

Research on the Renewal Design of Red Cultural Sites of the Yu Family Temple in Changting County

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ABSTRACT

In recent years, in the context that the country pays high attention to the red cultural heritage, Changting County, as a famous historical and cultural city, has launched the reconstruction project of historical and cultural blocks. Many traditional buildings have been transformed rationally and have given a new look, and the charm of ancient Tingzhou has reappeared. However, how to organically integrate and promote the red cultural sites with the local Hakka culture and achieve the perfect combination of "red" and "ancient" is a realistic challenge. This article conducts a survey on the current situation of the Changting red cultural sites, and takes the Yu Family Temple as an example to conduct a specific analysis, study the activation and renewal strategies, and attempt to transform the red cultural sites into composite public activity space, hoping to provide design reference for the activation and renewal of revolutionary sites with the same red cultural background.

Keywords: Red cultural sites, Renewal design, Public space, Ancestral halls and family temples.

1. INTRODUCTION

General Secretary Xi Jinping emphasized that "Strengthening the protection and utilization of revolutionary cultural relics, promoting revolutionary culture, and inheriting the red gene are the common responsibilities of the entire Party and society." Cultural heritage renewal is a mutual adaptation of old forms of existence and new ways of existence, a interweaving of history and the present, and a control over "changes".[1] From the current perspective, for the renewal of red cultural sites, protection will always be given top priority. On the one hand, the sites of the red revolution should be protected and the exploration of the connotation of red culture should be emphasized. On the other hand, it is necessary to combine protection with rational utilization. The protection of red cultural sites should return to the humanistic spirit of the local long history and context. To make red cultural resources "alive" is the key problem to be solved in this study. In the long run, red heritage is no longer just used to commemorate red history, but is more transformed into innovative spatial scenes. Through the extraction of red cultural symbols, the spatial content is sublimated, the quality of red site space is improved, the cultural

inheritance is achieved, and the regional characteristics of urban space are created. How to extract unique and meaningful cultural symbols and historical memories from the site environment, so that the site can have a dialogue and resonance with the contemporary people who have never experienced revolution in their emotions and memories, and then shape the core value of red cultural sites with cultural identity is a deep issue to be considered in the current renewal of red cultural sites.

2. RESEARCH BACKGROUND AND PROBLEMS

Cultural heritage renewal is a mutual adaptation of old forms of existence and new ways of existence, intertwined with history and the present, and most cultural heritage is facing the dilemma of not being able to integrate into the new era.

2.1 Research Background

Red sites, also known as revolutionary ruins and revolutionary sites, refer to the sites, relics and memorial buildings that have witnessed the long-term revolutionary struggle of Chinese people of all ethnic groups and the New Democracy Revolution

and the Socialist Revolution led by the CPC (Communist Party of China) since modern times, reflecting the revolutionary culture, which not only have profound political and historical connotations, but also have rich spiritual and cultural connotations.[2] During the period of the Central Soviet Area, Changting was known as the "Central Red Traffic Line" and was a secret traffic line developed by the Party from Shanghai to the Central Soviet Area. This traffic line conveyed the communication documents between the Party Central Committee and the Soviet Area, transported the materials and funds urgently needed by the Soviet Area, completed the major transfer of the Party Central Committee organs from Shanghai to the Central Soviet Area, and was known as the "bloodline of the Chinese Soviet Republic".

2.2 Current Situation of the Sites

At present, among the existing key cultural relics protection units in Changting, there are 6 national-level key cultural relics protection units, 17 provincial-level key cultural relics protection units, 24 county-level key cultural relics protection units, 1 key martyr memorial protection unit, and 34 provincial revolutionary base villages. In recent years, the County Party Committee and the County Government have always attached importance to

