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Chapter 1

Chapter 2

Similarly, spaces that are still capable of serving society adequately are rapidly abandoned in the search for newer, more highly effective and serviceable spaces. The capsule and the building exist in contradiction yet mutually include each other Architecture that is a representation of the oriental individualism would not be a part of the city Such architecture and cities would exist in contradiction but would mutually include another The same kind of relation should exist between architecture and nature and between buildings and technology The philosophy of in-between spaces and en-spaces should help make possible a change of direction towards attaining such relations His buildings often show this visually ; while harmonious in part, they have unfinished elements, discordant notes, asymmetrical balance. The contradiction of the individual and the supra-individual remains unresolved, but the two preserve their oneness. When asked about the political implications of his Institute Kurokawa commented : 'No, that's not same here. As we will see on page 171, there are many meanings for engawa which Kurokawa ejects from his 'word-making machine'. By distinguishing between the parts that do not change and the parts that must be preserved, it is possible to ascertain the parts that must periodically be replaced. Despite the irregular terrain of the Japanese archipelago transport systems and facilities are excellent. It means that life and death are one and that human beings should not become too attached to any one idea or place but should always remain aware of being in eternal time. There are 'infra-structuring and master-spacing', 'fibrous form and porous space', 'urban connectors and clusters', 'point stimulation and interiorization', enough for anyone to balk at. During the first half of the 1960s Kenzo Tange designed the Yoyogi National Gymnasium, one of his masterpieces. The history of Japanese modernization is at the same time a history of urbanization. 'After several criticisms, Tanaka asked me to debate with him on TV. Engawa then means the 'in-between space', the verandah space between inside and outside, or the space between two pavilions, or the street space between two buildings. In it the participants perform a ritual of preparing and drinking tea which is a kind of spiritual exercise. And it is this very idea which what Metabolism has a different set of neologisms. The space itself is minimal (about two or three metres by four metres). He, in common with certain Buddhists, assumes a contradictory position, which includes evil within it. The neologism functions as the concetto, or 'concept', did for the seventeenth century Italian artist; as the unifying idea which directs the whole project. Kikutake wanted to become a doctor before he became an architect so the word 'Metabolism' was coined for their manifesto and philosophy. To their way of thinking the modernization of Japanese architecture meant the introduction of Western styles without any moral attachment at all, but then they don't ask me to build their houses. As can be seen in Chapter 2, he invests capital in architecture and travel with a kind of profound significance, and one that might arouse scepticism in the West. Of the flat area, 6 million hectares are devoted to agricultural use, and 1 1 million hectares are rivers, lakes, or other areas of water or marsh. Kikutake had stepped into the limelight by publishing his theories about 'Marine City' and 'Cell City' in Kokusai Kenchiku, a Japanese architectural magazine, in early 1959, and Otaka was preparing to leave Kunio Maekawa's architectural office to become independent. Actually, the antagonistic coexistence is the relation between the harmonious space and the inharmonious joint, which is placed dead centre in the restaurant. ----- ***** 21 22 the previous giant of Japanese architecture, was in Saudi Arabia looking for work. His philosophy and methods were extremely fresh and exciting. For us the confusion produced by those changes provided an excellent opportunity to think about and act upon the cities and buildings that had been destroyed in the war Confusion in the city made it impossible for monuments or symbols to control or dominate urban spaces. It would be hard for Kurokawa to describe himself without boasting. 'A certain pride conveyed through this matter-of-fact description was not surprising. Instead of using the material in such a way as to make full use of its natural characteristics, stone-based culture processes the material, and physically alters it. Kurokawa calls these shoin pavilions jiga (or capsules) and the connecting space, the verandahs, engawa. First, the population of Japan in 1721 was 31 million. Even today, when the income differential between the town and country has practically disappeared, this seasonal shift of the labour force continues all over the nation. But because the philosophy of samsara does not recognize the existence of the individual as it is held in the West, the non-individualistic conditions prevailing in Japan have led to lack of democracy in the basic, classical 35 36 sense and to a different concept of communal responsibility. It is for this reason that I feel it is important to discover the jiga (the oriental individual). Indeed, for period shortly after the end of the war most of the pages in our old textbooks were inked out because the contents were no longer considered suitable. My concepts come first. I will design any buildings except an atomic bomb factory or one used for destructive ends, as long as I can get my concepts realized.' (5) Head Office for the Fukuoka Bank, Fukuoka, 1975, has a semi-public space, engawa, covered but not shut off to the community. To increase food production, even by a slight degree, non-agricultural use of land has to be minimized. This year I will explain all of my history with slides; without this I communication I can't organize and my staff don't know what I think.' (Another smile came across my face as I imagined running a Western firm this way. 12 'I will build for anyone if my concepts are realized; they come first. But apart from this, there is a critical spirit which goes against the stereotype we have of such firms. He believes that Homo maven will lose the age-old desire to own possessions and stately homes, and instead will go after the new status symbols of free movement and extensive credit. Instead, we 25 (2) Head office of Aichi Prefectural government, 1938 elected to observe the proceedings from the stalls. But 'fanaticism' is again a Western construct on the matter and it does not seem to apply to a person who is so gentle, unassertive and, on the surface, well balanced. 'Ideas don't cost or weigh anything, and so we can make a good balance of trade by turning these ideas into objects and selling them back to you . He points out that in Western society today the individual in the organization drifts towards self-direction in his or her action pattern. Connect jigas together in an overlapping manner on their corners and you have what he calls en (or what traditional historians call echelon planning). In addition to reconsidering the validity of blindly copying imported styles, architects at this time also witnessed the dualism of ultra nationalism and the destruction of national self-confidence brought on by defeat in the war The third generation of Kenzo Tange and Kunio Maekawa have created a special world for themselves because they began their city creation in the end of World War II, and were able to respond to the changing trends in architectural style. This readiness to move contrasts with the more settled system of Europe, whose life is focused on the home, extending out to a settled local community in a book called Homo Mavens (1969) I contrasted this fluid society with the closed community of the first generation of modern architects. I have included a table of contents : Cover/Contents/Preface/Introduction by Charles Jencks/Chapter 1-1: The Philosophy of Metabolism/Chapter 1-2: The Origin and History of the Metabolist Movement/Chapter 2-1: Capsule Declaration/Chapter 2-2: Meta-Architecture/Chapter 3: Architecture of the Street/Chapter 4-1: Media Space, or En-Space/Chapter 4-2: Notes on Media Space (En-Space)Bibliography/Credits for Photographs Citation preview Metabolism in Architecture Contents Preface 7 Introduction by Charles Jencks 8 Chapter 1 1 The Philosophy of Metabolism 23 2 The Origin and History of the Metabolist Movement Agricultural City, 1964 46 Museum for Kumamoto City, 1975 48 Service Area for the Tokyo-Nagoya Highway, 1969 50 Nitto Food Company Cannery, 1964 52 Floating City, Kasumigaura, 1964 54 Helix Structure, 1961 56 Hishino New Town, 1966 57 Linear City, 'Metamorphosis', 1965 58 Fujisawa New Town, 1968 60 Redevelopment Plan for Downtown Kawasaki, 1970 61 Regional Plan for the Vasto-San Salvo Area, 1975 62 Beaubourg Centre, Paris, 1971 64 Metapolis - 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