

a study on ecological factors of Remote Villa Gardens -centering on Soswaewon in Damyang district

Choi, Yu-Ri¹ and Cheon, Deuk-Youm² and Yoo, Uoo-Sang³

¹ Bio-housing Research Institute, Chonnam National University, Gwang-ju, Korea, chyuri@nate.com

² Dept. of Architecture, Chonnam National University, Gwang-ju, Korea, dycheon@hanmail.net

³ Dept. of Architecture, Chonnam National University, Gwang-ju, Korea, usyoo@jnu.ac.kr

ABSTRACT: "environment" and "tradition" have always been the key factor that can't be left out in a field of environment planning which includes city, landscape and construction planning. However, the role of traditional environment has now become a petty affair, as western concept of environment and techniques are accepted presently. a Remote Villa Garden, among traditional building, would seem to be the concept of second house, which formed to secluded oneself in a picturesque place, or a beauty spot that are far from the residence, or just to simply enjoy nature. It resembles modern environment planning which take construction that fits the weather, using natural construction material, using natural resources, connection between nature and self-regulation as a basic contents. However, since the form of building and organizational meaning of building among Remote Villa Garden, it lacks of architectural studies. Moreover, it is the reality that no in-depth study has done, as traditional concept of environment can't be explained by western ecology.

Therefore, this research aim at analysing environmental factor of Remote Villa Gardens in Joseon era through Damyang Soswaewon which is one of the leading Remote Villa Gardens in Joseon era, and finding potentialities of adopting those factors into modern.

Key word : tradition, environment, Joseon era, Remote Villa Gardens, Soswaewon

1. INTRODUCTION

The origin of 'the mode of life' can be found from 'ecology' having a meaning of biology, it is a term used firstly by a German

Haeckel in 1866, learning¹ for a habitat, and it has a concept of 'economics of nature' for the purpose of use. Its common meaning is

¹ Written by Neil Campbell, Translated by Lee, Young-Hwan, The Principle of life science, World Science.

regarded as learning researching the mutual relationship between forms of life and the surrounding environment.

As practicing a research for the mode of life in Korea, the traditional mode of life has been also growing interested more and more. Though it is not defined exactly, the traditional ecological thought is a super ordinate concept including a human being unlike the western ecology, and Korean traditional society was founded on the ecological life.

Especially, a cottage that is the 2nd house concept² constructed in order to hide or enjoy simply the nature at a neighboring scenic spot or a garden place where is far away from a fine house is regarded as a place to reflect much an ideology and a view of nature of an architect than a common housing construction.

Nowadays, a lot of studies for the ecological concept hiding in a traditional ideology have been accomplished. The reason why we elicit ecological concept from a traditional ideology is because there is a common tie in connection with from 'individualized basic pure ideology for Confucianism, Buddhism and Taoism to a common ideology, ethnic emotion, formative consciousness and space construction' in Korean culture. In the point of view of scientific and religious theory, the contents of traditional ideology which are different from each other and are opposed to each other are united as one by converting them to senses of value, customs and emotion in the living, and they have sunk into the ethnic emotion and formative consciousness governing the consciousness of Korean people. Also, though it is not founded on the result of natural scientific study, a traditional ideology shows us recondite ecological wisdom with a sense of beauty through physical space because it has

been mainly accomplished by a biological view of a world.³

2. AN IDEOLOGY HIDING IN 'SOSWA WON' AND THE ECOLOGICAL FEATURES

It is shown that Yoon, Sun-Do's ideology is reflected to 'soswaewon' as it is. He regarded 『sohak』 as the base of learning and emphasized filial piety in the view of practice. He equipped with a facility of 'Aeyangdan' in 'soswaewon' as a place to practice filial piety and wrote a poem called as 『a filial daughter-in-law』. Especially, he also taught his descendants to promote brotherliness. So, it has been reported that his descendants actually deepened filial piety and brotherliness.⁴

In addition to 'aeyangdan', there was built 'Dooh(a Peach Blossom Hill)' reflecting Taoism in the rear of 'Gwangpoonggak' in 'soswaewon'. It is seemed to reproduce Tao Yenming's utopia.

