

本土资源的延续与创新： 仙娘溪村集忆广场

INHERITANCE AND INNOVATION OF LOCAL RESOURCES — SQUARE OF COLLECTIVE MEMORY IN XIANNIANGXI VILLAGE

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1. 利用回收材料的铺地舞台

1. Paved stage made of
recycled materials

摘要

从本土文化与习俗中，我们能够看到人与大自然的相互关系、人性与道德观和价值观、生活的真实性与在地民俗智慧。建筑学与现今的建筑实践能否学习本土智慧，以发展具有文化延续性的本土建筑理念与方法呢？这种方法对乡村社区发展有何意义？2015年至今，深圳大学建筑与城市规划学院助理教授郭子怡持续地在四川省、广东省、山东省与河南省等地的不同村落，带领研究助理、学生们与合作方，结合教学、研究与实践方法，以参与式设计联合村民尝试运用当地资源，建造延续乡土文化的公共空间。本文以2017~2018年设计的广东省仙娘溪村集忆广场为例，分析运用此种方式进行教学、研究与实践的成果，总结本土资源的延续与创新方法。

关键词

乡村资源；本土智慧；参与式设计；社区发展；传承与创新

ABSTRACT

Through local culture and customs, we can see the relationship between human beings and nature, the humanity, morality, and value, the authenticity of life, and the wisdom of local folklore. Can Architecture and the contemporary architectural practices learn from local wisdoms to develop culturally sustainable local architectural concepts and methods? What is the significance of these methods for the development of rural communities? Since 2015, Kuo Jze Yi, assistant professor from the School of Architecture and Urban Planning at Shenzhen University, has continued to work in different villages in provinces such as Sichuan, Guangdong, Shandong and Henan, with research assistants, students, and local collaborators, combining teaching, research, and practical methods. In a participatory design approach, they allied with villagers and tried to use local resources to build public spaces that inherit local culture. Taking the Square of Collective Memory in Xianniangxi Village designed during 2017 and 2018 as a case study, this article examines the teaching, research, and practice outcomes of participatory design approach, and suggests methods of inheritance and innovation of local resources.

KEY WORDS

Rural Resources; Local Wisdom; Participatory Design; Community Development; Inheritance and Innovation

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2015年开始，深圳大学建筑与城市规划学院（以下简称“深大建规”）师生团队，开始参与乡村社区发展的实践工作，在不同省份的村落里开始了一系列结合教学、研究与实践的尝试。师生们受到了充满理想的驻村社工们的感染，也渐渐地与村民们成为了朋友。这群年轻人经常在一起探讨改造

村庄的理想，共同建造社区空间的情怀便在这种讨论氛围下萌生了。我们渐渐认识到，乡村其实是一个充满资源的学习场所，不只是对建筑的研究来说，更多的是还能教会我们调整自己做人处事的方法。除了接地气的价值观，乡村最吸引我们的就是当地的资源，这些资源不只是物质材料，也包括当地

人的智慧与习俗等文化资源。下文将以广东省仙娘溪村集亿广场的建造过程为例，分享乡村为建筑师们带来的启发。

背景

2017年2月，广东绿耕社会发展中心驻村社工甘传邀请深大建规师生团队，到仙娘溪村与村民探讨公共空间的规划，希望能以公共空间的建造过程挖掘社区发展的潜力。社工与仙娘溪村村民都觉得需要在社区内加入新的元素，希望建筑师们能够提出新颖的、有启发性的空间规划。虽然没有很明确的计划，但村民根据自己的日常需求提出了几个空间建造的想法：1) 规划后山体验路径；2) 加建民宿活动空间；3) 建造酒窖工作坊；4) 提升社区环境卫生；5) 建造广场。受人力与财力资源限制，我们最终决定集中力量在村子中心建造一个社区广场。

