

台北市齊東街日式宿舍群落社區設計與參與經驗

Vision for Community Planning and Reuse of the Qidong Street Japanese-style Housing Settlement in Taipei

指導教授：劉可強教授

國立台灣大學建築與城鄉研究所

鄭仲傑¹、張晉維²、陸道宏³、陳盈棻⁴、陳婉寧⁵

Foreword:

The Japanese-style dormitory community which is situated in Qi-Dong St., Jhongjheng District and all texture of the lane, the overall spatial veins are overlapping the multiple historical life experiences. This area experienced the process of preservation which initiated from the community group, the capitalism pressure to face demolition of the transaction business, and following the difficult problem of successful plan for preservation and used again. The department system issues and the experience of the community are interaction with this team become the main topics in this paper. We gradually organize the strategy of joining community for design and interaction by sharing the experience of communicating with community and the departments. And, from the continued interaction with community and the related organization, we will make a summary and reconsidering in the end.

I. Historical Spatial history of Qi-Dong Street

【Community brief history】

The Qi-Dong St. was the ancient road linking the Dachala Boa area of Taipei to Keelung in the 18th century, concurrent with the Qing Dynasty of China. Already 260 years old, it connected Mongia and Tinko, the two large harbors in northern Taiwan, thus became “the Rice Road” to ship rice from the Taipei basin to those river ports. After 1930s, the Japanese government worked out a master plan for Taipei with 600,000 people. While new road system following the western urban planning theory were constructed, Japanese official residences were also being built in the Qi-Dong St. area. However, during the process, the ancient street patterns of the Qi-Dong St. area were somehow survived, a rare example across the multiple periods of Chinese Qing

¹ R95544001@ntu.edu.tw 國立台灣大學建築與城鄉研究所碩士生

² R95544006@ntu.edu.tw 國立台灣大學建築與城鄉研究所碩士生

³ R95544017@ntu.edu.tw 國立台灣大學建築與城鄉研究所碩士生

⁴ R95544009@ntu.edu.tw 國立台灣大學建築與城鄉研究所碩士生

⁵ R95544026@ntu.edu.tw 國立台灣大學建築與城鄉研究所碩士生

Dynasty, Japanese colonization, and postwar Republic of China. The section of this ancient road in this area was an arc, once paralleled with some channels of Liukong Dike, a famous irrigating system in ancient Taipei. Now the streetscape and settlement patterns exactly presents the characters of this place.



Figure1.The Qi-Dong old street

【Spatial fabrics and values for preservation】

1.Spatial fabrics

The Qi-Dong area has a lot of historical urban fabrics,presented by both streets and buildings. In reference to Figure No2 orange and brown ones are lodging houses and warehouses being used as residences after world war II,but currently without any uses Green ones are the odd-shaped lots formed by the juxtaposed arcs and gridirons. These are a community park and other green lots being the precious open spaces for the neighborhood.