the protection of the red sites in Changting County, and constantly strive for special funds from higher authorities for repair and maintenance. Through the investigation of the key cultural relics protection units in Changting County, the author has found that the national-level key cultural relics protection units are basically in good repair; among the former revolutionary sites in Changting, 17 projects such as the former Gospel Hospital site repair project of the Central Red Hospital have been renovated, and the provincial-level site protection and repair project has been fully launched, and the sites and surrounding environment have been well repaired. While key cultural relics protection units at the county level are scattered all over Changting County, and many sites are still in a state of neglect, with vague property rights and relatively low popularity. At present, Changting County is vigorously improving the overall pattern and style of the historical urban areas, including the historical and cultural blocks composed of East Street, Shuidong Street, Diantou Street, and South Street, and the historical landscape area of Tingzhou Shiyuan. Among them, there are a total of 8 cultural relics protection units at all levels within the Shuidong Street historical block (see "Figure 1"), with the goal of building a commercial and service-oriented historical and cultural block that combines red culture and traditional residential life by 2024.

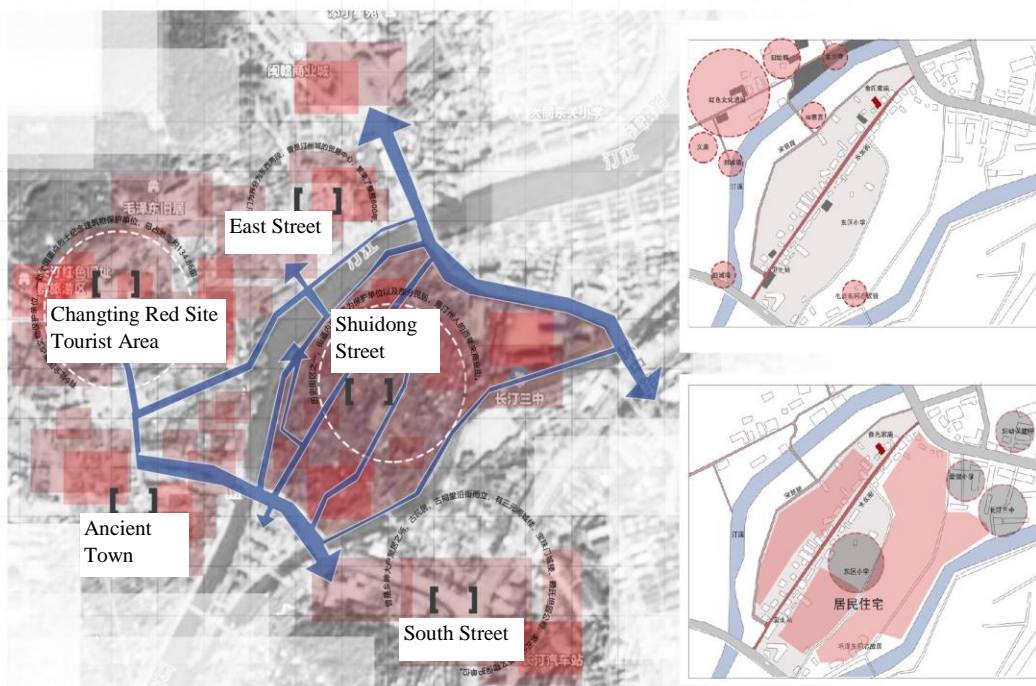


Figure 1 Planning of Changting historical and cultural district and Shuidong Street.

3. RENEWAL DESIGN STRATEGIES FOR THE YU FAMILY TEMPLE

The Yu Family Temple, as a cultural site with dual attributes of red spirit and Hakka culture, creates a dialogue and resonance between the site and contemporary people who have not experienced revolution in emotions and memories, thereby shaping cultural identity.

