ethos-mores architecture
ana-maria popescu
ethos-mores architecture

A Design Thesis Submitted to the
Department of Architecture and Landscape Architecture
of North Dakota State University

By

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In Partial Fulfillment of the Requirements
for the Degree of
Master of Architecture

Primary Thesis Advisor

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This thesis provides some answers to the question, how, as an outsider, do we begin to understand cultural values that are not ours and how does one measure the degree of threat to a minority culture when cultural values are lost? The Typology for the examination of this problem is a rehab healing center. The Theoretical Premise/Unifying Idea that guides the research is, “Exhibiting Architecture with identifying physical elements of a minority culture will greatly increase an outsiders understanding of the culture values.” The Project Justification is, “With the current trend of the “melting pot” many people who belong to a culture of a minority are rapidly becoming more distant from their heritage. In order for a minority culture to thrive, they need to showcase their values so outsiders can begin to understand them. If not done so, the threat of losing a minority culture will increase.”

key words:
exhibiting architecture, cultural values, identifying physical elements
statement of intent
How, as an outsider, do we begin to understand cultural values that are not ours, and how does one measure the degree of threat to a minority culture when cultural values are lost?
## Statement of Intent

### Typology
A cultural center for rehab, healing, and connections; fostering and facilitating the Hidatsa tribe of New Town on the Fort Berthold Reservation.

### The Claim
Without exhibiting the identifying physical elements of a minority culture, this increase a loss of that culture.

### The Premises
A minority culture must exhibit physical elements of their culture, so others can begin to understand their values.

- An outsider trying to understand the cultural values of a minority cannot do so if there are no efforts made by the minority culture in showcasing its identifying physical elements.

- The physical elements of a minority culture will soon be lost as “identifiers,” if they fail to embrace their culture and exhibit them (Christopher Cripps, 2004).

### Theoretical Premise/Unifying Idea
Exhibiting Architecture with identifying physical elements of a minority culture will greatly increase an outsider’s understanding of the cultures values.

### Project Justification
Within the American tradition of the “melting pot,” many people who belong to a culture of a minority rapidly become more distant from their heritage. In order for a minority culture to thrive, they need to showcase their values, so outsiders can begin to understand them. This cultural rehab center will facilitate a place for the people in order to foster the Hidatsa tribe. If not done, the threat of losing a minority culture will increase.
proposal
There is a consensus in terms of the melting pot evolution, without ceasing to exist in our ever so changing society. To state the obvious, there is a trend of a lack of cultural awareness, and it has become far too common in the U.S. and even more so a problem among the many Native American tribes. It is a fact that more has been taught to Native Americans about other cultures than their own. For the most part, they have been forced to abandon their own way of life and cultural identities for those of others, which still has not quite worked out for them, leading them to the near extinction of cultural roots and values.

Before all is lost, a change needs to occur. Many of us have little or no knowledge of the Hidatsa tribe, and it is apparent that it is vital for their survival to reconnect them to their roots, values, and cultural identity. Long before the flooding of Elbowwoods community, the Hidatsa Native Americans lived according to sacred traditions inherited from past generations by word of mouth and through acts of repetition. Today, the Hidatsa people live in a much different world than their ancestors did. They have been forced onto new land and into public housing mass produced by the government, yielding a growing disconnect from their own culture and in a poor living environment. Widening the gap in the disconnect occurred 58 years ago, when the Hidatsa people were given only a few days notice and were forced to move. “When their communities were flooded by Lake Sakakawea, they created New Town” (Bob Reha, 2003). There are many other factors why many Hidatsa feel a disconnect with their own cultural identity: being forced to attend boarding school, being drafted, willingly joining the service, being born off the reservation, and receiving financial inheritance from the revenue of casinos and oil the boom.

Ultimately, a culture’s appreciation and respect cannot be wiped from a person, even with all the setbacks and enduring so much trauma, tragedy, and misfortune. Conclusively, the biggest questions are: “Is it possible as, an outsider, to begin to understand cultural values other than my own, and can I make a difference?” Is it possible, through architecture, to foster and facilitate reconnections with a minority’s traditional identity, principles and methods, and to influence cul
tural awareness, preservation, integration, and advancement the culture into the future? Through this design, there is hope of nurturing the path to the reconnection process of cultural recovery and preservation. But, claiming that this facility will change people and cause the Hidatsa tribe to become more like something that existed hundreds of years ago is not the end goal. It is to say that the design will facilitate people's memories and awareness unlike anything else that exists on the reservation or in the world today. This cultural center for rehabilitation will help people who wish to take to the journey of cultural recovery, healing, preservation, integration, and advancement.

In creating this facility, it is intended to reconnect, teach, and involve the Hidatsa people in their culture and aid them with all the resources one may need on the journey to recovery. In order to do so, a rigorous but short research of the Hidatsa culture must done, followed by an immersion in to New Town, on Fort Berthold Reservation to learn cultural traditions, values, practice, and methods.

In addition to a cultural reconnection and enhancement in education, its other uses include: an ancestral archive; a land connection area, for round-ups or retreats; a resource library; meeting spaces; art gallery; therapy counseling office, that addresses current issues, such as diabetes, alcoholism, suicides, depression, domestic abuse; animal connections and appreciation; a social center for pow wows; and a healing garden. The hope is that these uses will encourage and nurture the process of reconnection to the cultural identity, but furthermore, preserve, integrate, and advance users in future endeavors.
A cultural center for rehabilitation, healing, and connections project will be for the Hidatsa community tribe of New Town on the Fort Berthold Reservation. This tribe has approximately 1100 enrolled members.

Additional users: Other Native American tribal members, such as the Mandan and Arikara tribes, living in New Town on the Fort Berthold Reservation: approximately 4500 registered tribe members.

Native American Members affiliated with tribal membership outside the reservation.

Tourists/Visitors and scholars. Number of guests varies in size.

The Hidatsa tribe, funded by The Four Bears Casino and oil revenues.

It is important to keep this cultural center open to Native American people, but most importantly all generations of the Hidatsa tribe, to encourage their connection, preservation, recovery, healing, integration, and advancement personal journey. Those who can then absorb and pass on lessons to future generations. Making it available to visitors will help promote the Hidatsa culture, cultural awareness, and future cultural centers.
A cultural center for rehabilitation, healing, and connections will consist of a diverse range of project elements, each working together to achieve the same objective. The aim is to reconnect the cultural identity and values of the Hidatsa tribe through education, rehabilitation, counseling, preservation, integration, and advancement. The project's major elements and sub-elements are as follows:

- Educational class rooms
- Ancestry library
- Resource library
- Conference room
- Small prep kitchen
- Visitors center
- Art gallery
- Auditorium space
- Reception and registration
- Pharmacy
- Medical offices
- Counseling offices
- Substance abuse
dataining offices
- Domestic violence
- Performance space
- Healing garden

- Reconnection center
- Community social spaces
- Tribal healthcare and rehab
- Outdoor healing spaces
The regional location is in northwestern North Dakota. The Missouri River and lake Sakakawea are the two nearby major bodies of water. This location a half of a mile North of Hwy. 23, which is the main road that runs from New Town across the Four Bears bridge to Bakersfield. The actual lot is located in Bakersfield, which is located opposite side of Hwy. 23 from the Four Bears Casino.
The small community of the Hidatsa tribe is located in New Town and in towns nearby, on Fort Berthold Reservation. This site lies on a bluff in Bakersfield. It is less than a half of a mile away from the Missouri River and lake Sakakawea. The lake now resides over the Elbowoods community were the Hidatsa tribe previously lived. The Four Bears Bridge connects New Town to Bakersfield and the Four Bears Casino.
The significance of this thesis is to emphasize the importance of having a place where one can go to foster the path to rebuilding stronger connections to one’s cultural identity. Only through this understanding of one’s roots and cultural values can an outsider begin to understand cultural values that are not our own. In turn, it will decrease the degree threat of losing this minority culture, in our melting pot society. The understanding and connection to one’s cultural values will influence the way one feels about themselves and help one to preserve, integrate, and advance one’s culture into the future.
The areas to be researched will include the Hidatsa tribe, Native American culture, sociology, Native American design, typology, programming, theoretical premise, historical context, and site analysis.

