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Towards Everyday Life: Public Space Design

Strategy of Guangzhou Racecourse , China

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ABSTRACT

With the accelerated urbanization in China, public space has generally developed well. Still, there is also the problem of over-emphasizing structure and visuality by neglecting the essence of everyday life and abandoning the local characteristics. The public space, which should be vibrant and pleasant in scale, has been replaced by empty meanings and symbols, disconnected from everyday life. As a result, the spatial vitality is increasingly diminishing. Everyday life not only reflects the most essential needs of the residents but also is a local culture accumulated over time in the regional environment. The idea of public space design from the perspective of everyday life can not only reflect and continue the unique connotation of the city, promote the comprehensive development of urban public space in different directions, such as place, culture and time, but also it can meet the needs of individuals in everyday life, and create a healthy and attractive city. This will create a healthy and attractive urban life and bring continuous vitality to public space.

Given this, this paper attempts to build a set of urban public space design strategies from the perspective of everyday life and apply them to the public space design of Guangzhou Racecourse. This paper studies the theories of everyday life at home and abroad to clarify its scope and characteristics. Combining its relationship with public space, the paper identifies the difference between everyday life and public space in Chinese and Western contexts in order to better develop the research in Guangzhou. At the same time, through the study of relevant cases, the author understands the transformation of everyday life in urban design from passive confrontation to dominantly guided to grasp the trend of its continuous development in the context of the times. Based on this theory and cases, taking into account the specific plot of Guangzhou Racecourse, this paper constructs a research framework in the temporal and spatial dimensions. On the one hand, on the urban scale, it explores the internal logic of the everyday life of Guangzhou residents in its historical development and the logic of the construction of the public space involved in it, and extracts the situations of everyday life with local characteristics to guide urban design; on the other hand, on the site scale, it observes the everyday life and public space of the residents in and around the racecourse, clarifies its historical value, the present problems to derive the orientation of its future public space. Based on the synthesis of relevant theories and research results, this paper proposes the principles and strategies of public space design from the perspective of everyday life and

applies them to the public space design of the Guangzhou racecourse site.

This paper is divided into four parts, including seven chapters.

The first part is composed of the first chapter of the introduction. This part introduces the research background, purpose, and significance, the design and the scope of the research. And then this part clarifies the definition of relevant concepts and the status of research at home and abroad, and proposes the basic framework of this paper.

The second part is composed of chapters 2 and 3, which are the study of relevant theories and practices. On the one hand, this part is based on the overview of the relevant theories of everyday life, the study of the multi-dimensional discussion of everyday life is launched and considered from different disciplines, and its definition and characteristics are clarified. At the same time, the theories related to everyday life in urban design are sorted out to obtain theoretical support. In the context of the relationship between everyday life and public space, the differences between the relationship in Chinese and Western contexts are identified and discussed. The three elements and values of public space design with everyday life as the entry point are also clarified. On the other hand, the spatial practices of everyday life are studied to discover the spatial operation strategies that can be learned.

The third part is composed of chapters 4, 5, and 6, which are the analysis of everyday life patterns and their public space characteristics in Guangzhou, the racecourse, and its surrounding areas. Combining the overview of Guangzhou racecourse, the research framework on the temporal and spatial dimensions is constructed by discovering its neglect of everyday life and lack of local characteristics in public space. First, at the urban scale, the characteristics of everyday life and the logic of public space construction are put in a historical context. And the representation of everyday life habits and types of public space in Guangzhou in different periods are studied in depth to extract the situations with regional characteristics. Secondly, at the site scale, the everyday life and public space in and around Guangzhou Racecourse in the past and present are investigated and studied, exploring their historical values, existing problems and future trends.

The fourth part is composed of Chapter 7, which is a public space strategy based on everyday life and its application. Based on the above theoretical foundation and research results, the principles of public space design based on everyday life are explored, and a completely public

space design strategy is constructed by continuing the original life logic, introducing modern life elements, and fitting the future life growth with time as the thread. The strategy is applied to the public space design of Guangzhou Racecourse then.

Keywords: Everyday Life, Public Space, Design Strategies, Guangzhou

摘要

随着中国城市化进程的加快，公共空间的数量和质量总体来说向好发展，但也存在着过于强调结构性、视觉性而忽略了日常生活的本质，抛弃长时间浸润在传统文化中形成的地域性特征的问题。本应充满活力、尺度宜人的公共空间被空虚的意义和符号所代替，与真实的日常生活脱节，空间活力日益消减。而城市的日常生活不仅体现了居民最本质的需要，它也是在地域性环境中，在时间累积下积淀出的一种城市特色文化。以日常生活为视角介入城市公共空间设计形成公共空间设计新思路，不仅能够从多个方面体现并延续城市特有的内涵和性格特征，促进城市公共空间在地域性、文化性、时代性等不同方向上的全面发展，也能最大程度上满足个体在日常生活和公共生活中的需要，共同创造健康而充满吸引力的城市生活，为公共空间带来持续的活力。

有鉴于此，本文以对日常生活的关注为起点，尝试构建一套以日常生活为视角的城市公共空间设计策略并运用至广州赛马场的公共空间设计中。本文通过梳理、研究国内外日常生活的相关理论，明确其范畴和特征属性。结合其与公共空间的关系，辨析了日常生活与公共空间的关系在中西方空间语境中的区别，以更好的展开接下来在广州地区的研究。同时，通过对相关案例的研究，了解日常生活这一要素在城市设计中从被动对抗到近年来主导引导的价值观念的转变，掌握其不断发展的时代语境下的趋势。在此理论与案例基础上，本文结合广州赛马场具体地块，构建了时间维度和空间维度上的研究框架。一方面，在城市尺度上，探寻广州地区居民日常生活在历史发展中的内在逻辑，以及其涉及到的公共空间的构建逻辑，提取地域特色的日常生活情景指导城市设计；另一方面，在场地尺度上，对赛马场及其周边地区居民的日常生活及公共空间进行观察、记录与分析，明确其历史的价值，现存的主要问题，以导出其未来公共空间的取向。在综合了相关理论和调研结果的基础上，本文明确了以日常生活为视角进行公共空间设计的原则与策略，并将其应用在广州赛马场地块的公共空间设计中。

本文共分为四个部分，包括七个章节。

第一部分是由第一章绪论组成。该部分介绍了本文的研究背景、目的和意义，阐述设计及研究的范围，明确相关概念的定义和国内外的研究现状，提出了本文的基本框架。

第二部分是由第二章、第三章组成，是相关理论及实践的研究。一方面该部分基于日常生活的相关理论的概述，对生活的多维度讨论展开研究，从不同学科的角度对日常生活展开思考，明确其定义、特征。同时，梳理城市设计中与日常生活有关的理论以获得理论支撑。结合日常生活与公共空间的关系，对中西方语境下其关系差异展开辨析与论述。并明确了以日常生活为切入点进行公共空间设计的三要素和价值意义。另一方面是不同地区针对日常生活进行的空间实践的研究，以发掘可借鉴的空间操作策略。

第三部分是由第四章、第五章、第六章组成，是广州和赛马场及其周边地区日常生活模式及其公共空间特征分析。结合广州赛马场现有要素、历史演变及相关上位规划和政策，从日常生活视角发现其在公共空间上对日常生活忽视、地域特征不足等问题，构建了时间维度和空间维度上的研究框架。首先，在城市尺度上，将生活的特征和公共空间的构建逻辑放在历史背景下进行梳理，深入研究了广州地区生活习惯和公共空间的类型在不同时期的表征，提取具有地域特征的生活情景。其次，在场地尺度上，对广州赛马场及其周边地区在过去、当下的生活和公共空间进行调研与研究，探寻其历史价值、现存问题及未来趋势。

第四部分是由第七章组成，是基于生活的公共空间策略及其应用。基于以上理论基础与调研结果，探讨基于生活的公共空间设计原则与策略，以时间为线，通过延续原有生活逻辑、引入现代生活要素、契合未来生活生长来构建完整的公共空间设计策略。并将该策略应用于广州赛马场的公共空间设计中。

关键词：日常生活；公共空间；设计策略；广州

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Chapter1 Introduction

1.1 Background

1.1.1 The Loss of Public Space

Public space is an essential part of urban space with significance in many dimensions. It is a city card to show the culture and tradition of the city, where people can quickly and accurately know a city's spirit. It is also the city living room that carries the city life and accommodates the public activities of the citizens, where they can enjoy a rich life.

In recent years, rapid urbanization is occurring in China on larger and larger scale. The mainstream planning theories that overemphasize the structure and regularity of cities and the sudden changes in the speed of urbanization have led to complex changes in the construction of urban public space. Although the public space has increased in quantity, some of them do not serve to carry everyday public activities of citizens. That is to say, the loss of public space has occurred.

Driven by modernism to recreate new cities and maximize commercial interests, many cities pursue "New York-ized" and "Manhattan-ized" urban landscapes. The regional characteristics, history and values formed in the traditional culture have been abandoned and replaced by large-scale squares and monumental public buildings, which pursue graphic effects and visual impact rather than consideration of citizens' everyday life. In the design of public spaces, designers disregard the value of everyday life and fail to take into account the everyday life of the surrounding area and even the whole city. Public spaces that should be vibrant and pleasant in scale are being replaced by empty meanings and symbols that are disconnected from everyday life. This kind of public space is more like a window displaying political achievements, which widens the distance between urban public space and citizens' lives. As a result, public spaces that have lost their everydayness and liveliness have lost their vitality and can hardly develop healthily.

1.1.2 Everyday Life as a Trend in Urban Design

Lewis Mumford, an American social philosopher, argues that early urban dialogue was a monologue of power, a top-down dialogue under the rule of the state and power and that this urban drama, with its single role and direction, will eventually come to an end. What is staged in the contemporary city, on the other hand, is the various everyday lives around us, like a

never-ending drama that provides a constant source of vitality to the urban space. In this stage play, every ordinary citizen is involved, using the city as the stage and the colorful everyday life as the script. Like the urban ballet on Hudson Street in New York's Greenwich Village depicted by Jane Jacobs in *The Death and Life of Great American Cities*^[1], the rich everyday activities of the citizens make the urban space vibrant and charming and are the vitality of the city itself.

Since Husserl's proposal of a return to the living world^[2], the fields of architecture and planning have also begun to pay attention to the continued vitality of everyday life and its influence on urban space, and there have been some attempts to turn to everyday life in spatial design. Architects and planners have attempted a bottom-up approach to urban design that starts from people and their everyday lives, taking everyday life as the origin of spatial practice and moving away from grand narratives to the description of the most ordinary everyday life in order to express the "organized complexity" of urban civilization".^[1]

1.1.3 The Contradiction between History and Time Demand of Guangzhou Racecourse

The background of the Guangzhou Racecourse will be approached from two aspects: the history of its construction and transformation and the government's current planning for it under the requirements of the times.

The Guangzhou Racecourse, which started to be organized in 1992 and officially opened in 1993, is a non-profit sports organization under the leadership of the Guangzhou Municipal People's Government and also the first racecourse for betting in mainland China. It was the second largest in Asia after Hong Kong's Shatian Racecourse. And in 1994, its hottest year, crowds can reach more than 20,000 per racing day. The Guangzhou government banned racing in 1999, and in 2003 the racecourse was transformed to Auto City. In the later functional replacement, the racecourse mainly has three major segments: catering, recreation and entertainment, and Auto City, of which Auto City was closed in 2014.

In the past two decades, the surrounding areas have undergone radical changes. The construction of Zhujiang New Town CBD started in 1994 and has been completed for the

most part. As the commercial and residential part of eastern Zhujiang New Town, many commercial complexes, and office buildings have been built in the surrounding plots of the racecourse. However, compared with the surrounding areas, the racecourse has undergone very little change in spatial form, and its functions have been replaced simply and crudely. These simple functions of the racecourse could no longer meet the needs of the surrounding people who were brought by changes in the surrounding plots, nor could it maintain the vitality as an urban site. From the Baidu heat map can be learned its heat value showed a valley throughout the day.

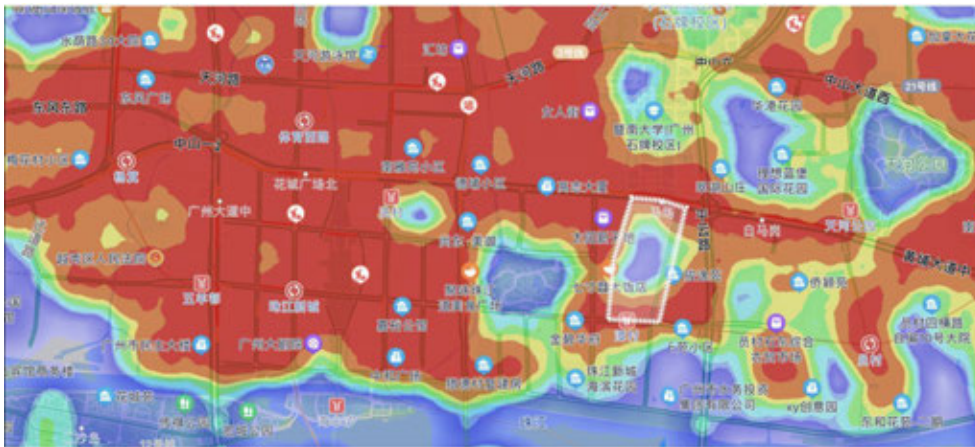


Fig. 1-1. Baidu heat map (Source: Baidu Map)

In the 14th Five-Year Plan of Guangzhou, the Guangzhou government proposed "four new and outstanding" actions under the requirements of high-quality development and "old city, new vitality," in which this inefficient racecourse will be re-plan into a high-end commercial center comparable to Beijing SKP. Faced with such development opportunities and prospects, Guangzhou Racecourse site has the opportunity to be developed and renewed to get rid of the current sluggish popularity and space usage; however, on the other hand, it still needs to be alert to the potential danger of neglecting the value of everyday life in the high-end business which is directly targeted by the planning goal of economic benefits.

Therefore, this paper aims to find a suitable mechanism for the development of the Guangzhou Racecourse from the microscopic perspective of "everyday life". This mechanism not only satisfies modern urban development but also forms an urban space that meets the needs and growth of everyday life with the characteristics of Guangzhou, thus improving the quality and vitality of public space.

1.2 Concept Definition

There are two concept in this paper: public space and everyday life.

1.2.1 Public Space

There are many discussions about public space, but due to the broad connotation of public space theory, there is no clear and unified definition within the domestic academic community. Among the many definitions of public space, all emphasize that public space is a physical space with public meaning and function and that there is no fixed spatial form, but rather its distinctive characteristics are its ability to accommodate a variety of spontaneous social activities and whether or not it is constructed in a way that manifests publicness. This study does not intend to overanalyze and define the concept, connotation, and design objects of public space but to examine public space design from the perspective of the small narrative of everyday life and to build a strategic framework for public space design. Therefore, the research objects of this paper are those concrete public spaces that are closely related to everyday life and carry citizens' everyday interactions and various activities, such as streets, squares, street green areas, parks, etc.

1.2.2 Everyday Life

The multiplicity and ambiguity of everyday Life in the use of vocabulary make it a concept that is commonly used by everyone but difficult to name. The concept of it will be elaborated on in 2.1 in this paper. In general, everyday life is the most native domain, a repetitive and quantitative one^[4], but at the same time, dynamic and creative, the most real process of material life activity that sustains the survival and reproduction of individual human beings.

1.3 Purpose and Significance

1.3.1 Purpose

Everyday life is not an unfamiliar and distant concept, and it appears around people all the time. Studying public space from the perspective of everyday life advocates the value of returning to the things themselves and a method of grasping the essence of things. By clarifying the concept and characteristics of everyday life, this paper hopes to explore the strategies of intervening in public space design through everyday life. Therefore, the purpose

of this study is to:

- (1) To clarify the value and importance of everyday life in public space design and advocate a value orientation of returning to the essence of life by clarifying the concept of everyday life and exploring its value. To address the current widespread problems of public space design.
- (2) To establish the connection between everyday life and public space design in the Chinese context and to summarize the principles and strategies of public space design from the perspective of everyday life through the study and summary of the spatial patterns of everyday life.
- (3) To put the theoretical principles and strategies in practice with the design of the public space of the Guangzhou racecourse as an example. Through careful observation and summary of the everyday life of the racecourse site, its surrounding sites, and Guangzhou, this paper intervenes in the design of public space with the spatial model of everyday life.

1.3.2 Significance

Public space is an important link between the city and its citizens and is of great significance in shaping the overall urban environment and the atmosphere of civic activities. In recent years, the rapid urbanization process in China has led to a significant increase in the construction of urban public spaces. But it is not difficult to find that there are a large number of public spaces in China that do not play the role of carrying the public life of citizens in terms of quality and function. In order to address this problem, this paper takes everyday life as the entry point, pays full attention to people's everyday habits and behavioral activity states to proposes strategies for public space design from the perspective of everyday life, which is of universal significance.

By studying and summarizing the everyday life and spatial patterns of the Guangzhou Racecourse, its surrounding area, and Guangzhou, this paper focuses on the design of the public space of the Racecourse on the everyday life of ordinary people, and explores an urban public space design model that meets everyday life, modern development and also, has Guangzhou characteristics. This practical attempt is of exemplary significance.

1.4 Design Scope

1.4.1 Design Scope

The object of this design is Guangzhou Racecourse. It is located in the eastern part of Zhujiang New Town, Guangzhou, at the intersection of Huangpu Avenue and the South China Expressway. The south side of the site is Huacheng Avenue, the north side is Huangpu Avenue, the east side is Tancun Road and the west side is Racecourse West Road. It covers an area of 38.4 hectares. Due to its history and complicated property rights relationship, the development of the Racecourse has been at a standstill. It is currently the only sizeable vacant land in the CBD of Guangzhou's Zhujiang New Town, surrounded by tall buildings. As an unused piece of land in the core of the city, it is bound to be built in the future development. From the perspective of everyday life, this paper explores the possibility of designing urban public space guided by everyday life to seek to achieve the continuation of the characteristic life and cultural elements in the urban core.



Fig.1-2. Design Scope (Source: drawn by author based on Google Map)

1.4.2 Research Scope

As the characteristics of everyday life are formed by the repetition of everyday life and the immersion of regional culture, it is a cultural mark that distinguishes it from other regions. Therefore, to design from the perspective of everyday life, it is necessary to grasp the overall characteristics of local everyday life on a larger urban scale. At the same time, it is necessary to observe and study the everyday life around the site and the everyday life of the site itself to discover the characteristics and needs of the everyday life of the site and its surrounding areas. Therefore, this paper will conduct systematic research and analysis at three scales: the city, the region, and the site itself. The urban scale is the Guangzhou area in a broad sense, including the new city and the traditional old city. Regional scale: The regional scale is centered on the neighborhood where the Racecourse is located and expands one block in each

direction. The regional scale extends from Tianhe Road in the north to Zhujiang River in the south, from Hunt Avenue in the west to Zhucun Second Cross Road in the east, and includes the eastern part of Zhujiang New Town. Through the study and comparison of the three different scales, the author aims to grasp the general characteristics of everyday life and public space characteristics of the Guangzhou area and to understand in detail the everyday life needs and the current situation of public space in and around the Racecourse.



Fig.1-3. Research Scope (Source: drawn by author based on Google Map)

1.5 Status of Art

1.5.1 Status of Everyday Life

1.5.1.1 International Status of Research on Everyday Life

The study of everyday life has been conducted in foreign countries relatively early. It initiated in philosophy and then gradually spread to other fields such as sociology, art and aesthetics. After the industrial age, the great changes in modern cities and the ubiquitous alienation have led people to reflect on extreme rationalism and structuralism, which have aroused the attention of many scholars to everyday life in various disciplines.

1. Philosophy

Philosophers first pulled the plug on the study of everyday life. At the end of the 1820s, the German philosopher Georg Simmel took trivial everyday life as an entry point and launched a large number of studies on the changes in capitalist society to discover the nature of modernity in society. In the 1930s, everyday life became an important topic of discussion in philosophy, with Husserl and Lukács as the main representatives. The "everyday world" as a philosophical concept was introduced by Edmund Gustav Albrecht Husserl in his 1936 book *The Crisis of European Knowledge and Transcendental Phenomenology*(*die krisis der europäischen wissenschaften und die transzendente phänomenologie*). He advocated a return to the world of everyday life to counter the contemporary crisis of separation between science and man. Georg Lukacs, one of the founders of Western Marxism, on the other hand, focused more on the meaningful value of everyday life for art and science, arguing that both art and science originate from everyday life. He believed that the poetry of life could be found in the trivialities of everyday life and that self-redemption and self-worth could be realized. In his masterpiece *The Peculiarity Of The Asthetic*(*Die Eigenart Des Ästhetischen*), he proposed, "If everyday life is compared to a long river, then from this long river diverge two higher forms of feeling and reproduction of reality like science and art". While the existentialist philosopher Heidegger proposed the "world of everyday coexistence", advocated "poetic dwelling" by revealing the truth of the alienation of the everyday world, and encouraged people to take the initiative in life. In the 1950s, Wittgenstein proposed a "return to the forms of life" from the perspective of the philosophy of language in his representative work, *Philosophical investigations*^[6].

In contemporary Western philosophical thought, everyday life has become an important philosophical topic thanks to neo-Marxism, represented by French philosopher Henri Lefebvre, Czech philosopher K. Kosik, and Hungarian philosopher Agnes Heller. Henri Lefebvre created the field of everyday life criticism in response to the alienation of everyday life and realized the spatial turn in the study of everyday life. And K. Kosik, on the basis of Heidegger's and Marx's philosophies, considers the world of everyday life as a world of alienation^[7]. Agnes Heller's *Everyday Life*, which defines everyday life as the reproduction of the individual and explores the ways of achieving the democratization and humanization of society in its microstructure, is the most comprehensive and systematic study of everyday life among Western philosophers after the critical theory of everyday life by Lefebvre.

The philosophers' studies of everyday life from the perspectives of the phenomenology of reflective science, everyday language theory, and Marxism have become an important basis for the humanistic turn to everyday life in other fields.

2. History and Sociology

The Annales School was a crucial factor in the turn towards everyday life in history, emphasizing everyday life as the subject of study to describe history. In 1929, *Annals of Economic and Social History* argued that everyday life and customs are the most important and enduring elements of history; Brodeur, a representative of the French Annales School, argued that the structure of history is, in fact, a "structure of everyday life" [8] In the mid-1970s, microhistory emerged in Italy and Germany. It adopts a narrative approach and focuses on the events of small people in history, allowing readers to find the true meaning of history in the seemingly ordinary everyday life.

In Asia, Kunio Yanagida in Japan developed a folklore study that examined everyday folklore and used it to describe the changes in folk life. Imawa Jiro founded the science of koan. His book "*Kao-zen-jaku*" (1930) recorded the structure, form, and style of architecture and its relationship to culture and life through careful observation and drawing. His restrained approach reduces subjective intervention and restores the whole picture of life by simply presenting the things in everyday life.

In sociology, the turn to everyday life has brought about a revolution from macro-narratives to micro-perspectives. Based on Husserl's theory, Jürgen Habermas developed the theory of interaction and deepened the concept of the everyday life world, advocating the spontaneity and participation of the lifeworld to promote the harmonious development of society. French thinker Michel de Certeau, in *The invention of the everyday* (1980), emphasizes the creative and enriching practices of everyday life and advocates resistance to the constraints of hegemony and capital with the everyday life that is everywhere and nowhere.

3. Literature, Art and Aesthetics

Art originates from life. Art and everyday life have always closely connected, but there was still a stage of conscious attention and reflection. In the 20th century, with the change in

production methods and the emergence of a new aesthetic culture, the field of art and aesthetics increasingly advocated the integration of art and life.

In the 1870s, many paintings depicting scenes of everyday life emerged, using everyday events and scenes as inspiration to bring paintings closer to people's real world. For example, Georges Seurat, the founder of the Neo-Impressionist School, depicted a summer vacation on the island of La Grande Jatte (*A Sunday Afternoon on the Island of La Grande Jatte*), which marked the dawn of modern art.

Surrealism, which flourished in Europe from 1920 to 1930, used collage to make art vibrant and interesting by placing common everyday elements among unfamiliar ones. *Naga*, an autobiographical novel by French poet Andre Breton, describes a mysterious encounter on the streets of Paris, using the juxtaposition of time and space to make the traditionally repetitive monotony of everyday life full of coincidence and wonder. Marcel Duchamp's creation of *The Fountain* (1917) became a landmark event in the history of modern art by dissolving the sacredness of art through the common implements of everyday life.

In the 1960s, with the rapid rise of productivity in Western countries, consumer culture continued to rise. The art of popular culture developed with the rise of mass consumption culture. Popular culture artists emphasized creativity in everyday life. They take inspiration from everyday life and process it with packaging and visual expression. In their opinion, everyday objects could become a kind of art. There are many representative works, include "Marilyn Monroe" by Pop artist Andy Warhol.



Fig. 1-4. A Sunday Afternoon on the Island of La Grande Jatte by Georges Seurat (Source: photo from Internet)

Fig. 1-5. The Fountain by Marcel Duchamp (Source: photo from Internet)

Fig. 1-6. Marilyn Monroe by Andy Warhol (Source: photo from Internet)

4. Architecture and Urban planning

After the 19th century, modern urbanization accelerated. The vision became the main sense to obtain information about the world around them due to the popularity of automobiles, while the interaction between body and space was greatly reduced. By focusing on the image of the "urban wanderer" written by the famous 19th-century poet Baudelaire, Walter Benjamin launched the Paris Arcade Research Project, which mobilized all of the body's senses to capture the details of everyday life, which was the earliest practice of exploring urban space from everyday life.



Fig. 1-7. Arcade in Paris (Source: *Journal of Architecture*, Vol. 7, 2017)

In the second half of the 20th century, the field of spatial studies developed rapidly. Henri Lefebvre completed the spatial turn to everyday life with his theory of *The Production of Space*. And TEAM X, a group of young architects opposed to functionalism, believed that the observation of everyday life and the understanding of existing urban forms would become a new urban hope. They focus on human connection and emphasize that urban and architectural images must develop from the structure of life itself.

In the 1950s and 1960s, many architects and planners, in order to criticize the proliferation of functionalism and other problems, carried out some highly inspiring utopian urban transformation activities to build dynamic cities of the future. The Situationist International and the Archigram were among the representatives. Situationist International critiqued post-war functionalism and proposed the concept of integrated city, which emphasizes the mobility of cities and people in space and time. It also sought new ways of perceiving everyday life through cognitive maps. Its member Constante constructed a spatial model of the extremes of

everyday life from the perspective of architecture and urban design, the New Babylon, which eliminates the phenomenon of representation of life and returns to everyday life, emphasizing the importance of human creativity and everyday life. The Archigram advocates exploring the feedback mechanisms of people to the overall urban environment and emphasizes the regulative role of people. Imperative for Archigram's generation was to create 'open ends', an architecture that would express its inhabitants' supposed desire for continuous change.



Fig. 1-8. "Living City" Exhibition from Archigram
(Source: <http://archigram.westminster.ac.uk/project.php>)

Fig. 1-9. Constant and the nomadic city (Source: <http://archigram.westminster.ac.uk/project.php>)

In the United States, Jane Jacobs published *The Death and Life of Great American Cities* in 1961, which is a fierce attack against mainstream urban planning theories. It focuses on their daily life spaces and tells how cities function in real life from the perspective of ordinary people at the bottom of society. Through a nuanced look at the basic elements of urban space, she opens up a new perspective for observing, understanding, and evaluating the urban environment. Under the influence of Jane Jacobs, everyday life gradually penetrated into urban and architectural design. In *Urban Form*, Kevin Lynch advocates shaping cities from the perspective of people's everyday perception of environmental space. The design of urban space is supposed to guide by the seven characteristics: vitality, perception, appropriateness, accessibility, manageability, efficiency, and equity, rather than suggesting actual forms that

might conform to these characteristics. Christopher Alexander's research on non-tree urban structures suggests that everyday life and events are the sources of urban vitality and that the essential qualities of architecture or cities are given by the events that are constantly occurring there".^[9] And the "disorder" denied by modern urban planning is of great significance in the real city. At the same time, he advocated a progressive design that blurred the distinction between urban designers and citizens, and also rejected all-encompassing total design. Aldo Rossi, a representative of neo-rationalism, explored urban space and architecture, which carry collective memory through typological research. Norberg Schulz argued in his *"The Spirit of Place - Towards a Phenomenology of Architecture"* that architecture and urban design should focus first and foremost on the everyday world of life, because the everyday world is the essence of human and urban existence, contains all the real phenomena in nature, and is the world in which all scientific culture takes place. Dissatisfied with the principles of functionalism prevalent at the time, Jan Gehl called for an emphasis on public interaction in everyday life. He devoted himself to the observation and analysis of public interaction spaces of citizens and pointed out that the needs of everyday life should be fully considered in urban design, and argued that everyday life is the source of vitality of urban public space. Robert Venturi, the founder of postmodernism, published *Learning from Las Vegas* in 1972. In the book, he argues that the buildings and urban spaces that citizens like are not cities shaped by the language of modernism but ordinary and lively spaces. Through his description of the face of Las Vegas, the gambling city, including its narrow streets, neon lights, advertising boards, and fast food restaurants, he calls on architects to dialogue with the masses and embraces their true everyday lives. Duany's proposed the Traditional Neighborhood Development (TND) model, which advocates a design returning to everyday life and respect for the diversity of urban life at the neighborhood level and the city's macro level, respectively.

In 1999, Professor Margaret Crawford published *Everyday Urbanism*. Everyday Urbanism is a new urbanist tendency that focuses on everyday life, pursues diversity and heterogeneity, and advocates the rediscovery of the meaning of established spaces. It advocates an open-ended, bottom-up mechanism of urban development. The theory truly introduces everyday life into space and has greatly influenced later generations of urban design thought and practice. In 2007, she led students from the Harvard Graduate School of Design to conduct an urban design project called *101 urban salvations* in Cambridge, which provided more than 100 urban transformation strategies for Cambridge with the everyday lives of residents as the

origin of spatial practice.

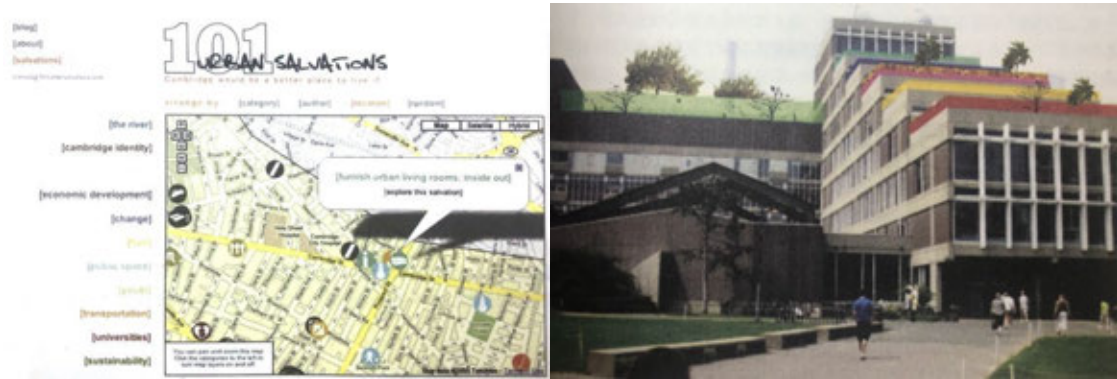


Fig. 1-10. Interactive Map and Roof Garden (Source: 101urbansalvations.com)

In Japan, kojaku has made observation of everyday urban life an important method of design and research in the field of architecture and urbanism. Atelier Bow-Wow's *Made in Tokyo* (2007) looks at architectural spaces in Tokyo that are not recognized by the mainstream and analyzes the connections between these unnamed buildings and the events of everyday life. By using typology to sort and classify them in three aspects of category, structure and usage, it searches for the orderly patterns in the seeming disorder, and becomes an important documentary source to understand the microscopic everyday life in Tokyo.



Fig.1-11. Cine-Bridge, and Unnamed Buildings Map in Tokyo (Source: Bow-Wow's *Made in Tokyo*)

1.5.1.2 Domestic Status of Research on Everyday Life

The study of everyday life in China started late, but it has also gone through a process of gradually spreading from philosophy to other disciplines such as sociology, history, and urban planning.

1. Philosophy, sociology, and literature

Domestic research on everyday life began in the 1980s. In 1989, Professor Yi Junqing published *The Critique of Everyday Life*, which built a theoretical model and framework for the critique of everyday life in line with China's national context, and proposed a critical theory of everyday life with the modernization process of China as the background and the modernization of people themselves as the purpose. Professor Yi introduced the study of everyday life into China, influencing the turn of everyday life in the fields of culture, philosophy and literature. In 2003 Wang Yalin and Dong Hongyang, in their *Constructing the Beauty of Life: A Comparative Study of Urban Lifestyles in China and Foreign Countries* explains how to construct the beauty of life with Chinese characteristics by analyzing and comparing the differences between Chinese and Western lifestyles^[10]. In 2005, Li Xiaojuan edited *Towards a Critique of Everyday Life in China*, systematically introduced the results of theoretical research on the critique of everyday life at home and abroad^[11]; In 2005, Lu Hanwen's *Modernity and Changes in the Living World: A Sociological Study of the Everyday Life of Chinese Urban Residents in the 1920s and 1930s* examines the everyday life of ordinary Chinese residents and their modernity through the economic analysis of statistical data. In 2006, Liu Huaiyu, a professor of philosophy at Nanjing University, published "*The Banality and the Magic of Modernity: A Textual Interpretation of the Critical Philosophy of Everyday Life of Lefebvre*"^[12] is a textualist reading of the philosophical ideas and development process of the critique of everyday life of Lefebvre; in 2010, Wang Di's *Teahouse: The Microcosm of Public Life in Chengdu (1900-1950)* continues his 2003 book *Street Culture - Chengdu's Public Space, Lower Class People and Local Politics, 1870~1930* in 2003, which puts the perspective on the ordinary public space and reflects the changes of urban society under the colorful marketplace culture.



Fig. 1-12. Sketches and photography of life in the teahouse

(Source: Wang Di *Teahouse: The Microcosm of Public Life in Chengdu (1900-1950)* ^[13])

At the same time, some of the doctoral and master's theses in China also focus their research perspectives on real everyday life, which combine their research fields and study everyday life from different perspectives. In 2002, the doctoral dissertation of Pu Ziyin from East China Normal University, entitled *The Construction and Imagination of Space: The Everyday Life of Shanghai Women in the 1920s and 1930s* explored the everydayness of the modern world through the construction of the everyday life experiences and spaces of Shanghai women in the 1920s and 1930s. In 2012, the master's dissertation of Song Yinxi from Jinan University, entitled *The Everyday Life Turn of Contemporary Chinese Aesthetic Culture - Taking the New Realistic Novel as the Main Explanatory Object* takes the turning of everyday life in the new realistic novel as the entry point and explores the importance of Chinese aesthetic culture in rediscovering the value of human existence. In 2014, Luo Feng from Huazhong University of Science and Technology, in his dissertation *Bodies, Spaces and Relations: A Study of the Politics of Everyday Life of Underclass Groups in Metropolitan Cities - Shanghai as an Example*, explored the relationship between everyday life and politics of the underclass group by studying the everyday life of the underclass group. In 2020, the doctoral dissertation of Chen Ling from East China Normal University, entitled *Personal Consciousness, Self-identity and the Re-engineering of Everyday Life - -The Social Process of Advertising Production (1978-2018)*, examines the historical process of integrating advertising production into the social process in the past 40 years, with everyday life as the main line.

2. Architecture and Urban Planning

In the field of architecture and urban planning, domestic scholars have gradually shown their concern for everyday life with the influence of topics such as "sustainable development of urban space" and "good living environment".

The earliest representative in the domestic architecture field who started to study the space of everyday life is Prof. Wang Yuan from Huazhong University of Science and Technology, whose 2002 doctoral dissertation *Towards Process and Differentiation: Urban Space Research in a Multidimensional Perspective* provides an overview of the theory of everyday life, and introduces everyday life as a perspective of urban space research^[14]. Later, Professor Wang Yuan led his research team to conduct a series of studies on Wuhan Hanzheng Street from the perspective of informality, resulting in a series of rich research results. In 2004, Professor Wang Yuan's *The Critique of Everyday Life and Contemporary Architecture*

interpreted the many problems of contemporary architecture through the theory of the Critique of Everyday Life by Henri Lefebvre and advocated the abandonment of new formalism and a return to the realistic basis of everyday life^[15]. His *Zero Degree and the Strategy of Everyday Urbanism* borrows Roland Barthes' idea of zero degree of space and points out the theoretical intention of everyday urbanism, i.e., to make a spatial design come back to life. His doctoral students Ma Zhenhua's *Study of Urban Space in the Perspective of Everyday Life* (2008), Chen Lijing's *Study of Urban Everyday Public Space - Taking the Former Tenement of Hankow as an Example* (2017), and his master's students Yang Xue's *Study of the Spatial Interface of Hanzheng Street Streets* (2007), Huang Yiwan's *Barber Shop on Hanzheng Street* (2008), Cai Jiaxiu's *Study on the Lane Space in the Former Tenement Area of Hankow* (2012), and Xu Xiaoyun's *Study on the Sidewalk Space and Public Activities in the Former British Tenement Area of Hankow* (2016) studied the everyday life and everyday life space of Hanzheng Street from different research perspectives as a kind of urban wanderer who receives new information through physical interaction. In 2010, Professors Long Yuan and Wang Hui collated a series of results from the study of Wuhan's Hanzheng Street space and compiled them into *The Informal City*^[16], which discusses the dialectical relationship between formal and informal spaces in the city through the analysis of the historical transformation and morphology of Wuhan Hanzheng Street, as well as the study of informal spaces from the perspective of everyday life, such as door signs, gaps, and workshops.



Fig. 1-13. Door signs on Hanzheng Street

(Source: Research on Urban Space in the Perspective of Everyday Life^[17])

Zhang Jie and Lv Jie, in *From Large-scale Urban Design to "Everyday Life Space"*, reflect on the neglect of everyday life and its common problems in China's current large-scale urban

design and practice, analyze its theoretical origins, discuss the philosophical revelation of everyday life space, and propose the "everyday life space" ^[18]. Professors Xu Ning and Wang Jianguo, in *A Study of Urban Public Space Based on the Dimension of Everyday Life*, selected three groups of urban public spaces of different nature in Nanjing's old city based on the perspective of everyday life and launched a morphological and environmental behavior study to explore the creation of public space and urban diversity^[19].

In May 2014, New Architecture magazine hosted a forum titled "Everyday Life and Architecture", in which Feng Guochuan criticized the mainstream values of domestic architectural design for the pursuit of false "nobility" and proposed that architects should return to everyday life in his article *Architecture to the vulgar: Towards the Architecture of Everyday Life*^[20]. Professor Wang Yuan, in his *Everyday Public Space: The End and Rebirth of Public Space*, proposed the concept of everyday public space for the first time in China and reflected on the nature of public space in response to the end of public space proposed by American scholar Michael Sorkin. He also proposed that people continue to construct their own public space according to their personal needs, that is, the everyday public space which has become an important complement to the urban public space and has revitalized it^[21].

The international conference "Everyday Life - Spatial Design and Practice of Modernism", co-organized by the School of Architecture of Southeast University and the Department of Architecture of the University of Melbourne, Australia, on May 21, 2016, explored everyday life and space, and discussed the early origins of the theory of everyday life and its contemporary origins. Many architects, such as Hasegawa, Wang Hui, and Zhuang Shen, discussed the possibility of expressing everyday life in architectural space in the context of their own design practice. Lu Andong explored the possibility of using everyday life as a perspective for architectural history and urban research^[3].

The theme of the June 2019 International Urban Planning is Everyday Urbanism: a paradigm of urban development for a better life. Prof. Long Yuan, Prof. Chen Xuan, and Mr. He Zhisen gave a rich and profound discussion on the current status of everyday urbanism and related practices in China. In Professor Long Yuan's *The Input of the Everyday*, a dialectical discussion of the two dimensions of the everyday and the non-everyday that exist in the city is explored, and the need to construct sharing and connection through everyday input and

everyday design to reshape the social and public nature of urban space is argued. In *"The Development of the Theory of Everyday Urbanism and its Challenge to Contemporary Chinese Urban Design"*, Professor Xuan Chen and his mentor, Professor Margaret Crawford, reflect on the rejection of everyday urban life in contemporary Chinese urban design and, in light of the inspiration from the practice of the "everyday" in American cities, propose to accept the "disorderly" middle ground to promote urban dialogue and raise the humanistic attention to space. In their opinion, everyday urbanism is a complement to the current urban design framework, providing inspiration and challenges. In addition, Professor Xuan Chen's translation of Margaret Crawford's classic book, *Everyday Urbanism*, was published in 2021, which makes a significant contribution to the dissemination of Everyday Urbanism in Chinese.

Lecturer He Zhisen from the Architecture Academy at SCUT has led student teams to conduct several human-scale mapping workshops since 2010. Through close observation and tracking, they record the everyday lives in informal spaces or of ordinary citizens, thus building new relationships and connections between places and places. In *From People Park to People's Park*^[22], He Zhisen reflects on the current situation of China's urban public space becoming a kind of formalistic decoration through a case in which the everyday needs of residents are not taken into account in the transformation of a neighborhood. Besides, through three cases of public participation: the Panyu garbage can project, the Shenzhen "Xin Qiaotou People's Park", and the "Yida Building Re-construction Project" of the FEI Museum, the public nature brought about by the intervention of everyday life is illustrated, and the design of urban public that returns to everyday life is advocated to achieve the establishment of connections between people.



Fig. 1-14. the Panyu garbage can project (Source:From People Park to People's Park^[22])

In addition to the above academic activities, there are many doctoral dissertations in the field of architecture and urban planning that have also explored and researched various aspects of everyday life, such as spatial form, urban design strategies, and street space renewal from the perspective of everyday life. The following table collates some of the master's and doctoral theses in the field of architectural planning in recent years, comparing and summarizing them in parallel, which also provides a certain research basis and direction for this paper.

Table.1-1.Domestic Dissertation related to Everyday Life

(Source: drawn by author)

YEAR	TITLE	AUTHOR	UNIVERSITY	MAIN CONTENT
2021	Research on Street Renewal Strategy of the West Section of Shuncheng Lane in Xi'an from the Daily Life	Wang Yuxuan	Xi'an University of Architecture and Technology	The core of the article is to accurately measure the common problems of streets and the characteristics of different types of daily Spaces on the basis of facing up to the value of daily life.
2020	Study on the use of outdoor public space in South Campus of South China University of technology based on daily life	Jiang Qunxin	South China University of Technology	The thesis takes daily life as the entry point, constructs a research system on public spaces in universities based on daily life, and puts forward specific suggestions for optimizing each type of public space.
2019	Elements of concern and control guidance of public space around Mountain Paoma based on everyday life	Gan Yizhen	Southeastern University	Under the background of the people-oriented concept of urban service in China, starting from daily life, this paper explores the needs of residents in the use of public space and the guidance of space design.
2019	Research on urban square design strategies from the perspective of everyday life	Hao Tong	Xiamen University	Based on the urban environment, physical elements and activity space of the square, the thesis investigates and analyzes urban squares at home and abroad from the perspective of everyday life, thus summarizing the qualities of urban squares that trigger daily activities.
2018	Building public space design based on everyday life	Ye Wangqing	Hunan University	The thesis focuses on the design of architectural public space with the interest of everyday life and its related theories, and proposes a set of corresponding design principles and methods.
2018	Urban Renewal Research in The Game Between Daily life and Non-daily Life on the Defu Street in Xi'an Ming City Area	Zhang Yangyang	Xi'an University of Architecture and Technology	The thesis takes a dual perspective of daily and non-daily life as the entry point, and takes the Defu Xiang section of Mingcheng District as the research object, and makes a preliminary exploration of the urban renewal process.
2017	Research on the Design of the External Public Space of Architecture of Lingnan District Based on daily life	Chen Yajie	South China University of Technology	The thesis focuses on how the exterior space of buildings can be adapted to the daily life style of Lingnan area, and distills the principles and strategies for creating the everydayness of the exterior public space of Lingnan buildings.
2015	The Research on Guangzhou Community Greenway's Development and Usage from the Perspective of Everyday Life	Wang Fei	South China University of Technology	The paper recapitulates the definition of community greenways from the bottom up and gives an outlook on the design of community greenways in Guangzhou based on a return to everyday life.
2011	The Research of Urban Design Strategy Based on Everyday Life ——Take Chongqing as a case	Tan Ying	Chongqing University	The paper discusses how to optimize the urban living pattern at the macro level, improve the living space system at the meso level, and create living spaces at the micro level.

YEAR	TITLE	AUTHOR	UNIVERSITY	MAIN CONTENT
2017	A Study on the Everyday Urban Public Space--A case analysis of Hankou Former concession area	Chen Lijing	Huazhong University of Science and Technology	The paper sorts out and refines the theory of everyday urban public space, redefines everyday public space in the context of Chinese reality and theories related to everyday life, and proposes specific strategic recommendations based on the study of everyday urban public space.
2014	Design Strategies for Old City Revitalization from the Perspective of Everyday Life	Chen Xiaohong	South China University of Technology	This paper proposes to establish a design strategy of old city which is top-down and dealing the basic demands of everyday life directly from the perspective of "everyday life", which offers more accurate orientation and beneficial supplement for the current old city regeneration strategy.
2011	The Research on Urban Public Spaces from the Perspective of "Landscape of Everyday Life"	Lv Xiaohui	Xi'an University of Architecture and Technology	This thesis brings forward a design concept of "Landscape of EverydayLife " by clarifying the theoretical contexts of "Everyday Life" and Aesthetics of Environment, and attempts to build up a research perspective of urban public space.
2010	Restoration and Return - A Study of Landscape Changes in the Old Town of Lijiang from the Perspective of Everyday Life	Zhou Lin	Southeastern University	Thesis emphasizes the value of "human landscapes" and "scenes of everyday life" to the "living" cultural heritage of the ancient city of Lijiang
2009	The Research on Urban Space from the Perspective of Everyday Life--A case on HanZhengJie of Wuhan	Ma Zhenghua	Huazhong University of Science and Technology	The thesis clarifies the theoretical lineage of "everyday life", attempts to construct a research perspective from everyday life, and takes seven cases as the research objects to understand the events behind the space.
2007	Study of Everyday Life Space - The Formation of Everyday Life Space in Shanghai	Zhang Xuewei	Tongji University	The thesis constructs a theoretical framework of everyday life space, and investigates the formation process of everyday life space in Shanghai city and its historical changes.

1.5.1.3 Summary of the current status of domestic and international research on everyday life

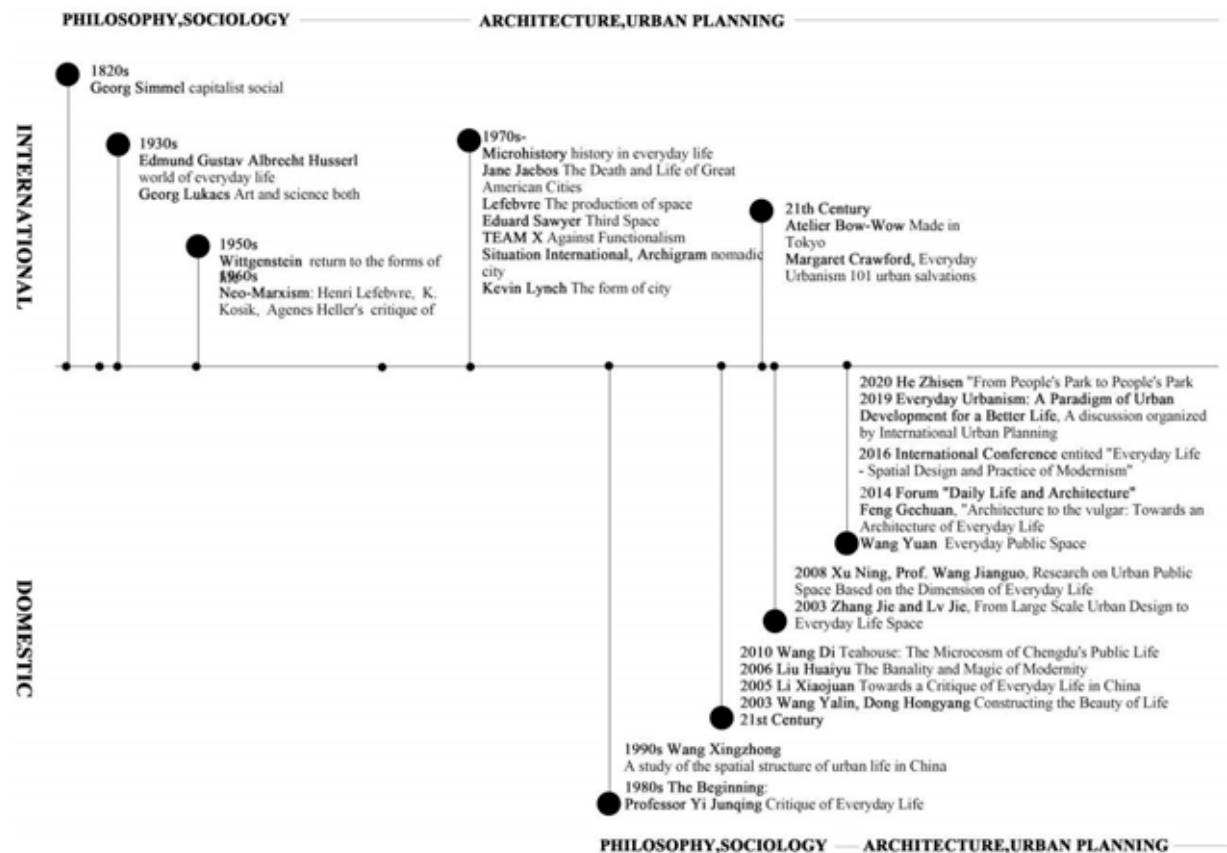


Fig. 1-15. development of everyday life research at home and abroad (Source: drawn by author)

To sum up, the study of everyday life originated in philosophy and later spread to sociology, art and architecture, and urban planning. Compared with foreign countries, domestic research on everyday life started later and gradually took shape in the fields of philosophy and sociology, but most of the research results in the fields of planning and architecture remain macroscopic and superficial. Besides, there are still few discussions and studies on the design strategies of public space with the characteristics of everyday life based on the Chinese context and regional characteristics.

1.5.2 Status of Public Space

1.5.2.1 International Status of Research on Public Space

In the West, urban public space emerged almost along with the birth of the city. As a carrier of urban public activities, it has a long history. The earliest one can be traced back to ancient Greece, and the representative one is "the field shape is not neat with the change of topography" ^[23] of the exterior space of buildings, that is, the space of city squares and bazaars in ancient Greece. Later, medieval markets and Renaissance city squares were important urban public spaces. However, the history of discussing and studying public space as an important topic in the field of urban planning and architecture is relatively short.

Public space as a specific term first appeared in sociologist C. Madge's *Private and Public Space* (1950). Subsequently, the theoretical cornerstone of urban public space originating from sociological discussions was the study of publicness by the thinker and political theorist Hanna Arendt and the philosopher Juren Habermas in the field of political science around the 1960s. In 1958, Hanna Arendt, in her *The Human*, traces the formation of the term "public realm" to the open and democratic political debates in the ancient Greek city-states and insists that the meaning of human existence is inherently political and requires the exchange and presentation of one's values in a common activity. In her view, the public realm needs to provide citizens with transparent and open places to engage in equal speech and action. She cited the square of the ancient Greek period as the ideal public space because it was the public realm in its pure sense, free from the influence of authority and transcendental levels. In 1962, Habermas' *The Structural Transformation of the Public Sphere* was published, in which he argued that the public sphere should be neutral, open to all, and capable of generating dialogue. Through dialogue and exchange in the public sphere, different social individuals can reach a collective will that transcends private interests and is in the interest of the majority.

That is, the collection of individual spheres forms the collective citizenry or the public sphere of society and can provide a good check on public power. He considers the cafes in 18th-century England and France as representatives of the ideal public space.

In this context, in 1960, Kevin Lynch, in his *The Image of the City*, pointed out that the importance of public space lies not only in the role of its physical characteristics for the form of urban space, but also in the human experience of the space from the perspective of cognitive intention. The experience of the environment depends to a large extent on the degree to which it can be perceived, i.e., its legibility. It also pointed out that public space nodes are one of the five elements that constitute the image of the city. In 1961, L. Mumford critiqued and reflected on the formation of the city in terms of its elements, structure, and dynamics. Although he did not use the concept of public space, he discussed public space as part of the built environment by qualifying the existing concept of open space. Since then, the concept of public space has gradually entered the disciplinary discussion of urban planning and urban design. In 1961, British urban planner Gordon Cullen's *Concise Townscape Design* discussed open space in relation to urban issues, developed a theoretical system of urban landscape elements and visual experiences, and critiqued the destructive impact of modernist architectural planning on the traditional urban spatial fabric and related social life. In the same year, Jane. Jacobs, in her book *The Death and Life of Great American Cities*, strongly criticized the mainstream theoretical system of planning based on functionalism. In order to restore the vitality and social value of urban space, it is necessary to advocate public space as a key element of urban design that promotes interaction and communication. Besides, she argues that the inclusiveness and diversity of public space is the value base for social interaction among people from different social classes.

After the 1970s, public space became a common topic of discussion and research. In 1975, Yoshiharu Ashihara published his book *Designing External Space*, in which he summarized the aesthetic laws of public environments and the main points of external space design from the basic concepts of external space, its elements, design techniques, and the establishment of order. Richard Sennet, a student of Hannah Arendt and a close friend of Jürgen Habermas, and a leading contemporary American sociologist and thinker, argued in his *The Fall of the Public Man* (1977) that public space is a space constructed by a public expression.^[3] This construction of expression is reflected in all aspects of the city, from language and dress to

architecture, and can reflect changes in the city, society and people. Public interaction breaks through the original individual identity built on intimate commonality and provides endless possibilities for people to form broader levels of social relations and collective interests in complex urban life. The book shows the current state of public life in modern society and, through a description of the history of urban development in the West since the 18th century, argues that the decline of public life stems from the self-obsession and reverence for the public sphere prevalent in modern society. Later, Jan Gehl's three books, *Interaction and Space*, *New Urban Space*, *Public Space - Public Space - Copenhagen 1996*, take typical public spaces in cities, such as streets, squares and parks, as the main objects of study. Through the observation and analysis of the behavior of people walking in urban public spaces, it summarized the requirements of everyday public life for the physical environment, explained how the quality of public space affects and supports public life, and summarized a series of human-centered methods for shaping outdoor public space.

In the theoretical development of public space, the field of urban planning and architecture has increasingly emphasized its importance as a place for everyday life and public interaction. F. Tibbalds^[24] emphasizes that public space is an important part of providing a place for everyday life and social interaction, "a place where people meet and interact with each other, the most important part of the city". S. Carr, in his book "Urban Space - Public Space", says that public space is "a common place where people engage in functional or ritual activities, whether in everyday life or in periodic festivals, which unite people into society"^[25], and shows that in public space, "the quality of public life and the public purpose it serves are the most important". In the intentional shaping of public space, Carr also focuses on the relevance of space on three levels: people, groups, and society; i.e., he believes that public space can show individual development, enhance group relations, and express urban culture.

In the 21st century, the research and methodology of urban public space have become systematic and professionalized. PPS (Project Public Space) organization, based on William White's research group, has elaborated on the elements and methods in the design of public space by summarizing the experience of working on urban public space. *How to Study Public Life*, published by Jan Geer in 2013, is a systematic and instrumental study of public life, which details the development of public space, its definition, objects of concern, methods of investigation, and design strategies. M. Carmona, in his *Public Space and Urban Space -*

Urban Design Dimensions (2015), shows that public space has democratic political significance, i.e., it should be able to accommodate a variety of public activities for the socio-political participation of citizens^[26]. He also provides a comprehensive analysis of the principles and theories of urban design, and systematically elaborates on the design elements and implementation process of urban public space through six key dimensions: social, visual, functional, temporal, morphological, and cognitive.

Public space research in the West for more than half a century, based on "publicness" in the socio-political sphere, has been spiraling upward and diversifying through the exploration of the nature of public space in different contexts and critical reflection on the current situation. Research on built space focuses on "how to create" public space from the perspectives of visual aesthetics and cognitive intention; while research on the social space of public space focuses on "why to create" public space from the perspectives of publicness and the psychology of human behavior in public space. To sum up, public space is a carrier of everyday life and social interaction, providing a place for everyday communication and social interaction among different groups of people. Through the control of the real meaning of public space and the study of the main points of material space design, designers can better understand and design urban public space with sustainable vitality so as to improve people's social identity and public awareness.

1.5.2.2 Domestic Status of Research on Public Space

Due to the influence of the long-standing feudal system and Confucian culture, public space in ancient China was closely integrated with everyday life and was quite different from the political public space in the West. The concept of public space in the Western context entered China after the First Opium War in 1840, but its development was very slow due to various reasons. It was only after the reform and opening up of China in the 1980s that domestic research on public space gradually emerged. For example, the annual meeting of the China Architecture Association in 1997 focused on "urban public space" and gave a certain degree of impetus to the research on public space from multiple perspectives. From the available research data, domestic research on public space can be broadly classified into the following categories:

1. Historical Development and Evolution of Public Space

Zhou Bo's doctoral dissertation from Sichuan University, entitled *The Historical Evolution of Urban Public Space - Focusing on the Historical Evolution of Urban Public Space in China in the Second Half of the 20th Century*, in 2005, discovered the development and evolution mechanism of urban public space from a unique perspective of urban history. It also reveals the impact of the development of the national political system and economic level on the constituent elements of urban public space, and provides an outlook on the future of urban public space.

In 2010, Zhou Xiang's doctoral dissertation from SCUT, entitled *A Study of Guangzhou's Urban Public Space Form and Its Evolution (1759-1949)*, focused on the political and economic environment and social and cultural elements that triggered the evolution of urban public space form, and revealed the cultural connotation and internal control factors of urban public space transformation.

Li Shanshan's master's dissertation from Chongqing University, *Chongqing Central Park: A Study of the Evolution of an Urban Public Space and its Mechanism*, in 2013, takes Chongqing Central Park as an example and places the evolution of urban public space in the national, historical, social and cultural arenas for research and analysis, and proposes development suggestions for the reconstruction of public space in this area.

2. Citation of international public space theories and cases

The article *Reinventing Urban Public Space: An Introduction to the Old City Renovation in Roubaix, France*, published in *Planner* by Ren Guoyan in 2004, takes the old city renovation of the industrial city in northern France as an example to illustrate the impact of public space creation on urban space, vitality and economic development.

The article *Western Urban Public Space Theory - Exploring a Comprehensive Public Space Concept*, published in *International Urban Planning* by Chen Zhu and Ye Qiao of the University of Hong Kong in 2009, formed a complete theoretical framework of public space through a review and analysis of Western urban public space theory.

Zhang Ruijie's master's thesis from Zhejiang University, *Study on Small Urban Public Space in Barcelona*, in 2013, focuses on the practice of public space in Barcelona, reveals the

formation rules and composition elements of small urban public space, and provides reference and reference for the continuation of cultural lineage and integration and transformation of urban public space in China.

Wang Xiaozhou's master's thesis from SCUT, *Survey and Research on Public Space in Main Neighborhoods of U.S. Cities Combining Big Data and PSPL Research Method*, in 2014, focuses on the difference between big data and traditional research, and takes the research on the current situation of public space in the U.S. as an example to provide strategies and suggestions for the design of public space in China's smart cities.

The article *Returning to the Everyday - A Study of Urban Public Space in Valencia*, published in *Urban Architecture* in 2019 by Fei Jichen, proposes the learnable aspects of urban public space construction in Valencia from the perspective of citizens' lives.

3. Systematic construction of public space

Wang Peng's *Study of Modern Urban Public Space System*, in 2002, was the first to combine system theory with study urban public space, which focused on the inner operating mechanism of public space and established a more comprehensive and systematic theoretical framework of public space.

In 2004, Liu Ying's master's degree from Tianjin University, *The Holistic Construction of Urban Public Space*, not only focuses on the morphology of public space itself, but also delves into the deep structural research among the influencing factors.

Zheng Zhenhua and Dai Shenzhi's *Multidimensional Research on Resonant Environment of Urban Public Space and the Construction of Its Theoretical Framework*, in 2011, builds a theoretical framework of the resonant environment of urban public space from the perspective of multidisciplinary theories such as psychology, sociology and management, in terms of both spatial order and operational guarantee. There is also the doctoral dissertation of Gong Cong of Southeast University, *Research on Green Infrastructure-Oriented Urban Public Space System Planning* in 2018, and so on.

4. Characteristics of public space

Research on the characteristics of public space has mostly focused on the exploration of publicness. According to Taiwanese scholar Xia Chuangjiu's *Public Space*, public space is a space that is needed for political relations and social public life. In 2002, Yu Lei's doctoral dissertation from Southeast University, *A Study of Spatial Publicity*, compared the previous understanding of publicness and re-examined the concept of spatial publicness in the field of architecture, and argued that spatial publicness is "a property of material space that is expressed in the process of influencing people's public activities"^[27].

