

第“九”个盒子---UA城的纪念性建筑

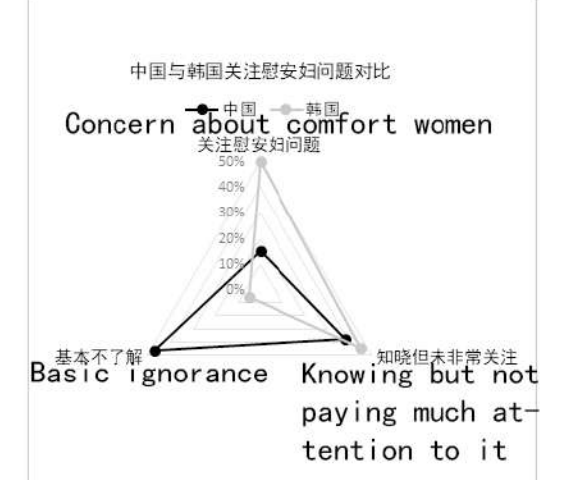
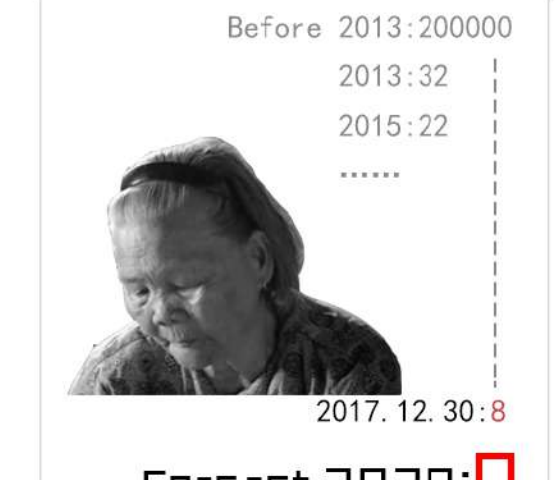
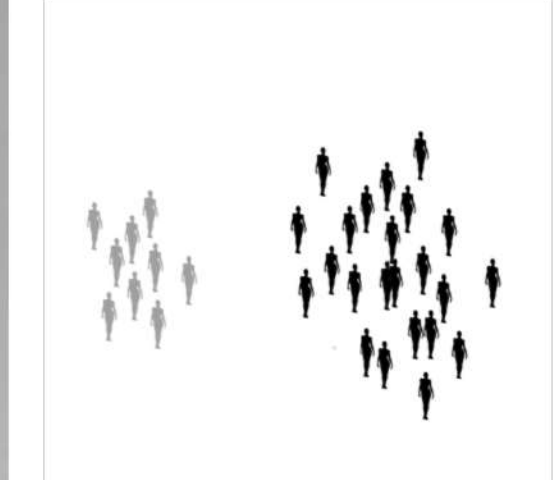
The Ninth Box

“溧阳江台谷，上有枫。目极千里谷，伤春心。魂兮归来，袁江南！”
时代发展带来巨大变迁，“精致的利己主义者”应运而生，那些从社会底层传出的一声声悲切的呐喊，似乎再也穿不透人们自己铸成的“巨壁”。面对日渐冷漠的大众，我们希望能够融化这样的坚冰。而纪念性建筑作为一种大众广泛参与的建筑类型，应能够承载一定的社会启蒙意义。因此我们选择慰安妇这一特殊群体作为纪念对象，以纪念本意为支点，用散布的方式作为纪念物的意识联系，从而唤起过往人群的情感联系。
这些方案在未来可能“消失”，而“消失”之后的结构将是消失物的遗留记录
未来当某个人/群体怀揣着某种情感或盲目的与其纪念的事物想契合时，这些方案将被重建出来为其发声
而这个重建的行为就是我们所说的“纪念”这个抽象行为的具象Materialize
通过这系列的行为提升公众对于社会底层弱势群体关注度，从而唤醒现代社会普遍缺失的关切意识。
“In ZhongnanJiang, there are maple trees, Eye-catching thousands of miles, hurting the heart of spring. Return of soul, Ai Jiangnan!”
The development of the times has brought about tremendous changes, and “exquisite egoism” has emerged as the times require. Those sad cries from the bottom of society seem to no longer penetrate the “earplugs” made by people themselves. Faced with the increasingly indifferent public, we hope to melt the ice. As a type of architecture widely participated by the public, memorial buildings should be able to carry certain social enlightenment significance. Therefore, we choose comfort women as a special group to commemorate, to commemorate the original intention as the fulcrum, and to use the way of dissemination as a monument to arouse the emotional connection of the past crowd. These schemes may “disappear” in the future, and the structure after “disappearance” will be the legacy record of the disappeared objects. In the future, when a person/group wants to match their memorial with some emotion or purpose, these programs will be reconstructed to make their voice heard.
And the act of rebuilding is Materialize, an abstract act we think of as “commemoration”.
Through these actions, the public’s attention to the vulnerable groups at the bottom of society can be raised, thus arousing the general lack of concern consciousness in modern society.

