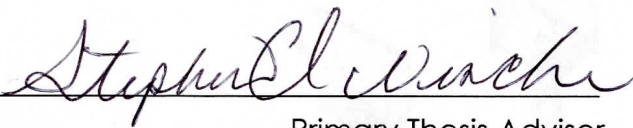# Through the Other

The Social Impact of Architecture
&
Recognition of the Other

1

Signature Page

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

By: Ulysses Christian Sibo

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

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Primary Thesis Advisor
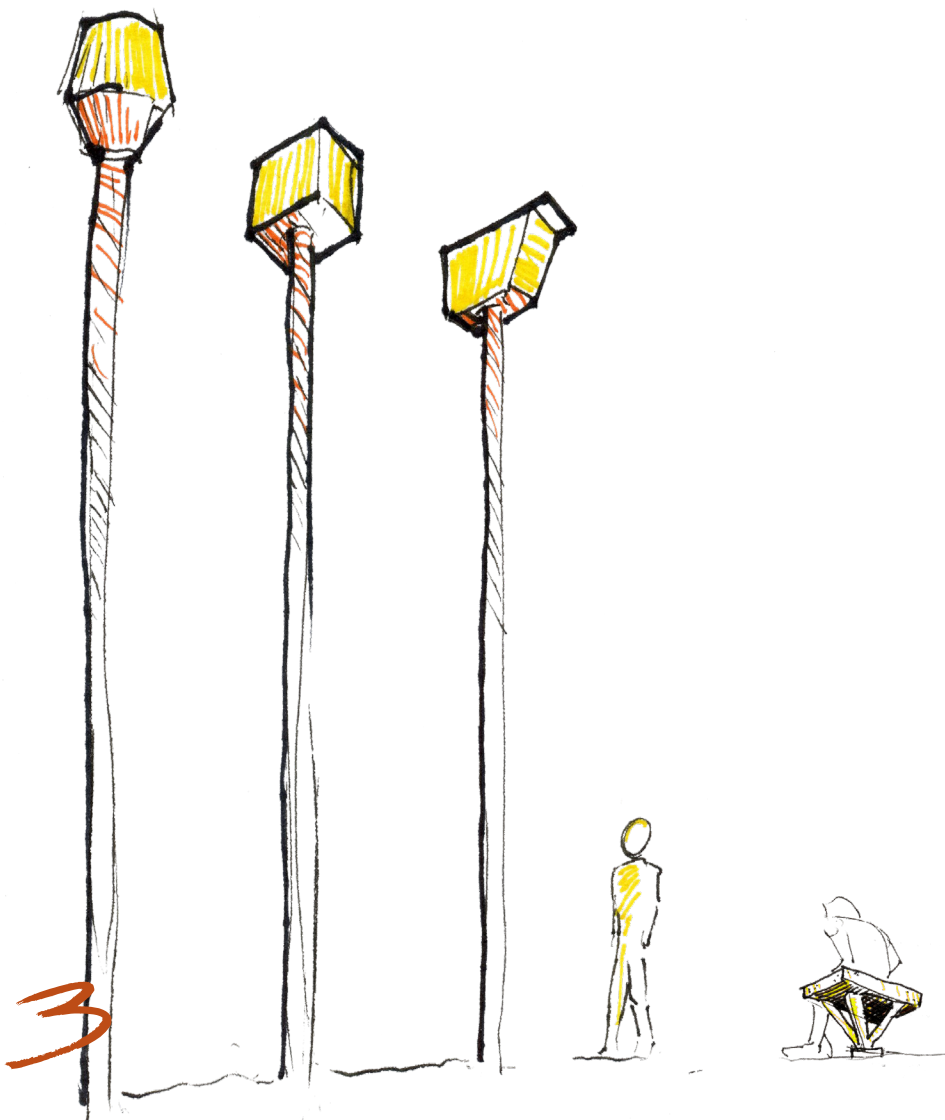
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Thesis Committee Chair

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Abstract

The United States of America was established on July 4th, 1776. That day marked the birth of a nation of immigrants. It was through the hard work and dedication of those immigrants and their descendants that this became the great nation it is today. It is thus paradoxical that the topic of immigration, in the United States, is so controversial. The topic has been stereotyped by the media as being notorious. This connotation paired with the relationship our society has with public spaces and personal interactions has led to gross misconceptions and hostility between the two groups.

I seek to remedy these particular issues through a study of political thought, self-awareness though the public realm and the means and reason by which humans interact. With the findings of this study I hope to spark a fire in the hearts of Americans and immigrants so that they may find each other in the darkness of our current reality. I intend to accomplish this task through design implementations which stimulate the coming together of people and celebrates getting to know the Other through embodied interactions within the public realm.

The Narrative

Our society has adopted an averted perception of all edges. But what is an edge? The limits of a two-dimensional surface, such as a piece of paper, or perhaps the edges of this room which separate it from the room adjacent to it, the edges of a culture which make way for another, the edges of knowledge where the unknown resides, or even the edge of the world.

Figure 1&4

Edges are the separation of one thing from another, obstructive barriers resistant to both motion and sight, which must be maneuvered in order to get from one place to another. These barriers hold us back, forcing us to think of what to do next before arriving at the desired destination, and this can be frustrating, for example my parents grew up in Gitarama, a small village west of Kigali, the capital of Rwanda.

My mother was born Hutu and my father Tutsi. The edge between these two ethnic groups which have been in conflict since the colonial days forbid them from having a relationship. But edges aren't always so dreadful, in the case of my parents the differences between their cultures are what fortified their courage and years later gave them the strength to evade a genocide and start a new life in America. The journey they embarked on back then paved the way for me for to find delight in manipulating the edges of architecture, which ultimately led to my discovering that the world is a densely edged place, but despite all that people still find the means to maneuver it.

Figure 5&6

9
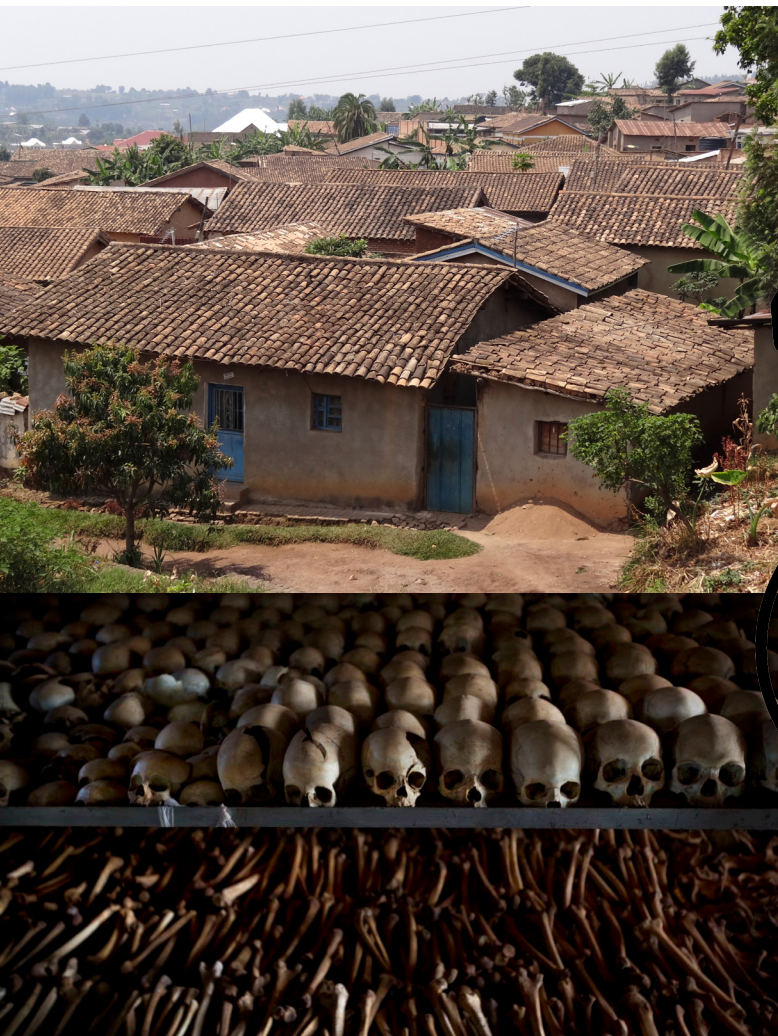
Edward S. Casey, a philosopher and former university professor at Yale, writes in 'Around the edge of the World' about the ancient Greeks and how they dealt with this edge condition. The Greeks used their imaginations to fill in the "empty" gaps of knowledge. Anaximander, a pre-Socratic Greek geographer and philosopher wrote

"We need not go all the way to the ocean to find unoccupied regions that call for filling-in by geographical imagination; such imagination has plenty to do right on land."

This imagination he speaks of is contrasted by looking around as another basis of filling-out an experience. But looking around doesn't denote a continuous stare, but rather a curious yet fearful glances into the unknown. Together what is imagined and what is actually experienced deliver an embodied reality.

The anxiety associated with the unknown can be seen in the Greek's understanding of the world's edge. Given their lack of reliable maps, they believed this border to be deep in the ocean, past the Pillars of Heracles, where land could no longer be seen;

Figure 7&8

No sailor dared to venture to this point due to the fear of getting lost, and unable to regain orientation from the known shores of land. Sailors would hug the coasts, looking out into the abyss of the seemingly boundless ocean to further extend their imaginations of what lied beyond it. Anxiety and curiosity of this edge led to the filling-in of various myths, each depicting its contents as being excruciatingly intolerable. Sailors soon accepted these myths as reality and as a result they would feel un-easy any time they were unable to see the coast. These sickening experiences perpetuated the negative perception of the edge and extend the validity of the myths. The continuity of imagination and experience of the world's edge evoked a greater geographical understanding. Therefore, the world was known through its edge and would consequently expand as sailors voyaged it.

Can you imagine If the Greeks had continued sailing deeper and deeper into the ocean? Think of the discoveries they could have made; how much more their world could have grown. This Edward Hopper painting illustrates that same edge, the Atlantic Ocean the Greeks so fearfully explored, but from the other side, from the Americas. Its framed through a familiar environment, but only through exploring the unfamiliar, the ocean which borders the room, that its meaning can be grasped. This embodied understanding of one thing through its edge also applies to understanding oneself through the Other.

Figure 9

11 Edward Hopper | *Room by the Sea*

John Dutcher, a US citizen from Nebraska is an example of this. Mr. Dutcher was one of the many Americans heartbroken by the attacks that occurred on 9/11. The acts of terror placed a hatred deep in his heart, fortifying the edge between him and the Muslim culture which he blamed for the tragedy.
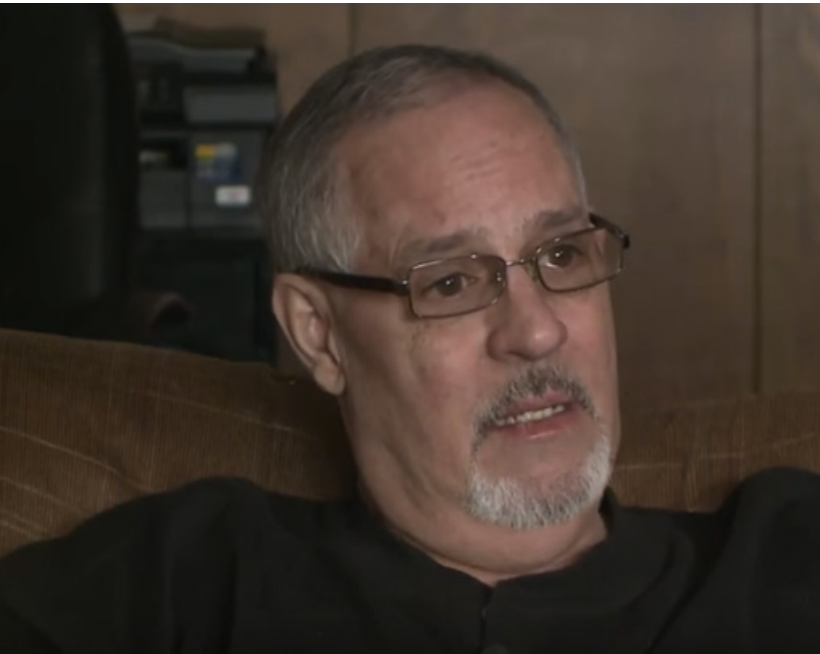
Figure 10   Figure 11

"I was one of those guys who would want to put a pig's head on a mosque, and I would sneer at women wearing hijabs"

He openly hated all Muslims despite having ever met one. In fact, it wasn't until recently when a Syrian family moved in next door that he introduced himself to a person of that culture. His interactions with the Other quickly eroded the blind ignorance which once persuaded him, and the edges that once separated him from a distant culture now freely bound him to his neighbors. In an interview discussing the topic Dutcher said, and I quote

"I never knew how badly somebody could hate someone they don't even know - these people, they really changed my heart"

It's evident that Dutcher was able to learn something about himself by getting to know the Other. It's also clear that his idle consumption of idealistic rhetoric was what led his journey astray in the first place. But Dutcher isn't the only one facing this problem, the whole world is.

Our society has distanced itself from the Other. People today prefer the solitude of digital bubbles, where like-minded people consume information but rarely checking it for merit. They rely on the media to decipher the Other for them, and use imagination to fill in the rest. Embodied experiences are thus trapped behind the pillars of the past, and as a result the unfamiliar is no-longer voyaged, but rather glanced at from the comforts of the digital realm.

Figure 12

But the mere existence of modern technology isn't the problem. My parents and million if not billions of others rely on the innovation of modern technology to keep in contact with loved ones the world away. Innovative inventions like the Internet have led to the discovery of numerous cures for deadly deceases and led mankind to expand geographical mapping past the edges of our very own atmosphere. Additionally, the Internet is an effective forum of information with great potential as a platform of political activism. So, the real problem isn't modern technology, but rather it's application as a divisive force within our society, and it is this division that is to blame for the public realm's shift from the embodiment of the world to the narcissistic dependence of the digital one. As architectural theorist and historian Alberto Perez Gomez puts it:

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"We interact more with machines than with other human beings, and this results in narcissism, alienation, and the incapacity to grasp a sense of purpose"
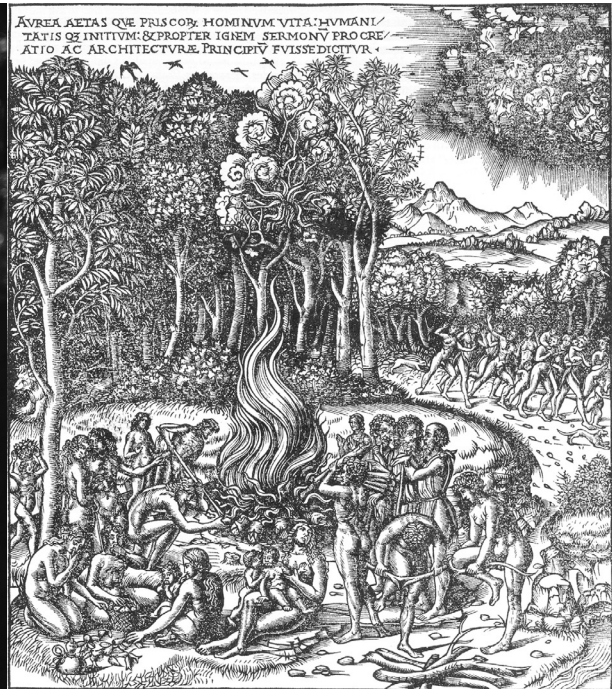
Figure 13   Figure14

But that hasn't always been the case. According to Vitruvius the very start of civilization was accomplished through embodied interactions with the Other. What I mean by embodied interact is that human interact is an embodied phenomenon which occurs both in the physical and social world, and it is that which gives it substance and meaning. As Vitruvius' story goes, late one night, back when people still lived in caves, a storm occurred. Lightning from the storm struck a branch and started a fire which eventually cleared an opening in the previously dense forest. The warmth of the flames drew primitive people from their caves. Once in the open, they were able to see each other, and consequently formed language as a means of getting to know one another. The public realm thus became a place for communicating, learning and sharing ideas, and through it civilization began. Architecture became the next discovery, erected to protect the fire that first brought humanity together.

The sanctity of fire was carried on by the ancient Greeks through the Prytaneum, a rounded configuration of architecture which protected the fire and allowed people to continue gathering around it. Its rounded form symbolized the eternal flame, which would be passed from one settlement to another as civilization grew. This flame, which had drawn people from the edges of their caves was the core of civilization and was therefore placed in the most central public space.

