From “Park City” to “Urban Park”: The Practice Logic of Ecological Succession in Urban Public Space Governance - A Case Study of the Sanse Road Night Market in Chengdu

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Abstract. The concept of “Park City” differs from “Urban Park.” The former focuses on describing urban ecology, while the latter merely reflects the attribute of geographical location. The term “park” is not just a noun indicating a place, but also an adjective that imbues a space with ecological significance. Examining the current governance of urban public spaces, the excessive suppression of emotional governance by technological governance has led to a rigid dilemma of spatial ecology. This paper will select the night market and parks on Sanse Road in Jinjiang District, Chengdu, as case studies, constructing a three-dimensional framework of “Institution - Action - Emotion” to analyze the functional pathways of spatial ecology at various stages. From a full lifecycle perspective, it will dissect the inherent mechanism from the rise of “Park City” to the decline of “Urban Park,” thereby exploring the practical logic of ecological succession in the governance of urban public spaces. It will summarize the failed experiences of spatial ecological rigidity and provide feasible suggestions for the transformation of governance from “Urban Park” to “Park City.”

Keywords: Park City; Urban Park; Spatial ecology

1 Introduction

1.1 Research Background

In February 2018, President Jinping Xi, while inspecting Tianfu New Area of Chengdu, first proposed the concept of “Park City,” which fully demonstrated the Central high-level officials’ high regard for the construction of a beautiful life and happy homes in cities. This concept is a theoretical innovation and practical exploration in the new era, embodying the “people-centered” governance philosophy and promoting the transformation of China’s urbanization development model and path.

“Park City” differs from “Urban Park.” The “Urban Park” model often views parks as isolated units within cities, ignoring their connections with other urban spaces, leading to single functionality and insufficient vitality. The essence of this model is to

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provide a physical space for leisure and entertainment infrastructure for urban residents, where the word "park" is a noun indicating a place. For "Park City," the word "park" is more like an adjective, highlighting the functional and emotional value attribute of happiness and satisfaction like a park. It emphasizes integrating the concept of parks into all aspects of urban construction, creating a vibrant, green, and ecologically sound public space.

The connotation of Park City lies in building the urban public space to possess a positive form like a park. China's public space governance model has experienced a transition from government-dominated to a multi-collaborative mechanism, gradually focusing on the coordinated development of material construction and spiritual civilization, and is an important practice of urban governance transferring to the grass-roots level [1]. Therefore, the Park City construction strategy is essentially the practice of ecological governance in urban public spaces, and a vivid manifestation of the national governance system and governance capacity in grass-roots communities.

In the modernization process, space, as the basic carrier of all production activities, has become increasingly important, and spatial governance has gradually become a focus of public policy, requiring theoretical support. Academic research on spatial governance issues has gradually broken through the limitations of architectural planning perspectives and has become an issue of common concern in various disciplines such as sociology, political science, economics, psychology, literature, and aesthetics[2]. Throughout the governance history of public spaces in some Chinese cities, in specific governance practices such as the renovation of old residential areas and the reconstruction of blocks, humanistic care and emotions often give way to institutional regulations, leading to conflicts and gradually fading public attributes and ecological values of the space. Essentially, due to conflicts between national policies and local wills, and the suppression of emotional governance represented by soft governance by technological governance represented by hard governance, it leads to the rigidity of public space, which not only does not conform to China's traditional "sentiment and reason" society but also hinders the realization of the beautiful vision of "Park City." Therefore, the thinking of public space governance needs to fundamentally change to seek a more effective and more peaceful governance path.

1.2 Research Object

The development history of the Sanse Road Night Market in Jinjiang District, Chengdu, is highly representative, experiencing a transformation from emotional governance to institutional dominance and suppression, with spatial ecology declining from prosperity to decline. Therefore, this paper aims to take the Sanse Road Night Market Park in Chengdu as an example, describe its dynamic development process of spatial ecology from rise to extinction, summarize the influencing factors, and construct a theoretical framework. The study explores the inherent logic of spatial ecology development to enrich the research system of urban public space governance, reflect on the existing problems and challenges of street culture and public space governance, and propose feasible suggestions for optimizing governance to achieve the transformation from "Park City" to "Urban Park."

