

Graduiertenkonferenz 2013 | Akademie der bildenden Künste Wien

Datum | 26.06.2013, 10.00 - 17.30 h

Ort | Akademie der bildenden Künste Wien, Sitzungssaal, Erdgeschoss, EA1

10.00 h

Michael Karassowitsch

Technic and the Realm of Praxis for Presencing Architecture

Moderation: Anette Baldauf

(Presentation in English)

Abstract:

Spirituality had always been part of architecture in fundamental and real ways, until about 500 years ago when a change began. The continuum of 'styles' gained an attribute at that time, and with that began a malaise-like phase through which came the Modern. With 20 years of practice, and for the past 5 years of considering the issues of spirituality very directly for presencing architecture, I feel that it is as fundamental a factor to humanity as food itself.¹ Architecture tends today toward material well being and to imbalance in excluding this.

How can we bring the spiritual, 'nothingness' and love into architectural practice in a contemporary form? Unification of contemporary issues in architectural practice as a concept, not merely as a list of issues to overcome corrective techniques that shows what is needed, will provide an indication for an application. One defining issue is the role of technology in the presencing of architecture in the built environments of humankind and the world.

Yogic method, specifically raja yoga, is our link between the architecture and technic. Although it comes out of a culture that comprehends science in a wider way than western culture commonly accepts, these are not mutually exclusive. It is a very aged idea which can be termed as 'thought as modification of Mind'². Issues common to our times were then already formulated. Technology and the rules of western science are ramifications of that 'thought as modification of Mind'. We can begin to describe architecture in itself and the implications of its evolution in terms of that proposal. The evolution of technic can be formed in terms of Heidegger's questioning, and architecture's interaction with technic in practice and in the professional structures under which architects work.

Science and technic do not listen to Nature, they probe and use. Nature itself is not technical, it is not scientific. Humanity is necessarily a part of Nature with a role. Architecture is beholden to Nature, not technology. We may begin to develop architecture's post-technicist super-ordinate programme.

Architecture is super-ordinate to technology, as we know the material world in its enframed condition. That condition is part of this human epoch: that of transcending attachment to thought and modification of Mind. Architecture serves the experience of that, and of engaging Nature on terms within humanity's role. The goal of this is not architecture nor technology, but to serve ourselves as part of Nature and what Nature is doing for us.

Biography:

Michael Karassowitsch received a Diploma of Building Technology from the British Columbia Institute of Technology, a Bachelor of Architecture from the University of Oregon, and since completing his Master of Science in Architecture at the Columbia Graduate School of Architecture, Planning and Preservation is a registered architect in New York State. He has worked in the field since his teens, when he began with shoveling sand on building sites. For the past 20 years he has also studied and practiced rajayoga. During 3 years in India recently he began developing his thesis on architecture, which he is now completing here at the AkBild. The dissertation centres on the Verknüpfung between spirituality and architecture.

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¹ Spirituality is defined as changing one's self in terms of the power of will for the purposes of transformation and evolution. It is an aspiration which concerns love and Mind.

² This is covered in the sutras 2-4 in the first sections of Panjali's Yoga Sutras (sometimes also titled Aphorisms). The written form is about 2000 years old, but it is commonly acknowledged as older. The English translations are many, and vary over time and the type of English the translator used.