

An Analysis of Value Reconstruction in Constructive Protection Practice for Archaeological Site Parks

Cong Li¹, Kecheng Liu²

¹*Cong Li, First author, Ph.D. candidate in School of Architecture, Xi'an University of Architecture and Technology, Shaanxi Province, China, 710055, 1411789043@qq.com*

²*Kecheng Liu, Corresponding author, Professor of Xi'an University of Architecture and Technology, 455811035@qq.com*

Abstract. Archaeological site parks, as a government led form of site protection and utilization, are reflected in a series of constructive protection practices for the site, involving the site itself and its surrounding areas. In the construction process of the archaeological site parks, not only should the focus be on protecting the site itself, but also on meeting the practical needs of the population. This paper reviews the relevant theories of heritage value and re-examines the important role of value construction in the construction of archaeological site parks in the modern context of aesthetic evolution. It proposes a basic path for value reconstruction based on value selection and creative transformation, and explores the planning strategies and design methods of archaeological site parks through practical cases.

Keywords: constructive protection, value selection, creative transformation, value reconstruction

Introduction

As a constructive form of protection of sites, the *archaeological site park* has gradually developed and improved in the practice of site protection in about 40 years since its emergence in the 80s of the twentieth century in China, along with the rapid construction of the city after the reform and opening up. With the deepening of heritage protection in the past 15 years, the protection form of China's "archaeological site parks" has become more and more mature. As a constructive conservation practice led by the state and the government, under the strong leadership of Authorized Heritage Discourse, although the protection of "parks" is effective, it is always difficult to balance the value selection problems faced in the construction process, which is not only reflected in the contrast between huge investment and meager benefits, but also in the process of aesthetic transformation and cultural value dissolution.

From the perspective of heritage discourse, the AHD (Authorized Heritage Discourse) plays a decisive role in the construction process of archaeological site parks, and top-down intervention can often protect the site in time during the rapid development of the city, but this strong intervention cannot directly revitalize the site, and the result is obvious. In China, although the protection of great sites has achieved fruitful results, there is still a need to face the problem of heritage activation. In 2021, the *14th Five-Year Plan for the Protection and Utilization of Large Ruins* clearly mentions: There are still deep-seated problems in the protection and utilization of *the great sites*^①, with a relatively single mode of protection and display utilization. There are not many ways for great sites to come to “live” and their vitality is insufficient.

From the perspective of CHS (Critical Heritage Discourse), in the process of construction practice of archaeological site parks dominated by AHD, the construction of heritage value is mainly based on the discourse of experts and the government, and insufficient attention is paid to the participation of the public, community and market, which makes the archaeological site parks lack specific objects in operation and use, and it is difficult to establish economic sustainability, resulting in insufficient motivation for cultural dissemination. From the perspective of the practical process of the construction of the archaeological site parks, it is not only necessary to understand the shortcomings of the existing value framework through discourse analysis from the theoretical level, but also to explore the creative transformation methods in the design process as planners and architects, so as to fully respond to the needs of the public and promote the construction of the revitalization mechanism of the archaeological site parks, so as to realize the protection and inheritance of cultural heritage. This is not only an issue for China, but also an important issue for world heritage protection today.

1. The practice of "constructive protection" in parks

1.1 The development of international archaeological site parks

The protection of Italian archaeological sites can be traced back to the Renaissance period in the 15th century, and a relatively complete method of preserving archaeological site parks has been developed during its long process of site protection. The Italian central government promulgated the *Monuments Act* in 1902, confirming that the comprehensive protection of cultural heritage such as historical buildings and archaeological sites is the responsibility of the state (Gianighian G., 2001, p.186). From the late 19th century to the early 20th century, some relics have developed according to the concept of "open-air museums" and have approached the concept of archaeological site parks. In 1998, the Ministry of Cultural Heritage was established, and cultural heritage bureaus were established in various places to assist in the consultation and registration of cultural heritage. In 2012, the Italian Ministry of Cultural Heritage issued *the Guidelines for the Construction and Strengthening of Archaeological Site Parks*, which reflected on and provided suggestions for the interpretation and planning and design methods of Italian archaeological sites and landscapes (Du Qian, Cao Yongkang, 2019, p.83).

In 1943, France promulgated the *Law on the Surrounding Environment of Historic Buildings*, which emphasized the principle of overall protection. Subsequently, in 1960, the *National Parks Law* was promulgated, further expanding the protection of the surrounding environment of archaeological sites, and the concept of "protected areas" was proposed in the 1962 *the French Loi Malraux*. In 1993, the *Landscape Protection and Value Representation Law* was promulgated, which included the surrounding landscapes of the site in the protection scope, laying the foundation for the development of the archaeological site parks. In the process of protecting the site, multiple channels and measures were taken to promote education and promote the use of cultural heritage, in order to mobilize public participation.

The driving force behind the preservation of archaeological sites in the UK mainly stems from the call for the preservation of historical buildings in the 18th century. In 1882, the *Monument Protection Law* was promulgated, and in 1913, the *Comprehensive and Revised Monument Law* was promulgated, which clearly included site protection in urban planning. In the process of protecting the site, the model of national parks is also adopted, in which the government, local residents, and non-governmental organizations jointly participate, and the proportion of personnel is equal, each bearing different responsibilities. Local residents directly participate in the protection of natural heritage and native culture, and are responsible for providing certain economic vitality.

The United States is a pioneer in protecting cultural heritage in the form of national parks, which are the fundamental structure of cultural heritage protection in the United States (Xia Jiechang, Liu Ruiyi, 2023, p.67). In 1832, the United States proposed the concept of national parks; In 1889, the first archaeological national park was established - Big Bend National Park; In 1916, the National Park Administration of the Ministry of the Interior was established and the *Basic Law on National Parks* was promulgated. In 1966, the *National Historical Protection Law* was promulgated to register historical relics in national historical parks. After more than a hundred years of exploration and practice, a relatively complete national park management system has been formed. (Ning Zhaoyong, 2024, p.114) Overall, national parks in the United States are mainly natural landscapes, while also taking into account the protection of historical and cultural heritage. Initially, they were not formed specifically for site protection.