UA城的纪念性建筑

理念阐述| Concept Exposition

对象选取| Object Selection

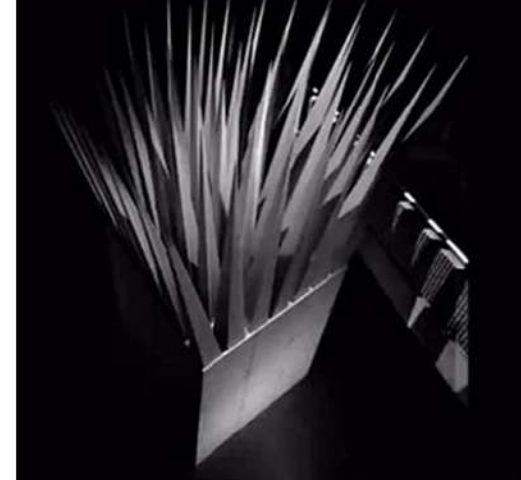


每一次建造都是对当下的发声 和对过去的激活所有的参与者都会不可避免地对讲述者 又是聆听者
Every construction is a voice for the present and an activation of the past. Inevitably, all participants are both narrators and listeners.

理论依据| Theoretical basis



约翰·海杜克 John Hejduk



单体 Monomer



重复 repeat

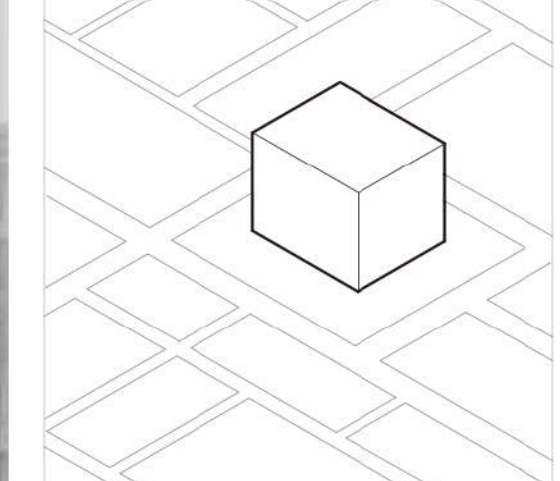


散布 spread

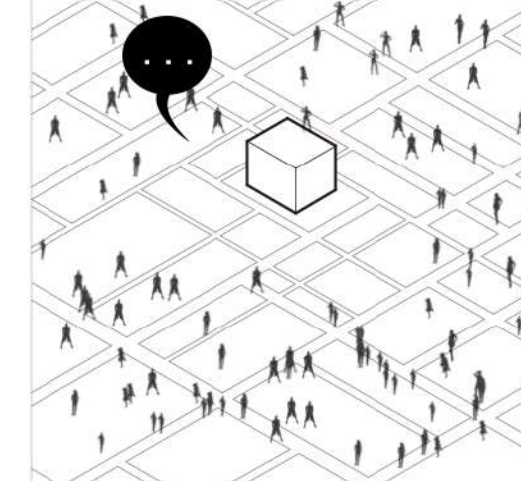


思想的种子 The Seed of Thought

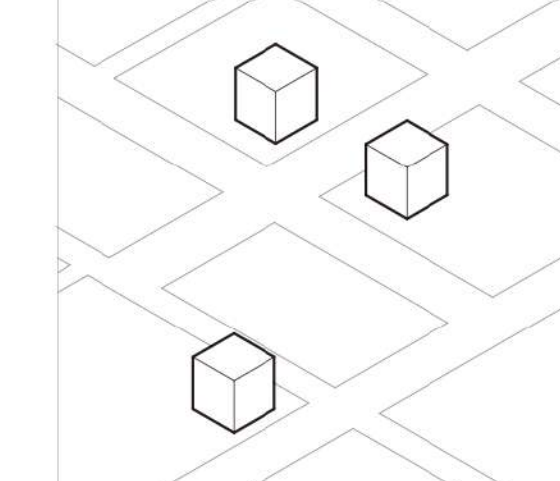
布局形式| Layout



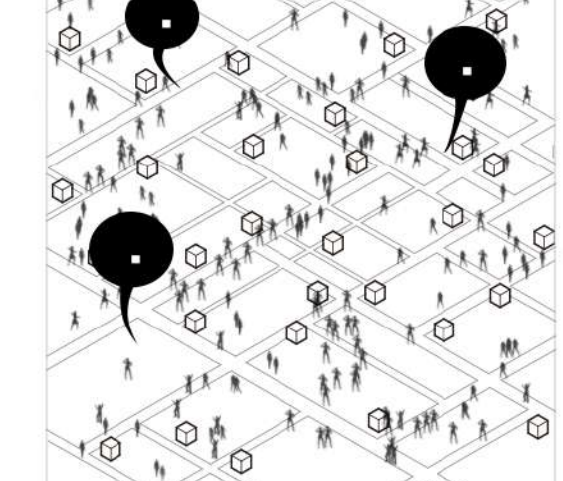
集中形式的纪念性建筑，体量大。
