

Chang, J-S (1988). The Main Paradigm of Taiwanese Urban Research after WWII: A Primary Review. Taiwan: A Radical Quarterly in Social Studies, 1:2, 9-31

ID 1518 | THE EVOLUTION MECHANISM OF CLAN - SPACE IN URBAN VILLAGE - CASES OF LIEDE AND CHEBEI IN GUANGZHOU

Bowen Chen¹
¹Tongji University
1967114471@qq.com

1 INTRODUCTION

Since the reform and opening to the outside world, China has begun the largest urbanization expansion in the world. The expansion of big cities and the birth of new central cities are staggering. According to Chinese Academy of Sciences in October 2012 "2012 new urbanization report" data show that China's urbanization rate of the mainland reached 51.3%, an average annual growth of 0.98%. Large numbers of villages and rural lands were swallowed up by urban sprawl. Under the influence of the two yuan system of urban and rural areas, they formed a unique regional spatial phenomenon - "village inside the city". Before mid 90s, the phenomena and problems of villages in cities were not yet apparent. In the middle and late 90s, the process of urban sprawl and suburbanization accelerated, and the urban village began to attract the attention of the city government and all walks of life. It retains the original social structure and social relations network, and changes its economic structure to second and third industries. In the case of this paper, Guangzhou is located in the coastal developed areas, and the number of villages in urban areas is more than more than 130. The traditional village of South of the Five Ridges has evolved into a city village in the process of urbanization, and the continuity of the cultural context and the village tradition is facing challenges.

Since September 2000, the Guangzhou municipal government has proposed the transformation of the village in the city for the first time, and proposed the concept of the transformation of the urban village and the first overall framework of the transformation of the village inside the city. The decision in 2002 through to the point "to implement the transformation of villages, 7 villages to determine the pilot reform. Over the past few years, the reform work has mostly stayed in the blueprint for regional reform, and no substantive progress has been made. In 2005, the government drew on the idea of rebuilding the dangerous buildings, but because of the restriction of fund-raising methods, the reform was carried out slowly. In 2007, under the impetus of the Xinguang express line and the construction of the bridge under the column, the Liede village became the first comprehensive urban village in Guangzhou. As the host for the Asian Games, the transformation of villages as the focus of the government, January 2010 "on accelerating the transformation of the" three old "work opinions" pointed out that the next 10 years to complete the transformation of more than 130 villages, of which 52 completed a comprehensive transformation of villages in 3-5 years. Although the government has introduced a number of reform policies, the problem of villages in cities has not been changed to a great extent.

Clan space refers to the public space used for holding clan activities in the village, including ancestral halls, ancestral houses, ancestral tombs and so on. The concept of clan space in this article is the clan, ancestral hall and its outer space in the village of the city. The clan space is closely related to the clan, and has strong clan color. It reflects the cultural and artistic ideas of the clan in the material form. In the use of the space with the clan as the main features of a clan kinship as a link, with great consciousness, exclusion of non clan members. In the traditional village structure, the clan space is an important spatial composition, and the ancestral hall is the highest rank in the village. The ancestral hall is prominently located in the traditional village, and some are located in the geometric center of the village, and some are located at the entrance of the village or a certain highland. The ancestral hall also plays a leading role in the surrounding residential buildings, and has an influence on its architectural orientation and building height. Apart from the important symbolic value and use value of the villagers and villages, the ancestral temple also has important historical value and cultural value for the society. Most of the ancestral halls were built in the Ming and Qing Dynasties, and they have a long history, which embodies the aesthetic and

craftsman skills of the clans. Most of them are similar to places of historic interest and famous residences. They are cultural treasures.

This paper focuses on the evolution mechanism of clan space in the village of Liede and Chebei village. On the one hand, from the clan of the village to understand space, provide a new perspective for the research on urban village; on the other hand is also transformed into protection, village village ancestral temple building provide the basis for the development of the ancestral temple, in the village reconstruction process can be better protected.

