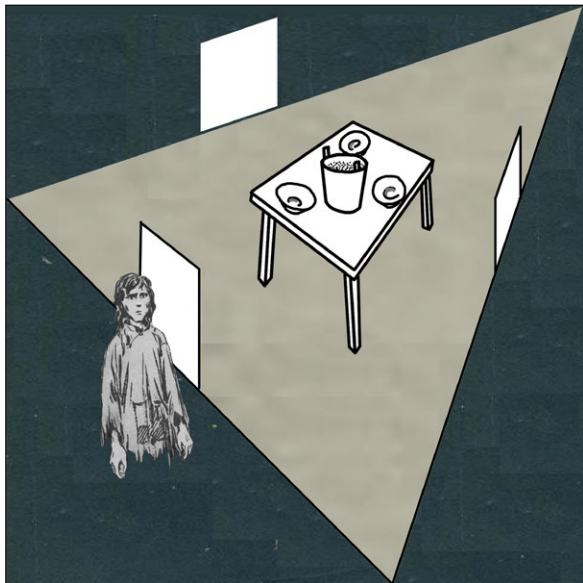
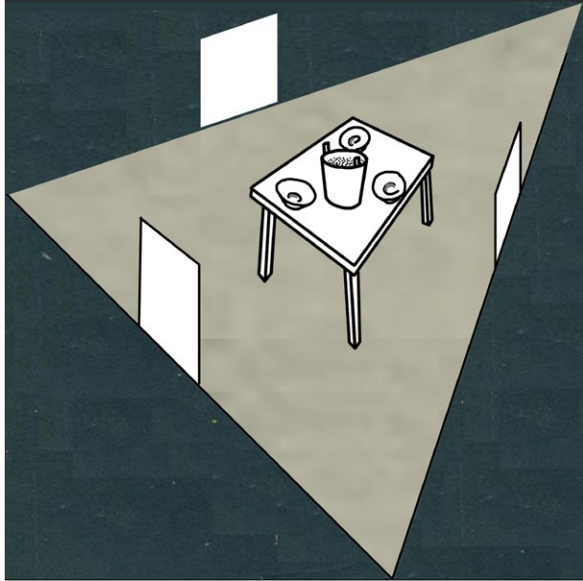
	Event 1	Event 2	Event 3	Event 4
Character	Workers	Workers	Workers / Guard	Machinery / Workers
Setting	Inside Lilong Preparation Eating	Way to the factories	Gate of the factory	In the factory
Ambience	Busy	Dawn - start of the day	Silent serious Mechinary noise	Hardship
Material	Cement  Enamel 	Cement  Some wood  Dawn light 	Iron 	Water 
Color	 Cement grey   Enamel White	 Cement grey  Old wood  Nature light	 Iron black	 Cotton white  Iron color  Water color

Fig 11.3.5 Script of events

# Maps of event



# Event one - The story of the breakfast





The table in the reportage is concretization to the wooden platform with multi-level wooden box in the centre of the private gardens.

To illustrate the "rush" of the workers, interlocked and bent path are connected the living space and the third places of wooden platform.