Centralized monumental buildings with large volumes



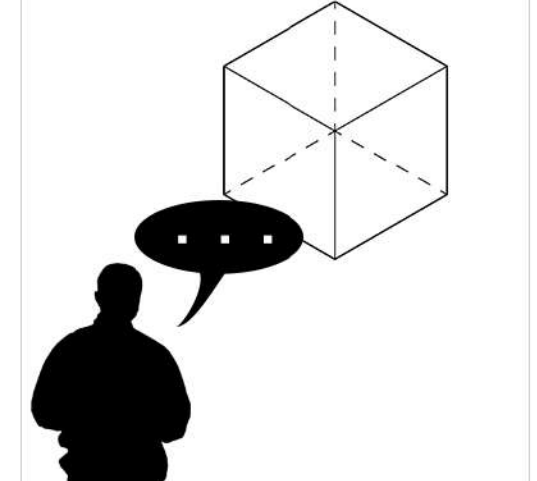
集中形式下人们的纪念行为发生于人们带有目的性的前提下，而非日常行为。
In the centralized form, people's commemorative behavior only occurs on the premise of purposefulness, rather than daily behavior.



分散形式每一个内容为主题内容的部分，体量较小。
Each content in the dispersed form is the part of the subject content, and its volume is small.

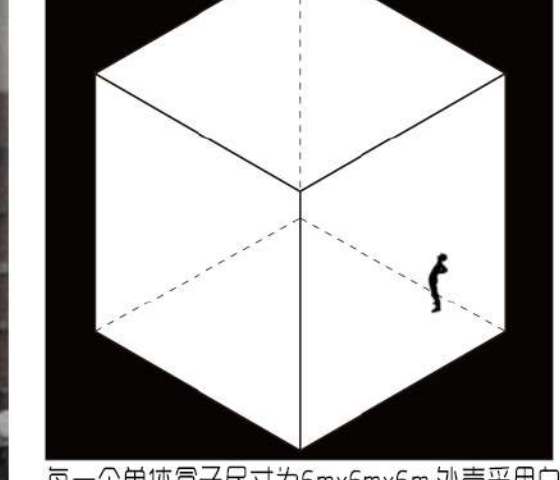


分散形式可以散布在各个街区，角落等，限制条件较少，纪念便是日常本身。
Decentralized forms can be scattered in various blocks, corners and so on, with fewer restrictions, commemoration is the day-to-day itself.

