

# **Acotaciones hermenéuticas para fundamentar la Teoría de la Arquitectura**

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Al hablar de teoría de la arquitectura es inevitable establecer múltiples relaciones con otras disciplinas inherentes a las actividades humanas; entre ellas, algunas adquieren especial significado: por supuesto la estética, la crítica, la historia, pero en particular, la filosofía como "ciencias del saber y de su uso para beneficio del hombre" (Abbagnano 1998, 537), como herramienta primordial para encontrar una explicación de la vida y un sentido para las actividades humanas.

Concebimos la teoría de la arquitectura como una reflexión (especulativa) sobre el quehacer arquitectónico presente, fundamentada en una visión filosófica (universal) del mundo y en una visión histórica de la arquitectura, que haga además referencia al análisis de textos y obras. La teoría de la arquitectura debería permitir interpretar, explicar, clasificar y criticar la producción arquitectónica y, al mismo tiempo, prever su evolución en perspectiva. Debería proporcionar a los arquitectos un marco de ideas de referencia, general y abierto, sobre el cual fundamentar su obra, planteando problemas éticos y morales, además de estéticos. Los aspectos instrumentales se desprenderían, desde luego, de la teoría, según el caso, los actores y las particularidades locales, representando así, a través de los procesos proyectuales y las formas, una específica interpretación de la sociedad.

Es lícito preguntarse, por ende, sobre cuál interpretación filosófica contemporánea se puede fundamentar una teoría de la arquitectura

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