



Sculping the ground. Art and Engineering embracing in Architecture

David MONTERO BRIZ
Architect, Civil Engineer

Stevemcqueen9@hotmail.com



David Montero Briz, received his civil engineering degree from de University of Cantabria, Spain, and his architect degree from University CEU San Pablo. He works as architect and engineer and researches of Philosophy and Architecture, having written the book *La Catedral de Santiago de Compostela*.

Summary

In this article we think about dwelling as the process that gives sense to the construction. Engineering acts in the landscape, and only understanding what does it mean the landscape and how men dwell we will be able to construct good engineering works.

Keywords: Dwelling, landscape, art, architecture, sculpture, Heidegger, Noguchi, Chillida.

*Δοκεῖ δὲ μέγα τι εἶναι καὶ
χαλεπὸν ληφθῆναι δ τόπος*

"It appears, however, to be something over whelming and hard to grasp, the topos — that is, place-space". Aristotle, *Physics*, BookIV

1. The landscape

What is the landscape? The engineering and the architecture do not devote themselves to the speculation, but to the intervention in specific places. It is intervening in the land, or more specifically, in the landscape. We find this way urban landscapes, industrial landscapes or those that we are called "naturals". To places that seem to us to be ugly or unworthy not even name them as "landscapes".

Everyday, at every moment, we are bothered by announcements that show us idyllic, paradisiac places, where it seems that the man still has not left his destructive trace. We imagine the paradise as a place not intervened by the man. A slow and reflexive reading of the Holy Scripture indicates that it is not like that. God creates the Paradise and puts the man in the middle of the it: «YHWH God planted then a garden on Eden, to the east, and there it put the man whom it was forming» (Gene II, 8) «He took, so, YHWH God to the man, and put in the garden of the Eden in order that it was cultivating and guarding it» (Gene II, 15).

Going on with the Christian revelation, the man will not return to this idyllic garden, but it will go to Heaven. But lets stop for a while, there are some reflections here that we cannot let go by. It says in the book of the Genesis that the Lord put the man into the garden of Eden in order that it was taking care and guarding it. In agreement with Heidegger, to inhabit is to take care, to care, to watch over, to protect. But to live is also to raise (to construct). Certainly we construct in the measure in which we inhabit. The man is called to protect, to watch over the land where he inhabits, which does not mean to keep the status quo. As we can see, the landscape, the garden of the Eden, it appears together with the man.