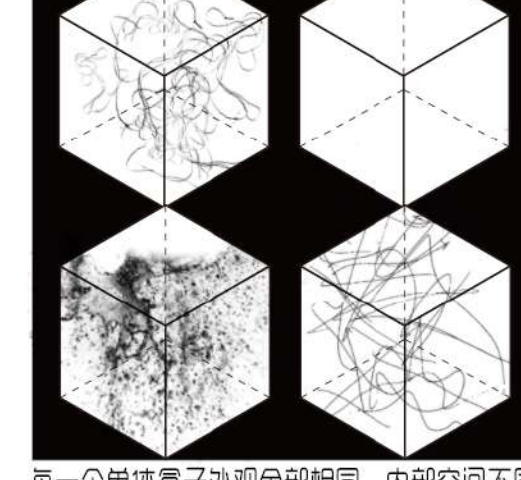


当纪念融入日常，每当人们看到这些单调时，会产生思考。
When commemoration is integrated into everyday life, people will think when they see these monuments.

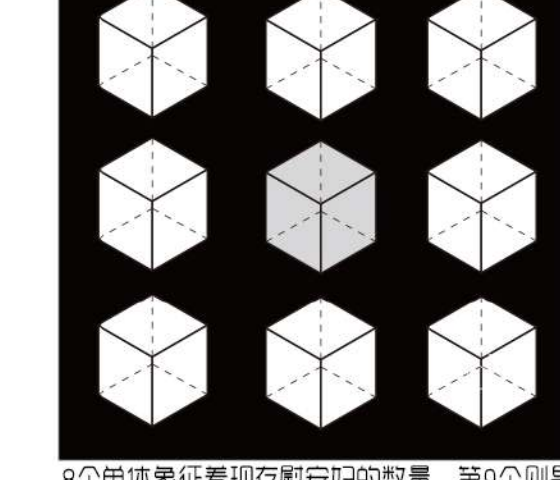
建筑形式| Architectural form



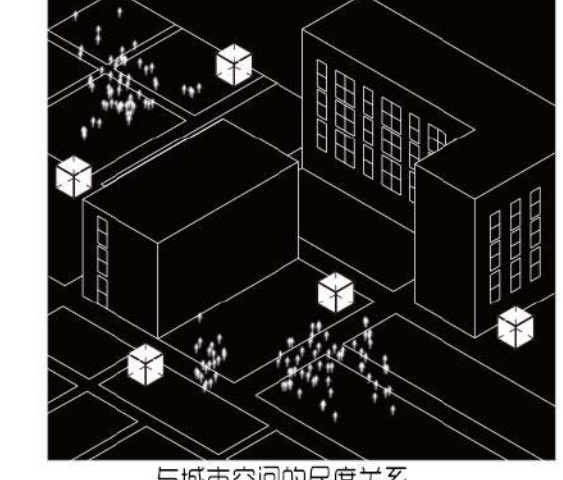
每一个单盒盒子尺寸为60mx60mx60m,外壳采用白色磨砂玻璃。
The size of each single box is 60mx60mx60m, and the shell is made of white ground glass.



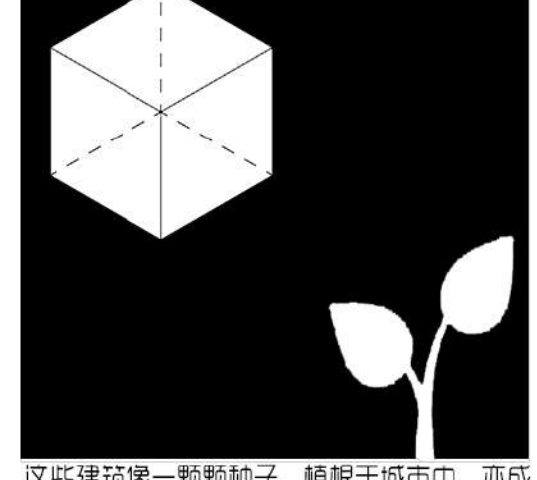
每一个单盒盒子外观相似相同，内部空间不同，空间本身作为展览。
Each single box has the same appearance, different interior space, and the space itself is an exhibit.



八个单盒象征现有慰安妇的数量，第九个则是更多的可能性，并没有被明确定义。
Eight monomers symbolize the number of comfort women in existence, while the ninth represents more possibilities and is not clearly defined.