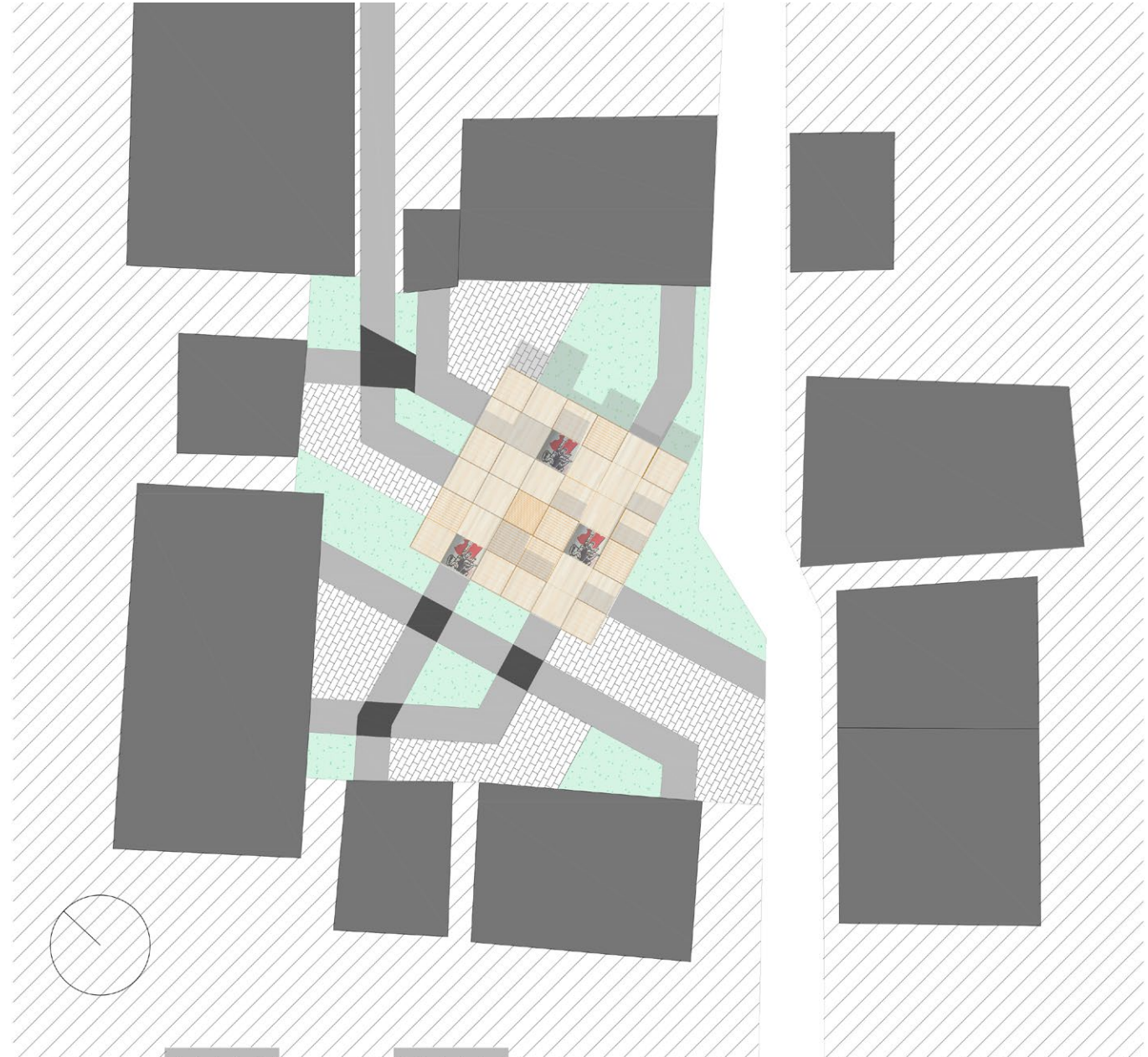
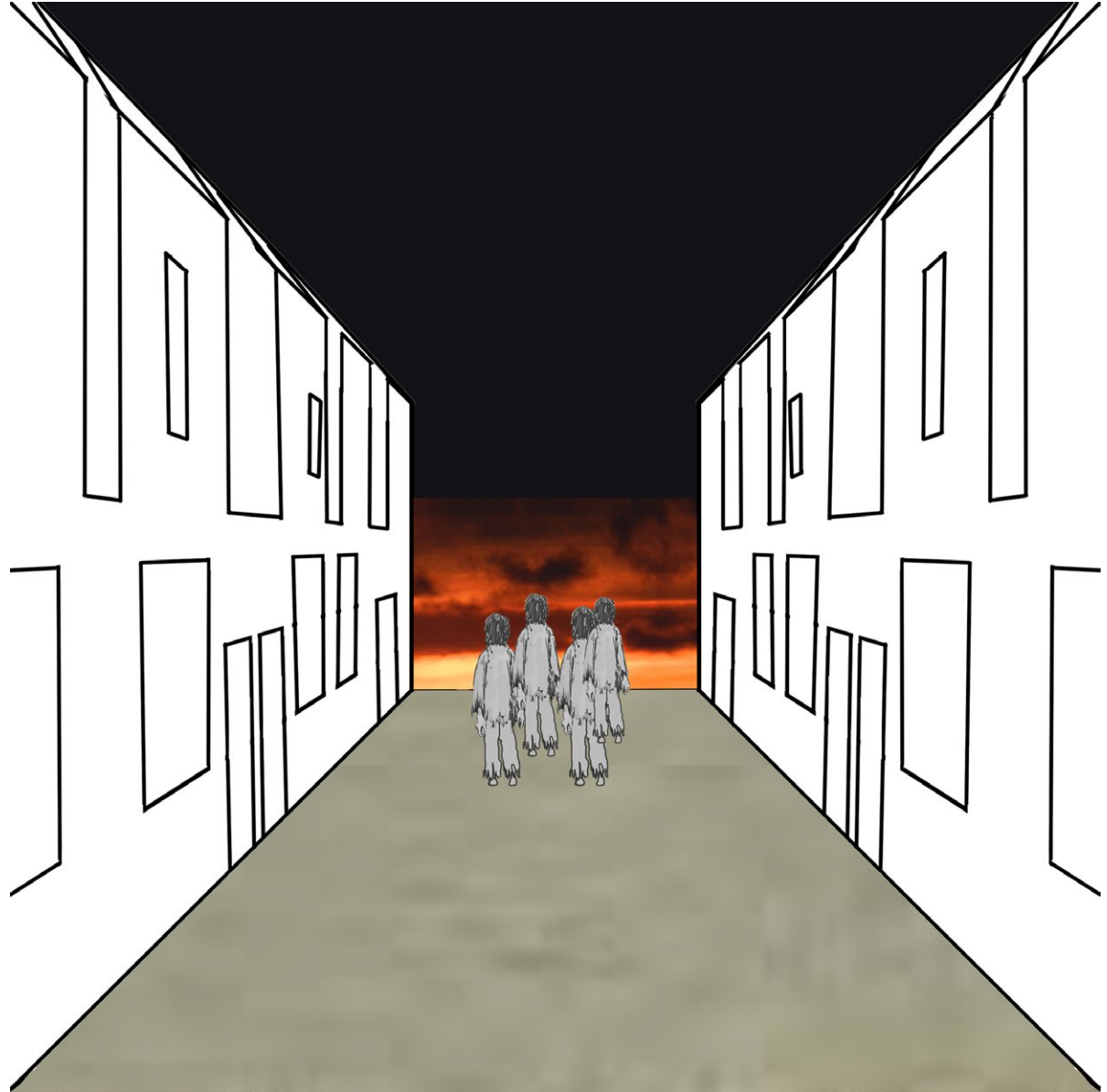
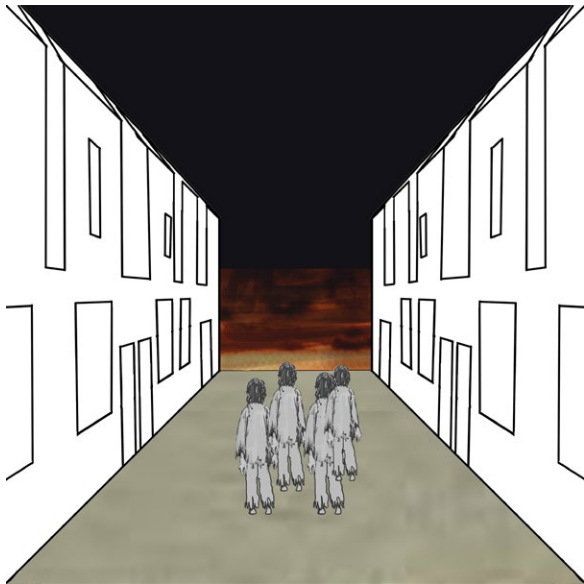
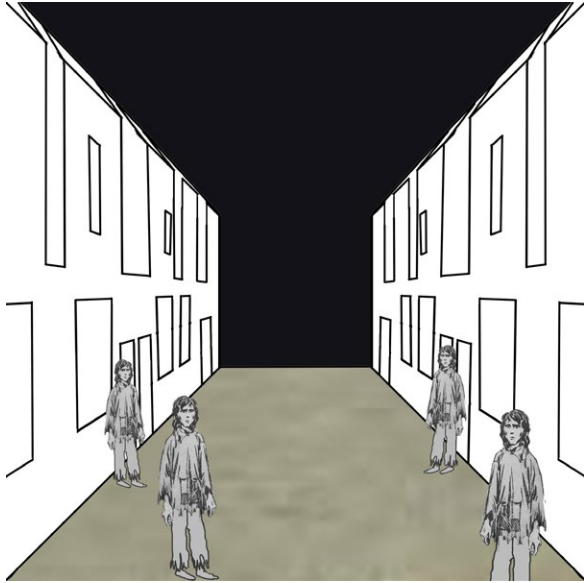


