

**MARTIN HEIDEGGER'S STRUCTURE OF  
EXISTENCE AS A FRAMEWORK FOR SITE DESIGN THINKING**

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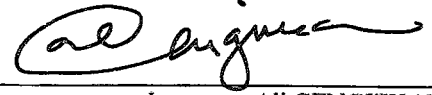
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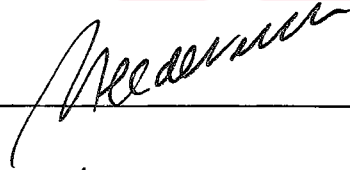
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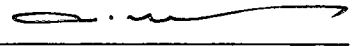
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## ABSTRACT

### MARTIN HEIDEGGER'S STRUCTURE OF EXISTENCE AS A FRAMEWORK FOR SITE DESIGN THINKING

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This study was an investigation into the question of how philosophy could be utilized as a conceptual framework for designers in creating meaningful landscape settings for the everyday lives of ordinary people. The aim was to orchestrate the broad encompassing aspects of a philosophy of authentic existence into a conceptual framework which would guide design thinking in the task of site planning and design.

Martin Heidegger's fundamental ontology as put forth in Being and Time was taken as the point of departure. The two primary concepts of Heidegger's fundamental ontology, 'Being-in-the-World' as the 'basic state' of existence and his 'primordial modes' of existence were utilized to create a structure for the conceptual framework which could guide design thinking. Heidegger's interrelated concepts of 'phenomena', 'appearance', 'signs' of existence were used within the framework as a conceptual structure for

generating ontologically grounded expressions of existence in the spatial form and organization of a site.

Key ideas from Heidegger's theory of knowing were extracted and related to the 'primordial modes' of existence in a way which structured thinking about authentic existence, viz. living in a continual unfolding into new ways to exist as determined from the oneself, by the oneself, and for oneself. This way of thinking was in turn correlated with stages of design which determined a guiding framework for assessing and designing the landscape for authentic human existence. In each of these stages various ways in which spatial form and organization could give spatial expression to existence were enumerated.

The study initiated the concept of Experiential Values of Fundamental Human Need as a means to exemplify life-aspirations, both inauthentic and authentic, of site users. They also represent of a world of significance which is a component of the Being-in-the-World. The study also devised an approach for the grounding of existence based on the idea of home-territories which organizes the landscape.

Key words: understanding, phenomena, Being-in-the-World, authentic existence, conceptual framework, design thinking.

## ÖZ

### TASARIM DÜŞÜNCESİNİ YÖNLENDİREN BİR ÇERÇEVE OLARAK HEIDEGGER'DE VAROLUŞUN STRÜKTÜRÜ

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Bu çalışma felsefenin sıradan insanın günlük yaşamı için anlamlı bir çevrenin yaratılmasında tasarımcılar için nasıl bir kavramsal çerçeve sunabileceği sorusunu araştırmaktadır. Amaç, bir otantik varoluş felsefesinin geniş kapsamlı boyutlarının, mekan planlamasında ve tasarımda tasarım düşüncesini yönlendirecek bir kavramsal çerçeve içinde bütünleştirilmesidir.

Martin Heidegger'in Varlık ve Zaman'da ortaya koyduğu temel ontoloji çıkış noktası olarak ele alınmıştır. Heidegger'in temel ontolojisinin iki ana kavramından, varoluşun 'temel durumu' olarak 'Dünyada-olma'dan ve varoluşun 'ilksel kipleri'nden, tasarım düşüncesini yönlendirebilecek bir yapı kurmak amacıyla yararlanılmıştır. Heidegger'in, birbiriyle bağlantılı olan 'fenomen', 'görünüm', varoluşun 'imleri' kavramları, bu çerçevede bir mekanın uzamsal biçim ve örgütlenmesinde varoluşun ontojik olarak temellendirilmiş ifadelerini geliştirmek için kavramsal bir strüktür olarak kullanılmıştır.

Heidegger'in biliş kuramının kilit kavramları özümşenerek bunlar otantik varoluşun, yani sürekli olarak kendinden, kendi tarafından ve kendi için belirlenmiş olarak varolmanın yeni yollarını geliştirerek yaşama konusunda düşünmeyi düzene sokacak şekilde varoluşun 'ilksel kipleri'yle ilişkilendirilmiştir. Daha sonra bu düşünce şekli otantik varoluşun mekanını değerlendirmek ve tasarlamak için bir yönlendirici çerçeveyi belirleyen tasarım aşamalarıyla ilişkilendirilmiştir. Bu aşamaların her birinde uzamsal biçim ve düzenlemenin varoluşa uzamsal ifade verebileceği çeşitli yollar sıralanmıştır.

Çalışmada Temel İnsani Gereksinimin Deneyimsel Değerleri kavramı bir mekanda kullanıcıların gerek otantik, gerekse otantik olmayan hayat beklentilerini örneklemenin aracı olarak ele alınmıştır. Bu değerler Dünyada-Olma'nın parçası olan bir anlamlılık dünyasını temsil ederler. Çalışmada aynı zamanda varoluşun mekana düzen getiren domestik alanlar kavramı üzerinde temellendirilmesine yönelik bir yaklaşım geliştirilmiştir.

Anahtar sözcükler: anlama, fenomen, Dünyada-Olma, otantik varoluş, kavramsal çerçeve, tasarım düşüncesi.

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# CHAPTER 1

## INTRODUCTION

### 1.1 Problem Investigated

For the most part people have to confront in their daily lives either confusion and inconvenience of uncontrolled growth and development or a barren visual order of newly created functionally specialized settings which are more likely to be aimed at accommodating vehicles, utilities, services, and storage than people.

The general absence of a meaningful supportive environment is an important problem to address because it tends to yield drab and empty settings which produce indifferent and unfulfilled lives. The environment is often devoid of the warmth and pulse of human existence and the vitality of human growth and development. An anonymous environment becomes alien and abandoned which erodes the social fabric and encourages criminal behavior. This is the common fate of many urban environments in inner city districts around the world.

Meaningful environments are increasingly becoming a more important issue as a means for avoiding these problems which intensify as urban populations increase, development expand, and society becomes more mobile. (Rapoport, 1982:195)

The practice of conventional site planning continues to be limited to concerns for aesthetic visual appearance and functional accommodation and efficiency (Rowe, 1987:195). In the process important ingredients of a full and enriching life become overlooked such as providing for social vitality (Jacobs, Alexander), community cohesiveness (Keller), and individual human development. Although physically accommodating, this often leaves planned sites without the feeling of being inhabited and lived-in.

Site planning and design for new development is becoming more and more aimed at accommodating mass-culture and the anonymous public. This is evident in such developments as residential subdivisions, shopping malls, and tourist destinations with their environmental 'Disneyfication', 'museumification', 'Futurization', etc. (Relph, 1976:92-109)

This caused from planners and land developers taking a distanced, objective attitude which is aimed at accommodating narrow specialized interests (e.g. functional reliability and efficiency, economic gain, social prestige) rather than an intimately involved, inclusive, subjective viewpoint. The subtleties and complexity of our everyday existence are not given appropriate priority and attention to provide for richness and meaning in everyday life.

In light of this, the problem of concern which this thesis is to address is: How can site planning and design create outdoor spatial settings which can play a profoundly meaningful part in the everyday lives of ordinary people?

## 1.2 Aim of the Study

In order to create profoundly meaningful settings in the urban built environment, a fundamental, comprehensive theoretical footing for design thinking is needed. Ontology is the branch of philosophy which is the most developed discipline which addresses these concerns. An ontological approach for site planning and design can offer a fundamental basis and disciplined structure of thinking for creating physical settings which can effectively accommodate human existence.

A pursuit of such issues of ontology requires a stance of inquiry in seeking to get to the root of these matters. This implies a radical shift in design thinking which utilizes an approach of exploratory examination rather than merely asserting a different design doctrine to achieve good design. By taking such an approach the design can be initiated from an ontological under-pinning . Through examining the issues at an ontological level, the complex and intricate subtleties required to creating meaningful environments can be discovered. A structured set of ontological concepts and principles can assist designers to understand how to create more effective spatial settings for human existence.

### 1.3 Philosophical Orientation of the Thesis.

In this study of an ontological approach for site planning and design, Martin Heidegger's fundamental ontology and Hans-Georg Gadamer's philosophical hermeneutics were utilized as the primary point of departure. Heidegger's Being and Time, in which he initiated this philosophy, was particularly important for the aims of this study for several reasons. Firstly, it is the definitive work of this century on fundamental ontology which has easily made Heidegger to be considered as the "the most significant contemporary European philosopher". (Kluback and Wilde, 1956: 15) His ontology is a refreshing new outlook on the nature of existence and it provides an orchestrated, disciplined understanding of key philosophical concepts such as existence, reality, truth, meaning, and authenticity. His conception of authentic existence is taken to mean being true to oneself in terms of living in a continual unfolding into new ways to exist which are of the self, by the self, and for the self. It is a central concept which serves as the ultimate aim for site planning and design: to provide meaningful settings which can accommodate others in pursuing an authentic existence.

Secondly, Heidegger's fundamental ontology explains a structure of existence which has implications for a conceptual framework of ontological thinking for site planning and design. The framework is implied in his two formative complementary concepts of his philosophy, i.e. 'Being-in-the-World' which comprises the 'basic state' of human existence and 'Care' which is comprised of the 'primordial modes' of human existence, viz. state-

of-mind (self-awareness, facticity), understanding (self-realization, existence), and discourse (self-actualization).

And thirdly, Heidegger's fundamental ontology in Being and Time utilized the means of hermeneutic phenomenology as his mode of inquiry into the main question of the meaning of being. Phenomenology is the means by which he investigates this question without preconceptions or prejudices. A phenomenon for Heidegger is an indicator of being while being itself remains concealed. A 'phenomenon' of existence makes its 'appearance' through the spatiality of behavioral actions which in turn are made manifest in 'signs' such as the form and arrangement of things which support the activity. These ontologically interrelated factors of 'phenomena', 'appearances', and 'signs' have close affinities with and potentially strong implications for how to see and understand meaningful landscape settings and conducting site planning and design.

### 1.3.1 Heidegger's Fundamental Ontology

Heidegger's initial project was to develop a fundamental ontology of human existence which was aimed at overcoming the depletion of meaning resulting from the method of scientific thinking. (see Kuhn, 1970) His philosophical task was to determine a new way of understanding and thinking about human existence and the truth and meaning of being which would break through the distortions and limitations of the metaphysical tradition of philosophical thinking.

In his early work of Being and Time, he established his fundamental ontology of human existence which redefined how to understand existence in general and the nature of humankind. He originated the concepts of 'Being-in-the-World' and 'Care' as comprising the structure of human existence and developed a theory of knowing which provided guidance on how to think about being.

These concepts are important to the aims of this present study because when considered together they provide a framework which addresses a comprehensive set of philosophical issues. It is an orchestrated conceptual scheme which is able to avoid preconceptions by having as its ground two concepts which are derived from direct human experience, i.e. the concept of existence grounded in the particular existence of the individual person (viz. the specific 'mineness' of existence) and the concept of truth grounded in the idea of the unconcealment of Being. Heidegger's ontology can therefore be considered to be free of preconceptions because his 'existentialia' or "fundamental categorical determinat[es] of human existence" (Gadamer, 1989a: 22) are defined in the open-ended terms of the uniqueness and forever-unfolding concealment of human existence. Determined in this manner his 'existentialia' may be considered as performance categories relative to an empirical understanding of existence which stand in contrast to the idealized, universal precepts prescribed in a traditional metaphysical scheme.

Heidegger's 'existential' of understanding was based upon the reflections gained within temporal transcendence. This transcendental reflection was to serve as the means to existential analysis (self-understanding). It later became evident that the means of



temporal transcendence as a way of knowing the self could not overcome its own self-reference and consequent subjectivity. (Gadamer, 1989a: 21; 1989c: 104)

In response to this Heidegger's later work abandoned the project of completing his ontology of human existence and concentrated instead on inquiring into the ground of being itself. (Gadamer, 1989c: 104) He turned toward studying the originative thinking of the pre-Socratic Greek philosophers in attempting to regain the value of their thinking and concepts at the dawn of western philosophical thinking in order to throw off the layers of preconception and prejudices brought into western metaphysical thinking.

"He had the penchant for restoring to words their hidden, no longer intended sense, and then . . . to draw fundamental consequences for thinking." (Gadamer, 1989c: 107-8)

"Heidegger's quest to ask anew the question of Being, or better, to pose it for the first time in a non-metaphysical sense, . . . was a way back from dialectic . . . [that is,] the whole wide-ranging totality of the Western tradition of metaphysics." (Gadamer, 1989c: 110)

Later still Heidegger's inquiry into the ground of being utilized the means of hermeneutic dialectic in the study of poetical language, that is, dialogue in which things are allowed to speak for themselves within a purposeful inquiry as opposed to traditional dialectical thought which tends to have a prejudice toward a "unity of opposing factors". (Gadamer, 1989c: 108). However, Heidegger still remained influenced by the appeal of the:

"dialectical movement of thought . . . [which had] . . . a strict inner consistency of . . . sharpening . . . propositions to the point of opposition or contradiction . . . [and then] aiming toward [developing] a unity of the opposing factors. . . . [Heidegger's later work] continued to develop the dialectical concepts of spirit and freedom . . . with the help of Holderlin's poetical language . . . while at the same time

[having the consequence of] domesticating its own thinking." (Gadamer, 1989: 108-9)

During this time he wrote essays on topics important for designers such as 'Building, Dwelling, and Thinking', 'The Thing', and ' . . . Poetically Man Dwells . . . '. (Heidegger, 1971) They provided insightful and penetrating ways of considering the ground of being which shed new light on the ontological implications of building. However, Heidegger's poetical hermeneutics did not serve as an effective rational, comprehensible tool for others to utilize. (Gadamer, 1989a: 21, 24)

### 1.3.2 Gadamer's Linguistic Truth.

Hans-Georg Gadamer, Heidegger's student and life-time advocate, was critical of Heidegger's dialectic means of inquiry into the question of the truth of being. In contrast to Heidegger's transcendental hermeneutics, Gadamer took a linguistic hermeneutical stance in which he considered "the hermeneutical problem [as] . . . the proper understanding of that which takes place through the medium of language." (Gadamer, 1979: 346-7) The way to free thinking from the encumbrance of a language, such as that of traditional philosophical metaphysics, is not to get out of one language into a more effective one, but "to trust language; that is, . . . engage in dialogue with other thinkers and other ways of thinking." (Gadamer, 1989a: 23) Within dialogue the language in which mutual understanding can occur comes to evolve.

Understanding in language occurs through means of 'true conversation' which he defines as "going beyond oneself, to think with the other and to come back to oneself as if to another." (Gadamer, 1989c: 110) Understanding arises out of a conversation "that evolves as question and answer and builds up a common language" (Gadamer, 1989c: 106) In questioning about 'the being of what is asked about' in the conversation, the "question places 'what is being questioned' in a particular perspective . . . [which sets up the] direction in which alone the answer can be given if it is to be meaningful. . . . [In this manner] the being of the object [or the other person] opens up" (Gadamer, 1979: 326) The dialogue of question and answer aims at coming to an agreement about the 'objective rightness' of "the central issue or 'object' of the conversation". (Michelfelder and Palmer, 1989: 5-6).

With the idea of the text taken as a universal concept which occurs in any expressive medium, we can conclude that we can gain an understanding of the truth of existence through conversing with a text in medium of landscape space. The investigation of this study is in agreement with Gadamer's linguistic hermeneutics and with his concept of 'true conversation' as a viable, practical means for designers to address the issue of the truth and meaning in the landscape.

This study is delimited by its focus on understanding how the landscape speaks about human existence and how design can 'create meaningful landscapes'. It should be made clear at this point that this focus is to be distinguished from the very closely related theme of the landscape as a 'work of art'. The design of meaningful landscapes is to induce

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philosophical categories of inquiry are to be thrust aside; inquiry is to avoid "questioning the concept of meaning itself" (Michelfelder and Palmer, 1989: 2) and "disrupt the determinateness of meaning . . . [in order] to uncover what is entirely other than meaning and truth" (Michelfelder and Palmer, 1989: 9); that is, to "always disperse and defer and shatter all totalizing unity . . . [including] the background network of meaning-relations lying at the basis of all speech -- . . . the very integrity of sense as such is to be dissolved, thereby accomplishing the authentic shattering of metaphysics." (Gadamer, 1989: 109)

Jacque Derrida, a leading deconstructionist philosopher, considers his own thinking to operate a step "beyond or outside philosophy" (Dallmayr, 1989: 86) and promotes dispensing with "traditional essences or meaning-structures" (Dallmayr, 1989: 81) He seeks "to transgress phenomenological 'immanence' and the boundaries of transcendental reflection" and does not agree with Gadamer's "notion of an unfolding meaning or continuity of understanding" (Dallmayr, 1989: 81) He makes "the claim that there are no truths or no such thing as truth . . . because . . . truth is plural . . . multiple and variegated . . . [and rejects the concept of] a unified or holistic synthesis of meaning." (Dallmayr, 1989: 87) His philosophical inquiry utilizes a dialectic which tends "not so much to engage traditional philosophy or divergent views as to circumvent and elude them." (Dallmayr, 1989: 86) He "seemingly stands in a relationship of alterity, of non-oppositional difference" to hermeneutics." (Michelfelder and Palmer, 1989: 9)

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formal, geometric forms began to take precedence as seen in the work of I.M. Pei, Paul Rudolph, James Sterling, and the New York Five. While expressionism emerged as a response to the extremes of functionalism, it was an aesthetically-based change which had little philosophical grounding.

Another departure from Functionalism in the 1960's was the change to utilizing the human sciences as a means for developing a more responsive approach to people and their needs. It developed along two lines of approach: a) following a rigorous program of empirical research into design and human behavior and b) developing design methods which could rationally deal with the complex sets of determinants.

The former developed into the movement of environmental psychology during the mid-1960's focusing on 'man-environment relations'. The intention was to identify constant relationships between spatial configurations and human behavior. This approach ran into problems when it began to become evident that "the more researchers accounted for all the factors involved, the less specific were the laws which governed man-environment relations. . . . the knowledge was so general that even sympathetic architects had difficulty seeing how the information would generate a particular architectural form." (Gelernter, 1995: 263). In addition, using environmental psychology as an approach for studying the subject-object relationship had an inherent difficulty built into it. While research developed information on how spatial form may effect behavior or visa-versa, it did not develop explanations of how they effected each other interactively similar to the way people actually experience architectural form.

The second approach of design methodology was inspired by the discipline of operations research developed during World War II. The role of design was seen as solving problems. The purpose of developing design methods was to avoid any preconceptions which might imposed erroneous solutions to the problem. These methods were to solve functional problems through means of empirical scientific induction, that is, by only deriving solutions from the problem itself. Once a thorough analysis of the problem was completed, design then simply had to meet the requirements of the problem. Prominent proponents of this approach included Horst Rittle, Christopher Alexander, Geoffrey Broadbent, and J. Christopher Jones. The approach had limited use for practicing designers because for the most part it could only produce abstract 'bubble diagrams' without determining any organizing geometry or structure. Inherent to the approach was the problem associated with any inductive method: how to organize the array of facts which is generated from the analysis. In order to recognize any kind of pattern in the facts, a concept of order had to be utilized which is a matter of how the facts are perceived rather than a direct result of the facts themselves. The design solution, therefore, could never be a pure response to the problem and subjectivity would have to enter into the process.

In the 1970's the design methodology approach was developed further in what became known as the participatory design movement. The idea was to have both the designer and the user working together to determine the best solution to the problem. Its main drawback, however, was that "the more closely an architectural form was tailored to the



desires and values of particular people at a particular time, the less could it accommodate future occupants whose desires and values were perhaps quite different. This movement ignored those issues which are timeless and shared in favor of those which are temporary and contingent, even though buildings live long beyond their occupants." (Gelernter, 1995: 264)

These approaches became deeply embedded in architectural schools. In the 1960's the Bartlett School of Architecture at University College in London adopted this science-oriented approach and strongly emphasized theory over practice in its curriculum. Architectural students were to concentrate on gaining knowledge in all disciplines pertinent to architecture and leave the task of how to apply the theory in practice to the architectural offices. Also, the University of California at Berkeley re-oriented its curriculum to emphasize design methods and learning social and physical determinants of form. Eventually, the name of the school was changed to Environmental Design. In the 1970's other schools around the country began to follow this idea.

