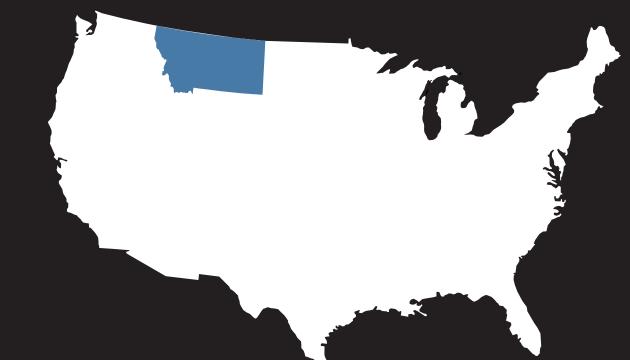
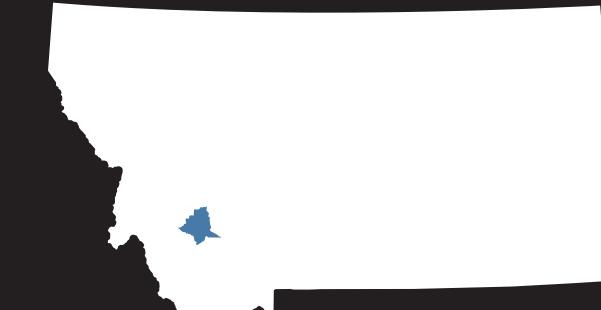
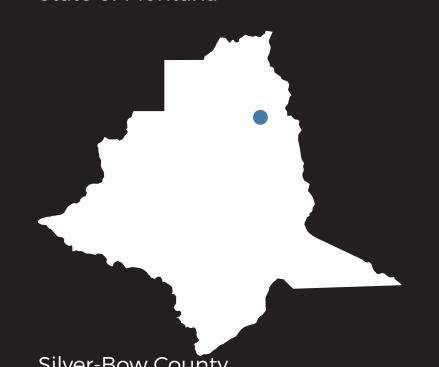
THE RECOVERY OF ST. JAMES THE JOURNEY TO WHOLENESS FOR THE BROKEN AND ADDICTED







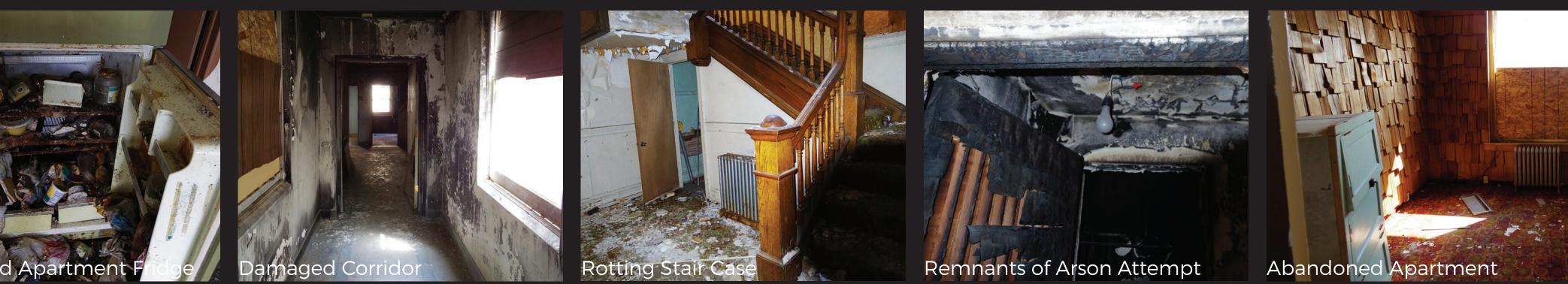
and broken edifices within the St. James. Memories embodied in the old along with the new renovation will wrap the addict in a reassembly, a recognition of the broken and the whole. Following many historic precedents that express humans desire for wholeness, the journey through the facility will allow each resident to reflect on previous self, heal the current self, and strive for a better future self.



n the City of Butte, Montana, a rough and economically depressed area, the first hospital of the region now sits in ruin. The Old St. James Hospital will be taken from its current damaged state and transformed into a space that may house and heal a community. The renovation of the building will contribute to a program of recovery, in the same way the patient is transformed.