Figure 15
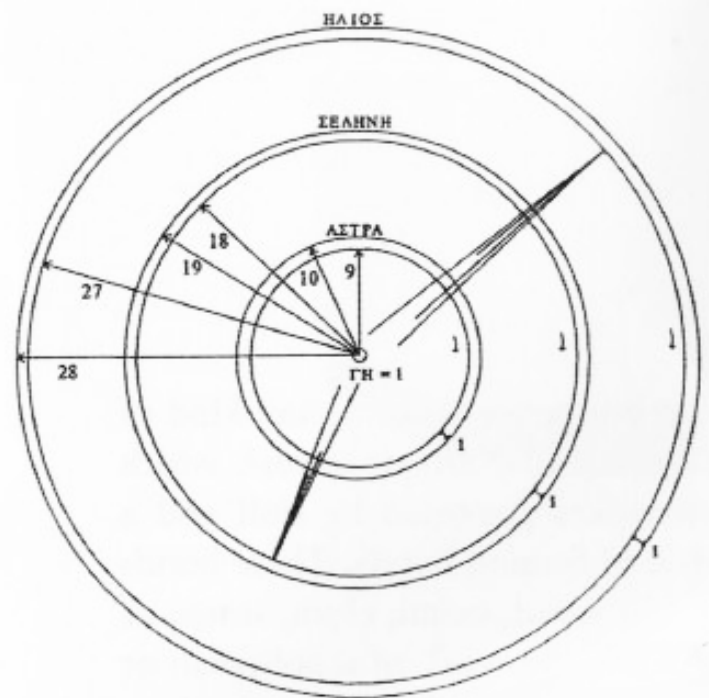
Figure 16

This centralization provided a space of appearance, which is described by profound political theorist Hannah Arendt, as something that comes into being whenever people are together in the manner of speech and action. It is contingent not only on the gathering of people but also in the genuineness of their interactions. The Greek's Polis was this space of appearance. A public space which invited the community to participate in how their settlement was run; where all were invested and capable of contributing to the overall growth of society. This space cultivated interactions between people so they may get to know one another the same way John Dutcher got to know his neighbors. They promoted exploration and celebrated discovery.

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Historically public forums and architecture served as the suppliers of civility and it was the architects job to intensify your sense of purpose and belonging within the public realm. Architecture was an emphatic articulation of culture. The bridge that facilitated a journey across the edges of history and allowed its stories to continue being told. But that all started to change at the turn of the 18th century with the start of the industrial revolution. The transition from embodied creation to industrialized manufacturing revolutionized the way things were made. Prior to that, an acquired tool wasn't just a tool, but an extension of the tool makers knowledge. Furthermore, buying said tool meant talking to the tool maker, which often meant visiting the tool maker and seeing the rituals from which the tool was crafted. These embodied interactions continued through the 17th century market, which author and sociology scholar Richard Sennett, described as

"an internally competitive space where those selling in it would vie for the attention of a shifting and largely unknown group of buyers – where buyers traded personal goods with each other thus exchanging parts of themselves"

Figure 17

Figure 18

Today's malls and grocery stores have replaced these spaces of appearance, and post-industrial advancements in the cash and credit economy have rationalized such businesses at the expense of rich interactions between one another. This shift within the public realm continues to haunt our interactions with the Other, rendering them brief and often lacking candor. As Alberto puts it: "The public realm has become a space of transit, or one where we go for voyeuristic thrills, and particularly to consume when we believe negotiating our needs through the Internet is not possible or desirable." It seldom fulfills its potential to unite humanity and inspire growth.

That is why I'm proposing a project to re-employee the public realm as the supplier of civility between people. An emphatic articulation of architecture that frames the Otherness between us and invites humanity to once again venture towards discovery. It is my belief that people are more than just consumers, and I intend to use the manipulation of edges that is architecture to rekindle the sense of purpose which binds the differences between citizens and immigrants to constitute America's fullness.

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Precedence

Project Typology: Library, Event center, and United States Immigration Offices

Claim: To create a public space which stimulates interaction between citizens and immigrants as well as allows the stories of others to transcend the edges of books so that we may learn from them.

Spaces: Includes a grand celebration space, a cultural library and the necessary government offices for naturalization processes

Actors: US Citizens, Immigrants and other guests

Action: Appearance, Embodied Interaction, hope and healing

I look to the ancient Greek's Agora for inspiration for a public space of appearance and participation. The Agora was a public market space that existed during the time of the ancient Greeks (800BC - 146BC), which embraced the struggles of life and hosted debates that ultimately kept society intact. The Agora was a means for people, who weren't free in the traditional Greek sense of the word, to establish a public realm of their own despite the exclusivity of the Polis. The Polis was another facet of the public realm but unlike the Agora it was reserved for those who were deemed free from the shackles of the human condition, lust, greed, humanly desires and restrictions.

Through the Agora Homo Faber (Man the maker) could control his or her own fate. People came to the Agora to shop. The social class of the person selling things was seldom relevant, instead what mattered was the quality of the goods being sold. It was a space that publicly showcased the culture of various merchants, not just the goods being sold, but how the goods came to be. A modern interpretation of the Agora might not be the answer, but perhaps something to bare similar qualities in today's day and age. That is why I'm choosing to study such spaces and how they existed in previous societies.

Figure 19

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For this reason, I also propose an evaluation of 17th century market spaces in comparison to similar spaces today. The 17th century market is described in Richard Sennett's 'The Fall of Public Man' as an internally competitive space where those selling in it would vie for the attention of a shifting and largely unknown group of buyers – where buyers traded their personal goods with each other for new goods thus exchanging parts of themselves and their culture.
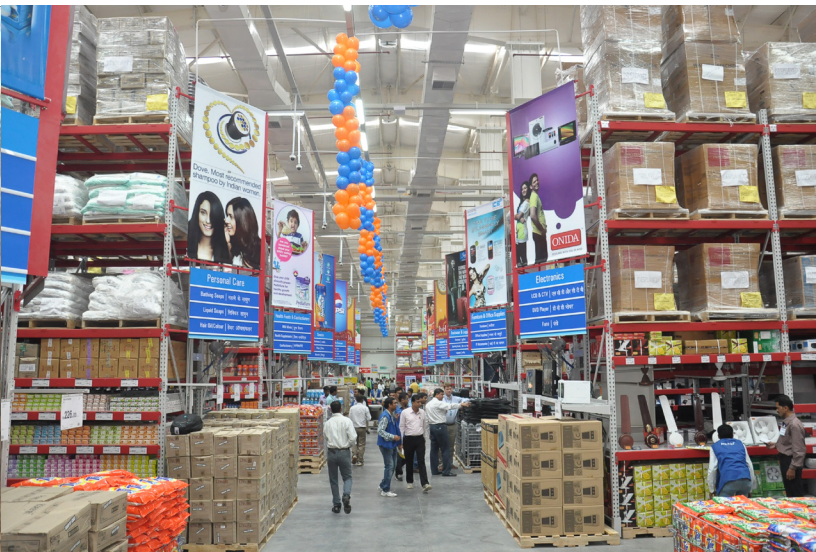

Figure 20

In comparison to today, the advancement of the cash economy and modes of credit have rationalized such business and with it too our overall methods of interaction in public spaces. In short transactions within today's public realm are far less rich of personality.

Figure 21

Typology Research

Figure 22

Figure 23

21

Figure 24

When selecting the primary projects for typological research, the major factors taken into consideration were the following:

Typology

Context

Impact

Form

The following projects were given additional consideration for typological research:

Abu Dhabi Central Market

Besiktas Fish Market

Mercado del Rio

Abu Dhabi Central Market

Architects: Foster + Partners

Figure 25

Abu Dhabi, United Emirates
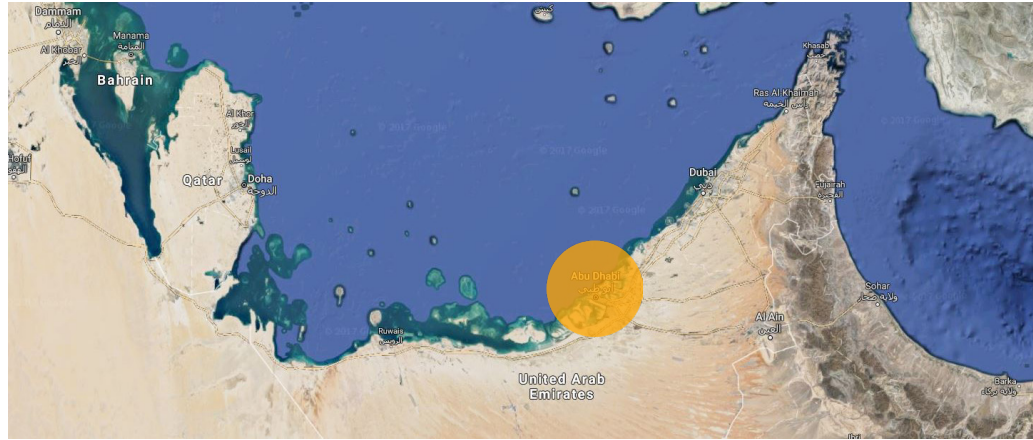
Figure 26

Figure 27

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This Market sits on one of the oldest sites in the city of Abu Dhabi. Inspired by the traditional architecture of the Gulf the scheme of this project aims to reinvent the market place, giving the city a new civic focus. This market place offers a refreshing alternative to the generic shopping mall.

Typology

This project's primary typology is commercial mixed with public spaces.
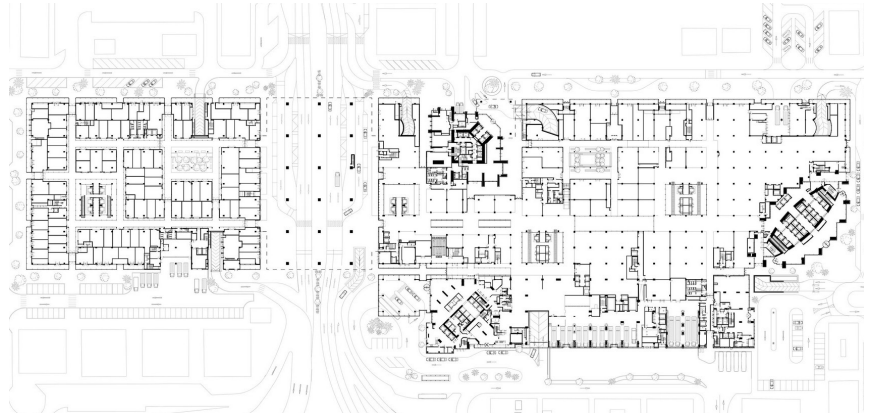
Structure

Figure 22

This reinforced concrete and steel structure hold the multi-story city market together in the scorching climates of the United Arab Emirates
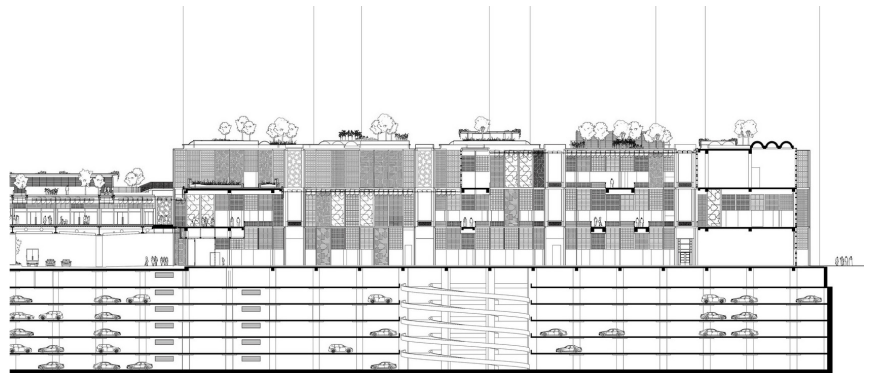
Figure 23

Cultural Aspect

The perforation patterns in the roof and interior panels were developed by scholars of Islamic art. These patterns continue outside, wrapping the podium building in a textured facade to establish a cohesive aesthetic throughout the design. These octagonal perforations reference both traditional Zellij tile-work as well as research into mathematical geometry which point back to the historical discoveries that occurred in this region.

Cultural Aspect

This design not only provided a new public commercial space that showcased both homo faber and buyers as more than just consumers, but it also referenced a rich and beautiful culture in a new way.

Besiktas Fish Market

Architects: GAD

Istanbul, Turkey

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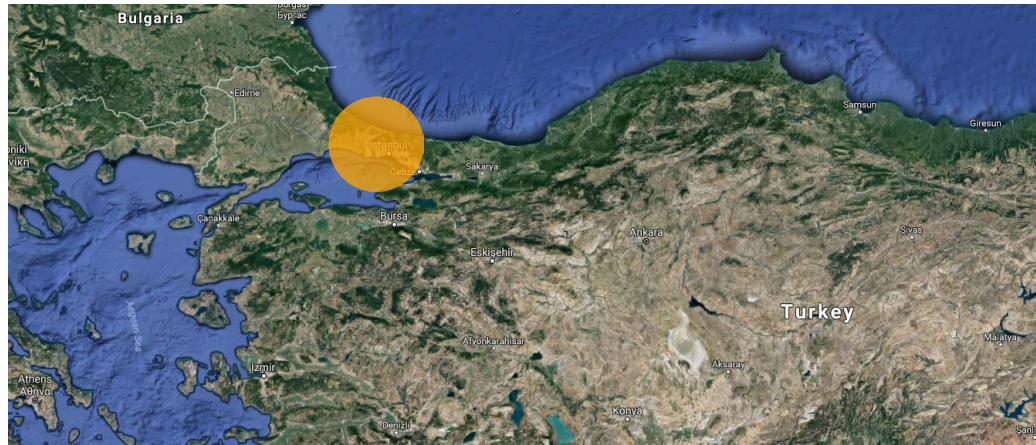
The design intent behind this small market space in the heart of Istanbul was based on an aspiration to initiate a dynamic outset by the gradual functional supplements and substitutions as well as the immediate effects of artistic appeal. This simplistic approach to form allows for a welcoming relationship with the surround streets

Typology

This project's primary typology is Public Space, but it is often used as commercial space.
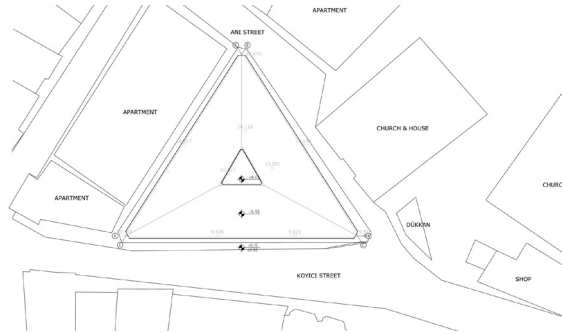
Figure 31

Structure

A steel skeleton reinforces the concrete canopy form over the market space. This implementation allows for an open and vibrate environment.
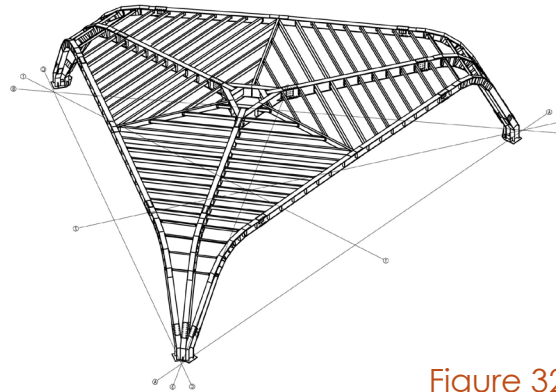
Figure 32

Form
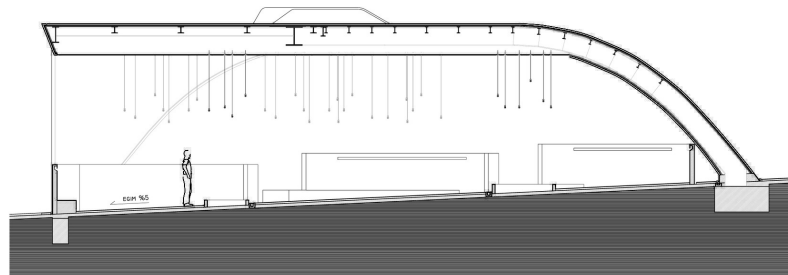
Figure 33

This form mimics a piece of cloth lifted from the corners or a seashell, and establishes a fortified shelter for vendors as well as shoppers, while maintaining an intimate relationship with the surrounding public.

Cultural Impact

This design provides a central and easily accessible space for members of the community to buy and sell goods that reflect the cultures of Istanbul. This showcases not just what the city is today, but also where it came from, and how it evolved through cuisine.

