

Space Creation Strategies for Urban Public Landscape from the Perspective of Regional Folk Culture

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Abstract: With the accelerating process of urbanization, problems such as homogenization, cultural aphasia, and lack of place spirit in urban public landscape spaces have become increasingly prominent. This provides favorable conditions for the integration of regional folk culture and a rich carrier for the inheritance and activation of regional folk culture. Based on the perspective of regional folk culture, this paper systematically sorts out the value implications of urban public landscape space creation, and on this basis, summarizes and puts forward effective strategies for urban public landscape space creation. The aim is to promote the transformation of regional folk culture from static display to dynamic integration, and to deepen the integration of regional folk culture and urban public landscape design. It is hoped that the soul of local culture can be quietly injected into every detail of urban public landscapes, truly creating an urban public space full of warmth and memory, highlighting regional characteristics, activating urban vitality, and promoting the sustainable development of cities.

Keywords: Regional folk culture; Urban public landscape; Space creation; Strategies

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1. Introduction

Urban public landscape is not only a main place for citizens to communicate, relax, and display culture, but also an important carrier for the inheritance of regional culture. With the accelerating pace of urbanization and globalization, the “one-size-fits-all” landscape model has virtually erased local characteristics, making folk memories, life rituals, and local aesthetics gradually fade out of public view. Especially in the creation of public landscape spaces, relevant personnel tend to ignore the expression of regional folk culture, making public spaces lack warmth and weakening residents’ sense of belonging to the city. Regional folk culture is the main carrier of a city’s historical context, collective memory, and life wisdom, and an irreplaceable resource for shaping the unique temperament of a city. Integrating it into the creation of urban public landscape spaces can not only strengthen people’s cultural confidence, but also provide new ideas and

paths for improving space quality. Therefore, this paper conducts research on “Urban Public Landscape Space Creation Strategies from the Perspective of Regional Folk Culture,” which has important practical significance.

2. Value implications of urban public landscape space creation from the perspective of regional folk culture

2.1. Reshaping spatial sense of belonging and awakening citizens’ emotional resonance

As the most frequently contacted public field for citizens in daily life, urban public landscapes are prone to cause citizens’ indifference and alienation if homogenized. Especially landscapes without memory points can hardly stimulate citizens’ emotional resonance. The festival customs, life scenes, and local skills hidden in regional folk culture can inject emotional warmth into public landscape spaces. Integrating them into the creation of urban public landscape spaces allows citizens to develop a strong psychological identity with the landscape while relaxing. For example, integrating the texture of traditional local streets and scenes of folk activities into the creation of public landscape spaces can quietly awaken citizens’ childhood memories and make them feel a strong “hometown flavor,” thus narrowing the distance between citizens and the city ^[1]. Space creation based on folk culture truly transforms public landscapes from cold facilities into spiritual spaces carrying homesickness and connecting emotions. Citizens have changed from onlookers to participants, gradually enhancing their sense of belonging and attachment to the city.

2.2. Activating folk cultural genes and realizing the living inheritance of local culture

In the past, the inheritance of folk culture was mainly static display, which easily led to marginalization and formalization. Urban public landscapes provide an important carrier for the life-oriented inheritance of folk culture. Integrating folk art, traditional crafts, festival rituals, and local scenery into landscape design can truly bring culture from museums to life ^[2]. For example, crafts such as paper-cutting, wood carving and printing and dyeing can be integrated into the design of landscape guardrails, seats and lamps; folk activities such as praying during the Dragon Boat Festival, moon appreciation during the Mid-Autumn Festival and temple fairs can be transformed into landscape scenes and interactive spaces, aiming to infiltrate folk cultural elements into citizens’ daily use and fully demonstrate cultural charm ^[3]. With such creation methods, folk culture can penetrate deeper into the city and fully activate its internal vitality for more natural and effective inheritance.