Structuralism was another important approach to design that developed during the 1960's. It was derived from an outlook which emerged from the fields of linguistics, psychology, anthropology, and sociology. The main idea was that the human mind operates on 'deep structure' which all people, it was claimed, inherently have. The diversity of language, culture, psychology, etc. were considered as variations from such structures. "The Structuralists wanted to show how human knowledge and human behavior resulted from interactions between information from the outside world and the

active structuring and organizing processes of the mind. . . . [that] the mind actively imposes structure on . . . knowledge from the outside . . . [and] the organizing structures within the mind allow only a finite and perhaps limited range of possibilities. . . . Although sense experience provides the content of knowledge, it can only be understood when the mind imposed form [viz. concepts; paradigms] upon it; but the mind adjusts its forms and it tests them against the sense experience." (Gelernter, 1995: 266-7). "Structuralists theories . . . focused attention not solely on the mind or the world, but on the interactions between the two." Gelernter, 1995: 274) Proponents of this approach include Saussure and Chomsky in the field of linguistics, Levi-Strauss in anthropology, Piaget in developmental psychology, Lynch in City Planning, and Alexander in architecture. This outlook overthrew the prejudice which Modern architecture had toward preconceptions. They were now seen as an inherent trait of human understanding. However, its approach had some drawbacks which were similar to the earlier design methods

Christopher Alexander's theoretical work of the 1970's used a structuralist approach in developing his 'pattern language' (Alexander, 1977; Alexander, *et al*, 1979). His timeless qualities of spatial form in architecture were determined by returning to traditional solutions which he considers to accommodate universal human needs. Each pattern is explained in terms of human needs and the consequences of form. His assertion of timeless qualities does not take into account cultural, social, or individual patterns of behavior which may vary and evolve with their own sense of stability. That is, the human ability to adjust concepts to unique problems and circumstances leads to different needs

and sets of priorities and thus spatial patterns. A stance which claims timeless environment-behavior relationships is dangerously static; it does not give any credence to the fact that people can stabilize environment-behavior patterns which are not based on traditional building.

Norberg-Schulz's theory of architecture initially originated from a structuralist approach which drew heavily from Piaget. However, he later modified his theory to create an existential approach which utilized ideas from Heidegger's fundamental ontology and Lynch's cognitive environmental image. He explained that our sense of space is organized by the structures of the mind (schemata): "Existential space [is] a relatively stable system of perceptual schemata, or an 'image' of the environment." (Norberg-Schulz, 1971: 17) He identified schemata of abstract topological structures that give order to existential space. They are defined in terms of elementary "relations such as proximity, separation, succession, closure (inside-outside) and continuity. The topological schemata are in the beginning tied to the things themselves. . . . the elementary organizational schemata consist in the establishment of 'center' or places (proximity), 'directions' or paths (continuity) and 'areas' or domains (enclosure). To orient himself, man above all needs to grasp such relations. . . [These] topological schemata are similar to the basic concepts established by Heidegger . . . and Lynch." (Norberg-Schulz, 1971: 18) In creating these relations in the environment, intentions of human existence are projected into the world. Norberg-Schulz's theory alludes to Heidegger's ideas more than it is directed by them. He concentrated more toward developing a simple method for interpreting existential

implications of architectural and urban form than to determine an existential approach for design.

These various movements in architectural theory and practice are either very individualistic or very limited in their scope of concern. As discussed above, the Functionalists lapsed into dogmatism, the Behaviorists lapsed into architectural determinism, the Structuralist became so detailed as to be too cumbersome to utilize or too narrow or biased to be useful (e.g. timeless).

Post Modernism in the 1970's began re-cycling historical styles of architecture by juxtaposing them into 'visual complexities and contradictions'. They were intended to startle and delight the intellect and visual perception; it became a 20th century movement of architectural eclecticism. Mannerism and subjectivity was given priority over rationalization and objectivity. This was followed by a more serious manner of Classicism and its principles in the early 1980's. "all Post Modernist architects agreed: the subject matter of architecture is architectural form itself, not the abstract or scientific determinants of form that came to dominate many American schools of architecture in the 1970's . . . . A number of schools change their names back to 'architecture' from 'environmental design' to reflect the new emphasis." (Gelernter, 1995: 284)

Deconstructivism in architecture followed the philosophical outlook that the search for order is futile because it is merely an artificial human construct attempting to assert something that does not exist. Truth in architecture is expressing the chaotic reality in

which we live "Peter Eisenman, the leading architectural proponent of deconstructivism, wanted architecture to 'dislocate' its users by subverting their expectations and desires. He hoped they would feel uncomfortable in his buildings and so more directly face the discomfort of their existential condition." (Gelernter, 1995: 286) The intent did not go beyond causing a disruption of thinking. No suggestion was made as to what was to replace it. Architecture could only to take away the blinders of conventional understanding. It was expected that once this was accomplished something more truthful would emerge from this more 'realistic' view. It was assumed that because everyone needed new insight, this task would be the issue which would bring identity to architecture.

The attitude of throwing out all current ways of thinking echoes a similar rejection of all traditional architectural styles by the Modern movement in architecture during the first quarter of this century. However, the dilemma remained: "how [is] one group of individuals . . . able suddenly to break free from this coercion, reorient culture and artistic production, and then quietly slip back into unselfconscious alignment with the new coercive force." (Gelernter, 1995: 288)

The above discussion of the twentieth century theories of architecture shows a continuous vacillation between counter-balancing movements rather than an evolution toward a more stable middle ground which is aimed toward achieving appropriate degrees of both certainty and relativity, the self and the world, clear reasoning and rich sensitivity, and of logic, emotions, and intuition. Taking a more inclusive approach in

itself would appear to be more realistic in that it utilizes all human attributes in seeking an approach to architecture which includes a lasting understanding of truth, reality, and meaning. A philosophy which could provide this to architecture is the fundamental ontology of Martin Heidegger.

Heidegger's work has already been utilized by some architectural and environmental theorists during the last quarter of this century. It has been used mainly to develop new ways to see and understand architecture and the built environment. Two main theorists who have directly attempted to integrate Heidegger's ideas on ontology into their thinking are discussed below.

#### 1.4.1 Edward Relph.

Edward Relph in Place and Placelessness, 1976, aimed at clarifying the "existential significance of place". His book contains an extensive and well researched characterization of the existential concept of dwelling and its occurrence on various environmental levels as well as the concept of place and its identity and authenticity.

"An authentic person is . . . one who is sincere in all he does while being involved unself-consciously in an immediate and communal relationship with the meanings of the world, or while self-consciously facing up to the realities of his existence and making genuine decisions about how he can or cannot change his situation. . . . An authentic sense of place is above all that of being inside and belonging to your place both as an individual and as a member of a community, and to know this without reflecting upon it." (Relph, 1976: 64-5)

His ideas about place and placelessness have heavily referenced Heidegger, but there is no structured relation with or direct use of Heidegger's ideas. Heidegger's general scheme of fundamental ontology is not used to guide the assessment or creation of places. Although he refers to ontological aspects of place, he mainly emphasizes their concrete aspects. The ontology of his ideas is incomplete by having left out the issue of existence and an explanation of a disciplined way to create or design authentic places. This is clear from the conclusion of his book which states the need for "an approach for making places self-consciously and authentically." (Relph, 1976:147)

#### 1.4.2 Christian Norberg-Schulz.

The leading proponent of utilizing Heidegger's thinking in architectural theory is Christian Norberg-Schulz who is a professor, author, and theoretician of architecture. His work has been published in a series of books and several articles (Norberg-Schulz, 1971, 1975, 1976, 1979a, 1979b, 1983, 1985). He is the most demonstrative in relating Heidegger's philosophy to architecture in that he has relied heavily on Heidegger as a catalyst for much of his own architectural theory. (Norberg-Schulz, 1979a:5) Norberg-Schulz refers to many of Heidegger's formative concepts, e.g. Being-in-the-World, dwelling, place, things and interprets them in a way which helps to support his own theoretical outlook on architecture.

His theory develops a conceptual scheme for analyzing design in the environment from an existential point of view. His outlook includes a) a scheme of defined environmental

levels, i.e. settlement, built fabric, and dwelling, which correspond to his 'modes of dwelling', i.e. natural, collective, and private (Norberg-Schulz, 1985:13; 1971: 17-34), b) modes of existence in architecture, i.e. morphology, topology, and typology (Norberg-Schulz, 1985: 26-7), c) a format of environmental order, i.e. context, edge, center, and d) a determination of existential spatial form, i.e. place, path, and domain (Norberg-Schulz, 1971: 17-27) and e) an explanation of 'genius loci' and 'dwelling' as an existential basis for assessing the environment.

His theory reflects Heidegger's ideas in its phenomenological outlook toward the environment by referring to the aspects of dwelling, existential spatiality, and architecture as 'thing' or concrete phenomenology and by using an existential basis for determining meaning in the environment through references to Being-in-the-World, the fourfold, and language. (Norberg-Schulz, 1985).

Although the writing of Norberg-Schulz is fundamentally related to Heidegger and substantially refers his theory of architecture to Heidegger, it is a very limited representation of Heidegger' thinking and is not systematically related to his ideas.



as 'concrete phenomenon' whereas Heidegger's phenomena of existence only occur in concealment. His definition of the 'world of significance' has only the two aspects of 'orientation', which draws heavily on Lynch's cognitive mapping, and 'identification' which he simplistically relates to systems of concrete expression. (Norberg-Schulz, 1985: 15)

His use of the term 'meaning' is not in the ontological sense as Heidegger uses it. No particular distinction is made between 'significance' and 'meaning' which is an important issue for contemporary architectural interpretation (Rowe, 1987: 194) His explanation of 'dwelling' and the phenomenal environment is not ontological because it is focused on the limited idea and manifestation of 'place' (Norberg-Schulz, 1975: 6) which excludes architectural thinking from giving full consideration to Heidegger's other aspects of 'thing' and 'region' as an integral part of designing for the phenomena of existence. Also the relation between existential spatiality and physical space is not explained as a basis of existential design.

### 1.5 Heidegger and Environmental Ethics.

Heidegger's concepts have continually influenced public debate over how to deal with the crises of a degrading environment and continued confrontations of man against nature which are becoming more wide-spread and more intense. (see Devall and Sessions, 1985; Foltz, 1995; and Oelschlaeger, 1995) His idea of 'letting-be' of the other in mutual dialogue as a way to self-development has been referred often in many issues of debate.

More recently (Thiele, 1995), this idea has been discussed as a guiding concept for developing an alternative position to the two prevalent approaches of an ethical relation with nature: the biocentric orientation which assigns rights to nature to live and flourish on the basis that all life has equal value in the dialogue of resolving conflicts and the sociocentric orientation which holds that human life has a unique and privileged status over nature and that by having an equalitarian approach in everyone having a right to exercise this status, nature will in the process will be engaged and utilized in a benevolent manner. (The latter does not account for the tendency of some people to use nature as an instrument to gain power over others.) Heidegger's principle of 'letting-be' is utilized to explain an equivalent-but-different relation between people and nature. Without projecting human qualities on nature, it is regarded as invaluable in enriching the human experience whether practical or aesthetic. The ultimate aim of expanding the breadth and depth of one's existence is to be attained by thoroughly understanding the inherent character of nature for how it can bring something new to the human experience.

In another recent use of Heidegger in the environmental debate addresses the issue of truth among the diverse positions which are expressed. (van Buren, 1995) Heidegger's concept of hermeneutics is explained as a means of 'communicative openness' which would lead to criteria for determining the degree of truth in the range of opinions. It is suggested that there is a more appropriate way to detect the validity of a claim to truth, than through the idealist tradition which determining the degree of truth in concepts and underlying assumptions of the mind with the biophysical world or through the idealists tradition of determining the truth through the correspondence of the biophysical to

concepts of the mind. Instead, Heidegger's concept of creative mediation in determining the 'suitability of fit' which takes into consideration a broader range of determining factors which make up a world of significance, i.e. spirit of the times, cultural tradition, social forces, and sedimentary deposit of experience: "truth means 'creative' correspondence, 'interpretive' adequacy [appropriate to the world], because, even though a viewpoint has to fit the biophysical world, it still mediates and interprets this physical world in terms of the realm of cultural sense or meaning" (van Buren, 1995: 269).

#### 1.6 Structure of the Study.

Heidegger's ideas are organized into a conceptual framework which is generated by two formative concepts of Heidegger's philosophy, i.e. the 'basic state' of existence (Being-in-the-world) and the 'primordial modes' of existence. The former lies in the background of existence while the latter guides the everyday dealings of existence. The framework provides an encapsulation of the complexity and subtlety of interrelationships among Heidegger's ideas which can guide the disciplined thinking of his philosophy.

This framework of Heidegger's ideas is directly extended to ontologically derive a conceptual framework for site planning and design. It serves as a guide for site planner to accommodate authentic existence, viz. a guide which is directly correlated to and consistent with Heidegger's philosophical outlook, concepts, and ways of thinking.

**CHAPTER 2**  
**THE ONTOLOGICAL GROUNDING OF**  
**SITE PLANNING AND DESIGN**

Instilling the quality of existence into site design begins at understanding the 'basic state' of human existence and how it becomes manifest. Heidegger's concept of Being-in-the-World as our 'basic state' of existence explains our intrinsic human abilities and capacities for existing and knowing. (Heidegger, 1962a: 88a) It is the context in which all understanding occurs and therefore serves as the foundation for the various ways in which we know ourselves and our surroundings. The knowing of Being-in-the-World serves as a model for site designers to see and understand the environment in terms of genuinely human qualities which are ontologically grounded.

There are three components which constitute the 'basic state' of Being-in-the-World, i.e. Being-in, the World, and the Self. (Heidegger, 1962a: 245) In combination they constitute the ontological structural basis of human meaning and meaningful environments.

## 2.1 BEING-IN: THE GROUNDING OF EXISTENCE AS THE CONCERNFUL KNOWING OF ENTITIES.

Being-in is the grounding of an individual (or social entity) in purposeful activity and initiates from the utilization of things required to carry them out. Heidegger calls this the "formal existential expression for the being of [a human] which has Being-in-the-World as its essential state." (Heidegger, 1962a:54) Being-in arises from the necessity of our interacting with things in order to fulfil our needs and aspirations.

When people become so involved with an activity that they deal with things subconsciously and take them for granted, these things have become an integral part of human existence. This kind of involvement with things Heidegger calls 'dwelling', that is, "to have things that we relate to, care about, and concern ourselves with". (Heidegger, 1962a: 80; Heidegger, 1971: 174, 176) "To be a human being is to be on the earth as a mortal, to dwell, doing the 'building' that belongs to dwelling: cultivating growing things, constructing things that are built, and doing all this in the context of mortals who, living on earth and cherishing it, look to the sky and to the gods to find the measure of their dwelling." (Hofstadter, 1971: xiv)"It is poetry that takes the measure of the dimension, that is the standard by which all other measures - of this or that or something else - are themselves measured. ... At the basis of man's ability to build in the sense of cultivating and constructing there must be, as primal source, his poetic ability, the ability to take the measure of the world." (Hofstadter, 1971: iv)

A thing which has an involvement in the purposeful activity of work takes on an existence of its own. It exists as a usable, manipulatable thing which is conducive and serviceable in serving as an integral part of doing the work. 'Usability', 'manipulability', 'conduciveness', and 'serviceability' are dimensions comprising the 'suitability' of a thing for the work. 'Suitability' is judged with common sense derived from having the ability to do the work. 'Dwelling' with things is established when an object has an involvement in an activity which 'could not possibly be more suitable'. (Heidegger, 1962a: 98) The more suitably a thing exists in these terms within purposeful activity, the more secure is its existential grounding.

In this context a thing stands on its own with its own assigned existence. It is what Heidegger calls 'things in themselves' and is what constitutes our existential environment. 'thing' ... the fundamental original sense of 'gathering' there is a movement toward 'that which bears on or concerns men', 'that which is present as standing forth here'" (Hofl :pxvi; H71,p176). By understanding the involvements which constitute the existence of things, we are able to disclose a portion of the reasons for which someone exists. Through understanding how a thing plays a part in the conducting of work, the relations and the correlated intentions can be interpreted.

Heidegger determines this to be the essence of existence which in turn makes Being-in a phenomenon of existence.

'Appearance' . . . means a reference-relationship which is in an entity itself and which is such that what does the referring (or the announcing)

can fulfill its possible function only if it shows itself in itself and is thus a 'phenomenon'. (Heidegger, 1962a: 54)

Dwelling with things comes from one having assigned or referred involvements to objects which are necessary for carrying an activity. Having been brought into the intrinsic make up of an intentional activity, the object becomes imbued with human value. From this its status changes from a mere object with physical attributes to being transformed into a Thing 'invested with value'. (Heidegger, 1962a: 96) It becomes a thing-in-itself with its own intrinsic existence within the context of projected human intentions.

Things occurring within this context have projected upon them the assignments and references of involvement and as such have become imbued with human value. This gives them an existence of their own which makes them Things of Value and gives them the status of being 'things in themselves' within the context of human existence. They become fully grounded in human existence when their involvement in the activity "could not possibly be more suitable". (Heidegger, 1962a: 98). When this state of Being-in relation with things has been achieved it "belongs to [one's existence] so essentially as to constitute its meaning and its ground." (Heidegger, 1962a: 59)

Because we depend on things subconsciously in our work, we have a continual concern for things. The concern is a monitoring of 'things of value' for their being in readiness for the task at hand. In this way things matter to us in terms of a concern for their being ready for involvement in the work. (Heidegger, 1962a: 176)

Our Being-in relation with entities gives us a sense of familiarity and belonging with entities in the environment. This allows us to feel 'at home' there in that place, because it is where we can become absorbed in the work and not have to pay attention to things.

A summary tabulation of the factors comprising Being-in are portrayed in Figure 2.1 below.





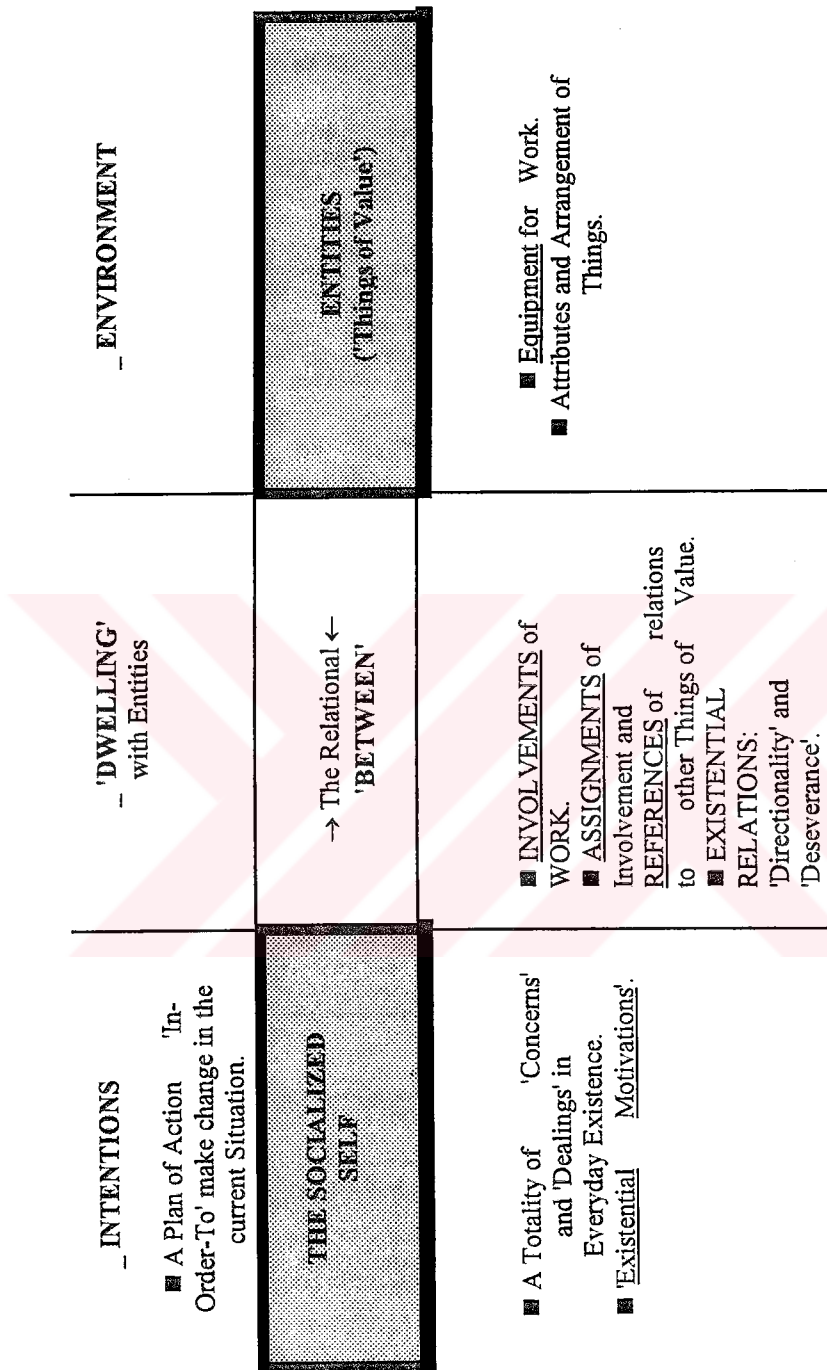


Figure 2.1 - The Phenomenological Environment of Being-in.