Fig 11.3.7 Plan of event one



*Fig 11.3.8 Perspective of event one*

## Event two - The story of the dawn



## Event two

To create the scene of dawn, common necessary activities like physical exercise can make people to get to reach the pedestrian bridge during the 5am-6am in the morning. At that time they can witness the dawn and landscape.

To enhanced and diversified the space ambience, two types of vision, the blocked vision and open vision (Fig 11.3.9, Fig 11.3.10, Fig 11.3.11) can be experienced along the pedestrian bridge

Fig 11.3.8 Two types of dawn effects







Fig 11.3.9 Blocked vision

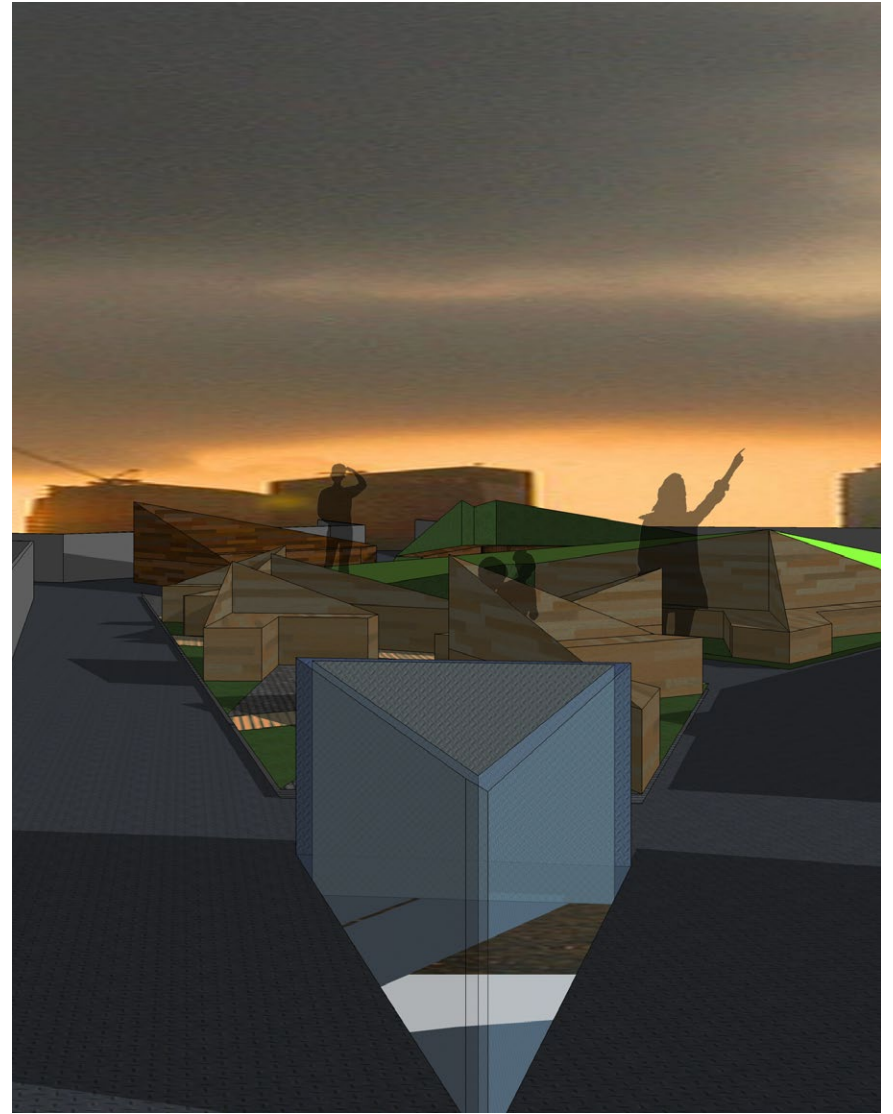
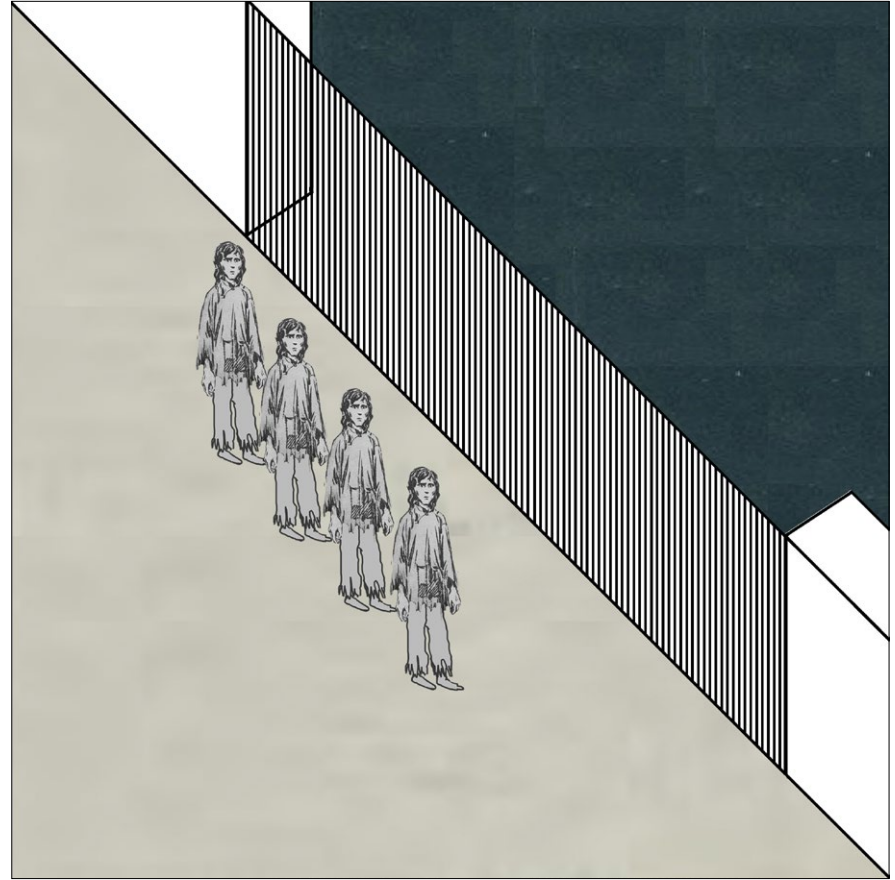
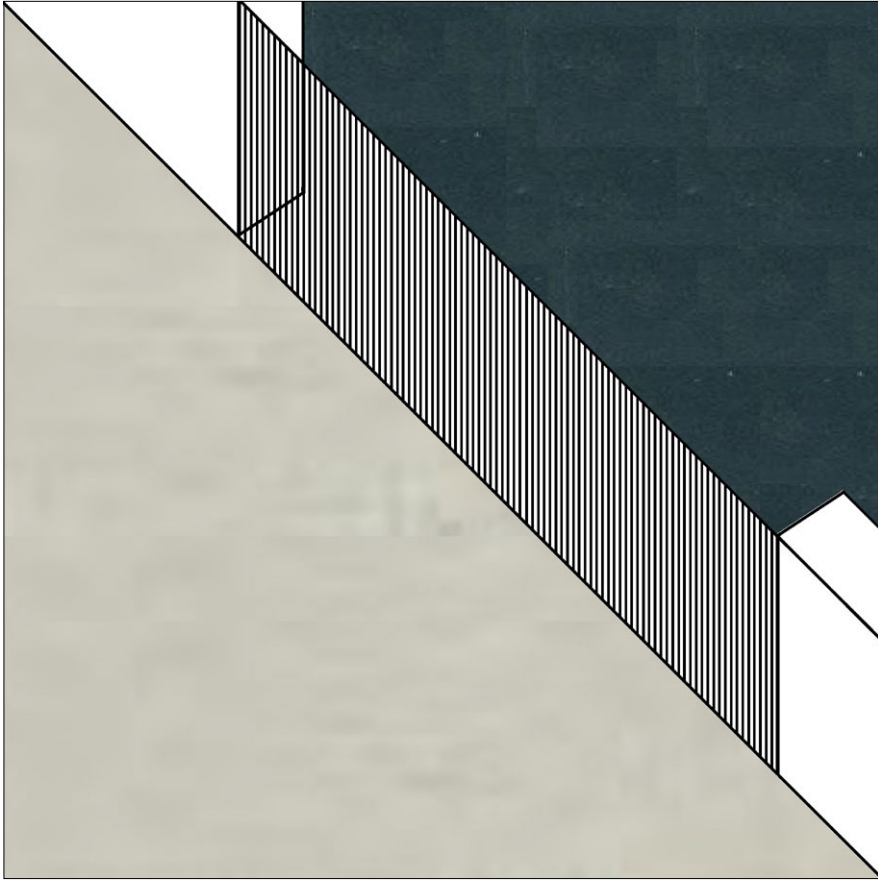


