Using Penomenology Theory as A Trigger to Explore the Place Spatial Planning With Adaptable Growth of Urban Sustainable Community: A Case Study

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Abstract: The exploration of the meaning of community place is a permanent field of discussion. Norberg Schulz put forward the theory of “place” and “place spirit” in 1979. Since then, the idea of “place” has been influential in urban block planning and architectural design. This paper first points out from the perspective of phenomenology theory of philosophers Husserl and Heidegger: First, the origin of phenomenon is the reflection of philosophical view. The philosophical goal of phenomenology is to return to the origin of community and present its original meaning through emerging cultural phenomena. Second, to establish “a common formal language”, “so that we can immediately understand it beyond the personal and cultural boundaries”, to achieve the reduction of external phenomena. Traces the inner origin of the concept of “being in the world” in the corresponding urban community. Secondly, this paper tries to explain the relationship between community and place from the concept of place. As early as 1976, Ralf clearly pointed out that “sense of place” comes from the real reflection of the social, economic, cultural and environmental forms of the local residents, which is usually spontaneously generated. It is even a natural attribute of the region, and can be described as a natural direct arrival to the group experience, without the tortuous and time-consuming cognitive path. Similarly, in the community, “sense of place” is more often limited to specific situations and atmospheres, and exists in a variety of real experiences of people and in a variety of relationships between various objects. Then, based on the Fuzhou Declaration adopted at the World Heritage Conference held in July this year and the development goal of “sustainable communities” in the 2030 Agenda for Sustainable Development, the paper makes an understanding of its connotation: in a sense, sustainable communities are living, living and ecological. The organic renewal theory tells us that multiple communities constitute the texture and texture of local urban areas in the form and distribution of “cell groups”. The “organic renewal” phenomenon of the “cell population” in the city is complex, but it is also regular. Carsten Harris, an American phenomenologist, pointed out in The Ethical Function of Architecture (2001) that “we prefer organic order to inorganic”, “although organic order lacks the eternity of geometric shape, it is alive”. Then, the paper points out that form and structure shape the material community “place”, and at the same time, the community’s place spirit affects people’s “natural attitude” to the surrounding environment, and this attitude will exist stably in a certain space and time. In addition, after explaining some cultural phenomena emerging in the community, the paper finds that some constant phenomena of the community appear after the balance of the two forces of community culture and materialization, and have self-adaptability. Finally, this paper explores the tendency of urban communities to adapt to the future development and the possibility of continuous growth. With the help of phenomenological theoretical tools, this paper tries to reanalyze some phenomena of urban community places from the micro perspective, and puts forward some superficial understanding of its own, in order to make effective response to the key issue of sustainable community space planning.

Key words: phenomenology, urban community, place, sustainable, space planning

1. Introduction

Norberg Schulz put forward the theory of “place” and “place spirit” in 1979. Since then, the idea of “place” has been influential in urban block planning and architectural design. The basic subject of phenomenology is the world as manifestation and “phenomenon”, and a long-term problem to be solved is the dualistic cognitive mode between body and mind,
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object and spirit. Heidegger proposed the distinction between “thing” and “object”. According to him, in the concept of object in Western philosophy, the individual is treated as an independent observer, observing the world around him from an intellectual and separate position, and thinking more abstractly, while the importance of existence when “things” are transformed into “objects” is reduced. From the perspective of two-dimensional space and time, what we are facing is “here”. Time is in the present moment forever, while the existence space outside “here” is fixed and eternal in the “now”. Poetry and artistic works give people a feeling of “changing and not living”, which is constantly appearing. Such “existence” is as vital as human beings. Chen Xiaowen called it “permanent presence”.

“Phenomenological theory” was then initiated by The German philosopher Husserl at the beginning of the last century, and the concept of “existential phenomenology” was developed by Heidegger. Later, Merleau-Ponty put forward the cognitive consciousness theory of “perceptual phenomenology” and studied its method. In the 1960s, philosopher Schmitz founded the “new phenomenology”. He believed that human perception proposed “body perception” in addition to the physical perception obtained by the senses.

