Public Space as a Soft–Connection for Urban: Study on Japanese Streets

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Abstract

Public space is one of the most essential elements of people’s urban life, which provides the material foundation for people to exchanging goods, social activities and communication. The most common pattern of urban spaces for gathering activities is narrow and long street in dense blocks. As the majority of Japanese take part in social activities by intensive walking through dense blocks rather than stay statically in one square with certain form. This article studied on four famous Japanese streets –– Dotonbori (Osaka), Osu commercial pedestrian (Nagoya), Shijo Kawaramachi (Kyoto) and Omotesando (Tokyo) to figure out the characteristics of typical Japanese public spaces.

1. Introduction

Urban open space is usually defined as out-door and indoor places in urban where people can reach at any time almost without any permission for accessibility. In Japan, the mobile or the immobile are both deducing characteristics of the new era as well as transmitting historical information respectively. And as a culture favour of antiquities and old things is one of the unique national spirit in Japan [5], traces and signets of different times have been transferred and preserved in urban texture tangibly or intangibly.

The basic formation of Japanese popular public streets largely was contributed to traditional Japanese activities such as parade, garden tour, boat tour, etc. rather than assembling in one field statically. This means people go through a long and interesting route by a special way --- “touring”. In a long term, some of these streets with regular activities become a trademark with function of symbolic or image for a city or its publics. And more business, culture, population are attracted to immigrant in. As a result, image of the most famous Japanese streets with vitality were built.

Continuation of historical planning with proper adjustments, preservation of traditional activities, flexible adaption of open spaces, and fragmentary renewing for buildings in Japanese streets are all representatives of respecting authentic memory in urban design. Therefore, the analysis on typical Japanese vital streets can provide a significant reference for sustainable organisations of various usages in urban.

2. Background of cases

2.1. Dotonbori in Osaka

Osaka is an international city, only second to Tokyo in output scale of industrial production scale and output in Japan. Iron and steel, machinery manufacturing and metal processing are its main heavy industry. Nowadays,
Dotonbori is one of main business districts of Osaka. Along canal, there are many commercial strips and restaurants. Large-scale neon signs also become a famous symbol of Osaka.

2.2. Osu commercial pedestrian in Nagoya

Osu Kannon temple was built in 1333, located in Kifuken Kuwabaracho Osu. Since 1612, the temple was moved to current site. The Osu commercial pedestrian is developed based on the temple-streets for temples such as “Osu Kannon temple”, "Wan Song temple" since the Edo period. Now, it has become a business prosperous area, a collection of 1200 all kinds of old shops and novelty stores and also a growing popular tourist attraction.

2.3. Shijo Kawaramachi in Kyoto

Until 1868, before Kanmu Tennō emperor was moving the capital from Heian-kyō to Tokyo in794, Kyoto had always been the capital of Japan. There are many traditional folk customs in Kyoto, such as Aoyimatsuri, Gionmatsuri. Shijo Kawaramachi means the flourishing blocks around the crossroad around the crossroad. Shijo Kawaramachi includes in the route of Yamahoko no Jyunkou in Gionmatsuri, and the “Tsujimaoshi” of Kawaramachi includs in the route of Yamahoko no Shijo Kawaramachi means the flourishing blocks around the crossroad around the crossroad. Shijo Kawaramachi includes in the route of Yamahoko no Jyunkou in Gionmatsuri, and the “Tsujimaoshi” of turning left in this crossroad is a special scenic pot in the ceremony.

2.4. Omotesando in Tokyo

The coexistence of history and contemporary has become one of the biggest features of Tokyo. Omotesando was constructed in 1920. It is a general term for the Santo of Meiji Shrine and the constructing urban road in front of Meiji Shrine. The urban road now is also the Todo 413 as knew, including road from Aoyamatori to Meiji Shrine. In general, Omotesando means the surrounding area around the urban roads and Omotesando Station. After the 1970s, “Harajuku Omotesandō” or “Aoyama Omotesandō” became the base of youth culture and fashion. Then it gradually became a dens place of boutiques.

3. Method

3.1. Figure–ground approach

Figure–ground approach is a method for studying relationship between urban construction entities and open space. This analysis can be traced back to Nolli’s Roman Map. It was also called Mass–void Approach, which was built based on perceptual selectivity psychology. By this study approach, structure of a city can be clearly recognized and open space with its built environment can be understood more comprehensively and deeply. Using this analysis approach to explain city pattern, space order and space levels, etc., then to offer reliable reference for designing positive urban open space.

