WANDERING IN DWELLING

By

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WANDERING IN DWELLING

Abstract

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There is much in the architectural literature on the concept of *dwelling*. This thesis primarily engages

with the theories of two key contributors: Christian Norberg-Schulz, and the thinker who most influenced

him, Martin Heidegger. It is argued that Norberg-Schulz and Heidegger emphasize dwelling as a *stationary*

reality. While they note dynamic elements within experiences of dwelling, those elements are only implicit,

not explicit. This thesis highlights those implicit dynamic elements, and argues that they can be considered

under a new term: *wandering*. By making wandering explicit, this thesis shows that dwelling not only involves

"staying at" but also "coming to"; both essential for achieving and sustaining dwelling.

Chapter 1 provides critical overviews of Norberg-Schulz and Heidegger's theories. The analysis

uncovers a variety of "arrival words" embedded in these extant works. Arrival necessitates *pre*-arrival

conditions, with respect to time and space. Time and space are experienced physically (empirically) and

internally (subjectively). Chapter 1 argues that pre-arrival and arrival do not stand in linear relationship.

Instead, they oscillate, and in this oscillation humans experience dwelling.

Chapter 2 explores further one aspect of dwelling: the process of learning. Bookish learning is merely

one type of learning that leads to understanding places to dwell. But all learning takes time and occurs in

space. The learning process involves a certain *kind* of pre-arrival/arrival dynamic common to all humans. It is

argued that dwelling comes out of this circulatory process of learning, secondary to the oscillation of

wandering and staying. In this dynamic, a space – *mental or physical*—is transformed into a place to dwell.

Chapter 3 argues that technology threatens the achievement of dwelling. This is because technology

very quickly exceeds its use as a tool for dwelling and becomes a power that negates. When we can have

anything instantly, pre-arrival, arrival, and the experience of dwelling are all negated. Chapter 3 concludes with

an overall summary of the argument for wandering, and suggests ways this new addition to the concept of

dwelling influences current concerns in design: including the legitimacy of New Urbanism, the phenomenon

of instant world cities (e.g., Dubai), and virtual reality.

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Introduction
The Problem with Dwelling

Every human being has an innate need to build and define place. These basic needs shape the relationships all people have with their place. These actions all come together in the term dwell. By exploring dwelling, theorists search for a reason for the innate need to build, to mark territory, and create a physical relationship with the environment. Throughout the work of modern architectural theory, a focus and thorough analysis of the built environment accredits ones ability to dwell with concrete elements. The form, the aesthetics, and the organization of the built environment all become part of *how* a person dwells.

The body of writings on dwelling as a state of being thoroughly expresses the "How?" of dwelling, but I ask "Why?" Why do so many people hold the staying elements of dwelling with esteem? Why is it important to explore how we as humans can dwell within a place? What preexisting condition caused human nature to want for place? Is there a contrasting force that man avoids, works against, or else needs to stop in order to rest? If so, this element needs exploration so that the value of dwelling may have a fuller explanation. By looking to the writings central to the basics of dwelling, one may begin to find evidence of a second element that aids in dwelling and creation of place.

This second element briefly appears within the writings of Christian Norberg-Schulz and Martin Heidegger. Norberg-Schulz acknowledges that coinciding with building; man has a natural need to wander. He writes, "Man, thus, finds himself when he settles… On the other hand, man is also a wanderer. As *homo viator*, he is always on the way…"[1] Heidegger also suggests an element of wandering by writing, "We do not merely dwell-that would be virtual inactivity-we practice a profession…we travel and find shelter on the way, now here, now there."[2] Even when man has a physical place to rest and stay, there remains a need to leave or continue on a way, to journey, to search and find new interactions, a state that requires one leave a state of rest and enter into a state of unrest.

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[1] Christian Norberg-Schulz, *The Concept of Dwelling: On the way to figurative architecture.* (New York: Rizzoli International Publications, Inc. 1985) 13

[2] Martin Heidegger, "Building Dwelling Thinking" in *Basic Writings: from Being and Time (1927) to The Task of Thinking (1964),* ed. David Farrel Krell. (San Francisco, Ca: Harper San Francisco, 1993) 349

This suggests a split between two contrasting forces within human nature. First, as dweller, humans settle, defining place through stationery elements, *staying*. Second, as wanderer we face a state of unrest outside of a defined place, *wandering*. If man finds place by settling, then there must exist a time or experience of searching that leads one to staying. Then to avoid a state of inactivity, dwelling must allow the person to leave a state of rest to search and expand the definition of place. A condition of unrest creates a tension that makes it uncomfortable to experience, consequently bestowing value upon the state of rest. Both elements, wandering and staying, exist within a state of dwelling. Therefore, dwelling acts as a wide umbrella and underneath it are a number of different processes that dwellers go through to remain in a state of dwelling.
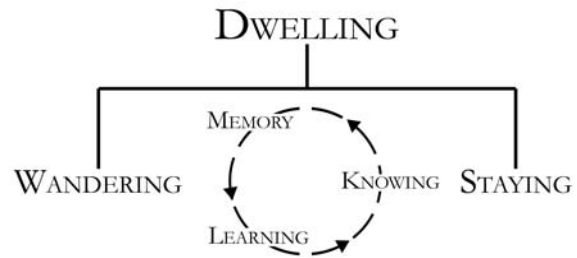

Fig 1

By exploring a state of unrest as a contrasting action to settling, this thesis intends to add the element of wandering to the theory of dwelling. Norberg-Schulz's brief acknowledgement of man as a wanderer, a creature of constant departure and return, path and goal, supports the argument by creating a point of departure beyond the stationery definitions of place. The theoretical interpretation of the gap as the missing element of wandering, acknowledges that the precious nature of settlement arises from the fear of inconsistency that accompanies wandering. In order to continue the progressive development of theoretical thought, this paper looks at dwelling as a state of being that creates a defined place for a person to occupy in time and space. Because of the ability to dwell, the definition of place comes from multiple subjective geographies. The build up of geographies occurs only after one wanders in order to create a sense of place to settle within. Staying ends when the dweller reverts into a state of wandering. By wandering, the dweller adds to the ever-expanding definition of place.

In his writing on the aesthetics of place, Francesco Careri researches the evolution of place and space based upon the subjective definition created through movement. Careri explains the creation of place by writing, "…a large stone lying horizontally on the ground is still just a stone, but when it is raised vertically

and planted in the ground it is transformed into a new presence that stops time and space."[3] The stone does not represent a building, rather a milestone that marks a way, defining the landscape. Place appears with definition. When there is definition of space dwelling occurs. The definition occurs only because of the act of wandering that precedes and resumes after establishment. Definition can only happen with both wandering and resting, with a sense of arrival and departure. This creates an oscillation between movement, journey, and roaming and a sense of resolution, settlement, and building. Dwelling is the oscillation between wandering and staying.

This research will explore more explicitly the implications of this oscillation. I argue that dwelling as such, even though it is a positive-subjective experience of staying-in-place, is nevertheless not an absolute *stasis*. First, dwelling requires a pre-condition of unsettled movement, which only *resolves* in staying-in-place. Second, even within the ontology of staying-in-place can be discerned a necessary oscillation between being-here informed by the possibility of not-being-here (i.e., a reversion to, and perhaps a revulsion from, unsettled movement). Third, dwelling also entails the accrual of time – and one reason for this is that the buildup of experience, defined here as learning, brings about an attachment to the site upon which, and within which, learning takes place. This kind of intellectual dynamism is also a non-static reality within the fixed locale of dwelling. These three dynamic aspects, contained within the larger term dwelling, make up *wandering.*

Wandering becomes a key element to dwelling because it allows for arrival and without arrival place does not exist. When we look at place, it always gives a sense of "Here". The statement, "I am here", implies that at one time "I was not here" a recognition of an in-between for wandering. Wandering exists in a state of dwelling so the dweller always remains somewhere even within an undefined environment. If a person does not have a connection to place, then they are nowhere. If one is nowhere then they must exist in a state outside of dwelling, a state of being lost within the environment. Dwelling saves us from being lost and it is when we as a wanderer stop, that we arrive. At that moment, we know place and have become friends with the environment.

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[3] Francesco Careri, *Walkscapes: Walking as an aesthetic practice* (Barcelona: Gustavo Gili, 2003) 51

Through staying, we experience place. Through wandering, we find place. So, without wandering place has no value, because we cannot have a clear sense of arrival. The neglecting of wandering as a component of dwelling may contribute to the loss of place within the contemporary built environment via technology. Technology negates the need for wandering because everything becomes instant. By negating wandering, it also negates dwelling. As a commodity driven society, western culture, especially as experienced in the U.S., demands instant gratification. New gadgets and gizmos come on to the market daily. The use of technology has lessened the relationships that would develop between people and places because of the ability to exist anywhere in the world. Anyone can go anywhere without experiencing the in-between. The lack of definition from a loss of wandering causes a deficient sense of dwelling. It is for this reason that the theory of dwelling must include the wandering element, so that the experience of dwelling can have a fuller definition beyond the staying elements of the built environment.

To begin developing wandering as an addition to the theory of dwelling we must first look at its origins to find areas of reflection and expansion. The first chapter will examine the theories of Martin Heidegger and Christian Norberg-Schulz. These two theorists make up the basic framework for theoretical dwelling. Heidegger's essay, *Building, Dwelling, Thinking* illustrates a reflection upon man's state of being through the intertwining existence of the fourfold: earth, sky, divinities, and mortals. Within *The Concept of Dwelling*, Norberg-Schulz creates a framework that organizes dwelling into four distinct modes: natural, collective, public, and private. The focus of Heidegger and Norberg-Schulz's arguments credit a sense of dwelling to building and settling as part of a physical geography, staying elements within the environment: acknowledging but not specifically addressing the contrasting element, wandering, exploring, and traversing. By addressing the element of wandering, this research finds a connection between dwelling and wandering. This relationship illustrates the mutual support of the elements, so that the innate tension between staying and wandering may find satisfaction through the ability to oscillate between the contrasting states.

After establishing the role of wandering, the second chapter expands the definition of wandering by looking at it as a learning process. This process occurs over time and many oscillations of wandering and staying. With time, people gain knowledge. With this knowledge, we have the ability to add to our subjective

definition of place and find momentary resolution within a mental geography. Momentary resolution allows a person to rest and find peace for a time before entering again into the unknown and continuing the learning process. Because of this continuous process, we build. By building, we mark the place in our memory. We also use the places marked by others to relate new information with the knowledge we already have within our definition of place. To dwell then depends upon the circulation of learning, knowing, and memory resulting in momentary resolution.

Finally, the last chapter will look at the consequences that have developed along with technology due to the lack of acknowledgement of wandering as an important element for dwelling to occur. With a consumer driven culture, people seek a collection of belongings and often rely only upon building to create a sense of place, forgetting that the total environment needs to work as a whole to relate with the occupants. The physical form does not guarantee human interaction and relationship that evolves because of movement within all of the different modes of dwelling. Technology has enabled a person to avoid the interaction between person and environment, as well as person-to-person relation, both key elements of dwelling. The argument is that innovation and technology, spurred by a consumer driven society, have limited the ability people have to dwell completely within their given environment by negating the time necessary for both the aforementioned oscillation and circulation.

Chapter One
The Role of Wandering: Wandering as derived from Heidegger and Norberg-Schulz

The goal of this chapter is to reach an understanding of the definition of dwelling and expand the thinking to include the missing element of wandering. For this task, two works of theoretical writing will serve as main sources of research into dwelling as a state of being. First, Christian Norberg-Schulz in *The Concept of Dwelling* provides a further exploration into dwelling as a state of being through his organized and categorized elements of the built environment. Then, Martin Heidegger's *Building, Dwelling, Thinking* will provide an encompassing investigation into how dwelling as a state of being manifests from an abstract idea of place, which develops from all that *is*. Analyzing this literature allows for a further investigation into the addition of a relationship between wandering and staying in reaching a state of dwelling that both authors only briefly mention.

First, we must define the term wandering as addressed in this argument. Wandering acts as the enabler of dwelling by representing a contrasting state of being to staying. Wandering happens when journeying, searching, and exploring result in *finding* place. As a state of unsettled movement, wandering gives value to the settlement and resolution of dwelling. Staying saves dwelling by keeping wandering from becoming an experience of being lost. While, wandering saves dwelling from the threat of inactivity within a state of rest. This would result in a loss of value for resting. Wandering acts as a learning process that allows people to expand their sense of place by entering into the unknown. Wandering is not an aimless movement; instead, it is active state of searching while remaining connected to known places. Even if the dweller does not consciously set out to find a specific place, or purposefully make a connection with the environment, they are still learning and acting on a subconscious level. The two states of wandering and staying act in oscillation, providing a sense of arrival and departure, creating a state of dwelling.

DWELLING

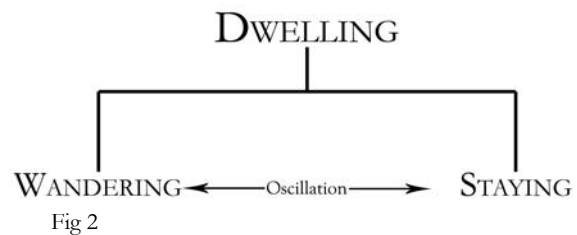WANDERING ← Oscillation → STAYING

Fig 2

The theories of Heidegger and Norberg-Schulz focus on the staying aspect of dwelling. Both theorists accredit a sense of dwelling with the built environment that evolves from staying within a place. The staying elements of architecture, the physical manifestation of place, represent the physical geography. By investigating dwelling in this way, the theorists do not expand upon the implications of the necessary conditions of arrival, searching and finding, landmark-ing, and departure. These conditions suggest a dynamic element that contrasts the staying aspect of dwelling. Contrasting elements make the one more precious or wanted, because of the unknown and inconsistent characteristics of the other. Without wandering there would not occur the wanting to return home. Conversely, without a place to return to one would not go out exploring. Instead, we would be lost. In order to explore the role of wandering, we look at the theories of dwelling as presented by Heidegger and Norberg-Schulz and find opportunities for expansion through the addition of wandering.

