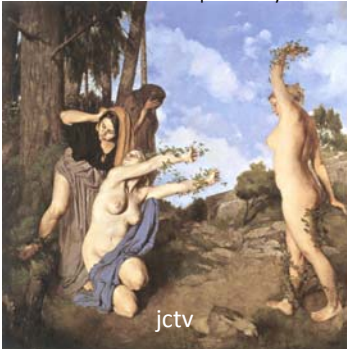


towards an existential attitude to architecture:
where lies our responsibility?



jctv
Paul Reid, The Heliades, 2002

Architecture & Existentialism

- His/Her political life: the life of priorities and choices
- The absurd as the measure of the reasonable
- Architecture as mirror (heterotope)
- A search for responsibilities as man/woman/architect/citizen?
- An authentic architecture?
- A generous architecture
- A generous experiencing of architecture and the other?
- The discussion of functions

Where lies our responsibility?





The libertarian concept of self ownership



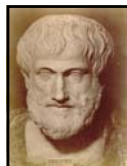
Nozick Milton Friedman

- We own ourselves
- This means:
 - No Paternalist Legislation (laws to protect people from themselves: seatbelts)
 - No Moralist legislation (promoting morality such as sex laws) don't legislate to promote virtue
 - No redistribution of income from rich to the poor (theft from the people who do well) violation of self-possession
- What makes the distribution of goods just?
 - Justice in acquisition (did they acquire it fairly)
 - Justice in transfer (free market) did they get what they got fairly?

The communitarian concept of self



- Alisdair MacIntyre (communitarian critique) a narrative conception of the self:
- "Man is essentially a story-telling animal. That means I can only answer the question 'What am I to do?' if I can answer the prior question of 'what story or stories do I find myself a part' "
- "I am never able to seek for the good or exercise the virtues only qua individual ... we all approach our own circumstances as bearers of a particular social identity. I am someone's son or daughter, a citizen of this or that city, I belong to this clan, that tribe this nation..."
- JCTV: I belong to my own fiction
- Hence what is good for me has to be good for someone who inhabits these roles. I inherit from the past of my family, my city, my tribe, my nation a variety of debts, inheritances, expectations and obligations
- That the self cannot be detached from its history is there a special obligation of solidarity or membership
- JCTV: Yes that is true BUT: that is still a matter of choice
- We learn to love humanity not in general but through particular expressions



The teleological concept of self

- Justice is about discrimination, we should discriminate according to the relevant excellence, we should look to the purpose of something
- The best flutes should go to the best flute players because that is what flutes are for: to be played well, it is a way of honouring the excellence of flute playing
- Debates about purpose (what is the purpose of something and how should we make sure the purpose of the thing is best satisfied through the excellencies that deserve it) and telos are often simultaneously debates about honour and excellence: : what virtues does something require
- For Aristotle politics is about character, cultivating the virtue of citizens
- justice is a matter of fit fitting persons with their virtues
- Does this allow for freedom? freedom versus fit or freedom as fit
- If we cannot decide what the purpose of something is how can we decide an issue about its just application

Immanuel Kant (1724 Königsberg 1804)



- *De igne* 1755
- *Principiorum Primorum Cognitionis Metaphysicae Novo Dilucidato* (1755)
- *Untersuchung über die Deutlichkeit der Grundsätze der natürlichen Theologie und der Moral* (1764)
- *Beobachtungen über das Gefühl des Schönen und Erhabenen* (1764)
- *Träume eines Geistersehers erläutert durch Träume der Metaphysik* (1766).
- *Kritik der reinen Vernunft* 1781 & 1787
 - “Anyone on first opening either book finds it overwhelmingly difficult and impenetrably obscure. The cause for this difficulty can be traced in part to the works that Kant took as his models for philosophical writing. He was the first great modern philosopher to spend all of his time and efforts as a university professor of the subject. Regulations required that in all lecturing a certain set of books be used, with the result that all of Kant’s teaching in philosophy had been based on such handbooks as those of Wolff and Baumgarten, which abounded in technical jargon, artificial and schematic divisions, and great claims to completeness. Following their example, Kant accordingly provided a highly artificial, rigid, and by no means immediately illuminating scaffolding for all three of his *Critiques*.”
- *Kritik der praktischen Vernunft* (1788)
 - **Categorical Imperative:** “Act only on that maxim through which you can at the same time will that it should become a universal law.”
- *Kritik der Urteilskraft* (aesthetic and teleological) (1790)