3.2. Figure–ground approach

Urban functional partition was reflected in construction of ancient cities. After industrial revolution, heavy industry, new material elements such as railway hub appeared in many cities, but due to no planning of city construction. Cities are often in a chaotic mixture of factories, houses, stores, warehouses, etc. Thus, functional partition problems began to attract attention. Function zonings form a mutual contact, rational layout of organic unity to create a good environment with well conditions for the city activities [4]. It is one of the important urban planning methods to decide land use and spatial layout form according to principles of functional partition.

3.3. Linkage–structure approach

Linkage theory is also called "Associated Coupling Theory". Objective of the associated coupling theory is "lines" among all key elements of a city. This approach aims to organize a connection system or a network for building a structure for order space. And it emphasizes circular flowing structure diagram rather than a spatial pattern. Flowing system and infrastructure are prerequisites for reining in open space. It offers analysis principles for understanding urban spatial structure as well as thoughts and means for recovering, restoring or regenerating a harmonious and unified space. This kind of space could achieve organic uniting of new structure with original structure and internal structure with external structure.

3.4. Place–form approach

“Place theory” considers more about culture, history and natural environment as indicators than previous three approaches. By assessing influence factors for urban environment such as social determinants, historical determinants and cultural determinants, intrinsic characteristics of the urban space could be outlined for guiding urban open spaces work much well on meeting different levels of people’s needs. Place theory advocates combine unique form of environment and internal details to give rich content for material space [8]. This is dialogue made for the internal context to enhance adaptability between new design and the current conditions. Social cultural value of users, visual
perception and ability of controlling public environment is as important as the connection principles of spaces [1].

4. Case study

4.1. Dotonbori in Osaka

(1) One long street replaces squares

In figure–ground diagram of Dotonbori (Figure 1), it could be found that there is no large-scale public gathering square in Dotonbori as the piazza San Marco in Venice or the piazza del Campo in Siena. The most obvious space shape is a straight east-west main-street. In Dotonbori such a regular and clear space of street, it is not suitable for people to stay and gather in a mass point together, which will cause congestion. And limited capability of narrow streets decides it cannot gather people just in some special points. Therefore, walking through the main street is the most efficient behaviour to involved in the public space like Dotonbori. This street plays a role as leading much more people feel freedom of walking in regularly and controlled space with stopping or continuing to involve in organized social activities. And narrow channels decide as long as there is flowing of people come in from one enter of the street, constantly some others will be pushed out to finish touring in the street. Uniform forward flowing let more people have chances to participate in street. Because of enough narrow of this street allow people to see shops on both sides clearly without worried missing something. The long and narrow characters lead participation of public events more efficient and sufficient.

(2) Streets with diversified factors parallels to river

Dotonbori is a canal excavated on considering transport factors. In developing process, more vendors and street entertainers gathered here due to convenient river transportation and frequently commercial events [6]. Main-street of Dotonbori is parallel to the canal and several relative narrow allies linking it to bank of the canal (Figure 2). Distances between these allies are similar. This not only leads to convenience of business activities but also the strong recognition of street with the canal could be seen by walking in the main-street of Dotonbori from time to time. People will not lost senses of direction by walking in the street. And many activities on water have been hold. The parallel of traffic–moving boats and walking people, builds a dialogue between canal and street, which lead to formation of a mixture atmosphere. Additionally, existence of canal strengthened people’s sense of Dotonbori area. People experience vigor culture and traditional culture by moving one enter of street to another enters with a busy
people flowing with freedom of choosing leave this area or not at any time in this process. And sub-entrances are every easily to be found and accessed.

3) Intersections work as a rhythm for understanding the area

In analysis diagram, it could be found that widths of streets, which perpendicularly cross Dotonbori main-street to river, are almost same. And widths of vehicle road are also similar. In addition, configuration of these intersections has a certain rhythm and beat. It means these intersections evenly divided Dotonbori main-street and make it quite convenient for people to get the scene of whole area. And these roads are all corresponding to bridges to another bank of canal. In the figure-ground analysis diagram, buildings near river are also as narrow as main-street. This kind of dimension makes buildings look like connection between main-street and bank road rather than dividers.

