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Communion Composed: Fostering Unity Through a Nourished Architecture

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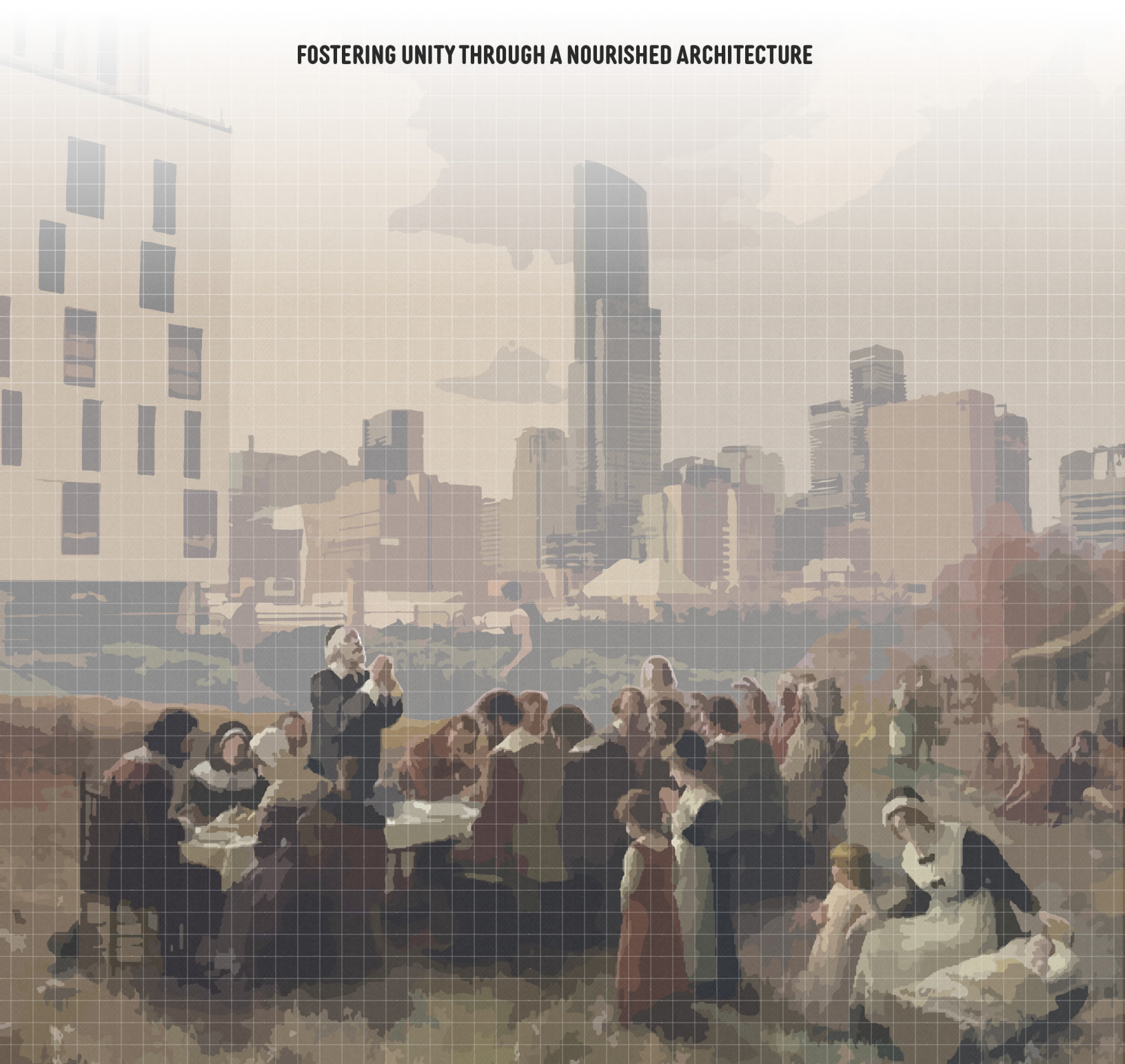
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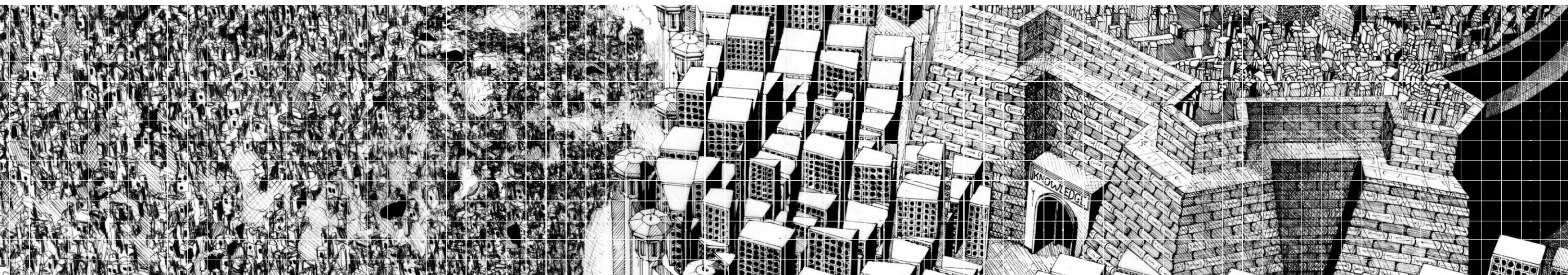
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COMMUNION COMPOSED

