

Session 2. East Asian Society and Future City

“Opinion on the Anthropology of Dwelling: The Poetic and Ecological Origin of Dwelling”

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Most of the East Asian cities, including that of Korea, has experienced rapid modernization and urbanization than any other areas on earth. In particular, Korea and China have undergone urbanization in an unprecedented speed. It is no exaggeration to say that such rapid urbanization has wiped out the cities' traces of architectural tradition, historical sites, and adopted an appearance of postmodern cityscape. Followed by the advent of the Fourth Industrial Revolution in the 21st century, technological revolution in digital communications influenced the cities ever since the 90s. The next step will present a new type of city culture that involves cutting edge technologies such as the Internet of Things(IoT), autonomous driving, etc.

However, the one thing that shouldn't be lost amidst the superficial implant of the up-to-date technologies, is the question of the Man. In that sense, one should not forget to include anthropological considerations in understanding the essence of the city. Whichever it is the aim about structure, function and attribute of a city, sustainability and resilience should be the common trait underlying all elements. Key factors that allow such sustainability depend heavily on the anthropological conditions about the ways of living. I would like to suggest two cornerstones, a poetic ground and an ecological ground, to help the understanding of the anthropological conditions on dwelling. Inspired by ideas such as the philosophy of dwelling by Martin Heidegger, the art of living by Ivan Illich and the concept of Ecumene by Augustin Berque, a French Geologist of East Asia, are included to introduce the logical framework of the argument presented. First, I attempted to understand the etymological meaning of a vocabulary “dwelling” both in eastern and western languages so that I could detect something ecologically common in both context. It led to an understanding of an anthropological peculiarity pertained to the technique or style of habitation. Notably, this anthropological and etymological approach emphasize the importance of being an independent agent actively claiming ownership of where they live and of how they choose to reside, instead of being a passive consumer of a house simply for convenience and the general well-being. Heidegger's philosophy of dwelling greatly contributes to this idea of ownership and active dwelling. He once explained that dwelling is a peaceful reconciliation between the individual and the world. Heidegger also suggests that ontological caring, provided by the act of dwelling, implicates the four dimensional existence. In line with Heidegger's argument, I would like to introduce a rather unfamiliar concept called Geology Poetics, in order to understand the poetic dimension of dwelling. This is an attempt to fuse human mental activity and a physical space, in which the connection signifies a recovery of a

sensible, emotional relationship to the soil. In an anthropological context of dwelling, modern architecture reveals all the decisive limitations. It means that architecture as a tool for dwelling lacks proper representation of the geological and the poetic dimension and even shows absolute neglect towards locality. Lastly, we looked into the ecological undertone within the dwelling poetics. Especially, with the notion of ecumene at core, we are trying to furnish a basic ideology, which could overcome the restrictive notion of objective space prevalent in modern science. The modern paradigm has shown a trend in which a symbiotic relationship between human and object is removed, and new phenomena such as Alter-globalism, Alter-specificity appeared, resulting in an inhuman world in general. Hence, as an alternative to such trend, there should be more research on the Eastern spatial theories so that it could raise more ecological awareness about the surroundings and equip the beginning of another set of dwelling anthropology.