The Interaction between Heidegger's Philosophical Hermeneutics and Christian Norberg-Schulz's Architectural Language

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ABSTRACT

The loss of the communicational power between the architecture and the crisis of meaning might be felt in the contemporary era. Heidegger, the founder of philosophical hermeneutics in the 20th century, believes that spaces owe their existence to a place and not to a space and that the spaces owe their power to a place where human experiences exist. Therefore, one may find out the importance of human beings (Dasein) on the issue of existence and time. Heidegger's philosophical hermeneutics attitude is reflected in the architecture, such as Christian Norberg-Schulz, the Norwegian theorist and architecture, who is affected by Martin Heidegger from philosophical viewpoint. While interpreting the attitudes of Heidegger to the architectural language, Schulz called architecture as presenting the world and providing the meaning. The current research aims at finding a way for the easy understanding of the audience regarding the philosophical hermeneutics in architecture. In this regard, the research method is descriptive from subject viewpoint, and as to the data gathering, the documents' information is gathered (Library-based method). Heidegger believes that the existential elements of origin, path and destination are meaningful when the world is put in the place. Schulz believes that the architectural language related to establishing meaningful places is summarized into three main words of topology, typology and morphology, the architectural elements of which are form, space and place.
Keywords: Philosophical Hermeneutics, Heidegger, Architectural Language, Christian Norberg-Schulz, Interaction.

1. INTRODUCTION

In contemporary era, human beings successfully have discovered some angles of hermeneutics that they have always been doing them, but paid less attention to them.To be more exact, the philosophical hermeneutics refers particularly to the understanding and actually pure understanding. In the process of understanding any topic, there are actually two sides. One side is the work, and the other is the audience.

The world of the Heidegger's philosophical hermeneutics is related to the language of the audience and how he approaches the work. The relation between the audience and work is a philosophical relation. The audience has access to his/her presumptions and the effective indirect sounds (composer) that is saved in the work in frequency form. Since architecture is part of the most durable art works in the world, the flow of the frequencies of architectural works in the audience happens more and provides the most possibility among other art works and when the hermeneutics faces the audience.

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Architecture is a sheet among the cultural sheets of human beings, and the phenomenon of understanding has a special and strong position in the architecture (Haghir, 2002). From old times to date, the art of architecture has been created to unfold the place to human beings; meanwhile, Martin Heidegger has explored the meaning of place, the reflection of which has been extended to the architecture by Christian Norberg-Schulz. The main questions of the current research:

-What is Martin Heidegger's philosophical hermeneutics?

-How the Heidegger's philosophical hermeneutics is reflected in the Christian Norberg-Schulz's architectural language?

Different scholars inside and outside Iran have had studies regarding hermeneutics. "Introduction to Philosophical Hermeneutics" is a book in this field, written by Jean Grondin. The book includes a historical introduction of philosophical hermeneutics. Another book entitled "Modern Hermeneutics" includes some articles by Nietzsche, Heidegger, Gadamer and so on, which was translated for the first time in 1998 by Babak Ahmadi, Mehran Mohajer and Mohammad Nabawi.

An article was written by Shahram Shirmohammadi and Seyedali Zare in 2015, entitled "Reviewing and Criticizing Hermeneutical Tendencies and Methods regarding the Understanding of Architecture and City".

Another article related to the current topic is "Effective, Work and the Audience of Hermeneutics World in Reading the Architectural Text" written by Saeed Haghir in 2002. "The Phenomenological - Hermeneutical Investigation of the Relation between the Place and the Art of Architecture" is another research by Mohammdjavad Safian et al. which deals with revealing the phenomenon of place.

The current study is qualitative. The research method is descriptive from subject viewpoint, and as to the data gathering, the documents' information is gathered (Library-based method) which includes the written parts of documents and using books, articles and speeches.

2.Research Method

The current study is descriptive and qualitative. First, the meanings and concepts of Heidegger's philosophical hermeneutics were investigated by studying the available documents and sources.

Then the main factors forming them were identified. The concept of place from Heidegger's and Schulz's viewpoints and its components were studied and identified. Finally, a model was presented regarding the interaction among these factors.

