

Remodeling Place Spirit under Globalization —— Constructing a Global Sense of Place in Urban Society

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Abstract

Genius Loci refers to the significance, value, uniqueness, history, culture and spiritual temperament of a place, which is where people's sense of place identity and belonging. However, in the process of the development of local culture, the spirit of place tends to be alienated into a force of confrontation. Racism has appeared in history and found its "legitimacy" in it. Therefore, for the urbanization development under the tide of globalization, to rebuild the spirit of place, it is necessary to adhere to the value orientation of global sense of place, and establish open and inclusive local values that are both diverse and unique. As a new spirit of place, the global sense of place plays a dialectical role in guiding the value of China's urbanization. This requires that on the one hand, we should emphasize the openness and inclusiveness of local development; On the other hand, we should also protect the uniqueness of the place. Openness and inclusiveness do not mean homogenization. After all, local characteristics are one of the important sources of China's cultural confidence.

Keywords: genius loci, topophilia, global sense of place, urban agglomeration construction

1. Introduction

The spirit of place represents the unique history, culture and spiritual temperament of a place, which is usually an important basis for people to distinguish local differences. In this way, people also find their differences and exchange their cultural characteristics through communication and integration. The spirit of place and the residents living on this land are interwoven and influenced by each other. The historical accumulation from generation to generation shapes the spirit of place, and the spirit of place also marks the unique cultural brand for the people living here. People's sense of identity and belonging to a place actually comes from this unique place attribute. Yi-Fu Tuan has made a comprehensive study of people's local feelings. He compares place to a "field of care". In the relationship between people and place, there is an emotional connection, which can be understood as people's attachment to their native land, or "topophilia complex". The information contained in the concept of place includes not only geographical orientation, but also value, meaning, life, nostalgia and so on. This way of understanding breaks the positivist scale of understanding the concept of place. "Places can be as small as a corner of a room, or as large as the Earth: The Earth is our place in the universe, a simple observation fact for homesick astronauts," Says Tuan. If the scale and image of place are regarded as consciousness phenomena, they will change with people's emotional and will. Yi-Fu Tuan actually proposed a new way to understand the concept of place, that is, to connect the meaning of place with people's emotions, values and cognitive ways. In general, it puts forward the concept of place based on emotional cognition, which is the cognitive starting point for us to explore the spirit of place.

2. Protecting Uniqueness of Place: The Significance of Place Spirit

The Ancient Romans believed that each independent entity had its own patron saint, including different people and places, which had their own deity accompanying them for life and giving them special essence and meaning. The concept of Genius Loci comes from this belief system. In the English word for spirit of place, "genius" means spirit, and "loci" means place or track. Therefore, Genius Loci can also be extended to "the spirit of place", referring to the meaning, value, uniqueness, history, culture, and spiritual temperament of a place or location. The spirit of place is the essence of place, the fundamental basis on which one thing is distinguished from another. If we regard

place as a 'thing' (whether it is manifest or not) in Heidegger's way, then "spirit" is the 'die Dingheit' of the place. Christian Norberg-Schulz, a Norwegian urban architect, has described the connotation of the spirit of place in detail in his book <GENIUS LOCI -- Towards a Phenomenology of Architectural>. Mr Norberg-Schulz cites a telling description by Lawrence Durrell of how the spirit of place plays out in everyday life:

As you get to know Europe slowly, tasting the wines,cheeses and characters of the different countries you begin to realize that the important determinant of any culture is after all the spirit of place.[1]

The unique quality of the place is deeply rooted in the local natural environment and cultural landscape. When people think of Northern Europe, they often think of a scene of ice and snow or the brilliant aurora in winter. When it comes to Arabia, people think of oil, deserts, camels, and the Middle East. In the same way, the subject of "Black Forest House" would have lit up philosophers, because the image almost became synonymous with Heidegger's thought.Heidegger wrote a great deal of his work in a dingy cabin on fort Tottenau hill, far from the noise of the city, where he could "talk" to Kant and Nietzsche.Of course, more importantly, he himself and the cabin, the fir forest around, fresh air, the wet soil, cut down a tree axes of be in harmony for an organic whole, he claimed that he "with the building and the surrounding environment has a kind of rational and emotional intimacy, to express even think scenery can pass him, the spirit of the mountain by the sound of his voice." [2]For Heidegger, his thoughts were branded with the Black Forest House, while for the Black Forest House, its "spirit of place" is reflected in its natural environment and the value, meaning and attachment Heidegger gave it.