Fig 11.3.10 Open vision

# Event three - The story of waiting at the gate



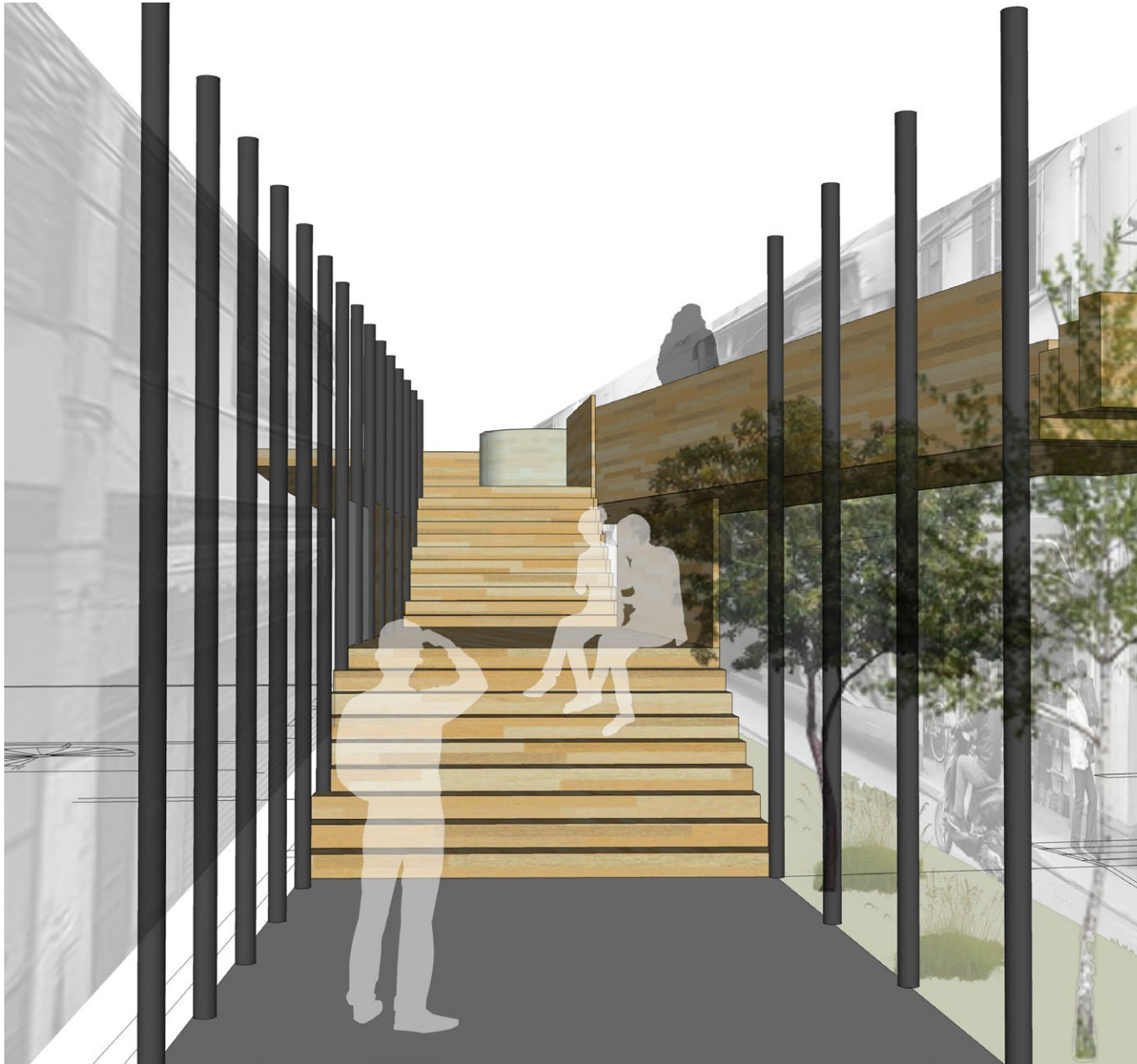
## Event three

To perceive and witness the iron gate, some sitting space are located around the iron column clusters (Fig 11.3.11).