In 1897, Japan promulgated the *Law on the Preservation of Ancient Shrines*, which included ancient temples, shrines, etc. in the scope of protection. In 1919, the *Law on the Preservation of Historical Sites, Scenic Spots, and Natural Monuments* was promulgated to protect the site. In 1966, the *Ancient Capital Preservation Law* was promulgated, and the construction of

①The Great Site: In 2005, the *Measures for the Management of Special Funds for the Protection of Large Ruins* clearly stated that "large ruins mainly include reflecting the various stages of development of ancient Chinese history, involving politics, religion, military, science and technology... and other historical and cultural information, large-scale settlements, city sites, palaces, mausoleums and tombs and other sites, ruins and cultural landscapes with large-scale, significant value and far-reaching influence".

archaeological parks became the norm for the protection of Japanese archaeological sites. In 1996, Japan reformed the system of cultural heritage selection from the top down to a bottom-up registration system, which greatly promoted the participation of local and civil society groups in heritage protection. While protecting the site, great attention is also paid to the protection of the intangible cultural heritage related to the site. Through the "human national treasure" mechanism and a series of reward and subsidy measures, traditional Japanese arts and crafts have been preserved to this day at a high level, which has a good promoting effect on the revitalization and inheritance of the site.

Overall, the construction model of archaeological site parks in European countries is relatively flexible and emphasizes joint management. Communities can play a certain role in the protection and revitalization of archaeological sites. The United States focuses on legislative protection, with federal government leadership and unified management, resulting in high execution and management efficiency, and low public participation in the construction of archaeological site parks. Japan pays more attention to the combination of material and non-material aspects in the construction of archaeological site parks, which can fully grasp the market, transform heritage cultural resources into tourism resources, and activate and inherit heritage culture.

1.2 The Development of China Archaeological Site Parks



Figure 1. Xingqing Palace Park (<https://baike.so.com/doc/5379882-5616132.html>)

At the beginning of the founding of the People's Republic of China, some places began to explore the construction of urban parks on archaeological sites. A typical example is the Xingqing Palace Site Park built in Xi'an in the 1950s on the basis of the Xingqing Palace Site, as shown in Figure 1, but there was no clear awareness of the protection of archaeological site parks at that time. It was not until 1983 when the State Council approved the "Master Plan for Urban Construction in Beijing" that it was first proposed to designate the Yuanmingyuan Site as a "Archaeological Site Park". In 2000, the concept of "Archaeological Site Park" was linked to the management of cultural heritage in the "Yuanmingyuan Archaeological Site Park Plan". Until 2009, in the *Liangzhu Consensus on the Construction of Archaeological Site Parks* formed at Liangzhu Forum, it was clear that "building an archaeological site park" was the way to protect China great sites (Xi Yueting, 2013, p.10). In the same year, the National Cultural Heritage Administration issued the Administrative Measures for National Archaeological Site Parks (for trial implementation), marking the birth of a new management model for the protection of great sites - "National Archaeological Site Park", that is, "a specific public space with important archaeological sites and their surrounding environment as the main body, which has the functions of scientific research, education, recreation, etc., and has nationwide demonstration significance in the protection and display of archaeological sites". (Wang Lu, Liu Kecheng, 2016, p.10). Subsequently, the National Cultural Heritage Administration successively announced a total of 55 national archaeological site parks in 2010, 2013, 2017 and 2022, and 80 of them were included in the project list. From this, it can be seen that the concept of China's archaeological site parks has continuously developed and matured in the process of protecting "great sites".

Since 2009, the National Archaeological Site Park has entered an accelerated development stage as an important carrier for the protection and display of China's major archaeological sites. The "Archaeological Site Park" in China has been continuously developed and improved in practice, gradually becoming an important way of site protection, display, and utilization. With clear requirements for establishment, management methods, and evaluation rules, emphasizing the initiative and purpose of "protection", it is a government led "park protection" model that has emerged with China's rapid urban construction. It is a "constructive protection" that corresponds to "constructive destruction".

From the perspective of the development process of international heritage protection theory and practice, the formation process of archaeological site parks in different countries varies. Due to the early development of heritage protection theory and practice in Europe, the awareness of heritage protection sprouted in the late Renaissance of the 14th century, developed and formed in the early 17th to 19th centuries, and gradually improved after the 19th century. Archaeological site parks also appeared earlier; However, the development of China's heritage protection theory and practice started relatively late, originating from the introduction of Western protection theories by Chinese scholars in the early 20th century, and the full absorption and reference of Japan's heritage protection experience. It was not until the 1990s, with the rapid development of cultural relics protection, that China's heritage protection theory and practice gradually developed.

1.3 International Consensus on the Protection Model of Archaeological Site Parks

Throughout the development of international archaeological site parks, the protection model of archaeological site parks has developed at different stages of the protection process of various countries. Archaeological site parks are widely developed and popularized worldwide due to their outstanding advantages in overall protection, coordinated management, and coordinated development, as well as their wide applicability. In 2015, the International Council on Monuments and Sites (ICOMOS) held its first global conference on archaeological sites parks in Salalah, South Sultanate of Oman, proposing the *Salalah Recommendation*, which stated that "archaeological sites parks" should be a common concept of the International Council on Monuments and Sites. At this point, the global community has generally accepted and adopted this important creation formed in the practice of national cultural heritage protection and utilization(Gao Jing, Zhou Jia, 2023, p.23).