方法与理念

2017年8月底，师生团队郭子怡、周子豪与刘民浩，再次进村与村民讨论广场的工作计划与方法，总结为以下5个要点：1) 成立一个由返乡青年、社工与建筑师组成的统筹小组。社工负责项目计划与协调，村民负责召集、记录与操作，建筑师负责制作设计模型并对施工方法提出建议；2) 所有项目内容必须通过三方公开讨论。项目的操作方法、定位、选址、设计、施工与后期管理等细节，都必须跟社区达成共识。通过公开讨论，建筑师向村民了解当地文化，同时也能从村民的反馈判断设计方案是否合理；3) 不找施工队，村民全程义务投工建造；4) 施工材料必须是村民捐赠或者是收集的。广场的建造希望用上各家各户门口堆积的从最先进行的一项政府出资的更新项目中剩余的边角料，这样不但利用了免费的施工材料，同时又清理了公共环境；5) 以捐赠材料的数量与投工的天数取代记录捐款的传统功德碑。团队需要带动所有村民持续地参与公共活动，所有的义务劳动与材料捐赠都会公

示。出现问题避免单纯靠资金解决，需大家共同商讨解决。

现实与施工

2017年9月底，师生团队向村里汇报规划与设计方案，讨论发现项目最大的难题是复杂的乡村地权，因此大家决定放弃改造地权模糊的地块，只建造公用的广场。

统筹小组成员利用收集来的废弃材料在基地制作1:1的铺地样板，以测试材料组合的可能性，并根据材料特性进行了以下分类：

硬且粗糙的材料：手掌大的石头，将利用在减缓车行速度的区域。

硬且凹凸不平的材料：鹅卵石，将利用在行走区域。

硬且平坦的材料：青砖、红砖与阶砖，将利用在活动区域。

脆的材料：瓷砖与瓦片，将利用在边角区域。

软的材料：石子、沙子与土，将利用在种植区域。

特色材料：石器、陶制烟囱、水缸，将被改造为凳子、灯罩等。

其他材料：水泥、木条、木板、铁皮、泥砖、柴等，将利用为施工辅助材料。

2017年10月下旬，在第三次村民设计会议时，在没有施工图指导的情况下，村民们直接在基地画出了广场的空间规划。他们顺着基地边界外的弧形风水池塘，在地面上画出了8m宽的弧形舞台。在之后短短几周内，社工与村民们收集了材料并投工建造，很快就把舞台建好了。舞台的圆形图案的尺寸是根据着跳舞时双手展开的宽度所设定的，最终的铺地方法采取了村民们提出的十字发散的咬合方法。

2017年12月初，村里动员集体参与广场铺地工作，由于村民们只能在空闲时才能义务投工，所以整个场地必须分成许多施工量不超过三小时的小区域。统筹小组将广场分成81个方格，每个格子是1m×1m，刚好可以让2~3人在几个小时内合作完成铺地。



- 仙娘溪村鸟瞰照片
- 统筹小组讨论初步方案
- 村民材料捐赠统计表
- Aerial view of Xianniangxi Village
- The coordinating group discussing preliminary plan
- The table for villagers to write down the materials that they could donate

仙娘溪公共广场打造：第二次材料收集表格

(请各社于2017年11月5日前收集好总数)

在村民代表和绿耕组织的商议下，决定对以篮球场和旧食堂为中心的村民广场进行整理改造，同时引入“参与式设计”及“废料回收利用”的理念。将村民闲置的建造或生活废料用于广场的铺地及设施的建设，一方面为整个广场赋予了本土性和故事性，另一方面为村民的生活空间清理了场地，环保可持续，一举多得。								
	舞台	小广场	大广场					
总面积	67 平方米	274 平方米	808 平方米					
所需材料总数	红砖 4.5 万，瓦 3000 块，石头 20 方	红砖 12 万，阶砖 230 块，石板 1 万，石块 3 万，瓦 1900 块	水泥 459 m ³ ，石块 3 万，瓦 4000 块，红砖 12 万，阶砖 200 块					
材料统计								
	材料照片	材料名称	数量	备注	材料照片	材料名称	数量	备注
种类一：硬质材料（平坦—激烈活动）		红砖				阶砖		
		石板						
种类二：硬质材料（凹凸—静态活动）		石块				瓦		
种类三：硬质材料（平滑—晒稻谷）		水泥				沙		
种类四：薄质材料（静态活动）		石子						
		瓷砖				通体砖		
种类五：特色材料（围栏、凳子）		石条				石器		
		水缸				埕		
		烟囱				泥砖		
种类六：其它材料（施工辅助用）		木条				木板		
可投工天数：								
社号：	姓名：	日期：	签名：					

