

Urban Public Space Design Emotional Expression Based on Landscape Archetypes Theory

Qiyang Xing^{1, a}, Lichao Chen^{2, b}

¹South China University of Technology, State Key Laboratory of Subtropical Architecture Science

Guang Zhou 510000, China

²Sun Yat-sen University, Guang Zhou 510000, China

^a654706280@qq.com, ^b137537563@qq.com

Keywords: Archetype, Emotion, Public Space, Landscape Design.

Abstract. City public space is the window to demonstrate the characteristics of cities. There is much public space in people's daily life because of the increasing need of living and communication. However, the rapid construction of urbanization results in the inaccurate transmission of city culture and spirit and the fraction of history. In order to figure out the design method of public space with unique features, this paper proposes that the design of public space should attach importance to the change of people's emotional experience in surroundings. Emotion comes from human's collective unconsciousness, whose content is archetype--the method of applying the archetype theory and psychology to probe into the emotional expression.

Introduction

The rapid process of urbanization is gradually causing cities to lose their characteristics, and public space is becoming unemotional and diminishing culture. Therefore, more and more landscape designs attempt to express the elements of "culture" and "history" to present the characteristics of cities to arouse people's sense of identity. However, these designs take too much attention to the expression of objects both in material space and spiritual space but not the subject which emphasizes people's emotional change in the dynamic change of surroundings.

Emotional Changes in Residents' Public Space Experience

Residents include time elements into the process of public space to create emotional changes, which experience three stages: emotional choice, emotional experience and emotional processing. First, in the emotional stage, through the intuitive impression of the physical entities in the environment, the spatial perception is initially formed. At this time, the vision plays a major role; then it comes the emotional experience stage, communicating with the environment during the tour. After several spaces, an impression of the environment is built and visitors start to imagine, looking forward to the next space, when the formal expression, spatial representation and environmental layout play a major role. Finally, after entering the emotional processing stage, understanding the characteristics of the place and the form of the landscape, through the psychological association, the artistic expression of the spatial expression is integrated with the emotion expressed by the environment, and internalized into a long-term emotional experience, becoming the main place for residents' activities, and then inspire residents to feel a sense of belonging to the public space environment.

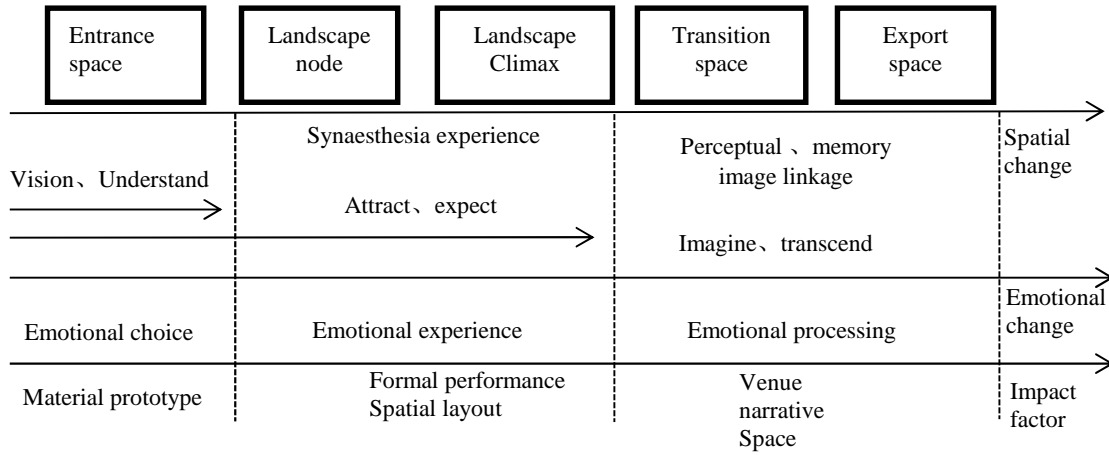
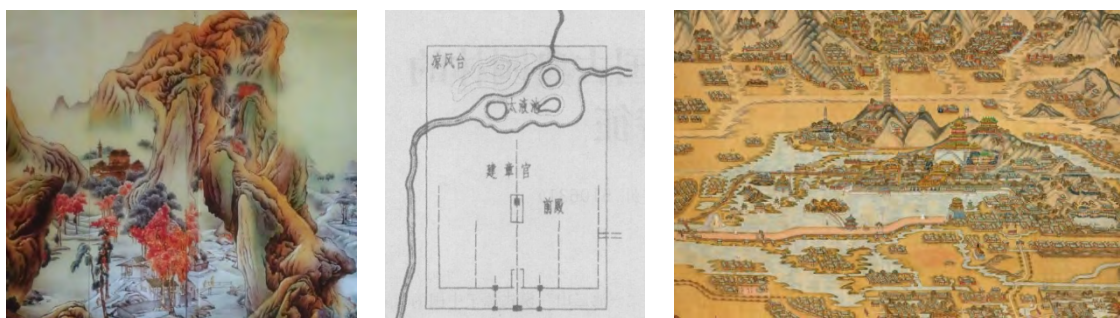