1.1 Norberg-Schulz and Dwelling

To begin understanding how the elements of staying and wandering relate, we look at dwelling as defined by Norberg-Schulz. Norberg-Schulz begins his exploration into dwelling by giving a three-part definition. First, dwelling "means to meet others for exchange of products, ideas and feelings, that is, to experience life as a multitude of possibilities."[4] The second definition looks at dwelling as a "means to come to an agreement with others, that is, to accept a set of common values."[5] The last definition views dwelling as being "oneself, in the sense of having a small chosen world of our own."[6] To express three-part definition and explain the role of buildings and spaces that provide for interaction, Norberg-Schulz sets up four modes of dwelling: natural, collective, public, and private.

Before going into the individual implications applied to each of the four modes, Norberg-Schulz writes, "To dwell in the qualitative sense is a basic condition of humanity. When we identify with a place, we

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[4] Christian Norberg-Schulz, *The Concept of Dwelling: On the way to figurative architecture*. (New York: Rizzoli International Publications, Inc. 1985) 7
[5] Ibid.
[6] Ibid. 7

dedicate ourselves to a way of being in the world."[7] Qualitative dwelling comes from a relationship between person and place beyond a physical geography. The four modes of dwelling create a framework from which Norberg-Schulz can describe dwelling within the different levels of the built environment in a qualitative sense. These physical and emotional relationships come from knowing the environment mentally and physically.

1.1.1 Orientation and Identification

Dwelling, as a relationship between person and environment, develops from orientation and identification. "We have to know where we are and how we are, to experience existence as meaningful."[8] Human life constantly relates itself to centers, places that function as points of orientation. Orientation creates a sense of arrival; one is now here because of there.[9] Additionally, a person no longer remains there because they enter the in-between and traverse through it. Norberg-Schulz's acknowledgement of an arrival point allows us to infer that the dweller leaves one place, enters a state of wandering, so that they can arrive at another.

At the point of arrival, identification relates the environment to the form of the body. This allows the dweller to create and interact meaningfully to a world of relationships. In this way, identification relates the person to things and the given world becomes understood.[10] For this reason, people build. By building, the dweller has a physical way to keep and explain the given environment on a subjective level.[11] The act of building saves people from the unexplainable or the unknown. Building provides a rest from searching for meaning, a place to stay.

The built environment, as a place to stay, plays an important role in the interaction between person and place within Norberg-Schulz's four modes of dwelling. Each of the four modes slightly varies in their sense of orientation and identification. To achieve their unique points of orientation and identification each

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[7] Ibid. 12
[8] Ibid. 7
[9] Ibid.
[10] Ibid. 16
[11] Ibid. 17

of the modes has a different approach to the built environment. From Norberg-Schulz's perspective on

dwelling, we find an imbedded precondition to express the element of staying. However, in order to expand

upon the theory of dwelling, we must realize the precondition necessary to have a point of arrival. The

dweller must first be in a state of searching and exploring before arriving. One needs to rest only after

working to find place. The necessity for wandering in the creation of place comes from the need for a

contrasting state to resting, staying, and finding.

1.1.2 The Four Modes

The first mode, natural dwelling, creates a fundamental base for the development of place. Natural

dwelling occurs with settlement. So, settling acts as a goal. Norberg-Schulz explains settling as the point when

"we stop our wandering and say: *Here*!"[12] Natural dwelling allows the dweller to demarcate the landscape so

that the place created can group elements to form sites and structures. By creating sites and structures, the

settlement gathers the environment. Out of this develops a relationship between the point of arrival and the

point of departure. Settlements, therefore, become center points, landmarks, between which people travel.

As a landmark experienced from afar, Norberg-Schulz writes that, "The general meaning of a

settlement is revealed by its silhouette."[13] The importance of built forms in defining place for natural dwelling

comes from the settlement making a mark on the landscape so that it may relate with the rest of the

environment as viewed from afar.

Closely related to natural dwelling, collective dwelling occurs within the settlement. After one arrives

and enters the place, a number of possibilities reveal themselves to the dweller. The city acts as a place of

meeting and interaction. Norberg-Schulz writes, "Here men come together to discover the world of

others."[14] Urban spaces provide the person with an area to create relationships with built forms and other

dwellers.

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[12] Ibid. 31
[13] Ibid. 37
[14] Ibid. 51

The city acts as a place that depends upon movement to provide meeting and choice. Through meeting and choice, one gains a sense of the world around them. "Being in the world somewhere as

somebody" creates a definition of place and self.[15] Meeting provides a tool for orientation through density, spatial organization, and variety. Choice allows the dweller to identify with and create an identity from the possibilities within the city. When a person can identify and orientate through meeting and choice one has a world. By choosing to participate, we contribute to the collective definition of place, therefore dwelling.

Within settlements and urban spaces, buildings exist that reflect common values of the people within the place. These buildings exhibit institutional, or civic, needs agreed upon by all people within the community. When people make choices based upon civic agreement dwelling becomes public. This agreement differs slightly from that of collective dwelling. Within the collective, the dwellers have combined all of their characteristics to form a single idea of place. In civic agreement, dwellers find commonality through learning over time to create a shared view of the world. This form of agreement brings together a wider variety of people that may not fit into the same collective group. Public dwelling has an embedded learning process. Belonging to the place occurs by using and learning from qualities represented by the public buildings. A person entering a public building brings with them their original identity, and the gathering of all users' identities creates a center point made from agreement upon whatever issue the building represents. [16]

As in churches, the institutional gathering of people with religious agreement, the experience of movement through the building illustrates the beliefs of the congregation to the dweller. Buildings within a public mode of dwelling create both a somewhere and a something. Norberg-Schulz writes,

> In the city, many possible paths are given, and many goals are hidden. Thus, we have to choose the direction of our movement and hope that it will lead somewhere. This 'somewhere' is the public building, where obscurity and complexity become clarity and order.[17]

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[15] Ibid.
[16] Ibid. 71
[17] Ibid. 79

By participating in a civic life the dweller gains knowledge needed to carry out daily life with a sense of purpose and meaning. In this way, the institution acts as both a goal and point of departure for people to gather and then go out into the place with the commonalities manifested in the institution.

The ability of public places to act as both somewhere and something also creates place through identification and orientation. By allowing people to use the space as somebody, the dweller can identify directly with the institution that has admitted them and revealed an understanding of the environment they occupy. As visual icons, public places act as landmarks that orientate the wanderer within the place.[18]

The last mode, private dwelling happens with the house. Private dwelling transforms house into home. The house provides a place where the dweller can exist in a peaceful, content state of withdrawal. Within the home, a shelter exists so people do not have to choose a path and strive for a goal, because every element is given. The house's purpose is "to reveal the world, not as essence but as presence, that is, as material and color, topography and vegetation, seasons, weather and light."[19] The house provides a retreat that allows the dweller to gather all the memories and relationships of the outside world and adapt them to everyday life.

The private dwelling, as manifested in the house, presents a personal identity and an intimate center for orientation. As a place of withdrawal, the house allows the dweller to leave the complex relationships with the outside world and recover their individual identity. The house provides "the fixed point which transforms an environment into a 'dwelling place'."[20] As a point of orientation, the house acts as genius loci that define all of the surrounding landscape for the dweller. Although the house creates a center, it does not provide all of the necessary components of human life. One must leave the house to interact with the common world. Norberg-Schulz writes, "Thus the house brings the inhabited landscape close to man, and thus it becomes the cradle from where we can start our wandering again."[21] The house acts as a point of departure and a point of return, home as the in-between moment of motionless awareness.

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[18] Ibid. 88
[19] Ibid. 89
[20] Ibid. 91
[21] Ibid. 108

By entering into private dwelling, the dweller has traversed through all of the other modes of dwelling and stays within the house to gather their identity and stay. Norberg-Schulz writes,

> In the house, our *wandering* has ended. We have experienced the forces and forms of the landscape, have approached the settlement as a place of arrival, and have been excited by the meeting and possibilities offered by urban space. We have also discovered the façade of the building and been invited by its promise. After having received the explanation inside and gained a foothold in a shared world, we have withdrawn into our house, where the world is again present in its immediacy.[22]

Here Norberg-Schulz uses the term "wandering" without realizing the extent this element brings to the experience of dwelling. Because of the total lack of wandering, private dwelling has the greatest value to the dweller. The interior act as a place for staying, and the exterior of the house determines spaces for wandering, both contradictory elements are necessary for dwelling.

1.2 Building and Dwelling- Heidegger's Approach

To add to Norberg-Schulz's definition, we look at Heidegger's introduction to *Building, Dwelling, Thinking.* He writes, "This venture in thought does not view building as an art or as a technique of construction; rather, it traces building back into that domain to which everything that *is* belongs."[23] Building in this way leaves behind the complexities of architectural theories to approach building as an instinctual act. As the most basic human necessity, building provides a means for protection from the elements, a tool for defining place, and a place to stay. From this vantage point, we approach dwelling as an uncomplicated way of existing at peace within a place. To dwell includes every part of existence physical and spiritual. "The way in which you are and I am, the manner in which we humans are on the earth, is *buan,* dwelling."[24] Heidegger proposes that building creates a means to reach a state of dwelling as an end. Yet the value of dwelling, finding a place, does not come guaranteed with building.

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[22] Ibid.

[23] Martin Heidegger, "Building Dwelling Thinking" in *Basic Writings: from Being and Time (1927) to The Task of Thinking (1964),* ed. David Farrel Krell. (San Francisco, Ca: Harper San Francisco, 1993) 347

[24] Ibid. 349

Heidegger expresses the connection between building and dwelling through four German verbs: *buri,* *büren, beuren,* and *beuron.* All of these verbs represent different forms of building. Even without a thorough knowledge of Germanic roots, a visual similarity between the above verbs and the noun *buan,* to dwell, is recognizable. It is the relationship of all the mentioned terms with "*bin*, in the versions *ich bin,* I am, *du bist,* you are, the imperative form *bis,* be," that presents dwelling as a state of being.[25] To be is to dwell and to dwell is to build.

1.2.1 The Bridge

To illustrate the essence of building as it participates in dwelling, Heidegger uses the example of a bridge. "The bridge gathers to itself in its own way earth and sky, divinities and mortals."[26] By connecting the banks of a stream, the bridge allows the water to continue free in its existence, as well as, allowing the mortal to continue freely through the environment. Without the bridge the two sides of the stream would exists independently, unrelated to each other. The bridge places the stream, bank, and land into the same "neighborhood", creating a relationship between the three.

To fully *be* within a given place, dwelling entails a complex relationship beyond the act of building. Heidegger forms this relationship into what he deems the fourfold: "Earth and sky, divinities and mortals."[27] The four entities belong together in a fundamental oneness to form a state of dwelling. The earth serves as the primary bearer. When we think of dwelling, it occurs upon the earth, but it also involves the other three. The sky and earth have no real separation, when one is on the earth they are also in the sky. The mortals place is between earth and sky, and before the divinities. The divinities remain mysterious, presenting themselves and concealing themselves on a whim, but existing boundless upon the earth and in the sky. Mortals dwell through interaction with the other three. "In saving the earth, in receiving the sky, in awaiting the divinities, in initiating mortals, dwelling propriates as the fourfold preservation of the fourfold."[28] The

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[25] Ibid
[26] Ibid. 355
[27] Ibid
[28] Ibid. 353

preservation of the fourfold occurs because of human, mortal, ability to stay in things that exist within the fourfold. Through *things,* dwelling extracts the essence of the fourfold.

Looking back, the bridge represents a "thing". Without the bridge the togetherness of the fourfold would not exist. Heidegger writes, "If we take the bridge strictly as such, it never appears as an expression."[29] If the bridge only represents a bridge, then it acts only as a built structure. When the bridge takes the responsibility of unifying the two banks, allowing beings to continue on their way, and rooting itself in earth and sky, it then becomes a means to dwell, a thing. By creating, a relationship between the fourfold it also creates a definition of a place. Things constructed within the environment do not shape "pure space"; instead, they define and create locales out of existing space. The "locale", as Heidegger discusses it, does not exist until the bridge exists. The locale then allows for the existence of place, an area now "freed for settlement and lodging."[30]

Heidegger explains, that when people build upon the landscape they "reveal and interpret what is already there."[31] The act of building concretizes the point of revelation or resolution. Seemingly, Heidegger contradicts himself assessing that "only if we are capable of dwelling, only then can we build."[32] In the beginning of his writings, Heidegger addresses building as the means by which one accomplishes dwelling. So which comes first, building or dwelling? With the concept of dwelling, one must look at it as a never-ending process. At some point, one must first find a space for it to become a place. Then the dweller concretizes the definition of place in the form of a building.

Dwelling then acts as an oscillating state of being, staying and wandering, which fulfills both of Heidegger's propositions. If Heidegger's propositions suggest both wandering and staying in dwelling then the same must also exist within the writings of Norberg-Schulz. Norberg-Schulz references Heidegger when formulating his definition of dwelling and the formation of the four modes. Within the four modes the fourfold creates the definition of place. Each of the four modes use built form to connect the earth and sky,

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[29] Ibid.
[30] Ibid. 356
[31] Ibid. 48
[32] Ibid. 361

which allows the dweller as mortal to remain in peace before the divinities. The specified built forms that define each of the four modes act as things that connect each of the fourfold to the others.

Heidegger's bridge not only connects the banks and allows all things to exist in peace. The bridge provides the means by which we as wanderers can continue on a way. The way, informs the reader of an action that allows the dweller to move through the environment free from obstacles. Movement across the bridge and the creation of place assumes a pre-arrival, a wandering that allows the dweller to find place. The fourfold and the four modes presume wandering to reach a state of staying. Both Norberg-Schulz and Heidegger lay out dwelling as it pertains to staying leaving out the suggested pre-condition of wandering.

