

# Hmong Funeral Rites And The Space Between

Hue Chee Vang | Spring 2016 | Stephen Wischer

“We could not feel this way at all—so hopelessly dispossessed or deprived, of a side of ourselves, of our own flesh and blood, unless we are, as Merleau-Ponty supposed, existentially bound to significant others in the sensitive depths, the fabric, of our own embodied being.”  
-Suzanne Luba Cataldi







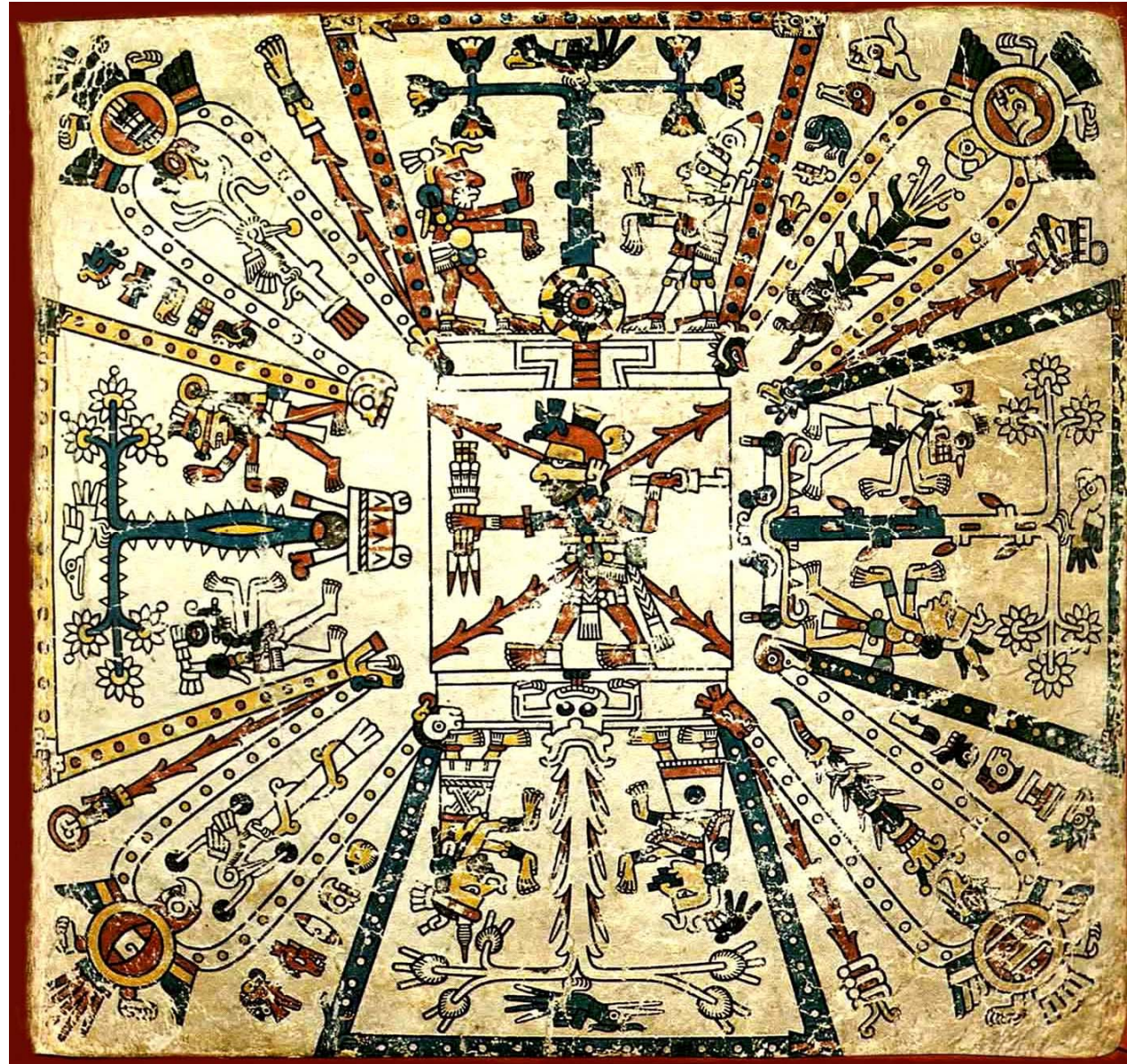
“We could perhaps even say that this experience initiated the process of our becoming human. As far back as human memory extends we can recognize as an undisputed characteristic of human beings that they perform some kind of funeral rites”