3.Theoretical Concepts and Foundations
3.1 Hermeneutics

Hermeneutics is the theory and practice of interpretation, particularly the interpretation of texts which may include any material objects or palpable description, like a document, a piece of poetry, a sculpture, a painting, or a garden. The key point in hermeneutic attitude is that the creator of the text is not usually present to report and describe what he/she has made. Accordingly, the researcher is required to find out the description of them by himself to discover the meanings of the text under study. Perhaps, the main activity of human thinking is interpretation. From Waag's viewpoint, it is possible to imagine the existence of human beings without language, but it is not possible without the interactive understanding of human beings, which is interpretation (Palmer, 2013:115).

Hermeneutics is a term which covers a wide variety of attitudes. It is true about the Greek works more than ever, which are part of the technical words in Iranian research fields. More than anything else, hermeneutics observes a trend or a piece of art which requires a special skill. This refers to a Greek word called Techne. Hermeneutics is the practical art, i.e. Techne, which deals with such things as sermon, interpretation of other languages and explanation and description of texts, the foundation of all of which is the art of understanding, an art that particularly requires always the meaning of something which is not clear (Grondin, 2016:23).

The word Hermeneutics rooted from an old word which refers to the practice of interpretation. Earlier on, in the philosophy of Plato, Aristotle and in the writings of ancient writers, the following questions raised: How people understand or misunderstand each other? How is it possible to interpret the written words without the presence of the writer, for the purpose of answering the possible questions? (Kidder, 2018:12).

Even in the oldest use of the word Hermeneia and Hermenuein is a special ambiguity. Hermes was the Messenger of gods who would send the

message of gods to the human. So what hermeneutics does is bringing something from someone's world and transferring it to another one's world, i.e. transferring from the world of a foreign language into the world of our own language. The meaning of Hermenuein fluctuates between the translation of pure meaning and the practical presentation of instructions, and the pure reporting and actually strict following. Actually, in an absolutely neutral meaning, Hermeneia only means the expression of the attitude. The close relationship between hermeneutics and the art of predicting (the art of revealing the truth) might be understood, which is the art of transferring the will of gods along with the art of interpreting the future by the help of signs (Grondin, 2016:23-25). Hermeneutics is the art of interpretation which deals with hidden meanings. Interpretation means to try to discover the hidden meanings of the text (written or speech) or activity and to try to create new meanings for them (Ahmadi, 2016).

Diagram 1. The Meaning of Hermeneutics
(Source: Authors)

3.2 Heidegger's Philosophical Hermeneutics
In today's world, the trend of developments in political, social, cultural, economic and other fields include all areas of human life. The root of such changes dates back to the European Renaissance era. One of the most important French scholars of that time was Descartes, who created a turning point in the history of the modern world, in the opinion of many experts. By employing the mathematical insight and method in the trend of philosophical thinking of human beings, his plan became the climax of a tradition called Subjectivism, out of which human beings reached a new recognition of themselves and their surrounding environment, by relying on their wisdom (Mostafavi & Mehrabi, 2012). The Descartes' attitude led to the separation of subject

or human from the object or the surrounding world, and the alienation of human from himself, others and the nature, and generally, the world. This stream of thought was criticized greatly; meanwhile, Heidegger had a new look to this stream. He raised a new look to the human and the relation between the human and the world and was trying to negate the objectivism.

Heidegger is the founder of Philosophical Hermeneutics in the 20th century and one of the most influencing scholars in this field, whose attitudes created a new structure in the world of hermeneutics. The initial conceptions of him are taken from Husserl's thinking. His conceptions are put into a new framework and follow a different goal. Although Macher was a researcher who would try to create the general theory of interpretation and is called the Father of Hermeneutics, the share of Heidegger on this subject should be considered greater. The most prominent effect of Heidegger in the area of science was combining philosophy, hermeneutics and Phenomenology. By presenting new concepts such as pre-understanding, understanding circle, language- and history-bound, and focusing hermeneutics on these issues, Heidegger opened a new chapter in this field. Although some of such concepts were raised in pre-philosophy hermeneutics, they were not used and were not this much strong due to being discrete and not being placed correctly in a coherent structure (Pahlavan & Hosseini Shahroodi, 2007). Based on this viewpoint, the truth is not something which might become possessory of someone, and basically, there is no duality between mind and substance or the subject and object (Olumi, 2009). Martin Heidegger wrote his famous book entitled "Being and Time" in 1927. He was the student of Husserl, and it is worthy of note that his thoughts are affected by Aristotle's attitudes. Heidegger's attitude might be described as follows based on his "Being and Time" book: Heidegger is mainly concerned with the issue of ignoring the existence and being and that the west philosophy did not define the meaning of existence from Plato era on. If being is not understood well, the nature and essence of human will not be recognized. The existence of a creature is bound to recognizing the existence of himself/herself and others. If he/she does not recognize the existence well, the existence of a creature is not recognized well. Before Heidegger all philosophers were busy recognizing the human and did not recognize the