Ideology	Symbol	Place in Soswaewon
Confucian Realism	Filial Piety	Aeyangdan
Taoism Naturalism	Utopia	Dooh(a Peach Blossom Hill)
	Tao Yenming	A Willow(It is not existed now.)

² Lee, Jae-Guen, Korean Cottage, Korean Institute of Landscape Architecture Memoir Vol.23 No.1, March of 2005

³ So, Hyun-Soo, Lim, Hee-Jae, Choi, Ki-Soo, The Ecological Interpretation of Traditional Factors through a tall building, a pavilion, a garden and forest, Korean Institute of Landscape Architecture Memoir, June of 2007

⁴ Kim, Deok-Jin, People in Soswaewon, Daheul Media

Figure 1. Ideology's expression in Soswaewon

And there was a willow in 'dooh' standing for Tao Yenming in front of 'gwangpoonggak', but it was disappeared now.⁵ Like this, we can know that 'soswaewon' reflects Yoon, Sun-Do's ideology as it is. He was a typical confucian scholar, but he was interested much in Taoism. So it is assumed that 'soswaewon' was constructed based on several traditional ideologies.

Firstly, the view of nature according to each traditional ideology is summarized as follows.

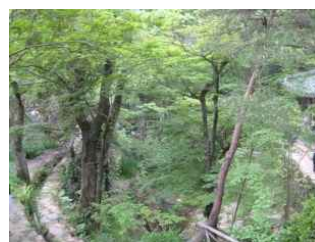
Ideology	View of Nature
Confucianism	All things in the universe are an organic body. The essence of an individual life is mutual dependence. If all livings are harmonized, completion is accomplished.
Buddhism	Nature in the universe is an organic community. Transmigrationism Theory that everything is one.
Taoism	All nature is regarded as the essence of nature. Pursuing the nature as it is
Poongsoojiri (Divination based on Topography)	Nature is regarded as forms of life Recycling and Exchanging of forms of life

Figure 2. Ideology's View of Nature

The view of nature for each ideology shows little different figures according to the features. But above table shows us that the basic concepts regarding nature as forms of

life are same and nature is regarded as being that a human should harmonize by recognizing all things in the universe as one organic body. We can know that these ideologies are reflected to the construction of 'soswaewon', and the features reflected to the space elements of 'soswaewon' are summarized as follows.

■ Sikjaedae



Features

- Natural materials are used – It maintains the appearance of nature as it is – Taoism
- Change according to seasons – Organic Harmony & Growth – Confucianism
- Implication of symbolic meaning using by pure nature – Pursuing leaving nature as it is – Taoism
- Controlling microclimate & Screening a Northwesterly wind – Transmigrationism – Buddhism, Poongsoojiri(Divination based on Topography)

■ Stylobate, Base Stone, Pillar



Features

- Natural materials which is nearly pure with minimum processing are used (using Natural Stone and a bending Pillar) – Pursuing the harmony between nature and a human being & leaving nature as it is – Confucianism, Taoism & Poongsoojiri(Divination based on Topography)

⁵ Kim, Deok-Jin, People in Soswaewon, Daheul Media

■ Stairs



Features

- Natural materials are used – maintaining nature as it is – Taoism
- Arranging them according to topography
 - Organic harmony & Natural adaptation
 - Confucianism & Poongsoojiri (Divination based on Topography)

■ Stone Embankment



Features

- Natural materials are used – maintaining nature as it is – Taoism
- Arranging according to Topography - Organic harmony & Natural Adaptation
 - Confucianism & Poongsoojiri (Divination based on Topography)

■ Flowering



Features

- Natural materials are used – maintaining nature as it is – Taoism
- Arranging according to Topography - Organic harmony & Natural adaptation – Confucianism & Poongsoojiri (Divination based on Topography)

■ Mud Wall



Features

- Natural materials are used – maintaining nature as it is – Taoism
- Controlling microclimate – Transmigrationism – Buddhism

■ Yard



Features

- Controlling microclimate – Transmigrationism – Buddhism, Poongsoojiri (Divination based on Topography)
- Empties – Beauty of Empties, Leaving nature as it is – Buddhism, Taoism

