Cultural Heritage Conservation from the Sense of Place with Phenomenon

Chun-jen LIANG and Shang-cha CHIOU
National Yunlin University of Science & Technology, Taiwan
*Corresponding author

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Abstract. The interaction between activities of human beings, space and its culture of history, is co-dependent and furthermore tangible and intangible characteristics. From the Athens Charter to the Xi'an Declaration, it is quite obvious that most of charters and other doctrinal texts pay more attention on tangible properties to conserve the historic site and its setting. The Québec Declaration appealed the importance to integrate tangible and intangible heritage on a historic site and the preservation of the spirit of place. Even though the cultural heritage preservation act has been amended and promulgated for several times, it is still necessary to make more efforts to preserve the spirit of place of historic sites from new thinking directions. From the point of the sense of place with phenomenon, disregarding the method of investigation, the paper focus on qualitative discussion to examine and propose the practicable aspect from the experience of the cultural heritage conservation.

Introduction

Heidegger pointed out the significance of phenomenology in his 1925 Phenomenological Fundamentals of Lectures and was convinced that the contribution of phenomenological discoveries was not to those that were actually obtained or could be estimated or criticized, but that it the discovery of the possibility of research in philosophy. This innovative view led Husserl to the philosophical study focused on the "phenomenon", from the previous philosophical research on the basis of the establishment of his theory of the phenomenon, the phenomenon is understood as the consciousness of things, and consciousness is not individual experience consciousness, and is a priori pure consciousness. For him, it is the phenomenon that is pure consciousness, the essence of pure consciousness represented in the phenomenon exists among the individual nature of the phenomenon is the commonality of things (essence); the phenomenon is the body, is the truth, that the significance of the phenomenon Constitute its pure essence. Therefore, Husserl's philosophy of phenomenology deals with phenomena, pure consciousness, and pure nature. The task of phenomenology is to make a direct description of the phenomena without position, without preset position. That is, by understanding the pure nature of the phenomenon in order to grasp the objective absolute truth.

The core spirit of local cultural assets is consistent with Norberg Schuz's theory of place-spirit, which constitutes the motive of this study. In the international literature published on the preservation of the declaration, the content of the preservation of historical content is often the spirit of the concept of place as a consistent core concept, the focus of this study is not empirical study of causal relationship between the traditional survey of quantitative research, The rise of modern phenomenology led to the quality of research-oriented, direct description of the phenomenon, not a pre-position, understanding the pure nature of the phenomenon, in order to grasp the objective absolute truth. Therefore, the preservation of local cultural assets is the core structure of the present study, which is based on the future trend of international development, or in what form or side.

Phenomenological Interpretation

Phenomenology is one of the most important philosophical schools in 20th century, by the German philosopher Husserl laid the foundation of philosophy, widely used in various humanities. Husserl is
deeply influenced by the notion of "truth itself" by B. Bolzano (1781-1848), which means the idea of transcending the absolute and universal objective existence of time and space. The nature of the study of consciousness, describing the a priori, the absolute understanding of the fundamental and law.

Western philosophers have knowledge is divided into two kinds, one is a priori knowledge, a posteriori knowledge, the former obtained by reasoning without direct or indirect experience, the latter, or experience, knowledge, knowledge is obtained or confirmed one of the core problems of epistemology is the existence of a priori synthetic knowledge. Phenomenology must be without preconceived a priori, must go back to the event itself. When an event itself back to the local history of the association, associated with the culture, landscape, geography, people, products and other natural causal interaction link.

**Phenomenological Demonstration**

Phenomenology returns to the study of things itself under the various phenomena and effects of the phenomenological movement. Husserl proposed phenomenological reduction, that is to return to the "thing itself", that is, back to the field of consciousness, Yang abandoned the way of thinking, there is no prejudice and theoretical basis, emphasizing the objective reduction method, the general judgments "And" brackets "(meaning that the peculiarities of the experience are first put aside), and then, by means of a visual description of the object itself, it is found to be intuitive rather than objective. So intuition to the nature of pure consciousness or prototype, pointing to a sense of the object of the "intentionality", so that awareness of the "basic structure." Phenomenology emphasizes the principle of argument is summarized as follows:

**Suspension or Existence**

Husserl’s phenomenology emphasizes the initiative of the subject, how to open new horizons from the things themselves, to obtain a new way to observe the experience, rather than the existing concept of the box set by the experience of things. People often use things to see things from their own point of view, which is regarded as "natural attitudes". It is normal to use natural attitudes to understand life world. Is the state of being "obscured", so phenomenology is the "exposure" of the phenomenon of action. The phenomenon of the cover or expose, are will include their own experience has been related to scientific discourse, social doctrine, moral judgments, value discrimination and so on are the first "save regardless of".