existence, and the human was an abstract and mathematical creature, in such a way that Descartes believed that thinking is prior to the existence (Zimaran, 2014). Heidegger's human world is against the Descartes' world, which is based on mathematics and physics and the separation of subject or human from the object or the surrounding world, and the alienation of human from himself, others and the nature, and generally, the world. The technology of modern era is the result of such attitude (Mahdizadeh Bidgoli & Mirzamohammadi, 2015).

In this regard, Heidegger coins a new word to define the human. *Dasein* constitutes of *Da* meaning here and there, and *Sain* meaning existence. Dasein is important with regards to the issues of existence and time.

The world emerges on Dasein when it goes towards world by its own existence. So being open to the things and world is a condition for the existence of Dasein. That's why Dasein is in being.

From Heidegger's viewpoint, Dasein (human) understands that there is a being in horizon that is the reason for the emergence of creatures. The creatures are the manifestation of the emergence of that being. In this horizon, he finds out his origin and destination. Accordingly, he steps into the horizon (Partovi & Bagherian, 2016).

Past → Now → Future
Origin → Path → Destination
Figure 1. The Origin, Path and Destination of the Dasein (Source: Authors)

Table 1. The Comparison of Dasein after Descartes and Heidegger (Source: Authors)

Heidegger's Dasein	Dasein after Descartes
Being	Rationality
Existence	Consciousness
Time	Mentality

Heidegger believes that a creature is created from inside the being. But it is worthy of note that the being is clear to us. The structure of being (existence) ensures three moments: becoming, actuality and presence.

3.3 The Elements of Heidegger's Philosophical Hermeneutics
3.3.1 Understanding and Pre-understanding

Heidegger believes that the key of understanding is Dasein. There is a sort of inseparable and inevitable unity between human beings and their world that is Dasein or being or in being, as Heidegger puts it. Human beings and the world have always been together, and it is impossible to imagine whether human makes the world or world makes the human. Understanding is a key form of human existence where understanding is not the manner of our recognition of the world, but the manner of our being. Heidegger assumes that when it is said the understanding is history-bound means the human is situation-bound in the world. Being history-bound, the individual's history or background refers to what a culture transfers to the individual since his birth, which includes presenting the methods of understanding of the world, too (Koch, 1995:831). Heidegger is a thinker who believes that human beings and the world have inseparable relation in social, historical and cultural fields (Munhall, 1989:21). He believes that human beings are not separated from their environment; rather, they closely have interactions and relations with each other (Partovi, 2008:49). Understanding is a kind of projection since by gaining understanding, Dasein project itself in its probabilities. Actually, Dasein is the special being and existence of the human. And the human is constantly moving towards development and perfection. And underestanding is what leading to the projection and progress of Dasein towards perfection (Pahlavan & Hosseini Shahroodi, 2007:43).

Of main points of Heidegger's attitude is the issue of pre-understanding (pre-structure of understanding). Any understanding and interpretation is prior to the pre-structure, and no interpretation is possible without pre-understanding. Our mind, earlier to anything, has an initial understanding of any subject, which is due to Dasein (our being in the world). Heidegger believes that understanding is correct when it is based on correct pre-understandings. A condition for the accuracy of pre-understandings is their compatibility with the nature of the object.

According to Heidegger, pre-understanding is a structure for being in the world. Pre-understanding is the content or organization of a culture which has existed before we enter the understanding stage and this pre-understanding becomes part of our historicity. Human beings could not be out of Pre-understanding or ignore it; rather, it has existed in the world before us.

Heidegger continues claiming that without referring to the history of human understanding, it is not possible to face anything (Chenari, 2007:121). We make the world through our history and experiences, so there are interactions between the individual and the world. While each one of them make the other, each one of them is also created (Munhall, 1989:24). Hermeneutics is the science of interpretation. Interpretation is an inseparable part of understanding process. Any approach requires interpretation which is affected by the human's background (Chenari, 2007:122). Heidegger believes that interpretation reveals possibilities that create understanding for Dasein. In his opinion, the hierarchy of meaningfulness includes understanding, hermeneutic interpretation (unanalytical), finding out the meaning and value, and analytic interpretation. First, a very superficial understanding of the subject which is to be understood is created in the mind, which actually could be considered only as creating a relation between pre-understandings and the subject. After the superficial understanding, hermeneutic interpretation is immediately formed in the mind; an interpretation which does not include any kind of analysis and is completely general. Then the mind reviews this general interpretation along with perceiving the meaning and the values of the context. Finally, the analytic interpretation is created; an interpretation that particularly leads to understanding the subject and includes the minor and major features of the subject.

