Remobilize + Localize: A move towards creating cultural identity and connectivity

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Architecture can define a culture and a space, the place in which an individual’s personal meaning of self, their identity. In mobile societies, the ‘homeland’. This rootlessness detaches identity. This is a condition of identity crisis. People bond with the tangible surroundings of the home environment. These bonds with the environment develop through bonds with the home place are often unconscious experiences of bodily orientation in the physical environment of one’s home place, as is the sense of embeddedness, belonging, comfort, at ease, and security in this locale that often include an appropriation of place and a sense of responsibility and commitment to attend to and tend for this place. Through the ongoing, purposeful process of tending to and being active within the home environment, the individual will come to know and have feelings about themselves. The home settings of daily activities is one of the means by which people develop, reaffirm, and change their self-concept.
Architecture can define a culture and a spatial identity. Home is the center of space, the place in which an individual's personal meanings of home become tied to the individual's conception of self, their identity. In mobile societies, there is a condition of dispersion and detachment from the 'homeland'. This rootlessness detaches the individual's identity. This is a condition of identity crisis. People bond with the tangible surroundings of the home environment. These bonds with the environment develop through long-term involvement in their area of residence. Psychological bonds with the home place are often unconscious or taken-for-granted experiences of bodily orientation in the physical environment of one's home place, as is the sense of embeddedness, belonging, comfort, at ease, and security in this locale that often include an appropriation of place and a sense of responsibility and commitment to continuous attention to and tend for this place. Through the ongoing, purposeful process of tending to and being active within the home environment, the individual will come to know and have feelings about themselves. The home settings of daily activities is one of the means by which people develop, reaffirm, and evaluate their own unique self, their integration in social groups, and the role they play in the broader society.

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1 Oktay, p. 261.
“People should feel that some part of the environment belongs to them, individually and collectively, some part for which they care and are responsible…”¹
The Contention

Concepts

Current Conditions

Methods & Strategies

The Proposal
The Contention
As our world evolves more and more into a globalized community, we must adapt and learn how to evolve as well. The ways in which our cities and nations once functioned, as separate entities with large boundaries and borders creating isolated conditions, is no longer functional today. This does not mean we should forego the rich cultures, heritages, and traditions of our origins in an effort to all mix together as one giant community. A case can be made for how communities and cultures can successfully coexist without allowing the giant walls and borders that separate our lands to separate the relations between our people and cultures.

Traditionally, how we identify ourselves is heavily attached to where we come from, so to speak. This can refer to where we come from, as in a location, or who we come from, as in a group of people. But nevertheless, there is a strong tie between identity and place. This process of identifying ourselves with a group of people, a place, and thus a culture, allows us to understand as individuals our place in the world and provides us with a sense of belonging.

All people desire, and should, have a sense of ‘belonging’ to a place and a people. Humans are social beings and thus it is part of our nature to want to belong. Belonging to something means there is a part of something for which a person carries a sense of responsibility and concern for. When this belongingness is lost, so is that sense of care and responsibility. Transnational groups all too often become subject to this debilitating situation.
Problem

As more and more people move across borders and nations, current conceptions of locality and community become more and more challenged. Along with increased movement amongst people comes increased moving and mixing of cultures. Although many cultures, in the traditional sense, grew out of and were originally characterized based on specific locations and areas, today these same cultures are no longer restricted by location. In order to adapt to these changes, this mobility must be embraced yet the concept of identity parallel to place cannot be abandoned. We cannot evolve into a world of placelessness, in which places no longer hold specificity or uniqueness.

Contestation

I contend that by creating a sequence of ‘identifiable’ anchors within an urban context, the mobile nature of the immigrant can be encouraged while simultaneously providing instances of locality. Through the use of architecture’s ability to provide feelings of locality for the Moroccan immigrant group in multiple areas of Paris, rather than in just one isolated area, their feelings of identity and belonging will be strengthened and no longer isolated to the single neighborhood within which they live. There will be a sense of community and connection amongst its mobile users, challenging the current notion that a community is based on locality and nearness. Lastly, as the mobility of the immigrants is expanded from just their neighborhood of residence to more and more parts of the city of Paris, their identities as seen by other inhabitants of the city will no longer be defined by one specific neighborhood. Thus the architecture will aid in the integration of the Moroccan immigrants into Parisian society through establishing connectivity from immigrant neighborhoods to the other parts of the city.

Site Strategy

I intend to accomplish these goals by strategically setting up a sequence of anchoring ‘places’, in between the current isolated neighborhoods. These anchors, through hosting programs that are of necessity to the immigrant and possibly lacking within their current neighborhood, will draw them outside of their currently confined comfort zone. Through this act of moving outside of the isolated neighborhoods and through other parts of the city, the migrant will become increasingly familiar with more parts of the city. This will help further the process of the migrants becoming more integrated and connected to the urban city as a whole.

Architectural Proposal

I propose a system of Mobile Migrant Centers, focused around the Moroccan Migrant population. Strategically placed through the city, they will form a web of connections, the centers being the anchoring points of the web. These places will become areas where the mobile migrant can connect with others, thus gaining a sense of community. All the anchors will be designed around a prototypical design, without ignoring their individual contexts, much like in Adjaye Associate’s Idea Store project throughout London. For the purpose of this project, one anchor site will be focused on specifically in order to develop the design. It can be assumed that the other anchoring points would follow a similar design and aesthetic. This also creates room for the system to evolve, in the sense that additional anchor points could be added to the web in the future.
Table of Contents

Homeland

Foreignland

Transnational Obscuring of Identity

Transnationalism

2 Dumont, p. 792.
3 Vertovec, p. 5.
4 Vertovek, p. 6.
5 Vertovek, p. 6.
6 Vertovek, p. 6.
7
The concept of ‘transnationalism is a worldwide phenomenon characterized by a growing inter-connectivity between people across borders and the declining significance of boundaries between countries. It refers to an evolved way of thinking about inter-cultural relations. It can be identified by the process of inter-nation migrants “building their social environment across borders, through their every-day life, socio-economic activities, (and) regular intense links with their homeland…”. Its emergence inherently parallels the growth of globalization, progressing through continuously improving transportation, technology and telecommunications, and an overall interconnectedness across a range of countries and nations.

These networks of people transcend vast areas and spaces, transforming social, cultural, economic, and political relationships. The concept of the strictly bounded sense of community or locality to one specific spot is no longer applicable. Instead, transnationalism creates the detachment of identity from spatial appropriation. In this way the diasporas of yesterday have become these transnational communities of today, “sustained by a range of modes of social organization, mobility and communication.”

This dislocation of culture and identifying attachments brings about a consciousness among many transnational people of dual or multiple identifications. Moreover, the awareness of many individuals’ detachment creates a sort of paradox of being simultaneously ‘home away from home’ or ‘here and there’. Further, this awareness of “multi-locality stimulates the desire to connect oneself with others, both ‘here’ and ‘there’ who share the same routes and roots.”

“The empowering paradox of diaspora is that dwelling here assumes a solidarity and connection there. But there is not necessarily a single place or an exclusivist nation...[It is] the connection (elsewhere) that makes a difference (here).”

In some situations, this blending and perforation of culture, resultant of transnationalism, is met with resistance. Fears of domination of one culture over another, feed these tensions. But the erosion of one culture to replace another is not the only option or solution to mending a situation such as this. A hybridized culture must evolve in response, creating ‘new’ identities and ethnicity. This phenomenon of hybrid culture is best exemplified in the younger transnational populations, whose primary social connections take place within the cross-roads of varying cultures.
As our world evolves more and more into a globalized community, we must adapt and learn how to evolve as well. The ways in which our cities and nations once functioned, as separate entities with large boundaries and borders creating isolated conditions, is no longer functional today. This does not mean we should forego the rich cultures, heritages, and traditions of our origins in an effort to all mix together as one giant community. A case can be made for how communities and cultures can successfully coexist without allowing the giant walls and borders that separate our lands to separate the relations between our people and cultures.