Mercado del Rio

Architects: Morales Vicaria

Figure 34

Medellín, Columbia

Figure 35

27
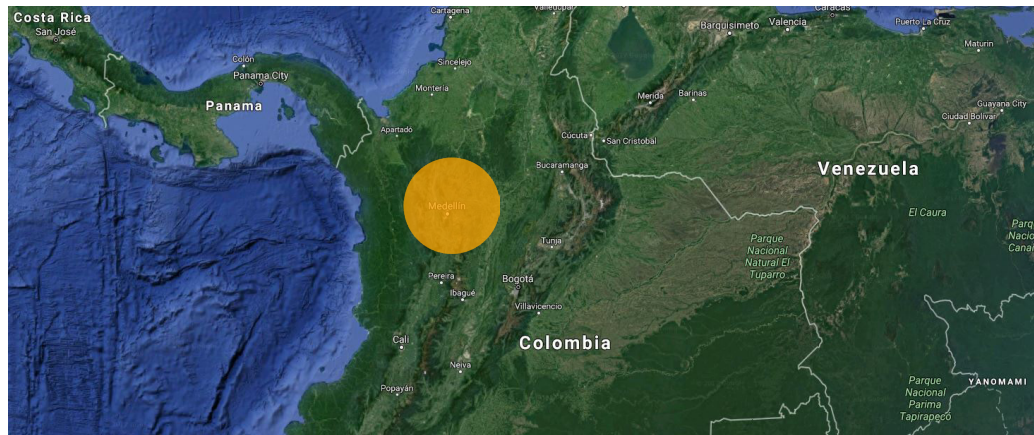
Figure 36

The Mercado Del Rio is located in Medellín, the capital of Colombia's mountainous Antioquia province. This building used to be an old cellar, but it has since evolved into a vibrant market space. This design implements a geometric theme based on diagonal triangles, and diamonds to give the place a sense of visual dynamism and avoid the possibility of monotony in any given space.

Typology

This project's primary typology is commercial, but it is surrounded by public spaces which serve as connectors between interior and exterior spaces.
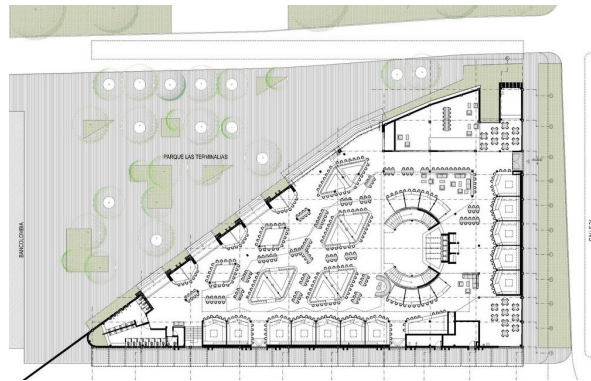
Figure 37

Form and Structure

The triangular shape of the building is due to the fact that the railroad lines, used to transport coal from nearby municipalities, passed tangentially trough it n order to cross the Medellín river due West.

The exterior of this building is composed of masonry brick which twists and turns to create the access arches and tower, but the rest of the structural components are exposed steel and perforated metal sheets.
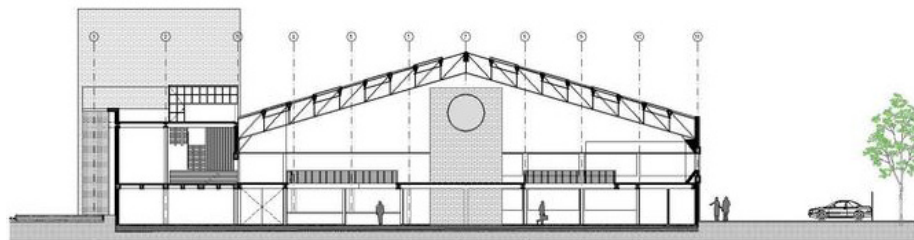
Figure 38

Impact

This design serves as an example of the renewal of market spaces like those European ones in my studies, but in a new way that isn't necessarily just European but more so innately attached to the human condition. A potential space for the exchange of culture through cuisine.

Major Project Elements

Cultural Library

This space will serve as a knowledge hub for a variety of cultures. A place for people to come learn about their own cultures that exists amongst various other cultures. It will also serve as an amenity to aid immigrants through the historical examination portion required for naturalization.

US Citizen Immigration Offices

The naturalization process requires certain government certificates and approved identification which can only be processed at official government offices. Thus providing a centralized location for these documents is beneficial to the promotion of citizenship.

Celebration Space

This space is intended for the use of reciprocal revelation between various people from various cultures. Much like the ancient Greek's Agora, it too will provide an opportunity for people to experience cultures that differ from their own.

This space will be multi-functioning. The venue for potential multi-cultural markets, a reception hall for naturalization ceremonies, a large and open study space or reception hall for weddings.

Actions & Events

Cultural Library

Learning about one's own history (ancestors, etc..)

Learning about other cultures (stories and testimonies)

Learning about the history and culture of NYC

Learning about immigration especially issues relating to current discussion

US Citizen Immigration Offices

Conduct necessary procedures of the naturalization process

Connect the public realm to the private realm of the immigration process

Celebration Space

Reception hall for Naturalization Ceremonies

Reception hall for small concerts

Reception hall for weddings

Study Space

User | Client Description

The Client

This development is primarily municipal. Thus, its clients are the men and women that make up the greater community surrounding the proposed site. So the entirety of NYC are the client for this project, but it;s also an example to the world which makes all people clients.

The Users

The entire proposal lives within the public realm, so its users may vary greatly. The idea behind this project is to stimulate interactions between people of various groups, cultures, even nationalities.

The Audience

This project intends to inform the world of the means by which citizens and immigrants can form a lasting relationship and the role architecture has and continues to play in the narrative.

Unifying Research Idea

- Historically America is a nation of Immigrants

- Historically the public realm was the space of embodied interaction

- There is a correlation between the citizen Immigrant conflict and society's detachment from the public realm

- Modern technology plays a role in the fault, but it isn't totally to blame

- An embodied public realm with rich architecture is an appropriate solution

Justification

For years I've studied the relationship between immigrants and citizens in America, and more recently the importance of the public realm as a space of embodied interaction. My research has taken me across the vast ocean of history, from the ancient Greek civilization to the more recent triumphs of a bright young nation, America.

The Greeks were amongst the first recorded to have discovered consciousness. An innate concept which gave way to conception of self-identity. We can discern from this discovery that the internal realm of self-identity is not independent from the external environment around it. Studies from philosophical literature such as Maurice Merleau-Ponty's '*Phenomenology of Perception*' reveal that it is in fact the external world which reflects one's being, thus allowing the construction of self-identity. Additionally, it is the impression of the world which originally perpetuated science, thus curating the fruition of modern technology.

Paradoxically, the technology which originally spawned from our connection with the world now separates us from it. Our society today is detached from the external world and those in it. Self identity is no longer found venturing through the world, but rather its found surfing through the web. People today prefer to gather in the digital world, a realm that is neither fully internal nor fully external, which is comprised of media entities and blogs promoting like-mindedness and the idle consumption of information without any analysis of merit. The public realm which we once voyaged to discover the world and those we live in it with has been abandoned, and the connections which once gave us consciousness has been severed. As architectural historian and philosopher Alberto Pérez-Gómez puts it

"We interact more with machines than with other human beings, and this results in narcissism, alienation, and the incapacity to grasp a sense of purpose"

Literature Review

SERMONS VOL I · SERMONS VOL II · SERMONS VOL III · SERMONS VOL IV · SERMONS VOL V · SERMONS VOL VI · SERMONS VOL VII · GLOSSARIO ANGLICAN · ODINUS

MONTAIGNE'S ESSAYS · COMMON PRAYER 1645 · HISTORY OF THE WORLD · GWILLIM'S HERALDRY · SANDYS TRAVELS · CARDINAL RICHELIEU · Estats & ESTATS & EMPIRES DU MONDE · Ambassades DE PERRON

PENNANT'S LIFE & · CONTINUATION PENNANTS JOURNEY TO NOWDON · PENNANT'S JOURNEY FROM CHESTER · PENNANT'S TOUR IN SCOTLAND · DICTIONARY OF PAINTERS · DICTIONARY OF PAINTERS · TOPOGRAPHY OF ATHENS · GOLDSMITH NATURAL HISTORY 2 · GOLDSMITH NATURAL HISTORY 3 · GOLDSMITH NATURAL HISTORY 5

THE HUMAN CONDITION by Hannah Arendt

This text starts by declaring the profound importance of humans breaking past the threshold of our planet fore everything prior to that, regarding mankind, was of the earth. Prior to this man and all things of him had presided under the sky. Earth was a quintessential part of the human condition as well as a prison for mankind. The rest of the reading is a study of the human condition with a particularly specific focus on speech and its importance in men's overall existence.

The endeavor of trying to understand man's condition of being starts with the Term Vita Activa, a term that is as older but not older than the tradition of political thought, which means a life devoted to public matters, but also refers to the 3 primary conditions with which life on earth has been given to man. These conditions are Labor, work and Action. Labor is the biological process of the body such as growth, metabolism and decay. Work refers to artificial worldly things that are different from man's natural surrounding and not bound to mortality. I interpreted this as pertaining to inanimate objects. The third is action, which is the human condition of plurality, the existence of men, not man, on earth. Through this condition remembrance and history are possible. It is also worth mentioning that this condition relates directly to politics. These conditions are inter-connected to all general conditions of human existence, from natality to mortality. The human condition is distinguished from human nature though. Human nature is a completely different thing which is said to concluded to the formation of a deity in its explanation.

These three subcategories of Vita Activa are divided into two realms, the public and the private. The first two, labor and work, lie within the private realm, while the last, action is in the public. This distinction is crucial to properly understanding the functions of these conditions as they were understood in the Aristotelian times.

Next, we visit the Household and Polis. The household exists within in private realm, where men live together, driven by necessity and desire. The household is the place of families, where men are tasked with providing nourishment for survival and women are tasked with birth for the survival of the species. Within the household resides one leader who determines the rules of operation within the household. The polis on the other hand lies in the private realm. It is a political, action, realm, which unlike the household has no leader. The tricky thing about the polis is that is requires freedom from its attendees.

Freedom pertains to that which is beautiful, that is that which is neither useful nor necessary. In order to be free, one must be lacking all physical desires even those of biological necessity. Only after this prerequisite can one truly ponder that which is eternal lasting beauty, which cannot be disturbed or change he who consumes it. For this reason, only heads of households are determined to be free and admitted into the Polis.

The exclusiveness of the public realm, the Polis, is lost after the fall of the great city state. It is replaced by a more inclusive belief, Christianity. This then new religion maintains the prioritization of action, contemplation, but also holds it to be a necessity like the other two conditions of human existence on Earth. This presents a new term to describe he who lives a life devoted to politics, Vita Contemplativa. This starts a shift from a once minute public realm to a now enormous one.

With the birth Christianity, the distinction between immortality and eternity highlighted. The ancient Greek gods not only had the same shape as man but the same nature as well. The difference was that the gods were immortal while man was subject to the cruel reality of mortality. This however was not something that was perceived to be constant. Man, too could reach a immortality and find a place in the cosmos through work, deeds and words. In fact, he was doomed to cycle, which is actually depicted as a line, as a mortal until he completed this task. Biological life on the other hand, which is depicted as being a circle, was seen as already being immortal. Eternal was described, both by Plato and Socrates as being that which is outside the realm of human affairs and outside the plurality of men. Christianity contrast that with the belief that life on earth is ultimately doomed but eternal salvation is possible through a life full of good deeds.

This brings up the ideas of good. What is a good life? A good life is that which is filled with good deeds, such as charity and contemplation. Contemplation is good but the goodness quality disappears once it is brought out into the open. This is a paradox because Jesus is seen as being a good man but he is out in the open with his goodness. Thus, Jesus proclaims that there is no good man and that only through god can one be good.

From here the text reexamines the distinctions between the public and private realms. The public realm requires the presence of others who can see and hear what you see and hear and only through that can we confirm the reality of the world as well as our own. The public realm is described a table in between men, which can be used as a common ground for understanding both the surroundings. The private realm is deprived of that reality comes with being seen or heard and it is where loneliness resides.

The space of participation is a part of the public realm. It occurs whenever men are together in the manner of speech and action. It predates and proceeds all forms of public realms and governments. It has the potential to occur whenever men gather but does not necessarily do so nor does it last forever when it does. The space of appearance is fragile in this sense because it requires a gathering of men as well as powerful political activity. Powerful political activity refers to the belief that power is actualized where words and With the birth Christianity, the distinction between immortality and eternity becomes deeds have not parted - where words are not empty and deeds are not brutal – where deeds do not violate but instead establish relationships and form new realities.

The space of participation is preserved by this power that lies between men who work together and disappears once they disperse. Through powerful speech and action man is able to confirm himself, his reality and create remembrance. Because the impact of the world's reality upon human existence is felt and received as a conditioning force. The only thing power is vulnerable to is force and violence. An example of this is a tyranny, cruel and oppressive government or rule, such as North Korea. But neither force nor violence can replace power and only through power can one leave monuments and stories. Without the power of speech to materialize a new idea there is no remembrance.
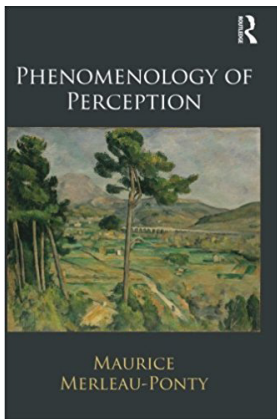
PHENOMENOLOGY of PERCEPTION by Merleau Ponty

What are sensations? A sensation is a feeling or perception resulting from something that happens to or comes into contact with the body. Furthermore, sensations are a phenomenon that affects us and allow us to express ourselves. We experience sensations through our five senses, hearing, feeling, tasting, seeing and smelling. There are no pure sensations; a taste that is just a taste, or something seen that is just an object. Everything is affected by our impressions.

A pure sensation would be the experience of an undifferentiated impact, instantaneous, an atom of feeling, something that corresponds to absolutely nothing in our experience. An isolated datum of perception is unconceivable because perceptual things are always in the middle of something else, and always form a part of that sensation's conception. Thus, pure qualities are also impossible though the idea itself is conceivable.

Consider a framed black rectangle with a small red circle at its center. An examination of this image reveals the depth of hidden qualities that don't actually exist, at least not in the physical realm. The red center appears more vibrant than it is; the black background appears to form the circular shape but also drape behind the red; Each examination arouses the sense that there is more there than there actually is.

The problem with perception is that we tend to perceive what has already been perceived instead of making efforts to compose individual perspectives of our own. But, the revelation of quality within things require time and examination. Figure 1 page 6

It is in the realm of indeterminate that quality, which favors expressive value over logical significance, arises. The opposite of this is scientific consciousness, which seeks to determine the quality of something through empiricism.
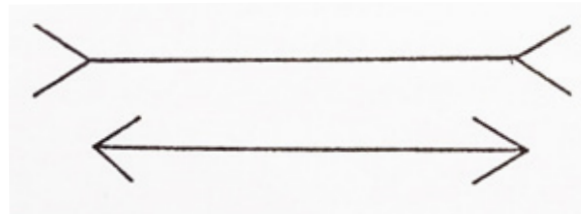
It's worth noting however, that sensations and impressions were the original perpetuaters of science; but can the sense organs retain an explanatory concept of our existence? Can attention, referring to prolonged practice, bring perception into line with the laws of empiricism? A reflection of these ideas reveals subjectivity and an obscurity associated with empirical knowledge. We believed we knew what seeing and hearing were, but this obscurity forces us to revisit these experiences in order to redefine them. Naturally this goes against the traditional notion of sensations, but it is important to realize that science can only reveal fragments of subjectivity. This is due to the fact that science forces these phenomena into rigid categories that make sense only in the realm of empiricism. The perceived on the other hand, rely on the changing context of the ambiguous to discern its knowledge. Therein lies the distinction between real and ideal knowledge.
Onto consciousness, which is defined by sensations. Every mode of consciousness derives its clarity from sensations and the conception of ideas is always associated with past experiences.
Thus, to perceive is to remember. For example: when we read a book, the speed of our eyes leaves gaps within the impression left on the retinas,

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Fragmenting the data, but our perception can supplement from our memory, thus allowing us to discern the reading. This utilization of memory requires that the data be organized in a recognizable manner, which creates an illusion that intern triggers our memory. The sciences on the other hand, devalues illusions and disassociates them from our understanding of reality. Empiricist philosophy treat the background, from the black framed image mentioned prior, as if it were invisible. It attempts to apply objective thought to define notions of consciousness as pure concepts which are mutually exclusive.