广场上每一个方格的铺法都不甚相同，体现了参与铺地的村民的不同性格和铺地当天的心情，有耐心的人铺得严谨，赶时间的人就铺得随意，爱打麻将的村民还铺进了一颗麻将。一个有故事、有回忆的广场就这样建成了，村民们将它命名为“集忆广场”。

项目反思

2018年2月初，村里举办了广场开幕仪式，在这座常住人口仅200人的村子里居然汇集了400多人前来参与开幕仪式，其中有140名村民和50名外村帮工参与了广场建造，其他人员还包括隔壁村村民与归来的外出务工人员。

2018年3月中，统筹小组的青年村民与社工们到深圳大学分享了三方合作经验，并就一些问题进行了讨论与反思：

建成后广场被利用了吗？日常生活得到改善了吗？

广场没能如预期般经常聚满人，因为在

不同季节村民需要应付不同阶段农活，除了特别节日会聚在一起，他们平时都忙于自己的生活。此外，村民并不像建筑师那样在意广场的功能与意义，他们建造广场的初衷只是希望把废弃的场地利用起来，把周边环境整治好，更多的还是想尝试与其他村民一起义务地完成一件事。

乡村发展需要建筑师吗？

村民们认为有比没有好，但不一定是必需。外来的建筑师带来了不同的想法，这些新观点会让村民意识到自己的文化特色。在广场的设计上，师生团队也尝试顺应村民要求，避免加入过于主观性的设计，施工细节则依赖村民的经验。

这三方的合作有持续的可能性吗？

三方合作满足了各自的情怀，且为各方带来了利益，是可持续的。在此过程中，村民建设了家乡，社工执行与推动了其社会理念，建筑师则获得了实践机会，且找到了一种结合教学、研究与实践的工作模式。

总结与公共需求

集忆广场建成后，村民、社工与建筑师三方又开始探讨下一步的合作计划。青年村民提出，希望能在村里建设一座可容纳百余人的公共建筑，供大家在此商讨挖掘地方文化的方法，展示与销售当地农作与文化产品，同时也能维系社区关系，以优化村民的生活、生产与生计。

乡村本土资源充满潜力，其不只是建造技术与建材，还有乡村生活的真实性与村民的本土智慧，以及最奇妙的社区人情关系。只有善用这些资源，将其挖掘与再利用，才能真正延续与发展本土文化特色。**LAF**

注释

集忆广场建筑统筹小组成员包括仙娘溪村民杨国星、杨干成、杨煜文、杨监志、杨锐堂、杨建峰，广东绿耕社会发展中心社工甘传、廖凤连、张清、林家钰，以及建筑师郭子怡、周子豪、刘民浩。

5. 现场1:1样板设计过程
6. 村里儿童参与收集材料
7. 村民集体铺地

5. 1:1 pattern design process
6. Children in the village participate in materials collecting
7. Villagers working on paving



Since 2015, instructors and students from the School of Architecture and Urban Planning at Shenzhen University (SZU) began to participate in the practice of rural community development. Aiming at combining teaching, research, and practice, a series of experiments have been carried out in China's rural villages. Affected by the enthusiasm and idealism of social workers who reside in rural villages, the SZU instructors and students became friends with local people. In the process of sharing visions and dreams of village reconstruction among this group of young people, the idea of building community spaces collectively has sprouted. We realize that the countryside is a place full of resources for learning, not only for the study of architecture, but also for adjusting the way of living and dealing with the surroundings of oneself. In addition to the values of rural grounding, what attract us the most are the local resources. These not only refer to physical materials, but also cultural assets such as the wisdom and customs of local people. The following will take the example of the construction process of the Square of Collective Memory in Xianniangxi Village, Guangdong Province, to share the inspiration the village brought to architects.