When passing through the axis, the iron column can also be perceived (Fig 11.3.12).

Fig 11.3.11 Sitting space and iron column clusters

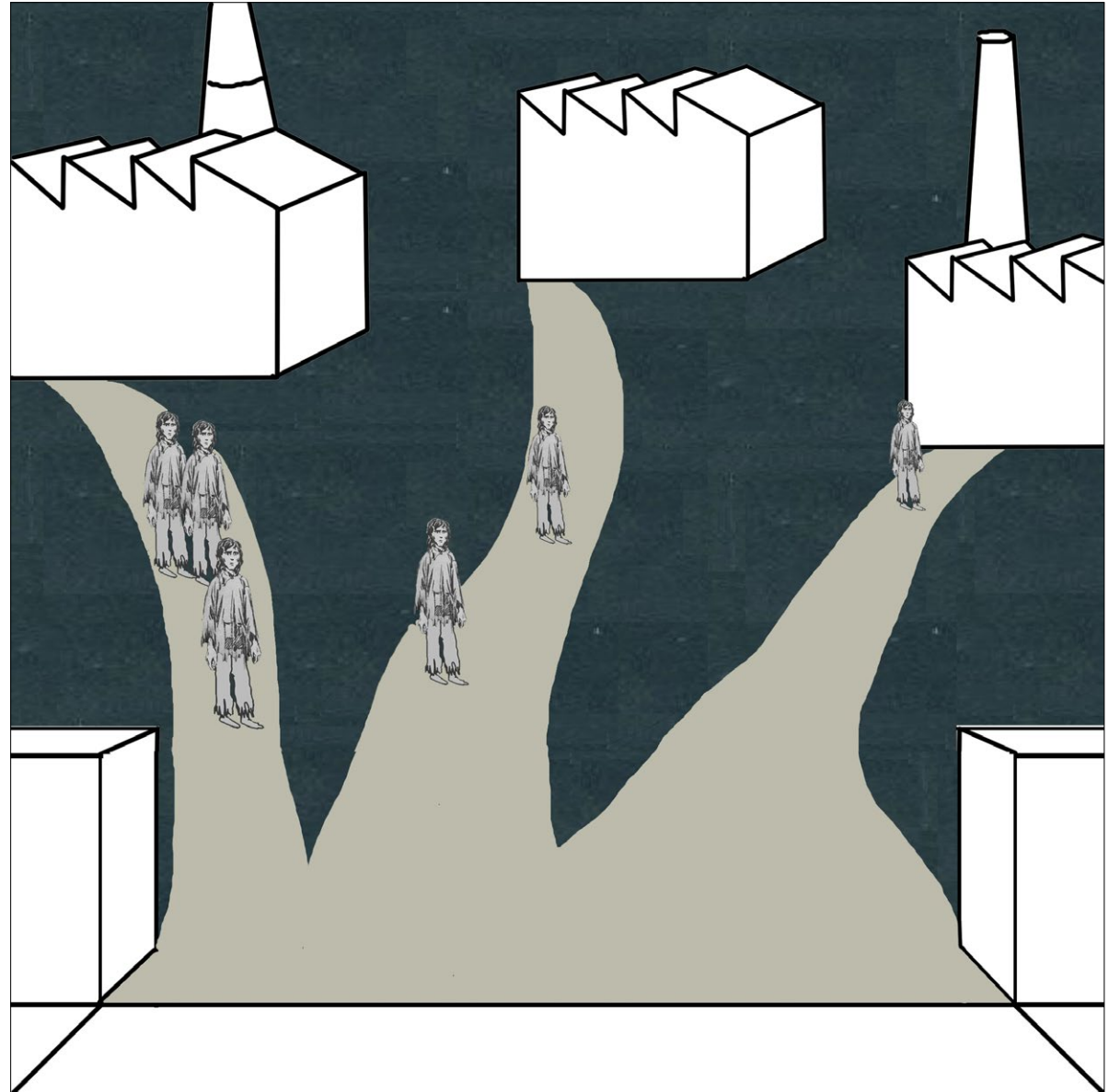
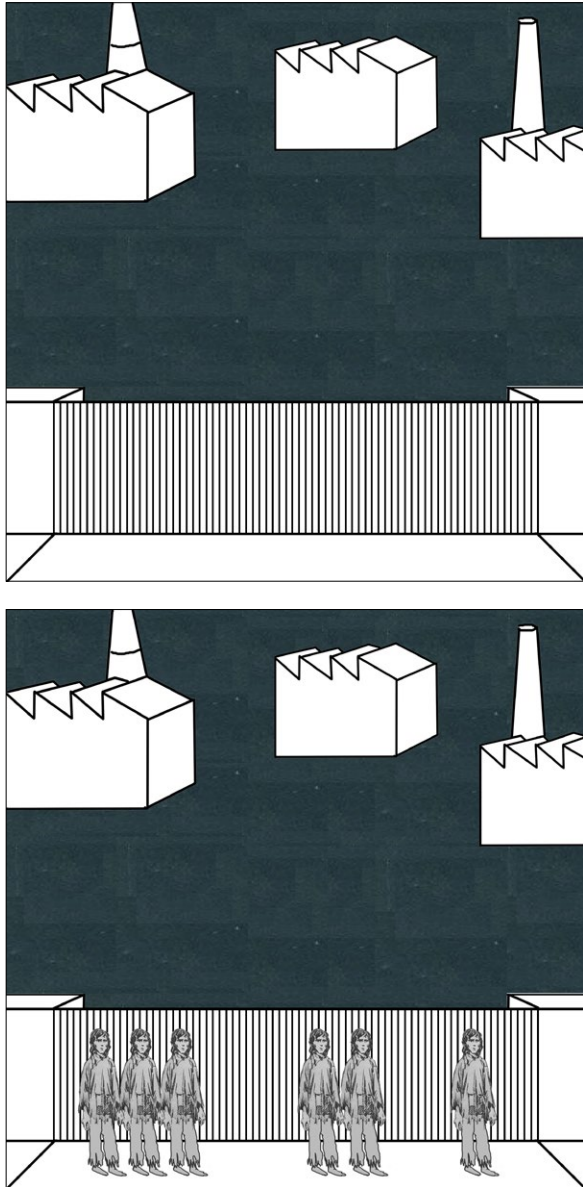




