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Returning to Daily Life——Research on Chinese Community Construction under the Background of Urban Renewal

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Abstract

Currently, China's urban landscape is undergoing a gradual shift from incremental development to stock renovation. Furthermore, the planning and development objectives of urban communities have evolved from solely focusing on physical space construction to promoting sustainable development within a humanistic society. The current approach to community planning and construction, which emphasizes a singular dimension of residential life, overlooks the multifaceted aspects of community life and production. This oversight leads to a lack of attention to interpersonal relationships within the community, difficulties in establishing a connection between people and their environment, and numerous other issues. Consequently, this paper seeks to redefine the concept of sociality within community spaces by considering the continuum of time and space within communities. It aims to delineate the roles of "power" and "rights" within the community context, with a particular focus on everyday life, in order to reevaluate strategies and methods for fostering dynamic community development.

Keywords: community building, urban renewal, everyday urbanism

1. INTRODUCTION

With the evolution of the contradictions of global capital accumulation, from factories to communities, daily life has become a "major problem", and the community space that carries daily life has become a concentrated area of urban contradictions and conflicts. "Residence" is the basis of the four core functions of the city, and it is also the primary threshold for entering the city, living and developing in the city. "Community", as the smallest social unit of "living", is also the core carrier for carrying and expressing urban rights. The embodiment of urban characteristics is actually the concentrated expression of the different behaviors and living habits of people living in the city. As an important space that carries the public's life, the community directly reflects the living habits and humanistic thoughts of local residents. As a subsystem of urban residential social space, community is a microscopic social life and spatial unit. The community is a spatial entity, and the urban living space at this level includes the residential area, and the community is included in the spatial entity of this area. The essence of this space entity is a social relationship entity formed on the basis of the daily life relationship in the space. Therefore, from the perspective of planning and management, the planning

and management of urban community space should be dynamically constructed around the functional needs and social needs based on the daily life of community residents. At the same time, the community is the representative of state power at the grassroots level, directly participating in, intervening in, and managing the specific affairs of the community. Therefore, only by coordinating the precise implementation of the upper-level "power" and the reasonable realization of the public's "rights" can the sustainable development of urban communities be realized.

2. ANALYSIS OF THE HISTORY AND CURRENT SITUATION OF COMMUNITY BUILDING IN CHINA

2.1 Community building process

After the founding of New China, the government relied on the full control and dispatch of social resources, took the lead in community planning and community management, and concentrated its efforts to solve many problems in the process of large-scale urbanization in a short period of time. However, after entering the era of stocks, this government-led approach has left many problems in many fields such as the ecological environment, social equity, and economic development. As far as the community level is concerned, the planning and management of the community are directly participated by the neighborhood committees and sub-district offices, and the residents of the community rarely have the opportunity to participate in this process. Therefore, there are still many problems such as discomfort of planning methods, loss of residents' rights, and constraints of the administrative system. In this process, "power" as a controlling element controls social resources and social rules. In contrast, "rights" are more embodied in a demand for social resources and social space. Looking back at the development of the Chinese community, it is not difficult to see that it is the result of the interaction between "power" and "right".

In the traditional period, the forms of communities can be roughly divided into official power organizations such as Li and She, and local communities such as Shecang, Yitian, Tuanlian, and Xiangyue. Restricted by the limits of governance, the top-down official power represented by the imperial power could not effectively go deep into grassroots governance. Therefore, a situation in which the bottom-up local power represented by the clan and gentry operated in parallel with the imperial power was formed. Local clans and gentry are not only responsible for the implementation of official policies, but also have the ability to maintain internal stability. In this model, state power occupies a dominant position, and bottom-up power is realized in the community within the community. After the founding of New China, under the planned economic system, the community with the "work unit compound" as the basic form established a spatial organization form that uses the work unit as the link to combine production and life in the community. On the top, it carries the production tasks under the distribution of state power, and on the bottom, it is the way and channel for community residents to practice their rights to urban life. After the reform and opening up, along with the process of marketization, the form of unit compound gradually disappeared, and the market-oriented housing system restructured the community. At present, the construction of Chinese communities has not only included the content of community service work, but has further risen to the level of grassroots construction of the regime. The community has become the grassroots representative of state power, but the public's needs and feedback for rights have lost support, and the realization of public rights has been blocked.