-Hans-Georg Gadamer



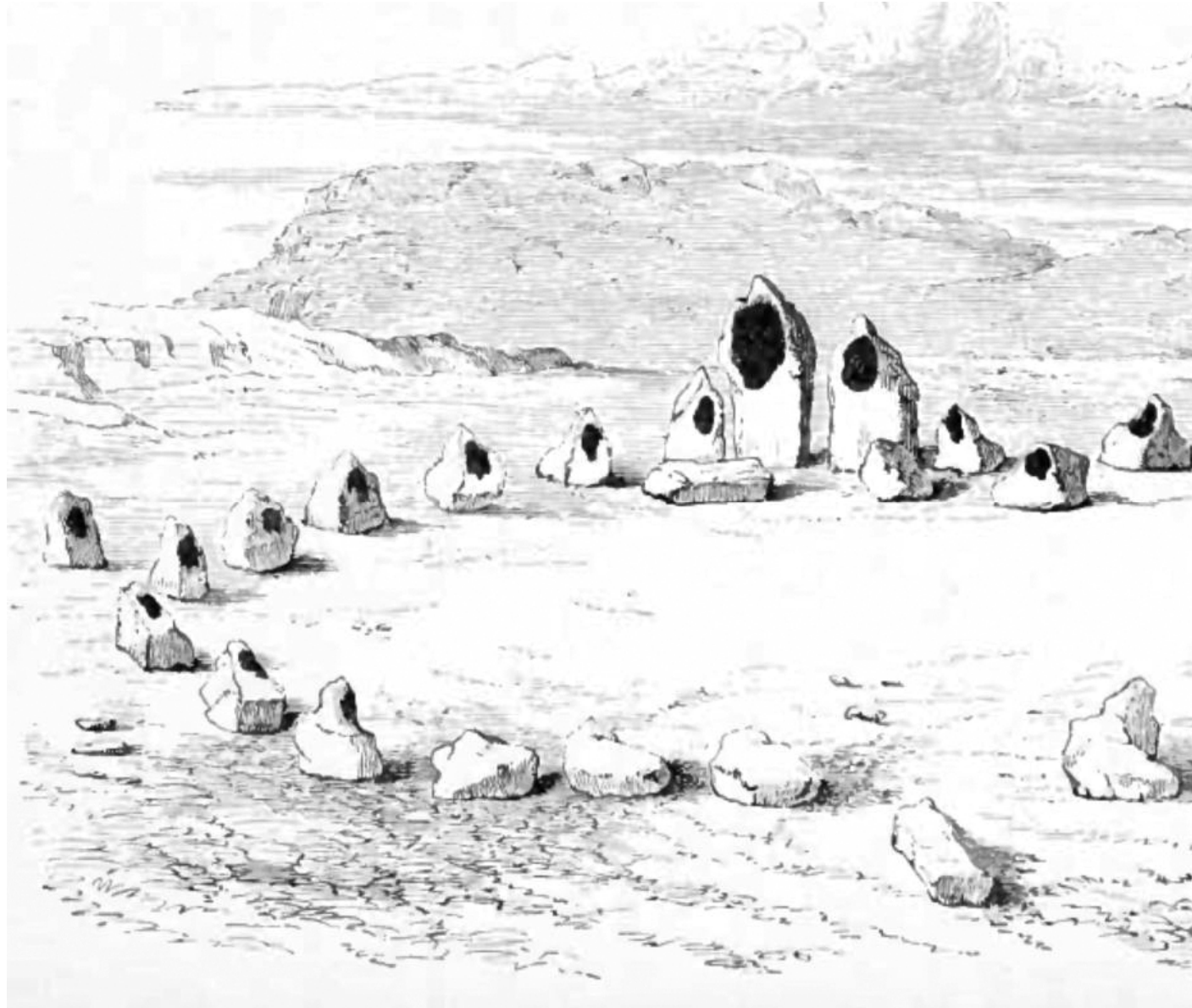


“... life is opposed to death.  
Thus accentuating the fact that  
life in itself is considered  
endless. Only the intervention of  
another phenomenon, death,  
makes an end to it.”  
-Henry Frankfort



“The architecture might be intended to replicate the features of the sacred landscape in which it is set, or to represent a culture’s deepest ideas about the ordered nature of the cosmos and humankind’s place within it, from earthly life to the ultimate mystery of what lies beyond mortal death.”

-Jon Cannon





Kailasa Temple 756-773 CE



Khao Luang Cave 1850-1868

“ ...a sacred space  
constitutes a break in the  
homogeneity of space;  
this break is symbolized  
by an opening by which  
passage from one cosmic  
region to another is  
made possible...”

-Mircea Eliade





“Modern nonreligious man assumes a new existential situation; he regards himself solely as the subject and agent of history, and he refuses all appeal to transcendence. In other words, he accepts no model for humanity outside the human condition as it can be seen in the various historical situations. Man makes himself, and he only makes himself completely in proportion as he desacralizes himself and the world.”  
-Mircea Eliade