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Before being able to make a standing argument on how a space should be created, the concepts of place and space must be examined. Beginning with place, what exactly does one mean when referring to a place? Is it simply a synonym for a specific location we have in mind, or is it a unique organization of nature, environment, architecture, and culture? Within the dictionary, multiple definitions exist for place, some of which include: a physical environment/surroundings; an indefinite region or expanse (‘all over the place’); a building or locality of special purpose; an area or building that can be occupied (such as a home); a relative position in a scale or a series. Although it has a rather wide range of meanings, it can be agreed that its nature and meaning play an integral part in the lives of human beings. Most importantly, places are the centers of our immediate experiences with our environment. Continuing thoughts on place, how can concepts such as place attachment, ‘sense of place’, and place identity be examined and understood in reference to architecture?
Space also must be understood in terms of how it is experienced. Space is not merely a container of place or a void. Space can be thought of as the physical area that makes up a place. Even though a space can have abstract as well as physical characteristics, space itself is the physical manifestation of a place. In the dictionary, there are multiple definitions for space as well, but a commonality between all the definitions is that space is defined by measurements and distances, limits and boundaries (or lack of), and lastly as the three-dimensional extent in which objects and events occur with a relative position and direction. These defining characteristics all relate back to the physicality of space. Because of this, space has a direct relation to the inhabitant’s experience. In Edward Relph’s book, Place and Placelessness, he states that there are distinct modes of spatial experience. These modes fit onto a spectrum of extremes, on one end being modes of direct experience and on the other end being modes of abstract experience. Modes of direct or physical experience include, as he describes, ‘pragmatic space’ perceptual space and existential space. Each of these modes of course elicit varying intensities of experience to the inhabitant in everyday life. For example, existential space would describe the taken-for-granted environment and spaces that make up a person’s day-to-day world, structured by cultural and social aspects. Modes of abstract experience, as he describes, include planning space, cognitive space, and abstract space. He then concludes that realistically, these modes are clearly not exclusive but rather they together make up the total human experience of space, as it is lived.

Through this examination of Relph’s theories and of the concepts themselves, it can be concluded that space is comprised of many different ‘lived’ dimensions. Furthermore, place has the power to order and focus human intentions, experiences, and actions spatially. The relationship between space and place is a back-and-forth condition. By this I mean, that one does not come before the other, they inform each other equally. We derive our understanding of space from the places we inhabit and their identity. Though, in turn, these places derive their identity and meaning from their spatial context. Space and place go hand in hand. So when designing architectural space, identity of place is inherently part the process. How can space be created to inform the specific agenda of identifying with its users (i.e. Moroccan immigrants) and creating instances of locality for them, within the urban context of Paris? By understanding and exploring this concept of ‘place’, the theory can contribute to the act of maintaining and restoring existing places and/or the making of new places. As Relph notes in his writings, it would be quite difficult to describe why a particular space is special without a reference to it as a place. Thus it would be impossible to know how to repair existing places without this understanding of place as it is significant to the inhabitant.
Identity is often associated with place. The idea of place describes ideas of how one identifies a specific site or area. Relph describes this as a person’s identity of place, a “persistent sameness and unity which allows that [place] to be differentiated from others.” Thus the key concept of identity is differentiation. The identity of a place is based on three major components: the physical setting of the place; its activities, situations, and events; the individual and group meanings created through people’s experiences and intentions in regards to that place.

Identity of place refers to a person’s outwardly-focused understanding of place.

There is also the concept of Identity with place, which refers to a person’s inwardly-focused understanding of place or how they recognize the place in relation to them. A person will identify with a place as being inside of it or outside. This does not refer to physically being inside or outside of a place. It refers to Relph’s concepts of insideness and outsideness. Insideness is the degree of attachment, involvement, and concern that a person or group has for a particular place. On the other hand, he describes outsideness as the feeling of lived division or separation between themselves and their world/environment. One example of this would be the feeling of homesickness a person may get when in a new place.
One other concept of place that is discussed by Relph is that of placelessness. Placelessness comes from an uncritical acceptance of mass values or technique— the overriding concern with efficiency as an end in itself, according to Relph. This occurrence manifests itself through things such as mass communication, mass culture, and central authority. Overall, it undermines place for both individuals and cultures. It replaces diverse significant places of the world with anonymous spaces and inter-exchangeable environments. It goes without saying that this is to be avoided. Thoughts such as ‘this place could be anywhere’, that a person may come across when in a place like this, or that there are no locational references and no uniquely identifying aspects, create feelings of detachment and an erosion of any feelings of locality. Therefore the user does not identify with the place, or spaces that comprise it, in any sort of way. This is the sort of condition that this project aims to avoid creating.

Outsideness is a condition that often occurs among immigrants. This project will challenge how to use architecture to move feelings of outsideness among the Moroccan immigrants to feelings of insideness. If a person feels ‘inside’ a place, there are feelings of being here rather than there, feelings of safety rather than threat, feelings of enclosure rather than uncomfortable exposure, and feelings of ease rather than stress. A key concept for this project is that the more profoundly ‘inside’ a place a person feels, the stronger will be his or her identity with that place. This can relate to the challenges of cultural and identity ambiguity felt amongst the Moroccan immigrants. Like what is currently the situation with these immigrants, if a person is separated or alienated from a place, there is a detachment that occurs of that person from their environment. This condition, specific to this project, can be seen as manifested through the lack of integration and involvement of the Moroccan immigrants within the Parisian community and society.
Global Dispersion of Moroccan Migrant Population

Countries with Significant Moroccan Populations:
France (500,000), Spain (710,400), The Netherlands (280,000), United States, Canada
A Mobile Society
Over the last century, progressions of technology have led to a change from the collective to the individual. Our social environments are no longer confined to continuous geographical areas, instead they have now become spread out and re-defined as a noncontinuous and disconnected environment. The fragments of our environments now rely on connections through abstract infrastructures we have created, like telecommunications and the internet, just as much as they rely on physical connections through places like religious centers, shops, and communal gathering spaces. People organize themselves in very different ways within this sort of environment than they would when they were limited geographically. They organize themselves now around networks of technological communications and mobility. New strategies are necessary to deal with this increased individual mobility and its effects of dispersion and alienation.
"Individualization is one of the major changes in society during the Second Modernity and one of the major challenges for architecture and urban design." 17

This dispersion occurs not just at the global scale, but even at the urban and local scale. A community can now refer to a collection of people throughout a city, whether they live in the same neighborhood or not. In Paris, migrant groups form their own communities based on their common cultural grounds. But even with common cultural ground there can be a disconnect. The Moroccan migrant group in Paris has gone from transnational, as they migrated from Morocco to France, settled in Paris, and now are almost ‘de-mobilized’. There is a disconnect between the immigrant neighborhoods within which they reside. Even with geographical proximity, our focus on our connections through technological networks has caused the individual to become more internalized. People often do not take notice of those physically around them, because they are focused on these abstract environments. As seen in the diagram above, people who live in the same neighborhood may cross paths regularly without ever actually connecting. Thus proximity no longer necessarily means connectivity. People do connect however, when they come together in spaces they place an importance and a value on, such as a religious center or a shop. These sorts of places are places that people identify with and thus it opens them up to identifying with others that are in these spaces.

The De-Territorialized Condition

This de-territorialization results in an urban situation that is based on abstract yet tangible structures. The city becomes fragmented, a series of micro-environments each with the ability to establish its own identity, time rules, etc., its own environment. As these patterns of dispersion intensify not only do they generate fragmented societies, but a new dynamic to the idea of a ‘collective’. Cultural identity is no longer attached to geographical locations and territorial structures such as nation-state. It is now a concept attached to the individual as they imagine it to be. This project will look at the urban dispersal as shaped by the Moroccan migrant group in the city of Paris.
Call Centers: Infrastructure of Re-Territorialization

Call booth/ Cabin Image from: Barajas, p. 76
Artificial Environment Image from: Barajas, p. 60
Call Centers are the only facilities that offer services for immigrants to connect to home. They function on three levels:

- a hub for global connection and communication.
- a local collective micro-environment, with individual character.
- infrastructure of migrant communities to each other and home.