In 2009, Chen Zhu and Ye Min from the University of Hong Kong published an article in *International Urban Planning*, *What is the Real Public Space? --Theories of Public Space in Western Cities and the Determination of Spatial Publicity*. They summarize the main factors for determining the publicness of public space in Western cities by sorting out the theories related to public space in Western academic fields, which provides a good value basis for re-examining the construction of public space in Chinese cities.

Zhu Tianyu's master's thesis from Tsinghua University, entitled *The Publicness of Public Space in Old Beijing - Taking the Casting Bell and the Hutongs of the Front and Rear Machang as Examples*, in 2013, argues that the essence of public space is publicness, which is about social solidarity and institutional stability. Through a study of the historical evolution and cultural traditions of Beijing's old city, it summarizes the reasons for the lack of publicity in the study site and proposes ideas for its creation.

In 2022, Min Jiang and Feng Lu of Chongqing University and Naoto Nakajima of Tokyo Institute of Technology published an article in *International Urban Planning*, *Theoretical Research and Analytical Framework for Public Space Publicity*, which considers publicness as a value and vision rather than the antithesis of "private" and summarizes it as publicness, heterogeneity and commonness, and constructs a new framework for analyzing the publicness of public space.

5. Study of traditional Chinese public space

Through the study of theories related to public space, some domestic scholars have also turned to the value of traditional Chinese public space, such as Wang Liang's master's thesis of Hefei University of Technology in 2006, *Study on the Public Space of Huizhou Traditional*

Settlement, and Luo Yunshan's master's thesis of SCUT, in 2012 *Typical Public Space and Urban Life in Xiguan, Guangzhou - Current Problems and Countermeasures*, and Wei Yichun's doctoral thesis on *Study on the Public Space Form of Traditional Villages of Guangxi Minorities* from SCUT in 2017, Lin Dongna's doctoral dissertation from SCUT *Research on the characteristics of historical public space form and conservation strategies of Jieyang Ancient City* in 2019, and so on. etc. have all studied the formation mechanism, cultural value and morphological characteristics of traditional public spaces in different regions of China respectively, and proposed conservation strategies and design methods in the context of the new era.

6. Evaluation of the quality and suitability of public space

Some scholars pay attention to the quality of public space and users' evaluation of it, and focus on people's feelings about using public space. In 2008, Cui Yongfeng's master's thesis from Chang'an University, *Research on the use of recreational urban public space (POE) - taking the recreational urban public space around the Big Wild Goose Pagoda as an example*, used the POE design evaluation and feedback method to study the quality of the completed public space, prompting designers to pay more attention to users' needs. In 2013, Zhao Jinlong's master's thesis from Harbin Institute of Technology, *Research on the current situation evaluation and renewal strategy of public space in Xiaozhou Village, Guangzhou*, analyzes the current situation of the site's public space through various evaluation methods and indicators, and proposes goals, principles and ideas for renewal. In 2017, Xin Ping's master's thesis from Beijing Institute of Technology, *Research on the Construction of Public Space Quality Assessment System Based on PSPL in Beijing's Historic District*, adopts Yang Gehl's research and evaluation method to assess the physical space environment and social interaction activities of public space respectively, using public space and public life as dual subjects, and proposes targeted strategies for the improvement of public space based on the assessment results.

Other scholars, on the other hand, focus on reflecting on the quality of existing public spaces and the criteria for judging them. Professor Xu Ning and Wang Jianguo's *Study of Urban Public Space Based on the Dimension of Daily Life* (2008), suggests that the quality of public space needs to be improved by increasing the types, and emphasize plurality and moderate heterogeneity through a study of three groups of urban public spaces of different nature in

Nanjing's old city.

7. Reflection on Contemporary Urban Spaces

Yang Baojun's *The Loss and Renewal of Urban Public Space* (2006) discusses the loss of urban public space and criticizes the undesirable tendencies in planning and design from an examination of everyday life. He also analyzes the reasons for the loss of public space in China through the analysis of two cases of urban public space in São Paulo and Barcelona, and advocates learning from Copenhagen so that urban public space can be reborn.

Professor Long Yuan's *Theoretical Reflections on Public Space* (2009) theorizes on public space from the social dimension of space, explores the essential existence and social functions behind publicness and social life, and proposes a new idea of designing public space by systematizing public space from government to people and citizen participation.

In 2012, Zhu Xiaochan's master's thesis from SCUT, *Research on the Openness of Gated Settlements and its Impact* analyzed the development history and characteristics of gated settlements under the widening gap between the rich and the poor, explored the isolated impact of gated settlements on urban space from the perspective of public space, and proposed improvement strategies from both planning policies and public policies.

Professor Wang Yuan's *Everyday Public Space - The End and Rebirth of Public Space* (2014) points out that formal public space has been declining or even facing the end due to the influence of politics and capital.

In addition to the above perspectives, a large number of results exist in domestic research on the design of public space. Scholars have researched the design of public spaces from different perspectives, such as the constituent elements of public space design, environmental context, and differentiated people, and have proposed relevant design strategies. The results are too numerous to mention here.

1.5.2.3 Summary of the status of domestic and international research on public space

To sum up, domestic research on public space started late compared with foreign countries, and has gone through a process from studying and quoting foreign theories to exploring the

value of traditional Chinese public space; from research on the development history of public space, the materiality of spatial forms and constituent elements to multi-level, systematic and humanized exploration, and began to notice the role of public space in social life. However, domestic research on public space still pays more attention to spatial form than to the study of it as a carrier of everyday life, and there is a big gap with the mainstream research in the West.

1.5.3 Summary

Foreign research on everyday life originates from the field of philosophy. And the exploration of the field of everyday life has continued to reflect multidimensional, multidisciplinary, and integrated characteristics along with social progress and rapid development. The return of rationality to the world of everyday life is a necessary consideration for the development of today's society. In comparison, the study of everyday life in China started late, but has gradually built up mature frameworks and has taken shape in the fields of philosophy and social history, and also, is constantly developing in the fields of urban planning and architecture. In conjunction with the development of public space, the exploration of the interaction between everyday life and urban public space has gradually increased. However, there are still few studies on the design of public space of everyday life based on the Chinese context and regional characteristics. Or the existing studies are mainly based on the observation and generalization of various categories of living spaces or living behaviors, and few of them have formed systematic theories to guide the actual design. Based on the theoretical basis of everyday life, Chinese context and regional characteristics, this paper will propose a targeted public space design strategy for the Guangzhou Racecourse, which is a useful supplement to the research on the development of everyday life and public space in China.

1.6 Framework

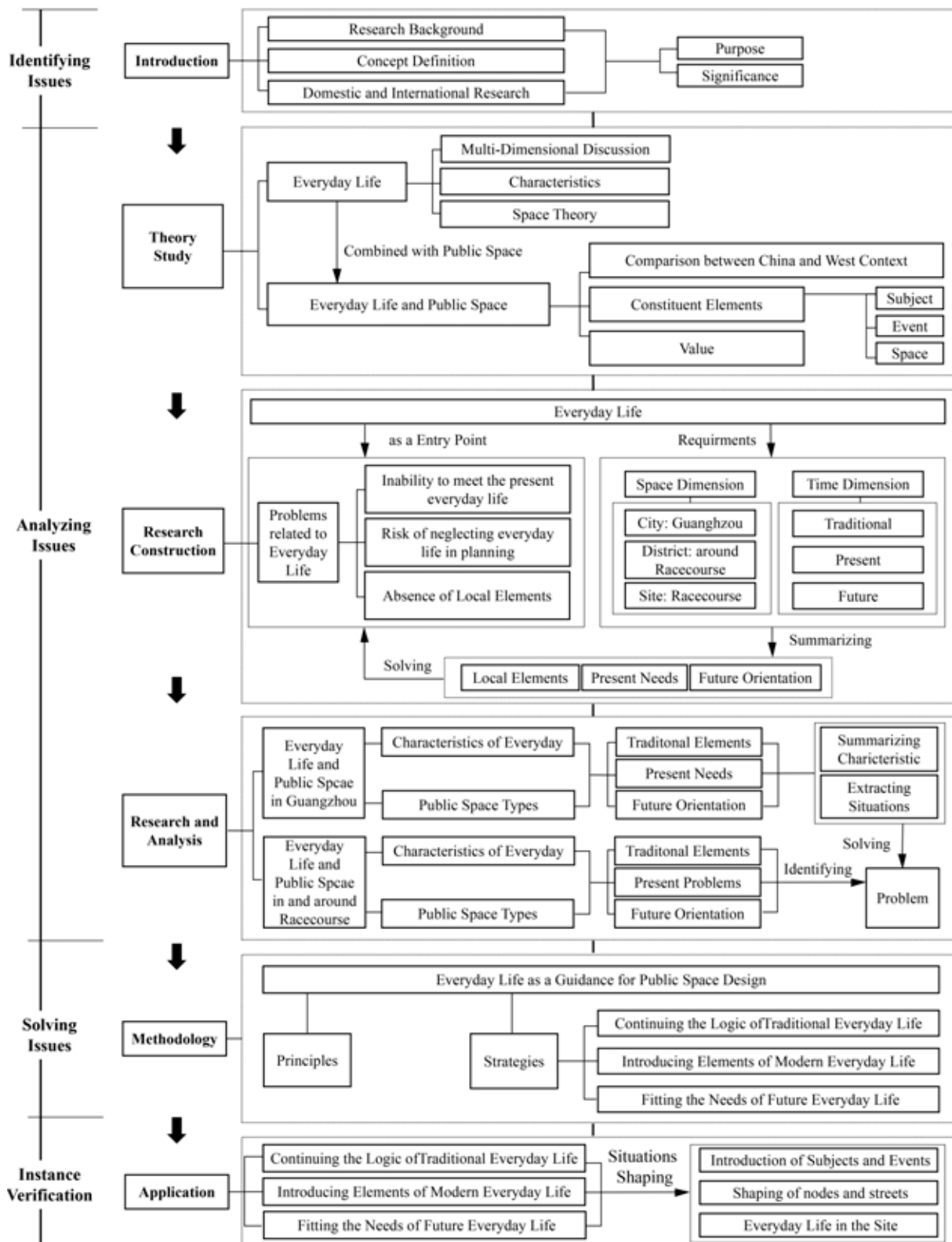


Fig. 1-16. Framework (Source: drawn by author)

1.7 Summary

This introductory chapter introduces the background of the study and proposes the idea of designing the public space of Guangzhou Racecourse from the perspective of everyday life. This chapter compares the current status of research-related theories at home and abroad, clarifies the design and research scope, purpose and significance, and constructs the research framework of this paper.

Chapter2 Theoretical Basis

2.1 Everyday Life in Urban Design

2.1.1 Multi-Dimensional Discussion on Everyday Life

Everyday life is a field in which people are immersed all the time. People are always engaged in some kind of everyday activities in one way or another. And because of its tight relevance to people, its meaning is largely self-evident. However, when asked to give a specific definition of everyday life, everyone will disagree. The multiplicity and vagueness of everyday life make it a concept that is commonly used by everyone but difficult to name.

The discussion of everyday life first appeared in the field of sociology and philosophy. In traditional societies, philosophy, as the external indoctrination of the living world, is usually a rational activity of abstract thought and discernment that transcends general social life. After the mid-19th century, with Marx's philosophy of practice and other reflections on traditional philosophy, it took a turn from the dogma of human reason to the living world, turning its attention to the living world where people live, interact, and create values, so that realized the shift from grand narratives to thinking about everyday life.

Due to the multifaceted and multidimensional character of everyday life, the formulation and definition of the concept of everyday life in philosophy varies, but it can be roughly divided into three typical perspectives as follows:

1. Everyday life is regarded as the basis and origin of the upper concepts of philosophy, art, and scientific theory. As the Hungarian philosopher Georg Lukács describes in *Die Eigenart Des Ästhetischen*, science and art, two higher forms of perception and reproduction of reality, have diverged from everyday life^[28]. The concept of the "living world" proposed by Husserl and developed by Jürgen Habermas is similar to that. In Husserl's view, the living world is the forgotten basis of the natural sciences^[1]. People in the modern world, surrounded by scientific rationality and modern technology, have lost sight of the real world in which people exist; that is to say, they have lost the true meaning of life. Under this perspective, everyday life is not a textualized symbolic concept, but a living, creative, original subject that can provide the world with blood-like sustenance, and is seen as the root of the emergence of these upper concepts, which is of fundamental significance.

2. Everyday life is regarded as the original "being-in-the-world". Heidegger, the founder of

existentialism, did not regard everyday life as the origin of philosophy and art, but as an existence in the here and now. He advocated that the meaning of existence should be explored from the analysis of everyday life. He believed that everyday life reflects the mystery of existence from the common and trivial things, and therefore one should live in a poetic way even in commonplace everyday life.

3. Everyday life, as the ever-changing repetition of real life, is synonymous with actual life, which covers all historical, realistic activities. In his *Critique of Everyday Life*, Henri Lefebvre refuses to make any static and solidified classification of everyday life, but represents it through a large number of descriptions. Everyday life is an instinctive process consisting of repetition, with spontaneity, minuteness, regularity, and ordinariness. He sees everyday life as a field of total alienation, parallel to politics and economy, and believes that both the economic base and the superstructure can be realized through everyday life.

¹In short, everyday life is real life, an existence grounded in the present, here and now, rather than in abstraction. It is the most original and fundamental domain. This means, first, that it is the life of ordinary people; second, it is a quantitative, repetitive process of everyday material life^[4]; finally, it is the essential basis of all higher human activities, with vitality and creativity.

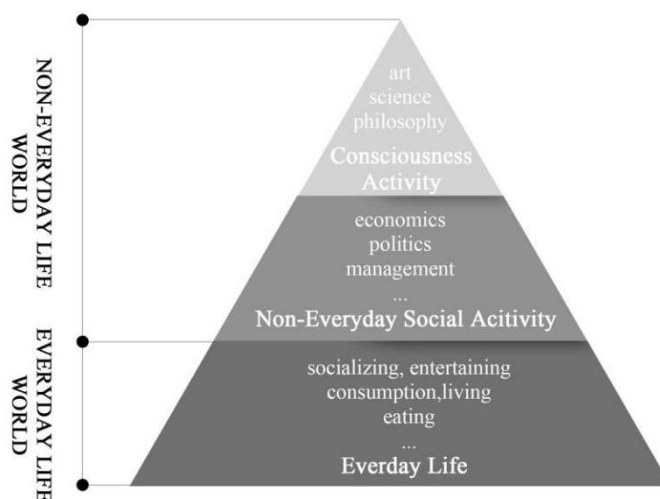


Fig. 2-1. Pyramid Diagram of Everyday Life (Source: drawn by author)

2.1.2 Characteristics of Everyday Life

Everyday life is a diverse and differentiated realm, but there are still basic structural patterns and characteristics behind it. Understanding these characteristics of everyday life can help clarify the value of everyday life and provide a better focus for the design of urban public

space, thus offering another possibility in the midst of a fully dominated society.

1. Repetitiveness. The repetitive nature of everyday life behavior is a repetition that can be performed by any ordinary individual, which is a field of activity where repetitive thinking and practice are predominant. This characteristic is determined by its basic qualities that sustain the reproduction of individuals. And this repetitiveness creates inertia in everyday life. This inertia has two implications: on the one hand, it makes everyday life habitual and causes people to neglect it for a long time; on the other hand, it also makes everyday life occupy an irreplaceable position, which contains a deep power and fundamental motivation that is not detected.

2. Regional symbolism. The symbolization of everyday life often lurks somewhere unnoticed, but makes everyday life reflect strong individuality and regional characteristics^[29]. On the one hand, this symbolic character may be more empty and illusory than the noumenal, which is alienation from everyday life, as criticized by Lefebvre. But on the other hand, the symbolization hidden in everyday life is a cultural and time imprint that is formed by the repetition of day after day and the infiltration of regional culture. And it is a symbolization formed by people's survival instincts, traditional habits, experiences, blood and natural emotions, which are oriented to the past. The meaning and metaphorical characteristics behind this symbolization make it possible for the vulnerable everyday life to resist alienation and continue its authenticity.

3. Economy. Due to the nature of everyday life to maintain personal reproduction, everyday life tends to follow the principle of pragmatic economy, i.e., people will try to adopt "minimum effort, minimum input of creative thinking, and minimum time duration"^[30] to achieve their goals.

4. Temporality. The spatiality of everyday life is more easily noticed by scholars because of the more materialized properties of space. However, according to Heller, "in everyday life, the role of space is less important than the status of time"^[30]. Time, due to its abstraction and its freedom compared to space, becomes the basis for the richness of everyday life to occur. Everyday life also shows more obvious characteristics in the time dimension, more continuous and stable than spatial regularity.

5. Situationality. Words, behaviors and habits in everyday life are usually associated with specific situations. This situationality can be understood in two ways. On the one hand, the words and behaviors in everyday life have a certain habitual and normative character, which is the inevitable result of repetitive everyday activities and will always appear together with a specific situation; on the other hand, the situationality of everyday life is also manifested in reasonable and moderate elastic changes in the framework of the situation. Unlike hard and static laws, such norms have a vague and flexible situational character which rooted in the essence of everyday life.

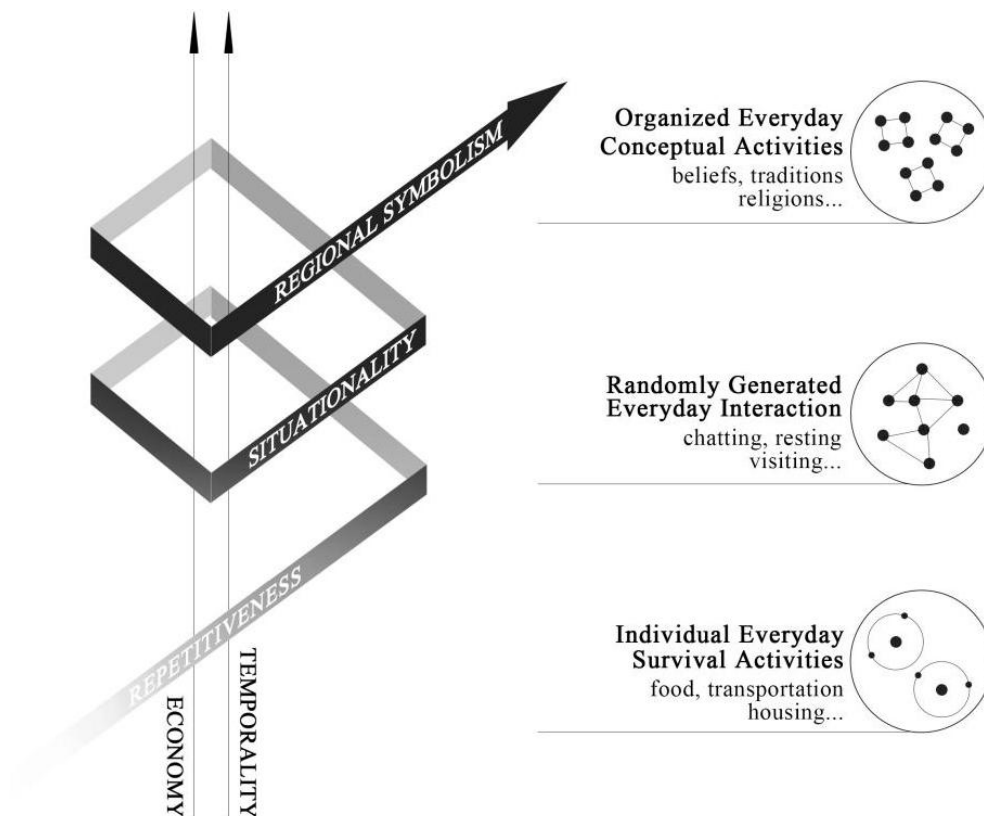


Fig. 2-2. content and characteristics of everyday life diagram (Source:drawn by author)

2.1.3 Urban Design Theory Related to Towards Everyday Life

The reflection and critique of everyday life in 20th century involves multiple dimensions and fields, such as the return of the living world in the field of philosophy and the popularity of pop culture in the field of culture. And the turn to space in everyday life first appeared in sociology, then urban planning and architecture fields began to self-criticize and reflected on the orthodox thoughts of modernism rational urban planning that rule the urban planning and reconstruction at that time, and also the various problems arising therefrom. " Priority to function", "formal aesthetics", "large scale" are criticized as dogmatic planning. This chapter

will study and summarize the space theory turning to everyday life, and provide a theoretical basis and reference for the subsequent research and design of public space from the perspective of everyday life.

2.1.3.1 Henri Lefebvre: The Production of Space

Henri Lefebvre, a representative figure of Western Marxism, was the first to realize the spatial turn of everyday life, making the "space" issue a central concern of theoretical discourse in the second half of the 20th century. Through his trilogy, *the Critique of Everyday Life* and *Everyday Life in the Modern World*, he exposed and criticized the alienation of every life under the control of capitalism. Later, Lefebvre established a systematic theory of social space based on the critical theory of everyday life, and began to interpret "spatiality" in the practice of everyday life, forming the trend of "spatial turn" in a wide range of social theories. In 1974 he published *the Production of Space*.

The construction of Lefebvre's theory of space production originates from questioning the traditional dualism of space. In the conventional sense, space is always regarded as a general category, with materiality and spirituality, in which space is always treated as an empty shell without attention to internal relations. In his opinion, apart from physical space and spiritual space, there is also social space. The construction, transformation and production of social space are all grounded in people's social production practice, rooted in their everyday life, presenting the relations of production and association. Space is the carrier of production relations and social order, also the carrier of interaction between people and space. And the most important one, (social) space is a (social) product^[31]. Social space is not only the basis for capitalism to maintain its domination, but also the tool to realize the reproduction of social relations. Today's production has been transformed from production in space to production of space itself. In order to understand the process of space production better, it is necessary to distinguish Lefebvre's ternary dialectics of space, that is, spatial practice, representations of space and representational space.

Spatial practice usually focuses on spatial activities in the sense of functional form, which is a perceptive and physical spatial system. It can be understood as human behavior activities or as a result of activities. It is a process of making or transforming the physical form of social space. In a word, It can be simply summarized as the way space is organized and used.

Representation of space is a kind of conceptualized space, a kind of utopian space for officials and planners, which reflects relationships of social production in urban space. Representational space is a space for residents and users. It is created through the interaction and interpretation of spatial practice and results from self-adjustment to the representation of space by residents and users according to their own needs in various aspects. It is a space that can be truly lived and contains the positive elements of modern everyday life.

The core logic of ternary dialectics is that space is produced by social relations, and at the same time, space also produces social relations. In his view, these three spatial levels interact with each other as a trinity. The difference between "representation of space" and "representational space" lies in the interaction and transformation of users' space practice and resistance to representation space. These transformations are rooted in people's diverse and creative everyday life, which is the source of space full of openness and possibility.



Figure 2-3 Transformation from representation of space to representational space through spatial practice

(Source:drawn by author)

2.1.3.2 TEAM X

TEAM X was a group of young architects born from the ashes of the CIAMs^[32]. At CIAM 9 these CIAM “youth members” found common ground with each other, they all think CIAM leadership is out of touch with postwar European and North African cultural and urban realities^[33]. And they sensed that they had already found some way towards a new beginning.

They rejected a simple approach to urbanism in *Athens Charter of 1933*, which focused on the “four functions” of dwelling, work, recreation, and transportation. And they injected the values of the traditional pedestrian-oriented street into architectural debates. TEAM X members noted the critical point that “The short narrow street of the slum succeeds where

spacious redevelopment frequently fails”^[34]. TEAM X wanted to introduce a fresh “spirit of hope” into architecture and the design of the city by utilizing in their designs observations of daily routines and understandings of existing urban patterns^[35]. They put forward the concept of urban life structure to bring again man in the center of the project. And they established a more complex model for the urban center to find a more appropriate connection between the city form and its psychological and social needs. Because they believe that urban and architecture are essentially the embodiment of human behavior, and urbanism is a form of human association. Therefore, the design of cities and buildings must be based on human behavior, and the structure of urban and buildings must develop from the structure of life itself. According to member Peter Smithson, he thinks Team X was about the change of sensitivity towards the city and towards the human characters in the built environment.

Shadrach Woods, a member of TEAM X, proposed the theory of "STEM-WEB" in 1960-1962, in which architects needed to carefully read "footprints" on the ground and use the 'stem' as a clue for organizing urban design. And the stem is where human activities and everyday life develop, restriking interest in the eternal rhythm of everyday life.

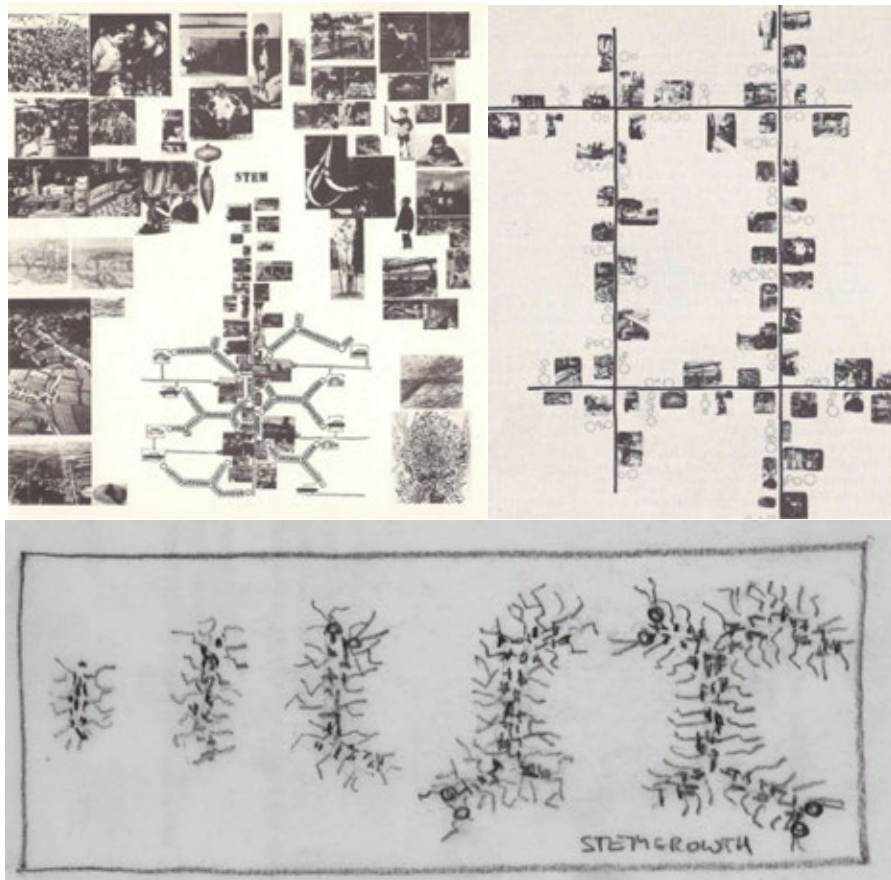


Fig.2-4. Stem and web of activities by Shadrach Woods (Source: drawn by Shadrach Woods)

Another member of TEAM X, Aldo van Eyck, mentioned “Poetic of the ordinary” “Poetic of the everyday” in the construction of the Amsterdam playgrounds. He built more than 700 amusement parks in the marginal and residual spaces in Amsterdam. These playgrounds build a dense network of relational spaces, of spaces in which people can play, and socialize. In his opinion, these spaces built from the ashes of the war are the poetic of the everyday and the generator of emotions.

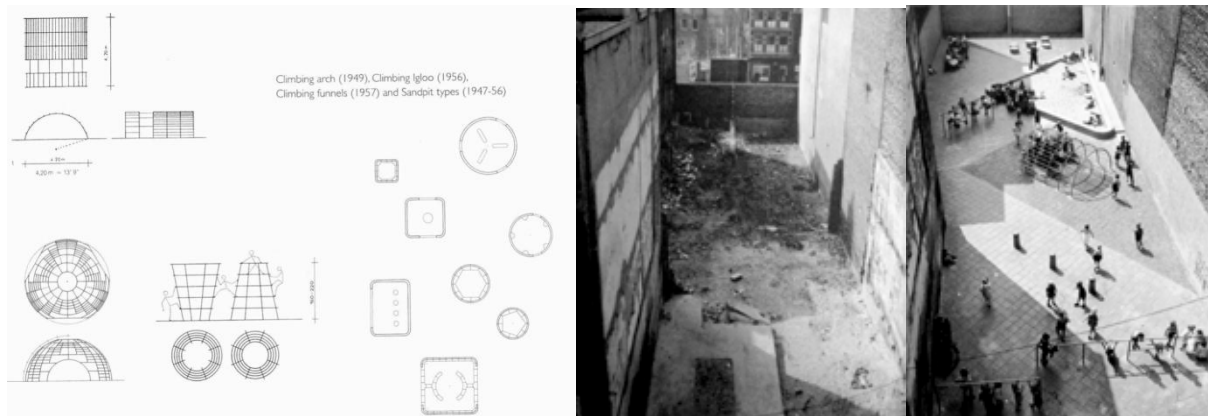


Fig. 2-5. playground in Amsterdam by Aldo Van Eyck

(Source: Aldo Van Eyck: Designing For Children, Playgrounds^[36])

At the same time, TEAM X's new concept of urban design also includes the urban idea of flow and growth, which emphasizes the various elements of the city from a fluid perspective. TEAM X elaborated the form-language of contemporary architecture, and its collective action--that is, to acknowledge that the generating idea behind these structures and forms derive from the human association, and to allow an open-ended interpretation by the users. That is to say, they recognize the role of users' behavior in the temporal dimension of the change of architecture and urban.

2.1.3.3 Jane Jacobs: The Death and Life of Great American Cities

The Death and Life of Great American Cities, published by Jane Jacobs in 1961, is the most powerful mainstream criticism of the impact of modern architecture on existing cities in the United States, and is regarded as an important symbol of the turning point of American urban planning. She argues that contemporary urban planning theories, such as the Garden City, the Radiant City, and the city beautiful movement, do not care how cities work, but only what kind of quick, easy outer impressions they can give us. There is a quality even meaner than outright ugliness or disorder, and this meaner quality is the dishonest mask of pretended order,

achieved by ignoring or suppressing the real order that is struggling to exist and to be served^[1].

Jacobs' discussion of urban space is not a bird's-eye abstract study, but from the perspective of ordinary people's everyday life, paying attention to their everyday space, and presenting realistic urban life with perceptual observation and delicate description. Comparing everyday life to ballet, she gives an imaginative and meticulous account of how cities work in real life through her subtle observation of basic urban space elements such as sidewalks. She started a new perspective and method of observing, understanding and evaluating the urban environment. By paying attention to the interaction between the urban environment and everyday life, she introduced the perceptual dimension of everyday life to judge urban quality. Another outstanding contribution of Jacobs is the systematic study of urban diversity and its generating factors. She argues that city diversity itself permits and stimulates more diversity^[1]. In the book, she thinks that the traditional organic elements, such as mixed-function areas(to ensure the full-time distribution of people), short blocks (to increase opportunities for people to contact), buildings that vary in age and condition (to meet the demand of various economic capacity), a sufficiently dense concentration of people (to give full play to the economic efficiency) are the essential conditions for urban to stimulate diversity, and for high-quality urban life. She takes small-scale everyday life as a generative element of good urbanism.

2.1.3.4 Christopher Alexander

As one of the great theorists and architects of the 20th century and the creator of the "pattern language" theory system, C. Alexander's theory of urban growth also embodies the idea of everyday life. In his *A City Is Not a Tree* (1965), he compared the man-made city with the natural city and analyzed the systemic structure of both. He argues that man-made cities are often less dynamic than natural ones because the inherent order of natural cities is a "semi-grid system" rather than the "tree structure" of rationalism's strict functional zoning and hierarchical model. In his view, the rationalist-dominated functional zoning and hierarchy is the result of a strong desire for tidiness and order, and a search for the simplest, least ambiguous categories and groupings that people can find to understand and control the world. This hierarchy is called a tree structure, in which for any part of a unit to be connected to other units, the whole unit must be used as the medium. The natural-growing city is an overlapping, fuzzy, multiply interwoven whole. Its semi-grid system is open, overlapping and not closed, a more complex and rich organization than the tree structure. Also, it is exactly the

urban structure needed for a vibrant city.

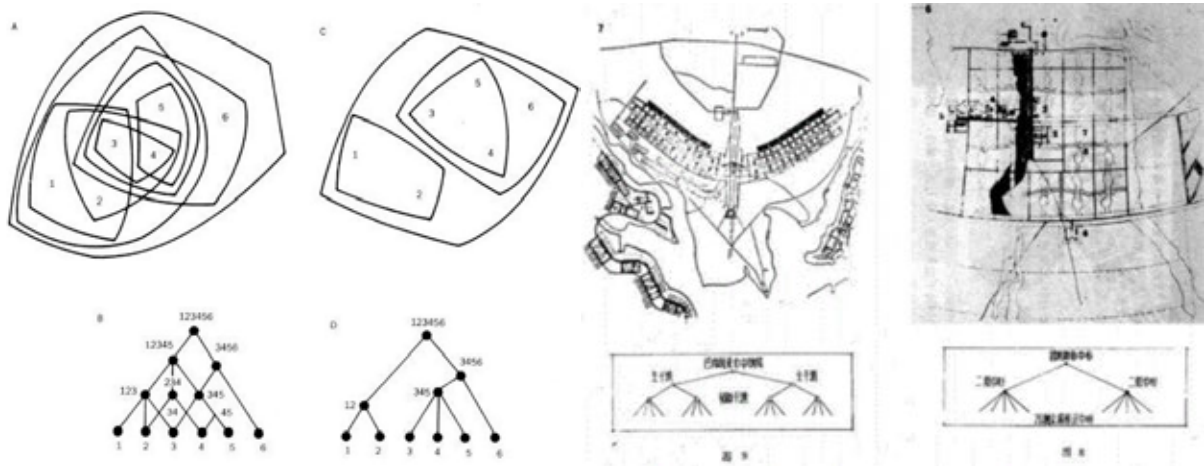


Fig.2-6. semi-grid structure and tree structure (Source: *A City Is Not a Tree*, Christopher Alexander)

Fig.2-7. structure analysis of man-made city(Brasilia Planning and Chandigarh Planning)

(Source: *A City Is Not a Tree*, Christopher Alexander)

For the source of urban vitality, Alexander believes that urban vitality comes from the seemingly mundane and trivial everyday activities of citizens and the unpredictable events in public space^[37]. In *The Timeless Way of Building*(1975), he introduced the concept of event patterns, arguing that the basic qualities of cities or buildings are given by the events that keep happening there^[38]. It is these events, not just the physical space, that constitute people's experiences and memories in the city or the building, and also influence the vitality of the city. Event patterns are closely linked to space, and every pattern in space has an event pattern linked to it. Also, space should be compatible with event patterns.

In addition, C. Alexander experimented with an approach to urban design that blurred the distinction between urban designers and citizens by means of architectural typology. Based on public participation, he established a relatively controllable bottom-up urban development mechanism in *A Patterns Language* (1977) by generalizing various "patterns" from everyday life. In *A New Theory of Urban Design* (1987), he rejected all-encompassing master designs and visionary plans and criticized the disregard for the diversity of everyday life. He depicts a progressivist design that suggests residents become part of the design of their communities, collectively choosing design directions and specifying how to accommodate the next phase of growth expectations.

2.1.3.5 Jan Gehl: Life between Buildings

Focusing on the observation and analysis of public interaction of citizens in everyday life, Danish architect Jan Gehl believes that the evaluation criterion of space should be whether the physical environment meets the requirements of people and their activities, reducing everything to the level of human sensibility. Space design should take into account the seemingly everyday and trivial needs of groups and pay attention to public interaction in everyday life, which are the source of vitality of urban public space.

Jan Gehl's research on "public space-public life" focuses on the way people use public space and the lives of people in public space, and explores the mechanisms by which people, public space and urban life are interrelated in order to better enable people to use public space and stimulate urban vitality. To sum up, Jan Gehl's theory of public space-public life can be divided into three main parts. First, it is about the perception and behavior of people in space. He believes that "people are the most attractive landscape in the city". From the perspective of humanism and behavioral psychology, he believes that the starting point of designing humane public space is to grasp the essence of human movement and human senses, which provide the biological basis for activities in space and should be the prerequisite for space design. Secondly, based on long-time observation, interviews and research on psychology, he put forward his own theory of place design. The basic characteristics of necessary activities, spontaneous activities and social activities were studied, and the specific space design points required for various activities were proposed. Thirdly, he summarized the design method of public space and proposed the design procedure of "life-space-architecture". This design process opposes the concept of modernism and functionalism, and advocates thinking about the human scale and human landscape in the urban design process. It emphasizes that the design of public space should start from life, from observing life to finding the attractiveness of space to move on to spatial design. In his view, public space should be a place where people gather due to their needs. Because of this, it should be a gathering point where people's behaviors and habits are understood and finally determined after tracing their lives.

2.1.2.6 Magaret Crawford: Everyday Urbanism

“ Everyday ” speaks to this element of ordinary human experience and conveys many complicated meanings^[39]. Once people focus on everyday life, people will find an amazing richness of meaning. As the most real process of material life activities, everyday life, though

easily alienated, still has permanent vitality and creative power^[40]. Influenced by Lefebvre's "Extracting new concepts from everyday life and giving new meaning to life experience"^[41], Margaret Crawford, a professor at Berkeley University, established the theory of "everyday urbanism" in 1994. She proposed the concept of "everyday space" and published *Everyday Urbanism* in 1999.

Everyday urbanism is a new urbanism tendency that focuses on everyday life, pursues diversity and heterogeneity and advocates the rediscovery of meaning in existing space. Understanding the existing urban condition is its starting point, while the essence is to reinterpret and rethink the existing urban condition^[42]. It advocates reading the city as a text, reconnecting the fragmented urban space into a dynamic and creative whole under the gradual accumulation of micro-operation. Everyday urbanism creates a new urban design strategy that builds the concept of the city on ordinariness and reality, which emphasize everyday life^[43].



Fig.2-8. Street survival: vending cart conversion for vendors in Los Angeles(Source: *Everyday Urbanism*^[42])

In terms of specific spatial operation and design strategy, everyday urbanism does not aim at the form and visual image, and does not tend to create new space or drastically transform the existing space. It focuses on the discovery and construction of public space for everyday life, advocating operation in the nooks and crannies of the existing urban environment. Through the rediscovery of the place's meaning in the original material environment, it makes the city becomes a vibrant space. Thus, everyday urbanism often requires both down-top (thematic and empathic) and top-down (using sophisticated knowledge and technology) work. This is meant to be both tactical (unofficially mandated actions) and strategic (top-down plans tailored by those in power)^[42]. Everyday urbanism introduces everyday life into space, which has exerted a great influence on later urban design thoughts and practices.

As can be seen from the above, there are many attempts to turn to everyday life in terms of

spatial theory, both at the macro level on the relationship between social processes and social resources and how social factors affect people's position in urban space, and at the micro level on how people use and feel space in everyday life and how to design cities close to everyday life from the perspective of urban space.

2.2 Everyday Life and Public Space

2.2.1 The Relationship between Everyday life and Public Space in China and West

For the relationship between public space and everyday life, it is first necessary to clarify the object of mainstream public space and the urban space involved in everyday life, and also, the relationship between them. As we can see through the previous sorting of theoretical development of public space, the concept of contemporary urban public space is mainly based on the Western urban development and philosophical system, with the public sphere as its connotation. Urban spaces organized by the state, government or public institutions and carefully planned and designed, such as parks, squares and streets, are still the main objects in the study of public space. In actual life, the relationship between public space and space that everyday life involves in China and the West is different due to the differences in political, economic and social and cultural environments.

2.2.1.1 The Relationship between Everyday life and Public Space in West

In the West, urban public space has been around for a long time, almost since the birth of the city, but it has a relatively short history of being discussed and studied as an important topic in the urban sphere. Since then, many thinkers and philosophers have discussed it, and the square in ancient Greece has been considered as the ideal form of public space. As mentioned in the literature review, the discussion of public space in the Western world has been based on the "publicness" of space, with the study of specific physical spaces focusing on human behavior and environmental behavior studies as its core. On the whole, the meaning of "public" in the West has always been associated with the right to "freedom" of people, and has always been linked to political rights to some degree. This is a major difference from the traditional Chinese public space, which will be discussed in a later section.

In terms of the relationship between public space and everyday life, they argue that public space in the traditional sense is declining due to various factors that affect human practice.

The American scholar Michael Sorkin's *Variations on a Theme Park* even directly uses the end of public space as a subtitle to point out the core assertion of the collection. Everyday life, as a process of individual reproduction of material activities, has a perpetual momentum of development. The space where everyday life takes place becomes a gathering place for discursive expression and the presentation of new meanings, making such space public and forming a new kind of public space. Jane Jacobs' *The Death and Life of Great American Cities* advocates a kind of public life and public space that happen in everyday life. Such activities take place in some places such as streets, alleys, porches, and kiosks, connecting people to urban space through the intervention of everyday life. The everyday space of the city can build up a public sphere^[44]. Similarly, Margaret Crawford, in her theory of everyday urbanism, proposes the concept of "everyday public space", which also intends to emphasize the spontaneous resistance to and appropriation of urban space in people's everyday life. In this context, the urban space involved in everyday life is a public space that is the opposite of the officially planned and designed public space, an "everyday public space" organized and created by the residents of the city, and is a complement to the formal public space of the city.

2.2.1.2 The Relationship between Everyday life and Public Space in China

In China, however, due to the influence of cultural concepts and political systems, there are large contextual differences in the understanding of "public" between China and the West, which also makes the relationship between everyday life and public space in China and the West somewhat different.

Under the combined influence of the political system, social environment and especially ideology, there was no urban public space like the Greek square in ancient China. However, during the development of urban history, along with the political and economic elements and changes in everyday life, urban spaces with a certain degree of publicness did exist. Unlike the Greek intention to separate the marketplace from the square, the "market" was the first open space with a certain civic nature to appear in ancient Chinese cities, and its initial form came from the temporary wild market that formed spontaneously in the countryside during the Western Zhou Dynasty. With the development of the city and its economic level, similar to the process of forming a wild market, stores began to be created in the closed "Fang", and then markets were formed. It was through the activation of markets that the streets became the most vibrant urban public spaces during and after the Song Dynasty. At the same time, the

morphology of the street changed as the activities it carried changed. To facilitate the hosting of activities, the street space expanded locally, especially at road intersections, to create more open spaces. Some of the street openings also drew on the forms that existed widely in the countryside, combining with theaters to form more squares, thus also forming the culmination of street space. In the late Ming and early Qing dynasties, artists and hawkers occupied the city streets at this time, in addition to the related commercial activities traditionally caused by the stores along the streets. The space before the temples also gradually became noisy and began to form squares quietly. Thus, the meaning of "public" in China at this time refers more to the breaking of the monopoly of imperial power and to the more common, ethical norms of everyday social life related to ordinary people. Chinese public space at this stage emphasized the social desires of ordinary people rather than the political desires that were embedded in public space in Western countries.



Fig.2-9. Qingming Shanghe Painting (Source: Dawn by Zhangzeduan, Northern Song Dynasty)

By the late Ming and Qing dynasties to the Republican period, public space took a turn from social desires to the political level, influenced by Western ideas and the construction of the tenements. In the western construction of the tenement, the emergence of carefully designed squares. And in the Chinese community, the teahouse became one of the most popular public spaces for citizens like the Western cafes. In them, social interaction, everyday life and even political life coexisted. After the War of Resistance against Japanese Aggression and the War of Liberation, under the new social and political system, "production first, then life" became an important idea in the era of a planned economy. The prevalence of "roadism" completely interrupted the previously rich daily street life, and the street once again became a mere transportation space. After the reform and opening up, under a more relaxed policy, the vitality of the street was restored to a certain extent by the stimulation of commerce, and the space with traffic function became an important part again. Jia Bangke, a sixth-generation

Chinese director, in his 2002 short film "Public Places", devotes most of his time to the stories of "urban public spaces" with transportation functions, such as train stations, bus stops, roads and coaches. At the same time, the design ideas and theories of Western urban space entered China in large numbers, and "urban public space" officially became a more unified and common term, and received a certain amount of construction and transformation. China's "urban public space" has thus become more diverse and international on the surface.



Fig.2-10. Everyday Life happened in Public Space (Source:Film Public Place, Jia Zhangke 2002)

To sum up, in the overall development of history, "urban public space" in China, before the influence of the West, was mainly characterized by autonomous development and formation. From the wild markets formed during the Western Zhou period due to the needs of life, to the interesting streets, the teahouses where people talked and the squares in front of temples, the urban space where "everyday life" taken place has been the public space of traditional China. Public space in this sense is different from the urban public space that has flourished in the West since Greco-Roman times, represented by city squares and churches, which carry the political life of citizens. Unlike the public political space of the West, Chinese public space has always been closely connected to everyday life and rooted in everyday life of ordinary people^[3]. Everyday life has always been a theme in the development of China's urban public space.



Fig.2-11. The "Urinal Pot Social" in the alley

(Source: <https://baijiahao.baidu.com/s?id=1595975202606055194>)

Fig.2-12. Sunbathing in the community (Source: [areahttps://baijiahao.baidu.com/s?id=1646915008377442011](https://baijiahao.baidu.com/s?id=1646915008377442011))

Therefore, in the Chinese context, the relationship between the urban space involved in everyday life and public space does not particularly emphasize its opposite or rebellious character to the urban public space planned and maintained by the government, nor is it entirely complementary to the formal public space of the city, as sometimes everyday life also uses the city's squares and streets as specific spaces where it happens. This interpretation of the relationship between everyday life and public space is more in line with the actual situation and realistic needs of China. At the same time, under this context and interpretation, urban design can also better play its active role, rather than completely reactive to the existing "everyday space" to sort out and repair. In the subsequent research and design, the relationship between everyday life and public space should not be copied from Western models, but should be interpreted in the specific context of China and specific cities and regions based on the actual situation. In this way, Public space with regional, contemporary and cultural characteristics from the perspective of everyday life, which is also vibrant, can be designed.

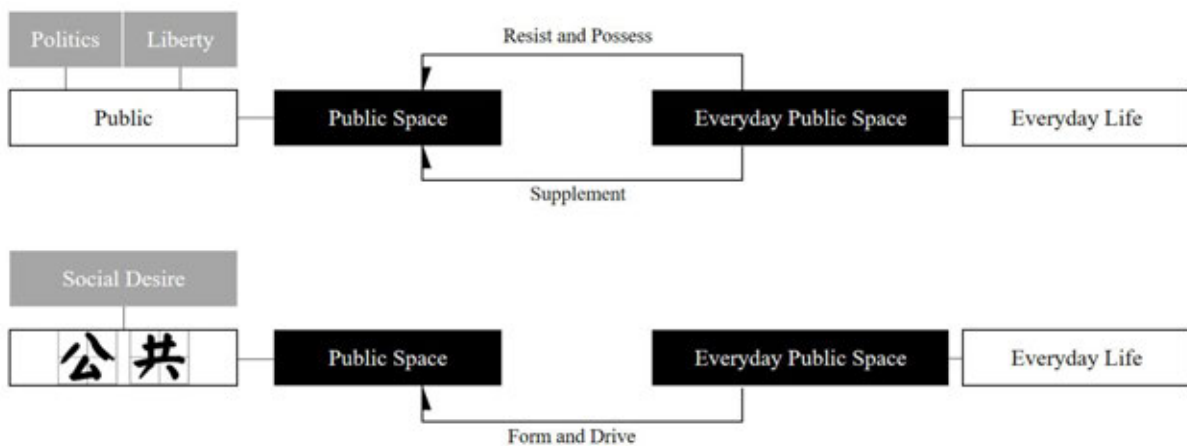


Fig.2-13.the Relationship between Everyday Life and Public Space in Western and Traditioanl Chinese Context
(Source: drawn by author)

2.2.2 Constituent Elements of Public Space from the Perspective of Everyday Life

There are three basic elements of public space design from the perspective of everyday life that are of primary concern: the subject, the event, and the space. The subject is the primary element, and it is the first element to which research from the perspective of everyday life pays attention. At the same time, the expression of everyday life in space, in turn, attracts the subject as a human being, and helps people to experience the pleasure of participating in the event actively, so that further transforms the space to make its characteristics more suitable for

the event. The system of everyday life is then effectively circulated, and the vitality of everyday life is revealed. Therefore, by studying and exploring the relationship between subjects and events to improve the quality of public space, designers can better and more consistently cause subjects to stimulate the vitality of urban space by participating in everyday life events.

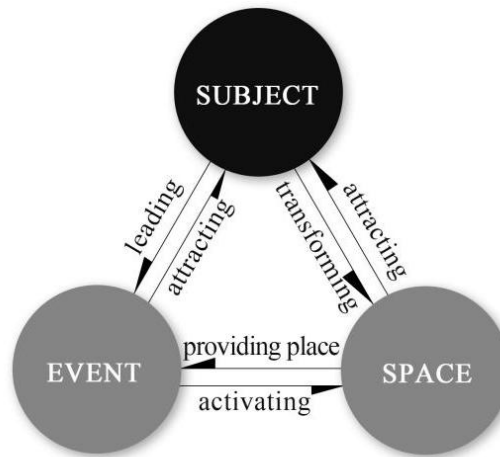


Fig.2-14. Three Elements of Public Space from the Perspective of Everyday (Source:drawn by author)

2.2.2.1 Subjects

The essence of the city is the gathering of people, and it is the network of activities of groups and individuals that constitutes the deep structure of the city and is the real reason for the vitality of the city. People are the subjects of activities, the users of space, and the subjects that need to be the first concern in the design of public space from everyday life.

The subjects here are the millions of ordinary citizens in the city, and they are the people in everyday life, not any specific political or economic objects. The subjects of activities here include individuals or groups of different ages, classes, professions, hobbies and cultural backgrounds, all of whom should have free and equal opportunities to participate and communicate here. It is the participation of different people that makes urban public space public and open.

Focusing on "people in life" from the perspective of everyday life has two levels of content: the first is to focus on people as individuals, to understand the psychological characteristics of human behavior in everyday life activities, the interaction between people and their surroundings, and the rules of human interaction. The second is to focus on the group who are

organized to live together based on certain social relationships, that is, to focus on the composition of the population in the living area. Population composition is generally divided into two categories: natural composition and social composition. The natural composition is mainly the gender and age composition of the population in the region; the social composition is mainly the ethnic, cultural, occupational and class composition of the population^[45]. Demographic composition is an important factor in determining the characteristics of living areas, and therefore it is also a key point to focus on in the design of public space from the perspective of everyday life.

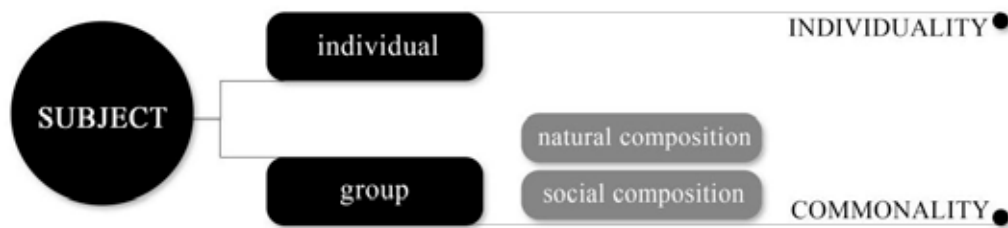


Fig.2-15. structure diagram of subject (Source:drawn by author)

In the design and construction of most urban public spaces, the "people in everyday life" as a subject often have little voice. This has led to the design of urban public spaces ignoring the everyday life characteristics of these "subjects", which is the result of the separation of the design and construction subjects from the subjects of everyday life. Therefore, in the process of designing urban public spaces, designers must first start with the everyday life and habits of the subjects, that is, ordinary people, their psychological characteristics and their interaction with the surrounding environment, i.e., the interrelationship between the everyday behavior of local citizens and space and the laws of social interaction. Through the study of the characteristics of the everyday life activities of a local people groups, as well as the observation and research of everyday life activities of individual, the everyday life characteristics of the subject can be grasped at different scales from the whole to the individual, providing design ideas and basis for the design of public space.

2.2.2.2 Events

Kevin Lynch, in *An Introduction to a Good Urban Form* (1981), suggests that the key to urban space is how to ensure the interweaving of various urban activities in terms of spatial arrangement. Events, i.e., human behavior and activities, are an important part of the space of places. And creating a rich and colorful everyday life is the ultimate goal of public space design.

Christopher. Alexander even elevates events to the level of determining the basic qualities of cities and architecture. In his book *The Timeless Way of Building*, he writes: "What matters most about buildings and cities is not just their appearance or their physical geometry, but the events that take place there"^[9]. Dutch architect Aldo Van Eyck believes that "whatever the meaning of space and time is, place and event will only have more meaning; this is because in the human mind, space is expressed as place and time as event". The people and activities in places and the contexts they construct constitute the memory of a city. Therefore, the "soft" infrastructure, events, in the city is important for a successful and vibrant public space.

The constant repetition of everyday life events leads to a certain pattern of operation, which determines the structure of everyday life spaces, and even the spatial structure of the city. The events of everyday life bring together the feelings and memories of local residents about history and culture, including both traditional folklore and festivals, as well as an emerging new cultures, such as leisure and sports activities. Each city has different event patterns that are popular due to the uniqueness of its culture, place and time. The design of public space from the perspective of everyday life needs to grasp the objective law and direction of change of everyday life events with the passage of time and changes in socio-economic and cultural backgrounds, and make corresponding adjustments to the structure of urban space in order to truly achieve the goal of restoring a rich and colorful everyday life.

2.2.2.3 Space

Space is the place where the subject participates in the event, that is, the urban public space that we design. Public space is closely related to everyday life in the city, and different public spaces carry diverse, differentiated and fragmented everyday life. (Figure 2-28) C. Alexander introduces the language of patterns into the method of spatial planning, which believes that space is produced by combining material entities within space with various relationships, and then reproducing and creating the relationships. Through the discovery of these deep-seated, life-generating patterns, which are under the control of the general public, and through spatial practices that link individual patterns to form a composite network, a common urban language can be established, which is also thorough public participation^[46].

To sum up, public space design from the perspective of everyday life means incorporating the behavior and activities of residents' everyday life into the design practice of public space, and

attaching its pattern language to the expression of public space to realize the formation of an ideal place for public interaction and communication. The key point of this paper is how to grasp the laws of public everyday life and its interaction with the environment to design urban public spaces with the characteristics of everyday life.

2.2.3 The value of public space design from the perspective of everyday life

Everyday life is the basis of individual and social existence, the driving force of self-reproduction and social reproduction; it is the main content of people's organization of social public life, and can reflect people's individual will and group spirituality conveyed in their interactions; it is also an important soil for nurturing urban culture and providing public spiritual raw materials, and as an extremely important cultural gene, it maps the life marks of people in different times and becomes a fertile ground for scientific, moral and artistic practices. Public space design from the perspective of everyday life advocates a value-oriented approach of "going back to the thing itself", opposing symbolic forms and emphasizing human initiative. According to the scale, its values can be roughly summarized into the following three categories.

2.2.3.1 Macro significance: carrying urban culture and reflecting the characteristics of place, culture, time

From the macro level, the public space with the characteristics of everyday life not only solves the problem of function, i.e., carrying people's everyday life, but also serves as a representation of urban culture. It is the physical space embodiment of the spiritual outlook of the city and reflects the unique regional, cultural and contemporary character of the city. Due to the difference of each city, the everyday life of different city is gradually accumulated into the characteristics of the city, that is, its regional culture. As its material carrier, the space of everyday life records the life traces of people in different times, and presents the history and culture of the city. The characteristics of the city, to a large extent, are reflected in these public spaces with the characteristics of everyday life. For example, Italians love coffee as an everyday habit. Whenever there is free time, people always sit by the street, order a cup of coffee and snacks, and talk freely. The street-side coffee tables constitute an important cultural landscape of the city, telling the scene of people's life here. In China, the prevalence of urban culture in Chengdu, for example, has also formed its unique urban cultural landscape.

Designing urban public space from the perspective of everyday life, incorporating the living

customs and humanistic climate of regional characteristics into the design consideration, can reflect and continue the unique connotation and character characteristics of the city from multiple aspects, and promote the comprehensive development of urban public space in different directions such as regional, cultural and contemporary.



Fig.2-16. Street of Bicocca, Milan, Italy (Source: photo by author)

Fig.2-17. East gate market in Chengdu, China (Source: <https://www.hudongba.com/party/vt4o5.html>)

2.2.3.2 Mesoscopic significance: Forming new ideas for public space design and improving the urban public space system

At the level of urban space, everyday life in China has always had a close relationship with public space. The urban spaces involved in everyday life daily life partly take the city's squares and streets as specific unfolding spaces, which encompass most of the contents of urban public space and are an important part of the urban public space system; partly, they also serve as a supplement to the formal urban public space. These new spaces penetrate into all corners of the city and participate in the growth of the urban public space system together with the original public daily life spaces, becoming an indispensable part of modern urban public space.

Designing urban public space from the perspective of everyday life can dissolve the confrontational and possessive relationship between the original everyday life space and urban public space. By proactively incorporating the spatial needs of residents' everyday life into the construction of urban public space, the original iconic, patterned and rigid space can be shaped into a diverse and vibrant urban public space that meets the needs of residents' everyday life.

2.2.3.3 Microscopic significance: an important link to realize individual needs and form a

sense of belonging

From a microscopic perspective, designing urban public space from the perspective of everyday life can meet the needs of individuals in their everyday and public lives. In modern society, the subjective assumptions of urban planning have replaced the self-judgment of users, controlling the pattern and form of urban public space from the top down and diluting the practical significance of everyday life itself. Urban public space with the characteristics of everyday life is often more vital and storytelling, as it is the product of man's continuous struggle with the external natural or social environment, and is a strong expression of man's self-needs.

At the same time, the intervention of everyday life can stimulate public activities in the space, promote citizens' interaction, recreation and consumption, and create a healthy and attractive urban life in which all social classes can participate. Through this public life, people perceive the reality of their everyday lives, reconnect with themselves and establish their own value system, stimulate creative everyday public behavior, and realize the formation of public consciousness and individual sense of belonging in the public spirit.

To sum up, the involvement of everyday life in the design of urban public space has multiple values and meanings. For cities, as a material representation of urban culture, it shows the spiritual outlook of a city and can promote the comprehensive development of cities in different directions, such as regional, cultural and contemporary. For the urban public space, this kind of intervention with an active posture can dissolve the possible confrontation and occupation between everyday life space and urban public space, forming an important supplement to the urban public space system and improving the urban public space system. For individuals, the design of public space with the characteristics of everyday life can better stimulate the development of public life and shape a healthy and attractive public life, in which people can realize the formation of public consciousness and individual sense of belonging.

2.3 Summary

This chapter begins with a multidisciplinary discussion of the concept of everyday life, and elaborates on the specific concepts and essential characteristics of the seemingly common and taken-for-granted existence of "everyday life". At the same time, the key theories that emerge

from the turn of everyday life in the field of architecture and urban planning are sorted out and discussed in depth. In terms of the relationship between everyday life and public space, this chapter compares the origins and development of traditional public space in China and the West, and draws out the differences in their relationship in different contexts, which will have a direct impact on further research and design in the future. Finally, this chapter sorts out the three main elements of public space design from the perspective of everyday life, which will guide the later research and design methods, also, further clarifies the multidimensional value of everyday life interventions in public space design.

Chapter3 Case Study: From Small-scale Regeneration to Urban Design

3.1 Selection Principles

Time Principle: from utopian experiments to spatial practice

Throughout the process of practice concerning everyday life, there is a transformation from early utopian experiments to later real spatial manipulation. Although the early utopian experiments do not have specific spatial operations to learn from, their pioneering spirit and the way and perspective of paying attention to everyday life are worth learning from, and also have historical significance. So in this chapter, the cases will be selected from early utopian experiments with ideologically grounded implications to recent real space operations.

Diversity of Scale Principle: from small-scale

Public space design practices concerning everyday life range from small-scale, bottom-up rebellious practices from the perspective of residents to government-led, large scale urban public space designs that actively embrace everyday life. The case selection in this section will include a variety of scales of spatial practices to better learn about bottom-up public space needs and top-down public space design approaches.

3.2 Early Practice

3.2.1 Practice Origin: The Wanderer and the Arcade Project

With the development of the second industrial revolution in the 19th century, urbanization accelerated and the pace of people's lives became faster. The emergence of fast roads and the use of automobiles allowed humans to move faster in urban space. Vision became the most important sense for people to perceive the world around them and get information about everyday life. Roland Barthes, a famous French semiotician, called this method of viewing the urban landscape through visual interpretation the "image repertoire of representations", which emphasizes the way people's eyes scan the scene on the street. This approach emphasizes the fact that as one scans a scene on the street, the eye filters all visual messages and reduces them to simple categories of reproduction. Although the "intentional reproduction skill" can help us obtain important cognitive information in a short period of time, the interaction between people and space and people is greatly weakened. As Pro. Wang Yuan said, "The relationship between the body and the city is broken here because the environment

is stimulating to people without feedback"^[47]. Subsequently, as the phenomenon of weakening people's bodily sensory experience affects the sense of identification with urban space, more and more scholars have begun to study the interaction between urban space and people. Among them, the Arcade Street Project is the beginning.



