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Improving the heritage management of Nanjing City Wall: Local community participation as an effective approach



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Abstract

The contradiction between the process of urbanization and the protection of cultural heritage is an unavoidable problem in the specific stage of social and economic development. While speeding up urban construction and improving residents' living conditions, we should pay great attention to the protection of urban historical and cultural heritage. This is the basic principle for dealing with the relationship between urban construction and heritage protection. As one of the first batch of famous historical and cultural cities announced by the State Council, Nanjing has a long history and rich cultural resources. However, in recent years, with the rapid development of Nanjing's urban economy, the contradiction between urban construction and historical and cultural heritage protection has become increasingly acute. This paper taking Nanjing city wall as an example, combined with three heritage management approaches of the Dutch, explores how to coordinate the relationship between Nanjing urban construction and historical and cultural heritage protection. We concluded that the local community should be given access to mentorship and guidance too, as they tackle the difficult and long-term process of conserving natural and cultural resources in the context of heritage tourism; only if the local group is truly assured of benefits and assigned full responsibility, will the advantages of community participation be realized. Nevertheless, the self-interest of local culture and goodwill in conserving it are obviously far less than enough to achieve sustainable heritage management in China.

Key words: Urbanization, Cultural heritage, Nanjing city wall, Heritage management approaches

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Chapter 1. Introduction

1.1 Background

The Nanjing City Wall is located at the urban district of Nanjing city, Jingsu province China. The City Wall of Nanjing (Chinese: 南京城墙; pinyin: Nánjīng chéngqiáng) was designed by the Hongwu Emperor (1328–1398) after he built the Ming Dynasty (1368–1644) and established Nanjing as the capital in 1368.(Liu, 2020)To consolidate his sovereignty and defend the city against coastal pirates, the emperor ordered more than 200,000 workers to construct the wall required for more than twenty-one years. As a piece of representative work created in the heyday of capital development in ancient China, City Wall of Nanjing represents an important period of urban construction and development in human history. While carrying forward the traditional Chinese thinking about city development, the planners of the City Wall of Nanjing originally integrated the human creation with natural mountains and rivers, thus giving it an important position in China's long history of city planning and city wall construction. The city Wall has a height of 14-21 meters (46-67 feet), while the footing has a width of 14 meters (about 46 feet). (Liu, 2021) Although its total length is 35.267 kilometers, only 25.09 kilometers of the wall remains today.(Zhao et al., 2020) The Nanjing City Wall is made up of four parts. From the outside, here is Outer City wall, Inner City wall, Imperial City wall and Palace City wall. In 1390, Outer City wall was built with a length of 180 kilometers (112 miles) in a diamond shape to strengthen defenses though it does not exist anymore and only the names of the 18 gates are still used now.

It is witness to the brilliant achievements of ancient China in the planning of urban defense facilities, craftsmanship of city wall construction, and overall development of feudal capitals. Nanjing is one of the few cities in China that still have old city walls, and its city Wall is better preserved with most part still remaining. Even though it has a history of about 600 years it is still spectacular and of great value in terms of cultural relics protection.

However, with the process of urbanization, the city wall of Nanjing has been continuously damaged. Therefore, how to coordinate the relationship between Nanjing urban construction and historical and cultural heritage protection is a major issue that we need to seriously study and solve.

1.2 Research problem and objectives

Since the 1950s, the process of urbanization has accelerated significantly all over the world,

which has significant impact on the urban population, land, resources, environment and cultural heritage protection. During the economic development, many parts of Nanjing City Wall was destroyed. Although the government established multiple departments and laws to protecting the city wall, destroying of city wall happens from time to time, which means the current protection strategy or management is not good enough to protect the city wall. An effective strategy to protect the city wall is lacking. The primary objective of this study is to identify the negative impact of urbanization on the Nanjing city wall. The second objective of this study is to propose suggestions which may be able to improve management and protection of the Nanjing City Wall to counteract the negative impact of urbanization.

1.3 Questions:

This thesis will try to answer the following questions:

1. What are the major issues currently for Nanjing City Wall protection?
2. What are the positive and negative consequences of the urbanization affecting the Nanjing City Wall?
3. How is the current management system of Nanjing City wall?
4. What is the most effective strategy to protect the Nanjing City Wall?

1.4 Methods:

In order to explore the heritage management approaches I collected data using primary and secondary approaches. To understand the official concept of the cultural heritage and urbanization, I did comprehensive literature survey in order to explain the relationship between them.

1.4.1 Field Research. Through site-investigation, surveying, mapping, taking pictures, interviewing the relevant personnel of the architectural heritage protection in Nanjing city wall, fully understand the impact of urbanization on Nanjing city wall. During the period October-December 2021 I conducted field studies of the Nanjing city wall in Nanjing. I went to Zhonghua Gate, Taiping Gate, Jiefang Gate, Shence Gate, Lion mountain, Stone city, Dongshuiguan, Yueya Lake and other places for field investigation, so as to obtain a more objective and intuitive understanding current psychical condition, ownership and legal statuses.

1.4.2 Sources of Evidence: In addition to the field research, I also collect the news of Nanjing City Wall destroying by urbanization from magazines articles of local universities, reports of external organizations and local experts, official web pages of government. Those resources contributed to contextualize stands, expressions and interests of the different sectors involved

in the analysis.

1.4.3 Literature research. To answer the third question I mention above, the desk-based literature research was used to study the different interpretation and application the heritage management approaches in Europe and China. I also demonstrate the principle and policies in current heritage protection for Nanjing City Wall. Finally give some suggestions that try to find the most effective strategy to protect the Nanjing City Wall.

1.5 Previous research

This section provides conceptual definitions of Heritage and urbanization and shows how they interconnect. Even though those concepts are quite evasive, they have evolved and been defined and redefined numerous times. Heritage and Urbanization are not the same, but their definitions are rather tight and the dynamic between them are quite interdependent. This section selects the most relevant definitions for this study.

1.5.1 Cultural heritage

The emergence of the notion of ‘heritage’ is linked to the establishment of modern nation states and the need to define their own traditions and identities(Bandarin, 2012,)The understanding of what heritage means has mutated over time, and it essentially refers to the selection of elements of the past to become sources of the present, in other words, what is understood by heritage is strongly connected to what society considers has value, therefore those elements that possess a meaning for them will be preserve and shaped by contemporary concerns (Sutherland M, 2002) , The Heritage Crusade and the Spoils of History, heritage is not history at all: ‘it is not an inquiry into the past, but a celebration of it ... a profession of faith in a past tailored to present-day purpose(Lowenthal, 1997). while definition of heritage has been divided by tangible and intangible heritage in international conventions(Convention, 2003).

Cultural heritage that is defined according to memory, identity, and ownership and is open to change, reinterpretation, and conflict. The criteria and interpretation of cultural heritage vary from one locality to another(Al-Harithy, 2005) Heritage is something that can be passed from one generation to the next, something that can be conserved or inherited, and something that has historic or cultural value. Heritage might be understood to be a physical ‘object’: a piece of property, a building or a place that is able to be ‘owned’ and ‘passed on’ to someone else(Harrison, 2013). Heritage can also be defined as not having a physical presence, which indicate “Practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in

some cases, individuals recognize as part of their cultural heritage”, for example traditions, oral language, stories et al (UNESCO, 2003).

Considering the area of contribution along with articulation of space and built environment, “Urban Heritage” represents monuments or sites of historical, artistic, archaeological or scientific value. According to Steinberg (1996), these designations include monuments such as religious buildings, fortresses, historic city walls, gates or other institutional buildings, as well as historic residential areas and city centers. Thus, urban heritage represents a city’s unique identity while competing with other cities in the global market (Steinberg, 1996).

Concepts underlying or stories attached to buildings and landscape can be captured in a plan or design for renewal, making the more associative meaning of heritage recognizable and perceivable for the inhabitants and visitors. Heritage, in this case, is something that inspires and is fully integrated – in both a material and immaterial sense (Meurs, 2016).

Moreover, UNESCO itself notes that “... heritage is a valuable factor for empowering local communities and enabling vulnerable groups to participate fully in social and cultural life.

1.5.2 Urbanization

Urbanization generally represents the increasing of the proportion of the population concentrated in urban area. It also involves a shift from developing settlements dispersed over larger area to more industrial city with highly concentrated populations (NRC, 2003)

Ever since the reform and opening-up in 1978, China's urbanization has been at an unprecedented speed, compressing into one century what has taken the developed countries three centuries to accomplish(Friedmann, 2006). China has been undergoing rapid urbanization over the most recent three decades. The relevant data show that the percentage of permanent urban residents rose from 17.9% of the population in 1978 to 53.7% of the population in 2013.

Worldwide, the cultural heritage landscape in many cities is facing a significant threat of destruction and even gradually disappearing due to urbanization(Udeaja et al., 2020).These global urbanization trends are closely related to sustainable development. The process of urbanization at the global scale has had significant negative impacts on the environment, biodiversity, ecological processes and regional sustainable development(Seto et al., 2012).Almost half of the cultural heritage properties, sites, or groups of buildings or monuments inscribed on the World Heritage List are situated in an urban context. Thus, they are vulnerable to the pressures and threats associated with urbanization processes(Rodwell,

2006).