According to Norberg-Schulz, the spirit of place means orientation and identification to the settlers in a place.The sense of direction is the premise for people to establish a sense of place identity. People should first make clear where they are and what kind of relationship they have with the environment, on which basis they can make further value judgments. The sense of direction is not simply a matter of location. It refers to a spatial environment, defined by Kevin Lynch's concept of "environmental image." "A good environmental image gives its possessor an important sense of emotional security" he says.[3]Settlers must feel comfortable and secure in the space environment, so that they can be willing to continue living and thus have a sense of identity with the environment. But Lynch and Norberg-Schulz focus on creating good Spaces and architecture, with the "art of living" as their main consideration. Marxist geographers focus on the latter, that is, sense of identity. On a practical level, even if people acquire a sense of direction and settle down in a place, they do not necessarily develop a sense of identity. Part of the social group may have to live in they didn't like the environment, such as under their window has built a strong-smelling garbage disposal station, and the residents has nothing to do with it, neither the right to participate in community planning nor the ability to move, then he can only put up with such an environment and will not have a sense of identity with the living place. How much do China's migrant workers identify with the places where they work for the long term?Their young children can only be left behind in the countryside, and their spouses may not be with them due to work. Therefore, this social group works in cities at the cost of "breaking up families", and they have been marked with "displacement" the moment they step into the city. For them, the city is just a cold money-making machine and a place they are forced to live with in order to support their families. It is difficult for them to really settle down in the city, and there is no sense of identity. Of course, to solve this problem, we must start with the construction of space environment and the geometry of power. The main contradiction is that the number of migrant workers has far exceeded the city's ability to provide them with citizen treatment. This is a systematic problem, which needs to improve the city's supporting facilities, comprehensive management level, social welfare, medical and education resource allocation, transportation security and so on. In addition, it is necessary to balance the allocation of power relations in the whole spatial structure. In order for residents to have a sense of identity with the place they belong to, structural problems of space need to be solved.

Only when people have a sense of direction and identity to a place, can they really get a "foothold of existence" in the place, and then they will have a further emotion -- belonging. Only residents who acquire a sense of belonging can be considered as real settlers, and they will become an important foundation for the formation of the "spirit of place". It's hard to imagine a "spirit of place" built on a group of people who have no sense of belonging to their place. As Mr Tuan puts it: "A truly rooted society may have shrines and monuments, but it is unlikely to preserve the past with museums and associations." [4]A museum is a testimony to the "spirit of place" of the past, telling the glory of a place. Having a lot of museums is a symbol of local civilization, but if all the valuable gorgeous civilization is in museums, it can only shows that the civilization of this place is fading, and the "spirit of place" of this place is or has been lost. David Harvey notes another form of the collapse of the "spirit of place" is the commercialisation of cultural heritage. Somewhere seems full of "place spirit", all the time about its significance, but the essence is a kind of commercial advertising, local residents have long since abandoned the culture and way of life, to show that kind of cultural form, just for the sake of tourism income and to "cooperate", even participate in the "performance" is not native, It's a new person out of town trying to make a living. In this way, the tourists

"delude" themselves into thinking they are in a different world, and the "performers" do their best to satisfy this illusion. It is a place where local performers bring out the lost "spirit of place" to serve their business purposes.