Kant’s Freedom

- What is the great dignity in answering to duty
- Being a object of experience I belong to the sensible world: there I am determined by the laws of nature and the regularities of cause and effect
- Being a subject of experience I inhabit the intelligible world, here I am independent of the laws of nature.

Is intelligibility an aspect of experience?

What is the supreme principle of morality?

- Only one motive is consistent with morality: Duty, doing the right thing for the right reason
- Inclination is acting out of interest, the pursuit of some interest. But is the pursuit of duty not the pursuit of an interest?
- autonomous versus heteronomous
- If reason determines my will then the will becomes the instrument to choose independently of inclination

Kant’s concept of autonomy

- It is not that we own ourselves but we are all rational beings
- Pain and pleasure are not our sovereign masters (Bentham) but it is our rationality that sets us apart and guides us.
- To act freely is to act autonomously, to act according to a law I give myself. To act as an end in itself
- JCTV: To act freely is to take an argued stand upon that which is presented to you and on which you need to take a stand
- The opposite of autonomy is heteronomy to act according to desires I haven’t chosen myself
- To act freely is not to choose the best means towards a given end but it is to choose the end itself for its own sake
- Dignity is to see people not just as means but also as end in themselves.
- What gives an act its moral worth? Not the consequence but the motive, the intention, he must do the right thing for the right reason
- “A good will isn’t good because of what it effects or accomplishes. It’s good in itself. Even if by utmost effort the good will accomplishes nothing it would still shine like a jewel for its own sake as something which has its full value in itself.” Kant GWMoFM
- For an action to be moral it must not only conform to moral law, it must be done for the sake of the moral law...
- The only motive of moral action is the notion of duty versus inclination
- What is to guarantee that the law I give myself is not purely subjective. How do we get to a single law for all of us? Answer: Reason

How can reason determine the will?

- There are two different commands of reason or imperatives:
 - Hypothetical versus categorical
- Hypothetical imperative uses instrumental reasoning if you want a then do b...
- If the action is represented as good in itself and therefore as necessary for a will which accords with reason, then the imperative is categorical
- Categorical: without reference to or dependence on any further purpose

Three formulations of the categorical imperative

- Formula of the universal law: act only on that maxim whereby you can at the same time will that it should become a universal law.
 - But this is hypothetical. I want everyone to act in this way in order to...
- Test: if the law in a particular application is made universal and thereby undermines itself we know that the law cannot be universalized without detriment to humanity
- The test of universalizing is to test whether you are privileging your particular needs and desires over everybody else's, it is a test not the reason to act according to the categorical imperative.
 - i.e. dont make an exception of yourself.
- Formula of humanity as an end: Suppose there were something whose existence has in itself an absolute value and is an end in itself, then in it and in it alone would there be the ground of a possible categorical imperative
 - Rational beings have an absolute value and intrinsic value, as opposed to things that only have a relative value...
- Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means but at the same time as an end

Kant's reply to Aristotle:

- It is one thing to set up a frame of fair rights within which people can pursue their own conceptions of the good life. It is something else to base law or principles of justice on any conception of the good life. that is at odds with freedom
- For Aristotle we are free to realize our potential
- For Kant freedom is the freedom to act autonomously, to act according to a law I give myself
- but are these two freedoms incompatible?