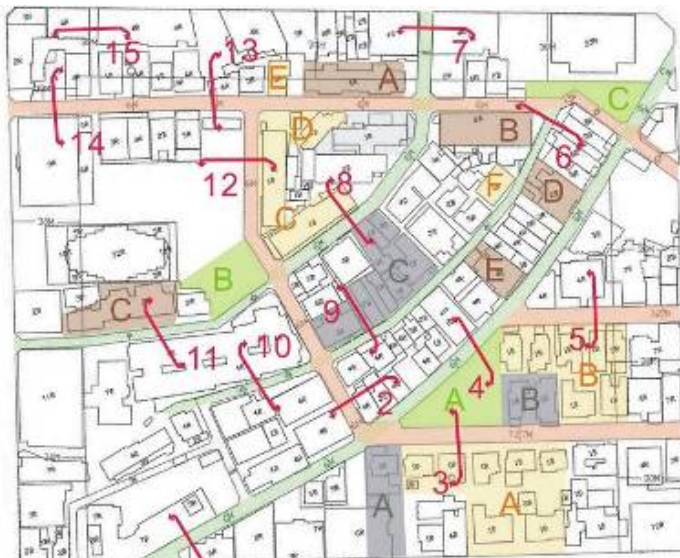


Fig2 Coded plan of some uses in the Qi-Dong area

2.Spatial form of community and values for preservation

Following Fig No.3 is a sketch on the area and building conditions .Visible are the new high-rises surrounded the Japanese houses. It is a distinct residential quarters of low density and thick vegetations .With numbers of rarely preserved historical. Japanese officer residences forming a continued series of houses and yards. This area is of significant value for Taipei and Taiwan.No1 is a designated Taipei city monument best preserved in this area. All houses of No2(frame of blue)belong to Bank of Taipei but severely deteriorated purple zone belongs to a private developer.There are two buildings already demolished in No3 area.It is facing serious development pressures.No 4 is a community park now , a great environment and open space for the community.

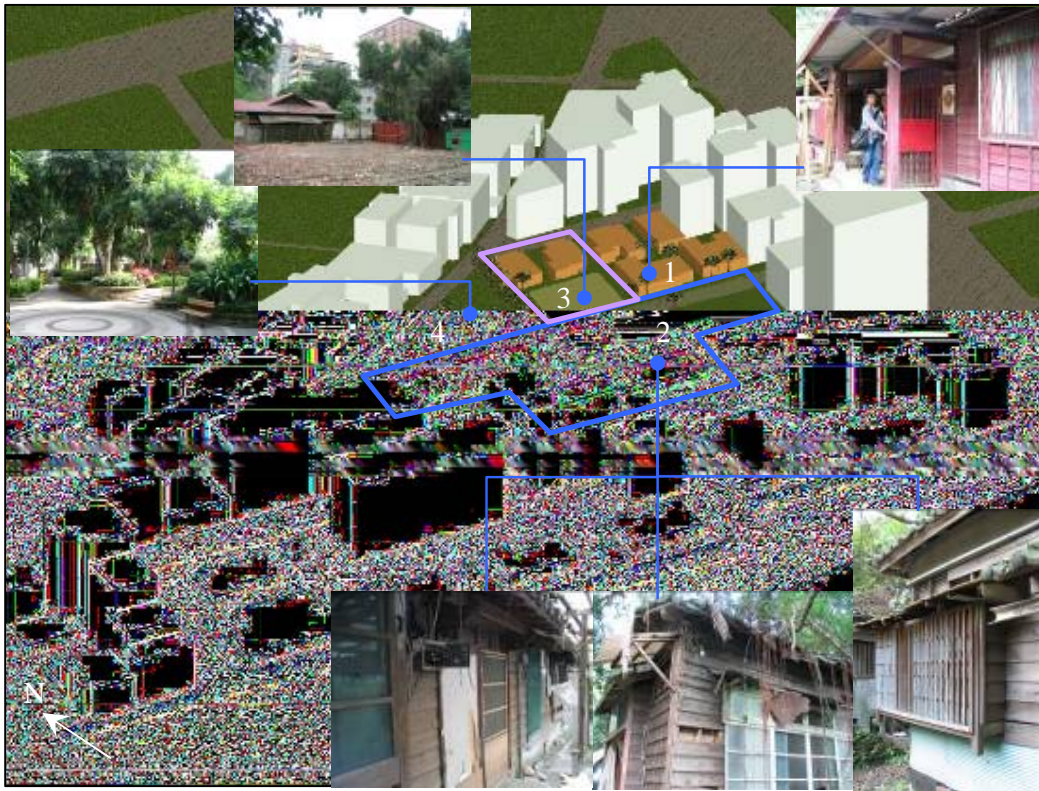


Figure.3 The Qi-Dong community and the conditions of the Japanese houses

III. Getting Into the Community – The Issues we have faced

【Issues with the Public Sectors】

After being designated as a preservation area, actions of repairing and maintaining in the Qi-Dong area, supposed to be conducted by our public sectors, were very tardy, and we have lost the best moment to solve the problems.