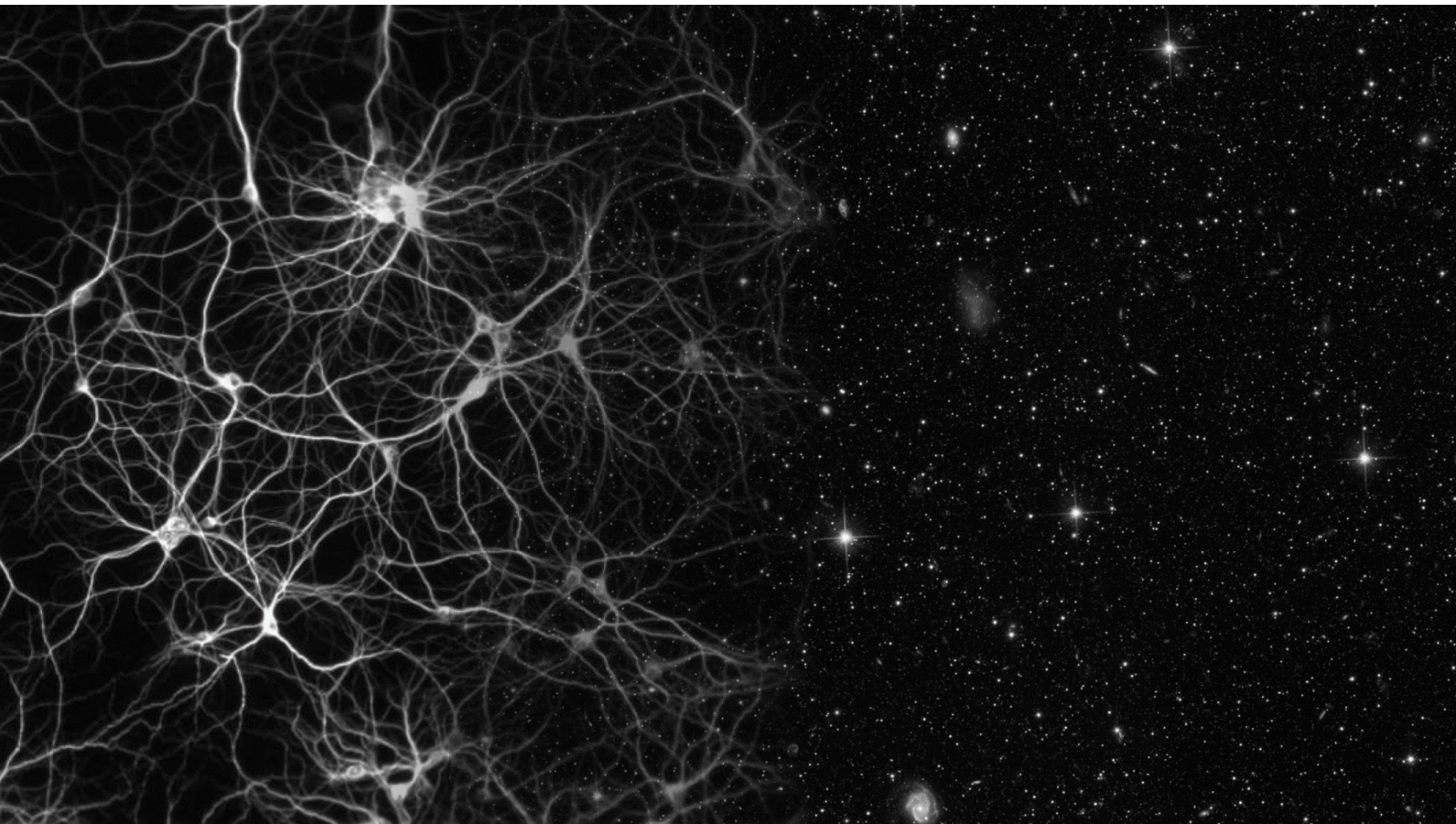
“...he or she can risk a reliance on traditionally recognizable forms that retreat from an active authentic engagement with the diversity of the public sphere; or the architect can risk challenging the assumptions of what religious building ought to be, in order to suggest forms that are open to a wider range of projected meaning.”