Sense experience is an experience in which we are given active qualities. It is the vital communication in which the world is made present to us in a familiar fashion as a setting to life. This intentional connection with the world is contrasted with the objective "know". It is a notion that criticizes the overall reduction of the idea of the world. This opens a universe of value and thought in which all lives come in contact and are recognized. This universe is referred to as the 'Phenomenon Field'. Within this field, classical science is revealed to be a form of perception which has lost sight of its origins and now believes itself to be complete. However, this 'original' ideal does not combat the 'new' science, but instead wishes to rediscover direct experience and assign its place in relation to scientific knowledge, philosophical and psychological reflection.

Classical psychology views the body as a system of bones and muscles, internally composed by a network of organs and wires, which are installed by nature. The organs send messages to each other through these wires, which eventually make it to the brain where they are deciphered and used to produce opportunities to feel. Although the body is an object, it is distinguished from other, external objects, which host the possibility of absence. In this sense, our bodies are like prisons which we can never escape and the permanence of these figures, in context with our consciousness, suggest that they are the means by which we're able to communicate with the world. Empiricism acknowledges a separation between the body and the mind, but the separation does not stop there. Experiences, even the psyche are all separately categorized in a second universe with its own set of logical laws. Further investigation reveal that simultaneous sensations are connections between these seemingly separate universes of the physical and non-physical. The notion of phantom limbs, which refer to limbs which have been severed from the host's body, but still arouse a sensation, also reveal this connection.

The body existence in the world also play a role in this realization. As mentioned before, the body is the means by which we communicate with the world, and only through the embodiment of physical things that we are able to be. Take a pianist for example, the embodiment of the piano allows the pianist to bring music into the physical realm. But this union of essence and existence, as well as a complete understanding of perception, thought and their intrinsic significance cannot be explained in terms of external associations, rationalism or empiricist investigations.

Review Conclusion

A potential solution to the 'Citizen Immigrant' issue lies within the space of appearance. Hannah Arendt, a German-born American political theorist, describes this space of appearance as something that comes into being whenever men are together in the manner of speech and action. This space is contingent not only on the gathering of people but also in the genuineness of their interaction. Only through genuineness can human interactions flower into meaningful resonance. Only through public space, a space of dialogue, can citizens and immigrants find full embodiment and hope to cultivate a fruitful future together.

This space appearance allows two people to relate to each other despite their differences. It's much like the phenomenological doctrine Ponty uses, and I believe he is right to use it. People don't exist in the vacuum of space but rather they exist on earth, and it's through this common factor that we gain any form of understanding. The architecture, cultures and people around us all play apart in the formation of self-identity. Therefore, in some way, shape or form the Other is actually apart of each one of us.

In conclusion, I intend use these two texts to formulate the foundation from which to argue the premise of my project. The coming together of people, specifically American citizens and immigrants, is important not just for the greater good of our society, but also for oneself in their attempts to establish self-identity. We exist not as individual beings, but as sediments contributing to the vastness of humanities beaches.

Site Proposal

Site Location

New York City

My site is in New York city, a Prytaneum on the shores of a new nation. It is the most popular immigration destination in the country. The influx of various cultures has contributed to the city being considered one of the greatest cultural hubs in the world. One in five New Yorkers is an immigrant. The city has become a living testament to the endlessness of definitions for the term, home, which is constantly folding and unfolding to create new edges of meaning. Manhattan is considered the iconic symbol, not only of New York, but the entire country. That is why I'm proposing this project be in Manhattan.

Currently the offices immigrants need to transition into American citizenship are scattered across the city, buried deep in the edge of private government matters, and void of any connection back to the public realm.

Site Context

Manhattan, NYC

A Central Park

B Guggenheim Museum

C Grand Central Station

D Empire State Building

G Time Square

E China Town | Little Italy

H Madison Square Garden

F 911 Memorial

● Immigration Service Offices
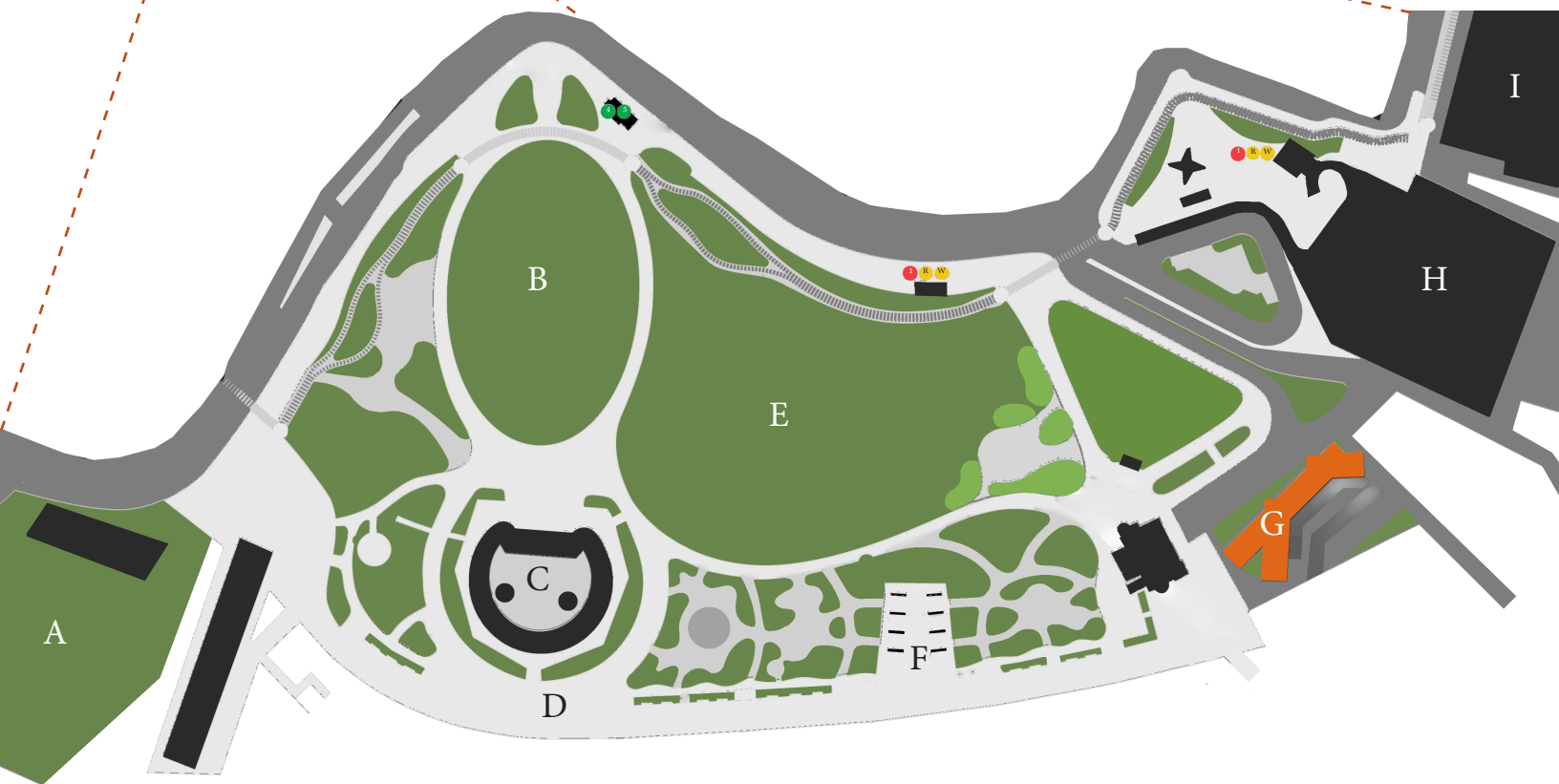
Battery Park

A   Robert Wagner Jr Park

B   Battery Park Oval

C   Castle Garden | Fort Clinton

D   Battery Park Promenade

E   Battery Park Woodland

F   East Coast Memorial

G   Proposal Site

H   Staten Island Ferry

I   Governors Island Ferry

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The site I am proposing is currently dominated by a public park. Battery Park serves as a bordering edge which contrasts the monumentality of New York's Skyscrapers, and it is a culmination of Manhattan's best traditions described by David M. Childs, a partner at SOM Architects and contributing factor for the Battery Park Masterplan, as

"a great success that extends New York, not as New York typically is but in the sense that it is another neighborhood in the vernacular of New York"

I'm proposing Battery Park as the site for my design, with the intent of unedging the remnant history which first welcomed the Other into our country. To reawaken the dialog between the sites current existence and its history as the beacon of hope that attracted the very first immigrants to land. Millions of people visit the site every year from citizens to immigrants, even tourists, all in search of discovery. They voyage south across the sea towards the Statue of Liberty and the former "Gateway into America" Ellis Island. By erecting my architectural proposal on this site I am proposing a dialogue not only with the site but the rich history surrounding it.
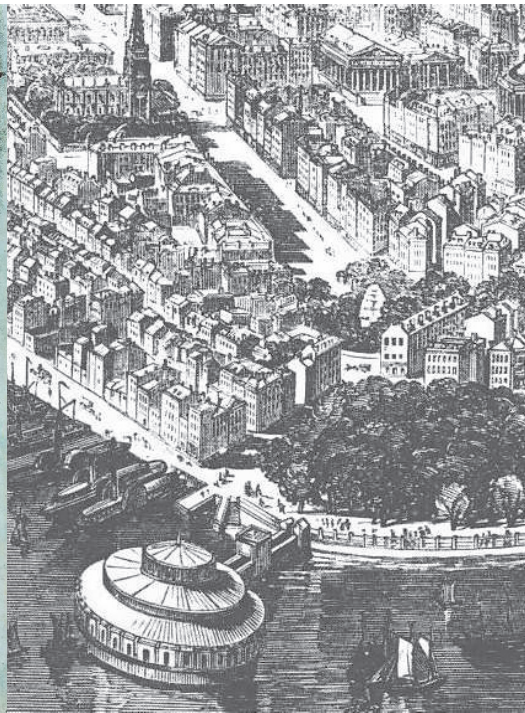
Historical Context

Figure 44-47

Fort Amsterdam

Established in 1623 and managed by Dutch West Indian trade companies with the primary intent of protecting commercial goods and facilitating further exploration. The fort switched hands 8 times over the following 50years, between the Dutch, English and Colonialist.

Fort Clinton

The old fort was demolished after the American revolution leaving only the battery of canons from before. A new fort was then constructed to protect against potential invaders. It was named after the 6th governor of New York DeWitt Clinton.
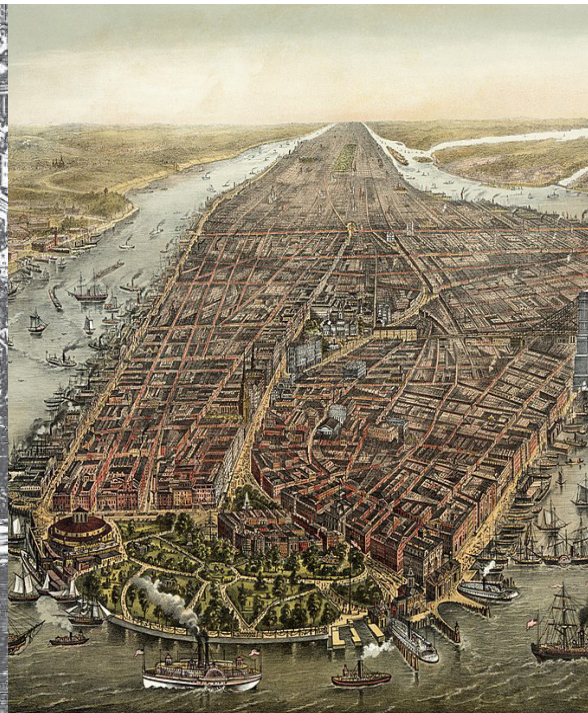
Castle Garden

As the nation grew the need for protection against invaders dwindled. The fort was thus renamed and renovated into a renown theatre, a place for people to come together to share their stories. 40 years later Castle Garden was renovated again, but this time into the country's first ever immigration depot, 40 years prior to Ellis Island.

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Figure 48

The park is a result of infill from the mainland and drudged up soil from the depths of the ocean. Over time the city grew and came to engulf the edges of the old fort thus expanding the nation. This site was chosen to mine the richness of that history and frame it through architecture so our society may once again expand its understanding of the Other.

The site lot sits on this new land and is currently occupied by a US Coast Guard Recruitment center

Analytical Data

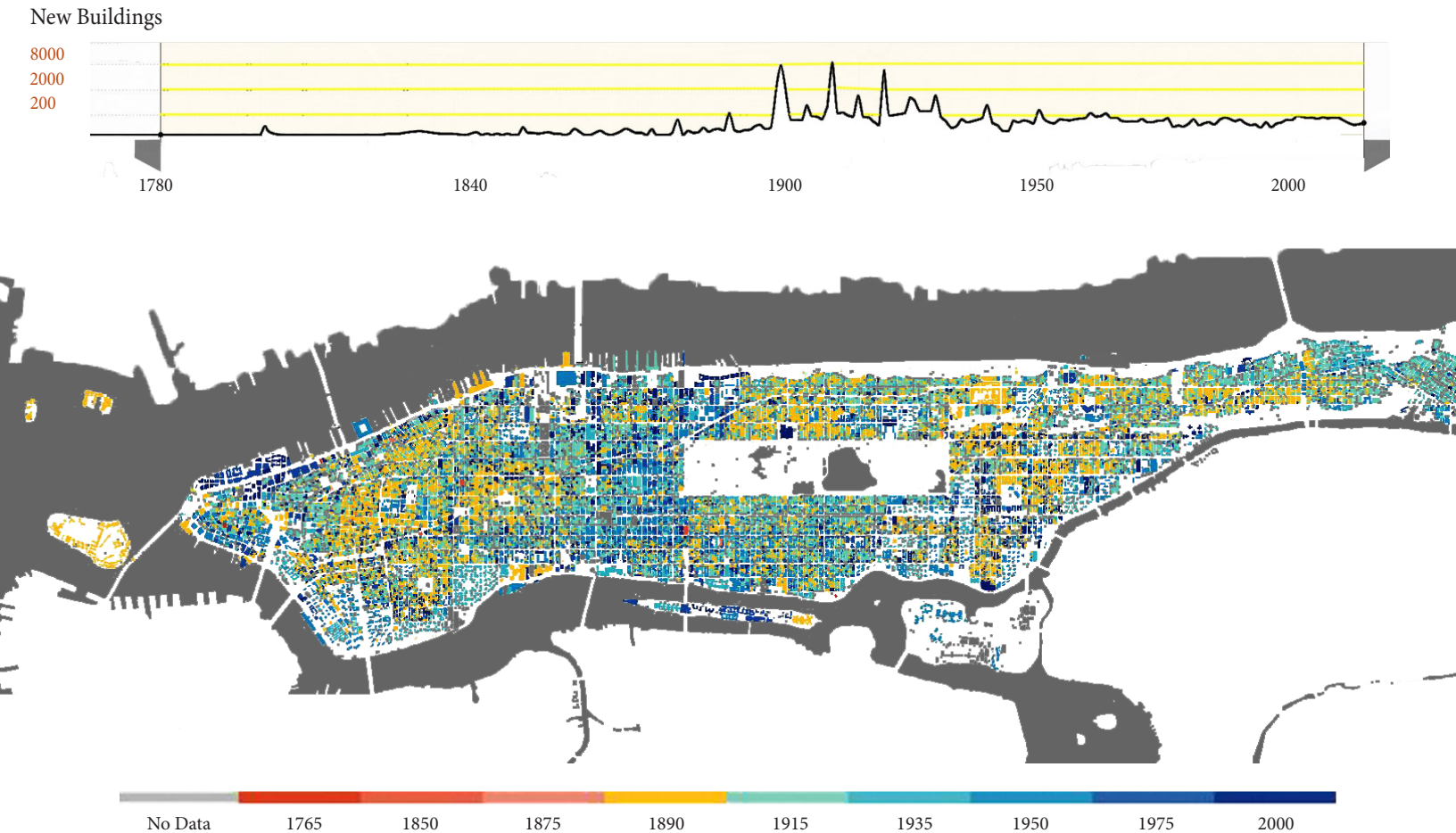## Development Analysis

New Buildings

Figure 49

Lower Manhattan hosts the greatest building density. That doesn't stop the city from growing in the region though and it is that innovative spirit which I seek to contribute to with my architectural proposal.

The darker the color the more recent the area has been constructed on. There are some spikes in the early 1900s but the rest of century is pretty consistent.