2 EVOLUTION CHARACTERISTICS OF CLAN SPACE

2.1 VILLAGE DEVELOPMENT

2.1.1 CHEBEI VILLAGE

Chebei village is located in the southeast of Guangzhou, Tianhe District. North Zhongshan Road, South Whampoa road. It belongs to Po street. Has been transformed into the Economic Development Co., Ltd. Po, under the jurisdiction of 15 economic cooperatives. Village land area of about 1.6 square kilometers, the resident population of about 9 thousand, 56 thousand of the foreign population. The urbanization process began in 80s. At the end of 50s, the Guangzhou nitrogenous fertilizer factory and other units requisitioned the village with a total land area of 1422 mu. After the reform and opening up, the national land acquisition increased, in 80s the expropriation of the village land 776 acres. In 90s, 2318 mu of land was requisitioned. Since 1979, the number of migrants from the village began to increase. In 1985, the state relaxed the household registration system. At the same time, foreign businessmen to invest and set up factories in Jubei area, attracting a large number of migrant workers, the car industry has been developing rapidly Po village two or three. In 1998, the village collective net income exceeded one hundred million yuan mark.

There are altogether 53 surnames in the village, of which 8 have surnames and ancestral halls. The ancestral hall of the pavilion has a long history, and the earliest ancestral halls were built during the Ming dynasty. There are 23 ancestral halls in the village, of which there are 10 main shrines.



Figure 1 – Spatial location of Chebei Village

2.1.2 LIEDE VILLAGE

Liede village is the first city in Guangzhou to carry out a comprehensive transformation. It belongs to Tianhe District de Tak Street, located in the south of Zhujiang New town. German Liede village has established economic development Co., Ltd., the implementation of the withdrawal of the village system. Before the reform, the land used for Liede village was about 0.3 square kilometers, the resident population was about 8000, and the total population was more than 10 thousand. The current land area is 0.14

square kilometers, and the construction area is 930 thousand square meters. There are nearly 6000 villagers moving back. In the 50-60s, the country in the German village gradually 240 acres of land acquisition. In 90s, with the large amount of land requisition, the German village developed second and third industries, and its economy developed greatly. In 1994, the Pearl River new town construction took 2499 acres of land acquisition, and the Pearl River Metro entered the big construction period in 1996 and 1997, and a large number of migrant workers poured into the Liede village. From 2007, the German village was reformed. In 2010, the transformation was completed and the villagers moved back.

There are 81 surnames in Hunter village, including 4 surnames and ancestral halls. Before the reformation, there were 16 ancestral halls in the village, mostly built in the Qing dynasty. All the ancestral halls will be demolished and rebuilt. It was completed in 2009.

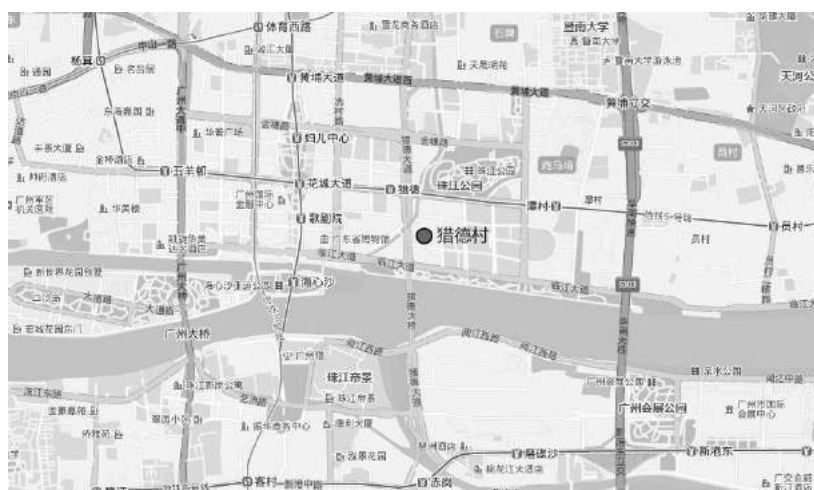


Figure 2 – Spatial location of Liede Village

In the course of rapid urbanization in the past 30 years, the village and the German village of Guangzhou have been annexed by the wave of urban construction. They change from the traditional agricultural villages into transitional communities - villages in the city. The spatial structure, the industrial structure, the organizational structure, the population structure, and even the villagers' life style and values have undergone tremendous changes in this process. As an important spatial composition and cultural carrier of traditional villages, clan space has evolved with the development and transformation of villages. Mainly related to space layout, architectural features, the use and economic situation.

