

A Study on the Tendencies of Urban Spatial Reconstruction in the Context of Segregation

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Abstract: *The purpose is to analyse the status quo of modern urban spatial reconstruction around the urban status quo and design problems, to explore the root problems of the formation of the status quo, and to provide theoretical references for the search of suitable urban spatial reconstruction. While analysing the phenomenon of spatial problems, the urban society is analysed by combining Bourdieu's theory of compartmentalisation, and the influence of the three elements of class interest, capital and field on the reconstruction of urban space is explored from the sociological point of view. It is concluded that due to the economic development, class stratification has occurred, and different classes have different interests and habits, and there is a class divide. The continuous expansion of private space under the influence of the capital element has led to the diminishing of public space, and the cultural exchange and interaction among different classes has been hindered. As a result, there is a tendency of 'hidden social stratification' in the new round of urban space and social space construction.*

Keywords: *regional isolation; class habitus; spatial reconfiguration; tendencies*

1. Introduction

As China enters a period of socio-economic transformation, urban space gradually shows a tendency of stratification similar to that of western social space structure in the process of reconstruction. From the perspective of Bourdieu's 'Separation' on the space of habits and lifestyles, this phenomenon is mainly manifested as 'the class division of social strata along with the economic development, and the different interests and habits cause different social groups to live in different urban districts and neighbourhoods'. This differentiation is not only economic, but also a spatial manifestation of differences in culture and lifestyles^[1]. According to Bourdieu, fun is a perceptual and evaluative schema that governs people's categorisation practices and guides them to occupy positions in social space that match their attributes. Thus, differences in the interests of different classes lead to differences in their distribution in urban space, which in turn creates a stratification of social space. In this process, the self-segregation phenomenon of affluent urban residents becomes more and more significant. This phenomenon is not only reflected in the physical segregation of living space, but also in the exclusive use of public resources.

Higher-income groups tend to occupy high-quality resources in the urban core, such as modern public facilities and cultural and artistic venues, and the distribution of these resources further exacerbates spatial inequalities. This trend is further fuelled by the dominant role of private capital in the process of urban transformation. Private capital has divided urban space into different classes and zones through property development and community construction, making the distribution of urban space gradually dominated by the logic of capital. This spatial division and segregation has led to a drastic reduction in public space. In the rapid advancement of urbanisation, the public space that originally belonged to all citizens has been continuously compressed and replaced by private space marked by gated communities and walls. This phenomenon has not only changed the spatial structure of the city, but has also had a profound impact on social relations in the city. From the spiritual level, the neighbourhood relationship between urban citizens has gradually thinned, and the gap between classes has deepened. Residents of different classes live in relatively closed neighbourhoods, lacking communication and interaction with each other, and this spatial segregation further solidifies the differences and antagonisms between classes.

2. Class Interest and Spatial Separation

In the process of rapid urban development in China, the urban spatial structure has undergone remarkable changes, with the city expanding in size and the organisation of urban space becoming increasingly complex. However, the rise of gated communities has become a striking phenomenon. Through the installation of walls, access control systems and other physical isolation facilities, this community model clearly divides the internal and external spaces of the community, forming an impenetrable hard boundary. This phenomenon has not only physically altered the urban landscape, but has also had far-reaching consequences on a social level.

The emergence of gated communities is no accident. From the point of view of social class, this model of community can satisfy the need for 'safe distance' between different classes. Behind this need are differences in lifestyle, consumption habits and social values. For example, high-income groups tend to seek privacy, security and a high-quality living environment, and gated communities fulfil these needs. However, this spatial choice based on class interests has inadvertently exacerbated the phenomenon of segregation of urban space. Outside residents are forced to make detours, public space is constantly compressed, and the connectivity of the urban road network is seriously affected.