### 2.1.1 The 'Phenomenon' and 'Appearance' of Being-In.

As the formal existential expression of existence, Being-in is a phenomenon of existence. For Heidegger a "phenomenon . . . is something . . . [which does] not show itself at all . . . [but] at the same time belongs to what does show itself", i.e. Things invested with Value. (Heidegger, 1962a: 59) Phenomenology is the method by which 'what lies hidden' (viz. existence) is exhibited in the existence of a Thing which does show itself (Heidegger, 1962a: 50, 52), that is, Things 'invested with value' that have an integral involvement in human activity. The phenomena of human existence which are grounded in the existence of Things 'invested with value' include a) the intentions of an activity, b) the diverse involvements of the activity, and c) the assignments of involvements to Things and their references to other interrelated Things.

These phenomena are grounded in Things of Value which have the particular existence of being in readiness for an involvement in an activity. For the most part, the existence of a Thing of Value is concealed by being immersed in the involvement of carrying out the work. However, when their state of readiness is disrupted, the 'appearance' of its characteristic ways of being in readiness become announced because of their being absent, broken, or out of place, viz. a negative 'appearance' of a deficient existence. This existence of Things makes its 'appearance' in several ways. Two of these, 'serviceability' and 'conduciveness', belong to the 'spatiality' of Things (Section 2.1.1.1) and the other two, 'manipulability' and 'usability', belong to the knowing of Being-in (Section 2.1.1.2).

### 2.1.1.1 Spatiality of Existence

The spatiality of Things is manifest both in the space taken up by the choreography of the activity itself and in the existential relations of Things themselves. The activity space is defined by all the movements and circulation required to carry out the activity including those involve with using Things. The spatiality of Things themselves is determined from the interdependent relations of 'directionality' and 'closeness' which properly position things for involvement in an activity. (Heidegger, 1962a: 144)

That toward which one's involvement is directed makes its appearance in the alignment between the position of the person and the Things with which actions are 'directionally' aligned. For instance, for an involvement in contemplation with an object in a distant view, the object and the viewing position must be comfortably aligned together with a sight line which is direct and unobstructed. The pattern of directional relations in which the 'directionality' of any single action is taking place is also an 'appearance' of existence in a broader context of an activity which is comprised of a number of individual actions. In turn, a more extensive 'appearance' of existence may occur in the pattern of directional relations of a task which has a broader complex of involvements and its larger constituent pattern of directional relations is constituted by the smaller pattern of directional relations belonging to a number of activities.

The relation of existential 'closeness' is the bringing of Things into the relation of an involvement in the work. (Heidegger, 1962a: 139) A Thing is brought close by being properly positioned and configured for executing the action and having proper interrelations with other Things integral to the action. For instance, the distant object of a scenic view is brought close into the involvement of contemplation by having comfortable seating which allows long periods of contemplation. Facilitating seating which 'desevers' the object-of-view into an involvement could include the comfort of the seat and the comforting relations with the micro-climate conditions, e.g. positioning the seat in shade and cooling breezes in the summertime. Other Things may amplify the existence of this involvement in contemplation, for instance, protective visual screens or sound buffers which block out interferences or distractions to contemplation or spatial enframement of the viewing corridor which establish a visual focus on the object of view. These are Things-of-Value which are critical to the action of viewing and thus taken for granted and utilized subconsciously during a successful experience of contemplation.

The existence of the involvement in contemplation makes its 'appearance' in the combined set and arrangement of the 'Things-of-Value' accommodating the action of viewing (Heidegger, 1962a: 98); that is, the seating, screens, buffers, and enframements, etc. make contemplation possible while viewing the object from the viewing point.

The implication for site design is to clearly convey to site users the possibility of an involvement with Things-of-Value, that is 'dwelling' in the landscape setting, which

constitute the underpinnings of the 'signs' of existence expressed in the spatial form and organization of the site. In an existentially responsive site plan, the design clearly articulates possibilities for intentional uses through means of in the existential relations of things. By providing possibilities for involvement with Things which constitute a full range of Experiential Values, it is then left to the site users to determine which ones they will 'appropriate' in the pursuit of a meaningful existence in everyday life.

#### 2.1.1.2 The Knowing of Being-in.

For the most part, the 'appearance' of existence in things is concealed by the involvement of the work. However, when the involvement relations of things become disrupted, their existence is called forth. Heidegger identifies three 'deficient modes' of existence in things which are indicative of disrupted involvement: a) it is missing and needs to be searched out, b) it is not in a usable condition for the activity, and c) it is out of place and interfering with concentration on the work.

"Dasein, in its concerned absorption, understands itself in terms of what it encounters within-the-world." (Heidegger, 1962a: 268a)

The phenomenon of Being-in has with its own kind of knowing (Heidegger, 1962a: 88, 95) which is gain through knowing 'how to' accomplish some intended result. Heidegger characterizes this intrinsic knowing in terms of "understanding as common sense". (Heidegger, 1962a: 187) However, it is not an understanding restricted only to what we have actually done, but rather what we know is possible from our 'ability to do' the work required to achieve an end effect. (Heidegger, 1962a: 266-267) The knowing

of Being-in is considered to come before any kind of rational, conscious thinking or intuition . (Heidegger, 1962a: 182, 187).

This knowing of Being-in is about understanding the 'suitability' of things for their involvement in an activity. This is understood from how well a thing exists in terms of its 'serviceability' in producing an end result (i.e. functioning and in-place), 'conduciveness' in contributing to the activity, 'manipulability' during the activity, and 'usability' in the act of application. (Heidegger, 1962a: 96-8, 113)

### 2.1.2 Spatial 'Signs' of Being-in.

A 'sign' is derived from but distinct from 'phenomena' of existence and their 'appearance' in Things. Its unique role is to serve as an indicator of existence. A 'sign' leads the way to that which shows existence, i.e. Things and their spatiality: "space is proximally discovered in this spatiality . . . [and through it] becomes accessible for cognition." (Heidegger, 1962a: 146)

The attributes of spatial form and organization on a site can serve as a 'sign' of existence when it nurtures, assists, or amplifies, but is not critical to, the spatiality of existence. viz. when it serves as either a carefully enframing imprint of existence, as a fore-warning of the character of existence, or as a reverberation of the intensity of existence. For spatial form to serve as a successful 'sign' it must enframe the territorial zone of activity and the things which are involved with it and articulate the underlying spatiality

or 'appearances' of existence which it encompasses. It must do this in a manner which announces and embellishes the spatiality of Being without interfering with it.

The 'sign' merely indicates the 'appearance' of existence and does not necessarily participate directly as something 'invested with value'. Gadamer designates existential 'forms of art' (including Architecture) as works "which point beyond themselves into the totality of a context determined by them and for them. . . . [That is, it must] make its own conditions within a context of what is given." (Gadamer, 1979: 138, 140)

Architecture, which he refers to as 'the art which creates space', does this in two ways. The first is offering an 'artistic solution' for both "a particular living purpose and the context of life to which it belongs", that is, it shapes space and "adapts to the particular architectural circumstances". The second is to "add something new to the spatial dimensions of a town or a landscape . . . to present a true increase of being". (Gadamer, 1979: 138) To address this task Gadamer defines a dual role of architecture which is "drawing the attention of the viewer to itself . . . and then to redirect it away from itself to the greater whole of the context of life which it accompanies . . . [to] fit into a living unity". (Gadamer, 1979: 140)

There are three main ways in which space can carry out this task: a) by "providing ornament [viz. an 'accompaniment' to life with an 'enlivening' effect], b) serving as a background of mood, and c) serving as a framework" (Gadamer, 1979: 140). In serving a human purpose in a context of life, the enclosing of space as an existential 'sign' should articulate this purpose as the "place that it is to take up in a total spatial context".

(Gadamer, 1979: 138) In this way, the creation of architectural space in the landscape is an "ontological event . . . a representation of being" (Gadamer, 1979: 142)

Enclosing space as a 'sign' can be an enframing imprint of purposeful activity which can be articulated in various degrees, e.g. subtly, informatively, or as a proclamation. Its outlining shape and proportions can serve as a stage which provides a 'background mood' on which purposeful activity is to be experienced, i.e. being subservient to the surrounding, overpowering the surroundings, or engaged in mutually beneficial dialogue with the surroundings. As a 'framework' it offers a spatial order which enables a variety of purposeful activities to simultaneously 'take place'. These are the ways in which it is possible for enclosing space to serve as a supportive, accommodating setting, viz. a setting which decreases interruptions and disturbances and encourages purposeful activity to flourish. These dimensions of 'suitability' are judged with common sense derived from having the ability to do the work.

### 2.1.3 The Authenticity of Being-in.

The authenticity of Being-in relations with things is determined by the kind of intentions they pertain to. Intentions are plans of action for implementing one's life purposes or self-realization about 'how one wants to be'. They initiate the involvement of things in an activity and therefore define the type of bond required for a suitable involvement with some thing. (see Figure 2.5)



To assist in understanding the character of relations implied by intentions, the concept of Existential Motivations has been developed in this study (see Appendix-A). These refer to the general character of 'how one wants to be' in terms of the overall tone in which work or activity is conducted. This in turn has implications for how relations with things can be 'attuned' to this character of existence.

Inauthentic intentions arises from motivations which lie outside the one's own self-derived existential knowing. It is "the kind of 'self-knowledge which one loses when one 'forgets oneself' or does something so out of character that one 'no longer knows oneself.'" (Heidegger, 1962a: 186, fn1). "[One] belongs essentially to nobody [and] is 'really' nothing". (Heidegger, 1962a: 221) Understanding what intentions can be stems merely from what has already been established by others or from the necessities to confront ordinary, everyday living, that is, "what is feasible, urbane, or indispensable in our everyday business" (Heidegger, 1962a: 386c) or even "when busy, when excited, when interested, when ready for enjoyment." (Heidegger, 1962a: 68) In being attuned in this manner one initiates relations with things from such inauthentic motivations as conforming, infatuation, whimsy, expediency, efficiency, and familiarity. (Definitions of these which have been developed in this study and are presented in Appendix A.) As a consequence, the intentional objectives which originate from these motivational forces are also inauthentic. Such intentions lead toward involvements with things merely in terms of their "substantiality, materiality, extendedness, aside-by-sideness, and so forth." (Heidegger, 1962a: 96)

Authentic intentions are those arising from "the Self which has been taken hold of in its own way." (Heidegger, 1962a: 167); from one's own 'reasons for Being' which have been self-determined, self-generated with "a full and sophisticated knowledge of the Self in all its implications". (Heidegger, 1962a: 186, fn1) Such an orientation can be characterized as being associated with the authentic motivations of striving, exploring, standing-alone, and adapting. (Definitions of these which have been developed in this study are presented in Appendix A.) The intentions originate from these motivational forces are also authentic and spawn plans of action which guide one toward an authentic existence.

## 2.2 WORLD: THE ONTOLOGICAL CONTEXT OF SITE PLANNING AND DESIGN.

Heidegger calls the world "that 'wherein' . . . [one] can be said to 'live'." (Heidegger, 1962a: 93) It is the persistent sediments of knowledge which have accumulated throughout one's existing and which serve as the context within which anything is understood. An ontological explanation of the world is explained below in three modes of occurrence, viz. as a 'phenomenon', its intrinsic spatiality which gives it an 'appearance', and its indicators in 'signs' of spatial form and organization of a site. It is necessary for designers to understand the distinctions of these three ontological aspects of the world in order to be aware of the existential meaning of what they are dealing with and designing.

### 2.2.1 The 'Phenomenon' of the world.

As a phenomenon the world is defined as a referential totality of significance which occurs in 'things invested with value'. Heidegger's formal explanation is that "'the world' as a phenomenon . . . means to let us see what shows itself in 'entities' within the world." (Heidegger, 1962a: 91) This implies an interdependent relation of the whole of the world with its parts of meaningful objects; they both occur in reference to the other. Things which have meaning can only be understood in relation to the context of significance which in turn is constituted by things of value. It is our relations with entities in conducting purposeful activity which induce the assigning and references of significance to things 'invested with value'. The world is disclosed by articulating the assignments of significance which the various entities and their interrelationships with one another have.

The totality of assignments and references to things which make up significance are derived from what one has gained from relations of Being-in. (Heidegger, 1962a: 88) The totality of these relations are "essentially constitutive of [one's] Being." (Heidegger, 1962a: 88) and "goes to make up Dasein's understanding of Being." (Heidegger, 1962a: 119)

It is our intentional relations in our dealings with things that yields a body of significations. The World arises from asserting our own way to exist with things and deal with the surrounding circumstances and particular situations into which we are

'thrown', viz. that part of our existence which was neither chosen nor asked for, and from what we have assimilated from others during our up-bringing.

Without even deliberately seeking an awareness of the World, we still have at least an unconscious sense or "pre-ontological understanding, . . . without explicit ontological insights." (Heidegger, 1962a: 102)

The World is a phenomenon which occurs in "whatever structural wholes any special 'worlds' may have at the time". (Heidegger, 1962a: 93) That is, it occurs as segments of existence in an individual life such as one's occupational world, family world, or recreational world. Each has its own limited horizon of significance. The world occurs on various levels of social existence, for example, the neighborhood association, the town recreation league, the national antique car club, etc. It occurs in different portions of the inauthentic "'public' we-world" and the authentic world of "one's 'own' closest (domestic) environment". (Heidegger, 1962a: 93)

In order for spatial design to be meaningful, it must be correlated with the underlying spatiality of 'things of value' which are integral to a world of significance. The task for the site designer is to understand the site in terms of a world of significance which is to serve as a catalyst for the site users to adopt and modify in the process of the projecting and expanding of their own world on the site. The role of the site plan is to be an offering by the designer of a stimulating world which site users can appropriate into their world. It is a resource for existence which is offered as a totality of entities with a

range of possibilities readily at hand and potentials for new horizons of significance be developed and integrated into their everyday life.

The site plan is to a certain extent a reality with which users are confronted and must deal with. A well articulated site plan communicates the world of existence it is accommodating. Users who will be moving there will then be able to determine beforehand the desirability of appropriating into their own scheme of things the world which is offered by the site plan.

#### 2.2.1.1 The Disposition of the World

The disposition of the world refers to the tone or manner with which one copes with what one is facing, i.e. the situation and circumstances into which we are 'thrown'. (Heidegger, 1962a: 172-3, 389-390) It sets the attitude with which we relate to Things and Others and conditions the way in which experiences are taken in. We continually exist within a disposition of one kind or another. (Heidegger, 1962a: 173-4)

The disposition of the world can be either inauthentically 'covering-up' one's own existence or authentically 'revealing' it. (Heidegger, 1962a: 174)

##### a) Inauthentic Disposition.

An inauthentic disposition is a 'turning away' from relating to one's own world and instead looking toward Things or Others for ways to deal with situations and

circumstances. (Heidegger, 1962a: 173-5) i.e. mimicking what others say or do or attempting to appease an imaginary, anonymous group of others. The intention for relating to the surroundings are based on either imposing a dominant influence on the surroundings or on yielding in submission to outside influences, e.g. succumbing to convention, fashion, convenience, etc. (see Section 2.1.3 The Authenticity of Being-in.)

These unfamiliar, arbitrary influences to determine how one relates the surroundings is awkward and inconsistent which generates arbitrary, fragmented significations. This disrupts the cohesive and stable world which arises from one's own desires and choices. Further, it threatens the stable grounding of Being-in a concerned involvement with things. (Heidegger, 1962a: 180-1) The basis for meaning deteriorates and things become confusing. One is no longer 'residing' with things but instead one's world of significance is bombarded by them.

#### b) Authentic Disposition

An authentic disposition is a 'turning toward' one's own self-generated world of significations as the basis for how to deal with the surroundings. The intention for relating to the surroundings is based on deliberately engaging the surrounding circumstances to allow one's own way of dealing with things to influence mutual interaction.

One is able to anticipate and contribute to the development of the relationship which allows for orchestrated adaption and change from within. From this one is able to

become attuned to outside circumstances and develop a 'style of address' in coping with the immediate situation one is confronted with. The world of significance expands as a cohesive totality and the potential for meaningful experience increases.

An authentic disposition arises out of the feeling of being dislodged and out-of-tune with the surroundings. This generates motivations for one to strive for a harmonious attunement, to adapt and explore new ways to cope on one's own terms with outside influences and to stand out and establish mutual exchange.

In this way, as one copes with the surroundings the world of significations assimilates suitable relations and consequently grows and develops. One takes on the responsibility to confront one's circumstances and determining relations for achieving one's own aspirations for existence. (Heidegger, 1962a: 174) One is anxious to respond to the call of conscience to live an authentic existence. (Heidegger, 1962a: 342)

#### 2.2.1.2 The Four-fold World as Experiential Values of Fundamental Human Need.

Heidegger's concept of the world is one of dwelling through a four-fold referential totality of the world. People dwell in the fourfold "in saving the earth, in receiving the sky, in awaiting the divinities, in initiating mortals . . . Dwelling [is] . . . bringing the presencing of the fourfold into things." (Heidegger, 1971: 151).

As a way to more specifically portray the four-fold world and its realms of involvement, the concept of Experiential Values of Fundamental Human Need has been developed in this study. The values which were identified are considered to be fundamental because they meet universal human needs which are based on experiential relations which people inevitably require to exist. One is relating to the Self which is represented through the values of Privacy for oneself and Accessibility to new and different things for personal growth and development. Another is relating to Others through the values of Public Identity, Equality, and Harmony. Finally, is relations with nature represented by the value of Contact-with-Nature.

Dwelling in the world has an ethic of 'sparing and preserving' the fourfold. Sparing means to "leave something beforehand in its own nature" (Heidegger, 1971: 149) and "to take [it] under our care . . . and be kept safe." (Heidegger, 1971: 151). Preserving means "to 'free' it into a preserve of peace . . . to look after the fourfold in its presencing . . . to keep the fourfold . . . in things." (Heidegger, 1971: 151)

From this 'sparing' the value of Equality is identified and from 'preserving' the value of Harmony. Privacy as a value means "to 'free' it into a preserve of peace", that is, to let each individual (or social entity) be left alone to conduct activities for their own private interests and authenticity which may involve awaiting the divinities. The value of Public Identity refers to Being-with-Others as neighbors, viz. how we choose to exist in relation to other 'mortals on earth'. Accessibility refers to freeing individuals for the unfolding of existence on the 'earth' and under the 'sky' while being-with other 'mortals'.



Finally, the value of Contact-with-Nature is dwelling through 'saving the earth' and 'receiving the sky' and having "dwelling unfold into the building that cultivates growing things". (Heidegger, 1971: 148) The general definitions of the values for this study are listed below; their more elaborated definitions including both their inauthentic and authentic modes are Appendix-B.

**PUBLIC IDENTITY** refers to the existence for which one wants to be known-AS by others; it is the identity of the site from the community point of view.