The processes of public policy implementation always take a really long time, especially in terms of funding, and that is why so many problems occur in many communities in Taiwan. Take the Qi-Dong community for example, the surroundings have been getting worse and worse because of the failure in accomplishing detail plans for the expenditure of environmental improvement. In this way, local residents have started to exclude this area from the original community. Some of them even want to have it all dismantled and rebuilt anew with new open-spaces, considered to provide better and more satisfying life quality than preservation. If our government still does not try to work on it as soon as possible, the situation will get even more serious, and will have to pay even much more money. Most importantly, people are going to give up their trust on the public sectors later on.

【Issues with the Community】

1. *Property rights are so complicated in the Qi-Dong community, and it has been really hard for the students team to intervene.*

Property rights have been a serious problem in the Qi-Dong community. The Department of Cultural Affairs, Bank of Taiwan and the Qiao-Guo development company all have some sorts of ownerships. Fortunately, Bank of Taiwan relegated its own property right to Council of Cultural Affairs to arrange the activation project for the Qi-Dong community. At the same time, Department of Cultural Affairs started the researches before the planned reconstruction of its two historic monuments here. That is to say, we can see the two public sectors are wrestling against each other in the Qi-Dong community. For us, in term of intervention from an academic institution, it is difficult to gain trust and help from those public sectors and private organizations, and so is to make efforts in tackling the problems with brittle natures.

2. *There has been a bifurcation of power in the Qi-Dong community, it is hard to integrate community powers, operate community affairs well, and awake the community.*

The Qi-Dong community has been partially empowered, since the existence of community association imposed some pressure on the government in improving situation of the Qi-Dong area, especially repairing and maintaining of the Japanese official residences and their surroundings. The misunderstandings created during the voting of

neighborhood between incumbent leader of the development association and the neighborhood leader has been a special problem, which polarized the identity of the Qi-Dong community simultaneously. In this way, we have to care about the relationships within the community and to be sensitive to the communication methods among them.

3. *How to continue existing force of the community development association, align it together with other positive energy in the Qi-Dong community, and find a sustainable way of managing community affairs?*

We got into the Qi-Dong community with such an embarrassing role as mentioned above. We have to face both the neighborhood leader, who has administrative power, and the leader of the community development association at the same time. How to integrate the resources of two sides and make the continuation possible is the way to have development of the Qi-Dong community been sustainable.

4. *How the spatial planning and reuse program in the Qi-Dong community could correspond to local historic contexts and residents' real demands?*

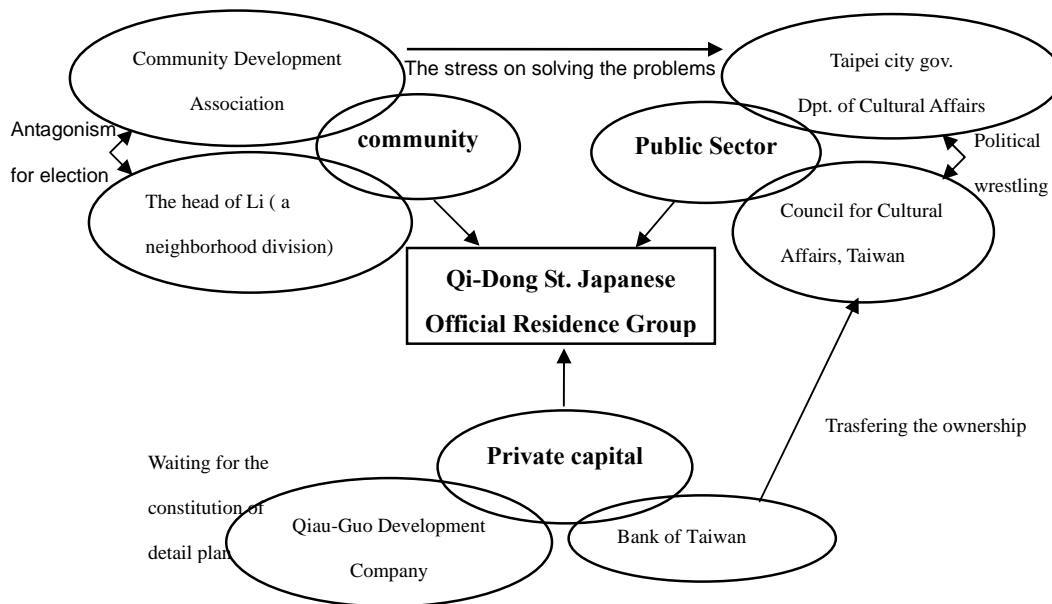
During handling affairs in the Qi-Dong community, we were thinking about how to represent the local historic contexts and spatial ethos in terms of detail design and planning, on the one hand. On the other hand, we were figuring out the ways of balancing the real demands of the residents and the vision of the government.