1.3 The Role of Wandering

Attempting to simplify the definition of dwelling into a few sentences, I summarize Heidegger and Norberg-Schulz's definitions adding the dynamic element of wandering. To dwell is to take part in the environment by the creation of place. Creation of place occurs with the use things that allow the dweller to exist in a state of peaceful rest. This rest saves from a state of individual wandering through an undefined space. The terms remain and rest, do not reflect a permanent static state. Instead, they reflect a point that protects the dweller from experiencing a feeling of being lost during the necessary state of wandering.

There are theorists already looking at wandering as a means to create place, but it is the bringing together of both theories of staying and theories of wandering that will fully express the idea of dwelling. Two main theorists will provide sources for wanderings contributions to dwelling: Jacques Ellul's *Meaning of the City,* and Franceso Careri's *Walkscapes.* Ellul, as theologian and architectural theorist, investigates the struggle of the human need to create place. Ellul expresses the construction of cities as the human attempt to create heaven, a place of eternal peace and rest, forever dwelling without wandering. Careri looks at the relationship between human, place, and space throughout history. Careri expresses the innate nomadic tendencies of man that influences how we experience both defined places and unknown spaces.

This section brings together the theories of staying and wandering to illustrate of dwelling occurs because of their oscillation. Wandering and staying create place by allowing for a sense of arrival and

departure. The theories of wandering provide a precondition to the theories of staying bringing dwellers together within an environment based on agreement.

1.3.1 Arrival Words

Within the existing theories the authors have used terms deemed arrival words, terms that suggest a contrasting precondition to the staying element of dwelling. Dwelling depends on these words to express both staying and wandering due to the embedded preconditions. When we take the terms discover, agreement, clarity, order, knowing, and finding the wandering element comes from their contradictory or precondition states.

First, the term *discover*. Discover has a deeply rooted sense of going through an unknown environment. Norberg-Schulz describes the city as the place defined by built forms that provides for interaction, although the city has physical definition the relationship between person and place has to develop by wandering. In regards to the city, he writes, "Here men come together to discover the world of others."[33] Wandering through the unknown allows the dweller to absorb information that leads to a new revelation, a moment of discovery due to relationships created between the known place and a new place beyond built forms. The action of discovering does not occur without leaving and entering into the unknown by way of wandering.

Closely related to discovering, *finding* occurs due to searching. We leave a place of rest to look for something more. The moment of finding is the point that Norberg-Schulz described as, "we stop our wandering and say: *Here*!"[34] Wandering in this sense has a specific aim, a definite meaning that will create a broader sense of place. Wandering permits the dweller to leave a state of rest and look for a lacking characteristic. Finding the missing characteristic creates a moment of here, a place for staying to resume.

Being part of an environment comes from *knowing* the place. Norberg-Schulz writes, "We have to know where we are and how we are, to experience existence as meaningful."[35] Wandering brings about a

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[33] Norberg-Schulz. Op. Cit. 51
[34] Ibid, 31
[35] Ibid, 7

process of learning. In order to know a place so that we may stay within it, the dweller must first learn about the environment by wandering.

The learning process that coincides with wandering allows one to create *order* out of disorder. The unknown environment does not contain a set of relationships that organize points along a way, a sense of orientation. With wandering, one traverses through the environment making them familiar with the order that connects points and places. Before wandering, the unknown presents itself in a chaotic form that needs order to form a place that harbors the ability to dwell.

Along with order comes *clarity*. Clarity comes from an understanding of place and aids dwelling in providing a state of peaceful rest within the known environment. Looking back to Heidegger's bridge, the bridge takes the responsibility of unifying the two banks, allowing beings to continue on their way avoiding the unknown or a sense of being lost. The bridge is a product of wandering and defines a place for staying. The clarity of the path from the existence of the bridge comes from the built forms, the *things,* defining a physical form. If clarity comes with staying then there must have been a lack of clarity at some point before staying. To reach a state of clarity one must first wander within the unknown to come to an understanding of place, once again through learning.

Dwelling, in a resting state, occurs within a group setting based on *agreement*. Norberg-Schulz saw dwelling as a "means to come to an agreement with others…"[36] Within a singular state of wandering, the dweller has to look for a group, which shares in a chosen set of characteristics. Agreement occurs after interactions between wanders. Agreement comes from a coming together, an attraction due to the searching that has allowed for similar wanderers to find each other so that they may exist within a peaceful state of rest free from conflict.

Each of the arrival terms depends upon a precondition that leads up to the staying element of dwelling. The act of wandering allows for the arrival and departure that really define the boundaries of a place. Place and dwelling occur due to both elements working together to keep the dweller aware of the boundaries and value of place. Dwelling depends upon the oscillation of staying and wandering.

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[36] Ibid.

1.3.2 Wandering in the Four Modes

Norberg-Schulz's four modes of dwelling along with his three-part definition have points that reference a need for arrival. I take these suggestive moments of wandering and expand upon them. In doing so, the four modes and the three-part definition reveal the true state of dwelling as an oscillation between staying and wandering.

From Norberg-Schulz's definitions of the staying elements of dwelling, we can find suggestions of wandering. Looking at Norberg-Schulz's first definition, dwelling "as a means to meet others" infers a coming together. To contribute to the exchange that occurs with the coming together, one has to wander to find new and different places and information. After exploring and finding the new, we bring the "products, ideas and feelings" back to the collective.

The second definition considers becoming part of the collective through interactions that arrive at acceptance and agreement on the ideas, values, and feelings brought by all participants within the collective. These terms suggest a wandering to search for others, not for random people, but for those that share the same ideals. In this way, wandering occurs with a goal that saves it from being aimless. The wandering allows one to find a place of agreement so that they may rest within a place free from conflict. The searching, looking, and coming together, all refer to the act of wandering that creates the opportunity to meet, agree, and chose a place for dwelling.

The place does not exist as a given, as we see in the third definition. Dwelling happens within "a small chosen world of our own", therefore as a choice, one must look and explore to find. The concrete forms award people with an explanation, even if only briefly, of that moment of resolution within time and space. As Norberg-Schulz writes, "...although man is part of the world, he has to concretize his belonging to feel at home."[37] Without orientation and identification, the creation of relationships, dwelling would not exist. Without the condition of wandering, orientation and identification would not have the opportunity to create place.

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[37] Ibid. 20

The first of the four modes, natural dwelling, occurs because of the mixing of staying and wandering within the environment. Francesco Careri in his work, *Walkscapes,* looks at the aesthetics of places and spaces based on movement. Careri diagrammatically expresses the environment as a basic area of solids and voids. Solids and voids translate into a pattern of islands and seas. This metaphor gives rise to the environment containing "nomadic spaces", the seas, and "settled spaces", the islands. [38] The places of staying are the islands and the places for wandering are the seas. Wandering as a sense of exploration based in fluidity fills whatever void available. The points, including cities, exist because of exterior recognition, the unknown spaces flowing around them. Without the points within the sea, it would not harbor the ability to dwell because of the inability to navigate within the void.

A collective setting provides a dense space where staying and wandering collide in a tension that places the dweller between the necessity to move and form relationships, and the want for protection and shelter. Architectural theorists and theologian Jacques Ellul explores the innate need for wandering due to our search for an eternal resting place. Ellul writes, "It is obviously permanent contact with other men which frees the human mind…The city is the condition for ideological developments."[39] Cities allow infinite opportunities to interact fully with the built environment and the social environment concurrently. The moment of "Here" does not act as a point of arrival and departure. Instead, it becomes the participation within a life of "discovery and choice".[40]

Dwelling, within a public sense, provides a sense of sharing and participating, which allows for an intimate relationship between the person, the landscape, and the world in general. Staying in a state of public dwelling saves the dweller from having to wander within the greater urban environment by connecting large civic areas with the smaller networks of neighborhoods. In this way, the many different groups of dwellers can come together with common ideas or values. However, the ability to dwell does not become compromised by trying to embrace all of the values of the collective group.

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[38] Francesco Careri, *Walkscapes: Walking as an aesthetic practice* (Barcelona: Gustavo Gili, 2003)24.
[39] Jacques Ellul, *The Meaning of the City* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1970) 151
[40] Norberg-Schulz, Op. Cit., 55

Edmund Bacon explains this in *Design of Cities* by looking at the network of piazzas that make up the city of Venice. The city isolated from land by water, has a dense built environment carved through by water passages and expressed by moments of open space. The creation of a primary center, such as Piazza San Marco, along with a system of sub-centers allows the dweller to gain a sense of belonging to the primary center through the sub-center. Piazza San Marco acts as the public place that gathers in the whole. The sub-center represents the group that uses it to express collective values. Bacon refers to the participant when he writes,

> His identification with Piazza San Marco is an expression of the total civic life of his city, and with his daily life centering around the local square with its church, café, wellhead, and perhaps monument, he feels a reflection of the total civic magnificence in his own neighborhood.[41]

The opposing view also holds truth. The intimate environment of the neighborhood square allows the participant to relate in a simple way to the complex civic life of the complete urban environment.

Lastly, private dwelling represents a total polarity of wandering and staying. The interior represents a state of rest. The exterior represents a state of wandering. Because the two become totally separated, they have absolute dependence on each other. When the dweller occupies the house they do not have to interact with the built form, because the relationships are all given and do not need discovering. The dweller can occupy the space in a complete state of rest. Unfortunately, the house does not contain all of life's necessities. For this reason, the dweller has to leave the house and enter a state of pure wandering, searching for the fulfillment of basic human needs so that they may return to the state of rest. Without the complete oscillation between staying and searching, the home would not exist.

1.3.3 Oscillation

The oscillation between wandering and staying within a state of dwelling creates a tension between the dweller resting and wanting to learn. The want for a chance to expand the definition of place through

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[41] Edmund Bacon, *Design of Cities* (New York: The Viking Press, 1967). 87

learning is wandering within dwelling. Norberg-Schulz writes, "Man, thus, finds himself when he settles… On the other hand, man is also a wanderer. As *homo viator*, he is always on the way…"[42] Heidegger also suggests an element of wandering by writing, "We do not merely dwell-that would be virtual inactivity-we practice a profession…we travel and find shelter on the way, now here, now there."[43] Both theorists suggest that we as dwellers have a multi-dimensional state of being. Dwelling acts in oscillation between both settling and wandering.

To expand upon the innate struggle between wandering and staying we look more closely at the work of Jacques Ellul in *The Meaning of the City*. As a theologian, Ellul looks at the city as man's work versus God's work. The biblical references he uses give insight into how scholars thousands of years ago attempted to explain human nature and the need for protection and place.

In the beginning, God puts Cain in charge of all the land and Abel in charge of all the beasts. Cain settles and tills the land, while Abel becomes a nomadic shepherd. After Cain murders Abel out of jealousy, God banishes Cain to the land of Nod. Literally translated from Hebrew, Nod means, "the land of wandering."[44] Ellul writes, "…Cain is forever fixed at this starting place. His eye and its desire must always wander after the land where he will direct his steps, but he can never finish his journey for he lives at the point of departure."[45] It may sound as if Ellul writes in a circle, but the confusion reflects Cain's wandering in the land of Nod and the hopelessness that accompanies wandering as God's punishment.

In an attempt to reach a state of rest, Cain establishes the city of Enoch. The foundation of Enoch represents Cain's creation of Eden's opposition, and an attempt to define the environment he traversed. Enoch becomes the one settled spot within a "land of wandering". [46] The Hebrew words for city, ʿiyr or ʿiyr re'em, translate into either "watching angel" or "vengeance and terror".[47] The first two places, Eden, a garden, and Enoch, represent the two opposite terms. This creates the division between the city of God, Heaven, and the city of man on earth.

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[42] Norberg-Schulz Op. Cit. 13
[43] Heidegger Op. Cit. 349
[44] Ellul, Op. Cit. 3.
[45] Ibid.
[46] Ibid. 6
[47] Ibid. 9

The city of God acts as the final place of rest where one does not need to go anywhere else to fulfill basic human needs. This city of eternal rest represents a spiritual geography. The city of man represents only a brief moment of peace, before again wandering. Cain takes the land and manipulates it into his possession bending it to his will, attempting to find a place on earth for eternal rest, but never finding it. Independent of religious views, the story of Cain illustrates the condition of the human search for an unattainable place for constant protection without having to wander.

Symbolically, these religious texts illustrate that for people to find peace, in this case reach heaven the final resting place, we must return to the state of wandering. By doing so, we can search trusting that a state of rest will come. Ellul draws a connection between all religions, Islamic, Eskimo, North American Indian, and Christianity. Ellul presents how people throughout history have tried to express the tension between staying and wandering. To express a universal, lasting, and eternal paradise that concerns a return to nature he writes,

> Everywhere, we find the same idealization of nature as bringing peace, the expectation of a
> day when man will no longer need to fight to subsist in nature. In addition, the characteristic
> of this notion is always man's abandonment of all that he has built to defend himself, to
> ensure his supremacy, to conquer the earth, by a return to the natural life and a direct
> relationship with things- once again peaceful because a common bond of peace characterizes
> this Eden.[48]

Unknowingly, Ellul here makes a connection back to the basics of Heidegger's theory. Man finds peace in his return because of the relationships created with "things". Things connect the dweller to the fourfold and with a return to nature man returns to the basics between earth and sky, relating closer with the divinities by fully acknowledging mortality. To reach a place of peace, an existence capable of dwelling, one must leave the comfort of settling and enter into an act of wandering.

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[48] Ibid. 160

1.3.4 Raising the Stone

Staying allows for a wandering state by defining the environment and creating relationships through navigated journeys within the unknown. Within wandering the point of arrival and departure, simplified to a point within the environment, do not act as inhabited space for staying. Instead, the city acts as a landmark for the dweller to use for navigation. Wandering happens between landmarks.

The concretizing of place through building does not erase and replace the landscape. Instead, it enables the dweller to add to the landscape as a way of marking it for a return to rest. Here we refer again to the work of Francesco Careri and the aforementioned quote, "…a large stone lying horizontally on the ground is still just a stone, but when it is raised vertically and planted in the ground it is transformed into a new presence that stops time and space."[49] The stone in its precondition exist as part of the natural environment, part of the unknown. The act of wandering causes the wanderer to explore and be a part of the unknown, which consequently causes finding of the stone.