Movement is essence of streets, but they also serve broader functions, which have often been lost in modern emphasis on rapid passage through city. Streets can be organizers of field (districts), linear centres, or links between entities. A traditional street is conceived as positive exterior space of richly varied uses in which traffic of different types coexists and in which functional and social activities are gathered. Crossroads in Dotonbori are very important communication space with appropriate scale, diversity form, identifiable mark, a variety of small entertainment facilities and more suitable and useful than vast and magnificent openness space.

4) Image of food culture attracts people

"Space interface" is a constitution element of space place — it refers to processing and connection mode for ground or façade, including its material, texture and combination, etc. In main-street of Dotonbori, different colourful pavement bricks are used to surface on different roadways. Red, blue and white bricks are paved on grid mesh as arrangement rule as urban fabric of this area, which lead people to get a clear sense of field and direction. And one of the most essential reasons of Dotonbori as a famous landmark of Osaka is that: neon advertisement signs are giant, strange and unique. In Dotonbori, atmosphere is arose mostly by facilities and sculptures related to food themes of restaurants. Here, almost every restaurant or shop has not only colourful large models but also Patron Saint sculptures of Tsutengaku and interactive facilities. These supplements in various sizes and shapes attracted people to take photographic or take participate in interactive games. Some shops set up some seats outdoor, which is not occupying public space for private usage but attracting people to site on them no matter they want to buy anything or not by putting some sitting Patron Saint sculptures on these seats. As Dotonbori near canal, water brings a cool, refreshing and natural breath to busy and noisy main-street. Especially in evening, people can crowd in main-street for tasting and trying leisure games or feel cool and refreshing night wind near As a summary, Dotonbori was developed based on scale of long, narrow and neat streets and relied on convenience of canal and macro natural environment. Food culture of Osaka is treated as core traditional theme in Dotonbori. Now, it has been a symbol and image of Osaka and attracts a number of local and non-local to enjoy an impression time here.

4.2. Osu commercial pedestrian in Nagoya

(1) Intensive events separately in pieces replace gathering events

Osu commercial pedestrian was developed based on traditional image of Osu Kannon temple. Because of width of roads round the pedestrian area is much wider
Figure 3. Figure-around analysis of Osu commercial pedestrian


than in it. Field sense of this area is quite obvious. Even its dimension and texture seem not much different from surrounding circumstance. And various themes and culture coexist in this area. The analysis diagrams (Figure 3) shows that levels of streets in this area are very obvious. And the levels related to width of streets in this area are also quite clear. In this commercial area, whole area is two divided to scratchable latex form by two horizontal and two vertical streets. Because of blocks in east side and west side are much bigger than centre blocks, the third levels roads divided them into several sub-blocks as similar scale as centre blocks.

Moreover, layout of each sub block pattern is also different: from sub-block 1 to 9, spreading way of buildings becomes more and more regular and integrated. And in figure-ground diagram, look at overall trend, continuous building areas are also larger and larger from 1 to 9 sub-block. And sub-block (middle one of right rank), which contains Urimonzen Park and Sanrinjinjiya, occupies a relative large sub-block of land lead to more loose texture than other sub-blocks. Other sub-blocks, except sub-block 7, from western-north to eastern-south, textures of these sub-blocks change from fragments to integrated and completed gradually. This is because western area has more religious sites for shrines and temples, while eastern area has much more commercial land for public activities.

(2) Developing individual characters of streets based on gathering ability of temples

The business atmosphere could be traced to the religious temples, which is built in 400 years ago. However, this area has developed its own commercial characters after developing in hundred years. In Japan, spreading of commercial streets around religious buildings can reflect two different sides of social characteristics of Japanese society. Juxtaposition of mixture commercial streets and temples does not seem as contradiction. It is totally accepted in this social culture.

Nowadays, though Osu commercial pedestrian is as popular as temple without direct relationship, the temple attracts people to come still by its own religious character and atmosphere. This kind of combination between streets and religious temples is quite different to western democratic square formed on basis of church, which shared consistency connotation with square.

In Japan, there are a variety of religions, including Shinto, Buddhism, Christianity, and so on. Development of commercial streets full of atmosphere with business, which is not related to religions directly, fully embodies way of treating relationship between inner and outer spirits, dealing contradiction between traditional and culture and modern life and leading social development with harmonious coexistence of variety.