3.3.2 Hermeneutic Circle

Hermeneutic circle generally describes how the whole and part are circularly related to each other in the process of understanding and interpretation. Understanding the parts are essential for understanding the whole, while to understand the parts, the whole should be understood (Hassanpour, Keyhanpour & Nowroozitalab, 2016). The process of interpretation is possible through the hermeneutic circle where the parts of experience are moving towards its whole, and the back-and-forth movement of the whole and the part continues until the text is understood. In hermeneutic circle, end of the back and forth movement is when the individual reaches an acceptable meaning, i.e. the given meaning is not self-contradictory and is adequately coherent (Chenari, 2007:122).

The thinkers before Heidegger thought of understanding circle as the back and forth movements of mind between the part and the whole leading to the complete understanding. But according to Heidegger, this is only a part of understanding, and the circularity of the part and structure is the condition for gaining understanding, without which no understanding is established (Pahlavan & Hosseini Shahroodi, 2007:46). Although Heidegger considered the hermeneutic circle as the foundation of understanding, he introduced interpretation and understanding as the aspects of the circle and he ignored the words of the earlier thinkers on the circle issue. He never talked about the semantic relationship of the whole and the part. Rather, he would give importance to the circle of understanding and its revelation in the process of interpretation.

Hermeneutic circle is the relationship between pre-understandings of Dasein and understanding. Accordingly, Heidegger extended the circle to the most fundamental level of human existence and considered the hermeneutic circle as the reflection of the existential structure of Dasein (Vaezi & Ghaedi, 2014).

In Heidegger's opinion, the start and implementation of understanding, are both done by the interpreter. With an initial understanding (pre-understanding), the interpreter starts reading the text, and by the interaction between pre-understandings and the text, a new understanding is established. by the interaction between the new understanding and the text, a newer understanding is established, and the circle continues in the same way and does not have an end.

In Heidegger's opinion, hermeneutic circle is not basically a volunteering and optional thing; rather, it is an ontological necessity. In other words, it is the position of existence and not proof, meaning that it is not about advice but about describing an essential and definite thing which is inevitable. The circularity of understanding also is the structural characteristic of understanding, and the circular structure of understanding is inferred from the time-bounding feature of Dasein. No understanding is possible without a pre-structure. Understanding is actually projection. Dasein projects itself to its possibilities. This is prior to the special situation (tradition, history, time, projection and language) (Nikooyi, 2007). There is a circular relationship between interpretation and understanding, i.e., between any interpretation

and the pre-perceptions feeding it, but this circularity particular belongs to the oncological structure, or it is inevitable and belongs to the pre-structure of Dasein. Entering the inside of circle correctly means that the first priority and duty is to constantly have informed interpretations and that the individual interpret his pre-perceptions for himself to do his works (Grondan, 2016:157).

3.3.3 The Time-bounding Feature of the Human

From Heidegger's viewpoint, the personal status of a human being is an area of manifesting the feature of time-bounding[1]. Since Dasein is time-bound, it is naturally a history-based being. Without the three times of past, now and future, no state is established inside of us. The main pivot referred to by Heidegger is the relationship between Dasein and the being and time, and the west philosophy thinks about being regardless of time. Actually, it could be pointed out that Heidegger believes that being relies on time and place, but according to scholars prior to him, being is not related to time and place. Heidegger assumes the time-bounding feature as three concurrent moments, including:

3.3.3.1 Becoming: one of the axis of the human's existence is becoming. The human's existence is constantly becoming, and it will come true when the facilities are established, and it connects from now to future. It moves from one place to another and is not static, and is dynamic. The criticisms of Heidegger about the west philosophy is with regards to the negation of becoming, because it considers human beings as static and like a statue. Becoming is not something optional. Dasein does not accept here, and it passes the moment of now and here. The difference between the history of initial buildings construction and today's constructions demonstrates such dynamicity and flowing.