To be specific, this perception is the comprehensive experience of body and emotion in the state of motion, which is connected with the real world. For example, in 2008 Li Gang analyzed the culture and characteristics of regional cities from three aspects of phenomenon, structure and spirit by using the method of architectural phenomenology. Jiang Mei and Jiang Tao in 2009 believed that phenomenology pays attention to the daily life of people in cities, and it can make intervention design on the “micro level” to shape the prominent features and identification of urban public space with large population density and complex morphology and texture. Gu Yueming uses Schmitz’s new phenomenology principle to analyze the High Line park in New York. Cheng Dong, Wang Yi et al. studied the place spirit of city and landscape, but the phenomenological theory did not touch the perspective of community culture.

2. “Sense of Place and Place” in Community

The concept of locus (location) was also present at all times for the theoretician of the Renaissance, even if by the time of Palladio and later Milizia its treatment took on an increasingly topographical and functional aspect. Viollet-le-Duc, too, in his efforts to interpret architecture as a series of logical operations based on a few rational principles, admitted the difficulty of transposing a work of architecture from one place to another. In his general theory of architecture, the locus (location) participates as a unique and physical place (Fig. 1). Cresswell in 2009 explained the word “Place” as a meaningful site that combines location, locale, and sense of place. “Location” refers to an absolute point on the map. “locale” means the visible material setting of the place (streets, buildings, parks, etc). “Sense of the place” means the emotions and feelings that the place may evoke. It is related to the personal experiences in the place or the mediation from other forms representation of the place (literature, films).

Fig. 1 The Locus (location) participates as a unique and physical place “Aldo Rossi ‘The analogous City’".
Since the 1970s, a large number of scholars’ understandings about the sense of a place have emerged. But most of these considered the place as essentially static objects, inert and experienced scenes, as Pred said it in 1984. A progressive sense of Place hold by British social scientist Doreen Massey becomes one of the most predominant understandings. In her view, place has no clear boundary but relies on mobility and connection with the rest of the world, therefore is more routine than roots. Her sense is more relevant to my previous education: a sense of dynamic, global, and progress. Compared these two, I realize my previous understanding however has a clear boundary as the box wall, which is resulted by the misunderstanding of sites and places.

Wu Liangyong in 2009 believed that the important creation of regionalism is to give a new definition to “community”, and it is very beneficial for community research to continuously recognize the diverse cultural phenomena in the community and explore the spiritual significance related to many details in the material space. In 1979, Norberg Schulz pointed out that the “spirit of place” is a relatively stable sensory pattern structure composed of “center, direction and region”. In terms of geographical area, “sense of place” is to some extent an enlarged or reduced “sense of location”, although more often understood as an enlarged version of “sense of location”. In 1976, Ralf points to a “sense of place”. It comes from the true reflection of the social, economic, cultural and environmental forms of the local residents, usually spontaneously, and is even a natural attribute of the region, which can be described as a natural direct arrival to the group experience without the tortuous and time-consuming cognitive path. Similarly, in the community, “sense of place” is more often limited to the specific situational atmosphere, and exists in a variety of real experiences of people, and in a variety of relationships between a variety of objects. In terms of origin, both “sense of place” and “sense of location” are the result of interaction between material nature and human spiritual values (Fig. 2).

Fig. 2  The relationship between region, community and local place.

3. Relationships of Interpersonal Trust among Community Members

The place, however, has a dark side: it may be inherently exclusionary for those who do not fit, as Sibley said it in 1995. For human, it represents children in the adults’ worlds, homeless in the flourishing city, black in the homogeneously white. For other life forms, it refers to the plants and animals in the human-dominated world. They can hardly fit in the cataclysmic environment due to the exploitation of nature by urbanization. However, the place is constantly contested and resisted by the excluded. Through this process, both place and life form change to adapt to each other. For human, teenagers skateboarding on street furniture, homeless finds a corner for sleeping on streets. For other life forms, swallows nest under the eaves, moths evolved to white.
to adapt to the new color of the bark changed by industrial waste gas.

Englander Stetis et al. in 2010 studied the influence of diversity of community members on mutual trust, and found that informal or accidental membership does not exist. In this case, no matter single or diverse member types or structures, there is no trust between them. Trust is triggered by long-term, formal and stable membership.