1.5.3 Heritage management approaches

Effective heritage management is crucial for heritage conservation during urbanization. By reading '*Heritage as sector, factor and vector: conceptualizing the shifting relationship between heritage management and spatial planning*' this article argues that, in planning, three different approaches of dealing with heritage have evolved in the post-Second World War period: heritage as a spatial 'sector' (preserving heritage by isolating it from spatial development), heritage as a 'factor' in spatial dynamics (heritage as an asset and stimulus to urban and rural regeneration) and heritage as a 'vector' for sustainable area development (heritage determining the direction of spatial projects and developments).(Janssen et al., 2017) The ones applied to natural heritage management generally neglect an integrated view of bridging heritage management with urban planning and socio-economic development(Landorf, 2009).

Currently, current heritage management processes are shifting from a centralized and exclusionary process to a participatory and holistic process, integrating heritage into wider urbanization and modernization contexts (Guzmán et al., 2017). Community participation involves a collaborative process between different communities to achieve common goals of community improvement and development (Rasoolimanesh et al., 2017). Following the OGS, State Parties are recommended to take responsibility for integrating heritage management into urban planning frameworks and sustaining heritage functions in socio-economic development to achieve broad community goals. The goals include the protection of the heritage's physical attributes, traditional lifestyles, cultural continuity and the improvements of local livelihoods(Li et al., 2020b). This discussion will be further explored in Chapter 5

Chapter 2. Nanjing City Wall, its value and current status

2.1 Introduction to Nanjing City Wall

As a magnificent military defensive project, the ancient City Wall of Nanjing was built in Ming dynasty between 1366 and 1393(Yuan, 1984). In 1366, Zhu Yuanzhang, the first Emperor of the Ming Dynasty, to consolidate his sovereignty and defend the city against coastal pirates, he accepted the suggestion of a chancellor to build the Nanjing City Wall. In expanding the walls, it appears the Hongwu Emperor intended initially to simply add a bulge to the existing walls and encompass the New City to the east. The main north gate would have been the Drum Tower. However, it was decided to bring Lion Hill to the northwest into the city defenses for strategic reasons, and this almost doubled the area the walls would encompass. In addition to the surviving walls of stone and brick, an outer city wall was built along the river and to the south as an additional defensive measure. Old maps show that there were close to twenty gates in this rammed earth wall. This outer city wall is long gone, but the names of the gates survive as local place names. Part of the wall on the south shore of Xuanwu Lake was built on the foundations of the old Stone City walls from the Six Dynasties period [The six dynasties were: Eastern Wu dynasty (222–280), Eastern Jin dynasty (317–420), Liu Song dynasty (420–479), Southern Qi dynasty (479–502), Liang dynasty (502–557), Chen dynasty (557–589)] and reused many of the bricks from that old wall. After 21 years of painstaking construction, the wall was finally completed in 1386. Originally, thirteen gates were built through Nanjing's walls, but this number had grown to eighteen by the end of the Qing dynasty. Of the thirteen original gates, only Zhonghua Gate in the south, originally known as Jubao Gate, and Heping Gate in the north, originally called Shenci Gate, are still standing. Heping Gate is closed to the public as it is still used as an army barracks. Parts of other gates survive or have been partially reconstructed. The remains of a west gate, Hanzhong gate, originally called Shicheng gate, stand in the middle of a plaza. These walls are part of the last of a series of three or four courtyards that made up the gate complex.

During the Qing dynasty three more gates were added, including an entrance to Xuanwu Lake from the west built in 1910. Yijiang Gate on North Zhongshan Road was built in 1921, as was the major entrance to the city during Republican times when most visitors to the city arrived by boat at the docks just to the west. Lately, the Taiping Rebellion (The Taiping Rebellion, also known as the Taiping Civil War or the Taiping Revolution, Taiping Rebellion, radical political and religious upheaval that was probably the most important event in China in the 19th century. It lasted for some 14 years (1850–64), ravaged 17 provinces, took an estimated 20 million lives, and irrevocably altered the Qing dynasty (1644–1911/12). (Britannica, 2021, February 14) broke out in the late Qing Dynasty, and the Yifeng gate and Taiping gate of the Nanjing City Wall were destroyed by the war. In the history of the Qing Dynasty, the wall of

the Ming Dynasty was partially repaired many times. After the revolution of 1911, due to a narrow sense of national consciousness, the demolition of the city walls (including most of the imperial city wall and palace city wall) occurred in Nanjing. The demolished walls were sold by the people's livelihood Planning Bureau of Nanjing preparatory banner.

The city wall is 35 267 meters in length in total, with 25 091 meters still stand today while there is around 10 176 meters that has no wall on the ground but with remaining underground. Among them the 13 city gates that were built at the beginning of construction, 4 are relatively undamaged, including Jubao Gate, Shicheng Gate, Shence Gate and Qingliang Gate.

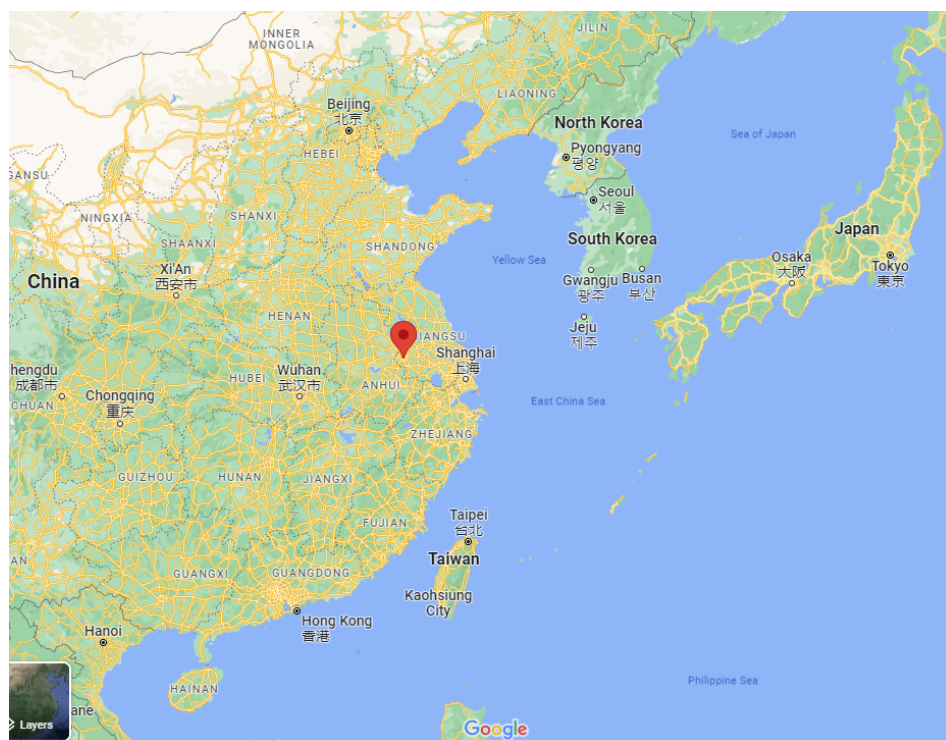


Figure 1. The location of Nanjing City in East Asia. Source: Google map.

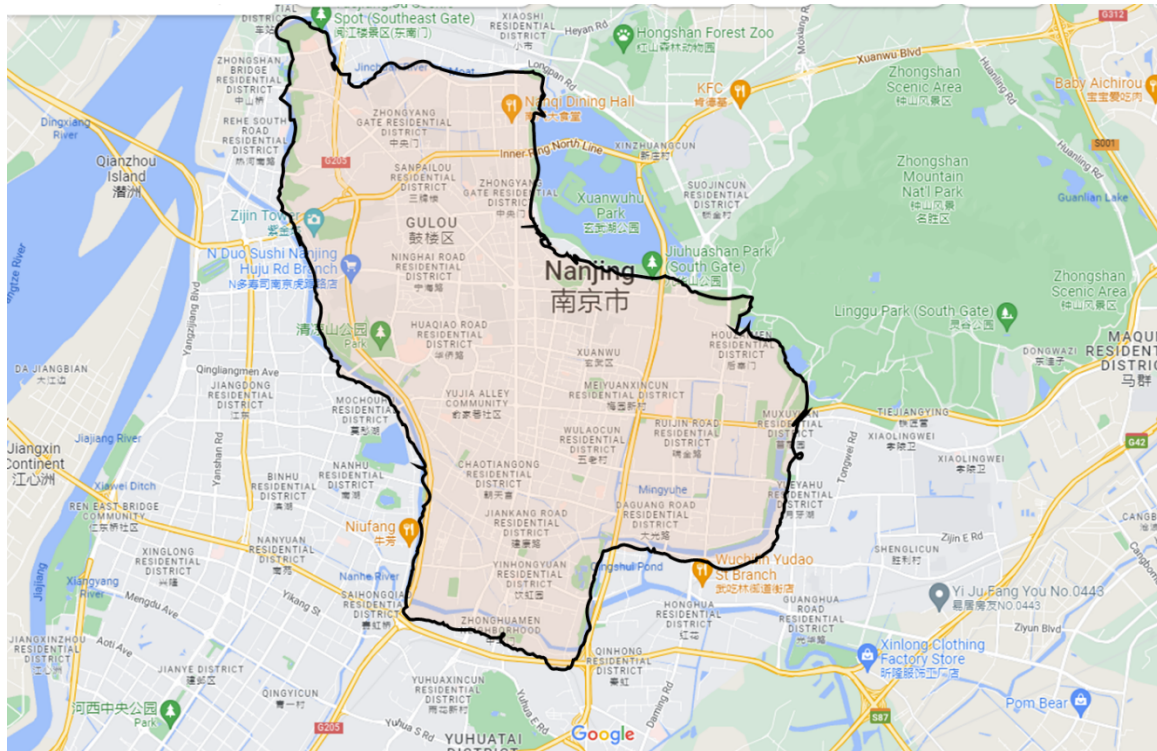


Figure 2. The city wall in Nanjing City. The black line indicates the city wall. Source: Google map.