3.3.3.2 Actuality: It is a circle connecting the past to the future.

3.3.3.3 Presence: Presence is impossible without becoming and actuality (Zimaran, 2014).

Dasein does not exist as a set of instantaneous realizations and actualities of experience emerging and disappearing consecutively. Dasein

does not fill in a path, bucket or continuity of life and some parts of the realizations with instantaneous actualities, which exists for the time being. Rather, Dasein is the continuous movement or the continuity of the movement. This movement is defined in a way that Dasein continues in it. The special movement of Dasein is its continuity and stretch, which is called the Time-bounding feature of Dasein (Darreh Bidi, 2007:16). Since each Dasein has its particular time bucket, it also has its particular history, and cannot escape from it. Its understanding is only compatible with its historical world and special time-bounding feature, and it cannot interfere with the world of the writer. The interpreter is constantly understanding and living in his historical self and optimizes his history by a better understanding (Pahlavan & Hosseini Shahroodi, 2007:46).

3.3.4 Language: Language does not only mean to put some explicit or implicit meanings into words; rather the right thing is that language leads to openness (Heidegger, 2000:53). The issue of language has a special place in Heidegger's attitude. Wisdom is not beyond language; rather, wisdom has been manifested through language from the beginning. Wisdom has never existed without language.

Through language, we are allowed to manifest ourselves, others, objects and our being. The language itself makes possible the dialectic between Dasein and present-at-hand objects through creating a network of references and signs. That the language calls a creature for the first time, this calling brings the creature into expression and manifestation. Heidegger believes that truth means unconcealdness is always along with concealdness. Any art work is both the emergence and absence of existence. So with regards to its natural reliance on two manners of unconcealdness and concealdness, the art work has the same nature as truth. Heidegger assumes that the best manifestation of this unconcealdness is the language, and the best manifestation of language is poetry. Since any art leads to unconcealdness, all arts, in Heidegger's opinion, are some kinds of a "beings as such" truth, which is writing poem. It is worthy of note that here poetry does not mean musical words arising from imagination. Rather, poem witting means manifesting something. Having such a feature, poetry includes all arts of painting, architecture, sculpturing, so on (Heidegger, 2000:53-54).

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[1] . From Heidegger's viewpoint, the nature of the existence is the feature of time-bounding, and the way the existence and its states and characteristics are already set by the time is what we call time-bounding (Darreh Bidi, 2007:16).

From Heidegger's viewpoint, another main feature of language is its collective aspect. Since we are by others, our relations with others are previously manifested in the language. The main thing about language is that it should make us able to express our intention and purpose to others. That's why conversation is the base of language (Rajabi & Soleiman Heshmat, 2015: 27).

Heidegger believes that the interpretation of a text is revealing the unexpressed words of the text, and he even introduces hermeneutics as an innovative and responsible understanding of language.
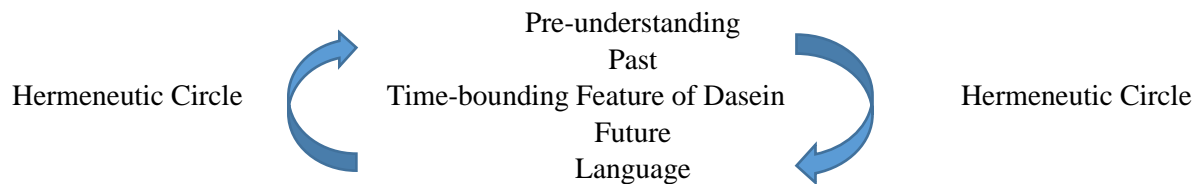
Pre-understanding
Past
Hermeneutic Circle   Time-bounding Feature of Dasein   Hermeneutic Circle
Future
Language

Figure 2. Heidegger's Philosophical Hermeneutics (Source: Authors)

3.4 The Architectural Language of Christian Norberg-Schulz

Christian Norberg-Schulz, the Norwegian theorist and architect, was born in May 1926 in Oslo. He has been affected by the philosophy of Heidegger, from philosophical viewpoint. While interpreting the attitudes of Heidegger to the architectural language, Schulz called architecture as presenting the world and providing the meaning (Norberg-Schulz, 2008:261). He believes that the existential elements (origin/path/destination) are meaningful when the world is set into the place. In this place, the destination was a center for the gathering and the presence of things, and in between, there was a passage for commuting between the origin and destination. Such a thing is both a base for regulating and giving meaning to the place and gives existential base to the human in the place. Norberg-Schulz believes that the architectural language related to establishing meaningful places is summarized into three main words of topology, typology and morphology (Norberg-Schulz, 2003:112). This path includes hierarchies. This process starts from form-making (morphology) and leads regulating (topology) and sense giving (typology).