The addict, a modern leper, abandoned by society, will inhabit peeling fragments









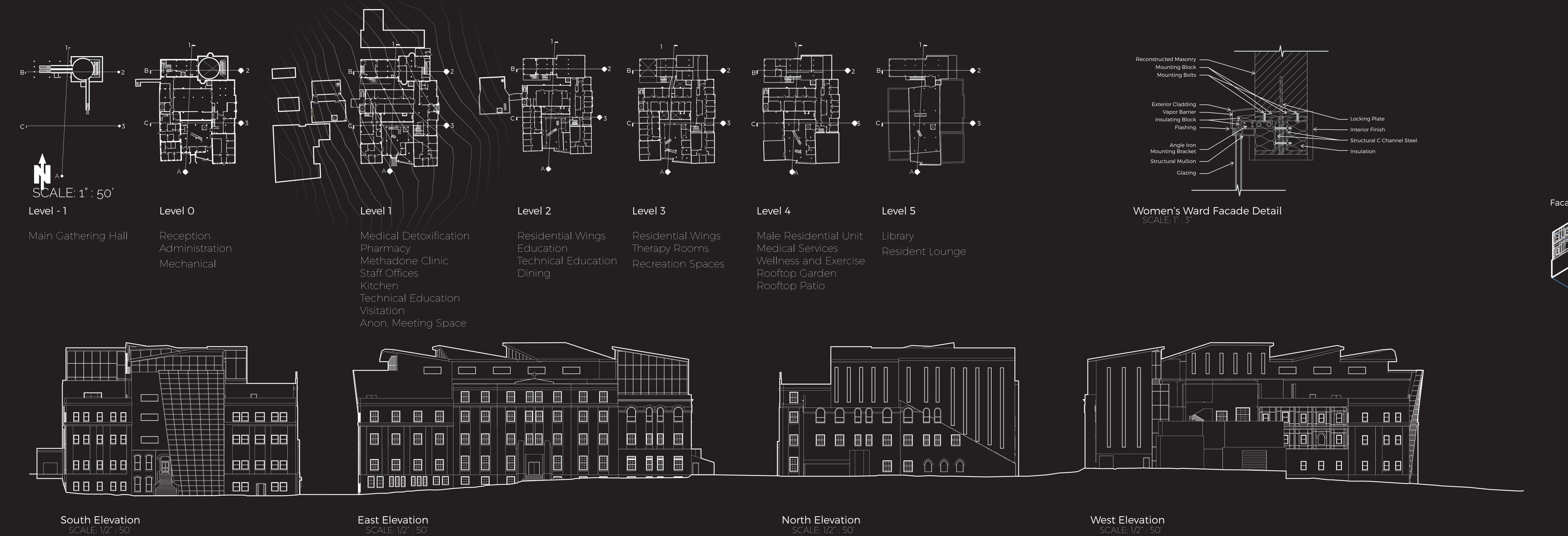






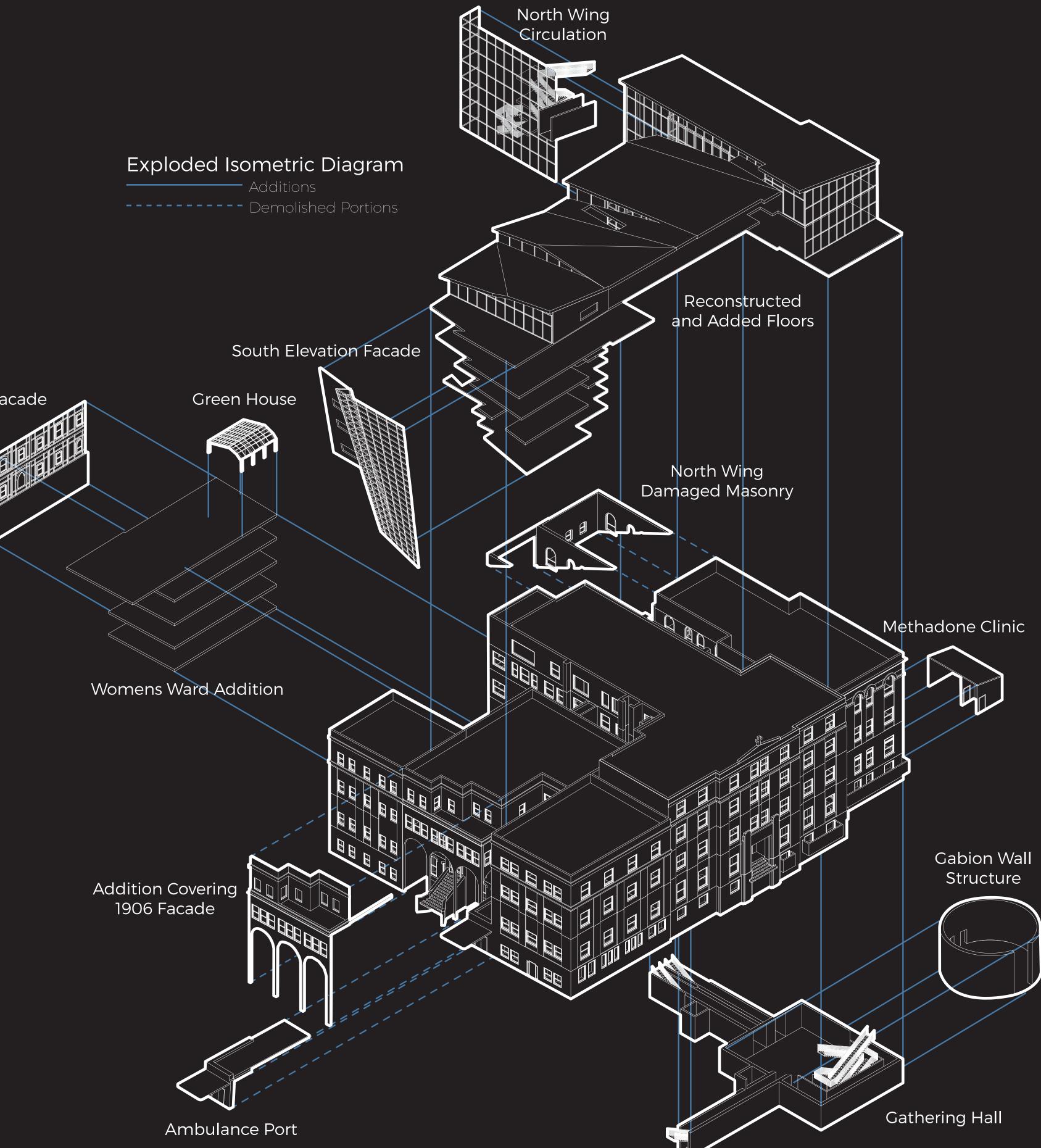






The Recovery of St. James ARCH 772 Design Thesis Diedrich Harms Prof. Stephen Wischer Spring 2017 AutoCAD, Revit, Lumion, Sketchup,

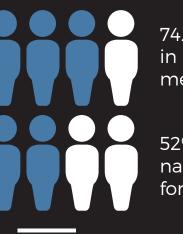
Illustrator, Photoshop, InDesign.



Addiction in the United States



represents 1 of the 22 Million Americans who suffer from substance abuse.



74.4% Of all Federal arrest in Montana involved methamphetamine

52% Of all federal inmates nation wide were arrested for a drug related crime.



\$61,000,000,000

Cost to US Tax payers in 2011 from crime, health care and criminal justice associated with addiction.



\$18,616

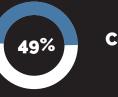
Savings each year to tax payers for every addict placed into sober living facilities instead of incarceration.



Traditionally, meth has a relapse rate of 90%.

Individuals who complete the process through a Therapeutic Community relapse at a rate lower compared to individuals with no treatment.

By Substance:





Inmates who receive Therapeutic Community treatment in prison return at one third the rate of other inmates.



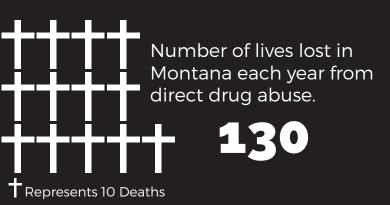


Broken pottery and clay, medium for the artefact, have cultural connotations and relate to a multitude of myths. The major element derived from was the Greek Symbolon, a clay token created and split it two for friends, lovers or guests, as to be kept and remind of fond memories, but also as a token to recall understanding in the other person when necessary. The artefact was trying to tap into the idea of destroying an item, and by doing so it was given it its significance, such as historical understanding of how humans have approached wholeness, as the lovers each with a portion of the symbolon needed the other to feel whole.

with the shards that were taken and broken off of themselves. current status. Are these the two paths of addiction and recovery a These fragments which were smashed, crushed, and ground, eventually returned to the unusable vessel and in a manner giving it purpose again, as they are allowed to fill it just to the top of each one. This sacrifice of the contents creates an irony in the value of the vessel in a Heideggerian sense. The vessel was there as a tool to drink and be nourished from, but the destruction gave it a new purpose; to contain oneself. Once to have no more use, the only things it was meant to contain dark irony of addiction to which the Artefact is hoping to embody, the desire for wholeness being taken, hidden, faced as a person is looking towards recovery.