2.2 CHANGES IN ANCESTRAL TEMPLE LAYOUT

The ancestral halls of villages in the city gradually disappeared into the dense buildings. The development of villages in cities is forcing the expansion of the urban land boundary, the reduction of streets and alleys, the heightening of buildings and the internal expansion of encryption. In the early stages of the development of village in the city, the ancestral hall at the village exit or road exit was swallowed into the village, and the prominent spatial position was replaced. After the construction activity inside the village is active, the ancestral hall in the tunnel is sheltered from the reduction of the surrounding reconstruction or new construction road, and the position is relatively close to the front. The flat shape of the ancestral hall is three times and two. The area is 6-8 times as many as that of the common folk house, and it is beside the main road of the village. But in fact, in the village location is significant only Liang Su temple, ancestral hall, Qingchuan Songshou Haogong Ci and the same chapter Jane temple. Other ancestral halls generally need access to their roadway, only to the front of the building. In the stage of urban village transformation, the village space has been re arranged, the villagers spontaneous construction behavior stopped, and in the overall spatial structure, the ancestral temple has returned to the prominent spatial position. The relatively independent layout of the ancestral hall in the village after the reconstruction, in the west of the reconstruction area, is close to the main entrance and the location is conspicuous, and has become an important landmark in the Liede village.

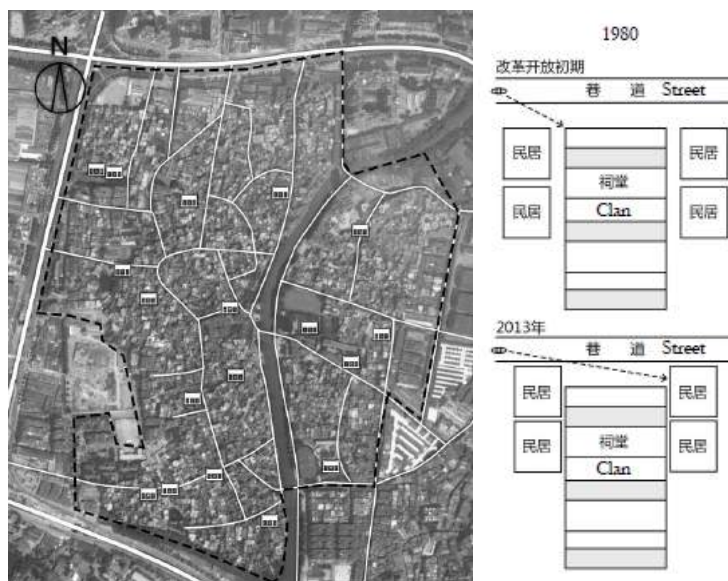


Figure 3 – Spatial location of Liede Village | Figure 4 – Spatial location of Liede Village

Ancestral halls are an important height pole in traditional villages. Today, this traditional constraint is practically useless. The height of the building in the village has been continuously raised, and the number of buildings surrounding the ancestral temple has also been increasing. Originally, the 1-2 floor of the house was rebuilt into 3-4 layers, after the capital recycling and then built, and finally built a shack on the roof. If the urban village transformation, the volume rate will be higher than the villages in the period, is behoove things on the height of the arrogation of ancestral temple. Liede village volume rate of 5.2, the ancestral hall surrounding buildings nearly 40 storeys, although the ancestral hall has 30 meters or so distance, still formed a strong contrast.



Figure 5 –Building height contrast | Figure 6 – Building height contrast

2.3 CHANGES IN ANCESTRAL HALLS

The space pressure faced by the ancestral hall is also making some ancestral temples break through the general plane shape in the stage of reconstruction and expansion. They responded with a more flexible and special approach. No similar practice has been found in the redevelopment of the village. Some of the new ancestral halls in the village abandoned the symmetrical layout and built a subsidiary room on the side of the middle road to expand the space of the ancestral hall. These ancillary rooms and the main building with different styles, strictly speaking, does not belong to the temple, and the middle of the building similar to the formation of two ancestral temple of the plane. Huang ancestral hall is an example. Reconstruction of ancestral temples, built a bungalow on the left side of 50 square meters, as for the clan banquet kitchen. The attached rooms are not decorated and are connected to the middle building. However, it differs greatly from the traditional architecture in that it maintains the symmetry of the ancestral hall to some extent.