3.4.1 Morphology: The associations of morphology arise from images obtained directly and without deep thinking and is rooted in the basics of Gestalt Principles (Lang, 2007). This word refers to the combination of artificial and natural environment, which establishes a world on the ground and in the sky. Generally, a place makes sense from the existential world and by being made on the ground and under the sky and dwelling in it. This dwelling is valuable since the world gains meaning in it and with it, and it becomes a place for living. The aspect arising from the structural attitude to the existence is based on the Heidegger's work; a work that opens a world inside itself and is a reflection of being-in-creature expression or the manifestation of truth in reality.

3.4.2 Topology: Topology is in relation with the spatial system and finds coherence in the individual architectural works in the form of "spatial arrangement". The word "topo"logy was selected because it was assumed that the architectural space is derived from position and location and not from the absolute mathematical space (Norberg-Schulz, 2003:42). Norberg-Schulz used the word in accordance with the ground and the sky. He believed that the combination of the two leads to the creation of four perspectives (cosmic, classic, romantic and combinatory), each of which has a different place spirit as a perspective (Norberg-Schulz, 2011:44-73).

3.4.3 Typology: Typology is related to how to be located, how to stand and how the relation inside and outside the space (the internal and external dialectic) is, and also assuming to be united with the environment space and the feeling of being enclosed and in center. In this way, the environment becomes complete and the meaning presents. According to typology, a place is made of the space and character, and the components related to the space include centrality, border and territory, enclosure and the internal and external dialectic. Also, the components related to the character include navigation, identifying and the sense of place. Sense of place is a general

phenomenon with structural values, which is spatial and atmospheric achieved by the human through perceiving the navigation and identification (Norberg-Schulz, 1996:432).

3.5 Identifying the Place[2] from Heidegger's and Norberg Schulz's Viewpoints

Heidegger believes that a place is where that is fundamental while a space follows a place, and spaces are created as sort of a relation between places. He introduces the general relation between human beings and the place by comparing a building and growing up things in agriculture. He compares the building with planting and growing plants and differentiates between two methods in architecture which include:

1. Building is like a structure affiliated to arbitrary definitions.
2. Building as nurturing; in this type of building, the protection of what is made is important. Dwelling, which is a fundamental feature, is a way for mortal creatures (human beings) to be maintained and protected, to be calm and reach calmness, where things are free in their nature. So dwelling means being in calmness. Here, based on the meaning of dwelling, Heidegger described human beings on the ground and he refers to the sky. When we talk about the human dwelling on the ground, we also consider the sky. But if the ground, as the place for our calmness, does not have merely a quantitative and scientific meaning, the sky also is a not a cosmological thing. Rather, it's a necessary element for our dwelling. The ground and sky means their being together against the angels (Qodsian). Actually, by dwelling a world is created which includes four aspects referred to by Heidegger as quadruplet. Building is the authenticity of dwelling; the method of humans being to be authentic in the world, in which building simplifies the quad to a united thing (Rogers, 2003, 44). One of the features of place is gathering all things. Dasein is in relation with

place. Being (dwelling) of the human in the space means the human is in relation with the quad elements of sky, ground, gods and mortal public, and through this reality, the space becomes a place for the being of humans (Shar, 2012:78-79). By building structures the human has created places and spaces where the routine life flows. When the nature of the human is in being and the characteristic of the human is dwelling, it becomes clear that while thinking about a building, we do not merely think of an image; rather, we are there, in that building (Heidegger, 2002:19).

When by settling down and acceptance, a place provides a shelter for the quad to be present there while protecting them and leading to their growth, the language is also like a shelter that such a thing happens in it. Actually, the authentic occurrence happens in the language. The language is not one of the characteristics of human beings along with their other characteristics; rather, it is the house of existence (Kehun, 2006:2).

Heidegger calls poetry as a type of life, and this form is ideal for building. The creation of poetry allows us to dwell, which is a kind of building. So for building, we have to think of what of the human calls as the nature of shelter and think of poetry as a place for residence. If we do so, we find out the nature of building.