They attach connectivity and communication to a physical place. Call centers have the unique ability of being ‘here’ and ‘there’. They have a local quality to them based on their physical location, yet can also have qualities and sense of the homeland. Once inside a call booth, the person’s family and friends arrive via telephone, and instantly they are home, without any transitional period or process. Within that small space of the call booth, time and space become collapsed.
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<th>No.</th>
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The City of Paris

The Urban Layout
The City of Paris

Population of France
- Natives 92%
- Immigrants 8%

France population based on Religion
- Catholic 85%
- Islamic 8%
- Protestant 2%
- Jewish 1%
- Buddhist 1%
- Other/none 3%

Population of Paris
- Natives 80.6%
- Immigrants 19.4%

Immigrant Population Percentages in France, based on Country of Origin

<table>
<thead>
<tr>
<th>Country of Origin</th>
<th>Ratio</th>
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<tbody>
<tr>
<td>Morocco</td>
<td>12.1%</td>
</tr>
<tr>
<td>Immigrants</td>
<td>8%</td>
</tr>
<tr>
<td>Natives</td>
<td>92%</td>
</tr>
</tbody>
</table>

The City of Paris

Immigrant Population : Total Population (of France) Ratio

The Population Profile
The country of France has a population of approximately 63.7 million people with a 0.58% annual growth rate. France, like many other leading nations, has a heavy migrant pattern of immigrants from smaller and often third-world countries. Although immigrants are still a small number of the population, their recent growths are beginning to stir up tension within the country and many of its large urban cities. Its major immigrant groups tend to come from areas that were once territories of the French Colonial Empire. The largest of these areas, often referred to as the Maghreb, is comprised of the countries of Morocco, Algeria, and Tunisia. Together these three countries make up one-third of France’s immigrant population today.

Morocco and Algeria make up the two largest immigrant populations. Almost equal in percentage, Algerians comprise 13.3% of the population and Moroccans comprise 12.1%. Not only are Moroccans among the largest immigrant population in France, but France is the largest migrant destination for Moroccan migrants. This provides the basis for a strong migration pattern on both ends and thus a strong transnational relation, for the purposes of this project.
The History of French-Moroccan Relations

1840s
- French conquest of Algeria

1851
- Battle of Isly
  - attempting to complete the French conquest of Algeria, instigated this battle in order to force negotiations concerning Moroccan support for the Algerian resistance
  - concluded on terms favorable to the French

1859 - 1860
- Spanish Seizure of Tetuan

1880s
- Foreigners account for 3% of France's population

1881
- Sultan Abdelhafid gives up sovereignty of Morocco to the French, making the country a protectorate, resolving the Agadir Crisis of 1911.

1891
- Treaty of Fez
  - Sultan Abdelhafid gives up sovereignty of Morocco to the French, making the country a protectorate, resolving the Agadir Crisis of 1911.

1914 - 1918
- France Negotiates with Germany
  - attempting to complete the French conquest of Algeria, instigated this battle in order to force negotiations concerning Moroccan support for the Algerian resistance
  - concluded on terms favorable to the French

1912
- Rif War
  - 1921: Tribal rebellion in Rif Mountains under Abd el-Krim is suppressed by French and Spanish troops

1930s
- Heavy Italian immigration to France

1932s
- Group of young Moroccans living in Paris launch the Maghreb Periodical

1934
- Morocco swept into WWII by Anglo-American forces

1942
- Manifesto of Istiqlal Party (independence party)
  - One of the earliest demands public demands for independence; demanded the re-establishment of Moroccan independence and the setting up of a democratic party

1944
- Sultan Abdelhafid gives up Sovereignty of Morocco to the French, making the country a protectorate, resolving the Agadir Crisis of 1911.

Foreigners account for only 1% of France's population

French Immigrant Population

364,720 immigrants (1% of total pop.)

7,198,380 immigrants (3% of total pop.)
Moroccan Nationalist movement begins
Morocco swept into WWII by Anglo-American Forces
Manifesto of the Ist iqlal Party (independence party)
One of the earliest demands public demands for independence; demanded the re-establishment of Moroccan independence and the setting up of a democratic party
After WWII, immigration groups in France become more diversified; include groups from Spain, Portugal, Yugoslavia, Turkey, and groups from French Colonies
French government begins to again recruit immigrant workers to improve labor shortage. Aimed at encouraging 'cultural compatible' immigrants (European). However, growing levels of prosperity in Europe meant that fewer Europeans were attracted to France. The shortfall was met instead by more migrants from France’s colonies or former colonies in North and Sub-Saharan Africa.

Exile of Sultan Mohammed V to Madagascar and replaces him with unpopular Mohammed Ben Aarafa. This sparked active opposition to the French and Spanish protectorates
Attacking in Oujda, Moroccans attack French and Europeans residents in the streets
Operations by the liberation army in Morocco (“Jaish al-tahrir”)
France allows Mohammed V to return to Morocco
Liberation Army Launches
Morocco recovers its political independence from France on March 2nd.
Negotiations Towards Liberation of Morocco Begins

Feminism of Moroccan Immigrant Group in France
France, perceiving the increase in immigrant populations as a problem, begins to tighten immigration policies
French Fear of Immigrant Intrusion Grows

Comparison to Other Major Zones of Paris

- Heavy Moroccan Migrant Concentration
- Heavy Tourist Concentration
- Heavy Educational Institution Concentration

4,930,000 immigrants (8% of total pop.)

Morocco- 12.1%
Major Migrant Groups in France Today

- 2%
- 4%
- 6%
- 8%
- 10%
- 12%

Call Centers

Moroccan Migrants in Paris

The Island Concept

Call Centers
These migrant neighborhoods are home to heavy concentrations of Moroccan immigrants, specifically. There is a condition of outsideness amongst the inhabitants of these neighborhoods in relation to the urban context within which they live. In response to this condition of outsideness, the inhabitants of have closed themselves off, not being open to the public and the rest of the city. When in these neighborhoods, there is an underlying feeling of being ‘closed-off’, opposite of the feeling you get when in the much busier city center.

These neighborhoods face the issue of disconnectivity and isolation from not only each other, but also from the community of Paris as a whole. These neighborhoods have become islands within an urban ‘sea’. Because the migrants are not successfully integrated into the areas outside of where they work and live, they are unfamiliar and uncomfortable with them. Although, this is not to say that they are physically confined to these ‘islands’ and do not stray outside of them.

One example of this island effect would be the situation of unemployment. The migrant neighborhoods, noted by the multiple complexes of social housing, are struck with higher unemployment rates than other areas of the city. As one of many results of the island affect, it can be argued that because these immigrants are not successfully integrated into the Parisian community as a whole, they are being affected in areas such as employment.
### Name
<table>
<thead>
<tr>
<th>Name</th>
<th>Background</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sofiane Ait Hadi, 23</td>
<td>First generation French-Moroccan</td>
</tr>
<tr>
<td>Harzi Atmane, 21</td>
<td>Moroccan</td>
</tr>
<tr>
<td>Azici Karim, 20</td>
<td>Moroccan</td>
</tr>
<tr>
<td>Mohamed Benhaj, 20</td>
<td>Moroccan</td>
</tr>
<tr>
<td>Ayda Bennani-Smires, 20</td>
<td>Moroccan</td>
</tr>
<tr>
<td>Najib Wakhmis, 23</td>
<td>Moroccan</td>
</tr>
</tbody>
</table>

### Background
#### Times/ yr Travel to Morocco
- Sofiane Ait Hadi: 3
- Harzi Atmane: 2
- Azici Karim: 3
- Mohamed Benhaj: 2
- Ayda Bennani-Smires: 3
- Najib Wakhmis: 2

#### Religion
- Sofiane Ait Hadi: Arabic
- Harzi Atmane: Arabic
- Azici Karim: Arabic
- Mohamed Benhaj: Arabic
- Ayda Bennani-Smires: Arabic
- Najib Wakhmis: Arabic

#### Post Education Intentions
- No particular preference to any location
- Return to Morocco
- No particular preference to any location
- Return to Morocco
- No particular preference to any location
- Return to Morocco

#### Preferred Language
- Sofiane Ait Hadi: French
- Harzi Atmane: Arabic
- Azici Karim: Arabic
- Mohamed Benhaj: Arabic
- Ayda Bennani-Smires: Arabic
- Najib Wakhmis: Arabic

#### Secondary Language(s)
- English
- French, English
- French
- French
- French
- French

#### Family Ties
- France, Morocco
- Morocco
- Morocco
- Morocco
- Morocco
- Morocco
- Morocco

#### Main Aspects of Moroccan Culture I Identify With
- Family
- Food

#### Main Aspects of French Culture I Identify With
- Family
- Education
While on my visit in Paris, I had the opportunity to interview with six French-Moroccan students. Through these interviews, I was able to get a better feel for the cultural situation for French-Moroccans living in Paris. The facts on these pages have been concluded from these interviews.

