

Architecture, Reason and "the Passions"

The quality of empathy in research, education, and design

EAAE/AEEA architectural theory workshop #8
Paris, November 2012

Paper Proposal: The Emotional Economy of Dynamic Bodies

Abstract

This paper discusses the work of a group of Soviet architects who called themselves, perhaps ironically, rationalists. The Soviet Rationalists emerged from the early-1920s cauldron of avant-garde debates over translating Soviet revolutionary principles into active production of the environment and everyday-life. Distinguishing themselves from their better-known Constructivist comrades, the Rationalists emphasized emotional experience over the technical-rationalism of material production. Nicolai Ladovski, the Rationalists' founder and leading-figure, sought architectural principles translating users' emotional experiences in response to the formal, spatial and functional qualities of built spaces: what Ladovski called an "economy of psychic energy".¹ Ladovski's earlier efforts turned to compiling an ambitious database of statistics recording his emotional economy in quantitative measures of practical-psychology,² recording subjects' responses to volumetric compositions. In parallel, the Rationalists devised design exercises for their VKhUTEMAS Basic Course employing these properties in forging compositions.³

In this paper, I focus on the Rationalists' exploration of emotion through the rhythms of group bodily-movements. Themselves instigators of emotional responses, somatic rhythms also constitute a medium of exchange between moving subjects within the Rationalists' emotional economy. Drawing on the theories of dancers and actors concerned with the aesthetic implications of movement, Ladovski's theoretical framework arguably proposes that architectural space - "the actual material of architecture"⁴ - is constructed from such choreographic exchanges with their expressive emotional charges. With emphasis on two Rationalist entries to the Palace of Soviets Competition (Moscow 1931) and drawing on other Rationalist works, I demonstrate: how the Soviet Rationalist architects shaped building surfaces to choreograph crowd movements; how, accordingly, they manipulated the felt kinesthesia of building masses; and I reflect on how such moves potentially evoke shared states of consciousness – or a sense of collectivity.

Finally, I speculate that Rationalist space transposes the discourse on intersubjectivity from its idealist Fichteian roots – as the problem of other minds – into a *problem of other bodies*. Its import is that subjectivity resides not in some inner metaphorical space of the self, but as diffused between self and body, emotional states and expression, "inside" and "outside".

¹ Catherine Cooke, *Russian Avant-Garde: Theories of Art, Architecture and the City* (London: Academy Editions and Architectural Design, 1983): p.178.

² In this, Ladovski developed Hugo Münsterberg's quantitative experiments in practical psychology.

³ See: Cooke, *Russian Avant-Garde* (1983); Cooke, "Ladovski, Nicolai (Mikhailovich)" Grove Art Online, Oxford University Press.

⁴ <http://www.groveart.com/> (accessed May 18, 2016); Anatole Sarkisovich's, "Aspects of Spatial Form and Perceptual Psychology in the Decline of the Rationalist Movement in Soviet Architecture in the 1920s", *Ma (n. 8)* (1983), offers a detailed account of Rationalist laboratories and design exercises.

⁵ Cooke, "Ladovski, Nicolai", *Grove Art Online*.

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