The wanderer, while exploring a given area, comes upon the rock. Without the condition of searching, the rock would remain within the unknown. At the revelation of the rock, the unknown becomes a collection of relationships that have meaning. The relationship between wanderer and the environment causes a need to mark in a memorable way. With this action, the wanderer transforms into settler. At that moment, one chooses to stop, rest, and mark this place, by raising the rock as a point of reference the place can remain in the mind connected to all of the other places that exist within memory, and therefore at that moment and time the person exists in a state of dwelling.

With the raising of the stone the dweller can express information about the place to others that seek to find place within the same environment, since we already understand that dwelling does not happen with a single person rather a group of people that all share in the experience of place. The single raised monolith acts as a gathering point. The monolith, known as the menhir, has three basic functions. First, the menhir provides a surface for writing. This allows the dweller, the person that knows the environment, to pass information on to those that come upon the place. The dweller then may rest without having to learn about

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[49] Careri. Op Cit. 51

the place because it has already found basic definition. Second, the raised stone constructs the landscape, creating a chain of paths and places. Lastly, the stones reveal the geography of the place. Acting as maps, the sequence of landmarks create signals that serve as points of orientation.[50]

The importance in mentioning the menhirs does not come out of their existence: but how they came about. The route, or chain of path and place, developed out of the oscillation of wandering, looking for the way, and staying, raising the stones. After one dwells within the place of the stone accurately inscribing upon its face the location of water or the distance traveled from the last stone, the dweller must continue on entering again into the unknown. The goal of creating a route pulls the dweller back into the state of wandering.

The raising and planting of the stone represents building, the marking of the place for present and future reference for the settler and wanderer.

1.3.5 The Neighborhood

The relationships created within the urban environment, with either built forms or other dwellers; depend upon all participants within the collective. Heidegger expresses this unique collective relationship through a chain of German nouns that relate both people and places. Heidegger argues that *bauen,* the contemporary term for building, has lost the essence of dwelling. However, the essence of the old term manifests in the German terms *Nachbar, Nachgebur,* and *Nachgebauer.* These three terms translate respectively into neighbor, near-dweller, and "he who dwells nearby".[51] Here dwelling becomes part of relationships and interactions between people rather than a state experienced only by an individual. The idea of neighbor implies a close relationship with a group of people. A moment of gathering acknowledges the existence of others that emphasizes the definition of place. This state of being has an additive quality that grows with multiple definitions provided by those near-dwellers that allow the singular wandering person to stop and become part of a group.

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[50] Ibid. 52
[51] Heidegger. Op. Cit. 349

Whenever an action or existence has to stop to begin another, one has to acknowledge fully the pre-existing state to understand the action of stopping. Before becoming a neighbor, one has to exist in a singular state. Before becoming part of a group, one has to be alone. It is in this tension between established neighborliness as a form of dwelling and the condition of being alone that the theoretical construct of wandering can be discerned. Being in a state of unrest, it is not a stable state, but moves towards resolution in finding others that agree on certain characteristics and settling.

During movement from one place to another, as in a state of wandering, one acts singularly, existing within the landscape without relation to other people. The act of wandering occurs within inconsistent locations that do not allow for constant or repetitious interaction within a neighborly group. In a state of wandering, a person acts alone. A brief encounter with other wanderers does not allow the person to build upon a definition of place. The wanderer has a purely subjective and narrow definition of place.

Contrary to the wanderer's definition of place, the collective definition encompasses a broader area through the knowledge acquired from relationships. Dwelling, therefore, saves the wanderer from a singular existence by the coming together of a group within a place, the *neighborhood*. The term neighborhood adds to the original three proposed by Heidegger. Neighborhood defines the place occupied by those dwellers actively engaged through interaction with each other. Within a collective, the dweller has a definition built up by all other active participants within the neighborhood. The collective within the neighborhood defines the space and makes it place.

The value of the neighborhood depends upon interaction, an action dependent upon motion. Because of this, not all movement constitutes wandering. When situated within the context of the settlement, movement acts as a movement-within-relations, a process that essentially creates the neighborhood. In this form, movement is not restless or through an unknown space, but a stable act between neighbors within a defined place. Movement, as wandering, occurs within the unknown, in the space between places. The neighborhood, as a form of dwelling, depends on movement *within* place.

Conclusion

Within Heidegger's linguistic journey he states, "We do not merely dwell-that would be virtual inactivity- we practice a profession, we do business, we travel and find shelter on the way, now here, now there."[52] By moving through the unknown, we use wandering as a means to create definition and relationships, with people and place. By looking at the building and learning aspects, a fuller understanding of dwelling beyond the static structure develop.

The focus of Heidegger and Norberg-Schulz upon the concrete elements of dwelling comes about because of the preciousness of staying as a state of being. The concept of wandering not recognized by these theorists actually gives staying its worth. Without the journey, the searching, the learning process, dwelling would not exist. Because life demands the dweller move through the environment, a state of rest, a defined point of return has value. By using the writings of Heidegger and Norberg-Schulz, the scope of dwelling can find its roots in wandering. Using the framework laid out by Norberg-Schulz, wandering finds its role within the four modes of dwelling. To achieve dwelling as a state of being the dweller must utilize different forms of wandering to develop strong relationships between self and environment.

Staying exists as a moment of rest form the restless movement, journey, and learning process of a state of wandering. Norberg-Schulz has a moment of reflection that brings to light human nature's tension between settling and wandering when he writes,

> Man, thus, finds himself when he settles, and his being-in-the-world is thereby determined.
> On the other hand, man is also a wanderer. As *homo viator*, he is always on the way, which
> implies a possibility of choice. He chooses his place, and hence a certain kind of fellowship
> with other men. This dialectic of departure and return, of path and goal, is the essence of
> that existential 'spatiality' which is set into work by architecture.[53]

This passage contains contradictory ideas that express the total existence humans experience as beings between earth and sky. Norberg-Schulz again mentions the term wandering without full recognition of its balancing influence over staying. The oscillation of staying and wandering create dwelling.

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[52] Heidegger. Op. Cit., 349
[53] Ibid, 13

<center>**Chapter Two**
Learning as a Coming to Dwelling</center>

Heidegger writes, "The proper dwelling plight lies in this, that mortals ever search anew for the essence of dwelling, that they *must ever learn to dwell*."[54] In this chapter, I present learning as a form of wandering to continue to expanding upon the theory of dwelling. As a form of wandering, learning leads people to knowing. With knowing, we create a sense of order, clarity, and agreement within a state of dwelling. Learning as wandering happens within a state of dwelling through the connection created with memory. Together the three elements act in continual circulation. The confidence gained through learning, knowing, and memory gives the dweller the ability to explore and expand their environment, providing a safe mental state to enable wandering and the learning process.

To express the value of learning as an embedded factor for dwelling, we once again look to the work of Norberg-Schulz and Heidegger, and from their theoretical foundations build an expression of the learning as a process within dwelling. To build the argument for learning as a form of wandering, architectural theorist Kevin Lynch and philosopher Gaston Bachelard will provide references for learning and its aid in the creation of place.

Just as Norberg-Schulz and Heidegger do not expand upon the theoretical nature of wandering, the importance of learning does not receive thorough investigation. Both theorists note the learning process as part of dwelling without expressing further upon the process. It is from their brief acknowledgements that this chapter expands upon to add the elements of learning, knowing, and memory as key elements within the dwelling process.

2.1 Learning, Knowing, and Memory

The relationship between learning, knowing, and memory creates another level within the relationship of wandering, staying, and dwelling. The diagram below shows how dwelling occurs due to the

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[54] Martin Heidegger. "Building Dwelling Thinking" in *Basic Writings: from Being and Time (1927) to The Task of Thinking (1964),* ed. David Farrel Krell. (San Francisco, Ca: Harper San Francisco, 1993) 363

oscillation of wandering and staying. The circulation of learning, knowing, and memory occurs simultaneously with the oscillation of wandering and staying.
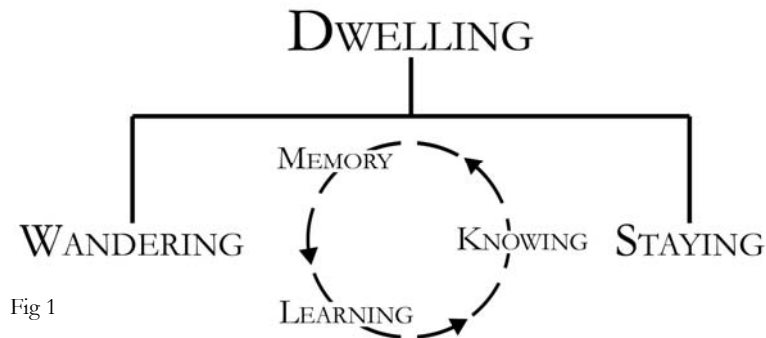

Fig 1

Like wandering, learning represents a pre-arrival condition. One must go through a learning process before they know or are able to use the information within memory. Learning in this sense does not reference knowledge as gained by a formal educational, coming from textbooks and tested as a measure of a person's intelligence. This relationship between learning and knowing arises out of personal growth and exploration due to an accumulation of experiences over time. As a universal and continuous process, this form of learning has no boundaries and never finds a final terminus as long as life remains.

Memory creates a state of dwelling that represents multiple figurative ideas of place. The memory stores the mass amount of information accumulated through the learning process. Within memory, the dweller has a connection between all of their subjective places. It is within memory that our mental geography exists. Memory keeps the mind and body orientated in the given environment.

Like staying, knowing provides a state of rest. Knowing, as an arrival condition, contributes to a temporary resolution at a given point in time. The inner elements all act in circulation so that the dwelling area and the information within memory may always grow without the danger of finding oneself lost. Within the oscillation or wandering and staying, even if the dweller acts outside the bounds of learning, knowing, and memory, they remain in a state of dwelling. Outside of the circulation and oscillation, one cannot dwell. In this state, one experiences a loss of dwelling, known as unheimliche or unhomeliness.

The elements of learning and knowing aid in the formation of memory. With memory, the dweller has created a subjective understanding of place that allows them again to enter into the learning process.

Memory provides a constant connection between all places of dwelling. Norberg-Schulz recognizes memory as constancy within a "transient time".[55] He writes, "History consists…of relative constancies within transient time…Since places do not change continuously, local adaptation remains basically similar during long periods. Constancies, however, are also due to memory."[56] Time exists as a continuous stream of events unrelated to any locale. The constant changing of time would create chaos if it were not for the ability of the dweller to recall moments that relate the person to place. No matter a person's physical location, memory saves the dweller from losing a sense of orientation and identification. Memory remains unconstrained by time or location.

The circulation of learning, knowing, and memory create an intimate relationship between person and place. This unique subjective meaning develops due to the accrual of information provided by the dweller's ability to wander. Therefore, the whole experience of dwelling occurs due to the circulation of learning, knowing, and memory within the oscillation of staying and wandering. All of the elements combined create unique and intimate relationships between dweller and place.

2.1.1 To dwell means to become friends with a natural place.

In addition to the Norberg-Schulz's definition of dwelling, as presented in Chapter 1, he writes, "To dwell…also means to become friends with a natural place."[57] The term friend indicates an intimate relationship between dweller and place. A relationship of this type depends upon an understanding and knowing of the place that only comes with time. Time allows for learning. Learning provides exploration into individual characteristics that make the place important to the dweller so that they may store it within their memory. Due to this process of learning about the place, the dweller becomes friends with the environment and then dwells.

The intimate relationship between person and place develops due to the whole experience of dwelling: staying, wandering, learning, knowing, and memory. Staying and knowing, have a shared essence of

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[55] Christian Norberg-Schulz, *The Concept of Dwelling: On the way to figurative architecture.* (New York: Rizzoli International Publications, Inc. 1985) 16
[56] Ibid.
[57] Ibid. 7

arrival (*becoming* friends). As points of arrival, the elements must have a pre-arrival condition (*making* friends) that allows for the creation and progression of memory and dwelling. To determine the contrasting element for both of these terms we look to Christian Norberg-Schulz's Foreword and Introduction in *The Concept of Dwelling.*

Norberg-Schulz begins his introduction by expressing the concept of knowing as found in a story by Tarjei Vesaas, *Last man Home.* The story is of a young woodsman that one day realizes that the woods have become part of his home, a place of comfort and peace. Norberg-Schulz explains the young man's change as a sudden knowing of the forest. He writes in reference to Knut, the main character, "…he realizes that this place has conditioned his own being, his personality…because of this relationship; it becomes meaningful."[58]

As analyzed by Norberg-Schulz, Knut's meaningful relationship seems an epiphany. Norberg-Schulz builds more on the theme of being friends rather than looking at the preceding process of making friends. To explore the process that allows Knut to become friends with the forest we must recognize that the character, as a woodsman, has spent countless hours with the forest. Knut has learned the sounds, the shadows, the smells of the forest. Through learning, he has grown into a relationship with the place. Only through this learning process has he come to know the forest well enough to have it with him always in his memory. Therefore, it becomes part of his dwelling places. Places he finds meaningful. Places where he can rest in peace.

By storing the forest within his memory, Knut recognizes the intimate relationship he has created with the place. The relationship becomes a valuable friendship that Knut uses to place the forest within his subjective mental geography.

2.2 Learning and Knowing

The excitement that draws one into a condition of learning within the unknown environment, a state of wandering, is the potential for a condition of knowing. The elements of learning and knowing create a condition of dwelling within memory. The ability to further knowledge and find another place draws people

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[58] Ibid. 9

to leave a state of rest and enter into a state of active searching within the unknown. One must first wander through space, before the knowledge necessary to create relationships with other places exists within the mind.

Wandering, in the form of learning, aids in the searching and gathering of information. Through information, the place develops and slowly reveals itself. Only after wandering, can the person come upon the rock and know that it marks a place. Therefore, the learning process leads to knowing, as a form of dwelling, which allows one to rest because of the comfort that saves from the discomfort of the unknown.