2.2 Analysis of the status quo of community development

According to the "shuanggui political theory" proposed by Fei Xiaotong, "Politics must never run on a single track from top to bottom. A sound and sustainable politics must be a dual-track form with top-down flow and free return . " And looking back at the evolution and development of Chinese communities, it is not difficult

to see that the "intermediate group" of social governance is needed in the community governance structure, especially in the current community governance. It is often difficult to ideally transform the demands of community residents for social resources into various public services and public facilities. For example, many newly built exquisite street parks are often seldom visited, and the exquisite greenery downstairs of residential buildings often become a tool for residents to dry clothes and quilts.

Although the street community is the representative of state power at the grassroots level, it only has the power to maintain and coordinate the lives of residents in the community space and practice the power of grassroots government governance. It does not have the power to plan, coordinate, and develop the production and development within the community. Therefore, it is impossible to realize the internal planning and construction of the community that is changed according to the real needs of the residents, and the right of residents to live in the community cannot be realized by the authority within the community. In the past stage of large-scale urban incremental development, the main function of the community was to provide housing and solve the problem of whether residents lived or not. In the stock renovation stage, the community needs to solve the problem of living quality. Therefore, under the current background of urban renewal, it is necessary to shift from the management thinking that emphasizes "compulsion", "standards" and "unification" in the incremental development stage to the management thinking that focuses on "dialogue", "reflection", and "inclusiveness". From "community management" to "community building".

In general, in order to solve the various problems faced by the current urban communities, it is necessary to establish the current community institutions as an "intermediate group" that can distribute "power" and take into account "rights". At the same time, in terms of development concept, it is necessary to abandon the "management thinking" and turn to "operation thinking", and change the management of the community into the construction of the community, so as to realize the fair, harmonious and organic development within the community.

3. REAL COMMUNITY BUILDING FROM THE PERSPECTIVE OF DAILY LIFE

In addition to relying on institutional reforms by upper-level authorities, community building also requires a new understanding of social relations within the community. The smallest molecular unit within the community is the "individual". Different "individuals" have established social relationships within the community due to their daily lives. At the same time, this internal social relationship will also appear due to the differences between individuals and the dynamic switching of time. Some visually incongruous forms should be allowed to appear. This visually discordant form may be the real life of urban residents.

3.1 "Space destruction" starting from " individual "

Lefebvre believes that people's physical living space is the essential basis of space production and transformation, and the key to breaking space lies in the centrality of everyone's life. As the smallest unit "individual" that constitutes a community and a city, the "individual" gradually connects with other "individuals" around it to form a social network. The current space where the "individual" lives is a space constructed downward by the upper-level power, so we can dynamically destroy the "space" and the "products and production" of the space in the urban space. This kind of "destruction" can be written in the space, rather than passive acceptance . Such "destruction" can cause effects and has the characteristics of time, so the temporal persistence of this "destruction" can help people regain the dominated space. Urban space is not a static container, and the public is not just an experiencer who receives products launched by capitalists and elites. Lefebvre denied this staticity, he believed that space is alive and can be changed by the lives of the masses. Just like when we go to various spaces in the city, entering is to passively accept a single set of behaviors. For example, when artists put installation art and performance art in public spaces such as train stations, shopping malls, and parks , the one-dimensional thinking of "individuals" about space will be broken over time, and the crowd will become accustomed to it over time. Structural changes.