1.4 Reconsideration of Archaeological Site Parks in the Context of Contemporary Heritage Protection

With the development of modern heritage protection theory and people's attention to AHD, in the context of CHS, it is also necessary to reconstruct the concept of archaeological site parks through cognitive reconstruction. Archaeological site parks are not just "parks", they play an important role in cultural dissemination and value recognition. Therefore, in the face of many problems in the construction process of archaeological site parks, it is necessary to first reinterpret two deep-seated issues. Firstly, what is archaeological site parks and why is it a

"park"; Secondly, what has been reconstructed in the practice process of archaeological site parks.

The first question: Firstly, explain the meaning of "site" in archaeological site parks. The author believes that archaeological site parks should first break away from the label of "park". Archaeological site parks, as a form of site protection that has emerged in contemporary urban construction and development, have become very common. The park has shaped the rationality and legality of the protection and preservation of archaeological sites, and is a function that can be better embedded in the city and used by people. Therefore, for the construction and protection of archaeological site parks, "parks" are only a prerequisite, and as the outer shell, "parks" need to be supplemented with more content. The value released by archaeological site parks and the information transmitted need to be truly related to the site. The meaning of a park not only gives legitimacy to the purpose of protecting archaeological sites, but also emphasizes the public welfare and openness of public services. Archaeological site parks require both archaeological sites and the public, and "parks" are an important medium for public participation in the protection and construction of archaeological sites.

The second question: In order to cater to the market, under the current situation of site park construction, where cultural consumption has reduced the cultural significance of sites, archaeological site parks have been transformed into highly recognizable typified products, become popular clock-in places, and are collaged and reconstructed in mass consumption. In the process of individual participation in cultural consumption, the cultural significance of archaeological sites is dissolved. However, if we do not inquire about the cultural significance of the sites themselves, do not see the changes and unchanging cultural values, and the role and influence of culture on the public in this process, archaeological site parks will eventually become "symbols" and lose meaning in consumption.

2. Realize the Reconstruction of Culture Values Through Public Participation

This section expands the discussion of value reconstruction, which attempts to examine from the perspective of CHS and pull away from the existing discourse system.

From the perspective of the development of the international archaeological site parks, as a constructive protection practice for the sites, AHD strongly dominates the construction of the archaeological site parks and plays a fundamental role in the construction process of it, which makes public participation and community participation in a relatively weak state. In the regard, countries have paid a considerable attention to the construction process of archaeological site parks and also protected by legislation, incentives, subsidies and other forms of protection. It can be seen that public participation is an indispensable and significant part of the construction of archaeological site parks. The construction of archaeological site parks needs to coordinate the intricate practical problems through public participation and complete the distribution of rights and interests, and establish a bottom-up participation mechanism to balance the contradiction between urban development and site protection. In this process, public participation is regarded as an important part of the construction of the

archaeological site parks, there will give no cause for much criticism if standing in the perspective of supplementing the integrity of the construction system of it. However, accomplishing the sustainable construction of the archaeological site parks, public participation is not only an important link, but also the ultimate goal of the construction of it. To clarify this point, it has to conduct an in-depth analysis about the role of public participation in the value reconstruction of heritage culture.

Under different national conditions, the construction mechanisms of archaeological site parks are different. But the problems China faces in the construction of archaeological site parks are also faced by other countries. While protecting the archaeological sites, fully responding to the public's needs through the park is an important issue that cannot be avoided in the construction of archaeological site parks. The following is a detailed discussion of the process of construction practice of archaeological sites parks in China, with a view to providing reference and inspiration for common problems faced by the construction of international archaeological site parks.

2.1 Public Participation In the Construction Process of China Archaeological Site Parks

The construction of archaeological site parks can prompt local governments to pay attention to the protection and management of archaeological sites, so that residents where the archaeological sites are located can obtain corresponding benefits from the archaeological site parks, thereby alleviating the contradiction between protection and development faced by archaeological sites (especially great sites) (Sun Hua, etc. 2022, p.04). At present, China's heritage protection has begun to shift from rescue protection to preventive protection, and public participation is also increasingly valued during the construction of archaeological site parks. There are also more and more heritage protection workers and scholars proposing initiatives to improve the vitality of cultural heritage through public participation. There are two stages of public participation in the construction process of archaeological site parks in China, namely the land acquisition, storage and allocation stage at the beginning of park construction and the park construction process and use and operation stage. The former mainly involves the issue of accommodating rural collective land in the face of some large-scale archaeological sites. The land is generally accrued once or in batches through economic compensation, and is mainly completed by the government; the latter is done by the designer during the design process. Public participation is reflected to a certain extent through research and is reflected in the design. When the design is completed and handed over to government operation and management, public participation is mainly reflected in the use of the parks.

2.2 Public Participation that Meets Needs

What the archaeological site "park" coordinates is the balance between historical value and social value, which leads from the issue of site protection to many practical needs. Therefore, it is necessary to conduct a correlation analysis between a series of public's needs and a series of practices in site protection.

In the early stage of the construction of the archaeological site parks, the acquisition and storage of land is mandatory. In principle, the land included in the scope of the archaeological site parks will be owned by the state. The public participation at this stage mainly involved in the process of benefit distribution. The government meets the basic needs of local residents through financial subsidies. The public participation in the archaeological site parks during the construction process and operation stage is post-positioned, supplementary, and relatively passive. The construction process of China's archaeological site parks generally consists of four progressive links: archeology-protection-display-utilization, with a relatively clear paradigm structure (Figure 2). These four stages are all completed by the government and experts. The "utilization link" best reflects the relationship with users. It needs to fully consider the needs of the public and is mostly expressed as an attractive cultural consumption or service, which is a kind of utilization that caters to the market, is popular with the public, and is easier to create economic benefits. It can better meet the public's demand for cultural experience. Compared with "Internet celebrities", it fully caters to the market and the public's cultural consumption psychology. However, the purpose of this kind of utilization is mostly to generate income to make up for the huge financial investment during the initial construction and operation of the parks.