Fig.3-1. View from inside the car (Source:*Learning from Las Vegas*)

In the 19th-century Paris, open squares, parks and marketplaces gradually fell into disuse and were replaced by wide and straight commercial streets. People were attracted to the new modern cityscape on the one hand, and on the other hand, they were looking for a sense of place in the changing times. The German philosopher and cultural critic Walter Benjamin, drawing on the study of the famous 19th-century poet Baudelaire's "wanderer" in his literary works, tried to present everyday life in the commercial arcade streets in a narrative way, and carried out his famous spatial practice project between 1927 and 1940 --The "Arcade Project" in Paris. The "Flâneur" is a famous 19th-century poet Baudelaire's characterization of an aimless wanderer in the city, set in mid-19th-century Paris. He always wanders the city at will; observes keenly the crowds and events taking place in the streets; and allows others to look at him curiously, but without interacting with each other. Their main interest is in the small aspects of street life rather than the formal public spaces planned by the government^[48]. Although the "wanderer" is a role full of artistic nobility, it exposes the hidden anxiety of people in modern urban space and draws attention to slow walking, which can mobilize all the senses of the body to perceive urban space.

In the Arcade Project, Arcade Street can be seen as a miniature world, a material basis for mass commercial consumption, which is not only a traffic distribution place for goods and people, but also a collection of people's everyday life. As a new architectural form in the new century, Arcade Street, with its modern materials of glass and iron frame and gas lighting,

makes it a new world under the consumer culture, a new atmosphere completely different from the previous commercial space. Due to the highly mixed nature of the arcade street, Benjamin emphasizes the need to immerse oneself in the arcade street, to mobilize all the senses of the body, to follow the trajectory of the body's movement to capture the details of everyday life in order to gain the true meaning of everyday life in the contemporary city. Regarding the presentation of his sensory experience, Benjamin hopes to decipher the real state of the arcade street through the narrative of analogy or metaphor, which on the one hand, can break away from obscure conceptual elaboration and highlight the dialectic of things in a simple figurative way, and on the other hand can also show the fun and history of everyday life, thus presenting a certain aesthetic meaning.



Fig.3-2. The Passage de l'Opera, glass roof and iron girders, shops in arcade of Paris

(Source: *The Arcade Project* Walter Benjamin^[49])

The Arcade Project is one of the greatest works of 20th-century cultural criticism, which reflect on the separation of people's bodies from urban space, the loss of interaction and feedback in cities planned by modernism, embodying a critique and resistance to material space and society constructed on the basis of reason. Although it is not practiced in the field of urban design and planning, its advocacy of using the trajectory of the body's movement to capture the details of everyday life in order to obtain the true meaning of everyday life in contemporary cities has value-based implications.

3.2.2 Early Utopian Practice

After World War II, the European urban and architectural avant-garde launched the "radical architecture" movement in response to the proliferation of functionalism in the process of capitalist urbanization. And the aim is to critique contemporary bureaucracy and commercial

power, to construct a viable picture of the future city, and to respond to the utopian intentions of people's hearts. Their ideas and artistic creations transcend the traditional rules of cities and architecture, and are highly relevant to the discussion of the "meaning" of cities and architecture.

Their ideas and cartoonish exaggerated expressions have played an important influence on Rem Koolhaas and still influence a wide range of architects and architectural designs such as BIG. Here we briefly introduce the experiments of Friedman, Situationist International and Archigram, who focused on urban everyday life and its spaces from different perspectives and experimented with urban design methods accordingly.

3.2.2.1 Yuna Friedman

Yuna Friedman is a French architect and urban planner. For more than half a century, he has questioned the nature of architecture from a sociological and psychological point of view and the position of the user. Although he has produced little architectural work to date, his theory of "mobile architecture" in the late 1950s influenced the British Archigram group in the 1960s and the Japanese "Metabolism", Blue Sky Group and other architectural groups.

The so-called "mobile architecture" theory is opposed to the "occupant-adapted architecture" theory proposed by architect Le Corbusier. It advocates that architecture should be human-centered, and that architectural space and urban planning should meet the free living requirements of users and be able to change accordingly. It advocates that occupants should create their own living space with simple materials. It is a utopia that utilizes the existing urban architecture system and leaves it up to the occupants to determine the freedom of movement. According to Friedman, "The 'Average Man' simply does not exist, and the unpredictability of his behavior cannot be described by so-called statistical induction. It is the uncertainty of human behavior and occupants, the variety of personality traits reflected in each individual's settlement story, that is the key factor in determining the meaning of the city."^[50] Therefore, he proposed the concept of "the occupants determine the housing and urban planning", and advocated maintaining individual freedom and architectural flexibility in design.

According to Friedman, his emphasis was not on the variability of the building itself, but on

how to build a system of architectural structures that could respond to or counteract changing social systems. In 1958, he followed the idea of "mobile architecture" and constructed a series of "floating cities". The 'floating city' is, in a sense, a 'blank sheet of paper' waiting to be drawn, and the nature of the blank sheet is to allow for the existence of every alternative or conventional spatial element. In *In Defense of Home*, Friedman explains that the floating city is perhaps the first example of a subversion of the "shoebox" architecture. Indeed, since the beginning of the research, architecture has always meant building "shoeboxes", that is, hollow objects in various forms. Historically, architecture has been either a monolithic "shoebox" or a clump of "shoeboxes". He argues that an aerial city can be compared to an empty shelf on which to stack "shoeboxes," where you can move one box without affecting the others, and where the building is "mobile." Each element of the "mobile building" - the walls, the roof or the ceiling - becomes a piece of furniture in a way, and the occupants have the freedom to move and replace them. The only things that remain the same are the columns, beams, infrastructure, electricity, water, communication networks and other basic structures. Floating city has no "façade", but rather consists of a series of "inner city spaces", i.e. the empty spaces between and above and below the dwelling bodies. The face of the city can change from moment to moment, and the public space no longer exists only as a "corridor" between buildings. In this large-span structure, people are free to use the space between the stair towers for walking, traffic and recreation, as well as for planting greenery.



Fig.3-3.Fig.3-4. floating city

(Source: Interview "*Imagine, Having Improvised Volumes 'Floating' In Space, Like Balloons*")

Fig3-5. Model of Floating City (Source: <http://www.qdaily.com/articles/49136.html>)

In Floating City, it is no longer the government and developers who determine the appearance of the building and the city, but each resident of the city. It is clear that the "Floating City" is a naturally occurring and growing urban concept that allows the users to become the owners of their homes again, expressing the designer's vision of urban life and his desire to live freely. "The architect, miraculously outside the clamor of contemporary architectural mainstream

thinking, reminds us, with a simple wisdom, not to be obsessed with the 'meaning' of architecture and give up the 'freedom' of architecture, and basic framework construction + autonomous living adjustment = living world (the origin of human existence according to Heidegger) ."[51]

In conclusion, although the idea of mobile architecture is difficult to truly realize in real life, its concept of allowing residents in the city to determine the urban space and returning the freedom of the city to the residents, as well as its idea of designers constructing the basic framework and residents adjusting their own lifeworlds autonomously coincides with the acceptance of the idea of resilient growth in everyday life and public participation. His street art museum and street museum projects in recent years also have practical implications.



Fig3-6. Friedman's Street Museum, Street Art Museum (Source: Maxxi)

3.2.2.2 Situationist International

Situationist International was a very important social and cultural trend in Europe in the middle and late 20th century, and it was the ideological mother of avant-garde art and radical philosophical discourse that directly influenced European modern and contemporary art. Its founder was French Guy Debord, represented by Raoul Vaneigem, Constant Anton Nieuwenhuys and others. At its inception, the Situationist International was influenced by many of the theories and practices of Lefebvre and the avant-garde, focusing on the critique of everyday life, emphasizing the transfer of everyday life into a stunning context, and actively constructing concrete, unalienated life situations.

Focusing on the active role of new technologies and capitalist overproduction and resources in future urban planning, Situationist International critiques the post-war functionalist city and introduces the concept of the "integrated city," which emphasizes the mobility of cities and people in time and space. According to Debord, "integrated urbanism" refers to the integration

of art and technology as a means to compose an indivisible context that unifies the physical environment and behavior^[52]. In addition, "integrated city" emphasizes that the city is composed of multiple scenarios as if it were a giant playground in which the inhabitants are free to drift, wander, and play incessantly. Through the revolution of everyday life in the city, the concept aims to create a playful and drifting urban environment with great freedom and public participation, in which people are not only free to create situations, but also the city will change according to the changing situations, thus revealing concern for the pleasant experience of people's everyday life, which can be said to be a poetic transformation of everyday life.

Among them, New Babylon is the most famous work of Situationist International, and it is also the work that has been recorded in the history of architecture and has great influence. The New Babylon is a 20-30 hectares work by Constant between 1956 and 1974. It is a multi-layered network of spatial structures between the architectural complex and the city, which can be extended or contracted indefinitely. The spatial network is anchored to the ground by pillars and suspended to a height of approximately 16m, a support structure that preserves nature and the old city intact. New Babylon is divided into different zones and identifies its areas with names that have natural or emotional characteristics, such as the Suspension Zone, the Red Zone, the Yellow Zone, the Happy Zone, the Historical Zone These zones with different functions are interconnected by passages to form a huge mesh. The architecture is movable, combinable and growable; the space is continuous, flexible and fluid. Specific functions such as living, working and leisure take a back seat, and play and creativity are put in the first place.

Constant boldly proposed the idea of shared community in "New Babylon", boldly proposed the use of shared community and the festival of community space, and adopted multiple models to express his vision of the future city. By using labyrinthine, changeable spaces that departed from the rational functionalism of the time, he created a playful urban environment in which any situation could occur. This experiment was once seen as an icon of utopia in the West, with amorphous buildings, ever-changing streetscapes, and prolific spaces filled with fantasy and whimsy. Constant rejects the "functionalist" agitation for "collective creativity" and wants everyone to be an artist, everyone to participate in the creation of the New Babylonian situation. As a Situationist artist, Constant believes that such urban spaces are

active, creative and entertaining.

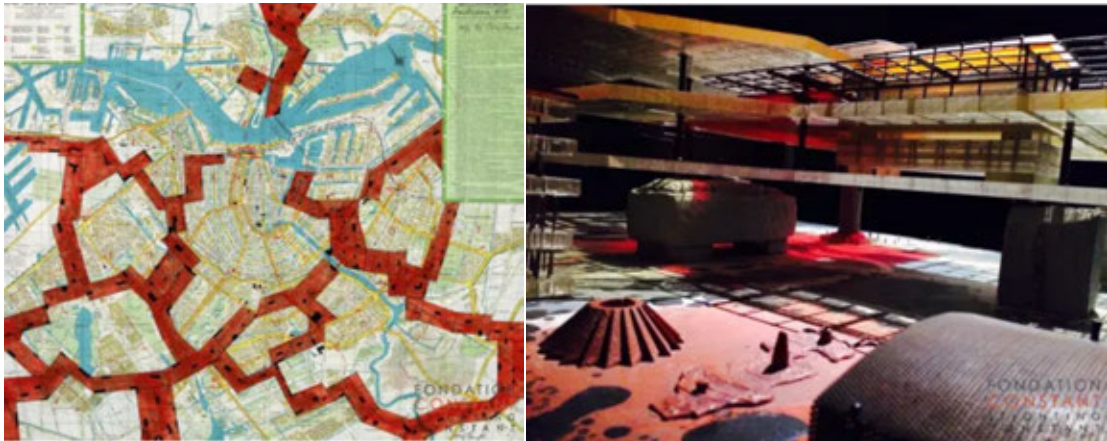


Fig.3-7. Sketch of New Babylon sector

Fig.3-8. Sketch of New Babylon overlay Amsterdam,

Fig.3-9. node model

(Source: https://view.inews.qq.com/k/20200329A0MVBB00?web_channel=wap&openApp=false&f=newdc)

Constant's thinking about the creative, pleasurable, and shared dimensions of everyday life and his commitment to the construction of situational space open up a new perspective on the study of urban space, warning us to focus on the creation of situations and events rather than the forced shaping of fixed patterns of space when we engage in urban design. At the same time, his emphasis on human cognitive psychology highlights the importance of human creativity and life, and also inspires us to make full use of modern high technology to create urban living situations and bring into play the advantages of modern cities themselves.

3.2.2.3 Archigram

Under Friedman's influence, a group of British architecture school graduates and young architects formed the Archigram, with Peter Cook as a core member. The group was a

futuristic, anti-heroic and consumerist ideological group. The group has conducted many new studies and experiments for the modern city, and has not hesitated to express their concern about the loss of urban vitality and the gradual extinction of urban life due to soulless urban planning. Also, they hope that urban design will allow people to interact more with the urban environment, to gain vitality and experience survival in response to the environment. They draw inspiration from technology to create a new reality that is expressed only through hypothetical projects. The organization aims to critique modernist architecture from the perspective of the new technological revolution and expresses their ideas through their eponymous magazine, but rarely leaves their own work behind. They are opposed to tradition, tyranny, and any form of bondage, advocate freedom, and have an optimistic attitude toward technology. They advocate that the city should not be seen as a project of building products with a roof, but as a sequence of scenarios that can occur with continuity and relevance, and they emphasize architecture as a kind of liberation and continuation of human development in urban life, with fluidity and extension, which is similar to what Situationist International advocates.



Fig.3-10. Journal Covers of Archigram (Source: <https://www.archigram.net/>)

In 1963, the Archigram organized the Living Cities exhibition to express their thinking on the city, which was a symbol of the theoretical establishment of them. The exhibition was divided into seven thematic “gloops” on the dimensions of life: Man, Survival, Community, Communication, Movement, Place, and Situation. Presents to the public in visually striking fragments such as paintings, picture books, comics, movie posters, and images that represent the “everyday life” of the city in the form of a small spatial gloop, expressing the observation of the human subjects in everyday life. Each gloop represents a part of the city life, and the whole of their interaction constitutes the concept of “living city”. In the exhibition, they do not give a specific urban concept plan, but only a concept or direction, in order to let people

get an emotional perception and experience the meaning of life in it, which is a way to present the importance, stimulation and awakening of our living urban space from the perspective that people are the fundamental theme and main users of the city. It expresses a concern for the existing urban life and the characteristics of its environment, emphasizing the regulating role of human beings.

The exhibition "Living Cities" sets the stance of the archigram based on popular culture and real life. They see the city as an organism composed of human life scenes, and architects cannot stay outside the "existence" of the city. As the exhibition introduction says: " Cities should generate, reflect and activate life, organizing their environment to precipitate life and movement. It should be a generator of ideas to create livable cities. Cities should generate, reflect and activate life. The environment, what happens in the city, the objects discarded at the moment, the passing vehicles and pedestrians are all as important, if not more important, than the division of space itself." "Living City, as a "model of the city," illustrates a reflection on movement and drift. The flickering light divides the events that architects know as they happen around the street buildings into fleeting moments. And the designers of "Living City" wanted to turn the clues of "moments" into a "medium" that designers could use to shape the natural, chaotic energy of the city.



Fig.3-11. the scene and plan and of Living City Exhibition (Source:<https://www.archigram.net/>)

3.3 Practice in Recent Years

3.3.1 Urban Scale Public Space

3.3.1.1 Superkilen, Copenhagen, 2012

Project Overview

Superkilen is located in the heart of Copenhagen, Denmark, through one of the most ethnically diverse and socially challenging neighborhoods in Denmark. The park is

approximately 700m long and covers an area of approximately 30,000 square meters. It is the result of a creative collaboration between BIG, Topotek1 and SUPERFLEX, and was completed in 2012. With the goal of integrating diverse ethnic groups and encouraging different urban life, the project divided Superkilen into three areas and colors, green, black and red. The different colors are meant to cater to different urban life. The red area provides an extended space for cultural and sports activities in the adjacent sports hall, the black area is a natural meeting place for locals, and the green area provides land for large sports events. On top of the three zones, objects from 60 countries living in its surrounding area are displayed. The design process involved the full participation of the local population. BIG recognizes that this project is not just an urban design, but a showcase for global urban life.

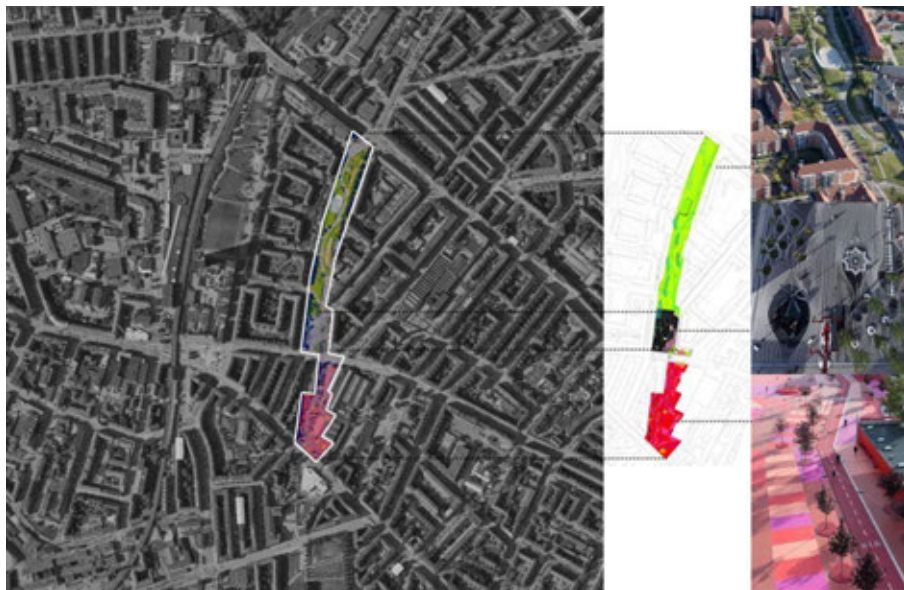


Fig.3-12 . Location of Superkilen (Source: drawn by author based on Google Map)

Transportation

The interior of superkilen is entirely non-motorized and public transportation, with the exception of one urban road. It is an area that is seamlessly integrated with the public transportation system, the bicycle transportation system and the pedestrian system. It is focused on connecting to the surrounding community, creating a strong connection with the surrounding community through non-motorized trails and a pedestrian system.



Fig.3-13 . Traffic Analysis (Source: drawn by author based on Google Map)

Urban furniture

Every contemporary park should include some mandatory urban furniture, including benches, street lights, trash cans, tables and chairs, and plants. But here at superkilen, every piece of urban furniture is sourced from the 60 countries that surround the residents. In other words, the park's future visitors choose and decide on these necessities. Superkilen is more like a world exhibition of furniture and everyday objects from around the world. From sports gear from Los Angeles Beach to sewers from Israel, palm trees from China and neon signs from Qatar and Russia. Each item is accompanied by a small stainless steel plate set into the ground that describes the item, what it is and where it came from in Danish and the language of its origin.



Fig.3-14 . Bar Chair from Brazil, Octopus slide from Japan (Source: photo by author)

Significance

Superkilen uses many ways in its specific spatial operations, but the most important revelations it brings to the author are the following.

The attention to urban life. Unlike the previous focus on the physical environment of the city, Copenhagen, as the cultural capital of Europe, has made the creation of diverse public spaces

and the shaping of encouraging urban life its development goal. "More urban life" is reinforced as a core value. Diversity of urban life is cited as the greatest strength of Copenhagen's urban competitiveness and is considered to be the most effective way to promote social sustainability. Copenhagen's 2015 urban public space development goal, "A Metropolis For People," includes "more urban life for all," "encourage more walking," and "encourage more people to walk. The three goals of "A Metropolis For People", "Provide more urban life for all", "Encourage more walking" and "Encourage longer stays in public spaces", clearly express the values of the direction of urban space development.

The emphasis on connectivity. Superkilen is a network of access to the surrounding area through linear spaces and the arrangement of non-motorized paths. In the Urban Space Action Plan (2005), which classifies urban spaces, connections and promenades are heavily weighted as interconnections between different types of places. They connect different types of places to each other. This ensures the integrity of the public space system as it evolves and reinforces the continuity of urban life. The linear space also makes it easier for citizens to understand and recognize the organization of public space.

The composite of everyday life. Superkilen divides the space into three sections, each with a different functional focus. However, the overall purpose of Superkilen is to meet the needs of users from more than 60 countries and regions in the surrounding community. Through the placement of its everyday necessities, superkilen is shaped as a showcase of global life, a mix of spaces and different users.

3.2.1.2 The Goods Line, Australia, 2015

Project Overview.

The Goods Line, located in Sydney, Australia, was designed by Aspect Studio in collaboration with CHROFI and officially opened to the public on August 30, 2015. The project is located on a former disused railroad in the city, and the designers have transformed the linear space with new functions to create an urban open space that brings together the urban life of the citizens.



Fig.3-15 . The Goods Line and its Plan (Source: <https://landezine.com/the-goods-line-by-aspect-studios/>)

Spatial Strategies: Connections, Compositing and Boundary Blurring

Connections. The design strategy for this project aims to create a strong urban spine, creating a series of opportunities for people to gather, live and use the space. While preserving the original railroad relics, the project is designed to create an urban park that connects art, media, education and cultural institutions by cleverly linking key spaces such as Central Park - University - Chinatown - Darling Harbour, transforming isolated urban spaces into creative and connected public places that provide It provides a series of free, comfortable and open public spaces, thus activating the core of the city. At the same time, the existing streets and neighborhoods around the park are connected through the creation of pedestrian and bicycle paths, weaving Sydney's inner city south back into the surrounding urban fabric.

Compositing

With the distinctive concept of "creating social infrastructure, activating the city's everyday life," The Goods Line has transformed an abandoned freight line into an urban open space, placing the necessary infrastructure for an urban life within the park. The park is filled with social infrastructure such as bleachers, seating, amphitheaters, Wi-Fi facilities, play spaces, ping pong tables, and raised lawns that support the city's thriving public life.



Fig.3-16 . Everyday Life in The Goods Line (Source: <https://landezine.com/the-goods-line-by-aspect-studios/>)

Blurred boundaries. In a more nuanced design, blurred boundaries are intended for events and festivals, injecting a sense of community into the previously abandoned urban expanse. The intentionally non-linear design changes as the lines move, creating rich subspaces for different uses. It is designed to promote opportunities to pause, occupy and use the corridor, not just pass through.

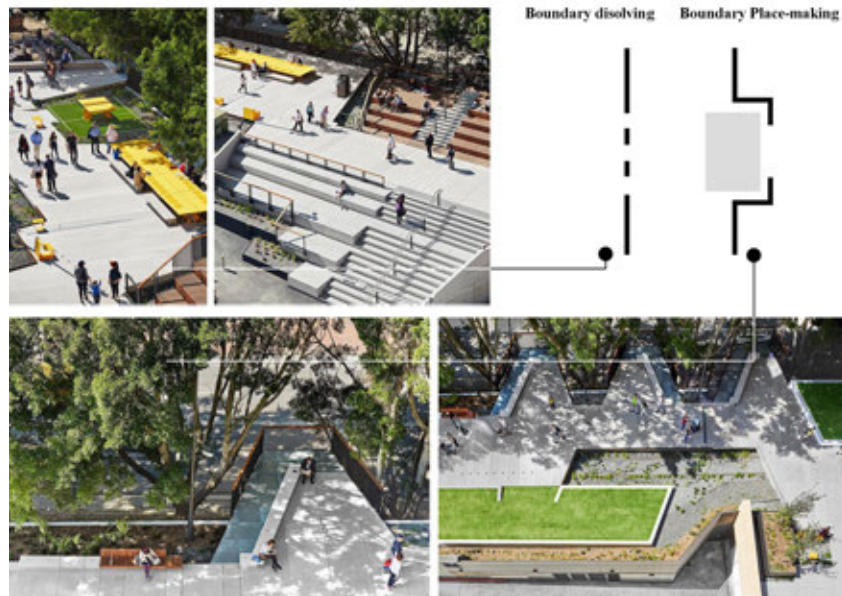


Fig.3-17 . Blurred Boundary in The Goods Line

(Source: drawn by author, photo from <https://landezine.com/the-goods-line-by-aspect-studios/>)

Significance

The project takes the past elements of the site as activation points, and creates a series of open and vibrant urban public spaces through the connection of urban functions and the placement of everyday functions.

3.3.1.3 Hamamyolu Urban Deck, Turkey, 2018

Hamamyolu Urban Deck, designed by YAZGN office, covers an area of 26,000 square meters

with a floor space of 1,050 square meters. The project is located in the city of Eskisehir, Turkey, an old town with a history of over a thousand years on the banks of the Borsuk River. The project has been transformed through the renovation of Hamamyolu Street and the placement of new functions to create a complex urban corridor that will become a vibrant urban element and an important part of everyday life. Its focus on the everyday life of its inhabitants provides a new and interesting perspective on the revitalization of already existing neighborhoods within the existing urban fabric.



Fig.3-18 .Top View of Hamamyolu Urban Deck

(Source: <https://landezine-award.com/hamamyolu-urban-deck-2/>)

Spatial strategy: multi-level connectivity and compositing of everyday life functions

Multi-level connections

The most important connection is the reconnection of the north and south of the city by a continuous pedestrian street. The second connection is the creation of a green belt from south to north with a green link, thousands of trees and more than 500 lawns. At the same time, Hamayolu creates urban connections between the urban terrace and the surrounding environment by connecting to the existing 11 roads on the surrounding streets. These connections are emphasized by the glass embedded in white concrete at the entrance and the connection to the street is emphasized by the color change of the wooden floor. Besides, in order to provide an uninterrupted pedestrian experience in the city, a bridge is erected across the street, which is also used as an open art museum to showcase the distinctive culture and art of the area. Through pedestrian streets, green belts, bridges and existing roads, Hamamyolu forms a multi-layered connection that also provides a three-dimensional, continuous system of urban public space for its citizens.



Fig.3-19 .Connection of Hamamyolu Urban Deck

(Source: drawn by author based on plan from <https://landezine-award.com/hamamyolu-urban-deck-2/>)

A composite of everyday life functions

One of the most prominent and popular features of Hamamyolu Urban Deck is its fun environment, which includes many different places for relaxation and entertainment for people of all ages. These playgrounds are integrated into Hamamyolu, so that "play" and everyday life are naturally integrated.

The Hamamyolu Urban Deck is divided into nine areas, each with a specific theme, which was discovered in the historical and social context of the place. The nine areas are, Aladdin Park, an area focused on exhibitions of the city's history; Glassworks, a showcase of the city's famous glassmaking skills; Pigeon Feeding, an area where children play and feed pigeons; and Relaxation, a small sunken plaza and coffee tables for relaxed gathering and networking. Here the roof of the café is stepped, allowing the public to use it; the Skywalk Zone, which takes the public into the air to experience a different perspective and art exhibition; the Children's Zone, which contains a large children's playground, an area for outdoor eating and drinking, and a fun and healthy space for children and the public to relax; the Peace Zone, with water and trees, which provides an escape from the hustle and bustle of the city; the Warm Zone, which consists of a pool and steam pools, turns the area into a completely different experience by mimicking the historical baths of Turkey; the Ivy Forest Zone, which leads people into the underground passageway to experience something different in a corridor filled with greenery.



Fig.3-20 .Different Zones of Hamamyolu Urban Deck

(Source: <https://landezine-award.com/hamamyolu-urban-deck-2/>)

Significance

The main purpose of the project "Hamamyolu Urban Deck" is to bring the old center back to the city in a new way, to create multiple connections with the city and to incorporate unique elements into urban spaces that become socially enjoyable for people of all ages, to incorporate these elements naturally into life and to create a context for urban life by rediscovering everyday life spaces.

3.3.2 Small-Scale Public Space

3.3.2.1 Renovation of a restaurant in Wuhan, China

It is a case of a small restaurant renovation, which is different from the above-mentioned active urban design on a large scale. It is a kind of rebellion and occupation of the existing urban space within the rules, from the perspective of the shopkeeper, i.e., "bottom", to meet the shopkeeper's everyday needs. From this case study, the author hopes to learn the bottom-up perspective of space use in order to better guide and accommodate the behavior in these spaces in urban design.



Fig.3-21 . the location of the restaurant

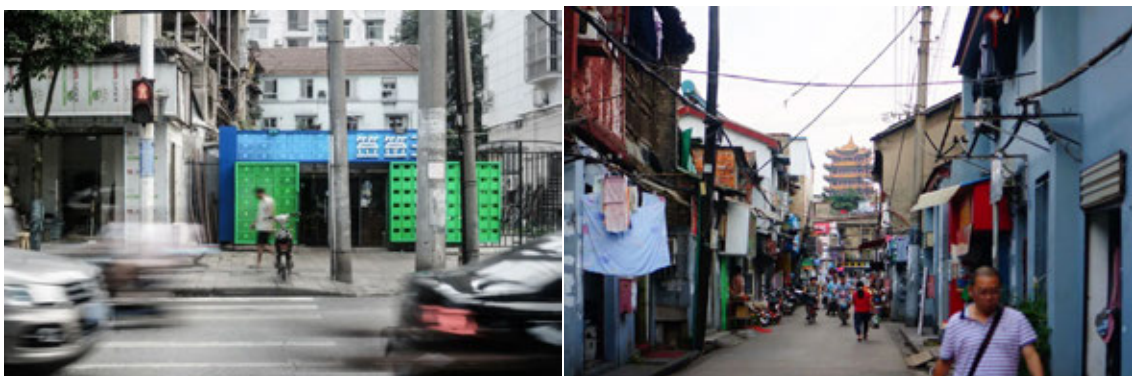


Fig.3-22. the restaurant and Liangdao Street

(Source: photo from <https://mp.weixin.qq.com/s/09MJqaXRRJgQajNUka61oQ>)

Project Overview.

The designer is Ching-wei Studio, and the client is the owner of a small restaurant that does barbecue. The restaurant is located on Wuhan Liangdao Road, a 1,400-meter-long street that is a famous food street in Wuhan, with 496 stores and hundreds of mobile vendors. Every day in the evening, the theater of life here begins to play. The vendors seize favorable positions with their flexible stall carts, and the stores have made some kind of agreement on the use of space in a long struggle and cooperation. The small indoor area of the restaurant could hardly withstand its hot foot traffic, so it often occupied the street space in front of the store. The owner hopes to attract attention by remodeling the front door.

Everyday life.

The designers studied the everyday life that occurs in the store and its front space during the day. The restaurant is set back 5.3 meters from the sidewalk, leaving an area of frontage where they lift out spare tables and chairs to "occupy" the space every night after the city police close. This small area has no clear boundary, it belongs to the sidewalk, temporary parking, the next store's back door and the district's fire escape, which means that the area that can be occupied maybe 90 square meters, 43 square meters, or not at all.

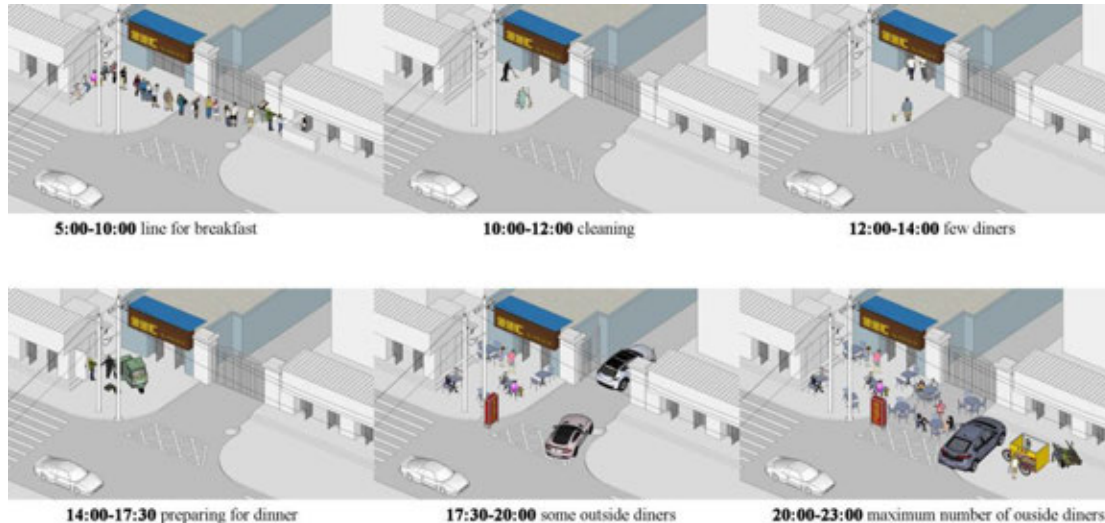


Fig.3-23 . Everyday life happened before the restaurant

(Source: photo from <https://mp.weixin.qq.com/s/09MJqaXRRJgQajNUka61oQ>)

Spatial Strategy: Flexible Boundaries

Using a rotating, moving lightbox wall installation made of low-tech and low-cost beer boxes, the designers shaped a flexible boundary that can readily change its relationship to the urban

space depending on the use of the store and other users of the street in order to mediate the conflict with the city manager. It greatly enhances the efficiency of the use of this urban edge space and the inclusiveness of different urban life, allowing for coexistence and mutual benefit for all participants. The restaurant can use the expansion and contraction of the façade to suggest the change of land boundaries and usage rights. The two "light carts" can evolve into a total of six forms by rotating, thus allowing the restaurant to balance the interests of all parties in a more decent and interesting way.



Fig.3-24 . Location of the installation and the surrounding conditions (Source: same as Fig.3-)

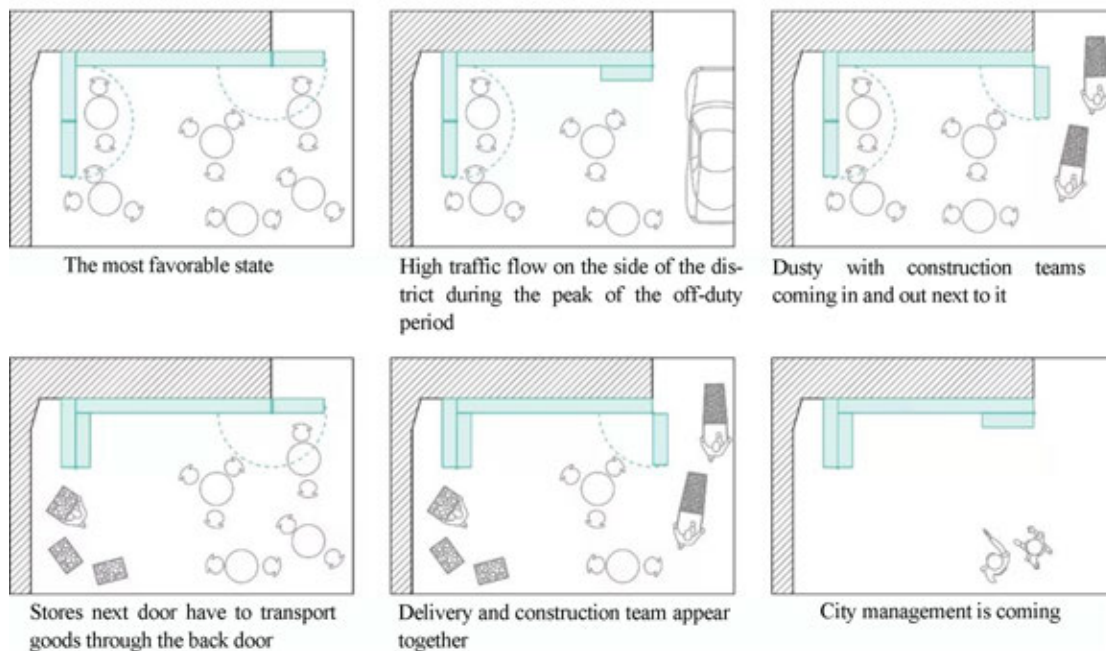


Fig.3-25 . Different models of the installation in different everyday situations(Source: same as Fig.3-)

Significance

With a bottom-up perspective, this case focuses on time more than space, and by focusing on the changes in urban everyday life under time and the changes in space usage, it shapes the elastic boundary space and realizes the multi-dimensional compound of space perspectives and functions. The positive role of elastic spatial boundaries formed under users' joint participation and negotiation for activating urban public space is explored. Therefore, studying the countervailing force of everyday life on architecture and the city can form an effective supplement to traditional design and planning, dissolving the one-sided rationality and objectivity's domination over people, thus activating urban space and advocating a more inclusive urban public space.

3.3.2.2 Rebar, Parking Day, US

Project Overview.

Since 2005, the San Francisco-based Rebar organization has initiated a series of Park(ing) days. The campaign builds parking spaces in the city into temporary parks, known as PARKs. Each park has a specific theme and can be built, opened, and taken down in one day. It is an annual event that allows people to reclaim urban space from their cars, one parking space at a time. The program spreads and grows to hundreds of cities and thousands of participants each year, and continues to spread globally.



Fig.3-26 . Parking Day Map (Source: <https://www.myparkingday.org/>)



Fig.3-27 . Parking Day (Source: <https://www.myparkingday.org/>)

Origins.

Inspired by Gordon Matta Clarke's Fake Estates project, founders of Rebar, Matthew, John and Blaine calculated that 20-30% of San Francisco's land area is streets, minus sidewalks, and 70-80% of the space is used for vehicle movement and storage. They began to discuss how to occupy this valuable portion of San Francisco's public realm in a more useful way. To do this, they created an early sketch of an 8'x20' outdoor office space, an urban forest, a cabaret, and other ideas. John sketched out the idea of an urban park in a parking space, named it Park(ing), and installed the world's first Park(ing) installation in San Francisco in 2005. Shortly after, they created an operations manual that described the ethics and creation process, and Rebar created Park(ing) as a prototype for open-source urban design accessible to all. In response, thousands of people around the world created hundreds of parks and formed an international event: Park(ing) Day, which continues to grow and has become a global experiment for social exchange, artistic expression and recreation.

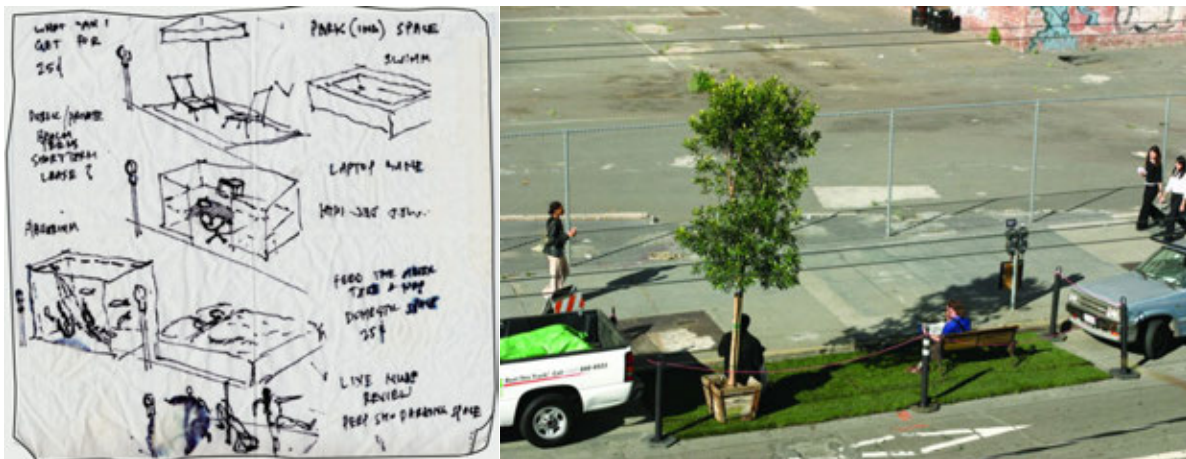


Fig.3-28 . The First Parking Day and its Napkin Sketch (Source: <https://www.myparkingday.org/>)

Space strategy: occupy and renovate at the right time

The manual describes in detail how to build such a park: 1. Occupy parking spaces.

Participants were required to pay a parking fee or otherwise occupy a parking space in order to make thematic changes to it. 2. Symbolic Groundcover. The manual suggests that participants try something more creative and symbolic - groundcover plants - to transform hard concrete or asphalt into a more comfortable and symbolic environment with more visual impact. 3. Seating. The manual suggests that participants use rented benches to attract more people to stay. 4. Shade. Create a shady environment by using potted plants that can be moved or flags, sails, or giant fabrics.

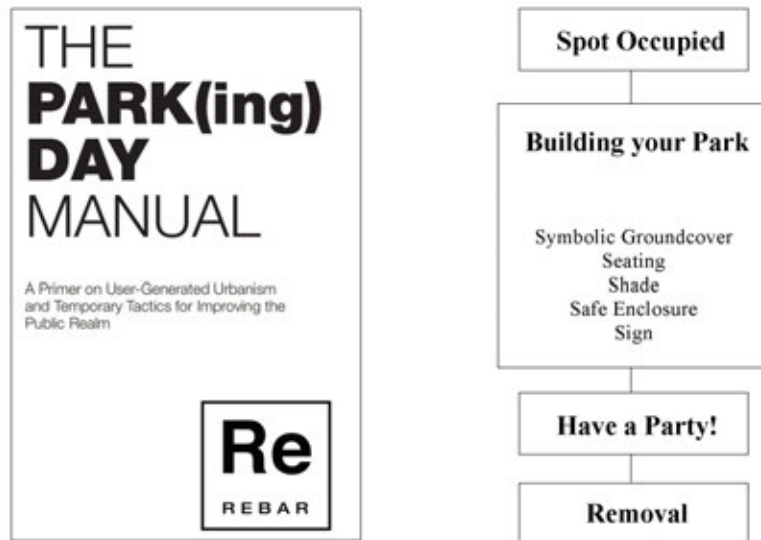


Fig.3-29 . The Parking Day Manual and its Workflow

(Source: drawn by author based on the Parking day manual)



Fig.3-30 . Building Materials (Source: the Parking Day Manual)

Significance.

The event took public parking spaces in this unauthorized way, using this encroachment to briefly create a warm and wonderfully intimate space to express their questioning of the car's domination of urban public space. But its message is that the marketplace is a small patch of asphalt-like space that has great potential, even if only for a day. The emphasis on the space at the edge of the city, the attitude of encouraging citizens to use the urban space on their own,

and the approach of using the urban space in a composite way are worth learning and learning from.

Inspired by the campaign, many cities have also transformed some parking spaces and the buffer zone between parking spaces and streets into small parks with children's playgrounds and other necessary facilities for the public. Or, through the composite use of time, they can turn them into outdoor dining areas when there are no cars parked.

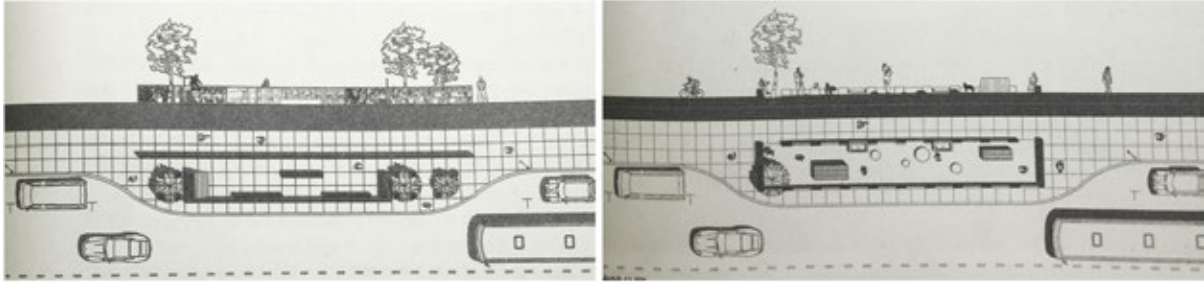


Fig.3-31 . Plans of Urban Micro Park (Source: Everyday Urbanism)

3.4 Summary

This chapter introduces some cases from the perspective of everyday life, from early utopian experiments to later spatial practices, from active and inclusive large-scale urban design to small-scale bottom-up spatial practices. These cases, which organize the framework of urban space with the value of enriching and stimulating everyday life in the city, and fill the specific space with small-scale everyday life, as well as their specific spatial strategies, are worth learning.

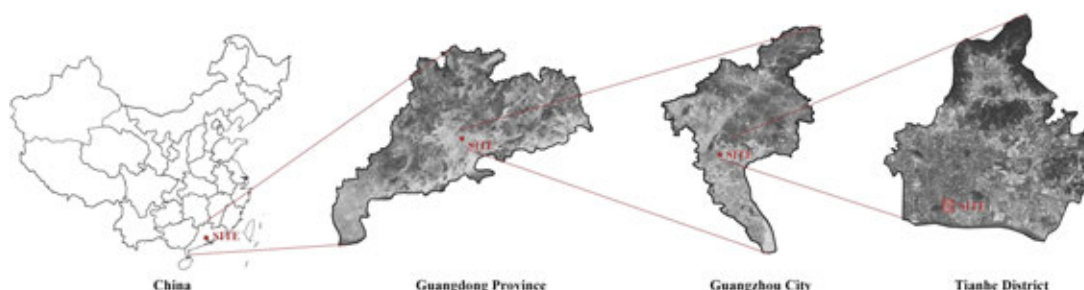
Chapter4 Research Framework: Everyday Life as a Guidance for Public Space Design In Guangzhou Racecourse

4.1 Overview of Guangzhou Racecourse

4.1.1 Site Overview: Analysis of Present Elements

Location

Guangzhou Racecourse is located in the eastern part of the CBD of Zhujiang New Town, Tianhe District, Guangzhou City, Guangdong Province, China, at 668 Huangpu Avenue West. The racecourse covers an area of 38.4 hectares. To the south, there are high-end residential areas led by Qiaoxin Huiyuetai, Zhujiang Riverside Park and Pazhou Exhibition Center; to the north, there are the urban village Shipai Village, Jinan University and other university groups. To the west, there is Zhujiang Park and the central group of Zhujiang New Town CBD; to the east, there are old neighborhoods and International Finance City. From the overall location, Guangzhou Racecourse is located in the Zhujiang New Town, International Finance City and Pazhou Convention and Exhibition Business Center junction area, has a good location advantage.



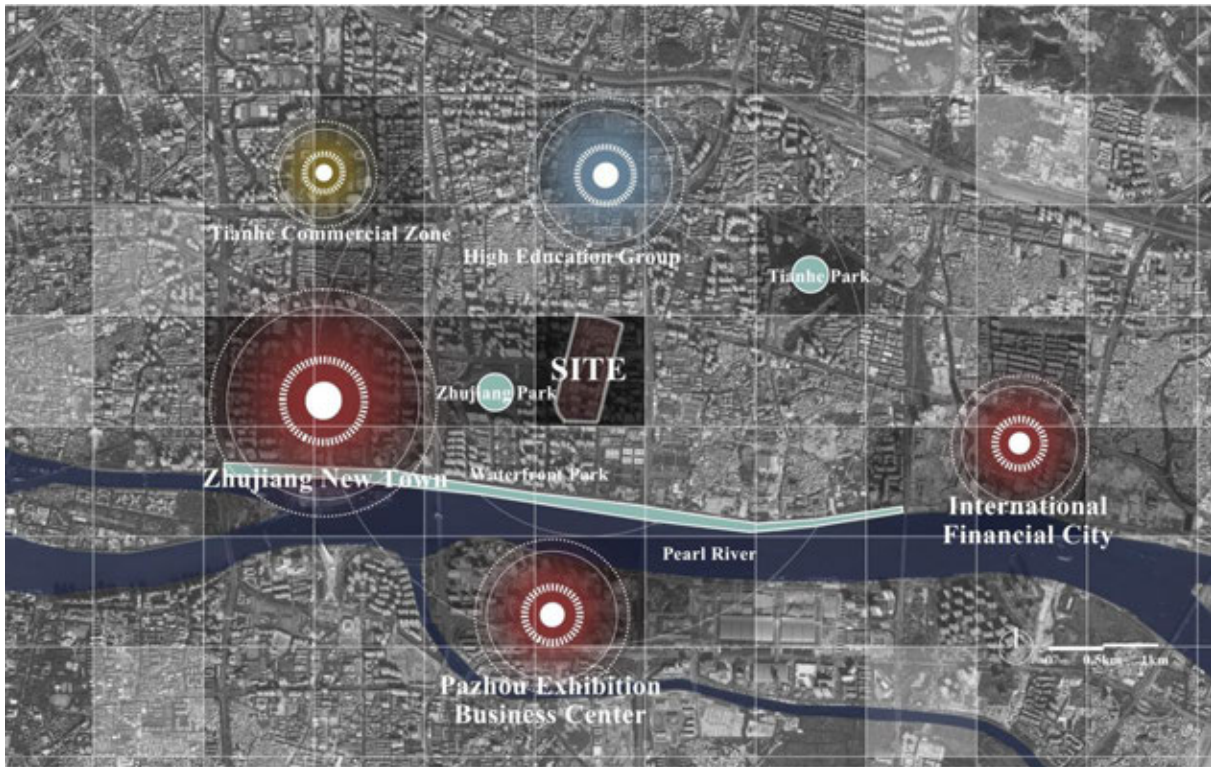


Fig.4-1. Location of Site (Source: drawn by author based on Google Map)

Traffic

In terms of road traffic, it is bounded by Huacheng Avenue to the south, Huangpu Avenue to the north, Racecourse Road to the west, and South China Express to the east. Also in the planning is the tunnel line running east to west through the racecourse. In general, Guangzhou Racecourse is surrounded by a high level of the urban road network, with good access to the outside world, but at the same time, there will be a problem with the urban expressway cutting off the racecourse and the surrounding areas.

In terms of public transportation, Guangzhou Racecourse is mainly served by two modes of transportation: subway and bus. The Guangzhou Racecourse is adjacent to the south of the metro Tamcun Station, and there are two metro exits, C and D, within the study area. The Metro Tamcun Station is a station of Metro Line 5, which can be connected to Metro Line 3, Guangzhou APM Line, Line 21 and other lines through stations with Zhujiang New Town, Huacheng Avenue and Zhucun. In addition, the north side of Guangzhou Racecourse has the second phase of the Racecourse station of Metro Line 19 under construction. In terms of bus transportation, there are ten bus stops within the study area of Guangzhou Racecourse, such as the National Defense Building, Racecourse Middle Road and other stops. In general, the

public transportation system here is complete and convenient, and the connection with the outside world is quite good.



Fig.4-2. Traffic Analysis (Source: drawn by author based on Google Map)

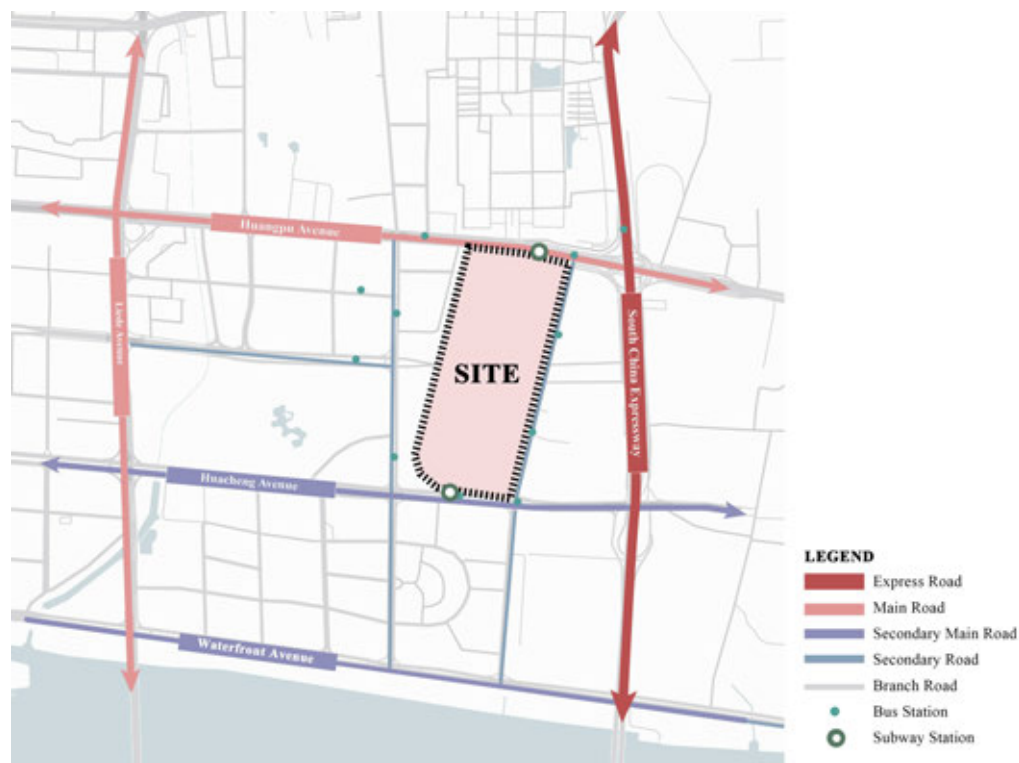


Fig.4-3. Traffic Analysis around the Site (Source: drawn by author based on Google Map)

Regarding the traffic inside the racecourse, the situation is poor. There are railings and fences around the racecourse, and access is only possible through specific entrances, making it more like a park than a part of the city. There are five main vehicular entrances into the racecourse, two on the north and south side, one on the west side and two on the east side. The city roads from the east and west to the racecourse are interrupted at this point and cannot be accessed. The roads in the racecourse are mainly carriageways, without divided pedestrian and non-motorized lanes, which are mixed with pedestrians and vehicles and are not conducive to walking. At the same time, due to space use and management problems, there are many cut-off roads. In general, the traffic situation inside the racecourse is poor, and the road network is chaotic and relatively inaccessible.

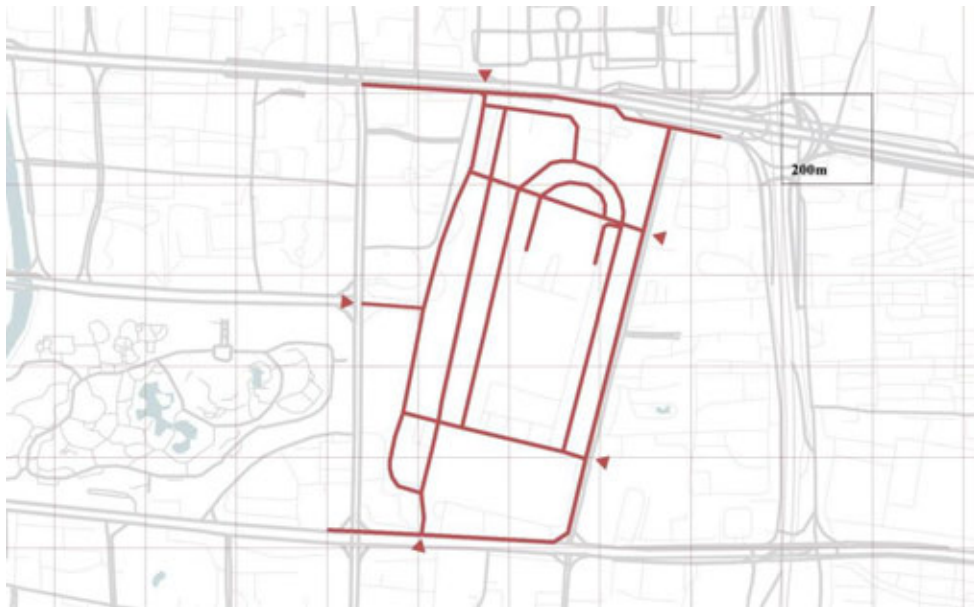


Fig.4-4. Traffic Analysis in the Site (Source: drawn by author based on Google Map)

Texture

From the texture map, it can be seen that the Racecourse is very different in texture and scale from the overall plate of Zhujiang New Town where it is located. In terms of texture, the horseshoe-shaped building layout of the Racecourse makes it highly identifiable in terms of space. The scale of its buildings is also relatively larger than that of the surrounding areas. In terms of neighborhood scale, the neighborhood scale around the Racecourse is generally between 200m-300m, and the neighborhoods in the eastern part are basically slightly larger than those in the western part. In terms of plot ratio and building density, the plot ratio of the Racecourse site is less than two and the building density is less than 20%, which is very

different from the surrounding areas and has extremely low utilization efficiency, which is very unscientific in the central area of the CBD of the city where every inch of land is valuable.



Fig.4-5. Texture around the Site (Source: drawn by author)

Buildings in the site

The internal architecture of the Guangzhou racecourse is old, of poor quality and partially average. Most the buildings that form the main characteristic horseshoe-shaped spatial form of the Racecourse are of poor quality, consisting of the steel frame and the outer envelope. The furniture city on the south side and the restaurant buildings on the west side are of slightly better quality. The buildings within the study area, with the exception of the Racecourse, are newer buildings of more recent age and of better architectural quality. In terms of architectural style and quality, the Racecourse is clearly different from its neighbors.

In terms of building height, the buildings within the Racecourse generally do not exceed 24 meters, and are mostly 2 to 3-story stores along the street (now abandoned). Compared with the surrounding office and residential buildings, most of them are above 100 meters, and the Racecourse forms an abrupt depression in the skyline, which is very incoherent.

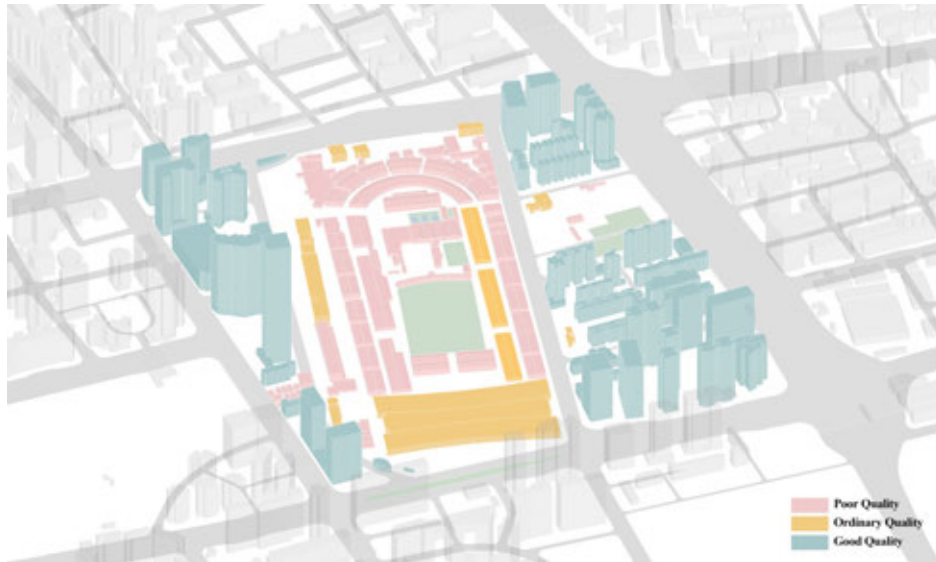


Fig.4-6. Quality of the Buildings (Source: drawn by author)

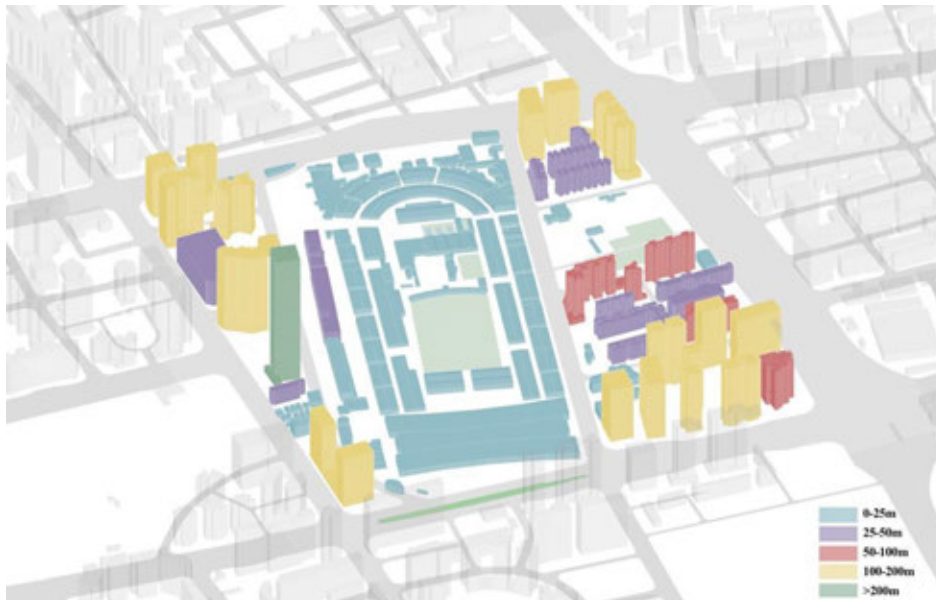


Fig.4-7. Height of the Buildings (Source: drawn by author)

Function zones in the site

The internal functions of the Guangzhou Racecourse are mainly divided into four segments, automobile service, furniture sales, sports and catering, with the catering industry being the most prosperous. The catering function of the racecourse is mainly distributed on the west side, which is also the main attraction point of the Racecourse people. Next is the function of sports, mainly with golf courses, badminton courts, tennis courts and other fee-paying sports venues distributed in the middle of the Racecourse. The remaining two functions, furniture sales and car service are relatively less dynamic. In addition, the public space inside the site is

basically used for parking, and there is no other space to provide diverse activity space and service facilities for the surrounding residents. It cannot play the responsibility of an urban parcel.



Fig.4-8. Function of the Buildings (Source: drawn by author)

4.1.2 Historical Development Stages

The Guangzhou Racecourse has undergone several major changes in its 30-year history from its construction to the present to create the distinctive spatial and usage situation it has today. The historical development stages of Guangzhou Racecourse will be analyzed and elaborated from two scales: the development of the racecourse itself and the development of Zhujiang New Town, where it is located, in the past 30 years.