2 Literature Review

2.1 Existing Research Review

Unlike the research on national spatial ecology in the field of environmental resources, which focuses on the distribution and location of living things in space, the concept of public space ecology proposed in this paper originates from Marx's spatial ecological justice [3]. Here, "ecology" does not include negative situations, but only refers to positive activity. Spatial ecology includes both the interaction between different species in a physical space and the complex social relations formed in the social space. Facing the destruction of the spatial ecosystem caused by the rapid development of globalization and urbanization, Marx believes that the spatial allocation relationship in cities is a spatial justice formed under specific historical and cultural backgrounds. It not only pays attention to the relationship between ecology and civilization but also needs to establish social justice.

Regarding the issue of public space governance, existing research mainly focuses on three aspects: the origin of spatial production, the path of spatial governance, and the reflection of spatial status quo. It is related to theories such as multi-subject collaborative theory, spatial justice theory, urban planning theory, and emotional governance theory. It explores the essence of spatial production, the interaction between different subjects within the space, summarizes and generalizes the development history and governance model of public space, and innovates theoretical perspectives and analytical frameworks to explore how spatial governance is carried out. It also proposes practical suggestions for dealing with the crisis and challenges of public space governance and achieving transformation.

Primarily, spatial production is the starting point of spatial ecology. Space is not naturally formed but is a product of social relations, reflecting social structure, power relations, and cultural values. The theory of spatial production was proposed by Henri Lefebvre. He believes that spatial production has material, spiritual, and social attributes. The core of spatial production lies in revealing the internal connection between space and social relations [4]. Power games between different subjects, as well as the profound impact of these power relations on spatial production and distribution. In David Harvey's view, spatial production led by capital has led to unequal spatial distribution and affected distribution justice. Therefore, the concept of spatial justice proposed by representatives such as Lefebvre, Soja, and Harvey has been widely used to respond to modern issues in the process of industrialization and urbanization, providing important guidance for urban public space governance. The essence of urban spatial production is the reshaping of the relationship between government, market, and society [5].As a multi-dimensional, processual, and relational concept, the multi-dimensionality of spatial production is reflected in the production of things in space and the production of space itself; processuality is reflected in the interweaving and shaping of the three spaces; and relativity is reflected in the fact that space is a compressed bundle of human social relations [6].In this three-dimensional space, all spatial production behaviors based on people and things, interacting with each other, shape the physical space through the digital space, gradually abstract and rise to produce rela-

tions, and form an emotional space in this process, ultimately affecting spatial ecology. The proposal of the theory of spatial production calls for the importance of the sociality of space, promotes the participation of multiple subjects, balances interest relations, promotes the sustainable development of spatial ecology, and builds a more fair, just, and inclusive urban public space.

Secondly, spatial governance affects spatial ecology. Spatial ecology is the foundation for the development of urban public spaces. Good spatial ecology provides a material and social foundation for spatial governance. In "The Death and Life of Great American Cities," Jane Jacobs pointed out that the loss of urban vitality is a sign of the decline of public spaces. The "public" attribute is the most essential measure of the effectiveness of public space governance. The limitations of the national perspective and its disregard for the actual needs of urban residents have led to the failure of large-scale social projects [7].In the process of spatial governance, the limited resources have led to the competition of interests between public power and private rights, breaking the primary principle of "spatial justice" [8]. Public spaces are no longer democratic places but places of surveillance and control [9]. The root cause of the rigidity of spatial ecology is that the interests and wills of capital and power, rather than the real needs of urban residents, have become dominant. The logic of materialism has overwhelmed the orientation of humanism [10], leading to the disappearance of spatial ecology.