In this way, the construction of archaeological site parks dominated by AHD ultimately serves the issuer of the discourse, and public participation falls into passivity. In summary, both types of public participation reflect the fit with demand. The early stage of the heritage park is in line with the public's basic life security needs, and the middle and later stages of the archaeological site parks construction are in line with the market's cultural consumption needs.

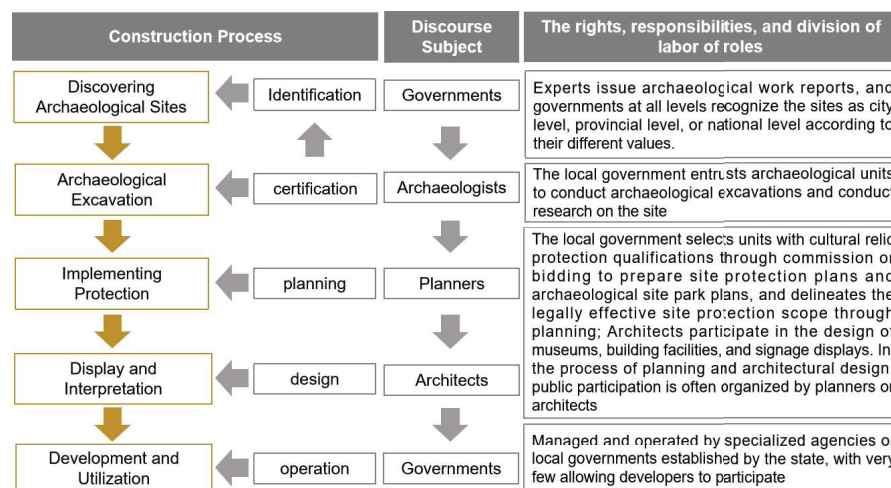


Figure 2. The Discourse Subject in the Construction Practice of Archaeological Site Parks

2.3 The Potential Demand

The construction practice of archaeological site parks meets the existing needs of security and consumption to a certain extent. In addition to this, there is also a potential need—the need for self-realization that creates unique meaning for the individual and is established in the process of dialogue with the site. The individual can fully obtain the freedom of choice to think, welcome, reject, and dispute, rather than being overwhelmed or coerced by authoritative words. Meeting this demand needs to be achieved through public participation in the true sense - in the process of cultural transmission and in the process of dialogue with history, it stimulates individuals to think about their lifestyle. This public participation has a deeper role in promoting a modern translation of the cultural significance of the site.

If you want to get to know the role of this kind of public participation, you first need to fully realize the importance of archaeological site parks in creating or reshaping personal experience and meaning. Secondly, you need to make it clear that this translation is not done by designers, but is completed through the public's experience. What designers do is to realize the dialogue between the public and history through creative transformation, and create a channel for dialogue. Translation is created by individuals, formed from individual experiences, and has meaning for individuals. It needs to be emphasized here that the meaning created by this cultural experience should be rooted in an individual's thinking about lifestyle, rather than arising from a cultural consumption behavior. Translate the cultural significance of the site through individual experience and experience to generate individual meaning and value, making it contemporary, thereby giving the site new commemorative and cultural value. The contemporary translation of heritage culture is not achieved through design; design is just a passage.

2.4 Coping with the Malady of Cultural Consumption

The utilization is limited to the level of "park" form and the level of market demand, which makes essentially no real public participation in the entire process of archaeological site parks construction, only cultural consumption, whether at the beginning of construction or after it is put into operation. Because of the shortcomings of marketing-style cultural communication, the cultural value of archaeological sites is at great risk of being eliminated in the market. The reasons why cultural value is eliminated in the process of market consumption may come from the commercialization of cultural products, the impulse of consumerism or the diversity of consumers. The preventive measures are also multi-faceted. Such as strengthening the guidance and education of cultural consumption, improving the public's understanding and attention to cultural value, strengthening the innovation and quality of cultural products, etc. However, the underlying reason for the dissolution of culture comes from the elimination of the potential needs of the crowd in the process of market operation. In the current era of aesthetic evolution, the marketing of parks by consumerism eager for quick success and quick gains cannot achieve true public participation. At this point, the premise of a value choice has been established.

3. The Value Framework under Discourse

3.1 The Authoritative Discourse Composition of Chinese Archaeological Site Parks

The construction of archaeological site parks under AHD has its existing discourse subject, which expresses the value recognized by authorities. In such a value framework, authoritative discourse generates the first driving force and serves as the starting point and guarantee for the construction of archaeological site parks. Authoritative discourse is often effective in protecting heritage sites. But it cannot play a role in the subsequent operation of the site park, as the operation of the park is directly related to the needs of people's use. For the National Archaeological Site Park, the current main target audience is tourists, while for provincial and municipal level site parks, their main target audience is residents of surrounding communities. In this case, archaeological site parks are important living places for the surrounding communities, different from the construction of scenic areas, because public participation is highly routine and the main purpose of visiting archaeological site parks is not for cultural consumption, but mainly for leisure. At this time, public participation cannot be achieved through the path of scenic areas. It is necessary to examine from a daily critical perspective what kind of creation can attract tourists to stop and become a community monument or symbol to reflect the community spirit or accumulate community memories.

This is also a new perspective that CHS can bring us. The sustainable driving force of archaeological site parks serving the community directly comes from the people's experience and thinking of daily life. The relationship between people and sites is established in daily life and is related to the memory of the community population. This type of public participation and community participation directly points to people's daily lives and specific needs. This bottom-up force is the key to establishing a revitalized and sustainable archaeological site park, which can provide new clues and thinking for the organic development of the site park.