**PRIVACY** refers to an existence which can be carried out in 'private' without interference or interruption. It is typically experienced in areas which are under one's own control where one's most personal concerns for existence can 'take place'.

**CONTACT-WITH-NATURE** refers to the psychological and physiological relationships with nature which become integral to human

located. It applies to systems of movement, e.g. walkways, pathways, bikeways, roadways, and service ways.

EQUITABILITY refers to the manner in which the resources for Public Identity, Privacy, Contact-with-Nature, and Accessibility are made available to members of the community for pursuing an authentic existence.

HARMONY refers to the manner of relationships which territories and their manifestations of existence have with one another.

The task of site design is to make present the total spectrum of the fourfold world as a totality of interrelated things. The determination of Experiential Values of Fundamental Human Need and their priorities to represent the world of significance is the initial stage of understanding meaningful existence. This involves committing to a selected composition of existential content and schemes of relative importance for guiding the development of the site. For instance, a site may offer a totality of significance pertaining to a) a range of mutually exclusive human values (e.g. Social Identity, Privacy, and Contact-with-Nature), b) a thematic variation of involvement in a single value (e.g. involvement in Nature in terms of intense control, nurturing a process or appreciating a visual amenity), or to a diverse combination of values (see Figure 2.2). These in turn would ultimately be determined at various levels of existence, e.g. the individual, the social group, the neighborhood, etc.

<b>LEVEL: →</b> <b>WORLD: ↓</b>	<b>INDIVIDUAL RESIDENTIAL PARCEL</b>	<b>HOUSING CLUSTER</b>	<b>NEIGHBOR HOOD</b>
<b>SCENARIO #1</b> (Mutually exclusive Values)	Secluded PRIVACY	Strong PUBLIC IDENTITY	Close Contact with NATURE
<b>SCENARIO #2</b> (Thematic Variation of a Value: e.g. CONTACT-WITH- NATURE)	INVOLVEMENT in Nature (Intense gardening)	NURTURING of Natural Ecological Processes	SCENIC CHARACTER of Natural Ecology
<b>SCENARIO #3</b> (A Diversity of Values)	Vehicular ACCESS & PRIVACY	Pedestrian ACCESS and TERRITORIAL IDENTITY	TERRITORIAL IDENTITY and CONTACT WITH NATURE

**Figure 2.2 - Scenarios and Levels of 'Worlds' of Significance.**

### 2.2.1.3 Structure of the World: The Formal Existential Framework of Significance.

Things of Value are understood ontologically by knowing the significance of their involvements in purposeful activity which is related to an Experiential Value. An integral part of assigning involvements to things and their referential involvements with other things is knowing the totality of significance to which they belong. Any totality is

initiated from that 'for-the-sake-of-which' one exists (viz. Experiential Value) and is articulated by intentions (viz. plans of action) for their experiential actualization. A totality of significance is constituted by assignments and references of involvement to entities and "significance is what makes up the structure of the world." (Heidegger, 1962a: 120, 160) It is within this context of significance that any 'thing of value' is understood and a thing is said to have 'meaning' when it becomes understood within the totality of involvements; that is, when "they become accessible in their Being" as Being-in-the-World. (Heidegger, 1962a: 192-3, 371)

Heidegger conceives this totality in terms of what he calls the Formal Existential Framework of Significance. (Heidegger, 1962a: 113, 192-3, 371). Explained below are the factors which make up this framework of interrelationships. Heidegger describes these as "the 'for-the-sake-of-which' signifies an 'in-order-to' which in turn signifies a 'towards-this', which signifies an 'in-which' of letting something be involved, which signifies the 'with-which' of an involvement." (Heidegger, 1962a: 120)

a) Intentions: 'In-Order-To'.

The focus on a general end result which is sought after 'in-order-to' actualize some aspect of that 'for-the-sake-of-which' one exists. (Heidegger, 1962a: 98) It is the plan for making manifest 'how one wants to be'; causing change in the existing situation 'in-order-to' achieve some overall effect.

b) Work Product: 'Towards-This'.

The work directed 'toward-this' particular product which will cause the desired effect or end result. (Heidegger, 1962a: 99) In a more general sense, it is the existential outcome 'toward-which' the work was directed in accomplishing the tangible outcome or experience. The completion of the product is determined either from its conduciveness for or its effectiveness in achieving one's intention ('in-order-to').

c) Work or Activity: 'In-Which'.

The activity 'in-which' one is involved (Heidegger, 1962a: 115); the 'doing' of work in producing something; 'taking action'. (Heidegger, 1962a: 95)

d) Role of Things in an Activity: 'With-Which'.

The involvement which a 'thing of value' has with it in being an integral part of the activity; the references and assignments of involvement 'with-which' the entity is engaged in an activity (Heidegger, 1962a: 115 fn#3, 115b); the role which a thing has in the conduct of work in terms of its manipulability and suitability. (Heidegger, 1962a: 98) The involvements which a thing has in an activity which constitute its Being.

In summary, a thing gains its existence from its assignments and references of involvement which make it fit 'suitably' into this 'formal existential framework' of significance. Through understanding the existence of a thing in these contextual interrelationships, the totality of significations to which a thing belongs is understood and hence a portion of the world is disclosed.

### 2.2.2 'APPEARANCE' of the World.

The phenomenon of the world has an 'appearance' from the significance relations one has with things-of-value. The space taken up by these relations has its own kind of 'spatiality' in which the world gives up an 'appearance'. The world makes an 'appearance' in terms of both its disposition and its involvement structure. Each of these are defined by their own kind of relational interactions, i.e. intentional relations and existential relations respectively.

#### 2.2.2.1 Intentional Relations and the Disposition of the World.

The world as the significance of a totality of entities has as a whole a disposition. Its 'appearance' occurs as the 'spatiality' of the area which encompasses this totality of entities. The disposition of the world is the general relation in which it stands while dealing with the general circumstances and confronting the particular surrounding situation. The manner of disposition can be understood in terms of three types of intentional relations which the overall 'spatiality' of the world has with its immediate surroundings.

The relation of dominance is a concentration on achieving predictability and control. It is a stance of 'turning away' from the surroundings by either becoming self-sufficient, isolated, withdrawn and rejecting relations with other entities or by taking over and

dictating the terms of relating to other entities. The stance of dominance gains security for the Self by either closing off surrounding influences or by 'Leaping-in' to take over and dominate them. (see Section 2.2.1.2 Equitability).

An uncompromising fixed stance toward one's situation has the intention of existing as one always was, viz. continuing on with the same relations in order to stay 'as I have always been'; a retreating into the security of what has worked in the past and attempting to hold on to 'the way things were'; to make existence stand still.

A second relation is that of subordinating to surrounding influences, viz. to yield and allow the realm of other entities to 'Leap-in' and take over. Existence has the character of either surrendering to stronger outside forces or is giving-in to arbitrary conceptual or tangible influences, i.e. precedence, fashion, or preconceived expectations, etc. Others are permitted to step-in for the Self and deal with what one is confronting. Others are relied upon for determining one's own aspirations as well as ways and means for implementing them.

Finally, the third relation is that of cooperative involvement with outside influences. From this interaction one becomes stimulated and gains further insight into 'what one wants to be' under the circumstances and in the particular situation. The opportunity for self-determined, self-generated existence occurs in the face of allowing the same opportunity for the other. It is a duality of concerns to have interdependent relations with the surroundings while at the same time accommodating one's own needs and

aspirations. There is an ongoing dialogue of give-and-take while striving for a balance between one's freedom for growth and change and establishing a distinct identity in the circumstances-at-hand.

#### 2.2.2.2 Existential Relations and the Structure of the World.

A second mode in which the world makes an 'appearance' is through the involvement relations one has with the totality of entities. The area in which the totality of these involvements take place defines the 'spatiality' of our world of existence. (Heidegger, 1962a: 134-148) The area the involvements is determined from the two kinds of existential relations which we have with entities, i.e. 'directionality' and 'closeness' (see Section 2.1.1.1). These relationships with Things 'make room' for their existence throughout the hierarchically structured Existential Framework of involvements (Heidegger, 1962a: 415) In 'making room' the world "becomes phenomenally visible" (Heidegger, 1962a: 94), viz. it makes an 'appearance'.

The 'making room' of the hierarchy of existential relationships implies a hierarchy of 'spatiality'. Each interdependent factor in the Existential Framework has its own unique type and range of spatiality. (see Figure 2.3a) Each of these is explained separately below.

An inquiry into the spatiality of 'things of value' involves asking questions about 'making room' for existence, i.e. a) what is the intention generating the physical area of



involvement which an activity has with things, b) what kind of immediate product is being sought from the work, c) what is the nature of the work or activity in which things of value are involved, and d) what is the overall end result which is sought after from the activity, things, and the spatiality of their existence?

The task of the designer is to make this kind of existential analysis of the site. By determining 'appearance' of existence as implied in the spatiality of entities (whether existing or proposed), the designer establishes an existential basis for making a site planning and design proposal.

a) 'Region'.

The 'region' is the spatiality of an intention (the 'in-order-to') which defined by its totality of 'things of value' and its involvement relations. (Heidegger, 1962a: 97, 136, 143, 145-6) It is the composite territorial area in which all intentions of Experiential Values of Fundamental Human Need are carried out. The area is defined by the complete hierarchy of spatiality in which these intentions are actualized, viz. 'realms', 'places', and 'things'.

b) 'Realm'.

A 'realm' is the total spatiality of all the work produced pertaining to an intention. That is, it is the total area of 'places' and 'Things' which make possible the concrete experiences of a particular Value of Fundamental Human Need.

As an example, the realm of spatiality belonging to the experience of Privacy would include the area of all places accommodating privacy and all that makes its existence possible, i.e. walkways which lead to it, features to reflect upon, locations of remoteness, and devices for separation, quietness, etc.

c) 'Place'.

A 'place' is the spatiality of an arrangement of Things which are juxtaposed in 'readiness' for the conduct of work. It is the whole 'workshop', so to speak, which accommodates a complex of work areas, tools and their relations with other tools, and the required lines of movement between them which is required to execute the work. It is through this kind of 'making room' that existence 'takes place'. (Heidegger, 1962a: 97-8, 135-8, 419)

For example, a 'place' of privacy for self-reflection would have the existential character of being protected, serene, inspiring. The spatiality of self-reflections would include all areas which are remote, visually secluded, and have features which evoke self-absorption, transcendence, enchantment, inspiration, etc.

d) 'Things'.

'Things' are objects of value which are used and manipulated in the conduct of work or the object on which the work is performed. All the area taken up by Things and the intentional actions which people take in interacting with them define the 'spatiality' of the Things.

For example, Things involved with the experience of self-reflection could include any element which evokes self-absorption, reflection, inspiration, e.g. the splashing water of a fountain, reflections in a still pool, compelling shapes of sculpted material, or the object of an inspiring scenic view.

#### 2.2.2.3 Implications for Design.

The hierarchy of 'spatiality' comprehensively defines an existential environment which site designers can use as the point of departure for meaningful design. It is 'spatiality' that serves as the existential unpinning of architectural space in the landscape and instills the quality of human existence.

#### 2.2.3 The Hermeneutic Knowing of the World and Site Design.

The kind of knowing which is inherent to the world is that of hermeneutic interpretation. It is interpretive because things are known only in light of how they occur in relation to a human purpose and world of significations. (Heidegger, 1962a: 90) see Sections 2.2.1.2 and 2.2.1.3. An object is always taken 'as something' in this context of human existence. (Heidegger, 1962a: 190, 201)

The determination of some 'thing' belonging to the totality of relations within the world is interpreted through means of a hermeneutic process consisting of three main operations, i.e. 'asking questions', 'conversing', and 'mediating'. It concludes in the event

of a passive realization of knowing which simply arises without any rational, logical effort or intuition.

Hermeneutic inquiry is initiated from the thrust of asking questions about Being. (Schmitt, 1961: 477; Linge, 1976: xxi) An understanding of the existence which a thing 'invested with value' possesses is gained through asking how does it relate to that "for-the-sake-of-which" I exist and to the manifold relations of significance in my world. In this way things become known on an ontological



EXISTENTIAL FRAMEWORK OF THE WORLD	
PHENOMENA of Existence	'APPEARANCES' of Existence
EXISTENCE	SPATIALITY
People	Things
BEING - IN	WORLD
LARGER LEVEL	
<p>INTENTIONS (<u>'in-order-to'</u>) <u>actualize existence.</u></p> <p>* [EXISTENTIAL MOTIVATIONS.]</p> <p>(120)</p>	<p>REGION <u>A Totality of Places.</u></p> <p>(136, 142)</p>
<p>PRODUCT (<u>'toward-this'</u>)</p> <p>* THE PRODUCT OR EFFECT OF THE WORK. * EXPERIENCES OF FUNDAMENTAL HUMAN NEED.</p> <p>(120)</p>	<p>REALM <u>A Totality of Experiential Areas.</u></p> <p>* PUBLIC IDENTITY * PRIVACY * CONTACT-WITH-NATURE * ACCESSIBILITY</p>
<p>WORK (<u>'in-which'</u>) <u>the Equipment is Involved.</u></p> <p>* ACTIVITY &amp; CIRCULATION. * 'DOING' WORK. * THE USE &amp; MANIPULATION OF EQUIPMENT</p> <p>(120)</p>	<p>PLACE</p> <p>* <u>ARRANGEMENT</u> OF THINGS. * MICRO-SPACE. * TAKING PLACE.</p> <p>(136, 142)</p>
<p>ACTIONS (<u>'with-which'</u>)</p> <p>* <u>ASSIGNMENTS OF SIGNIFICANCE WHICH A THING HAS WITH IT.</u></p> <p>(120)</p>	<p>EQUIPMENT</p> <p>* THINGS OF VALUE. * <u>RELATIONS OF THINGS WITH ACTIONS:</u> + 'Deseverance' + 'Directionality'</p> <p>(136, 142)</p>
SMALLER LEVEL	

SHADING = From Heidegger, 1962a: (Page No.)  
Figure 2.3a - The Multi-Level Grounding of the World.

basis. What has been taken for granted is clarified through a conscious awareness of existence. The questioning brings assumptions, preferences, and prejudices into a new light for a re-examination. Anything outside this existential context falls away as extraneous and irrelevant to the ontological truth of existence.

The second operation of hermeneutic interpretation is having a 'conversing' with objects in order to understand them in context of the pursuit of a purpose within the world. This is a process of 'working-out' a sense of belonging together through a give-and-take exchange with the object: "there is a certain [hermeneutical] back and forth movement between . . . understanding and interpretation until a right fit . . . for the [object] is found." (Caputo, in Kockelmans, 1986: 118-119). It involves a process of shifting, adapting, and expanding the world of significations during the search for an accommodation of what the other has to offer.

A genuine 'conversation' requires being open to the object to the extent of even being questioned by the existence of the object itself. One must be receptive enough to be provoked by it and flexible enough to listen to what it is saying. This questioning of the entity about being is what Heidegger calls the 'letting be' of entities, viz. letting them be free to exist as they uniquely can be to me in my world for my purpose. During this operation the object becomes known in ontological terms, that is, its assignments and references of involvement in purposeful activity and with other things as a total context of existential relations within the world.

There are three main conditions which create the proper attitude for attaining this openness of a genuine 'conversation': 1) that the inquiry is of equal concern to both participants (viz. the Self and the object or other person), viz. "both partners are ready for it and are trying to recognize the full value of what is alien and opposed to them" (Gadamer, 1979: 348), 2) that both participants "give up their independent authority" and see the other having equal validity (Gadamer, 1979: 346), and 3) what each participant contributes to the conversation is to be considered for its potential value, viz. that it could bring something of value to the world which could not be attained independently of the other (Gadamer, 1979: 347). With this kind of commitment, the dynamics of the conversation take on "a life of its own [creating] developments which are unanticipated and unintended." (Linge, 1976: xxii)

The third operation of hermeneutic interpretation is the mediation of a 'fit' of the object with the aims of existence and with the world of significance. This mediation develops out of an expanding circle of reflection constituted by sequences of inquiry, interpretation, and understanding. A successful mediation arises out of this process as a passive realization of the belongingness of the object; the object simply emerges as a 'thing' in-the-world spontaneously and unexpected. When an object is 'appropriated' in such a way it is said to have 'meaning'. With the increase in the totality of things the horizon of the world expands. With this broadened horizon of understanding the circle of reflection expands for the next hermeneutic process of mediation.

Hermeneutic interpretation applies particularly to four main areas of inquiry for site design: a) in understanding what is offered by the existing site situation and its surrounding circumstances, b) in formulating the aims and intentions of the project (that 'for-the-sake-of-which' the project and site users exist on the site), c) in developing the program of 'things of value' to be designed on the site, and d) in realizing the suitability of the design for being 'appropriated' into the totality of entities in-the-world. From such an inquiry a design which accommodates existence unpredictably and unexpectedly emerges.

#### 2.2.4 'SIGNS' of the World in Spatial Form.

'Signs' of the world in the spatial form of a site evolve directly from the 'phenomena' and 'appearances' of the world established in the Formal Existential Framework of Significance. (see Figure 2.3a and Section 2.2.2.2) As such the 'signs' occur in a hierarchy and in which each level has an ontological basis and existential role, i.e. as an accompaniment of enlivening 'ornament' to life, a background of mood, and/or a framework. (see Section 2.1.2.) In these ways spatial form signals the 'appearance' of existence both in terms of intentional disposition and existential involvement.



#### 2.2.4.1 'Signs' of Intentional Disposition

Spatial shape can be indicative of the 'basic character' of existence by reflecting the existential dialogue between internal and external forces which shape the border of a territorial area encompassing a totality of Things. By expressing the fundamental relations which a territorial area has with its surroundings, the spatial borders can be interpreted or designed to nurture, assist, or amplify the outside influences which are affecting the character of involvements with Things.

A convex shape tends to articulate an interior focal point for the spatiality of the activity area. The enclosing form of a protruding convexly shaped border can imply an assertive character of 'reaching out to' or 'taking over' the surroundings 'in-order-to' gain control for its own existence 'take place'. Alternatively, it can express a 'rejecting' of the outside surroundings by having the enclosing form of the convex shape turned inward toward predominantly internal concerns.

A concave shape can indicate a timid or a receptive character in responding to what exists outside the territorial area. Its receding shape can imply a 'yielding to' or a 'retreating from' an impinging external force or it can express the character of 'focusing upon' or 'welcoming' something which is outside the area by having a border which enframes or structure which aligns with it.

A more complex, continuously alternating concave-convex shape of territorial border has the character of being in dialogue with external forces. In contrast to this, where there is a flat, abutting shape which merely 'faces onto' the surroundings without any spatial interaction, has the character of confronting external forces rather than being in dialogue.

Thus, through fundamental relations of spatial gestures, the enclosing spatial form a territorial area can be expressive of the 'basic character' or disposition of the existence which dwells within it.

#### 2.2.4.2 'Signs' of Existential Involvement

Spatial form can serve as a 'sign' of existential involvement. It can be an expressive reflection of the two relations of 'directionality' and 'closeness'. (Heidegger, 1962a: 144) For instance, the alignment of spatial enclosure as an imprint of existence could, in either the role of ornament, background, or framework, draw attention toward a certain direction or location which would accommodate (verses make possible) the direction of movement, vision, and/or actions of an activity. The configuration of enclosing space could express the character of directionality such as focusing, funneling, converging, dispersing, attracting, etc.

The second relation of 'bringing close' or 'deseverance' of Things for an activity can be expressed in spatial form and enclosure by spatially assisting the involvement of

Things with activity. Through various configurations, spatial form can encourage the appropriate manner and intensity of interaction. Examples of spatial 'signs' expressive of the intensity of involvement with Things are listed below in a progression of decreasing intensity:

- a) 'Acting on' or working on some Thing (e.g. wading pool, garden, sidewalk chess, vending kiosk, telephone or information booth, etc.).
- b) 'Interacting with' things of value; using a tool (e.g. a picnic grill, food kiosk).
- c) 'Surrounded by' things; immersed in the 'workshop' (e.g. planting beds, kiosks, booths, stands, etc.).
- d) 'Spatially enclosed with' things or activity (e.g. enclosed play area; covered picnic tables).
- e) 'Visually focused on' things or activity (e.g. panoramic or focused view; a centerpiece).
- f) 'Visually confronted by' things or activity (e.g. memorial wall, information boards, display windows).