"Spirit of place" is an important embodiment of the uniqueness of place, which needs to be built on the sense of belonging of place, and the sense of belonging comes from the people who live here. Norberg-Schulz points out:

Identification and orientation are primary aspects of man's being-in-the-world. Whereas identification is the basis for man's sense of belonging, orientation is the function which enables him to be that homo viator, which is part of his nature. It is characteristic for modern man that for a long time he gave the role as a wanderer pride of place. He wanted to be "free" and conquer the world. Today we start to realize that true freedom presupposes belonging, and that "dwelling" means belonging to a concrete place.[5]

The spirit of place cannot be forged overnight. It cannot be formed without generations of settlers experiencing common history and culture, striving together and overcoming difficulties together, and then becoming a community with a shared future and generating similar values, sense of identity and belonging. This is a process that takes time to polish. Of course, all of this is based on the premise that people can have a place to settle down. This seemingly simple requirement has become increasingly difficult to achieve in modern urban society. Mobility is a necessary condition for urban development, but if a city does not have the means to "collect wind and water", it will definitely not be able to develop. The development of industry, the gathering of talents and the rise of culture are inseparable from stability and the "base" for the cultivation of civilization. Residents living in modern metropolises are either unable to truly settle down, or live in crowded places with poor "environmental image". Mumford elaborated on these issues in his book <History of Cities>:

In western culture, as cities grew in number and scale, the nature and purpose of cities were completely forgotten... The more crowded people live, the higher the returns for the property capitalist, the higher the returns for the property capitalist, the higher the capital value of the land, and so the vicious cycle continues.[6]

The financialization of real estate is a big dilemma faced by contemporary urban residents, which is the inevitable result of the production of capitalist space. The traditional meaning of the city begins to fade, and all urban functions are replaced by services for capital. When the meaning of the use value of residential housing is gradually replaced by the meaning of value, then people's spiritual stage may no longer be "rooted down", but constantly capital proliferating and monetizing, which is a kind of "place spirit" hijacked by capital.

So, sadly, the lofty, epic soul that the "spirit of place" once referred to no longer exists, with people either losing their sense of identity and belonging or struggling to satisfy capital's demand for surplus value. Mumford once said:

The metropolis, in the last stage of its development, becomes a collective trick to keep the unreasonable system going and to give to those who are actually its victims a false sense of power, wealth and happiness, that mankind has reached its zenith. But really their lives are always in danger; their wealth is vulgar and fleeting; their leisure is exceedingly monotonous and tedious; their wretched happiness is tinged with a constant foreboding of sudden violence and death.[7]

In contrast, Heidegger's pursuit of "root" makes people yearn for it. Being in the world is the premise for us to talk about all meanings. Heidegger once said: "Poetry does not fly above and surmount the earth in order to escape it and hover over it. Poetry is what first brings man into the earth, making him belong to it, and thus brings him into dwelling." [8] However, there is another crisis in Heidegger's poetic root attachment.

3. Alienation of Place Spirit: From Nativism to Exclusivism

Heidegger studied under Husserl who is the founder of the phenomenological school. In the 1920s, Heidegger published a series of works that changed the direction of phenomenological research, focusing on the discussion of existential problems, and then formed the philosophical school of existentialism. Existentialism inherits the analysis method of phenomenology, but it has a great change in some analysis objects. In order to study the sense of place, it is impossible to avoid existentialism. In Heidegger's opinion, the concept of place is not only a way of cognition, but also a way and state of existence. Therefore, Heidegger had a special liking for the "spirit of place" and even raised it to the height of local root.

In Kant's view, human rational perception of the world is a phenomenon of the world, The information and knowledge acquired by people are the 'syntheses' of rationality and phenomena. People can only understand the world through phenomena (appearances), but the world itself is beyond the comprehension of human rationality. What we perceive is actually phenomena. For this reason, Kant called his <Critique of Pure Reason >'ordinary phenomenology'. To a certain extent, Heidegger's thinking on existence is just along the development of Kant's thought, and beings that appear or do not appear fascinate him. In <Being and Time>, Heidegger gave an almost mystical definition of a certain being and its mode of existence, which he named Dasein.

Dasein is such a being that in its being it intelligently does something for this being. This point hints at the formal concept of survival. This is living, and this is what I have always been.....But we must now see and comprehend these terms of being here priori in terms of this construction of being which we call 'being in the world'. [9]

This sentence reflects the innate construction of Dasein as a kind of being, that is, being in the world (in-der-welt-sein). Without this way of being, the connotation of this being would be incomplete. Heidegger's expression 'in-sein' reflects a certain spaciality of Dasein, but people often misinterpret it as 'in.....'. Like the clothes in the closet and the water in the cup. However, this is not the connotation of 'in.....', 'being in the world ' does not simply mean someone in a city, or a car in a garage, it does not simply mean the juxtaposition of those who exist.