The research required for the design will be conducted using a mixed method approach that gathers both quantitative and qualitative data respectively, in addition to graphical and digital analysis and extensive interviews. The quantitative data will consist of statistical and scientific data collected through archival searches from varying media sources. All of the data collected will pertain to the theoretical premise and problem within the chosen tribe and site. The qualitative data will consist of direct observation, local survey, archival search, and direct interviews. Also, analyzing, interpreting, and reporting of results will occur through both text and graphics and drawings.

This information will be then integrated into the design process, as support for positive design decision making. The documentation of the design process will then be prepared through hand sketches and drawings, various digital means, such as: photography, scanned imagery, and digital drawings from various programs.
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culture

Webster defines culture as the customary beliefs, social forms, and material traits of a racial, religious, or social group. For Native Americans, everything is a part of culture: spiritualism, sociological and psychological issues, politics, economics, history, climate, technology, way of life, etc. The Native American believes that man has a strong relationship with nature and his responsibility is not to control his environment but to live in harmony with it. Native Americans implement a variety of spiritual rituals and symbolism in order to maintain a necessary peace with the supernatural phenomenon that plays an integral part in the everyday life. Each tribe possesses a unique heritage comprised of an evolution of worship and celebration.

The Native American’s way of life is based primarily on five values that have played a role in their society and is diminishing and will die off soon, if measures are not taken. According to Hidatsa members, the five primary values are: pride in individual freedom, harmony with nature, individual wisdom, sharing and generosity, and rite of passage. These five values are represented through the physical elements of symbols and traditions.

The Native American symbols and traditions are the tribe’s physical identifiers that differ it from another tribe other than the difference in language, origins, and other aspects, such as cultures. These physical identifiers are key in the knowledge of customs and traditions that have been passed on by means of oral tradition and through hands-on repetition methods. The design and responsibilities for creation of symbols varied between women, men, and children, depending on the social customs and sexual roles of the tribe. However, since the arrival of Euro-Americans, the settling of Native lands, and the creation of the Indian reservations, most of these traditions have been lost. Cultural aspects in building and everyday life include: the circle, colors, creator, dream catcher, drum, medicine wheel, powwows, sweat lodge, tipi, and vision quest (Robinson, 1998).

Circle: For the plains Indians, the circle is a central, abiding symbol. The circle, considered the perfect form by the plains Indians, has no beginning or end. The four circles symbolize the lives of the Native Americans: the family, the tribe, humanity, and the unknown (Robinson, 1998).

The circle has a healing power. In the circle we are all equal. When in the circle, no one is in the front of you. No one is behind you. No one is below you. The Sacred circle is designed to create unity. The hoop of life is also a circle. On this hoop there is a place for every species, every race, every tree, and every plant. It is the completeness of life that must be respected in order to
bring about health on this planet, to understand each other, as the ripples when a stone is tossed into the water, the circle starts small and grows…until it fills the whole lake (Dave chief, Oglala Lakota Grandson of Red Dog (Crazy Horse’s band)).

The circle often appears in Native American architecture, their religious ceremonies, and camp layouts. The circle represents the eternal continuity of life and is all encompassing. The concept of the circle is on an intellectual level, which can be seen in the universe. A series of concentric circle (horizons) begin with the home and extend to the infinite. The tribal life begins with the circle of family and extends to the tribe.

**Color:** is the symbolism of one’s surroundings and varies among tribes. It is one aspect of Indian life and tradition that can be seen throughout their existence. The colors are displayed through clothing, crafts, painting, tipi design, as well as decoration and art. Each color has a meaning: red is sunset, plants, water, or thunder; yellow is down, fire, or sun; blue is sky, clouds, night, or day; green is summer; white is air, animals, energy; and black is night or earth (Robinson, 1998).

**Creator:** (great creator, life giver, maker, earth maker) is a translation of various Indian names for the personification of the creative forces in the universe. Many Native legends begin with the creator, who passes special knowledge of sacred objects to the tribe’s culture hero (Robinson, 1998).

**Dream Catcher:** is an object with webbing strung inside a circle with a hole crafted into the center. The dream catcher is made out of various combinations of material, such as: wood, hide, sinew, feathers, beads, and stones. The catcher is designed to be hung near the lodge and bedding. According to legend, “the web is a perfect circle with a hole in the middle. One is to use the web to help your people reach their goals. The good are captures within the web of life and carried with the people. The evil in one’s dreams either drops through the hole in the center or is burned up by the morning sun as it rises over the horizon.”

**Drum:** is a musical instrument consisting of a hollow, cylindrical wooden body with a tightly stretched animal hide or stomach over the drum head. The drum is considered a sacred object, often symbolizing the female. Therefore, the females were never allowed to hit the drum because she was seen as hitting herself. A strike on the drum produces a booming or tapping sound when struck by the hand. Some are single or double headed. Many of them are personalized with many different combinations of: carvings, paintings, fur, beads, and feathers (Robinson, 1998).
and feathers.

**Medicine Wheel:** is a symbol of a way of life that represents order, harmony, and the philosophy of their universe. The Native Americans use the wheel as a frame of reference to help the make sense of their lives. The medicine wheel was traditionally laid out on the ground with stones. The circle, also has the cardinal directions (north, south, east, and west) as meaning. Each of these has sub-points: a philosophy, animal, and color. These sub-points vary with each tribe. The center of the circle represents all living things. The Spokes on the wheel connect the outer circle to its center, which represents the universe. The other two components are the “Father,” the sky above and “Mother,” the earth below.

**Powwow:** is a social gathering and celebration, including feasting, dancing, and singing prior to a council hunt or war expedition. Powwows are a celebration for the Native American people to opening prayer, dance, and worship. They often were intertribal with socializing and trade. Today, powwows have elements of a fair or festival with elements of art and craft. These are often displayed to the public.

**Sweat lodge:** has been a part of Indian life for centuries. The architecture and ceremony are Native American observations of a time-honored cleaning ceremony that is traditionally performed to purify the body, mind, and spirit. The sweat lodge and ceremony vary from tribe to tribe. The sweat lodge is a small dome enclosure, similar to a modern sauna. The dome shape represents the Universe and the mother’s womb. According to the Natives, participants enter and come out reborn. Near the opening is the pit of hot rocks in which water is poured to produce steam. Only certain designated people may “pour” or tend to the fire that heats the rocks. It is the belief that fire puts the heat into the rocks to purify those who take part. The fire is always located to the east of the sweat lodge door.

**Sun Dance:** is a rite of self-torture performed by young Indian warriors. Some examples include: piercings of the breasts with skewers or wood and offering a piece of flesh to the Great Spirit, dancing without food or water for days, gazing at the sun, and swaying until men fainted from exhaustion. Passing thongs through the backs of young males and hanging buffalo skulls from them while dancing until the weight ripped the thongs loose. This torture was not done for courage but rather as obedience to vow and give thanks to the Great Spirit for help in battle and sickness. This would show selflessness and dedication to the tribe.

**Tipi:** is a cone-shaped dwelling made of a range of 10, 12, or 20 poles and usually buffalo hide. The floor symbolized the Earth on which we live; the
walls, the sky; the poles, the yearning upward to the “ones above,” and the roundness of the structure, the sacred life circle with no beginning or end. Most tipi were painted with a red stripe representing the Earth and scenes from the owner’s life.