Fig. 1 Emotional change chart (Created by author).

Archetype-based Emotional Expression

Archetype Theory Analysis. Archetype theory has been widely used in various fields. After the Archetype theory was put forward, the Swiss psychologist Jung extended it to the field of psychology. He believes that archetypes are the accumulation of countless historical experiences of mankind [1]. On the basis of this, Canadian literary theorist Frye further analyzed the concept of Archetype: "The Archetype is historical and communicative, and it is some collective memory and emotional experience of people in the current society under social changes." Frye's definition of the Archetype expands the social attributes of the Archetype, that is, Archetypes are symbolic, historic, inherited and social [2] and is an original mode in which collective memory and emotion are intertwined. Similarly, the landscape archetype is also a historical accumulation. Typical cultural psychology and regional features form different Archetype landscape patterns and spatial Archetype types. For example, the Archetype imagery produced in the East China Sea Mythological story that originated from the Qin Dynasty and prospered from the Han Dynasty in Fig. 2, is a yearning for the imagery of the fairyland, which in turn forms the spatial pattern of three mountains in a Pool. It has been influential to this day and is widely used in royal palaces, private gardens, scenic spots, etc.



Archetype of East China Sea Archetype derivation Archetype evolution space
Fig. 2 Landscape Garden Archetype (from Chinese classical garden history)

The Relationship between Emotional Expression and Archetype in Public Space. In the public space, it is necessary to activate the collective subconsciousness of the residents to stimulate emotions, thereby creating a sense of belonging and identity to the city [3]. Residents of the same region and cultural background produce specific perceptions and memories in production practice. These memories have deep links with space. They are integrated into the overall imagery of space after long-term precipitation and landscape practice. The imagery of the collective subconscious is externalized into an Archetype through convention. When the translation of the Archetype is applied to the public space according to the times, there is an affinity in the spirit of involuntary, generating a sense of self-identity, and then having a sense of belonging to the environment. Residents produce

personal emotions during the tour. After the accumulation of time, the content of the Archetype is further enriched. The public space becomes the physical space that carries people's emotional memories. The continuous generation and accumulation of the Archetypes makes the history continue, and the space is unique. It can arouse the collective identity of the city in the public space, so the Archetype has a powerful force in the expression of emotion.

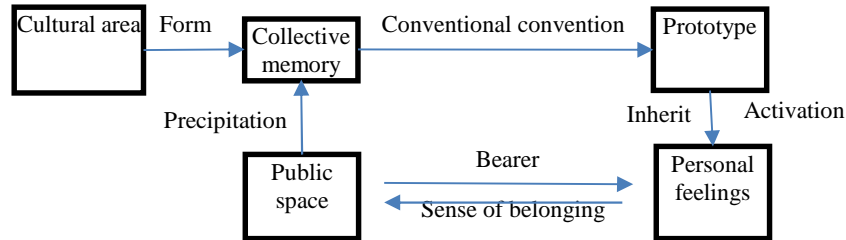


Fig. 3 Archetype and emotion (created by author).