3.2 The Path and Dynamic Cycle of Value Reconstruction under Discourse

The research on cultural capital in heritage value in China is still in its early stages. According to David Throsby's (2010) theory, cultural capital is defined as another asset in addition to the traditional three types of economic capital (material capital, human capital, and natural capital). In addition to the potential full economic value, cultural capital also reflects, stores, and provides cultural value. In his research on the value of industrial heritage, Xu Subin (2024a, p.50) defined the inherent value of industrial heritage as material capital, human capital, natural capital, and cultural capital. The value of cultural capital is reflected in the form of cultural value and economic value. This definition also applies to archaeological sites. Due to the long history and strong cultural significance of archaeological sites, as well as their high degree of damage, their cultural and potential economic value constitute a greater proportion of cultural capital in their inherent value compared to their material capital. The material capital, natural capital, and human capital in the inherent value of archaeological sites are consolidated and strengthened by their cultural significance (Figure 3-a).

According to the "Guidelines for the Protection of Chinese Cultural Relics and Monuments", there are five values: "The value of cultural relics and historical sites includes historical value, artistic value, scientific value, social value and cultural value. Social value includes memory,

emotion, education, and other content, while cultural value includes cultural diversity, the continuation of cultural traditions, and intangible cultural heritage elements.". We can temporarily understand the cultural value in cultural capital as a broad concept, which includes the five types of values mentioned above. In the market environment, the above-mentioned cultural values (five values) also have potential economic value that can be transformed. The potential economic value and cultural value (five values) together constitute cultural capital in the inherent value of archaeological sites. Because the economic value in cultural capital often accompanies the generation of cultural value, economic value is referred to as potential economic value here (Figure 3-b).

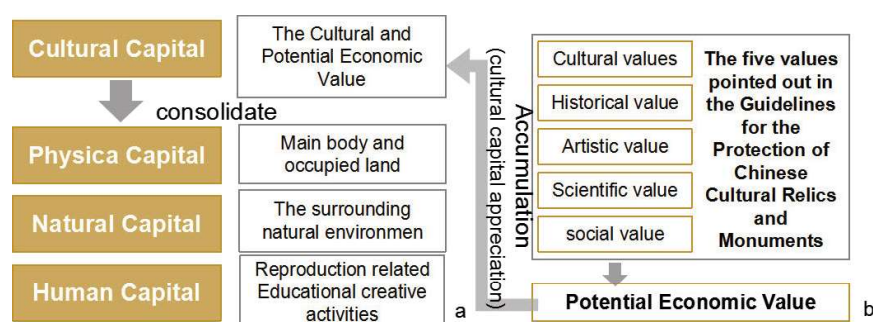


Figure 3. The Intrinsic value of archaeological sites

Authoritative heritage discourse plays an important role in the protection of archaeological sites and the recognition and dissemination of their cultural value. This value is officially recognized, and when heritage departments and governments formulate and implement cultural and funding policies, they participate in heritage manufacturing (Smith, L., Zhang Yu, 2011, p.67). In the process of cultural dissemination and interpretation, the official creates cultural IP, enhances the influence and attractiveness of the site culture through marketing methods, and then converts it into economic benefits through the consumption behavior of tourists. In this process, the national and ethnic level memories carried by the site are interpreted and disseminated through authoritative discourse, in order to achieve the goal of national and ethnic identity.

Under the authorized heritage discourse, the recognized heritage value is reconstructed for the first time by artists and designers through creative transformation, manifested in four levels of cultural industry. They are respectively creative arts, core cultural industries, broad cultural industries, and related industries (Xu Subin, Qingmu Xinfu, 2024b, p.53) (Figure 4-a). From the perspective of the relevant levels of creative value, architecture itself is not the best way to reflect the creative value of heritage. It should reserve sufficient space for the entry of creative art as much as possible, or it should reflect the characteristics of creative art itself, and should have stronger publicness and openness. The creative activities related to heritage in the city are all aimed at building a channel for dialogue with history, but the architecture is more expressed at the spatial or site level. When architects participate, they should first clarify their identity as builders of historical and cultural channels, paying special attention to the

interaction between the building and the surrounding environment, society, culture, and history. Corresponding to the level of creative value, the closer the form of public participation is to creating art, the higher the degree of freedom of participation, and the more number of communities can participate. Therefore, attention should be paid to the importance of artistic creation in the dissemination of site culture and promoting public participation (Figure 4-b).

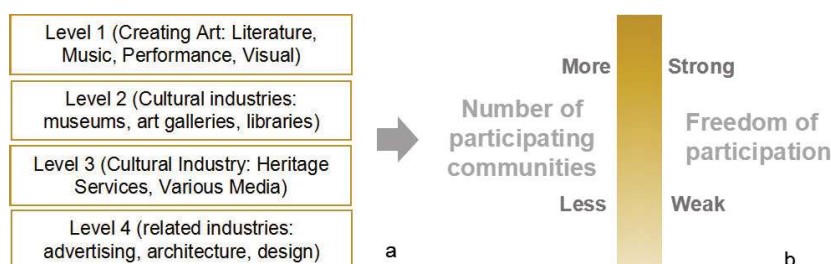


Figure 4. Creative industry hierarchy and public participation level

In the environment of market and cultural consumption, public participation is passive, and the transformed and processed cultural information is transmitted from top to bottom through various creative activities. When the public participates in the services provided by the creative industry, they process, translate, and remember this information through their own experiences. In this process, good ideas often mobilize personal emotional and cognitive initiative, inspire thinking, and trigger resonance. The stronger the individual's emotional and cognitive agency, the deeper the individual's memory, and the stronger their desire to express themselves. In the process of participation, the public actively participates with new understanding, evaluation, advocacy or creation through hands-on experiences, reconstructs the value of heritage, endows the site with new cultural value, and participates in the co construction of archaeological site parks. From this perspective, design should inspire and guide people's attention to history as much as possible, stimulate their interest in history, and involve them in the process of dialogue with history.

In summary, the cultural value of the site is recognized in authoritative discourse, consumed and disseminated in the process of creative transformation, translated in individual experiences, and thus endowed with new cultural value, forming a cycle (Figure 5). In this dynamic cycle, the cultural value of the site continues to accumulate in the social development of aesthetic evolution and the involvement of the public, with potential economic value expanding, cultural capital increasing, cultural industry iterating, and cultural resilience enhancing.