-Karla Cavarra Britton



Tadao Ando, Church of Light, 1989



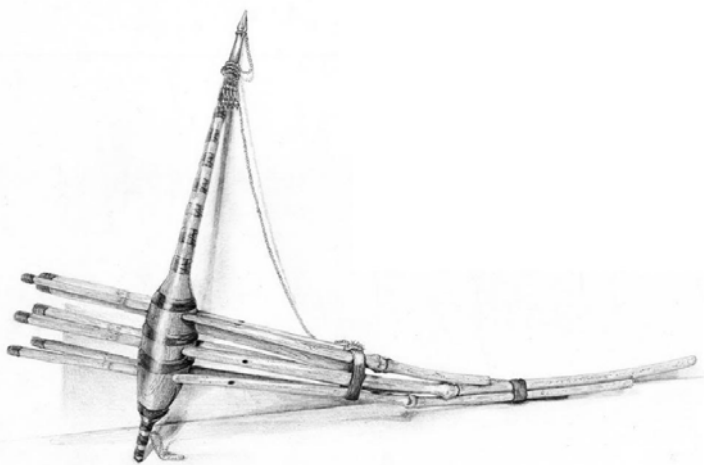








Modern Day Funeral





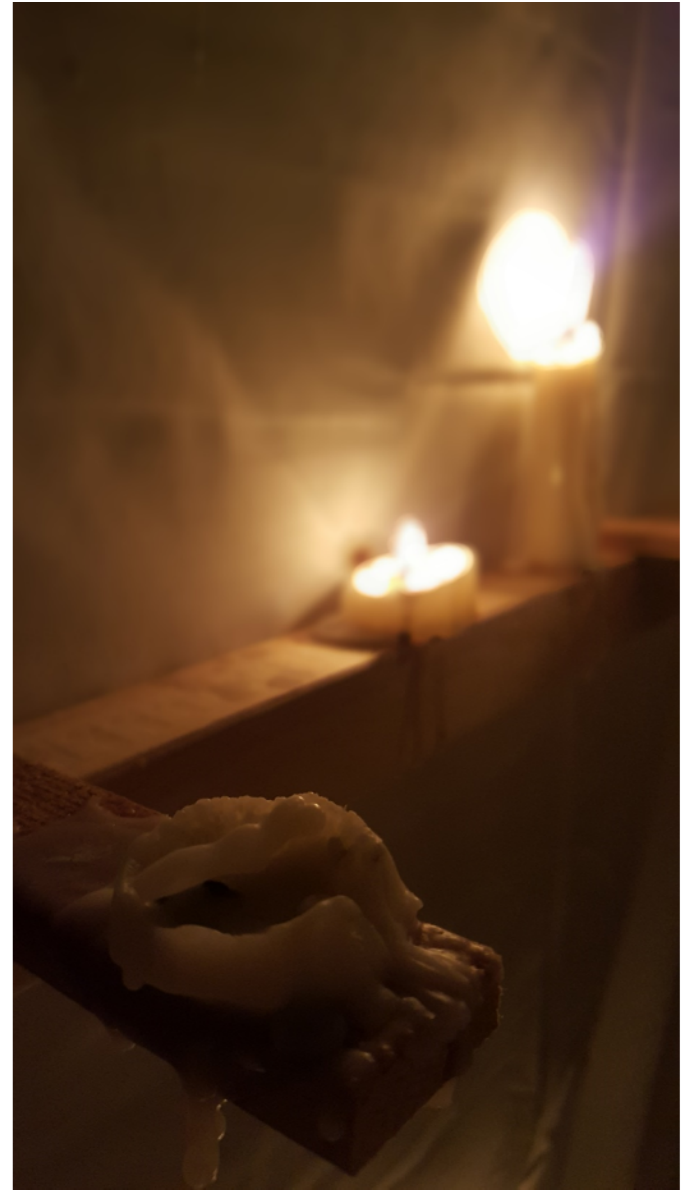




















Elwood Ave N

Olson Hwy Service Rd

Olson Memorial Hwy

Hwy 55

55

6th Ave N

Grand Terrace