The spilling of the fragments also holds traces of the Hebrew myth of Shevirat ha-Kelim, or the breaking of the vessels; where God created 10 vessels and wished to have them hold his light. However the light was too great and all but three of the vessels were destroyed. The ones which both a symbol of recognition as well as remembrance, a token remained were elements humans were incapable of giving up, and the others were the cause of tensions even until today. However, it is the breaking of the vessels that allowed humanity to take reign and ownership the world, allowing virtue to be an element to strive for, not inherent in everyone. To a lesser extend the shattering and spilling of the purpose of the symbolon. This allusion is used to conjure a each cup can also express the capacity for control and the freedom to do so, a capacity required in recovery from substance abuse.

Along with the spilling of the shards the paper suggests a path, and this is where a point of tension could be interpreted; as it is either a This wholeness is also replicated in the filling of the cups path to destruction from the original state, or from destruction to its person could take, or the path to and from addiction? Or are these elements which do not reflect the cup as an individual, but rather a collection? The interesting play between the two elements leaves multiple questions. The work, although not grand by any means, has many layers and elements of composition that could cause an observer to ask questions. It, by creating the cyclical pattern of the fragments of the cup, allows one to wonder how the elements became as such, and the cup is emptied, however it sits alone damaged, and seems—why they are so. The damaged scroll of paper on which all of this sits also conveys the story of it, but again guides the observer to ask why such a are spilled out in front of itself. The irony here is also tied to the thing happened and why it is displayed on the string of gauze that were used to destroy itself. These questions can be taken as a duality, as every element of the artefact, is a remnant of destruction and this destruction fulfilled and released once again by a cruel cycle that must be is what allowed for its production. It was the destroying of the thing that allowed it to exist.



The blue characters represent

form of treatment.

13% Of whom receive any