4.1.2.1 Guangzhou Racecourse

The historical development of the racecourse can be roughly divided into three stages. 1992-1999 period of horse racing: The construction of Guangzhou Racecourse started in August 1992, it was the first racecourse with betting in mainland China. The construction was completed in January 1993, and the first modern race was held. Since its opening, it has basically maintained a twice-weekly racing program. As the Chinese government never recognized the legality of horse racing, Guangzhou Racecourse was ordered by the authorities

to stop racing in 1999. 2002-2008 difficult transformation period: In 2002, Guangzhou Racecourse invited public bids for Auto City until 2008, when the Racing General Company retook the racecourse site and established Auto City. In the subsequent development, the racecourse gradually formed three major segments: catering, recreation and entertainment, and auto city, but business has been unimpressive. 2014, due to policy reasons, most auto stores have been closed. Now, Guangzhou Racecourse is mainly leased to restaurants, sports, furniture city and other stores. However, compared with the surrounding areas, its vitality and attractiveness is very insufficient, and only some of the restaurants have customers.

Table.4-1. Four Main Functions of Racecourse now (Source: photo by author)

Catering	Furniture Sales	Sports	Auto Service
			

The property rights of the Guangzhou Racecourse site are complex and involve a large number of interested parties. The development of the racecourse can be said to have been at a standstill compared to other surrounding areas. Because of this, the unique spatial appearance and use of the racecourse today have been formed.

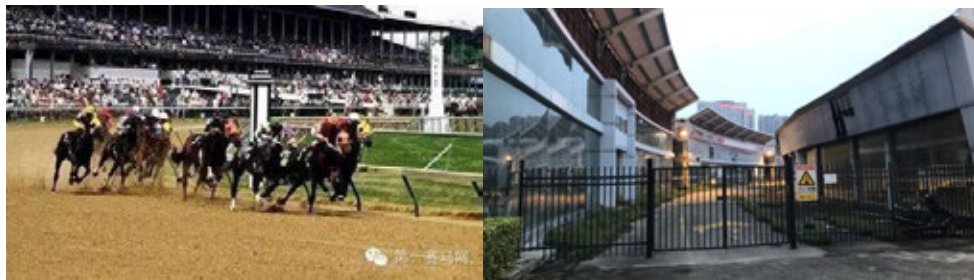


Fig.4-9. Racecourse now and in the past (Source: photo from No.1 racecourse website and by author)

4.2.1.2 Zhujiang New Town

The construction of Zhujiang New Town was basically synchronized with Guangzhou Racecourse, and officially started in 1993. Its historical development can be roughly divided into four stages. 1993-1999, the initial stage. At this time, the built-up area was mainly concentrated in the east and west districts, mainly residential. The period was also the most prosperous period for Guangzhou Racecourse. 2000-2004, the adjustment stage of

development. The construction of public space in the core area of Zhujiang New Town began, the main roads were basically formed, and the construction of business offices and residential areas were still mainly concentrated in the east and west areas. During this period, the construction of Guangzhou Racecourse Furniture City and Auto City was completed. 2005-2007, the comprehensive construction period. The core area of Zhujiang New Town was completed, the surrounding residential development was also gradually matured, and Metro Line No. 3 was opened. In this stage, Zhujiang New Town was fully developed and completed, while the development of Racecourse was in a stagnant or even declining state. 2007-2010, CBD prototype formation stage. With the official opening of Metro Line 5 and APM Line, the underground development of Zhujiang New Town was also promoted. At this stage, the construction of business buildings in the core area was concentrated, the construction of the central square and Zhujiang Park in the core area was initially completed, and the spatial California of the north-south axis was gradually clarified^[58]. While the Guangzhou Racecourse at this stage still remains stagnant and survives by partial catering.

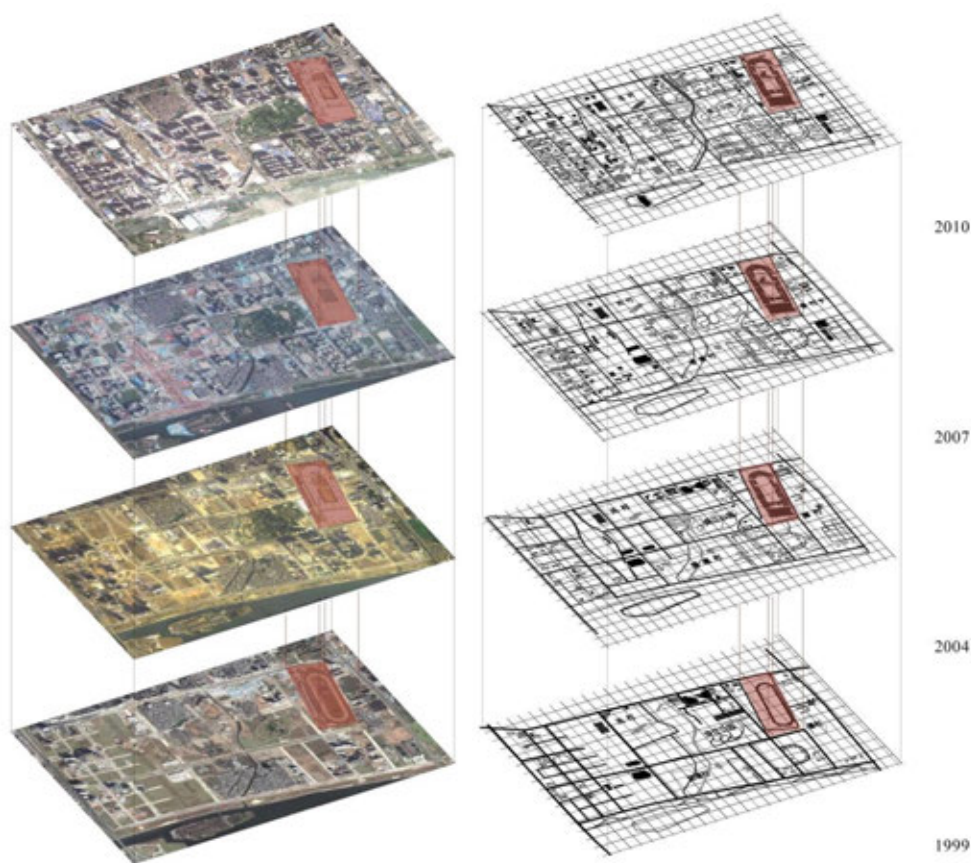


Fig.4-10. 1999-2010 historical satellite map of Zhujiang New Town

Fig.4-11. Spatial development trajectory of Zhujiang New Town

(Source: drawn by author based on Google Map and Zhang Lei's thesis^[58])

It can be seen that in the past 30 years of historical development, the land around Guangzhou Racecourse has undergone radical changes, forming an efficient and modern city center area. The development of Guangzhou Racecourse, however, has been slow or even stagnant due to its property rights and interested parties, resulting in the present situation of underground utilization efficiency and poor spatial vitality.

4.1.3 Planning and Policy Guidance

By sorting out the relevant superior plans and policies, the following three plans and policies are closely related to the Racecourse. In the *"Outline of the 14th Five-Year Plan and 2035 Vision for National Economic and Social Development of Guangzhou"* in 2021, it is proposed to build an industrial function layout of "one core leading, two poles driving, three ports radiating, and multiple points supporting". Among them, Racecourse is located in the "leading core" and is required to build a digital economy core area by relying on the central city, focusing on the development of digital economy core industries, high-end service industries and headquarters economy, driving the upgrading of traditional industries with digital empowerment, and leading the city to build a smart city.



Fig.4-12. Spatial development trajectory of Zhujiang New Town

(Source: *"Outline of the 14th Five-Year Plan and 2035 Vision for National Economic and Social Development of Guangzhou"*)

In the *Outline of the Fourteenth Five-Year Plan for National Economic and Social Development of Tianhe District, Guangzhou and the Vision 2035*, Racecourse is located

between the modern service economy development axis and the high-end economic zone of Waterfront Belt, and is located in the eastern section of Tianhe Central Business District. Tianhe Central Business District is positioned as a demonstration zone of "four new and colorful", a demonstration zone of liberalization of trade in services in Guangdong-Hong Kong-Macao Greater Bay Area, and a national digital service export base. By 2035, the high-quality development of Tianhe Central Business District will become a national model, residents will live a more convenient, richer and happier life, basically realize the modernization of the governance system and governance capacity, and become the best showcase for Guangzhou to realize the new vitality of the old city and the "four new and brilliant". In terms of the cultural industry, the area should cultivate new cultural industry and cultural consumption modes, improve the mechanism of integrating culture with tourism, science and technology, business, sports and finance, and build a multi-level public cultural service position. Deeply link global resources to achieve a higher level of openness and cooperation.

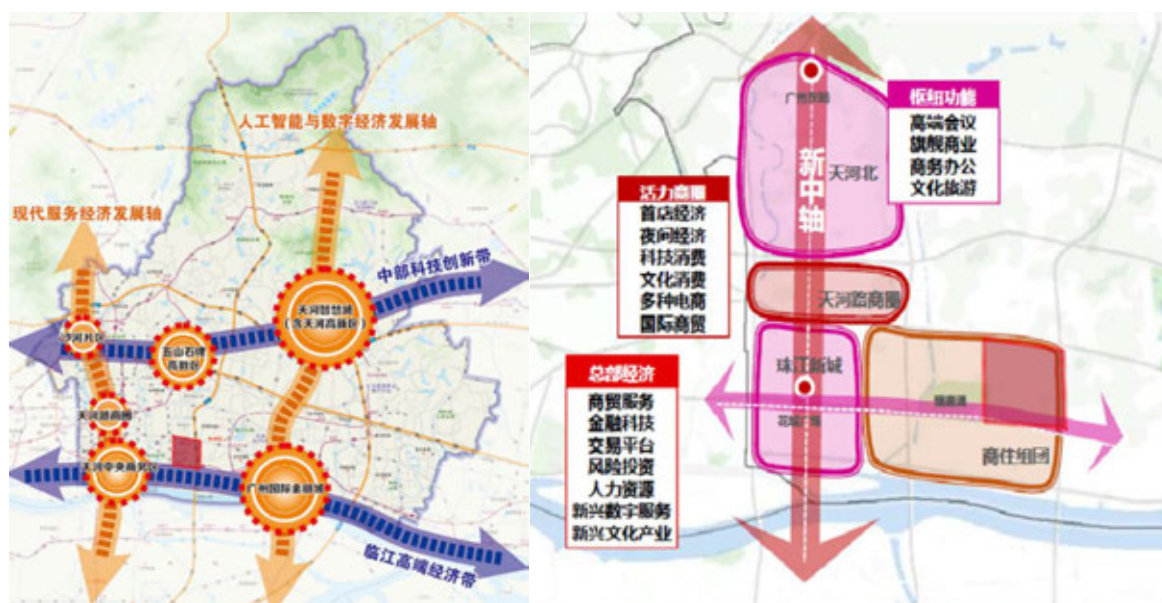


Fig.4-13. Spatial development of Zhujiang New Town

(Source: *the Outline of the Fourteenth Five-Year Plan and 2035 Visionary Goals for National Economic and Social Development of Tianhe District, Guangzhou*)

In 2021, the government issued the "Announcement of Competitive Consultation for the Development Planning Project of the Tianhe District Racecourse", in which the government further put forward more specific requirements for the Racecourse. The announcement placed the future construction of the Racecourse in the context of high-quality development and the development requirements of "old city, new vitality", and under the action of "four new, four

colorful" proposed by Guangzhou. Firstly, the announcement analyzed the characteristics of the racecourse site in terms of development intensity, functional composition and spatial form, refined the experience of the racecourse site for reference, and scientifically positioned the racecourse area in accordance with the development requirements of the core city of Guangdong-Hong Kong-Macao Bay Area, Guangzhou as a dynamic global city and "old city with new vitality". Secondly, according to the upper development plan and the current development situation of the area, the direction of business development and functional demand of the area where the plot is located are analyzed, and the functional positioning of comprehensive development is proposed by combining with the analysis of case studies of similar projects. Finally, taking Beijing SKP as an example, we will benchmark Racecourse with it to create a high-end commercial consumption circle.

To conclude, the Racecourse and its surrounding areas will be developed as a high-end service industry in synergy with the regional financial center of Guangzhou. In the Tianhe Central Business District, Zhujiang New City will take advantage of the concentration of high-end service industry resources to undertake the functions of the modern service industry, headquarters economy, digital industry and financial industry. As its commercial and residential group, the racecourse site will mainly undertake some of its overflow modern service industry, new cultural and consumer industry, and residential functions, becoming a high-quality dynamic demonstration area for modern Guangzhou residents to live a convenient and happy life.

4.2 Problems related to Public Space from the Perspective of Everyday Life in Guangzhou

4.2.1 Inability to meet the present everyday life

The past 30 years have seen a radical change around the Racecourse. The subjects of the spatial use, the activities that occur to them, and the spaces that they prefer have all changed dramatically. Racecourse itself has only had a simple replacement of functions over the past 30 years, and these have no way to meet the needs of everyday life in the surrounding area now. The mismatch between the functions and space of Racecourse and the needs of the surrounding area can be seen in the current state of depressed use and loss of vitality of the racecourse.

Therefore, in the future planning and design of the racecourse, it is necessary to actively

penetrate into the everyday life of the surrounding area and discover the subjects of space use, the activities that occur to the subjects, and the public space that the subjects prefer. Only by starting from the three elements of everyday life can the racecourse meet the needs of the citizens of the surrounding area in their everyday lives and keep the racecourse alive.

4.2.2 Risk of neglecting everyday life in planning

After sorting out and summarizing the planning and policies, it is easy to see that the Guangzhou government is also not satisfied with the current sluggish status quo of the racecourse and is determined to give it a big change. Faced with such development opportunities and prospects, the Guangzhou Racecourse site has the opportunity to achieve development and renewal on the one hand, to get rid of the current sluggish popularity and space usage; but on the other hand, it is still necessary to be alert to the potential danger of neglecting the value of everyday life by focusing on the economic benefits of the high-end business that the planning objectives point directly to. What functions will the future racecourse need to cater for future use, and is high-end commerce really needed? Is high-end commerce an economic benefit or a necessity for the everyday life of future citizens? These are all questions that need to be considered in the planning of the racecourse.

In the planning and design of the racecourse, the future everyday life of the racecourse and its surrounding area needs to be carefully explored so that the racecourse will exist in the future not simply to meet economic benefits, but to meet the everyday life of the future citizens and their development. Only in this way can the vitality of the racecourse be maintained forever.

4.2.3 Absence of Local Elements

In and around the Racecourse, the urban landscape is characterized by modern high-rise buildings and a uniform urban appearance. As the urban center of Guangzhou, the area lacks the traditional elements of local identity. And in the planning and policy, the benchmark of the racecourse refers directly to Beijing SKP. This kind of benchmarking way, which only cares about high-end business and economic benefits, has a great risk that the built-out urban areas will lose their regional characteristics and turn into the same look as other cities. This kind of urban space is more like a window displaying political achievements, making ordinary citizens feel confused, and widening the distance between urban public space and citizens' lives. As a result, public space that has lost its everydayness and liveliness loses its vitality,

and it is difficult to develop in a healthy way. By drawing regional elements from the traditional everyday life of the city and applying them to the construction of urban space, it can cater to the deep-rooted needs of the citizens and gain their inner resonance and sense of belonging to the city. It is a good expression of the city's regionality and a guarantee of the constant vitality of urban space.

4.3 Research Framework for Guangzhou Racecourse Public Space Design from the Perspective of Everyday Life

4.3.1 Aim of Research

After analyzing and elaborating on the current situation of the racecourse and the possible problems or risks of its future planning and policies, and studying and sorting out the elements, characteristics and advantages of everyday life, this paper wants to cut into the planning and construction of Guangzhou racecourse from the micro perspective of everyday life to find a suitable mechanism for the development of the Guangzhou racecourse site. Through this perspective, urban space that meets the needs and growth of everyday life and has the characteristics of Guangzhou region will be formed on the basis of meeting the development of a modern city, thus improving the quality and vitality of public space.

In order to achieve this design goal, the research objectives are planned as follows: through research on the everyday life of the racecourse and its surrounding areas, and even larger city-wide areas, the author is able to gain an in-depth understanding of the everyday life needs around the Guangzhou racecourse, local characteristics and future orientation, as well as the everyday life needs in line with the local characteristics of Guangzhou. This will lead to an in-depth understanding of the everyday life of the Guangzhou racecourse from large to small in the spatial dimension and from ancient to future in the temporal dimension, and provide support for future design.

4.3.2 Framework of Research

Combined with the previous analysis of the characteristics of everyday life and its three elements of subject, event and space, the research will observe, photograph and study the everyday life of Guangzhou, the racecourse and its surrounding areas in two dimensions: time and space, in order to gain an in-depth understanding of the needs, local characteristics and

future orientation of everyday life in and around the Guangzhou racecourse, as well as the everyday elements in line with the characteristics of Guangzhou as racecourse's context.

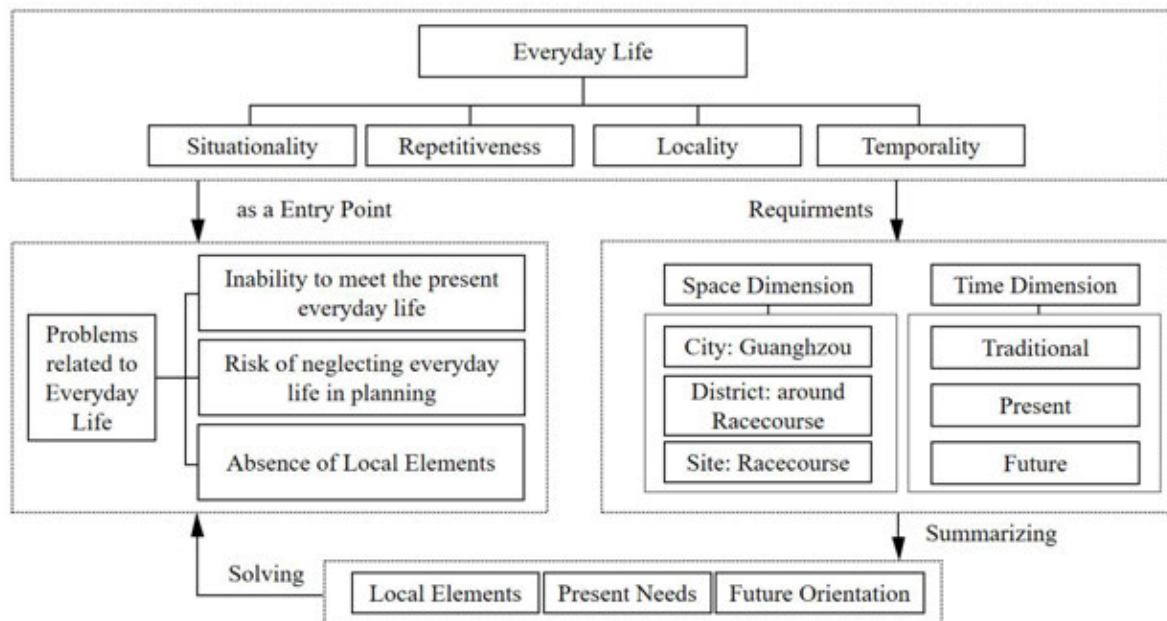


Fig.4-14. Research Framework (Source: drawn by author)

4.4 Summary

This chapter analyzes the present elements, historical transformation, planning and policies of the racecourse to discover its problems from the perspective of everyday life. Combining the previous study of theories and cases related to everyday life, a research framework for design the public space of the racecourse from the perspective of everyday life is established, in which the studying the everyday life will be conducted from both spatial and temporal dimensions.

Chapter 5 The General Context: Drawing Locality from Everyday Life and Public Space in Guangzhou

There are two reasons for putting the research on the public space design of Guangzhou Racecourse into the general context of Guangzhou. First, based on the previous analysis of the racecourse and its surrounding area, it can be seen that its public space is lacking in the elements of local characteristics. Second, the design goal of this paper is to create a public space with the characteristics of everyday life. According to the characteristics of everyday life itself, such as locality and temporality, which means the characteristics of everyday life are formed in a long-term local environment, in order to design public space from the perspective of everyday life, it is necessary to study the local characteristics of its public space. Therefore, this section puts it into the context of Guangzhou to study the everyday life and public space in Guangzhou, and extracts the regional elements of everyday life into the design of the public space of Guangzhou Racecourse, so as to shape public space with local characteristics and everyday life.

5.1 Everyday Life and Public Space in Traditional Guangzhou

Located in the Lingnan region, Guangzhou's architecture and public space also have unique regional characteristics due to its geographical location and special historical development. Climatically, the Lingnan area belongs to tropical and subtropical monsoon climates, with average annual temperature, long sunshine, sufficient sunlight, high solar radiation heat, warm climate and abundant rainfall. The topography of Lingnan region is high in the north and low in the south, with mountains and hills as the main features. The Pearl River and its three rivers from the east, west and north constitute a water network, and the five mountains overlap, creating a natural barrier separating Guangdong and Guangxi from the Central Plains. The long coastline, harbors and many islands in the Lingnan region make the external communication of this region mainly rely on the sea and rivers, and the convenient sea transportation is an important seaport to Southeast Asia, Oceania, the Middle East and Africa in China's history. Since ancient times, the Lingnan region, centered on the port of Guangzhou, has been prosperous in foreign trade and economic activities, and has been active in cultural exchanges, opening up the "Silk Road" at the earliest.

The physical geography of the Lingnan region is quite distinctive within the entire Chinese

mainland. This unique natural geography is a very important objective material condition for shaping the cultural characteristics of Lingnan, including Lingnan architecture and spatial characteristics. The wise Lingnan people made full use of the natural resources of Lingnan and combined them with the lifestyle of the local people to create very characteristic means of heat insulation, sun shading and ventilation. With these unique technologies, the layout of public space there is also free and smooth, fresh and bright, and organically integrated with the landscape environment. At the same time, it is famous for its unique technology and permeable, concise, elegant and simple style, which is a blend of East and West and very regional.



Fig. 5-1. The location of Lingnan and Guangzhou

(Source: Peng Changxin. *A Study of the Modernization of Lingnan Architecture*)

5.1.1 Everyday Life in Traditional Guangzhou

5.1.1.1 Characteristics of everyday life in tradition Guangzhou

Guangzhou, as an important part of the Lingnan region, was known as a place of externalization in ancient China and lagged behind in economic and cultural development. However, due to its unique geographical location, the Guangzhou area became an important gateway for China to communicate with the world. This exchange with the rest of the world and the influence of the ever-expanding culture of the Central Plains made it pioneering spirit and the integration of East and West in terms of regional cultural concepts. The contemporary Lingnan culture is more outward-looking, open and tolerant, and has a pioneering and exploratory spirit than other regional cultures in mainland China due to the influence of the maritime culture. Secondly, it has a blend of western culture and local culture, especially in architecture and painting. In general, in terms of cultural concepts, traditional Guangzhou has compatibility, which is reflected in the inclusion of various cultures, active absorption,

integration and development; pragmatism, which is reflected in the influence of the idea of business and profit, the pursuit of some aspects of architecture, such as the appearance of rustic but practical; secular, which is reflected in the interesting paintings, architecture and other works are based on the theme of people's life scenes, focusing on the connection with everyday life; pioneering nature, which is reflected in the process of absorbing and integrating Western culture, taking the lead in breaking through Chinese traditions and daring to use new genera and new ideas.

This cultural and spiritual concept is also reflected in the traditional Guangzhou everyday life and its space, and has formed a very regional characteristic of everyday life habits.

Table 5-1 Characteristics of everyday life in tradition Guangzhou (Source: photo by author)

Characteristic	Situations	
Catering Culture		
	Neighborhood restaurant	Garden teahouse
Leisure gathering and communication		
	Chatting under arcade street	Gathering in Liwan Park
High Density Residence		
	Xiguan Daya neighborhood	Trational small-scale alley
Walkability		
	Walking under arcade street	Walking in neighborhood

Emphasis on Catering Culture

In traditional Guangzhou, the importance of food culture is evident to all, and this culture has gradually developed into an important characteristic in Guangzhou, and even Lingnan area. The slang phrase "having tea at your leisure" has become a common phrase in everyone's mouth. Tea drinking and gathering have become an important part of the everyday life of traditional Guangzhou residents. "Drinking tea" is a typical way for Lingnan people to taste life and enjoy life, which has led to the emergence of a large number of teahouses, restaurants, hotels and other public places for communication and gossip. These places are not only to meet the needs of the public to drink and eat, but also a platform for social interaction, the preferred place for leisure and recreation in the daily life of the public.

Preferring leisure gathering and communication

Traditionally, people in Guangzhou, and even in the Lingnan region, attach importance to rituals and folklore activities in their lives. Like the flower market at the Spring Festival at the end of the year, dragon boat and lion dance at the Dragon Boat Festival, etc., people like to take advantage of festivals or leisure time to get together with friends and relatives. From this, it can be concluded that the traditional Guangzhou people are keen on assembly activities and like to gather together to eat, chat and exercise in their leisure time. In these gatherings, people communicate about their everyday lives, make new friends, and so on. The dialogue and influence among individuals in the gathering will have a positive effect on the cultivation of the cultural connotation of individuals, families and society as a whole, and also enhance the vitality of various public spaces.

High-Density Residence

Like the traditional Guangzhou residential bamboo houses, these areas have a high residential density due to their functional and demographic needs. Coupled with later expansions and additions, a high-density, multi-mixed residential pattern was formed. In today's old urban areas or old neighborhoods of Guangzhou, some street corners or house front resting places have formed spontaneously. These places are small and even a little rudimentary, but they are often filled with people chatting, playing cards, dancing or drinking tea, full of the atmosphere and vitality of everyday life.

Emphasis on Walkability

In traditional Guangzhou everyday life, people are more accustomed to participating in the city's activities by walking. By walking to their destinations, and in the process of walking, they interacted with their neighbors and observed the everyday lives of others in the streets and alleys, from which the pragmatic nature of Guangzhou people is reflected.

5.1.1.2 Everyday Life Events and Activities

Traditional Guangzhou also has many traditional events that take place in the city's public space under traditional festivals, which are also an important part of the everyday life that makes up its regional characteristics. Around the New Year, around the Qingming Festival, the Lantern Festival, the Mid-Autumn Festival, the Chongyang Festival, the Winter Solstice, etc., people will engage in corresponding outdoor activities with their families and friends according to the characteristics of the festivals, summarized as follows.

1. The flower market Before the New Year's Eve and the New Year's Eve dinner - during the last three days at the end of the year (usually the 28th, 29th and 30th of the lunar calendar), Guangzhou will have a flower market in each district for people to buy flowers and New Year's Eve goods. During these days, people will go to the flower markets with their friends to have fun. In addition, on the evening of New Year's Eve, relatives gather to have New Year's Eve dinner.

2. New Year's visit to relatives and New Year's dinner - The first meal of the New Year is called New Year's dinner and the family will get together for a meal. And, from the first day of the New Year to the seventh day of the New Year, they will visit relatives and friends' homes to pay respect to the New Year. On the first day of the New Year, fireworks will be set off on the White Goose Lake in Sha Mian.

3. Ancestor Worship in Ching Ming Festival - people will go to various cemeteries to pay respects to their ancestors and remember their deceased relatives.

4. Lantern Festival - eating soup balls at home and going outdoors to see the Lantern Festival exhibition.

4. Mid-Autumn Festival reunion to eat moon cakes - before the Mid-Autumn Festival, various

cake stores start making moon cakes for people to buy for the festival, and on the day of the Mid-Autumn Festival people will reunite with relatives and friends to eat moon cakes and enjoy the moon.

5. climbing mountains on the Chongyang Festival - many people also go to pay respect to their ancestors or climb mountains on the Chongyang Festival.

7. Winter Solstice Reunion - As the saying goes, "Winter is more important than New Year", which means that the winter solstice is more important than the New Year, and people will reunite with their families for dinner on this day.



Fig.5-2. Traditional Events and Activities, lanterns, dragon boats and flower market

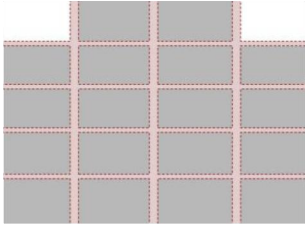

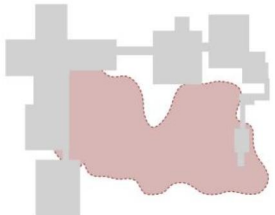

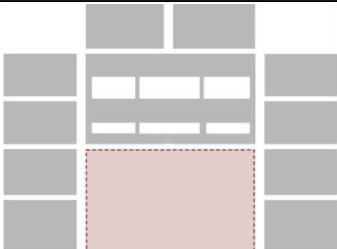

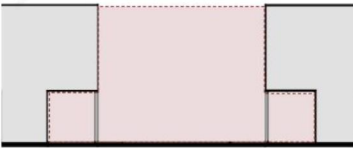

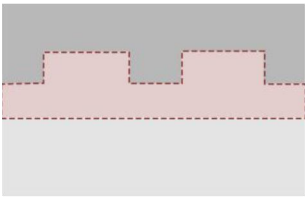

(Source: photo by author and internet)

5.1.2 Public Space in Traditional Guangzhou

The pragmatic and living characteristics emphasized in Guangzhou's traditional culture make the traditional Guangzhou public space, which is already very characteristic of the region, full of the characteristics of everyday life. As a result of the wisdom and life experience of the Guangzhou people, traditional Guangzhou public spaces can be roughly divided into the following five categories.

Table 5-2 Public space in tradition Guangzhou

(Source: drawn and photo by author)

Type of Public Space	Schematic	Photo
Traditional streets and alleys		
Gardens		
External space of traditional public buildings		
Traditional commercial space		
The front land of residential houses		

1. Traditional streets and alleys

Since ancient times, streets and alleys have been one of important places carrying the everyday life of citizens, and are the material basis of their main everyday and social activities. The pleasant scale and dynamic texture of Guangzhou traditional streets and alleys increase the place connotation and spatial comfort of street space, and play an important role in the creation of everyday life features.

The types of traditional streets and alleys in Guangzhou depend on the architectural layout of the Guangzhou region, that is, the layout of the solid building part determines the layout of the imaginary public space. There are roughly three types of traditional street texture in Guangzhou: The first one is in the shape of a block, and the road is mainly developed in the form of a grid in the plain area. For example, in the area of Longjin Road, Enning Road and Heping Road, where there are many square grid-like street textures. Square grid street texture mainly appeared in the late Qing Dynasty. When the wealthy people in Xiguan organized the creation of Xiguan Daya, they were influenced by the British and French Concession regular street texture in Shamian, therefore, imitate the formation of square grid street texture. Second, the streets and alleys along the main road in an organic linear state of two-way expansion, in general, show a fishbone or comb-like, such as the traditional community of Xiguan area, where residential houses are arranged along both sides of the road. The north-south oriented traditional houses are conducive to ventilation and lighting, and form a regular east-west street space, forming a comb-like or herringbone street texture. This type of street texture is characterized by one main road running east-west through the community and other roads running only in one direction but not in the other, forming a core public activity space and enhancing the frequency of community communication. Thirdly, the free-form street texture exists in areas with dense river gorges and water networks, or where there were once river gorges that have now disappeared, such as Xiaozhou Village in Haizhu District, Guangzhou, Longjin Road and Enning Road and the area around Heping Road, where there was a dense network of ancient rivers. The public space of the water village settlement is mainly manifested in the well garden and square at the entrance of the village, the banyan shade square inside the village, the waterway of the river and the street of different scales, the internal courtyard of the residence, and so on. In addition to this, small open squares will be set up at expanded nodes along the rivers and streams, which are public places with the most Lingnan regional and vernacular atmosphere and have become the main places for local residents to gather, relax and take a break.

There are many reasons for the initial formation of streets and alleys, such as traffic, fire prevention, ventilation and so on. It is generally composed of street, Fang and Li, three levels. And the layout is mainly dendritic, where the street is the stem, and the Li and Fang are the branch. Lane towards the form of the main three categories: one is a straight alley, line of

sight, strong direction, smooth traffic, building layout; two is a bending alley, multiple straight-line connection, corner changes, alleyway and courtyard wall between the angle or concave and convex; three is a curved alley, alleyway curvature, line of sight is blocked, smooth traffic while increasing the sense of security.

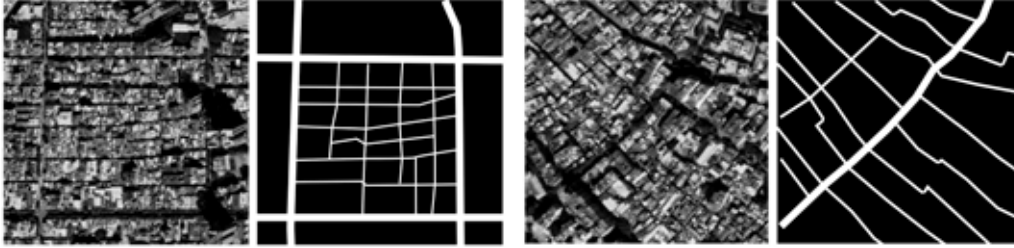


Fig.5-3. Texture of Traditional Streets and Alleys: Grid and Fishbone-like
(Source: Drawn by author based on Google map)

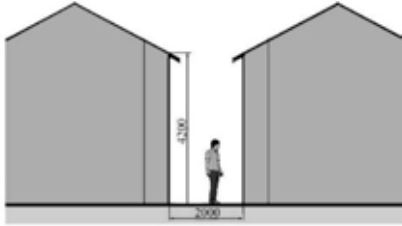

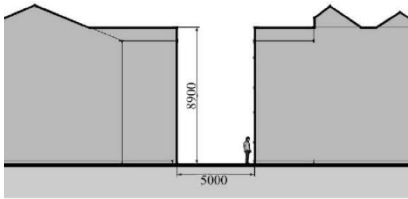

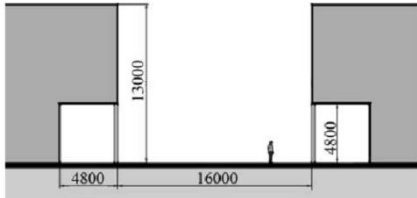



Fig. 5-4. Xiaozhou Village in Haizhu District, Guangzhou (Source: photo by author)

In terms of the scale of traditional streets and alleys in Guangzhou, their road widths are generally not wide. The main arterial roads between street pieces are generally between 7-14m, which are the main skeleton constituting the traditional neighborhood and the main place for citizens' everyday life. The internal streets and alleys are usually less than 7m, which are the main places for interactions between neighbors. In general, the scale of traditional streets and alleys in Guangzhou is pleasant, both in terms of user psychology and ecological considerations based on the regional environment.

Table 5-3 Scale of Traditional Streets and Alleys

(Source: Based on Zhou Xiang^[53], 2011, photo by author)

Type	Scale Schematic	Photo
Traditional small streets and alleys		
Xiguan Daya Street		
Arcade Street		

2. Garden

The garden is the prototype of Guangzhou's urban public space. In ancient China, under the influence of the feudal hierarchy and feudal rituals, cities did not really have public spaces for the public, and this was also the case in Guangzhou, which was located far from the central authority. Although the glorious Chinese gardens also had the function of providing amusement for visitors, the classical Chinese gardens, especially the privately owned royal gardens and private gardens, were not really public spaces in the city, and only the temple gardens had certain social functions. In Guangzhou, temple gardens became an important gathering place for everyday life of citizens at that time, mainly for religious activities, gatherings, theater, and social interactions.

Another early prototype of urban public space was the state gardens, which were an important part of the Lingnan gardens but were distinct from the royal gardens and private gardens. Another place that served the function of everyday life and urban public life at that time was the restaurant garden. The restaurant garden is a kind of garden form that integrates Lingnan

garden and wine culture with unique Guangzhou characteristics, which introduces the garden's stacked mountains and water into the courtyard of the restaurant, reflecting the unique teahouse culture of Guangzhou people. The more famous ones are the early Panxi Restaurant, the South Garden Restaurant, the North Garden Restaurant, etc., all of which are examples of the unification of the restaurant environment and garden environment. However, it should be noted that under the social system and environment of the time, these temple gardens, state gardens and restaurant gardens, although their property rights were vested in private individuals and did not belong to the real urban public space, had certain social interaction and living functions and were open to the public.



Fig. 5-5. Guangzhou Liurong Temple in History (Source: Baidu Pictures)

Fig. 5-6. Panxi Restaurant (Source: photo by author)

Today, Lingnan gardens have become a representative of Chinese gardens, and their unique creation methods, spatial intentions and the unique cultural characteristics of inclusiveness, pragmatism and secularism of the Lingnan region have become an indispensable part of Guangzhou's regional identity. Many modern public spaces and public buildings in Guangzhou have also borrowed the traditional gardening techniques of Lingnan gardens, which have achieved good results in the embodiment of regional and cultural characteristics.

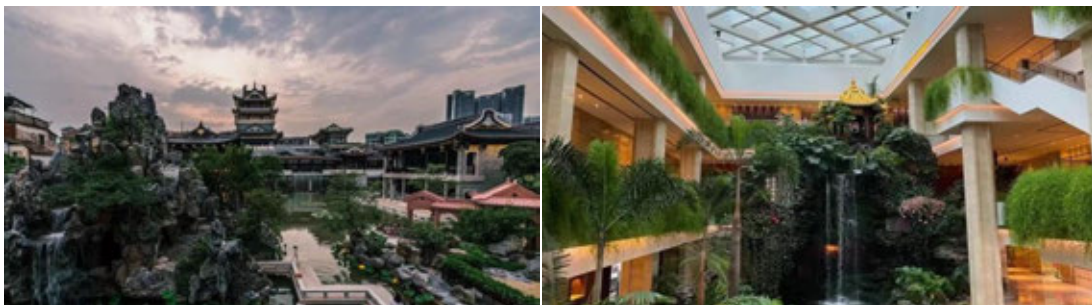


Fig.5-7. Public Space of Cantonese Opera Museum (Source: Baidu Pictures)

Fig. 5-8. White Swan Hotel interior public space (Source: photo by author)

3. External space of traditional public buildings

Traditional public buildings in the Guangzhou area mainly include categories such as ancestral halls and study halls, while pagodas and gatehouses at village intersections are also traditional public buildings. These buildings are closely connected with the everyday public life and behavior of citizens, and the external space around them is also an important place for citizens to communicate and exchange.

Ancestral halls were the ties of clan blood relations in villages and one of the important features of feudal society. During the Ming and Qing dynasties, the clan system in Guangzhou flourished and the layout of the village was based on the location of the ancestral halls, which played a central role not only in the culture of the region, but also in the traditional customs of the area. All major events in the clan such as ancestor worship, lawsuits, and funerals, are held in the clan shrine. Most of the ancestral halls in Guangzhou area have a regular comb layout and stand at the front of the village, adjacent to the half-moon-shaped pond. The ancestral halls in the Lingnan water village are usually adjacent to the river gorge, forming an ancient ancestral hall facing the gorge. The layout and spatial organization of ancestral halls are generally open or closed, and can be closed for management when necessary, but are mostly open to the public. Ancestral hall buildings are organized into cascading courtyards using a patio, with a square, a river or a pond in front, and the space is well organized. As the center of villagers' everyday activities, the front square, which carries a large number of people and rituals, is of great significance.

Regarding the setting of the square, there are already more mature reference cases in the traditional design. For example, the spatial nodes of village ancestral halls in the river and water village area can be generally divided into three categories according to the location of the square: firstly, the ancestral hall building is set back to form a recessed square; secondly, when the building is difficult to set back, the square is cantilevered on the side of the river to form a good local waterfront space; thirdly, the opposite bank-shaped square, because the building location is not easy to set back, it is set up on the opposite bank of the river to open up the square, which has a good view across the river and people can take a rest and enjoy the activities of the shrine and the reflection of the building.

As an educational school, it is generally arranged on the right side of the village ancestral hall following the ancient system of "left ancestor and right community". It can be combined with

the ancestral hall as one building, such as the Chen Ancestral Hall, or used separately, such as the Sha Po Village in Guangzhou. The ancestral hall is located in the center of the village, and the school is located in the eastern part of the building. This type of building is generally used as a place of study and accommodation for the sons and daughters of local clans, equivalent to a modern school. They were generally not open to the outside world, but were open to the inside, where the exterior spaces such as porches, courtyards, and alleyways were used for students to study, communicate, and move around, so they were also somewhat open and everyday. For example, the layout of the famous Chen Ancestral Hall in Guangzhou is spaced by cold lanes, with buildings in each way spaced by Qingyun Lane and connected by promenades. The houses there are with deep eaves and spacious porches, all of which are designed to draw on the architectural features and climatic factors of Lingnan in order to create a better everyday communication environment for the students. The schoolhouse is one of the important public places in the village, and its attached external space is also one of the places where villagers conduct their everyday public activities. Such buildings are also usually surrounded by plazas and porches to facilitate the stay and gathering of villagers.



Fig. 5-9 Public Space inside and outside Chen Ancestral Hall (Source: photo by author)




4. Traditional commercial space

Consumption space, as a kind of everyday life space, is one of the generators to activate the public space of the city. Among the traditional commercial spaces in Guangzhou, the arcade street, as one of the most regional characteristics, is also extremely dynamic in its everyday life and has research and reference value.

There are various theories about the formal origins of Guangzhou's arcade street, including colonial architecture of the outer corridor, religious architecture of the Mediterranean colonnade, European market architecture of the "open corridor", Chinese store architecture of

the "gable corridor", and "dry-latch" residential architecture^[54]. Some analysts believe that there are two types of arcade buildings: (1) one is believed to have emerged from the Chinese commercial streets in the British Straits colonies in Southeast Asia, such as Singapore and Penang, at the beginning of the century, and later spread to other parts of Southeast Asia and Taiwan, Hong Kong, Fujian and Guangdong; (2) the other is believed to have emerged from the traditional Chinese "market corridor" or "corridor house" and the "foreignization" of the façade^[55]. However, to sum up, the arcade building is a mixture of Chinese and Western architecture to meet the needs of functional use, and has the regional style of Chinese and Western characteristics. Arcade buildings are often built along the street, mostly with two to four stories, and usually have a "store in front and home at the back" or "store underneath and home above" pattern. The difference between the arcade building and ordinary monolithic buildings lies in its continuity, with a continuous combination of buildings of different styles and heights forming a complete and rich interface along the street, the bottom of which is a continuous pedestrian walkway with a road on one side and stores of the appropriate size on the other. Compared to the bamboo houses, the elevated gray space on the ground floor of the arcade is very favorable for both commerce and Guangzhou's climate. Commerce can use the space of the arcade to open up stores and attract customers. And Guangzhou has high rainfall in spring and a hot climate in summer, with strong sunshine and typhoons, the arcade is also very suitable for sheltering from the rain and sun in summer and has good advantages against strong winds.

Table. 5-4. Everyday Life under Arcade Street (Source: photo by author)

Type	Description	Situation
Rest	The space under the arcade street can maintain a relatively comfortable environment in bad weather, and has become a resting place for people, especially many city workers.	
Socialization	The traffic function of arcade street creates conditions for chance encounters between neighbors, while its elevated and shady environment makes people who meet by chance want to socialize here.	
Life Occupancy	Although the space under the arcade street is a kind of public space, it still assumes some of the some private living functions, such as drying clothes, outdoor dining, etc.	
Consumption	As a commercial street, the openness of the stores and the close relationship with pedestrians of arcade street are good for promoting consumption.	
Traffic	Traffic is the most basic function of the arcade street, providing traffic for pedestrians and even non-motorized vehicles in bad weather	

The adaptability of Arcade Street to regional characteristics makes it one of the most dynamic traditional public spaces in Guangzhou. In addition to its function as a place for transportation, the arcade space also accommodates a variety of activities. As a place for people to interact and rest, spreading business and living, bicycle parking and bus waiting area, etc., it is full of the atmosphere of everyday life. At present, Arcade Street is mainly located in the old urban areas such as Liwan District and Yuexiu Front, such as Enning Road, Shangxiajiu Road, 10th

Fu Road, Longjin West Road, Dade Road, Wenming Road, etc.



Fig. 5-10. Distribution of Guangzhou Arcade Street (Source: Cao Wei^[56])

Regarding the scale of the traditional Arcade Street in Guangzhou, most of the buildings in Guangzhou are three to four stories in height and more than 200 meters in length, with 12-20 meters between the two sides of the buildings. There are no green belts or railings in the middle of the road, so it is easy to walk through. The total width of the rides is about 4 meters, with a few rides wider than 4 meters. Most of them have a net width of 2.5-3 meters and a height of 3-4 meters, and many of them have a height to width ratio of 1.3 or more, giving them a slightly higher spatial feel. This shows that the scale of traditional arcade streets is mostly small-scale streets, suitable for walking.



Fig. 5-11. General Scale of Traditional Arcade Street in Guangzhou

(Source: drawn by author)

Through research in the old areas of Guangzhou, such as Liwan District and Yuexiu District, where there are many traditional arcade streets, the author measured the dimensions of some major arcade streets in Guangzhou using the spatial notation method and organized them into the following table for subsequent refinement of the situations of traditional Guangzhou

everyday life.



Fig. 5-12. Spatial notation to record the dimensions of Enning and Longjin West Road
(Source: photo and drawn by author)

Fig. 5-5. Scale Data of Major Traditional Arcade Streets in Guangzhou (Source: drawn by author)

Arcade Street	Length(m)	Width(m)	Net Width(m)	Height(m)
Longjin West Road	210	3.6	3.1	4.2
Enning Road	490	3.5	2.8	4.3
Peking Road	155	4.2	3.6	3.4
Shangjiu Road	255	3.2	2.5	3.6
Xiajiu Road	265	3.4	2.6	3.5
No.10-fu Road	375	3.5	2.8	3.4

5. The front land of residential houses

The last type of traditional public space in Guangzhou is relatively invisible and relatively small in scale. It is a public area formed spontaneously among the residential houses, such as the resting place in front of the house such as the resting place in front of the Tanglong gate outside the bamboo house in Xiguan. Although this type of space is small in scale and used by different people, it is more frequently used because it is more closely related to everyday life. The everyday activities that take place here are more controlled by the residents themselves, and the variety is more diverse, ranging from taking on some of the functions that spill over from life, such as drying clothes and quilts, to raising flowers and plants, chatting and drinking tea, etc.

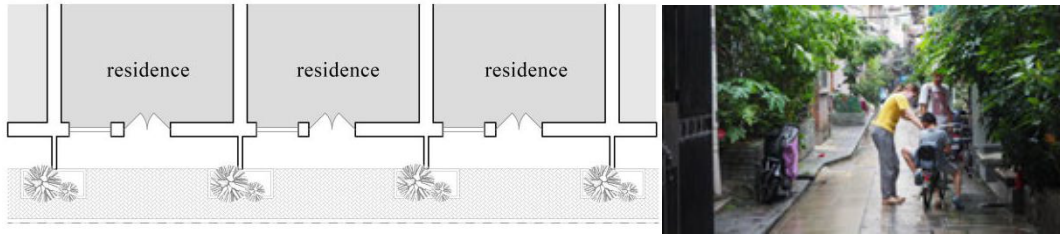


Fig.5-13. the plan of front land of residential houses (Source: drawn by author)

Fig.5-14. the front land of residential houses (Source: photo by author)



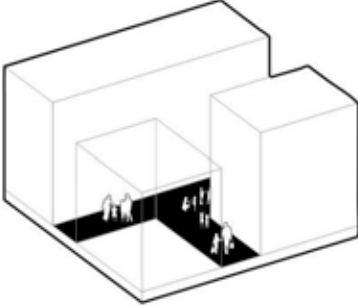

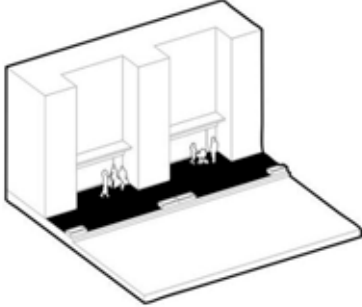
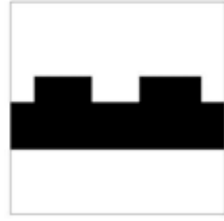
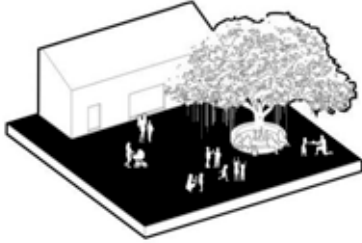

Based on the above interpretation and sorting out of traditional public spaces in Guangzhou, traditional public spaces in Guangzhou refer to places that include clan and administrative gathering spaces as well as some spaces of everyday life, while having functions such as public consultation, cultural leisure, information exchange and interpersonal interaction. Regardless of the type of public space, they are all important components in building the traditional Guangzhou public activity space system, and are influenced by and react to the citizens' everyday lives and behaviors, enriching their everyday and public lives and contributing to the enhancement of the vitality of these public spaces. With the development of the times and changes in society, some traditional public spaces may gradually lose their original vitality, while new forms of modern public spaces such as parks and squares, are gradually emerging. However, these traditional public spaces provide a rich material basis for the everyday and public life of citizens, whether in terms of function, form or the cultural concepts they embody. At the same time, urban designers should extract the regional characteristics of these traditional public spaces in terms of function, form and cultural concepts, and modernize and translate them to provide important reference values for the public spaces of the new era.

5.1.3 Situations Extraction

Traditional Guangzhou's everyday life situation is not based on elaborate urban public space, but on the basic needs of ordinary residents for everyday life. These basic needs are combined with the local natural conditions to form a rich, economic and regionally distinctive everyday life over time. These situations of everyday life contain behavioral adaptations in the scenic environment, the spaces that are most adapted to regional characteristics and behaviors, and the most orthodox traditional Guangzhou everyday activities. The authors summarize four situations of everyday life in traditional Guangzhou urban public spaces that contain a

universal spatial language and can be used in future urban public space design to convey characteristic local everyday elements.

Table. 5-6. Situation Extraction from Traditional Guangzhou (Source: photo by author)

	Space Typology	Plan Typology	Space Substance
Under Arcade Street			Continuous Overhead Space
In Traditional Alleys			Small Scale Street
in front of House			Concave Boundary
Under Banyan Tree			Node Space

5.2 Everyday Life and Public Space in Modern Guangzhou

Lifestyle and characteristics of everyday life are a rather broad concept. In a broad sense, lifestyle refers to the sum of various stable forms of life activities and behavioral





characteristics of individuals, social groups and society as a whole based on certain living conditions and guided by certain concepts and values of life. The narrow sense of lifestyle is often referred to as "the values, morals and aesthetics of material and spiritual life, such as clothing, food, housing, transportation, labor, work, rest and recreation". It can be understood as the life pattern of each social group in a certain historical period and social conditions, including clothing, food, housing, transportation, labor, work, rest and recreation, social interaction lifestyle. The economic form, social nature, technological development and cultural consciousness in the social environment all have a significant impact on the everyday life style. In the context of the new era, it is necessary to study the modern everyday lifestyle and characteristics of Guangzhou, so that we can better understand the needs of modern Guangzhou's everyday life and better design public spaces that meet modern needs.

5.2.1 Everyday Life Habits in Modern Guangzhou

The characteristics of everyday life in modern Guangzhou discussed in this section are different from the traditional Guangzhou everyday life mentioned in the previous section, not in the sense that the traditional Guangzhou everyday life is no longer present in modern Guangzhou. Rather, it focuses on the characteristics of everyday life in Guangzhou that have emerged from the development and changes of modern society, which are different from traditional everyday life.

Table 5-7 Characteristics of everyday life in modern Guangzhou

(Source: photo by author)

Characteristic	Situations	
Coexistence of compact and leisurely		
	Metro Line 3	Camping in Riverside Park
Interaction is broad and rich		
	Chatting in residential public space	Chatting in urban public space

Emphasis on experience and participation		
	Theme activities	Riverfront Greenway Riding
Hot spots drive		
	Pazhou Riverside Bazaar	Yongqing Theme Event

Coexistence of compact and leisurely rhythm of life

The new generation of young people, with their stressful jobs and fast-paced lives, have limited leisure time available to them on weekends, and they do not care about the proximity of places of activity, but rather the content of attractive activities in the places. They usually prefer thematic activity venues, such as leisure, sports, amusement or public places where large events are being held. There is a more obvious difference in the periodicity of public space usage conditions.

Interaction is broad and rich

Young people growing up in the information age are nurtured by a full range of diverse cultures. Their social style is more diversified and their interests are more extensive. With the convenience of transportation and communication in modern society, young people in modern Guangzhou are no longer limited to neighborhood interactions, but more towards the community and society, but the depth of interactions is reduced, reflecting the breadth and richness of interactions.

Emphasis on experience and participation

Compared with the traditional consumption concept, modern Guangzhou young people pay more attention to experience and participation in their everyday life consumption, and enjoy the best value and service through interaction. They have higher requirements for the quality of public space, including formal aesthetics and ecological environment. At the same time, they advocate healthy outdoor sports, and adequate outdoor space is also very important.

Hot spots drive is obvious

In the information age, in addition to the better material growth environment and education, contemporary young people have a better aesthetic foundation, and the phenomenon of information transfer within and outside the circle is also very obvious. This is reflected in everyday life and public space, which is driven by hot spots and the culture of the circle, which can significantly influence activities and consumption decisions, i.e., the phenomenon of "punching in".

To sum up, modern Guangzhou's everyday life has become richer and more diversified, so people pay more attention to the richness of the public space environment. With the support of the information age, rich activities can gather more vitality. Secondly, the everyday life of modern Guangzhou attaches more importance to the sense of experience and participation, which has higher requirements on the service and quality of public space, including the aesthetic and cultural atmosphere and urban ecological environment. As urban designers, we should grasp the characteristics of the times, use modern productivity and technology to better meet the new needs of the new era, and at the same time firmly grasp the regional culture to make urban public space with the characteristics of old and new everyday life.

5.2.2 Public Space in Modern Guangzhou

Public spaces under the orthodox western urban planning concept, such as parks, only entered the everyday life of Guangzhou people in the 1920s. The real sense of city squares did not appear until 1950, after the founding of the country. The emergence of parks and squares greatly enriched the everyday life of the city residents and became a new type of place for leisure and entertainment for the citizens at that time. In the 21st century, Guangzhou's urban construction has accelerated to meet the Asian Games and other large-scale sports events, and its public spaces have become rich in form with the emergence of greenways, cultural and leisure areas, or consumer-oriented squares attached to commercial complexes. In a comprehensive view, the public spaces in modern Guangzhou, with various forms and natures, can be broadly divided into four categories: city squares, parks, greenways, and new public spaces under the reform.

The Park

In 1920, under the initiative and leadership of Dr. Sun Yat-sen, the Guangzhou Municipal Government built the "First Park", now known as People's Park, on the site of the former Guangzhou Governor's Office, using an Italian patterned courtyard layout. During the same period, several temples and gardens and foreign consular offices were converted into parks, or new parks were built with government investment. By 1934, Guangzhou had built many different types of city parks, such as Central Park, Yuexiu Park, Baiyun Park, Henan Park (now Haizhan Park), Yonghan Park (the former site of Children's Park), and Zhongshan Park (now Tianhe Park). The first large number of parks built in Guangzhou made a big difference to the lives of the city's inhabitants as a multifunctional space for recreational, cultural, commercial and even social and political activities. The construction of modern parks contributed greatly to the development of Guangzhou's city and society, becoming a new type of place for recreation and leisure for the citizens of the time, and contributing to the development of the civic consciousness of the city, which was a great success in the development of the city at that time. After the founding of New China, Guangzhou City ushered in a new round of park construction.

In 1954, the municipal government built a memorial park, the Guangzhou Uprising Martyrs' Cemetery, and in 1956, a cultural park and an animal park were built one after another for citizens' leisure and entertainment. By 1958, according to the requirements of the urban construction master plan, in order to improve the living environment, protect the ecological balance, as well as to alleviate flooding, flood prevention, has been built in various areas of the Liwan Lake Park, Liuhua Lake Park and other artificial lake parks. With the reform and opening up and the rapid development of China's economy and technology, Guangzhou's parks began to diversify from the single type of comprehensive parks that used to be dominated by natural scenery. For example, the Liuxi River National Forest Park, built in 1986, is an ecological park that combines natural scenery, humanistic landscape and forest health care functions, and is one of the first forest parks in China. Subsequently, more parks of different types gradually emerged, such as Changlong Joy World, Huofu Mountain Forest Park, Dafu Mountain Forest Park, etc. These parks provide richer places for citizens' leisure and recreation, but they are generally distributed around Guangzhou City and its suburbs due to land requirements or environmental needs, and citizens' everyday social interactions and life are still mainly concentrated in the comprehensive parks in the city center.

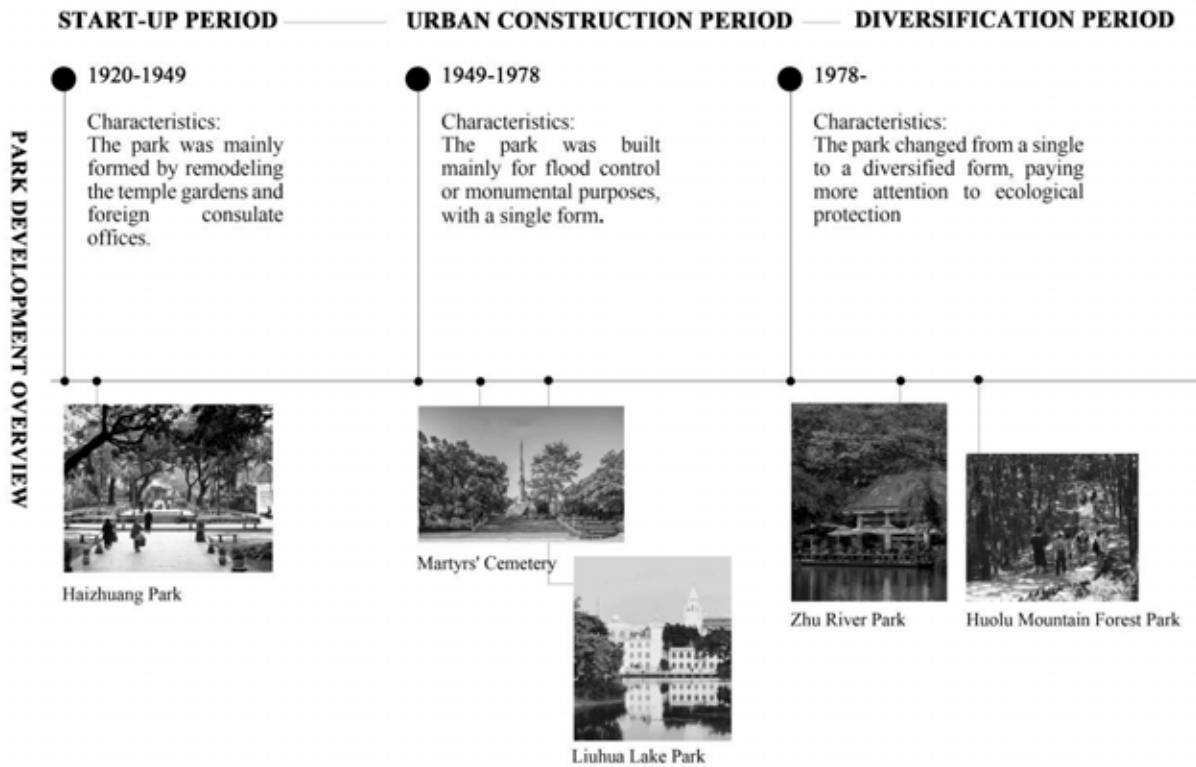


Fig. 5-15. Park development in Guangzhou, (Source: drawn by author)

The Square

The "First Park", proposed by Sun Yat-sen in 1920, was the first semi-park square in the history of Guangzhou city construction. It was not until after the founding of the country in 1950 that the Guangzhou Municipal Government built the first traffic green square in Guangzhou, Haizhu Square, in the north wing of Haizhu Bridge. In 1998, the Guangzhou Municipal Government put forward the slogan of "one year, one small change, one medium change in three years", and with the acceleration of urban construction, Guangzhou's plazas also began a period of large-scale construction. Most of the squares built in this period were located in front of important buildings in the city, emphasizing visual impact and composition with a large scale. After 2003, in response to the call for "one cultural square per 1,000 urban residents", a number of small recreational plazas were built in Guangzhou, located in communities and old urban areas, which are important places with close communication and vitality to citizens' everyday life.