2.2. The value of Nanjing City Wall

2.2.1 Reflection on history

Architecture is not only the product of an age but also the symbol of civilization. The historical architecture existing now is a body to reflecting both material civilization and spirit civilization of that time. Show its past glory and historical change to people with silent architecture language (Shen, 2013). Based on the reflection upon the history, we humans produced various unique cultural landscape, and they developed with the time from generation to generation and eventually accumulated into a whole set of cultural landscape system.

2.2.2 Uniqueness in the history of Chinese wall construction

The urban area planned was surrounded by winding hills and landscapes. Although it had favorable geographical position called a forbidding strategic point by local people, it had higher requirements for the city wall builders at that time, which reflected in building thought, building materials, building technology, building techniques and so on. Its building structure and characteristics are closely related to the terrain and landform of Nanjing and Nanjing City Wall of the Ming Dynasty is a perfect combination between the innovation of traditional

fortification technology and the characteristics of Nanjing City.

2.2.3 Cultural value

The Nanjing city wall consumed hundreds of millions of bricks, which came from the vast areas in the middle and lower reaches of the Yangtze River, including the province of Jiangsu, Jiangxi, Anhui, Hunan and Hubei, and nearly 200 units such as the military and the Department of operation and maintenance of the Ministry of industry organized manpower for brick making, firing and transportation. In order to ensure the quality of city bricks, the government requires the officials, brick makers involved in the manufacturing process of each city brick to leave their names on the brick to facilitate accountability. The process of City brick production reflects the political characteristics of centralization in the early Ming Dynasty.

The Nanjing City Wall is an important cultural relic for the inscriptions on the bricks. City wall inscriptions are the carrier of diversified information in the Ming Dynasty. Many inscriptions are engraved on the side of the brick of Nanjing city wall. The words on these inscriptions provide us with a lot of information to decipher the social situation of the Ming Dynasty, include the political, economic, cultural. Some of this information has become evidence of historical conclusions, some can make up for the omissions in historical materials and documents. Some can correct incorrect records in historical materials and documents.(Yang, 2002a)

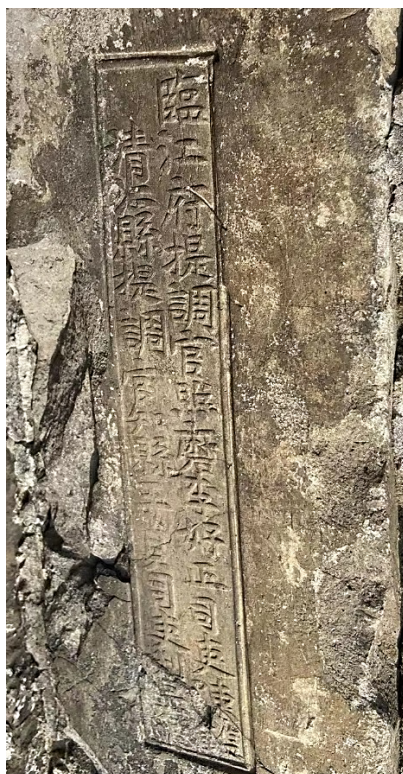


Figure3. Inscriptions are engraved on the side of the brick of Nanjing city wall. Source:Yali Deng 2022.

2.2.4 Important tourism resource

Nowadays, tourism has gradually become the emerging industry with the most development potential in the world. With the orderly development and advancement of the application for world heritage of Nanjing City Wall. The international popularity of the Nanjing City Wall will be higher and higher. Tourism Administration, taking Taicheng as an example, it has received about 2 million tourists in the past nine years. From the three scenic spots of Taicheng, Zhonghua Gate and Yuejiang building, only about 2 million yuan of tickets are received every year, creating considerable economic benefits.(OCW, 2011, Jiang, 2009,12)



Figure 4. The current Nanjing City Wall. The red line is the vanishing city wall. The brown line is the existing city wall. Source: Yali Deng 2022.

2.3 Current major issue of Nanjing City Wall

The destruction of Nanjing city wall mainly comes from natural aging and man-made destruction, especially the destruction of Nanjing city wall by the process of urbanization.

2.3.1 The wall core filling body (soil core and brickwork) is loose, resulting in multiple collapses

After the soil core and brickwork loosed for a long time, the self-stability of the masonry at the initial stage will be lost, especially for soil core wall, this kind of extrusion force is more complex. Because soil is a three-phase system, its mechanical behaviour is greatly affected when the water is in it. After immersion in water, the gravity of soil increases, and the cohesion and friction angle decrease, this is generally reduced by 10% ~ 15%. At this time, the extrusion force will increase, and the external wall masonry corresponding to the original soil core pressure, because of overload, there are various deformations in appearance, such as distortion, expansion and fracture. The instability of bricklaying and core filling can directly impact the exterior wall, resulting in wall collapse(Zhen and Yang, 2001) The investigation found that the wall section near the Jiefang Gate had already collapsed in a large area and had become dilapidated due to this reason.

2.3.2 Rheology of wall masonry materials



Figure 5. Cracks in Nanjing City Wall in Xuanwu Lake section. Source:Yali Deng 2022.

Rheology reduces the compression and shear resistance of wall masonry, even if the load above

the wall does not increase, the wall will crack. Some discontinuous vertical and oblique cracks appear on the wall, which is similar to the failure phenomenon of compression and shear. Due to the different rheological characteristics and aging of cementitious materials between bricks, the crack phenomenon is more complex, some cut through the brick, and some along the masonry joint (Zhen and Yang, 2001). The investigation found that there were many such dangerous situations in the Xuanwu Lake section.

2.3.3 Most of the plants clinging to the wall are harmful to the wall.



Figure 6. The plants clinging to the wall are harmful to the wall. Source:Yali Deng 2022.

There are many cracks and wall bulges in the upper, bottom and wall of the section from Zhongshan Gate to Yueya Lake of Nanjing Nanjing City Wall, which are caused by the growth of plant roots, especially the destruction of woody plants. The top of the Zhonghua Gate is covered with green Parthenocissus, like a green hat for the city gate. There has long been a debate about whether Parthenocissus will cause damage to the city wall of Nanjing. Recognized by landscape experts Parthenocissus is a plant with roots in the soil. It crawls upward by the suction cup on the stem tendril, and will not take root on the wall. The damage to the wall and buildings can be ignored. However, the growth of some vines will make the wall of the Nanjing City Wall seep. According to the experiment conducted by the city wall management office on

the wall of the Nanjing City Wall in 2010, the suction cup of Parthenocissus will plunge into the crack of the wall brick, absorb all the water and nutrients in the adhesive of the wall brick, and the wall brick will swell. Nanjing City Wall has entered the old age stage, and its own resistance is very poor. Even a few plants will cause great damage to the city wall over time. Moreover, the city bricks are engraved with inscriptions. Unlike the surface of ordinary buildings, Parthenocissus will cover the inscriptions. In addition, microbial effects also have a certain impact.

2.3.4 People's awareness of protecting the city wall is weak

Since the building of the people's Republic of China, the Nanjing municipal government has formulated corresponding wall protection measures, however the implementation is weak and cannot be echoed by the public. This is because people do not share these values or interests, they ignore the protection of the city wall. As a result, the protection of the heritage of the city wall is only a government act. Insufficient publicity on the protection of the city wall is a very key reason for people's weak awareness of the protection of the city wall.

According to the *People's Daily*, on the night of March 14, 2007, the XiaoTaoYuan section of Nanjing City Wall, a national key cultural relics protection unit, was illegally excavated, resulting in a large area of collapse and serious damage to the city wall. The construction unit is Nanjing Road and Bridge Company. The construction workers are recruited temporarily. They work day by day and don't understand cultural relics protection at all. The behaviour of the construction unit and construction workers shows that they are ignorant of the protection of the city wall and do not realize the seriousness of the damage to the city wall.

The man-made destruction to Nanjing City Wall will be discussed in more details in the following chapter.

Chapter 3. The positive and negative effects of the urbanization on the Nanjing City Wall

3.1 The positive aspects

3.1.1 Improve the living conditions and living service.

The development of urbanization has greatly improved the living conditions of citizens, the innovation of construction technology has also made significant changes in housing, and urban planning has also developed under the influence of the West. Urbanization also provides people with convenient and rich life services. There are more and more libraries, cinemas, gymnasiums and museums in the city, constantly enriching people's entertainment life. After World War II, communities in cities flourished and their functions expanded day by day, such as education, medical treatment, service, entertainment, greening, culture creation, disease prevention and control.

3.1.2 Improve the urban infrastructure construction.

The invention and popularization of Telegraph and telephone have greatly facilitated people's communication and diversified and three-dimensional urban transportation has brought convenience to people's travel. However, the level of urban infrastructure construction in modern China is limited and unbalanced. The economically developed coastal cities along the river, especially the trading ports, have relatively perfect infrastructure, and the development of other cities lags behind. After the founding of new China, especially since the reform and opening up, with the rapid development of China's economy, the urban infrastructure construction has been continuously improved.