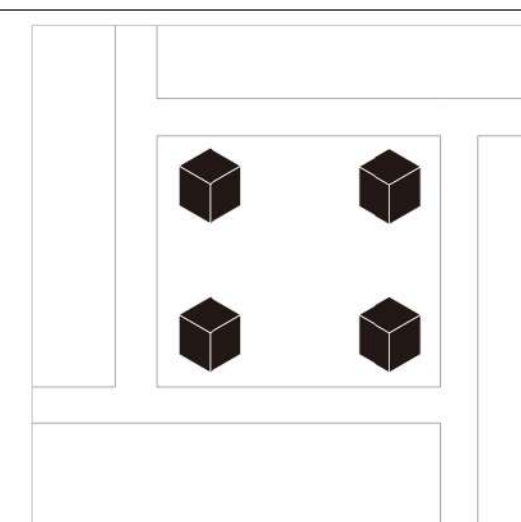
与城市空间的气度关系。
Scale relationship with urban space



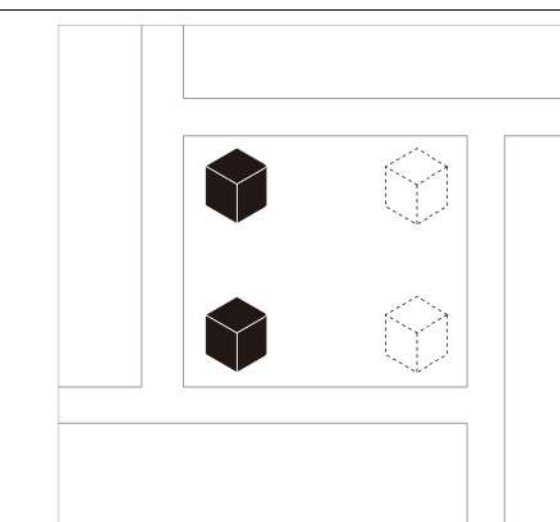
这些建筑像一颗颗种子，植根于城市中，亦成为人们心中的“种子”。
These buildings, like seeds, are rooted in cities and become "seeds" in people's hearts.