**Rehabilitation**

First of all regardless of individual subjective emotional likes and dislikes and values, and then again "restore" the truth and exclude all the default positions and methods. The reductive method is to "hang up" the usual judgment, then to describe it faithfully rather than analyze it, and gradually grasp the nature of things change and invariability from the description. The writing of phenomenology is the state of consciousness flow, The need to faithfully account of the ideological process of their own, that is, "not yet get things in the meaning of meaning" and "get things in the meaning of" between the transformation. "Preservation" is not the default position for value judgments, not all knowledge is excluded, regardless of whether the final or not, so phenomenology and other knowledge, after the impact of the impact of the last stir up the possibility of innovative new horizons.

**Intuitive Nature**

The phenomenon of intuitive description to find its essence, without philosophical speculation or scientific reasoning. Phenomenology concerns the nature of man, the relationship between man and the world, and the notion of existence. The nature of human existence is that people are active and creative, and things are not; so things are as they are, but people are not as long as things have been decided. Return to the nature of things, intuitive contemplation, so that the main show themselves, things present themselves. The subject must constantly reflect on the transcendence of self, to observe
the essence of things, to understand the truth of things, is to "focus on the present life instead of the past", through cognitive observation to dig out its core essence.

**Intentionality**

Husserl, under the guidance of the German philosopher and psychologist Franz Brentano (1838-1917), is one of the most important concepts in phenomenology: intentional representations. Phenomenology of the important elements of the intention of the psychological philosophy, subjectivity by the subjective thinking, the last point of thinking to the objectivity of thinking. Which means that the combination of "thinking" and "thinking" leads to a logical relationship between subject and object. Husserl thought that the content of consciousness experience is neither the subject nor the object, but the intention structure related to the two, namely, the essence of all kinds of experience. This concern is called the intention of the object, often in different ways such as understanding, memory, association and extension, intuitive and so used instead of attention. Through these different intentionality, although have different structures and ways exist in the intention of this thing, in other words, for the same intention to object intention in intuition, as the object of the subsidiary characteristics and memory.

**Place Spiritual Interpretation**

**Place Spirit and Space Production**

The relationship between people and the environment is often used to explain the local community in the use of environmental resources on different cognitive and behavioral patterns. Setha M. Low and Irwin Altman have put together many concepts related to cognitive, affective and behavioral behavior, including "place attachment", "place identity" Identity "and" place dependence "are probably the most popular keywords in the field of environmental psychology research. Shmuel Shamai and Qazvin Israel believe that these different views can all be summed together and called the "sense of place".

Subsequent researchers, such as Grace H. Pretty, Heather M. Chipuer and Paul Bramston, divided the sense of place into three dimensions: place attachment, sense of community, and place dependence. Whereas Bradley S. Jorgensen and Richard C. Stedman regard local attachments as local attachments, place dependencies, and place identities.

The physical environment, which is shaped by the interaction between man and the environment, including the natural environment and the man-made environment, is a kind of "place attachment," through personalization, grouping, and experience of a series of cultural processes, The development of the "sense of place": the interaction between man and the supernatural, the formation of customs, religious beliefs, values, aesthetic concepts, the development of "Socio-cultural Environment".

The interaction between people and people through the "community attachment", the formation of "Associative Environment." Relatively, alienation leads to "decay" because of the loss of identity between the natural and man-made objects that make up their environment, which causes a process of hampering assembly. The process of understanding the concept of things in a variety of views to make life concrete or exposed, this echoes phenomenology for the phenomenon of "exposing" action, restore the truth, excluding all the default position and method. The mining method is used to "hang up" the usual judgments and then faithfully describe it.

**The Dimension of Existence**

"The space where life takes place is the place; the place is the space with clear characteristics" (Christian Norberg-schulz).Thus space means the visualization of the spirit of the place, and the task of the builder is to create meaningful places, to provide people with the foothold of existence. To place the point of view to think about the existence of the place for the specific expression of human habitation, and its identity is self-identity of the place.