Background

In February 2017, Gan Chuan, a village-resident social worker from the Guangdong Green Cultivation Social Development Center, invited a team of instructors and students from Shenzhen University to participate in the planning of public space in Xianniangxi Village to explore the potential of community development through the construction of public space in the village. During the discussion, both the social workers and villagers in Xianniangxi Village addressed the need of new elements for the community. They hoped that the architects could propose novel and inspiring spatial planning. Although with no clear plan, the villagers put forward

several ideas for space intervention based on their daily life: 1) design a trail system for experiencing the mountain that surrounds the village; 2) add activity space for the homestay; 3) build wine cellar workshops; 4) enhance the sanitation of the community, and 5) build a square. Taking into consideration the limited amount of labour and financial resources, we decided to build a community square in the center of the village based on public participation.

Methods and Concepts

In late August 2017, the SZU team including Kuo Jze Yi, Zhou Zihao and Liu Minhao went back to the village to discuss the work plan and method of the square building with the villagers. In this meeting, they summarized the following five points: 1) establish a coordinating group consisted of returning youth, social workers, and architects, in which the social workers are responsible for project planning and coordination, the villagers for convening, recording, and operating, and the architects for design models making and construction methods consulting; 2) all project-related issues must be discussed openly by the three parties. All the project details, such as operation methods, positioning, site selection, design, construction, and post-management must obtain the consent of local community. Through open discussion, architects could learn local knowledge from villagers, while the feedback from villagers could help to improve the viability of work plans; 3) the project should be built completely and voluntarily by the villagers without a hired construction team; 4) all construction materials must be donated or collected by the villagers. Construction waste piling in front of each household, which was generated from an earlier government-funded village renewal project, should be used for constructing the square. The idea is to use the construction of the community

square as the opportunity to reuse these abandoned materials that are currently occupying valuable public space in the village; and 5) the traditional donor recognition wall that typically displays donors' names along with numbers indicating the amount of money they donated, will be replaced by a different recognition system that displays village volunteers' names along with information about their donated materials and voluntary work time. The project team aims to activate as many villagers as possible to participate in public activities on an ongoing basis, and all voluntary labors and material donations are to be publicized. Challenging the rationale that "money as a solution for every problem," the three parties should discuss the challenges openly and find solutions collaboratively.

Reality and Construction

At the end of September 2017, the university team reported to the village on the plan and design. They found that the biggest problem of the project was the complicated rural land rights. Therefore, the project team decided to exclude plots with ambiguous land rights and focus on the construction of the communal square.

The coordinating group used collected waste materials to make a 1:1 paving pattern, by which they tested different possibilities of material combination, and made the following classification according to material characteristics:

Hard and rough materials: palm-size stones (will be used in areas that slow down the vehicles).

Hard and uneven materials: pebbles (will be used in the walking areas).

Hard and flat materials: blue bricks, red bricks, and step bricks (will be used in the active areas).

Crisp materials: tiles and ceramic tiles (will be used in the marginal areas).

Soft materials: hand stones, sand, and



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8. 广场开幕合照
9. 村民们在投工名单上找名字
10. 广场开幕晚会庆祝场景
11. 投工投料捐款记录名单

8. A group photo of the square's opening ceremony.
9. Villagers looking for their names on the list of voluntary work
10. Celebration on the Opening Night
11. List of investment and donation

soil (will be used in the planting area).

Featured materials: stoneware, ceramic chimneys, water tanks (will be used as stools and lampshades).

Other materials: cement, wood sticks, wood boards, iron sheet, loam brick, firewood, etc. (will be used as construction auxiliary materials).

The third village design meeting was held in late October 2017. Unexpectedly, before any construction drawings got prepared by the architects, the villagers started drawing lines directly on the ground using chalk and bricks the evening after the project meeting. Following the shape of a fengshui pond that defines the site boundary, the villagers drew the plan of an 8-meter wide arc-shaped stage on the ground. In only a few weeks afterwards,

the social workers and the villagers collected materials and quickly built the stage by organizing volunteering work. The circular paving division of the stage was set according to the size required for the hands to unfold during the dancing. The final paving method also adopted the expandable cross-shaped joinery proposed by the villagers.

