

Exploring the Element of Space from the Perspective of Heidegger's Philosophical Hermeneutics; (Case study: The Culture Center of Niavaran)

Abstract

In the contemporary era, people have succeeded in discovering aspects of the hermeneutic category in which was constantly a part of daily lives; however, it was lesser considered. Philosophical hermeneutics, in the strict sense of the word, clearly refers to understanding, in other words, pure perception. In the process of awareness and discernment of any category, there are basically two directions; one towards work and the other focused on the audience. Heidegger's philosophical hermeneutic world is related to the audience's language and how he deals with the work. The relationship between the audience and the work is a philosophical relationship. The discussion of space is one of the main axes of Heidegger's hermeneutics. Efforts for practical adaptation of current spaces can provide the basis for better utilization of the phenomenon of space in modern architecture. The present research was conducted using the method of logical reasoning, relying on a qualitative, descriptive and analytical research method with a philosophical hermeneutic perspective. Gathering information was accomplished in two categories: documents (library) and field observation. By conducting open and in-depth interviews and discovering the dimensions of approximation through the reading of shared texts from Heidegger's and Schultz's narratives of spaces and users, it is possible to create a model for providing patterns and qualitative components affecting architectural spaces in the process of understanding spaces and to achieve an equivalent sense with space. The components obtained from the research findings in perceiving the space of Niavaran cultural center include: orientation, identification, skyline, outside and inside dialectic, geometry and environment, which can be read the influence of these components in the process of creating a space.

Research aims:

١. Examining the aspect of space from the perspective of philosophical hermeneutics in architecture.

٢. Examining the spatiality of Dasein with regard to form, space and place in Niavaran Cultural Center.

Research questions:

١. From Heidegger's point of view, in architecture, how is formed and on what components?

٢. How does Heidegger's philosophical hermeneutics appear in the Niavaran Cultural Center?

Keywords: space, philosophical hermeneutics, Heidegger, Dasein, Niavaran Cultural Center

Introduction

Today's architecture is more involved in mass production to solve a social problem than it is concerning regarding the phenomenon of place or space for human beings. Although the result of the work is supposed to be an answer to solve the human problem, many influential cases in the process of design and implementation leave no room for considering the spiritual needs of the human being. Therefore, the main concern of architecture is not focused on the quality of the relationship between man and the environment. Today, in the field of architecture, the interpretation approach attempts to review the definition of space and revive the hidden meaning in man-made spaces. Spatial significance is one of the most imperative conducts to improve the quality of an architectural space and designers and architects strive in this field. In this regard, Martin Heidegger's philosophy in relation to space can be effective in the field of architecture. What is important is that Heidegger's philosophy has been considered from the perspective of phenomenology, however, it has not been investigated from the perspective of philosophical hermeneutics in the field of space; thus, this can be an effective step. Heidegger created a turning point in using the term hermeneutic. Due to the fact that understanding is one of the components of Dasein and the components of the human existential structure, circularity is also a characteristic of the structure of understanding and, as a result, an existential description for Dasein, therefore, dealing with place from the perspective of philosophical hermeneutics by focusing on the hermeneutic round can be an innovative aspect of the present research. He has access to his defaults

and to the effective indirect voice (the author), which is stored as a frequency in that work. Since architecture is one of the most enduring works of art in the world, the flow of the frequencies of the architectural work is formed in the audience and provides the greatest possibility among the works of art and in the hermeneutic encounter with the audience. Architecture is a sheet of human cultural documents; also, the phenomenon of understanding has a special and strong place. Therefore, the architect's view of a work can be considered as a contemporary view, the basis of hermeneutic study and understanding. Every decision made in collaboration with other people can benefit from perception that deals with hermeneutic awareness.