N 5th Ave

Lyndale Pl

Van White Memorial Blvd

4th Ave N

N Humboldt Ave

Dupont Ave N

N 3rd Ave

Market St

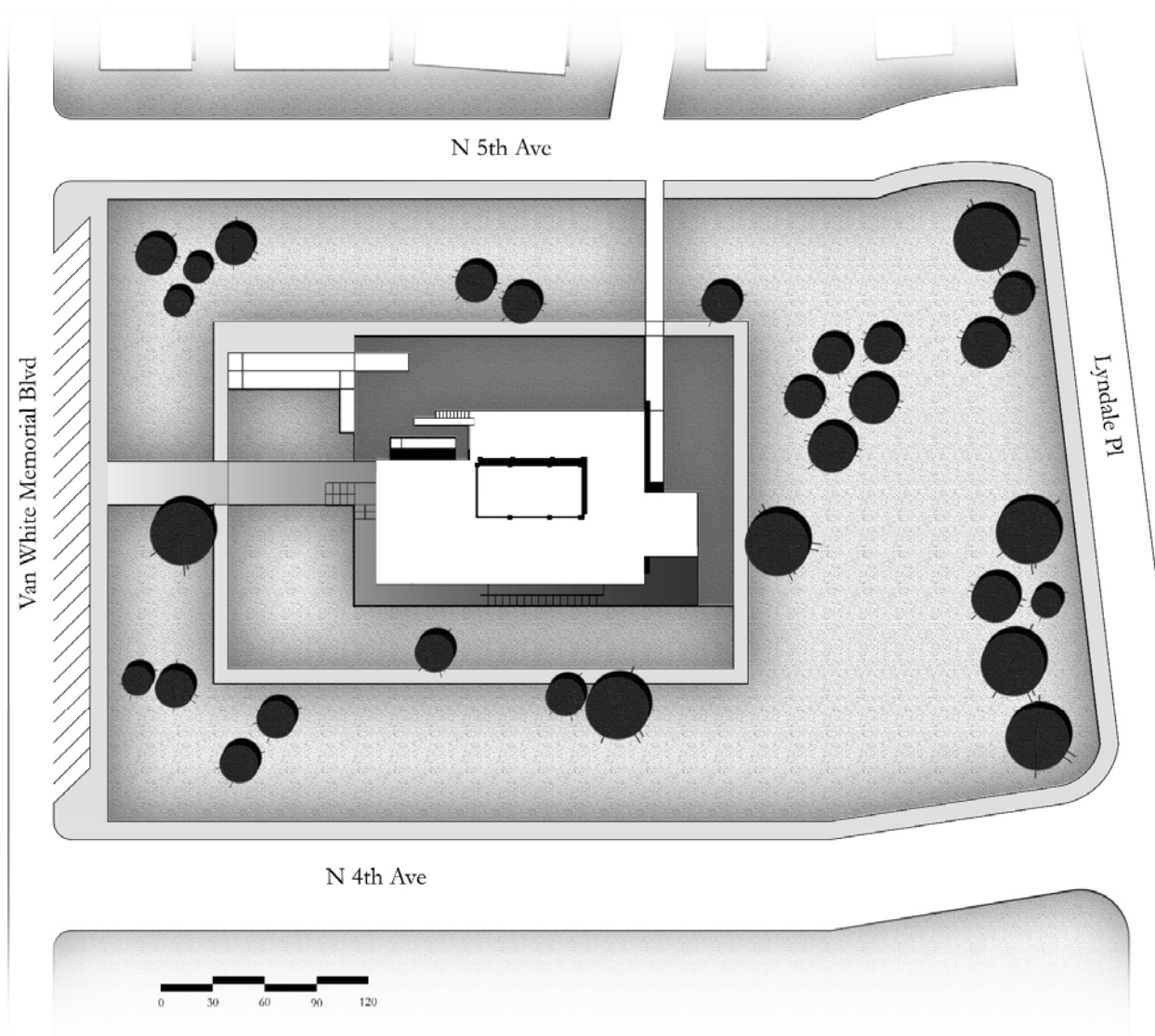
West Lyndale Ave N

East Lyndale Ave N

94

N



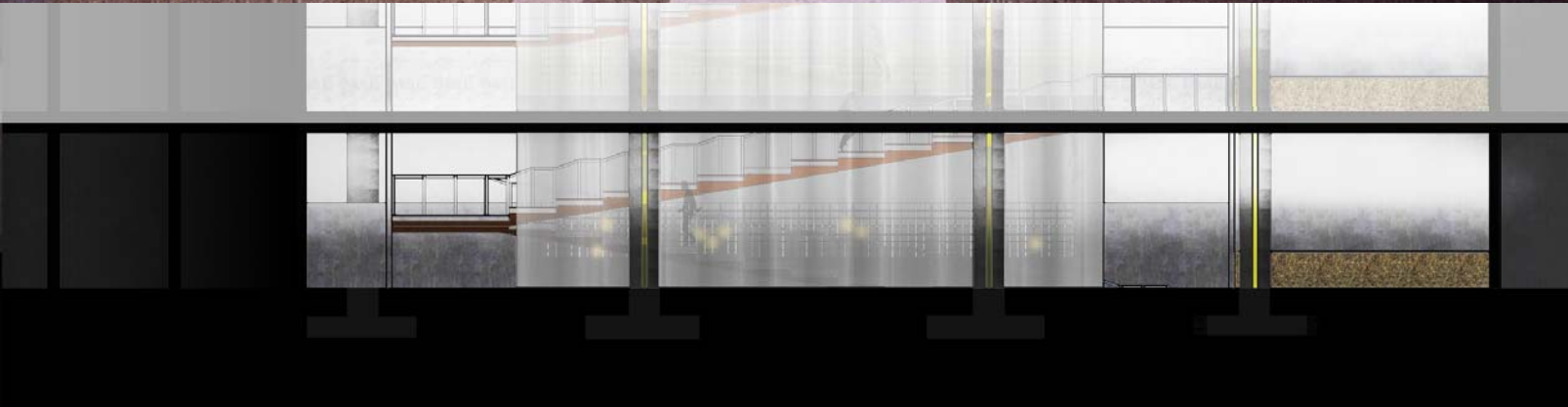
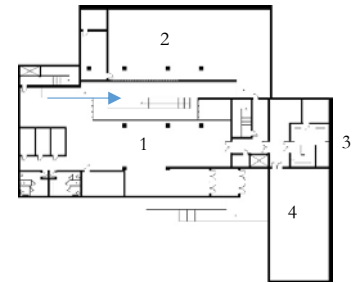