3.1 Organic Renewal Mechanism of Sustainable Community

This community, they constitute the texture and texture of the city in the form of “cell swarm”. The phenomenon of “organic renewal” of urban cells is complex, but it is also regular. For example, the total number of cells should be updated, the quality of individual units should be improved, and energy will be absorbed and released, all of which belong to the circulation system of metabolism, as Wu Liangyong said it in 2009. Community “cells” divide and proliferate, and urban “organisms” grow. In 2001, Carsten Harris, an American phenomenologist, pointed out in The Ethical Function of Architecture that “we prefer organic order to inorganic”, “although organic order lacks the eternity of geometric shape, it is alive”. Fuzhou Declaration adopted at the World Heritage Conference held in July this year and the development goal of “sustainable communities” in the 2030 Agenda for Sustainable Development. Sustainable communities, in a sense, are living, living, ecological, and shining in the light of sustainability.

In 1983, old bungalows were transformed into new houses in the old urban area of Beijing. Drawing on the idea of living units abroad, the pigeon-cage apartment building opens up to a balcony-like “garden community” connected by walkways, “natural villa” and “new courtyard”. This case of “organic renewal” is a true portrayal of “place” and “self-organization”, and its importance is self-evident.

The two theoretical perspectives, community spirit as much as possible in the aspect of the (idea system, the value of customs, lifestyle, etc.) feature has to be cared of, that is to say, is not by offset, some characteristics of the cover originally, but go to special highlight one aspect of the qualities [1], because that way could damage the community places of cultural context, And even the internal drive to reproduce. In turn, the community’s spirit of place is also. It influences people’s “natural attitude” towards the surrounding environment as Ji Tienan said it in 2008, which is stable in a certain period of time. We must respect the old traditions. When new transformation is necessary, we should consider the transition and integration in a way that residents can accept, without breaking the value chain in people’s minds.

3.2 Phenomenology for Spatial and Culture of Sustainable Communities With Regional Differences

Compared with space, a place is more specific and has more additional definitions. Cresswell in 2009 claimed that space becomes a place only when it is used and lived. That means the experience is the heart of what place means. In this context, materiality, meaning, and experience are relevantly linked. People do things in a particular place according to the meanings they wish a place to evoke, for example, the athletes ski on the piste but not the isolation strip aside.

The relation of architecture, apartment, dwellings and their location — the place of art — and thereby its connections to, and the precise articulation of, by its topographical dimensions and its form, by its being the set of a succession of ancient and recent events, by its memory (Fig. 3). The main experience of a place lies on dwelling, or in other words, home, called by humanistic geographers. It is a field of care, a place where a living organism feels safe, secure, and loved. The ideal example of this kind of home is Heidegger’s cabin in the Black Forest, where everything is where it is supposed to be and all is experiential right with the cognitive world in 1993.
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Then expanded from home to a region, from a larger view, in different environments with regional differences, the adaptability of regional cultures to the environment shows great differences. The formation and evolution of regional culture are directly related to the conscious or unconscious experience, memory and emotion of local people. Urban space and environment are the result of the interaction between natural and cultural “forces”. As a miniature unit of the city, the community’s environmental space change also follows this law, and many of the constant phenomena in the community are the result of the balance between the two forces of community culture and materialization. Heidegger said, “the two regions of heaven and earth need to be opened and accessible”, and “unmasked” is the opening. Not only between heaven and earth, but between any two things that are not juxtaposed, but independent of each other. In an experiment in Porosity in 2005, Hall proposed the permeability characteristics and form of Porosity. “An independent thing is directly the independence of another thing”, and “an infiltrator at the same point is also permeable”, which is contradictory. It is also the essential expression of “things are contradictions”. Architecture is “the permeation of emotion and matter”, both of which are advances from the 1996 book interweave, “the interweaving of perception and architectural phenomena”. In 1977, The American architecture scholar Kent Bloomer and the postmodern architect Charles Moore proposed a theory called “body-image” that said, “If a city is like a human Body, the square or courtyard in the block symbolizes the void in our body, while the facade of the house is similar to the boundary of the body”, as is said by Miao Park in 2008. A variety of interesting phenomena often occur on these interfaces of the community, which are observed and perceived by people, and at the same time people think about how to integrate and use these phenomena. For example, the residential facade covered with green vegetation makes people feel the abundance of oxygen like a forest, and the building facade decorated with light bands at night gives people a feeling of changing expression and flowing colors. The building seems to have life and full of spirituality.