Figure 7 –Unilateral subsidiary housing Hall | Figure 8 – One side with auxiliary rooms

The traditional architectural brick, wood and stone as building material, construction cost is more expensive. Chebe village ancestral reconstruction in 2010, the first in the brick wood structure, cost per square meter to 6000 yuan. Two, three with steel and concrete structure, the cost per square meter of only 2000 yuan. Liede village Lee's ancestral hall of brick wood structure, covers an area of more than 1200 square meters, a total cost of about 7500000 yuan. The high cost enabled the villagers to start looking for alternatives. When the ancestral temple was rebuilt and rebuilt, it tried to add the modern building materials such as concrete, steel bar and tile to the construction of the ancestral hall. There are 11 cement houses and ceramic tiles in the ancestral hall, 8 of which are brick concrete or steel concrete structure. In the construction of the temple of Hao Feng and the hall of longevity and longevity, modern building materials completely replace wood and stone.



Figure 9 –Cement beam Figure | 10 – cement column stuck with tile



Figure 11 –Cement beam Figure | 12 –Wood structure

Cultural heritage does not mean the complete duplication of ancestral halls, but rather the preservation and continuation of styles that reflect local culture and historical traditions. In the development of village in the city, the cultural significance of some ancestral temple building blocks has been neglected and forgotten, and the traditional style has been abandoned. In recent years, some of the important building

blocks have been changed more freely during the reconstruction of the ancestral hall in the village. For a comprehensive transformation of Liede village, change problem is more prominent, the new temple in ridge, door and other aspects of the changes in Sook are quite different with the traditional place.

The new ancestral hall in Liede village is a mass producing product. It is not a continuation of the original ancestral hall of the ancient clan names, but also because there is no difference in the aesthetic of the various surnames.

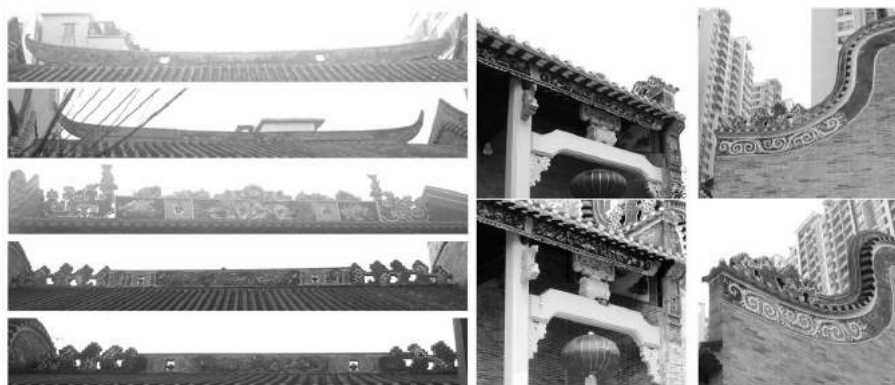


Figure 13 –Ancestral hall ridge contrast | Figure 14 –Detail comparison

2.4 ANCESTRAL HALL USAGE CHANGES

Ancestral halls are public houses in the clans, mainly for clan activities, and provide space for parties and festivals. Around 2000, Guangzhou implemented the policy of changing the village to the village, and the quality of community life of the villagers was concerned. The economic society began to use the ancestral hall as the center of the villagers' activities. After that, the clan actively offered the ancestral halls to the daily activities of villagers as a supplement to the public space. There are 12 ancestral halls open to villagers. The number of people used is about 7-8 people, mainly in the patriarchal clan. The 5 ancestral halls of the village are also available to the villagers, but the number of people used is less than the village, with only 3-4 people. With the increasing use of the ancestral temple, the use of space shows the characteristics of daily life. The use of ancestral hall space mainly focuses on the ancestral hall, the hall and the hall of enjoyment. The outside of the entrance hall is connected with the streets and alleys, and there are benches or stone chairs. The villagers chat here, chat with passers-by and pick up children from school. Enjoy the spacious room, tables and chairs and tea sets are complete, the villagers stay here longer, activities are more diverse, including reading newspapers, playing mahjong, playing table tennis and so on. In the inner part of the ancestral hall, there are walls, lighting conditions are poor, villagers use this space less. All kinds of activities and the clan, ancestral hall itself is not directly related to the general entertainment activities. The ancestral hall is more represented as an ordinary public space, and is no different from an ordinary city center. The etiquette and tradition of the clan are also invalid in use, and the villagers act in daily ways with less taboo and less concern.