At the beginning of December 2017, villagers were called to participate in the square paving together. Since the villagers can only volunteer to work when they are free, the square was divided into many small areas, with each of which not exceeding 3 hours of construction. The coordinating team divided the square into 81 grids, each of which was 1 m x 1 m, exactly the size just enough for 2 ~ 3 people to complete the

pavement within a few hours. The layout of each grid in the square remains different. It reflects the character of the different villagers participated in the paving and their mood of the paving day. Some who were patient made it more rigorous, while others who were busier made it more casual. One of the villagers who love to play mahjong even laid a mahjong block in the paving. As such, a square full of stories and memories was built, and the villagers named it Square of Collective Memory.

Project Reflection

At the beginning of February 2018, the opening ceremony of the square was held in the village. While the resident population of the village was 200, more than 400 people

participated in the opening ceremony. Among them were 140 villagers and 50 helpers who participated in the construction of the square. Others included residents from the village next door, and migrant workers.

In mid-March 2018, the young villagers and social workers of the coordinating team shared their experience in the tripartite cooperation at Shenzhen University, and discussed and reflected on a few questions:

Was the square used after completion? Has daily life of villagers been improved?

The square is not as crowded as expected because that villagers are busy on different stages of farm work in different seasons. They get together only at special festivals. In addition, the villagers do not care as much as the architects about the function and significance of the square. Their original intention on the square was to simply use the abandoned site and organize the surrounding environment, or more about uniting villagers to achieve something together.

Does the rural development require an architect?

According to the answer from the villagers, it is better involved with an architect

than without, but it is not necessarily. Architects bring different ideas, which make the villagers aware of their cultural characteristics. In the design of the square, the university team also tried to comply with the villagers' requirements and avoid imposing designs that are too subjective. The construction details mostly depended on the villagers' experience.

Is there a possibility for continuing the cooperation between the three parties?

In addition to a nostalgic sensation of all the parties, the cooperation also brings benefits to each party. It is therefore a sustainable one. The interest for the villagers is to build their hometowns; for the social workers is the implementation and promotion of their social work concept; for the architects are practical attempts which is a work mode combines teaching, research, and practice.

Summary and Public Needs

After the construction of the Square of Collective Memory, the villagers, social workers, and architects continue to explore their next cooperation plan. Young villagers

have proposed that they want to build a public building in the village that can accommodate more than 100 people. In this building, everyone would be able to work together on the methods to explore local culture, display and sell local agricultural and cultural products, and maintain community relations. It would be a building that enhances life, production, and livelihoods of the villagers.

The local resources of rural areas are full of potential, which not only refer to the construction technology and building materials, but also the authentic rural lifestyle, the local wisdom of villagers, as well as the robust and engaged community that are so rare nowadays in the city. In order to realize the vision of strengthening cultural identity through spatial practice, we should continue making good use of these resources by means of preserving and re-adapting. **LAF**

NOTE

The project coordination team includes Yang Guoxing, Yang Gancheng, Yang Yuwen, Yang Jianzhong, Yang Ruitang, and Yang Jianfeng, villagers of Xianniangxi Village; Gan Zhuan, Liao Fenglian, Zhang Qing, and Lin Jiayu, Green Cultivation social workers; and architects Kuo Jze Yi, Zhou Zihao, and Liu Minhao.

集忆广场 二零一八年二月三日落成

二零一七年九月至二零一八年一月，仙娘溪村民、绿耕社工以及深圳大学建筑团队共同设计与建设仙娘溪村民广场——集忆广场。在此过程中，村民通过投工投料以及捐款等不同方式为家乡的公共空间作出贡献，与此同时，也通过废弃材料的创新方法改善了村居环境。广场里的每个角落都记载着村民这段时间的回忆，不同的人铺出不同的肌理，打造出一个有故事的仙娘溪村民广场。

值此村民广场竣工开幕之际，将村民投工捐料明细予以公示。广场建设过程由仙娘溪建筑小组全程记录，建设过程工期长，村民参与人数多，记录工作难免疏漏，未能详细逐一记录，此村民投工记录为不完全统计，只做初步公示，感谢所有村民的参与和贡献。注：排名不分先后，功劳不分大小，村民投入建设家乡的心是一样的。