This being is a being, but it is not merely a being placed among beings. From the level of being, the difference lies in that the being negotiates with the being itself in its being... And this is to say that this in its being has always understood itself in some way, in some definite way. [10]

The ordinary juxtaposition refers to the relation of existence "one is in another", such existence does not have 'the mode of existence of Dasein'. Therefore, the spatial relationship reflected by the 'being in the world' is not a kind of spatial superposition, but a 'dependent' and 'immediate' relationship.

The state of Dasein in the world does not emphasize the specific spatial orientation of the existant. Although it emphasizes being in place, this place can be a broad category. Heidegger believed that "being in the world" means "according to the world." "being in the world" of Dasein has been scattered and even disintegrated in some definite ways of 'in-sein'. [11] This relationship shows that although there is no such coordinates in the world, it is everywhere. This relationship with the world is by no means "parallel". For this, Heidegger gives a counter-example to illustrate: although the stool is next to the wall, it is essentially the juxtaposition of two ready-made things, and there is no dependency relationship, let alone "dependence". We can use a telling metaphor from Heidegger to understand the way in which Dasein:

We are plants - whether we like to admit it or not - that must have roots from the earth in order to blossom and bear fruit in the sky. [12]

Thus, 'in the world' is not only the premise of Dasein, but also the way of Dasein. According to Heidegger's explanation, 'in-sein' means 'I am familiar with, I am accustomed to, I take care of'. Dasein has a kind of spatiality, which can be extended to a close relationship between the existence and the place. The foundation of the existence is the place, and the place is a part of the existence. The two are integrated. Existentialist sense of place holds that there is some kind of root connection between man and place or between man and hometown, which is the meaning of Heidegger's "rooted in the black earth". Heidegger had a deep affection for his hometown, Messkirch, where he grew up and where he was inspired, as he once described it:

I'm at peace here. The solitude of the mountains, the silent daily life of their people, the natural friendliness of the sun and the storm and the sky, the simple paths on broad slopes covered with deep snow... This is the home of pure joy. There is no need for anything 'interesting', the rhythm of a man chopping wood in a remote forest is the work. [13]

He even merged with his beloved black Forest cabin, where the sparks of thought came not only from Nietzsche, from Kant, from his genius, but also from the mountain trees and the murmuring water, as if the great secrets of existence had been revealed to him.

Heidegger's existential sense of place has a strong homesickness. Western scholars and white elites with similar views often equate the concept of place with homeland. In their concept, place is bounded and static, and they pursue a sense of place that is free from external intrusion, stable and even exclusive. Kirkpatrick once said:

The only political illusion that offers hope of redemption must be grounded in an understanding of place, rooted in it, deeply committed to it and re-sanctified it. [14]

Existential sense of place is potentially dangerous. When a place is faced with the flow and influence from external social relations, this "homesick" sense of place will be resistant to all kinds of xenophobia, local protectionism and narrow nationalism. The biggest negative case came from Heidegger. The sense of place he insisted on had a great resonance with the racism advocated by the Nazis at that time. He even regarded Hitler as an entity that manifested the local spirit of Germany, and the Nazis also regarded Heidegger as 'a real German soul'. After Hitler was elected chancellor of Germany, Heidegger was appointed president of The University of Freiburg. After taking office, Heidegger put forward the proposition that the university should be aligned with the Nazi Party and faithfully implemented the "Baden Decree" aimed at eliminating the non-Aryan people in the university. For this reason, he disqualified his mentor Husserl (a Jew) as an honorary professor; Accused professor Staudinger, a renowned

chemist, of pacifist tendencies to the Gestapo, eventually forcing the professor to resign. Heidegger's sense of place also carried a clear anti-Semitic bent, he wrote in a letter to a government councillor:

Either we restore our German spiritual life to real forces and educators from our own land, or we turn our back and allow Judaization to grow.[15]

Heidegger's "homesick" sense of place is mixed with racism, ultimately advocating a sick "place spirit", he represents the most extreme case. At the end of the 20th century, under the impact of the wave of globalization, many white elites and scholars in the Western society were anxious to regain this sense of place. Although it did not cause the racial tragedy of Nazi Germany, it was still conservative, exclusive, static and even potentially dangerous sense of place.