Thirdly, spatial ecology calls for governance reflection. The development and change of spatial ecology will put forward new governance needs. In the process of governance, the elasticity, activity, and stickiness of urban space cannot be ignored, and governance work should be promoted from a more sustainable development perspective [11].The current transformation of urban governance in China shows that the state is trying to achieve control through political control and political thinking, showing a "path dependence." This traditional state perspective of space can no longer penetrate into the new social mechanism, resulting in the superficiality of the governance process and little actual effectiveness [12]. The complexity and particularity of Chinese experience constitute the realistic challenge of locality to the theory of spatial justice, and there is an urgent need to develop a space discourse system suitable for China's reality [13].

2.2 Research Deficiencies

Existing research has deeply studied the governance models, current status, and paths of public spaces and focused on studying the interaction between multiple subjects in public spaces from a micro-level perspective. It has pointed out the crisis and challenges faced by China's public space governance at present and in the future and achieved innovation in theoretical perspectives of governance models and paths. In general, the academic community unanimously recognizes the great significance of public space governance, realizes the rigidity of current public space governance, and tries to find positive solutions to break this dilemma. However, most scholars analyze the governance and ecology of public spaces in a specific static perspective at a certain stage, and few studies analyze the succession of public space ecology in the governance

process from a full lifecycle perspective. This leads to an inability to fundamentally explain the internal logic of how spatial ecology is produced and why it disappears. Therefore, based on existing research and theories, this paper will construct a theoretical analysis framework, from a dynamic perspective of the full lifecycle, describe the process from the emergence to the rigidity of spatial ecology, and then explain the internal mechanism of spatial ecology succession.

3 Case Selection and Research Methods

3.1 Case Selection

This paper selects the Sanse Road Night Market in Jinjiang District, Chengdu, as the research object. This night market is located in Liujiang Street, Jinjiang District, Chengdu, and is based in the Woodpark Extreme Sports Park. The park, with its distinct skateboarding street culture elements, attracted a small group of artistic young vendors to gather. Since May 2022, it has spontaneously formed, creating a unique "trunk + camping" style that became popular overnight, attracting like-minded people to join, and its scale continues to expand. In December of the same year, due to issues such as smoke pollution, early morning noise, and traffic congestion, residents near the night market clashed with the vendors and complained constantly, leading to the government's mandatory intervention to stabilize order. In February of the following year, the government reorganized and restarted the night market, which entered the right track after rectification and reconstruction and introduced a third-party professional management company to take over, empowering the implementation of management, and the government gradually withdrew, only supervising the legitimacy of the company's behavior. After the third-party company charged booth fees, garbage disposal fees, and formulated a series of measures such as booth management regulations, the high operating costs and low cost-effectiveness led to the gradual disappearance of the cultural atmosphere, and the night market was a flash in the pan, flourishing and then declining. Therefore, the author divided the case object into three stages for analysis according to its dynamic development of spatial ecology: the Park City stage, the rectification and reconstruction stage, and the Urban Park stage.

3.2 Research Methods

In terms of resource collection, the author visited the Sanse Road Night Market several times to observe its operation and governance status and conducted interviews with relevant subjects such as street comprehensive law enforcement bureau officials, third-party company managers, night market vendors, night market customers, and nearby residents to understand the behavior and attitudes of different subjects in the governance process, providing a realistic basis for the selection of elements of the theoretical framework, and collecting and analyzing relevant policy texts and literature on night market governance and urban public space governance. To ensure the depth and strength of qualitative research, this paper adopts the case study method. The

development history of the research object, the Sanse Road Night Market, is tortuous and has strong representativeness.

Therefore, this paper focuses entirely on the Sanse Road Night Market in Chengdu, collects data through multiple channels, sorts out its development stages, summarizes the characteristics and governance effectiveness of each stage, and constructs a theoretical framework for analysis. It explores the endogenous logic of street culture from generation to extinction, summarizes governance experience, and tries to promote it.

3.3 Research Content

This paper follows the logic of “raising questions - theoretical construction - analyzing problems - theoretical interpretation - drawing conclusions.” All the figures below were drawn by myself. First, by analyzing the realistic background and research object, the Sanse Road Night Market, and based on the existing research theoretical review, the research question is proposed: Why does the spatial ecology of the Sanse Road Night Market emerge? And why does it disappear?