(3) Levels of grid connection lead to efficient flowing

In this business district, 9 blocks have different functions slightly, as functions are developed on basis of suitable scale or layout of blocks. Blocks are uniform contacted to whole connection grid. And connections are almost vertical or horizontal throughout the region. Therefore, as some building facilities are set on middle of key cross-notes, people can get information from far away, judge distance or decide whether to go or not to another block. As a result, multi-level network connection contributes to efficient information transmission. Existence of little pieces of open space with different usage improved identification, position sense of facilitates and connection of whole district closely (Figure 4).
Although sizes of the 9 blocks are different, each block has roads narrow to main-streets dividing these blocks into similar sub-blocks. Each side of one sub-block is about 50-80m, which is appropriate to offer enough choices to go to other areas or other roads without passing by too many shops they are not interested in. And no matter people in any points of this district, there is a least one straight route direct them to main-street of this area and no more than 50m. This helps people get senses of position and whole district. And it is also resolve congestion problem of cargo transport by offering many shortcut routes for choosing.

(4) Different themes promote occurrence of activities
Atmosphere of “Smorgasbord” is the biggest charm of Osu. In each sub-block, there is a small piece of non-building land. They are set up for regional characteristics and individual theme space rather left as undefined land or fussy space. These spaces are used flexibly as venues for many subjects for public every once in a while. It is not rent as normal leased land casually, but for fixed theme international activities or performances every year, such as “World Cosplay Summi” in certain season and place. Numerous people will come to participate in these activities every year, which also established a special image of Osu district.

In addition, on main non-built place nodes of the 9 sub-blocks, some durable cultural facilities are also been set for active atmosphere and improve identification. For example, large Osu Plutus Cat is located in middle of 9 block, at crossroad of “Shintenchidori (新天地通)” and “Higashinioumondori (东仁王门通)” — Fureayi. There is a screen under Osu Plutus Cat, which plays some service guide about shops in Osu ordinarily and sometimes broadcast live competitions of Nagoya local baseball and football team. And place in front of Osu Plutus Cat is always be packed in activities’ season. There are some relative big open spaces in this district, which are mostly developed on original culture and function to help shaping belonging sense of spaces. High acceptance for alternate mixture or diversification coexisting of fixed traditional events and temporary modern activities is one of charming characters of Japanese culture and also a reason for keeping streets’ vitality for a long time.

4.3. Shijo Kawaramachi in Kyoto

(1) Inheritance of fine grid texture without large public spaces
It could be found in figure-ground analysis diagram: urban fabric of Kawaramachis much more structured than Osaka and Nagoya with more dense buildings. Its texture looks like a maze, which is a result of continuation from ancient Kyoto city’s structure. Grid structure of streets is not only very neat and intensive: except two widest streets ---- Shijo Street and Kawaramachi Street, other roads of region does not have obvious levels. And almost all streets are west-east or south-north through whole area and constitute the grid structure. And the fine grid covers entire region and divided it into 60-70 small similar blocks. Every small block’s size is about 80m×130m. This kind of division is directly related to system of Japanese address. Brand of house number usually is not ranged by road.

In the two figure-ground analysis picture (Figure 5), it could also be seen that there is no large urban open space such as plaza or square in Shijo Kawaramachi. And the only remained relative big non-built land is all used for not all-accessible public usage. Land privatization in Japan decided owner has a total right for efficiently use and manage his/her land to avoiding waste of space and reducing appearance of "lost space". Furthermore, in Japan, positive characteristic of space is not just embodied on one or two specific functional usage but also means multi-function in different seasons, years or moments. And rights of restoration and reusing from owner are also playing a role of reducing possible of big demolition for one new building.

(2) Traditional crafts and food were made and sold by self-employed in machiya
Shijo Kawaramachi is not a district with clear boundaries. It refers to surrounding area around crossroad of Shijo Street and Kawaramachi Street. Shijo Street goes through Shijo Kawaramachi area crossing Kamo River and connecting it to the famous Gion area, which is original place of Japanese geisha culture. And this street directly points to the front steps of Yasaka Shrine.
Most buildings in this area are shop-houses for making and selling traditional food and crafts and offering living places for shop owners, except some houses for residential. Street pavements on both sides of Shijo Street are converted into veranda for preventing rain. At the same time, as one part of façades along with the whole street, veranda makes Shijo Street have more or less unity and identity. In the fine grid structure of Kyoto urban texture, there is one kind of house named machiya is densely arranging in blocks. Machiya means blockhouse in Japanese, which works as shop-house in southeast. Integrated function of this house could not be found from out side. Machiya’s building plane is a long rectangular usually with the short edge along to streets. The front part is used as shops while the behind part is used as residential house, which often includes a tiny courtyard.