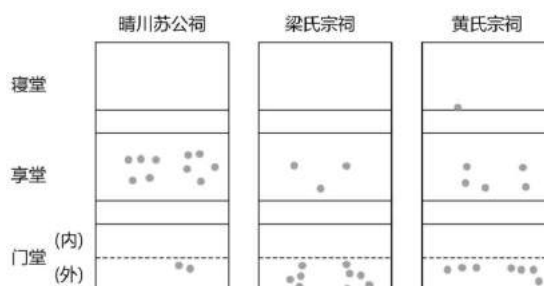


Figure 15 –Distribution of ancestral temple users

2.5 CHANGES IN THE ECONOMIC CONDITIONS OF CLAN

The beginning of reform and opening up, chebei village ancestral temple construction, renovation costs mainly comes from the clan members and families to donate. Ancestral temple's limited economic ability, often unable to make ends meet. Under the influence of urbanization, the change of economic structure, the increase of economic income and the economic condition of the ancestral hall have changed greatly. Total revenues from a single donation temple to property rental income into economic agency funding, the clan members and families to donate by. Economic society will be part of the rental property assigned to the main hall, the rental income to the ancestral temple all. On the Qingming Festival, the Dragon Boat Festival, the Chung Yeung Festival and other festivals, or when the ancestral hall was rebuilt and rebuilt, funds were allocated so as to increase the income of the total ancestral temple from a great deal before. Our ancestral property located in Zhongshan Avenue and Jubei Avenue, in the property rental income accounted for a high proportion of total nearly 500 thousand yuan a year. Organized clan activities without clan members to donate tissue. The living place is near the village of Su's ancestral hall, and the annual rental income is nearly 100 thousand. The economic expenses of the ancestral hall in the Liede village are held by the German economic company, and the clan activities after the reconstruction have not been charged to the villagers.

The increase of income has positive effect on the activities of clan activities and the construction and renovation of the ancestral temple. Our ancestral income is mainly used to hold together the clan activities. Qingming worship, a banquet for more than 100 tables, for each member of the tribe to pay 10 yuan of red envelopes. The Dragon Boat Festival Dragon Boat set meal, entertain visiting relatives. The Chung Yeung Festival has a feast for the elderly and 300-500 yuan for the elderly who participate in the retirement. Compared with previous years, ancestral clan activities scale, banquets level to the next level, clan members to participate in the enthusiasm also improved. About one hundred thousand of the total surplus is accumulated annually as a fund for rebuilding and rebuilding the ancestral temple.

3 THE EVOLUTION MECHANISM OF CLAN SPACE

3.1 ALTERNATION OF MANAGEMENT: CONJUNCTION MECHANISM

3.1.1 TURNOVER OF MANAGEMENT ORGANIZATIONS AT THE GRASS-ROOTS LEVEL

The economic society is a collective economic organization in which the village in the city is divided into a certain geographical area, and has undertaken a great deal of community management work. It is the main grass-roots management organization in the village. Its members are elected by villagers and led by district offices. The clan organization for village development, clan members behavior management authority deprived, clan rules and family about loss of control effectiveness. The control of the ancestral hall was weakened. Some harsh and strict rules about the use of ancestral halls have been abolished, management becomes loose, and new activities and functions enter into the inner space of ancestral halls.

The control ability and the right to speak of the clan organization in the village decreased, and the protection ability of the clan space also weakened. In the process of spontaneous and disorderly construction of villages, they were unable to stay out of the situation and were influenced by the outside. The ancestral temple building no longer enjoys the privilege given by the clan, and its rank in the village space is declining, and it is sheltered and besieged by the common folk houses. And the loss of leadership to the surrounding buildings is transcended at a high level

3.1.2 CONNECTION BETWEEN CLAN CONCENTRATION AND ORGANIZATIONAL STRUCTURE AT THE GRASSROOTS LEVEL

The clan members are linked together by clan and ancestral hall. The economic community is divided according to the region, and respect the original boundaries. The division of economic society and the layout of the original clan have a spatial fit, which makes the members of the economic society have the characteristics of close kinship and single surname, similar to the branch of the clan.

From the combination of the clan settlement and the organizational structure at the grass-roots level, the villagers expressed their wishes through the will, so that some decision-making and management behaviors of the economic association also have the value orientation of the clan. The survival and development of ancestral halls have been helped by economic society. The right of the ancestral hall to retrieve the ancestral hall is managed and used by itself. In the distribution of economic, social and collective property, support for the ancestral temple, some of the property will be placed under the ancestral hall, and allocated funds for ancestral ancestral temple activities, or renovation and reconstruction.

