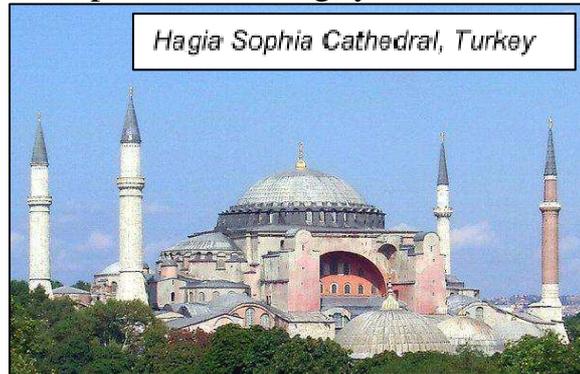


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Our conclusion is that, though there are some exceptions, it is often evident that architecture both accurately reflects, and also supports the age's prevailing ideologies.

Firstly, concerning ideology in general including both religious and secular, architecture needs funding, and to provide funding, you need to be prosperous. From this, it is self-evident that architecture reflects prevailing culture. The *Hagia Sophia Cathedral*, which was built as a Church and was used as such until Mehmet II conquered the city of Istanbul in the 15th century and turned it into a mosque, is a clear example of this.



JKWIS Block3 Essay

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Secondly, about architecture supporting ideologies, architecture has the ability to represent ideology itself and become a symbol of it, and this ability encourages fellow worshippers and supporters to gather there. This makes stronger ties and unity between them, and helps consolidate their ideology. For example, the *Genbaku-Dome* in



Genbaku -Dome, Hiroshima

Hiroshima, Japan symbolizes the terror of nuclear weapons and our resolve to never allow them to be used again. Many people from around the world gather here, especially on August eighth when the annual ceremony for peace is held. The ideology against nuclear arms is spread from here to the world by the power of architecture as a symbol. For this function to work, it is also crucial that the architecture has a story or a history to give which enables it to symbolize and represent ideologies. The perfect example for this is the Wailing Wall, which was a part of Herod's Temple at first, but then was destroyed by the Roman Empire in 70 A.D. during the First Jewish-Roman War, leaving only the remains of its walls. From then, the act of praying to it had been long oppressed until Israel obtained it in 1967, and this complex history has attracted the Jewish people to it for a long time. Now it is the most important place for the Jewish, and we suspect that the Wailing Wall would not have been such a special place if it had been a normal temple.



However, we must keep in mind that the messages which ordinary people who have no special knowledge about architecture, receive from the architecture they observe is different from the messages that architects themselves actually intended to convey through their architecture. This difference in the message that the architects give and the message that is received by the observer is crucial, because it is the messages that the less informed public receive that forms and supports ideologies in general. This difference in the interpretation of architecture can be seen in the five-layered pagodas in Buddhist temples, which are towers that serve as a

JKWIS Block3 Essay

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substitute (or sometimes real) grave for the Buddha's bones. These towers' five layered structure symbolizes the theory of *Godai* (five elements), which is an Buddhist philosophy, by representing each element by a floor, but the ordinary Buddhist rarely knows this, and most of them only view it as a high tower.

We have reasoned about ideology in general up to now, but there is one ideology that has had an influence on architecture that is beyond comparison with the other ideologies. That is Capitalism, which is unique as an ideology in that it appeared naturally, and was not created by anyone or by any deliberate reason. The *Oxford Advanced Learner's Dictionary 8th Edition* defines Capitalism as “an economic system in which a country's businesses and industry are controlled and run for profit by private owners rather than by the government”.



If we were to define every one of the buildings that fulfill this condition as architecture that reflects Capitalism, nearly every building that we see around us (except perhaps religious ones) would represent Capitalism though we are not always aware of it. This is because Capitalism has promoted the advancement



of architecture, resulting in the simplification of construction process, the rationalization of architectural structures, and the appearance of functional beauty as an important factor of architectural designs. On the other hand, architecture promotes Capitalism also. Realty business has become significantly popular, and construction companies are making huge profits by constructing buildings and houses, and of course, the towering skyscrapers and office buildings that they have built are the very center of commerce, promoting Capitalism at a surprising speed.

This being said, in conclusion we believe that architectures and prevailing ideologies both affect and promote each other in general, and the

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accuracy of this relationship is dependent on the architecture itself and the knowledge level of the observer.