With time passed, more and more independent merchants and craftsmen tried to solve in centre of the city. At the same time, business activities increased dramatically. Their houses replaced a large number of blind real estate. By this way, the official order has been kept symbolically. And the landlord got an additional rental income. Now, therefore, along most streets in this area there are many narrow commercial shops connecting to each other with their facade of traditional Japanese house and consisting to an integrating street view. And at the back part of this house, a mini courtyard usually is still included.
(3) Regular grid structure without obvious hierarchical streets

From the diagram (Figure 6), it could be found that Kamo River is almost from north to south straightly. With a change of direction near the crossroad of Shijo Kawaramachi, form of Kamo River looks like an arc. And Kawaramachi Street also change direction with the similar angle of Kamo River in the crossroad. The way of connection by the two parts of Kawaramachi Street makes its form look like an arrow waiting to bow. The bow structure connects north and south of this area. It makes two parts connected closely and entirely as the area is divided into two parts symmetrically by Shijo Street. Although most part of this area shows uniform grid texture, the bow shape with its widest street and river solved the problem caused by too loose and tile of block connections. The bow built the tension of the north and the south of the region as well as the tension between the west and the east in Shijo Kawaramachi.

Because of main blocks is quite big while the roads in it are as similar wide as sub-blocks, people hardly get view or information about on side of block from another side. And the street is too long for people to get a view to the end of it. Though people could recognize south or north uniform layout of roads in such a big region confuse people who are not familiar with this area. Fortunately, the traffic is very convenient here — people could get a good view corridor easily. It solves some problems from too much roads with similar dimension more or less.

(4) “Touring” as a main activity form are prevailing in Japanese ceremonies

In Japan, “public” is a spirit construction rather than a physical existence [10]. Many pleasant public space is not entirely depend on the excellent physical design. Shijo Kawaramachi as one of the most flourishing region in Kyoto is a great example of developing vital of streets on basis of inherence of traditional activities. Construction of public places along banks is quite suitable to Japanese national spirit: Japanese are always like to observe changes of nature. In the river scenic places, seasonal activities are often held, such as fireworks, or admiring flowers.

Attractive of this area is not just stop on its traditional ceremony for non-local people but go further by attractive atmosphere of bank. For local, watching lanterns along Kamo River, people can go through bustling river with a sense of cutting off working day and turning back to Edo period is really a comfortable and ease experience. There are many stores here sale or rent traditional kimono and hair accessories, and also provide service of wearing and dressing. The natural and comfortable atmosphere advocates people feel fully immersed in the circumstance of this ancient city. In Japan, these activities are held by touring in a certain route in the city or block rather than gathering on a large public square. For example, Yamakasa Festival is one of “Kyoto Sandaiji” — Aoyimatsuri, Gionmatsuri, Jidayimatsuri with more than one thousand years history. Ebullience atmosphere fills all streets and keeps enduring for a long time every year.

4.4. Omotesando in Tokyo

(1) Hidden order of collage city in mixture of chaos and regular

It could be found by figure—ground analysis (Figure 7): urban texture around Omotesando in Tokyo seems much more chaos and random than previous three
cases. It looks like there is a grid structure in organization of urban space faintly. The structure seemingly exists or not with often being interrupted by different space or suddenly turning to another direction totally out of previous structure. And the faintly existing grid context is also not north to south direction but on the direction of about 45 degrees counter-clockwise.

Tokyo’s urban environment is a combination of chaos and order within a hidden order urban structure [3]. In the figure-ground analysis diagram, the size of traditional Japanese buildings in small plots is similar to other places. They are following the slightly to irregular roads and filling these plots in a loose way. Then, these plots seem to have a contact related with others intentionally or unintentionally.