However, China's urbanization level is characterized by late start, low development level and fast development speed. Therefore, while urbanization brings convenience, it also brings some problems

3.2 The negative aspect

3.2.1 Phase One: 1912-1949, Republic of China government.

The urbanization was mainly occurred after the building of Republic of China (1912-1949). During that time, there were several debates about the demolition and protection of the Nanjing

City Wall. Nanjing once launched a renaming campaign against the city gate of Nanjing. In 1929, due to the needs of urban construction, the Kuomintang government planned to dismantle the wall from Shence gate to Taiping gate, which was stopped due to the strong opposition of people of insight, represented by Xu Beihong. During the construction of the Ming Palace Airport (first built in 1927 and then repeatedly expanded), the city walls within and near the airport were greatly damaged. Finally, with the repeated appeals of Zhu Jiawei and others of the "National Central Research Institute", the relevant departments decided not to dismantle the Nanjing City Wall, but believed that the Nanjing City Wall was "unbearably damaged". From 1927 to 1936, the national government opened eight new gates, namely Zhongshan Gate, East gate, West gate, Hanzhong Gate, Xinmin gate, Central gate, Wuding gate and Yuhua gate, to solve the problem of urban road crossing. Until now, most of these newly opened city gates continue to play the function of road crossing. In 1937, the full-scale war of resistance against Japan broke out, and Nanjing fell in December of the same year. From then on until the liberation of Nanjing in 1949, the city wall of Nanjing suffered from war.

3.2.2 Phase two: 1949-1980, Border closing time of People's Republic of China (1949-1980)

3.2.2.1 The great leap forward

The "great leap forward" movement refers to the mass movement in the national economic construction from 1958 to 1960, which is mainly characterized by the realization of high indicators of industrial and agricultural production. This movement is a serious setback for the party in the process of exploring the road of building socialism (PHROCCC, 2021). On October 27, 1957, the people's Daily published an editorial and put forward the slogan of "great leap forward" for the first time. (PHROCCC, 2021) In May 1958, the second session of the Eighth National Congress of the Communist Party of China formally adopted the general line of socialist construction, the goal of catching up with and surpassing Britain in 15 years, the goal of completing the national agricultural development outline five years ahead of schedule, and the slogan of "working hard for three years and basically changing the face". After the meeting, the "great leap forward" movement was carried out in all aspects throughout the country. (PHROCCC, 2021). In August, the Political Bureau of the CPC Central Committee held an enlarged meeting in Beidaihe. The main indicators of the second account of the 1958 national economic plan were too high. It proposed that the steel output in 1958 should double from 5.35 million tons in 1957 to 10.7 million tons, which was the main step to realize the "great leap forward" in 1958. The meeting also decided to establish people's communes in rural areas. This has led to a rush for success and rash progress in economic work. In the great leap forward, high indicators, blind command, false reporting, boasting and "communist style" prevailed. All

localities have put forward unrealistic goals for the industrial and agricultural great leap forward, unilaterally pursued the high speed of industrial and agricultural production and construction, and greatly improved and revised the plan indicators. In agriculture, it is proposed to "take grain as the key link", constantly publicize the "high-yield satellite" and "how bold people are and how productive the land is", and the yield of grain per mu is increased layer by layer. In industry, in order to achieve the target of annual steel output of 10.7 million tons, tens of millions of people across the country launched the "national iron and steel campaign", and "steel as the key link", driving the "great leap forward" of other industries. Transportation, posts and telecommunications, education, culture, health and other undertakings have also carried out "large-scale running by the whole people", pushing the "great leap forward" movement to a climax.(China, 2009)

3.2.2.2 The cultural revolution

In launching the "Cultural Revolution", the main consideration is to prevent the restoration of capitalism and seek China's own road of building socialism. As the leader of a ruling proletarian political party, Mao Zedong constantly observed and thought about the problems in the real life of the emerging socialist society, paid great attention to the consolidation of the difficult party and people's political power, was highly vigilant against the danger of capitalist restoration, and carried out continuous exploration and unremitting struggle to eliminate corruption, privilege, bureaucracy and other phenomena in the party and government. However, due to the unclear understanding of the law of the construction and development of socialist society and the cumulative development of "left" errors in theory and practice, many correct ideas on socialist construction were not implemented, which eventually led to civil strife (History, 2021) The "Cultural Revolution" lasted for ten years, causing the party, the state and the people of all ethnic groups to suffer the longest, widest and most costly setback since the founding of new China. The party's organization and state power have been greatly weakened, a large number of cadres and the masses have been brutally persecuted, democracy and the legal system have been trampled on wantonly, and the whole country has fallen into a serious political and social crisis. The "Cultural Revolution" is not revolution and social progress in any sense. It is a civil strife that was mistakenly launched by leaders and used by counter revolutionary groups to bring serious disasters to the party, the state and the people of all ethnic groups, leaving an extremely painful lesson(History, 2021).

From November 9 to December 7, 1966, the red guards destroyed more than 6000 cultural relics, burned more than 2700 ancient books, more than 900 axes of various calligraphy and painting, and more than 1000 stone tablets of all dynasties, including more than 70 national

treasures protected at the national level and more than 1000 rare books. This catastrophe was the most disastrous in the national "breaking the four old" movement(Sina, 2013).

China's historical sites, artifacts and archives suffered devastating damage, as they were thought to be at the root of "old ways of thinking." Artifacts were seized, museums and private homes ransacked, and any item found that was thought to represent bourgeois or feudal ideas was destroyed. There are few records of exactly how much was destroyed—Western observers suggest that much of China's thousands of years of history was in effect destroyed, or, later, smuggled abroad for sale, during the short ten years of the Cultural Revolution. Chinese historians compare the cultural suppression during the Cultural Revolution to Qin Shihuang's great Confucian purge. Religious persecution intensified during this period, as a result of religion being viewed in opposition to Marxist–Leninist and Maoist thinking.

After the founding of the People's Republic of China, in 1954, due to the city wall of Nanjing be long neglected and in disrepair, many sections of the Nanjing city wall collapsed, causing many residents injured. In order to deal with emergencies, the Nanjing municipal government began to dismantle the wall in dangerous sections. Since then, there has been an upsurge of dismantling the city walls in Nanjing. Fortunately, Mr. Zhu Yi, deputy director of Jiangsu Provincial Bureau of culture, suggested that the government departments stopping the demolition of the city wall, and made a joint appeal with everyone from all walks of life. Finally, he stopped the upsurge of demolition and saved the city wall of the Ming Dynasty.(Lili, 2007) However, by 1958, the "Great Leap Forward" movement was launched across the country. Many cities with ancient city walls had a large-scale demolition movement, and Nanjing could not escape. At that time, Nanjing used city bricks to make up for the lack of construction bricks, organized the demolition organization and divided the demolition sections, which caused vast damage to the wall of Nanjing. It is said that Nanjing will tear down all the city walls and then build a big road. (Yang, 2002b). Some city gates of Ming and Qing Dynasties (such as Tongji Gate, Sanshan Gate, dinghuai Gate, Fengyi Gate, Zhongzhang Gate, Jinchuan Gate, Taiping Gate, Zhengyang Gate, Hanzhong Gate, Zhonghua Gate, etc.) were demolished during this period. Therefore, it can be seen that the main sections of Nanjing city wall demolished were concentrated in the years around 1985. (Yang, 2002b) During the "Cultural Revolution", the city wall of Nanjing suffered bad luck again. Peng Chong, who was in charge of Nanjing at that time, overcame all opinions and insisted on protecting historical relics and historical sites, so that most of the Nanjing City Wall could be preserved.

In the early 1950s, the Nanjing municipal government opened a new Jiefang Gate at the south side of Xuanwu Lake, the northeast of Jiming Temple, and the wall section between Xuanwu

Gate and Taiping gate for traffic and air defense evacuation. From the 1960s to the mid-1970s, many parts of the city wall were hollowed out and used as air raid shelters.

The protection of the Nanjing City Wall was not really implemented until the 1980s. In 1988, Nanjing Nanjing City Wall was listed as a national key cultural relics protection unit. Since then, the Nanjing City Wall has attracted more and more attention from all parts of society, and its potential diversified value has been gradually excavated and highlighted.

3.2.3 Phase three: 1980-current, Reform and opening-up time of People's Republic of China

In recent years, due to the improvement of social and economic level year by year, the population is also gradually increasing, and people's demand for buildings is also increasing. Nanjing seventh census report said: In 2020, November first, the permanent resident population of the city is 9314685. Compared with 8003744 in the sixth national census of the city in 2010, it has increased by 1310941 in ten years, an increase of 16.38%, and the annual average growth rate is 1.53%.(Statistics, 2021)

With the onset of urbanization practices and new economic growth, the population of Nanjing increased rapidly. The intra-urban mobility and migration (both internal and external) towards Nanjing, resulted in huge demand for housing and related infrastructure. In response to this rapid urban growth, public housing programs and land allocation policies were intensified by the government. On the basis of meeting people's needs, they can also obtain corresponding benefits. Driven by various factors, urban expansion is increasing year by year. Current cultural heritage management, especially in regions such as Asia and Africa, is facing pressure from rapid urbanisation(Logan, 2018).In order to make their political performance achieve certain expected goals, some government departments ruthlessly destroy the ancient buildings regardless of their original value, resulting in the reduction of the remaining historical ancient buildings year by year under this trend, and there will be some fake antiques (Lowenthal, 2005).

