

4.607

**Thinking About Architecture: In History and at Present**

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M: 9.30-12:30

LECTURE NOTES FROM SEPTEMBER 28

General Theme: Metaphysics and Anti-Metaphysics

**Metaphysics** leads from: 1) Natural state, 2) Rupture, 3) Reconstituted Social Fabric  
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**Tschumi**

Architecture as split subject  
non-violent/violent  
object/use  
architectural body/human body

The Question of Metaphysics

“The Building” represents “social norms” ⇒ metaphysics of order  
User’s bring “violence” to the building  
through their individual bodies ⇒ antimetaphysics of individual

Like Plato, T. sees violence is a type of positive

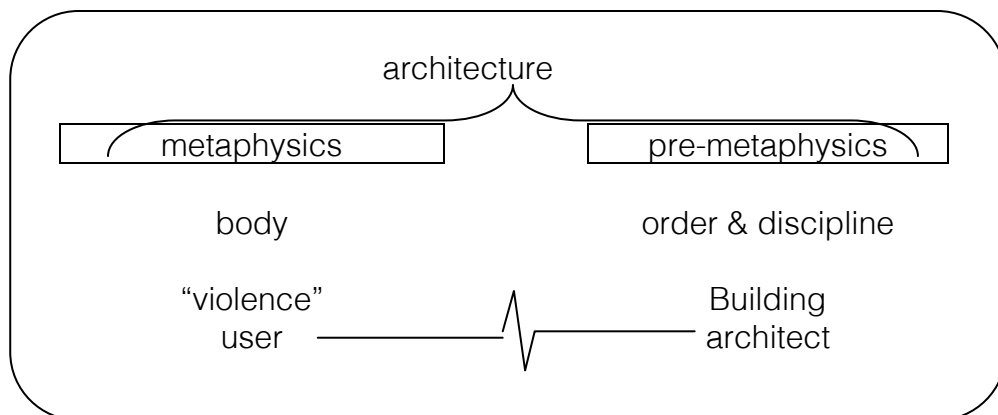
BUT

Unlike Plato, order, for Tschumi, comes first. It is not constructed through the processes of metaphysical rupture. It is “pre-metaphysics”

Unlike Plato there is no ‘repair’. The social can or cannot exist.

Opposite of Design-Build where the social is integrated into architectural production.

Social cohesion is implied when buildings are “empty” – devoid of users.



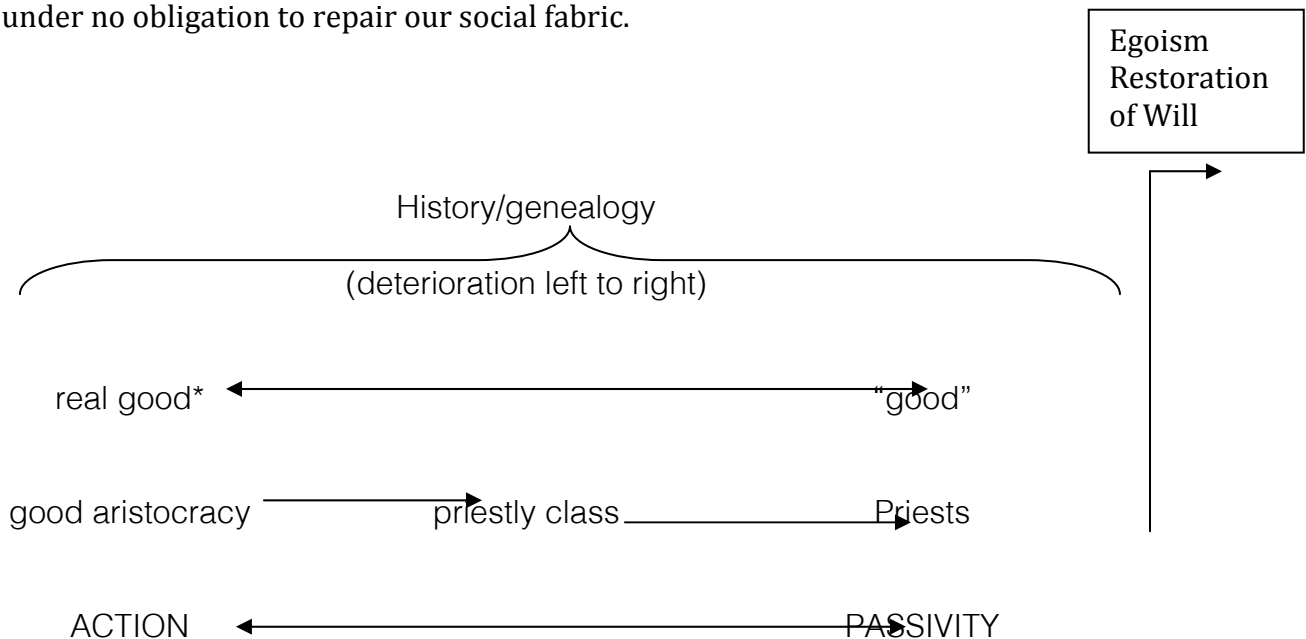
## Nietzsche

History has made the illusion of “good” a reality. But it was a mistake to begin with – represents a moment of weakness. The “history of civilization” is in reality the history of our subjugation to the principle of “good.”

### Metaphor of Single Sailor on Ship versus Plato’s Cave Metaphor

There was once a real Good as understood by the ancient aristocracy, but it was officiated by priestly class which led to priests, rabbis, imams etc. etc. all of whom have imposed the false image of the distinction between good and evil on us.

Anti-metaphysics: Like Plato rupture is important and positive, but unlike Plato we are under no obligation to repair our social fabric.



\*traditional etymological type of good

### Back to Tschumi

He adopts a metaphysical AND anti-metaphysical argument.  
What does that mean? Is that possible?

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