4. Integration of Openness and Locality: Constructing a Global Sense of Place

As the global "compression of time and space" intensifies, the world is becoming more closely connected. The geographer Janelle has made a very intuitive description of this:

The time it would take to get from east coast to west Coast of the United States using current media would be as follows: more than 2 years on foot; Riding a horse takes eight months; Four months by stagecoach or wagon; The train ride in 1910 took four days; It takes five hours to fly on the current regular plane; The fastest jet takes just over two hours.[16]

In the process of people crossing space, the emergence of new commuting tools greatly reduces the time spent, which is also the phenomenon that Marx paid attention to when he proposed the concept of "annihilation of space by time". However, the manifestation and influence of the global "space-time compression" are far from limited to commuting problems, it involves capital flow, cultural collision, international politics, the spatial structure of power relations and other aspects. Doreen Massey noticed the operation of multinational corporations and the international division of labor in the context of 'space-time compression'. Driven by globalization, multinational companies set up their branches overseas to maximize cost savings and optimize resource utilization efficiency. Under the condition of this international division of labor, it is bound to cause the flow of social relations at the global level, and stimulate the unbalanced distribution of power relations around the world. Every corner of the world is inevitably drawn into global networks of power. Birkett once described both ends of the Pacific:

A jumbo jet allows a Korean computer consultant to be in Silicon Valley as if he had just walked through the door next door, and a Singaporean computer consultant to be in Seattle in a day. The borders of the world's largest ocean are joined as never before.[17]

The 'compression of time and space' not only strengthens the closeness of global relations, but also causes a series of anxiety and panic. Many people begin to lament the disappearance of local identity and the loss of "place spirit". They experience disorientation and strangeness in their own place. Local streets were invaded by cultures and capital from all over the world; There are few regions where most industries are purely local; Places seem to become more similar but lack internal coherence; The uniqueness of the native has been invaded... It does make a lot of people anxious... Baudrillard spoke of the frenzy and giddiness of facing an imagistic and fluid world... 'The imperative,' Robbins writes, 'is to salvage the centralized, bounded, consistent identity'... Jameson calls for cognitive mapping in order to find his own direction in this lost age.[18] Interestingly, in the 1970s, Heidegger, who was deeply attached to the roots, also experienced the impact of 'time and space compression'. Heidegger lamented:

All distances in time and space are shrinking... Everything is thrust into this sameness of distance, it's all mixed up..... What is this alarming and disturbing thing?[19]

Heidegger, who once showed the true meaning of existence to the sky and earth, mortals and gods, was at a loss in the face of globalization. It is not hard to see, when a static, closed place feel the challenge, it will set up an isolated "walls", in fact, today's xenophobia, narrow nationalism, anti-globalization trend is not rare, 'nostalgia' sense of place in a lot of white elite and the scholars have considerable influence.

The question is whether it is necessary to treat globalisation as an inevitable threat. Does static and unitary local identity really exist? Thinking about these questions will help us establish a new progressive sense of place and reshape the 'spirit of place'. Some white elites blamed the "inconveniences" in their places on the invasion of "others", and blamed those minorities and colored people for aggravated the deterioration of community security and changing the living environment they have been used to for years. Their homes lost their 'beauty' and became increasingly strange and uncontrollable. However, this so-called "other invasion", but is for foreign implementation of colonialism in the western world had a "response", "for the country of the world's most people live, they are known as the hometown of border security has long gone, the consistency of their local culture will

be threatened in a long time ago.[20] From this point of view, it is nothing new that a place's traditional identity or "spirit of place" is influenced by the outside world. At least in the colonial era, westerners have been deeply involved in social relations around the world and have appropriated a lot of resources. In view of this, if the white elites in western society continue to adhere to the "homesick" static sense of place, they are implementing double standards: on the one hand, they require the majority of third world countries to open their arms and embrace changes and accept the homogenized 'western model'; On the other hand, when these Third World 'others' enter the West, they cling to conservative, xenophobic attitudes and lament the loss of identity.