1) Archetype Activates Emotion. The use of Archetypes in space is widespread because it can activate individual emotions and create strong aesthetic needs in space. The expression of emotion is the process of the constant precipitation of the Archetype. After the Archetype landscape is precipitated, in the typical cultural environment, the human feeling and the consciousness are reconciled, thus inspiring the emotional experience. For example, by using the skills of landscape following footsteps and simulating nature in Chinese garden design, people have subconsciously the love and longing for nature. This kind of emotion is transformed into aesthetic practice after precipitation. After continuous abstraction of natural Archetypes, the method of simulating nature is created to establish an ideal habitat. When an individual enters the garden to experience the space, he satisfies the aesthetic needs, which leads to aesthetic activities, and the individual's emotional experience is activated. The combination of landscape with emotion achieves the harmony between man and nature.

2) Archetype Causes Emotional Resonance. The Archetype is the content of the collective unconscious, it condenses the long-term cumulative emotional memory of a particular social group, and thus the collective emotion is far more appealing than the individual emotion. [4] By summarizing the excellent design works, it can be found that the success of most works stems from the use of Archetypes. For example, the Roosevelt Memorial Park designed by Lawrence Halprin uses the Archetype of space to inspire people's memories of the history at that time and triggers emotional expression. The Love joy Plaza is based on the natural Archetype which is artistically abstracted, that awakens people's memories of waterfalls and mountains. Therefore, the use of design methods based on Archetype theory enables residents to spontaneously generate collective identity and emotional resonance during the tour, enhances the site memory and activates the vibrancy of the space.

Archetype-based Public Space Sentiment Expression Method

Substance Archetype Replacement. As a constructed cultural code, the Archetype solidifies into a socially stable culture-psychological structure and reactivates and participates in reality in a new social context. This process is the replacement of the Archetype, and its essence is to incorporate more of the spirit of the times. The landscape archetype as the content of collective memory, although it usually forms an intrinsic formal representation through convention, but its form and content are not static. The designer can still transform the landscape archetype by innovative means to make it more in line with the requirements of the times, enabling Archetypes to be inherited and developed. When designing a public space, material Archetype replacement usually includes four stages: Archetype extraction, Archetype reproduction, Archetype translation and Archetype sublimation. In these four stages, it is required to maintain the continuity of the context and the uniformity of the style.

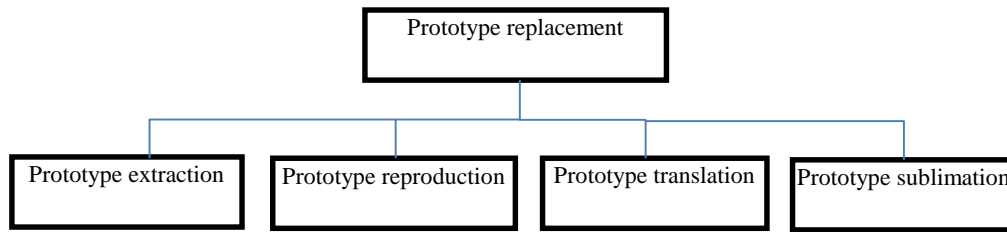


Fig. 4 Archetype replacement (created by author).

Space Archetype Narration. The space archetype narrative in the landscape is to give meaning to the space. It combines the collective memory through the material assembling to form the narrative surface, and makes the realistic scene combine with the collective memory during the tour. Therefore, the space and the tourists have emotional resonance to achieve the purpose of telling the history of the site and spreading the culture of the site. The Roosevelt Presidential Memorial Park designed by Lawrence Harpring, through stone walls, waterfalls, dense trees, low-profile landscapes and the reproduction of spatial Archetypes, allows people to participate in it. By combining a variety of situations, it creates a landscape sequence with beginnings, developments, climaxes and endings, and makes visitors' tour in chronological order. The combination of space and sculpture represents the important historical events of each period. The rock and water are used to highlight the historical atmosphere of each period. Such designs make the emotion and scenes fuse together and achieve emotional resonance.