The pursuit of happiness

- *What is it moves desire? I answer, happiness, and that alone....Happiness, in its full extent is the utmost pleasure we are capable of....The necessity of pursuing happiness [is] the foundation of all liberty...The preference of vice to virtue [is] a manifest wrong judgement....The government of or passions [is] the right improvement of liberty.*
- **our freedom to pursue happiness is best served by proper government.**

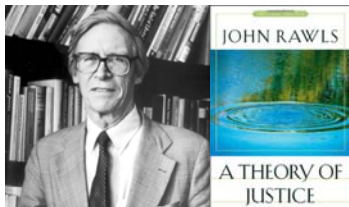


Spinoza's determinism?

eh?

John Rawls' design of a just society

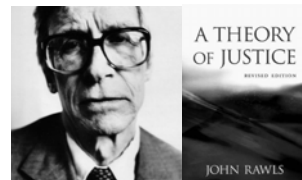
The concepts of the veil of ignorance & the reflective equilibrium



John Rawls 1922 - 2002

John Rawls, A Theory of Justice, 1972 & 1999 the design of a just society

- *justice as fairness*
- *liberty as a taming principle: if everyone is left free to pursue their own good...then...*
- *the difference principle: allowing difference on the condition that..*



veil of ignorance: "der Mann ohne Situation"

- To talk about design with a veil of ignorance is to talk about the design of something whereby one suspends one's knowledge of one's own determined situation and thereby throws oneself back into a state of open ended anxiety about the possible without segregating oneself from one's engagement with the world.
- One is forced to take into consideration the network of perspectives of very different users in helping you to use better in that given situation.
- Louis Kahn's discursive approach to the design of institutions and the nature and possibilities of materials.

reflective equilibrium: exhaustion as science

- stands for the moment at which the discourse between situationless people, taking any possible situation into account, arrive at a plateau of conditional consensus about the design of (in Rawls' case) a just society.
- In other words design is played as a game, an infinite game of anxiety and self-interested empathy

This method

- It allows people the freedom, indeed the necessity to think clearly about consequences from a negative perspective by which I mean an environmental perspective which has not yet been determined situationally and which has been dehumanised.
- Humans are only part of the whole.

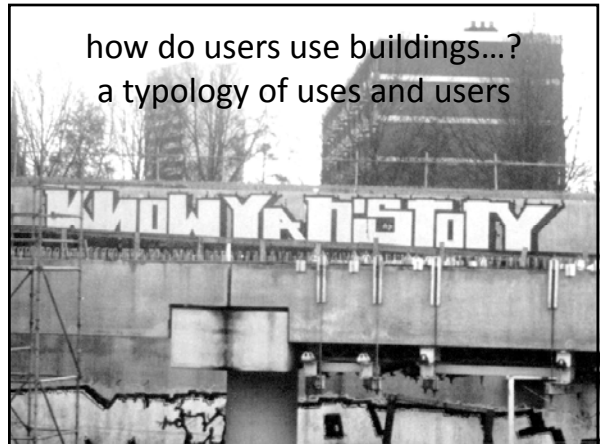
The principle of liberty

- constitutes a contract agreement that each [person] in a just and fair society should be free to pursue their own good.
- The priority of this principle also implies that one [person's] good must not be to the detriment of the good of another. Should it be so, it can no longer legitimately be described as good.

The principle of difference

- a society is fair if, and only if, *any action to promote the good of one person also promotes the good of others. More important than absolute equality is a well grounded situationally determined feeling of fairness which makes possible a far more dynamic process of judgment.*

how do users use buildings...?
a typology of uses and users



the discursive concept of self

- Rawls: Moral desert and legitimate entitlement. Distributive justice has to do with legitimate entitlement and not with moral desert.
- Justice is not about rewarding or honouring virtue or moral desert
- Tying justice to moral desert is going to move justice away from freedom
- Rawls: A conception of justice cannot be deduced from self-evident premises. Its justification is a matter of the mutual support of many considerations, of everything fitting together into one coherent view
- Moral Philosophy is Socratic. We may want to change our present considered judgments once their regulative principles are brought to light
- Rawls believes that the reflective equilibrium can lead to agreement about the right but not to agreement about the good
- In modern societies there is a fact of reasonable pluralism about the good