3.1 Overview of the Yu Family Temple

The Yu Family Temple is located at No. 138 Shuidong Street (main building) and No. 141 Shuidong Street (the Heng houses, referring to houses on both sides in front of the main houses) in Tingzhou Town. It was built in the early Qing Dynasty and was rebuilt during the Jiaqing period due to fire damage. It faces southeast from the northwest and covers an area of 368 square meters, with a building area of 412.3 square meters. It is a masonry-timber structure as a whole, with two patios and three courtyards, and a gable roof. It has high historical, scientific and artistic value. In 2020, it was rated as the 8th batch of county-level cultural relics protection unit. At present, the property rights of the Yu Family Temple are owned by the country, and the repair situation is good. The old house has been idle since it was uninhabited and it is only open for use during ancestor worship by descendants of the Yu family.

3.2 Current Situation and Problems

Every Hakka ancestral temple is a speechless book that not only tells the ethical social morality and old customs, but also explains the wisdom of architecture.[3] With the change of times, the Yu Family Temple, a historical treasure containing red culture and Hakka culture, is facing various problems, which include: (1) Vague functional attributes: As one of the most representative architectural ancestral halls in historical and cultural blocks, its own public cultural spatial attributes are not displayed. For surrounding residents, the Yu Family Temple has a high degree of enclosure and less contact with the surrounding environment. For tourists, the publicity of the Yu Family Temple is not enough and the attractiveness of the building itself is also insufficient. (2) Poor environmental quality: The Yu Family Temple is ancient, with safety hazards, lighting and ventilation problems both inside and outside, outdated internal facilities, and a lack of artistic aesthetics. (3) Aphasic scene culture: Its story as a

logistics liaison station for the Soviet Red Army is rarely known, and the deeds of Dai Wusao and others are only disseminated online, making it difficult for the Yu Family Temple to maximize the value of red culture, which is not conducive to the excavation and dissemination of red culture. (4) Insufficient influence: Although it is a county-level cultural protection unit, there are many red cultural sites in Changting, and the Yu Family Temple is only one of them, with few visitors and a lack of fresh topics and spatial interpretation. Therefore, for the Yu Family Temple, the renewal and activation should not only consider the purpose of red tourism, but also consider how to organically integrate into the contemporary life of the residents, restore the original public attributes, and play a more positive role in the development of the surrounding blocks, reflecting the red heritage space contained in the Hakka buildings in Tingzhou, in addition to retaining the traditional shape and functions of the ancient family temples and ancestral halls.

3.3 Design Strategies

For the renewal of the Yu Family Temple, a key cultural relics protection unit at the county level with the dual attributes of red spirit and Hakka culture, it should first avoid major demolition and construction, and focus on protection and repair. The overall design can combine the site itself with the renovation design through the reuse of heritage resources, analyze the surrounding environment and people's needs, redefine the architectural attributes, extract and translate the cultural and historical resources contained in the building into modern architectural language, guide the renovation of the temple using the light environment as a medium, activate the temple into a composite site that integrates public activity space and exhibition space, and reconstruct the red culture and spiritual connotation in the historical site, in order to better promote the dissemination and popularization of red culture, and provide a public leisure activity space with unique red memories for surrounding residents (see "Figure 2").