Much localism has a mission to protect the uniqueness of place as a justification for exclusion. But if we introduce the concept of social space here, things change. Since space is the product of social relations, the constantly flowing social relations must shape the characteristics of place. Social networks are full of the entire spatial structure, and the social relations of a place tend to continue to extend, and then go beyond its original place, which has a great chance to encounter and interact with the social relations of other places. Therefore, Massey points out,

The uniqueness of any place arises partly from the particularity of the interrelationships in that place and partly from the meeting of social relations (a part of juxtaposition) that juxtaposition new social effects... Local identity is not derived from some internalized history, but mainly from the characteristics of interaction with the 'outside'.[21]

In fact, the uniqueness of a place and its sense of identity are often the result of the interaction of local and out-of-town social relations. Kilburn in London, where Massey lived for many years. But this area is not the exclusive domain of the Anglo-Saxons or 'fish and chips' as you might imagine, In contrast, the area has a mix of Irish and Indian residents as well as locals, and even Massey, who spent her childhood in Manchester, is not a native. What Kilburn presents is a gathering of diversity:

Newsstands under railway Bridges sell Irish Free state newspapers... Roadside post boxes and walls were emblazoned with the letters IRA... Celtic ballads by Wolfe Tones are presented at the National Club... Crossing the congested road from the newsstand, I remember a shop window displaying Indian saris.[22]

Kilburn is a place where diverse cultures coexist, and it is a typical representative of cultural integration around the world in the context of globalization. Throughout Marcy's description of Kilburn, we don't see a static and defensive sense of place. Instead, people from different parts of the world live here, and cultures retain their uniqueness and live in harmony. This means that it is entirely possible to construct a sense of place that preserves the diversity of place while maintaining openness.

What we find in Kilburn's case is, first of all, that the uniqueness of a place comes not entirely from its internal history, but from its interaction with other parts of the world. Kilburn has a different cultural structure, but over a long period of time it will develop a new and international local uniqueness. Therefore, the uniqueness of a place is not necessarily an absolute opposition to the outside world, and external factors may also become a part of the uniqueness of a place. Secondly, the sense of local identity is not single. Indians, Irish and British living in Kilburn have different perceptions of the same Kilburn, which is mainly related to the cultural background and lifestyle differences of different ethnic groups. There is no need to assert a unified local identity in Kilburn. Finally, insisting on the openness of places does not mean homogeneity and destruction. The opening up of Kilburn does not destroy the diversity of local culture, but rather creates a sense of place that is both globally inclusive and local unique and diverse. The uniqueness of a place is what distinguishes different places from each other. To protect the uniqueness of each place is to protect cultural diversity. Some scholars are always worried about people discussing local issues, because they always equate the concepts of local and exclusion. In fact, a sense of place and its local 'identity' can only be based on a connection between the place and the place beyond. Progressive place sense recognizes this and does not view this connection as a threat.[23] To reshape the spirit of place is to establish open and inclusive local values with diversity and uniqueness. The sense of identity and belonging that people experience in such values and their living environment is the global sense of place. The global sense of place is a dialectical view of place. Although it is based on the analysis of local nature, it does not regard place as an exclusive and static closed body. On the contrary, the global sense of place believes that the shaping of local characteristics is an unfinished process, whose participants are not limited to the so-called 'locals'. People from all over the world may be directly or indirectly involved in the construction of local characteristics, and thus the shaping of local characteristics is branded with the globalization.

5. Conclusion

Based on the above analysis, now we can sort out the key points of space theories from the perspective of global sense of place, which are either the inheritance of previous space theories or the criticism of other space theories.

Different research entry points often produce different conclusions, let's try to explore some common space theory here.