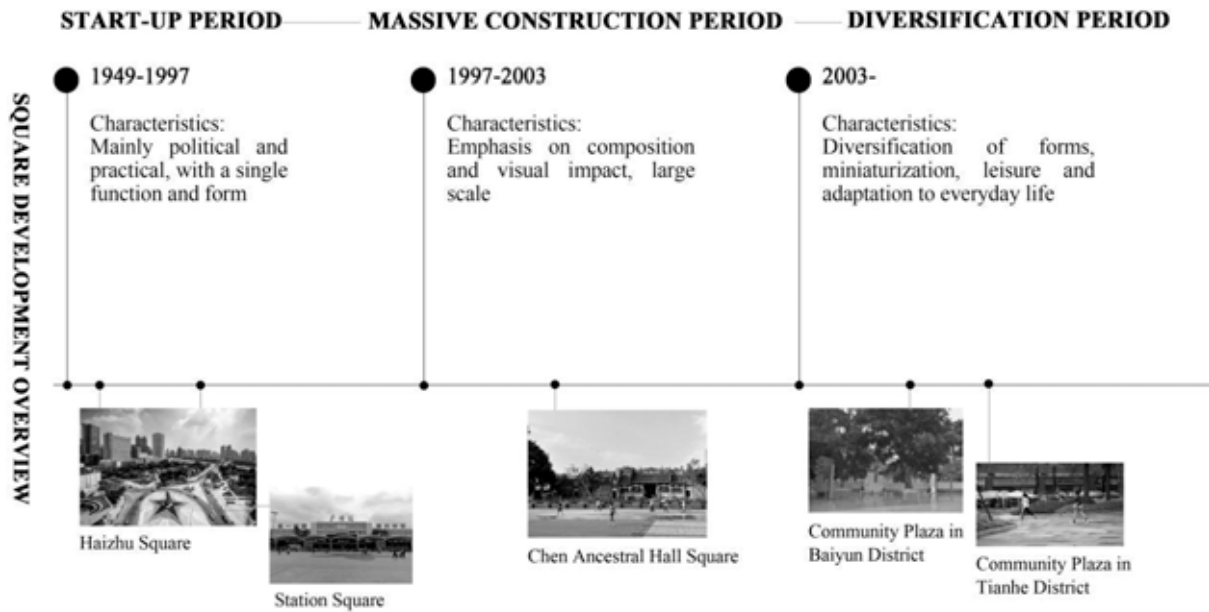


Fig. 5-16. Square development in Guangzhou, (Source: drawn by author)

In addition to these government-funded urban plazas, with the rise of commercial complexes, many consumer plazas attached to the complexes have gradually become a new public space type. And because of their consumer attributes and the variety of activities they hold, they have become an important place for the rich everyday life of modern Guangzhou citizens, such as the sunken plaza of the Tianhuan Complex, etc.



Fig.5-17. Tianhuan Sunken Plaza,(Source: photo by author)

Greenway

Guangzhou launched the construction of greenways in 2008 on the occasion of promoting the Asian Games city. The requirements of the "*Outline of the Master Plan of the Pearl River Delta Greenway Network*" indicate that on the basis of the overall layout of the greenway network of "6 main lines, four connecting lines, 22 branch lines, 18 intercity interfaces and

4410 square kilometers of green buffer zones", the GIS multi-factor analysis method is applied, drawing on classic foreign theories and mature cases. The overall pattern of the PRD greenway network is scientifically constructed to provide a new type of recreational and leisure place for citizens' everyday social life. The types of greenways built in Guangzhou can be roughly divided into three types: ecological greenways, countryside greenways and urban greenways. Countryside greenways are 340 km long and pass through various areas such as Dafu Mountain Forest Park and Jinshan Avenue. Ecological greenways are 32 km long and are mainly built in ecological reserves such as Liu Xi River and Shimen National Forest Park. Urban greenways are 105 km long and are mainly located in various urban areas, such as Donghao, which provide new leisure experiences for the public. The construction of greenways in Guangzhou has brought new changes to the city. On the one hand, it has effectively improved the ecological and habitat environment of the city and promoted the comprehensive arrangement of the urban environment. And on the other hand, as a new type of urban public open space, it provides the public with a variety of recreational experiences such as cycling, leisure and fitness, and close to nature, and has gradually become one of the important places for outdoor activities of Guangzhou citizens. It has become one of the most important places for outdoor activities in Guangzhou.



Fig.5-18. Guidance map of the Guangzhou section of the Pearl River Delta Greenway Network

(Source: Outline of the Pearl River Delta Greenway Network Master Plan p58)

Fig.5-19. Pear River Waterfront Greenway (Source: photo by author)

A new type of urban public space under the reform

In 2009, with the Asian Games decoration project in Guangzhou, the city's "Three Old Transformations" entered a boom. The so-called "three old" transformation refers to the transformation of "old towns, old factories and old villages". The transformation has not only

been limited to the building's exterior decoration refurbishment, but also from the internal operation, cultural connotation and other aspects of the transformation, the introduction of new content for the old property. For example, in the process of reform of Lizhiwan, the government has integrated, sorted out and expanded the resources. And through the implementation of the rain and sewage diversion project in the old city, the renovation of the river, the expansion of the boundaries of Liwan Lake Park, the improvement and sorting of the original public facilities, spatial interface and cultural environment in the old city, this place has formed a cultural, recreational and leisure area full of customary style that is different from the previous public space model. Another example is the renovation of Ennin Road, in which a three-way coordination model of "government-enterprise-residents" was adopted. The program introduces new businesses, and adds new ideas for planning and renovation, in order to innovative thinking to revitalize the plot on the basis of solving historical legacy problems, creating a non-heritage neighborhood, cultural style district.

In addition, with non-public capital in the cultural industry, Guangzhou's many creative parks, such as TIT Creative Park in Haizhu District, Pazhou Beer Cultural and Creative Arts District, etc., are gradually emerging. Through the renovation and renewal of old factories and villages, the site culture and characteristic architecture of the original site are combined with the commercial, cultural and leisure needs in the new era, and a number of popular design-based industries and urban cultural consumption services are gathered. Through a series of renovations and renewals, modern Guangzhou has established a new type of open space that both cultivates urban culture and creativity and provides leisure and entertainment for citizens, an alternative mode of urban public space that is different from traditional public space and provides new options for citizens' everyday life.

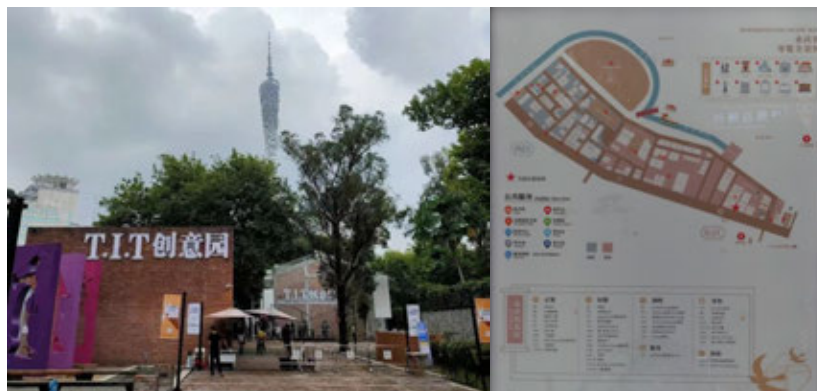


Fig.5-20. T.I.T Creative Park (Source: photo by author)

Fig.5-21. Yongqinfang Guide Map (Source: photo by author)

Based on the above elaboration and sorting of modern public space in Guangzhou, modern public space in Guangzhou refers to the public space such as urban parks and squares that emerged after the orthodox western urban planning theories entered China, as well as the new urban public space under the background of the new era, the transformation of the three old and the construction of the greenway network in the Pearl River Delta. No matter what kind of public space, they all form an important part of the modern Guangzhou public space system and add a new color to the traditional public space system of Guangzhou. These public spaces enrich the public space system of the city and enrich the everyday and public life of the citizens. However, at the same time, we should also note that most of the modern public spaces in Guangzhou are composed of comprehensive parks and single-function city squares. As Pro.Yuan Qifeng once said in an interview that "Guangzhou is a city with a lack of public space". On the one hand, many squares in Guangzhou are built for certain functions, such as the railway station square and Haizhu square for the purpose of diverting the flow of passengers and traffic, or as symbolic spaces, such as CITIC Square. On the other hand, some parks are built by the government hoping to use the construction of the lake area as a reason for urban construction and to drive the development of new projects. It is used as a means of land development and the pursuit of benefits. These public spaces were not built with the purpose of taking up the everyday life, socialization, leisure and fitness of the city residents, from the point of view of the citizen's life and the practicality of the city.

With the promotion of economic development, people's living standards are increasingly provided, and they also have a higher pursuit for the human living environment and quality of life. As urban designers, we should combine new demands and new forms in the context of the new era, and design comprehensive urban public space from the perspective of citizens' everyday life needs, so as to provide places for citizens' leisure, recreation, entertainment and other activities in line with regional characteristics and meet their everyday needs.

5.2.3 Situations Extraction

Everyday life in modern Guangzhou's is becoming more and more diversified and experiential. With this change, urban public space also needs to develop towards more diversified and better spatial quality. It is undeniable that in the construction of modern public space, there are many urban spaces that are contrary to people's everyday life, such as the

uncoordinated scale and homogenization. These problems boil down to the fact that the construction of urban public space does not start from the everyday life of citizens. In this section, by studying the characteristics of everyday life in modern Guangzhou and sorting out the construction of modern public spaces, the author summarizes the main points of public space that meet the everyday life of modern Guangzhou residents: 1. Multi-composite space. Modern Guangzhou residents pay more attention to the sense of experience and participation in their everyday life, and through the creation of multi-dimensional mixed and thematic spaces, the multiple demands for fun are met. 2. Small-scale public space. The leisurely and compact rhythm of modern Guangzhou's everyday life determines the diversity of public space choices for residents. Large-scale urban public spaces are needed to meet the needs of leisure time living, while smaller public space systems are needed to meet the immediate needs of public space in a compact time. 3. Quality natural space. Modern Guangzhou's everyday life has higher requirements for the quality and ecology of public space. Residents advocate healthy outdoor sports, and adequate outdoor space is also important.

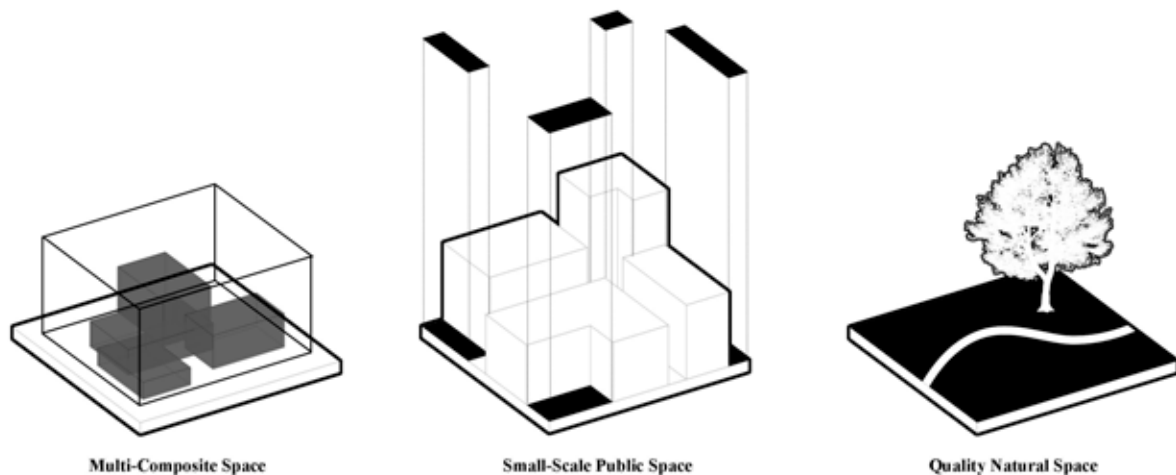


Fig.5-21. Situations Extraction from Modern Guangzhou (Source: drawn by author)

5.3 Summary

This chapter places Guangzhou racecourse in the general context of Guangzhou area to study the everyday life and public space in traditional Guangzhou and modern Guangzhou. It summarizes the situations of traditional Guangzhou's everyday life with local characteristics and the main points of public space that meet the everyday life of modern Guangzhou, which can be used as a reference for the future design of public space from the perspective of everyday life in the racecourse.

Chapter6 Site Focusing: Everyday Life and Public Space in and around Racecourse

After studying the characteristics of everyday life and its public space in the broader context of the Guangzhou racecourse, it is necessary to focus on the racecourse to study its own everyday life and public space. The study of the everyday life and public space of the racecourse and its surrounding areas will also take time as a clue to explore its past, present and future-oriented everyday life and public space.

First, the spatial texture of Guangzhou Racecourse is very special compared with its surroundings. When redesigning the racecourse, it is necessary to pay attention to the reasons for this texture, which is important for the continuation of everyday life and the preservation and reproduction of the spirit of the place. Therefore, it is necessary to study the everyday life and public space of Guangzhou Racecourse in the past and discover its unique spatial value. Secondly, the public space design of the racecourse should be based on the present, exploring the existing characteristics of everyday life and the use of public space, and discovering the shortcomings of public space and the present everyday life needs in order to guide a better design.

6.1 Everyday life and public space of racecourse in the past

In 1992, after President Deng Xiaoping's southern tour, the wind of reform and opening up blew across the motherland. At that time, except for table tennis and basketball, some items that required equipment and huge financial support and had been criticized as making bourgeois sports, such as horse racing, were actually not popular at that time. But Guangzhou, at that time, went ahead of history and began to conceive the idea of resuming horse racing and trying out horse lotteries according to the Hong Kong model. In 1992, four shareholders, including Guangzhou Sports Development Co., Ltd, formed the Guangzhou Jockey Club as an association and invested more than 80 million yuan in the construction of the racecourse. It was completed in January 1993, and the Guangzhou Racecourse opened on January 8. This was the only betting and prize racecourse in China at that time, with thousands of racing horses. At that time, the main leaders of the important units in Guangzhou City were basically the directors of the Guangzhou Jockey Club. Chen Peide, the head of the secretary section of the Guangzhou Jockey Club at that time, said that it could be said that it was, at that time, to

promote horse racing with the power of the city.

For the contribution of Guangzhou Racecourse, Chen Peide spoke highly of it, "Guangzhou Racecourse is the testing ground for modern horse racing in China, and deservedly so. It has made a great contribution to the national horse racing community by nurturing many talents." These trainers and jockeys have excelled in their domestic racing careers over the last decade or so, and the offspring of the more than 100 Thoroughbreds imported from Australia by the Guangzhou Racecourse are spread throughout the country's major equestrian clubs.

Nowadays, it seems that Guangzhou Racecourse was one of the pioneering feats in the environment at that time, no matter its scale, the uniqueness of the heat, its influence on the citizens of Guangzhou at that time, or its contribution to the domestic horse racing business later on cannot be ignored.

The spatial texture of the Guangzhou racecourse itself, its influence on the history of Guangzhou, and its impact on the daily life of Guangzhou citizens all give it a unique character. This section will examine the everyday life and the once public space of the historical Guangzhou racecourse, and explore the everyday life of the racecourse site that is worthy of retrospection and the characteristic public space that is worthy of preservation and reference.

6.1.1 Everyday life of Guangzhou racecourse in the past

More than twenty years ago, Guangzhou also had a time when "dancing and horses ran as usual". The unique everyday life of the Guangzhou racecourse is a memory that many Guangzhou people cannot erase. The author learned about the everyday life of the Guangzhou racecourse through reading the newspapers and interviews with the people concerned. The following are a few typical scenes of everyday life at the racecourse for description.

1. At the time when the construction started, the media at that time described it as follows: the Shipai Village and Tanucun Village in the eastern suburbs of Guangzhou, across the road from Jinan University, there was an ordinary vegetable field. Since a team of engineers drove into this 500-acre farmland in May last year, a huge building has been quietly rising. This shows that before the horse farm was settled on this land, the land was just a piece of ordinary

farmland that few people visited.



Fig.6-1. Satellite Map of Tancun Village in 1990

(Source: drawn by author based satellite map from *South China Anecdotes*)

2. After the opening of the race on January 8, 1993, Guangzhou Racecourse was opened three times a week, on Tuesdays, Thursdays and Sundays, with day and night races. And the entrance fee was 10 RMB. Every race day, the area from Huangpu Avenue to Shipai was crowded with people, and the inside of the racecourse was even hot. Many people came with their families to watch the race, so that the nearby roads had to be controlled by traffic.



Fig.6-2. Ticket of Race Fig. 6-3. Spectators on race day (Source: First Racing website)

3. The Guangzhou Jockey Club has printed a special newspaper "Horse News", which is sold at one yuan a copy. This newspaper provided horse fans with advice and analysis on horse racing and sold very well. According to the recollection of the Secretary-General, Peter Chen, the most common scene at the racecourse at that time was that the spectators were old and young, each holding a copy of "Horse News" in their hands, sitting and watching the race, shouting and cheering.



Fig.6-4. Scenes in Guangzhou Racecourse on race day (Source: First Racing website)

4. In the heyday of the racecourse, there were 3,000 employees, 40 jockeys and more than 400 horse handlers, and more than 100 horses were deployed on a preliminary race day, with bets of up to 10 million yuan and tens of thousands of spectators. Compared to other racecourses in China, the size of the audience is probably in the thousands, which is a crushing difference.

5. Guangzhou Racecourse's everyday life back then was not limited to the plot of the racecourse itself. The race would be broadcast through the telephone system and satellite broadcast system, and the public could watch the race directly both outside the track and at home. It can be said that the "play" staged at Guangzhou Racecourse on each race day really influenced the everyday life of many Guangzhou citizens^[57].

6. In 1999, the racecourse was closed down, and in 2008, the General Company of Horse Racing retook the racecourse grounds and established Auto City. Auto City was once one of the largest car sales markets in South China, and was once a hot spot. In that year's car forum, car enthusiasts often talk about: to buy a car in Guangzhou, the racecourse is almost a must-go stop, as long as you go there for a turn, you can basically understand the market for a variety of cars. According to relevant news reports, car owners who had just brought their cars always took a few laps around the racecourse, and if there were no traffic police, they would even drive up Huangpu Avenue to test the performance of their new cars.



Fig.6-5. Scenes in Auto City in 2013 (Source: Auto home forum)

6.1.2 Public Space of Guangzhou Racecourse in the Past

The present spatial texture of Guangzhou Racecourse is unique in the surrounding

environment of tall buildings, and this uniqueness is formed by the transformation of the original space of Guangzhou Racecourse. Therefore, it is necessary to retrace the original public space form of the racecourse and the scenes associated with it.

The Guangzhou Racecourse, built in 1993, covers an area of 33 hectares and has four tracks, with a practice track in the inner circle, a sand track of 25*1485 meters in the second circle, a grass track of 32*1695 meters in the third circle, and an ambulance track in the fourth circle. The venue is equipped with a large electronic scoreboard, tracking camera device, finish line scanning device, etc. The large electronic scoreboard is still in the venue. The venue can accommodate 40,000 spectators at the same time. It is the second largest in Asia after the Hong Kong Shatin Racecourse. At the same time, various auxiliary functional spaces were set up around the track as needed, such as the entrance plaza, spectator stands and stables, all of which were an integral part of the unique spatial landscape of the racecourse at that time.

In the subsequent construction, Auto City deliberately preserved the spatial form of the ring of the racecourse, forming the original runway space by enclosing the car showroom with a large span on the lower floor, a form that has been preserved to this day and has a certain uniqueness.



Fig.6-6. Tracks in Guangzhou Racecourse (Source: First Racing website)

Fig.6-7. Audience in Guangzhou Racecourse (Source: First Racing website)

Fig.6-8. Scoreboard in Guangzhou Racecourse (Source:photo by author)

Combining the Google historical map and the description of related reports, the public space and zoning of Guangzhou Racecourse in those years can be divided as follows.



Fig.6-9. Zoning of Guangzhou Racecourse in 1993 (Source: drawn by author based on Google Map)

6.1.3 Situations Extraction

By tracing the everyday life and public space in the history of the racecourse, combined with the existing spaces or structures, the following four situations worth preserving are extracted, which should be appropriately transformed, revitalized and reused in the future design of public space, so that its spirit of the place can be continued.

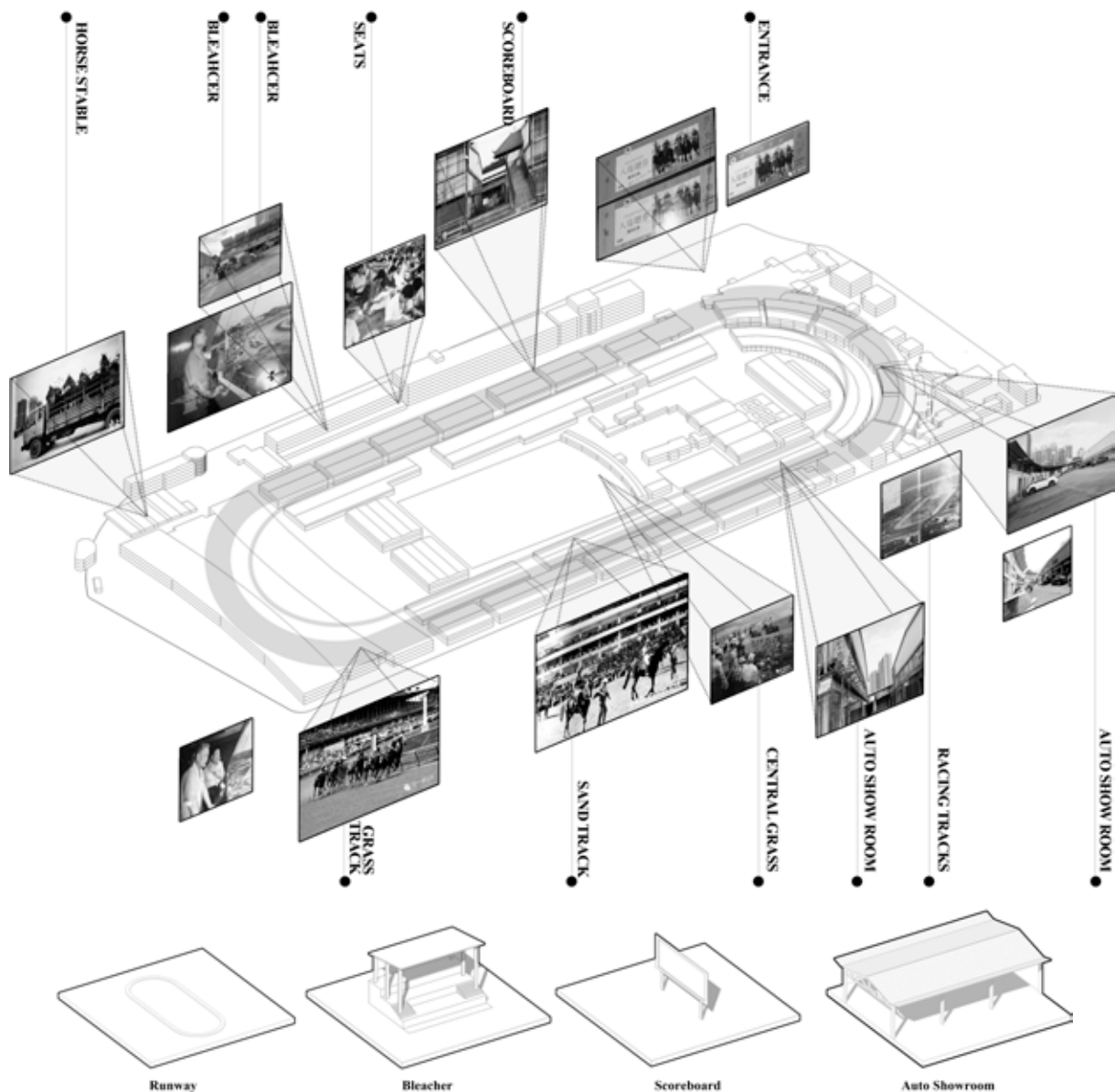


Fig.6-10. Situations Extraction (Source: drawn by author)

6.2 Everyday Life and Public Space in and around Present Guangzhou Racecourse

The study of everyday life and public space of Guangzhou Racecourse will be divided into two scale levels, focusing on grasping the three elements of everyday life: subject, event and space, as well as the research idea from the whole to the individual. The first is the analysis of everyday life and public space in the area around Guangzhou Racecourse. The analysis will start from the observation of the everyday life of the area and analyzing the subjects of its everyday life, events and the urban public space where everyday life happens, to grasp the general characteristics of its everyday life and public space. The second scale level is the

racecourse itself, which will be further studied through the observation and study of several ordinary subjects of everyday life inside the Guangzhou racecourse in order to grasp the characteristics of everyday life and the use of public space as individual subjects among the general background.



Fig. 6-11. Research Scope (Source: drawn by author, based on google map)

6.2.1 Everyday Life and Public Space around Guangzhou Racecourse

Scope 1 is centered on the racecourse and extends outward in all directions to a city block, showing a roughly rectangular area of 2.3*3km overall. The function of this area is mainly residential, supplemented by business and commercial. The east side is a relatively old residential area and the south side is an upscale residential area. The west side is Zhujiang Park and the central area of Zhujiang New Town CBD. Among them, the educational land also occupies a large area of the area because Jinan University is on the north side. The main functional and spatial nodes within the area are Jinan University on the north side, the urban villages on the north and south sides, Zhujiang Park on the west side, and the riverfront strip park on the south side.







Fig. 6-12. Land Use in Research Scope (Source: drawn by author, based on google map)

The urban public spaces in this area are divided into the following categories: urban streets and parks, such as Pearl River Park and Riverfront Park; public spaces within settlements, of which there are those open to the public and those closed to neighborhood residents only; and squares in front of commercial complexes, such as the square in front of Sun New World Complex.

Table. 6-1. Type of Public Space around Guangzhou Racecourse

(Source: drawn by author, photo by author)

Public Space Type	Example	Description
Urban Street	 <p>Huacheng Road</p>	The urban road network in the study area is relatively developed. The use of them as public space varies.
Park	 <p>Waterfront Park</p>	The park within the area is basically large urban parks, Pearl River Park and Waterfront Park.

Public Space in Residential Neighborhood		The type is divided into two categories, open to the city, and open only to the residents.
Kaixuan New World		
Square in front of Commercial Complex		Distributed in front of large commercial complexes, represented by Sun New World.
Sun New Word Complex		

For the observation of the everyday life of the area, the author has selected representative areas for each function, namely, Shipai Village, the square in front of the commercial complex Sun New World, the open atrium of the open new neighborhood Kaixuan New World, the open old neighborhood Huaying Garden, Tancun Road, a street in front of some enclosed neighborhoods, and the two city parks Zhujiang Park and Waterfront Park.

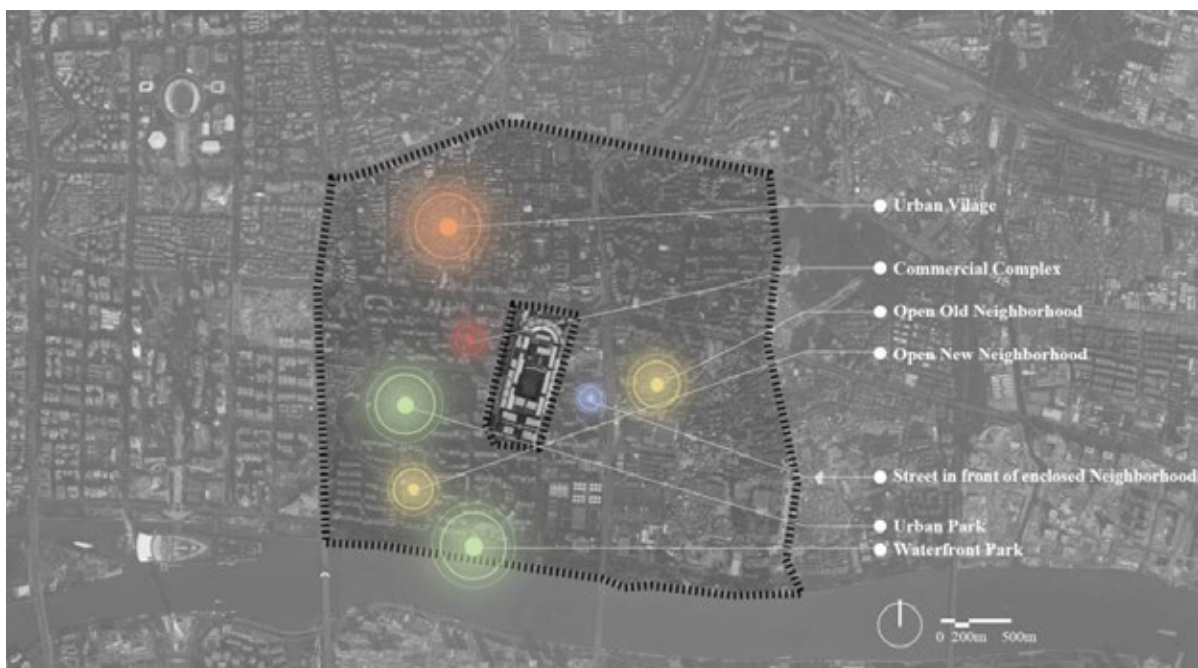


Fig. 6-13. Observation Points Selection (Source: drawn by author, based on google map)

6.2.1.1 Tancun Road

Tancun Road is located on the east side of the Racecourse, with the street connecting to

Pingjiang Road on the south side, Huangpu Avenue on the north side, and three quiet feeder roads connecting to Ping Yun Road on the east side. On one side of the street interface is the east fence of the Racecourse and two entrances, with a relatively closed and single interface. On the other side are several closed modern neighborhoods, with some convenience stores and auto repair stores on the outer side of the street frontage.



Fig. 6-14. Location of Tancun Road Fig.6-15. Surface of Tancun Road

(Source: drawn by author based on Google map)

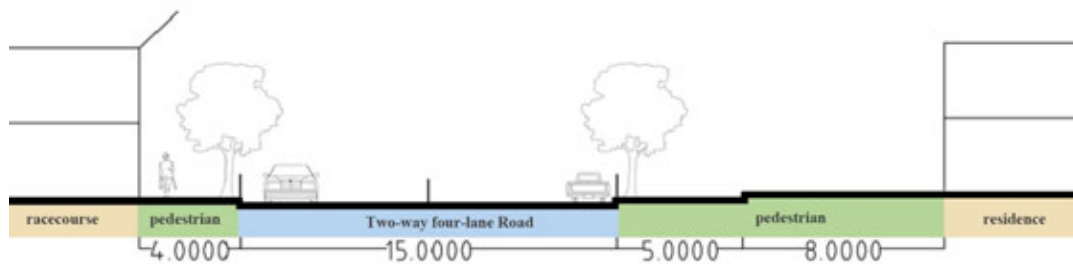


Fig.6-16. Section of Tancun Road (Source: drawn by author)

The author observed and recorded several periods of time on Tancun Road by walking and found its types of everyday life as an urban public space. The everyday life on Tancun Road mainly includes socializing, occupying and selling, resting, passing and staying. Social activities, the main subject of which is usually between neighbors, often occur in front of the stores along the street. There are usually steps or eaves in front of the stores, where residents gather to chat and children play around the adults. Vending activities, generally occurring in front of the neighborhood on the street side, the vendors will change their position according to the flow of people. Resting, the main subject is some city service workers such as cleaners, workers or takeaway workers. Such activities generally occur under fences or in open spaces, and these boundary-type spaces often have recessed sections to give a sense of security.

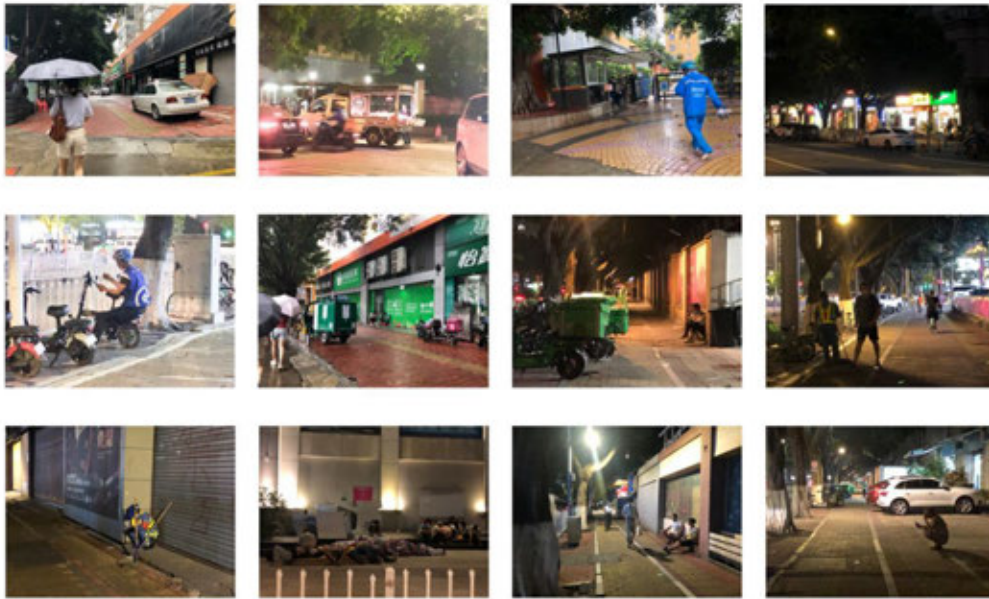


Fig. 6-17. Everyday life on Tancun Road (Source: photo by author)

By observing and analyzing the everyday life of Tancun Road and the urban public space involved, it can be concluded that the everyday life of Tancun Road is not very rich, and most of the social activities are events arising from occasional encounters between neighbors. Only resting is an everyday activity. Regarding the public space, the urban street interface is relatively homogeneous, and closed, with low permeability, single space, narrow sidewalks and poor spatial quality.

6.2.1.2 Huanying Garden

Huaying Garden is located at Yiheng Road, Zhucun, Tianhe District. It covers an area of 96,000 square meters and has more than 50 buildings. There are kindergarten, Huaying Middle School, a large staff activity center, a senior activity center, a stadium, Huaying Hotel, Guangdong canteen, Guangdong Medical Clinic and so on. The public space in the district is rich in variety, including a basketball court, recreational activity center, children's playground, district theme garden, etc. There is a strong atmosphere of life in the district.



Fig. 6-18. Location of Huaying Garden Fig. 6-19. Scope of Huaying Garden

(Source: drawn by author based on Google map)

By observing and recording the everyday life inside Huaying Garden and the public space it involves, the author summarizes the kinds of everyday life that occur here, mainly: passing, socializing, chess, exercising, resting, and occupying and sales, etc. There is a wide variety of activities. Passing, because the neighborhood is not gated, there are also more people passing through the middle beside the residents. This allows the neighborhood to remain more lively. Socialization, mainly conversation between neighbors. Since there are more tiny public spaces in the neighborhood, residents can find comfortable spaces to chat when they meet by chance. For chess, the main players are mainly middle-aged and elderly people in the neighborhood. In addition to parking non-motorized vehicles, this space is also the best choice for chess and card activities. Exercise, the main subject from teenagers to middle-aged and elderly. There are basketball courts and some small squares in the district, which are suitable for everyday exercise. Resting, generally occurs in the district in the scattered miniature green space and the roadside concentration of parking spaces. Occupied business, generally occurs in the district periphery of the ground floor stores, vendors will be their own stalls or equipment out of the store location, on the one hand to alleviate the tension of their store area, on the other hand, is also more suitable for recruiting customers.



Fig. 6-20. Everyday life in Huaying Garden (Source: photo by author)

As the urban functional area most closely related to everyday life, the residential area is a concentrated display of residents' everyday behavioral activities. Through the observation of Huaying Garden's everyday life and its public spaces, the authors conclude that, first, there are a large number of miniature public spaces in the district, which are close to the residences and are the preferred places for residents to choose to exercise and socialize in close proximity. Secondly, the local elevated space on the ground floor of the district provides residents with a good place for activities. Even in bad weather, residents can hold their everyday activities here. Third, the ground-floor stores on the periphery of the neighborhood occupy the roads, making the traffic very congested. In future construction, this can be alleviated by increasing the thickness of the boundary between the stores and the sidewalk, so that the stores can invite customers to revitalize the street while the street maintains good traffic function. All of these factors are important to shape public space with the characteristics of everyday life, and can be used in future urban design through some simple spatial language.

6.2.1.3 Pearl River Waterfront Park

The entire length of Zhujiang Waterfront Park is about 3.8km, starting from the westernmost part of Zhujiang New Town to its easternmost part. The park passes through the Grand Theatre, Haixinsha, and Hunt Chung, to the easternmost Guangzhou Water Purification Plant. Within the research area, the park is 1.8km long and consists of a running track, a recreational lawn, a riverfront walkway and other parts.



Fig. 6-21. Location of Pearl River Waterfront Park

Fig. 6-22. Scope of Pearl River Waterfront Park in Research Area

(Source: drawn by author based on Google map)

Through observation and recording of this park, the authors concluded that the types of everyday behaviors that occur here include riding, exercising, walking, camping, resting, photography, and fishing. The types of activities are relatively rich, but relatively homogeneous in nature, all of them are leisure activities in everyday life. Among them, activities such as riding and running generally occur on the riverfront runway. The riverfront trail space, on the other hand, accommodates more activities and users are relatively more free, ranging from walking and running to skipping rope. Most of the users of this public space are residents of the neighborhood, ranging from children to the elderly. There are also a few who come from other places on purpose to play, but only a small percentage.



Fig. 6-23. Everyday life in Pearl River Waterfront Park (Source: photo by author)

As a rare natural resource and urban public space resource, the urban waterfront park carries

the leisure life of many residents. Although there are more types of everyday life happening in the Pearl River Waterfront Park compared to other types of public spaces in the city, their types are more homogeneous. In terms of spatial quality, the natural landscape is of high quality, but it lacks guidance for activities, such as related facilities, division of plots, etc.

6.2.1.4 Kaixuan New World

Kaixuan New World is located on the north side of Pearl River Waterfront Park, covering an area of about 12 hectares. Its north side is Huacheng Avenue and its south side is Linjiang Avenue. It is a representative of the new open neighborhood with an atrium and commercial places open to the city. Two city roads divide it into three parts, and the three parts are connected by a sky bridge. The part in the middle is a commercial space and an atrium plaza open to the city. This atrium has a high pedestrian flow, and a mix of commercial and living atmosphere.

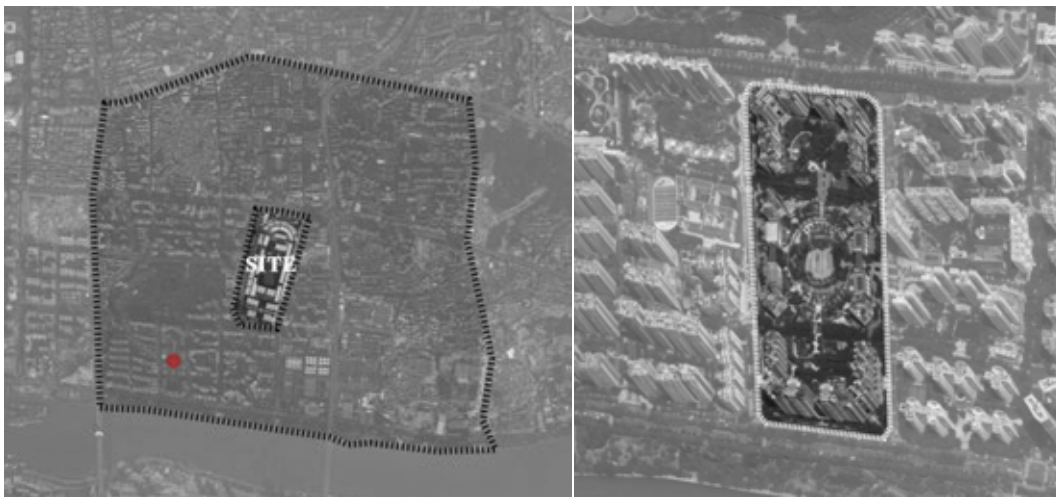


Fig. 6-24. Location of Kaixuan New World Fig. 6-25. Scope of Kaixuan New World

(Source: drawn by author based on Google map)

By observing and recording the everyday life of Kaixuan New World and the public spaces it involves, the author summarizes the types of its everyday life as socializing, drinking coffee, walking, exercising, walking the dog, playing, and consuming. The types of activities are very rich and their nature is also very diverse. Among them, activities such as drinking coffee and consuming generally occur at the periphery of the circular square. On the periphery of the store tables and chairs are sidewalks and running tracks, where many residents walk, run, etc. There is a thick border between the outer stores and the central circular plaza, and this thick border is a circle of space that holds a relatively rich variety of activities. Play, exercise, and

other activities generally occur in the central circular plaza, where there is more space and better quality.



Fig. 6-26. Everyday life in Kaixuan New World (Source: photo by author)

Kaixuan New World's innovative use of the public space of the residence has brought a good usage effect. On the one hand, the open atrium space removes the restriction of passage, ensures the access of people and provides guests for the atrium business; on the other hand, the commercial function of the atrium provides convenient and high-quality services for the residents, creating a more diversified everyday life. The openness of the settlement has to be combined with the function in order to create a vibrant public space of the settlement.

6.2.1.5 Square in front of Sun New World

Sun New World is located between Machang Road and Machang West Road, the core area of the eastern part of Zhujiang New Town. It is the largest single shopping center in Zhujiang New Town, Guangzhou, and is a one-stop shopping center integrating shopping, dining and entertainment functions. The total construction area is 150,000 square meters, with eight floors above ground and four floors underground. Its plan is L-shaped, resulting in a small front plaza of the complex with an area of about 300 square meters. Thanks to the attraction of the commercial complex, the plaza has a large flow of people.

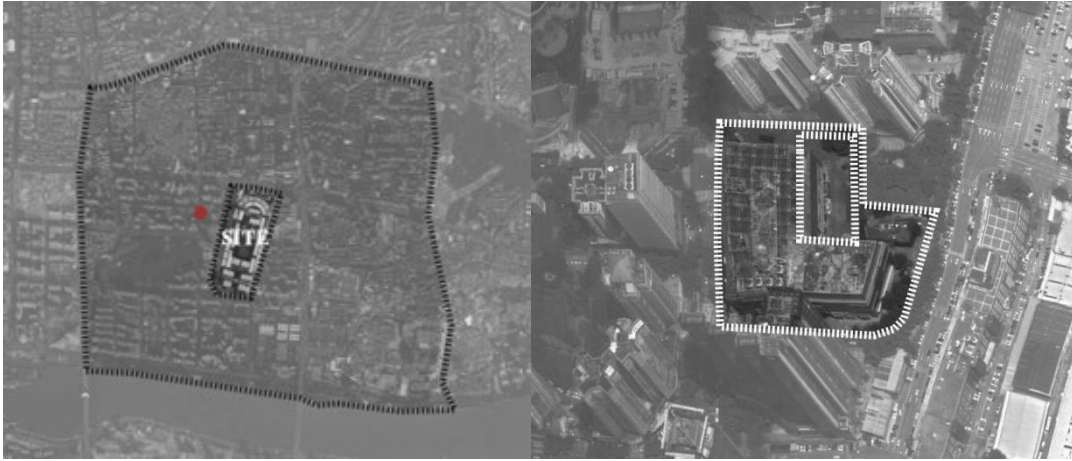


Fig. 6-27. Location of Sun New World Complex

Fig. 6-28. Scope of Sun New World Complex and its front Square

(Source: drawn by author based on Google map)

Through the records of observations at different times, the author summarizes that the everyday life occurring here includes resting, talking, passing, dining, playing, and takeaway workers' waiting. Thanks to the crowd and activity space of the commercial complex, there are small vendors selling toys here, which attracts many children in the neighborhood to play with rollerblades or scooters. The main subject of rest is generally the customers who spend money here, but the square has insufficient resting facilities, and people can only sit on the flower beds. Another more important subject is the takeaway workers, who appear in large numbers during meal times and behave in a predominantly pass-through manner. During non-meal hours, they gather in large numbers to rest or wait to take orders.

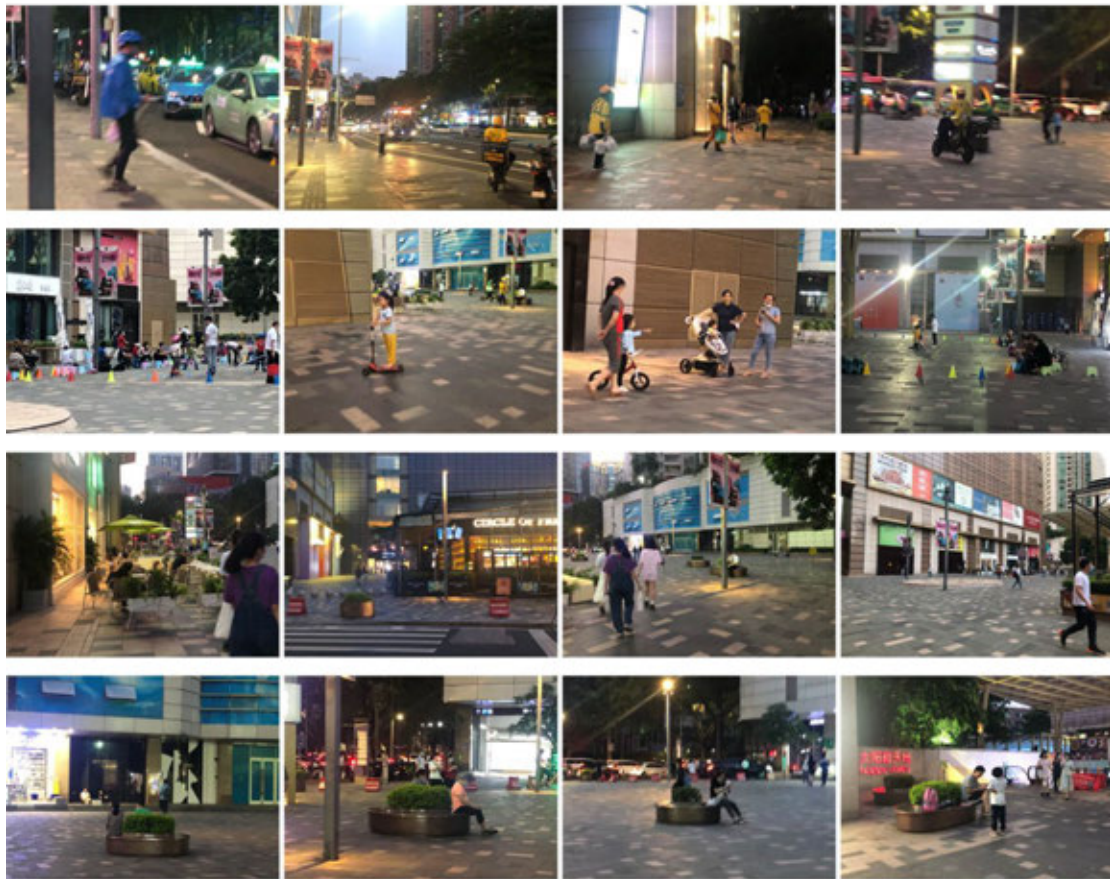


Fig. 6-29. Everyday life in front Square of Sun New World (Source: photo by author)

Commercial complexes are an important point to attract people in modern cities, and combined with the rich form and quality of public space can create a good urban public space. However, through observation, it can be found that the number and richness of the facilities in the front square of Sun New World cannot meet the needs of everyday life and does not make good use of this crowd-driving point.

6.2.1.6 Shipai Village

Shipai Village is located on the northwest side of the Racecourse, adjacent to the Gangding business district and Shipaiqiao business district, with a very advantageous location. It extends east to Shipai East Road, adjacent to Jinan University; west to Shipai West Road; north from Tianhe Road and Zhongshan Avenue; and south to Huangpu Avenue. It is an irregularly shaped rectangle with an area of about 1 square kilometer. There are many historical factors in the formation of Shipai Village that have led to the unique spatial scenario of the village in the city today. Although its spatial quality is poor, its low cost of living and easy access to transportation has attracted a large number of working people at the bottom,

which gives value and meaning to its existence. Because of its complexity, the everyday life in it is very diverse, and this diversity ensures the continued vitality of the space.

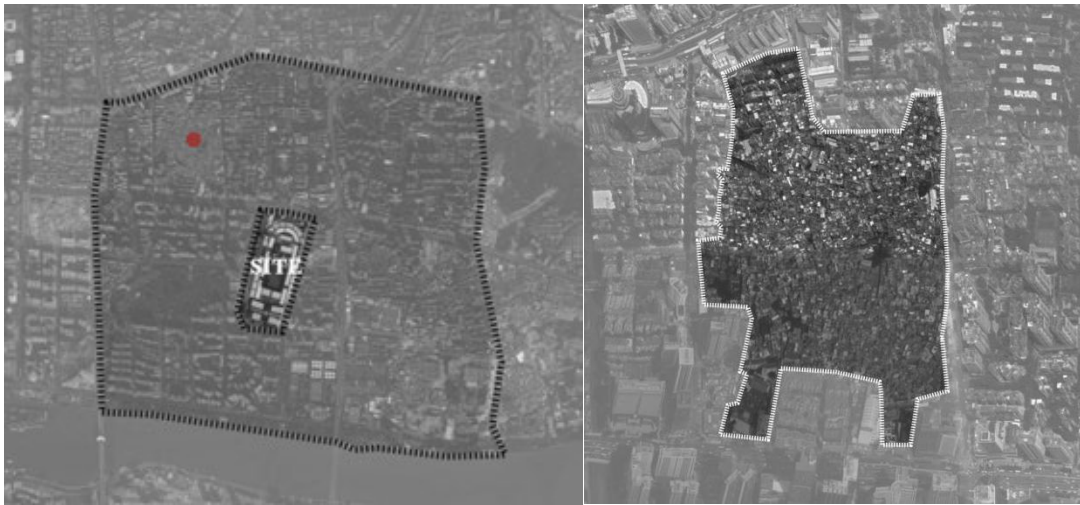


Fig. 6-30. Location of Shipai Village Fig. 6-31. Scope of Shipai Village

(Source: drawn by author based on Google map)

Through observation and recording, the author summarizes the everyday life of Shipai Village and the public spaces it involves. The everyday life that takes place in the public space here mainly includes the passage of takeaway workers, the occupation of vendors, the resting of retail store owners, workers pulling goods, the exercise and chess activities of residents, and so on. Shipai Village is too unique to be of any concern. But at the same time, its everyday life is so complex that several times observations can only glimpse a small part of it.

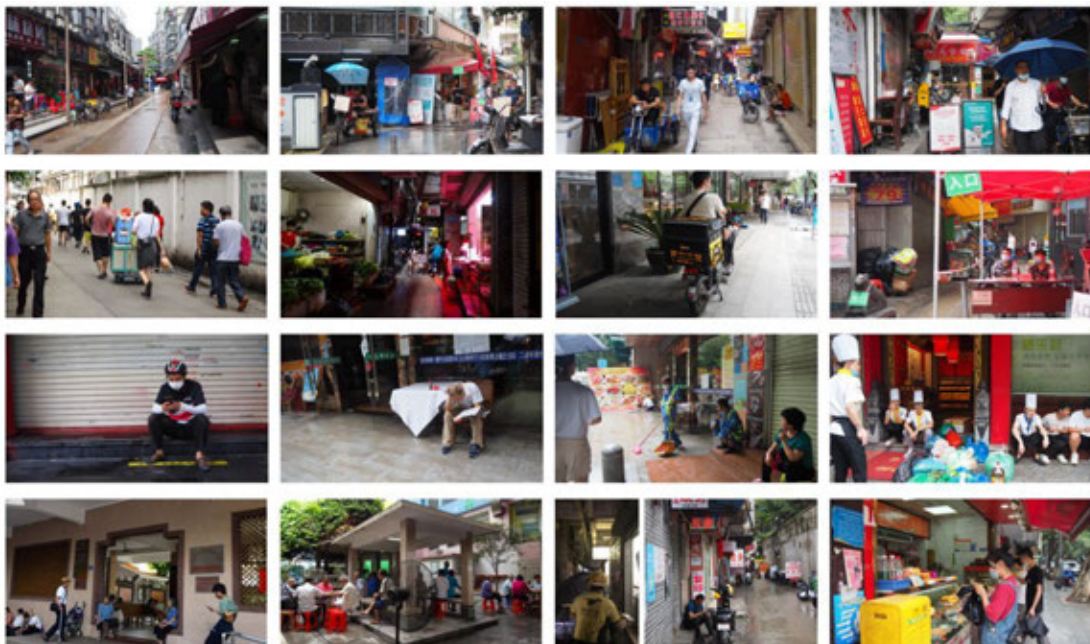


Fig. 6-32. Everyday life in Shipai Village (Source: photo by author)

The everyday life of Shipai Village and its public space brings the author much more than just observations. The interior of Shipai Village consists of more than 170 paths, in which users are oriented by the stores on the first floor. These stores act as nodes in the urban design, giving users a sense of direction and improving the readability of the space. In addition, the constant vitality of Shipai Village comes from its composite nature. Here, there is a mixture of different users and a compound of different businesses and functions. These complexities ensure the all-time vitality of the public space of Shipai Village. Secondly, this vitality also comes from the residents' spontaneous transformation and use of space. On the outskirts of the village, there are often mobile shoe repair stalls on Chaoyang North Street and Phoenix Street. The vendor just needs to bring a box of utensils and two stools, and set up a stall on the side of the street with high pedestrian flow. The owner of the retail store set up a table and a few stools in front of the door to play cards with friends. The store boy can doze off in the alley with a recliner when he is tired. The space originally designed for traffic is used as a production space, entertainment space, rest space, storage space and so on by the residents of Shipai Village, which greatly enriches the functions of the space and satisfies the various everyday needs of space users.

After observing and studying the representative public spaces and their everyday life in the surrounding areas, the author summarizes the following issues concerning everyday life and its public spaces. Firstly, the area around Guangzhou Racecourse is relatively new except for a few areas. There is a lack of local characteristics in their everyday life and public spaces. The uniform modern space lacks consideration of the characteristics of everyday life in Guangzhou, which are formed by the local culture and environmental elements of Guangzhou over time. Secondly, many of the public spaces in the area are poor in richness and quality and cannot meet the needs of the rich everyday life of the present. Finally, due to the lack of consideration for everyday life, there are many residents in the surrounding area who have spontaneously transformed the space and used it. Although such transformation facilitates the everyday life of users, at the urban level, it may affect traffic and other functions. This issue needs to be considered in the design of public space with regard to the growth of everyday life and the reservation of flexible space.



Fig. 6-33. Everyday Life around Racecourse (Source: drawn by author)

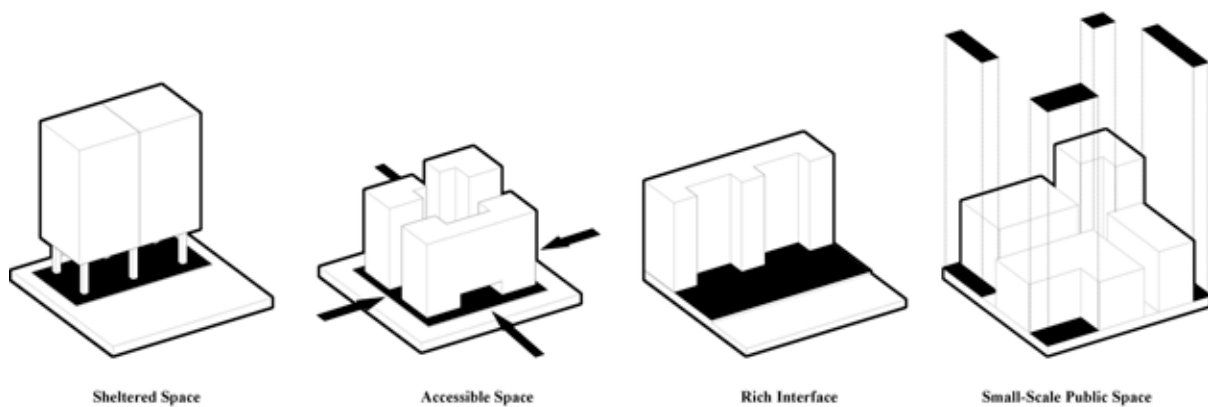


Fig. 6-33. Situation Extraction around Racecourse (Source: drawn by author)

6.2.2 Everyday Life and Public Space in Guangzhou Racecourse

With regard to the public space and everyday life of the Guangzhou racecourse itself, the author narrows the scope to the racecourse itself and launches a more detailed observation and study. The study will begin with an analysis of the general distribution of public space, everyday life and its subjects in order to grasp the overall characteristics of the public space and everyday life of the racecourse. Then, the author will follow up the main subjects of everyday life in several types of racecourses in order to grasp the characteristics of their everyday life and propose more targeted and detailed public space design strategies.

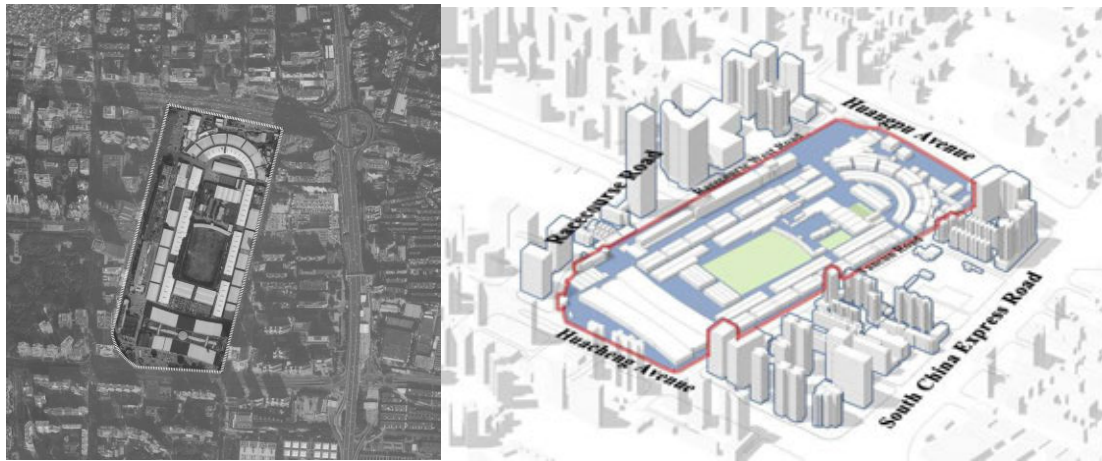


Fig. 6-34. Scope of Guangzhou Racecourse (Source: drawn by author based on Google map)

6.2.2.1 Overall Characteristics

There are basically three types of existing public spaces in Guangzhou Racecourse, the streets where people and vehicles mix, the open space due to the misalignment of buildings, and the square in front of the furniture city. But from the current situation of use, the open space of the racecourse, including the square, is full of parked vehicles. It can be said that there is basically no other public space in the racecourse except for the streets where people and cars mix. The largest green grass in the center, and the sports field on the north side, exist as a paid golf course and tennis court, and are not public in nature.

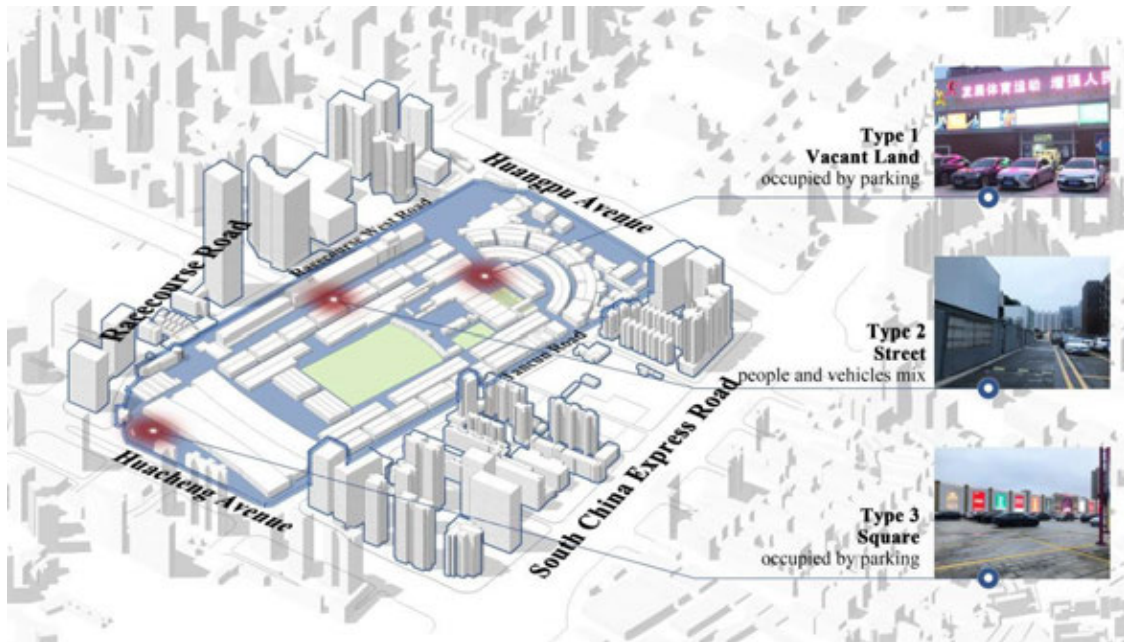


Fig. 6-35. Type of Public Space in Guangzhou Racecourse (Source: drawn by author)

The everyday life staged at the Racecourse is defined by its functions. The Racecourse now has three main functions, catering, sports and furniture sales. Therefore, the subjects of its everyday life are diners, caterers, takeaway workers, furniture factory workers, and sport fans. The repertoire of everyday life is staged as follows, with the early morning of the racecourse starring the cleaners. At around ten o'clock, the takeaway workers gradually come in. And at eleven o'clock, the diners come in, peaking between twelve and one o'clock in the afternoon. In the afternoon, there was a distinction between motion and stillness at the racecourse. The sports area was filled with a large number of sports fans, from nearby residents to those who drove from other places to come here specifically for sports. In other areas, takeaway workers and catering service staff could be seen resting or chatting on the steps and in the shade. In the evening, the midday drama of takeaway workers and diners resumes. When the climax comes to an end, the racecourse returns to peace. At night, the Racecourse belongs to the city's service workers. Cleaners, takeaways and furniture city workers rest in groups or alone in places they find comfortable or safe, chatting or videoing with their families. Such a drama is played out every day at the Racecourse.