Second, according to the evolution of spatial ecology, the development history of the Sanse Road Night Market is divided into three stages, and the policy and institutional orientation, governance participation subjects and interaction, emotional maintenance, and stage development trends of each stage are analyzed.

Third, the “Institution - Action - Emotion” three-dimensional analytical framework is constructed, analyzing the operational logic of policy and institutional effectiveness, actor subjects and behavior networks, and emotional generation and connection in each stage of the case, as well as the mechanism of their interaction and impact on spatial ecology.

Finally, the practical path of the spatial ecology of the Sanse Road Night Market from production to rigidity, as well as the general mechanism of the internal mechanism of spatial ecology, are summarized. Combined with the existing problems and challenges in the current urban public space governance, feasible suggestions are put forward for the sustainable development of spatial ecology.

4 Institution-Action-Emotion Framework Construction

Fig. 1. Three-dimensional "system-action-emotion" analysis framework

4.1 Institutional Elements

As shown in Figure 1, institutions include formal and informal systems, the key to which is to guarantee the maintenance of order through the formulation of rules and contracts, while order can promote the generation of trust, meaning that actors can foresee the future, thus reducing the cost of cooperation and ensuring the orderly flow of resources [14]. Especially in the rules of action in the governance of tiny fields, the embedding of system supply, power relations and rules should focus on the highlighting of the subjectivity of actors' governance, combining top-down and bottom-up [15]. In addition, the distribution of benefits at the block level often breaks the principles of fairness, justice, and inclusiveness, and presents the scene of "the strongest eat all", which fundamentally hinders the realisation of spatial justice [16]. Therefore, in the framework of this paper, the institutional elements are mainly manifested in the formal system, such as policy power, contract norms, etc. In the vertical hierarchical system and horizontal functional system of the block relationship synergy, the limited resources and rights in the public space are unevenly distributed to a number of relevant interests, norms and constraints on the action at the same time, often exclude the restriction of emotions. Especially when the system dominates the excesses, it inevitably suppresses the development of emotions.

4.2 Elements of Action

The element of action includes actors and their behaviour. The competition for resources and the game of interests cause the actors to take actions and form interactions in their actions, gradually building a network of actors and realising structural and relational embedding in the network. Embedding refers to the entry of one force, structure or system into another force, structure or system [17]. Structural embedding can be understood as spatial empowerment as a means of governance. Power drives spatial production, and power itself is spatialised [18]. The magnitude of spatial empowerment determines the structure of power and provides a framework of action for governance subjects, who dynamically utilise their own relational networks for strategic interactions within the constraints of the framework of action [19]. Relational embeddedness is reflected in the formation of inter-subjective interactions, with win-win situation as the starting point, and the formation of synergy in order to achieve a balance between the external intervention mechanism and the internal order [20].

4.3 Emotional Elements

Emotional governance cannot be separated from the social properties of space. The term "social space" was initially proposed by Turgot [21], in his view, in essence, the performance of space is the coordination of sensory experience materials initially reached, the embodiment of collective consciousness, not only physical existence, but also more importantly, it carries a wealth of social and cultural significance. Emotional elements are ubiquitous in Chinese culture, which has an "emotional essence". Especially in grassroots emotional governance, more emphasis is placed on peo-

ple-centeredness, through the intervention of emotional reproduction to coordinate and reconstruct the relationship between multiple subjects, to reach an identity, to promote the maximisation of positive emotions, and to further endogenise emotions [22]. Emotional governance is not only a response to the public's emotions and needs, but also a bridge to embed and internalise various resources. In the process of rapid urbanisation, the traditional community based on blood, geographic and industrial relations is gradually dissolved, which requires the construction of a new community of social governance through emotional governance on the basis of institutional governance to retrieve the temperature, warmth and warmth in public space, so as to shape the common vision, common goals, common field and common affairs of grassroots governance. In this paper, spatial ecology can be visualised as spatial good governance that carries local attachment and sense of "vicinity" in spiritual space. It is not only able to reconcile and soften the hard system, but also able to form cognition and guide action. In addition, the deep development of emotional elements in public space, from generation to connection to integration and identification, continuously interacts with institutions and actions to endogenously maintain the order of public space.