Worse still, the continuous expansion of gated communities has had a negative impact on the overall functioning of the city. Firstly, the shrinking of public space has squeezed the public living space of urban residents, with fewer and fewer venues for leisure, socialising and cultural exchanges. Secondly, the simplification of the urban road network has reduced the mobility of the city, and the traffic congestion problem has become more and more prominent, and the travelling efficiency of the residents has decreased dramatically. In addition, the efficiency of resource utilisation is also reduced by the closed nature of communities. For example, public facilities within a community often only serve the residents of that community and cannot be shared with the wider society, leading to a waste of resources.

From the perspective of social relations, the rise of gated communities is not conducive to exchanges and co-operation among different classes. The closed nature of the community has led to a lack of daily interaction and communication between residents of different classes, further deepening the gap between classes. This phenomenon not only defeats the original purpose of the city as a platform for social integration, but is also not conducive to the construction of an efficient and livable modern urban space. The trend of privatisation and fragmentation of urban space has led to the gradual erosion of public space that originally belonged to all citizens, and social equity has been challenged. The question of how to avoid excessive privatisation and fragmentation of urban space while safeguarding the quality of life of residents is a pressing issue in urban planning and management.

2.1. Separation of urban spaces

Gated communities are defined as bounded areas separated from the wider urban environment, often surrounded by physical barriers such as walls, fences or green belts, and restricted to outsiders and vehicles by means of access control systems, security personnel and other means. This community model is often described as a product of 'private interests crowding out public space'. In fact, the phenomenon of privatisation of urban public space in China is already not uncommon, and has been further exacerbated by the rise and spread of gated communities.

Nan Irene once criticised that 'the public sphere is becoming increasingly barren' in modern cities, a view that deeply reveals the decline of public space in contemporary cities. This decline is not only reflected in the reduction of physical space, but also in the decline of the meaning and function of public space. People of all classes increasingly aspire to control their own space and even privatise it. Urban space has gradually transformed from a place of integrated production, consumption and social exchange into a space that has been fragmented and divided.

The emergence of gated communities is not accidental; it is a spatial manifestation of urban social differentiation. With the rapid advance of urbanisation and the deepening of housing market reform, gated communities have become a mainstream mode of living. This model not only satisfies some residents' pursuit of security, privacy and high quality of life, but is also used as an important selling point by property developers. However, this spatial choice based on private interests has had far-reaching negative impacts on the overall pattern of the city.

Firstly, the continuous expansion of gated communities has led to the further squeezing and fragmentation of public space. Public spaces that originally belonged to all citizens have been isolated by walls and gating systems, public roads have been internalised, and the connectivity of the urban road

network has been destroyed. This phenomenon not only reduces urban mobility, but also leads to a significant reduction in the efficiency of resource utilisation. Second, the rise of gated communities has exacerbated the segregation between social classes. The high degree of homogeneity within the community and the exclusion of external groups have made communication and integration between different classes more difficult.

From a socio-spatial perspective, the formation and expansion of gated communities has not only changed the physical spatial pattern of the city, but also profoundly affected the social relations and spiritual space of the city. It further solidifies social stratification through the privatisation and fragmentation of space, weakening the function of public space as a platform for social integration. This phenomenon is not only detrimental to the communication and cooperation between different classes, but also to the construction of efficient and livable modern urban space.

To sum up, the spread of gated communities, as a product of the 'crowding out of public space by private interests', has exacerbated the privatisation and fragmentation of urban space, with far-reaching negative impacts on the function of public space and social relations in the city. How to balance private and public interests while safeguarding the quality of life of residents is an important issue that needs to be addressed in future urban planning and governance.

2.2. Segregation of social space

With the rapid development of the economy, the social space structure of China's cities has experienced profound changes. The previous relatively homogeneous residential space structure is gradually broken, replaced by a rapid reconstruction based on social stratification and economic income differences. In this process, large and small walls and various kinds of access control systems have emerged in the city, becoming symbols of increased social segregation and exclusion. These physical barriers not only divide space, but also deepen the distance between different classes on a psychological and cultural level.