The challenge for the designer lies in providing an accommodation which is inviting, if not inspiring, for site users to use and manipulate. Designing spatial form for a flourishing existence means offering a balance of stable expression of involvement and a loose and open spatial framework for the growth and change of involvements.

#### 2.2.4.3 Hierarchical 'Signs' of Existential Involvement.

To systematically understand how the 'appearance' of existence is expressed in 'signs' of spatial form, the hierarchy of the Formal Existential Framework of significance (Section 2.2.3.4) has been extended in this study by defining spatial 'signs' at each level of the hierarchy. As a direct extension of the Formal Existential Framework of Significance, these definitions have a sound ontological derivation. 'Signs' of existence at each level of the hierarchical Framework of Significance are explained below.

##### a) Site.

On the broadest level of the hierarchy the 'signs' of everyday existence are expressed in the areas of land use and activity patterns for the site as a whole and the site surroundings. Land use areas can be interpreted for their on-site/off-site relations which may be either conflicting, contrasting, compatible, or cooperative. In turn, the activity patterns can be interpreted for the type, range, and quality of experiencing the Values of Fundamental Human Need on the site, viz. what is missing, constraining, offering diversity, allowing leeway, etc.

##### b) Site Systems.

The level of 'signs' comparable to the spatiality of a 'realm' is the mosaic of activities which characterize existence on the site. The mosaic pattern can be broken down into classes of 'things of value' by articulating the pedestrian, open

space, vehicular, and building massing systems on the site. They can be interpreted for expressions the general spatial area and systems of Things indicative of experiencing the Values of Fundamental Human Need.

c) Spatial Settings.

The level of 'signs' comparable to the spatiality of a 'place' is a spatial setting for an activity which are the components which constitute the site systems. They are areas articulated by spatial form which are configured as either centralized concentrations of activity or linear corridors of sequential activity. The spatial of settings serve as decoration, background or framework for a concentration or predominance of a general type of activity, i.e. residential, recreational, shopping, working, learning, etc.

d) Facility Areas.

'Signs' indicative of the spatiality of Things are facilities areas devoted to the various facilities required of activities. Each facility area accommodates all the specific actions, circulation, and views required for an involvement with an individual Thing. Aggregations of these facility areas make up the larger spatial setting for activities.

### 2.2.5 'SIGNS' of the World in Spatial Organization.

The 'sign' which best indicates the spatiality of a 'region' is the territorial area encompassing a given totality of entities. Territorial areas identify an area with which people personally associate and consider as being an extension of themselves. As an area which is demarcated, defended, and cared for in the process of dwelling, it indicates a horizon of concern and existence in the landscape. The spatial organization of a territorial area can indicate the disposition of existence through the expressive dimension of the border configuration. The disposition of spatial organization is interpreted from its relations with the surroundings, i.e. independence, dependence, and interdependence.

The type of territory which most strongly encapsulates everyday life is that of home-base territory. It can be identified as any contiguous area which has been claimed by a social entity where one can return to 'dwell' or reside. It is a familiar and secure habitat which gives geographical identity to residing, working, playing, socializing, aculturating, etc.

The claiming of a territory is any place where we 'set up shop' or create a niche for ourselves when we are doing something, e.g. a work place or even an individual place in a public park where we spread things around us to set-up a temporary territory. The articulation any kind of 'home-base' area by spatially defining territorial borders can be a 'sign' of one's 'world' of existence.

The discipline of psychology defines territory as any geographic area which is taken care of, defended, and/or used as an expression of Self. (Newman, 1973: 51-77, Porteous, 1977: 19-30, Zeisel, 1984: 217) This trait, which is fundamental to both animals and humans, can be seen in the behavior of any social entity of humanity, e.g. governmental agencies, cultural institutions, corporate bodies, and neighborhood associations. 'Claiming' can occur in various degrees of intensity as indicated by the number and type of relational ties which are developed toward the territory; for example, a hierarchical classification of 'claiming' which is listed in progressively decreasing degrees of commitment to a territory could include a) use of the area ('dwelling'), b) continual maintenance of the area, c) administrative management of the area, and d) legal ownership of the area (which serves as a means for the owner to dwell elsewhere).

#### 2.2.5.1 Levels and Integrity of Territorial Existence.

The level of a territorial area can be identified by the level of social order in which the social entity that claims the territory exists, i.e. individual unit, cluster, neighborhood, community, city, etc. This implies that the landscape can be understood as inherently having an existential basis of order. It can be seen as a contiguous mosaic of territorial areas which occur at various levels of existence. The 'sign' of this territorial order in the landscape would tend to be expressed as a 'nested hierarchy of home-base territories'. In this kind of arrangement each

territory would have within it smaller constituent territories while at the same time it would be contained by a some larger-level territory. With such a pattern any line of movement which one would take through the landscape, the territorial areas would become accessible in a sequence of hierarchical order. This basis of spatial organization could generally imply the appropriate social behavior expected in any given territorial area, that is, terms of whether it exists on the level of a large social collective or a small specialized group and if it is open to the public or has an exclusive private membership.

The integrity of existence of a territorial area is expressed by the hierarchical level in which territorial area exists. Since in Heidegger's fundamental ontology it is the existence of an individual who is the primordial source of the truth of existence, territories at the smallest level that embody existence of an individual have the greatest degree of integrity. On this basis the existential priority of importance in the hierarchically structured pattern of nested territories begins at the smallest level of an individual. The existential integrity of territorial areas progressively decreases as their level of existence increases toward the existence of the largest social collective. The larger levels of territorial areas establish their integrity for the most part through having direct ties of involvement from its constituents through each level of the hierarchy to the smallest level belonging to an the individual. The more there is a continuity of participation from the smallest level territory upward through the hierarchy, the stronger is the integrity of existence at the larger levels of the hierarchy. For example, territories at the urban district or community level



would gain their existential integrity from how well their constituent territories of neighborhoods, blocks, and residences have interacted and participated constructively with each other, viz. in a mutually beneficial relation of dominance-subordinance or cooperation.

#### 2.2.5.2 'Signs' of the Disposition of the world.

'Signs' of existential disposition are spatially expressed in overall posture of territorial area. Posture is an expression of how a territorial area has taken a spatial stance in its surroundings. It is expressed for the most part by the outlining border of the area and its internal spatial structure. The disposition of an area is expressed by the type of overall relation which has developed between the external forces of the surrounding territories and the self-initiated internal forces of the subject territory.

There are three fundamental relations which set the 'style of address' or aptitude with which a territorial posture confronts its circumstances, i.e. independent, dependent, and interdependent. 'Signs' of these relations are spatially expressed respectively as 1) a dominant posture with protruding, asserting forms, 2) a subordinate posture with dependent, receding, yielding forms, and 3) a cooperative posture with interdependent, intertwining, interpenetrating, or overlapping forms.

a) 'Signs' of Dominance.

Expressions of dominance in the border and structure of a spatially organized territory are characteristically embodied in assertive, convex, geometric forms which extend into the surroundings. They typically have overall effects of 1) an exclusionary accommodation which addresses only a limited range of circumstances, 2) a rigid layout allowing only minimal change and transformations which has a static and predictable character, and 3) a centralized, unilateral organizing force which dogmatically utilizes simple, standardized repetitive patterns and forms as a means for establishing territorial order. The prevalent relation of dominance conveys a sense of persistent, overpowering, predictable control.

The predominant characteristics of spatial composition in a dominating territorial area would typically be simple, rigid, repetitive, and uniform. The compositional principle of unity would dominate over variety and contrast. However its relations with the surroundings would be contrasting or, in the case of a strongly separating

border, anonymous. The perceptual image, for example, could be expressed as a powerful, visually dominant, and/or an immediately perceivable array of organizing forces which often takes the form of an elitist 'signature' statement.

b) 'Signs' of Subordination.

The overall shape of a territorial border or structure with prevalent subordinate relations would typically be a residual shape left over from surrounding dominant territories. Expressions of subordination are characteristically embodied in yielding, concave, receding spatial forms which withdraw from the surroundings.

Expressions of subordinant relations in spatial organization typically have the following characteristics: 1) a residual area which is formed by a diversity of outside forces, 2) a complex, if not amorphous area which has adapted to a wide range of influence due to lack of its own interior organizing forces, 3) a malleable, adaptable, ever-changing condition, and 4) a complex, diverse range of external organizing forces which are self-serving, if not patronizing, influences on the interior organization of the territory. The territorial area would tend to blend into the surroundings as a reflection of the strong influence of the surroundings forces. Subordination conveys a sense of being excessively inclusive, responsive, and diverse in its means of order. With predominately subordinate relations the integrity of the territorial can become a crucial issue where portions of the core, periphery, or interconnecting arms between the two can put effective organization in jeopardy.

The organizational structure would typically be a complex form or pattern which is the result of diverse, erratic outside influences. The dependent posture of the spatial structure would occur from a prominent concern for accommodating imposing outside influences.

The overall spatial composition of the territorial area would typically be complex, adaptable, irregular and diverse. The compositional principles of variety and contrast would override any unifying themes. Its composition would tend to reflect and blend with the composition of the surroundings. The perceptual image would be visually anonymous, incrementally perceived, and complex in its arrangement.

c) 'Signs' of Cooperation.

Expressions of interdependent cooperative relations are characteristically embodied in intertwining, interpenetrating, and overlapping geometric forms of convex and concave shapes which extend into the surroundings. Typically, these have the effects of 1) accommodating common concerns and mutual benefits with neighboring territorial areas, 2) nurturing adaption and change through mutual consent of those effected, and 3) optimizing the individualization of the smaller territorial levels while creating opportunities for needed coordination at the larger territorial levels.

The prevalent relation of cooperation is conveyed through an evolutionary, contextually responsive growth, the accommodation of individualized identity, and

a means of access and freedom for mobility, growth, and change. The organizing forces are both self-determined, self-initiated; they accommodate a complete range of Experiential Values of Fundamental Human Need, and have an equitable sense of interplay and mutual give-and-take in the controlling forces of the territorial area. This would be carried out in the relations which occur between levels of territorial areas (i.e. cluster, neighborhood, community, etc.) as well as for any single territory (i.e. the territorial level, its smaller constituent territories, and the larger neighboring territories in the surroundings).

The overall characteristics of the spatial composition of the territorial area would typically be complex, flexible, and varied. The compositional principle of variety would dominate over unity and contrast. The perceptual image would be visually diverse, organized on an easily comprehensible, incremental basis which is interactive and participatory both internally and externally.

#### 2.2.5.3 Hierarchical 'Signs' of Existential Involvement in the World.

The 'signs' of existence in spatial organization have been developed in this study on each level of the Existential Framework of Existence. In an order from the largest to the smallest level these include a) the territorial area as a whole and its surrounding context, b) organizing factors c) organizing elements and d) the organizing spatial connections. (see Figure 2.3b) Outlined below are the different

ways in which spatial organization can embody the existential relations of 'directionality' and 'closeness' at each level of existential spatiality.

a) Territorial Area.

A territorial area is identified as the bounded area which lies between the larger-level surrounding territories and the smaller-level constituent territories. The internal spatial organization of this area shows the situation of the territorial area in terms of the degree and character of control and order which pervades it. This affects how the Experiential Values of Fundamental Human Need can be indicated in 'signs' as well as the degree to which they articulate the 'appearance' of existence in territories, i.e. obscurely, informatively, or pretentiously.

The integrity of existence as 'dwelling' is expressed in the territorial area by the presence or absence of what could be called the anatomical parts of a territorial area, i.e. core, periphery and interconnecting arms. The 'core' is the central focus which indicates arrival at the heart of the territorial area. The 'periphery' is an area along the perimeter which is the transition zone between the inside and outside of the territory. The 'arms' are corridors which connect the core to the periphery. These anatomical parts can be articulated as 'signs' in progressively increasing degrees of existential integrity beginning with merely having all the parts present, to providing each part with a spacious area, finally to including components of spatial organization within them.

b) Organizational Factors.

The internal spatial organization of a territorial area is identified through the presence-and-absence and the arrangement of the organizing factors, i.e. center, border, entrances, structure, and components. They determine the conditions and character of internal order and control in which existence unfolds. It effects the everyday territorial experiences of entry, access, arrival, circulation, and assimilation into territorial life. The factors which establish territorial organization include:

- 1) an outlining border relating the territory to adjacent territories.
- 2) a center of focus conveying the sense of arrival at the core,
- 3) entrances allowing passage across the territorial threshold,
- 4) a structure which connects the entrances to the center and pervades the whole area in order to interconnect the components to each other, and
- 5) the components which subdivide the territorial area.

Spatial organization can contain expressive 'signs' of existential character of a territory by having the organizational factors envelop experiential areas of fundamental human values. The more the experiences of thematic values are orchestrated with the spatial organization of the territory, the more existence is spatially expresses an integrated and cohesive character.

In addition, the character of order in the life of the territory can be expressed as a 'sign' in the structure of spatial organization. For instance, the order created by the

spatial structure of the territory can organize the experiential values which conveys a thematic character of existence, such as inward or outward orientated, uniform or diverse, a centralized or linear sequence of experiences, single or multi-directional arrangement of themes, thematically articulated front, side, and back of the territory, and so on.

Spatial organization can also be a 'sign' of the importance of an experiential area as expressed in its position and its apportionment of the territorial area as a whole. Position signals degree of importance in descending order with central, axial, and peripheral locations. The portion of the whole territorial area which an experiential area occupies indicates importance on the principle that the more area it possesses the greater its importance, i.e. predominant, significant, nominal.

c) Organizing elements.

A territorial area is spatially controlled and ordered by a range of organizing elements, e.g. nodes, links, districts, loops, circuits, branches, and islands. They are embodied as corridors of movement such as roads and pedestrian ways and in spatial massing such as buildings, trees, and landform. The character of their layout sets the tone for particular situations and the context in which thematic values are experienced.



HEIDEGGER'S BEING-IN-THE-WORLD (ONTOLOGICAL)		SITE PLANNING AND DESIGN FACTORS (ONTICAL)	
PHENOMENA of Existence	'APPEARANCES' of Existence	'SIGNS' of Existence.	
EXISTENTIAL PURPOSE / VALUES	SPATIALITY	SPATIAL FORM	TERRITORIAL ORGANIZATION
PEOPLE	THINGS	ENCLOSURE	ORDER
BEING-IN	WORLD	ARTICULATING EXISTENCE	HABITAT OF EXISTENCE
<b>LARGER LEVEL</b>			
<u>INTENTIONS</u> ('in-order-to') <u>actualize existence.</u> * EXISTENTIAL MOTIVATIONS. (120)	<u>REGION</u> <u>A Totality of Places.</u> (136, 142)	<u>PROJECT SITE</u> * MACRO-SPACE.	<u>TERRITORIAL AREAS</u> * SUBJECT TERRITORY. * ADJACENT TERRITORIES. * CONSTITUENT TERRITORIES.
<u>PRODUCT</u> ('toward-this') * THE PRODUCT OR EFFECT OF THE WORK. * EXPERIENCES OF FUNDAMENTAL HUMAN NEED. (120)	<u>REALM</u> <u>A Totality of Experiential Areas.</u> * PUBLIC IDENTITY * PRIVACY * CONTACT-WITH-NATURE * ACCESSIBILITY	<u>SITE SYSTEMS</u> * PEDESTRIAN ACTIVITY AND CIRCULATION. * OPEN SPACE. * VEHICULAR CIRCULATION AND PARKING. * BUILDING MASSING.	<u>ORGANIZING FACTORS</u> * CENTER. * BORDER. * ENTRANCES. * STRUCTURE. * COMPONENTS.
<u>ACTIVITY</u> ('in-which') of Involvement. * 'DOING' WORK. * THE USE & MANIPULATION OF EQUIPMENT (120)	<u>PLACE</u> * ARRANGEMENT OF THINGS. * MICRO-SPACE. * TAKING PLACE. (136, 142)	<u>SETTINGS</u> * CENTRALIZED * LINEAR.	<u>ORGANIZING ELEMENTS</u> * LINKS. * NODES. * DISTRICTS * LOOPS. * CIRCUITS. * BRANCHES. * ISLANDS.
<u>ACTIONS</u> ('with-which') * ASSIGNMENTS OF INVOLVEMENT WHICH A THING HAS WITH IT. * MOVEMENT & CIRCULATION. (120)	<u>EQUIPMENT</u> * THINGS OF VALUE. * RELATIONS OF THINGS WITH ACTIONS: + 'DESEVERANCE' + 'DIRECTIONALITY' (136, 142)	<u>FACILITY AREAS</u> * MICRO-SPACE.	<u>ORGANIZING CONNECTIONS</u> * ADJACENT * TANGENTIAL * ABUTTING * INTERCONNECTING * INTERTWINING * OVERLAPPING * INTERPENETRATING
<b>SMALLER LEVEL</b>			

SHADING = From Heidegger, 1962a: (Page No.)

Figure 2.3b - Multi-Level Ontological Grounding of Site Planning and Design.

#### d) Organizing Connections.

The connections between the organization factors and elements articulate the character of interrelationships among thematic experiences which they embody, viz. their degree of separation or integration. The various types of connections may include the following which are listed in an order of increasing connectivity, i.e. adjacency, tangential, abutment, interconnection, intertwinement, interpenetration, and overlapping.

#### 2.2.6 Temporality and the World.

Temporality is conceived by Heidegger as a concept of time which is based upon the delimited transitory nature of human life. Our temporal existence is portrayed as the event-based sequence of occurrences which makes up one's existence. As such it is a finite concept of time as opposed to the more conventional infinite concept of an endless series of uniform units of time with which our lives are measured. The dimensions of past, present, and future are conceived as phenomena of our existence which designate different horizons of existence.

The past is the event of taking stock of 'how one already is'. As a phenomenon our temporal past is the 'BRINGING-BACK-the-Self' from what one has been up to now. (Heidegger, 1962a: 373) A temporal horizon of significance is defined by that 'in the face of which' one is confronted, that is, the conditions which have arisen from one's Destiny of the times, socio-cultural Heritage, surrounding circumstances, immediate situation, and sediments of one's own experiences. The Past is also defined by the

horizon of significance 'to-which' one has surrendered one's existence, i.e. that 'for-the-sake-of-which' one exists and one's world of significations. (Heidegger, 1962a: 178)

The present is the occurrence of existence which emerges from 'taking action' in the current situation. (Heidegger, 1962a:373-374) Phenomenally this is a 'LETTING-BE'-of-the-Self' in terms of having an involvement with entities. (Heidegger, 1962a: 374) Its horizon of significance is defined by that which must be done 'in-order-to' actualize the unfolding existence in one's situation.

The future is our horizon of significance which emerges from 'making decisions' about what and how we want to be. As a phenomenon it is a 'COMING-TOWARDS-the-Self' from a futural projection of existence. (Heidegger, 1962a: 373) The futural horizon of significance is defined by that 'for-the-sake-of-which' one exists; that is, a totality of significance which pertains to all that one desires to be.

Temporalizing as an existential phenomenon brings together these dimensions of time in a unique structure of interaction. Rather than a sequential chain of past, present, and future, temporality has a dynamic structure of a future which emerges in the present while in the process of arising out of a past. (Heidegger, 1962a: 374) Phenomenally, this means that the unfolding of new existence (the future) occurs from considering how it will be made concrete in the current situation (the present) while at the same time being derived from the world of significance which has already evolved (the past). (Heidegger, 1962a: 374) Reflection on the meaning of Being within this dynamic of

temporal horizons brings a disclosure of the world. A summary of the characteristics of the temporal modes of existence are shown in Figure 2.4 below.

TEMPORAL MODE: → ATTRIBUTE: ↓	HAVING BEEN (PAST)	FUTURE (BECOMING)	MAKING - PRESENT
TEMPORAL MODE	AWARENESS OF BEING and the Structure of Existence	MAKING-DECISIONS about Being.	TAKING ACTIONS to Effectuate Change.
TRANSCENDENTAL PHENOMENON (377)	'BRINGING-ONE-BACK-TO the Self' (390)	'COMING-TOWARDS Oneself' (385d)	'LETTING-BE of the Self'.
TEMPORAL HORIZON	'IN-THE-FACE-OF-WHICH' one has been thrown & one's ownmost 'been'. (388d)  That 'TO-WHICH' one has surrendered the Self.	That 'FOR-THE-SAKE-OF-WHICH' one exists.	One's aims 'IN-ORDER-TO' effectuate change.