This paper summarises the elements affecting the ecological nature of urban public space governance as institutions, actions and emotions, and constructs a three-dimensional analysis framework in an attempt to carry out empirical research on the research object. Such an ideal spatial ecological framework cannot be separated from the coordinated role and mutual coupling of the three. A serious absence or excess dominance of any one of them will break the balance and lead the spatial ecology to rigidity.

5 Case Studies

5.1 Park City Stage

In Figure 2, in the early days of the Sanse Night Market, literary and artistic youths gathered, and stallholders spontaneously gathered to set up their stalls on a small scale, forming their own group. In this stage of the Sanshiru Night Market, the common sentiment prompted the unity and emotional connection of the young stallholders, which dominated the operation of the night market. Although there is no constraint of policy power, the coexisting pursuit of interests and mutually agreed moral values contribute to an intangible contract that dominates the stallholders' business behaviours and forms the internal solidarity of the stallholder group. In addition, the unique spiritual pursuits of young stallholders generate the integration and recognition of their emotional values, endogenously sustaining the conduct of business operations and the maintenance of order. It can be seen that in this stage, under the strong emotional dominance and weak institutional support, the stallholders formed an embedded network of relationships within the group, and carried out orderly and positive actions to attract more young customers. Positive emotions and regulated actions make up for the lack of institutions, and a small sports park is built as an ecological public space in a corner of the city. In this tangible physical space, invisible emotional space is quietly formed.

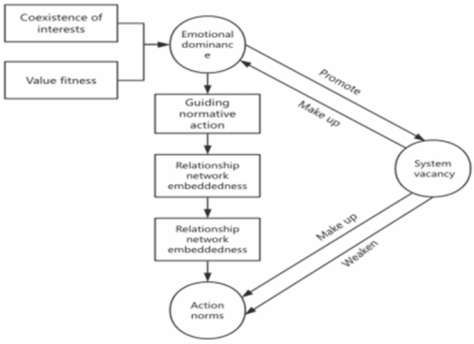

Fig. 2. Spatial ecological operation logic of park city stage

5.2 Rehabilitation and Reconstruction Phase

In Figure 3, as the size of the night market increased, the network of actors grew in size, involving government departments, night market stallholders, customers, and neighbourhood residents. With the addition of a third-party company at a later stage, a complete and large network of actor structures was formed. The intertwining of multiple interests is followed by the game of multiple interests, especially the negative externalities caused by the night market, such as pollution, noise, traffic congestion, etc., which stimulate the stallholders and nearby residents, value confrontation, the old and new stallholders for the stalls in the conflict, leading to the mandatory involvement of government departments in the management of the power to formulate policies, to regulate the action of the authority to repress the action and the conflict of emotions.

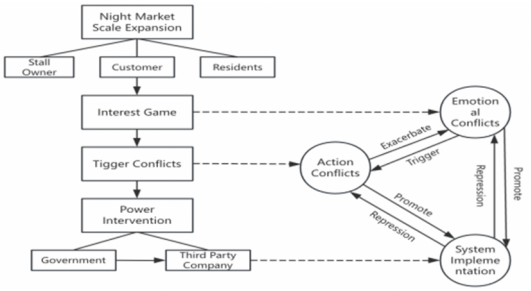

Fig. 3. Spatial ecological operation logic in the renovation and reconstruction phase

In structural networks, power determines hierarchical status. The government, as the power setter, enforces the system to fulfil its administrative duties, which inevitably undermines the interests of the groups at the bottom of the power hierarchy, especially the stallholders and customers. Although the government's control has safeguarded the interests of the residents, the restriction on the business activities of the night market has not only weakened the satisfaction of the customers, but also triggered the dissatisfaction of the stallholders.