**Vision Quest:** is a ritual seeking visions through isolation, exposure to the elements, and fasting. Most of the time, it is a vigil undertaken by the male youths in the hope of receiving a sign from a supernatural being, as well as power or medicine. The quest usually occurs around some important event, such as a passage from childhood to adulthood or at the time of preparation for war. In order to achieve visions, an individual normally purifies himself through sweating; strips naked and paints himself with white clay; retreats to an isolated place, and fasts for four days. Visions usually come in the form of animals, but it can be a plant, place, object, ancestor, or natural phenomenon. What is seen in the vision symbolizes the individual totem or guardian spirits for the quester.

These physical elements are major aspects of the Hidatsa tribe and should be integrated into the re-connection cultural center. Structural form functions in every aspect of Native American life. Six factors that modified the early Native American architects form were technology, climate, economics, social organization, religion, and history (Nabokov, 1989). Native American architecture today rarely responds to any of these factors.

**history**

The first written accounts of native peoples [Arikaras, Mandans, and Hidatsa] who occupied the upper Missouri River valley come from the French explorer Pierre Gualtier de Varennes in 1738 and 1743 during the European fur trade. Each tribe differed from each other in language, origins, and other aspects, such as cultures. However, before there was a written account of the Hidatsa tribe, the tribe had been struggling to survive the reorganization and population decline since 1450. By the mid-1400's, the ancestral Awatixa Hidatsa had populated much of the Missouri valley upstream from Square Buttes. “Life was apparently good, nature bountiful, and hostilities rare. Changes in this pattern of prosperity and peaceful adaptation were soon to be appear, foretelling an era of intertribal hostilities, territorial retreat and population decline which would last for centuries” (Ahler, Thiessen, and Trimble, 1991).

According to Mary Jane Schneider, population size changes overall reflect the forces acting upon a culture. Population decrease was an indicator of major difficulties in adaptation to the natural or cultural surroundings. Within 75 years, a drastic reduction in the number of occupied villages occurred,
by the 1600, as few as six villages may have occupied in the whole region. Schneider, goes on to say that, in the period from 1450 to 1780, intertribal warfare and disease are the two factors undoubtedly played major roles in the drastic changes in the Hidatsa settlement location and population which occurred.

The first historically documented smallpox epidemic to strike the Knife River villagers occurred in 1780-1781, and the loss of life was massive. American Indians had little to no natural immunity or even resistance to many Old World diseases. Infectious diseases, such as measles, whooping cough, and influenza, spread like wildfire and took a deadly toll among native people. The Hidatsa tribe was hit the hardest with smallpox, which was the most horrible and lethal, killing close to 50% of their people, of which 90% of the people who were infected.

With the smallpox epidemic unleashed, the devastation continued. Warfare started to take place forcing the Mandan tribe abandoned their homelands and fled as refugees to the Hidatsa villages at Knife River. This period of settlement chaos lasted for almost twenty years. In 1804, when Lewis and Clark visited Knife River the tribes had regrouped and sorted themselves out along the traditional tribal and subgroup line. At this time the population managed to bounce back and grow perhaps to 1700 individuals with the help of Mandan tribe attaching themselves to the Hidatsa communities, in many cases intermarrying with the other tribe.

Unfortunately, luck was not on their side when a successful Sioux raid in 1834, destroyed the two small Hidatsa villages of Sakakawea and Amahami. The survivors formed a new village at Taylors Bluff, less than 100 yards from the large village of the Hidatsa proper, when they were paid by another visit of the deadly smallpox epidemic in 1837. The gruesome details of this epidemic were recorded by an eyewitness, Francis Chardon, a trader who was stationed at Fort Clark who wrote, “Several men, women, and children that have been abandoned in the Village, lay dead in the lodges, and some outside of the village, others lay in little river, which created a very bad smell all around us” (Ahler, Thiessen, and Trimble, 1991). He went on to write about how suicides and mercy killing were taking place. The Big Hidatsa and Taylor Bluff villages imposed a formal quarantine, but this effort was unsuccessful, but delayed the onslaught until October, when the smallpox spread full force. 50% of the people were lost from the Hidatsa tribe and 90% among the Mandans. Chaos continued well after the epidemic had passed, According to Schneider, the Hidatsa survivors straggled back to Knife River and headed 40 miles upstream from the Knife River, were the villages forever abandoned. They continued to settle in new places and create new villages and abandon the process of forced
integration into the dominant American culture.

According to Ahler, Thiessen and Trimble, in 1880, the diminishment of the bison herd was a major contributor of stress on the Hidatsa due to over-hunting by whites. This loss was deeply felt by the tribe since the bison had been integral part of their substance economy for almost 700 years. “Their once nutritious diet was replaced by substandard government issue food that contributed to the general decline in health and nutrition of the population” (Ahler, Thiessen, and Trimble, 1991).

As early as 1851, the Treaty of Fort Laramie was signed by the U.S. government, which made no distinction between the Hidatsa and the Mandans and treaded them like a single tribe. Later in 1870, the Fort Berthold Indian Reservation was established by the government as the officially recognized land belonging collectively to the Hidatsa, Mandans, and Arikaras. Political unit known as the Three Affiliated Tribes took place much later in 1936 (Ahler, Thiessen, and Trimble, 1991).

In 1885, the Fort Berthold people were offered white possessions such as: log cabins, plowed lands, wagon teams, tools, etc. “To abandon their traditional beliefs and hunting patterns, which was an incentive was impossible to refuse if one hoped to survive.” (Ahler, Thiessen, and Trimble, 1991) By 1888 the Hidatsa Like-a-Fishhook Village was abandoned and the inhabitants were widely scattered over a large area of the reservation. General Allotment Act of 1887 sought to hasten the modernization of Native American. Its effect was to further destroy the traditional social structure and religious beliefs of the American Indian.

A number of biological and cultural factors had an effect on the Hidatsa in half of the 19th century. Chronic diseases, such as whooping cough, tuberculosis, scurvy, and various forms of venereal disease also contributed to a high infant mortality rate. The Hidatsa tribe reached a historic low in 1906, approximately 1,100 people combined the Arikaras, Mandans, and Hidatsa population.

The biggest struggle yet to come was in the late 19th century, when a major cultural force which buffeted the Hidatsa tribe was the government’s policy of assimilating Indians into the mainstream of the American society. The policy of assimilation was based on the assumption that traditional tribal organizations and ways of life were not beneficial for the American Indians. It has been said that:

“In order to produce a ‘civilized’ citizens, the proponents designed to eradicate traditional Indian beliefs and lifeways at the level of the individual. The ‘melting’ of the American Indian into traditional Euroamerican pattern of frontier settlement became the solu
The final assault on the Hidatsa culture in the early part of the 20th century on their spirituality. It was believed that best way to help the American Indian was to effectively change their religious beliefs and institutions. A host of missionaries and mission-run schools were established on the reservation to “civilize” the village tribe. Many individuals were converted to Christianity, but an equal number retained their traditional beliefs. This change widened the gap in their traditional values and culture. Forced change through education also produces crisis among the Fort Berthold people. Many children were sent to boarding schools off the reservation to learn modern skills (Ahler, Thiessen, and Trimble, 1991). This separation from their children left the Hidatsa families deeply anguished and caused a disconnect.

One event, more than any other shaped the lives of the Hidatsa since the mid-century and is generally regarded by them as being catastrophic. This even is known as the construction of the Garrison Dam by the U.S. Army Corps of Engineers. The Garrison Dam and its reservoir, Lake Sakawawea, flooded all of the usable land on the Fort Berthold Reservation and forced almost all of the inhabitants to relocate their homes and has reshape their lives. Flooding the Elbowoods community along a 30-mile stretch of the Missouri, ushering the resident Mandan, Hidatsa and Arikara people to high, barren ground and the end of their farming traditions. The move triggered unemployment, poverty, and a five-decade descent into obesity, hypertension, and diabetes, conditions that are linked to each other and to nu-trition. Ironically, the flood would drown the only hospital the reservation has ever had (Ahler, Thiessen, and Trimble, 1991). The community hospital and a major bridge have never been replaced, but a portion of the bridge now is located near the Four Bears Casino. This event has caused many to feel a deep sense of loss and betrayal, which still pervades on the reservation today.