Figure 2.4 - Characteristics of the Temporal Modes of Existence

Temporalizing occurs as a transcendental event. In transcending one stands away from the current involvements of the particular situation and projects the self out to the limits of one's temporal horizons of significance. However, in this transcending it is not the world which is transcended, but the world itself does the transcending. (Heidegger, 1962a: 417) That is, in temporalizing we take with us our referential totality of significations. 'Being-in-the-world' transcends but without what is 'familiar' and of concern to us in our daily lives.

In transcending one disengages from the current concerns of the immediate situation and circumstances and gets 'carried away' to the 'horizontal schema' of significance in each temporal horizon. (Heidegger, 1962a: 416) From each of these horizons one gains a different perspective on the 'basic state' of one's existence. One can reflect upon taking stock, about new ways to exist, and how to actualize one's existence; to see the self as a unified temporal event as a whole.

Temporalizing can be interpreted as a process essentially comprised of three main steps. The first is an initial stepping away from one's involvement to the totality of significance which pertains to that 'for-the-sake-of-which' one exists. That is, the horizon of new realization of 'how one wants to be' in terms of the experiential values (Section 2.2.1.2) and their priorities. The second step, which occurs at the same time,

is considering how this futural totality of significance is actualized in the encounter with Things-of-Value 'in-order-to' modifying or change the current concrete situation. The third step, is reflecting upon the totality of significance which pertains to 'how I already am'; that is, in terms of that 'in-the-face-of-which' I have been thrown along with that existence 'to-which' I have surrendered myself, viz. what I have become as 'having-been'. In having temporalized in this way one "comes back from these horizons" to realize a world. (Heidegger, 1962a: 417)

### 2.3 THE SELF: ASSERTING NEW EXISTENCE.

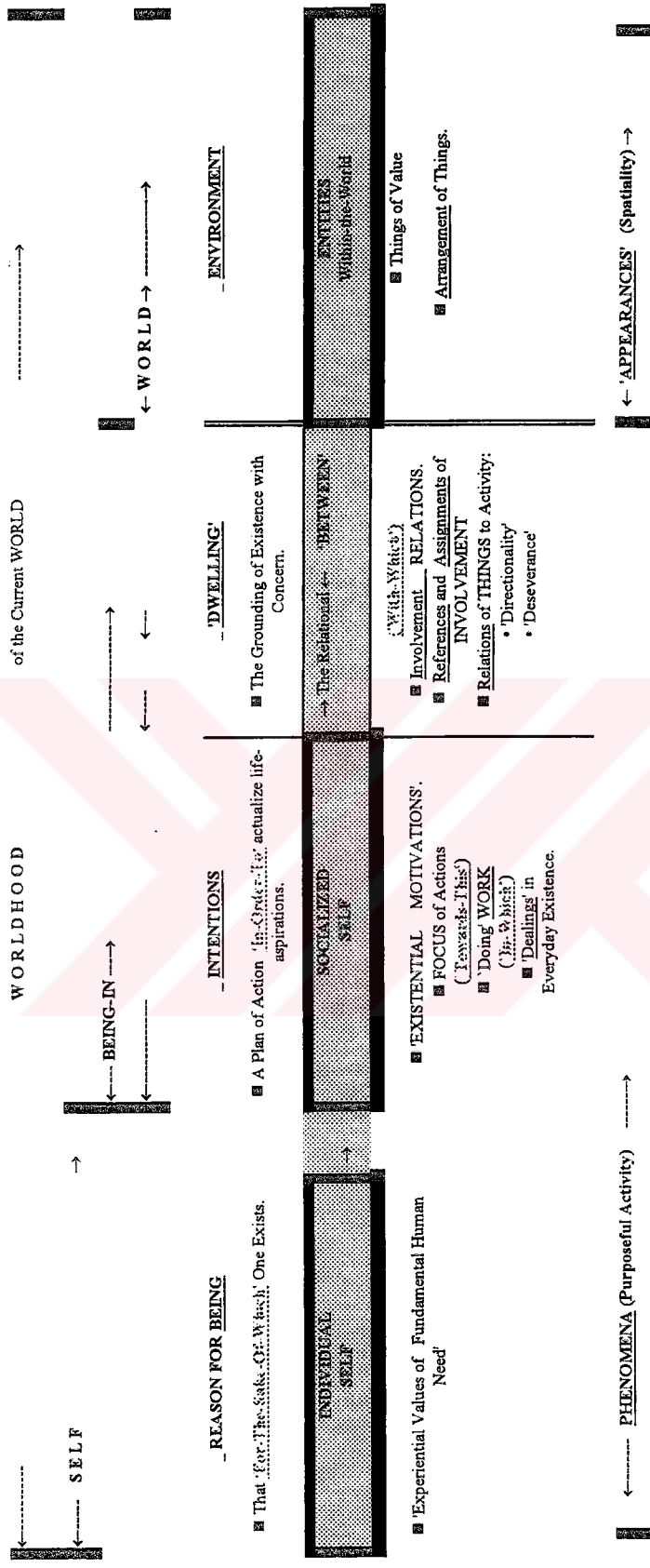
The Self is the third component of Being-in-the-World (see below Figure 2.5). This is the being which determines and asserts a 'potentiality-for-Being' within-the-world. It is the force which keeps Being-in-the-World in a state of flux because it expands the horizon of the current world through the continual unfolding of new existence.

#### 2.3.1 The 'Phenomenon' of the Self.

The Self as a phenomenon of existence occurs as that 'for-the-sake-of-which' one exists. This is considered by Heidegger as the essence of human existence (that is, of an individual or social entity) since the capacity to contemplate and guide one's own destiny belongs uniquely to human beings. It is through striving to attain one's

aspirations for existence that the Self gains its meaning. A meaningful asserting of the Self may occur in two forms. The first and foremost is the initiating of new ways to exist. This would occur as a decision to make a radical revision to how one currently exists (i.e. nullify or radically change priorities for Experiential Values of Fundamental Human Need) or as opening the Self to new Experiential Values. The second is that of sustaining the pursuit of one's current life aspirations in the dealings of everyday life. An assertion itself occurs as both





'STRUCTURAL COMPONENTS of the WORLD: The Formal Existential Framework of SIGNIFICANCE'.

Figure 2.5 - Being-in-the-World



as a self-realization of what one wants be and as communicating what one has learned from having actualized previous self-realizations. (Hodge, 1982: 30)

Actualizing an assertion of the Self occurs as an intervention in the 'status quo' of one's current existence, in one's existing surrounding situation, and in the general circumstances of public opinion, convention, and knowledge. This 'making-room' for the Self is accomplished through putting forth something new or making a change in the way things currently exist, viz. "giving something a definite character". (Heidegger, 1962a: 199). The manner in which this is done conveys the authenticity of existence. (Heidegger, 1962a: 266) Inauthentic assertions of the Self arise from an existence aspiring to remain as one 'already is' or to be guided by what others would say or do. Authentic assertions of the Self initiate from one's own world of significance and from the spontaneous happening of a self-realization for 'becoming' something new.

### 2.3.2 'Appearances' of the Self.

The Self asserting new existence is identified in 'appearances' of transformations and change in the content and manner of existence. 'Appearances' of new existence occur in changes to or the emergence of new 'things of value' which are involved in purposeful activity of experiential values. New or changed 'things' would occur as a "pointing out" of how the intrinsic attributes of an object can serve as a 'thing of value'. (Heidegger, 1962a: 196) These new initiatives of existence would effect each level of spatiality in the Formal Existential Framework of Significance, i.e. 'region', 'realm', 'place', and the 'equipment'

(Section 2.2.1.3). From these changes in the spatiality of new or different ways of experiencing thematic human values one would understand an unfolding of existence.

### 2.3.3 'Signs' of the Self.

The 'appearance' of new existence is expressed in 'signs' of additions, deletions, and revisions to the spatial form and organization of site design. The expressions of change in the character of existence are found in the changes to either the Experiential Values of Fundamental Human Need which are encompassed by spatial form and organization or changes to their priorities of importance as expressed in the 'signs' of spatial emphasis on the site.

'Signs' of the inauthentic self, viz. remaining as one has always been and/or to follow the guidance of the anonymous collective, would include changes which are: a) rigid and tight arrangements which solidify the current state of existence and/or a configuration which copies how others exist in the adjacent surroundings, b) heavily bounded and constrained spatial form and site arrangement which promotes the endurance of current existence which extends well beyond its role of providing a stable foundation, c) a homogeneous, simple site composition in which changes cause discord within the current disposition and manner of existence.

'Signs' of the authentic self, viz. the unfolding of new ways to exists, would include changes which are: a) flexible arrangements which allow adjustments for adaption and transformations in existence, b) open-ended arrangements which allow expansion for

taking on new ways to exist, c) diverse, complex site composition which can harmoniously absorb changes and assimilate new ingredients in the content and manner of existence.

#### 2.4 SUMMARY.

Heidegger's ideas constituting the grounding of existence are summarized in Figure 2.5 - 'Being-in-the-World'. They portray the interrelationships among the ingredients of each component of Heidegger's 'basic state' of existence, i.e. Being-in, World, and the Self. They have been explained in terms of the three interrelated transitional states of existence which include the 'phenomena', 'appearances', and 'signs' of existence. Appropriate dimensions and configurations of spatial expression were determined in the study which were developed in the discussion on selected 'signs' of existence.

Heidegger's ideas which comprise the grounding of existence as 'Being-in' were condensed and portrayed graphically in a diagram (Figure 2.1) to assist in grasping the complexity of the concept. To facilitate understanding the phenomenon of intentions (viz. the 'in-order-to') in the discussion of 'Being-in', the concept of Existential Motivations was developed in the study as a conceptual tool. The study also established the landscape unit of existential analysis with introduction of the concept of home-base territory. This landscape unit represents the spatiality of the world by means of it encompassing a 'totality of things'. Also, in order to establish an ontological basis for defining spatial 'signs' of existence for site design, Gadamer's concepts of architectural space were introduced.

Heidegger's phenomenon of the 'world' as a totality of significance was explained in terms of both a general existential disposition and a complex of existential involvements. To assist in delineating a 'totality of significations', the scheme of Experiential Values of Fundamental Human Need was developed in the study which was derived from Heidegger's concept of the 'fourfold' world. This is used throughout the study as a means of identifying the character of existence and the focus for design.

Heidegger's concept of the Formal Existential Framework of Significance was graphically portrayed in a diagram (Figure 2.3a and 2.3b) which delineated multiple environmental levels of significance. This established the philosophical foundation for the conceptual framework developed in this study. Finally, 'signs' of existence were systematically developed for both spatial form and for spatial organization at each environmental level of significance. The 'signs' of existence extended Heidegger's Existential Framework of Existence to include spatial expression of existence in site planning and design. The interrelationship of 'phenomena', 'appearances', and 'signs' formed the logical structure for the ontological grounding of the 'signs' of existence and as such served as the underpinning of the conceptual framework.

The phenomenon of the 'Self' is the component of Being-in-the-World which is constituted by the initiation of new existence into the situation at hand. Changes expressed in such initiatives are in regards to either aspirations for existence or the world of significance, viz. the ingredients and priorities of Experiential Values of Fundamental Human Need.

Being-in-the-World as the 'basic state' of existence is continually challenged by changes caused by the more dynamic 'primordial modes' of existence which are discussed in the next chapter. These two formative concepts of Heidegger's structure of existence form the main dimensions of the conceptual framework for design thinking developed in this study.



## **CHAPTER 3**

### **PRIMORDIAL MODES OF EXISTENCE.**

Equiprimordial with Being-in-the-World are the three 'primordial modes' of existence. These are the modes in which we exist as we go through the experiences of life, i.e. State-of-Mind as the holistic self-awareness of current existence, Understanding as the conceptual self-realizations of new ways to exist, and Discourse as the tangible self-actualization of new ways to exist. Each of these are characterized for the most part by their respective ways of thinking about the self and existence. The growth and change which results from thinking about existence, expands the horizons of the World of significance, thus making these two concept of our 'basic state' and 'primordial modes'

Heritage: that which one has assimilated in order to be with Others and that with which one must deal in making changes, i.e. socio-cultural customs, values, rituals, etc., c) our Situation: the predicament in which we stand which has arisen from our striving to achieve life-aspirations and our actions in making them manifest, and d) our Experiences: the residual effects of our first-hand experiences, viz. the sediments of personal experience.

### 3.1.1 The Knowing of 'Deliberative-Circumspection'.

An awareness of the State-of-Mind of one's 'current' existence becomes from the knowing of 'deliberative-circumspection'. Heidegger defines this as "interpreting circumspectively . . . 'deliberating' or deliberative 'circumspection'." (Heidegger, 1962a: 410) It is the means of access to 'how one is existing' from being involved with things within-the-CURRENT-world. Through this kind of knowing "a more or less explicit survey [is made] of the equipmental totality of the current equipment-world and of the public environment which belongs to it." (Heidegger, 1962a: 410)

An understanding of current existence is acquired from a deliberative survey of the reasons-for-Being, the intentions which make them concrete, and the totality of entities in which they are made manifest. Things within-the-world are surveyed by means of the 'IF . . . , THEN . . . ' structure of 'deliberative-circumspection'. The relational network of existential involvements which things have within-the-world can be understood by asking: 'IF' someone wishes to carry out purposeful activities or actions, 'THEN' certain

equipment (Things of Value) and its involvement will be needed. (Heidegger, 1962a: 410)

The 'deliberative-circumspection' of inauthentic involvements is a survey of a totality of things in terms of 'how they look' in themselves instead of character of Being which they possess. It is made with an inauthentic 'sight' which is guided by what others would say or do or what things would seem to offer, that is, as interpreted through inauthentic Experiential Values of Fundamental Human Need (Section 2.2.1.2).

An authentic 'deliberative-circumspection' is a survey of the totality of Things-of-Value, viz. those which have been involved with 'what one wants to be' and the involvement relations needed for actualizing them. This, then is a survey of the authentic Experiential Values of Fundamental Human Need (Section 2.2.1.2) and the Formal Existential Framework of Significance (see Section 2.2.1.3).

### 3.1.2 'Appearance' and 'Signs' of the Disposition of the Current World.

The 'appearance' of the current disposition of the world is surveyed through interpreting the configuration of a territorial area for its intentional relations of domination, subordination, and cooperation (Section 2.2.2.1). The 'signs' of the disposition of the world are the configurations of spatial form and organizations which articulate these relationships.



### 3.1.3 'Appearance' and 'Signs' of Involvements of Current Existence.

The 'appearance' of current involvements can be surveyed through interpreting the existential relations of 'directionality' and 'deseverance' (Section 2.2.2.2). The existential relations are the basis for a hierarchy of involvements which things and their arrangements have with human activities. These in turn define the spatiality which gives the existence of Things of Value their 'appearance', that is, the spatiality which 'makes room' for Being in order for existence to 'take place'.

The survey is conducted by questioning the activity and its arrangement of things with the 'IF . . . , THEN . . . ' structure of 'deliberative-circumspection'. A thorough grasp of existence in this manner is gained through understanding how things belong within the Existential Framework of Significance (Section 2.2.1.3). The current existence of some Thing is determined by understanding 'how well' the involvement relations of things 'fit' or have a sense of 'belonging' in this framework of relations comprising an existential intention, viz. the 'in-order-to'. By understanding things thoroughly within the complete Existential Framework of significance, their meaning is grounded in a World.

The 'signs' of current existence can be surveyed on an existing or designed site in two stages. The first is conducting a survey of the 'signs' of existence in a territorial area as they are embodied in spatial form (i.e. the project site boundary and its systems, settings, and facility areas) and organization (i.e. the organizational boundary and its organizing factors, elements, and connections); see Figure 2.3b. A spatial 'sign' is interpreted in terms

of how well it indicates the intentional activities which 'dwell' within the spatial accommodation.

### 3.2 THE MODE OF STATE-OF-MIND AS 'POSSIBLE' VARIATIONS OF CURRENT EXISTENCE.

Within the primordial mode of State-of-Mind one also exists in the state of 'possible existence'. 'Possibilities' for existence are found within the capacity of current disposition and involvements of the world for variation. 'Possibilities' occur within the constraints of the current disposition of one's current world (Heidegger, 1962a: 186, 188) but beyond the current totality of involvements. (Heidegger, 1962a: 102, 183, 385, 415)

#### 3.2.1 Knowing of 'Thematizing'.

'Possibilities' within one's current world become known through what Heidegger calls the

possibilities they may bring to human existence. The more that 'possibilities' for things can be explained in relation to the current world and the Formal Existential Framework of the World, the more reliable is the survey. (Heidegger, 1962a: 413)

The 'thematizing' of possibilities will remain inauthentic as long as there is a continuation of a world disposition of dominance or subordination continues and a world of involvements comes out of a concern for the surface attributes of objects and what others say or do, viz. the inauthentic Experiential Values. Variations to current existence would be based on inauthentic aspirations (Section 2.2.1.2) and motivations (Section 2.1.2) Things which exist in this kind of context are adrift among scattered fragments of significance without a clear identity and purpose. It leaves them and the existence of the person who gives them value to be lost, anonymous entities available to anyone and belonging everywhere and yet nowhere.

The 'signs' of spatial accommodations of inauthentic possibilities would create a random, chaotic collection of modifications in the spatial form and organization of a territorial area. The changes would be alien to or in conflict with current conditions tending to lead toward an arbitrary, confusing aggregation.

The 'thematizing' of authentic 'possibilities' for variations to current existence are derived from one's own self-determined and self-initiated existence. The thrust of the 'thematizing' comes from authentic human purposes (Section 2.2.1.2) and existential motivations (Appendix-A). Possibilities determined from this kind of authentic understanding of being would arise from the context of a cohesive world of significance and the continuity and

momentum of 'how one already currently is'. Variations for existence would be explored in light of a clear awareness of authentic Being-in-the-World, purpose of existence, and motivations for actualizing them.

Spatial 'signs' of authentic 'possibilities' would have spatial form and organization which evolves out of the current spatial context and yet is noticeably different as an accommodation of other immediate 'possibilities' for existence. Spatial changes would be incremental and evolved out of the current spatial posture, form, and organization of the territory: The modified areas would have some difference from the remaining existing areas but would be tied to them as an integral part of the whole. It would result in a comprehensible 'world' of spatial 'signs' orchestrated into a harmonious composition of purposeful, accommodating spatial settings.

#### 3.2.1.2 Delimiting an Area of Subject Matter.

Heidegger's second aspect of 'thematizing' is the "delimiting an area of subject matter" (Heidegger, 1962a: 414) This is the delineation of a thematic 'realm' of things which serves as an incremental way to understanding a total world of significations (Heidegger, 1962a: 413). The Experiential Values (Section 2.2.1.2) are examples of how 'possibilities' may be developed as thematic portions of a world and their "significance-relationships which determine the structure" to actually experience them. (Heidegger, 1962a: 417) As an example, the organizational factor of an 'entry area' can be thematized for 'possibilities' of existing as either an experience of Individualized Self-Identity or as having an Involvement-with-Nature. Another example of 'possibilities' which pertains to the

authenticity of existence is a space designated for PRIVACY having the 'possibility' to be either an authentic private place for Self-Development or an inauthentic private area developed to establish Social Stature. Other 'possibilities' could include changing the way of experiencing an Experiential Value, improving the quality of its experience, and/or revising its priority of importance.

Spatial 'signs' of 'possibilities' show a 'narrowing of content' in the ways a space can be experienced. The spatial accommodation of a thematic value can clearly signal its meaning and its role as a variation from the accommodations for current existence. Spatial modifications for 'possibilities' would be distinctive while at the same time be an integral part of the current form and organization of the territorial area.