*Fig 11.3.12 Perceiving when passing through*



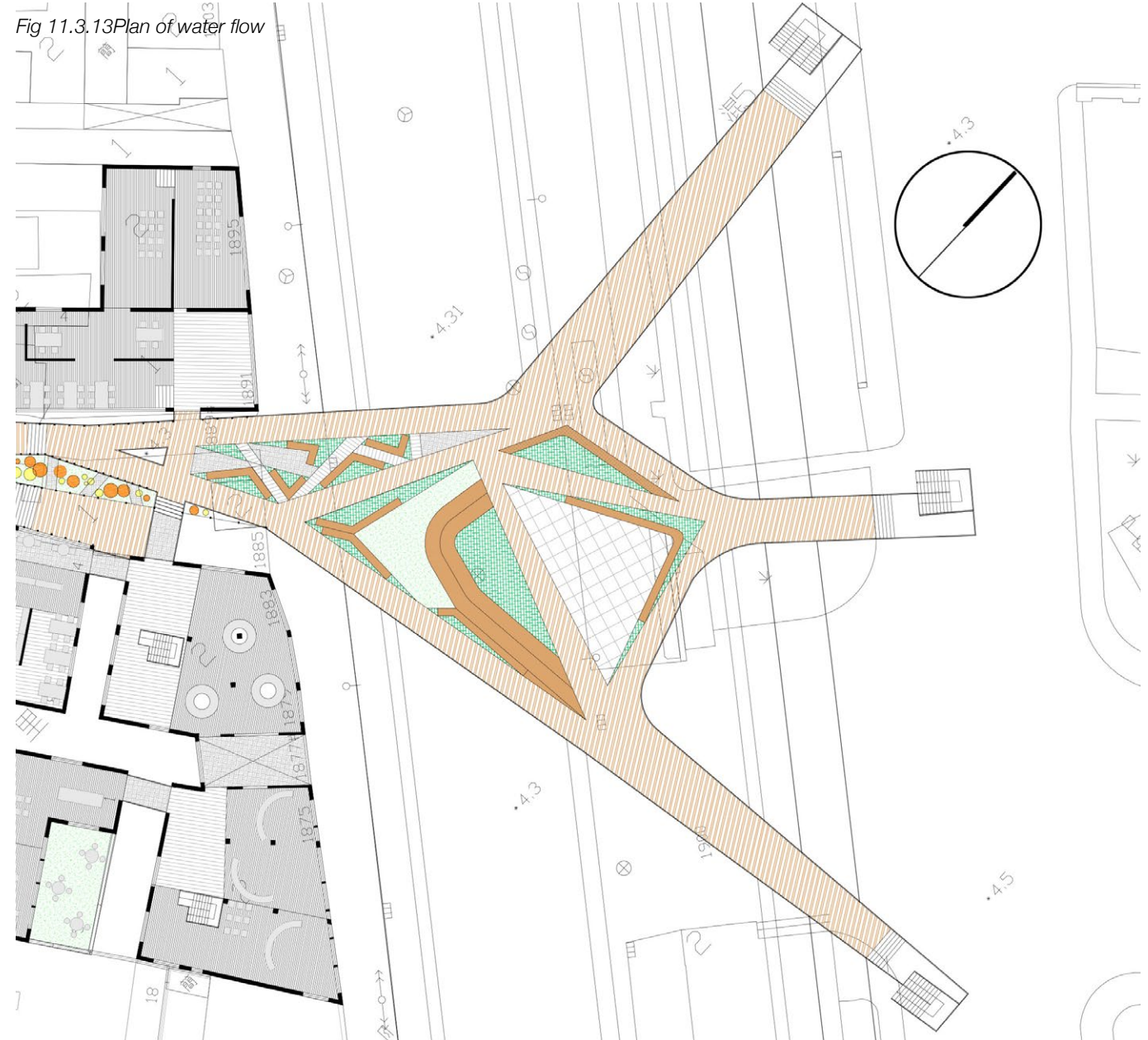
## Event Four - The story of the rushing like water flow