Bourdieu explored the 'space of habits and lifestyles' in 'Partition', pointing out that lifestyles and interests are important manifestations of class attributes. When social space is endowed with specific lifestyles and habits, it seems to be outside the social structure, but its root lies in maintaining the privileges of the elite class. This phenomenon is particularly evident in China's cities [2]. Using economic income as a criterion of division, the middle and high-income classes tend to live in the central areas of the city, enjoying high-quality infrastructure and public services; while the low-income classes mainly live in the urban villages and suburban zones, forming urban villages on the fringes of the city.

This spatial differentiation based on economic and social classes is not only reflected in the distribution of residential areas, but also in the differences in lifestyles and cultural interests. Sports such as golf and tennis are often seen as symbols of the high-income class, representing a specific class interest and good habits. These habits further strengthen the distance barrier between classes, resulting in obvious differences in lifestyles, consumption concepts and social interactions between different classes.

This class division is particularly pronounced in the urban suburbs. Although rich neighbourhoods (villa areas) and poor neighbourhoods (affordable housing) are geographically close to each other, they form distinct social zones due to different lifestyles and habits. This socio-spatial divide not only limits communication and interaction between different classes, but also further exacerbates social fragmentation. Affluent neighbourhoods are usually gated, emphasising privacy and security, while affordable housing communities rely more on public space and infrastructure. This difference not only creates physical segregation, but also psychologically deepens the gap between classes.

While China's cities are undergoing rapid economic development, the phenomenon of differentiation and stratification of the social spatial structure is becoming more and more obvious. This phenomenon is not only influenced by economic factors, but also closely related to various factors such as culture, society and policies. In the future, how to balance class differences and promote social integration in urban planning and governance will be the key to achieving efficient and livable urban spaces.

3. Capital elements intervene in spatial creation

With the rapid development of the economy, China's urban spatial planning presents an obvious top-down feature, which tends to satisfy the needs of the elite class more often than not, while ignoring the diversified interests of the society as a whole. The original overall and unified urban space is gradually

broken under the drive of economic interests and class demands, forming an urban spatial structure with functional layout according to class interests.

Bourdieu emphasised in *Partition* that the formation of social space does not exist in isolation, but is closely related to the position of individuals in it. The actor's evaluation of the space not only depends on its objective conditions, but also reflects his willingness to transform or maintain such space. In the process of urbanisation in China, the upper classes maximise their economic interests through capital intervention and spatial construction, a process that has exacerbated the phenomenon of privatisation of urban space. For example, urban public space has been gradually 'privatised', with space originally belonging to all citizens being occupied by some groups or enterprises, resulting in restrictions on the openness and accessibility of public space.

This kind of class-oriented urban spatial planning imposes many constraints on the sustainable development of urban space. Firstly, the privatisation and fragmentation of urban space leads to the reduction of public space, making the public living space of urban residents compressed^[3]. Second, the disorderly spread of urban space and the homogenisation of functional zoning have further exacerbated social stratification and residential segregation. For example, the high-class residential areas in the urban core contrast sharply with the low-income neighbourhoods on the urban periphery, and this residential spatial differentiation not only restricts exchanges between different classes, but also exacerbates social conflicts.

In addition, the privatisation of urban space has also led to spatial imbalances in the allocation of public service facilities. Middle- and high-income neighbourhoods tend to be better equipped with public services, while low-income neighbourhoods are relatively poorly served. This unbalanced spatial layout not only affects the quality of life of urban residents, but also is not conducive to the realisation of social equity.

The class-interest oriented model of China's urban spatial planning, while satisfying the economic needs of some groups to a certain extent, has had an impact on the wholeness and public nature of urban space. In the future, urban planning needs to pay more attention to public participation and social equity, and balance the interests of different classes in order to achieve the sustainable development of urban space.

3.1. Government's blind pursuit of capital

In the process of China's rapid urbanisation, local governments have generally pursued the strategy of 'operating cities', even pursuing the goal of building 'international cities', and taking urban development as the main driving force for macroeconomic development. This strategic orientation has led to a close alliance between local governments and urban developers, forming an urban 'growth alliance' centred on economic growth. In the process of promoting urban development and construction, this alliance tends to pay more attention to immediate interests, resulting in the reconstruction of China's urban space showing increasingly strong utilitarianism.