In the process of urbanization, ancient buildings are often damaged. A newspaper from Jiansgu China net said, at 5 p.m. on August 15, 2015, when a citizen passed through Baoshan Street in Nanjing, he found that a large number of Nanjing city wall bricks were scattered at the demolition site, due to the recent demolition of urban construction, a large number of Nanjing city wall tiles have been exposed, and some migrant workers do not have a strong sense of protection. Excavators directly excavate, resulting in the breakage of some Nanjing city wall tiles. From the text of Nanjing city wall tiles, the names of craftsmen and firing sites are burned on each batch of bricks. These Nanjing city wall tiles have a history of more than 600 years

(LiuWei, 2015).

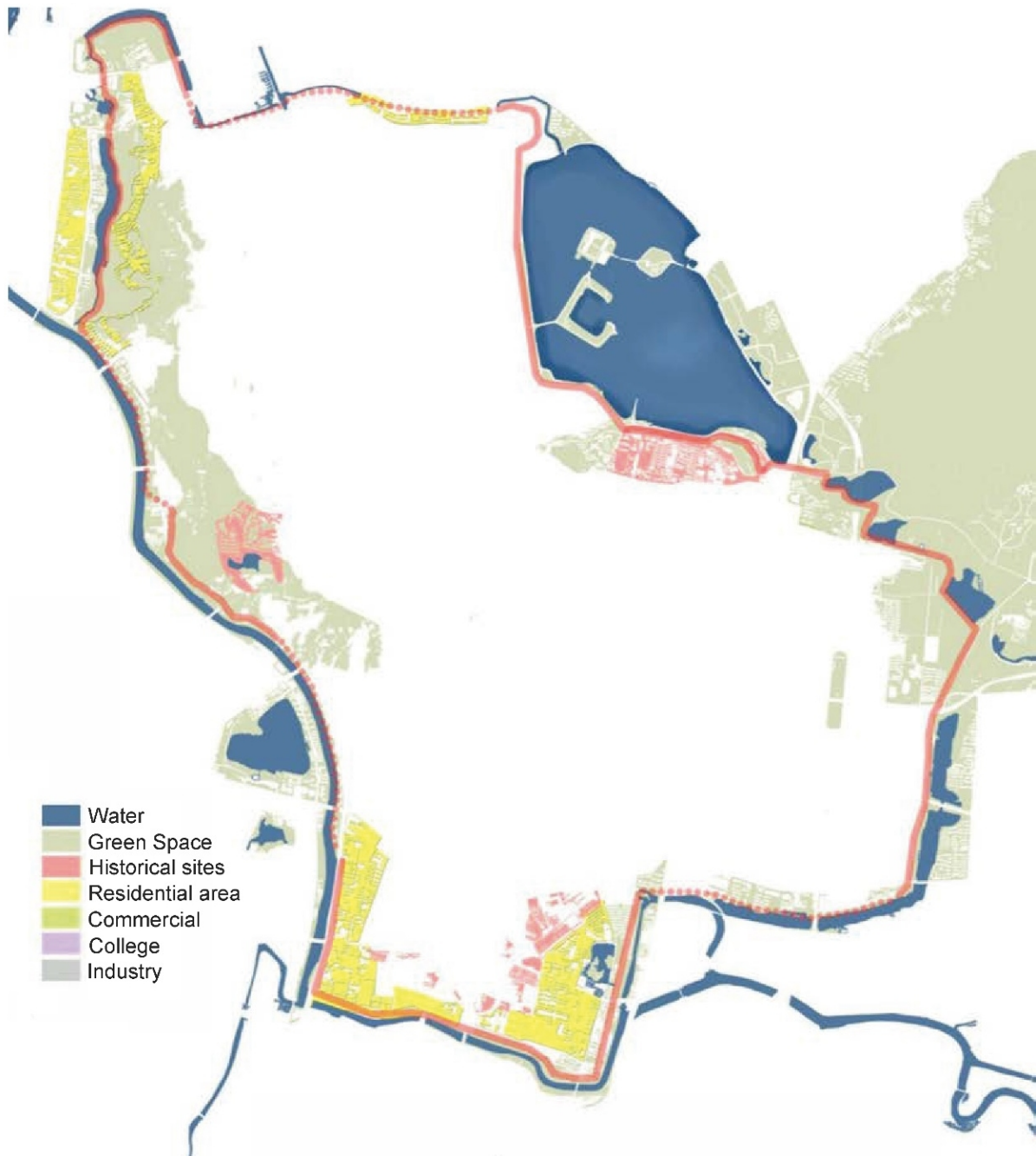


Figure 7. Land usage adjacent to the city wall in 1960. Source: The picture is based on Nanjing Chengqiang Baohu Guihua (2008-2025) (Wang, 2017).

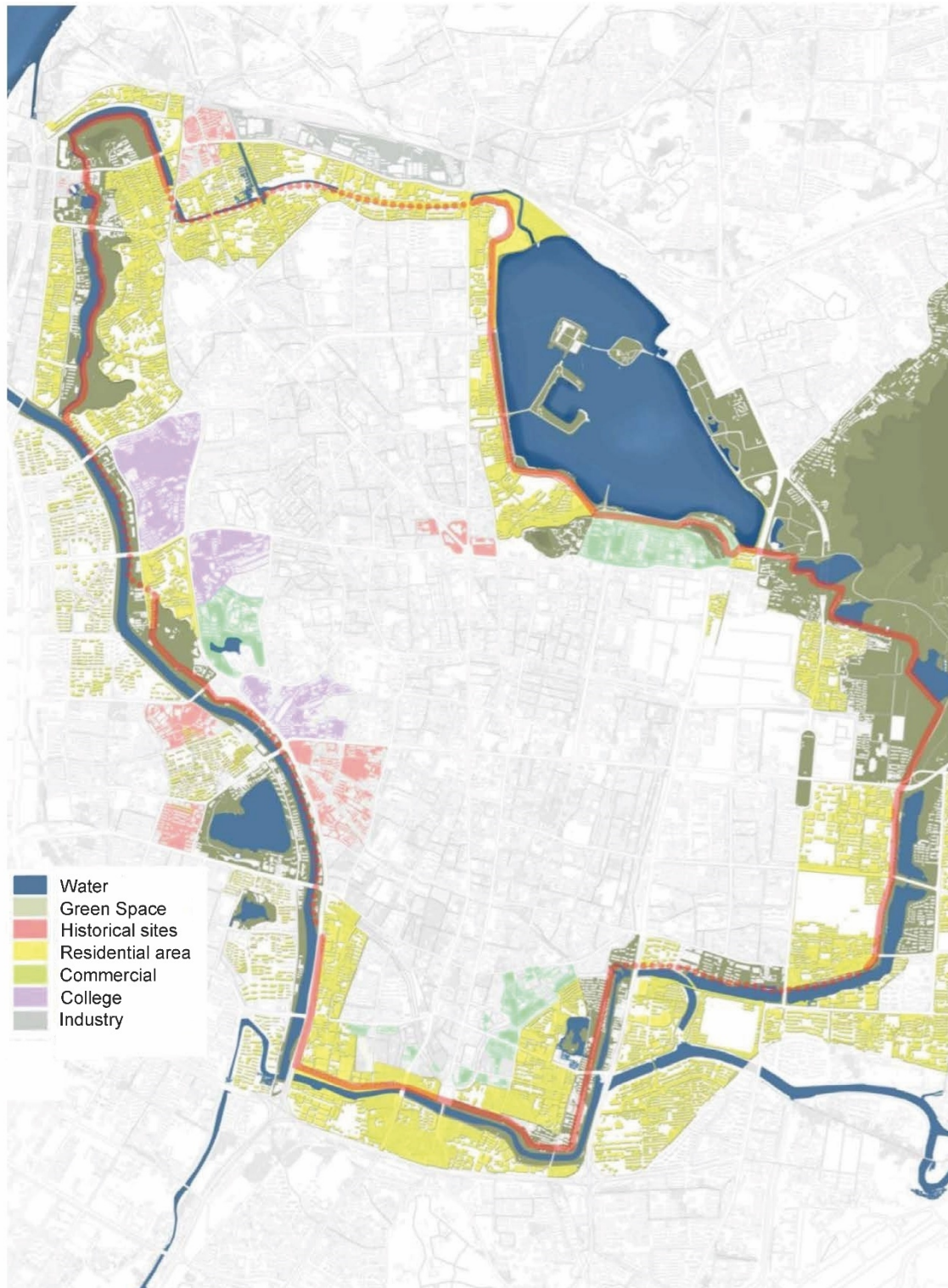


Figure 8. Land usage adjacent to the city wall in 2008. Source: The picture is based on Nanjing Chengqiang Baohu Guihua (2008-2025) (Wang, 2017).



Figure9. The excavated and discarded city bricks of Nanjing City Wall because of the city construction. The figure is from http://news.xdkb.net/society/2015-08/26/content_943523.htm.

3.3 Constructive destruction

Many development interventions have prioritized “progress” over heritage preservation, exploited cultural heritage economically in the name of cultural capital, and implemented culturally disruptive development projects (Takako, 2008). Like reconstruction of Taiping Gate of government development project.

On May 7, 2014, Nanjing *Yangzi Evening News* published an article entitled *"the suspected" fake antique "Nanjing Taiping Gate passage project was stopped"* in a whole page. Several newspapers, such as Jiangnan Times and Modern Express, also reported in detail. Why is the construction project of the Taiping Gate passage questioned as the construction of "fake antiques"?

On the reasons for the reconstruction of the Taiping Gate, Wang Jining, chief engineer of Nanjing Xuanwu District Housing and Urban Rural Development Bureau, said that the purpose is to open up the ‘tourist routes’ from Shence Gate to Zhongshan Gate, highlighting the style and profound historical and cultural heritage of Nanjing's "landscape city forest".