On this basis, the conflict of interests and values triggers the conflict of actions, and the conflict of behaviours exacerbates the conflict of emotions, which calls for the implementation of institutional norms. Although the implementation of the system has suppressed the action conflict to a certain extent, and the order has been stabilised at a certain stage, the spatial ecology is weakening under the action conflict and the suppression of the system, and the spatial ecology is deteriorating.

5.3 Urban Park Stage

The takeover of the government-empowered third-party operation and management company has exacerbated the short-lived nature of the Sanse Road night market. As shown in Figure 4, in the structural network, the government-empowered management company overrides the stallholders, enforcing a series of institutional norms such as the stallholder access system, stallholder scorecards, stall fees, rubbish cleaning fees, etc., which not only exacerbates the operating costs, but also destroys the original free layout and cultural and artistic atmosphere. Mandatory enforcement restricts the pursuit of profit maximisation, leading to the gradual alienation of actions under the motivation of "economic man", which in turn triggers excessive rigidity of the system to impose control. The high conflict and strong system not only weakened the emotional connection, but also led to emotional fragmentation, which again distracted behavioural motives and intensified conflicts, forming a vicious circle. At the end of the Sanse Lu Night Market, the initial free atmosphere and mutual support and solidarity of the stallholders are long gone, replaced by a strict layout, the same Netflix style and high prices, discouraging tourists from coming, the vicious circle of the night market is gradually cold, and more and more stallholders choose to move elsewhere due to a lack of income. The night market on Sanse Road died out in the park, leaving behind only the original city park, and the spatial ecology of the park has become rigid and extinct.

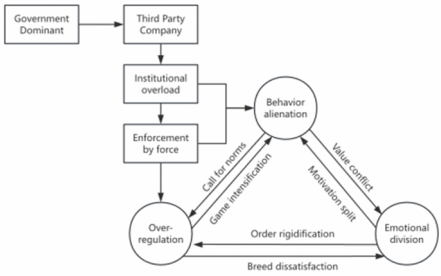

Fig. 4. Spatial ecological operation logic of urban park stage

5.4 Summary of Cases

The essential reason for exploring the spatial ecological turnover of the night market on Three Colours Road is that the equilibrium between the system, action and emotion is broken by the absence or excess of one party, and the positive interactions are reversed

to become antagonistic conflicts, thus forming a vicious circle and continuously weakening the spatial ecology. Different development models correspond to different dominant positions of the market, government and society in spatial governance.

Unlike the traditional street night market, which is formed based on social networks of acquaintances and relies on a poor order of trust, the Sanse Lu night market has a complete network of actors in the process of development. It is precisely because the subjects in the network are initially less connected that it is less conducive to the reconciliation of conflicts and the development of emotions. The lack of system in the park city stage, coupled with the behavioural conflicts triggered by the game of interests, led to the system in the rectification and reconstruction stage, and emotional confrontation, exacerbating the implementation of strong-arm tactics, further restricting the pursuit of interests, and severing the emotional connection.

6 Conclusions and Discussion

Based on the case of the night market on Tricolour Road, this paper explores the dynamic evolution of spatial ecological governance from the perspective of the whole life cycle, so as to explore the practical logic of spatial ecological succession. From the prosperity of "park city" to the decline of "city park", Tricolour Road is only a microcosm of China's public space governance and internal ecology. In this paper, the effectiveness of spatial governance is visualised as spatial ecology, and based on the existing definition of the role of forces affecting human activities, the author gives it a social attribute through the perspective of public management. From generation to governance, spatial ecology has always been inseparable from the coupling of institutional norms, action support and emotional support. However, the excessive dominance of institutional elements will inevitably lead to the absence of emotional softening, resulting in the rigidity of spatial ecology; excessive emotions and lack of institutions are not conducive to the specification of actions; behaviour is more like an intermediary, regulating variables, and the process of actors under institutional coercion to develop their behaviours is acted upon by the behavioural network and subjectively counteracted in the system, emotions, and thus continuously cycling to form the spatial ecological differences of the different phases.

Based on the lessons learnt from the failure of the Sense Road, it is time to reflect on the problems of the governance process of public space in our country today.