2.3. Improving spatial uniqueness and shaping exclusive urban temperament

Regional folk culture provides new ideas to break through the dilemma of “one-size-fits-all cities” and further highlight the uniqueness of cities. As we all know, folk culture varies significantly in different cities, and its food, festivals, dialects, beliefs, and local buildings are all irreplicable landscape materials ^[4]. Integrating them into the creation of urban public landscape spaces can accurately reflect urban characteristics and form clear spatial logos. For example, waterfront landscapes can be built around “water town folk customs,” leisure spaces can be created based on “mountain folk customs,” and characteristic cultural squares can be constructed on the basis of “intangible cultural heritage folk customs” ^[5]. All these measures can imprint every public landscape with the city’s mark. This exclusive temperament can effectively improve the city’s recognition and make public landscapes unique “urban cultural business cards.” While meeting citizens’

leisure needs, urban characteristics are fully demonstrated, and finally urban public landscapes achieve the coordinated development of functionality and culture.

3. Effective strategies for urban public landscape space creation from the perspective of regional folk culture

3.1. Cultural gene extraction and modern expression: Transforming folk symbols into appropriate landscape language

Regional folk culture is rich and diverse. Direct copying of traditional patterns, shapes, and utensils can easily lead to outdated and messy landscapes that are inconsistent with modern spaces. Therefore, the first step to integrate regional folk culture into urban public landscape space creation is to carefully sort out, extract, simplify, and translate folk culture, extract its most representative and spiritual core cultural genes, and express them with modern design language to ensure natural integration^[6]. More specifically, the first step is to conduct field research on local culture, including local festival customs, folk art, historical legends, production and lifestyle, traditional costumes and characteristic patterns, and then extract elements with high recognition and identity to provide rich materials for later integration. For example, classic lines or compositions can be extracted from pattern-based cultures such as paper-cutting, batik, embroidery, brick carving, and wood carving; shape features can be extracted from form-based cultures such as traditional architectural components, agricultural tools, and living utensils^[7]. It is worth mentioning that the extracted elements should not be directly copied, but simplified, deformed, and reconstructed to perfectly adapt to modern landscape carriers such as squares, green spaces, footpaths, lamps, and seats, making the integration more natural and effective.

For example, Guangzhou has revitalized historical districts with “embroidery” efforts, fully demonstrating the unique charm of an ancient city with a thousand years of history and a new colorful Guangzhou. Taking the historical and cultural district in Liwan District as an example, micro-renovation methods have retained the traditional style, inherited the unique Lingnan cultural heritage, and developed modern urban functions, realizing the harmonious coexistence and coordinated development of tradition and modernity. From the revival of streets in Pantang Sanyue to the reshaping of waterfront landscapes in Lizhiwan River, each renovation implements the people-oriented design concept, making history and culture burst into new vitality in modern urban life^[8]. Similar projects of inheritance and modern symbiosis are not only conducive to improving residents’ quality of life and allowing every resident living here to share the results of renovation, but also inject continuous vitality into Guangzhou’s cultural business card, driving the high-quality and sustainable development of the city.

3.2. Spatial narrative and scene creation: Building experiential public spaces with folk stories

Urban public landscape is not only a visual environment, but also an important place carrying life and emotions. The most touching part of folk culture lies in its life, story, and ritual. Therefore, landscape creation should create a strong folk atmosphere for citizens to walk, stay, rest, and engage in activities through spatial narrative and scene creation, bringing them an immersive cultural experience. Among them, spatial narrative means arranging landscapes according to folk logic, that is, arranging entrance signs, theme squares, folk landscape walls, experience nodes, rest nodes, and activity venues in an orderly manner to form a cultural

experience path. Scene creation refers to reproducing fragments of folk life, such as setting up prayer walls, lantern riddle areas, and altar images around traditional festivals, creating old teahouses, ancient markets, and handicraft workshops combined with market life, or displaying local legends with story sculptures or scene sketches ^[9].

For example, Foshan has actively linked modern art activities based on Lingnan Tiandi, injecting more youthful vitality into the famous cultural city. The first pure outdoor jazz festival, Tiandi Market Festival and Tiandi World Music Festival in Guangzhou and Foshan, which combine popular elements such as music and art, have attracted tourists from all over the world. Taking Longtang Poetry Society as an example, more than 100 years ago, it was a beautiful place where Foshan scholars wrote poems and made friends through poems, but now it has become an immersive and panoramic stage ^[10]. In recent years, modern dance drama *Sword and Hairpin* and kung fu drama *The Soul of Hongmen* have been staged here successively, making tourists linger and bringing them a brand-new cultural tourism experience.