In July 2012, CK design company of Australia formulated a planning scheme called "Central

Park" for Nanjing, which plans to design Taiping Gate site as a "green slope" that "connects the visual and spatial connection between the mountains and waters of Zijin Mountain and Xuanwu Lake", and plans to rebuild the Taiping Gate. This plan was stopped by the opposition at that time. At the end of 2013, the plan rekindled hope. Nanjing proposed to show Chinese culture in the process of hosting the Youth Olympic Games, and the Nanjing city Wall is the best carrier. At that time, the official called it "rebuilding the Taiping Gate ". The original intention of the project is to connect the discontinuous Nanjing City Wall with multiple breakpoints into a "closed -loop". In the 2014 urban construction arrangement reported by Nanjing urban construction department to the municipal Party Committee on December 4, 2013, it was mentioned that "the Nanjing City Wall will not only complete multi-stage maintenance, but also rebuild the Taiping Gate between Zhongshan and Xuanwu Lake, which has been demolished for 55 years." The cultural and broadcasting Department of Nanjing promises to open the whole city wall of the Ming Dynasty in 2014. The Taiping Gate, which had disappeared for 56 years, suddenly appeared again.



Figure 10. Reconstruction Taiping Gate. Source:Yali Deng 2022.

The new Taiping Gate abandons the appearance of the single security gate and becomes a "three-hole gate". The main gate opening in the middle is provided with 4 lanes, and the gate openings on both sides are provided with 2 lanes respectively. Non-motorized lanes and sidewalks will also be built next to the gate opening. After reconstruction, there are 5 lanes out of the city and 3 lanes into the city. According to Nanjing Xuanwu District Housing and Urban Rural Development Bureau, after the completion of the main structure of the gate, the

appearance will be pasted with antique wall bricks. In order to realize the seamless connection with the old city wall in the east, the city wall brick is produced by the city wall brick manufacturer specially approved by the cultural relics department, and its shape can mix the false with the genuine.



Figure 11. Historical Taiping Gate. The figure is from <http://collection.sina.com.cn/yjjj/20140424/0757149985.shtml>

Tang Guohua, a professor in Guangzhou University commented that there is no doubt that the original historical appearance of cultural relics will be affected, and some historical information will be destroyed. If the city walls are basically complete, such as the city walls of Xi'an and Pingyao, it is reasonable to rebuild a missing section of the city wall or gate out of consideration of integrity. However, if there are many missing walls and a large number of reconstruction for some purpose, it will lack rationality. *"Taking Beijing as an example, the central axis of Beijing is still very clear, and most of the landmark buildings are there. It is reasonable to rebuild Anding Gate for the integrity of the central axis, but if Beijing wants to rebuild the city wall, I oppose it."* (Li, 2014).

China Youth Daily commented that behind the construction of the city gate, there is the shadow of developing tourism. The nine new city gates play a role in connecting various scenic spots and the city wall to varying degrees, making people feel that there are two big hands behind the command (Dai, 2014).

3.4 Investors

Many planners prefer modernity, which makes for a more attractive environment over heritage architecture, unmindful of the positives that the latter bring by, among others, opening up local economic opportunities through tourism services

In addition, some investment managers, only from the perspective of interests, do not hesitate to destroy hundreds of ancient buildings in order to achieve their own profit purpose in the process of implementing construction projects.



Figure 12. An elevator erected by the wall of the Ming Dynasty city near Wuding Gate in Nanjing. The figure is from: <http://chla.com.cn/htm/2012/0803/135275.html>

A sightseeing elevator was built on the north side of Wuding Gate in 2008. The elevator goes straight to the top of the city wall and is ten meters high. A small overpass is erected from the top of the elevator to the city wall. Visitors can reach the city wall through the overpass after reaching the top of the elevator. The elevator was originally designed to facilitate tourists, especially those with limited mobility, to climb the city wall for sightseeing in order to collect fees. This motivation is entirely based on economic interests. Today, the elevator has been idle because of controversy, has never been put into use, and the bottom of the elevator is seriously damaged. Setting elevators on the wall of the Nanjing City, a modern means of transportation, not only destroys the overall atmosphere of the Nanjing City Wall, but also destroys the

Nanjing City Wall itself. In order to build a small overpass, a small number of city bricks at the connecting end of the city wall and the overpass were removed. The removal of city bricks not only changed the original shape of the Nanjing City Wall, but also may affect the internal structure and stability of this section of the city wall.

Chapter 4. Present management of the Nanjing City Wall

In 1984, the Zhonghua Gate Cultural Relics depository and the victory Memorial Hall across the river were established. Their main responsibilities are to protect inherent cultural relics and show historical features.

In 1988, after the Ming city wall was listed as a national key cultural relics protection position, it was a specialized organization to protect, maintain and manage the Nanjing City Wall. The Nanjing municipal government allocated special funds for the restoration of the city wall in the Ming Dynasty.

In 1989, the Standing Committee of Jiangsu Provincial People's Congress promulgated the regulations of Nanjing Municipality on the protection of cultural relics, which stipulates that cultural relics identified as "of historical, artistic and scientific value" shall be protected by the state. (Congress, 1982).

In 1996, the Standing Committee of Jiangsu Provincial People's Congress promulgated 'Administrative measures for the protection of Nanjing City Wall'. It marks that the protection and management of the Nanjing City Wall in Nanjing has really embarked on the track of legalization and systematization since then. In 2004, the administrative measures for the protection of Nanjing City Wall were revised(Huang, 2016).

In 1998, Nanjing Nanjing City Wall history museum was established to jointly undertake the protection and maintenance of Nanjing City Wall with Nanjing City Wall management office. Located in the Taicheng section of the Nanjing City Wall, the museum is a special historical museum that focuses on the collection, display and research of the Nanjing City Wall(Huang, 2016). In 2000, the State Administration of cultural relics held a symposium on the scientific protection of ancient Chinese walls in Nanjing and adopted the guidelines for the protection of ancient Chinese walls. Although this standard has no administrative binding force, it draws lessons from the relevant international standards for the protection of cultural heritage. It is the first professional normative document on the protection of city walls in China and plays a guiding role in the protection, maintenance and development of Nanjing City Walls.

In November 2007, China's first national social organization for the protection of city walls, the Professional Committee for the protection of city walls of the ancient capital society of China, was established in Nanjing. It aims to organize various domestic and international academic activities by strengthening the exchange of technology and experience between urban wall protection institutions and wall protection practitioners, so as to promote the development of wall protection to a higher level.

In 2008, the Nanjing city wall protection plan (2008-2025) was prepared by the architectural design and Research Institute of Southeast University entrusted in Nanjing. In this paper, it is proposed that: Rescue and reasonable utilization of the environment. On the basis of protecting the authenticity, integrity and continuity of the Nanjing city wall, pay attention to the connection and integration with other relevant plans coordination, focusing on the integration of Nanjing city wall with the surrounding environment and relevant historical and cultural resource(Ning, 2008).

On April 1, 2015, the Regulations on the Protection of Nanjing City Wall was officially issued by Jiangsu Provincial People's Congress, which is the first special legal regulations on the Nanjing City Wall. The regulations put the original City Wall of Ming Dynasty (including the palace city wall, the imperial city wall, the capital city wall, and the outer city wall and its associated buildings), city walls (city gates), moats, city wall ruins, and city wall sites into the scope of protection planning. This has led to legalized, standardized, and strict protection which effectively reduces the illegal acts of destruction.

In April 2019, the Nanjing Municipal Bureau of Culture and Tourism was established, the first-time culture and tourism were integrated at the government management level. Under the national integration of culture and tourism, the Nanjing City Wall also strives to combine “poetry” and “travel”, seek interaction and cooperation with relevant tourism agencies in the city, and explore new ways to promote the 650-year-old Nanjing City Wall (Zhou, 2020).

Chapter 5. Different approaches in heritage management

Janssen defined three different approaches of dealing with heritage have evolved in the post-Second World War period: heritage as a spatial ‘sector’ (preserving heritage by isolating it from spatial development), heritage as a ‘factor’ in spatial dynamics (heritage as an asset and stimulus to urban and rural regeneration) and heritage as a ‘vector’ for sustainable area development (heritage determining the direction of spatial projects and development.(Janssen et al., 2017) We argue that, although these approaches evolved consecutively, the new did not replace the old but rather gained ground amongst different actors.

5.1 Heritage as a spatial sector

Heritage as a spatial sector is based on that socio-economic and spatial dynamics pose a constant threat to the cultural heritage.(Janssen et al., 2017) It privileged the architectural merit and historic significance of the physical fabric of the individual monument.(Smith, 2015) The system focused on forming (national) collections of historical objects and landscapes. The focus was on technical and instrumental issues associated with preservation and the material integrity of heritage objects and sites, including the development of methods for assessing the value of cultural heritage objects.(Janssen et al., 2017) In 1984, the Zhonghua Gate Cultural Relics depository and the victory Memorial Hall across the river were established. Their main responsibilities are to protect inherent cultural relics and show historical features. In 1988, after the Nanjing City Wall was listed as a national key cultural relics protection unit, the Nanjing City Wall management office, a special organization for the protection, maintenance and management of the Nanjing City Wall in Nanjing, was established. The government will allocate special funds for the rescue restoration of the Nanjing City Wall in Nanjing every year.

In November 2007, China's first national social organization for the protection of city walls, the Professional Committee for the protection of city walls of the ancient capital society of China, was established in Nanjing. It aims to organize various domestic and international academic activities by strengthening the exchange of technology and experience between urban wall protection institutions and wall protection practitioners, so as to promote the development of wall protection to a higher level.