Firstly, the space is open. As mentioned above, this point of view is mainly to avoid demarcating clear boundaries for places, but it is also the most controversial focus of space theory, which is mainly reflected in the debate on the openness and closure of space. From the perspective of the critical political economy, David Harvey analyzes the impact of the global expansion of contemporary capitalism on local areas, and his discussion of space issues mainly starts from its closure. Indeed, the characteristics of spatial closure exist objectively, which can be clearly felt from the division of white and black people in the gated community in the United States, including the emergence of the racial segregation system in history and the current existence of local protectionism, which are the embodiment of this closure. Interestingly, though, Harvey worries about the emergence of extreme xenophobia, while at the same time seeing a positive side to the closure of space as a counter to the global expansion of capitalism. He sees cities (places) as fighting bulwarks against the onslaught of capitalism and discusses the role of such local bulwarks in <The Rebellious City: From Urban Power to Urban Revolution>. ' Occupy Wall Street 'shows us that the collective power of people in public space is still the most effective countermeasure when there is no other way," he said.

Different from Harvey' s research perspective, Massey adopted a more macro perspective than Harvey when explaining spatial openness. In Massey' s context, the relationship between the local and the world is interconnected and integrated in general, and this interactive relationship even includes what Harvey calls antagonism, that is to say, confrontation itself is a process of interaction and integration; On the other hand, As a geographer, Massey had to defend geography, and she couldn't stand the fact that it was undervalued, as she puts it in her book <For Space>:An understanding of the world in terms of relationality, a world in which the local and the global really are 'mutually constituted', renders untenable these kinds of separationbut the point is that the geography will not be simply territorial.[24] In a word, both openness and closure exist in space at the same time, and different perspectives show different characteristics. Marcy discusses openness at a macro level, and she is well aware of the importance of openness and progressive sense of place for the development of a city. As she points out in< City Worlds>:

Much of the city's energy comes from its openness to the outside: from new immigrants who arrive and join the mix and may help create new cultures; From trade links and cultural influences; From the flow of money. If a city does not deal with the intersection on which it is based, it risks stagnating and closing itself off completely.[25]

Secondly, space is in the process of continuous dynamic construction. Marxists often emphasize the fact that capital is not a concrete thing, but a process. By inference, place has a similar characteristic. Place is not a fixed address, it is a process (Doreen Massey) . Simon's theory of "daily movement of space" also holds a similar view that place is performed by people's practical activities, and these practical activities can also be regarded as a kind of event. Therefore, the result of such logical deduction is that place is the place of events. Here we can point out the central topic of global sense of place, which is place as events and space as places.

Besides Simon, there are many scholars who believe that places are always in flux because they are the result of people's daily practices. As Allan Pred observed, "Places are never complete, but always becoming.(Places are never 'finished', but always 'becoming')"[26]. Anthony Giddens developed the Structuring Theory on this basis as a supplement to Simon's theory. Structural theory adds some restrictions to people's practical activities, and discusses how to carry out daily life practice under these restrictions. Michel de Certeau proposed a way to balance freedom and limitation in practice, that is, the theory of "tactics and strategy", in which people's practice tactics must be carried out within the macroscopic strategic limitation. These theories demonstrate the dynamic construction of space, As Massey said:

If our dwelling house will carry on from where we left it, we cannot 'go home' in the sense that we cannot go into the country at weekends and return to nature, which has always carried on.[27]

Finally, space is the domain where multiple trajectories coexist. The identity and history of a place are not necessarily single. A real place cannot be composed of only one community or one nation. Many cities in history have carried the collision of different civilizations. In the case of La Plaza in Mexico City, we can also see the implications of coexistence in diversity. The square is also home to Pre-Columbian Aztec Pyramids, Spanish colonial Baroque cathedrals, and international modern architecture. This is a case study that illustrates the diversity of areas and tells a different story of Mexico City. However, the habit of viewing civilization through a single lens, ignoring local diversity, seems to be a tradition of colonial cultures. This is best illustrated by Elkins' vivid description of British colonialism:

The vast empire on which the sun never sets was held together by an imperial spirit, a cultural mission... Britain brought light to the dark continent by turning the so called aborigines into 'progressive citizens'... They act as trustees for hapless 'aborigines' who, in their eyes, have not yet evolved to develop themselves or make decisions responsible for themselves.[28]

In the context of today's globalization, this traditional perspective is obviously unable to adapt to the new changes in the world, the flow of space is still accelerating, and civilizations will continue to collide and merge. All in all, cities are diverse places, and it is difficult to understand them as a single entity with a single voice. Not all cities are included in all networks, nor are whole cities simply included or excluded.

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