Farms, communities, churches, and schools that had been established were destroyed by the construction of the reservoir. People on the reservation are only just now recently recovering from the resultant trauma. The reservoir has since than divided the reservation into isolated segments, which have caused a great disconnect among tribe members.

Although welfare and unemployment are among the highest in the nation (rate at 4.2 percent) is a result of the construction of the Garrison Dam (Ahler, Thiessen, and Trimble, 1991). Other problem have occured as the result of the construction of the dam, such as all of the people using tribal health facilities on Fort Berthold are Native American, of
which are 4,556 Native residents or they live off the reservation are forced to a ways drive in for medical care. Issues such as obesity and diabetes are very prominent. “In 2008, the 18-74 year olds in this group had an obesity rate of just over 60 percent. In 2009, more than 13 percent of the people using the health system had diabetes, making it the single biggest diagnosis for the group and roughly twice the state average of 6.5 percent. Diabetes risk increases with age, and among people over 35, about 41 per cent appear to be diabetic” (Jones, 2011).

Recently, a rich oilfield was recently discovered under the reservation. Oil rigs now fill the landscape with oversized machinery. Although this boom has generated much-needed revenue for the tribe, the casino and a 1993 settlement for dam-caused damages provides $8 to $9 million dollars annually to communities programs. Still, for years people have complained that the federal government never made good on its promise to replace the flooded hospital at Elbowoods (Jones, 2011). And although the oil boom has brought money, “it has also brought an increase in traffic deaths and social tension, along with environmental concerns so profound that some wonder if the reservation will be habitable in 20 years” (Ahler, Thiessen, and Trimble, 1991).

The Hidatsa tribe is struggling against forces that “buffeted their cultures over the past several centuries,” now the people are trying to adjusting to today’s conditions in their own unique ways (Jones, 2011). Their persistence in the face of adversity for over a thousand years strengthens the belief that they will maintain their survive yet another thousand years.

Identity

According to Webster, Identity is the state or fact of remaining the same one or ones, as under varying aspects or conditions, the condition of being oneself or itself, and not another. Taking away cultural awareness of the Hidatsa people has been the mission of the Euro-Americans for the past couple of centuries. This has affected the Hidatsa tribe immensely. Having an awareness of one’s cultural identity is important in many aspects of life. Being self confident and aware of ones origins helps to make a person strong and proud of who they are and where they came from. And what society has been teaching the Hidatsa tribe for the past century is that it is in their best interest abandon their history and the culture, customs and way of life, which has caused chaos amongst the Hidatsa people.

In as early as 1851, with the Treaty of Fort Laramie the modern Hidatsa tribe has been forced to assimilate to the “white man’s way of life.” Major cultural forces were placed by the government’s policy of assimilating Indians into the mainstream in
the 20th century by missionaries. Mission-run schools were established on the reservation in order to "civilize" the village tribe in an attempt to and converted their spirituality into the Christianity beliefs. Many of the tribe's children were sent away to boarding schools off the reservation in order to learn modern skills, which in turn greatly widened the gap in the Hidatsa tribe's cultural identity.

According to Jones, the General Allotment and Act of 1887 sought to hasten the modernization of Native American further, by destroying the traditional social structure and religious beliefs of the American Indian. This final attempt was to create assimilation that form between parents and children, a bonding process.

These policies were forced onto the Hidatsa people based on the assumption that traditional tribal organizations and ways of life were not beneficial for the American Indians (Jones, 2011). The white man's primary goal was to produce 'civilized' citizens, by 'melting' of the American Indian into traditional Euro-American pattern of frontier settlement. By offering white possessions in order to abandon their traditional way of life, which it made it impossible for the Hidatsa tribe to refuse in order for the tribe to survive.

This loss cultural identity is causing even greater problems. The Hadatsa tribe is facing some of the highest suicide rates in the United States. These rates will just keep on increasing unless there is something done about helping this culture find its way back to their origins and reconnecting with their ancestors, traditions, customs, and way of life.

summary

Unfortunately, the Hidatsa people have not been the luckiest people. They have survived some of the toughest trials and tribulations and somehow manage to survive. The Hidatsa people are people that come from a lot of warfare, disease, forced assimilation, and displacement. These people have struggled for several decades and this minority culture has managed to survive, but the odds have still remained against them. Today the Hidatsa people live in a much different world than that of their ancestors. They have been forced onto new land in homes mass produced for public housing, yielding a ever increasing disconnect from their own culture. There are many other factors for why many feel a great disconnect within their own culture's identity. Some factors are attributed by: being forced to attend boarding school and change spiritual beliefs; being drafted; born off the reservation; money inheritance from revenue from casinos and oil boom, just to name a few.

Ultimately, one's culture's appreciation and respect
cannot be molded out of a person. no matter how hard outside forces try to erase ones cultural heritage.

Conclusively, is it possible as an outsider to begin to understand cultural values other than my own and can I make a difference? Is it possible, through architecture to foster and facilitate reconnections with the Hidatsa tribe and their traditional identity principles and methods, also to influence cultural awareness, preservation, integration, and advancement of their culture into the future?

I feel that it is my responsibility as a designer to understand the importance of the Hidatsa tribe’s Native American values and ideals and to become empathetic toward their needs rather than forcing the values of my culture and perceptions into a solution that would be a false representation of this unique culture. Designing a place that will aid people to want to identify with their Native American heritage and that will help to implement community involvement is going to be a challenge. The key is to show-case the identity of this culture by displaying the physical elements of their cultural values in order to make a sense of place.

In order to address these major factors this design becomes a solution for a culture in dire need. The design is a hybrid cultural center which will help to foster, celebrate, and rehabilitate the Hidatsa tribe.

My hope is to nurture the path to the reconnecting process of cultural recovery and preservation, through the design of a cultural center.

This cultural center will consists of all of amenities such as: a clinic, which addresses mental and physical health, an assertor library, which will help aid one to trace back to their heritage, an indoor and outdoor performance space, to celebrate their cultural gatherings, display areas to preserve their heritage, and a variety of classrooms and work spaces, for multi-purpose use. The design captures several layers of physical identifiers which are unique to this Native American culture and their history.

The ultimate goal in this design is to foster several different typologies into one hybrid building in order to address the many different walks of life to one’s journey to reconnecting. In turn, this will help the Hidatsa tribe establish deeper roots with their culture and help them to flourish, in hopes for many more generations to come.
typological research
case study 1
Southern Ute Indian Tribe
Cultural Center and Museum
Ignacio, Colorado

project type: cultural center and museum

location: Ignacio, Colorado

date: 2008-2011

client: Southern Ute Indian Tribe

area: 53,708 sq. ft.

cost: $38 million

featuring: permanent and temporary exhibit galleries, a library, and a variety of class rooms an Elder room, a storytelling room, a community events space, Cultural/conservation spaces and administrative offices.

address: 217 Capote Drive Ignacio, CO 81137

All drawings and Images impart by: Bruce Arnold (project Architect)
Southern Ute Indian Tribe Cultural Center and Museum