FOSTERING UNITY THROUGH A NOURISHED ARCHITECTURE



ADVISORY GROUP: **POWER TRANSPOSITION AKA POWER TO THE PEOPLE**



ADVISORS: **SEKOU COOKE AND NINA SHARIFI**

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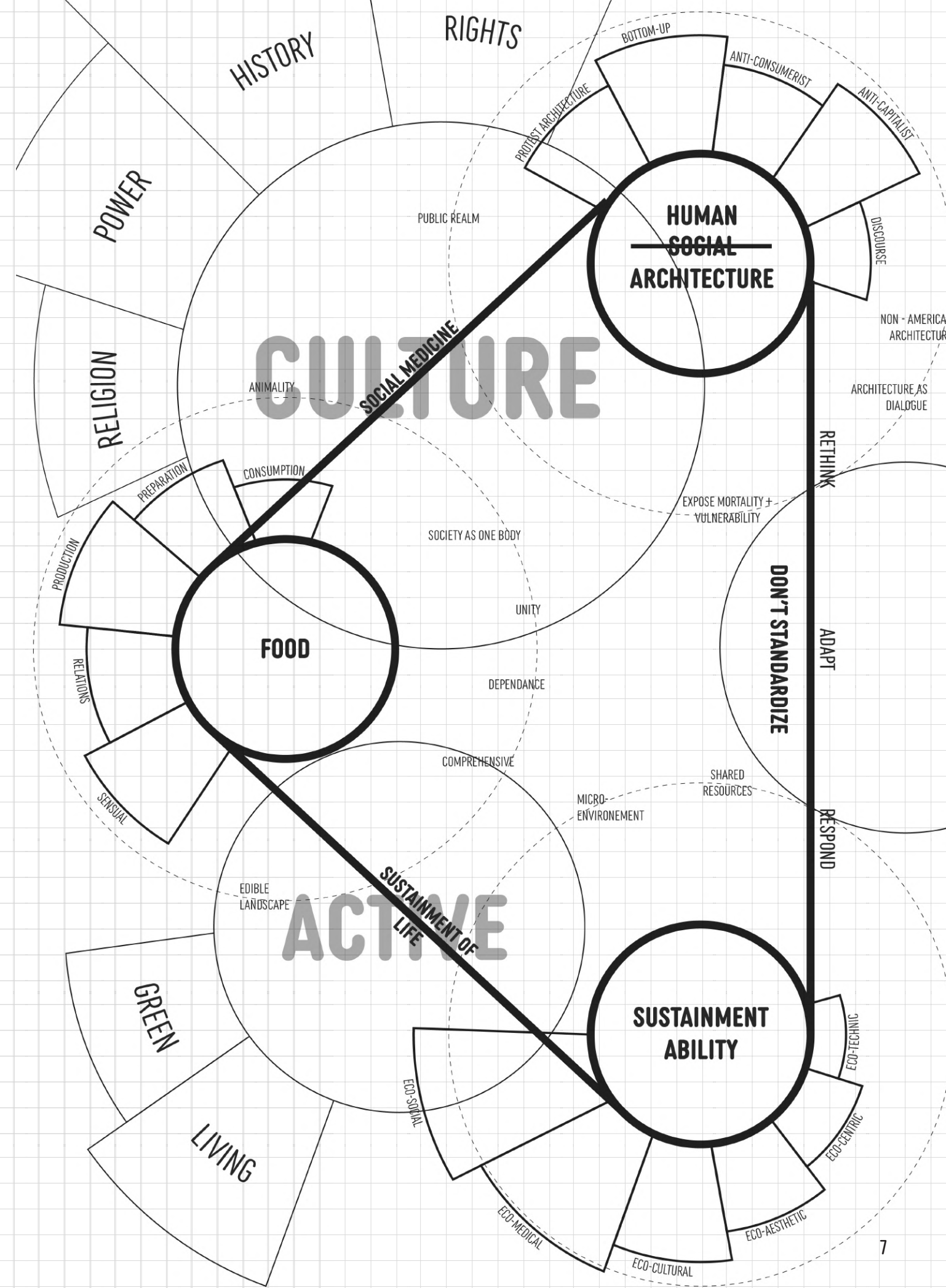
PG. 21 - A TALE OF TWO SITES