47

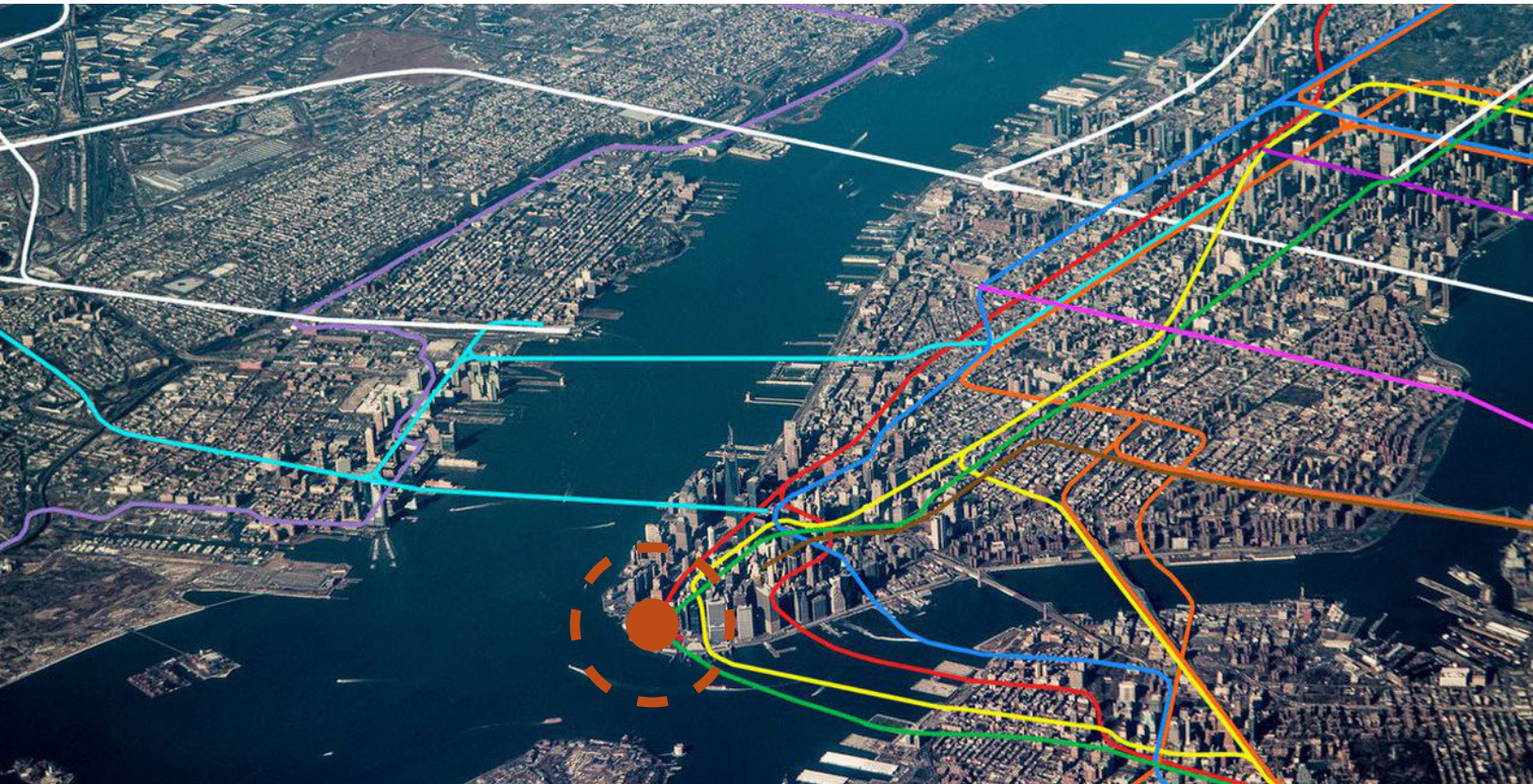# Accessibility

Figure 50

Battery Park is accessible from a variety of points and through a variety of means. From the heart of downtown New York City it is a 30 minute walk, 15 minute car ride (Taxi, Uber, or Personal Vehicle) or 10 minute subway ride to the site. The red 1 line, Yellow R&W lines and Green 5 Line all take you either directly to the park or the Ferry Stations adjacent to it.

Environmental Analysis

Solar Analysis
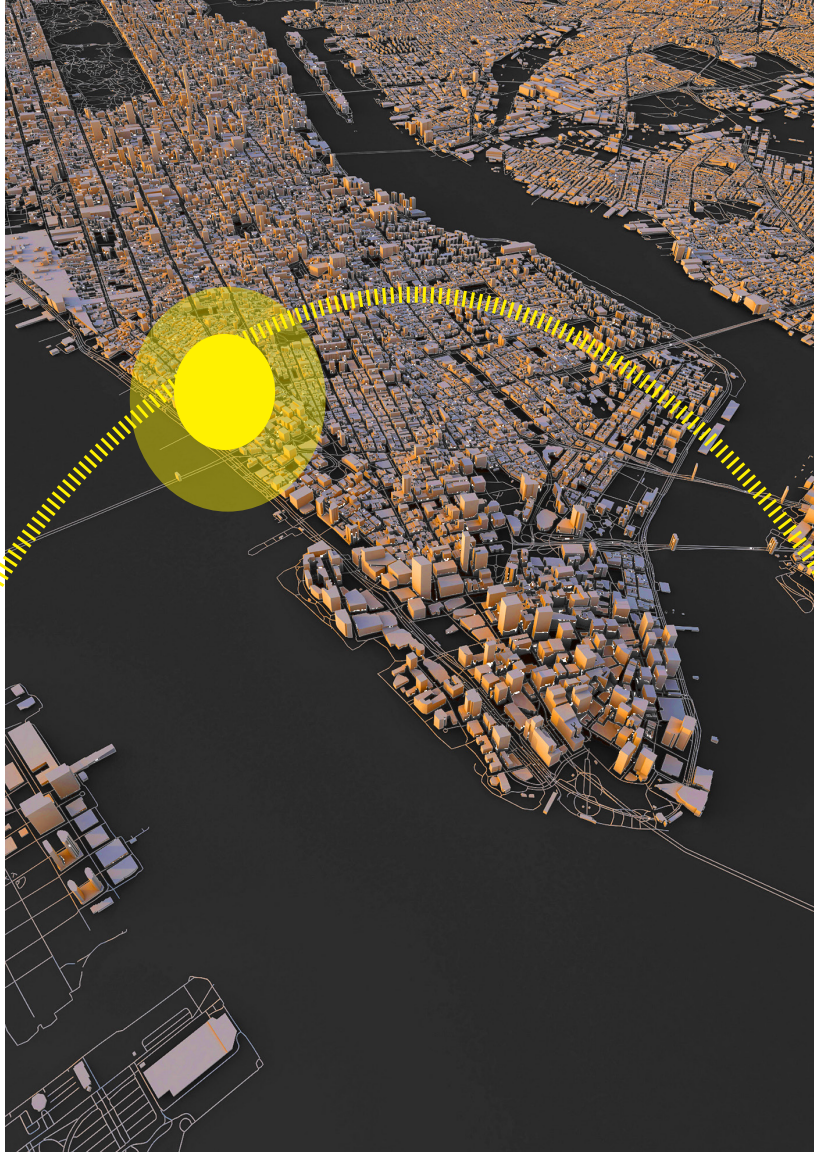
New York City, Manhattan specifically is one of the most dense metropolitan areas in the world. That makes things a little more complicated when it comes to designing a solar responsive building. Thankfully my site proposal is located south of the famous New York skyline.

Its location on the southernmost tip of the island ensures that nothing will be erected in a way that blocks its access to natural lightning.

The graph below showcases an analysis of natural lighting in the area throughout the year.

	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
Hours	6	6	7	8	9	11	11	10	9	7	6	6

49
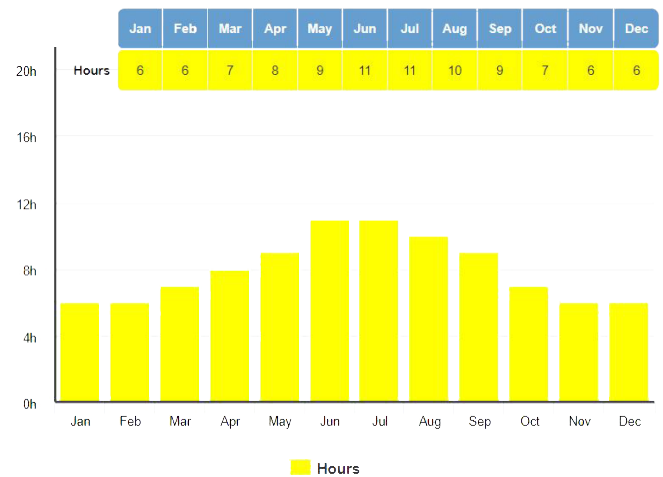
Temperature Analysis

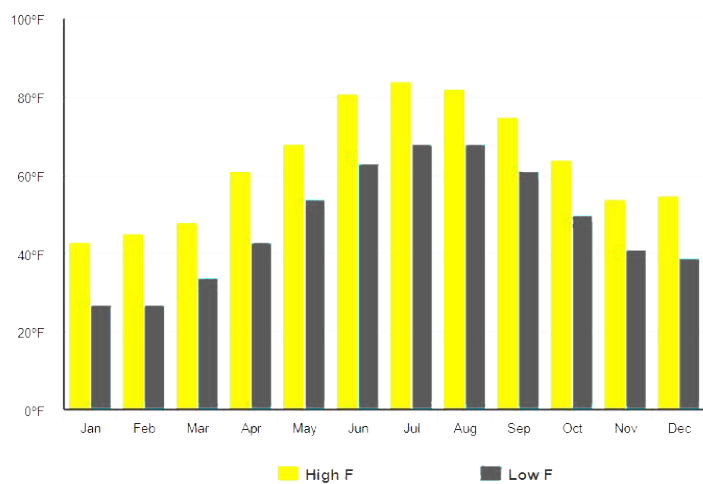|	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
°C	2	2	4	11	16	22	25	24	20	14	9	9
°F	36	36	39	52	61	72	77	75	68	57	48	48

Figure 54

	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
High °C	6	7	9	16	20	27	29	28	24	18	12	13
High °F	43	45	48	61	68	81	84	82	75	64	54	55

Figure 55

July is the hottest month of the year in New York City with an average temperature of 76°F and the coldest month is January at 35°F The best month to swim in the sea however is August when the average sea temperature is 75°F.

Thanks to the Atlantic ocean the city has a fairly moderate climate throughout the year. Temperatures dive below freezing during the winter months, but seldom make it into the negatives.

Precipitation Analysis

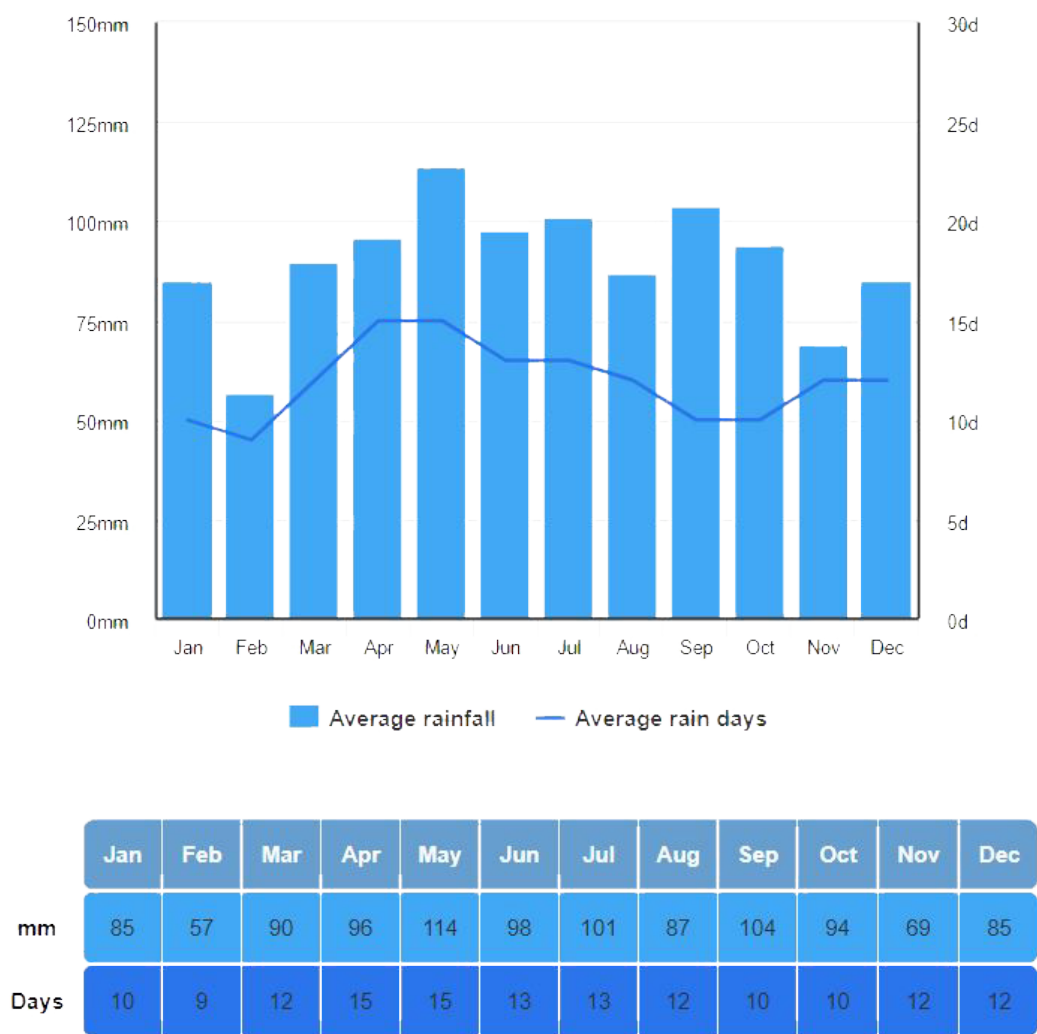|	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
mm	85	57	90	96	114	98	101	87	104	94	69	85
Days	10	9	12	15	15	13	13	12	10	10	12	12

Figure 56

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Project Goals

I seek to remedy this particular issue through a study of political thought, self-awareness though the public realm and the means and reason by which humans interact. With the findings of this study I hope to spark a fire in the hearts of Americans and immigrants so that they may find each other in the darkness of our current reality. I intend to accomplish this task through an implementation of architecture to create a multi-use-public space which stimulates a recognition of the other.

Performance Criteria

My project focuses primarily on the social impact of architecture and public space can have on our society. That being said, I don't plan on avoiding or ignoring sustainable design practices as I feel that would be unethical, but that won't be my focus. Instead my focus is to get people interacting with one another in a space that stimulates getting to know the Other. Genuineness is a qualitative quality and therefore can not be empirically measured, but I do believe that it has an innate feeling and therefore can be felt. I seek to evoke that feeling through the design portion of my proposal.

One of my primary goals will be to establish and maintain a certain occupancy rate during operation hours. Operation hours are 7 days a week all year round (exceptions for holidays and special celebrations) from 7am to 10pm. The occupancy rate I am shooting for in 75% .

Secondary goals include designing a zero emission building. New York City is a leading contributor in America's production of harmful gases and I'd like to take this opportunity to propose a design that combats that harmful trend.