Heidegger believes that establishing buildings could not be fully perceived by the architectural or engineering terms (regulations), and even by the combination of architecture and engineering, this perception is impossible. Space is where a room is constructed in it; it is what which is free and inside some borders. A border is not where in which something is stopped; rather, a border is where presence starts from there. The existence of space includes its borders, edges and the status of the room. So spaces owe their existence to the place and not to a space. And spaces do not owe their power to the space, meaning their mathematical accumulation; rather, they owe their power to the place which is a human experience. Heidegger believes that the understanding of individuals about the space depends on their experience about the places where individuals have given identity to, and this identity formation includes bordering the place's edges in the space. He believes that identity formation has already existed in the mind of the individuals; therefore,

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[2] . In Oxford Geographical Dictionary, the word *place* refers to a special point on the surface of the ground which is an identifiable location for a status that the human values are shaped and developed in that context. In Webster English Dictionary, in addition to the geographical meaning, the word refers to how individuals in society are placed in special places (Madanipour, 2000:32).

through different changing methods, places are formed inside the generality of a space.

The humans' being in the places means being adapted to and having practical and in person relation with things. By establishing a place, the architect gives an opportunity to the building to face interacting with the human. If the place is given to the human, and he feels attachment to the place, then he is able to keep it in mind and finally gain access to that. This is an answer to the placeability of Dasein. Heidegger considers two features for the placeability of Dasein, which includes de-severance and orientation (Heidegger, 2006:54).

There is a direct relationship between the feeling of being lost, and the security of the human and systems of navigation. When the system of navigation is weak, the environmental imagination is difficult, and the person feels being lost and insecure, which is opposite to the feeling of security. Such navigation systems are often based on and taken out of a natural structure.

The meaning of the place from Norberg Schulz's viewpoint is one of the cases that could promote and transform the architectural space to the architectural place.

Today we generally define dwelling as having a ceiling on top of our head and a ground beneath our feet, which is a quantitative and materialistic perception. But Schulz considers the word *dwelling* beyond such a definition where it has an existential and quantitative concept. This word could be classified as follows, according to his book, "*The Concept of Dwelling, On the Way to Figurative Architecture*":

1.Meeting others, attitudes and feelings, meaning testing the life as the area of different facilities.
2. Accepting a set of common values.
3. Coming into existence through selecting a small world for oneself.

Such concepts could be called the methods of collective, public and private dwelling, respectively. Prosperity along with urban spaces create the collective dwelling. A public entity or building strikes in mind the public dwelling, and a house the private dwelling.

Dwelling might be defined as the determination of status or identity proof. This is possible when the arranged space and the artificial form create the real place together. When dwelling comes to the definite stage, the sense of attachment is created.

So dwelling represents the establishment of a meaningful relation between the human and the presumed environment. The human is self-aware when he settles down and stabilizes his existence in the universe. The human is a confused being on the way who has created the possibility of selection for himself. The commuting between the origin and destination is the result of existential spatiality which exists in a work through architecture. To define the concept of place, the words *ground, sky and horizon* are used. Each place is determined by the ground we stand on, the sky over our head and the horizon which limits our sight. However, the index of the ground is not the same everywhere (Norberg Schulz, 2019:14 and 17).
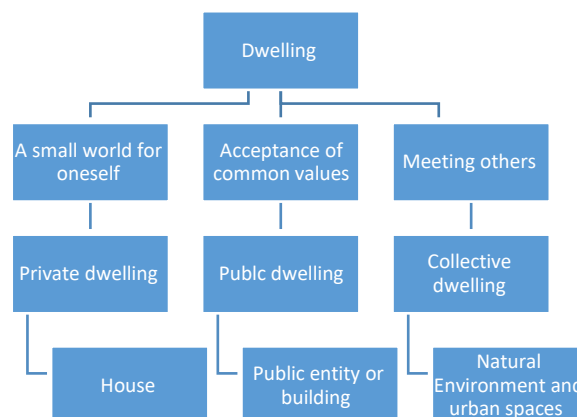

Diagram 2. The Concept of Dwelling from Schulz's Viewpoint (Source: Authors)