This cultural center and museum was designed by architect, Johnpaul Jones of Jones & Jones Architects and Landscape Architects, Ltd., for the Native American tribe Ute in Ignacio, Colorado. The museum is an important new tribal enterprise and a tourist attraction. But the main design focus is intended on cultural preservation, education, and community activities for all ages. The design carries out circular themes abound throughout the sustainable building and grounds. Because the primary focus is cultural preservation the building has various symbolic physical elements that carry out throughout the building, according to the Jones & Jones Architects, the arms of the building are symbolic of the wings of an eagle posed for flight. The eagle and the circle of life are both key influences on the building’s design and layout. The building unfolds in a circular shape with two wings arcing out over a landscaped plaza. The curves reflect the Ute “circle of life” principle and are carried into the welcoming hall where the main skylight terminates in a circle of glass, quartered into four shades: yellow (which represents east, springtime and infancy), red (south, summer and youth), black (west, fall and adulthood) and white (north, winter and old age). The very highest standards of construction have been employed to produce a building of ambitious quality and finish. Details include: intricate connections of glass and steel, mixed with local materials like ponderosa pine and Colorado stone. According to Jones & Jones Architects, the intention from the start was to produce an iconic building worthy of being the repository of Southern Ute culture for seven generations.
case study 2
Duke Integrative Medicine, Duke University
Durham, North Carolina

project type: Healthcare Center

location: Durham, North Carolina

date: 2006

client: Duke University Health System

area: 27,000 sq. ft.

cost: $24 million

featuring: designed solely for the combined practice of alternative treatments and conventional medicine, both facility and grounds express DIM's mission: to approach healthcare as a holistic endeavor that embraces the mind, body, and spirit.

address: 3475 Erwin Road Durham, NC 27705
Duke Integrative medicine (DIM), Duke University healthcare building

The alternative to healthcare building was designed by Duda/Paine Architects, for Duke University. The design of this building is an award winner of AIA’s National Healthcare Design Award in the category dedicated to built projects, which managed to cost less than $25 million in construction cost and achieved LEED certification. The design of this building is considered to be the first facility designed solely for the combined practice of alternative treatments and conventional medicine, both facility and grounds express DIM’s mission: to approach healthcare as a holistic endeavor that embraces the mind, body, and spirit. Just as the program itself integrates the concepts of Eastern/Western scientific medicine, alternative/traditional medical approaches, and prevention/treatment, According to Duda/Paine Architects, the Duke Integrative Medicine’s design concept reconciles the dualities of man-made/natural, interior/exterior, and formal/informal. “The goal of creating a warm, non-threatening environment dedicated to physical and mental well-being was achieved by interweaving natural and man-made features. The design blurs the distinction between interior and exterior, reflecting the redefined boundaries that characterize an integrated approach to healing” (Duda/Paine Architects, 2011). Three primary branches radiate outward from behind a curving entry loggia, whose vaulted colonnade refers to the Gothic language of the West Campus. As they reach toward the neighboring Duke Forest, they simultaneously invite nature in and offer a series of discoveries along the way-meditative corners, framed views, gardens, and fountains. The glass walls break down visual boundaries between exterior and interior and encourage physical access to the exterior elements of the wellness program such as a meditation pavilion, ornamental and functional herb gardens, walking paths and seating areas (Duke Integrative Medicine, 2011).
natural lighting

hierarchy

massing

plan to section/elevation
case study 3
The Nighthorse Campbell Native Health Building
Aurora, Colorado

project type: cultural center and museum

date: 2000-2002

client: University Of Colorado Health Sciences Center, Kathryn McNally

area: 50,000 sq. ft.

cost: $6.5 million

featuring: design expresses a unique identity on a campus dominated by strict architectural controls, which was an important requirement for the varied Native American nations it serves.

address: 13055 E. 17th Ave., Aurora, CO 80045

All drawings and Images from: Joseph C. Doyle
(Senior Associate / Senior Project Manager)
The Native American healthcare building was designed by M+O+A Architectural Partnership, and is located on the campus of the University of Colorado by the Health Sciences Center. The owners include Kathryn McNally from the University and a Division of American Indian and Alaskan Native Programs, Spiro Mason. According to the university, the design expresses a unique identity on a campus dominated regardless of the strict architectural controls, which was an important requirement for the varied Native American nations it serves. The building’s curved form tilts towards the campus’s main drive. At its fulcrum is the entry, on axis with the winter solstice—reinforcing the American Indian tradition of solar orientation. The architect employed circular volumes elsewhere in the building to enclose a central rotunda, auditorium, and an outdoor “council ring.” Each of these volumes is divided into seven sections that symbolize love, honor, courage, respect, honesty, reciprocity, and family. According to the M+O+A Architectural Partnership website, the design includes seven divisions are further divided four times, which yields the 28 divisions that symbolize the medicine wheel. The major elements include the building and landscape circular forms and its location on the eastern side of the campus green. “The design of both the interior and exterior space celebrates the Native American belief that the ‘circle’ represents the dwelling place created by the Great Spirit for all people” (Centers for American Indian and Alaska Native Health, 2011). As a result, circles play a major role in the architecture of the facility. The firm’s description goes on to talk about the circular forms are how they are repeated to form the interior rotunda, the exterior council ring and the Shore Family Forum and a fragment of a circle is even used to define the overall shape of the entire building.
structure
circulation
geometry
pl
summary

All of the designs have common physical and non-physical elements, even though some of the case studies are not of the same typology. One major element that they all seem to have in common is the fact that all of the case studies seem to have strong design elements related to the respective culture and cultural influences. Two case studies reflect in the design of the facility many Native American cultural elements. But all the case studies reflect the physical cultural elements in a strong manner, so that one understands the values of cultural identity are at the forefront in the design. The studies were analyzed by the connection, circulations, patterns, identities with culture, and site context. All of the projects seem to have well organized spaces with a strong central physical element that connects the flow of spaces. These spaces all seem to vary in size, but some of the spaces serving similar purposes seem to be similar in size. Other similar factors are cost, size, and construction cost. All of the buildings have been constructed within the past decade and seem to be very current and relevant with current time.

Another trait that they all have in common is a circular theme that seems to be at the forefront of the design. One obvious difference with the Nighthorse building is the size; it is the only building that is taller than one story in height and the program is much more extensive. Otherwise, the other two are very close in size and height.

southern ute cultural center

This cultural center and museum is a great example of having a strong focus for cultural preservation, and exhibits great Native American physical element traits. This building even though it has been designed for the Ute tribe in the lower part of the U.S. it has similar cultural traits of the Hidatsa tribe. Such traits in common are: “circle of life” principle, colors with similar meanings, and the cardinal direction, which is a major aspect everyday life.
dusk integrative medicine building

This healthcare facility is a great example of the programmatic elements that will be included in my design. The approach to design and alternative healthcare as a holistic endeavor that embraces the mind, body, and spirit is very similar to how the Native American views wellness. The program which integrates the concepts of Eastern/Western scientific medicine, alternative/traditional medical approaches, and prevention/treatment are elements I would like to include in my program. One major issue with the Hidatsa tribe is healthcare and the lack of healthcare. I feel that an alternative approach to healthcare may be the key for New Town, ND. Through material choices the design of this building is another aspect that I feel will help achieve a non-threatening environment dedicated to physical and mental well-being.

nighthorse campbell native healthcare building

This healthcare facility is a great example of a building that has been designed with Native American culture at the forefront. This building does a great job of showcasing Native American cultural physical elements. The “circle” is one physical element, which is a major part of the design, both in the interior and exterior spaces. Another great physical element is the solar orientation, which is at the entry. Such physical elements help to define cultural aspects that are not a part of white American traditional healthcare design solutions. I strongly feel that, in order to design a building for a specific culture, one really needs to incorporate such physical cultural element in order to make the building function works for its intended purpose. These physical traits also should respond to the people which conduct their way of life in it. This case study is a wonderful example of why one needs to look at other designs in order to learn how certain buildings can be designed for a specific purpose and client type.
historical context
hidatsa historic events time-line

Pre - 1200 origins story: Hidatsa once lived under the waters of Devils Lake, hunters discovered the roots of a vine growing downward and climbed it; they found themselves on the surface of the earth.