## Event four

To experience the flow, the triangle sitting and social spaces are at the platform of the pedestrian bridge (Fig 11.3.13, Fig.11.3.14)

Fig 11.3.13 Plan of water flow



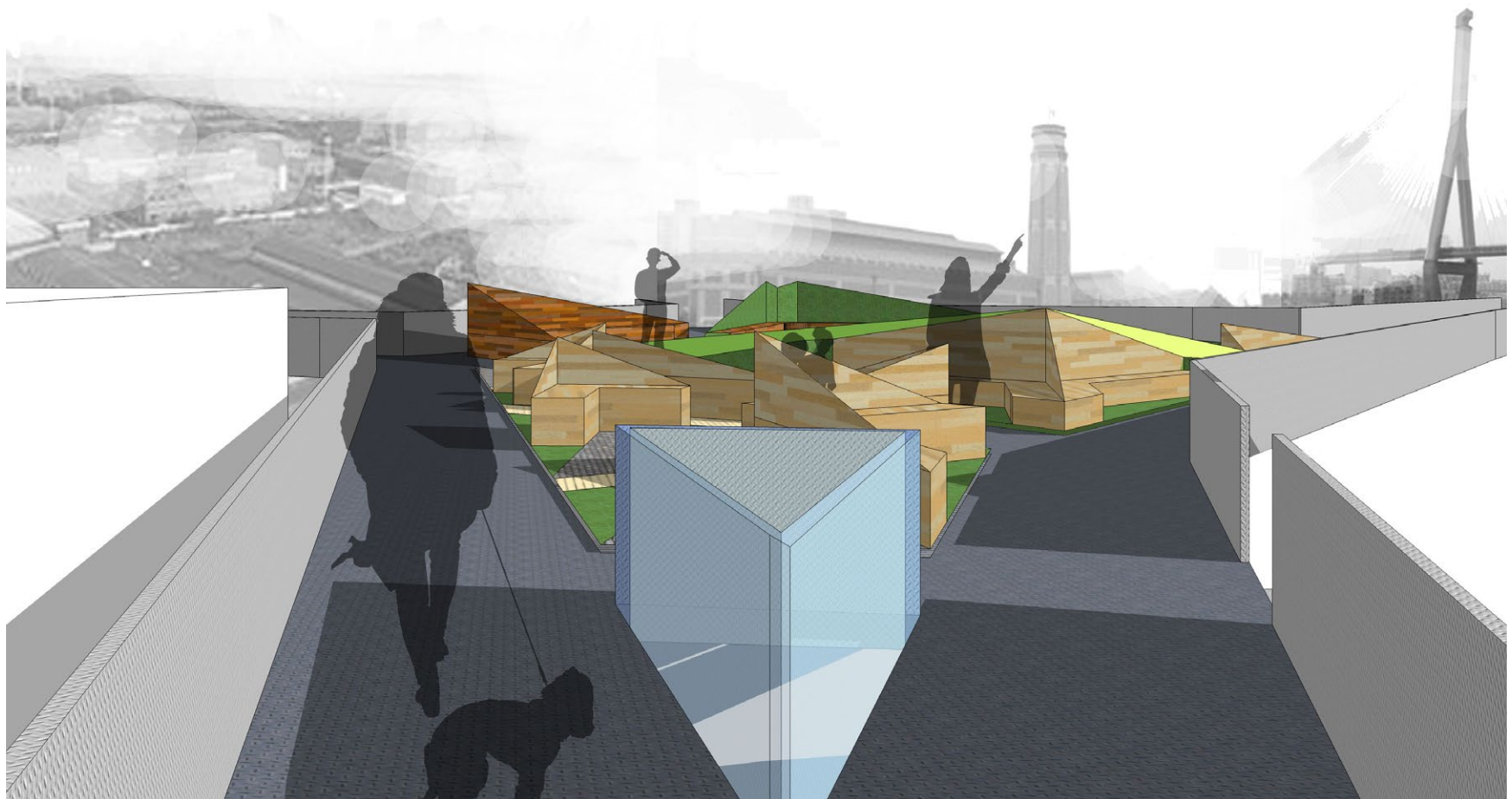


Fig 11.3.12 Perspective of flow landscape



## 4. Third places in transition

To realize the third places in transition, the design will be divided into 5 phases depending on the different situation and the development priorities.

### Phase 1. Improve the existing third places



To provide the good third places in following 5 years to meet the basic demands of the residents, this phase focuses on the improvement of the existing third places led by the neighbourhoods committee and residents.

### Phase 2. Branding and houses renting along Yang Shou road



In branding phases, to attracts the graduates, makers and creative workers to the Lilong neighbourhoods, the storefront of the third places along the Yang Shupu rd. is the critical step.

### Phase 3. Rent housing along axis



After the branding process, the neighbourhoods committee and the individual house owners will rent housing to private or factories owners along the axis to supply the enough space along the axis in future.



## Phase 4 Building axis



Led by the state and factories owners, axis and pedestrian bridge will be paid to built in this phase collaborating with neighbourhoods committee.

## Phase 5 Open the axis



After the construction of public utilities along the axis, the open space on the first floor along the axis will be open to the public.

Different participation will be in the 5 phases to ensure the spaces can be rent or transformed to the new lively space in the future.