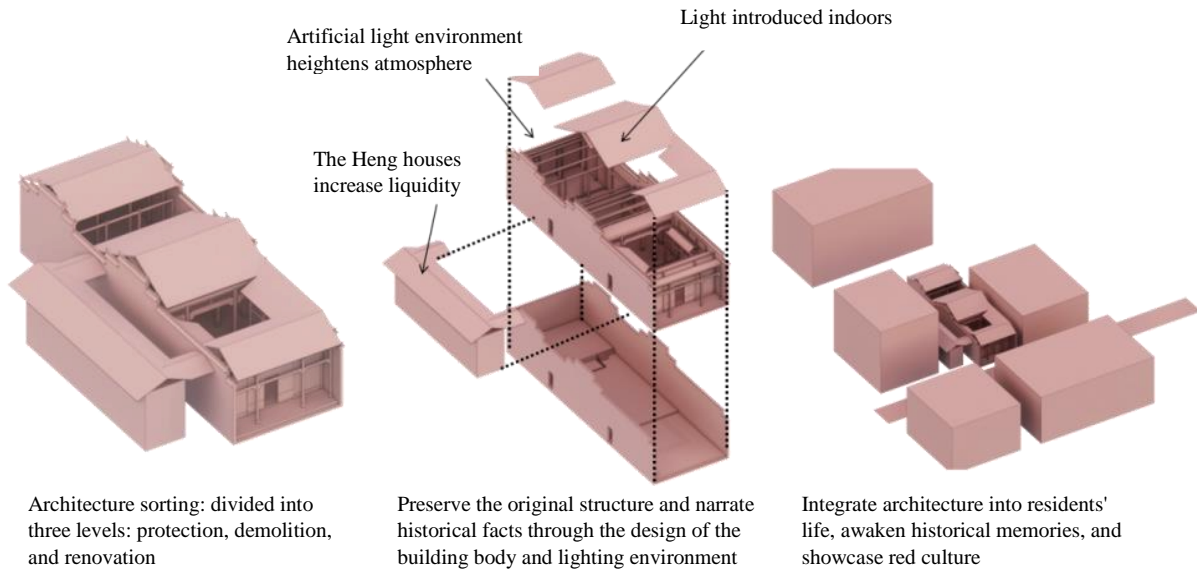


Figure 2 Design strategies for the Yu Family Temple.

4. DESIGN PRACTICE OF ACTIVATION AND RENEWAL OF THE YU FAMILY TEMPLE

The Yu Family Temple mainly consists of two parts: the main houses and the Heng houses. The main houses should be mainly protected and repaired. As an ancestral hall, it is necessary to preserve the original structure and functions as much as possible during the renewal process, and assign new display content based on the different functional attributes of the back hall, central hall, and front hall. The Heng houses are the focus of renovation, and their public activity space should be enlarged to enable surrounding residents to better participate in the temple. Transforming the Heng houses section into a shared book bar, the rebirth of Heng houses can recreate their value, meet the modern development of the Yu Family

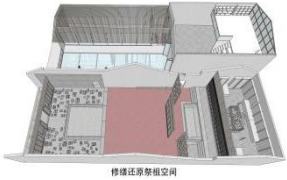


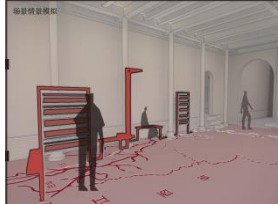

Temple, while also maintaining the vitality of traditional architecture.

4.1 Installing Artistic Installations to Visually Tell the "Red Stories"

As a building with dual attributes of red culture and ancestor worship culture, the Yu Family Temple itself contains infinite charm that is worth studying. This commemorative and narrative place space is not only a concentrated embodiment of humanistic spirit to fully and truly convey the common memory and cultural connotations of history, but also an important way for the public to participate and enjoy, which must adapt to the usage needs of contemporary urban public spaces. The use of artistic installations for space creation can protect the inherent attributes of the temple and showcase the red stories behind it, containing a red display space in Hakka architecture (see "Table 1").

Table 1. Display of each node in the Yu Family Temple site

Site nodes	Display content	Effect display
Back Hall — red Hakka memories	Exhibition of the red cultural sites in Shuidong District. It transforms the overhead roof plan of Shuidong Street in Tingzhou into a two-dimensional plan, and marks the area of the red cultural heritage site to place it on the ground, forming a leisure seat. The raised seat is accompanied by a brief introduction of the cultural relic, so that visitors can have a deeper understanding of the Shuidong District.	