“French-Moroccans who have family ties in Morocco will make the trip on a regular basis back to Morocco. But French-Moroccan immigrants, such as the berbers, leave Morocco and do no return.”

“We do not hide our Moroccan identity just because we are living in Paris. We still speak Arabic with each other whenever we can.”

“Moroccans, as a group, are still distinct from other Arab speaking, Muslim groups, in Paris. Although we are all Muslim, there are still cultural differences and language variations. We prefer to group with people who came from where we came from.”

“Practicing Islam in France is totally different than practicing it at home.”

“There is a presence of Moroccan culture in Paris, but not quite the same way it is in Morocco”.

“There are Muslim places, such as Mosques, but they tend to be hidden away. Here I always do my prayer in private, not in public like at home.”

“French lifestyle is very different than in Morocco. They work very hard here and the pace of life is much faster.”
1. **Identity of Culture vs Nation**

As previously discussed, an individual’s identity is rooted in their culture and heritage as much as it is rooted in the physical place (nation) which they inhabit. For immigrants, these two are not one in the same and this disjuncture results in cultural and identity ambiguity. In 2006, Pew Research Center conducted a survey regarding feelings of identity for French Muslims. The results (shown on right) are compared to results of the same survey given in other countries.

One of the key things that this survey shows is that the majority of Muslims in France feel very national and feel that France is their home. This is a crucial part of them becoming integrated. France also has the lowest percentage of Muslims that feel more Muslim over feeling national. Lastly, the survey shows that although some French Native do have a concern about the increasing Muslim population, this is not an overall or majority feeling.

<table>
<thead>
<tr>
<th></th>
<th>France</th>
<th>UK</th>
<th>Germany</th>
<th>Spain</th>
<th>USA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muslims that feel more National</td>
<td>42%</td>
<td>7%</td>
<td>13%</td>
<td>3%</td>
<td></td>
</tr>
<tr>
<td>Muslims that feel more Muslim</td>
<td>46%</td>
<td>81%</td>
<td>66%</td>
<td>69%</td>
<td></td>
</tr>
<tr>
<td>Christians that feel more National</td>
<td>83%</td>
<td>59%</td>
<td>59%</td>
<td>60%</td>
<td>48%</td>
</tr>
<tr>
<td>Christians that feel more Christian</td>
<td>14%</td>
<td>24%</td>
<td>33%</td>
<td>14%</td>
<td>42%</td>
</tr>
<tr>
<td>Native with a concern about Islamic Extremism</td>
<td>30%</td>
<td>44%</td>
<td>23%</td>
<td>22%</td>
<td></td>
</tr>
</tbody>
</table>

In the following survey, respondents from six countries were asked what they thought about the number of legal immigrants residing in their country:

<table>
<thead>
<tr>
<th></th>
<th>France</th>
<th>UK</th>
<th>Germany</th>
<th>Spain</th>
<th>USA</th>
<th>Italy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Too many immigrants in their country</td>
<td>32%</td>
<td>67%</td>
<td>55%</td>
<td>45%</td>
<td>35%</td>
<td>55%</td>
</tr>
<tr>
<td>About the right amount of immigrants</td>
<td>52%</td>
<td>20%</td>
<td>32%</td>
<td>28%</td>
<td>43%</td>
<td>26%</td>
</tr>
<tr>
<td>Too few or Not sure</td>
<td>16%</td>
<td>13%</td>
<td>13%</td>
<td>27%</td>
<td>22%</td>
<td>19%</td>
</tr>
</tbody>
</table>

Rochefort, Phillipe. *Identity Test for French Muslims.*

Rochefort, Phillipe. *Identity Test for French Muslims.*
2. **Resistance to Increasing Immigrant Populations**

   Although there are people who are against the increasing immigrant populations, this percentage of people in France is a small minority and it does not reflect the views of the country overall.

3. **Integration of Minorities**

   It is widely agreed that France has failed in integrating its immigrant populations. The 2005 urban riots in Clichy, outside of Paris’ city center, was a major incident that brought this issue to light. There is clearly a strong social demand for better integration. The nation and its leaders though, are aware of this and are looking to make steps towards a better integrated nation.

   The economics of this issue focus around high unemployment rates; less qualified workers have an even higher unemployment rate and this is due to a gap in the job market.

   There is also an urban problem that arose out of the high influx of immigrants in the mid 1960’s. At the time, France was having a large demand for labor workers and many immigrants came to France for these jobs. The French government quickly developed huge public housing programs in the suburbs of most cities; the architecture was poor but it was a matter of getting them built quickly for the arrival of the many immigrants, including around one million “pieds-noirs” (immigrants from French territories or colonies). Progressively, people who could afford to live somewhere else moved and the complexes became large urban areas full of poor, unemployed immigrants.

4. **French Cultural Preservation**

   France has always had a rich culture and heritage and they have always put high importance on preserving their culture and traditions. Some fear that by allowing migrants of other cultures to become integrated into their cities and societies, the French cultures and traditions will be compromised. But contrary to this belief, many others would agree that the French culture is not ‘dead’ and thus it is not going to be erased.

5. **French Secularism, Laïcité**

   Secularism is an important issue in France and a significant aspect of their country and government that they do not want to lose. Secularism is the concept that government or other entities should exist separate from religion or religious beliefs. The concept of laïcité refers to the type of secularism that France follows. Laïcité is a form of secularism in which there is a complete absence of religion from anything public, as a strategy for treating all religions equally. This is quite opposite from the American motto of pluralism, in which no person can be restricted from any sort of religious activity whether it be in public or not. The concept of laïcité is another barrier that the Moroccan migrants must face, coming from a country where everyone is ruled by the same religious beliefs. Restrictions on religion could be misconstrued, in the perspective of a Muslim immigrant, as un-acceptance of their religion.
Existing Transportation Routes: Infrastructure for Connectivity
The map on the far left shows my own inferences on common migrant routes. The zones of common migrant destinations were concluded upon after research and analysis of the different areas of Paris, the residential profile of each area, type of jobs and businesses in the area, and the population densities of each area as well. I concluded that outside of the migrant neighborhoods, these areas could be common destinations for many of the Moroccan migrants.

Zooming into one particular migrant neighborhood, Barbés, the maps above and to the left show a different type of common ‘route’. The streets highlighted are more of a common destination than a route on Fridays. These streets become an extension of the local mosque during Friday prayer. During this time, the streets transform from a transition space or a route to a destination and a space for prayer.
The Mobility of Prayer

Images 1-6 from: <http://galliawatch.blogspot.com/2009/10/taking-over-paris-streets.html>
Street Space: Normal Conditions
The Contention

Concepts

Current Conditions
Existing Migrant Neighborhoods
‘Anchoring’ Sites Proposal
The Existing Migrant Neighborhoods

Image 5 from: http://pgoh13.free.fr/paris_africanmarket.html
Image 8, 10, and 11-16 from: Google Earth, 2010
Existing Migrant Neighborhoods
**Location:** West of the Seine River, 6.9 miles west of the Paris city center

The suburban area of Nanterre is mostly residential, although the eastern part contains a small area of La Defense, a business district of Paris. The housing consists of a lot of high-rise buildings. Nanterre has the highest public housing towers in France, the highest having 39 floors. Some of the older public housing complexes are abandoned and unkept (See Image 4). The University of Paris X-Nanterre is also located here, one of the largest universities in Paris.