Tehran's contemporary architecture is one of the topics that can be the subject of such studies. The architecture of the second Pahlavi period was, on the one hand, the consistency of modern architecture and the construction of government buildings with new materials and technologies, and on the other hand, it was the emergence of criticism of modern architecture with an identity-seeking tendency. Architecture, similar to other arts in this period, is neither Western nor Islamic. It is the result of an incomplete view of the West and an ignorant perception of Western civilization and thought; In addition, it has caused the presence of Barzakhi culture. One of the most prominent Iranian architects of this period is Kamran Diba. He was an expert in building modern Iranian architecture and applied the alignment of tradition and modernity to create the desired space. Among the prominent buildings of Kamran Diba in the ۱۹۵۰s is the Cultural Center of Niavaran. According to the studies conducted, it can be said that the examination of space from the perspective of Heidegger's philosophical hermeneutics in the mentioned case is a new topic and other studies conducted in line with this issue were the examination of place from the perspective of phenomenology; hence, domestic and foreign research works in this area can be considered as the following: Shultz's *Book of the Soul of Place*, translated by Mohammad Reza Shirazi (۲۰۱۳); which deals with the characteristics of man-made and natural settlements. The book of "Existence, Space, Architecture" is dedicated to the discussion of space and in this book, it refers to the types of space, structure and elements that make up space. The book "Concept of Dwelling" by Schultz, translated by Mahmoud Amir Ahmadi. In the article "phenomenological-hermeneutic study of the relationship between place and architectural art" Mohammad Javad Safian and colleagues reveal the phenomenon of space. The *Phenomenology of Place* book (۱۹۹۹), Parvin Partoui. It is an introduction to the science of philosophical hermeneutics, which includes a historical introduction to philosophical hermeneutics. Another book titled "Modern Hermeneutics of the Essays of

Nietzsche, Heidegger, Gadamer and..." which was translated for the first time by Babak Ahmadi, Mehran Mohajer and Mohammad Nabavi in ۱۹۹۸. Moreover, Heidegger's influence on Schultz can be found in the book *Between "Earth and Sky"*. Also, a thesis titled "Theory and Practice of Architecture and Question from Phenomenology" by Mohammad Reza Shirazi (۲۰۰۹) is one of the other researches in this direction. It is possible to refer to an article entitled "Examination and criticism of hermeneutic trends and methods for understanding architecture and the city" by Shahram Shirmohammadi and Seyed Ali Zare in ۲۰۱۴, published in the *Journal of Urban Management*. In this article, while briefly reviewing the history of hermeneutics (pre-modern, modern and contemporary), trends and methods of contemporary hermeneutics, the authors specifically addressed the category of understanding the aesthetics of contemporary urban architecture. The work entitled "Effective, the audience of the world of hermeneutics in the reading of the architectural text", includes articles related to the present topic, which was published by Saeed Haqir in ۲۰۰۲. In the upcoming research, which is based on the descriptive and analytical method and based on the data of library sources and field observations, the discussion of space of the Cultural Center of Niavaran is examined on the basis of Heidegger's theory.

Conclusion

The Cultural Center of Niavaran is an architectural work related to the contemporary era in which the presence of the place can be perceived. A world plentiful in meaning can be created by having Dasein in the world, which has a close relationship with the existence of the world. Dasein has a spatial existence, and in order to respond to its mechanics, orientation and removal of distance must be created. Human presence in a space finds a direction when there are clear and recognizable signs in the designed environment. From Heidegger's point of view, the ideal form of construction becomes possible as a result of Dasein's relationship with place. This connection has been created in Niavaran Cultural Center due to orientation and evocative, which is one of the effects of Heidegger's philosophical hermeneutics and the mission that Heidegger expects from hermeneutics; moreover, it means bringing out the hidden meaning and finding out the unknown. Therefore, the placement of Dasein in architecture empowers human existence and translation. Finally, it can be mentioned that every hermeneutic project can have a multifaceted understanding. Understanding the space becomes meaningful when there is a clear and integrated image of this phenomenon in the mind. To realize this purpose, subjective and objective factors are needed.

Among the mental factors, we can mention the factors related to identification and objective factors such as orientation.

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