Site nodes	Display content	Effect display
<p>Central hall — missions behind planks</p> 	<p>The wooden wall of the central hall has long been decayed. During the design process, on the other side of some planks, the heroic deeds of the characters who sacrificed for the red revolution in the Yu Family Temple are displayed. After processing, the planks can be flipped, with one side being ordinary planks and the other side being the deeds of great men. This also symbolizes the fact that on the surface, it is an ordinary family temple, but behind it lies the secret contact point of the building itself.</p>	
<p>Rear hall — the great transmission</p> 	<p>An artistic installation based on light and shadow has been installed in the rear hall. It bends the reflector, like a letter sent to the outside world during the revolutionary period. By illuminating the device with a beam of tracing light, the explanatory text on the glass outside the device can be seen, which is metaphorically presented like a secret contact point back then, giving viewers space for self-reflection.</p>	
<p>Open Space — a secret traffic line</p> 	<p>The Central Transportation Bureau established a traffic line connecting Shanghai to Ruijin, known as the "Central Red Traffic Line". According to the map, it extracts important cities on the traffic line and converts them into nodes to form a linear graph. After beautifying the installations, it forms leisure seats, in conjunction with ground map devices, allows viewers to better understand this "Soviet Lifeline" filled with the blood and tears of the Chinese people.</p>	

4.2 The Presentation of the Light Environment Translates the Functions of the Family Temple

Louis Kahn once said, "We are born of light, through ray of light we feel the changes of the seasons, and only through the guidance of light we can understand the world". Applying light environment to architecture and integrating it into the environment should be the constant pursuit of designers.[4] The brightness and darkness of light allow the viewers to intuitively feel the emotions contained in space, and the virtual and real relationship presented by light corresponds to the virtual and real relationship of space. Therefore, in the renewal of the Yu Family Temple, the functions of Yu Family Temple can be transformed through

the virtual and real transformation of the light environment. On the surface, the Yu Family Temple becomes public activity spaces, while in reality, it contains red cultural display spaces. In terms of space expression, the scene is gradually transformed through changes in the lighting environment in the front hall, central hall, and back hall, guiding the viewers into the final red display space (see "Figure 3").