1200-1500 prehistoric Hidatsa at Devils Lake were for the next two & one-half centuries villages populations would thrive and grow

1500-1650 migration Hidatsa from Devils Lake to lower Missouri River meeting the Mandan tribe which introduces them to corn crop

1650-1700 scattered villages established at meeting of two rivers, the Heart and Missouri Hidatsa

1700-1738 traditional Hidatsa

1738 Hidatsa domination at villages: Rock, Big Hidatsa, Low Hidatsa River, Lower Hidatsa Night Walkers Bluff, and Painted Woods

1738 first written accounts of native people who occupied the upper Missouri River Valley

1804 Lewis and Clark came to the Hidatsa in three villages at the mouth of the Knife River

1834 successful Sioux raid which destroyed the two small Hidatsa villages of Sakakawea and Amahami

1834 a narrow bridge named the Four Bears Bridge, was built and designed for horse-and-buggy travel

1837-1838 the largest smallpox epidemic hit the tribe killing over 500 people

1840 the remaining Mandan and Hidatsa united, and moved farther up the Missouri River

1845 they eventually settled at “Like-a-fishhook” bend near Fort Berthold. They were joined there by the Arikara

1873 grammar and vocabulary of the Hidatsa language, was published by Washington Matthews

1880 the diminishment of the bison herd was a major contributor of stress on the Hidatsa due to over-hunting by whites

1887 General Allotment Act of 1887 sought to hasten the modernization of Native American

1900 a movement to help the American Indian was to effectively change their religious beliefs and institutions

1906 chronic diseases such as whooping cough, tuberculosis, scurvy, and various forms of venereal disease also contributed to a high infant mortality rate

1940-1950 the creation of Lake Sakakawea, and construction of the Garrison Dam by the U.S. Army Corps of Engineers

1955 the second Four Bears Bridge was constructed which was a mile long.

1992 congress awards $149.2 million in compensation to the three tribes, based on an advisory committees findings, for land sacrificed by Garrison Dam

1993 Four Bears Casino and Lodge is built on bluffs overlooking the Missouri

2004 Four Bears Bridge two was bridges built over the Missouri River on the Fort Berthold Reservation and is the second largest bridge in the state

2008 the 18-74 year olds in this group had an obesity rate of just over 60 percent
According to the North Dakota historic studies, by 1888, Like-A-Fishhook Village was practically deserted as people were encouraged to establish communities on other parts of the reservation. Some of the people moved 20 miles upriver where they established the new community of Elbowoods. A few elders refused to move and they remained at Like-A-Fishhook Village.

Again the government took land from the Mandan, Hidatsa, and Arikara/Sahnish tribes. It was declared that the “Indians are desirous of disposing of a portion thereof in order to obtain the means necessary to enable them to become wholly self-supporting by the cultivation of the soil and other pursuits of husbandry” (From Indian Affairs, Laws and Treaties).

The agency at Elbowoods was located on the northeast side of the Missouri River, so most people moved to the southwest side of the river, away from the agent. According to ND studies, many people settled in small communities near the river, where they had previously wintered or hunted. They situated themselves near a steep, sloped hill with a flat top, on the west bank of the Missouri River, and on the east side of the river. The record states that the Elbowoods agency later included a boarding school, hospital, agency headquarters, and a jail.
According to the Fort Laramie Treaty of 1851, the territorial lands of the Three Tribes was an area of more than 12 million acres, extending from east of the Missouri River into Montana. In the following years, to justify taking more land, the federal government, through several allotment acts and the 1910 Homestead Act, reduced the reservation further, to less than three million acres. The flooding of the prime river bottomland was yet another assault on the autonomy and cultures of the Mandan, Hidatsa, and Arikara/Sahnish. According to ND historic records, flooding the reservation bottomlands reduced the reservation even further, leaving only 500,000 acres of individual and tribally owned lands.

Beginning in the 1940s, the Corps of Engineers built five main-stem projects that destroyed over 550 square miles of tribal land in North and South Dakota and dislocated more than 900 Indian families. The most devastating effects suffered by a single reservation were experienced by the Three Affiliated Tribes whose lifeways were almost totally destroyed by the Garrison Dam, as a part of the Pick-Sloan Project (Lawson, 1982).

With the construction of Garrison Dam on tribal land resulted in the taking over 152,360 acres. That is just a bit little over 25 percent of the reservation’s total land base was flooded by the dam’s reservoir, known today as Lake Sakakawea. According to ND historic records, the remainder of the Mandan, Hidatsa, and Arikara/Sahnish lands was segmented into five water-bound sections. The project required the relocation of 325 families, or about 80 percent of the tribal membership. For many succ-
essful years as ranchers and farmers, these industrious people lost 94 percent of their agricultural lands (Lawson, 1982).

On April 1946, the Corps of Engineers entered Fort Berthold Reservation in order to begin the construction of the Garrison Dam project. “The first of the army’s Pick-Sloan Project on the main stem of the Missouri River was Garrison Dam, which became America’s fifth largest dam at a cost of over $299 million” (Lawson, 1982).

The communities before the flooding of the Garrison Dam at Elbowoods, included the central business community which housed the Indian Bureau, the Indian school, and the hospital. Other communities such as Beaver Creek, Charging Eagle, Lucky Mound, Nishu, Independence, Red Butte, and Shell Creek were also flooded. According to ND historic records, “The Mandans had settled-in at the Red Butte and Charging Eagle area. Independence was settled by the Mandan and Hidatsa, and Lucky Mound and Shell Creek by the Hidatsa.“

Within a few years the Three Tribes’ members were forced to move to new homes. Relocation and salvage procedures established by the Corps were unsatisfactory and left much of the tribes’ important history behind. According to ND historic records, private movers contracted by the army were unreliable, and tribal members were denied permission to cut most of their timber prior to inundation. Flooding of the bottomlands rendered the residual reservation useless. Also it was said that the, “settlement payments were too low to provide full community life so fundamental to the Tribes’ cultural-establishment of most families. The uprooting of kinship and other primary groups destroyed the tribes. Farms and ranches were liquidated, unemployment rose as high as 70 percent, and many tribal members were driven to a life of despair in nearby towns.” Millions of dollars in federal funds were put into the reservation to try to counteract social and economic damages. “After a generation of hard work the Tribes began to show signs of recovery, but psychological scars from the ordeal remain evident today” (Lawson, 1982).

The community of Elbowoods was a combination of all Three Tribes. The community had a government, Indian day, and boarding schools, churches, communal playgrounds, parks, and cemeteries. According to the to ND historic records even though parts of these communities remain gone, were the close traditional gatherings and community living; “as were natural resources, such as desirable land for agriculture, timber that provided logs for homes, fence posts and shelter for stock, coal and oil defence posts and shelter for stock, coal and oil deposits, natural food sources, and wildlife habitats for which most would or could never be compensated.” Do to lack of these natural resources, it effected the Hidatsa people tremendously. Now we can truley see the result of these effects on the Hidatsa people today and no amount of money could compensate for the tribes cultural losses.
goals

academic

While working on my thesis, I can explore some interests and personal adversities that I have had throughout my academic career and in life. I feel that this thesis has allowed me to explore the cultural value of ones culture which has made me realize how important culture is to me and how much it has defined who I am as a person today. I have spent all of my life trying to hide my accent because kids at school thought that I talked funny, but in reality it is those little things that gives one character and my own identity.

The reason why this topic is so important to me is because I have spent most of my lifetime observing and asking questions of why I am the way I am, and what makes me different than anyone else. I also feel that I have a very similar experience to that Hidatsa culture, in the sense that I am also refugee. I feel that this experience gives me an insight on what it feels like to have to pack-up and leave a part of who you are behind and have to start a new life in a foreign place. I feel that cultural identity is such an important aspect of who I am and it helps in give meaning and strive to for greater goals in life. Without meaning, it is very easy to lose one’s way in this ever changing, fast paced world. I find that the best way to stay grounded is to be confident in who one is and where one came from, and the rest will follow.