杨炳佳一天工坛子三个
李冰连两天工 黎贝贝一天半工 李昌静四天工
易彩连五天半工 戚彩萍半天工 杨灿辉一百元
易东红砖十八块 杨东程一百一十八元 杨东半一百元
杨东亮三百一十八元 梁冬梅半天工 易冬英一百二十八元
梁佛娘三天半工 陶佛娘一天半工
杨干成二十天工红砖八十块管道两条杨干新十七天工
杨干洲两天工 梁桂洪一天半工 杨桂清五天工坛子一个
易桂英一天工 梁桂英洪生一天工 梁桂英石泉一天工
杨国栋九天半工 梁国强一天半工
杨国星十天半工红砖五百五十块沙子十方
易观文红砖一百四十块一百元 杨浩星一百元
叶红连三天工 杨宏金一百零八元 易宏溪一百元
陈映金半天工 杨映球四天工 杨映珍七天工
杨辉平一百元 杨火金红砖两百块 易嘉豪一百元
易嘉豪一百元 杨建湖八天工 杨建锋一百元 杨建辉一百元
杨监波一百元 杨监忠十五天工五十元 李洁一百元
杨金洪一百元 杨金宏一百元 杨金进杂石两万坛子两个
杨金田两天工 杨锦田红砖二百五十块阶砖一百五十块
杨进光五天工 杨宽朝三天工 易开进方砖三十块红瓦零点半方
易林伙两天半工 红砖一百七十块 杨连两天工
易柳娇两天半工 杨路太五十元 陶路香两天工
杨茂庆一百八十八元 杨茂添两天工 杨明浩一百元
梁木兰一天工 杨球波五天工 杨球林两天工 谢群优一天半工
杨启周三天工青砖三百块红砖五百块管道四条
杨日强一百元 易榕林一百元 杨汝洪石头一条
杨锐堂十二天工杂石一三轮车 彭绍连四天半工
杨社林三天半工 朱桑亭一天半工 杨石安一百元
杨石进五天半工 易石均六天半工 唐石连三天半工
杨石球半天工杂石两万 易石全红砖十五块 杨树影十天半工
杨树槐一百元 杨添根四天工 易添新一百元 杨天勇一百元
杨文安七天工 易伟斌红砖二十块杂石一斗半一百元
杨伟斌八天工 董砖十五块坛子一个 杨伟金阶砖二十块
杨伟锦五天工 杨卫强半天工 杨秀芳一天工
杨秀荣两天半工 杂石两万 杨秀彪两天半工 杨秀全两天工
梁喜全一天半工 杨溪源一百元 杨显潮八天工 冯曹梅一天半工
易新华一百六十八元 杨新明七天半工
江燕红一天半工 杨广灵四天工 吴彦俊一天半工
易滇南一天半工 红砖十五块阶砖十块杂石二十块
梁艳辉一天半工 唐阳照两天半工 王亿峰一天半工
杨毅坚一百二十八元 杨晋华红砖三百块杂石一斗半
易英梅五天工 易永多四天半工管道两个 杨永根半天工一百元
易永坚十天工红砖六块阶砖四十块瓦片五百块石条两条
易永强三百九十八元 易永贞一天工红砖三十块杂石零点半方
易永周红砖二十块石板一块管道两条三百八十八元
易拥林半天工 文涌惜两百元 杨煜文九天半工
何月流三天半工 杨云海两天工
杨泽峰五天工 石子两斗车沙子二十方 杨释光一百元
杨泽星一百元 杨兆坤一百元 易投洪半天工一百六十八元
杨志宏一百元 杨之文一百元 杨柱平一百元 易子杭一百元
杨子荣四天半工 易子轩一百元 杨灼标半天工
杨作灵十五天半工瓦两斗车坛子一只管道一个
张和清一千元 张文浩一百八十八元 中山大学南静四天工
中山大学社工学生 长流村志愿者
广东绿耕社社工 甘传 张清 林家钰
深圳大学建筑与城市规划学院 郭子怡 刘民浩 周子豪
视频拍摄——王亿峰 朱桑婷 吴彦俊 黎贝贝
车辆借用——三轮车：杨国星 杨进光 杨伟锦 杨火金 杨添根
杨广灵 杨永根 杨作灵 杨锐堂 铲车：杨国星 货车：杨永根
总投资天数：三百四十二天 村民捐款总数六千八百七十元