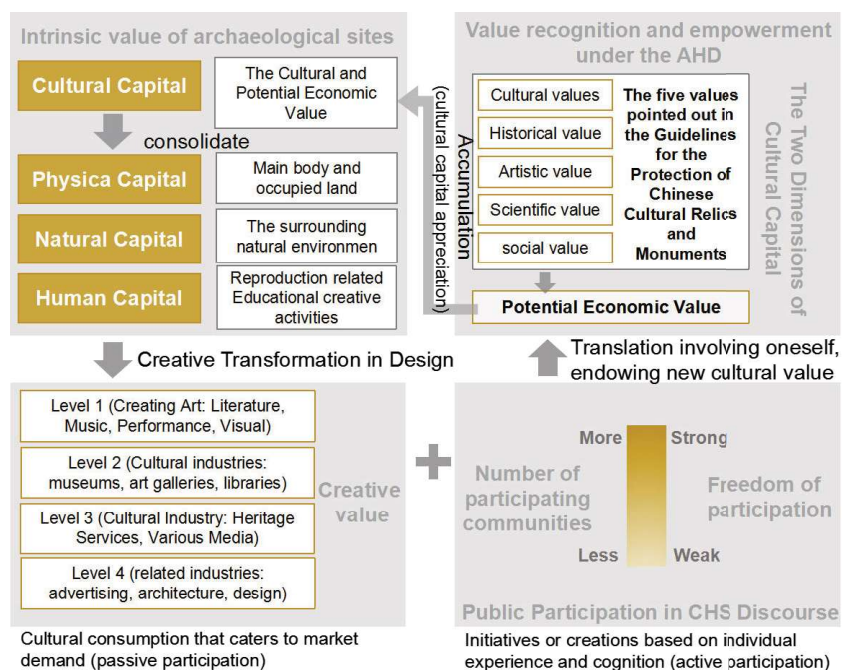


Figure 5. The Path of Cultural Value Reconstruction under Discourse

3.3 Creative transformation with critical color

During the construction process of the archaeological site park, designers need to clearly define their role in every value selection process. As the builders of the channel, the translation of historical and cultural information is completed through every immersive experience of public participation. The channel can take various forms, but its purpose is to allow the public to enter the site that carries historical information for free retrieval. Through public participation in immersive translation, the dialogue with history is completed, awakening the public's thinking about the current way of life, and weaving history and reality.

This is not a simple process, it requires us to deeply and accurately grasp the cultural connotation of the site, uphold the spirit of criticism, and explore potential needs through creative transformation methods. Overlap and reconstruct the self-worth that potential needs can provide with the cultural value of the site, connecting history and the present. Creative transformation should have a color of daily criticism, which often requires a certain amount of time to be accepted by the public, requires time to precipitate, and its form may be unconventional, anti status quo, and needs to be reconstructed in public evaluation, discussion, and controversy. Its transmission of culture is not directly given, but needs to be digested in the form of dialogue. Only cultural cognition or identity reconstructed through personal experience can have strong resilience and vitality. The park is not the end of protection, but the shell of protection and the beginning of involvement.

4. Design for the public

This article takes the design practice of the "Daren Site" Park, a provincial-level cultural relic protection unit in Xi'an, Shaanxi Province, as a case study to respond to the current situation of insufficient construction of provincial and municipal level archaeological site parks in China. It tries to detach from the discourse framework of authoritative heritage as much as possible and focuses on discussing creative transformation design methods based on public experience.

4.1 Audiences of the city

The critical heritage discourse emphasizes public participation in heritage construction. So first of all, the audience should be analyzed at the city level, and the archaeological site parks should be examined in the whole urban group structure to meet the needs of future urban development. Accurately grasp the nature of heritage parks in terms of urban audience and functional structure.

At the urban level, different sites have different audience compositions due to differences in their level and location. According to the classification of sites by country, province, and city/county, the audience scope gradually decreases from the national scope to the city/county scope, and the main proportion of the audience shifts from tourists to surrounding residents. According to the different geographical relationships between the site and the city, the audience of urban type sites, suburban type sites, village type sites, and wilderness type sites (Chen Wenliang, 2010, p.9-10) are also differentiated. The first three types of sites mainly used by urban residents or villagers, while wilderness type sites mainly used by tourists.

Therefore, in the planning of the archaeological site park, it is necessary to combine the actual situation, fully consider the differences in objects, flexibly respond, and formulate different design strategies. In the planning of the Daren Site Park, in the face of the current situation of abandoned site and the huge contrast with the rapid construction of the surrounding area (Figure 6), a temporary urban park implementation plan is adopted. On the premise of fully protecting underground sites, supporting block development and matching urban needs, give consideration to both urban ecological and life, and reserving maximum potential for future archaeological excavations.

4.2 Audiences of the community



Figure 6. Current situation of the site and surrounding areas

At the site level, there may be multiple communities distributed around the site, and the population composition of different communities varies. It is necessary to effectively combine the needs of the population to accurately locate. In the design process, the protection of the site should be taken as the premise, and the relevant content of the site display should be combined with differentiated community needs. Through appropriate travel route design and functional settings, organization and arrangement should be carried out to enrich the content of the archaeological site parks.

In the planning of the Daren Site Park, the core ecological status in the CID urban new area is first clarified through environmental and future potential analysis. Combined with the needs of the surrounding community audience, select appropriate cultural images, and connect the specific needs such as leisure, rehabilitation, education, rest, and gaming for residents, patients, students, and healthcare workers, with cultural images that can fully reflect the culture of the site, such as poetry, books, rituals, and music. Implant historical and cultural nodes that reflect the characteristics of the site and vitality sports nodes that adapt to modern life into the park, and construct a modern urban healthy living green space linked by historical civilization (Figure 7).