**Residents Break-Down (by origin):**

- **75.7% born in France**
- **24.3% born outside of France**
- **2.7% - overseas French territories**
- **2.8% - foreign countries, but have French citizenship**
- **3.9% - EU immigrants**
- **15.9% - NON-EU immigrants**
Existing Migrant Neighborhoods

BARBÉS
Location: Directly west of Paris’ largest train station, Gard du Nord, and east of the Montmartre area of Paris.

Barbés is home to a large immigrant population, specifically N. African and largely Moroccan. It is the site, on Fridays, where Muslims can be found praying in the streets near the local mosque. It’s Goutte d’Or is the location of many N. African style markets.

Residents Break-Down (by origin):

- 72.5% born in France
- 27.5% born outside of France
- 1.9% - overseas French territories
- 3.6% - foreign countries, but have French citizenship
- 3.9% - EU immigrants
- 18.1% - NON-EU immigrants
11th ARRONDISSEMENT
Location: Eastern side of the city of Paris.

This neighborhood is categorized as the entire arrondissement because although there is a large immigrant concentration here, it is not concentrated to one specific area within this arrondissement. It is one of the most densely populated districts not only in Paris, but in Europe as well. The Boulevard Volitare is one of its livelier crossroads for its local immigrant and non-immigrant communities.

Residents Break-Down (by origin):

74.5% born in France
25.5% born outside of France

25.5% born outside of France in:

- 1.3% - overseas French territories
- 4.1% - foreign countries, but have French citizenship
- 4.4% - EU immigrants
- 15.7% - NON-EU immigrants
CLICHY, HAUTS-DE-SEINE
**Location:** NW of the Seine River, 4.0 miles from the Paris city center

Clichy is a commune in the NW suburbs of Paris. It is a suburban area, home to many large company headquarters, including L’Oréal, BIC, and Sony (France). The rest is mostly residential with commercial shops at the street level. The residential buildings are mid-level, with a mix between public housing and middle class housing, with some upper scale buildings mixed in.

**Residents Break-Down (by origin):**

- 70.9% born in France
- 29.1% born outside of France

**29.1% born outside of France in:**

- 2.4% - overseas French territories
- 2.6% - foreign countries, but have French citizenship
- 4.1% - EU immigrants
- 20% - NON-EU immigrants
Clichy-Sous-Bois

Location:
A commune in the eastern suburbs of Paris, 9.8 miles from the Paris city center.

Resident Break-down:
63.7% born in France
36.3% born (outside of France):
  2.6% (overseas French territories)
  2.0% (foreign countries but have French citizenship)
  4.0% (EU immigrants)
  27.7% (NON-EU immigrants)

Additional Information:
Population: 29,849
Density: 7,557 people / km sq.
Unemployment Rate: 20%
-40% of unemployed are under the age of 25.

Clichy-Sous-Bois is well known for its immigrant population. A large part of its population is comprised of north African Muslims, the area also known as Maghreb. Many of these north Africans are berbers. Black migrants from areas such as the Ivory Coast, Senegal and other African countries are also part of the immigrant population in this area. This heavy concentration of African immigrants is due to the area's urbanization in the late 1950s. In 1955, the urbanization of this area began in response to the high influx of immigrants coming to the Paris area in search of low-skilled, labor jobs. Many of the jobs immigrants came for were in the large, industrial factories. As the industrial age passed, jobs disappeared creating areas such as this with a lot of unemployed immigrants.

It is the site of where the 2005 'civil unrest' suburban riots began, before spreading to other areas. This area is very unsettled. Almost half of the unemployed people in this area are not only immigrants, but also under the age of 25. This area has a large group of young, immigrants that have not been successfully integrated into the education system and thus have no jobs.

Another reason that they have not become integrated is due to lack of connectivity to the city center of Paris.

The administrative boundaries of the city of Paris are defined by the area of department number 75 (see map to left). This area is also known as the petit couronne (small ring). The four departments directly surrounding it comprise the grande couronne and are still part of Paris' urban area. Within these districts there are two heavily concentrated immigrant neighborhoods, in the department (93) north east of the city of Paris.

Statistics from: www.wikitravel.org

Clichy is not served by the Paris metro system, nor any train or suburban rail networks. The closest train station is two miles away from the town center, in the next town over. The sole form of direct transportation to the city center is by bus. Without a form of regular and consistent transportation, it is very difficult for the residents of this area to get jobs anywhere outside of Clichy. This lack of connectivity infrastructure hinders integration.

Saint-Denis

Location:
A commune in the northern suburbs of Paris, 5.8 miles from the Paris city center.

Resident Break-down:
64.4% born in France
35.6% born (outside of France):
  4.3% (overseas French territories)
  2.5% (foreign countries but have French citizenship)
  5.5% (EU immigrants)
23.3% (NON-EU immigrants)

Saint-Denis is a commune in the northern suburbs of Paris, 5.8 miles from the city center. Unlike Clichy-Sous-Bois, it directly borders the northern administrative boundary of Paris. Besides its immigrant population, it is also known as the home to France’s national stadium. This helps keep Saint-Denis more connected to the city center along with its closer locality, unlike Clichy-Sous-Bois.

The city’s migrant population also grew heavily during France’s industrial period. This area was almost completely industrial and its economy was entirely dependent on its industries. It hit an economic crisis in the 1970’s and 1980’s, when the industrial era came to a close and it lost the core of its economy. Saint-Denis’ governmental leaders are now currently in the process of restructuring the economic basis of Saint-Denis.

Due to important landmarks, such as the national stadium, being located in this area there is a more consistent connection to the city center compared to the complete disconnection in Clichy-Sous-Bois. The area is served by four Paris metro stations, as well as a train station. Unfortunately though, this does not do much else for the area, as exemplified in its dying economy. The dilapidated condition that resulted is now a breeding ground for un-integrated, low-income residents. As Clichy is known for its high unemployment rates, Saint-Denis is infamous for its very high crime rates. It is estimated to have a rate of 150.71 criminal incidents per every 1,000 residents, while the national average is about 83 criminal incidents per every 1,000 residents.
Zones 1-8 are areas that are being looked at for possible anchor site locations. From these zones, 4 or 5 specific anchor locations will be chosen, and then for the design portion of the project, one specific site will be focused on.
This shows the bus and subway map overlaid on top of the site proposal locations. It is important that the Mobile Migrant Centers location strategy, corresponds to the connectivity infrastructure.
The Contention

Concepts

Current Conditions
Based on the responses given during first hand interviews and conversations, I have established that the following four elements are the most significant cultural elements to a Moroccan migrant in Paris: religion, food, a connection to home, and maintaining use of the Arabic language. Language can be understood as a consistent thread through each of the other aspects.
The typology of the Mosque does not follow one specific definition. Islam has one of the largest followings in the world today and because of this there are many aspects of the religion that vary from region to region, culture to culture, and community to community. So for this project rather than focusing on the traditional and stereotypical types of mosques, I will instead study the typology as a general concept.

**THE ‘GENERIC MOSQUE’ CONCEPT**

The term ‘generic mosque’ refers to a generalized definition of the mosque typology, as opposed to looking at a series of traditional mosque precedents. This concept analyzes the contemporary practice of the Islamic religion within a secular context. Based on a set of conceptual principles outlined in Azra Aksmija’s Generic Mosque article, I have derived a set of conceptual, design guidelines that will then be used as the basis for design decisions and stances regarding the mosque program throughout the project.