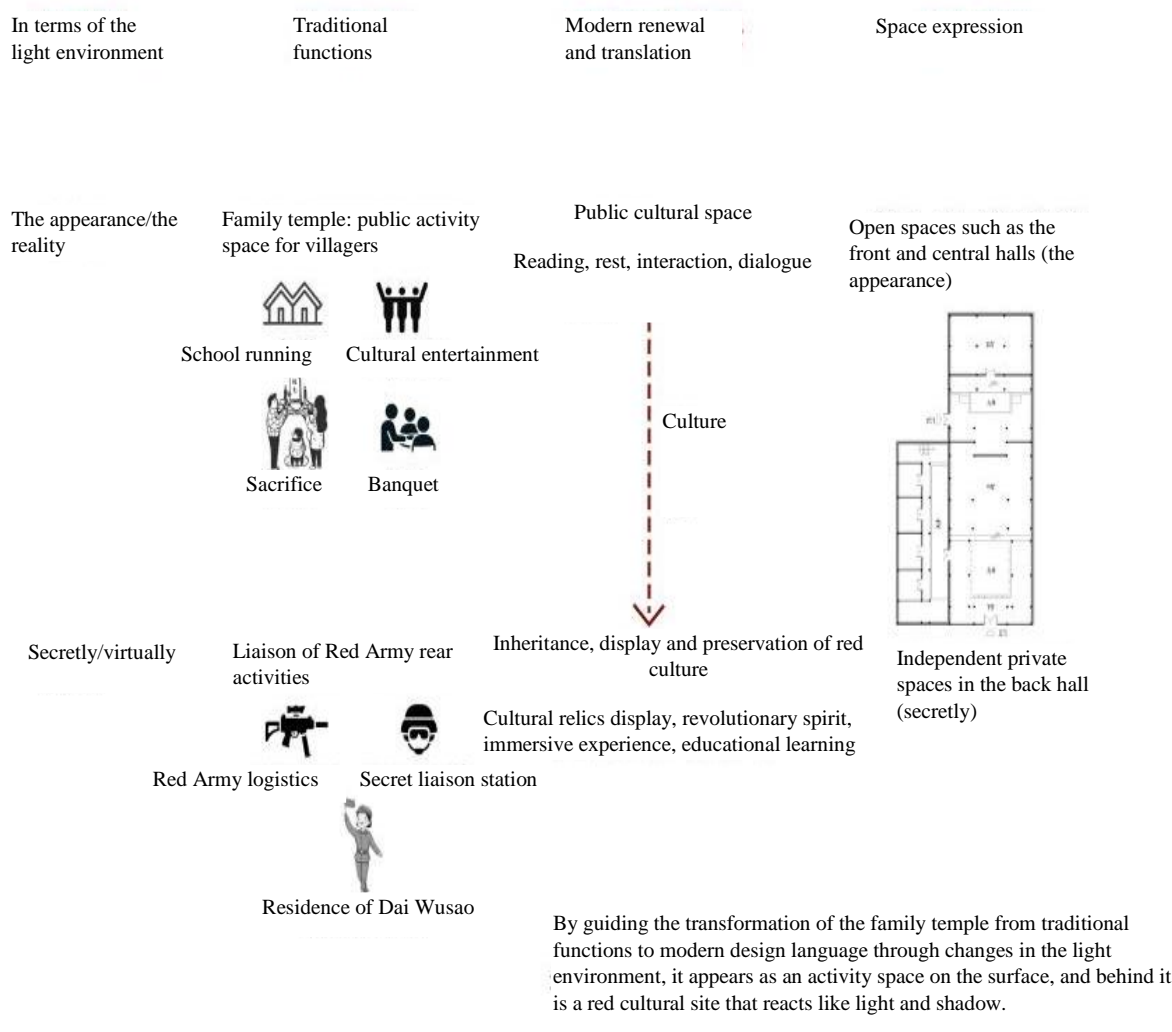


Figure 3 Schematic diagram of spatial translation guided by light environment.

4.3 Transforming the Book Bar and Reshaping the Spirit of the Place

Architecture is an artificial space environment. Only when abstract materialized space is transformed into emotional humanized space, that is, the visualization of "place spirit", can architecture become a real architecture.[5] The treatment of the Heng houses section is different from the form of retaining and repairing the main house. In the research, it has been found that the residents in the surrounding area have always had a "hesitant" mentality towards the Yu Family Temple. Therefore, during the renewal process, it chooses to transform the Heng houses section into a shared book bar for residents, which not only explores and demonstrates the methods and paths for the activation and utilization of abandoned houses in historical blocks and the sustainable and healthy

development of old communities, but also eliminates the sense of boundary between residents and the Yu Family Temple. In terms of materials and colors used in the construction of the book bar, a tone consistent with that of the Yu Family Temple has been chosen. The roof form and bookshelf design emphasize the unique architecture of Tingzhou and the wooden frame structure is as close as possible to the common life memory of the residents. It is designed into two floors, with the first floor serving as an active reading area and the second floor serving as a self-learning and borrowing to read area, creating a separation of movement and stillness (see "Figure 4"). Relying on the Yu Family Temple and carrying the red culture and Hakka culture, the positioning of the book bar is not only beneficial to the surrounding residents, but also can provide reference for other areas with red cultural heritage, which more reflects

the inheritance and development of the spirit core of protecting historical buildings.



Figure 4 Design sketch of the book bar.

5. CONCLUSION

Red cultural heritage is a precious asset of Chinese society and an important witness to special history, the value of which is increasingly recognized by the public. This article starts from the perspective of protecting and updating red cultural sites, and explores the renovation practice of the Yu Family Temple, a county-level red cultural protection unit. Starting from the light environment, the temple itself is renovated and transformed. Through spatial experience, public culture, dissemination of red spirit, artistic and cultural activities, and the use of new media, it transforms the traditional single family temple into public activity spaces for surrounding residents, while showcasing red cultural stories and inheriting the spirit of red culture. It not only showcases the great revolutionary spirit behind the Yu Family Temple through secret "micro-updates" to pay tribute to the revolutionary pioneers who have made contributions to the Changting red culture, but also endows the Yu Family Temple with new significance.

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