China's awareness of cultural protection was many years later than that of Europe, from the 1990s to 2000, heritage conservation was developed as a discipline, which involved the documentation and listing of historical buildings, landscapes and archaeological remains. Public concern about the destruction of cultural resources and the need that was felt to document the material evidence being destroyed gradually led to protective measures and to some involvement at the national level

5.2 Heritage as a spatial factor

The Nanjing city wall protection plan (2008-2025) was prepared by the architectural design and Research Institute of Southeast University entrusted in Nanjing. In this paper, it is proposed that: Rescue and reasonable utilization of the environment. On the basis of protecting the authenticity, integrity and continuity of the Nanjing city wall, pay attention to the connection and integration with other relevant plans coordination, focusing on the integration of Nanjing city wall with the surrounding environment and relevant historical and cultural resources.(Ning, 2008)This plan made it possible for local governments to combine substantial resources for social housing and urban renewal with heritage conservation This development reflected international trends in heritage definition, discursively widening the scale, scope and ambition of heritage conservation: from monumental objects (including townscapes) to a more holistic idea of heritage landscape, which also depicts immaterial aspects, and from expert-led authoritarian procedures towards more inclusive and participative community-led practices.(Vecco, 2010) It not only related to objects of exceptional quality, but also parts of cities and villages, and emphasized the role of spatial planning in maintaining the heritage and its social structure.(Glendenning, 2013) An extension of this concept some years later called for development to be attuned to and compatible with the cultural traditions and values of a community, opening the way for the identification of the cultural riches of the landscape ‘substratum’ and for an expanded notion of heritage including intangible aspects, as put forward by the Historic Urban Landscape approach.(Bandarin, 2012) Heritage as a spatial factor is fuelled by international ideas on the city’s urban fabric and the possibilities of transformation and urban renewal.

It is through these changing interpretations that heritage has been repositioned in spatial development: from a focus on (isolated) preservation to (integrated) conservation and, finally, a broader notion of heritage planning.(Ashworth, 2011)

In April 2019, the Nanjing Municipal Bureau of Culture and Tourism was established, which is the first-time culture and tourism were integrated at the government management level. Under the national integration of culture and tourism, the Nanjing City Wall also strives to combine “self-preservation” and “make profit”, seek interaction and cooperation with relevant tourism agencies in the city, and explore new ways to promote the 650-year-old Nanjing City Wall.(Zhou, 2020). As a result, urban renewal finally got off the ground and the existing city became the focus of municipal planning activities.(Prins et al., 2014) heritage conservation began to orient itself more explicitly to the (urban) economy, resulting in a ‘partnership’ between (culture-led) regeneration and heritage.).

5.3 Heritage as spatial vector

The heritage as vector approach inspires and guides spatial planning in the broader sense, supplying it with a historical narrative.(Ashworth, 2011)

The heritage as vector approach is out to achieve more differentiated cultural value creation, encompassing not only the historical or the economic, but also (and above all) the social layering in heritage: the different ways in which different people and groups identify the heritage and attach value to it. The usage of heritage as a source of inspiration for local and regional development figures prominently in the recent national policy document ‘Character in Focus’(OCW, 2011) The heritage as vector approach is therefore less reliant on the government or the private sector. Through an active dialogue with civic stakeholders, it deliberately attempts instead to tie in with broader society, which is where the narrative develops. As a result, the traditional hierarchy of experts and non-experts fades away: plans emerge pre-eminently from the stories and memories (and initiative) of local inhabitants in combination with the knowledge of experts(Janssen et al., 2017).

On December 15, 2021 Nanjing famous historical and cultural city Expo opened in Jiangsu Expo Park. Explore new ways to protect and utilize cultural heritage. Built and landscape heritage has an essential narrative dimension. Personal memories, genealogical links and scientific reconstructions of historical events impart a narrative structure to the past. Knowledge about what happened in a landscape, district, town, street or building can inspire and guide development to the next stage in both a physical and non-physical dimension (Janssen et al., 2017). The City wall museum collected the "wall memory" of more than 100 experts, citizens, tourists and other different groups, and displayed it by scientific and technological means. Visitors can also leave messages after opening the museum to form a continuously updated "memory" database. Dr. Zhou Yuan, director of the basic research department of Nanjing city wall protection and management center, said: "as a huge cultural relic, the city wall has high heritage value. I hope to tell the story of the city wall by building a large city wall special museum, so that more people can understand and love the city wall.(Lihua, 2021) The heritage as the vector this awareness is so late, just half a year., so the approach is still in the experimental stage, and there is not too much citizen participation, just calling on citizens to participate.

5.4 Comparison of three different approaches.

The heritage as sector approach tries to protect heritage from spatial development. The heritage as factor approach, which focuses on revitalization and negotiation. The heritage as vector

approach, which focuses on development and continuity, is scarcely institutionalized, given its short history. They frame the heritage issues in their own way, although these approaches have developed in a historical sequence, the new did not replace the old but rather gained ground amongst different actors. Those three approaches are relevant and complement each other, enriched repertoire. And the success does not much require a focus on the newest approach, but instead on the heritage professional's ability to deal with multiplicity. This needs more selective and identify which approach suit the particular situation. Heritage as sector and heritage as factor, has been implemented in China is fairly good, heritage as vector is a new concept just preliminary implementation. China has a different cultural context from the western world(Hofstede, 1991) and centralised power allows limited space for effective grass-roots participation. In China, cultural heritage management mainly relies on the collaboration of governmental agencies and profit-driven developers (Shin, 2010). Nanjing city wall from the promulgation of the law to the development of tourism. The promulgation of laws and the development of tourism in Nanjing city wall are mostly the actions of the government. The surrounding residents rarely benefit from it. The city wall may play a role of collective memory in residents' life, however, residents are hardly empowered and have insufficient platforms to negotiate with governments and other social actors, it is difficult for the surrounding residents to obtain participatory practices, local residents can't gain a sense of satisfaction of decision-making and benefit-sharing in heritage management processes. Therefore, the attitude of local residents is relatively indifferent or even less concerned about the destruction of the city wall in the process of urbanization

Community participation is a key part in heritage management. In 2015, international heritage organisation ICCROM published a guidance for community participation in heritage management (Li et al., 2020a) Effective community participation is considered as a fundamental tool in heritage management practices and approved to be able to achieve excellent outcome (Taylor, 2016a). According to the definition of the three approaches discussed above, community participation can be grouped into the "Vector" approach. This is also approved by the heritage as vector approach is therefore less reliant on the government or the private sector. Through an active dialogue with civic stakeholders, it deliberately attempts instead to tie in with broader society, which is where the narrative develops. As a result, the traditional hierarchy of experts and non-experts fades away: plans emerge pre-eminently from the stories and memories (and initiative) of local inhabitants in combination with the knowledge of experts(Janssen et al., 2017). In this paper, I will take community participation as an effective approach for Nanjing City Wall management. This will be discussed in the following chapter.

Chapter 6. suggestions and conclusions

6.1 Strengthen wall management and community participation

As we discussed in Chapter 5, when protecting the Nanjing city wall, we should adopt different approaches according to the current situation of the city wall or mix of several approaches. Because successful contemporary heritage practices can no longer be characterized solely as public, private or civic; they are plural, often containing a mix of several approaches.(Janssen et al., 2017) With the adoption of the UNESCO, 2011 Recommendation on the Historic Urban Landscape (HUL), a new boost was given to approaches of urban conservation that, go beyond the historical view of preserving built heritage as isolated objects, to managing urban heritage and its change aside to its context (UNESCO, 2011). Within the HUL approaches, community participation is recognised as a fundamental tool for heritage management practices(Taylor, 2016b). Currently, the concept of community participation broadly indicates the relationships of collaboration, partnership, consultation and involvement between governments, heritage managers, experts and residents(Simakole et al., 2019). The Nara +20 (2015) on Heritage Practices, Cultural Values, and the Concept of Authenticity, states the responsibility for heritage management should be shared among the local community and the cultural bearers, who generated or cared for local cultural heritage. The decision-making of cultural heritage management needs to not only include governmental agencies, experts and businesses but also NGOs and representatives of residents, with the aim of achieving community goals (Kyriakidis and Anagnostopoulos, 2015).

Numerous types of community participation have been developed in the heritage management literature. Generally, three main forms of participation were discussed including coercive participation, induced participation, and spontaneous participation(Tosun, 2006, Rasoolimanesh et al., 2017).

Coercive community participation was considered as the lowest level of participation in which community have no free to determine their degree of participation and their benefit was determined by other agents, even sometimes lead to confrontation. Induced participation is a middle level participation in which the community was given a platform to show their voice but have no power on decision-making process. The spontaneous participation is considered as the highest level one in which the residents have the power to control the culture heritage and related things and benefit from this. However, in China, the culture heritage management is mainly government leaded. The community participation is in a minimal level, even have no participation at all in some place. This is partially because China is a super centralised government, the top-down management processes are widely spread in almost any place in China(Li et al., 2020a). To better face the negative effects of rapid urbanisation on culture

heritage, several suggestions were proposed to increase the community participation.