As a way of expressing the truly unknown, Francesco Careri looks at the early Paleolithic age as the beginning of the learning process. Due to the receding ice age and the exposure of new land, early humans explored space, as they had never seen it. He writes, "What seemed like an irrational, random space based on concrete material, experience slowly began to transform into rational geometric space, generated by the abstraction of thought."[59] Here thought represents memory, the place of existence within the mind.

Memory provides the ability to recollect information gathered from experience. Experience represents a learning process that forms the irrational into "rational geometric space", an ordered environment.[60] The ordered environment represents a state of knowing, a point of rest for the mind. Once the act of wandering has fulfilled the process of learning to a satisfactory point one arrives at a condition of rest, knowing.

Philosopher, Gaston Bachelard, looks at the experience of the mind in *The Poetics of Space*. Bachelard focuses his attention on how the relationships between person and place find expression in poetry. Bachelard references a poem by Marceline Desbordes-Valmore (U*n ruissance de la Scarpe*). Bachelard focuses on the line that reads "*Emmenez-moi, chemin!...* (Carry me along, oh roads…)"[61] Bachelard in response to this line writes, "And what a dynamic, handsome object is a path! How precise the familiar hill paths remain for our muscular consciousness!"[62] The "muscular consciousness" is the subconscious ability of people to navigate and interact

[59] Francesco Careri. *Walkscapes* (Editorial Gustavo Gili, Barcelona, 2002) 49 *Commas added to the English translation based on the original Spanish text.*
[60] Ibid.
[61] Ibid.
[62] Ibid.

with an environment, or muscle memory. The path remains useful because of the connections made within memory. Memory allows for subconscious referral dependent upon the dweller's need for identification and orientation. The learning process, therefore, occurs unconsciously.

The action that the path nurtures may first rely on the unconscious. Bachelard reflects on this by writing, "The normal unconscious knows how to make itself at home everywhere… psychoanalysis sets the human being in motion rather than rest…to live outside its abodes…to enter into life's adventures, to come out of himself…its action is a salutary one."[63] To break this quote down into its many parts and points, we first look at the term "unconscious", which references the mind and memory. Therefore, with memory we can exist "at home everywhere". Memory constantly connects the dweller to known places independent of physical locale. Then with "psychoanalysis", or a deep exploration or learning process, the dweller goes into a state of wandering, looking, and learning outside of a state of rest. Wandering, in the form of learning, Bachelard credits the creation of a healthy relationship with environment not on rest, but in action. Because of the ability to learn and wander, the person remains free from the dangers of permanent stasis.

To expand our area of dwelling, our known area, we freely enter into the unknown allowing our unconscious to become at home. Although within the environmental unknown, the dweller does not enter into a dangerous state. In this way, we learn from space. Bachelard writes, "Space calls for action, and before action, the imagination is at work."[64] Our imagination provides a mental, experiential path that connects person to various points, creating memory. The imagination then prepares the dweller to enter a state of wandering by cataloging the known for its use in forming relationships with newly acquired information. As long as the dweller remains connected to other places, they are safe from a lost state or being overcome by a disconnection to the known.

As we learn, we add to our mental image of place within memory. The total image comes from personal experience as well as information from the collective and public realms. Bachelard recognizes these additional resources for knowledge, he writes, "Great images have both a history and a prehistory; they are always a blend of memory and legend…every great image has an unfathomable oneiric depth to which the

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[63] Ibid. 10-11
[64] Ibid. 12

personal past adds special color."[65] The accumulated knowledge we have of place comes from legend, the

knowledge provided by the collective, and memory, the knowledge gained through individual exploration.

Within the oscillating states of staying and wandering, the dweller has an understanding of the

connections between places within their environment through memory. One way the recollection of these

places manifests itself for use is in the form of mental maps that organize memories in a logical form for the

dweller. These subjective maps are important to the image of place and a way of understanding the intimate

relationship the person has formed with the place.

2.3 Cognitive Mapping

Kevin Lynch, in *The Image of the City,* aids in explaining how the learning process reveals the definition

of place within the built environment. Lynch states, "…we are now able to develop our image of the

environment by operation on the external physical shape as well as by an internal learning process."[66] Lynch's

use of the phrase *learning process* emphasizes wandering's affect upon how well people know the given

environment and can recollect place through memory, a way of mentally mapping the physical geography into

a mental geography. Lynch's research seeks to find the elements within the built environment that aid in the

learning process to explain why some city images have a very pronounced image, while others remain

undefined. One could say that Lynch searches for *things* as Heidegger defines the term. In this definition,

things aid in the creation of place and allow a person to reach resolution in dwelling. To add to this definition,

the circulation of knowing, learning, and memory provide a process for creating a mental connection between

things.

Lynch begins his exploration by first acknowledging, "Nothing is experienced by itself, but always in

relation to its surroundings, the sequences of events leading up to it, the *memory* of past experiences."[67]

Memory allows the dweller to connect the action of learning and the moments of knowing. The learning

process that Lynch seeks to understand does not come out of a lost state, as in a feeling of confusion. Rather,

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[65] Ibid. 33
[66] Kevin Lynch, *The Image of the City* (Cambridge: Harvard University Press, 1960) 12
[67] Ibid. 1

a state of learning manifests in wandering. Learning as a process that pulls people out of a state of staying, yet allows them to return after exploring the unknown by simply adding to and developing pre-existing knowledge of place.

Lynch's process involved mapping and exploring three given urban environments (Los Angeles, Boston, and Jersey City) and interviewing citizens, dweller's of the given cities. The participants were asked to walk researchers through the city from one given point to another. Researchers observed how the participants used certain objects to relate where they stood in relation to where they were going. Lynch distinguishes five elements that define place within the staying element of dwelling: paths, edges, districts, nodes, and landmarks. Along with these well-known five elements, Lynch presents six common themes that express the oscillation of wandering and staying as they relate to learning and knowing: people adjust to their surroundings, emotional delight to a broad view, the notability of open space, vegetation and water, economic class, and the passage of time.[68] Both the five elements and six characteristics, represent Lynch's way of expressing how a person makes friends with the environment. The six characteristics provide a means for the application of the five elements within both the physical and mental geographies of dwelling. The clearer the six characteristics in establishing the dwelling, the better the five elements standout and define the physical place.

First, people adjust to their surroundings.[69] Here we have a clear acknowledgement that people have the ability to learn continually. Within a changing environment, the dweller leaves the known to discover and observe how the known relates to the unknown in order to have the place grow and incorporate the changes that have developed. The ability to adjust comes out of the oscillating characteristic of staying and wandering. Without the learning process, growth of sense place would not occur due to the dweller's inability to explore and learn about the new areas. Without dwelling, the wanderer would not have the ability to rest and stay within the place with which they create a relationship. With oscillation occurs progression.

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[68] Ibid. 15
[69] Ibid. 43

Second, citizens gain "emotional delight to a broad view".[70] The broad view represents a visual connection with the unknown, an environment outside of the immediate place. The dweller's delight from the unknown comes from the understanding that staying cannot be a permanent state. The visual connection reassures the dweller that they have the ability to leave the place and enter into the unknown. The connection to the unknown while in the known allows the dweller to trust that while in the unknown there exists a connection to the known. Within this interaction, there is a motivation to learn. So, the pre-existing knowledge of the visual connection between known and unknown allows once again for the oscillation between wandering and staying.

Third, researchers recognized the notability of open spaces.[71] Lynch writes, "Even raw or shapeless space seems remarkable, although perhaps not pleasant."[72] Within an urban environment the open spaces represent areas unshaped, or undefined, by others. In open spaces, each individual can use the space as their own. Even within a collective environment, the open space provides an area for wandering and learning so that the dweller may develop a subjective purpose for the space. The process of creating place out of raw space represents a personal accrual of places, a process of learning through an adjustment to place. The ability to create a place with their own definition frees the dweller from having to remain constantly within their pre-defined, given, known, urban environment.

Four, interviewees noted landscaping features such as vegetation and water "with care and pleasure".[73] Natural moments within an urban context, whether brief as in a garden or broad as in Central Park, provide a trigger within memory that can connect the dweller to a place outside of the urban context. In this way, memory connects the dweller subconsciously to the processes leading to knowing and learning. The dweller does not feel stuck within one of the states without hope of progression or rest. Looking back to the writings of Jacques Ellul, we find that cross-culturally there is "always the same dream of an eternal paradise…a natural life, far from the constraints of civilization in direct contact with flowers and springs."[74]

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[70] Ibid. 44
[71] Ibid.
[72] Ibid.
[73] Ibid.
[74] Jacques Ellul, *The Meaning of the City* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1970) 160

Moments of nature remind the dweller that the urban environment does not provide a final resting place, but only a momentary state of knowing before entering again into a state of wandering and learning.

Five, Lynch then briefly mentions the "constant reference to socio-economic class".[75] This commonality expresses the collective characteristic of dwelling. Districts within urban environments often form around a specific socio-economic class, because of the like characteristics that people find within these differing groups. It is through the circulation of learning, knowing, and memory, that allow the dweller to find a place of belonging. Belonging comes out of knowing the customs, expectations, and relationships within a group. The comforts within a social-economic-cultural environment develop over a dweller's life dependent upon familiarity with the environment due to the memory of dwelling places of the past and present.

Lastly, Lynch recognizes that citizens felt connected to elements that symbolized the passage of time.[76] These elements give evidence to the current dwellers that those who came before concretized their place with built form and then continued with the learning process in order to progress. It expresses what has occurred between the past and the present in order to develop the place of now. As a comment about how those interviewed expressed the passage of time, Lynch writes, "Elements and attributes became remarkable in terms of their setting in the whole."[77] The term "remarkable" in this form also means memorable. The interviewees made remarks on the specific attributes because they were part of the places definition within their memories. The memory of place developed because of the contrasting built forms that illustrate the progression of time and place. Therefore, the buildings give a visual representation to the oscillation between wandering and staying. This encourages others to continue looking to find new place and then building to express the meaning of the place in relation to the greater web of relationships.

Through the six common themes Lynch's five elements represent how the wanderer learns about place, creates relationships, and has the ability to settle within a known environment. This form of creating a friendship with the environment with mental mapping is the same as creating an intimate relationship through learning and memory. This relationship allows the dweller to create a mental geography from the

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[75] Lynch Op. Cit. 45
[76] Ibid.
[77] Ibid.

provided physical geography. When the dweller enters into the learning process, they rely on the known

elements to act as anchors to keep them from becoming lost within the unknown. At a point of resolution,

the dweller will build a form of these elements to define a new place, in addition adding to the physical

geography, in order to rest within the newly acquired knowledge. Knowledge then aids in the creation of a

subjective understanding, memory, of how multiple elements relate as a cognitive map.

2.4 Un-canniness

All of the value of dwelling and its components comes from the acknowledgement and constant

threat of the unknown. The unknown encapsulates the unwanted aspects of existence. With the unknown

come anxiety, fear, displacement, and uncanniness. From Thorndike and Barnhart's *World Book Dictionary:*

> **uncanny** (un kanʹē), *adj* 1. strange and mysterious; weird; eerie 2. so far beyond what is normal or
>
> expected as to have some special power 3. a. pleasantly severe; painful. b. unsafe; dangerous[78]

From this definition, we find that uncanny deals with characteristics of unnatural/supernatural events that

often remain unexplainable, therefore eliciting mostly unwanted experiences. "Canny", the root of the term,

means to know.[79] Even though uncanny does not have the simple definition of "to not know", it has a

connotation of the intrigue and fear that refer to the *un*-known.

The term uncanny appears in both Heidegger's writings on homelessness and writings that express

the experience of the sublime. Anthony Vidler writes,

> …the 'uncanny' is not a property of the space itself nor can it be provoked by any particular
>
> spatial conformation; it is…a representation of a mental state of projection that precisely
>
> elides the boundaries of the real and the unreal in order to provoke a disturbing ambiguity, a
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> slippage between waking and dreaming.[80]

The application to this argument comes from the representation of an unwanted state of being. Vidler

references the German philosopher Friedrich Wilhelm Joseph Schelling's as he "asserted the necessary

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[78] Clarence L. Barnhart and Robert K. Barnhart, "Uncanny". *The World Book Dictionary* (Chicago, Ill. Doubleday   & Company, Inc 1987) Vol. 2. 2269
[79] Ibid. Vol 1. 293
[80] Anthony Vidler. *The Architectural Uncanny.* (The MIT Press, Cambridge, Massachusetts, 1992) 7

existence of the uncanny as a force to be overcome…"[81] As a force to overcome, the uncanny drives the circulation of learning, knowing, and memory. Being in a state of lost existence, the person exists without a place in the known, a state of not dwelling, not-knowing, or *un-canniness*.

2.4.1 Homelessness

Heidegger writes, "The relationship between man and space is none other than dwelling, thought essentially."[82] Just having the thought of a place as it relates to the person and other things gives it definition and existence, allowing the person to dwell in that place. The thought that leads to a sense of dwelling comes from learning. The loss of dwelling, Heidegger argues, comes from the loss of the acknowledgement that we must learn to dwell. Without learning to dwell, we as dwellers cannot know nor have a memory of place. Heidegger proposes that, the loss of dwelling, a sense of homelessness only exists because a person does not recognize "the proper plight of dwelling as the plight".[83]

Within his life's work, *Being and Time,* Heidegger uses the German term, *unheimliche* for a state of homelessness. Heidegger uses the term *dasein* as the whole state of existence, life as a whole. Within life, there are two opposing states: dwelling and *unheimliche.* The term directly translates into "not-at-home". Often understood as homelessness, *unheimliche* refers to a state of not having place. This could communicate a physical or mental lack of connection with a comfortable place of rest that would support both staying and wandering as part of dwelling. The state of *unheimliche* my never be fully negated, instead it acts as the unwanted opposition that gives value to dwelling. The translation of Heidegger's work used for this research translates *unheimliche* into the English term "uncanny".