By researching about another minority culture, I feel I have learned a lot about my own, and it has brought me closer to my own. I realize that I would love to learn more about people architecture, because after all, we are designing architecture for people.

professional

After completing my thesis, I hope to work on my path to becoming an licensed architect. Along the way, I am hoping that this journey will lead me in a path that will help me stay close to cultural identity, and people and their places. In becoming an architect, I hope to stay true to who I am, as a designer and as a person.

My hope is to work on designing buildings that can showcase the importance of culture and preserving cultural aspects, before the melting pot takes over.

personal

My number one hope is to always stay close to what I have learned throughout my college career and to be proud of who I am as a person, where I came from, and what I have achieved.
My site is located just off of the Four Bears Bridge and Hwy. 23 in Bakersfield N.D. The lot lies on one of the highest butte, look out to the Missouri River. The four bears casino is located on the opposite side of Hwy, 23, which is the main road that connects to New Town. I chose this site for not only for the amazing views, but for its proximity to all the major Hidatsa communities. All though it lies on one of the highest points, this site has a secluded element that connects it to nature which is a major cultural and physical element of Hidatsa tribe.
grids

Most of the grids do not seem to have any ridged patterns, because most of the land is very structured and has extreme elevation changes. Most of the grids connect to the Four Bears Bridge. Also, there are only three smaller towns near New Town (Four Bears, Bakersfeild, and Spanish). My site is located in Bakersfield. These towns, at most, have no more the 25 houses or other buildings; therefore most of the roads are not even paved. The major types of roads that exist are gravel or dirt.

geometry

This site does not have a lot of geometry because this part of town is still very undeveloped and it has low density of population. Most of the geometry that is near my site comes from the Four Bears Bridge and casino. Also, there is a circula rock formation that was created by the three affiliate tribes that has cultural significance of the Native American culture and is also known as the medicine wheel.

shade/shadow

There is not much to consider in terms of shade and shadows, because my site is located on a butte which is the highest point in the area, there are few to no buildings near my site. The closest building is a two-story house that is at least 150 feet away from my site and 100 feet down in elevation. Most of my site contains prairie grass, and what little brush and small trees exist are in the crevices in the veins of the hills.
shading
the only foliage that exists are in the valleys the site

very minimal slop

air flow
topography plan/section and air movement

noise
the site is located on a butte; the highest point away from traffic
utilites

The current structure accesses most of the normal utilities of the city of Bakersfield.

surrounding built environment

There are few to no buildings near my site. There are at least 25 small to medium sized homes and trailer homes just 150 feet south of site. On the other side of the main road (known as Hwy. 23) is the town of Four Bears Village, which encompasses a small casino, a gas station, some smaller tribal buildings, such as the native health building or other government facilities. Last, the Four Bears Bridge is the most visible structure from almost any point in the surrounding area.

light

Because my site is located on a butte, it has great access to natural sunlight and moonlight. The site is very open, and all the trees and brushes are in the veins of the hillsides. There are power towers up on the hill so that street lights and other forms of lighting fixtures that are necessary can be placed and connected to provide light at night.

water

The site is mostly surrounded by water at water level. The site is only 200 feet, at most away, from the Missouri River/Lake Sakakawea, which surrounds my site just over 280 degrees in view. The site consists of extremely slopes that flow down towards the river. The site also has the amenities of a city.

wind

There are prevailing winds coming-in from the north-northwest on the site. The site is at the top of the butte, so most of the winds at times can be strong, however they follow the slope down hill. There are no trees to block the wind on a very windy day.

site character & distress

Most of the site is open natural spaces, typical of the prairie grass fields. The developed parts of town show signs of economic distress and aging. The Four Bears Bridge and casino, gas station, and a couple of government facilities are somewhat newer; otherwise most of the character of the site is in a state of distress. The roads are in very poor conditions due to the oil boom traffic. The private homes and trailers are in extreme poor conditions, some to the point that some people should not be living in them. The area is full of trash, and people seem to like to collect broken down unusable vehicles in the front lawns.

human use

Most of the site is open space and only about less than 10% is built environment. Most of the built environments or sign of human use in the surrounding area are residential homes, with the exception of the Four Bears town. The town consists of a restaurant, gas station, Native American health facility and a few other Native American buildings. Finally there is lots of human traffic at the casino, which also has a gas station, a bait store with supplies and multiple water access points and camp sites.
annual temperature (°F), New Town

- high
- average
- low
annual humidity (°%), New Town
annual precipitation (in), New Town

average
annual cloudy days (°), New Town

clear
partly
cloudy
with rain
wind speed and direction (%), New Town
annual sun path, New Town

- Solstice
- Jun 21
- Equinoxes
- Mar 20 / Sep 22
- Dec 22
## Interaction Matrix: Reconnection Cultural Center

The interaction matrix below illustrates the essential, desirable, and not needed attributes of various spaces within the Reconnection Cultural Center.

### Essential

- Entrance and lobby
- Receptionist desk
- Waiting room
- Nurse work area
- Medical records
- Physician office
- Staff administrative offices
- Laboratory room
- Clinical counseling offices
- Exam rooms
- Soiled utility room
- Private program offices
- Pharmacy
- Multi-use class rooms
- Multi-purpose rooms
- Group therapy rooms
- Conference room
- Classroom/teaching kitchen
- Computer lab
- Resource/ancestry library
- Art gallery
- Auditorium/performance space
- Visitors center
- Public restrooms
- Private restrooms
- Patients restrooms
- Circulation
- Storage spaces
- Mechanical room
- Loading dock
- Sweat lodge
- Healing garden
- Retreat outdoor sites
- Outdoor performance space
- Parking

### Desirable

- Private restrooms
- Patient restrooms
- Sensory lab
- Multi-purpose rooms
- Group therapy rooms
- Conference room
- Classroom/teaching kitchen
- Computer lab
- Resource/ancestry library
- Art gallery
- Auditorium/performance space
- Visitors center
- Public restrooms
- Private restrooms
- Patients restrooms
- Circulation
- Storage spaces
- Mechanical room
- Loading dock
- Sweat lodge
- Healing garden
- Retreat outdoor sites
- Outdoor performance space
- Parking

### Not Needed

- Visitors center
- Public restrooms
- Private restrooms
- Patients restrooms
- Circulation
- Storage spaces
- Mechanical room
- Loading dock
- Sweat lodge
- Healing garden
- Retreat outdoor sites
- Outdoor performance space
- Parking

---

**Legend:**
- **Essential**
- **Desirable**
- **Not Needed**
interaction net
The building has a total area of approximately 25,000 sq. ft.

- **Main Entry-Lobby**: 400 sq. ft. This area includes the main entry and lobby, providing access to the library and other spaces.
- **Visitors Center**: 1,200 sq. ft. This center is open to the main library and gallery spaces.
- **Art Galleries**: 3,000 sq. ft. There are two galleries: one for permanent installations and another for temporary ones. Art installations are also present throughout the building's main corridor.
- **Pharmacy**: 1,200 sq. ft. This area includes a waiting area, payee window, and a medicine storage room, easily accessible from the main lobby.
- **Resource-Ancestry Library**: 3,000 sq. ft. It features a computer lab and room connected to a book storage space and the ancestry archive.
- **Conference Room**: 1,200 sq. ft. It can seat 30 people and offers views of the Missouri River.
- **Kitchen-Lounge**: 1,500 sq. ft. This lounge includes a complete kitchen and seating for 50, with vending machines nearby.
- **Gathering-Performance Space**: 3,600 sq. ft. It has its own main entry and public restrooms, with a lobby area that includes a ticketing area, backstage, and projection room.
- **Multi-Purpose Rooms**: 2,400 sq. ft. These rooms are flexible for various uses.
- **Storytelling Space**: 1,700 sq. ft.
- **Outdoor Performance Space**: 5,000 sq. ft.
- **Healing Garden**: 2,500 sq. ft.
- **Private Program Office**: 800 sq. ft. This office consists of six spaces.
- **Mental Therapy Office**: 1,500 sq. ft. It includes six office spaces, a waiting area, and a receptionist area.
- **Clinic**: 2,000 sq. ft. This clinic consists of four examining rooms, four physicians' offices, a receptionist area, nurse’s area, laboratory, soil room, patient restrooms, and storage.
### Square Footage Matrix