6.1.1 The Chinese government should delegate power and let the masses participate.

The value of urban heritage is not only reflected in its historical significance, but also its significance to community life: the impact on the quality of life of local residents; The impact on the integrity of street style; Influence on local cultural values. Overall, there is wide international consensus that effective community involvement in urban transformation and upgrading would result at least in the sharing of some economic benefits, curbing dangerous gentrification processes (Verdini et al., 2017). Practice has proved that the community-based approach can better integrate cultural heritage management, urban planning and socio-economic development agenda(Li et al., 2020b)China's civil society is still in the cultivation stage, and the awareness of public participation is relatively weak(Wang, 2009). The overall cultural heritage protection environment is too dependent on the top-down administrative mechanism due to the strong awareness of government intervention and the legal construction still needs to be further improved(Liu, 2012) .

The right of participants to social justice in cultural heritage management means that local communities have legal mechanisms to approve or challenge decisions made by governmental agencies(Hammami, 2016).This contributes to an inclusive and open process in which local communities can appeal government decisions to incorporate their interests in these decisions.

For the legal recourse used for appealing ideas and to meet other needs in indicator, citizens need channels for approving or challenging government decisions, but in the management of the city wall. residents are hardly empowered and have insufficient platforms to negotiate with governments and other social actors. Maags, a British political scholar, is studying China's urban heritage, it shows in detail the role of various stakeholders (individuals, experts and scholars, social groups, non-governmental organizations, enterprises, etc.) in heritage protection and the checks and balances between them, and expounds the competition between the state machine and other participants for the right to speak and other powers in China's urban renewal and construction(Maags and Svensson, 2018). There is no doubt that local historical and cultural identity is inseparable from local residents. A variety of public participation methods are designed to improve the awareness and capacity-building of local communities on heritage protection, and share and assume the interests and responsibilities of the heritage protection process. In view of the protection of the south area of the old city in the ancient capital Nanjing, planner Zhou Lan put forward the "theory of social support" in the book *"active protection and overall creation of famous historical and cultural cities"*, calling for paying attention to the impact of public participation on urban heritage protection, listening to

the voice of multiple subjects, and protecting famous historical and cultural cities as a whole and comprehensively(Zhou, 2011). The degree to which a community participates depends heavily upon local political structures and the extent to which they allow for and facilitate the participation of community members(Aas et al., 2005).Therefore, the government should delegate power and establish a feedback platform, endow local communities have legal mechanisms to approve or challenge decisions made by governmental agencies. Community values are central to current heritage management approaches and community empowerment contributes to open public participation and well-accepted outcomes among the public.(Poulios, 2014) It includes: 1) economic empowerment to increase economic gains to residents; 2) psychological empowerment to recognise resident values and their traditional knowledge; 3) social empowerment to enhance social benefits and stability; and 4) political empowerment to ensure all affected communities have rights and equity in the management process(Douglas, 2006).Regular and occasional meetings are also essential so that all stakeholders can discuss their needs, ideas, problems, and solutions. Meetings often help reduce tension among stakeholders by allowing groups to exchange different views on how to manage cultural resources or deal with conflicts of interest. All stakeholders should continue to be involved in the management of the site. Their input should be sought when developing management plans, and their participation should be ensured when implementing the plan.

6.1.2 The management process needs to provide local residents with the opportunities to be trained as information providers, management partners and businesses. (Dhliwayo et al., 2009)

Community members' capacity to participate in conservation programs and tourism activities is a function of enabling factors, which includes having the necessary knowledge and skills, awareness, the availability of information, and financial resource(Hung et al., 2010). Effective community participation requires that community members possess the necessary skills and knowledge to effect change; therefore, community members must be prepared to improve their skills as a precursor for participation(Rasoolimanesh et al., 2017). The participation of local residents in world heritage site heritage management and tourism development makes a positive contribution to the quality of life of local residents and makes heritage site conservation programs more sustainable (Nicholas et al., 2009). Residents are encouraged to stay within the property to protect traditional lifestyles, heritage authenticity and integrity. Communities' cultural identities and traditional lifestyles are primarily protected while they boost socio-economic activities to meet residents' demands for everyday life(Elsorady, 2012).

In Chinese World Heritage management, various methods were used to publicize and

communicate heritage information but training activities were mainly provided to official staff, not to local residents(Li et al., 2020b).. Local authorities and Nanjing government officials consider the local resident interests in term of Nanjing city wall heritage conservation programs and tourism development.

Like Local residents can serve as on-site interpreters and guardians of heritage sites. Some residents are incredibly helpful in co-ordinating with neighbours and other local cultural agencies to help promote the significance of the site. Local community members can serve as a powerful means of preservation and protection of heritage.

In addition to community participation, suggestions for the protection of Nanjing city wall also include.

6.2 Publicity of expanding the Nanjing City Wall.

The government, experts, scholars and citizens should unite the ideological consensus of wall protection and establish a perfect value consensus mechanism. Through government publicity and expert interpretation, all levels put forward constructive opinions on the formulation of consensus on the value of wall protection, so as to avoid people's indifference to wall protection due to the lack of relevant knowledge. Utilizing media publicity platforms at the state, province and city levels, formed a three-dimensional publicity mode comprising Internet, television, newspapers and outdoor publicity. In recent years, the Nanjing City Wall has expanded its visual communication by using multi-dimensional images to tell the story of the city wall, aiming at different audiences. Over the past six years, the City Wall Center has had 100 state-level media reports and 400 other traditional media reports annually (Zhou, 2020) . And, for six consecutive years, on the eve of the Spring Festival, the ancient and thick Nanjing City Wall of Nanjing will be particularly dazzling because of a pair of jubilant red spring couplets, creating a style of auspicious spring scenery! From now on, the new season of "hanging spring couplets at the city gate" is launched. The activity of "hanging spring couplets at the city gate" reflects the individual inheritance of urban regional culture and historical classics, and conveys a variety of Chinese traditional cultural elements such as calligraphy, couplets, city walls and Spring Festival to the world. The activity of "hanging spring festival couplets at the city gate" continues the cultural roots, improves the primacy of Nanjing, and allows more people to take care of cultural heritage and understand Nanjing Ming Dynasty. Within these properties, educational activities have been organised to publicise heritage significance and gain communities' professional skills. In addition to management and protection capacities, residents also need the ability to participate in local economic activities such as heritage tourism and local production (Srijuntrapun et al., 2018)



Figure 13. hanging spring couplets at the city gate. Source: Yali Deng 2022.

6.3 Monitor the city wall with advanced technology

"Real- time image monitoring" can be used as an important method to protect the Nanjing City Wall. It can carry out real-time monitoring on the city wall body, relics, ruins and moat, including the displacement, cracking and sinking of the city wall body, the water quality of the moat, the environment of the relics and so on. At the same time, a monitoring platform should be established in cooperation with "real-time image monitoring". Once there is a problem with the city wall, the monitoring platform can be displayed, and the city wall protection committee can repair and protect it in time.

Conclusion

Nanjing City Wall is a typical representative of the city wall of Ming and Qing Dynasties in China. It is not only the cultural symbol of Nanjing City, but also an important historical and cultural heritage in China. It has profound cultural, economic and l relics value. At this stage, the protection of the Nanjing City Wall has attracted much attention. The reinforcement, and daily maintenance of the Nanjing City Wall have been carried out steadily, and some achievements have been made in the construction of the scenic belt. However, there are many problems in the protection of the Nanjing City Wall. Especial the conflict between the urbanization and development. The successful conservation strategies must be: safeguards heritage through a comprehensive policy that protects the identity and reinterprets the tradition in a contemporary way without compromising the development endeavour(Fadli and AlSaeed, 2019) This paper provides a basis for the management of Nanjing city wall by drawing lessons

from the cultural management approaches of the Dutch that heritage as sector, factor and vector. This paper also discussed the deficiencies in the management of the city wall currently. In conclusion, I would suggest that well-planned and well-informed community participation with genuine power-sharing may contribute to ethnic dignity and cultural pride and lead to a commitment to sustainable cultural conservation. If power and control is balanced between the local community and the government authorities as well as outside economic interests, tourists' demands, and the ethnic society, community participation can work in.

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Figure:

Figure 1. The location of Nanjing City in East Asia. Source: Google map.

Figure 2. The city wall in Nanjing City. The black line indicates the city wall. Source: Google map.

Figure3. Inscriptions are engraved on the side of the brick of Nanjing city wall. Source: Yali Deng, 2022.

Figure 4. The current Nanjing City Wall. The red line is the vanishing city wall. The brown line is the existing city wall. Source: Yali Deng, 2022.

Figure 5. Cracks in Nanjing City Wall in Xuanwu Lake section. Source: Yali Deng, 2022.

Figure 6. The plants clinging to the wall are harmful to the wall. Source: Yali Deng, 2022.

Figure 7. Land usage adjacent to the city wall in 1960. Source: The picture is based on Nanjing Chengqiang Baohu Guihua (2008-2025) Source: (Wang, 2017).

Figure 8. Land usage adjacent to the city wall in 2008. Source: The picture is based on Nanjing Chengqiang Baohu Guihua (2008-2025) Source: (Wang, 2017).

Figure9. The excavated and discarded city bricks of Nanjing City Wall because of the city construction. Source: http://news.xdkb.net/society/2015-08/26/content_943523.htm.

Figure 10. Reconstruction Taiping Gate. Source: Yali Deng.

Figure 11. Historical Taiping Gate. Source: <http://collection.sina.com.cn/yjjj/20140424/0757149985.shtml>.

Figure 12. An elevator erected by the wall of the Ming Dynasty city near Wuding Gate in Nanjing. Source: <http://chla.com.cn/htm/2012/0803/135275.html>.

Figure 13. Hanging spring couplets at the city gate. Source: Yali Deng.