Architecture is often endowed with a "foothold of existence", a practical dimension and spiritual connotation, which is meaningful through the expression and experience of concretization. If the
concept of "gathering" and "things" is to be interpreted, what is the meaning of any thing, that is, A
things gathers world, is based on a concrete point of view To understand it.
According to Norberg-schulz, the genius loci or spirit of place is a place in which the "phenomenon
of place", "the structure of place" and " The spirit of place”, the daily life of the world, including
specific phenomena and intangible phenomena, these existing things form the connotation of the
same time, some phenomena to re-shape the environment to other phenomena.

The Phenomenological Point of View of Cultural Assets

Field of the Core Concepts
Christian Noberg-Schulz (1980) argues that human habitation should not only have the function of
shelter, but should include the "place-specific, clear and meaningful sense of place" of living together.
Yi-Fu Tuan (1930) also argues that "place" is safe and that "space" is free; experience can transform a
space into a place. The place needs space to exist; the space and the place are interrelated; therefore,
the sense of place is the accumulation of experiences in the living environment and the growth
process, and the resulting familiar environment gives the residents a sense of security and belonging.

Place Sense and Place
Usually the main purpose of the preservation and activation of cultural assets is to communicate or
link with the past scenes of personnel by means of their own information. There are numerous
examples of experience or transcendence in the preservation of cultural assets. For example, the
designated benchmarks for Japanese first-class monuments “national treasures and important cultural
properties” are from "excellent artisans, technically excellent persons, and high historical values , The
academic value of the high, genre or local characteristics were significant "as an indicator. The spirit
of preserving cultural assets is to extend the life cycle of ancient cultural assets. And can meet the
needs of today's innovative use of life. Under the "intentionality" of utilization, "suspension or
deposit" is a way to explore the intangible "essence" of cultural assets and discover the complete
"basic structure" of subjective and objective consciousness.

Conclusion
In the historical development of phenomenology, it is not a single fixed method, but also a
phenomenological method which is discussed in the later period. Phenomenology develops a channel
between positivism and metaphysics in the research approach, which Husserl calls transcendental
empiricism. The fundamental method of phenomenology is transcendental reflection analysis, in
which there is a level of introspection between the object of intention and its corresponding self.
Phenomenology emphasizes the distinction between direct intuition and empirical perception, and
holds that the main task of phenomenology is to clarify the relationship between the two, and to gain
an understanding of nature in intuition. The Way of Extracting Knowledge from Direct Intuition and
Transcendental Essence. From the point of view of the preservation and development of cultural
assets, the law of operation frequently used in the process of preservation and development is to
examine the cases with the universal law, and finally to explain the universality by case
characteristics. The universality of the case is to follow the prior knowledge system; and to view the
case of universality is a posteriori knowledge system. In the past, many experience in the
implementation of cultural assets to preserve the case, to summarize the operational strategy model or
interpretation of the experience of conservation and development practice is also a common logic.
The existence of the phenomenon must have its reason, science and technology, as always, quietly
change the remodeling of space awareness and the way of existence. The traditional real construction
and the digital age of the fictional building, as culture and the arts and science and technology of
argument, between the real and imaginary boundaries has become increasingly blurred.
When the virtual world expounded from the language began to extend the meaning of the physical space, and now the traditional physical space and human interaction by the definition of the spirit of the place, due to the transformation of virtual interaction began to split, from the virtual information flow and space Aggregation of the new situation created by mobile places instead of the traditional man-made built environment. As Christian Noberg-Schulz points out in Architectural Existence, Language, and Place: "The image of the place must be continually re-mastered. As a collection of image features, the place naturally behaves in ways that exist, The openness of this being is designated as the place itself, and thus defines how the locale character represents the general local essence; it also shows that the place functions to accommodate and embody the world of life. "Certain local atmospheres are specified in the nature of things. An effective feature can be spontaneously experienced as a scene. When a place lacks a feature, it means that the place is lost, meaning that the local atmosphere is lost without being recognized. By phenomenological understanding of the existence of the performance, through the memory, in particular the object of the collective relationship between the collective significance of time and space will be an important component of the unity of the site. Meaning is also a spiritual function, depending on the sense of identity also showed a sense of belonging, by the place of the place of the spirit of the assembly produced. The most basic need is to experience its existence is meaningful. This is the basis of the intuitive description of the nature of things that is revealed by phenomenology.

Reference