In the process of urban space development, the government and enterprises pursue profit maximisation, ignoring the objective law of urban development and the actual feelings of residents. In order to pursue land grant revenue and high profits from property development, urban space has been overdeveloped, leading to confusion in the functional layout of the city. In the absence of specific construction standards, blind development not only satisfies the functional needs of a few classes, but also brings a lot of inconvenience to the lives of most groups of urban residents.

In addition, this mode of urban spatial reconstruction, which is orientated to economic interests, has also exacerbated the uneven development of urban space. On the one hand, urban centres face traffic congestion and environmental pollution due to high-intensity development; on the other hand, urban fringe areas suffer from inadequate infrastructure and lack of public services due to the lack of rational planning. This spatial layout imbalance not only affects the sustainable development of the city, but also weakens the quality of life and social equity of the residents^[4].

At the same time, the neglect of public space in the process of urban spatial reconfiguration also deserves attention. As an important part of the city, public space should serve all residents, but driven by interests, public space has been continuously squeezed or privatised, resulting in a reduction of public living space for residents. This phenomenon not only weakens the social cohesion of the city, but also is not conducive to the inheritance and development of urban culture.

In summary, the utilitarian problem in the process of urban space reconstruction in China reflects the

excessive pursuit of economic interests in urban planning and development, while neglecting the needs of residents and social equity^[4]. In the future, urban planning should pay more attention to people-oriented, balance the relationship between economic growth and social equity, optimise urban spatial layout, and improve the quality of life of urban residents.

3.2. *Compromise of capital by planners*

China is in a period of transition in urban development, and the reconstruction of urban space faces many challenges. In this process, urban planning often lacks an overall co-ordination of urban public space between closed districts throughout the region. This lack of planning has led to a lack of clear provisions for planning managers to negotiate with developers, making it difficult to effectively protect the public interest. At the same time, the lack of a clear plan and understanding of land management and use further exacerbates the disorderly nature of urban space development.

In the face of complex urban governance tasks, urban planners and designers often fail to make objective and scientific analyses and predictions about the future direction of urban development. In practice, the planners often copy and appropriate the same design form, ignoring the uniqueness of the city and the actual needs of the residents^[5]. This phenomenon is not only reflected in the irrationality of urban spatial layout, but also leads to the reduction and fragmentation of public space. For example, the emergence of a large number of closed communities has led to the division of urban space into relatively independent units, the privatisation or extrusion of public space, and the restriction of residents' public living space.

The reconstruction of a new urban social space structure and the emergence of class differentiation are inevitable results in the context of transition. The complexity of urban spatial reconstruction in China's transition has overwhelmed design planners. While planners actively advocate the importance of an open and inclusive public realm, they continue to design and build closed communities for specific social classes due to profit-induced practices in the implementation process. This phenomenon not only makes urban space fragmented from complete, but also increases the segregation between social classes.

In addition, local governments often tend to support capital-intensive projects in the development of urban space in order to promote economic growth and urban image. However, this approach ignores the objective laws of urban development and the actual feelings of residents. For example, in order to attract investment, some local governments have implemented the policy of 'pure housing', eliminating the housing options for low-income groups and leading to the further polarisation of social space.

In summary, the compromise of capital by planners in China's urban spatial planning has not only weakened the integrity and accessibility of public space, but also exacerbated the polarisation of social classes. In the future, urban planning needs to pay more attention to public participation and social equity, and balance the relationship between economic growth and the quality of life of residents in order to achieve sustainable development of urban space.

4. The path of urban space from subcultural interconstruction to spatial reconstruction

Public space in the city is the most effective spatial carrier for people to interact with each other, and it is also the main place for different classes to get to know each other. It not only provides residents with a place for leisure, entertainment and socialising, but is also regarded as a kind of 'social capital' conducive to social mobility. The existence of public space promotes communication and interaction between people of different backgrounds, helping to break down class barriers and enhance social cohesion.