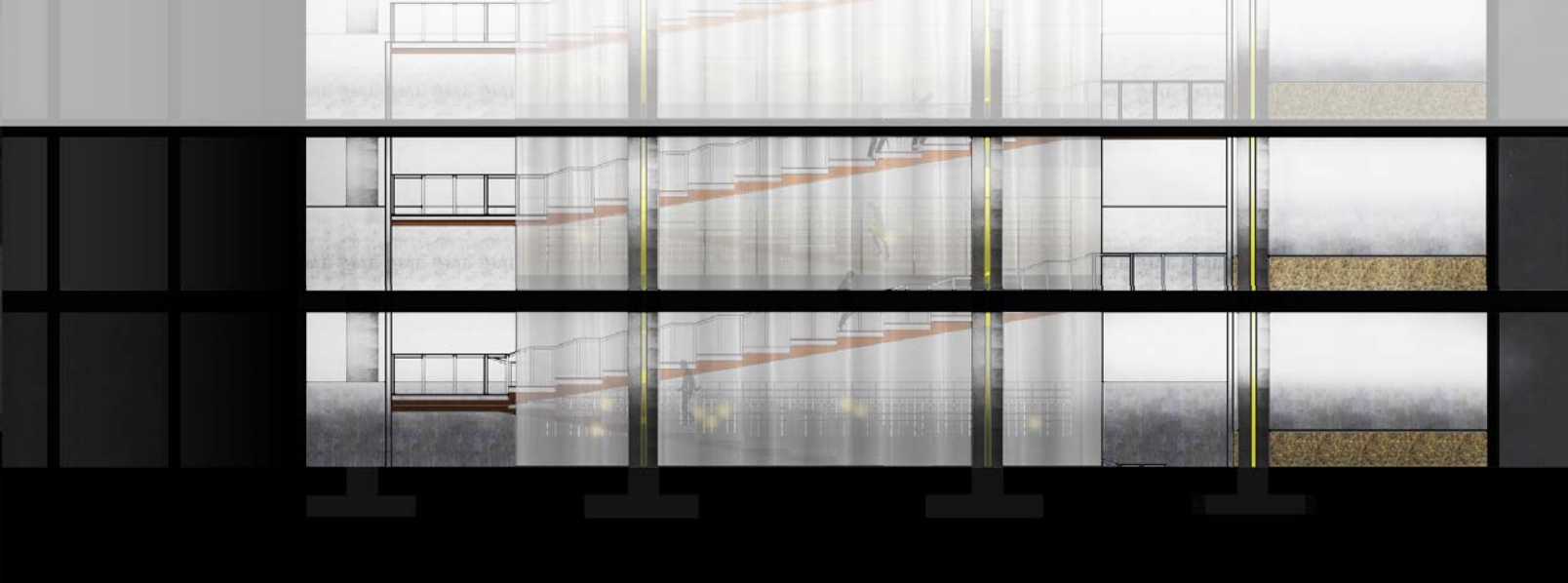




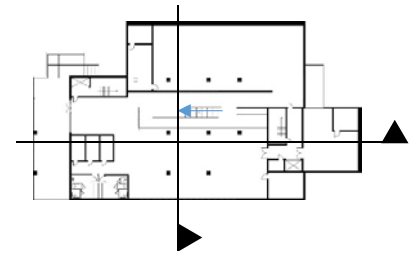


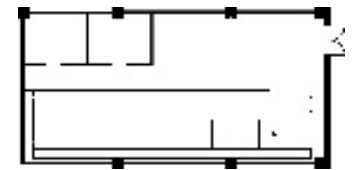
1. Dining Space
2. Funeral Space
3. Kitchen
4. Mech. Room