3.3 Phenomenon Analysis Method (in Philosophical View)

1) The phenomenon origin is the reflection of philosophical view. The philosophical goal of phenomenology is to return to the origin of the community through the emergence of cultural phenomena and present its original meaning, because “things close to appearance” is the original appearance of understanding the essence of the law of the city and community. Only by putting aside the prejudice and limitation of their own knowledge and getting rid of the limitation of interests can the observer keep an open attitude and use a discovery method to understand and explain the meaning already contained in the life world. In recent years, the preference of Chinese urban community theory to “Space theory” or the emphasis on “holistic concept” and “universal connection”, as Wu Liangyong said it in 2009 and the Chinese philosophy of “Confucianism and Taoism complementation” in thinking about cities and communities, as is said by Jiao Yiqiang (2009).
2) Phenomenon reduction, essence reduction and transformation are the basic methods. Phenomenology emphasizes that the individual can restore the observed phenomenon and then the essence after the establishment of perceptual intuition. You can also transform the object into a variety of imaginary shapes. Thomas Sith — this is different from Mr. Vincent in 1987 in the building of the prototype, when it comes to the establishment of “the form of a common language”, “to make us more than personal and cultural boundaries and instantly understand it”, or Rossi “urban architecture” in the “building prototype” and so on the typology of the formulation, phenomenological reduction methods do not attempt to phenomenon in nature, It is to get rid of “abstract concepts” and “fixed laws”, and explore various subtle phenomena without jumping out of the overall value framework category.

Table 1  Phenomenology analysis method’s connotation.

<table>
<thead>
<tr>
<th>Items</th>
<th>Explaining</th>
</tr>
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<tbody>
<tr>
<td>The object</td>
<td>It explores the microscopic individual concrete phenomenon and describes the original meaning of things that already exist but are hidden</td>
</tr>
<tr>
<td>Character</td>
<td>Awareness cognition, maximum possible to remain natural, “minimal intervention”</td>
</tr>
<tr>
<td>The universality</td>
<td>The result is derived from the common experience of the conscious subject, and the universality is low</td>
</tr>
<tr>
<td>Abstract and representational</td>
<td>From representational to representational</td>
</tr>
<tr>
<td>The state of the researcher</td>
<td>Highly subjective, and the researcher can decide the way to observe and solve the problem by intuition</td>
</tr>
</tbody>
</table>
| Basic methods                | 1. Find the phenomenon  
2. Description,  
3. Restore the transformation and return to the essence of things.  
The methods are constantly changing. A historical approach, a unique individual, an emphasis on detail, a display of the nuances of the experience. |

4. Phenomenology and the Future of Community Renewal

According to Schmitz’s “new phenomenology”, from the perspective of philosophy, when people “enter the body” into the community’s green park, square, they rely on the body’s specific action cognition, feelings conveyed to the psychological and emotional consciousness, and the green freshness and pleasure comes from the attribute meaning of natural plants. The mild touch of stepping on the brick floor is the designer’s perception of a place and conveys the designer’s pleasure to people. The “sanctuary with vision” as Appleton pointed in 1975, which can observe others without being noticed by others, describes the balance between the symbolic connotations of “vision” and “sanctuary”.

Intuition determines the way to observe and solve problems, and wakes up the self-consciousness of the residents. At present, the collective unit community tends to be aging, and individuals are more independent and closed, so as to explore the micro-individual specific phenomenon of the elderly population. People live in communities, suitable places for leisure and activities, need to be able to touch the “rich Texture of life” of the space environment, the overall perception.

4.1 Exploration of Ways to Improve the Growth Adaptability of Places in Sustainable Communities-Anstey as an Example

Through our investigation, there exist several deficiency upon the topic of community research at home in a past long run, as 5 followed below, which may provide beneficial hints to the exploration and promotion of Anstey.

1) Lack of quantitative research and generalized analysis model. Previous research results mainly focus on qualitative analysis and conceptual review, and empirical summary of one or more projects, showing the limitation of “localization” of application and
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failing to reach the general adaptation of projects in other regions.

2) Not paying attention to the inheritance of regional cultural adaptability. Many studies only analyze the visual and spatial planning of the project, but do not focus on the investigation of the actual use function and cultural inheritance, and do not pay attention to the shortcomings such as incomplete facilities and poor function.