Design Solution

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Plan for Proceeding

JUL	AUG	SEPT	OCT	NOV	DEC

Investigation

Research

Proposal

Program

Figure 57

55

JAN   FEB   MAR   APR   MAY   JUN

Development

Schematic

Presentation

Massing   LEED   Floor Plans   Models   Review   Sleep Again
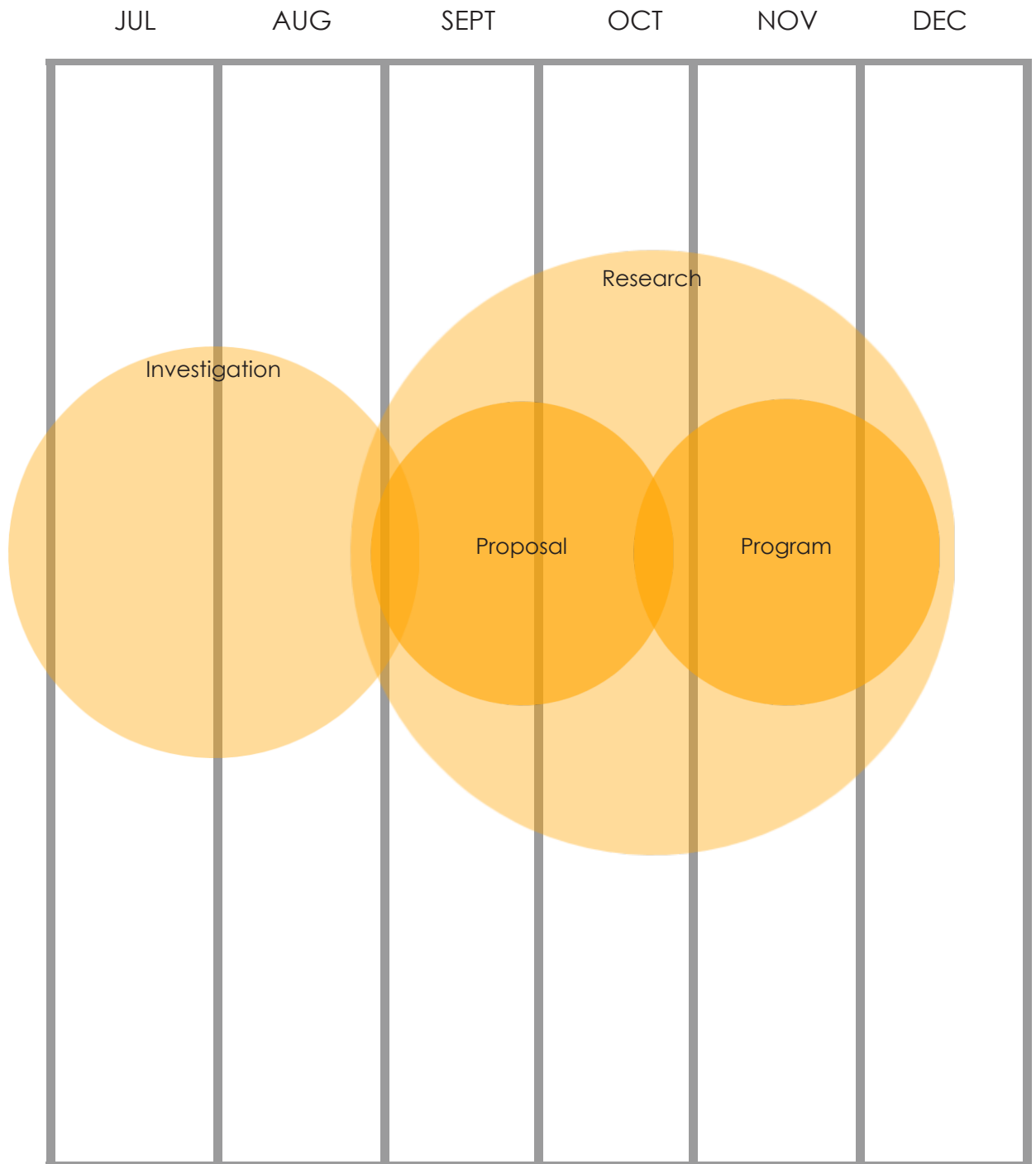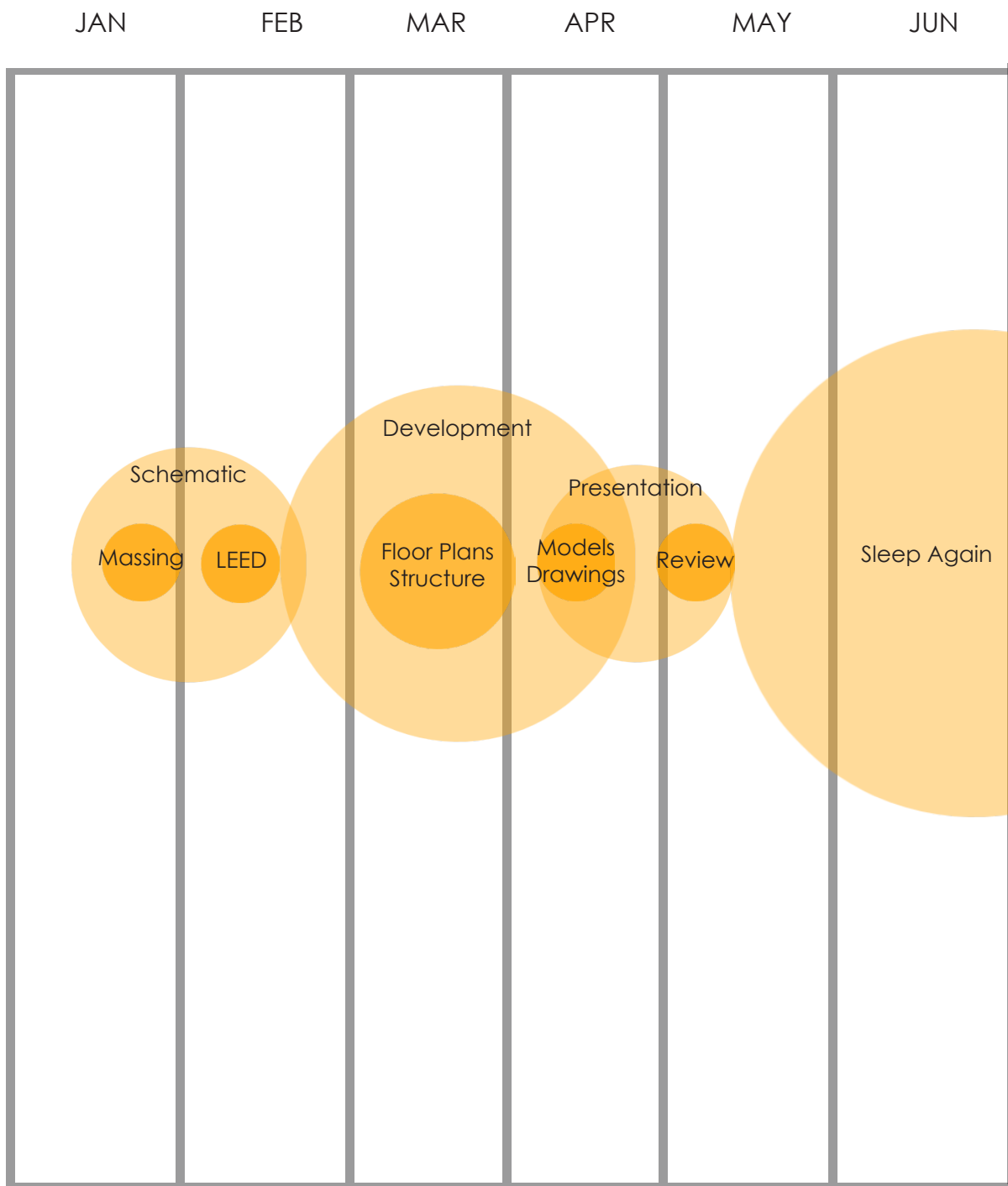   Structure   Drawings

Figure 58

Programmatic Elements

Cultural Library

An intimate arrangement of space spread across three levels where people are invited to learn about the various cultures that make up the Other. A space in which the light of a new day shines across the oceans of stories thus granting the reader passage along a new voyage.

Celebration Space

A space to come together and celebrate the union of cultures (naturalization ceremonies, weddings, small concerts, etc.) The edges of this space frame the history of immigration in America; to the West Castle Garden, the first immigration Depot in America, to the south Ellis Island and within it the future.

USCIS Offices

Serve the function of facilitating the journey towards hope. The spaces around them compliment the voyage while also connecting it back to the public realm so others may join.

Courtroom

Visitors entering the building are greeted by the judicial power of government as it lingers above them. This gesture is expressed through architecture to universally inform the pressure millions endure along the journey to citizenship.

Corresponding Events

Cultural Library

Learn about your own culture
Learn about the culture of Others
Discover stories of journey and discovery

Celebration Space

Naturalization Ceremonies
Wedding Receptions
Small Concerts etc..

USCIS Offices

Learn about the immigration process
Store and process information relating to immigration services

Courtroom

Determine who is and isn't allowed to become a naturalized citizen of America

Spacial Interactions

SPACE ALLOCATION TABLE

Allocation of Finished Floor Space in the Union Square Polis

| SPACES	SMALL		AVERAGE		LARGE	
Column1	Square Footage	Percentage	Square Footage2	Persentage	Square Footage3	Percentage2
Cultural Market	1,000	0.006	50,000	4	100000	4
Entry Foyer	100	0.0006	500	0.04	1000	0.05
Grand Public Space	20,000	12	990,000	77	2000000	80
Immigration Services	50,000	29.32	75,000	6	100000	4
Library | Learning Center	100,000	58.64	160,000	12.5	280000	11.4
Restrooms	800	0.005	1,000	0.08	1200	0.05
Security Offices	1,200	0.007	2,100	0.164	3000	0.15
Storage	1,000	0.006	2,000	0.16	3000	0.15
TOTAL	174100	99.9846	1280600	99.944	2488200	99.8

Figure 60

Adjacent

Not Adjacent

Nearby

Not Nearby
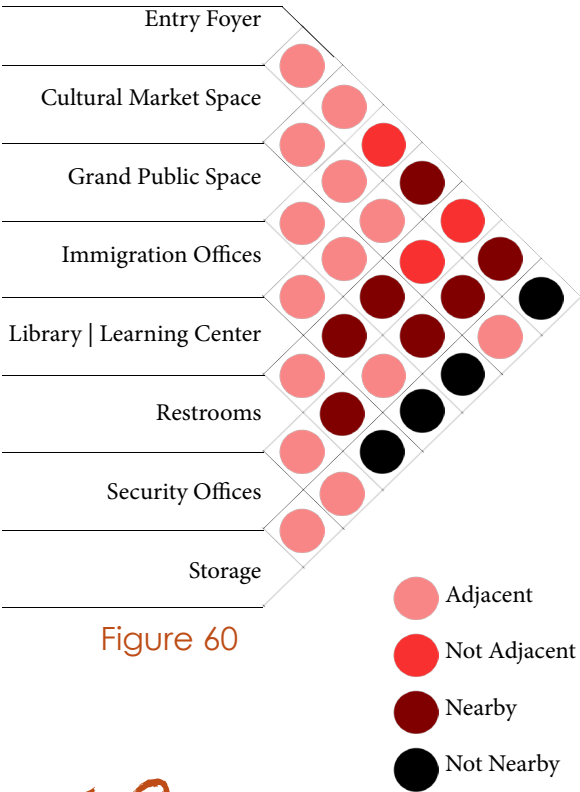
It is my intention for all of the spaces to be adjacent to each other in order to create a contrast thus showcasing the otherness of their program. I also seek to connect the very secure and private US Citizen Immigration Service offices with the rest of the public facilities. The transition between them should be seamless and inviting.

Referring to the space allocation table above, which is an earlier fragment of my design process and has been updated, I will be shooting for an average size space in all but one category. I'd like to make the 'Grand Central' space especially grand by having it be as big as possible.
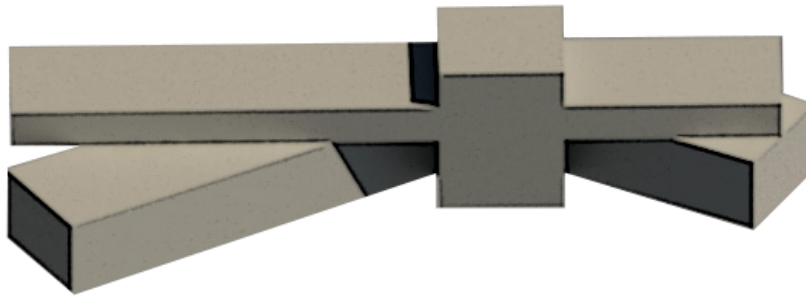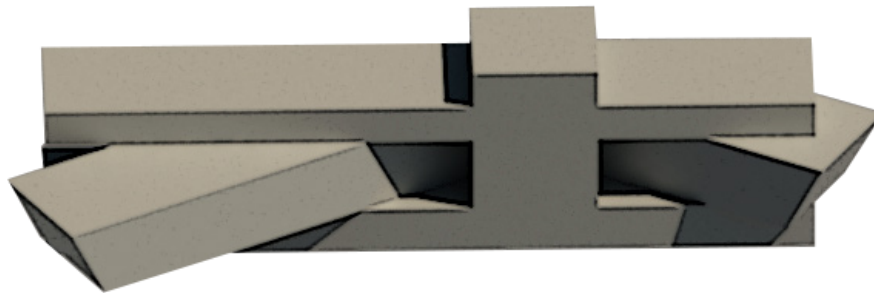
Building Form

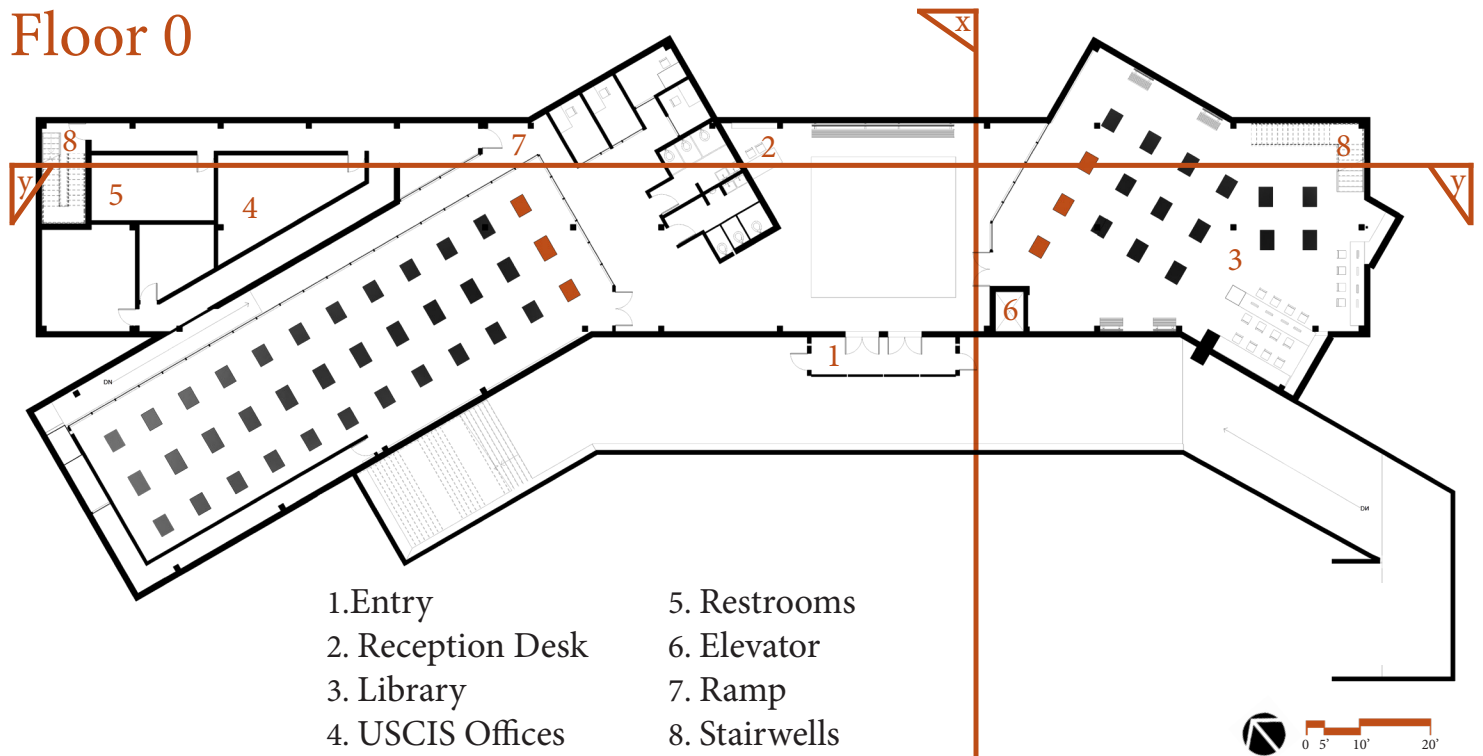Figure 61-65
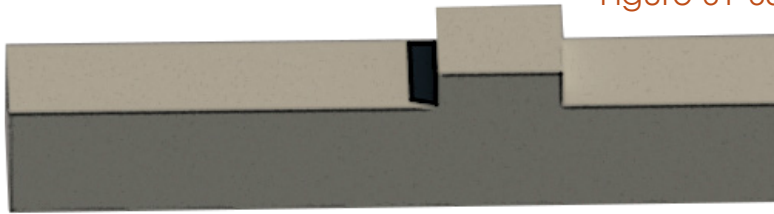
The buildings original form