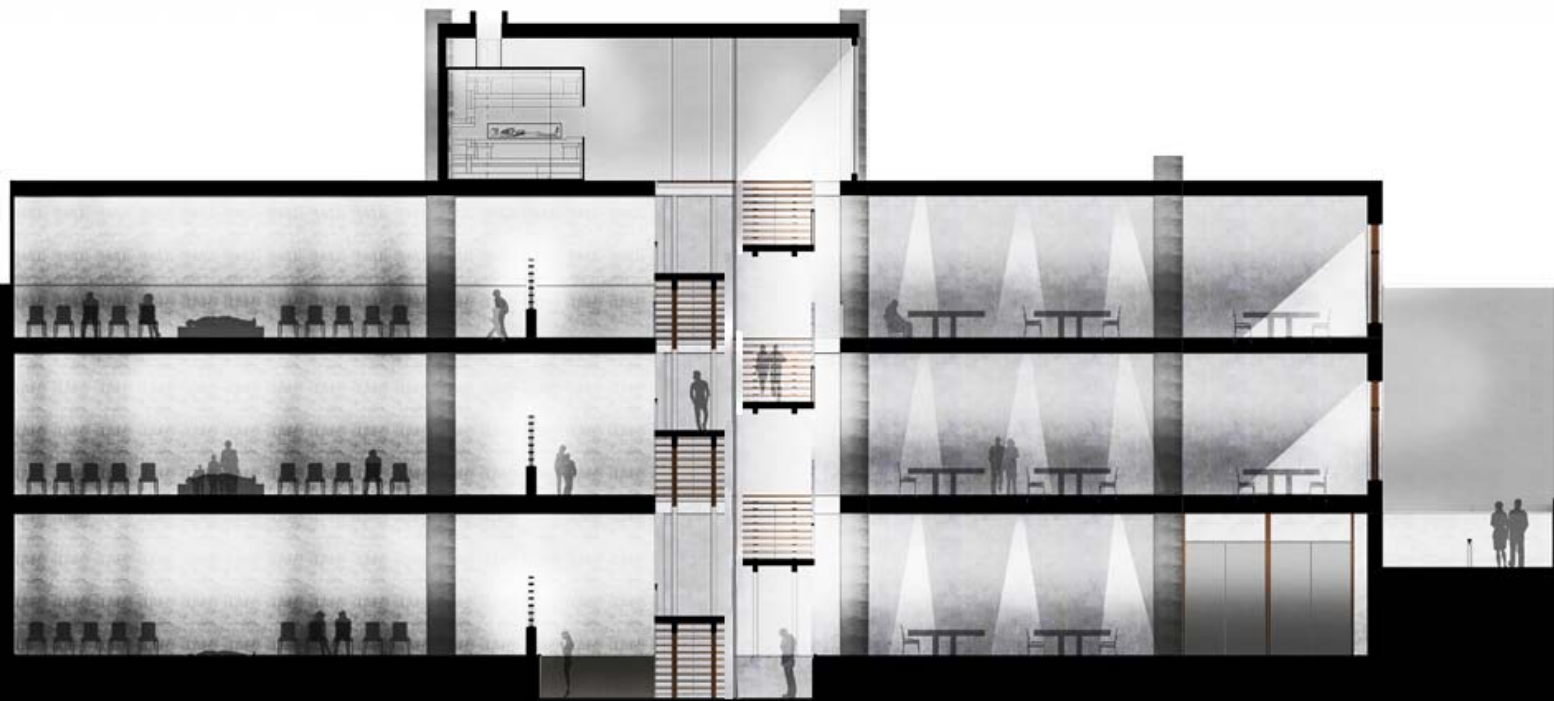








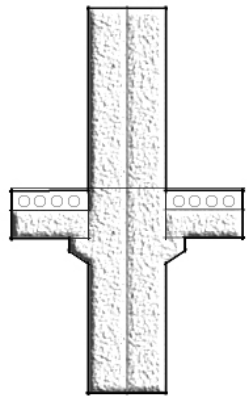




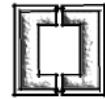




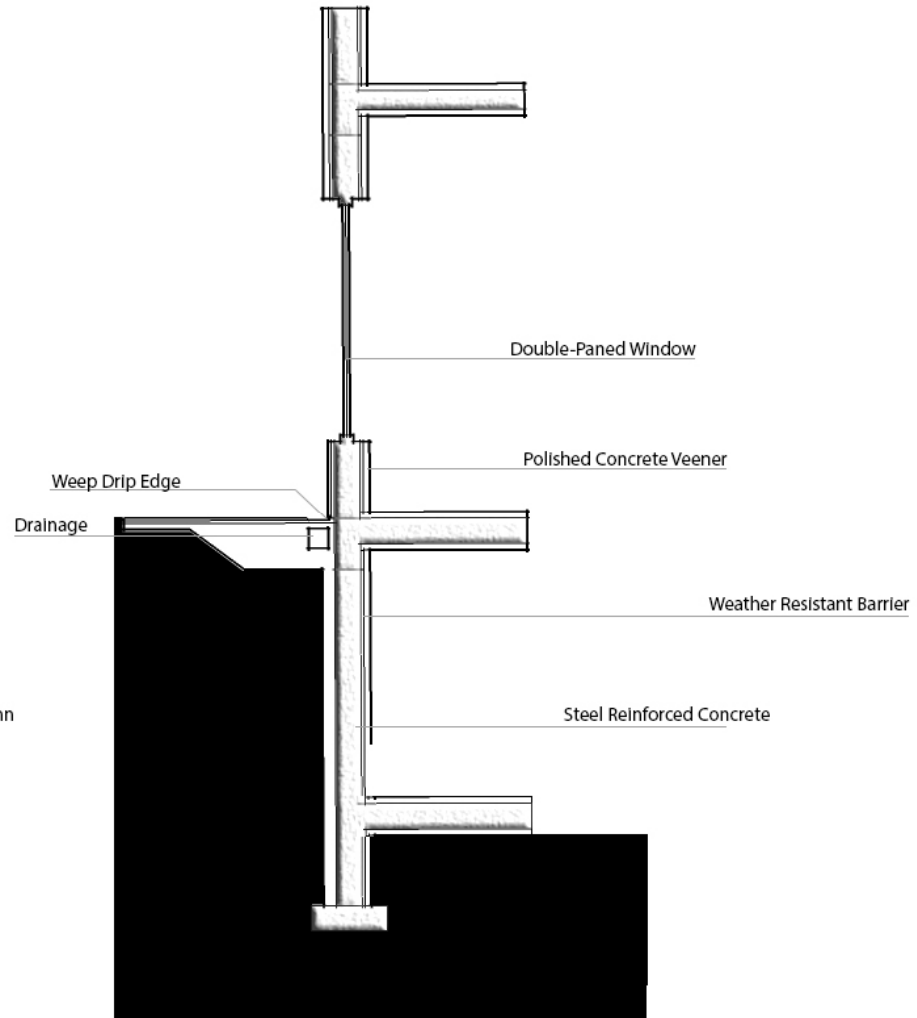




Column to Floor Plate Detail



Cross Section Column



Double-Paned Window