3.2 OPPRESSION OF ECONOMIC ENVIRONMENT: TRANSFORMATION MECHANISM

3.2.1 OPPRESSION OF LIVING CONDITIONS

Because of the development of the surrounding urban areas, most of the farmland in the city has been expropriated. Farmers get compensation for land acquisition, but also lost the basic way to make a living. Most of the villagers are under the low education level, their own quality can not adapt to the city's labor demand, after losing farmland, they are faced with enormous pressure to survive. Based on the strong demand for urban low-income housing, the villagers turned to rental housing for income. After the increase and increase of rental income, the survival oppression evolved into pure interest pursuit, and the villagers fought for the space in the village. They built new houses or built additional houses, which increased the rent income and formed a huge expansion force.

Comparatively, the economic income of clan space depends on the exterior. Moreover, the space structure and mode of use are relatively stable, and there is no need for space expansion. In the city village, when the villagers build new and additional houses for expansion, the ancestral hall itself has no outward thrust against it, and is in a weak state of passive coping. This also led to the surrounding residential areas to press the ancestral hall, the roadway space was eroded, and the ancestral hall space structure was compressed.

3.2.2 INDUCTION OF ECONOMIC BENEFITS

The use of ancestral activities in ancestral halls is mainly during the gathering or festive celebrations. Although the outer space is an important component of the clan spatial pattern, the actual use is not much. Relative to the use of other spatial extracts in urban village, the use efficiency and strength of clan space are low, and it has great development value in space utilization. Driven by potential benefits, more use functions are placed in the clan space. The ancestral hall, as a ready-made building space, is used as a complement to public space. Vacant halls are used as parking lots to collect parking fees. A dilapidated ancestral hall for rent as a warehouse or production plant.

The inducement of economic benefits also led to the disintegration of ancestral hall space. City Village rental housing demand, with the rise in urban housing prices, rents are also rising. Without affecting the main function of the ancestral hall, the ancillary space of the ancestral temple will be transformed into a new house for rent, and a more profitable profit can be obtained. Therefore, the part of the ancestral hall was cut, lining two, demolished three temple. Because of the differences in the intensity of the use of the inner space, the inner space of the ancestral hall has been destroyed by the overall economic environment of the village.

3.2.3 CHANGE IN ECONOMIC DEVELOPMENT

After the transformation of villages in the city, the economic development model of villages has changed. Relying on modern management and management, more efficient and intensive. Economic society or villagers no longer rely on space for more benefits, and spontaneous and disorderly construction behavior has been curbed at the root. Under these circumstances, the force of oppression and inducement of the clan space was weakened in the original economic environment of the village.

On the one hand, the space pressure that the ancestral temple faces in the reconstruction is greatly reduced, and there are more abundant land resources to construct, and it has the space condition to rebuild the whole space structure again. On the other hand, after the restoration of the outer space, such as the surrounding roadway, the earth hall and the pond, the integrity of the space has been maintained in the subsequent development. Originally, part of the evolution of villages in the city features, such as the weakening of the characteristics of space nodes, the compression of external space, the use of the use of external space, because the weakening of the impetus, did not re emerge.

3.3 THE IMPACT OF CULTURAL TRADITION - ADAPTATION MECHANISM

3.3.1 THE INFILTRATION OF MODERN URBAN CULTURE

Villages in the city are surrounded in the process of urbanization. Traditional culture is impacted by urban culture. The villagers are influenced by their ideas and values, and reduce their traditional self-identity. In the interview, it was found that the concept of cultural continuity held by the clan members in the rebuilding and rebuilding of ancestral halls was very general. The first problem is the reservation of the clan space, which is regarded as the symbol of the rise and fall of the clans.

The infiltration of urban culture has also changed the way people live. The facilities and services in the city are better than those in the traditional villages, which bring great convenience to the villagers. While enjoying the facilities and services of the city, the villagers also have their identification and dependence. The city's facilities and services are integrated into the villagers' lifestyle, replacing traditional amenities and customs. The traditional ancestral temple banquets, unavoidably by the clan members including one RBI, food cooking, with tables and chairs placed, tableware cleaning, sorting and other aspects of the ancestral hall. These things are trivial and are replaced by catering services or restaurants in the process of evolution.

3.3.2 THE ADAPTABILITY OF CLANS

The clan has stronger adaptability and vitality. It has been adjusted in different societies, different economic systems and different political systems, and has survived for thousands of years. The clan began in feudal society and slave society, and was closely integrated with the regime in feudal times. It was badly damaged after the founding of the people's republic. After the reform and opening up, a new revival has taken place. There are two main changes in modern patriarchal clan system, from closed to open, from authoritative to democratic.