However, during the transition period of China's urban development, traditional social cultures and concepts are constantly being reset, and new ones are gradually invading and replacing them. In this process, the original social relations are dismantled, while group identities with specific attribute characteristics are formed^[6]. The reconstruction of urban space is no longer just a rearrangement of physical space, but also a profound change in culture and spirit. According to the current situation and development trend of social stratification in China's cities, urban construction is gradually transitioning from the spatial level to the cultural and spiritual level. Although this transformation reflects the dynamic development of society, it brings many challenges to the communication between social groups and the sustainable development of urban space.

In the process of reconstructing urban space, the phenomenon of subcultural interconstruction is

particularly prominent. For example, LiveHouse, as an emerging urban live music exhibition space, is regarded as an urban subcultural space. Through the practice of music subculture, it reconstructs the detached, restrained, and orderly social relations of modernity, forming a differentiated and dynamic spatial construction dynamic. However, the logic of capital has led to the gradual 'incorporation' of this subcultural space in the process of development, resulting in the capitalisation and commercialisation of the space, and further exacerbating the differentiation of urban space.

This class- and subculture-oriented spatial reconstruction is clearly detrimental to the communication between social groups and the sustainable development of urban space. On the one hand, the function of public space is weakened, and the opportunities for communication between different classes are reduced; on the other hand, the fragmentation and stratification of urban space aggravates social segregation. Therefore, realising cross-class cultural exchanges and expanding and improving the functions of public space are of great significance in guiding the current path of urban development. By strengthening the inclusiveness and openness of public space, interaction and integration between different classes can be promoted, which in turn will facilitate the healthy and sustainable development of urban space.

4.1. Construction of Subcultural Circle

In the transition period of Chinese cities, although the rich-poor partition has been formed initially, it has not yet been fully defined. In this context, the interaction between various forces in the community and different subcultures constitutes a dynamic process of 'mutual construction'. Each subculture influences and is influenced by the other in its interactions with the other subcultures. This interactive process provides the possibility of cross-class cultural exchanges, enabling individuals from different classes to achieve dialogue and exchange in the midst of cultural collisions.

However, if there is a lack of effective communication and interaction between classes, and if they remain silent or ignore each other's existence, the solidification of social classes will become more and more obvious, and ultimately form an insurmountable gap. This solidification will not only exacerbate social division, but also impede the openness and inclusiveness of urban public space, making the public space, which originally has the function of promoting social mobility, gradually lose its proper value [7].

In the process of constructing the urban subculture circle, the Internet and globalisation have played an important role in promoting it. On the one hand, the decentralisation and openness of the Internet breaks the isolation of the traditional subculture circle, making information and culture interconnected. Platforms such as the Beili Beili pop-up video network provide a space for secondary yuan enthusiasts to communicate and interact, forming a diverse subcultural community. On the other hand, globalisation and the rise of digital capitalism have allowed subcultures to be co-opted by commercial capital and transformed into part of the culture industry. In this process, the significance of subculture's resistance is gradually dissolved, and its original rebelliousness and uniqueness are gradually commodified.

In addition, the formation of urban subculture circles is also closely related to the psychological needs of individuals. For example, foreign and migrant populations often face identity dilemmas in the city, and they seek a sense of belonging and identity through the construction of subcultural circles. 42

The construction of subcultural circles in urban transition is a complex process that involves the interaction and integration of different subcultures, as well as the challenges of commercial incorporation and social differentiation. How to promote cross-class cultural exchanges and avoid social stratification in the construction of subcultural circles is an urgent issue in the current urban development and cultural construction.

4.2. Improvement of public space

In the process of urban space reconstruction, public space, as an important spatial component in the city, is the best place for people's activities and exchanges. It also undertakes the function of educating and spreading culture and spirit. If the public space as an 'open communication platform' continues to decrease, people's sense of social belonging and community awareness will become thinner and thinner individualism and privatisation will increase, which is obviously not conducive to the construction of a harmonious society.

