

Heidegger, Ando, and the Notion of Space

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Abstract

- Heidegger has not written about architecture directly, however, some expressions which are traditionally related to architecture, have had considerable effects on architects and theory of architecture. Although we can not undoubtedly say that Ando has read Heidegger's texts, but there are evident similarities in their thoughts especially in the case of space, spatiality and place.
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- Young Heidegger's theory of space offers an alternative to three traditional theories: the absolute theory, the relational theory, and the Kantian theory. His theory rejects them all, because all of these theories are grounded in the metaphysical dichotomy of subject and object. Space is coextensive with our daily actions. De-severance, directionality and regionality are the various ways in which Dasein exists as "care", together with temporality. Dasein is essentially spatial.
- In "The Origin of the Work of Art", Heidegger thinks about the origin of the artwork and the relation between the work and truth. As an example, a Greek temple, standing there, opens up a world and at the same time this world backs again on earth, and by means of it, the god is present in the temple, and things are given their look and men their outlook on themselves.
- In "building, dwelling, thinking" Heidegger notes that the original meaning of bauen (building) is wohnen (dwelling), to settle a piece of land, work it by farming, mining, or viticulture, and build a home on it. Heidegger sees the thing (for example, a bridge) as the concrescence of what he calls the fourfold (das Geviert) of earth, sky, mortals, and divinities. A thing, gathers the fourfold in its own way, and allows a site for it. Thus, the bridge does not first come to a locate to stand in it; rather, a locate comes into existence only by virtue of the bridge. In other words, spaces receive their essential being from locales and not from "space".
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- Ando rejects the homogenous space of modernism and believes that Mies' architecture belongs to everywhere and nowhere. Modern architecture eliminated all differentiations.
- World is not articulated as isotropic, homogeneous spaces, but as concrete spaces (topoi). A "space" is not the absolute space of Newtonian physics, that is, a universal space, but a space with meaningful directionality and a heterogeneous density that is born of a relationship two what Ando choose to call "shintai", which refers not only to body, but also to spirit.
- Architecture is not simply the manipulation of forms, it is also the construction of space, and above all, the construction of a "place" that serves as the foundation for space.



- Ando believes that Mies' architecture can simply place in "anywhere", not in a special place. Heidegger, describing the temple-work notes that the temple "standing there" opens up a world and the truth.
- Ando pays attention to the everyday life and the activities which takes place in it. He wants to provoke the fundamental aspects of humanity through creating archetypical spaces. These activities, according to Heidegger, make a "region" for our work and life. Regions organize our activities and originate our actions.
- Shintai, which refers to both body and spirit, perceives the essence of the space, because has not grounded in the metaphysical dichotomy of subject and object, like Dasein in Heidegger's opinion.
- Like Heidegger, Ando believes that "space" depends on the construction of a "place", and the place is the essence of space. If we establish a place, then we can have a space.