As a symbol of the clan, the ancestral temple is closely integrated with the development of the clan. The changes of clans also lead to the active evolution of clan space and meet the needs of modern society. The change of attitude of the ancestral hall to the people outside the clan has changed from vigilance and resistance to acceptance and welcome, and the openness of the space has been greatly improved. The important decisions of the ancestral temple are mostly voted by the villagers, and the publicity of various matters is more adequate.

4 CONCLUSION

4.1 SUMMARY AND EVALUATION

In the process of rapid urbanization, the traditional agricultural villages were swallowed up by the cities and became "villages in the city". And then experienced the transformation. The clan space in the village also evolved during the process. Study found that by Jubei village, Liede village temple and the villagers, the village clan revival, spatial evolution after power Pactrometer development, rehabilitation and complete the transformation of four stages.

The results show that the development of urban village, the transformation process of rapid changes in the economic environment is intense, force on the evolution of the clan of the huge space, especially in the

villages in the period to the clan space has brought many negative effects. Cultural penetration has also led to some loss of tradition, relative strength is not sufficient protection of the ancestral hall. Government departments or academic structures should intervene in time to provide guidance and help for the evolution of the clan space in the urban village, so that excellent traditional culture can be preserved. The contribution of this paper is to enrich the research object of villages, and village hall space provide the basis for protection and reconstruction.

4.2 ADVICE

To formulate the guideline of ancestral temple in Guangzhou, and to provide the basis for the reconstruction of ancestral temple. In the urban area of the village according to the cultural characteristics of classification, make each kind of villages in the corresponding ancestral shape interpretation guidelines, significance and importance of building components and building decoration peculiar to the ancestral lineage, and gives the retention or transformation of the views. As for the Liede, Jubei is south of the Five Ridges water village is the heritage of the Dragon Ridge retained ancestral temple, the heritage of the village has Hengsha scholarly advice should be reserved and the hall of Taiwan kuixinglou sook. So that the clan has more profound understanding of the ancestral hall, and guide them in the ancestral temple building activities to make more reasonable decisions, so that cultural traditions better pass down.

We should improve the protection and declaration of cultural relics in ancestral halls, and strengthen the protection of ancestral temples of historic value. To strengthen the cultural relics declaration of the ancestral hall of the city and district level cultural relics protection units in Guangzhou, and classify them in a hierarchical manner. Establish the links between the municipal cultural departments, the university scholars and the ancestral halls, so that the government departments and scholars participate in the construction and management activities of the ancestral halls in the villages of the city. On the one hand, it provides consultation and guidance for the clans, and on the other hand, it plays a better supervisory role.

BIBLIOGRAPHIC REFERENCES

- [1] Niu Wenyuan, Abby Liu. 2012. New urbanization report of China, [M]., first edition, Beijing: Science Press, 2012,12-13.
- [2] Lan Yu Yun, Lan Yanxia. A government led transformation of villages in Guangzhou city reconstruction for observation, 2010 cases of [J]. City, (05): 110-118.
- [3] Zhang Fei. Study of family ancestral hall in Southeast Hubei [D]. Huazhong University of Science and Technology, 2005.
- [4] Tian Jun, Xu Ying. Study on the relationship between ancestral temple and residence [J]. architects, 2004, (03): 82-86.
- [5] Wang Jinyan. Form analysis and transformation strategy of village in city. investigation of urban village in Ji'nan City, [J]. City, 2010, (10): 39-44
- [6] Hu Ying. "Chengzhongcun" culture conflict and integration -- cases of [J]. City, Shihpai village of Guangzhou city is 2002, (02): 42-44.
- [7] Xiao Tang, dart. Analysis of the interaction between clans and villagers in rural governance [J]. social science research, 2008, (06): 91-96.
- [8] Wei Lihua, Yan. All the "urban village": the existence of the premise of the transformation of "urban village" transformation mode feasibility [J]. city planning review, 2005, (07): 9-13+56.
- [9] Sun Changsheng, Zhang Chunying. Discussion on the mode of "cultural integration" in urban village [J]. central China architecture, 2008, (06): 88-90.

ID 1532 | WHAT FACTORS AFFECT PUBLIC PARTICIPATION IN THE URBAN REDEVELOPMENT PLANNING PROCESS IN CHINA

Wang Liyao¹; Yue Yufeng¹