A split along the vertical shaft + an opening gesture towards the city
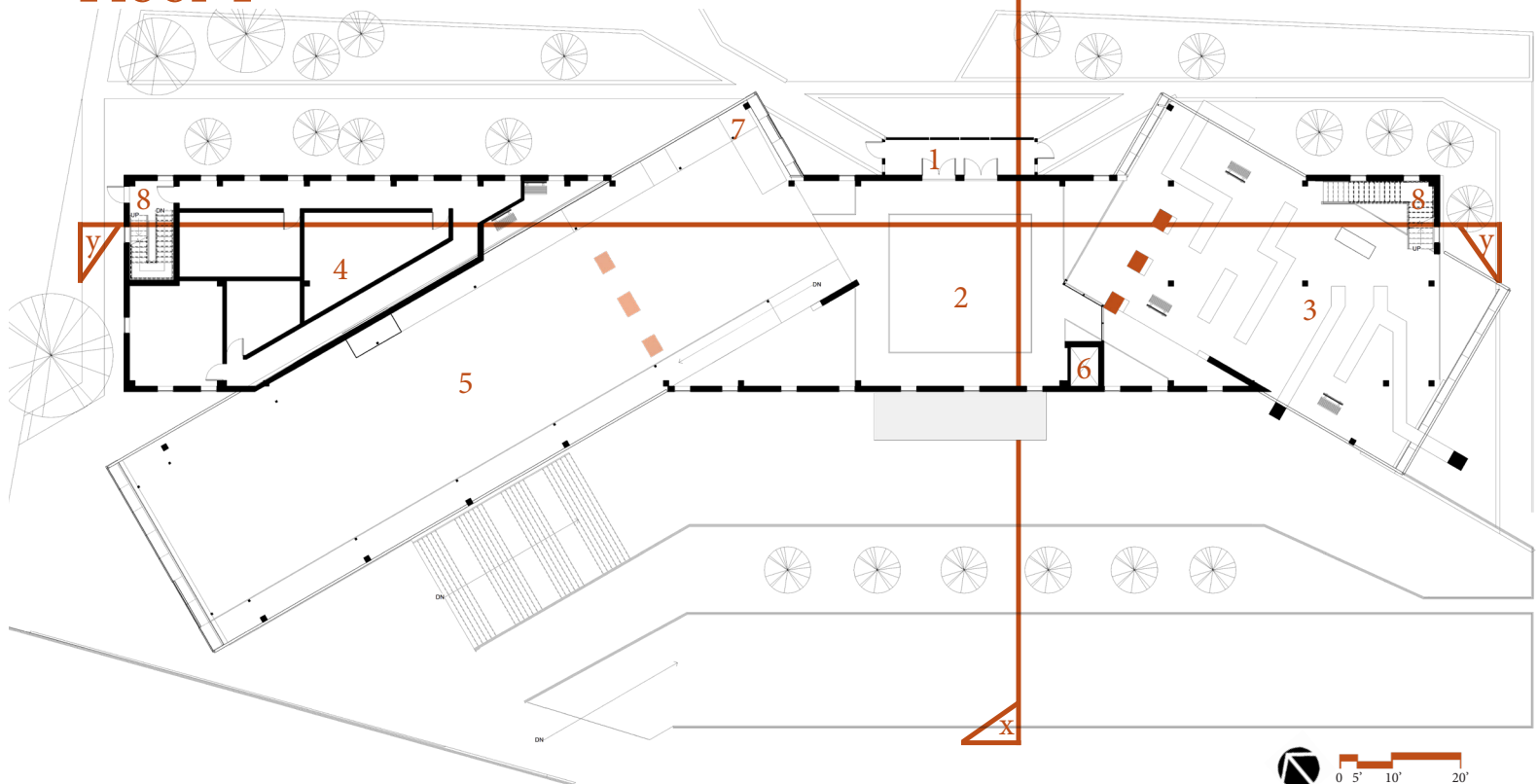

A vertical extrusion into the ground to unearth the depths of history and boost square-footage

The driving force behind these intentions is to re-frame the old in a way that evokes curiosity to wonder why such decisions were made. This form represents the new gateway into America while also pointing back at history both literally, as the celebration space points back to Ellis Island, and figuratively as the library and other spaces point towards what America could one day be.
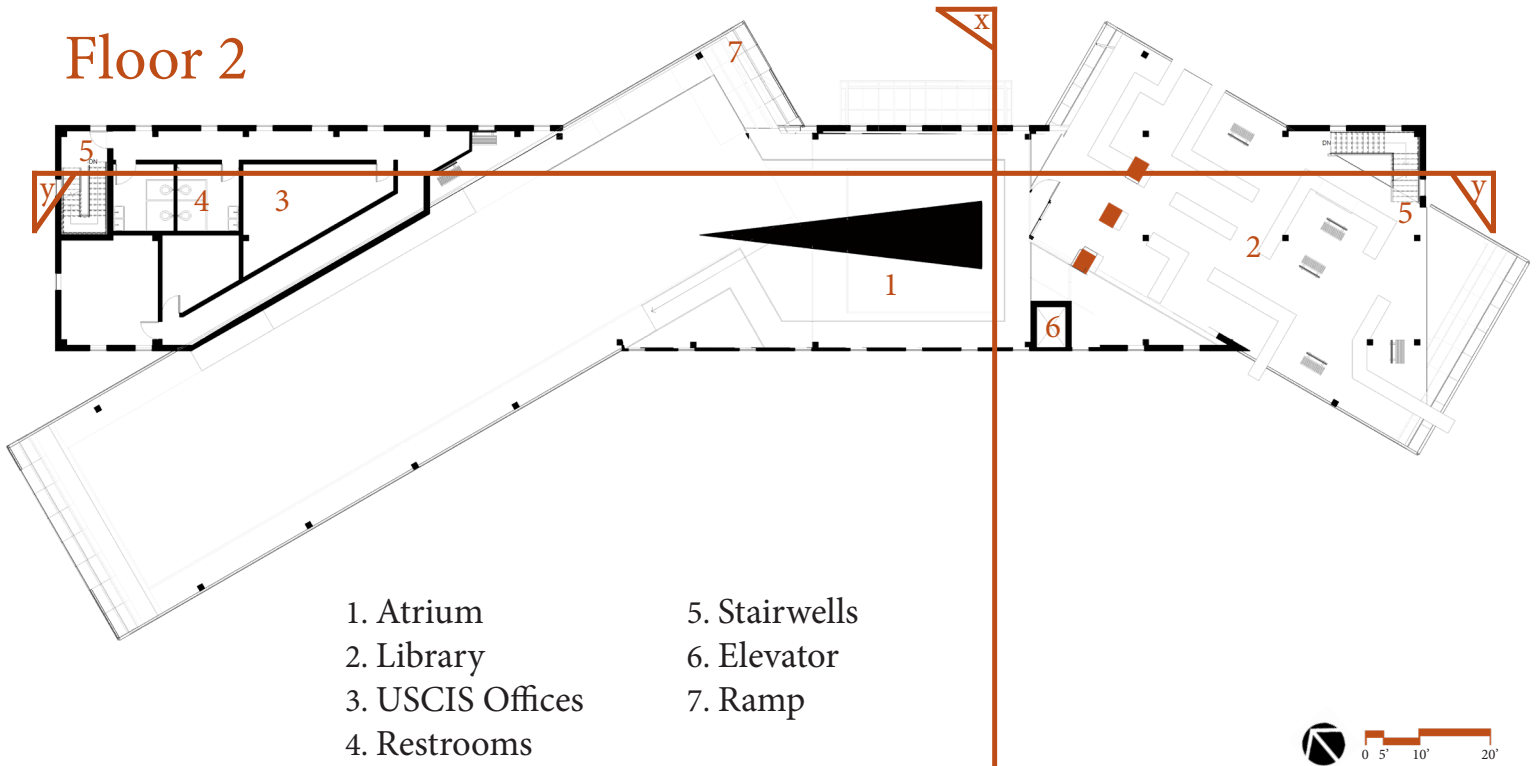
Floor 0

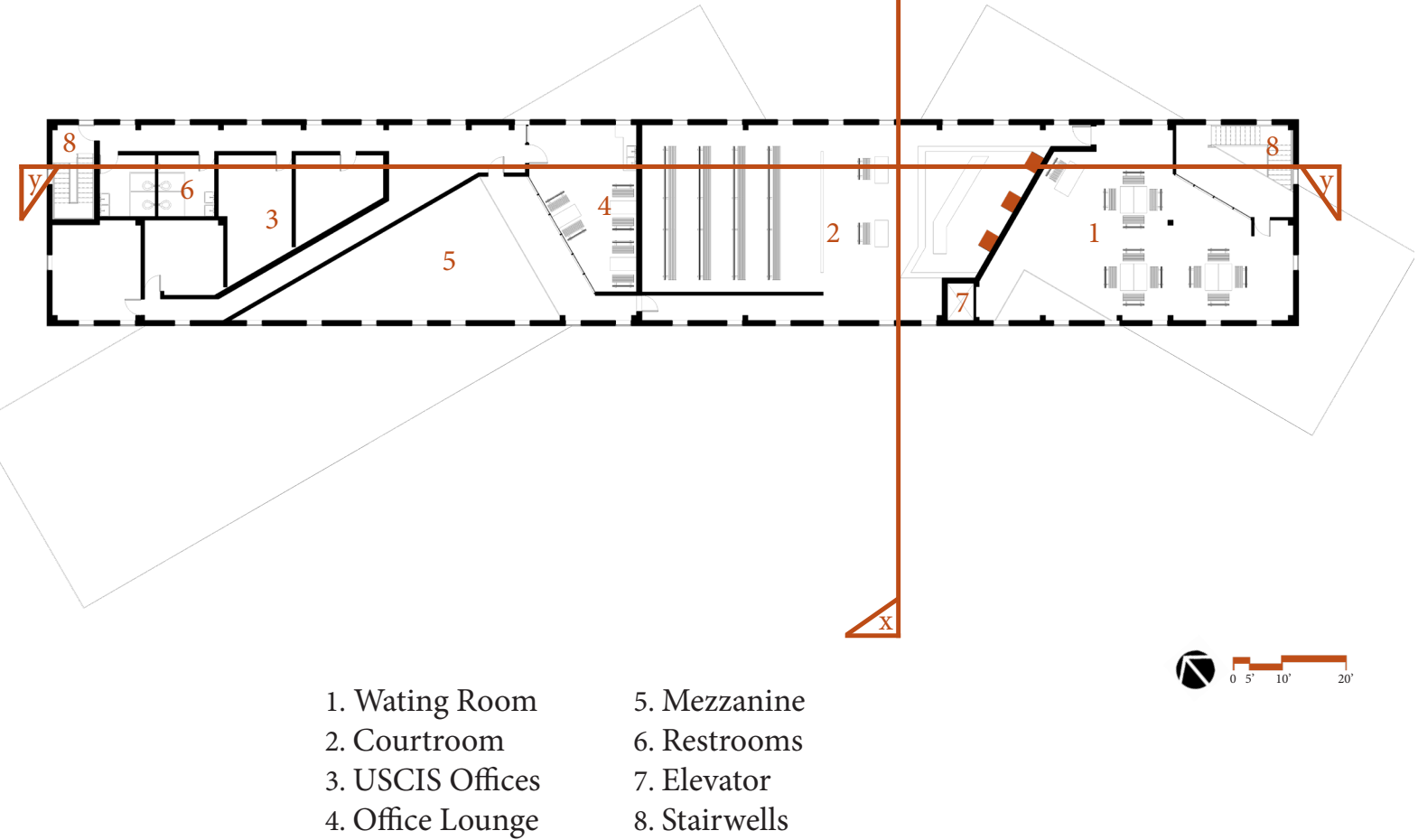1. Entry
2. Reception Desk
3. Library
4. USCIS Offices
5. Restrooms
6. Elevator
7. Ramp
8. Stairwells

Floor 1

61

1. Entry
2. Atrium
3. Library
4. USCIS Offices
5. Celebration Space
6. Elevator
7. Ramp
8. Stairwells

Floor 2

7

5

4   3

y   y

1

6

2

5

1. Atrium   5. Stairwells
2. Library   6. Elevator
3. USCIS Offices   7. Ramp
4. Restrooms

x

0 5' 10'   20'

Floor 3

8

y   6   3   4   2   1   8   y

5   7

x

1. Wating Room   5. Mezzanine
2. Courtroom   6. Restrooms
3. USCIS Offices   7. Elevator
4. Office Lounge   8. Stairwells

0 5' 10'   20'

Section X

Entry Ramp

Entry condition

Celebration Space

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Courtroom

Section Y

Library

Entry condition
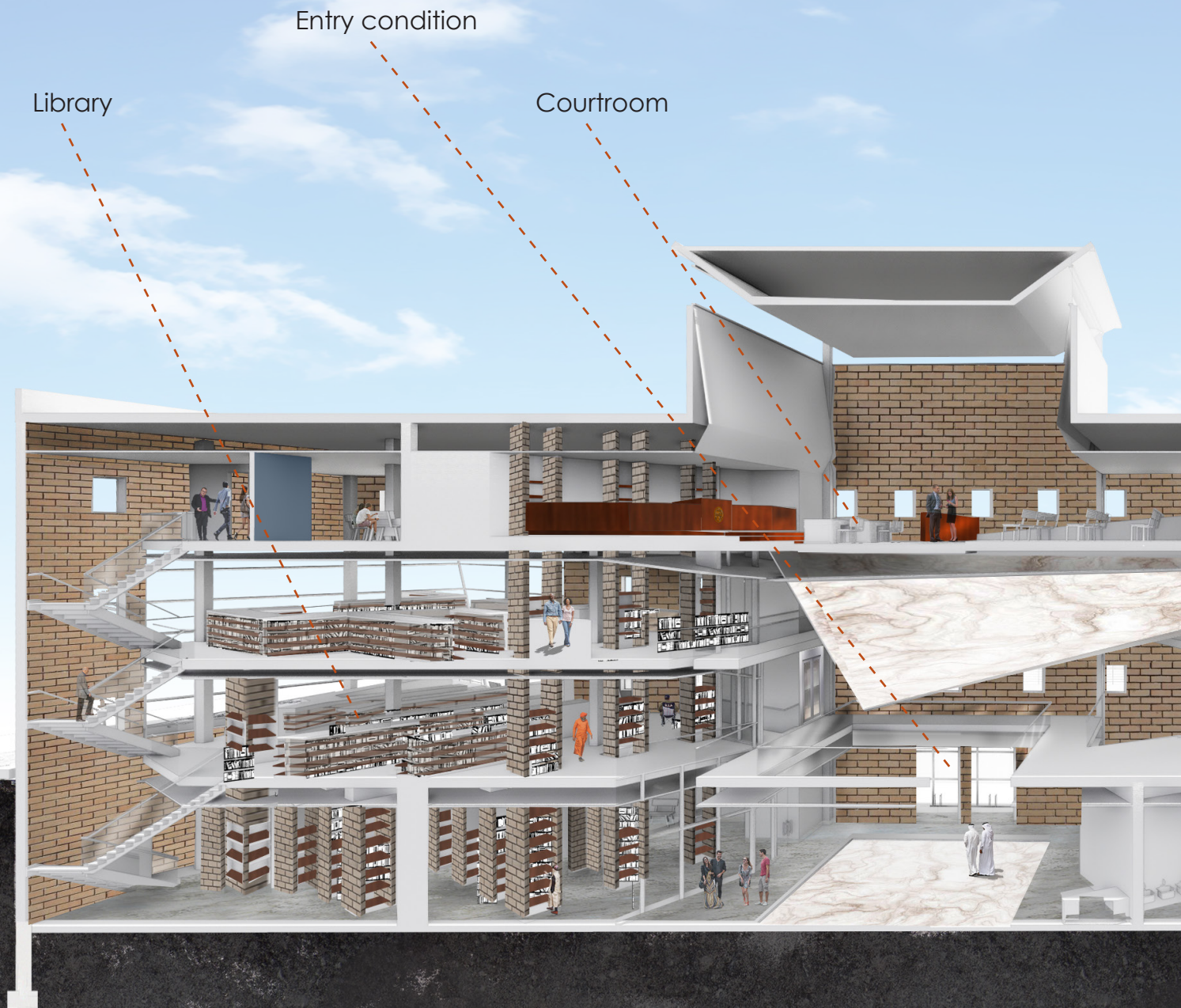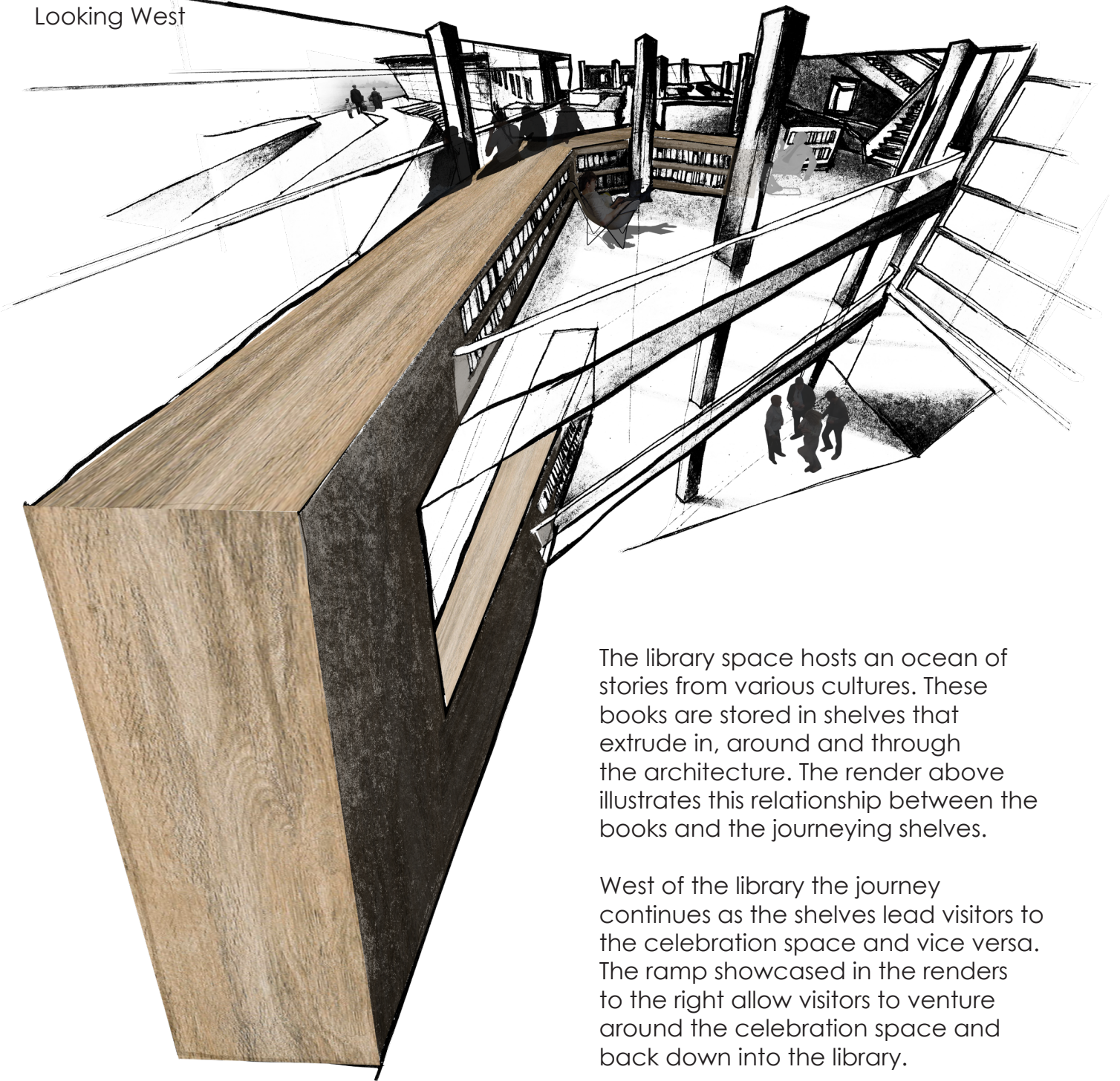
Courtroom