3) Weak research on industry and operation mode. What are the modes of utilization, distribution and operation of public resources in the community? How can they be coordinated to give full play to the maximum benefits and get rid of the single pursuit of economic interests?

4) The protection of regional natural ecological environment is not in place. Unilateral bias in the pursuit of economic interests, easy to ignore the ecological environment pollution, especially the consideration of sustainable operation. It is difficult to coordinate the ecological, social and economic benefits in the community.

5) The research content is broad but not detailed. There is a lack of in-depth research on the spatial form, scale and psychological characteristics of the residents in the traditional and old-fashioned communities, and the research on the spatial character and the sense of continuity of The Times is insufficient. Such as private space, communication public space how to distinguish and interactive penetration; Detailed studies on how to take into account the material needs and psychological needs of the elderly population are still insufficient.

4.2 A Case Study: Moreland City-Anstey

Specific to Anstey, it could be summed up to a couple of phenomena with imperfection in them. Consequently, we will explore the tendency of urban communities to adapt to the future development and the possibility of continuous growth.

4.2.1 Densification and the Lack of Open Space

Compared with other area in Moreland, the high density of population is linked with the young average age group. However, based on our site visit experience, we found that (Fig. 4) the most frequent group is the elderly instead of the young. The lack of open space results in no interaction between dwellers. Fences restrict pedestrian movement and no enough activities in the open space, like the outdoor activities, such as square, festival, folk performance, popular science exhibitions, entertainment, etc. Schultz pointed out that “place is the living space that people are familiar with and understand, which can give people a sense of direction and identity”. Community is a place for people to interact and socialize. The sense of relationship trust interprets the “spirit of place” of the community. The physical boundary of the community cannot restrain the emotional overflow of people, and the “sense of love for the hometown” of the region, as is pointed by Duan (1974).

Revitalize traditional culture, such as setting up handicraft culture exhibition and education workshop, arousing longing and nostalgic historical memory; Or through the micro-processing of architectural space, space restructuring and other techniques, the core of the attraction will be dispersed or concentrated, to achieve sustainable and innovative reuse of the original building; Also through the holding of commercial festivals and other activities, and organize residents to participate, let the elderly in the scene, into the customs and folk activities.

How to resolve the conflicts between the two (densification and the lack of open space)? The improvement measures may involve increasing and connecting to the open space, accessible to the open space, more functions rather than only a green park and more facilities and activities to attract people (Slippery ladder/musical fountain/comfortable benches for all age groups). Community residents, as the main body, have the right to manage and participate in community construction from bottom to top, no matter it is a western or Chinese traditional communities, different greatly in terms of structure content and form because
of different ownership. Western communities can set up for-profit parks, hotels, visitor centers, lounges, etc. but in China, communal non-profit facilities are there in the open spaces.

4.2.2 An Interactive Space for All the People

In terms of the land use, clear the boundary of different areas, clear function of each area jump out of the current situation, along with no interaction and life blocked in each area. Targeting these malpractices, effective connection among areas should be established. Then, mix function of lands (official + commercial + residential) would be promoted. Last, more social interaction space in this area will be fine if organized because it is beneficial for building a close neighborhood in a sustainable community (Fig. ). For the reason that the daily life of the neighbourhood is nonnegligible, as is emphasized by several scholars during 2000’s. When defining the modern neighborhood, scholars list two basic dimensions: social relations and domain rights, and both are important.

Harris in 2001 argues that “in the inevitable tension between the rights of the individual and the rights of society, the rights of the individual must be recognized” (The daily neighborhood relationships of community members constitute a complex network of social relationships, while members maintain ownership of the private domain. The essential attribute formed by the geographical relationship of community firstly
satisfies the basic life functions of people, such as clothing, food, shelter, transportation, retail, entertainment, medical treatment and so on. Secondly, it realizes the communication between people and maintains the consciousness of individual rights. The process is natural. In traditional and unique set of city community, there is a kind of relatively homogeneous members (Wu Fulong, 2016), and the modern city community is the product of market economy system, the greater the proportion of commodity housing or affordable housing communities, is a kind of composed of half acquaintances and even strangers, as Yang said it in 2008, community life community residents “heterogeneity”. Heterogeneity here can be in many aspects, but the essence of no difference is only one point, that is, people are emotional subjects with communication intention. Only by playing the “communicative subjectivity” between individuals in the community, as Miao said in 2009, and trying to “empathize” with each other’s experience in “communication between different subjective consciences” can “common experience” be achieved through “self-experience” and “secondary experience” of others.