(2) High mixed land-use for comprehensive commercial space

On both sides of Omotesando, there are many independent buildings for luxury stores respectively and a complex mall with a small plaza. Such as Omotesando Hills, which is reconstructed and rebuilt on basis of a residential building containing more than 130 stores and 38 apartments, which was built in 1927, which was detached in 2003. In February 2006, Andō Tadao redesigned it as part of Omotesando Hills, which includes many individualized luxury shops. Nearby Omotesando Hills is entrance of Harajuku. Its fashion sense and gleaming impressions attract a large number of young people to visit.

Harajuku area is just on the east side behind buildings along Omotesando. It has a much younger favor as birthplace of non-mainstream culture with bright and color decorations. The narrow Takeshitadaidou avenue street (竹下大道) brings many supply stores, jewelry stores and boutiques together. The sites with relative big open spaces showed in the figure-ground diagram are used as dormitory or school, which are not accessible for all population. Fundamentally, there is no big open space for gathering people at same time. And people prefer to reach efficient communication and social activities in an intensive flowing of human between crowded and limited streets.

(3) Glyph “Jin” (“壬”) urban structure gathers loose clutters

In this area, it could be seen from the analysis diagram (Figure 8) that crossed roads constitute a skeleton of this
area as a Glyph Jin (壬) shape for controlling all fragmental pieces in this area. Though scale of the residential buildings behind famous commercial buildings along Omotesando Street is similar to housings in other Japanese cities [7], organization of these buildings are much more loose. The spacing between buildings is usually as wide as the road nearby the buildings. Therefore, it is not easy to figure out the hidden order of roads without to distinguish carefully. By considering this area, it could be found that building distribution is quite freedom with a loose network structure. Except the straight main street (Omotesando), other roads are more or less curved. The network structure also looks like collage [9] with cutting rather than one consistent piece. And these fragments do have clear together in their respective fuzzy border.

(4) Historical landscape and pavement with “indoor” attribute

Y. Ashihara described Tokyo’s streetscapes that meandering streets lined with buildings uncoordinated in any way, as a uniquely Japanese view [2]. It is performed outstandingly in Omotesando. There are a number of world famous brand’s flagship stores in this street. These architectures, designed by international renowned architects, are contending in their colour, shape, material, atmosphere, etc. and setting off the radiance and charm of each other. At the same time, the brands in real constructions illustrate its ideal conceptions while the constructions borrowed the reputation of these brands to express themselves. Constructions and ideas of content in the constructions combined together by relied on each other mutually.

Japan is a country where architecture is oriented from floor [3]. The first important thing in the city is to improve pavements and try to make them attractive. Ceramic decorated, abstract covers and ingenious carved stones are flexibility used in pavements. And it helps to extend “internal order” of streets out of individual houses. To improve a city’s outdoor open space by indoor consideration is a unique Japanese method for urban development.

5. Conclusion

The differences between the development of open space in classical European cities and Asian cities (Figure 9) are performed in two aspects: firstly, Asian cities such as Tokyo were built pieces by pieces in a huge extensive urban design framework without any certain rules in a long-term. It is different to people whom constructing classical European cities slowly, continuously with constantly expanding, adding, modifying.

Secondly, the different developing processes of cultural contexts made people to have different demands and assessing system to open space for public activities in Asia and European cities. As most of the ancient Asian cities were not built on the basis of democracy, they have not as many big public-squares as European cities, which are used for gathering and collection to express wishes and to publish announcements. There is a traditional culture of implicit communication in Asian cities: people achieve a joint relationship by intensive connections between individuals in a frequent flowing between the fine nest-structure of streets. And this is also an exchange way for goods, information and materials in people’s daily life.

On the basis of learning from the four famous Japanese vital streets in four cities (Dotonbori in Osaka, Osu commercial pedestrian in Nagoya, Shijo Kawaramachi in Kyoto and Omotesando in Tokyo) by figure–ground approach, function–location approach, linkage–structure approach and place–form approach, disciplines of forming and keeping vital streets in a long time can be figured out:

![Figure 9. Flowing comparative analysis of the Piazza of S. Marko and four cases in this paper](image-url)
A specific physical environment is the basic guarantee for people to participate in social activities;

Built environment and its development are closely related to the specific context;

Natural resources such as rivers, trees [11], mountains combined with artificial heritage such as religion/traditional architecture and garden could be the basic conditions to support activities;

Tension created from juxtaposition or combination among multiple elements is the impetus of keeping the atmosphere of streets last in a long-term.

References