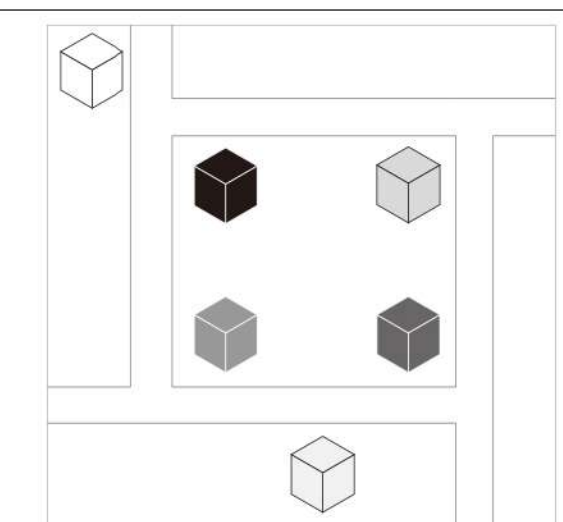
交流 Communication



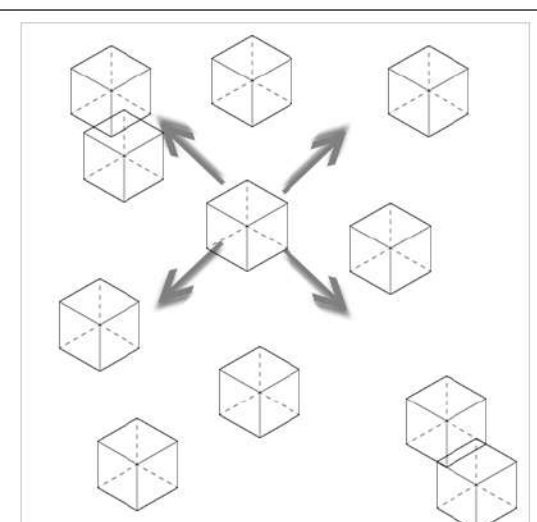
重复 repeat



消失 disappear



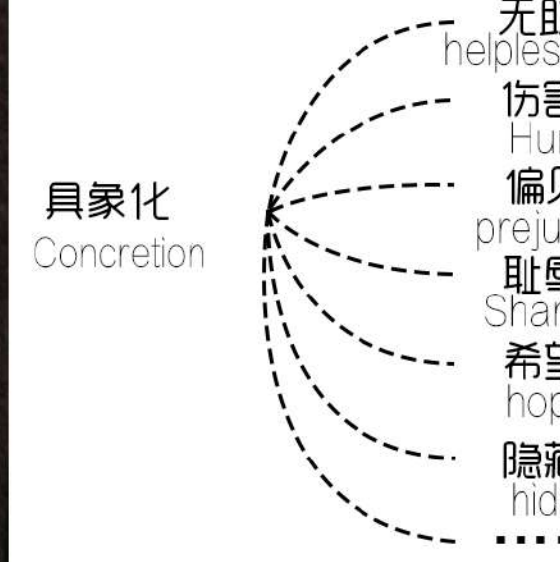
重建 reconstruction



散布 spread

关于前八个盒子

About the first eight boxes



这八个盒子在不久的将来会将全部消失象征慰安妇问题可能在得到正面答复之前我们将失去这些历史的承受，见证者，将在步履匆匆的现代人失去其空间意义，最终剩下支撑结构，象征着核心记忆的记录和永恒。
These eight boxes will all disappear in the near future, symbolizing that comfort women's questions may lose the bearers and witnesses of history before they are answered positively. It will gradually fade away the whole epidemics, lose its spatial significance, and eventually leave the supporting structure, which symbolizes the record and eternity of the core memory.

关于第“九”个盒子

About the Ninth Box



第九个盒子并没有一个固定的情感，也没有其固定指代这第九个盒子更像是一条“纽带”，将“慰安妇”和一些无助/伤害/偏见情感的人们联系起来。慰安妇问题是一个支点，它在纪念的同时呼吁我们关注那些弱势群体。
The ninth box does not have a fixed emotion, nor does it have a fixed reference. The ninth box is more like a "bond" linking "comfort women" with people who have helpless/irritous/prejudiced feelings. The comfort women issue is a fulcrum. While commemorating it, it calls on us to pay attention to those vulnerable groups.