3.3. Application of local materials and crafts: Enhancing landscape authenticity with local texture

Materials, crafts, and construction techniques are the key to reflecting the particularity of regional folk customs. Using local materials and inheriting local crafts can not only reduce costs, adapt to the climate and be eco-friendly, but also bring the landscape a real, simple and irreplicable regional texture, avoiding cultural distortion caused by the stacking of foreign materials. Among them, local materials specifically refer to local stone, wood, blue bricks, blue tiles, rammed earth, rubble, bamboo, rattan, reeds, and pottery clay. Local crafts refer to traditional crafts such as stone carving, brick carving, wood carving, colored painting, weaving, firing, and splicing ^[11]. When creating urban public landscape spaces, relevant personnel can apply these materials and crafts to the design of ground, landscape walls, flower beds, seats, pavilions and corridors, and sign systems. For example, local bluestone can be used for paving and steps, old blue bricks for walling, logs for racks and seats, and traditional firing technology for pottery lamps and decorative components. Such practices can deeply integrate the texture, color, and texture of the landscape with the regional environment, making citizens and tourists feel the strong folk atmosphere. For example, the park landscape in Chaoshan area uses porcelain mosaic and reddish-brown bricks and tiles to create a warm and thick regional atmosphere. The waterfront landscapes in Humen and Shatian, Dongguan adopt oyster shell wall fragments as cultural landscape walls, restoring the ecological wisdom of coastal residences ^[12]. The localization of materials and crafts is the most authentic and direct spatial presentation of folk culture.

3.4. Living participation and folk activation: Making public spaces a daily platform for cultural inheritance

The vitality of folk culture lies in living in the present, integrating into life and public participation. Urban public landscapes should not only be for static viewing, but also become a public platform for the occurrence, inheritance, and dissemination of folk activities. First, when arranging spaces, it is better to reserve squares, open spaces, stages, and stands to meet the needs of characteristic folk activities, ensuring the smooth development of temple fairs, lantern festivals, festival performances, folk exhibitions, and markets. Second, take the Spring Festival, Lantern Festival, Dragon Boat Festival, Mid-Autumn Festival, Double Ninth Festival, and local characteristic festivals as opportunities to carry out rich and colorful folk activities in landscape spaces, promote the effective linkage between spaces and festivals, and leave deep

cultural memories for citizens and tourists ^[13]. Finally, set up small folk experience points to allow citizens and tourists to experience handicrafts and intangible cultural heritage or have close interaction with local skills, so that they can personally contact and learn folk culture while relaxing and playing, and strengthen the awareness of cultural inheritance.

For example, Guangzhou Lizhiwan holds the “March 3” folk culture activities every year, including lion dances, folk parades, and long-table banquets, attracting wide participation of citizens and tourists. In 2025, a special intangible cultural heritage handicraft experience area was set up at the parade site, where the audience can freely participate in a variety of interactive projects, such as Fangcheng color stone carving and Jingzu solo stringed instrument, aiming to let participants personally feel the unique charm of intangible cultural heritage skills. In addition, the activity specially designed the “Shangsi Spring Outing Citywalk” route. Participants can stroll along the Lizhiwan River and participate in a series of colorful interactive projects, such as Hanfu purification ceremony, pitch-pot competition, and basket throwing, to deeply feel the collision and integration of ancient skills and modern life ^[14,15].

4. Conclusion

According to the research and analysis of this paper, creating vivid and characteristic urban public landscape spaces from the perspective of regional folk culture is a systematic project that needs to comprehensively consider space creation, material application, and public participation. The four strategies proposed in this paper support and advance each other, hoping to bring inspiration and reference for the public landscape space creation of more cities, and promote the deep integration of regional folk culture and urban construction. Only by creating urban public landscape spaces from the perspective of regional folk culture can we avoid the phenomena of one-size-fits-all cities, cultural emptiness, and formalism, truly create urban public landscapes with regional characteristics, cultural connotation, life warmth, and modern spirit, and enable folk culture to continue, activate, and renew in modern spaces.

Disclosure statement

The author declares no conflict of interest.

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