Library

USCIS Offices

Egress

Cultural Library

Looking West

The library space hosts an ocean of stories from various cultures. These books are stored in shelves that extrude in, around and through the architecture. The render above illustrates this relationship between the books and the journeying shelves.
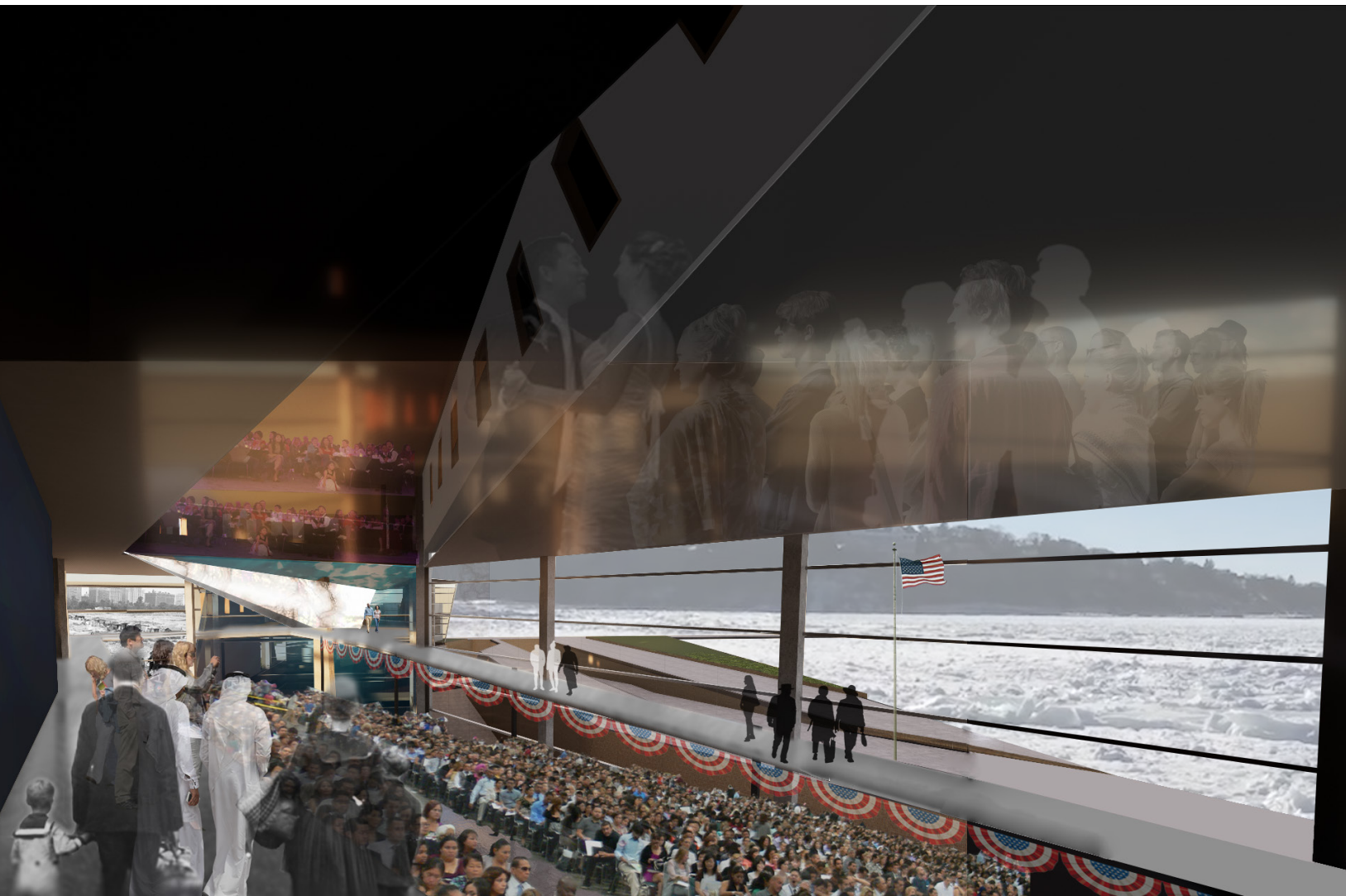
West of the library the journey continues as the shelves lead visitors to the celebration space and vice versa. The ramp showcased in the renders to the right allow visitors to venture around the celebration space and back down into the library.

Celebration Space

Looking South
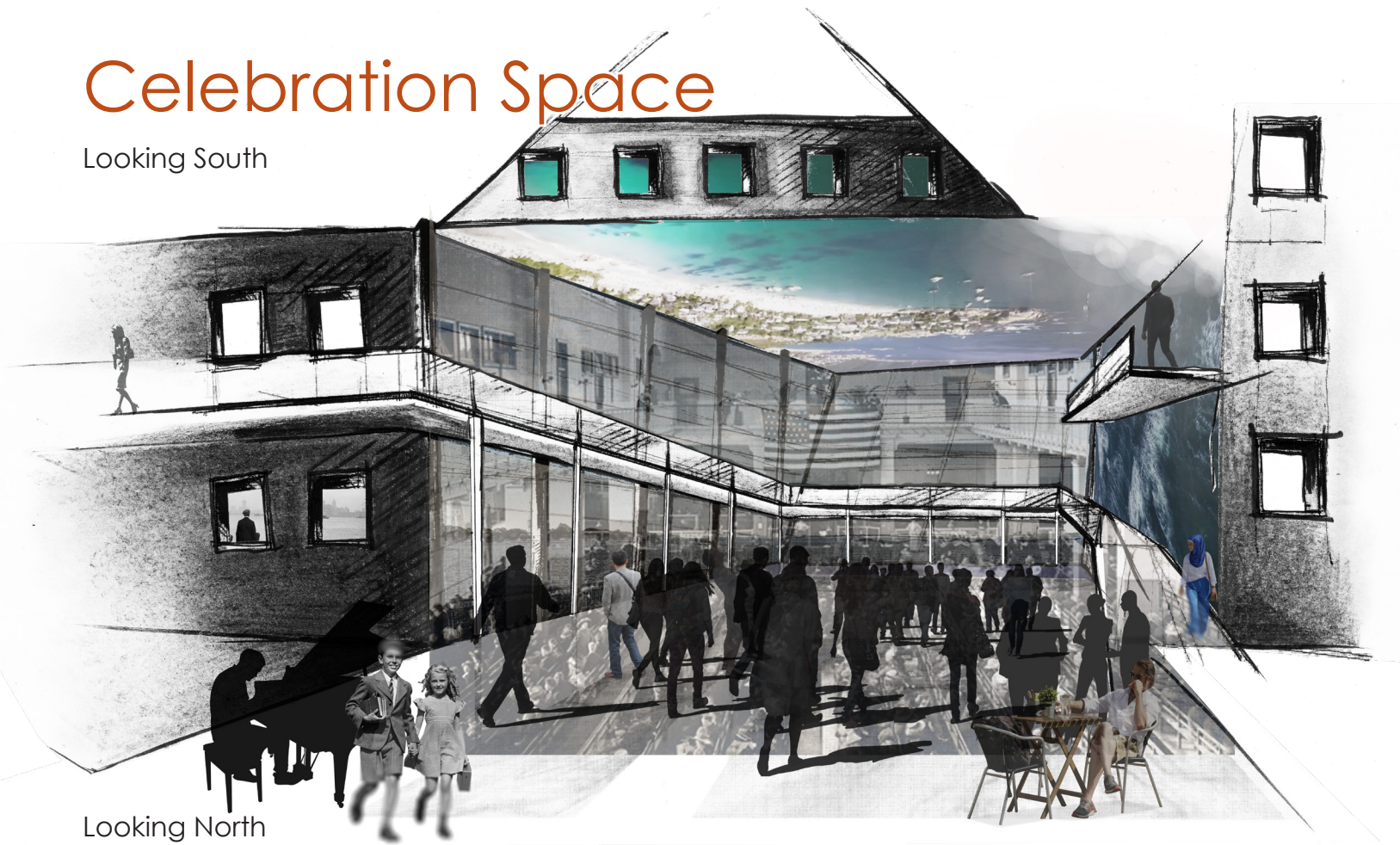
Looking North

Artefact

This artefact is a curated medley of edges from various Others, meant to be folded and intertwined with one's own experiences in order to evoke the programmatic elements of my architectural proposal. These are not finished stories, but rather fragments of lives lived which inspire us to live more vibrantly - Stories from people around the world which resonate within us and reveal aspects of our very own identity. Three screens project fragments of various cultures around the world. The scenes were carefully curated to establish a dialogue through the participants. The Immigration Offices are the ports from which this journey begins, the library is the ship and our interactions within its public spaces are the gusts of wind in the sail that propels us toward these new experiences.

The curated testimonies from the Other are projected onto three staggered screens in a partially enclosed space. The three screens maintain a continuous dialogue, playing over and over again, but meaning remains absent until a forth screen is established to close the loop. The forth screen is the audience. A shifting and mostly unknown group of participants who are innately driven by curiosity to find meaning where it seems absent. But just like it says in Reading Poetry and Philosophy "primary works seldom if ever allows us to read them through without transcendence" (Welch, 355). The meaning of each individual scene is given through its projection, but the meaning associated with the collective piece is self-referential. It requires a sewing of one's perspective with the Others to form a new. At first glance it seems that participants are simply trying to figure out the connection between the various screens and their content, but even that intent requires a projection of one's own perspective to occur. For example, I recognize the overwhelming tensions created by stereotypes in the "Coffee Scene" but what does that have to do with the "Ocean Scene"? Answering this question requires a sewing of my beliefs or logic into the artefact, thus changing the artefact's meaning and consequentially changing me as well because I am a new part of it as it is a new part of me. This intertwining changes reality, in the sense that it both invents it and rediscovers it simultaneously. Furthermore, the audience is responsible, at least partially, for this new meaning that is discovered in the microcosm of the work.

I'm not afraid
if it's for Syria.
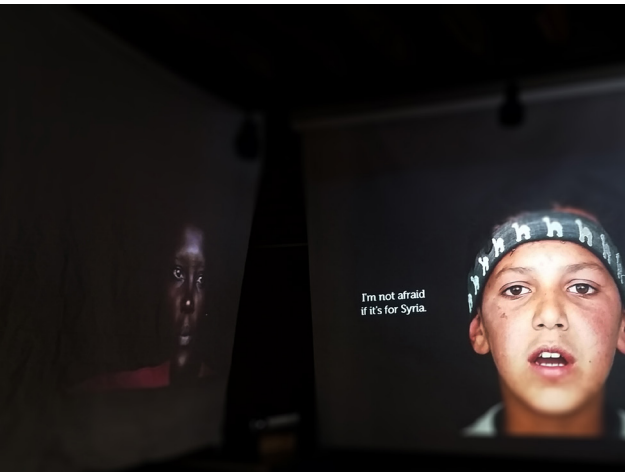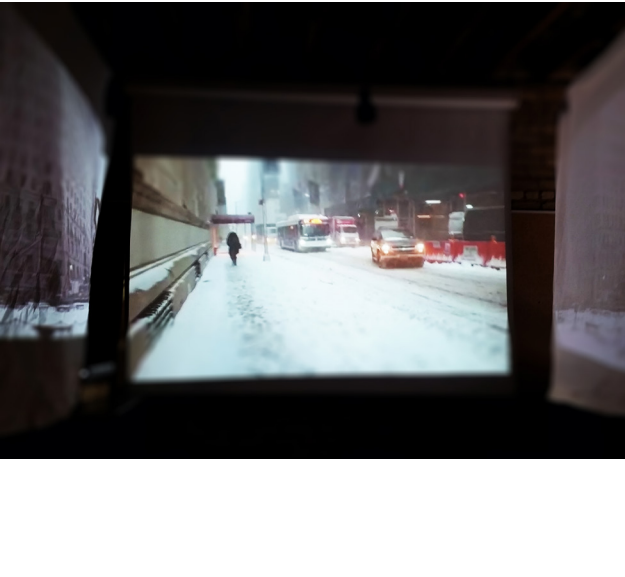
About Me

Ulysses Sibo

Hometown | Plymouth, MN
Phone | (763) ***-***9
Email | ulysses.sibo1@gmail.com
Quote: "The studio desk is where
              the magic happens"

Figure 46

2nd Year

Fall: Darryl Booker
Tea House | Fargo, ND
        Site connection and iteration of architectural concepts
Mlps Boat House | Minneapolis, MN
        Spatial analysis and relation to overall design

Spring: Joan Vorderbruggen
Montessori | Fargo, ND
        Multi-use space utilization
Pritzker Prize/Bird House | Brisbane, Australia
        Cultural context and application to design
Dwelling | Cripple Creek, CO
        Residential requirements and personable design

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3rd Year

Fall: Ronald Ramsey
Cat Mausoleum | Fargo, ND
    Designing at a smaller scale for non-human clients
Shaker Barn Renovations | New Lebanon, NJ
    Architectural renovation and preservation

Spring: Mark Barnhouse
Appareo | Fargo, ND
    Industrial design and spacial efficiency
Sanford Health Facility | Fargo, ND
    Ethical and transcendental applications to design

4th Year

Fall: Don Faulkner
High-Rise | San Francisco, CA
    Collaboration and extensive investigations
    Extensive structural considerations and calculations

Spring: Paul Gleye
Urban Redevelopment | Bruxelles, Belgium
    Macro scale urban design
    Extensive investigation into public spaces

Thesis Appendix

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