Emotional resonance is the link between individual consciousness and collective consciousness, which is the premise for the establishment of mutual identity. The purpose is for members to understand and recognize the general nature behind the differences. At this time, a good neighborhood emotion and interactive relationship will be established.

4.2.3 Beautiful Natural Environment and a Sound Built Environment

Norberg Schulz believes that the architectural phenomenon is the reflection of the environmental phenomenon, which includes natural environment, man-made environment and place. Natural environment is the prototype of built environment (man-made environment). People adapt to the natural environment and build the built environment, which is not only the process of people’s understanding and positioning of the natural environment, but also the process of people’s reexamination of their own ability. Bill Hillier in 2008 pointed that the architectural structure and structural quality of the community had a “huge forced inertia” that celebrated the “self-organizing” endogenous power of the regional cultural heritage, shaped by the natural environment. Architectural details (materials, texture, proportions, colors...). And structure are elements that can be directly contacted by people, and are indispensable for forming the unique sense of place of a place in the spirit and thought.

The traditional concept, according to local conditions, return to nature. In ancient China, Feng Shui was emphasized when choosing a city site, so the suitable space topography must be “square” to conform to the natural environment. As in the Book of Burial: “Scripture says: External gas gathers internal gas, and water stops the dragon. Potential to form stop, before the kiss after leaning, for the auspicious Tibet also”, only follow the gathering of qi and bound, water and dragon’s attestation law, in order to achieve the “unity of heaven and man” situation. In the history of Fuzhou city, the elements such as mountain, water, city wall, building groups, natural axis, green, scenic spots in the suburbs and so on have created “urban design without urban designers”.

As to Anstey, how to organize the convenient transport for all age-groups? Linking lack displays in access or circulation (Fig. ), public traffic are convenient but details need to be improved and vehicles in Sydney Rd are mixed use and narrow. As for Cycling, the bike path is upfield with no smooth surface. Referring to pedestrian, it is mixed used/narrow/barriers/unattractive. So it would be considered that active street frontages enhance the safety and surveillance, public parking replaces the roadside parking and more bike parking is necessary. Better connection of the street network activates the inner vitality in self-organization of a sustainable community.
Green is designed into a cycle form which is much like the Chinese traditional Feng Shui thought. Besides, the pedestrian footpaths partly share with cycling system, which provide an opportunity for talk between two ways of outgoing measures (Fig. ). City Council owns the source of Vehicles and Carparks dispersing at separate positions as showed in the Fig. 5 , which only stand in a few places with no much interferences in the peaceful manners towards outgoing actions.

Fig. 6  Anstey site transportation investigation analysis.

Fig. 7  Green cycle designed for the bike, footpath and other vehicle parking use.
4.2.4 Cultural and Traditional Resources of Community

Globalization and modernization “cultural convergence” phenomenon, “copy” the sameness of urban communities. The historical foundation endows tradition with valuable cultural value, and the redefinition of community spirit plays a role of connecting the past and the next. According to White, an American cultural philosopher, “present culture is determined by past culture” and “each stage of cultural development is produced and formed out of an earlier cultural environment”, which equals to heritage or original lifestyle. The characteristics of cultural differences in communities affect the different “spirit of place”, people’s behavior patterns and the use of resources.

How to keep the original lifestyle with renovation? Traditional life constitute those key aspects (shops, roadside café, restaurants with different types of cuisines, classes of interest and traditional retail-sewing machines, costumes), therefore, improvement can be realized through reorganization of the traditions, keep the regional identity, reviving the traditional life style (Fig.).
Dwellers’ keen eyes, meticulous “clever” thinking, can always give the original resources with new connotation value. “Qiao” is described in the “Interpretation of the Name” as “Qiao is the combination of different types into one”, that is, to be good at unifying heterogeneous elements selectively.