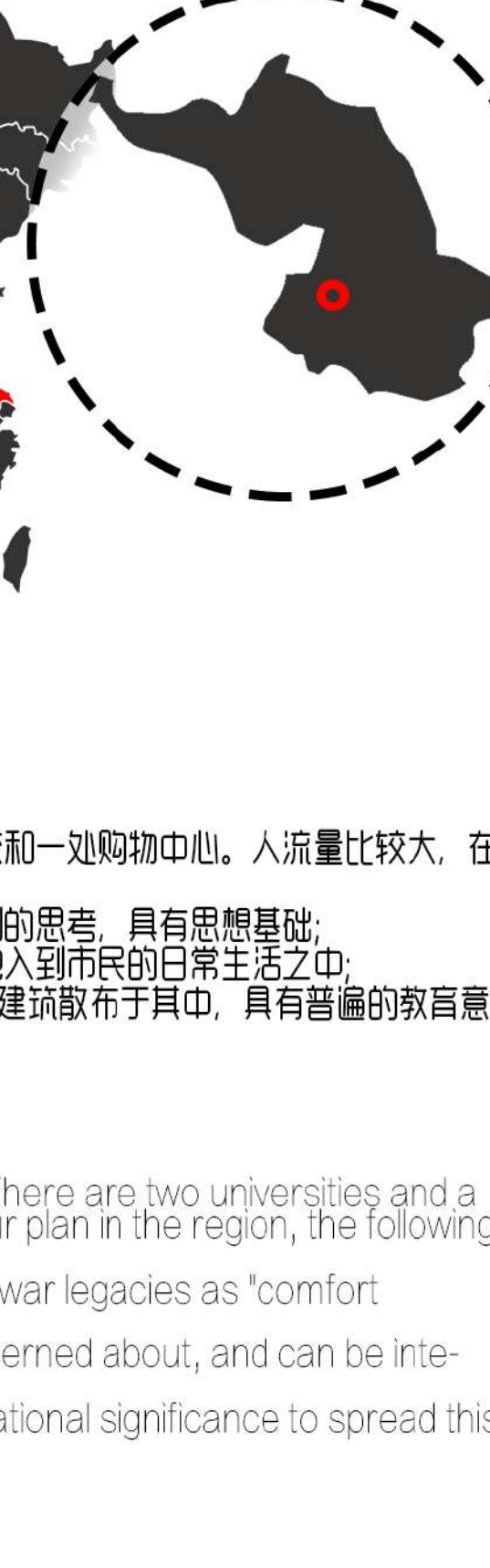
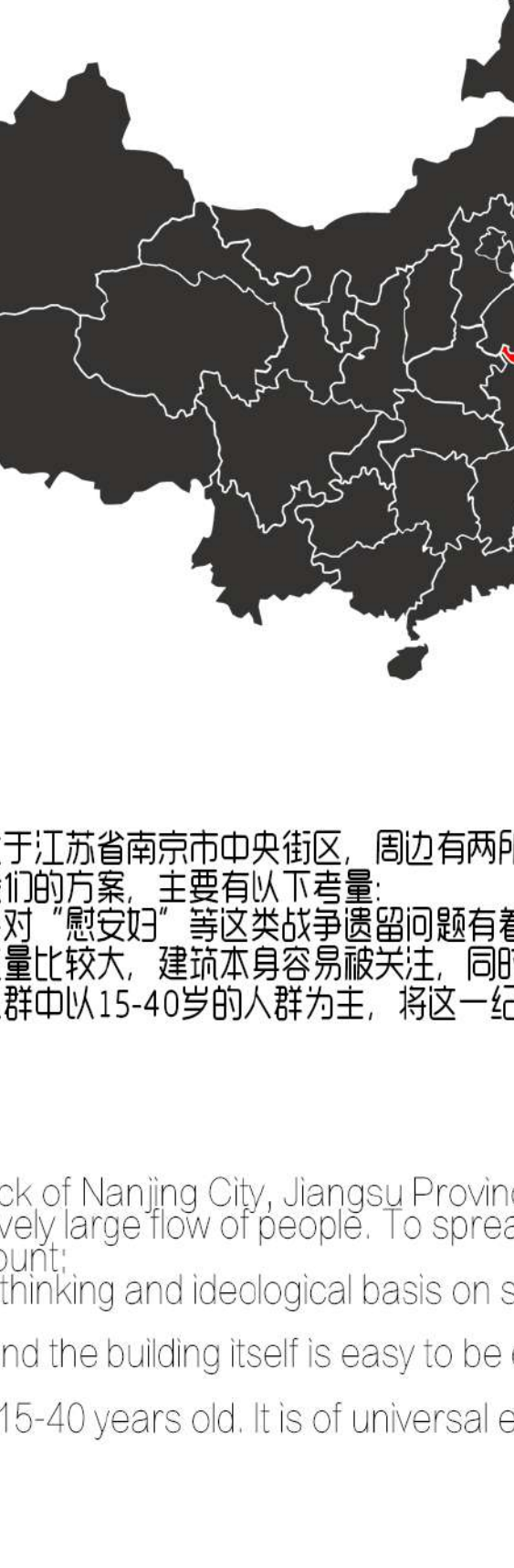
未来

In the future

“消失”/重建/扩散
Disappearance
reconstruction
proliferation

未来在怀揣着政治目的情感倾向的人在特定地点重建和完善。这个重建行为不仅意味着建造者理解了过去历史的内在情感和诉求，同时这个行为也是“纪念”本身。
The rebuilding and perfection of future people with political aims/emotional tendencies in specific locations not only indicates that the builder understands the inner emotions and demands of past projects, but also the act of "commemoration" itself.

基地选址| Site selection



The scheme is located in the central block of Nanjing City, Jiangsu Province. There are two universities and a shopping mall around it. There is a relatively large flow of people. To spread our plan in the region, the following considerations should be taken into account:
● The people of Nanjing have profound thinking and ideological basis on such war legacies as "comfort women".
● The area has a large flow of people, and the building itself is easy to be concerned about, and can be integrated into the daily life of the citizens.
● The population in this region is mainly 15-40 years old. It is of universal educational significance to spread this monumental building among them.