The idea of a generic mosque is to set up and promote a ‘dialogue’ between Muslims and non-Muslims. The physical mosque itself serves as the infrastructure through which this interactive dialogue is formed. Through this dialogue, it will be able to accommodate the secular program alongside the sacred program, in the same space. This concept of putting the mosque into a contemporary and secular context is key to the French context of this project. As previously discussed, secularism is a significant aspect of the way the French function as a society and as a culture. The generic mosque is able to respond to French secularism in this way. More specifically, this project aims to show that mosque design and architecture in general can foster learning, interaction, and thus an understanding between Muslim and Non-Muslim societies.

In order for this dialogue to be equally enriching for both groups, the design must not only enable a ‘coming together’ spatially, but also open up an experimental platform for looking at and possibly adjusting the way Muslims understand and communicate their presence, specifically within the context of Paris. It is important to note here, that because the Muslim group is so diverse, globally, there are many different versions of the religion. This project will, when being specific, focus on Moroccan practices and interpretations of the Islamic faith. This variety of practices in turn has resulted in a variety of organization and design methods of mosques today. The design variations most often depend on things such as a community’s size, its cultural origin, its status in the host culture, and availability of financial resources.

With all this in mind, the Generative Design Principles can now be discussed. These principles and the concepts that define them will be significant to the design decisions of this project.
Prayer Hall
Ablution Spaces (one for men and one for women)
Transition Spaces
CALL CENTER
The call center typology is a fairly simple one. Programmatically, it consists of a waiting space and a narrow center aisle lined with tiny calling booths on either side. The call center is a crucial aspect of many immigrants' daily life. It provides them with an affordable means to connect to their friends and family back home. It is the infrastructure of their connectivity to home.

Its organizational logic is based purely on function. The space within the center is maximized to efficiently hold as many phone booths or niches as possible. The niches are acoustically privatized with doors and separation walls. Their front elevations reiterate this theme of functionality. The signage is blatant and to the point.

As it currently exists, the call center is a purely functional typology. But it holds additional programmatic opportunity in two areas: the first is that of the waiting space and the second is the concept of the call center as an information resource center. The waiting space concept will be discussed through the analysis of the Belhuis precedent later in this section and the information resource center will be discussed through the analysis of the Idea Store precedent, also later in this section.
Djemma El Fna is a large square and market in the center of the old city of Marrakech. The traditional bazar-style Moroccan market and shops are organized around the large public square. In the middle of the square, temporary vendors set up their stalls. As shown in the diagram, the food vendors are organized together in the center. This is a unique program in that they cook and serve food at these stalls. They are like temporary little restaurants. The rest of the square is full of smaller set ups, like snake charmers, trinkets for sale spread out on blankets, fruit stands, and carnival-style games. The type of vendors and programs that are present in the square corresponds to the time of day. Overall, this market is a good example of multi-program organization. It also exemplifies a flexible space that has overlapping and rotating programs depending on time of day.

In general, the Moroccan market is a mix between shops, cafés, and temporary vendors.

Typical French markets are usually a mix between a farmers' market and a traders' market. There are usually stalls offering fresh seasonal fruits and vegetables from local farms, alongside other stalls that offer other produce such as cheeses. Unlike the Djemma el Fna which occurs everyday, the French markets are more organized in the sense that they have specific days and times that they are open. Usually they are open 5 or 6 days of the week from early morning to mid-afternoon. The french markets also differ in the sense that they do not include the bazar aspect that is so typical of Moroccan market places. A commonality between the two types of markets is that the vendors and food stalls are what bring in the people. The Djemma El Fna is known for its traditional moroccan food that can be tasted right in the square, and this is one of the many reasons why it is always full of tourists from all over: because it offers a ‘taste’ of the local culture.
Typology Precedents

Djemma El Fna Square
A small Muslim community in Germany recently built this ‘forum with a prayer room in contemporary architectural style’. Its distinctive yet not confrontational and thus it is able to comfortably fit into its Christian-German context.

Program: a prayer room, communal and administrative rooms, and an ‘apartment’ on the bottom floor.

THE ISSUES:
- Opposition often arises against the construction of a Muslim prayer house, because non-Muslims often feel threatened that it will affect their day-to-day life. Too dominant of a building will be met with resistance.
- On the other extreme, discrete and hidden mosques often create suspicions.

THE ARCHITECTURAL RESPONSES:
- A Theme of Transparency and Levels of Visibility
  - Its architecture is transparent and does not hide what goes on inside.
  - The facades are a mix of stone cladding and glass, giving indications on the exterior of the program behind it in a very subtle and elegant way.
  - The east facade is a full-height glass facade. The blue glass panels play on the theme of transparency. From street distance, it merely reveals the reflection of passing cars, but as the viewer moves closer, a view into the main prayer hall emerges.
  - At first glance, nothing about the exterior makes it distinguishable as a Muslim community center. Only if you look closer, will you notice the subtle references and interpretations of Islam.
- The tall column on the side of the building is reminiscent of a minaret, serving as an interpreted version of one: a visual call to prayer via Arabic inscriptions rather than the traditional verbal call.
A Strategy for Integration Through:

Education
- The community center hosts other programs to encourage and teach integration.
- Integration courses for Muslim women are provided within the center’s facilities.
- There is also teaching for children of pre-school and elementary school age.

Opening up to Non-Muslims
- There is a particular emphasis on European Islam. This means separating their community from Islam as they knew it back home. This policy isn’t always welcomed by some of the older and more traditional members.
- Establishment of a dialogue with Catholic and Protestant Churches in the area.

"From the point of view of the town, we view what the Muslim community is doing very positively...the dialogue with the Catholic and Protestant Churches has led to the acceptance of the Muslim community, and it is now seen as well anchored in the local social structures."

Integration Efforts Have Been Successful:
- About one third of the 16,000 residents of Penzberg have visited the mosque at least once.
- The relationship between the religions is extremely successful because the members of the community all have the common ground of seeing Germany as their home.

A Modern Style Architecture:
- "It's particularly important for us that this building doesn't immediately look like a mosque...but that it should be modern in design. And transparency is part of that modernity. That means that certain prejudices and many fears among the people should be laid to rest by the architecture itself. That's why it was a major issue for us that, for example, sixty percent of the building is covered in glass."
Adjaye Associates has created a sequence of Idea Stores, their term for a new type of library. It’s a hybrid of an information resource center and a community center.

**SITE:** Whitechapel London, a culturally diverse neighborhood.

The street space in front of the Idea Store is the location to a regular, outdoor, market.

**Facade:** A Theme of transparency. Blue and green glass facade causes it to stand out within a context of dominantly brick architecture.

**Basic Form:** five rectangular floors stacked.

**Uses INTRIGUE to draw people into the building.**

**Ease of entrance on ground level turns intrigue into an exploration through the building.**

All Idea Store images from article: Idea Store, Whitechapel; photos by Timothy Soar, Adjaye Associates
Main Strategy:
use of tactile and sensory experiences related to cultural traditions.

PROGRAM:
Main Program: Library
-There are also:
  -dance studios
  -classrooms
  -a cafe

This building is all about the exploration of the senses; a high intensity, spatial experience that draws on culture.

A Framework Strategy:
-Individuals can choose how they engage with the cultural activities

-the architecture sets up a framework that can evolve based on the user and how they choose to engage with the framework set up by the architect

-this is something that is important to recognize: the role of the architect can only go so far. Room for post-design, evolution must be allowed.
**Shared Ground**
Architect: MUF  
Location: Southwark, London

**The Mihrbox**
Designer: Mihrbox was created by an Imam of a Mosque in Paris.

**Strategy:**
The development and use of paving patterns and signage to delineate commercial property lines throughout the site. A minimal design intervention creates a framework that can then evolve and adapt to the context and users.

**Design:**
a fold-up, portable mosque, that allows worshipers to better focus during prayer, anywhere. Its design mimics the mihrab of a traditional mosque.

**Concepts:**
- the architectural element of the niche as a privatized space for the individual.
- the modularity of mihrab
- parallels can be drawn between niche of the Mihrbox, and the niches of a call center.
**Belhuis** (Dutch word for immigrant call centers in Rotterdam)
Location: Rotterdam, The Netherlands

**Strategy:**
Use of waiting space in the Belhuis as an opportunity for adding program. In this way, the functional program of the call center can be hybridized with other programs, such as shopping, cafés, etc. These secondary programs can hold cultural significance.