Polished Concrete Veener

Weep Drip Edge

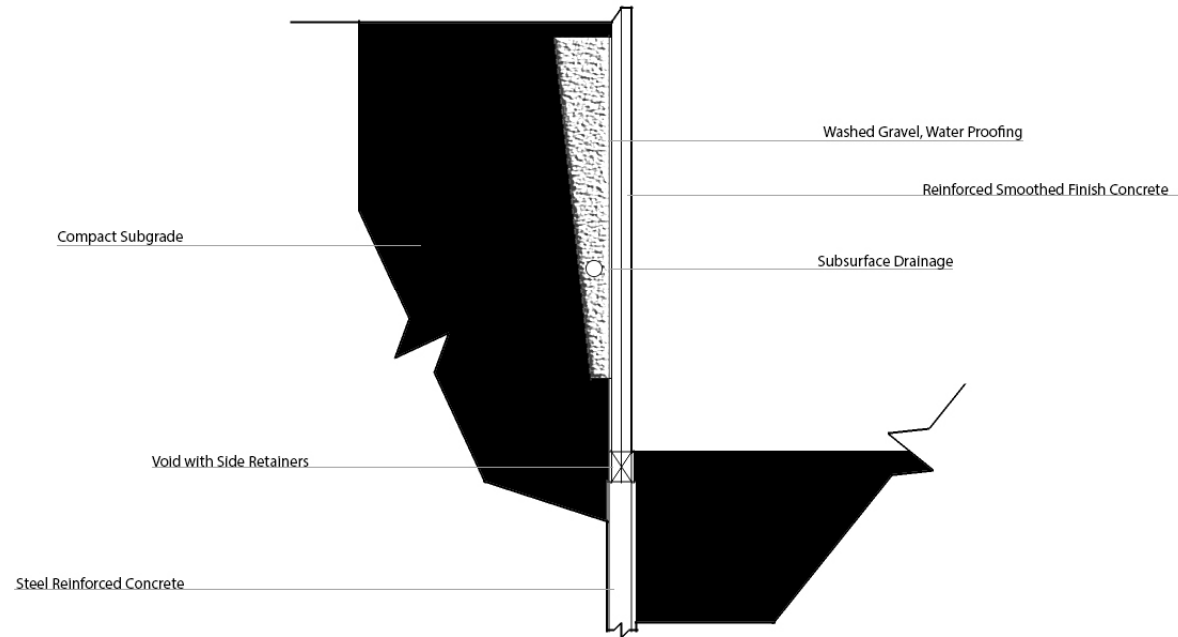
Drainage

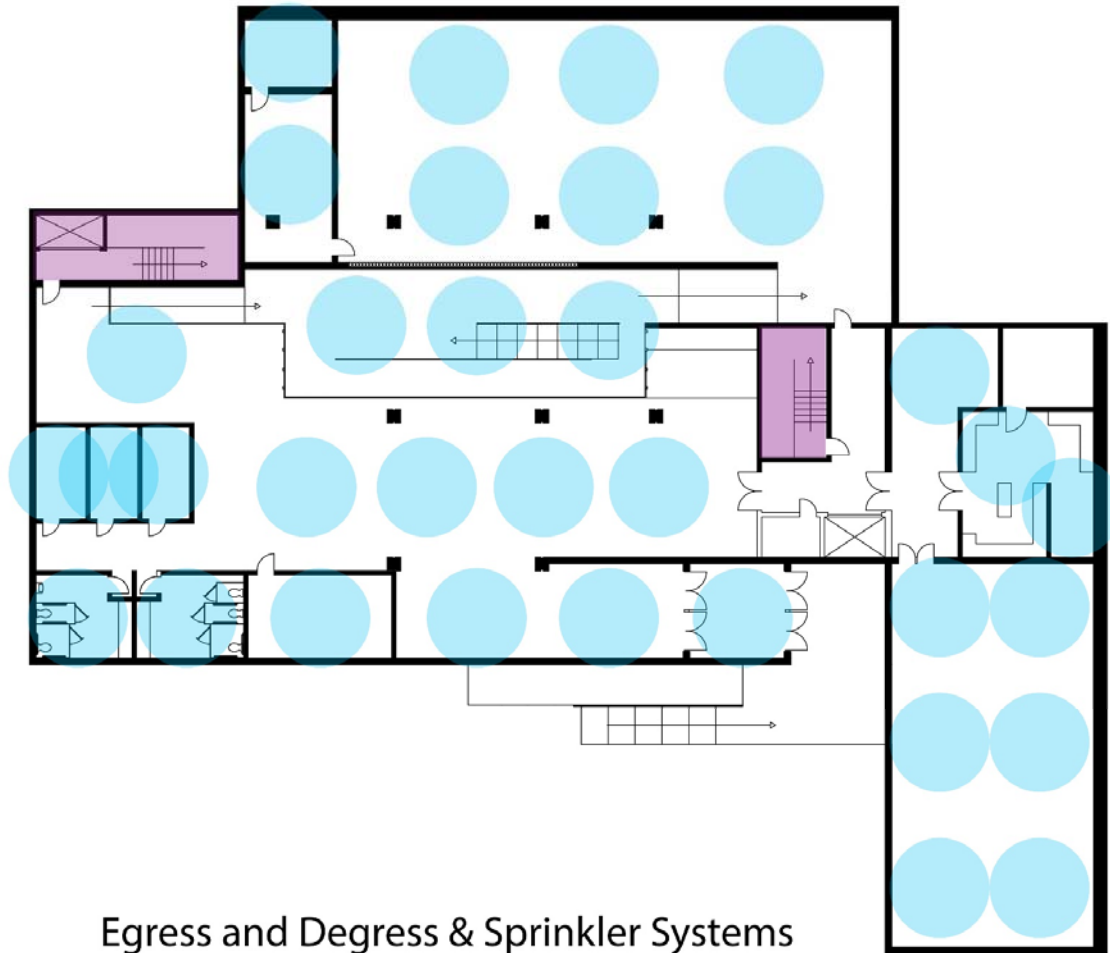
Weather Resistant Barrier

Steel Reinforced Concrete



Retaining Wall Detail





Egress and Degress & Sprinkler Systems