Figure 7. The planning structure diagram of the archaeological site park

4.3 Protection of archaeological sites

Sites protection is a prerequisite for the construction of archaeological site parks. Sites are carriers of historical and cultural heritage. Only by fully ensuring the safety of sites can we continuously explore their cultural value from history and effectively maintain intergenerational fairness.

In the planning of Daren Site Park, in the face of the ash pit, the tombs type site and the shallow burial depth of the site, the planning conforms to the original terrain, and the existing plants in the park are not cleaned on a large scale. Instead, according to the distribution of the site, differentiated disinfection and sterilization, retention, and transplanting are carried out by stages. Shallow root plants are used for greening near the site, and the park road planning adopts a comprehensive strategy of avoiding the site (Figure 8) to minimize surface disturbance and ensure the safety of the site.

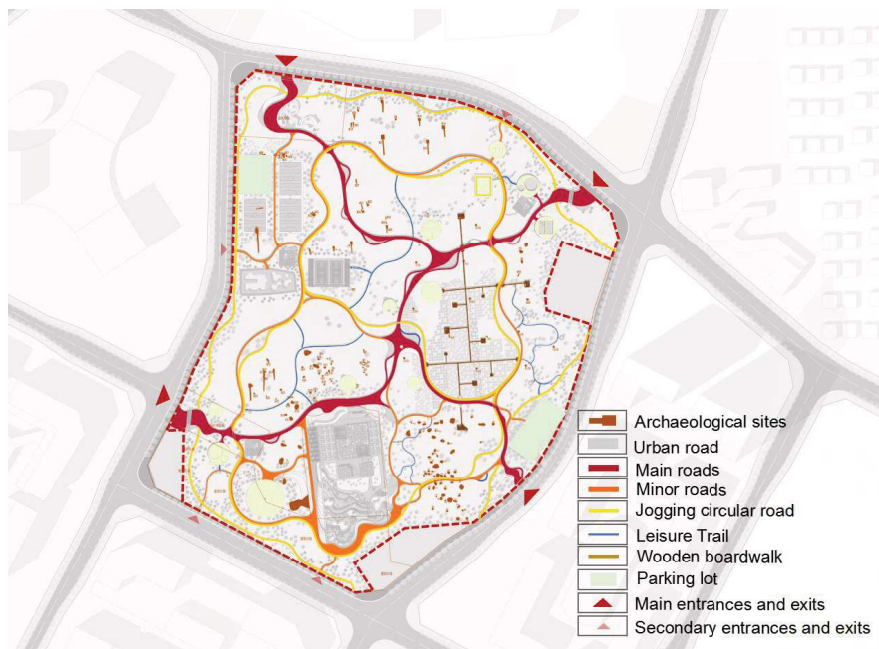


Figure 8. The site park road planning map

4.4 The Passageway of History

The design inside the park is directly related to the public's usage experience. As the creators of historical passages, designers should fully protect the right of the public to participate in the planning and design of archaeological site parks. These rights include the right to know about heritage, the right to approach heritage, the right to understand and interpret heritage, the right to use heritage, and the right to choose their own future lifestyle based on heritage. The protection of power is not only a bottom-up construction of heritage discourse, but also an effective measure to prevent the dissolution of heritage value in cultural consumption. Under the critical heritage discourse, designers should uphold a public oriented attitude and serve the realization of public participation rights.

The focus of the design is on how to enable the public to fully exert their cognitive initiative and complete dialogue with history during the visit of the archaeological site park. The following will explain from four aspects.

4.1.1 Memory in the site

The folk memories in the excavation site of the Pit Square are responded to in the design, interweaving and juxtaposing folk memories with history. Folk memory is a profile of history

and also a dimension of historical channels. The design retains the original deep pit of the site and transforms it into a unique garden at the bottom of the pit, which not only confirms the original brick burning production activities of the villagers, but also serves as a game park for cultural experience in modern cities (Figure 9).

4.4.2 Viewing during Travel: Mirror Maze and Array Ladder

Turn landscape sketches into an interactive device, turn static ornamental into dynamic travel,



Figure 9. The pit Garden

and complete the reading of history through the public immersion experience. The mirror maze and array ladder in the Daren Site Park combine the content of "Zhou Li" culture with the interaction of "technology" to organize exhibits and activities, guide the public to collect historical fragments in dynamic streamlines, and gradually restore the imagination to gradually restore the restoration Historical appearance. (Figure 10)

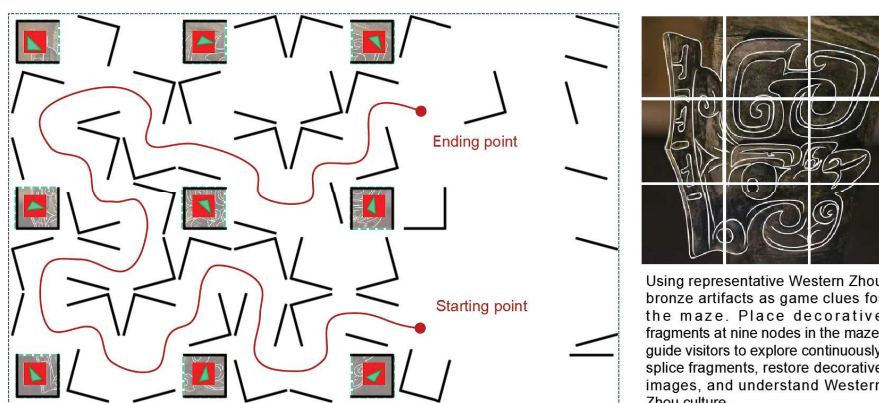


Figure 10-1. The Plane of Huan Yuan

Using representative Western Zhou bronze artifacts as game clues for the maze. Place decorative fragments at nine nodes in the maze, guide visitors to explore continuously, splice fragments, restore decorative images, and understand Western Zhou culture.