Firstly, there is an imbalance between technical and emotional governance. System, norms and other hard means occupy an absolute position, on the one hand, relying on the authority of mandatory constraints on the actors and their behaviours, suppressing the outbreak of emotional value conflicts, and achieving the stability of the spatial order; but on the other hand, it also undermines the endogenous embeddedness of the interactive network of the actors, as well as the continuation of positive emotions, which is not in line with China's ancient "emotion-based" social continuity, and is not conducive to the resilience of spatial governance. However, on the other hand, it weakens the endogenous embedding of the actors' interaction network and the continuation of positive emotions, which is not in line with the continuation of our ancient

"sentiment-based" society, is not conducive to the elasticity of spatial governance, and suppresses the sustainable development of the spatial ecology. Although technical means of governance can improve the efficiency of governance, it may also ignore the public's emotional needs and cultural identity, leading to the rigidity of spatial ecology. On the contrary, emotional governance can enhance the public's sense of identity and belonging to the public space and promote the sustainable development of spatial ecology. Therefore, the governance of urban public space needs to find a balance between technical governance and emotional governance, using technical means to improve governance efficiency, but also focusing on the public's emotional needs and cultural identity to achieve sustainable development of spatial ecology.

Secondly, the imbalance of the participation roles of multiple subjects under power orientation. The imbalance of power distribution means the imbalance of participation roles, decision-making power and discourse power, which implies that the strongest is stronger under the result of conflict of interest game, not only weakening the spatial justice, but also implicitly ossifying the spatial ecology. The government needs to change from a single "manager" to a "guide" and "service provider" in urban public space governance, rather than a condescending manager, and should establish an effective governance mechanism, build a cooperation platform, and promote the development of the public space. Instead of being a condescending administrator, an effective governance mechanism should be established, a cooperation platform should be built, and communication and collaboration between multiple subjects should be promoted to form a synergy and jointly promote the sustainable development of the ecology of public space.

Thirdly, there is an imbalance between governance effectiveness and value co-creation. In order to pursue the effectiveness of governance and the achievement of performance goals, spatial governance usually relies more on hard governance, which can be achieved in the shortest possible time and at the lowest possible cost. This kind of radical and rigid governance often neglects the feelings of individuals at the micro level, suppresses the elasticity and activity of the space itself, and makes it difficult to adapt itself and coordinate internally in the face of conflicts and changes. Therefore, the governance of urban public space should adopt an elastic governance model, which is not only able to keep pace with the times and make use of digital technology to improve efficiency, but also able to flexibly adjust the governance strategy according to different types of space, stages of development, and public needs, so as to avoid a rigid governance model.

From "park city" to "city park", three-colour road night market as a foregone conclusion, triggering spatial ecological succession of reflections; from "city park" to From "city park" to "park city", the author believes that China's urban governance how to revitalise the spatial ecology of the latter, there is a need for profound adjustment.

6.1 Balancing Technical and Emotional Governance

It is necessary to avoid over-reliance on technical means, prevent neglecting the public's emotional needs and cultural identity, leading to the rigidity of spatial ecology; it is also necessary to strengthen emotional governance, establish an emotional feedback

mechanism, coordinate the relationship between multiple subjects through emotional reproduction interventions, establish a platform for participation, reach an agreement, shape a common vision, and retrieve the temperature and warmth of the public space.

6.2 Achieving Governance Effectiveness and Value Creation

Not only is it necessary to avoid adopting a radical and rigid approach to governance in order to excessively pursue short-term achievements, but also to encourage the participation of multiple subjects in the co-creation of values by exploring flexible modes of governance, integrating digital technologies, institutional norms and humanistic emotions into the governance model, and guiding participation in the design, construction and management of public space, so as to co-create the pluralistic values of public space.

"Better city, better life" is the eternal expectation of mankind for urban development. How to break the spatial and ecological deadlock, reshape the vitality of urban public space and realise the beautiful vision of a "park city" still requires a change in governance thinking and a change in governance mode.

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