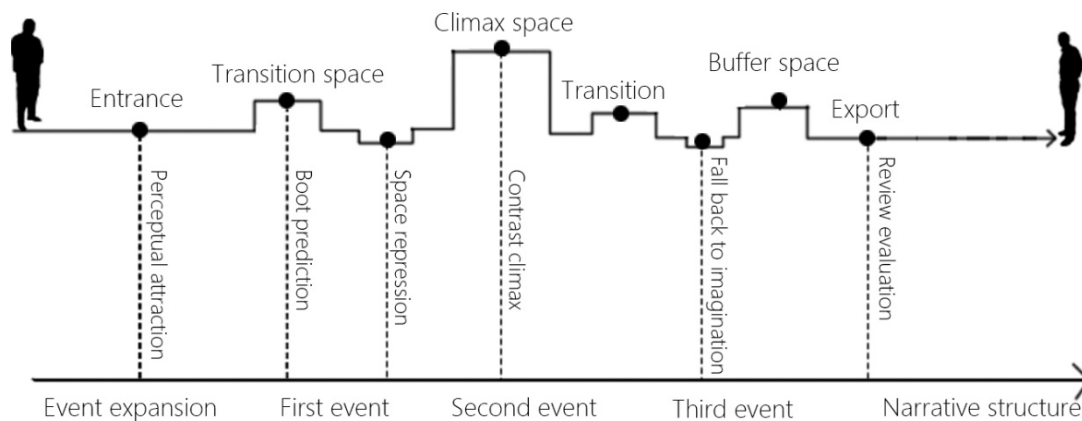


Fig. 5 Spatial archetype narrative expression (created by author)

Conclusion

While the archetype-based space narration creates the public space with the sense of history and belonging by emboldening people's experience and memory in the surroundings. Thereby, the kinds of construction of the material space to express the spatial image by the material Archetype replacement and conversion, adapting to the local culture and history. The Archetype narration creates landscape with regional features and sense of identity to enable people to express and sublimate their emotions. This topic is significant for the inheritance and development of landscape architecture history, which will be beneficial for the inheritance and construction of the public space and the rouse of emotions in surroundings.

Acknowledgements

This work was financially supported by the General Program of the National Natural Science Foundation of China: Research on Chinese Landscape Art in Traditional Human Settlement Environments (Project Number:2017KB06)

References

- [1] Tang Xiao-xiang: *On the Emotional Role in Architectural Aesthetic Activities* [J].Journal of South China University of Technology 04:41-44.(2010)
- [2] Sun Rong: Landscape Sequence Design in the Urban Complex's Public Space Based on the Emotion Interaction [J]. Natural Science Journal of Hainan University 04:377-382.(2015)
- [3] Jin Yun-feng *Analogy Design——Landscape Design Method Based on Historical Archetype*[A]. Chinese Landscape Architecture Society. Proceedings of the 2009 Chinese Society of Landscape Architecture[C]. (2009)
- [4] Zhang Lei and Zhou Guang –tian. *Approach of Landscape Imagery Based-on Archetype Theory*[J]. Chinese Landscape Architecture 05:40-43.(2014)
- [5] Chen Chen and Liu Da-ping. *Analysis of Spatial Configuration Derivation of Archetype Image of Traditional Landscape Architecture* [J]. Architectural Journal, S1:162-165. (2015)
- [6] Lu Qi .*Guangzhou Shi Xiang Garden*[J].Guangdong Landscape Architecture 06:80+95-96.(2011)
- [7] Jiang Xiao-li and He Fei .*Archetype precipitation of emotional transmission* [J].Modern Communication 05:12-15.(2017)