Community of the humanities, natural resources, facilities and other kinds of different elements, however they were able to follow in some system, subject to certain norms and constraints in essence can measure the community environment and characteristics of certain value standard, “the best think of opportunely” topology plan or three-dimensional network, may, in accordance with the “nonlinear”, or the organization. For example, “tiled organizational resources expand the opportunity structure of residents” communication and stimulate the proliferation of horizontal reciprocal relations”, and resource organization increases communication opportunities and creates two-way benefits for residents.

The residence in the community fully takes care of the elderly’s necessary behaviors in the private space, and also realizes the semi-public neighborhood shared space for leisure and entertainment activities such as reading newspaper, playing cards and watching TV. As well as exercises, Tai Chi, walking, climbing and other outdoor activities. The Spaces of three kinds of nature do not conflict with each other. Secondly, the elderly apartment, vacation residence in the soft decoration, decoration and other above do senile pavement, gentle and simple touch to improve the comfort of space; More leisure design is added to catering and shopping configuration to enhance the elderly’s sense of security for outdoor activities; By means of the miniatures of certain landscapes, the reappearance of scenes, and the implantation of culture, the specific past of Nostalgia is linked to the present and pointed to the future, such as the preservation and revival of the real material remains of the Country, and the retrospective of historical memory. Developing charming natural scenery breeds new tourism resources and generates income. Traditional breeding, cultivation base, introduction of education and training, visit projects.

4.2.5 Healthy Community Spirit and System

The established life order in the community gives people a direction and drives the lifestyle to subtly spread assimilation among members, the sense of self-identification of residents and the sense of community belonging.

The spirit of place in a community contains people’s values, psychological feelings and cultural characteristics, which invisibly distinguishes one community from another and provides their own identification. The spiritual “common perception” of a community member can help to construct a “virtual community” with a certain density and a certain layout. The “virtual community” is formed from the natural coexistence mode of the traveling people, and is very different from the traditional street type community. The difference between the two is the result of different spatial layout, but both have a spiritual “common sense” of community.

American urban designer Nix A. Salingaros pointed out that the right form-based rules produce healthy environments with the potential to accommodate a wide variety of activities and for a large number of different people (2014). The rules refer to lots of phenomena evoked in people’s activities and physical circumstances. The existence rules of community are guaranteed by economic sources, and the channels of obtaining funds are traditionally dominated by the government and non-governmental organizations. The management and operation are still provided by “non-Governmental organizations” and operated by the mechanism of “community self-organization”. This settles to the “top-down” and “bottom-up” community dual track governance system discussion. For example, the community is responsible for the use of the building maintenance, post-use evaluation; the using of public facilities relies on the membership system and effective operation is always presuppose
for space design. Residents participate in community affairs on the network platform such specific operational management measures.

5. Conclusion

The philosophical goal of phenomenology is to return to the origin of community and present its original meaning through emerging cultural phenomena. Second, to establish “a common formal language”, “so that we can immediately understand it beyond the personal and cultural boundaries”, to achieve the reduction of external phenomena. As early as 1976, Ralf clearly pointed out that “sense of place” comes from the real reflection of the social, economic, cultural and environmental forms of the local residents, which is usually spontaneously generated. American philosopher White said, “culture is a continuous whole”, cultural is the natural environment, artificial environment, resources, society, under the action of an interactive product. P. Hall predicted that ten years ago, the city in the second stage of historical development is caused by culture smart innovation stage, the third stage is a culture of technological innovation. Cultural environment exists between social subject and nature and is an important filter. Based on the thinking of phenomenology, this paper makes a theoretical discussion of living space, opposes “abstraction and mental structure”, and returns from abstract objects to concrete objects, from universal law to various experiences outside “existence”. From the description of that supports the urban community, we find the deep root of “community sustainable place”.

Through our investigation, several deficiency had been found in community research at home in a past long run, which may provide beneficial hints to the exploration and promotion of Anstey. Whether in terms of the question on the contradiction between densification and the lack of open space, or on how to create an interactive space for all the people, we hope it a sound built environment with cultural and traditional resources in community, supported by full spirit system. Undoubtedly, it is meaningful to pursue multi-values on the adaptability of urban community place as well as sense spirit. With the help of phenomenological theoretical tools, this paper tries to reanalyze some phenomena of urban community places from the micro perspective, and puts forward some superficial understanding of our own, in order to make effective response to the key issue of sustainable community space planning currently.

References

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