So, four methods of dwelling were presented. The prosperity, urban space, entity and the house make together a general environment where dwelling happens in natural, collective, public and private forms.
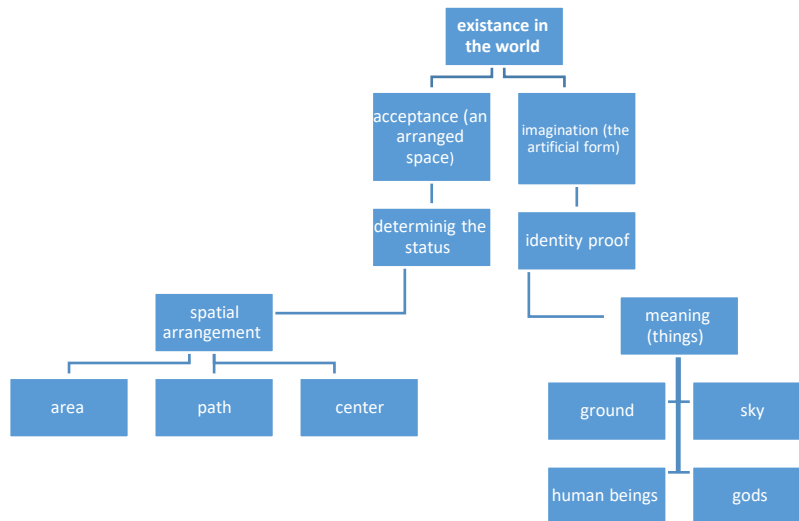
Diagram 3. Existence in the World from Schulz's Viewpoint (Source: Authors)

For the existence to come true in the human's world, imagination and acceptance become tools in the hands of architecture. Imagination and acceptance correspond to the architectural words of artificial environment and the arranged space. Building types including the artificial form and the arranged space include the aspects of dwelling and its methods and lead to the creation of intermediate language. The architectural language for dwelling might be summarized into morphology, topology and typology.
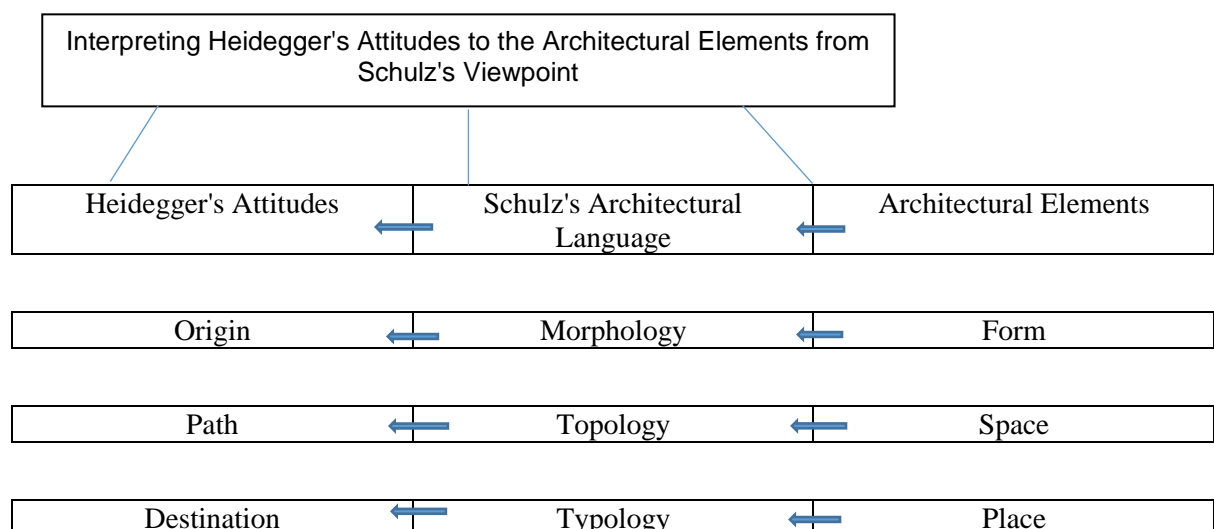
Diagram 4. Interpreting Heidegger's Attitudes to the Architectural Elements from Schulz's Viewpoint
(Source: Authors)

Conclusion

When the world is managed by the modern human beings, homelessness and lack of dwelling will emerge, even if we have somewhere to live in. A world rich in meaning might be created when the Dasein is in being, which is closely related to the existence of the world. Dasein is a place-bound being. The ideal form of construction from Heidegger's viewpoint is possible as a result of the relationship of Dasein with the place, and dwelling means being in calmness, which is the same mission as what is expected by Heidegger

from hermeneutics. It means revealing the implicit meaning and the unknowns. So the place-bounding feature of Dasein is interpreted into architecture and makes the entity of the human powerful. The origin, path and destination in Heidegger's viewpoint might be translated to morphology, topology and typology in Schulz's architectural language, the architectural elements of which are form, space and place. That's how interactions between the Heidegger's philosophical hermeneutics and Schulz's architectural language are established.

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