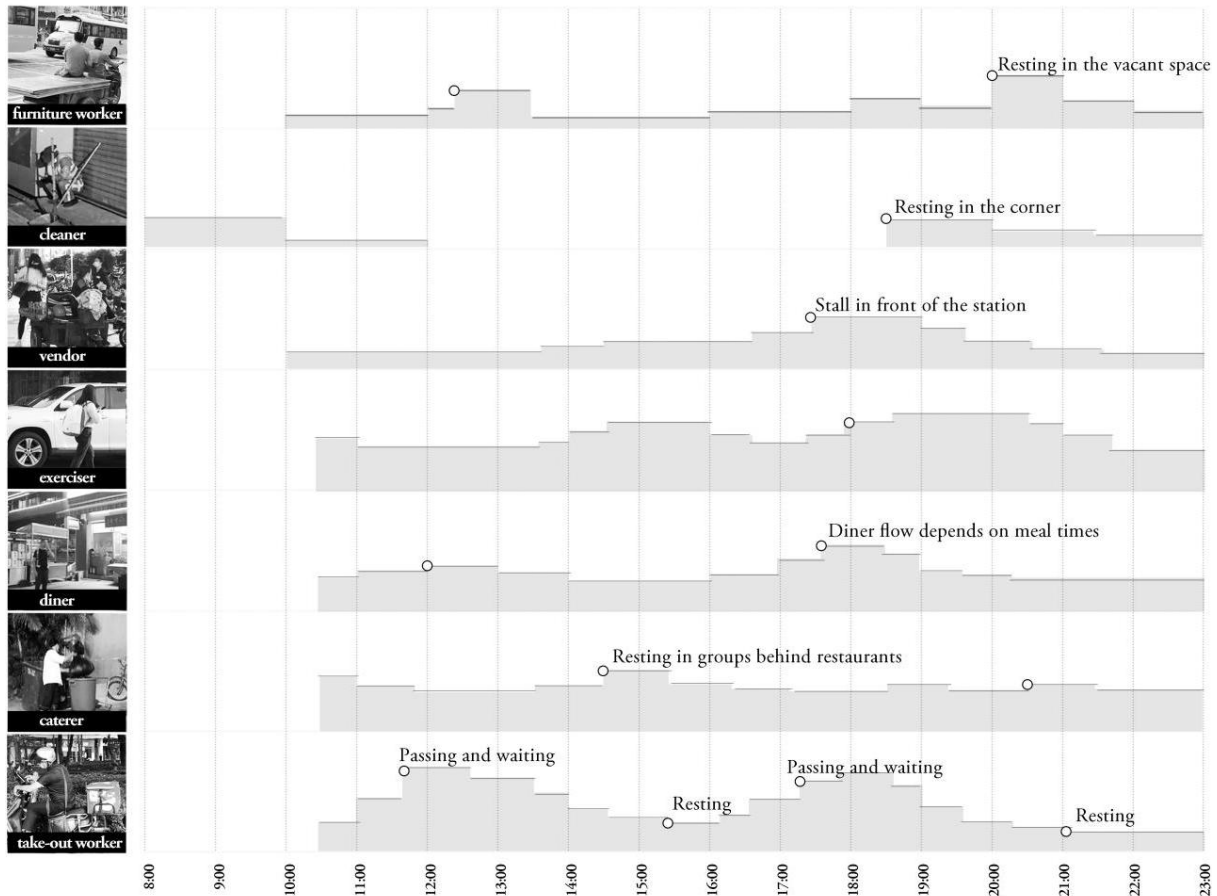


Fig. 6-36. Subject type and amount in public space of Guangzhou Racecourse

(Source: drawn by author, photo by author)

6.2.2.2 Feature focus: tracking observation of subjects

In order to further study the interaction between subjects and space in everyday life of the Racecourse, this section selects the most frequent types of people in everyday life of the Racecourse and conducts tracking observation and research on them in order to understand the characteristics of their everyday life and their needs for urban public space in more detail, to better guide the generation of the urban public space design.



Fig. 6-37. Special Subjects and Public Space they involved in Racecourse

(Source: drawn by author, photo by author)

1. Takeaway Workers

Takeaway workers are an occupational group that has emerged and expanded rapidly in recent years with the accelerated pace of life and the development of information technology software platforms. Among them, most are younger males who may be migrant workers,

unable to find a long-term stable career due to limitations in education and skills, and have chosen this more flexible but physically demanding occupation. These factors make them unique and worthy of study and reference as they are in the urban public space for a long time and have a different understanding and use of urban space. It is very helpful for the design of more public and warm public space.

The takeaway workers usually get up early and work hard, and their figures are all over the streets and alleys, providing great convenience for the fast-paced life of modern people, and becoming an urban landscape that cannot be ignored. For the public, apart from the personal contact with the takeaway workers when they pick up their daily meals, most of the understanding and awareness of the image of the takeaway workers is through the news media reports. In the news, the term "delivery man" is often associated with words such as hard work and convenience. As for its relationship with urban space and its usage pattern of urban public space, there are few studies. The Guangzhou racecourse site and the surrounding area now have many catering functions, and the takeaway is one of the most common figures in the Guangzhou racecourse. Taking the takeaway as the main body, we study their everyday life and their usage pattern of the public space of the racecourse, and summarize and summarize the public space scenario that the takeaway loves.

Nowadays, the catering industry is one of the most important sectors in the racecourse. Although the number of takeaways arriving each day varies, the everyday life structure and space use pattern of this group as a whole are clear, which unfold in sequence according to time every day.

At nine o'clock in the morning, there was still little foot traffic in the outside space of the racecourse, only passing pedestrians, and some of the food service staff occasionally coming out of the back kitchen. It was as if the racecourse hadn't woken up at this time. At ten o'clock, the takeaway staff gradually became more and more numerous, mainly shuttling through the space, occasionally stopping at the entrance of the restaurant to pick up meals. The space gradually became lively from calm, and the gradually increasing number of shuttling takeaways was like the drums of war gradually sounding before the start of the battle, as if they were laying the groundwork for the first small climax, waiting for the drama to break out.

It's noon! As the sun rises, and as the temperature rises, so does the atmosphere of the racecourse. Now is one of the highest times of the day for the number of takeaway workers. Most common are the speeding takeaways who stop in front of the restaurant, dash into the takeaway window or counter to pick up their meal, roll into their bikes and speed away. Secondly, there are also more takeaway workers who wait for their meals in front of the restaurant because of the slow delivery speed of the restaurant. They usually don't get out of the car to find a seat or space to wait, but sit on their small electric car, either playing with their cell phones or talking with other takeaways to kill the anxious time of waiting. There are also fewer restaurants with seats in front of the door, and some of the waiters will get out and wait at the door, enjoying the faint air-conditioned cold breeze coming from inside. After getting the meal, what awaits them is another battle with time.

Such a battle will continue every day at the racecourse until about two o'clock in the afternoon. After two o'clock, the battle against time gradually subsides. If you look into the streets of the racecourse, you can only occasionally spot the delivery men. But if you find the right urban stronghold for the takeaway, you'll find a new world. Outside the racecourse, under the new arcade street, under the shade of a tree on the corner, or at the back of a shady building, several deliverymen gather here to enjoy their time. They are either talking or playing with their cell phones. Their electric carts are mobile urban furniture, and can be parked in any open space where they can rest, becoming their resting seats or even recliners.



Fig. 6-38. Sitting and resting on their "mobile urban furniture" (Source: photo by author)

An hour before dinner time, the takeaways start shifting their positions according to their experience radar. Long-term perched on one side of the turf, these takeaway workers have long had a sharper judgment than review sites. Which restaurants have a lot of diners, in their minds already have the answer. So about 5 o'clock, popular restaurants and shopping malls will gather a large number of takeaway workers, fully loaded and ready to take orders. Most of them ride on their bikes and gather in the square in front of the mall or on the curb of the restaurant, affecting the city traffic to a certain extent, especially in the evening during the

rush hour. After that, a drama similar to the one at noon will be staged again in the racecourse lot.

In the evening hours, after the peak of Guangzhou people's dinner and snack time, some of the takeaway workers will choose to end their work or slow down the speed of taking orders. Except when they are shuttling around the city to deliver food, they will rest and chat in their everyday stronghold. There are more options for urban spaces to rest in the evening, as there is no longer a need to find shady spots. They can be found in flower beds, along fences, or on the side of the road, chatting with other delivery workers, or alone, away from the crowd, on a video call with their family. The usual and unusual day ends quietly in the night.

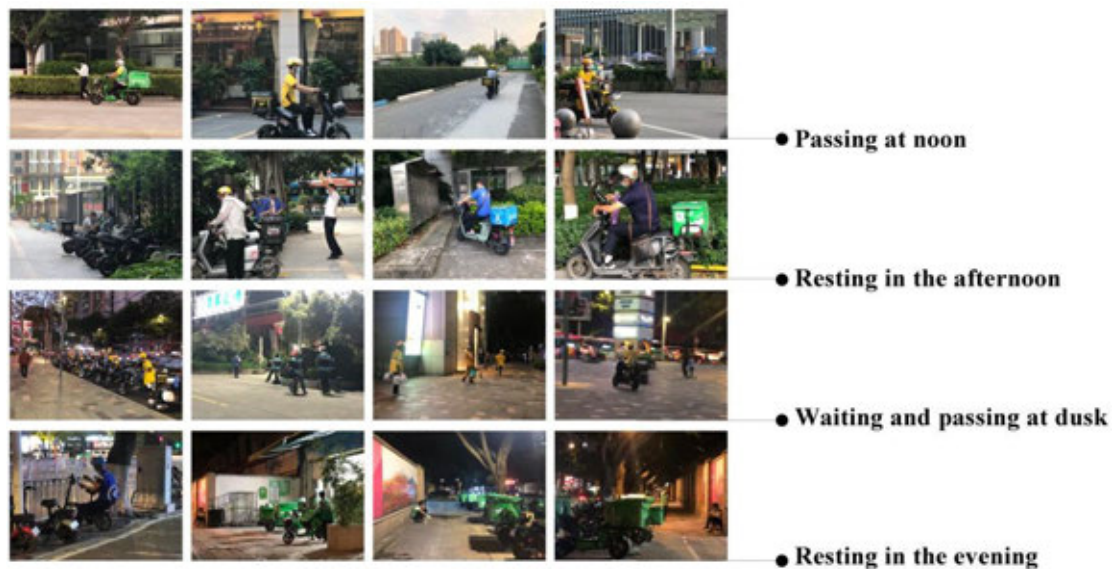


Fig. 6-39. Everyday life of takeaway works in Guangzhou Racecourse (Source: photo by author)

Summary of Behavior Patterns







This section provides a comprehensive analysis of the typical everyday behavioral patterns and space use habits of takeaway workers in the Guangzhou racecourse lot. The authors organized the observed data based on the previous behavioral observations, and the everyday behavioral patterns and space use of Guangzhou Racecourse takeaway workers can be summarized as follows: 1. Passing: During most of the daytime hours, the everyday behavior of takeaway workers at the Racecourse is rapid passing. As there is no obvious road division inside the racecourse, the fast battery car is more dangerous for pedestrians in the case of mixed pedestrian and vehicle traffic; 2. Waiting: waiting is the second major everyday behavior of the takeaway workers in the external space of the racecourse. Because of the requirements for the speed of delivery, takeaway workers waiting for meals do not deliberately look for a comfortable environment, and often choose a waiting location nearby.

The majority of food and beverage stores in front of the racecourse do not have the corresponding space, so the spatial behavior of the takeaway is more passive; 3. Resting. When choosing a resting place, the takeaways rely on self-discovered urban space, either under the shade of a tree, under a corridor, or by a roadside or fence, creating urban public space for rest by taking up urban space that is not originally resting and adding their own urban furniture - their electric carts.



Fig. 6-40. Behavior, Route of Takeaway Workers and involved Public Space (Source: drawn by author)

Table 6-2 Behavior of takeaway works in Guangzhou Racecourse (Source: photo by author)

Event	Situation	Space
Passing		
Waiting		
Resting		

Significance

The occupation of takeaway is born out of the rapid development of society. When urban designers design urban public space, they limit the target audience to ordinary citizens and often overlook the unique everyday behavior and urban public space usage habits of the new ordinary people in the new era - the takeaway worker. The creative use of urban space by takeaways and their mixed time-of-day use provide good inspiration for urban public space strategies. The authors summarize several situations and strategies for the everyday behavior patterns of takeaway workers in urban public space, which are one of the key points for forming a diverse and warm urban public space that can be used in the design optimization of future public space in the Racecourse.

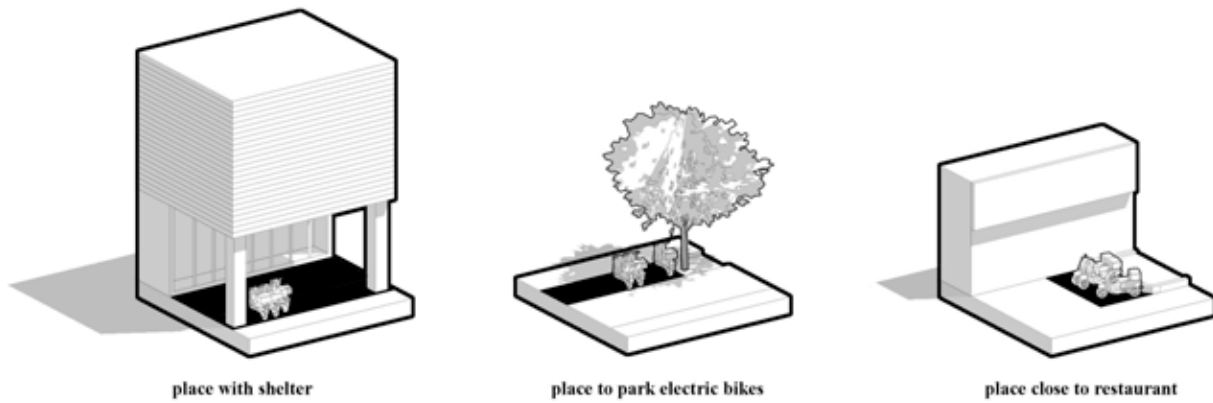


Fig. 6-41. everyday situations and space using strategies of takeaway workers

(Source: drawn by author)

2. Vendors

Vendors are a special category of people in the city, with a sensitive radar for sensing the flow of people. They are distributed in the streets and alleys of the city, changing their spatial location and spatial strategy with the tide of the human flow. Among them, some are laid-off workers and jobless people in the city, while others are farmers who have moved into the city, unable to find stable occupations due to age, education, physical strength and other factors, and have to run small-scale businesses in the streets to make ends meet. Vendors provide a certain degree of convenience to urban life and constitute a unique landscape in urban space. And after 30 years of China's urbanization frenzy, it is clear to see that the city we are in today has long been planned as a city without vendors. Taking vendors as the main subject, entering their real world and studying their spatial behavior, we can better notice the everyday life of such unique people in the city, shape a more open and diversified urban public space, and enable our city to have more options for survival.

The main public spaces favored by vendors in the Guangzhou Racecourse site are the following: the entrance to the Tancun subway station, the corner of the Racecourse entrance, and the intersection with the traffic light. These are places where pedestrians intersect and there is a constant flow of people, or where hurried pedestrians will need to stop for objective reasons. These spaces are often the domain of the few pedestrians in an urban space where motorized traffic is prevalent, and they are also a typical public space favored by vendors. The vendors' olfactory sensitivity to the number of people and the state of their behavior is like a physical version of a heat map, full of observation of the world and the wisdom of life. Here they coexist and interact with the constant flow of people and vehicles, the stores along the

street and the urban space, making the otherwise ordinary public space in the city complex and interesting.

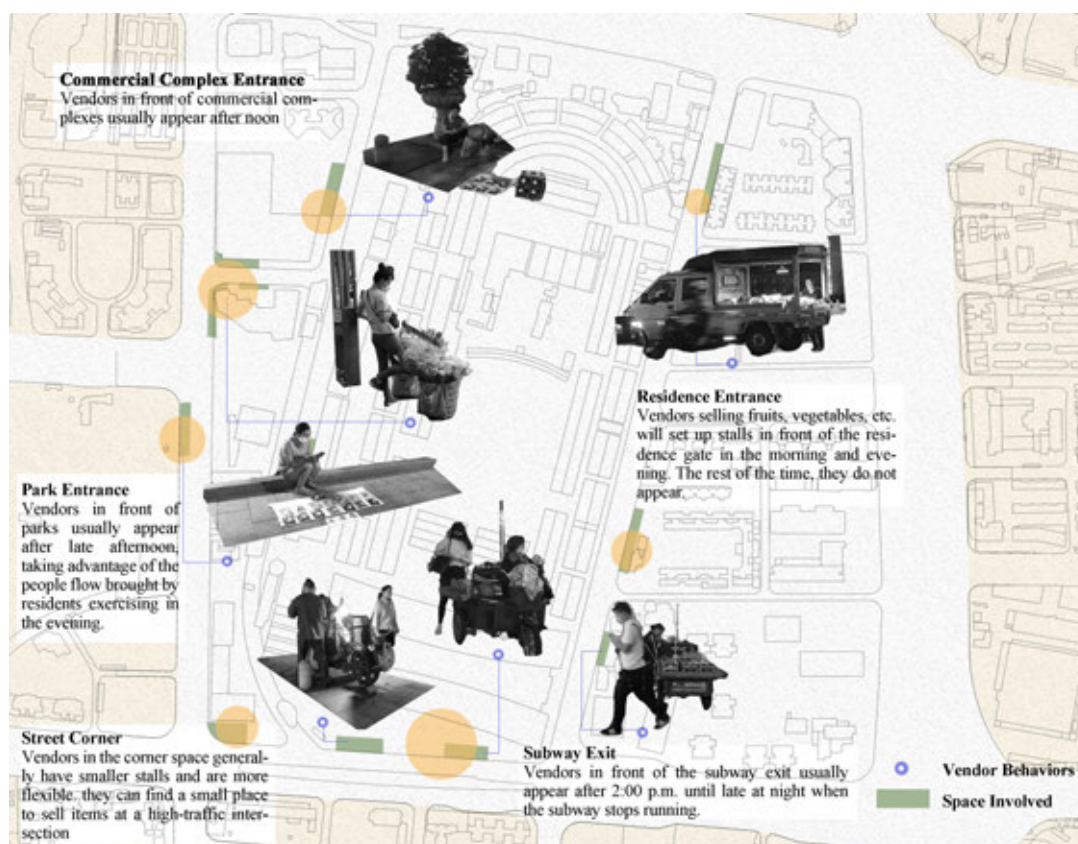


Fig. 6-42. Behavior and Location of Vendors and Involved Public Space around Racecourse

(Source: drawn and photo by author)

Although life in the city has different parts every day, the overall structure of life is clear, as if it is a drama unfolding according to time, with the most vivid life performances. Here, this section selects a typical scene of vendors in front of the Tanchun subway entrance, zooms in to observe it and takes photos to record it in order to observe the everyday life of vendors and their interaction with the urban public space.

There are two exits on the south side of Guangzhou Racecourse: Tancun C and Tancun D. According to the author's observation on consecutive days, there are three long-term vendors: Vendor A, a male, is permanently at Exit D of Tam Village, with a stall converted from a bicycle and a bucket containing food, selling local snacks such as glutinous rice patties; Vendor B, a female, is permanently at Exit C of Tancun, with a stall converted from a tricycle, selling fruits such as strawberries and blueberries; Vendor C, a female, is at the street entrance of Racecourse Road during the daytime, and move to Tancun D. Her stall is simple and easy

to move, selling popular pendants and dolls.



Fig. 6-43. Location of Vendors around Tancun Metro Exit(Source: drawn and photo by author)

Although the morning rush at the entrance of the Tancun subway is crowded, but pedestrians are in a hurry to get to work, no mind paying attention to what the roadside stalls are selling. This is something that the vendors are naturally aware of. Therefore, in the morning, in the racecourse, the vendors are invisible. The author's interview revealed that the vendors would go to the nearby residential area in the morning to set up their stalls, and would usually move to this area after 2:00 pm. Vendor A used the compactness of his stall cart to successfully squeeze his stall into the intersection corner of the subway access road leading into the city, so that foot traffic in either direction had to pass his stall cart; Vendor B, due to the size of his stall cart, had to follow the flow of people by keeping his stall cart on the side of the sidewalk as close to the subway entrance as possible, limiting the new street space with his stall cart. Vendor C will generally join them during the evening rush hour, and she will join Vendor A to create a greater impact and gathering effect through the combination of two smaller volume stalls. Although the public spatial order of the racecourse is altered by the bodies of the vendors and the stall carts, a harmonious rhythm still exists.



Fig. 6-44. Characteristics of Vendor's Behavior (Source:photo by author)

Summary of the behavior patterns and spatial strategies of vendors

In urban public space, the behavior patterns and spatial strategies of vendors are complex, and they need to change their behavior and spatial strategies at any time according to the changes in pedestrian flow. Through observation, the authors summarize the following: 1. Choice of location: They need to be as close as possible to the pedestrian flow for maximum economic benefits, while at the same time, they need to share the street space with pedestrians and vehicles, and must balance the interests of all parties. They have reached a consensus during their long-term experimentation and coexistence. There are generally three types of vendor locations: near residential areas, near important traffic locations, and in front of shopping areas, and the direction of cart placement is determined by the direction of pedestrian flow. 2. Boundary definition and reshaping: The business locations of vendors are often located at spatial boundaries, defining new urban spatial boundaries in a harmonious gesture. At the same time, they also cleverly borrow facilities in the urban space, such as street signs, to limit their own selling space. 3. Flexible time: vendors usually do not use the urban public space all day, they will choose their stall time according to the number of people flow, which is flexible reuse of the urban public space.

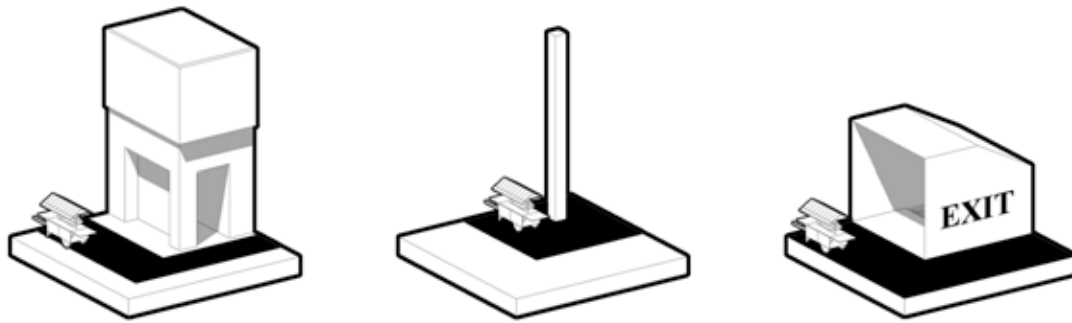


Fig. 6-45. everyday situations and space using strategies of vendors

(Source: drawn by author)

Significance

The activities of the vendors enhance the everydayness of the city. They enhance the vitality of urban public space and the convenience of residents' lives by reshaping and enriching the boundaries of urban space. Boundaries rich in detail are important areas of stay in urban space, and this stay is the basis for generating everyday activities and is one of the key elements of the vitality of public space. By reshaping the boundaries, the vendors give a new meaning to the space, attracting people to stop and interact, where the richness of everyday life occurs. It is a space with a more human scale, with a concave and convex interface that greatly enhances people's access to it and makes the city full of life. In urban design, planners should advocate an inclusive urban space, where the spatial image is not the only criterion, recognize the pluralistic expression of the spatial public, protect the basic needs of different groups, allow the adjustment and penetration of boundaries, and keep the space legally and politically clear and flexible in spatial practice and social sense.

In specific spatial operations, we can combine the space of vendors with parking spaces, unused spaces on the street, and plazas in front of complexes, or set up more "blank space" by adjusting the width of streets and the distribution of functions, so as to realize the autonomous and flexible use of space and enrich the boundary of public space in the city.

3. Other workers

In the modern Guangzhou Racecourse site, where the catering and furniture industries are the dominant functions, in addition to the above-mentioned types of subjects such as vendors and takeaway workers, there are also furniture factory workers, catering service workers, cleaners and other types of subjects, which spend a long time in the urban public space and maintain

the everyday life of the Racecourse, but which few designers pay attention to when they are designing and planning urban spaces. The study of their unique ways or time periods of using urban public space is also an essential part of designing a more everyday and warmer urban public space.

Through several days of observation and filming, the authors found that catering service workers, cleaners and furniture factory workers use public space in racecourse at times other than all day, and with more obvious and homogeneous regularity. In this part, the three types of subjects are combined in a single depiction study during one day to summarize their everyday life patterns and preferences for the use of public space.

In the early morning, the first to appear are the cleaners, most of whom are older. They cleaned the urban space while there were still not many people in the morning. Then, towards lunchtime, restaurant waiters will solicit customers in front of the restaurant. Afternoon, one of the busiest times of the day at the racecourse, has passed, it is about 3:00 pm. A large number of resting restaurant staff will appear in the back space of the restaurant, or in the entrance flower bed. They will sit in groups on the steps of the back kitchen exit or on the flowerbeds, chatting, smoking and playing with their cell phones. The space at the back of the building is often neglected in design or planning, and the space for them to rest is often poor. After 9 o'clock, when the furniture factory workers and cleaners have finished their day's work, the empty space in the corner of the building and under the fence becomes their resting space.



Fig. 6-46. everyday situations of other workers (Source: drawn and photo by author)

Summary of Behavior Patterns and Public Space Use

In the public space of the horse farm, the everyday behavior patterns and spatial strategies of these service workers and workers are relatively simple. In terms of everyday behavior, these service workers mainly stay and rest in the public space, and generally do not interact with the space. For them, public space is just an empty space where they can sit and rest, even if those places look very bad to others in terms of environment and urban furniture. Their resting time is concentrated and short, and they are passive in the use of public space, mostly occupying it, and a small part of it is simply being transformed.



Fig. 6-47. Behavior and Location of Workers and Involved Public Space around Racecourse
(Source: drawn and photo by author)

Significance

Urban service workers and other works are the people who are bound to appear along with the arrangement of the functions of the site. They are essential to the everyday operation of the city, but few urban public spaces are designed and built with them in mind. By studying the everyday behavior and spatial usage patterns of service workers and workers at the Guangzhou Racecourse, we advocate an inclusive urban space and provide urban resting places in the design of urban public space to give workers serving the city a place to rest from the wind and rain and protect the basic needs of different groups. In specific spatial operations, the design of urban public space can be realized with great everydayness and warmth by

shaping more small open spaces, putting in urban furniture and paying attention to the quality of space on the back of buildings.

6.3 Everyday Life and Public Space in the Future Racecourse

Regarding the future everyday life and public space of Guangzhou Racecourse, it needs to be deduced from its future functional positioning. The first is the investigation and analysis of the current functions of the surrounding area. Through the POI research on the distribution and quantity of each functional business in the research scope², it is found that it needs to be strengthened in the future in terms of living service and sports category to meet the needs of everyday life. Secondly, combined with the analysis of the upper planning of the racecourse and its own location advantages in Chapter 4, the future racecourse will need to take over the financial office spillover from Zhujiang New Town CBD, new cultural and consumer industry, modern service industry and part of the residential function.



Fig. 6-48. POI in scope² (Source: drawn by author, data from swguancha website)

Regarding the subjects of public space in the future Racecourse, it needs to have a certain grasp of the current subjects first. The overall analysis of the current subject will be described

in three categories: residential, office and visiting population. The age distribution of the subjects in the figure below shows that the area as a whole is young, with the most people aged 25-34 among the three categories of people, and the number of elderly people among the visitors is also high, so the future design of public space should fully meet the needs of these two categories of people.

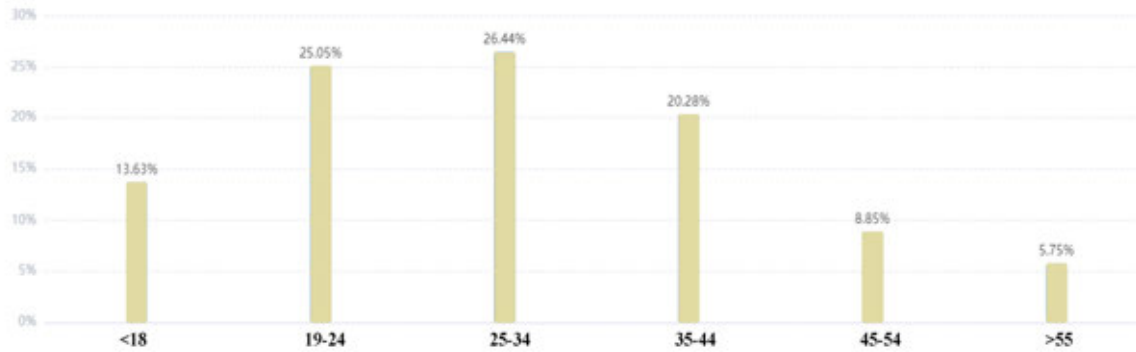


Fig. 6-49. Age distribution of residents in scope2 (Source: drawn by author, data from swguancha website)

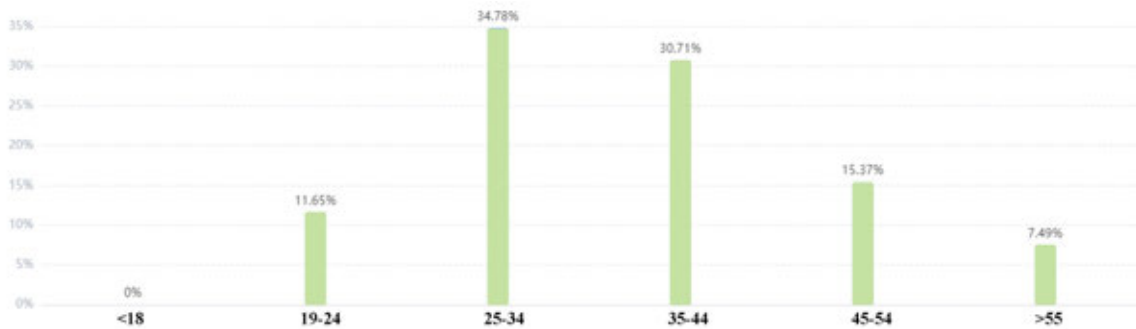


Fig. 6-50. Age distribution of office workers in scope2 (Source: drawn by author, data from swguancha website)

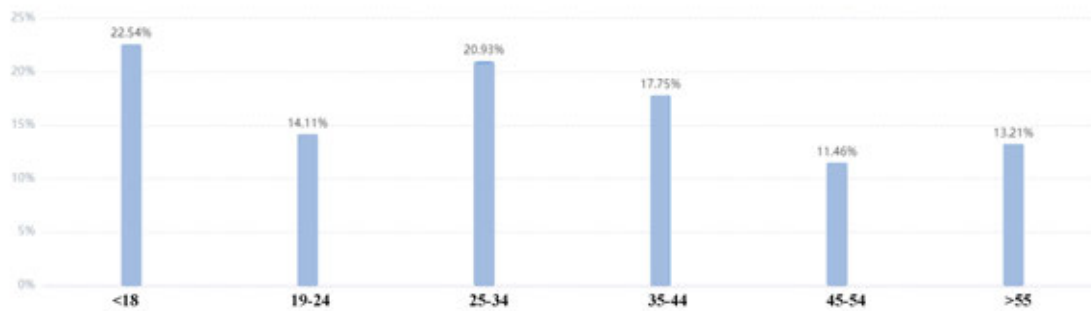


Fig. 6-51. Age distribution of visitors in scope2 (Source: drawn by author, data from swguancha website)

Secondly, the largest number of people working in this range of offices are in the information technology category, which is also an industry with a large proportion of young people.

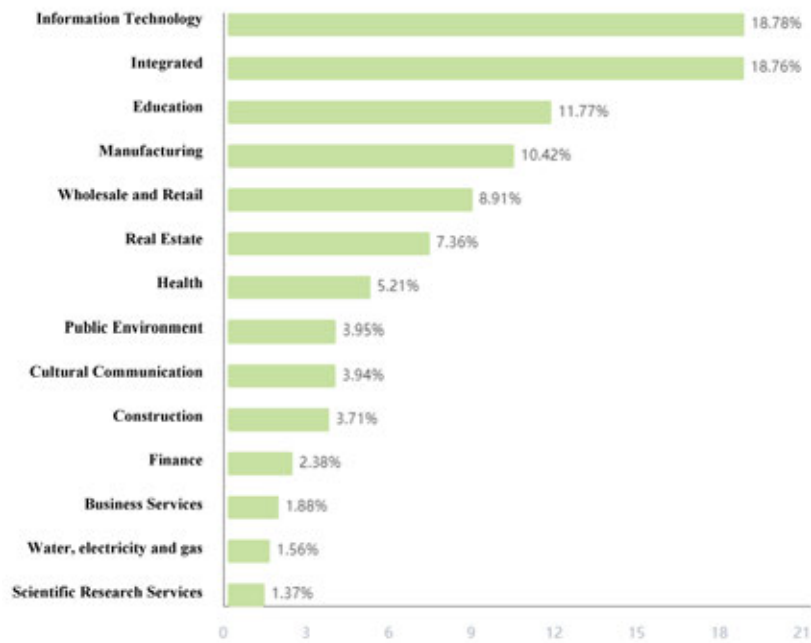


Fig. 6-52. Distribution of office workers by industry in scope2
(Source: drawn by author, data from swguancha website)

From the current state of the subject combined with the future functions of the Racecourse, it can be seen that the proportion of young people among the future users of the public space of the Racecourse will be further increased due to the new business and financial office and other functions. Young people's pursuit of efficiency, creativity and experience will lead to a more three-dimensional, composite and richer hierarchy of public space to meet the needs of different subjects.

6.4 Summary

This chapter examines the everyday life and public space of the Racecourse in the past, tracing the significance of its historical space and situations worthy of preservation and revitalization. Secondly, the author researches the everyday life and public space of the Racecourse now from the whole to the individual. By analyzing the spatial use strategies of each public space type and subject, it concluded the type of public space people prefer, and problems of the public space of the Racecourse at present from the perspective of everyday life, such as lack of local elements, lack of attention to the autonomous use of space in the city, poor continuity, lack of small public spaces. Finally, through the derivation of the future functions and people of the racecourse, the requirements for its future public space are presented.

Chapter 7 Application: Urban Design for Racecourse Guangzhou, China

7.1 Principle

Through the combing of the theories related to everyday life, the identification of the relationship between everyday life space and public space in China and the West, as well as the study of the relationship between everyday life and public space in the context of Guangzhou and Guangzhou Racecourse from ancient to modern times, this paper constructs a research framework for the public space design of Guangzhou Racecourse from the perspective of everyday life. It is hoped that through the perspective of everyday life, which has been neglected for a long time, we can add new vitality to the design of urban public space by focusing on the everyday needs of ordinary people. Here, the following five design principles are proposed.

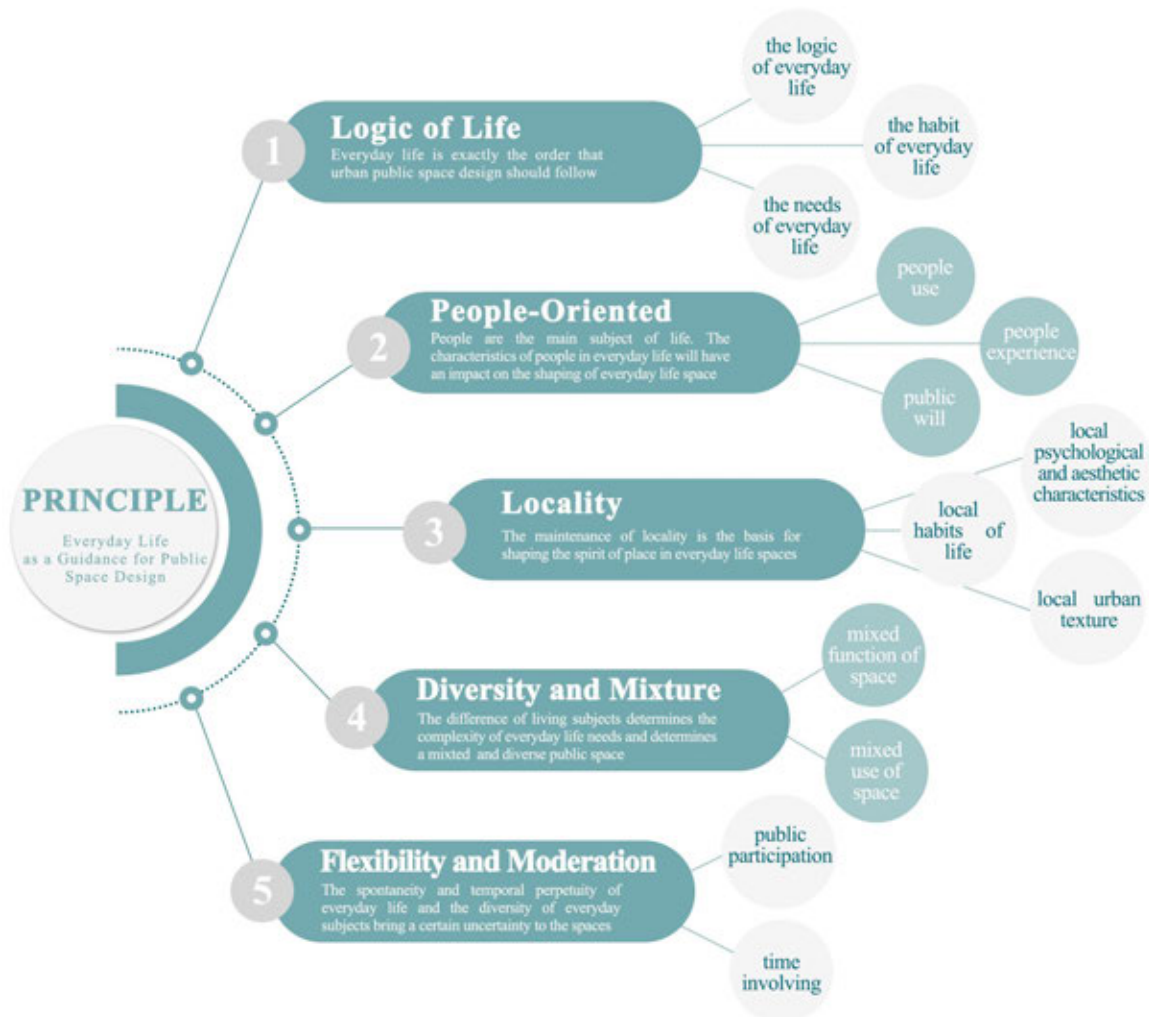


Fig. 7-1 principles of public space design from the perspective of everyday life (drawn by author)

7.1.1 Logic of Life

The city is not a line or a functional zoning block on design paper and real city life contains its own organic constitution behind the seemingly complex and diverse unstable phenomena. Diverse networks of people and social relations constitute the complex system of the city, taking the city as a place to carry out daily life. And the complex and diverse people and relations shape the surrounding living space through constant and repetitive practices. In other words, the most basic and original everyday needs of human beings determine the law of urban space development. Therefore, public space should not be rationally predetermined in its entirety, but should be combined with the laws of everyday life of local residents to guide the construction of urban public space. Everyday life is exactly the order that urban public space design should follow.

By observing the current space, designers should deeply understand the everyday life in it and use the original order of life to guide the construction of new spaces. In the process of urban design, first of all, the logic of everyday life use should be followed. In all stages of urban design, the core of everyday life should be taken as the basis for the real interaction between citizens and space in everyday life. And the urban space problems should be solved reasonably corresponding to the logic of everyday life at different levels. Secondly, urban design should be based on the basic everyday living habits of local residents, so that the spatial structure, spatial function and spatial characteristics of the city are consistent with the above living habits and reflect the idea that space serves life. Finally, as the material carrier of citizens' everyday life, the type, scale and quantity of urban space should be aimed at meeting the actual needs of citizens' everyday life. The space design should also be able to adapt to the many changes in everyday life and take into account the different activities of people of all kinds, from permanent activities that occur every day to occasional temporary activities.

7.1.2 People-oriented

People are the main subject of life. So the activity rules and behavior characteristics of people in everyday life space and how people perceive space in the process of everyday behavior will have an impact on the shaping of everyday life space. However, the rapid expansion of urban scale, the over-reliance of modern life on high-speed driving tools such as automobiles, and mankind's ambition to show development achievements through monumental urban construction have made urban development increasingly inclined to pursue grand spatial scale

and formalized and visualized spatial design, which also makes urban space detach from the human scale and the real needs of people.

With everyday life as the focus, the people-oriented principle emphasizes the attention to the most real and specific physical and spiritual needs of people in life, from micro to macro levels: the first is to consider human use. The most basic function of the city is to meet the needs of people, who, as the subjects of urban life, are the makers of and direct participants in the events of activities. Urban design that returns to everyday life should put people's needs for space in the first place, promote humanization, and highlight the main position of people in urban space. Secondly, the space should be created in the way of human experience, and the real experience of people should be valued. The goodness or badness of the space depends on whether people have a good and real experience in it, rather than the visualized and formalized form of space. Therefore, the creation of urban public space from everyday life must take care of people's multi-dimensional senses and stimulate their participation through good spatial quality. From micro specific spatial details to macro overall urban space planning, all should be based on the principle of improving people's spatial feeling and enriching their spatial experience, so as to create a more dynamic, multi-layered and suitable urban space for living. Finally, a people-oriented principle also requires that the construction of urban public space expresses the public's will and allows the people who use the space, i.e., ordinary residents, to lead the changes in their own living space. It introduces the idea of social equity and justice, shows a positive critical attitude, breaks the formalism of authority symbols, and truly reflects the general demands of the public.

7.1.3 Locality

A large part of the formation of various characteristics of everyday life comes from the natural and cultural factors of the region. The characteristics of region shape the original logic of everyday life, and also form the pattern of everyday life with unique regional characteristics. The maintenance of locality is the basis for shaping the spirit of place in everyday life spaces, an important dimension that cannot be ignored in the process of design thinking, and also a necessary link to reproduce the real scenes of everyday life and thus reflect the characteristics of everyday life in the space.

To design urban public spaces from the perspective of everyday life, we need to emphasize

the consideration of their regional characteristics. First of all, urban public spaces should continue the regional habits of life. In addition to reflecting the basic material requirements of citizens, urban spaces should also take into account the needs of local life. Only by accurately reflecting the regional lifestyle and customs of citizens can the cultural connotation of urban everyday life space be truly established and the local spirit of place be continued. Secondly, the design should reflect the psychological, behavioral and aesthetic characteristics of the region. Designers should grasp the regional form and collective character of citizens and the behavioral characteristics of local residents, so that the spatial environment can compound the common aesthetic orientation of citizens. Finally, the design of public space from everyday life should maintain the regional urban pattern. In a sense, the regional pattern of a city is the result of the accumulation of urban life from ancient times to the present, reflecting the general characteristics of citizens' everyday life and giving the most intuitive impression of the city. The traditional city's texture pattern and neighborhood form are closely related to people's everyday life needs at that time. Designers should consider the comprehensive reproduction of neighborhoods, landscapes, gardens and traditional architectural elements, and express them with modern spatial language to form urban spaces with rich regional characteristics.

7.1.4 Diversity and Mixture

The difference between living subjects determines the complexity of everyday life needs. The need for public space to carry the activities of subjects determines that urban space needs to be a mixture of various forms, with complex, diverse and complementary mixed functions, in order to meet the complex needs of everyday life.

There are two requirements for the diverse mix of public space. First, it is a mixture of spaces. Urban space should be able to meet diverse and multi-level activities. Different functional spaces should be mixed in an area as much as possible to avoid the excessive gathering of a single function, so as to provide a convenient material basis for diverse living needs. At the same time, the harmonious coexistence of different forms and styles of space, especially the collage interweaving of different historical pieces, can effectively reveal the connotation and charm of urban space and evoke the inner resonance of citizens. Secondly, it is the multi-dimensional mixed use of space. This includes the mixture of use function, use group and use time. The planning of public space needs to pay attention to the composition of the population

and the protection of the diversity of participating subjects. At the same time, it is necessary to efficiently allocate the amount and time of use, compound the functions of multiple time periods, strengthen the use of the same space at different times with different properties, promote the crossover of public activities, and enhance the vitality of space. Through the observation of everyday life, we can superimpose functions and time on the basis of compounding spatial functions to achieve a more multi-dimensional and diverse mix and improve the efficiency of using urban public space.

7.1.5 Flexibility and Moderation

The spontaneity and temporal perpetuity of everyday life and the diversity of everyday subjects bring a certain degree of uncertainty to the spaces they use. Designers who make all-inclusive designs of urban public spaces according to their own subjective judgments will find it difficult to withstand the growth of everyday life and the autonomous changes of subjects to the space. The design process should avoid this possible "confrontation" situation.

To achieve flexible and moderate design mainly includes two aspects. First, in the design process, the designer should avoid too much subjective pre-determination, and return the dominant power to the users, all based on public participation in the design. The completed environment can also be modified and adapted by users, allowing spontaneous activities to arise. Secondly, the design should involve "time" and keep the public space adaptable. Everyday life is repetitive, uncertain and growing, and its content and form are constantly changing with time. A static approach treats changes in time equally, which ignores the growth of everyday life. Therefore, appropriate "blank space" is left in the design, and part of the space is given over to the growth of everyday life, so that the urban public space has a certain degree of flexibility.

7.2 Strategy

The various characteristics of everyday life give it a strong temporal character. The repetitive nature of everyday life, supported by the unique geographical environment and time, gives it a unique regional character. The spontaneity and timelessness of everyday life make it constantly renew itself and change with the development of the times. The change of everyday life reflects the change of citizens' needs, and also requires that urban construction

must follow the unique logic of everyday life brought by locality to meet the needs and spiritual pursuit of traditional everyday life. At the same time, design should keep pace with the times, re-understand the needs of life development in the context of the new era, and combine with the actual situation to fit the evolving needs of modern and even future everyday life.

The orderly development of everyday life is based on the overall structure of the city, and is implemented in every detail of the city through the everyday life practices of various subjects. It can be said that the study of urban public space from the perspective of everyday life needs to be carried out from the macroscopic urban pattern structure to the mesoscopic neighborhood structure, and even to the microscopic specific living public space.

In this paper, we propose three major strategies to link the many requirements of everyday life for urban public space construction, using the time throughout everyday life as a clue in order to build a complete system of strategies for studying urban public space design from the perspective of everyday life.

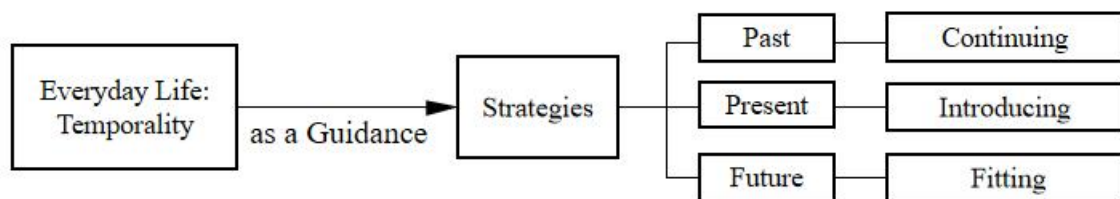


Fig.7-2. Strategy Structure (Source: drawn by author)

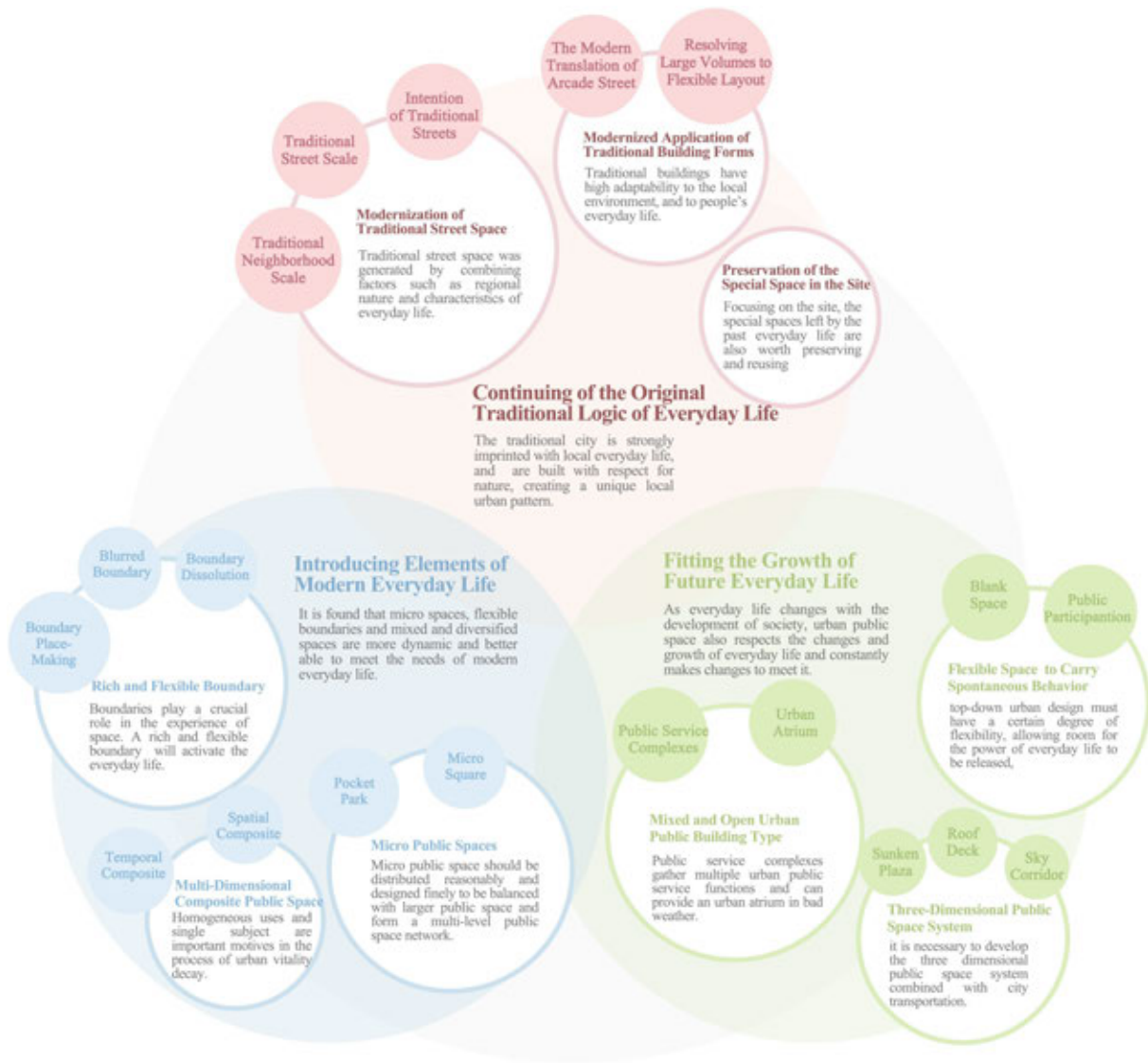


Fig.7-3. Three Strategies of Public Space Design from the Perspective of Everyday Life

(Source: drawn by author)

7.2.1 Continuing of the Original Traditional Logic of Everyday Life

Most of the cities built based on modern planning theories are uniform and look alike, they lack individuality, and some of them even lack basic respect for human scale. In such cities, users cannot form a common sense identity of places, which is not conducive to the development of individuals and the construction of civic consciousness in cities.

The traditional city is strongly imprinted with everyday life, embodying the principle that space is born from life and serves life. The urban space also contains the ease of everyday life, and brings a sense of familiarity, security and intimacy to people living in it. At the same time,

traditional cities are built with respect for nature and in accordance with nature, creating a unique local urban pattern, with flexible construction of houses and a variety of outdoor spaces reflecting respect and adaptation to regional characteristics. The flexible construction of houses and the variety of outdoor spaces all reflect respect and adaptation to the characteristics of the region. This motivates us to pay attention not only to the traditional way of urban spatial environment composition and the creation of appropriate spatial scale, but also to control the core elements that influence the inner spirit of the spatial field when planning and designing urban space. Especially in the new spatial field, the continuation and reshaping of these core elements can reasonably realize the continuation of the spirit of the place. The designer needs to go deep into the everyday life of the site and even the whole city, and integrate the historical culture, spatial pattern, spatial connotation and the everyday lifestyle of ordinary residents of the traditional city and site into the new spatial field in the form of spatial organization to form a new spatial and temporal collage, in order to continue the original traditional logic of everyday life and the spirit of place of the site.

7.2.1.1. Modernization of Traditional Street Space

The pleasant scale of traditional urban public space, the clear sense of direction, the harmonious combination of small-scale public space and large-scale public space, and the principle of being born from life and serving life are reflected everywhere. It was created by combining factors such as regional nature and characteristics of everyday life, and still has important reference significance in the construction of modern urban public space.

1. Rational Use of Traditional Neighborhood Scale

Traditional streets and public spaces are usually built according to the human scale, and the scale of the neighborhood is small, suitable for walking and interesting. With the gradual development of the city, the situation of large and inappropriate urban space and traffic encroaching on human activity space emerged. Large-scale neighborhoods have a rough urban fabric, while small-scale neighborhoods offer more route options. More route options create more probability of activity and a more permeable environment, and a small scale also increases visual permeability and people's choice. Therefore, a balance should be struck between small-scale neighborhoods and large-scale neighborhoods based on the optimal distribution of public space, based on factors such as permeability of pedestrian space, accessibility of social use space, and fragmentation of living space.

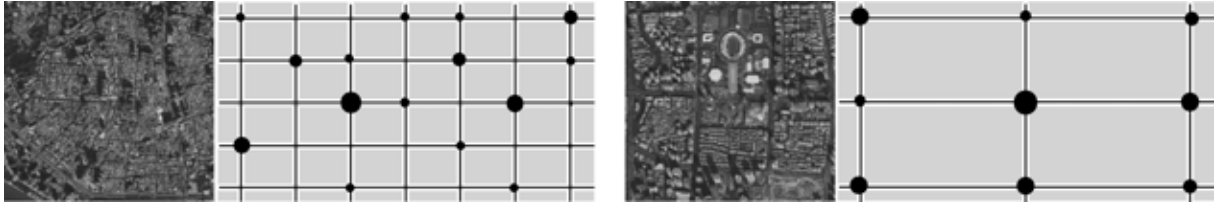


Fig. 7-4 Texture Scale Comparison between Traditional and New Area in Guangzhou
(drawn by author based on google map)

In terms of specific spatial operations, designers can focus on the separation of people and vehicles in public spaces or adopt a dual-scale design, dividing pedestrian routes as a priority to meet the public's needs for different life rhythms and speed experiences while ensuring safety and comfort. The transformation of the modern lifestyle generates a large number of production and living activities that require the cooperation of cars, such as postal delivery, garbage collection, medical transportation, and store access to goods, etc. Moreover, if the absolute pedestrian zone, which is completely closed to vehicles, is too large, it will also affect the convenience of residents' lives, so the problem of car traffic in living neighborhoods should be organized in a dialectical way, and car traffic should be solved separately from pedestrian traffic by widening the sidewalks. We should also explore the development of pedestrian-vehicle coexistence streets by reserving space for everyday life, or exploring transportation methods that allow for both pedestrian and vehicular traffic. This can preserve the scale of traditional residential streets to continue everyday life, reduce the destruction of the sense of place in living neighborhoods by the large scale of vehicular traffic, and ensure the comfort and freedom of public space.

In addition, in an environment surrounded by large-scale neighborhoods, new urban neighborhoods that want to better integrate into the surrounding texture and maintain the spatial experience of traditional small-scale neighborhoods can create small-scale subspaces by using division and segmentation in large-scale neighborhoods to form an overall harmony and a rich local spatial experience.

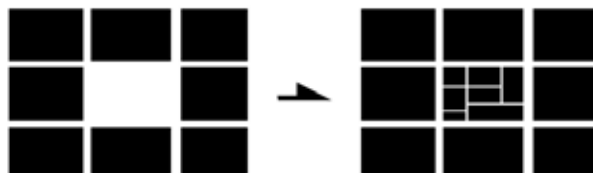


Fig. 7-5. Maintain Traditional Scale in Large-Scale Neighborhood (Source:drawn by author)

2. Rational Use of Traditional Street Scale

The most direct way to continue the original traditional logic of everyday life in space is to continue the scale of traditional streets and alleys. In the shaping of urban public space, the consideration of the scale of traditional streets and alleys is also an operable spatial strategy.

3. The continuation of the intention of traditional streets and alleys

There are two types of traditional streets and alleys in Guangzhou: one is in the shape of a block, and the roads are mainly developed in the form of a grid in the plain area. The second is the two-way expansion along the main road in an organic linear state, with the overall herringbone and comb shape of the street. The north-south traditional houses facilitate ventilation and light, and form a regular east-west street space, forming a comb or herringbone street textures. These two typical street texture share a common feature: a clear sense of continuity and direction. In the design of public space, grasping a clear sense of direction and continuity can help guide everyday behavior and promote activities, which is a necessary measure for the generation of residents' living memory.

Secondly, in the traditional street space, the small square at the corner, the big banyan tree at the village head, and even the small house front sitting area in front of each household, these public spaces of different sizes form signifiers and small nodes in the linear space of the street, and play an important role in the richness and recognizability of public space. As Kevin Lynch points out in his book *Urban Imagery*, the elements of urban space are interrelated and inextricably linked in urban design. Nodes form the skeleton of spatial fields, and boundaries define different types of spatial fields. The network of streets and alleys forms the fabric of the city, connecting different types of landmarks, and the correlation and integration between elements present the city as an organism^[59]. In the construction of urban public space, we should learn from this experience, and while maintaining a clear sense of direction and continuity, we should reasonably set appropriate markers and nodes to form a living situation.

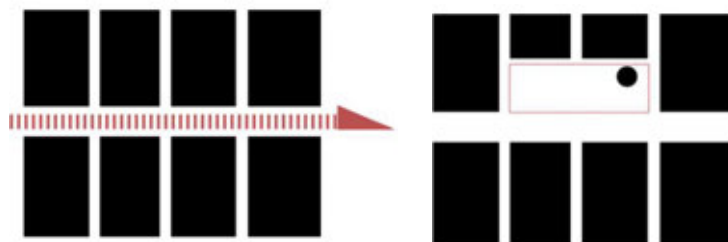


Fig.7-6. Continuity, Direction and node in Traditional Alleys (drawn by author)

7.2.1.2. Modernized application of traditional architectural forms

The unique natural conditions and cultural atmosphere of Guangzhou region have shaped a number of excellent regional architectural types. These buildings not only have high adaptability to the local natural environment, but also adapt well to the everyday life of citizens and activate the public space of the city.

1. The modern translation of the arcade street

Among the traditional commercial spaces in Guangzhou, the arcade street, as one of the most regional characteristics, is also extremely dynamic in its everyday life and has research and reference values. The adaptability of the arcade street to regional characteristics makes it the most dynamic one among the traditional public spaces in Guangzhou. In addition to its function as a traffic crossing, the arcade street space also accommodates a variety of activities that take place. It is full of everyday life as a place for people to communicate and rest, spread businesses, etc. In the research around Guangzhou Racecourse, the author also found that the modern Riding Street is also the first choice point for takeaway workers to take a temporary rest.

The spatial characteristics and advantages of arcade street are its pedestrian continuity, the convenience of access brought by the elevated ground floor, and the close interaction between pedestrians and stores. The modern urban space can be a translation of the traditional arcade street by partially elevating the ground floor with public space nodes or commercial spaces, forming an interpenetration of public space and internal space. Or by using the continuity and convenience of the street to create a pedestrian system, leading to activity platforms, etc., to form a modern street.



Fig. 7-7. The Modern Translation of the Arcade Street(drawn by author)

2. Resolving Large Volumes to Flexible Layout

The natural conditions of Guangzhou, combined with the pragmatic and pioneering cultural spirit, have given the traditional architecture of Guangzhou a layout adapted to the humid heat

of Lingnan. Typical traditional Guangzhou architecture generally has an open and transparent plan and spatial layout, using small spaces to resolve large volumes, forming a light architectural shape, and also shaping a dynamic, bright and permeable public space.

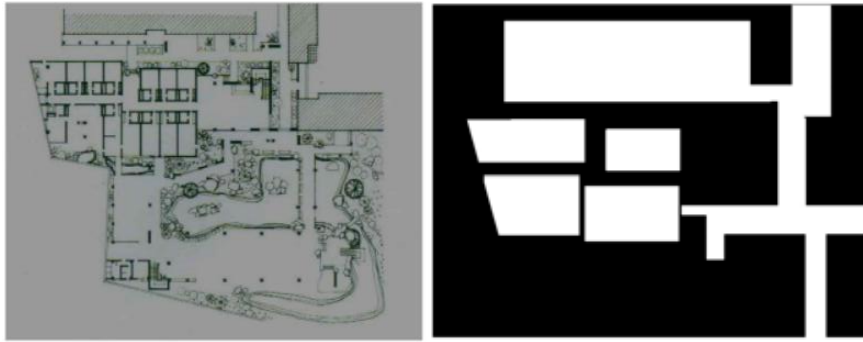


Fig. 7-8. Kuangquan Villa Plan (Source: Drawn by Author based on Mobozhi Portfolio)

Generally speaking, people usually tend to participate in large activities in large-scale spaces, but stay and talk in small-scale spaces. Traditionally, the scale of public space in Guangzhou has sought the practicality of living space from the perspective of people's life. For most of the activities in everyday life, the scale that fits the human body itself is the key factor that people are willing to stay. Small-scale space brings people closer together, stimulates visual and auditory communication between people, and can further promote interaction and dialogue.