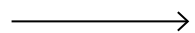
## Phase 1 + Phase 5

In phase 1 and phase 5, according to the conditions, the bottom-up process will be main approach for the individuals to rent or open their space to be a public space in the future to activate the dynamic in the neighbourhoods.

Building types

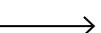
Owner ships of the residence

Lilong



Retired workers + Local

Shanty town



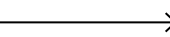
Retired workers + Local

Form

Bottom-up process

Neighbourhood committee

Rent to



Makers'/Hackers' groups

Creative groups

Neighbourhoods utilities

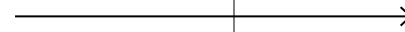
State

Factories' owners



Rent to

Individuals

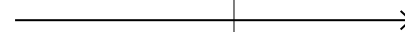


Individual Makers/Hackers/Graduates

Individual Creative workers

Open

Individuals



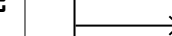
Roof

First floor

Patrial compensate by state

Improve

Neighbourhood committee



Existing third places

Individuals

### Phase 3 + Phase 5

Markets  
Factories' owners

After the initial stage and branding time, the markets process can be involved in the process to lead the big public space into the neighbourhoods.

Incubation space in the Lilong neighbourhoods

Open

→ First floor of Lilong  
along the axis

Share

→ First floor along the axis

### Phase 2 + Phase 4

Top-down process

State

→ Public utilities

Incubation space

Primary school

→ Public playground

State

Neighbourhood committee

Factories' owners

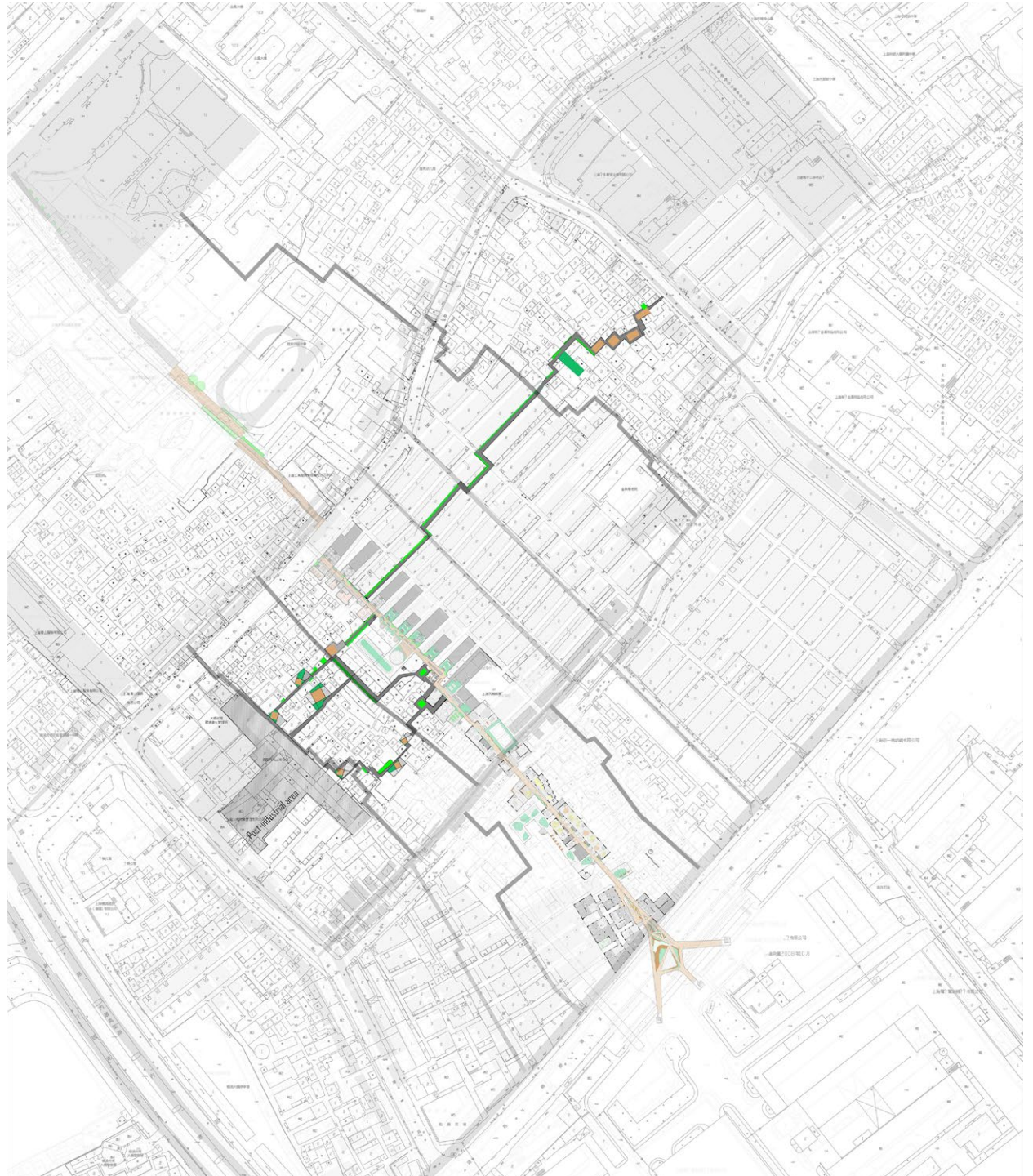
→ Pedestrian bridge

As the main space intervention in the project, the axis and the foot bridge will be constructed mainly by the state in Shanghai. Neighbourhood committee and factories' owners will fund partially.

## 12. Conclusion

Through the research and design, by improving the current spaces and create new spaces in the neighbourhoods, the third places with good space quality and narrative will reconnect the historic socio-spatial network in multiple aspects.

The new third places in the future will unite the current social groups and welcome the new social groups in the future to form an inclusion neighbourhoods in Shanghai under the background of city's transformation and migration trend.







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