3.2 Create innovative spaces based on daily life

In addition to "destroying and playing with various monotonous spaces", awakened people from all walks of life should also reshape their "daily life" . The current urban space has alienated the "daily life" of each of us. The daily life of human beings in the past and our human nature will not treat work and leisure in such a separate way. In the daily life of modern cities, people will always tell people that "we Work hard and play hard." Work hard during the day and on weekdays, and relax after work and on rest days , separating life and production . We also enforce it dogmatically in cities. Lefebvre believes that this is also brought about by the alienation of modern cities. The urban disease caused by capital is to split the integrity of "work, transportation, rest and life". Seeking to return to our life and our daily life is also an attempt to seek an integrated daily life. We can find "entertainment" in the work space, and we can also find our own "differences" in any one-dimensional living space. ". In Lefebvre's words, "We need to return to the most intimate daily life of each of us. The breakthrough point is the differences in our daily life, body, and rhythm." So Lefebvre also advocates that our Daily life should also open up a warm and festive space for existence. (Daily life should also become a work of art, a work of art that can make us happy) As individuals in all walks of life, they can also construct their own body and life aesthetics to get rid of "alienation" and return to happiness. If everyone They all have differentiated life aesthetics, and they all reject the one-dimensional body and daily life, so the feeling of these spaces can still be changed through our continuous writing. Therefore, as an individual in the city, Lefebvre also proposed the concept of "moment", which refers to the practical process that originates from life and is different from daily life. daily life. That is, the more moments we experience in our daily life, the lower the weight of the mediocrity and one-dimensionality of our daily life, and the less the alienation of our daily life. For this instant acquisition, Lefebvre creatively proposed the concept of "rhythm analysis" that integrates various senses. We need to listen carefully to ourselves and feel the rhythm of society. He believes that the social rhythm of capitalist society will interfere with and invade the "natural rhythm" in our body, which will bring both physical disease and mental pain, because our emotions, eating, fatigue, Hunger, thirst, relaxation, and labor are natural rhythms, but "social rhythms", one-dimensionality, instrumental rationality, precise timing systems, and the binary separation of leisure and entertainment and work time will break our natural rhythm. Although the "social rhythm" seems to be above our individual, but it is not necessarily, just like Lefebvre asked us to re-examine the space, in the space, we are not passive acceptance, the space is not static, similarly, I The "modern urban social rhythm" I feel will also be weakened by my new physical life, thus changing the "social rhythm" I feel.

3.3 Respect the emergence of differences and build a dialogue mechanism

Lefebvre believes that although experts and intellectuals who control the power of urban planning and construction are in daily life, they always subjectively think that they can distinguish the public, jump out of daily life, and believe that daily life is insignificant and need not be cared about. In program design, I prefer to use gorgeous rhetoric and language instead of "eternity of experience", so that these ordinary middle grounds are ignored. Everyday urbanism believes that lived experience is more important than clear physical form in defining a city, and that the real task of community-making is not to beautify or manage a perfect community, but to be a community for the masses, respecting the realization of the rights of the masses, and serving ordinary people , to create daily life space. This kind of understanding criticizes those professional design technical achievements based on abstract principles. Its arbitrarily mass-proliferated abstract concept design is not only a constant copy and derivation, but also a superficial criticism of the visual perception brought by people in daily use. disorder. Quantitative or qualitative, the increasingly homogeneous and professional division of space, for all intents and purposes, fails to accommodate real life in the community. This superficial understanding of differences just reflects the current situation of catering to "power" and ignoring "rights". Therefore, the "power" of upper-level experts should be transferred to the community, and professional designers should also reposition themselves to re-examine and transform community space based on common

sense rather than authority. And it is necessary to promote effective dialogue between the majority (community) and the minority (organs of power), and build a reasonable and effective dialogue mechanism. Let the public have the right to speak in the community space not only in the stage of soliciting opinions and questionnaire feedback, but also in the direction of joint feedback transformation and joint coordination and implementation.

4. CONCLUSION

Being the primary hub for the daily lives of urban residents, a community's internal activities inherently hold substantial significance in space construction. The spaces formed through daily activities should continually adapt to the evolving dynamics and interactions within the community's internal structure and relationships. Consequently, it becomes imperative to reevaluate the development of communities through the lens of the actual experiences of the population, emphasizing that future community construction must prioritize creating spaces that cater to the needs of the masses.

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