



Political and Ethical Agendas in Architecture

KEYWORDS

Prof. Resha Patil

Amity School Of Architecture & Planning Gurgaon

Ar. Vinod Patil

Practicing Architect, Urban Designer,
Green Building Consultant

ABSTRACT *This paper describes about essays by different postmodern philosophers, architects focusing on ethical issues. Five essays are emphasizing on different ways but they share common stance on ethics. It has been elaborated how ethics & politics influence the architecture.*

Communitarianism & Emotivism

Two Rival views of Ethics & Architecture

Philip Bess

Philip Bess has taken consideration into two different views of Aristotle & Nietzschean regarding individuality. He has compared Aristotle's value as necessary condition for community fulfilment of individual potential to Nietzschean individualism.

Bess point out that how hierarchy & clarity of relations found between backdrop buildings, figural public space monuments & institutions in traditional cities & lacking it in contemporary cities. He himself asks that can architecture expressing civic virtue necessarily capable of inspiring virtuous behaviour? He is doubtful about the course and effect relationship & its existence to provide certain urban forms to inspire certain behaviour.

Aristotle & Nietzschean provides the core concept for two different inadequate understanding of the moral life which are in cultural competition. This competition sheds light on genuine & intrinsic relationship between architecture & ethics

Aristotelian Communitarianism

His viewpoint about this is, individual human being is impossible without duties & privileges attendant to a variety of human practices, relationships & roles. Communities form with such relationships. Certain hierarchy of practices & virtues with respect to achieving the common good of city. These institutions with hierarchy are essential for good of communities. Because of this reason these intuitions are sited & architecturally monumentalized in traditional cities & towns. Not merely symbolize power but to symbolize legitimate authority.

Nietzschean Individualism

Nietzschean vigorously challenges Aristotelian communitarianism-the assumption about human well beings, the city, the nature of the moral life, the role of the reason & the characterization of authority. He believes the city is essentially an economic enterprise affording individuals the material goods & anonymity necessary for the pursuit of their own individual projects,

According to him power is irreducible category in understanding human & social relations, The legitimate authority is therefore inherently suspect. He cultivates the art of mistrust from a conviction of no authority is trustworthy.

Ethics & Architecture

Benny has argued both communitarianism & individualism, In contemporary architectural practice individualists & emotivist themes increasingly dominate architectural theory But there are some manifestation like heroic rule breaking, convention defying architect as an ideal personality etc. He has described different view of emotivist society which might not be most conducive to individual well-being appears scarcely. These formal & theoretical developments gave rise to neotraditionalist movement in architecture & urban design. Neotraditionalism is the expression of an aesthetic preference for traditional architecture & urbanism over modern architecture & suburbia.

Neotraditionalism should seek to help in creating new neighbourhoods & town that encourage a participatory common life. These town plans would be meritorious in part of their aesthetic & sound environmental attributes. Strengthening present communal practices & institutions & weakened fragmented state in contemporary cities & suburb will be valuable in neotraditionalism.

The Ethical Function of Architecture

Karsten Harries

Harries blames modern architecture for degradation of modern architecture. He is also concern about the loss of place and community. He said that the "objectivity" characteristic of modernity has contributed two unfortunate ideas

- The physical environment is material for humans to manipulate indiscriminately
- Architecture is part of technological culture that demands "machines for living" instead of "Dwellings".

Man always trying to overcome distance, to bring things close, to grasp them and to make theme in-house, He argues that how science led to transformation of man and objectivity led to loss of hierarchical space and the displacement. Displacement produces freedom, but also homeliness and disorientation. Electronic media like television have rendered proximity; the faraway and proximity both bring to our living room but only as a picture from which observer is excluded. Rather than giving genuine proximity television offers us only its distortion or misinterpretation.

The time and space must be shaped in such a way that man is assigned a dwelling place to which they have fun-

damental value. From very beginning architecture has had an ethical function which helps man to establish the fundamental values of people or culture. The Greek temple or cathedral gathers the surrounding landscape in to the region which let man dwell together.

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