Drawing lessons from the layout of traditional Guangzhou architecture, a modern translation is done. Breaking up large-scale architectural spaces to form an organic combination of small-scale spaces can not only form a richly varied combination of large and small public spaces, but also improve the permeability of space and form a rhythm of space. In the specific spatial operation, the operation of breaking up-reorganization-connection can be carried out for large-scale buildings. In the process of reorganization, it can be either linearly reorganized to form a rich and flexible interface, or group reorganized to form a rich spatial hierarchy by using connecting corridors or gables to connect according to the restrictions of the site.



Fig.7-9. Resolving Large Volumes to Flexible Layout (drawn by author)

7.2.2.3 Preservation of the Special Space

The above strategy is to control the traditional everyday life of the overall urban context. Focusing on the specific site, the characteristic spaces left by the past everyday life inside the site are also worth preserving and reusing to a certain extent. Through the creation and reuse of the characteristic spaces, the spirit of the place is continued and the everyday life of the past is rejuvenated in the new era. The characteristic space can evoke the resonance of different groups and promote the same sense of identity and belonging of different groups to the place, which is a kind of collective memory of the city.

In the specific operation of the characteristic space, the characteristic part of the space can be deconstructed and then linked to the surrounding areas, so that it can move from "isolation" to "integration"; secondly, it can be combined with modern needs and add functional space, so that it can move from characteristic space to modern application. Secondly, when combined with modern needs, functional spaces can be added, so that they can be integrated into modern everyday life, realize popularization, and renew the vitality of the new era, thus arousing the recognition of citizens and the sense of belonging to the place, and the spirit of the place can be continued.

7.2.2 Introducing Elements of Modern Everyday Life

In the study of everyday life and public space in modern Guangzhou and the vicinity of Guangzhou Racecourse, it is found that micro spaces, rich boundaries and mixed and diversified spaces are more dynamic and better able to meet the needs of modern everyday life.

7.2.2.1. Planning micro public spaces to form a multi-level public space network

In the research of everyday life and public space in traditional Guangzhou and the area around Guangzhou Racecourse, it is easy to find that some corners or other tiny spaces in the city often have the most everyday vitality. These tiny public spaces, such as the entrances and exits of the vegetable market and the stalls on the street corners, are often the most popular in an area. At the same time, during the survey, several residents said that they prefer to chat or exercise in the small open spaces and green areas nearby in their everyday lives. In addition, the authors also found that service workers in the city spontaneously explore and use these spaces, but often these spaces are formed unconsciously during the planning and construction process, and there are very few of them or the quality of these spaces is worrying, and the users are very passive in the process of using them. Therefore, in the process of planning

urban public space, we should pay attention to this type of tiny public space, distribute it reasonably and design it finely, so that it can be balanced with larger public space and form a multi-level public space network to meet the different needs of different subjects.

1. Micro Square

In the planning process of urban neighborhoods, there will inevitably be some irregularly shaped corner spaces, diagonal cut roads and other spaces that are difficult to be fully utilized. These spaces can be designed or transformed into miniature plazas, which can be used by street vendors as public spaces for business activities or resting places for city service workers. They can be composed of special paving, traffic control and boundary lines with urban furniture. During the management process, all citizens can use and suggest changes to such spaces. In the Boston Strategic Guidelines for Public Space, the government has used this approach to activate small unused spaces on the street, creating several tactical plazas, making effective use of the space and greatly facilitating the everyday life of citizens.

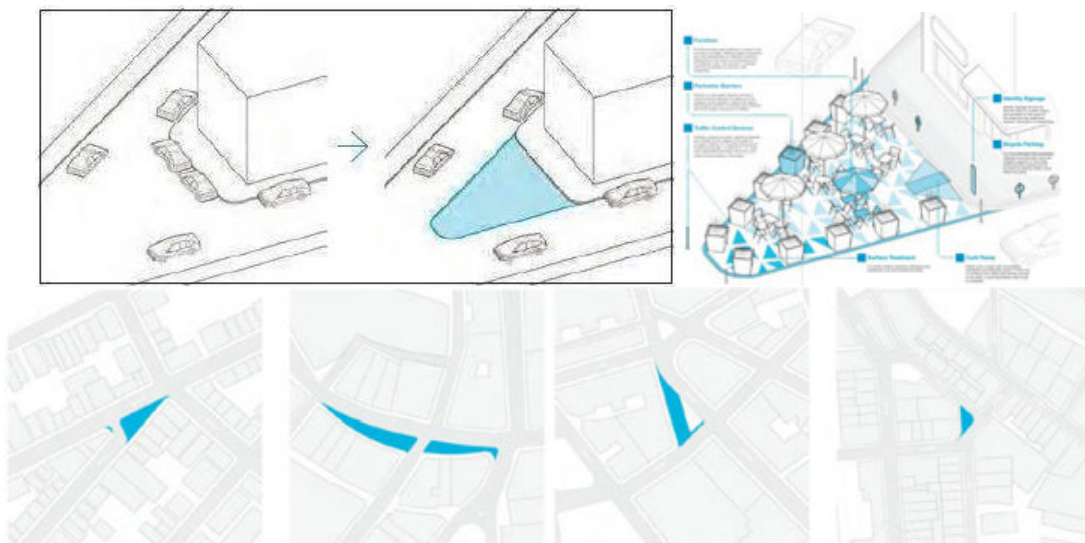


Fig. 7-10. Micro Plaza in Boston (Source: Boston Strategic Guidelines for Public Space)

2) Pocket parks

The concept of the pocket park was first proposed by Robert Zane in the United States at the exhibition with the theme of "New York's New Park", and its prototype is a small park established in a high-density urban center with a patchy distribution, also known as pocket park system, pocket park, mini park, micro park, etc. The name of pocket parks varies from country to country^[60]. In the city center, where every inch of land is gold, pocket parks are favored by citizens for their everyday activities because of their small size and easy

accessibility.



Fig. 7-11. A Pocket Park in Yuexiu District, Guangzhou (Source: photo by author)



Fig. 7-12. San Francisco Pakelet Plan

(Source: <https://buzzorange.com/ctiorange/2022/08/03/parklets-san-francisco/>)

In the planning of urban public space, attention should be paid to the distribution of such small public spaces so that the citizens of the settlement can easily reach them and carry out their everyday activities. In her book *Human Place*, Claire Cooper Marcus (2001) mentions that there are three basic locations for pocket parks: those located on street corners, those spanning neighborhoods, and those located within neighborhoods^[62]. Pocket parks located on street corners are adjacent to urban roads on two sides and can be more attractive to passersby if the boundaries are designed in an open form; pocket parks located inside neighborhoods are adjacent to urban roads on one side and have a relatively closed environment, which can create a relatively quiet resting space; pocket parks spanning neighborhoods can connect two urban roads and provide a convenient path for people to cross. In addition, in the Boston Strategic Guidelines for Public Space, the government's strategy of converting some street-level spaces (usually consisting of two spaces) into public spaces for people to sit and relax. These pocket parks can be tables and chairs for communal gatherings, gardens or art installations. This type of pocket park is very common in the streets of Italy and the United States, such as the San Francisco Street Mini-Park Program, where citizens gossip or drink coffee, creating a unique urban living landscape.

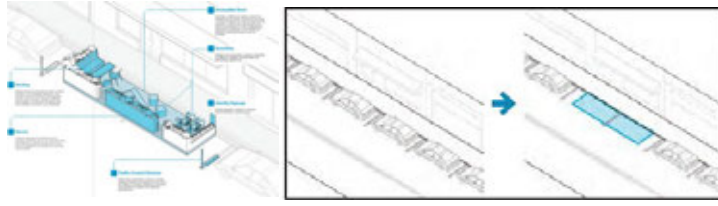


Fig. 7-13. Pocket Park in Boston (Source: Boston Strategic Guidelines for Public Space)

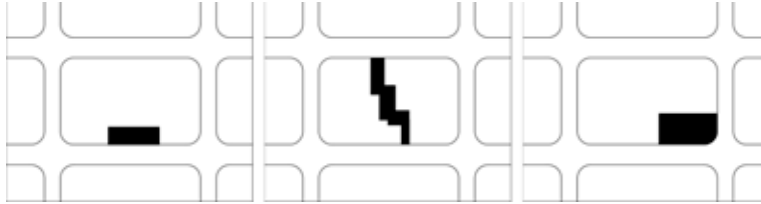


Fig. 7-14. Location Type of Pocket Park (Source: drawn by author)

7.2.2.2 Boundary dissolution, shaping a rich and elastic interface

Usually, the boundary is a linear element, usually the boundary between two areas or a linear interruption of the connected parts. The interface of external public space is mainly composed of horizontal ground and vertical building facades, and modernist urban space tends to flow freely around buildings rather than being surrounded by them. Boundaries play a crucial role in the experience of space and in the formation of individual spatial awareness as a place^[62]. On the one hand, the boundary area provides the possibility of sitting and standing, conveys a sense of organization, comfort and security, our backs are protected, visually controls the environmental conditions, and is the main area for people to communicate, stay and experience; on the other hand, too rigid a boundary can hinder the flow of the subject and the unfolding of everyday activities in public space. Therefore, dissolving the boundaries, faceting them and opening up new public spaces will greatly enrich the interface of public space and activate the everyday life of citizens.

1. Blurred boundary

A rigid boundary will hinder the unfolding of everyday activities. Dissolving this barrier by blurring the boundary is conducive to the vitality regeneration of urban public space. First, the space that is indispensable to people's everyday life can be made infinitely possible and more flexible by increasing the contact area with the outside world and increasing the boundary. Or using soft permeable interfaces can create important interstitial or transitional spaces. The permeability of borders implies the accessibility of space and the openness of internal activities, not only the visual permeability but also the interaction of activities. By shaping active, positive and permeable street frontage, the external and internal sight lines and activities can communicate and interact with each other, which is more likely to increase the

points of interest, vibrancy and vitality in the space. Finally, it is also possible to achieve the blurring of boundaries on the subject by creating a shared interface that provides options for different subjects with different rich functions at different times.

2. Boundary Place-making

Boundary is not only a linear barrier, but also a place where activities are generated. Psychologist Dirk de Jones once put forward the theory of "border effect", believing that the edge of space is the place where people are willing to stay, and the place-based border is more likely to produce high-quality interaction behavior. Therefore, we need to pay more attention to the place design of boundaries, not limited to the simple linear space, by increasing the depth and spreading around to form a surface area. By expanding the boundary to the surrounding area to form a concave and convex space, the edge space with appropriate scale and rich content can increase the possibility of residents staying and creating a comfortable place for communication and activities.

3. Boundary dissolution

By eliminating walls and fences and other closed boundaries, increasing the number of connecting entrances and paths, promoting the extension of settlement space to the city and the penetration of urban space into the interior of the settlement, forming a flexible transition space, and making the organic integration of the two to form an integrated design.

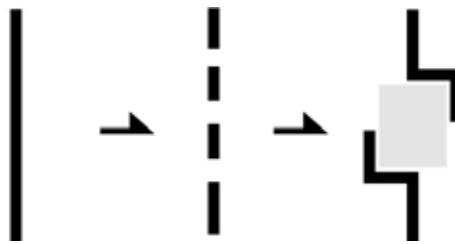


Fig.7-15. Boundary Dissolution (Source: drawn by author)

7.2.2.3. Create multi-dimensional composite public space

Practice proves that large neighborhoods with homogeneous uses and single ownership are important motives in the process of urban vitality decay^[63]. Thus, in the process of stimulating the vitality of public space, attention should be paid to multi-dimensional composite public space, which integrates the everyday needs of local residents and increases opportunities such as interaction on the basis of shortening the everyday commuting distance, which helps to create a good living atmosphere in urban public space. There are two requirements for multi-

dimensional composite public space, namely, the composite in functional space and the composite in time use. Through the composite of these two dimensions to meet the intricate needs of everyday life.

1. Spatial Complexity

Urban space should be able to meet the content of diverse and multi-level activities, and the space of different functions should be mixed in an area as much as possible to avoid the excessive gathering of a single function in order to provide a convenient material basis for diversified living needs. The diversity of functions and activities in space has great advantages: more interaction, easier accessibility, higher energy efficiency, more choices, stronger urban vitality and street life, stronger feasibility of urban facilities and support for small businesses, etc. In addition, combining a variety of functions in a city can increase versatility, experiential richness, social sustainability, and a sense of safety in all areas of the city. The mixing and concentrated layout of multi-functional spaces can create diverse spatial forms and also provide the possibility for serendipitous connections and events that generate the need for interaction.

For example, temporary on-street parking spaces can be organized at different times to meet the everyday needs of community residents and urban service providers.

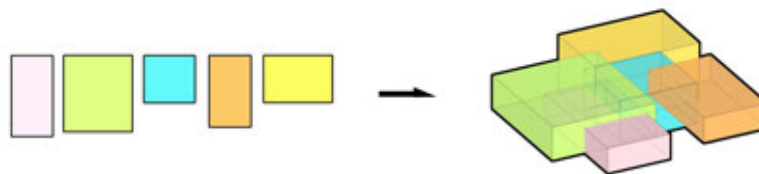


Fig.7- 16. Spatial Complexity(Source: drawn by author)

2. Temporal composite

Multi-dimensional composite public space should also be compounded in time. When designing urban public spaces, we should go deep into the local everyday life, find the everyday life rules of various subjects, and make the activities of different subjects overlap in time by setting up urban public spaces with different functions, so as to generate more possibilities for the interaction of public spaces and provide long-lasting vitality for urban public spaces.

7.2.3 Fitting the Growth of Future Everyday Life

As everyday life changes with the development of society, urban public space also respects

the changes and growth of everyday life and constantly makes changes to meet the future needs of everyday life. First, we should go deeper into the everyday life of citizens, understand the changing needs of everyday life, and actively explore new urban public space systems by combining new forms of architecture and public space. Secondly, we should reserve space for the growth of everyday life in the present planning and design, make flexible design, and encourage the participation of subjects.

1. Exploring mixed and open urban public building types

everyday life is constantly changing with the development of productivity, and the type of urban public space needs to change accordingly. Exploring mixed-function, citizen-shared living spaces from the perspective of public buildings is one of the effective ways to address the diverse and complex needs of urban everyday life. Public service complexes gather multiple urban public service functions and have more obvious use benefits and vitality than other single spaces. The intricate and interdependent urban functions within urban complexes not only provide the spatial conditions for mixed and diverse everyday life, but also form a self-regulating ability to adapt to the changing needs of urban life by relying on a strong internal operation. In particular, the combined development of commercial space and urban transportation platforms not only facilitates the realization of three-dimensional interchanges between different transportation systems in the city center, but also supports the development of commercial space by the huge flow of people brought by transportation interchange centers. By integrating urban design ideas into the architectural space, it is conducive to promoting the publicization of indoor space and forming a new type of shared space similar to the function of an urban "atrium". By controlling the openness of the building's ground floor space in urban design, it not only helps to enrich and facilitate the everyday life of citizens and alleviate the contradiction between large-scale development and the lack of public space, but also maintains the efficient operation of the entire spatial system by continuing the urban space and gathering people for the interior of the building. The all-weather activity environment created by the urban atrium provides conditions for citizens to live socially in harsh climates, especially in the hot summer months of Chongqing, where indoor public spaces equipped with central air conditioning often become the preferred place for citizens to rest.

2. Building three-dimensional public space and pedestrian network

The land constraint of urban land and the rapid development of urban construction will inevitably bring about the phenomenon of vertical development of the city. In the future construction of urban public space, it is necessary to develop the flat public space network in three dimensions, construct a three-dimensional pedestrian network and form a three-dimensional public space system. Reviving the role of a three-dimensional pedestrian network in urban design is conducive to enhancing the accessibility of urban pedestrian transportation and promoting the systematic construction of urban public space.

To build a three-dimensional public space and pedestrian network, it is necessary to fully integrate the urban public transportation system, make good use of underground or semi-underground spaces, flyovers, platforms of public buildings, roofs of different levels and other spaces, and link them with the surrounding walkways and public space nodes by means of connecting corridors, etc., so as to gradually establish a continuous, high-quality three-dimensional public space system and pedestrian grid. The resulting three-dimensional urban pedestrian network not only enables people to move freely between different horizontal streets, but also effectively reduces the walking pressure caused by the widening of the original horizontal streets due to the widening of motor vehicle lanes, and creates sunken courtyards, green squares, resting terraces, sky corridors and other richly varied spatial forms.

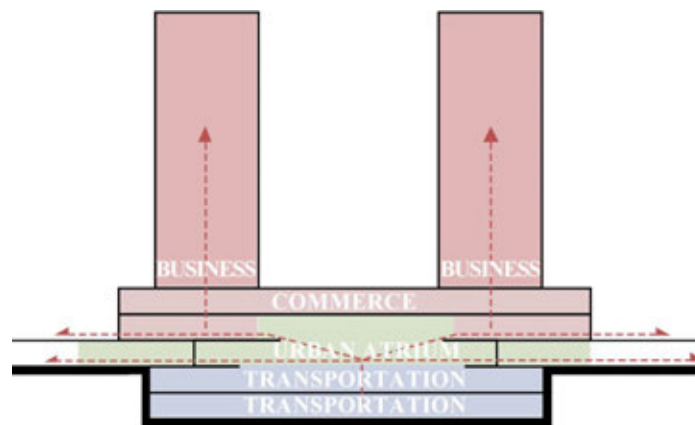


Fig. 7-17. Urban Complex Section (Source: drawn by author)

2. Reserve flexible space and guide spontaneous behavior

Throughout the development pattern of cities, a top-down urban design must be accompanied by bottom-up spontaneous renewal, which is mostly motivated by the actual living needs of individual residents. The bottom-up spatial transformation, guided by order of everyday life, develops more spaces that reflect the logic of life, promotes interactions between neighbors,

increases the public vitality of the city, and facilitates the construction of the characteristics of urban places and urban culture. Therefore, a top-down urban design must have a certain degree of flexibility, allowing room for the power of everyday life to be released, encouraging residents' spontaneous transformation of space within a controlled range, giving full play to the subjective initiative of the subject to create spatial fields that match their own needs, and strengthening the regulating role of everyday life on urban space.

The first is to reserve flexible space for spontaneous behavior. On the one hand, it can be understood that the designed space should have the possibility of re-adjustment to ensure the flexible use of citizens within a controlled range, so that the urban space can have the function of self-regulation and meet the changing needs of residents' everyday life. On the other hand, by observing the flexible use of living space by residents, it is possible to discover details of life that are easily overlooked in planning or the unique needs of residents' activities in the area, and to combine and combine these activities that were not originally included in the design to continuously optimize and improve all aspects of the living neighborhood.



Fig. 7-18. Reserve flexible space (Source: drawn by author)

The former, such as the road strategy in Barcelona, Spain, where the motorway is used as a pedestrian space for public activities when the traffic flow is not too tight. The latter, such as Professor Wang Yuan's Hanzheng Street series, found that children found their own way to play on the streets with heavy traffic, turning the stacked goods and the security roller shutters everywhere into props for play and using the street floor as a blackboard for drawing. Inspired by the children's activities, the designers used red paint to define the space where children often play, providing a safer place for them to play.



Fig. 7-19. Spontaneous behavior in Hanzheng Street (Source: *Zero-degree and strategies of everyday urbanism*^[64])

The second is to reject global design and involve residents in the design through partial "blank

space" in the design. Modern urban and building design ignores individual differences and is difficult to adapt to the different needs of each person. By involving residents in design, space can be appropriately allocated and shaped to create a sustainable living environment based on the practical needs of everyday life. This can be achieved through incremental design or self-constructed design.

The Global Design Guide for Streets states that the construction of street space is different from the concept of a road, and that the creation of street space requires the active involvement of designers to incorporate the everyday lifestyles of different groups, making the street space dynamic and an integral part of the everyday life system^[65]. The same is true for the construction of urban public spaces. Through progressive design, or making self-constructive design, different subjects are allowed to participate autonomously in designing urban public spaces that meet their own needs, so that urban public spaces can meet the growth of increasingly changing everyday life.

The core idea of self-built design is the symbiosis of flexible systems and multiple variables. The "self-built" system brings the possibility of multiple variables, and can meet the everyday needs of various public services and the health needs of various periods of epidemics through self-built components and the installation of functional modules in various public spaces. The old structures with good performance can be "symbiotically" replaced with resilient new systems and then redesigned to achieve a healthy upgrade of the overall space. For example, in the 2018 Beijing Public Space Design Competition, participants designed a prototype for a food truck for mobile vendors that could be retrofitted and built by themselves. By introducing a simple module and providing a prototype toolbox, control of the whole and autonomous construction of the main body are achieved. It can ensure a certain uniformity and certain rules of urban public space, but also provide great autonomy to the using subjects and meet the different everyday needs of each subject.

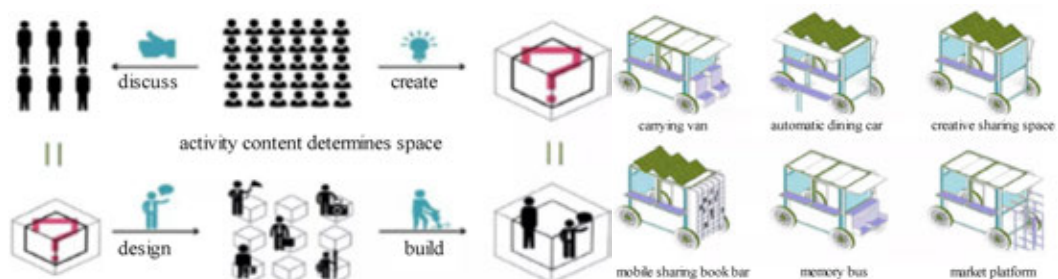


Fig. 7-20. Vendor Stall Design (Source: 2018 Peking Public Space Design Competition)

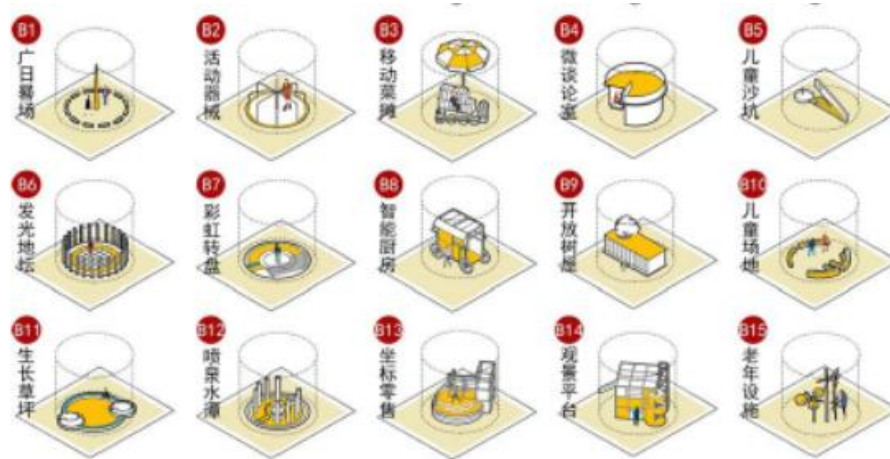


Fig. 7-21 .Device function is determined by the user (Source: Wang Yuxuan^[103])

7.3 General Urban Design of Guangzhou Racecourse

7.3.1 Strategy Application

Based on the results of the study of everyday life in Guangzhou, the racecourse and its surrounding areas, this section will apply strategies for the urban design of the racecourse site.

Continuing the logic of traditional everyday life

The traditional logic of everyday life is divided into two parts, one is the partial preservation of the public space form involved in the everyday life of the racecourse itself in the past. By recreating the scenes of everyday life of the racecourse in the past, this design preserves the most spatial morphological characteristics of the track as an urban ring that connects public space nodes in series. The public space ring will also be segmented according to the main functions of each plot, incorporating the scenes of everyday life and realizing the dialogue between the past and modernity of the racecourse. Secondly, this design also preserves the bleacher and scoreboard that have survived today, which will be transformed to mixed public nodes as a continuation of the spirit of racecourse.

Secondly, it is the continuation of the traditional logic of everyday life in Guangzhou. By shaping the scale of traditional streets and alleys, the main street blocks are further refined into small-scale blocks in order to harmonize with the surrounding neighborhoods while continuing the pleasant scale of small-scale streets and alleys. Secondly, through the modernization and translation of Guangzhou's traditional characteristic architecture of the arcade street, the elevated passage space and activity space are formed to meet the needs of

activities in bad weather, while providing a convenient resting place for urban service workers and a place for stores to solicit customers.

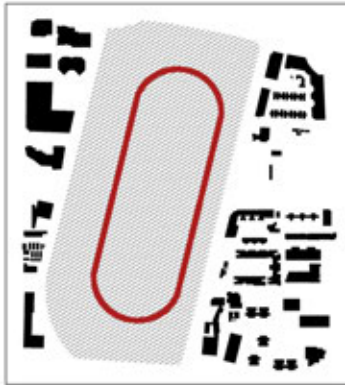
Introducing elements of modern everyday life

For the satisfaction of modern everyday life will unfold from three spatial operations. First, through the research of everyday life in Guangzhou and around the racecourse, we found that the border space is an important space to stimulate the occurrence of everyday life. The dynamic interface or the dissolved boundary can be the vitality of everyday life by shaping a richer interface to accommodate and stimulate a more diverse everyday life. Second, the composite of public space. The diversity of users of modern public space creates diversity of everyday life. The compounding of public space, including the compounding of time and function, is an important way to ensure the vitality of public space throughout time and to accommodate the uncertainty of everyday life. Therefore, in this urban design, thematic composite nodes of public space are formed at the junction of urban rings and street blocks to ensure the full-time vitality of public space. Third, the research found that on weekdays, residents prefer small public spaces close to their homes for their everyday leisure to large public spaces at the city level. After-dinner walks, everyday exercise and gossip often take place in such small public spaces. Therefore, in this design, a variety of miniature public spaces are placed in each plot to form a public space system of different scales to meet the diverse needs of everyday life.

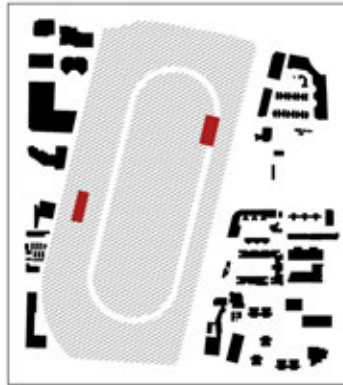
Fitting the growth of future everyday life

One of the key points of designing public space from the perspective of everyday life is to respect the changes and growth of everyday life to meet its future needs. The first is the reservation for flexible space. By observing and studying the elastic use of space in residents' everyday lives, space is reserved. In this design, the space of everyday life is reserved to meet the needs of the public by widening the everyday life street and dividing it into frontage zone, clear path, buffer zone, spillover and stalls zone, and street facility zone according to their usage habits. Secondly, modular urban furniture or small blank spaces that can be changed according to the needs of users are placed to encourage the spontaneous transformation of residents' use within a controlled range. Third, to meet the future urban life, the design is to create a three-dimensional and open urban public space through a new type of urban public building combined with urban transportation.

Continuing the logic of traditional everyday life



Preserving the unique spatial form of the racecourse as the connecting ring of each public space nodes



Transforming worth-preserving buildings as public space nodes



Continuing the traditional street scale in Guangzhou

Introducing elements of modern everyday life



Forming thematic mixed public space nodes to form full-time vitality



Shaping a rich interface in order to create and carry more type of everyday life



Placing diverse micro public spaces to form comprehensive public space system

Fitting the growth of future everyday life



Widening the sidewalk according to the function of each block to reserve flexible space for everyday life



Combining new type of public building and city transportation to shape three-dimensional and diverse public space



Texture of Racecourse

Fig. 7- 22. Strategies Application (Source: drawn by author)

7.3.2 Master Plan and Axonometric View



Fig. 7-23.Master Plan (Source: drawn by author)

Based on the above research and strategies, the master plan of the urban design of the Racecourse was generated. In the overall spatial structure, each neighborhood is connected by the urban ring formed by the reserved runway, and the junction of the ring and the neighborhood forms secondary spatial nodes, and the nodes form a more closely connected non-tree structure through the urban ring, secondary axes and roads. In terms of functional

zoning, the principle of moderate mixing is adhered to, with scientific research, office and residential functions mixed within the ring, and commercial, business office, cultural and sports public buildings mixed moderately outside the ring. So far, a small mixture of inside and outside the neighborhood and the ring has been formed. In terms of building height control, the height of the headquarters office and business commercial outside the ring is 100-200m, while the height of the office, scientific research and residential inside the ring is controlled at 50-100m to form a harmonious skyline connection with the surrounding areas.

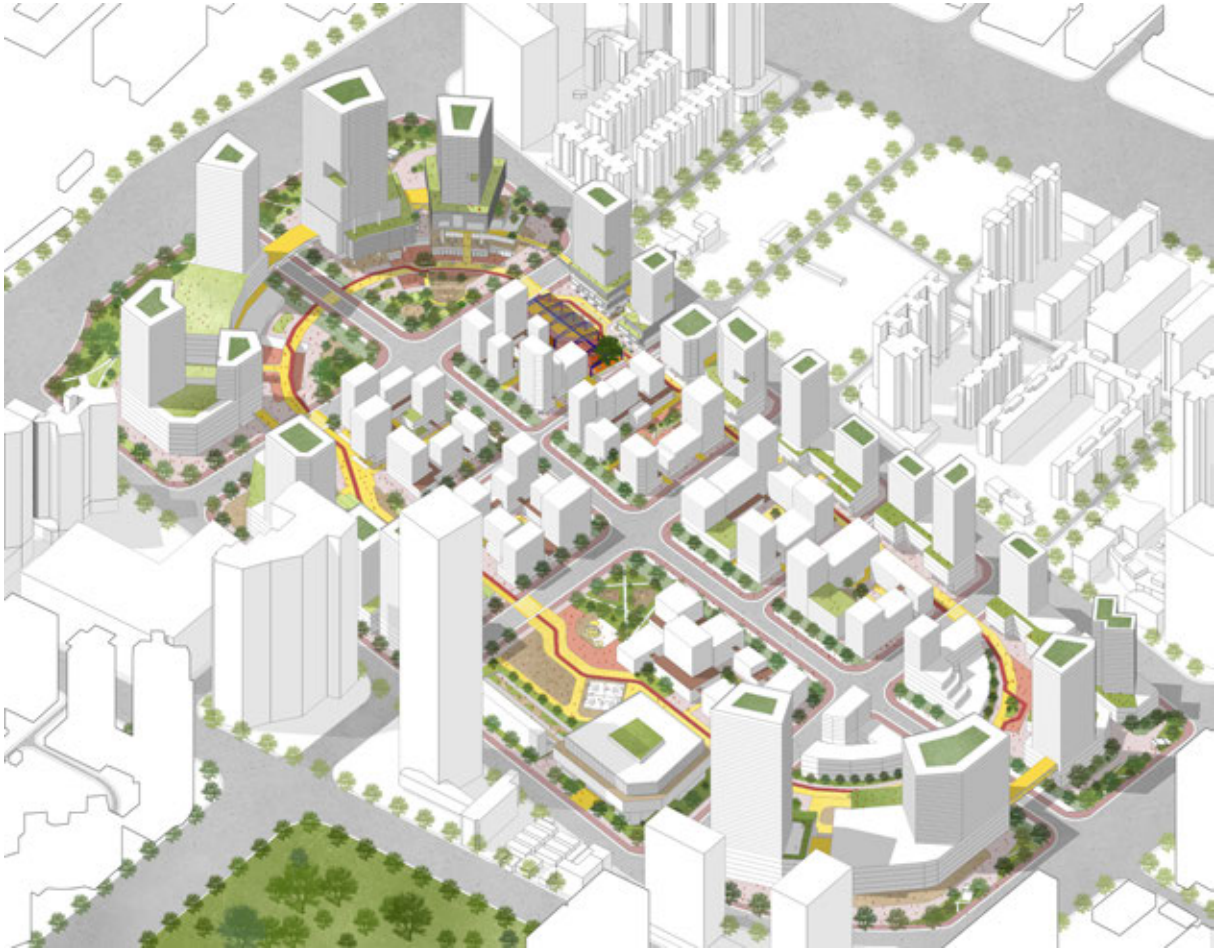


Fig. 7-24. Axonometric of Racecourse (Source: drawn by author)

7.3.3 Everyday Life as Value Orientation of Public Space System

Placing the racecourse in the context of the city and the surrounding area, and through the study of its everyday life and public space, the public space system of the site is expected to connect, activate, and catalyze the occurrence of everyday life. The public space system of this design forms a multi-level public space system by continuing, satisfying and catering to traditional, modern and future daily life.

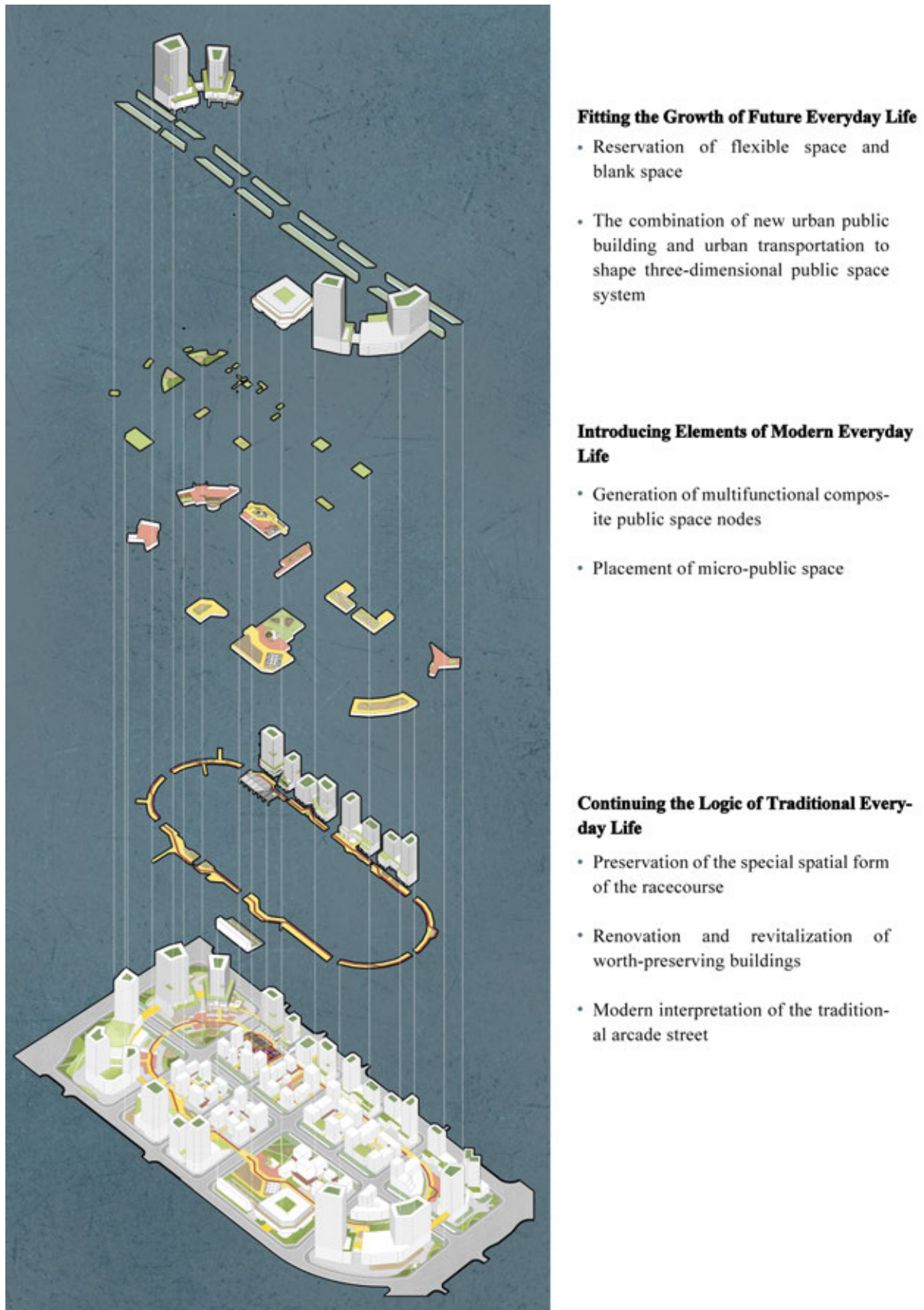


Fig. 7-25. Axonometric Exploded View of Public Space based on Strategies (Source: drawn by author)

Meanwhile, according to the functional positioning of the Racecourse, the Racecourse will carry business offices, commercial consumption, science and technology research and development, creative culture and some residential functions in the future. The public space system formed by the urban ring, major nodes and minor nodes can better meet the everyday life needs of the subjects under different functional themes.

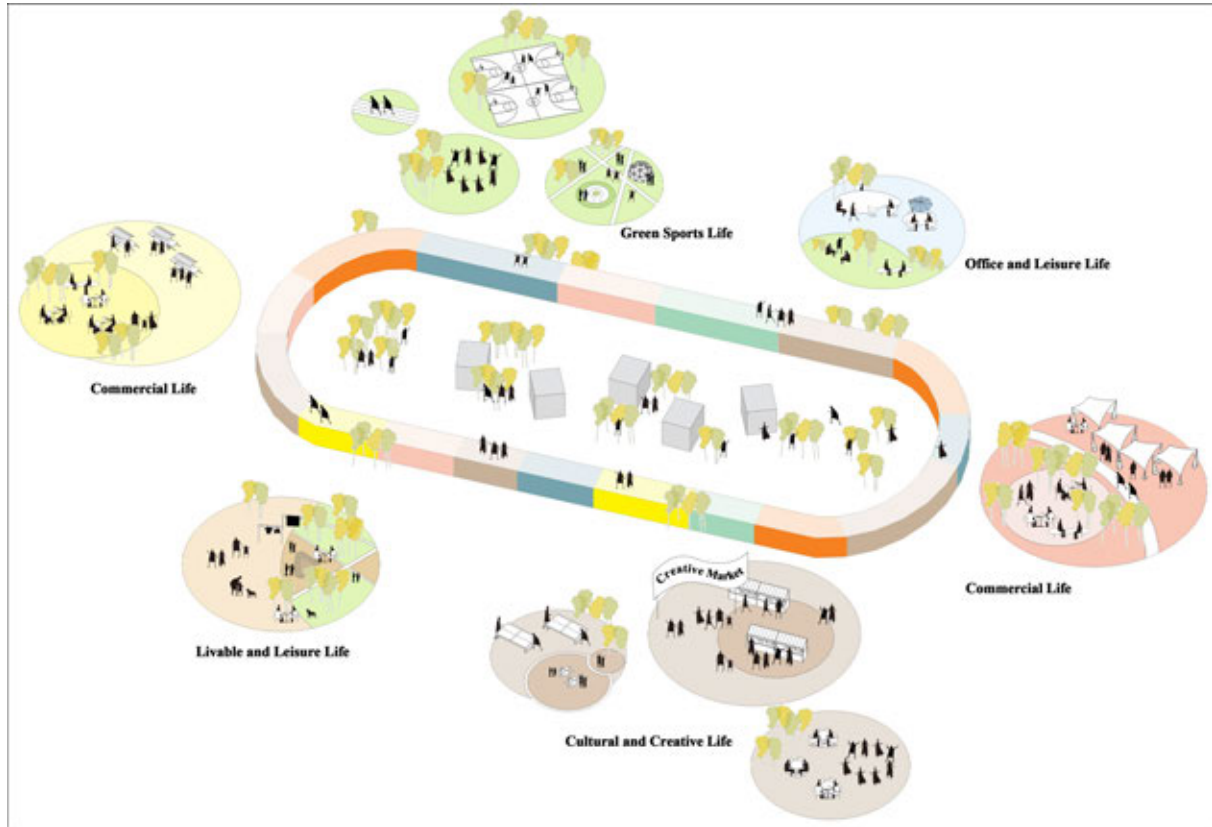


Fig. 7-26 .Composite Public Space Node on Urban Ring (Source: drawn by author)

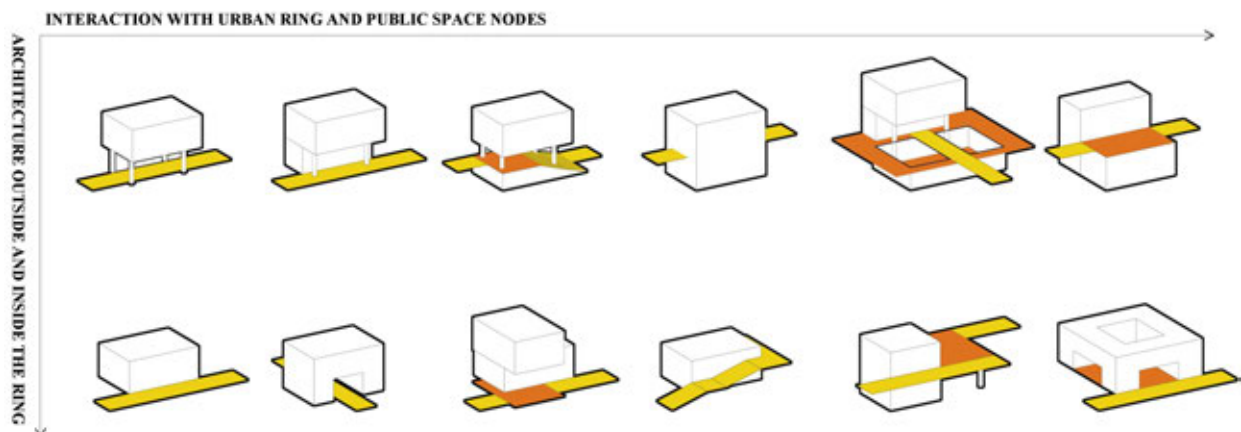


Fig. 7-27 .Typology of Interaction with Urban Ring and Public Space Nodes (Source: drawn by author)



Fig. 7-28 .Section A-A on Urban Ring (Source: drawn by author)

Urban Ring: It is transformed from the original runway of the racecourse as a spatial intention. It is the skeleton of the whole public space system and is responsible for the connection. It is used as a thread to connect all major public space nodes. Provides more urban life for all and encourages more walking activities. It ensures the integrity of the public space system in its continuous development and reinforces the continuity of urban life. The linear space is also easier for the public to understand and recognize the organization of public space.

Major nodes: The urban ring gives each segment a thematic function according to the main function of each street block. The main nodes are designed according to the types of users, habits and activities of the public space of each functional block, forming a continuous urban public space system through the urban ring. For example, the main node of the creative and cultural office area is based on the creative market, compound sports area and street park; while the research office area is based on leisure gardens, compound outdoor dining, leisure lawn, etc.

Secondary nodes: several small public spaces are formed within the neighborhood to meet the needs of different people for public space, in order to improve the public space system.

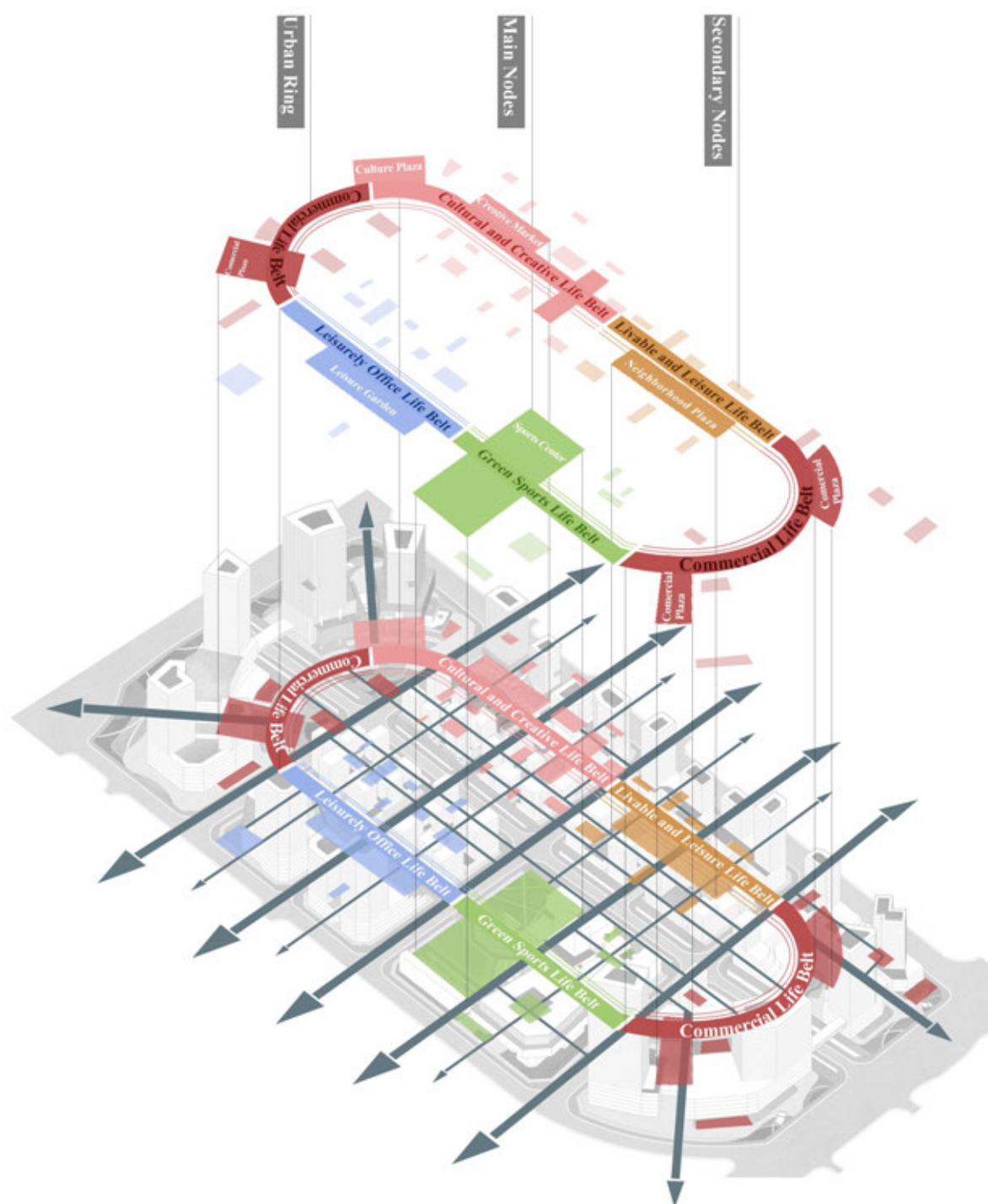


Fig. 7-29. Structure of Public Space (Source: drawn by author)

Green Sports Belt

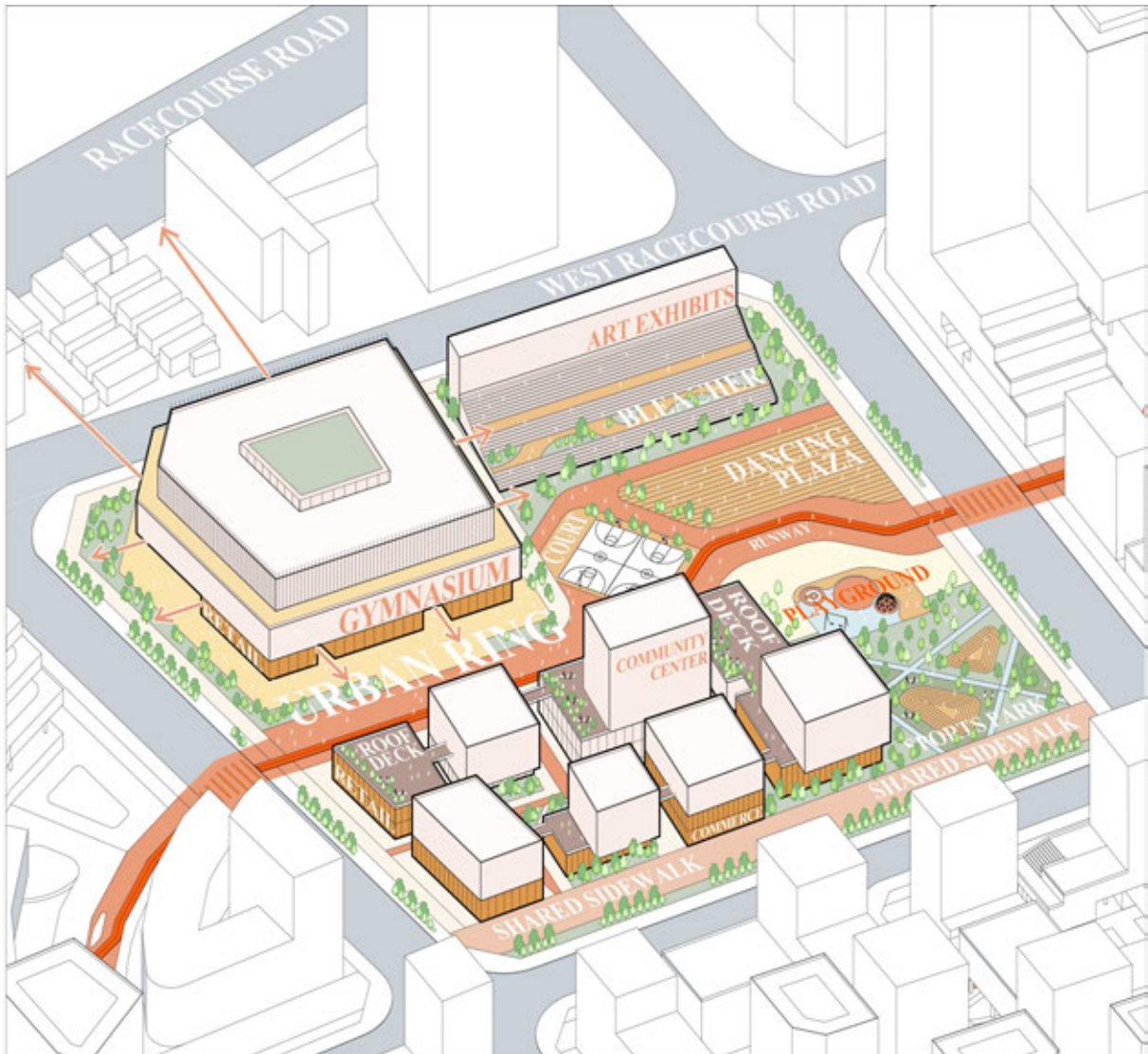


Fig. 7-30. Green Sports Belt (Source: drawn by author)

The Green Sports Belt is a block where function is to meet the diverse sports life of the users. By considering the different sports life of various active people, complex sports and art neighborhood serving the surrounding area is formed. In terms of continuing the traditional everyday life, the spatial intention of the race track is preserved, the bleacher is transformed into a recreational area combining art exhibition and bleacher, the building blocks of the community activity center are reduced to small volumes, and the ground floor space of the gymnasium retains the texture of small-scale streets, forming an accessible and pleasant street scale. In terms of introducing modern everyday life, dance plaza, basketball court, children's playground, gymnasium, community center, sports park and other functions are placed to form a complex of public space nodes to meet the diverse needs of modern people's sports life.

In terms of meeting future everyday life, the ground floor space of the gymnasium is open for users' independent use.

Livable and Leisure Belt

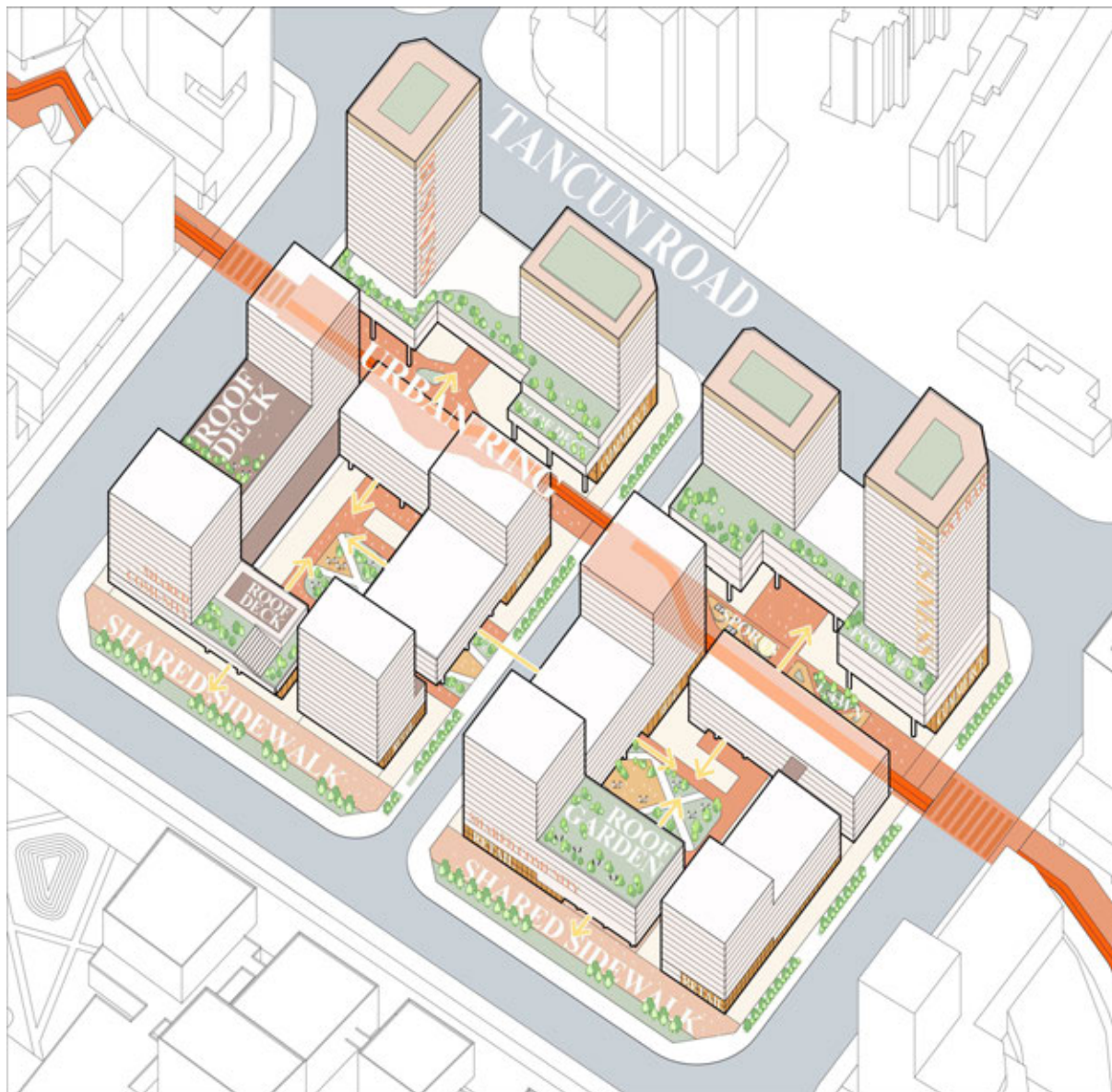


Fig. 7-31. Livable and Leisure Belt (Source: drawn by author)

The blocks that pass through the Livable and Leisure Belt function as a shared community supplemented by commercial. The urban ring is dominated by recreational lawns and everyday sports, the most open level of public space. At the same time, the ground floor of the settlement is elevated, creating access to public space inside the shared community. The non-completely open spatial characteristics of the elevated level also allow the public space inside the shared community to form an open level distinct from the urban ring, meeting the multiple

needs of modern everyday life with multiple public spaces. In meeting the future everyday life, the sidewalks are widened to accommodate more everyday activities.

Culture and Commerce Belt

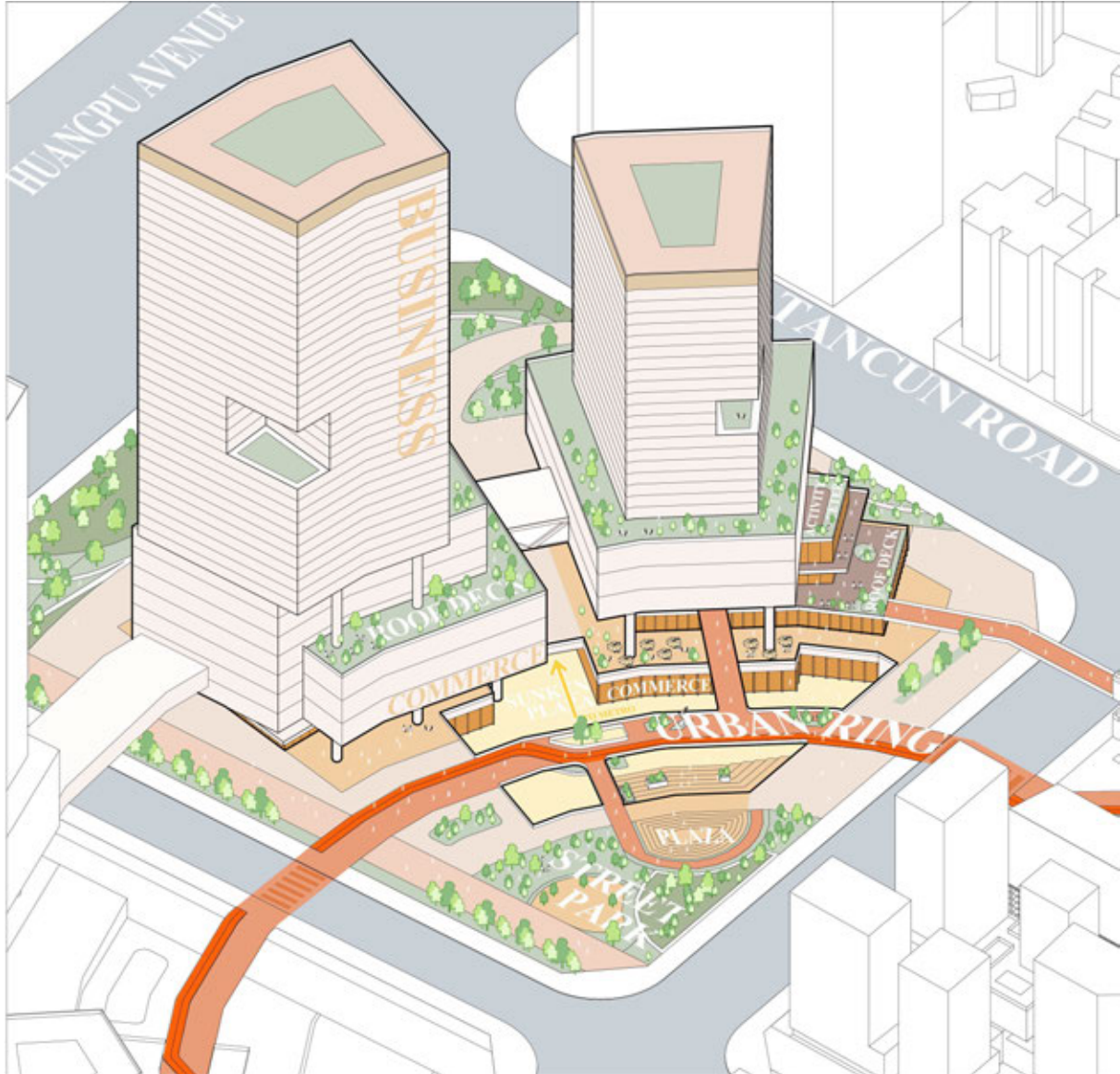


Fig. 7-32. Culture and Commerce Belt (Source: drawn by author)

In the block crossed by the Culture and Commerce Belt, the urban ring is combined with the urban metro, and the sunken plaza is placed to form a three-dimensional public space system. At the same time, the opening of the ground floor and the roof deck of the Culture public building forms a new type of urban atrium to meet the diverse needs of everyday life in the future.