Heidegger writes, "Uncanniness reveals itself authentically in the basic state-of-mind of anxiety…it puts…being-in-the-world face-to-face with the 'nothing' of the world…"[84] The last part of this quote may have more affect reordered into "the world of nothing". So un-canniness is a state-of-being of disconnect from any part of the environment, a state void of relationships. Un-canniness is not a product of the

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[81] Ibid. 26
[82] Heidegger. Op. Cit. 359
[83] Ibid, 363
[84] Martin Heidegger. *Being and Time.* Translated by John Macquarrie & Edward Robinson (Harper, New York, 1962) 321

environment; it is a product of the observer, their expectations, experiences, and emotions shaping what the eye sees. In this state, a person would experience a world of nothing, a world void of relationships due to their lack of orientation. Because of the lack of relationships, *unheimliche* precedes the connection between person and place and in this way acts as an opposing state to dwelling. Heidegger writes, "From an existential-ontological point of view, the 'not-at-home' must be conceived as the primordial phenomenon."[85] As an absolute nothing, *unheimliche* pre-conditions memory, learning, and knowing. By preceding the circulation, *unheimliche* remains an unwanted state that, like un-canniness, drives the process of learning, knowing, and memory. *Unheimliche* acts as the necessary grain of sand that irritates the oyster, resulting in a pearl.

By way of *unheimliche*, homelessness does not mean a lack of shelter; it means a lack of feeling at home or at peace within a place, an absence of relationships with people or places, a total lack of knowing the environment in any way, a state of un-canniness (not knowing). *Unheimliche* is the experience of not dwelling. Therefore, when Heidegger uses the term "homelessness" he refers to those who lack a sense of dwelling in a way that creates hopelessness, the person has a "lostness in which it has forgotten itself."[86] Without a sense of place, the person loses a sense of self, experiencing nothing. Anthony Vidler in *The Architectural Uncanny,* references psychologist Sigmund Freud's thoughts on the uncanny when he writes, "For Freud, 'unhomeliness' was more than a simple sense of not belonging; it was the fundamental propensity of the familiar to turn on its owners, suddenly to become defamiliarized, derealized, as if in a dream."[87] Freud, like Heidegger, uses the term *unheimliche,* which Vidler translates into unhomeliness. Heidegger writes in regards to the person within a state of *unheimliche*, "…his 'environment' does not disappear, but it is encountered without his knowing his way about any longer…forgetting oneself…"[88] All of this state of fear, hopelessness, lost, anxiety, nothingness, and unnatural lack of relationship comes from not *knowing.* Not knowing comes from *not learning.* An absence of knowing and learning brings about a lack of memory. Without these three elements, one cannot dwell, therefore remaining in a state of *unheimliche.*

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[85] Ibid. 234
[86] Ibid. 322
[87] Vidler. Op. Cit. 7
[88] Heidegger. Op. Cit. 392

2.4.2 Solving the Plight of Homelessness

What is the plight of homelessness? Heidegger believes that the "proper plight" causing a feeling of homelessness is the lack of acknowledging the need to learn. He writes, "The proper dwelling plight lies in this, that mortals ever search anew for the essence of dwelling, that they *must ever learn to dwell*."[89] Heidegger emphasizes learning as the means by which we gain the ability to dwell. As a point of expansion, we take Heidegger's plight and seek to find the learning process that leads to dwelling. How do we learn to dwell? How do we avoid *unheimliche*? We learn through wandering, and by working to avoid *unheimliche* we continually circulate through learning, knowing, and memory. The learning process demands both an accrual of relationships and gathering of information, so that as dwellers we may know.

Knowing acts as a point of resolution. The accrual of knowledge occurs over time through the process of learning. Once again, we use the arrival words as a way of bringing attention to the necessary pre-condition. Before the place exists as known, one has to search and explore the unknown. The unknown exists as space that does not find any recollection within the mind. Wandering provides for learning. Learning in itself is a journey. Only after a learning process can people, as Heidegger writes, "build out of dwelling, and think for the sake of dwelling."[90]

Homelessness ends once we focus on why we have homelessness, rather than just on the feeling of homelessness. By giving thought to why un-canniness exists, the true plight becomes known, and "it is misery no longer".[91] Thought leads to understanding, knowing. The process leading up to dwelling develops out of learning and inputting information into the memory so that the dweller can express the place without physically occupying a place. By way of memory, we as dwellers connect all places together. We, therefore, exist within our memory, using it to create our subjective, intimate understanding of place.

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[89] Heidegger. "Building, Dwelling, Thinking" Op. Cit. 363.
[90] Ibid.
[91] Ibid.

2.4.3 Sublime out of Un-canniness

Gaston Bachelard writes, "And what a dynamic, handsome object is a path! How precise the familiar hill paths remain for our muscular consciousness!"[92] The path acts both as a physical representation and as a mental experience of the dweller's connections between memorable places. Here we address the path as a part of the mental geography. The unknown environment does not exist within memory. Therefore, the unknown constantly threatens the dweller's state-of-being. The path represents the control over *unheimliche*. The dweller's experiences within the unknown differ from that of *unheimliche* due to the circulation of learning, knowing, and memory. If the unknown overcame the dweller, they would lose all sense of place and self, yet with the path, they remain physically and mentally in a dwelling state. Norberg-Schulz writes, "In the city many possible paths are given, and many goals are hidden. Thus we have to choose the direction of our movement and hope that it will lead somewhere."[93] The path, transforms the threats of the unknown into a sublime encounter between wanderer and environment, providing a mentality that controls the dangerous vast and boundless space of the unknown.

Philosopher Edmund Burke explains that "…if the pain and terror are so modified as not to be actually noxious…they are capable of producing delight; not pleasure but a sort of delightful horror, a sort of tranquility tinged with terror."[94] Burke here expresses a sublime experience, a feeling of pleasure from viewing an overpowering, dangerous object of immeasurable proportion that could destroy the observer. To add to this definition, Burke relates the sublime and the delightful horror it creates to the following terms: terror, obscurity, power, privation, vastness, infinity, difficulty, magnificence, loudness, and light as a provider of colors and shadows.

Wandering has a sense of sublimity because of the immensity of the unknown, yet the dweller remains protected because of connections to known places. This connection manifests as the path, both physically and mentally. The path modifies the unknown by taking away the actual danger; creating the enjoyment of an exhilarating experience due to the nearness of danger. Without the path, there is not a

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[92] Gaston Bachelard. *The Poetics of Space.* (Beacon Press, Boston, 1964) 11
[93] Norberg-Schulz Op. Cit. 79
[94] Edmund Burke. *A Philosophical Enquiry.* (Oxford University Press, New York, 1990) 123

connection to the known and the experience becomes one of *unheimliche.* The experience of the sublime

remains safe by providing the learning process with protected points of departure and arrival within the

threatening unknown.

The delightful horror of the sublime provides a sense of excitement to the dweller when entering

into the unknown. For this reason "…the exhilaration which characteristically accompanies it is so like that

which accompanies adventure, which is also bound up with the mastery of fear…"[95] The sense of adventure

pulls the dweller from a state of rest into a state of wandering, aiding in the oscillation between the two states.

In this way, the sublime acts as another driver of the circulation of learning, knowing, and memory by

providing an exhilaration for the expansion and progression of the definition of place.

The value of the path, as the tamer of danger and provider of the sublime, finds expression within

many different forms of literature, folklore, and American heritage. The story of Hansel and Gretel, the

unfortunate tale two children lost in the woods, illustrates how the path can be the slight difference between

making it back home and finding themselves lost and in grave danger at the hands of a witch. The pebble and

breadcrumb path that Hansel and Gretel leave behind, as they are lead into the woods, develop as a

connection to home and a way of returning home. Unfortunately, they lose that connection and become lost.

Another example comes from one of the Great American Novels. *Adventures of Huckleberry Finn* by Mark

Twain, uses the Mississippi River as the path that pulls Huck, Tom, and Jim into the unknown of the south.

They flow down the river, but they do not know what lies ahead. As a path, the river is pre-defined, but the

environment remains unknown for the three adventurers. The river then leads them safely home when they

tire of their adventures. These paths, and many others, take the dweller from a state of rest into wandering,

allowing for a journey that expands the individual definition of place and self.

The lack of path creates a lack of orientation within an unfamiliar environment. This creates feelings

of hopelessness, confusion, and being lost. Without a path, the person experiences a total disconnect from

the world, a state of un-canniness. The unknown presents such an intimidating amount of information that

without the path as a guide the dweller would not know where to begin wandering and when to stop and rest.

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[95] Ibid.

The frightening aspects, the looming danger and the potential for harm, bring about the source of entertainment and adventure, the true nature of the sublime.

The protective characteristics of the path come from our knowledge of its history. Throughout the learning process, we are never left without a safety line. The threatening characteristic of the unknown do not harm the dweller due to the attachment with the path. For this reason, we "never experience an image directly".[96] We catalog new knowledge from the perspective of the path, remaining safe to wander along a way.

Conclusion

The condition of knowing does not imply a final goal, because the need to accrue more knowledge never fully ends. When dwelling occurs, the learning process reaches a point of rest, not a final terminus. Existing within the moment of rest, the dweller is at peace and recognizes the value of the known place, because of the ability to connect with other places through memory. At some point in time, when the feeling of accomplished dwelling lacks the esteem it gained from the process used to reach it; the dweller once again enters into the unknown and becomes unsettled. Entering into the learning condition rekindles the excitement of searching for new knowledge, until the wanderer finds satisfaction again. Once the wanderer reaches new satisfaction, the wanderer has found a point of arrival. In this new knowledge, one dwells once again.

In this way staying and wandering act as oscillating existences. Humans exist in either the learning process, or the condition of knowing, both acting as only temporary situations. One must wander in order to create a place that inherently allows for dwelling. Then to further the definition of place one must leave a defined place to resume wandering. A state of rest would not exist without knowing that the wandering would resume.

The person exists in a wandering state when traversing through the unknown. Constantly connected to the known through memory, the wanderer continues to dwell. Through the connection of places with

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[96] Ibid.

thoughts, a larger environment develops. One may dwell within multiple places through thought and knowledge, the basis of memory. The wanderer may stay and become dweller, or the dweller may return to wander to grow in knowledge. Every time the dweller enters into a condition of wandering they save themselves from being lost within the unknown because of the memory of the places left.

The comforts of knowing that places exist give the dweller the ability to wander. Without the knowledge or recollection of place or the acceptance of wandering as a preexisting and resuming element, the state of peaceful remaining would have no value because of the lack of opposition. Wandering saves the dweller from having to exist in a static environment without hope of ever extending their subjective definition of place into a fuller definition of place. The unknown always exists beyond the known and therefore can always support the continuation of wandering.

Yet, ever-expanding technology has lessened the dweller's ability or necessity to wander. Places have become disconnected due to the ability to instantaneously occupy them without knowing the in-between. This has resulted in a state of ever wandering, without really knowing.

Chapter Three
The Erasure of Dwelling by Technology

 Both Martin Heidegger and Christian Norberg-Schulz address the issue of the lack of dwelling

within contemporary environments. As expressed in Chapter 2, Heidegger attributed the lack of

dwelling with people's inability to learn to dwell. Norberg-Schulz, writing more recently, addresses

the loss of place to "the loss of the traditional settlement", or an over mechanization of the built

environment without regard for human involvement.[97] In this chapter, I argue that technology erases

dwelling by negating the element of wandering that accompanies traditional settlement. With

traditional settlement, the built environment expresses the learning process that has caused the

evolution and growth of place over time. The opposite of traditional building, planned development,

provides every foreseeable amenity before people live there. This type of building practice assumes

that by providing a place for staying, people will dwell. By cutting out wandering, the learning

process, people cannot dwell. Traditional building provides both the places for staying and the places

for wandering. By taking away the dwellers ability to understand and build upon their dwelling place,

the overuse of technology erases staying, wandering, and the learning process. The loss of place due

to the overuse of technology has frequently been accredited only to problems with built forms. This

assumption leads designers to believe that if they design better buildings, or more complete

developments, people will dwell. Yet, the loss of place comes from technology erasing all of the

elements of dwelling: wandering and staying.

Technology as addressed within this argument does not analyze the term as a whole; rather it looks at

the characteristics of technology that threaten to negate dwelling.[98] To clarify this difference we look to

Martin Heidegger's essay *The Question Concerning Technology*. In this essay, Heidegger provides two definitions

for technology, "One says: Technology is a means to an end. The other says: Technology is a human

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[97] Christian Norberg-Schulz, *The Concept of Dwelling: On the way to figurative architecture.* (New York: Rizzoli International Publications, Inc. 1985) 48

[98] *Technology does not have animate characteristics, and within this argument when technology is given characteristics, such as exploitative or subordinate, it is a reference to the overuse or over reliance of people on technological tools. These animate characteristics are comments about the relationship between people and technology, and how it is used.*

activity."[99] The second definition represents technology pre-Industrial Revolution. Pre-Industrial Revolution technology was mainly concerned with a responsible use of resources so that one could survive within the environment, what Heidegger calls "bringing-forth". Heidegger writes, "Through bringing-forth the growing things of nature as well as whatever is completed through the crafts and the arts come at any given time to their appearance."[100] The process has the same value as the final product. This form of technology creates a nurturing effect between person and place, aiding the understanding of the environment and creating a mutual friendship.

The first definition, technology as a means to an end, raises concern. This side of technology gained momentum due to the Industrial Revolution. The Industrial Revolution brought advancement in technologies that replaced the bringing-forth and the revealing process with extraction and over exposure. These negative replacements manifest in mass production, overdevelopment, excessive extraction, and environmental degradation. Jacques Ellul in *The Technological Society* agrees with Heidegger's opinion of technology yet he takes it slightly farther by stating, "In fact, technique is nothing more than *means* and the *ensemble of means*…in the reality of modern life, the means, it would seem, are more important than the ends."[101] With the development of technology, the means, or the process, does not have as much value as the final product. The final product becomes the focus, so the process becomes sacrificed to make reaching the end easier, more efficient, faster, and as a result better.