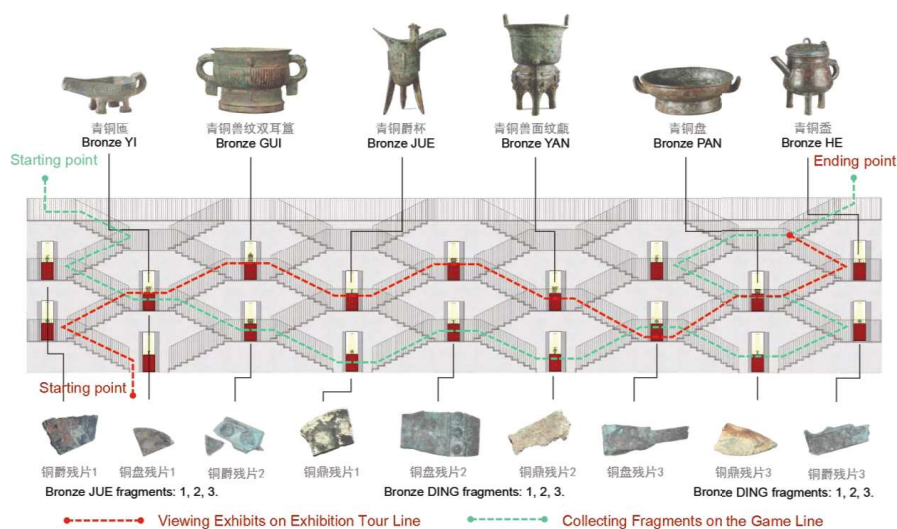


Figure 10-2. The facade of Huan Zhen

4.4.3 Education in the game: Archaeological Sandpit

The response of archaeological site parks to "archaeology" should also be open, the related construction of public archeology should be encouraged. Understanding archaeological activities also helps to deepen understanding of the site and is an important dimension of public participation. Transforming a children's playground sand pit with a single gaming nature into an archaeological sand pit with educational significance in the design, and realizing children's right to participate in heritage in the game.

4.4.4 Guidance in Dialogue: Logo Design

The identification system is an important part of the construction of archaeological site parks, and textual content explanations also need to be designed. History is not a straightforward statement of "I tell you, please listen to me", but rather a narrative of "feel it, experience it". The signage design in the Daren Site Park is presented in a simple form (Figure 11), guiding the public to pay attention to the text content. The text on the signage is presented in the form of dialogue, such as "Take a look!", "Experience it!", "What do you think?", etc.



Figure 11. Signboard in the park

5. Summary

At present, the methods of cultural experience in archaeological site parks are still mostly traditional, and tourists are mostly passively receiving information, which does not consider the possibility of treating tourists as creators and participants. Therefore, tourists should be provided with opportunities to actively participate in the construction and interpretation of cultural content. The name "park" is only the beginning of site protection, and the interior of the park is the place that needs more design.

With the development of cultural relics protection, when archaeological site parks are everywhere, they will eventually become a place for our daily lives. We must interact with the landscape we are in every day and bear its shaping on our body and mind in real-time. Arousing people's reflection on contemporary life is one of the important roles of artistic contemporaneity, enabling each individual's innocence to resist the alienation of grand narratives. (Duan Jianqiang, 2024, p.20) To record the significance of archaeological sites in your life in an individual way is to participate in the contemporary "regeneration" of archaeological sites. The "revitalization" of archaeological sites is the contemporary interpretation of the cultural significance of the sites, and the future of the construction of archaeological site parks is hindered and long. The above are some thoughts of the author on the construction practice of archaeological site parks, which need to be further practiced in future practice. We hope to provide reference and thinking for relevant research on the construction of archaeological site parks.

References

Gianighian G.(2001)Policy and Law in Heritage Conservation. London & New York: Spon Press.

Du Qian, Cao Yongkang(2019)Introduction of the Italian Guideline for the Establishment and Promotion of Archaeological Parks, *The Architect*, 17(03), pp.83-87.

Xia Jiechang, Liu Ruiyi(2023)International Experience and Policy Implications on the Protection and Inheritance of Culture Heritage, *Journal of Guizhou Normal University(Social Sciences Edition)*, 50(06), pp.63-73.

Ning Zhaoyong (2024) Comparative Study of the Management Models of Heritage Parks in China and Abroad, *China Cultural Heritage*, 21(02), pp.114-120.

Xi Yueting(2013)Research on cultural tourism in archaeological site parks of China,Ph.D. diss., Northwest University, Shaanxi Province, China,4 Dec., 2013.

Wang Lu, Liu Kecheng(2016)Principles and Problems of Site Presentation in Archaeological Site Parks in China, *Architectural Journal*, 56(10), pp.10-13.

Gao Jing, Zhou Jia(2023)Design Practice of National Archaeological Site Parks Under the Concept of Heritage Activation, 44(11), pp.23-28.

Sun Hua, Wang Jianxin, Zhou Rong, Zhang YingLan, Liu Weihong, Yu Jie(2022)Discussion: Protection, Management and Sustainable Utilization of Large-scale Sites under the Mode of National Archaeological Site Park, China Cultural Heritage, 19(04), pp.4-15.

Throsby D. (2010)The economics of cultural policy. Cambridge:Cambridge University Press.

Xu Subing, Qingmu Xinfu(2023)An industrial heritage value framework from the perspective of culture and economy, Science & Technology Review, 37(08), pp.49-60.

Smith L. , Zhang Yu(2018)All heritage is intangible: critical heritage studies and museums, Cultural Heritage,17(03), pp.62-71.

Xu Subin, Qingmu Xinfu(2023)An industrial heritage value framework from the perspective of culture and economy, Science & Technology Review, 37(08), pp.49-60.

Chen Wenliang(2010)The synergy between the protection of great sites and regional development,Ph.D. diss., Northwest University, Shaanxi Province, China,27 May., 2010.

Duan Jianqiang(2024)To Live from Death: Reflection on the Regeneration of Traditional Gardens,Art Observation,29(03), pp.20-22