■ Yard



Features

- Controlling microclimate – Transmigrationism – Buddhism, Poongsoojiri (Divination based on Topography)
- Ingoing natural water – Transmigrationism – Buddhism, Poongsoojiri (Divination based on Topography)
- Stone Embankment decreasing artificiality – Organic Harmony, Natural Adaptation – Confucianism, Poongsoojiri (Divination based on Topography)

■ Moving Stone in Pond



Features

- Implication of symbolic meaning using by pure nature – Pursuing leaving nature as it is – Taoism

■ Girder



Features

- Natural materials which is nearly pure with minimum processing are used (using a bending girder) – Pursuing the harmony between nature and a human being & leaving nature as it is – Confucianism, Taoism & Poongsoojiri (Divination based on Topography)

■ Room

Features

- It is possible to circulate air and heat for its structure according to a season – Natural Adaptation & Organic Harmony – Buddhism, Taoism & Confucianism

■ Windows & Doors

Features

- Introduction of inclusion and landscape of nature through a path to move air and sight – United between nature and a human being – Taoism & Confucianism
- It is possible to circulate air and heat for its structure according to a season – Natural Adaptation & Organic Harmony – Buddhism, Taoism & Confucianism

■ Floor

Features

- Empties – Beauty of Empties, Leaving nature as it is – Buddhism, Taoism
- It is possible to include nature into inside and outside of the boundary - United between nature and a human being – Taoism & Confucianism

3. CONCLUSION

In this research, the traditional ecology elements included a cottage of Joseon Dynasty were investigated around ‘soswaewon’ in Damyang. A traditional ecological ideology recognizes nature as forms of life with a super ordinate concept including a human being unlike the western ecology, it regards all things in the universe as one organic body and being that a human being should harmonize.

We could confirm that traditional ideologies were reflected to the construction of ‘soswaewon’ by finding that natural materials were used or minimum artificialness was used to the space element. It is expected that a study to accept the traditional ecological elements to the construction of a modern building will be developed on the basis of this research in the future.

ACKNOWLEDGEMENT

“This work was supported by the Korea Research Foundation Grant funded by the Korean Government(MOEHRD)" (The Regional Research Universities Program/Biohousing Research Institute)

REFERENCES

- [1] So, Hyun-soo, Lim, Ui-Jae, Choi, Ki-Soo, The Ecological Interpretation of Traditional Factors through a tall building, a pavilion, a garden and forest, Korean Institute of Landscape Architecture Memoir, June of 2007
- [2] Lee, Young-Mi, Choen, Deuk-Yeom, The Ecological Features expressed on Korean traditional architecture and Landscape Architecture, a Magazine of

Architectural History Study, December of 2005

- [3]Shin, Ki-Chul, Park, Si-Hwan, The Study for comparison Poongsoojiri with Environmental Ecology through Configuration Plan of a Town, 2000
- [4]Han, Pil-Won, The Basic Study for Architectural Designing around Nature, A collection of papers of Architectural Institute of Korea, 1993
- [5]Kim, Sam-Neung, Kang, Byeong-Geun, The Analysis for the Korean Traditional Housing System by an Ecological Approach and the Modern Acceptance, A collection of papers of Architectural Institute of Korea, October of 1991
- [6]Lee, Gyeong-Hee, The Environmental Features of Korean Traditional Housing System in the View of Natural Environmental Control, Memoir of Architectural Institute of Korea, 1986
- [7]Kim, So-Young, The Study for Eco-Friendly Design applying the Ecological Features of Korean Traditional Space, a Master's Thesis of Design college in Ewha Women's University, 1997
- [8]Nah, Ha-Young, Cheon, Deuk-Yeom, The Analysis for the Application Status of Design Elements in an Ecological Village (Around Ansolgi village), Korean Housing Institute, December of 2007
- [9]Kim, Deok-Jin, People of Soswaewon, Daheul Media
- [10]Jeong, Jae-Hoon, Korean Traditional Landscape, Landscape Publishing Company
- [11]Jeong, Jae-Hoon, Soswaewon, Daewon Publishing Company
- [12]Cheon, Deuk-Yeom, a Korean Famous Garden, Soswaewon, Baleon Publishing Company