- A typical Belhuis Facade
- Waiting space in a Moroccan Belhuis

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**L’Institut du Monde Arab**
Architect: Jean Nouvel
Location: Paris, France

**Strategies:**
- Interpretation of Arabic cultural symbols into a modern language that fits within the French urban context along the Seine River
- Mixing of French and Arabic Architectural aesthetics and techniques
- Integrating the two cultures architecturally and advocating social integration through programs of education. The museum’s educational programs teach about the Arab culture and thus promote understanding and acceptance.
Site Connectivity
Strategies of Design
Methods
Organization of Anchor Sites in Urban Fabric

- Sites will be organized around the current connectivity infrastructure systems.
  - Bus, Train, and Subway systems
  - The mobile migrant centers will be sited near bus stops, subway stations, and/or train stations.
  - OR the centers may incorporate a bus stop, subway station, or train station into its site.

Issues of ‘Way Finding’ Between Anchor Sites

- Ease of navigation to and from these anchor sites is an important aspect of Site Connectivity.
- If the Mobile Migrant Centers are not easily located, they will not be able to successfully achieve the project’s goals of connectivity and integration.
- Strategies of way finding between the sites will be used to address these issues.
  - Possible ‘Navigation system’ of paving patterns
  - Pattern systems could be designed for areas near the anchor sites, as an indicator of directionality, distance, etc.
  - Pattern systems could originate at bus and subway stops as a guide to the migrant center sites.

Necessary Characteristics of an ‘Anchor Site’

- must be near transportation systems
- should be near public squares or large openings in the city fabric; this will allow for a variety of people to have access on a regular basis to the migrant centers.
- should have enough space to host architectural intervention
- must be outside of the already designated migrant neighborhoods, as the point of the anchor sites is to create connection points between these neighborhoods.
Integration Strategies

- set up a framework for integration, cohabitation, and cultural understanding to evolve out of:
  - programmatic strategies of using a variety or a mix of programs within one building
  - use of programs that appeal to multiple groups of people:
    - programs that appeal to migrants
    - programs that appeal to other non-Muslim residents
    - programs that appeal to the random ‘passer-by’
  - inclusion of cultural education programs

- OVERLAPPING of these varying programs
  - the idea that they can share a flexible space sets up a framework for integration
  - literally creating an integrative, programmatic ‘swing space’ system
    - the same space that hosts prayer could also host a local market
  - this will eliminate the concerns of disconnected parallel societies
  - the architecture will serve as the framework
    - overlapping aids in the breaking down of cultural and social barriers

- this is not a strategy that will forcefully impose an ‘everyone holding hands’ sort of condition.
  - this strategy aims at promoting an awareness, understanding, and acceptance between cultures
  - this must happen in order for the migrants to be integrated members of Parisian society and its communities

Strategies For Migrant Identity

- create an identifiable building
  - this will be done through cultural references of patterns, colors, and textures, while recreating modern versions of cultural architecture, styles, and traditions of the Moroccan culture.
  - the materiality on the other hand will reference modernity, similar to the way the L’institute du Monde Arabe does
  - migrants identities will attach a reference to this ‘place’
    - the concept of identifying with a place, placeness

Strategies of Visibility and Transparency

- subtle cultural references on the facade and other exterior surfaces
  - a system of visibility that adjusts based on the time of day and what is going on inside the building
  - an overall theme of transparency:
    - a facade with varying degrees of transparency
      - not ALL transparent or ALL opaque
    - it is key that it be an evolving and adapting system, not a static one
  - Visibility in the sense of identity and how it is recognized by users and passers-bys
    - it might not be visibly recognizable as a mosque or Muslim center to everyone
    - certain indicators and references will make it only visibly recognizable to certain people
    - subtle ‘reminders’ of culture will only recognizable to those with knowledge of that culture
  - this strategy is responsive to the French Secularism
    - Public exterior is more secular while interior can be more diverse
evolve

graduate
These methods have been chosen based on the themes of varying transparency and levels of visibility. Each method is a way of creating different degrees of visibility and transparency.
Precedents

Site

The Design Proposal
Program
Architectural Proposal

I propose a system of Mobile Migrant Centers, focused on the Moroccan Migrant population. Strategically placed through the city, they will form a web of connections, the centers being the anchoring points of the web. These places will become areas where the mobile migrant can connect with others, thus gaining a sense of community. All the anchors will be designed around a prototypical design, without ignoring their individual contexts, much like in Adjaye Associate’s Idea Store project throughout London. For the purpose of this project, one anchor site will be focused on specifically in order to develop the design. It can be assumed that the other anchoring points would follow a similar design and aesthetic. This also creates room for the system to evolve, in the sense that additional anchor points could be added to the web in the future.

Programmatic List

<table>
<thead>
<tr>
<th>MOSQUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Prayer space</td>
</tr>
<tr>
<td>- dependent on number of people</td>
</tr>
<tr>
<td>- mihrab</td>
</tr>
<tr>
<td>- minaret</td>
</tr>
<tr>
<td>- ablution space</td>
</tr>
<tr>
<td>- separation between men and women</td>
</tr>
<tr>
<td>- Administrative Space</td>
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<tr>
<td>- Imam office</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MARKET</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Vendor space for meats and produce</td>
</tr>
<tr>
<td>- Food preparation and cooking space for vendors</td>
</tr>
<tr>
<td>- Eating space</td>
</tr>
<tr>
<td>- Circulation Space</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CALL CENTER</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Separated acoustically, private call booths or niches</td>
</tr>
<tr>
<td>- Telephones</td>
</tr>
<tr>
<td>- Place for purchasing call minutes or calling cards</td>
</tr>
<tr>
<td>- Waiting area</td>
</tr>
<tr>
<td>- programatic opportunity</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>OTHER</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Way finding system- link to bus or subway stations</td>
</tr>
<tr>
<td>- possible space for education</td>
</tr>
</tbody>
</table>
Program 7

Square Footage Estimations

783 sq-ft

500 sq-ft

- if max. capacity is 250 people at any one time
- in the qibla wall, an inset of 3.5 sq-ft;
- if detached from wall, around 16 sq-ft needed
- doesn’t need to be inhabited: 5 to 6ft wide, max
- could range depending on interpretation of it
- smaller secondary prayer space, half the size

200 sq-ft

- Administrative Space

50-80 sq-ft (if needed)

MARKET

- based on number of carts; individual cart size is between 20-40 sq-ft per cart
- vendors could overlap and share prep. spaces around 25 sq ft per every two carts

dependent on max capacity

CALL CENTER

15 sq-ft per booth (3ft x 5ft)
- one phone per booth

25 sq-ft (a front desk space)
- dependent on what program is inserted into it
- tea room, shop, cafe?

OTHER

- would incorporate the sq-ft of the existing bus or subway station
- between 150-300sq-ft per classroom/ education space
Programmatic Time Chart
The Final Design

To Be Added After Spring Thesis Completed
Remobilize + Localize: A move towards creating cultural identity and connectivity

The Issue: Cultural Disconnectivity

I contend that issues of disconnectivity amongst the Moroccan migrant group living in Paris can be addressed through the establishment of a network of mobile migrant centers, a typology that works within the existing urban environment as the framework for integration and hybridization of culture, which it will achieve through strategies of complex programmatic overlaps within the simplified spaces of a flexibly adaptable urban landscape place on display of identity, utility, and an overall theme of transparency.