To add to this idea of the losing of the value of process, Ellul references Norbert Wiener. Ellul writes, "For him there has been only one industrial revolution, and that consisted in the replacement of human muscle as a source of energy. And, he adds, there is a second revolution in the making whose object is the replacement of the human brain."[102] The second revolution did come as projected with the computer age. The computer age has diluted the process, causing the means to be reduced to skipped steps and missing

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[99] Martin Heidegger, "The Question Concerning Technology" in *Basic Writings: from Being and Time (1927) to The Task of Thinking (1964),* ed. David Farrel Krell. (San Francisco, Ca: Harper San Francisco, 1993) 312

[100] Ibid. 317

[101] Jacques Ellul. *The Technological Society.* (Vintage Books, New York, 1964) 19 *Technique is Ellul's term for the integration of the machine into society. It is interchangeable with technology.*

[102] Ibid. 42

elements, overall, a substitution of brain power with computer processors. The elimination of process negates

wandering causing the erasure of dwelling.

These characteristics of technology as a means to an end lead Heidegger to state, "Technology itself

is a contrivance."[103] As a contrivance technology acts as "A device or control that is very useful for a

particular job; an elaborate or deceitful scheme contrived to deceive or evade; and an artificial or unnatural or

obviously contrived arrangement of details or parts etc."[104] This form of technology has caused the land to be

shaped and polluted to force the growth of crops, has limited the diversity of jobs once carried out by the

dweller, and then compensates for unnatural changes by creating artificial experiences. The term artificial

experiences references staged experiences that provide a temporary sense of dwelling. Artificial experiences

do not, or cannot, provide a long term sense of dwelling. The threat of technology comes from the creation

of artificial experiences that dissolve away relationships, and the substitution of technology for human ability

that creates an overwhelming power of technology and a subordination of humans.

As an element of dwelling, wandering provides a way of becoming part of the environment and

creating a sense of place. In the terms of this thesis, technological subordination negates the wandering

element. With it, we lose the experiences that accompany the arrival words and the learning process. By

circumventing wandering, technology negates or aborts the need to wander. Technology, therefore, short-

circuits the ability to wander in all of its forms. Negating wandering erases dwelling.

3.1 Negating Wandering Erases Dwelling

The stability of dwelling comes from the combination of all the elements: the oscillation of

wandering and staying, and the circulation of learning, knowing, and memory. The interchange between

elements creates a natural freedom that allows dwellers to expand their idea of place over time. The ability to

expand the dwelling place gives the dweller the possibility to experience multiple relationships. Relationships

rely heavily on all the elements of dwelling, by voiding any of the elements technology takes away the

possibility of relationships. Norberg-Schulz writes, "The possibility of meeting and choice is thereby lost, and

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[103] Heidegger. Op. Cit. 312
[104] Ibid.

human alienation becomes a normal state of affairs."[105] The point of human alienation marks a world void of connections, physically, mentally, or spiritually due to the effects of the development of the modern city.

One of Norberg-Schulz's main critiques of the modern city is the lack of arrival. As a product of the technological modern city, the lack of wandering has erased the sense of place. Norberg-Schulz writes, "It does not offer any sense of *arrival,* and has become a 'nowhere'…"[106] Experiences accrued over time provide the in-between that creates or gives value to the previously defined arrival words, the experience of finding, discovering, agreement, clarity, order, and meeting as they relate to authentic dwelling. The influence of technology as a means of circumventing certain steps negates the arrival words by avoiding the need to find place, discover information, come to an agreement, realize clarity, meet others, and create order out of previously unknown areas. Combined, the elements provide opportunities for the dweller to experience each of the arrival words and create the complete experience of dwelling. The erasure of only one of the elements collapses the whole structure.

3.1.1 Negating the Learning Process by Technology

The exploitative aspects of the overuse of technology negate the learning process. The full circulation of learning, knowing, and memory do not occur, because the information comes in a pre-packaged form. Internet search engines have replaced the accrual of knowledge through experiences over time. Instantly people have answers to the most obscure questions. A group of people may give advice and share their prior experiences in a number of different formats: live chats, wall posts, blogs. This negates not only learning, but also memory. Memory depends upon multiple experiences that build upon each other. Memory comes with time. By erasing the necessity of time, technology negates memory. By dissolving away the circulation of learning, memory, and knowing, the oscillation between wandering and staying also becomes non-existent and the in-between that creates a sense of arrival disappears. Without this oscillation, one cannot dwell.

For example, a traveler may get on a plane and fly from Los Angeles to New York in mere hours. The traveler leaves one locale and arrives at another without any knowledge of the in-between. Physically, the

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[105] Norberg-Schulz, Op Cit. 69
[106] Ibid. 48

traveler does not wander through the environment, therefore lacking a sense of identification or orientation. Dwelling depends on these two forms of physical understanding, as Norberg-Schulz writes, "We have to know where we are and how we are, to experience existence as meaningful."[107] Mentally, the traveler does not have the knowledge necessary to create an intimate relationship, a friendship, which creates the memory that connects and allows the person to dwell in the two locales. Because of the erasure of wandering, both the physical and the mental geographies are fragmented. The fragmentation of geographies dissolves a coherent idea of place making dwelling an unreachable goal.

Beyond technological advances in travel, technology as a means to an end systematically removes the elements of dwelling from the interactions of person with person, and person with place. "Know Everything Now", announces the cover of October 2008's issue of *Popular Science*. The bold statement accompanies a picture of a man having multiple, endless streams of information beamed into his head. The magazine cover proposes effortless and immediate access to all knowledge, a form of instantaneous learning. This type of learning would occur without having an accrual over time of first hand experiences. By denying the full experience of learning, a technology of that provides instantaneous knowledge would negate the process or the need to find answers. By working against the learning process, which depends on both time and experiences, this statement exemplifies an extreme case of technology counteracting and erasing the ability to dwell. Although this technology does not yet exist, it does provide an approach to technology as a real threat to dwelling.

Even without the technology to provide instant, complete knowledge, as suggested by the cover of *Popular Science,* problems still exist because of the *desire* to "Know Everything Now". Because of human demands, technology continues to evolve and advance to make tasks faster, easier, or more efficient. To meet these demands, technology circumvents steps that may seem slow, mundane, or unneeded. The evaded steps cut out part of the experience, part of the process, and time, important elements to the structure of dwelling. By avoiding steps, the processes that lead to the formation of relationships deteriorate, coincidently dissolving dwelling.

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[107] Ibid. 7

3.1.2 The Deterioration of Friendship with Place

With dwelling, the revelation of place emerges as an unfolding process that leads to a mutual friendship between person and environment. The freedom of dwelling results in an intimate subjective relationship, quite different then the exploitative treatments of technology. With technology, place becomes a disconnected point defined by the resources it provides. Because of this, place no longer exists as a friend, instead it becomes a servant. Coincidentally, the person no longer acts as a participant, but as a user.

An example of this deterioration of the relationship between person and place comes from J.B. Jackson's *The Westward-moving House,* which appeared in the journal *Landscapes* the spring of 1953. The essay chronicles the lives of three generation's of the Tinkham family. Jackson creates three main characters: Nehemiah Tinkham, Pliny Tinkham, and Ray Tinkham. In the middle of the 1600's Nehemiah Tinkham landed in the new world filled with hopes and aspirations, along with some doubts and fears of his new home in the wilderness. Two hundred years later, Pliny Tinkham, left the family farm in New England to set off into the western frontier settling in Illium, Illinois. Pliny's great-grandson, Ray, then settles in the wide expanses of land in the area of Bonniview, Texas. [108] Each of the generations has a different outlook on the value and treatment of the environment. The dwindling of dwelling, experienced by these men, correlates with the rise of their dependence on technology.

All three of the men depend upon the land for their livelihood as farmers. Nehemiah came to the new world with only a few hand tools: "two hoes, two saws, two axes, hammer, shovel, spade, augers, chisels, piercers, gimlet, and hatchet".[109] He needed these basic tools to build his home and provide food for his family. Then, Pliny left the small family farm, began generations before by Nehemiah, because "he needed more; he intended to farm on a larger and more complicated scale."[110] In addition to the tools used by Nehemiah, Pliny bought the tools necessary to farm on a much larger scale and make money: "a team of horses, a yoke of oxen, a milch cow, a wagon, a plow, a pitchfork, a scythe."[111] Lastly, Ray, the modern

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[108] J.B. Jackson. "The Westward-moving House" from *Landscapes.* ed. by Ervin H. Zube (The University of Massachusetts Press, 1970) 10-42
[109] Ibid. 10
[110] Ibid. 20
[111] Ibid.

farmer, prides himself of the mechanization of the farm. Jackson writes, "For the last month the bulldozers and earthmovers and caterpillars of a contracting firm have been leveling part of the range, contouring slopes, building irrigation ditches and storage tanks, and installing pumps."[112] Ray ignores the existing characteristics of the land and uses technology to shape it into a machine so that he can avoid personally working the land. He still depends on the land to create a livelihood for his family, but he forces the land to do his bidding, directly contrasting the slow and minimal progress of Nehemiah.

The relationship between the Tinkhams and the land transformed from mutual friendship to exploitative servitude. To begin, Nehemiah, with his life of simple technology, dwelt fully upon the land in the sense that he had an intimate relationship with the place as a whole. Nehemiah worked the land by hand, he knew the soils, he knew his crops, he understood the value of his work for his family, and he needed the friendship he had with the land for survival. Next, Pliny's experience of dwelling differs from Nehemiah's. Much like Nehemiah, Pliny set out on a journey. Yet, Pliny's journey had a few steps already taken care of, because they bought the land on speculation the land had already been cleared before his arrival. The industrial age separated Pliny a little further from working the land in comparison to Nehemiah, and because of this, nature became a playground for the whole family. The land became a place for amusement, a playmate rather than an intimate friend. Finally, Ray, even as the owner and manager of the farm, would never understand it as a friend. The crops he grew did not depend upon the soils, but followed the market value. He would not plant, tend, or harvest his crops, all that work went to independent contractors. The environment simply existed to serve, to be a means to an end, a way of making money.[113]

The story of the Tinkhams provides a look into the deterioration of the relationship between person and place on one level of dwelling. The lack of knowing the environment comes from technology taking away the interactions that would allow for learning about all of the different characteristics of the land. The lack of a sense of place leaves a void that people seek to fill. Because of the breakdown of the elements that make up the authentic dwelling experience, one cannot dwell without fixing the broken piece. The term authentic dwelling, has the same definition as "dwelling", but is meant to clarify between dwelling and artificial

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[112] Ibid. 31
[113] Ibid. 38

dwelling. Technology has hides the broken piece so that people do not recognize the missing element. To fill

the void people turn to the quickest and easiest solution that will provide an experience, no matter how

temporary.

3.2 Artificial Experiences

By taking away the full experience of authentic dwelling, technology has forced people to create an

industry to provide experiences outside of the given environment. People now have experiences within staged

environments; environments built as stage sets, with props and actors, which provide a contrived and limited

experience. As coping mechanisms, the momentary experiences only provide a controlled sense of the

circulation of learning, knowing, and memory. These instantaneous, yet finite experiences give a real sense of

arrival, orientation, and identification. However, the staged environment provides a controlled and the limited

experience that only gives an artificial sense of dwelling.

The need to have experiences, whether artificial or authentic, has created a movement within the

economy termed the "experience economy". This most recent movement in widely spread business practices

are explained in an article from the *Harvard Business Review,* "Welcome to the Experience Economy" by B.

Joseph Pine and James H. Gilmore. Pine and Gilmore focus on the changing of economic characteristics to

cope with the demand for instant satisfaction and feeling of dwelling by creating memories as a way of

making money.

Pine and Gilmore begin by stating, "The entire history of economic progress can be recapitulated in

the four stage evolution of the birthday cake."[114] First, agrarian economy represents the original homemade

birthday cake. Made from scratch, the baker combines the simple ingredients of flour, eggs, sugar, and butter.

The finished product costs the baker and end user less than a dollar. Then, goods-based industrial economy

provides the "just add water" cake in a box. All the ingredients have been pre-combined to lessen the amount

of work for the baker, but the finished product costs a few more dollars. Next, service economy provides a

step free method of ending up with a cake, by simply ordering the cake from the bakery, grocery, or dessert

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[114] B. Joseph Pine and James H. Gilmore. "Welcome to the Experience Economy" *Harvard Business Review.* July-August
1998 p 97-105

chain and then taking it home for the celebration. This way a third party takes care of all the work, but as a trade-off, the cake can cost over ten dollars. Last, experience economy goes even further by creating a third party that provides the whole experience of a birthday party. The third party can then commoditize and control every part of the party, providing a staged experience that can cost over a hundred dollars.[115] The staging of experiences falsifies the learning process and sense of place. By using technology to "stage" experiences, also "stages" dwelling. Artificial experiences create an artificial sense of dwelling.

Businesses that provide an experience, such as Discovery Zone, Niketown, Hard Rock Café, and many others, are filling a void left by technology and that people need in order to identify with something. The article states, "An experience occurs when a company intentionally uses services as the stage, and goods as props, to engage individual customers in a way that creates a memorable event."[116] The main goal of the experience economy is to connect with memory, by creating an illusion of memory, in order to boost profits. By creating an illusion of memory, companies allow the person to interact on such a level that it makes the experience seem individualized. However, the first part of the quote exposes the reality that the experience is staged, a place created as a set that does not go beyond what the "guest" sees. The experience is controlled so that there is a consistent showing for all visitors, not an individualized experience that the visitors discover on their own. The artificial memory comes out of an artificial experience, therefore becomes part of an artificial sense of dwelling. Therefore, the experience economy temporarily puts in the element of memory, yet when the experience is over the sense of dwelling ends. It is the brief feeling of dwelling that makes the businesses successful, because they are able to guarantee people will return to be part of the experience again.

