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建筑现象学视角下闽南宗祠人性化空间
塑造研究——以厦门圣果院为例

The Research on Humanized Space Construction of Ancestral
Hall in South Fujian from Phenomenology of Architecture
Perspective—Taking the Xiamen Shengguoyuan for Example

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摘要

闽南丰富的历史传统建筑中,有一大批具有历史价值的宗祠建筑,它们包含了历史文化和宗教风俗等多方面内容。现今环境的破败、功能的削弱和审美价值观的变迁导致人们对闽南宗祠的记忆断层、认同感减弱,由此宗祠人性化缺失,逐渐走向没落。

传统闽南宗祠作为村落里人们生活中最常接触的公共建筑,承载了人们的历史感、道德感、归属感和责任感,形成了自然景观、传统祭祀、传统文化、社会风俗和社会心理的人性化空间。建筑现象学本质在于研究人与建筑的互动关系,为闽南宗祠人性化空间塑造提供了一个新视角:在场所理论上,为闽南宗祠感知空间、交往空间塑造提供了依据;在知觉理论上,为闽南宗祠精神空间塑造提供了思路。

论文首先阐释了建筑现象学、闽南宗祠、人性化空间的内涵和相互之间的联系;然后分析了闽南宗祠人性化缺失、记忆断层的原因,总结了闽南宗祠的保护方式,进而依据建筑现象学理论提取了闽南宗祠人性化空间塑造的要素;而后根据提取的要素从建筑现象学的场所和知觉出发,对调研的实例进行人性化空间塑造剖析,归纳设计策略、总结设计原则;最后以厦门圣果院进行人性化空间塑造实践,基于场所理论提出在建筑形式拓展上“合”、“叠”、“序”,在建筑功能更新上祭祀空间恢复和功能需求增加,在历史空间延续上保留风貌建筑节点构件的策略和方法;基于知觉理论提出在视觉上保护更新宗祠节点,在触觉上延续再表达材质,在味、嗅、听觉上维护环境,在综合感觉上引入保温隔热的策略和方法。以此提出以下建议:对闽南宗祠环境进行整饬,塑造闽南宗祠人性化空间中的感知空间;延续闽南宗祠祭祀与公共活动的核心功能,对闽南宗祠适当进行形式拓展与功能更新,塑造闽南宗祠人性化空间中的交往空间;保留风貌良好的节点构件,并适当置入新材质,激活动态体验,塑造闽南宗祠人性化空间中的精神空间。

关键词: 闽南宗祠;场所与知觉;人性化空间

Abstract

Among the rich historical and traditional buildings in the south Fujian, there are a large number of ancestral hall of historical value, they contain history/ cultures religions/ customs and lots of other various content. Nowadays the broken of environment, the weakening of function, and the changes of aesthetic value lead to the memory fault and identity less of ancestral hall. Thus, the ancestral hall in the south Fujian gradually head into decline.

As the most often contact public buildings in the village, the traditional ancestral hall in the south Fujian has bore on sense of history/ moral/ belonging and responsibility. Thus it has formed humanized space of the natural landscape, traditional rituals, traditional culture and social customs and social psychology. The essence of phenomenology of architecture is to study the interaction between human and architecture, so it provides a new angle of perspective for humanized space construction of ancestral hall: from the theory of place, it provides the basic of sense of space, communication space construction of ancestral hall; from the perceptual theory, it provides a train of thought for the spirit space construction of ancestral hall.

This paper illustrates meanings of architectural phenomenology, ancestral hall in the south Fujian, the humanized space and analyses the connection between each other first; then it analyses the cause on the lack of the humanized space and identity less of ancestral hall, summarizes the way to protect ancestral hall, thus it extracts elements of humanized space of ancestral hall based on the architectural phenomenology; then it puts forward the design strategy and sums up design principle to construct humanized space by the research instance based on the place and perception theories; finally it makes a practice of humanized space construction of ancestral hall on Xiamen shengguoyuan : it raises strategies of “surrounding”/ “stacking”/ “sequence” on form, resuming the space of sacrifice and increasing the function demand on updating function, reserving the component with good features on continuing the historical space, based on place theories; meanwhile, it puts forward protecting and updating the component on sense of vision, continuing to express material on sense of touch, maintaining environment on sense of taste/ smelling/

hearing, introducing strategies and methods of heat preservation and insulation on comprehensive feelings, based on the perception theories. In conclusion, it puts forward the following suggestion based on the case analysis and practice: improving environment to construct perception space; continuing the activities of sacrifice and public, expanding the form appropriately and updating the function to construct interaction space; remaining the components with good features, meanwhile placing new materials appropriately, to active the dynamic experience to construct mental space.

Key words: ancestral hall in the south Fujian; place and consciousness; humanized space

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第一章 绪论

1.1 研究背景

1.1.1 关于闽南宗祠

在城市快速发展过程中,以闽南宗祠为核心形成的村落空间形态和祭祀文化遭到较大的破坏,复兴传统历史文化备受人们关注。闽南宗祠核心功能就是祭祀,祭祀不仅可以满足族人回报祖先之心与尊崇祖先之意,也形成了以宗祠为核心的生活空间,促使人们的对宗祠以及相互认同感的形成,从而维护了村落的秩序。但现在,村落的青壮年移居城市,原住民的思想观念发生改变,以闽南宗祠传统祭祀功能为核心营造的生活空间被破坏。人们的闽南宗祠的情感逐渐淡薄,宗祠也逐渐没落。

1972年,联合国教科文组织颁布了《世界遗产公约》和《各国保护文化和自然遗产建议书》。中国自1985年成为了《保护世界文化和自然遗产公约缔约国》,于2005年12月把每年6月的第二个周六定位“文化遗产日”。很多闽南宗祠类建筑被列为保护遗产:例如漳州浦头浸水埕苏氏大宗祠坐落在芗城文化街145号,砖木结构,年代久远、宏伟气派,饱含历史文化,已于1996年各族人合力修缮,1998年原样修复,并被列为漳州市文物保护单位;壁溪吴氏“追远堂”位于南靖金山镇马公村,占地只有580平方米,但历史久远,是当地人们的精神支柱,于1998年列为县文化保护遗产;泉州德化县阳山村的陈氏凤阳堂,属于宫殿楼阁形制,屋盖翘脊镶嵌图画,富丽堂皇,1996年列为县级保护遗产;陈埭丁氏宗祠坐落在福建晋江市陈埭镇岸兜村,它始建于明初,1560年毁于兵火,1600年重建,1685年再修,现在的形制基本是康熙年间所修,是福建省著名的回族祠堂,在2008年被列入全国历史文物进行专业的维护。^①2014年一号文件指出将有历史文化价值的村落和民居纳入保护范畴……由此可见,对闽南宗祠人性化空间再塑造是一件十分有意义的工作。

1.1.2 关于人性化空间

欧洲文艺复兴时期便开始兴起“以人为本”的风潮,古典文化里面的唯物论、

^① 泉州宗祠: 历经岁月洗礼的瑰宝 <http://www.zzlt.cn/thread-1038244-1-1.html>

Degree papers are in the “[Xiamen University Electronic Theses and Dissertations Database](#)”.

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