SITING STRATEGY

Urban Scale

Local Scale

an URBAN NETWORK of MOBILE MIGRANT CENTERS

PROGRAMMATIC STRATEGY

The Typologies: Architecture of Cultural Identity for Moroccans in Paris

NICHE AS DESIGN MODULE: Basis for sharing of space and spatial organization

1. Prayer Booth
2. Call Booth
3. Market Stall

Interpretation of or reference to the Mihrab - based on scale of the person; holds reference to the prophet Mihrbox Precedent

Call Booths in a call center
Module Creates Plan
Mobility of Prayer
Mobility of the Market

The Typologies: The Architecture of Cultural Identity for Moroccans in Paris

The Issue: Cultural Disconnectivity

Global Scale

Urban Scale

Local Scale
**The Pattern:** A reference to Moroccan & Islamic Culture

**PATTERN INTERPRETATION**

**TRANSFORMATION TO PLAN FORM**

**ROTATION OF CENTRAL SPACE:**

Solid-VOID relationship in plan; the void is a reference to the void made in the ground by the canal below.

The concept of a square rotated x3, was translated into a square rotated x3 along three major AXES of the project.

**The Pattern:** The Basic MODULE of the Pattern

**The Pattern:** Program organized through directionalism.

**The Tower**

**The Prayer Hall**

**The Main Hall**

**The Market Hall**

**Basic MODULE of the Pattern**
The Market Hall

Main Hall as Performance Space
Market Hall as Food Market

An Extrusion of the Basic Pattern Module; Acts as a beacon within the way-finding system of the network; Guides people into site

Symbol of Moroccan Culture
Symbol of French Nationalism and Culture
Large and Massive
Focal point of site
Remains Dominant in the site

Light and open
does not obstruct view
Does not aim to compete with July column, only to reference or provide a counter balance of smaller scale

The Roof

A Parabolic form; pure structural form in compression

Urban Circulation

A new circulation path through the urban site was added through the project
The small park space along the east canal edge is continued up through the building to the street level, ending with the new parabolic roof.
Section B

The Prayer Hall
- Additional Program:
  - Lecture Space
  - Social Gathering Space

Section C

The Main Hall
- Additional Program:
  - Auditorium or theater space
  - Music or entertainment Amphitheater

Section D

The Market Hall
- Additional Program:
  - Auditorium or theater space
  - Music or entertainment Amphitheater

Main Hall as Performance Space
Market Hall as Food Market
Market Hall as Exhibition Space
1. anchor
   architectural space that provides for cultural support, stability, and security for migrant users; a grounding place for the mobile migrants’ culture and identity; a well-known place, that attracts immigrants to the area or environment in which it is located.

2. berber
   a member of a group of North African tribes living in Barbary and the Sahara. These people tend to be nomadic.

3. cultural hot spots
   places where a given culture is most strongly manifested. These spots exemplify strong characteristics of the culture.

4. culture
   the customary beliefs, social forms, and material traits of a racial, religious, or social group; the characteristic features of everyday existence (as diversions or a way of life) shared by people in a place or time.

5. diaspora
   any group migration or flight from a country or region; dispersion; any religious group living as a minority among people of the prevailing religion.

6. Djemaa el Fna
   The lively, main square in the city of Marrakesh, Morocco.

7. identity
   the sense of self, providing sameness, continuity, and therefore stability in personality over time; the state of having unique identifying characteristics held by no other person or thing. The key concept of identity is differentiation from others.

8. identity of place
   Refers to a person’s outwardly focused understanding of place. The identity of a place describes ideas of how one identifies a specific site, area, or space. A “persistent sameness and unity which allows that [place] to be differentiated from others” (Relph 1976, p. 45). There are three major components that make up this understanding:
   1. The physical setting of the place
   2. Its activities, situations, and events
   3. The individual and group meanings of the place (created through people’s experiences and intentions in regards to that place)

9. identity with place
   Refers to a person’s inwardly-focused understanding of a place or how they recognize the place in relation to themselves. A person will identify with a place as being inside of it or outside (see ‘insideness’ and ‘outsideness’)

10. insideness
    the degree of attachment, involvement, and concern that a person or group has for a particular place.

11. Maghreb
    the Arabic name for the NW part of Africa, generally including Morocco, Algeria, and Tunisia.

12. outsiders
    the feeling of lived division or separation between themselves and their world and/or environment.
13. **place**

   a unique organization of nature, environment, architecture and culture, that is associated with a specific location, thus it is a conceptual term referring to symbol and meaning of a location.

Dictionary Definitions:

a physical environment and/or surroundings; an indefinite region or expanse <all over the place>; a building or locality of special purpose; an area or building that can be occupied <such as a home>; a relative position in a scale or a series.

14. **placelessness**

   “the casual eradication of distinctive places and the making of standardized landscapes that results from an insensitivity to the significance of place”. (Relph, Preface)

In this article, Bourne rejects the melting-pot theory and does not see immigrants assimilating easily to another culture[1]. Bourne's view of nationality was related to the connection between a person to their "spiritual country"[2]. This spiritual country referred to a person's culture rather than where they lived. He argued that people would most often hold tightly to their literature and cultural of their native country even if they were living in another.

In this article, the role and significance of European cultural identity in the formation of the urban environment in the 19th-century and early 20th-century British Hong Kong is discussed. It examines the European cultural self-perception and the construction of colonial identity through consideration of the actual ways in which urban form and space were manipulated through these ordinances as well as the visual representation of the city through art.

CultureGrams is a series of concise, accurate, timely cultural information designed for educational reference. Volumes of Europe and Africa were referred to for this project.


This text discusses the findings for Surinamese and Moroccans, the two largest non-native groups in Amsterdam. It is shown that, in general, all the residential neighborhoods identified in the study have heterogeneous housing profiles. Also looks at the frequent assumption that ethnic integration processes can be facilitated by establishing a mixed population.

Most of the Moroccan migrants in France are politically voiceless, regarding their exclusion from voting rights in both countries of settlement and origin. This article explores the renewal process of this migrant group through their creation of organizations for representing their interests and expression of their sense of belonging. It focuses on three dimensions of Moroccan political transnationalism, including its history, particular places in which it occurs, and the transformation of state policies it implies.
This site was used to find statistical dating regarding immigrants.


This book brings together a series of new and historical cases studies to show how different phases of globalization are transforming the built environment. It combines global and postcolonial theoretical approaches to the built environment and illustrates them with examples.

This is the website for the National History of Immigration Museum In Paris, France. It contained historical and statistical data.


This article studies urban identity through a focus on the organizing elements both in theory and in the case of Cypriot settlements where transformations are dramatic.
This book discusses theories on the concepts of place, space, and identity and how they relate to each other as well as our environment.


This article provides review and criticism of the book *Place and Placelessness*.


This article analyses the articulation of Paris as a transnational space in a series of French co-productions made since 2000 by filmmakers of both West African and white European origin.

This book surveys the broader meanings of transnationalism within the study of globalization before concentration on migrant transnational practices. It demonstrates ways in which new and contemporary transnational practices of migrants are fundamentally transforming social, political and economic structures simultaneously within homelands and places of settlement.

This article provides contemporary research on migration, particularly studies drawing upon theories of transnationalism, and demonstrates ways in which social relations are stretched across spaces.

This site discussed the design and implementation of the Penzberg Mosque in Germany. Also provided second hand testimonials and quotes on the success of the design and integration strategies used. The site also provide images as well as a plan and section of the project.
Architecture can define a culture and a spatial identity. Home is the center of experiences of home become tied to the individual’s concept of self, their identity. In mobile societies, there is a condition of dispersion and detachment from the individual’s identity. This is a condition of identity crisis. People bond with the tangible surroundings of the home environment. These bonds with the environment develop through long-term involvement in their area of residence. Psychological bonds with the home place are often unconscious or taken-for-granted experiences of belonging, comfort, at ease, and security in this locale that come with a sense of responsibility and commitment to continuously attentively support and tend for this place. Through the ongoing, purposeful process of tending to and being active within the home environment, the individual will come to know and have feelings about themselves. The home settings of daily activities is one of the means by which people develop, reaffirm, and change their self-conceptions— their beliefs and evaluations of their own unique self, their integration in social groups, and the role they play in the broader society.
space, the place in which an individual's personal meanings of home become tied to the individual's concept of the environment. These bonds with the environment develop through long-term involvement in their area of residence.

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School of Architecture