Walt Disney created the most widely recognized example of moneymaking experiences. Now the principles that created "The Happiest Place on Earth" have spread to restaurants, airlines, and businesses of all types. So, why are people willing to spend the large sum of money on an experience rather than save money and do all the work? The technological age has created a mentality that supports the notion that easier is always better without fully understanding the consequences that accompany the lack of process.

[115] Ibid. 97
[116] Ibid. 98

3.3 The Subordination of People

Technology's capacity to transform person and place by simply circumventing or shortening experiences gives it power over both person and place. With this power, technology shapes the environment taking away its resources and hiding certain characteristics of reality, rather than allowing the person to experience the environment as a whole. The subordination of both person and place develops out of the exploitative nature of technology.

Recall Heidegger's example of the bridge from the first chapter. The bridge acts as the connecter of a way across the river, allowing the freedom of both dweller and water to remain unobstructed along their different ways. The bridge allows for the continuation of wandering, allowing the dweller to search and learn about the environment, letting the idea of place unfold and develop over time. The bridge acts in harmony with the fourfold so that dwelling may take place.

It is in total opposition to the concept of the bridge that Heidegger illustrates through the built form of the dam. In *The Question Concerning Technology* Heidegger writes,

> The hydroelectric plant is not built into the Rhine as was the old wooden bridge that joined
> bank with bank for hundreds of years. Rather, the river is dammed up into the power plant.
> What the river is now, namely, a water-power supplier, derives from the essence of the
> power station.[117]

The dam causes the river to exist no longer as a free thing along its way. The river only exists as the provider of power needed by the dam to create electricity. The river cannot continue on its way because at some point the dam will need the water so it must wait until the dam chooses to let it run. Dwelling becomes disrupted along with the harmony and the balance of the fourfold. With the implementation of the dam the river becomes "an object on call" to meet the needs of other technologies.[118] The balance of the fourfold becomes shifted by making the fourfold on call. The mortal, the creator of technology, becomes the controller and hoarder of the earth and sky, ignoring the divinities.

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[117] Heidegger. Op. Cit. 321
[118] Ibid.

Even though people act as the creators of technology, it soon acts as the controller and takes away the freedom provided by the elements of dwelling. Heidegger writes, "Everywhere we remain unfree and chained to technology, whether we passionately affirm or deny it."[119] The freedom of technology is one of entrapment. Technology began by fulfilling the needs of humans, but consequently the further it developed the more it separated people from place and people from people. The Industrial Revolution caused a sociological revolution, which resulted in the break up of social groups based on the need for a concentration of people within the cities with factories. Jacques Ellul in *The Technological Society* addresses the matter by writing, "The individual remained the sole sociological unit, but, far from assuring him freedom, this fact provoked the worst kind of slavery."[120] The demands of technology entrapped people into working for the advancement and production of more technology. Therefore, like the dam holding back the water, large groups of people come together not as a dwelling group, but as a resource necessary for technology.

Although humans create technology for the needs of humans, we soon become subordinate to the process. The actual needs of people become lost in the needs of technology, causing people to become alienated from both people and places. Ellul explains the alienation as an effect of technology deemed "social plasticity". Social plasticity occurs when the individual is left with "no environment, no family, and was not part of a group able to resist economic pressure; when he had almost no way of life left."[121] Without social plasticity, technical advancement would not be possible. Where there is not social plasticity, there is dwelling. With dwelling people's needs come before the needs of technology. Therefore, before technology can advance, it must erase dwelling.

It is because of the subordination of people by technology that its freedom, like the experience, is artificial. Heidegger writes in reference to technological freedom, "Freedom is that which conceals in a way that opens the light, in whose clearing shimmers the veil that hides the essential occurrences of all truth and lets the veil appear as what veils."[122] To simplify this notion, the freedom of technology only presents enough to hint at what it hides. It is like the cartoon of the donkey with a carrot hung over its head to make it move

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[119] Ibid. 311
[120] Ellul. Op. Cit. 51
[121] Ibid.
[122] Heidegger. Op. Cit. 330

forward, we can never actually see the truth or have authentic experiences, but the hint of it keeps us depending on technology hoping that it will display the truth. The freedom gained by technology is simply the knowledge that technology is hiding something.

By only displaying part of the truth technology only lets people reach certain point in the search without allowing any further progress. Because of the veiling, technology takes away the circulation of learning, knowing, and memory. The process allows for learning, but one cannot fully know. If people cannot fully know then there is no memory of the experience. Technology always has some further knowledge that people cannot know so the circulation stops. Therefore, the veiled remain veiled.

By always keeping the truth veiled, technology and people do not have a mutual relationship; it is a relationship of subordination. This relationship causes technology to have power over people. We can never reach the carrot that technology holds over us, so we must keep doing its bidding in the hopes of one day reaching it. Heidegger expresses the cruelty of this relationship by writing that technology "starts man on a way of revealing, man, thus underway, is continually approaching the brink of the possibility of pursuing and promulgating nothing…in order that he might experience as his essence the requisite belonging to revealing."[123] This means that technology starts a process of nothingness. We search, but there is nothing to find. Searching then exists without learning, yet the search continues in hope that relief may come. Within the circulation of learning, knowing, and memory, memory provides the relief, the rest, but without learning, you cannot know and cannot rest.

As technology continues to advance and become more and more efficient, the danger for complete alienation of the person from experiences becomes greater. It is important to look at technology not as what it can provide, but what it is taking away. By "Knowing Everything Now", we reach the ends, but then we are left with no reason the do anything but stay; voiding the other elements of dwelling. Dwelling exists as a whole structure constantly utilizing the oscillation of wandering and staying, and the circulation of learning, knowing, and memory.

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[123] Heidegger. Op. Cit. 331

Dwelling allows the creation of multiple subject relationships, which the dweller connects with to find meaning. Technology creates disconnect in the sense of place by allowing people to skip between places and missing the in-between. Dwelling depends on the in-between so that multiple places connect and act as points of reference while the dweller wanders within the unknown. Without the connections, the in-between is erased. The ability to skip the in-between causes places to become points within nothingness.

The in-between is not alone in its erasure. By artificializing experiences, replacing human muscles and at some point the human brain, technology has created an inhumane environment. Ellul writes, "Life in such an environment has no meaning."[124] Life without meaning is life without dwelling. To regain meaning and dwelling, people must reinsert themselves back into first hand experiences. We must realize the power technology has over us, and the consequences that come from its subordination. This problem has to be solved by understanding each of the elements of dwelling and how technology erases them. Both individuals and institutions must take into considerations the needs of people over the needs of technology. For example, do we build in a way that makes the process quick and easy, or do we build for people by emphasizing the environment so that it can become part of the place by connecting to the dwelling place.

Conclusion

The concept of dwelling acts as a wide umbrella that has under it different elements that make it work. Existing theoretical writing focuses upon the staying elements of dwelling. This thesis expands upon the existing theories by adding the dynamic element of wandering. Primarily, the oscillation of wandering and staying keep dwelling from canceling itself out. If the dweller only wandered, then it would become aimless and without rest. If the dweller only stayed, then places become finite and the dweller has no reason to rest. Secondary to the oscillation, the circulation of learning, knowing, and memory saves the dweller from the danger of being lost within the unknown. The essential
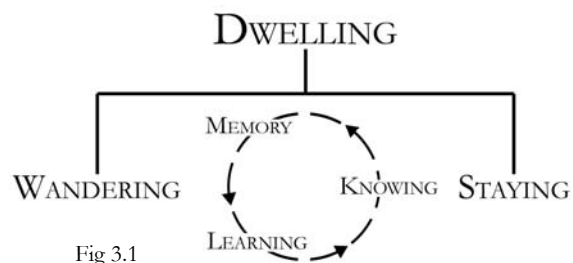

Fig 3.1

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124 Ellul Op. Cit. p 5

need to explore the unknown in order to expand the dwelling place puts the dweller in a threatening

unknown environment. As a safety net, the circulation keeps the dweller connected to known place so that

they do not reach a state of *unheimliche*. The connections between known places secure the state of dwelling

during wandering.

Within a technological world, places seem to continue losing definition and an intimate connection

with the people who wish to dwell within it. The problem of technology and the problem of the lack of a

sense of dwelling both go beyond changing building practices. Technology, as a means to an end, has erased

dwelling by negating all of the elements. Technology has impacted building practices in many different ways;

construction is not limited to local or regional materials, a building that looks stone or brick may and most

likely is steel. Resulting in the loss of regional or unique characteristics that define places based on the

building aesthetics. Then, advancements negate the need to wander by taking away steps to shorten the

amount of time needed to complete a task and voiding the arrival words. Lastly, technology negates the full

learning process by taking away the time needed to complete tasks. Consequently, people lose the friendship

with place, become subordinate to the needs of technology, and have to find brief fulfillment within an

artificial sense of dwelling. Therefore, to solve the problem of technology and the erasing of dwelling we

must look beyond building forms and address dwelling as a whole.

The addition of wandering to the theory of dwelling acts as a tool to analyze other works of theory

and building practices. As an *architectural* theory, dwelling has to address built forms. Nevertheless, the

building aspect does not exist without human interactions that create a sense of dwelling and these depend

upon both staying and wandering. Therefore, this addition to the theoretical body of work aids in the

investigation and analysis of theories and practices within contemporary architecture.

One such theory, the American design movement of New Urbanism, seeks to reinsert a sense of

dwelling into the built environment through speculative mixed-use communities. To achieve this goal,

planners look to elements that exist within traditionally built communities. For example, Seaside, Florida was

built as a new urbanist town in 1981. People who moved into Seaside found a prepackaged community with a

town center, walk-able streetscape, corner markets, places to work, and other everyday amenities.

Theoretically, the new inhabitants have everything necessary to dwell in the space because all the built forms are there. What New Urbanism does not provide for is an opportunity for people, as wanderers, to find or develop these elements. By missing wandering, the creation of a sense of place and dwelling falls short.

Like many architectural movements, the New Urbanists overlook the role that wandering plays in dwelling. When any movement seeks to restore a sense of place, they must realize that a relationship between person and place comes from a growing process. By providing all the elements of historic communities pre-occupation, the town becomes an elaborate stage set. For Seaside, this was a reality. The town became the set for *The Truman Show,* a movie about a man who had lived his whole life oblivious to the fact he lived on a 24-hour television show. So the real town not only served as the place for filming the movie, but provided such a perfect portrayal of an artificial place that it represented a set for a television show. A critique of New Urbanism at its present state and an analysis of how the theory of wandering could improve these types of developments would help the movement create places for dwelling. Some suggestions may be to take all of the characteristics and elements of the New Urbanists, but allow for individual creativity and individualization. Planners may provide a framework, or initial plan, for a future development, and then allow people to buy plots of land for developing their own home. Instead of building shells to be filled at a later point, why not provide pieces of land within a commercial center that businesses attracted to the area can build to their own needs. What this would provide is a framework that allows a collective group to form, and then through building and staying express the values that brought them together. By enacting practices that create guidelines to support both wandering and staying, dwelling places can be created within the contemporary environment.

Another building practice, the creation of instant world cities, has risen mostly out of the advancement of building technology. These cities, such as Dubai, have grown rapidly to overwhelming and unbelievable size. Unlike the points of analysis toward movements like New Urbanism, that really are a response to urban sprawl and the lack of community, the construction of world cities will need an analysis of the long-term effects on the people flocking to them. A city such as Dubai creates an economic hub with a dense urban building style. Dubai has become much like Manhattan, notable skyline, economic center,

buzzing traffic, and world recognition, in a fraction of the time. What effect has this had on dwelling? Is there a sense of community? Does the place have an identity beyond the man-made islands shaped to look like a palm trees or a map of the world? Is this a legitimate sense of dwelling, or an elaborate stage set providing a longer experience of artificial dwelling? Given the time it takes to wander and learn instantaneous world cities, like Dubai, are problematic. The quick development short-circuits wandering and the learning processes, limiting the ability people have to befriend the environment. The cities do not understand the landscape or characteristics of the place; instead they manipulate and reshape the land to create the desired outcomes.

Beyond the built environment, the theory of wandering addresses the need to meet and agree with people within collective dwelling. Personal relationships are just as important to dwelling as a relationship with place. As part of the contemporary environment, people have become accustomed to the tools of the computer age. Within the computer age, the reality we live in has become part of virtual reality. Virtual reality has many different forms. Within academics, classrooms around the world connect over the internet so that visually and audibly all are within the same classroom. Gamers have created many different alternate realities, where people create new identities for themselves with whole communities of people. In these alternate realities are real monetary exchange and interaction between characters. Virtual reality has changed reality by providing convenience and entertainment.

The new reality created by virtual realities may merit an investigation into where dwelling is going in the future. Will the theory of dwelling need further expansion to encapsulate how the computer age has changed how people interact with each other and the environment? The basics of wandering and the learning process depend upon the element of time: the accrual of experiences and knowledge. If people within the computer age can still experience a sense of dwelling, is their some other element beyond wandering, or a third process beyond the oscillation of wandering and dwelling, and the circulation of learning, knowing, and memory that contributes to dwelling?

Although Martin Heidegger and Christian Norberg-Schulz wrote before the computer age, they define universal constants. This thesis adds wandering to dwelling as a universal constant. The universal constants will remain the same, while circumstantial situations constantly change. Because of the constant

change of circumstantial situations, there is always room for expansion on the theory of dwelling. Therefore, contemporary architectural theorists need to look at the possibility of a new way of reaching a state of dwelling. The writings of Heidegger and Norberg-Schulz look at a built environments of the past, such as the well-established cities of Europe, as a means to reach a state of dwelling. The majority of people, especially in America, do not live in a traditionally built city, the majority live in suburban developments that sprawl out from established cities, still young in comparison to those of Europe. Therefore, traditionally built forms do not provide the only way of reaching a sense of dwelling. Dwelling, as a state of being, still exists as a sense of peace and understanding that provides a comfort and friendship with the environment. Nevertheless, how a dweller reaches this point may need reevaluation within a contemporary environment beyond the addition of wandering. This theory hopes to open up a new way of looking at and thinking of dwelling.

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