【Issues of the Institution 】

What is the better institutional system of preserving Taiwanese cultural assets?

Both of Qiao-Guo Development Company and Bank of Taiwan insist on not getting damaged after the Qi-Dong area were designated as a historical preservation district. Because of the relegation of property rights between Bank of Taiwan and the Council of Cultural Affairs, the negotiation on the local detail plan between the municipality and Qiao-Guo Development Company seems to be possible in the future. After all, the issue of private property rights within a preservation zone is worth paying attention to, and the case of the Qi-Dong community is a typical one properly.

IV. Ecology of community relationship



V. Next step! Getting involved in the participation design of physical community spaces

No matter how complicated the problems are, we, as a student team, have to carefully respond to the demand of community design and balance it with an urban vision. Therefore, this team carries on the following strategies:

1. Making site model of the present community environments.
2. Conferring details on spatial textures and historical contexts of the area.
3. Generating possible models of reuses.
4. Sharing the possible reusing models with community groups.
5. Preparing participation workshops of community design.
6. Integrating the community opinions with series of planning suggestions to the public departments, and heading to a dialogue about their imagination on reuse programs.

IV. Reflections and conclusions

Because of the complicated property rights, chasms between community powers, and immature community identities, the reuse program loses some points and the planning team hardly finds a suitable standpoint after entering the community. We employ the strategies above to accomplish possible reuse models. In the future, we hope a participation process between the planning team and the community could

form a blended planning program on this area and city. During this process, we find some reflections worth of discussing:

1. What is the role of planning team in the community's anticipation and imagination?

It is hard to know the real situations in the Qi-Dong community if we still sit in the classroom. In the Qi-Dong community, the issues about Japanese official residences have been talked for several years, the residents usually anticipate outsiders bringing resources to elevate the environmental qualities of community or supply community with capital. The planning team seems becoming only a tool for bringing advantages to the community. Is it right to play an instrumental role in the community? Does it make the community neglect how to empower within and find sound mode of community operation?

2. The difficulties on inspiring the basic community identities.

In the case of Qi-Dong community, we always besieged with the community power focusing on main two groups. (I.e. the elected neighborhood leader has administrative resource and the Community Development Association promotes community campaign for a long time.) How do we dig out pop residents' "presence" and "voice" from above two main community groups?

3. The contradiction between residents' visions and local characteristics.

The most unusual characteristics in Qi-Dong community are the overlapping textures and its long history. The residents haven't deliberated on detail visions of Japanese official residences' reuse. However, we can find the common ideas that they hope the planning in the future could bring in money and streams of people, and to their thoughts these also mean better lives. It is the residents' simple opinion, but how to balance it with the local features? How to link these two parts is an important issue.

Under the real participatory process of community design of Qi-Dong street Japanese official residences, we step out the classroom and find the historical and cultural cityscapes disappear gradually. However, we planners face many benefit conflicts among governmental operations and everyday city life (the complicated property rights, chasms between community powers and so on). Just because of this participatory opportunity, it really opens our eyes on the diversities of community design. Walking on the way of community design and planning, the more treasurable experiences we go through, the better for our learning!

VII. Reference

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