<table>
<thead>
<tr>
<th>Area</th>
<th>Rough Square Footage</th>
<th>Circulation-Mechanical-Storage</th>
<th>Total Square Footage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Loading dock</td>
<td>1,200 sq ft</td>
<td>15% x 25,000 sq ft</td>
<td>25,000 sq ft</td>
</tr>
<tr>
<td>Patient rooms (40)</td>
<td>1,200 sq ft</td>
<td></td>
<td>1,200 sq ft</td>
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<tr>
<td>Private restrooms (44)</td>
<td>1,200 sq ft</td>
<td></td>
<td>1,200 sq ft</td>
</tr>
<tr>
<td>Public restrooms (46)</td>
<td>1,200 sq ft</td>
<td></td>
<td>1,200 sq ft</td>
</tr>
<tr>
<td>Library</td>
<td>1,200 sq ft</td>
<td></td>
<td>1,200 sq ft</td>
</tr>
<tr>
<td>Conference room</td>
<td>1,200 sq ft</td>
<td></td>
<td>1,200 sq ft</td>
</tr>
<tr>
<td>Nurses area (24)</td>
<td>1,200 sq ft</td>
<td></td>
<td>1,200 sq ft</td>
</tr>
<tr>
<td>Waiting area</td>
<td>1,200 sq ft</td>
<td></td>
<td>1,200 sq ft</td>
</tr>
<tr>
<td>Reception desk (24)</td>
<td>1,200 sq ft</td>
<td></td>
<td>1,200 sq ft</td>
</tr>
<tr>
<td>Conference room</td>
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<tr>
<td>public restrooms (46)</td>
<td>1,200 sq ft</td>
<td></td>
<td>1,200 sq ft</td>
</tr>
<tr>
<td>Circulation-mechanical-storage</td>
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<td></td>
<td>6250 sq ft</td>
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<tr>
<td>Mechanical storage</td>
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<td>6250 sq ft</td>
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<tr>
<td>Total square footage</td>
<td>31,250 sq ft</td>
<td></td>
<td>31,250 sq ft</td>
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### Adjacencies

<table>
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<tr>
<th>Area</th>
<th>Remote</th>
<th>Public Access</th>
<th>Daylighting and Views</th>
<th>Privacy</th>
<th>Plumbing</th>
<th>Special Equipment</th>
<th>Special Consideration</th>
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</thead>
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<td>Loading dock</td>
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<td>no</td>
<td>no</td>
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<td>yes</td>
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<td>no</td>
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<td>no</td>
</tr>
<tr>
<td>Library</td>
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<td>yes</td>
<td>yes</td>
<td>yes</td>
<td>yes</td>
<td>yes</td>
<td>no</td>
</tr>
<tr>
<td>Conference room</td>
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<td>yes</td>
<td>yes</td>
<td>yes</td>
<td>yes</td>
<td>yes</td>
<td>no</td>
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<tr>
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<td>yes</td>
<td>yes</td>
<td>yes</td>
<td>yes</td>
<td>yes</td>
</tr>
</tbody>
</table>

### Special Consideration

- High
- Medium
- Low
- Yes
- No
- Close to pharmacy
- By patient
- Special lighting
- Open light
- Special equipment
- Privacy
- Plumbing
Different thoughts of spaces that I was considering that would provide all of the different steps for a

All the different words that popped into the Hidatsa’s tribe and history.
Different thoughts of what all the different issues that the Hidatsa culture is facing due to the changes in our modern society.
Thoughts of what all the different spaces needed in relation to adjacencies.

Thoughts and considerations of what exists on the site today.
A site analysis.

Thoughts and considerations of what the different space in plan view might look like in relation to one another.
Thoughts and considerations about what the wall details materials might consist of and look like vertically.

Thoughts and considerations about what the structural placement could look like and look vertically.
Thoughts and considerations about what the structural support could like based on the parti, which follows the Hidatsa's tribe historical refugee movement.

Thoughts and considerations about what the design could look like based on the parti inspiration.
project documentation
ethos-mores architecture

A cultural center fostering reconnections

for the Hidatsa tribe of New Town, ND
Through storytelling, the Hidatsa tribes of New Town and neighboring cities on Fort Berthold in North Dakota have managed to keep alive the story of their origins. It has been said that "Our tribe once lived under the waters of Devils Lake. Some hunters discovered the root of a vine growing downward; and climbing it, and found themselves on the surface of the earth…until half of the tribe had escaped; design insparation space layout down from one generation to another, but how did they end up over 200 miles from Devils Lake? From their first steps on 'the earth surface,' the Hidatsa tribe has faced one tragedy after another, forcing them to leave their 'homes' in order to keep their memories alive and preserve their culture. Unfortunately due to unforeseen circumstances, they are near extinction! This tribe has overcome numerous accounts of war and living circumstance. Almost every 50-100 years they have to pack up all of their belongings and fled to new locations along the Missouri River. Until recently, when they were forced onto unfertile lands, which they were not accustomed to when the Garrison Dam was commissioned. The families had merely a matter of days to up-root and relocate to neighboring parts of New Town. Their homeland was flooded by the construction of the dam. Today their homes, schools, churches, a hospital, burial grounds, and historical site lie under the Missouri River, also known as Lake Sakakawea. New Town can be seen as a refugee hub in a sense, where people who were strangers were forced to co-habit in poor living conditions. Cultural preservation is KEY in trying to keep this minority culture alive.

According to the Bureau of Indian Affairs, there are about 30 full-blood Hidatsa who are members of the Factors such as the melting pot trends, entertainment, modernization, education, relocation, work, health, and family issues are causing identity crises of a culture. They are facing many challenges and are struggling. In order to address these major forces this design becomes a solution for a culture in dire need.

The design is a hybrid cultural center which will help to foster, celebrate, and rehabilitate the Hidatsa tribe. This cultural center consists of all of amenities such as: a clinic, which addresses mental and physical health, an assertor library, which will help aid one to trace back to their heritage, an indoor and outdoor performance space, to celebrate their cultural gatherings, display areas to preserve their heritage, and a variety of classrooms and work spaces, for multi-purpose use. The design captures several layers of physical identifiers which are unique to this Native American culture and their history. The ultimate goal in this design is to foster several different typologies into one hybrid building in order to address populations would thrive and grow.
Heather Fischer & Megan Duda
boat house – Minneapolis, Mn
tea house – Fargo, Nd

Mike Christenson
pritzker prize project – US
dance studio – Fargo, ND
iteration – Fargo, ND

Cindy Urness
education hub – Fargo, ND
city of fargo site project – Fargo, ND
snow sculpture competition – Winnipeg, MB
wellness center – Fargo, ND

Milton Yergens
Ice house – Fargo ND
Agriculture research facility – Fargo, ND
Biker Bar – Regent, ND
Mixed-use development – Fargo, ND

Don Faulkner
high rise – San Francisco, CA
kke

Frank Kratky & Don Faulkner
marvin windows competition – Fargo, ND
development master plan – Williston, ND

Paul Gleye
21st century city center block – Fargo, ND

2nd year: fall 2008

2nd year: spring 2009

3rd year: fall 2009

3rd year: spring 2010

4th year: fall 2010

4th year: spring 2011

5th year: fall 2011


“We are all surrounded by architecture, but only a select few are embraced by it.”

special thanks: thesis advisor- Cindy Urness
project manager- Bruce Arnold
senior associate & senior project manager- Joseph C. Doyle