Building, Dwelling, 
Thinking

Martin Heidegger
and the
Existential House
Martin Heidegger

1889-1976

critique of traditional metaphysics
opposition to positivism and technological world domination

Philosophy as Phenomenological Ontology
Heidegger’s preoccupation with the meaning of being

Being: as substance, entity

Since Plato - all our thoughts are susceptible to error or fundamental mistakes about the nature of being

being: to be

Existentialism: Dwelling as preserving:

environmental, memory (nostalgia)

> is it still productive to consider this way of thinking?

Being and Time, 1927: question of the meaning of being is first developed

Time and Being, 1967:

-an attempt to think being without regard to metaphysics is made

-Heidegger begins by asking about the multiple meanings of being and ends up conceding its multiplicity and acknowledging that there are multiple determinations or meanings of being in which being discloses itself in history.
“the basic character of dwelling is to spare, to preserve... dwelling itself is always a staying with things. Dwelling, as preserving, keeps the fourfold in that with which mortals stay: in things”

(Heidegger – “Building Dwelling Thinking” pp. 150-151).
Learned process: the idea of dwelling changes as the ideas of existence change.

Questioning of divinity or embracement of technology:

Those accepting these ways of being- are they dwelling?

If they are not dwelling in relation to Heidegger’s concept - is this theory void today or somehow still applicable?
Bridge: buildings are locales that allow for a site for the FOURFOLD: the built thing gathers the fourfold

Locale: allows a site for the FOURFOLD

FOURFOLD: where existential being resides

authentic VS industrialized technologies,

The Locale admits and installs the Fourfold

Building is the making of locales that allow spaces

Buildings give form to dwelling

The Bridge as Locale
Existentialism explores:

Idea of Freedom - defining the nature of own existence beyond that established in ancient philosophy and objective science.

‘the peculiar and original power not of isolating us but of projecting our whole existence out into the vast nearness of the presence [Wesen] of all things,’
“True mastery of philosophy is that of the master of the house, the patriarchal authority that makes the other a slave within the house, a domestic servant or servant of domesticity” (Mark Wigley, 49)
Tessenow House 1930

Großstadt vs the Artisan
Representation of Space

the kitchen door halfway opened...represented here is not the perfection of a project, but the life the house will be able to host.

individual and human architecture: functionality and modesty

1908 Proposed Row Housing
De Ark van Noach’ city project by the Dutch architect Piet Blom (1934 – 1999), a modular approach to avoid any hierarchical dominance. These structures of multiplicity followed van Eyck’s concept of the city as a big house, with many rooms.
Preservation vs Progress
“We must unconditionally actualize [the] spirit [of modern technology] as to come to know the essence of its truth”

The Illusion:

This illusion gives rise in turn to one final delusion: it seems as though man everywhere and always encounters only himself . . . In truth, however, precisely nowhere does man today any longer encounter himself, i.e., his essence. (27)
Is technology detrimental to authentic dwelling? In what ways could technology actually aid in preservation as advocated by Heidegger?

Is an existential mind-set or way of thinking required in today’s society to produce meaning in place?

Subjective vs. Objective: is it important to consider the subjective experience to establish the importance of dwelling?

Is philosophy to credit for the concern for environmental preservation and building practices?

How could we dwell, as defined by Heidegger, but adapted to our modern technological age? Is his theory simply outdated or inappropriate for our times?
http://www.etsavega.net/dibex/Tessenow-lago-e.htm