### 3.2.1.3 The way of conceiving which is appropriate to the existence of entities.

The third way of 'thematizing' is "the sketching-out of the way of conceiving which is appropriate to entities". (Heidegger, 1962a: 414) This is achieved through three important aspects. The first is to leave the knowing entities through the 'practical attitude' of being involved with 'doing' something with them, viz. the 'deliberative-circumspection' of current existence (Heidegger, 1962a: 415), and instead, change over to a theoretical attitude which is distanced from involvement. (Heidegger, 1962a: 190) This requires taking a stance of 'just looking at' "experiences' and the 'center of its actions'" (Heidegger, 1962a: 99, 155) as the way to see and explain 'possibilities' of things. (Heidegger, 1962a: 413) Without a theoretical attitude one could only know 'possibilities' inauthentically in terms of the immediate situation and 'getting along' in the everyday

dealings of 'how one already is'. 'Possibilities' could not offer any variations from current existence.

A second aspect needed for appropriately conceiving entities is that one must 'transcend' the comfort and familiarity enjoyed with being already involved in current existence (Heidegger, 1962a: 415) This would then allow reflection upon 'possibilities' with a clearer and wider view of the world of significations. That is, one does not transcend the world, but it is the world which transcends the "circumstances and events that surround the activity of daily business . . . that which, in everydayness, [one] is concerned with." (Gelven, 1970: 192) In this way things can be understood in a context which is disengaged from involvement and yet still keep the character of their existence. (Heidegger, 1962a: 413)

Without the world transcending everydayness there is the tendency to conceive things in terms of what others say or do, for example, following the positivism of scientific, procedural, and methodological theory (Corner, 1991: 116-118), the paradigms of ideologies and models (Corner, 1991: 118-121), or the 'avant-garde' and the struggles of intellectual revolution (Corner, 1991: 121-124).

A third aspect for conceiving entities appropriately is to free them from their current meaning in order to be interpreted for other 'possibilities', that is, to "free them so that one can interrogate them and determine their character 'Objectively'." (Heidegger, 1962a: 414). When preconceptions are set aside, things can then be interpreted for what they possibly can be to me within the current totality of significations, viz. "the pure discovery of

entities within-the-world." (Heidegger, 1962a: 414) There is a 'letting go' of previous conception of things and a 'letting them be' as 'things in themselves' so we can see what they have to offer as 'possibilities' for our existence within-the-world. This is part of what Heidegger calls the existential 'objectification' of entities. (Heidegger, 1962a: 414)

### 3.2.2 Existence of 'Possibilities'.

When the environment of entities (Things of Value) is understood anew through 'thematizing', one can look at new possibilities for both the general disposition and the particular significations of the world. In both cases the first factor of concern would be toward 'possibilities' for a more authentic existence as they would 'appear' out of authentic Experiential Values and Existential Motivations. Further concerns for 'possibilities' could include other ways to pursue one's current aspirations and values, to improve the 'suitability' of things for experiencing them, or to shift their priorities.

### 3.2.3 Spatial 'Signs' of 'Possibilities'.

'Signs' of possible variations to current existence would occur as modifications to the spatial form and organization of a territorial area. Some of the most significant changes could include a) providing different ways to articulate current experiential areas, b) improving experiential quality of these areas with more, thorough, cohesive, and expressive spatial form and organization, or c) changing the spatial emphasis of experiential areas by changing their organizational position, spatial posture, or allocated portion of the whole territorial area.

'Signs' of 'Possibilities' would be distinct, but related changes of the existing spatial context of the territory. Modifying additions, deletions, or revisions to spatial form and organization would have a sense of 'belonging' with the current spatial posture and compositional character. There is a prevailing sense of appropriateness and suitability of the modifications to the spatial composition of the territorial area.

### 3.3 THE MODE OF UNDERSTANDING AS THE MEANS TO NEW EXISTENCE.

The second primordial mode of existence is the understanding of the growth and expansion of existence or 'potentiality-for-Being'. (Heidegger, 1962a: 183, 210) A 'potentiality-for-Being' is an unfolding of existence by either a change in 'what one wants to be' (viz. that 'for-the-sake-of-which' one exists ) or a change in the overall disposition of existence.

#### 3.3.1 The Knowing of 'Projection'.

The kind of understanding which goes with self-realizations of new existence is the knowing which has the structure of 'projecting' one's Being towards new potentialities. (Heidegger, 1962a: 385) This projection "has nothing to do with comporting oneself towards a plan that has been thought out" but is an intrinsic continual characteristic of one's existence. 'Potentialities' for new existence are very distinct from the 'possibilities' of variations within current existence. A 'potentiality-for-Being' is a significant change to one's aspirations which occurs from an expansion of one's world of understanding.



Realizing a 'potentiality-for-Being' involves breaking away from current existence and 'projecting' the Self beyond the current horizon of significations. It arises in a passive realization of new existence which occurs as an unexpected, spontaneous 'happening' of something that is already there. From the broadened prospect of an expanded world horizon, new self-realization about different ways to exist come into view. Realizations are induced from 'asking questions' to oneself about Being and reflecting upon the existence of 'things-in-themselves'. After to the realization of a 'potentiality', there is the 'working-out' of its appropriateness and suitability within-the-world and that 'for-the-sake-of-which' one exists. This is determined through a hermeneutical 'conversation' of give-and-take with potential Things of Value (Section 2.2.3).

An inauthentic 'projection' of a 'potentiality-for-Being' is either 'for-the-sake-of' what Others say or do (Heidegger, 1962a: 264; Gadamer, 1979: 241) or when it comes from within-a-world merely concerned about "what is feasible, urgent, or indispensable in our everyday business." (Heidegger, 1962a: 386) A projection of an authentic 'potentiality-for-Being' is for the sake of the Self (Heidegger, 1962a: 308, 386); viz. a potentiality which is self-initiated and self-determined.

### 3.3.2 The 'Appearance' and 'Signs' of New Existence.

The phenomenon of a 'Potentialities-for-Being' occurs most predominantly by a pivotal change in either the disposition of the world in confronting its circumstances or in that 'for-the-sake-of-which' one exists, viz. Experiential Values (Section 2.2.1.2). As a

realization of new existence there is the unfolding of new existence and an expanded horizon of one's world of significations.

Spatial 'signs' indicative of a significant change in the general disposition of the world are expressive of a distinctly different change-over in the way in which a territorial area relates to its surrounding context. This is mainly indicated by the dispositional relations of dominance, subordination, and cooperation embodied in the configuration of the outlining border and in the protruding, receding, and intertwining gestures of the organizing structure of the territory. The dispositional relations of dominance and subordination are inauthentic relations and the relation of cooperation an authentic relation (Section 2.2.4 and 2.2.5).

New 'potentialities' 'for-the-sake-of-which' one exists are notably different from mere 'possibilities' of variations within current existence. They are represented by pivotal changes in that 'for-the-sake-of-which' one exists which can occur as an addition or deletion of an Experiential Values of Fundamental Human Need, as a change in being inauthentic or authentic, or in a significant re-ordering of its priority of importance. Spatial 'signs' of this would be indicated in the changes made to the areas which accommodate the Experiential Values, i.e. a) how much and what kind of area is appended or relinquished, b) how they are re-shaped and re-organized, c) what is the revised selection and range of experiential areas, d) is there an increase in the contiguity or cohesive integrity of the area, and e) what is the spatial emphasis given to experiential areas as indicated in 1) the outlining posture of the area (i.e. dominant [a simple geometric shape formed by internal forces), subordinant [a residual shape formed by

outside forces], cooperative [a complex shape formed equally by internal and external forces] ), 2) the organizational position in which the area is located (i.e. central, axial, peripheral) within the territory, and 3) what portion of the territorial whole (i.e. major, minor, incidental) does the area occupy. These expressive dimensions and measures of experiential areas indicate how changes to the disposition of the world and to experiential values have been 'gathered' and assimilated into a spatial setting, that is, 'making-room' for new ways to exist.

### 3.4 THE MODE OF DISCOURSE AS THE 'MANIFESTATION' OF NEW EXISTENCE.

Discourse is the primordial mode of existence in which one actualizes one's realizations of new ways to exist. Conceptual realizations are made manifest in the things we need 'in-order-to' carry out the work necessary for implementing them in the discourse of everyday life. Actualization involves intervening in the current situation and effectuating the experiential unfolding of a new existence. In the process of bringing things into this discourse we articulate a world of significance and its general disposition. (Heidegger, 1962a: 204, 206)

#### 3.4.1 The Knowing of 'Circumspective Concern'.

The manifestation of new existence is accomplished through the knowing of 'Circumspective-concern'. Specifically, 'circumspection' refers to surveying the environment for Things of Value required to conduct work. 'Concern' is the state "in

which we 'concern ourselves' with activities which we perform or things which we procure" (Heidegger, 1962a: 83,fn#1). It refers to both 'concern' toward Things and 'care' toward Others which we employ in order to carry out our intentions. Through this kind of knowing the existence of things get articulated.

Things of Value gain their character of existence from the "various ways of the 'in-order-to', such as serviceability, conduciveness, usability, manipulability." (Heidegger, 1962a: 97, 189) These various ways of existence are defined through our assigning and referring particular relations of involvement in an activity. In knowing a thing within the relational context of the Formal Existential Framework of Significance, the thing and also everything connected with the work becomes known, that is, the whole 'workshop' so to speak where concerned existence dwells. In understanding this totality in which a thing exists the world of significance also comes to light. (Heidegger, 1962a: 105)

This kind of existence of things is 'discovered' through means of the 'WITH . . . , IN . . . ' structure of 'circumspective-concern'. (Heidegger, 1962a: 115, 404) Through asking questions with this structure, the character of being which entities possess can become known, i.e. What involvement does this entity have WITH it, IN some purposeful action or activity (work). (Heidegger, 1962a: 115, 404) The more one questions and articulates the existence of a Thing of Value throughout the hierarchy of the Formal Existential Framework of Significance (Section 2.2.1.3), the more secure will be the understanding of its existence.

### 3.4.1.1 The Knowing of the Inauthentic Manifestation of Existence.

Things exist inauthentically from the knowing which has the concern to merely keep busy and be expedient in carrying out the current ways of ordinary, practical existence. One is immersed in confronting the way things already are. Things are "encountered 'bodily' in themselves with regard to the way they look". (Heidegger, 1962a: 397, 400) The activity IN which the equipment is involved is inauthentically the mere 'doing' of the activity for its own sake without any existential purpose or intent. 'Doing' is conducted merely to keep busy or to satisfy an infatuation, compulsion, or self-indulgence. Things have WITH them an involvement in an inauthentic aimless, arbitrary activity unrelated to one's self-development, but to what others say or do. Things are taken into an involvement based on inauthentic motivating forces (Section 2.1.3) and guided by inauthentic intentions and Experiential Values 'for-the-sake-of-which' one exists (Section 2.2.1.3).

The inauthentic knowing of things lacks the experience of 'discovering' its ground within-the-World and the ability to originate explanations about it. (Hodge, 1982: 30) Instead, it is confined merely to the knowing of hearsay and conventional knowledge which is utilized without any inquiry into its Being. One submits to the authority of others without questioning it from our own ability to know. (Gadamer, 1979: 241) The existence of things are coerced by preconceptions from indoctrination, socialization, fascination, habit, etc.

#### 3.4.1.2 The Knowing of the Authentic Manifestation of Existence.

Authentic concern is involvement with things which actualize authentic new Existence as an 'unveiling of new reality' in the Discourse of everyday dealings. The thing itself has WITH it an involvement IN a purposeful activity which is a part of an authentic totality-of-involvements. Things are taken into an involvement which is derived from authentic motivations (Appendix-A) Experiential Values 'for-the-sake-of-which' one exists (Section 2.2.1.2), and intentions to actualize them (Section 2.2.1.3).

#### 3.4.2 'Appearance' and the 'Spatiality' of New Existence Made Manifest.

To actualize new existence in the Discourse of everyday dealings, the site designer questions the 'things' proposed for the site plan in the mode of 'circumspective-concern'. These Things-of-Value are examined for the suitability of their involvement in purposeful activity, i.e. their being in-place (via relations of 'directionality' and 'deseverance") and functioning properly for the task at hand. The aim is for the site design to provide a fit between the intentional actions and the spatiality of using things which 'could not be more suitable'. This is accomplished through the proper 'assigning' and referring' of involvements to things throughout the hierarchical Existential Framework of Significance (Section 2.2.1.3). In doing this the 'appearance' of being becomes grounded in the site design.

### 3.4.3 Spatial 'Signs' of Manifest Existence.

The 'signs' of the manifestation of new existence are expressed in the three-dimensional articulation of areas devoted to operating facilities and equipment and the spatial connections between components of the spatial organization of the territorial area. The site design establishes an appropriate setting for conducting the actions of the work and creates a proper context of relations with surrounding spaces. Spatial characteristics expressive of new existence would include interactive, participatory spatial connections and cooperative relations. They spatially accommodated the grounding of existence and provide users the opportunity to 'dwell' and make manifest their own existence.

### 3.5 SUMMARY.

From Heidegger's definitions of the 'primordial modes' of existence and their constituent ways of knowing, this chapter has extracted the existential modes of interpretation and the structures of knowing. They serve as dimensions to guide thinking about Being and understand the distinction of both their inauthentic and authentic forms. These phenomena are discussed further in terms of their 'appearance' and their 'signs' as expressed in spatial form and organization.

## CHAPTER 4

### CONCLUSIONS

The aim of the thesis study has been to investigate Heidegger's philosophy of fundamental ontology as a basis for guiding site design thinking in providing meaningful environments for the site users who shall 'dwell' there. The result of the study has been a conceptual framework which links Heidegger's structure of existence and the discipline of site planning and design.

More specifically it has developed the framework by combining Heidegger's two formative concepts of the 'basic state' of existence (Being-in-the-world) and the 'primordial modes' of existence. The constitutive factors of these two concepts were made concise, systematically organized, and interrelated into a framework which guides an understanding of the grounding of existence. This philosophical portion of the framework was then systematically extended to include spatial expressions of his ideas in site planning and design. This extension of the framework provides, firstly, ways to see and understand the environment from an ontological viewpoint, and secondly, an ontological format for thinking about design which involved an existential redefinition of the conventional steps of design.



#### 4.1 EXISTENTIAL TRANSFORMATION OF THE CONVENTIONAL STEPS OF DESIGN THINKING.

The two concepts of the 'basic state' of existence and the 'primordial modes' of existence each contributed unique aspects to the conceptual framework aimed at guiding an ontological approach to design thinking. The former contains the phenomenological approach to understanding existential landscape which is based upon the transitional concepts of 'phenomena', 'appearances', and 'signs'. In addition, the concept of the 'basic state' of existence is defined by the concept of the Formal Existential Framework of Significance (Section 2.2.1.3). It establishes the different environmental levels on which the 'appearance' of existence occurs, that is, the multiple levels of existential relations that define the 'spatiality' of existence, i.e. 'region', 'realm', 'place', and 'thing'. Both transitional concepts of the phenomenological environment and the multiple levels of existential relations are contributing factors which were used in reconstituting the conventional steps of the design, i.e. Inventory, Analysis, Evaluation, Synthesis, and Design.

The other formative influence were the various kinds of knowing which occur within the three primordial modes of existence. The ways of knowing provide the 'modes of interpretation' and 'structures for inquiry' for each respective design step. The combination of these factors are outlined below as the existentially re-constituted design steps which guide an ontological approach to site planning and design.

#### 4.1.1 INVENTORY STEP as Developing an Awareness of Current Existence.

a. MODE OF INTERPRETATION: Making a deliberative survey of existence (viz. Experiential Values of Fundamental Human Need)

b. STRUCTURE OF KNOWING: Inquiring with the 'if...then ...' structure of questioning.

c. 'PHENOMENA' OF EXISTENCE: Understanding 'Phenomena' of a) disposition in terms of attitude of adjacent relations and of b) structure of existence ('how one is') in terms of Experiential Values of Fundamental Human Need and existential motivations.

d. 'APPEARANCES' IN SPATIALITY: Inventory of the current relations of intentions and involvement.

e. 'SIGNS' IN ARCHITECTURAL SPACE AS BACKGROUND AND FRAMEWORK:

1) TERRITORIAL ORGANIZATION: Identifying current posture and content of existence in the territorial area as a whole.

2) SPATIAL FORM: Identify current totality of places in the site as a whole

4.1.2 ANALYSIS Step as Developing an Awareness of Current Possibilities; determining the integrity, cohesiveness, attitude.

a. MODE OF INTERPRETATION: Making a 'deliberative survey' of 'thematized' possibilities within current existence. [Clarifying the mode of thinking and line of questioning for the inquiry into existence.]

b. STRUCTURE OF KNOWING: Inquiring with 'if...then' structure of questioning.

c. PHENOMENA OF EXISTENCE: Available possibilities within the current disposition and structure of existence.

d. APPEARANCES IN SPATIALITY: Analysis of available possibilities for relations of intentions and involvement within the current disposition and existence.

e. 'SIGNS' IN ARCHITECTURAL SPATIAL AS BACKGROUND AND FRAMEWORK:

\* TERRITORIAL ORGANIZATION: Demarcation of the integrity, cohesiveness, and attitude of Territorial Posture and the character of Spatial Structure and expressions of Experiential Values.

\* SPATIAL FORM: Determining 'possible' Human Values in the site, site systems, and spatial settings.

#### 4.1.3 EVALUATION Step as Assessing 'Potentialities' for New Existence.

a) MODE OF INTERPRETATION: Making 'Projections' of new potentialities for existence.

b) STRUCTURE OF KNOWING: Inquiring through questioning entities through 'true conversation' and 'mediating'.

c) 'PHENOMENA' OF EXISTENCE: Evaluating current structure of existence for alternative potentialities for 'new ways to exist'.

d) 'APPEARANCES' IN SPATIALITY: Evaluating current relations of intentions and involvement for alternative potentialities for 'new ways to exist'.

e) 'SIGNS' IN ARCHITECTURAL SPACE AS BACKGROUND AND FRAMEWORK:

\* TERRITORIAL ORGANIZATION: Re-aligning territorial posture and character of organizational factors, elements, and connections.

\* SPATIAL FORM: Re-shaping an adjusting the Existing Spatial form of the site, site systems, and spatial settings.

#### 4.1.4 Synthesis as the Realizing of Existence in a New 'Potentiality.

a) MODE OF INTERPRETATION: Awaiting the 'happening' of a 'realization' of 'how one wants to be'.

b) STRUCTURE OF KNOWING: Hermeneutic event of a 'happening'.

c) 'PHENOMENA' OF EXISTENCE: Synthesis of a 'realization' the most suitable choice for 'how one want to exist'.

d) 'APPEARANCES' IN SPATIALITY: Synthesis of a 'realization' the most suitable choice for 'how one want to exist'.

e) 'SIGNS' IN ARCHITECTURAL SPACE AS BACKGROUND AND FRAMEWORK:

\* TERRITORIAL ORGANIZATION: Crystallizing the chosen alternative in terms of a new posture and/or character of organizational factors, element, and connections.

\* SPATIAL FORM: Refining the Spatial form of the site systems, spatial settings, and facilities areas.

4.1.5 Design Step as Making Manifest a New 'Potentiality for Existence in the existing situation.

a) MODE OF INTERPRETATION: Conducting a 'concernful circumspection' of the proposal for implementation

b) STRUCTURE OF KNOWING: Inquiring into the 'with ...in' structure of involvement.

c) 'PHENOMENA' OF EXISTENCE: Design of an 'actualization' of 'how one wants to exist'.

d) 'APPEARANCES' IN SPATIALITY: Design of a 'actualization' of 'how one wants to exist'.

e) 'SIGNS' IN ARCHITECTURAL SPACE AS BACKGROUND AND FRAMEWORK:

\* TERRITORIAL ORGANIZATION: Refining Territorial Posture and Spatial Organization.

\* SPATIAL FORM: Articulating the spatial form of the site systems, spatial settings, and facility areas.

#### 4.2 ETHICS OF AN AUTHENTIC EXISTENCE.

Embedded in the conceptual framework developed in this study are several ethical concepts of Heidegger and Gadamer which lead toward an authentic existence. They confront how to enter into a profound engagement with an entity, the way to seek the truth of existence, how to achieve the grounding existence, how to allow the unfolding of existence, and the task of balancing both identity and unfolding together.

The first ethic of 'Letting-be' is a commitment to mutual respect for the Other whether one is interacting with an object of potential value or with another person. 'Letting-Be' is "sparing . . . leav[ing] something beforehand in its own nature; when we return it specifically to its being . . . we free it . . . to remain at peace within . . . the free sphere that safeguards each thing in its nature." (Heidegger, 1971: 149)

existence expands and one becomes free to unfold into a new way of existence; a freedom which has come from having let the other be in itself!