Therefore, the privatisation of urban public space is not only a spatial issue, but also a social issue. If the function of urban public space is exhausted, it means that the public interaction activities of citizens will be reduced [8]. This will lead to the deepening of the psychological gap between different classes of people, the amplification of antagonism and even the emergence of social conflicts, and public space has

a guiding role in the reconstruction of urban space.

5. Causes of the tendency to reconfigure urban spatial segregation

5.1. Multiple Motivations of Urban Spatial Separation

With the continuous expansion of the city, its internal space has gone through many rounds of reorganisation and construction. Nowadays, urban space and social space gradually show the tendency of spatial segregation, which is not solely caused by the irrational co-ordination and planning at the upper level, but is the result of the interaction between the habits and capitals of various social classes. The differences in the life interests and habits of different classes have led to the invisible formation of relatively independent domains for each class. These domains are not only segregated in physical space, but also form obvious boundaries at the psychological and cultural levels.

Specifically, in order to satisfy their own needs and sense of psychological security, each class tends to maintain a certain 'safe distance' and pursue exclusive private space territories. This phenomenon is reflected in the strong demand for privatised space in urban space, especially when the expansion of privatised space is driven by profit, mostly to satisfy the material needs of the elite. For example, the rise of upscale gated communities not only limits the accessibility of public space, but also separates different classes of people by means of physical segregation^[9]. This phenomenon suggests that despite the ongoing reconfiguration of urban space, the tendency towards social stratification has not changed, and has even been further entrenched in some respects.

5.2. Negative impacts of spatial segregation on urban development

Self-isolation and closure between classes not only affects the openness and inclusiveness of urban space, but also indirectly leads to the stratification of social space. This disconnection is not only reflected in the separation of physical space, but also in the reduction of social interaction and cultural interaction. For example, public space in the city has been continuously squeezed or privatised, resulting in less public living space for residents and fewer opportunities for exchanges between different classes. This phenomenon not only weakens the social cohesion of the city, but also is not conducive to the inheritance and development of urban culture.

In addition, the privatisation and fragmentation of urban space has led to a waste of public resources and a reduction in the efficiency of their use. For example, public facilities within closed communities often only serve the residents of their own community and cannot be shared with the wider society, leading to duplication and waste of resources. At the same time, the simplification of urban road networks and the reduction of public space have reduced urban mobility, further exacerbating problems such as traffic congestion.

6. Conclusions

Although today's top-down urban planning process is interfered by multiple factors, urban planners and decision-makers should still pay attention to the bottom-up voice and fully listen to the opinions and needs of the people at the bottom. Only through multi-party participation and consultation can the correct direction of urban space reconstruction be established and the sustainable development of urban space be promoted.

Firstly, urban planning should focus on improving urban open space and forming a good platform for subculture promotion and exchange. By increasing the supply of public space and enhancing the accessibility and inclusiveness of public space, more communication opportunities are provided for residents of different classes. Public spaces such as urban parks and cultural squares can become important places for different classes of residents to interact and promote social integration^[10].

Secondly, urban planning should focus on eliminating urban spatial segregation, while indirectly realising the effective connection of spatial segregation of social classes. By optimising the functional layout of the city, the spatial segregation caused by class differences can be reduced, and the coherence and wholeness of urban space can be enhanced. For example, through the construction of mixed living patterns and community sharing facilities, communication and interaction between different classes can be promoted.

Finally, urban planning should focus on social equity and sustainable development, and balance the relationship between economic growth and residents' quality of life. Through scientific and reasonable planning, excessive privatisation of urban space due to capital drive should be avoided to ensure that urban space can serve all residents.

In summary, urban space reconstruction is not only an inevitable trend of urban development, but also the key to achieving social equity and sustainable development. It is only through multi-party participation and scientific planning that the process of urban development can be improved in terms of quality and a more inclusive, open and sustainable urban space can be constructed.

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