Culture and Commerce Belt

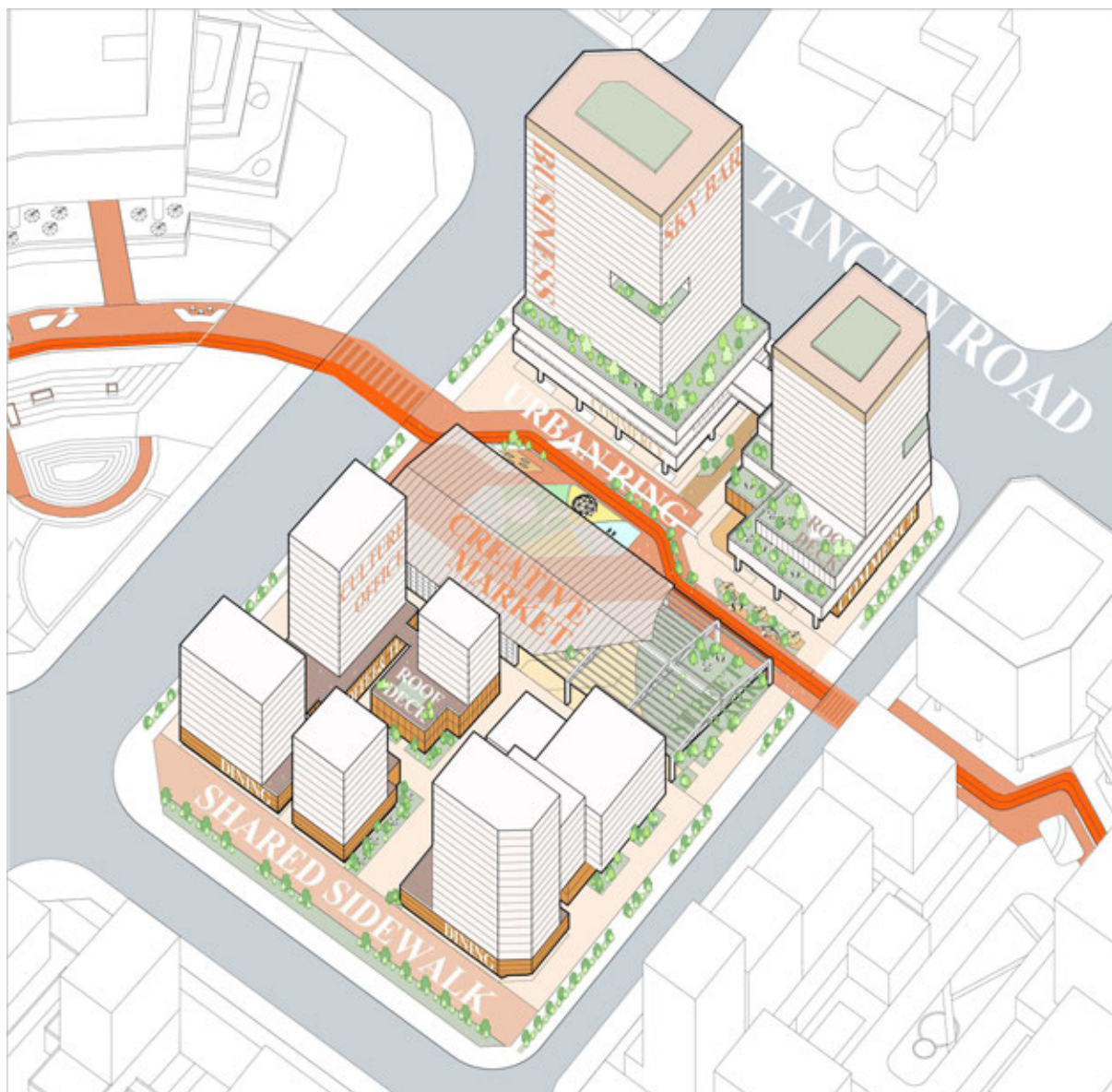


Fig. 7-33. Cultural and Creative Belt (Source: drawn by author)

In the block crossed by the Cultural and Creative Belt, the functions are mainly creative cultural offices and commercial. In the continuation of traditional everyday life intentions, small-scale street spaces and runway spaces are preserved, and commercial buildings form modern cavalry streets to form creative shared architectural clusters. In terms of introducing modern everyday life elements, small public spaces and public space nodes with creative bazaars, street parks and playgrounds are placed. In terms of meeting future everyday life, the sidewalks are widened to accommodate a variety of everyday life and to maintain the vitality of the street.

Leisurely and Office Belt

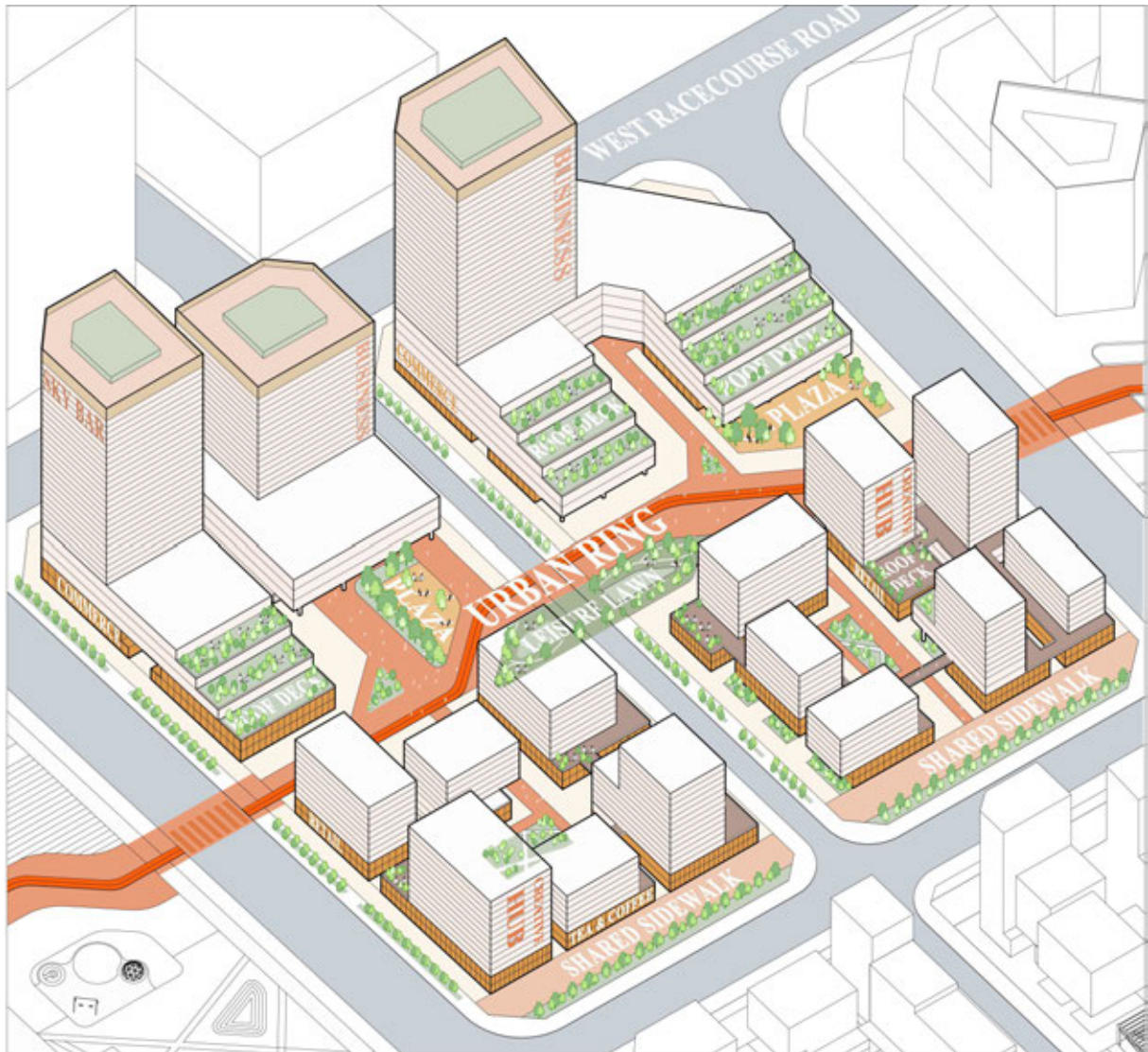


Fig. 7-34. Leisurely and Office Belt (Source: drawn by author)

The Leisurely and Office Belt runs through a block that is dominated by creative offices and commercial businesses. With the Urban Ring as the blurred line, two different architectural patterns are formed inside and outside to meet different office needs. On the city ring, leisurely lawns and creative plazas are placed to meet different office life. Outside the ring is mainly retreat buildings and high-rise buildings to provide a suitable environment for centralized offices and businesses. The inner ring is dominated by creative R&D offices, and small volume and connecting architectural spaces are generated. At the same time, flexible borders and micro public spaces are inserted to meet the everyday needs of modern offices.

7.4 Detailed Design of a Plot in Guangzhou Racecourse

Although the above-mentioned research has been conducted in some detail on the everyday life and public space in and around racecourse, and in Guangzhou, as the general context of racecourse. And the corresponding urban design strategies and application designs have been proposed from the perspective of everyday life. This is a relatively unified value judgment and spatial operation, which can provide a suitable and basic framework for the public space of Guangzhou Racecourse to become a container of everyday life. However, urban design is essentially a way to analyze and solve problems, and it is dangerous to consider all strategies as immutable dogmas, and to return to the mechanical deterministic paradigm of thinking that modernism is obsessed with. Therefore, more detailed parcels of land need to be analyzed for specific problems and more refined and targeted designs.

In this section, the site to the northeast of the Guangzhou Racecourse is selected for a more detailed design to illustrate how the design of public space here reflects the accommodation and activation of everyday life.



Fig. 7-35 .Location of Detailed Design Site (Source: drawn by author)

7.4.1 Subjects, Events of Everyday Life in this Site

Combining the previous research and the functional guidance of the racecourse, it is concluded that the main public space users of the site are residents, office workers, and other urban service workers. The figure below shows the location of their presence in the public

space and the corresponding everyday activities.

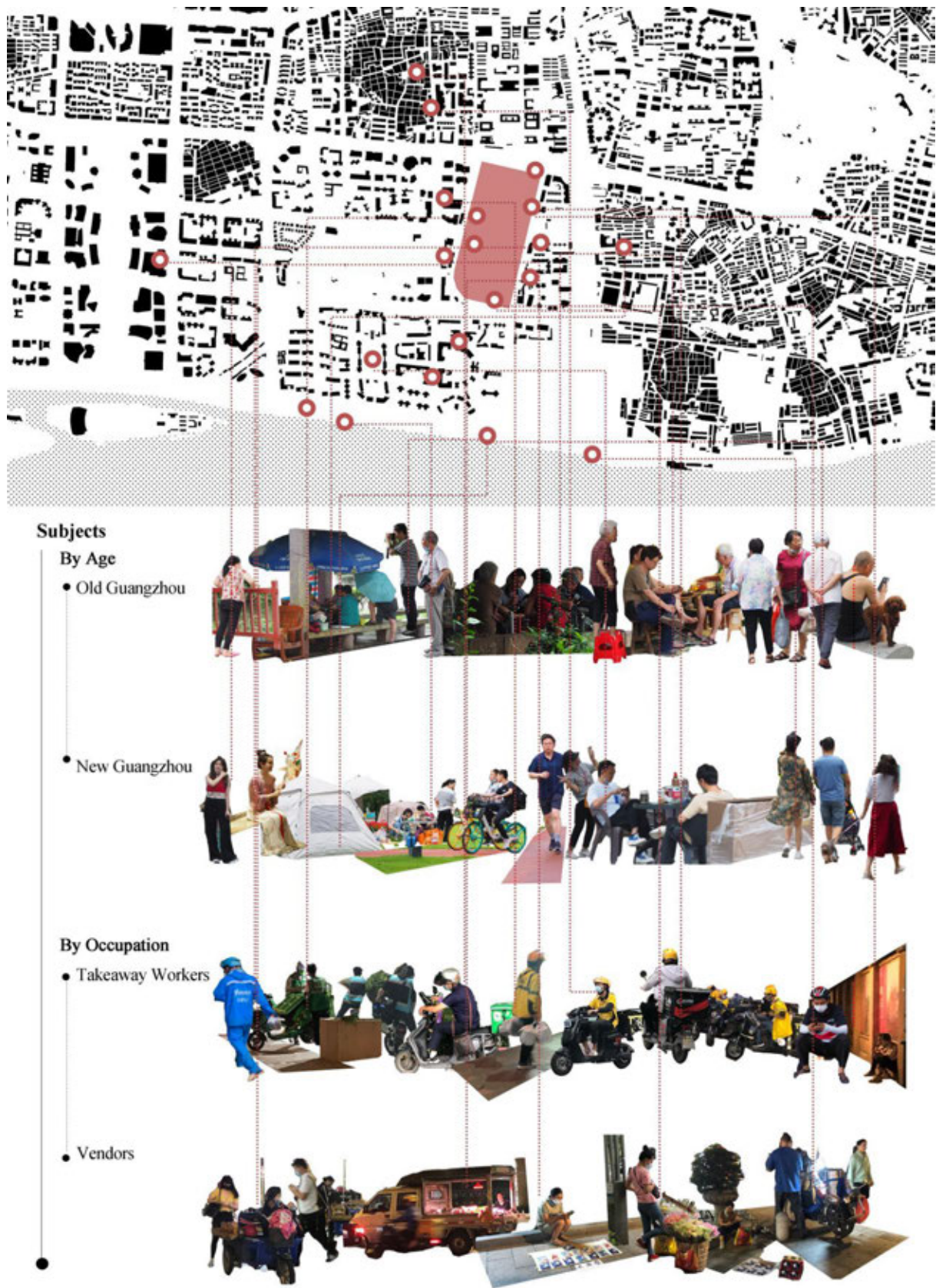


Fig. 7-36 . Collage and Location of Public Space Users in Racecourse (Source: drawn and photo by author)

1. Residents. This subject can be divided into children, youth and elderly people according to their age. Their activities in public space and their requirements for public space also vary. Children, who appear mostly in the evening, prefer outdoor spaces that are more active and interesting, and have requirements for spaces that parents can monitor. Young people, who mostly appear in the evening because of work, have basic activities such as walking and exercising, and prefer healthy and green public spaces. Older people, appearing in public spaces more often, behave as grocery shopping, exercise, and chess in the morning, recreation and chess in the afternoon, and square dancing and walking in the evening. For the choice of public space, compared to the more distant large public space, the elderly will favor the closer street parks and small activity venues.

2. Office workers. According to the function positioning of the racecourse, there will be a large number of office workers in the new cultural and digital financial industries in the public space of the racecourse in the future. These office workers are relatively young, often appear in the morning and evening rush hours and meal times, and prefer more convenient, thematic, creative and experiential urban public spaces.

3. Other urban service workers. The subjects in everyday life cannot only focus on the people who work and live here, but also those who wander in the urban public space. In combination with the previous analysis, the main groups of people in this category are: takeaway workers, vendors and cleaners. Takeaway workers, concentrated at meal times, behave as fast passers and short waiters. The rest of the time is focused on resting. Prefer spaces that are shaded, close to the restaurant, and directly accessible by electric car. Vendors, who shift their position depending on the amount of foot traffic, prefer spaces near the gathering point of foot traffic. Cleaners, who rest in public spaces at the end of the day after working hours, prefer spaces with corners and a sense of security.

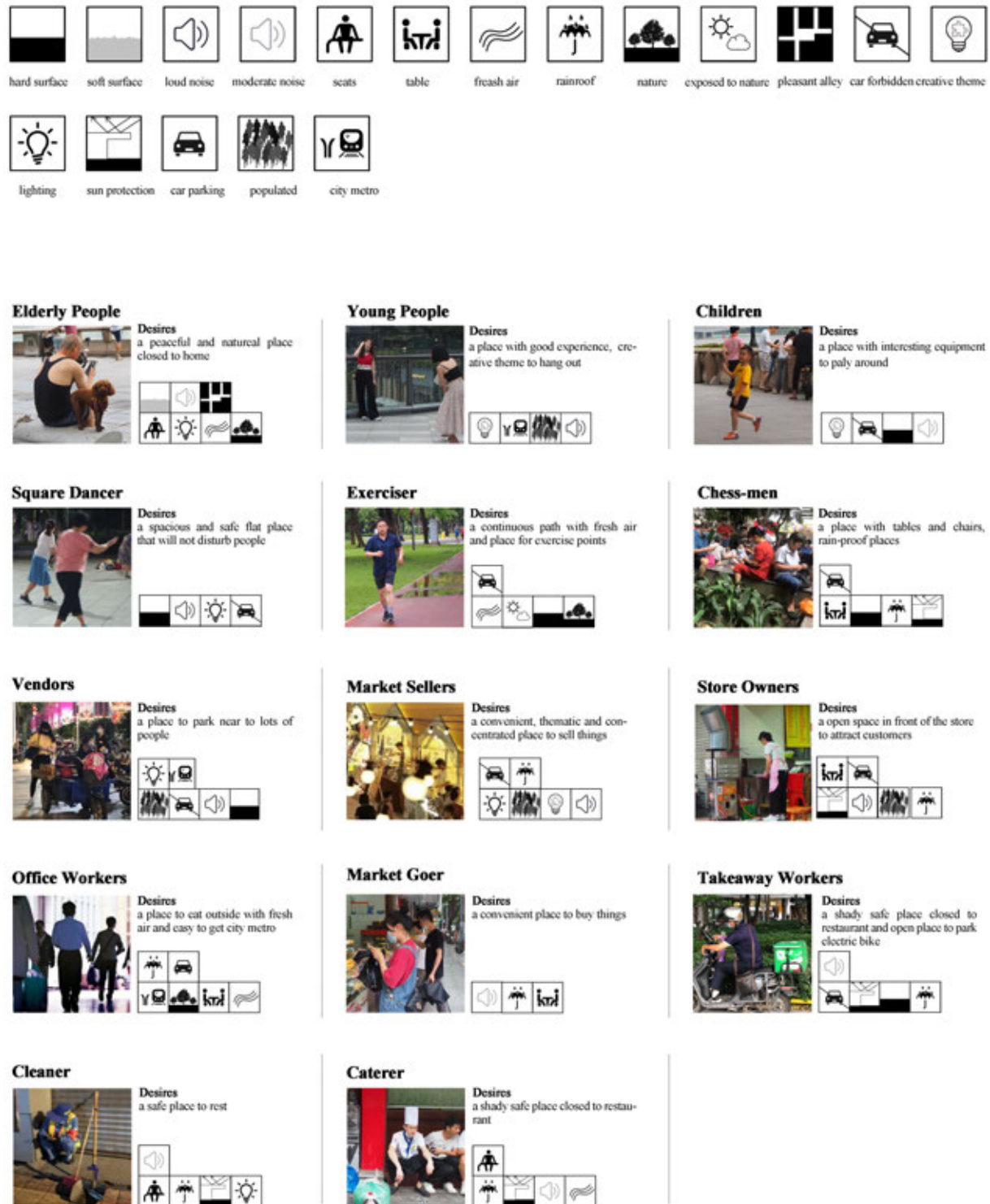
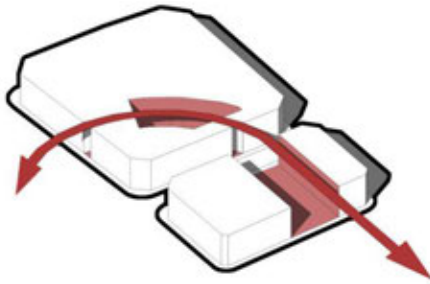


Fig. 7-37 . Users in Racecourse and their Space Requirements (Source: drawn and photo by author)

7.4.2 Space Generation Logic

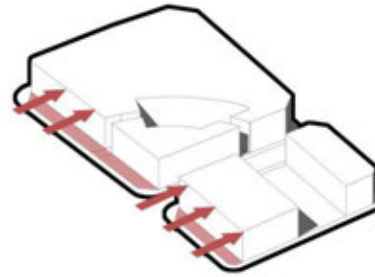
According to the strategy and steps of the overall design of the Racecourse, public space structures and systems are generated on the site. 1. connecting loops of urban public space

intersect with the site to form the most significant public space nodes on the site; 2. by widening the distance between lanes and buildings to obtain more space for walking and everyday life unfolding to accommodate everyday life such as vendors, outdoor eating, gossiping, etc.; 3. connecting the main surrounding 4. by further subdividing the space to form pleasantly scaled street spaces and richly formed boundary forms to facilitate more everyday life; 5. by inserting small-scale public spaces to form a variety of scaled public space systems to facilitate the choice of space users; 6. by three-dimensional spaces such as three-dimensional corridors and sunken plazas to The three-dimensional public spaces are connected in series to provide convenience for future everyday life.



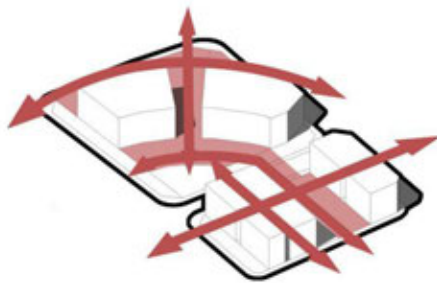
Step 1: Public Space Nodes

The junction of the public space linking ring and the plot forms the main mixed public space node.



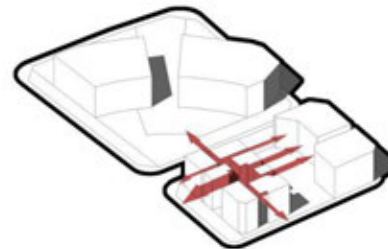
Step 2: Sidewalk Widening

Widen sidewalks to accommodate more everyday life that takes place on the street such as vendors, eating outside.



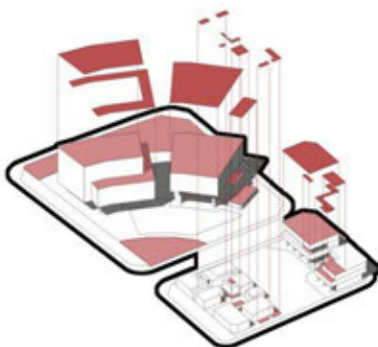
Step 3: Main Path Formation

Determine the primary path based on the needs of the surrounding parcels, connecting urban functions.



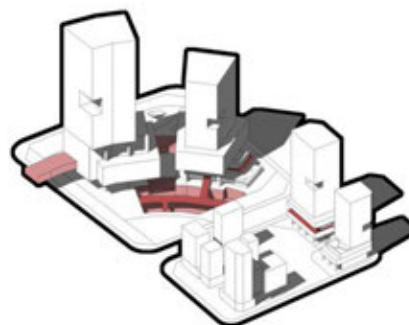
Step 4: Enriching Border Patterns

By creating more paths and flexible boundary forms to create and accommodate more everyday life with different needs.



Step 5: Small-sized Public Spaces

Through the staggering of blocks and the modern interpretation of traditional arcade street to create public space with more scales and types.



Step 6: Three-Dimensional Development

By connecting to the subway, it creates integrated underground space development for greater convenience of the public's everyday life.

Fig. 7-38 . Space Operation (Source: drawn by author)

7.4.3 Site Plan



Fig. 7-39 . Master Plan (Source: drawn by author)

The master plan of this site is generated based on the above spatial operation steps and the main subjects' requirements for public space. This design site is located in the commercial, cultural and creative belt of the general plan, and is the most complex site that brings together lots kinds of subjects and functions. Two composited public space nodes are placed, mixing the needs and spaces of residents, office workers, children, vendors and other types of people. At the same time, street space, rooftop gardens, modern cavalry streets and other spaces are placed to meet the everyday needs of different subjects.



Fig. 7-40. Axonometric drawing (Source: drawn by author)

7.4.4 Nodes Design

1. Node 1

Node 1 is converted from the original car sales shed on the site. By partially preserving it and inserting new functions, it forms a continuation of the original space and an activation point for the new public space. The node retains the structure of the original building and removes the original maintenance in order to limit the space and improve the permeability to the outside world. The node simply defines the space in terms of paving and urban furniture, providing a flexible space that can be changed according to the function needs. Different functions are placed in it according to the spatial compound. On the north side is the main market, which is a living market selling everyday necessities during the day according to the usage pattern of the surrounding people. At night, according to the type of people, it is a creative market, providing thematic activities for youth and children. The central area is a sports and children's activity area, which are adjacent to each other, providing abundant venues and facilities as well as a safe monitoring area for children's activities. To the south is a small street park, where the banyan tree, a typical Guangzhou plant, forms a gathering node in the linear space, providing a place for the elderly to play chess and chat.

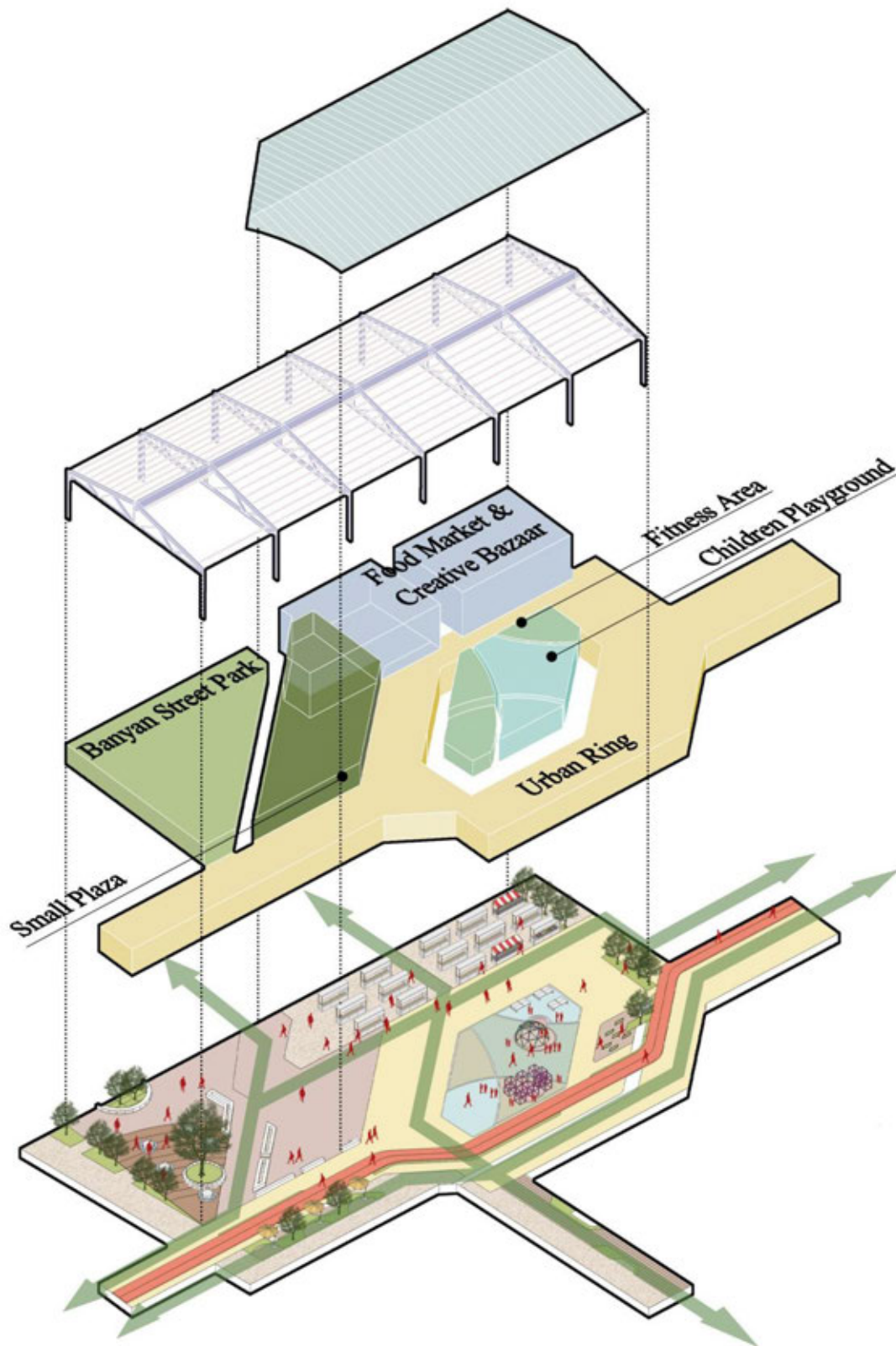


Fig. 7-41 . Function Mixing Analysis of Node 1 (Source: drawn by author)

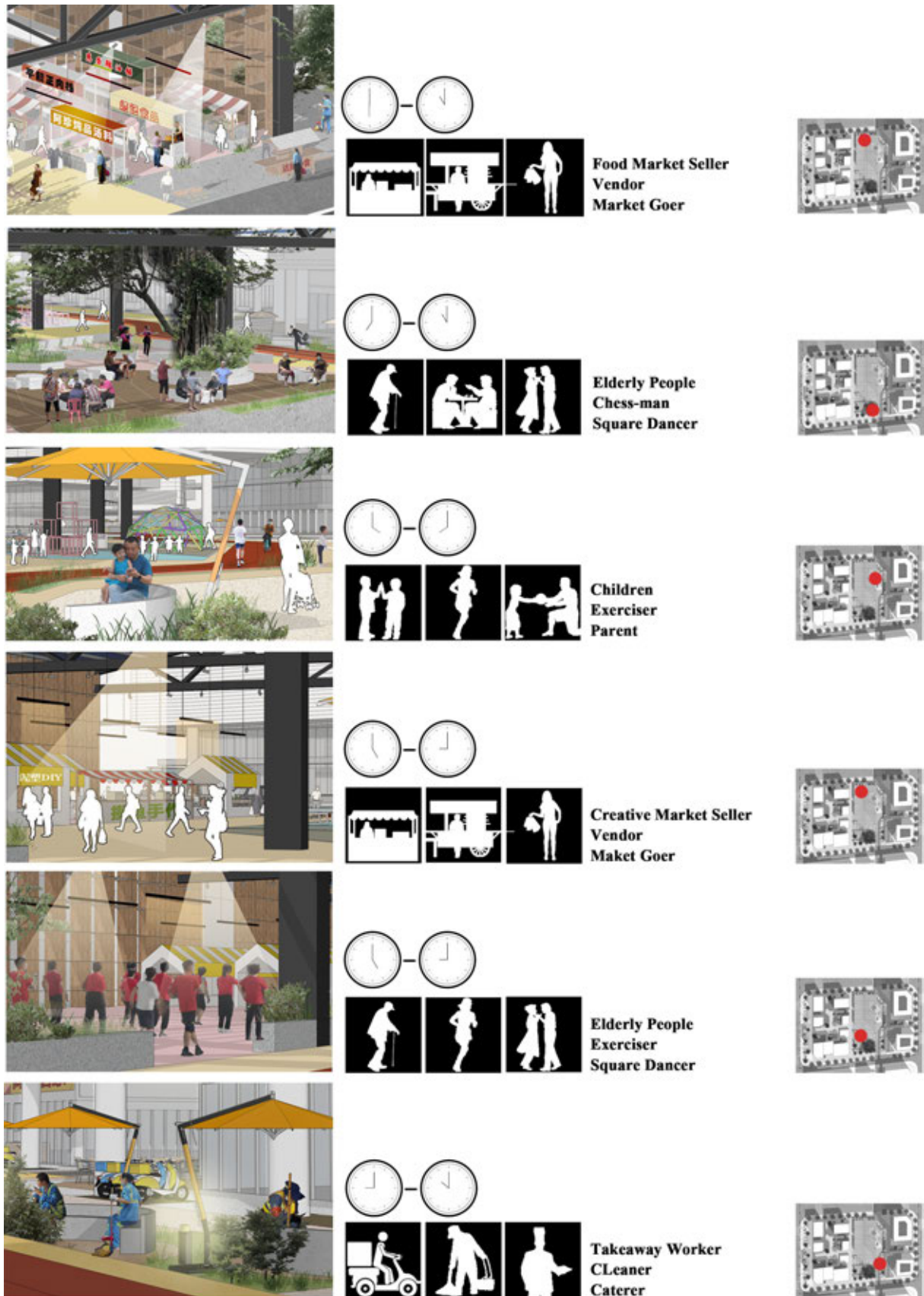


Fig. 7-42 . Subjects, Events and Composite Space in Node1 (Source: drawn by author)



Fig. 7-43 .Collage of Node 1 (Source: drawn by author)

2. Node 2

Node 2 is connected to the city subway to form an accessible sunken plaza. At the same time, the high-rise buildings connected to the sunken plaza combine with cultural public building platforms and open the low-rise building platforms to the public for their use in bad weather, forming a three-dimensional public space system. In terms of carrying everyday life, the sunken plaza is set up with large steps to provide the urban stage with the function of resting and watching performances. The underground green space on the west side provides a shady

resting and waiting place for takeaway workers near the merchants. The low-level large platform of cultural public space, which can be reached through outdoor steps and the urban ring, provides a three-dimensional public space for citizens and is a public urban living room.

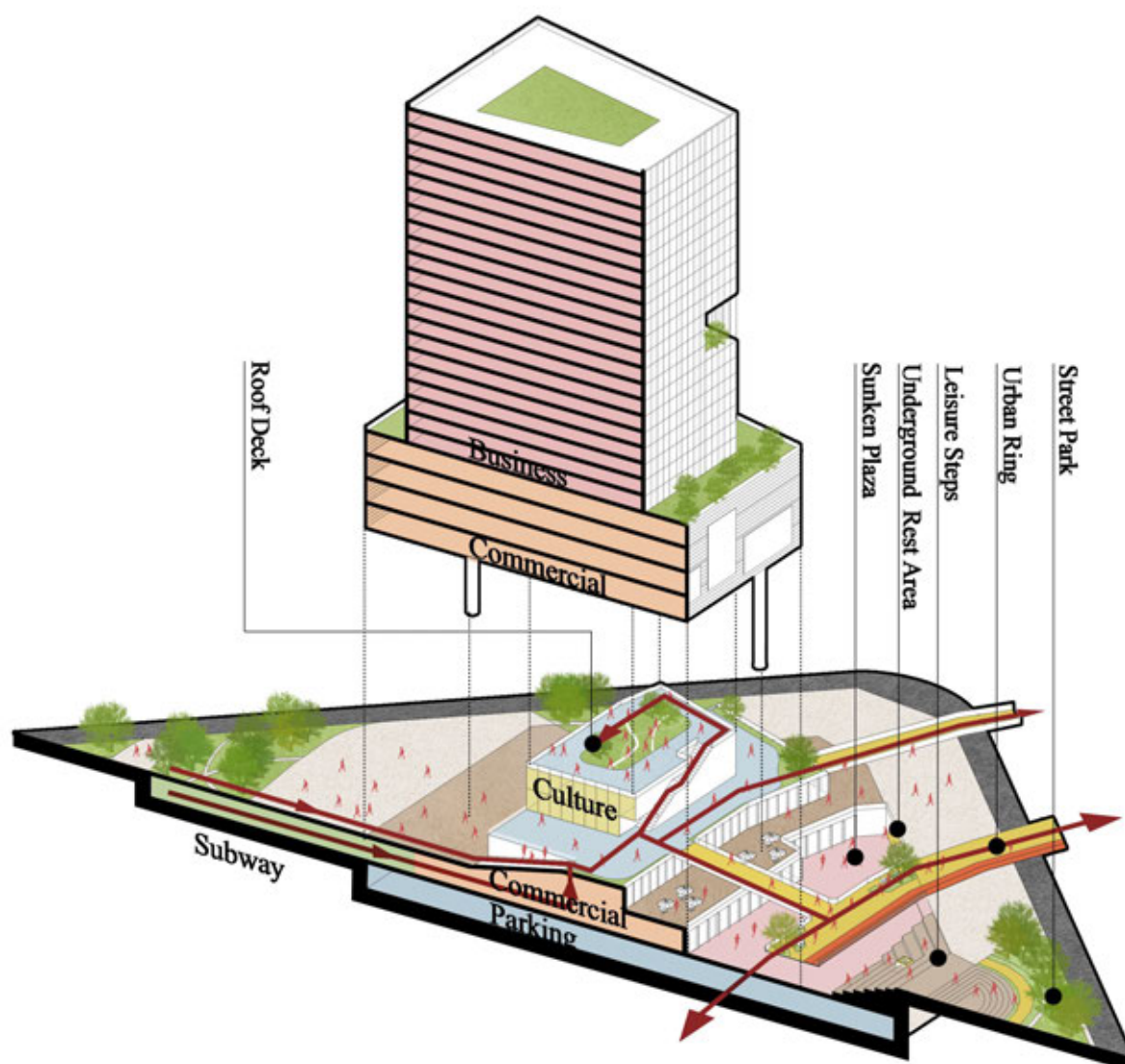


Fig. 7-44. Exploded View of Node 2 (Source: drawn by author)

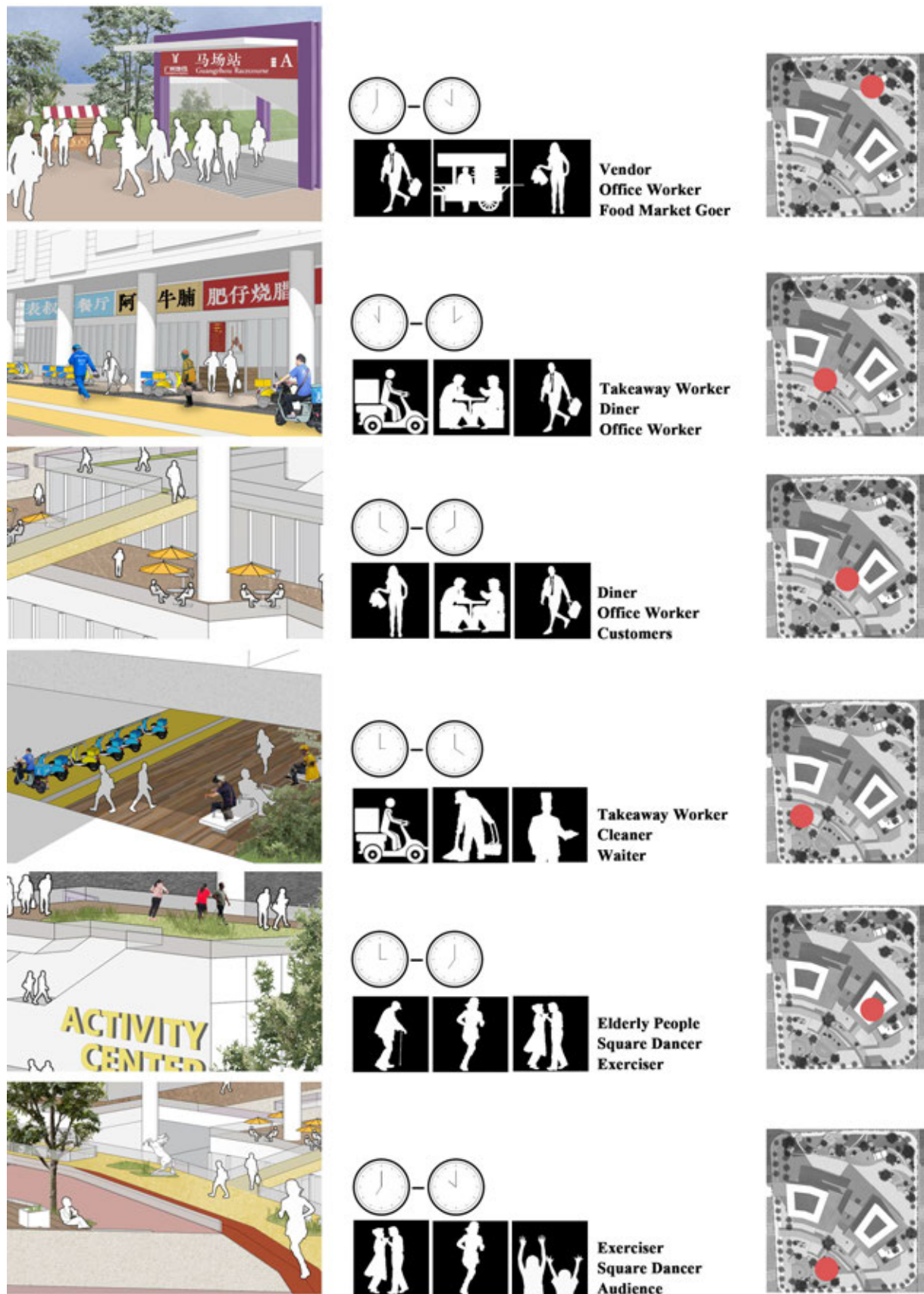


Fig. 7-45 . Subjects, Events and Composite Space in Node2 (Source: drawn by author)



Fig. 7-46. Collage of Node 2 (Source: drawn by author)

3. Street 1

The street provides space for the diverse everyday life in the city by increasing the width of the sidewalk to accommodate richer everyday life. The side facing the building is the frontage zone, which is an extension of the building, including the entrance passageway and entrances, and through the concavity of the building interface, a flexible boundary area is created to facilitate the selling activities of the stores on the street. Clear Path is a dedicated access path parallel to the street to ensure smooth traffic flow. Storefront spillover and stall zone are concentrated areas of everyday life on the street, allowing for outdoor dining and vending as needed, and are an important source of street vitality and respect for everyday life.

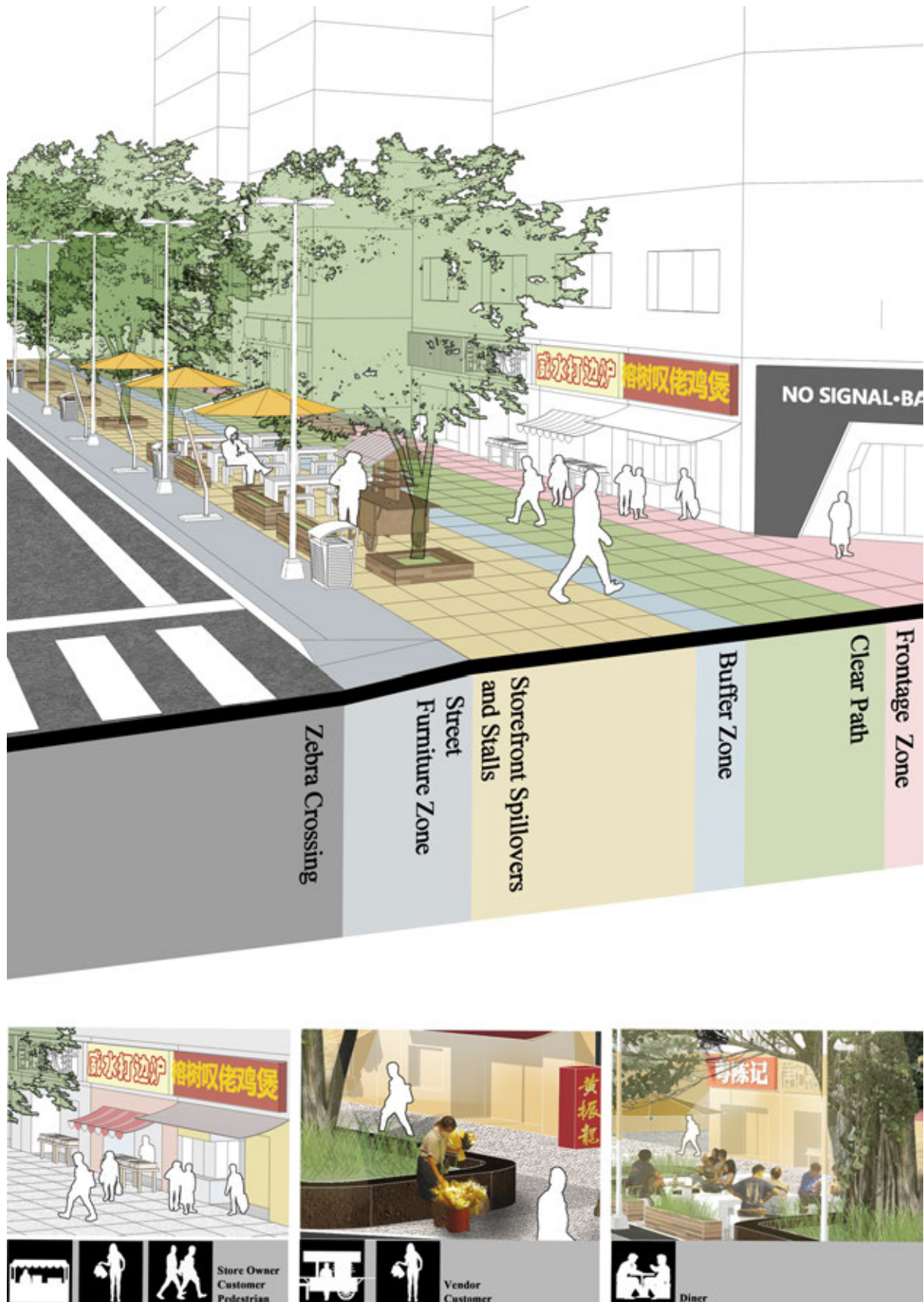


Fig. 7-47. Function Zoning, Subjects and Events of Street 1 (Source: drawn by author)

7.4.5 One Day Situation in Public Space of this Site

The public space of the site follows the logic of everyday life, and through the continuation of the past, the satisfaction of the present and the catering to future everyday life, the compounding of the everyday lives of multiple subjects and their needs for public space and the introducing of the former situations in research, a public space full of everyday life vitality throughout time has been shaped.

This section will describe the subjects and events of the public space of the site, using the time of day as a clue. Every morning, the first to wake up is Node 1, which serves as the morning food market. The vendors are already long-ready for the new day's battle, either in their fixed stalls or in the open spaces with high pedestrian traffic. They all set out their goods early to await the arrival of customers. Those who come to buy food in the morning are usually middle-aged and elderly people. At the same time, the cleaners also started their day's work.

The elderly people usually don't go home immediately after buying groceries. They tend to take their groceries and chat, play chess or cards under the banyan tree park in the street. Some elderly people also come out purposely to gossip, exercise or dance with old friends. The public space is also crowded with young people rushing to work at this time, often in a hurry, carrying breakfast ordered online or bought on the side of the road.

In the midday to afternoon public space, the main crowds are takeaway workers and vendors, as well as office workers who come out to eat at noon. The takeaway workers can park by the pillars under the modern arcade street for a shaded waiting space while they wait for their meals. When the lunch rush is over, the takeaway workers choose the underground green space by the mall's sunken plaza to rest, which is close to the next battle of the stores and untroubled by the sun and heavy rain, with dedicated parking spots and places to sit and rest. This is also a lighter time of day for food service workers, when they can get out of the back kitchen and relax and chat on the landscaped chair. In the afternoon, when the sun is high, the public can choose the roof deck of the event center, where there is a good shade and green landscape. In the afternoon, the vendors are out too. They chose the small square by the subway exit and set up their stalls along with the flow of people.

The public space is at its busiest at dusk and night. People have finished their work for the day and children are out of school. At this time, the morning food market turns into a creative bazaar, which is very popular among young people. There are children playing in the children's area and aunties dancing in the small square. Parents are walking with their children on the city ring. Exercisers were running. The sunken plaza also hosts thematic events from time to time, and young people who are interested can watch performances on the landscape stairs.

The space along the street is a different scene at this time. In front of the old Canton specialty restaurants and the bars and newer dining frequented by young people, many people were dining at outdoor tables, gossiping, and telling stories about the day with some friends. Vendors are also common at street corners and stores at this time. When everything gradually returns to calm, the public space belongs to the city's service workers who have worked hard all day. Cleaners and takeaway workers can put away their tools and rest on the benches everywhere, chatting or videoing with their families. This is the end of a similar but different day.

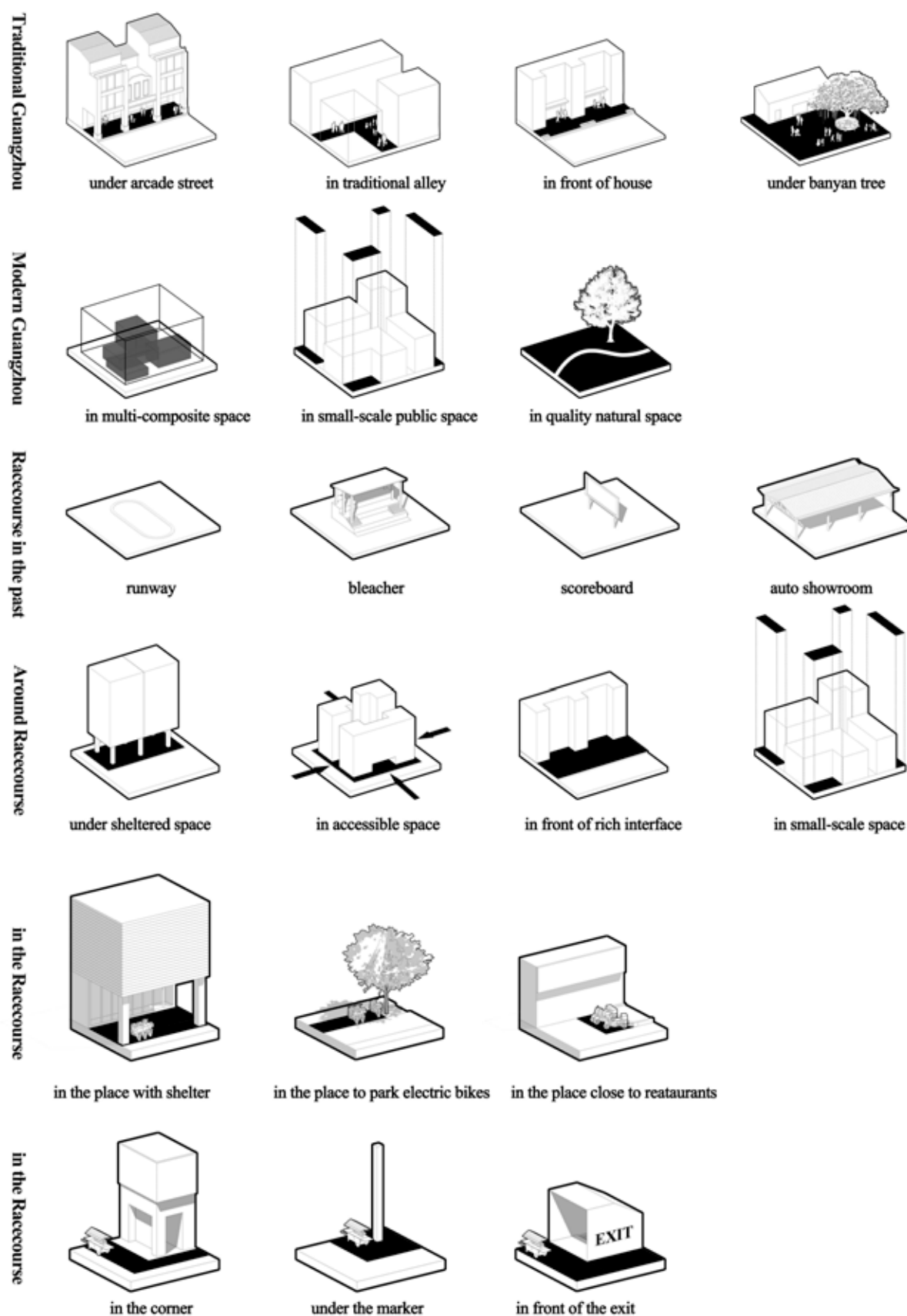


Fig. 7-48. Situations Extraction in the former Research (Source: drawn by author)

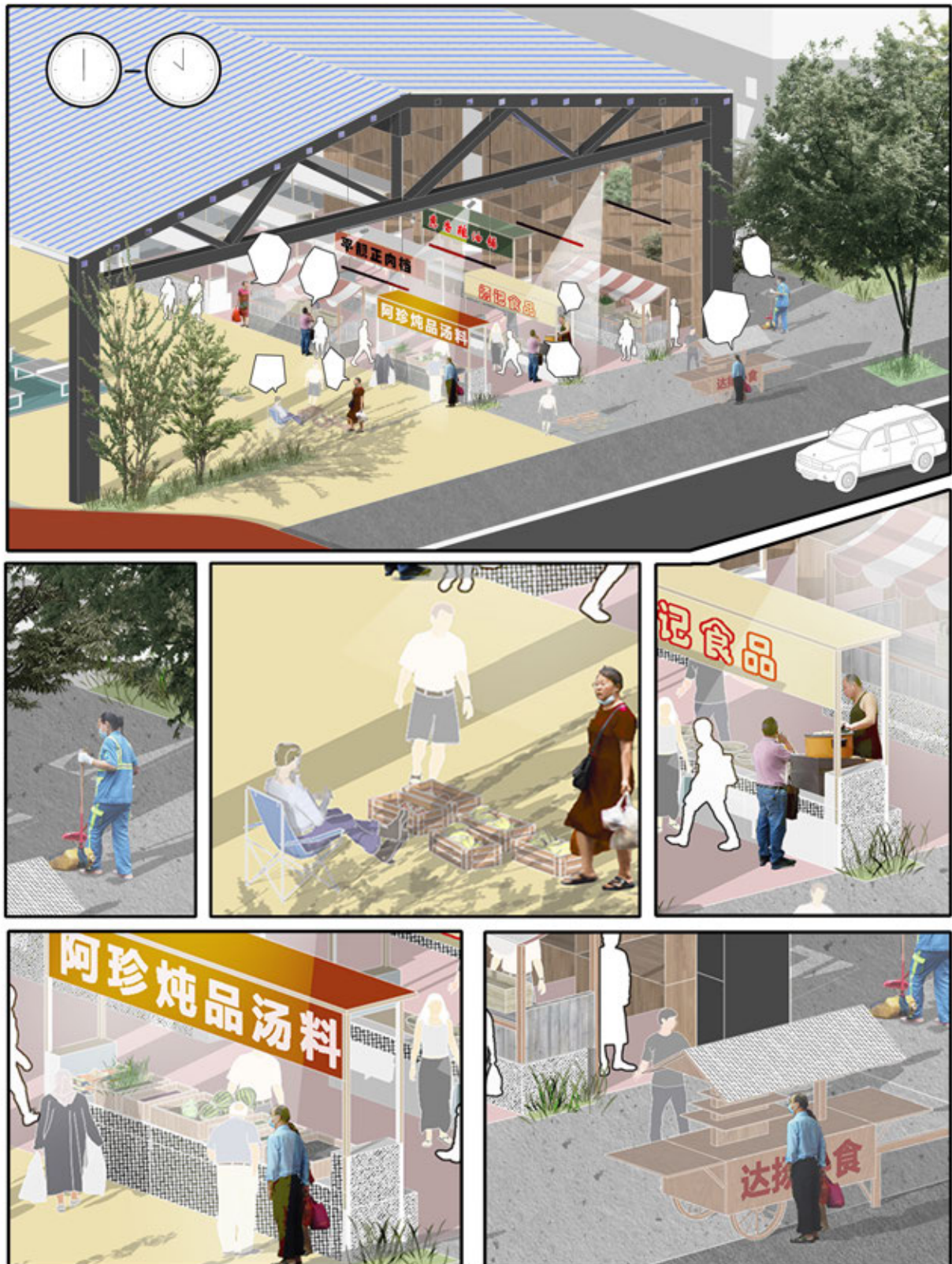


Fig. 7-49. One Day Situation in Public Space of this Site 1 (Source: drawn by author)



Fig. 7-50. One Day Situation in Public Space of this Site 2 (Source: drawn by author)



Fig. 7-51. One Day Situation in Public Space of this Site 3 (Source: drawn by author)

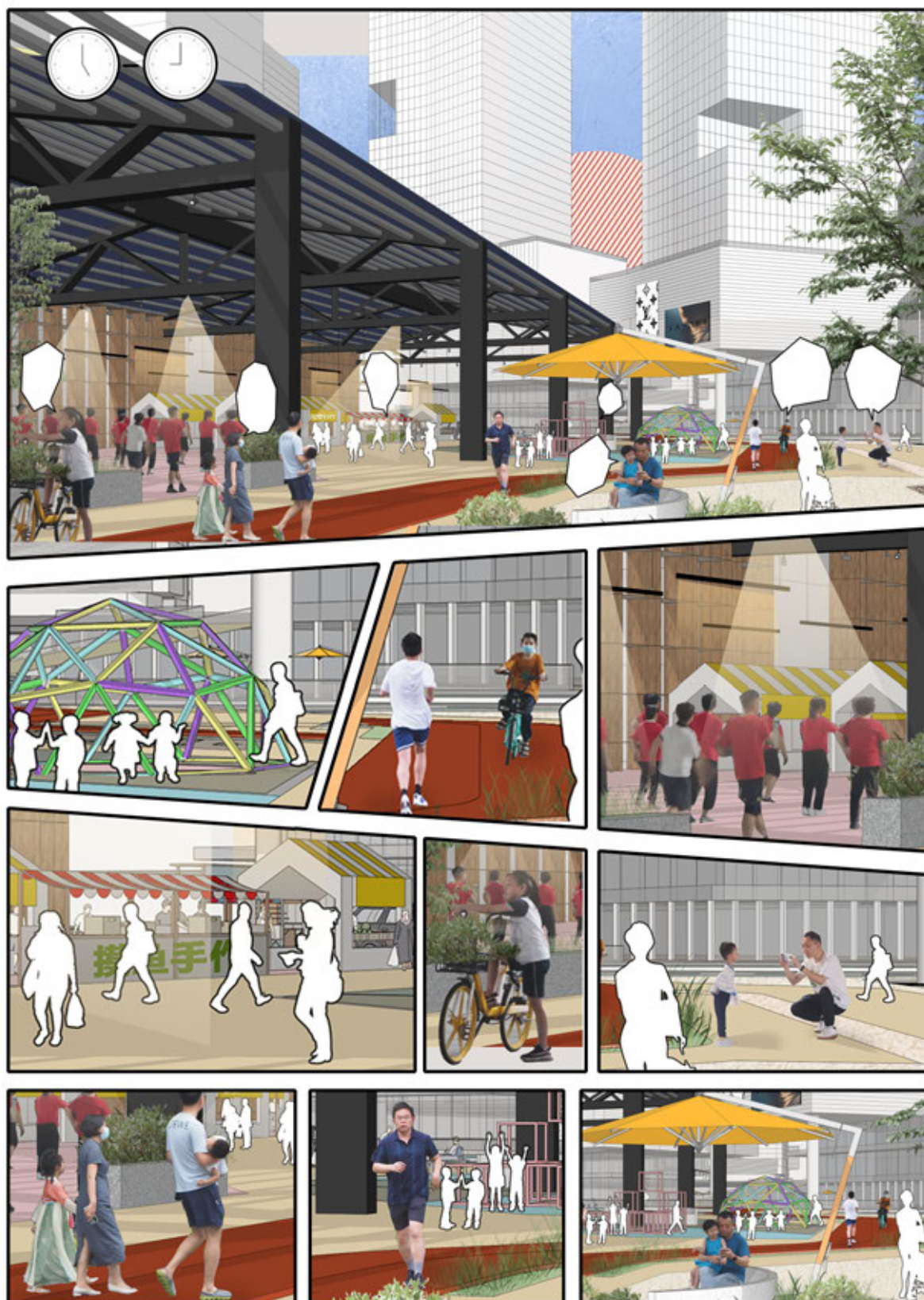


Fig. 7-52. One Day Situation in Public Space of this Site 4 (Source: drawn by author)



Fig. 7-53. One Day Situation in Public Space of this Site 5 (Source: drawn by author)

7.5 Summary

Based on the results of theoretical research and field studies, this chapter provides principles and spatial strategies for the design of public space in racecourse from the perspective of everyday life. The strategy uses time as a clue to form a spatial-temporal collage of the public space of the Racecourse with local and contemporary characteristics by continuing traditional everyday life, meeting modern everyday life and catering to the growth of future everyday life. The design applies this strategy to generate the overall urban design framework for carry and enrich more everyday life. In the further detailed node design, the specific everyday contents are compounded and mixed according to the different subjects' needs in the previous research, which is also filled with everyday life situations extracted before.

Conclusion and Suggestions for Further Research

Conclusion

The paper explores the traditional and modern everyday life and public space of Guangzhou and the racecourse in two dimensions of time and space, and constructs a set of public space design strategies from the perspective of everyday life and applies them to the urban design of Guangzhou racecourse, which has certain theoretical reference value and practical guidance significance. The results of the thesis are mainly reflected in the following.

1. The theoretical basis of the study of everyday life and public space is formed by systematically sorting out and studying theories and relevant cases at home and abroad. This paper points out the research background of this paper and emphasizes the necessity of everyday life in the design of urban public space by elaborating on the loss of modern public space, the concern of everyday life and the discussion triggered by the transformation of the racecourse. Through the multidisciplinary discussion of everyday life, the relationship between everyday life and public space is contrasted and elaborated in the Chinese and Western contexts, and the concept and characteristics of everyday life and the elements of studying public space from this perspective are clarified, forming the basis for theoretical research.

2. From two scales, the overall context of the Guangzhou area and the racecourse itself, the traditional and modern characteristics of everyday life and the types and development process of public space in Guangzhou are sorted out, emphasizing the importance of continuing the traditional everyday life and local characteristics in the design of contemporary urban public space, and exploring the local cultural elements and spatial forms for reference. At the same time, the research and study focus on the everyday life and public space of the racecourse and its surrounding areas in the past and present, exploring their historical values, existing problems and future trends.

3. Taking public space design as the main body of research, the author summarizes the principles and strategies of public space design from the perspective of everyday life. Based on the temporal nature of everyday life, this paper composes specific spatial strategies and applies them to the design of public space in racecourses by continuing traditional everyday life, meeting modern everyday life and catering to the growth of future everyday life, which

has certain practical guidance.

Research Gaps and Suggestions for Further Research

Due to the limited time and manpower, there are still some shortcomings in this paper.

In terms of theoretical research, since everyday life as a subject in philosophy and sociology has a very broad connotation and research, combining it with public space design in the field of urban design has certain interdisciplinary difficulties, this paper has explored the relevant values and research elements in this regard, but it is still relatively shallow and not closely integrated. Further research is needed in the future.

In terms of the research framework, due to the limitation of manpower and time, the research on everyday life and public space in Guangzhou area and the area around the racecourse is mainly qualitative, and data are needed to support the interaction mechanism between everyday life and public space.

In the subsequent research, we hope to introduce more statistical and data analysis processes, and conduct quantitative research through more extensive research and data collection. In terms of design practice, due to the limitation of the research volume, the situation extraction and other aspects are relatively shallow and not perfect. It is hoped that more research will be conducted in the future to compile a better corpus of situations to better guide the design of urban public spaces.

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