A second ethic is a commitment to 'trusting in language' as the means to understanding the truth of existence. Gadamer's concept of the linguistically of existential truth guides us to see language as the conveyor of new meaning when it is utilized in 'true conversation'. Conversation breaks through the fixed meanings and biases which are embedded in language when one is "engaging in dialogue with other thinkers and other ways of thinking" (Gadamer, 1989a: 23) It is the nature of true conversation to generate its own language when it is reaching for a common ground of understanding. Words become gestures which leap beyond the linguistic constraints of conventional language to convey new meaning. It is being-toward the linguisticality of truth which constitutes Gadamer's ethic of 'trusting in language'.

A third ethic of 'dwelling' is the grounding existence with the act of building, that is, producing work which embodies the four-fold world. (Heidegger, 1971: 150-1, 179) 'Dwelling' makes one's world of significance manifest and in so doing reveals the ontological identity with which one ventures out into the wilderness to survive and to grow.

A fourth important ethic is 'resolute striving for authenticity'. Humans have within them a 'call of conscious' which shows each of us the way to one's ownmost 'potentiality-of-Being'. It is only through 'resolute striving' that one is able to choose and achieve 'Being-

one's-Self' authentically. (see Heidegger, 1962a: 314, 318, 325) In so doing one's Being unfolds into a new existence which projects beyond one's current identity.

Finally, Heidegger's ethic of 'dwelling poetically' refers to living in 'the dimension' between the earth and the sky, that is, between one's concrete identity and one's venturing into unknown areas of existence. One must measure a degree of balance between the two poles of this dimension to know how to think about Being and to take action in the grounding of one's being. (see Heidegger, 1971: 223)

#### 4.3 IMPLICATIONS FOR DESIGN EDUCATION.

Several aspects of this study lead to pedagogical issues which would modify and expand current approaches to design education:

1) The new way to see and understand spatial settings in the landscape which has been brought out in this study calls for design education to re-orient and sensitize students to an ontological concept of reality and the nature of the existential landscape.

2) The concept of Experiential Values of Fundamental Human Need can serve as a distinctly different kind of design approach which could be characterized as that of 'design-by-values'; that is, using as a point of departure the initial programmatic decision of what kind of existential world is to be accommodated.



3) The desire to create truly meaningful design through the ontological grounding of existence calls for a format of design thinking which follows the transitional concepts the existential environment, i.e. 'phenomena', 'appearances', and 'signs'. This calls for a certain kind of understanding and sensitizing to be integrated into the educational approach in order develop skills in this type of thinking about design.

4) The reconstituted steps of design thinking creates a different world of existence for the designer. The process of design becomes driven by the format of design-by-inquiry including the various modes of inquiry and the different structures for asking questions.

5) The ways of knowing of this approach call for the challenge to develop and refine means for teaching and learning about existential design and for the unique ways for thinking which it implies, including a) inquiry into Being through asking questions, deep reflection on the 'suitable' fit for 'new ways to exist' within the 'world', utilization of the hermeneutic mediation as a means for the 'letting-be' of a thing-of-value and the event of a 'happening' of a realization.

These aspects imply an interdisciplinary design approach to education which bridges between philosophy and site design. It offers a new world of teaching and learning which could bring to site designers the ability to accommodate deeply rooted meaning into their site planning and design proposals.

More generally, the educational task of integrating the substance of this study into the classroom will require instructors to be well-informed of the content and organization of the conceptual format. Its outlook on the environment, basis of ontological grounding,

existential ethic, and way of thinking about Being all need to be thoroughly understood as a body of ideas. Instructors would have the responsibility to interpret it in a way which allows students to apply it to a design project. This preparation will be different for each project and its situation which will call for special attention. The instructor's role will include selecting a proper project which demonstrates the effectiveness of an ontological view, responsibly representing Heidegger's and Gadamer's ideas which are in the framework interpreting and presenting them in a way appropriate for student understanding, and proper application to a project, and offering insightful, constructive criticism of student work throughout the study process.

In addition, instructors in other disciplines may find it of interest to use the framework and process of re-interpreting 'signs' of existence for their own professional field. Students may also benefit from the work by making a special study of the framework and its content. When the time and interest of the student is right for this kind of study, it would give them direct access to the background behind this conceptual bridge connecting Heidegger's concepts to site design, In addition, this would possible serve as a catalyst for students to make a further inquiry into philosophy itself.

## APPENDICES

### A. EXISTENTIAL MOTIVATIONS

#### 1. INAUTHENTIC MOTIVATIONAL FORCES

a. Conforming - Conforming to what the anonymous, imaginary 'they' say existence ought to be; viz. striving to be accepted, correct, or popular. It is the wholesale utilization of preconceptions, prescriptions, convention, ideology, or belief systems. Conforming is adhering to trends, styles or fashion; capitulating to the dictates of dogma; emulating established precedence and models; being limited to conventional standards.

"disclosedness maintains itself for the most part in the inauthenticity with which the 'they' fallingly interprets itself." (Heidegger, 1962a: 380)

"In a large measure **uncoveredness** [of the existence of entities] gets appropriated not by one's own uncovering, but rather by **hearsay of something that has been said**. Absorption in something that has been said belongs to the **kind of Being which the 'they' possesses**. That which has been expressed as such **takes over Being-towards those entities** which have been uncovered in the assertion." (Heidegger, 1962a: 266-267)

b. Infatuation - A devotion to Things and Others. Falling into an understanding of existence which based merely upon the materiality of entities in-the-'world'. One has a compulsive fascination for manipulating things as an end in its own right or merely seeking titillation and immediate self-gratification.

"knowing is grounded beforehand in a Being-already-alongside-the-world, which is essentially constitutive for Dasein's Being. . . . Being-in-the-world, as concern, is **FASCINATED BY the world [and its entities]** with which it is concerned." (Heidegger, 1962a: 88)

c. Happenstance - A fatalistic acceptance of whatever happens to come by. **FOLLOWING** whimsy, chance, impulse, arbitrariness, indifference, accident, and randomness; a compulsive following which results in an **AIMLESS DRIFTING**.

d. Expediency - Motivated primarily to quickly dispense with the work quickly and get the job done without regard to its effect on one's own existence. Yielding to convenience and merely coping with the practicalities and events of daily living.

"[Existence is directed by what is] feasible, urgent, or indispensable in our everyday expedient [living]". (Gelven, 1970: 192)

e. Efficiency - Being driven by functional efficiency and beating the competition or attaining a small instance of perfection.

f. Familiarity - Striving only for what is familiar; maintaining the 'status quo' and resisting growth and change; responding to fear, pressure, laziness, and being annoyed. Falling into habit and routine.

"Dasein is inclined to fall back upon its world (the world in which it is) and to interpret itself in terms of that world". (Heidegger, 1962a: 42)

"Being-in-the-world is a basic state of Dasein . . . in which it operates . . . in general . . . pre-eminently in the mode of everydayness". (Heidegger, 1962a: 88a)

## 2. AUTHENTIC MOTIVATIONAL FORCES

a. Striving - the continual urge to struggle for authenticity.

b. Exploring/Expanding-the-Self - To seek challenges and grow; searching for a new self unfolding.

c. Standing Alone - A willingness to withstand the loneliness and responsibility of being a true individual who is true only to the self.

d. Adapting - ability to adjust to changing circumstances and situations created from new ways to exist which arise from an expanding horizon.

## B. EXPERIENTIAL VALUES OF FUNDAMENTAL HUMAN NEED.

Definitions of the Experiential Values are given below. With each of the Values having the possibility of occurring either inauthentically or authentically, each mode of each value is designated respectively with separate names.

### 1. PUBLIC IDENTITY

PUBLIC IDENTITY refers to the existence for which one wants to be known AS by others; it is the identity of the site from the community point of view.

a. Inauthentic **SOCIALIZED IDENTITY**.

**SOCIALIZED IDENTITY** occurs **inauthentically-AS** a concern for being socially accepted as a member of the larger community. One is motivated to aspire for the approval of the social collective. Existence is determined from consensus, conventions and standards of the group 'in-order-to' be accepted and belong. In being guided by consensus and the anonymous collective 'they', existence becomes ambivalent, amorphous, arbitrary.

"Being-with-one-another concerns itself as such with 'averageness', which is an existential characteristic of the 'they.'" (Heidegger, 1962a: 164)

"The way one differs from [Others], . . . is to be evened out, . . . [or one must] catch up in relationship to them, or . . . keep them suppressed. . . . What is decisive is just that **inconspicuous domination** by Others which has already been taken over unawares from Dasein as Being-with." (Heidegger, 1962a: 163-164)

Site identity is determined by established categories of 'signs' which convey an association with and membership in a recognizable group. The site exists 'for-the-sake-of' fitting-in and belonging to a social entity, that is, having all the rights and privileges of an authorized, 'bona fide' member. This may include fitting-in with an ideological group which shares a specific ethic or set of values or with a spatial group such as the immediate physical setting of adjacent neighbors. Inauthentic identity is driven by such motivational forces as adhering, conforming, following, and yielding (being compliant).

b. Authentic **INDIVIDUALIZED IDENTITY**.

**SOCIAL IDENTITY** occurs **authentically-AS** a concern for **INDIVIDUALIZED IDENTITY**. One's own uniqueness and what one stands for in one's own terms is

member of a privileged group. One is either independently standing aloof from Others or is dependent on displaying oneself to Others in order to gain their favor.

b. Authentic SELF-DEVELOPMENT.

PRIVACY occurs **authentically-AS** the concern for SELF-DEVELOPMENT. Places which entirely under one's own control are utilized for the unfolding of new ways to exist and are characterized by growth and change.

3. CONTACT-WITH-NATURE

CONTACT-WITH-NATURE refers to the psychological and physiological relationships with nature which become integral to human existence. It includes the therapeutic and inspirational effects on our being as well as more practical concerns for climatic comfort for outdoor activity areas and for passive solar energy conservation in buildings.

a. Inauthentic USE OF NATURE.

CONTACT-WITH-NATURE occurs **inauthentically-AS** a concern for the functional USE-of-NATURE. Nature is considered only as something to be utilized for functionally serving other concerns than to have contact with nature. It comes out of an 'I-It' relationship in which nature is seen merely as an object to manipulate. This occurs in either of two forms.

Nature is dominated in order to serve utilitarian ends, functional needs, or preconceived images of beauty or visual character. The experience of Nature is restricted to having only controlled, predictable results from nature which comes from the desire to have a permanent, static, routine relationship.

The second 'I-It' relationship situates people in a dependent relationship with nature where they subordinate themselves in complete reverence and submission to nature and its events. One's existence is deliberately surrendered to the fate of the unpredictable dynamics of natural process, functions, and forces - even when they could be avoided, modified, or controlled. The fate of the human condition and the welfare of the community are made vulnerable to the whims of nature, i.e. floods, draught, hurricanes, tornadoes, blizzards, mud slides, etc.

b. Authentic INVOLVEMENT WITH NATURE.

CONTACT-WITH-NATURE occurs **authentically-AS** a concern for an INVOLVEMENT-IN-NATURE. Physical and psychological contact with the natural world is integrated with one's own existence. How one wants to be is in a reciprocal dialogue with nature's own processes and content. There is an involvement in the wonder of nature's own beauty and creations. The involvement is characterized by a cooperative 'I-thou' relationship of interdependency. Nature is allowed to be free in its own way and bring new ingredients into the dialogue of living with nature. Self and Nature both exist

in a self-initiated, self-determined manner. Human existence participates with nature in a partnership of give-and-take.

#### 4. ACCESSIBILITY

ACCESSIBILITY refers to being available to others and having others and other places available where existence takes place and entities are located. It applies to systems of movement, e.g. walkways, pathways, bikeways, roadways, and service ways.

##### a. Inauthentic FUNCTIONAL MOVEMENT.

ACCESSIBILITY occurs **inauthentically-AS** a concern for FUNCTIONAL MOVEMENT. Movement is experienced exclusively 'for-the-sake-of' circulation. Concern is limited to the facility and its functional performance, i.e. efficiency, safety, predictability, economy, durability, and maintenance. Mobility is more important than access; 'moving along' more important than 'arriving there'. Its performance is measured only in terms of 'optimal' capacity, number of 'units' served, least 'number' of accidents, ease of flow, etc.

##### b. Authentic EXPERIENTIAL MOVEMENT.

ACCESSIBILITY occurs **authentically-AS** a concern for EXPERIENTIAL MOVEMENT. It is a broader and more inclusive concern for access which is experiential and destination oriented rather than a strict concern for the movement system itself. In addition to functional movement, good access also considers the integrity of a) the context they pass through, b) the departure or arrival experience, c) the sequential experience along the way, and d) the destinations and activities they serve. As such it involves optimizing a diversity of concerns rather than maximizing limited number of concerns.

Movement is primarily for the purpose of making available meaningful choices for personal growth and change by accessing significant destinations and having enriching experiential journeys. Movement systems provide multiple experiences and exist in dialogue with other site systems through cooperative relations with the context of surrounding land uses and other modes of movement.

#### 5. EQUITABILITY

EQUITABILITY refers to the manner in which the resources for Public Identity, Privacy, Contact-with-Nature, and Accessibility are made available to members of the community for pursuing an authentic existence.

##### a. Inauthentic PARTIALITY.

EQUITABILITY occurs **inauthentically-AS** a concern for treating others with a PARTIALITY toward the Self.(Heidegger, 1962a: 163-4) Others are viewed with the attitudes of inconsiderateness and indifference which is characterized by the relations of dominance and subordination. Heidegger portrays dominance with his term 'leaping-in'

for Others. Others are considered in a way that they 'do not matter'; consideration is given only to one's own interests.

"being for, against, or without one another, passing one another by, not 'mattering' to one another . . . [or as] based upon what is [merely] a matter of common concern . . . [solicitude] can, as it were, **take away 'care'** from the Other and put itself in his position in concern; it can **'leap in'** for him. This kind of solicitude **takes over for the Other** that with which he is to concern himself. The Other is thus thrown out of his own position; he steps back so that afterwards, when the matter has been attended to, he can either take it over as something finished and at his disposal, or disburden himself of it completely. In such solicitude the Other can become one who is **dominated and dependent**, even if this domination is a tacit one and remains hidden from him. This kind of solicitude, which **leaps in and takes away 'care'**, is to a large extent **determinative for Being with one another** [inauthentically], and pertains for the most part to our concern with the 'ready-to-hand'. . . . [viz.] a 'WHAT' with which he is concerned. . . . A Being with one another by . . . **doing the same thing** as someone else . . . enters the mode of **distance and reserve.**" (Heidegger, 1962a: 158-159) "this distanciality which belongs to [fallen] Being-with, is such that Dasein, as everyday Being-with-one-another, stands in 'subjection' to Others. It itself IS not; its Being has been taken away by the Others." (Heidegger, 1962a: 164)

"The Others' . . . are those who proximally and for the most part 'are there' in everyday Being-with-one-another. . . . The 'who' is the neuter, 'the "they"'. " (Heidegger, 1962a: 164)

b. Authentic EQUALITY toward Others.

EQUITABILITY occurs **authentically-AS** a concern for treating others with equality. Authentic Being-with-One-Another evolves from the ethic of equality for all and mutual respect for the existence of Others. Others are viewed with the attitudes of considerateness and forbearance.

"Just as CIRCUMSPECTION belongs to concern as a way of discovering what is ready-to-hand, solicitude is guided [authentically] by CONSIDERATENESS and FORBEARANCE." (Heidegger, 1962a: 159)

"Solicitude proves to be a state of Dasein's Being - one which, in accordance with its different possibilities, is bound up with its Being towards itself." (Heidegger, 1962a: 159)

Heidegger portrays two kinds of equality in Being-with-Others with his terms 'leaping-after' and 'leaping-ahead' of others. These have the relationship of interdependence between the Self and Others which is characterized by a tension be-



tween being open to Others and being oneself for one's own sake. 'Leaping-after' is relating to others **in silence**, reserved, and without speaking freely.

"reticence makes something manifest, and does away with 'idle talk'. . . .  
reticence Articulates the intelligibility of Dasein in so primordial a manner that it gives rise to a **hearing** which is genuine, and to a **Being-with-one-another which is transparent**. (Heidegger, 1962a: 208)

"there is also the possibility of a kind of solicitude which **'leaps ahead'** of him [the Other] in his existentiell 'potentiality-for-Being', . . . to **give it back to him** authentically as such for the first time. This kind of solicitude pertains essentially to authentic care -- that is, to **the existence of the Other, not to a 'what' with which he is concerned; it helps the Other** to become transparent to himself IN his care and to become **FREE FOR it**." (Heidegger, 1962a: 158-159)

Opportunities for existence are to be equivalent but not identical for the Self and for Others.

"The recognition of the autonomy of others is central to the development of individual autonomy." (Hodge, 1982: 58-59)

The character of authentic Being-with-one-Another is characterized by mutual devotion and lively acquaintanceship.

"when they devote themselves to the same affair in common, their doing so is determined by the manner in which their Dasein, **each in its own way**, has been taken hold of. They thus become **AUTHENTICALLY bound together**, and this makes possible the right kind of objectivity, which **frees the Other in his freedom for himself**." (Heidegger, 1962a: 159)

"a **lively mutual acquaintanceship** on the basis of Being-with, often depends upon how far one's own Dasein has understood itself at the time; but this means that it depends only upon how far **one's essential Being with Others has made itself transparent** and has **not disguised itself**. And that is possible only if Dasein, as Being-in-the-world, already is with Others." (Heidegger, 1962a: 162)

## 6. HARMONY

HARMONY refers to the manner of relationships which territories and their manifestations of existence have with one another.

a. Inauthentic DISCORD with Others.

Harmony occurs **inauthentically**-AS a concern for DISCORD and dissonance with Others. One's autonomy is more important than the fellowship of one's community. As a consequence individualization creates a community which is merely an aggregation of autonomous parts which appears to be somewhat random, arbitrary, and erratic. One exists within a conglomeration of themes with disruptive contrasts and little or no unifying influences.

b. Authentic HARMONY with Others.

Harmony occurs **authentically**-AS a concern for HARMONY with Others. The orchestration of Self with Others is considered as something to which one would contribute some of one's own autonomy. The concern is for more than mere compatibility with Others and instead strives for a harmonious on-going cooperative relationship of mutual benefit. Existence occurs with those of others which are orchestrated as variations on a theme, compatible contrast for accent, and an underlying unity among all within the community.



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## VITAE

### PERSONAL:

Home Address: 2920 Brightwater Lane, Abingdon, MARYLAND, U.S.A.

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### EDUCATION:

Bachelor of Science in Landscape Architecture, 1962.  
UNIVERSITY OF CALIFORNIA @ Berkeley.

Master of Landscape Architecture, 1968  
Graduate School of Design  
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### PROFESSIONAL CREDENTIALS:

Registered Landscape Architect  
Commonwealth of Massachusetts (1969)

Member, American Society of Landscape Architects (1970)

PROFESSIONAL HISTORY:

Coordinator  
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Visiting Assistant Professor in Landscape Architecture  
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Undergraduate Student (Full-time)  
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Mr. Vint has been in the profession of landscape architecture for thirty three years - twenty one of which have been in college and graduate school teaching, seven in private practice, three as a Research Associate, and two and a half years as a full-time graduate student.

His teaching experience has covered the majority of landscape architecture courses which are typically taught in undergraduate and graduate school curricula. His special interests have included design and behavior, urban design, master planning, design history and theory, and community planning and design. While serving as the Coordinator of the Graduate Program in Landscape Architecture during the past seven years at MORGAN STATE UNIVERSITY, the Program was expanded from five to thirty students, a twelve station computer laboratory was developed and integrated into the curriculum, and national accreditation attained. Interests in philosophy and design are being introduced in design studios and in a seminar course in design and behavior.

Work as a Research Associate at the Graduate School of Design, HARVARD UNIVERSITY, was focused on developing driver behavior criteria for highway planning and design. The research was sponsored by the United States Department of Transportation, Bureau of Public Roads.

Experience in private practice concentrated on natural resource analysis, visual perception analysis, recreation community planning, land development planning, and planning methodology for public agencies.