THESIS CLAIM

THIS THESIS LOOKS TO UTILIZE **FOOD** AND ITS INHERENT SOCIAL PROPERTIES AS A MEDIUM IN WHICH ARCHITECTURE CAN HAVE GREATER AGENCY IN THE UNIFICATION OF PEOPLE, MORE SPECIFICALLY, DISTRAUGHT COMMUNITIES. **GUATEMALA, A PILLAR OF CENTRAL AMERICAN CULTURE**, WILL BE THE CHOSEN ZONE OF EXPLORATION WHERE SUCH A COLLABORATION CAN BE IMPLEMENTED AT A CEREMONIAL SCALE, UTILIZING TECHNIQUES AND METHODS FOUND IN **ECOLOGICALLY EFFICIENT** URBAN FOOD PRODUCTION, **INTIMATE** DOMESTIC FOOD CONSUMPTION, AND MARRYING THEM TO METHODS OF **ENGAGING** CEREMONIAL FOOD PREPARATION TO CREATE A NEW EDIBLE LANDSCAPE OF SOCIALLY SUSTAINING ARCHITECTURE.

THIS CONTENTION WAS BORN FROM A DESIRE TO CHALLENGE ARCHITECTURE TO BETTER SERVE THE COMMUNITIES AND PEOPLE IN WHICH IT INHABITS IN WHAT TODAY IS A MORE DIVERSE, ALTHOUGH **FRAGMENTED**, CULTURAL SOCIETY. IN ORDER FOR ARCHITECTURE TO BEGIN MENDING THESE FRAGMENTATIONS IT NEEDS TO MORE DEEPLY AND COMPREHENSIVELY ENGAGE IN THE UNIQUE **CULTURE** AND **CONTEXT** IN WHICH IT IS PLACED, A NOT SO EASY FEAT FOR ARCHITECTURE TO DO ALONE. THEREFORE, IT IS THROUGH THE INTEGRATION OF ARCHITECTURE AND ANOTHER FACET OF SOCIETAL CULTURE THAT IS AS STRONG, OR PERHAPS STRONGER IN TERMS OF ITS TIES TO HISTORY, RELIGION, AND LIFE, THAT OF FOOD, THAT CAN **ALLOW ARCHITECTURE TO BETTER FUNCTION AS A SOCIAL TOOL FOR COMMUNITIES**.

THE MARRIAGE OF FOOD WITH ARCHITECTURE BRINGS WITH IT THE SOCIAL PROPERTIES THAT FOOD NATURALLY INSTILLS BY BEING A NECESSITY FOR BOTH THE **SUSTAINMENT OF LIFE** AND THE **SUSTAINMENT OF CULTURE**. FOOD AND THE ACT OF DINING INHERENTLY RECREATES THAT PRIMEVAL SENSE OF SHARING WHICH IN TURN ACTIVATES SOCIAL, ECONOMIC, AND COHESIVE SOCIAL NETWORKS. THE ACT OF BREAKING BREAD WITH YOUR NEIGHBOR CAN BEGIN TO SUPPRESS QUALITIES OF ISOLATION, CLOSURE, AND MARGINALITY THAT PLAGUES MANY COMMUNITIES AND CULTURES TODAY. THE PROPERTIES DERIVED FROM THE TRIFECTA OF FOOD CULTIVATION, PREPARATION, AND CONSUMPTION CAN ACT AS A CATALYST FOR THE REDISTRIBUTION OF ARCHITECTURE BACK INTO THE SERVICE OF THE PEOPLE AND TO ITSELF; AN ARCHITECTURE THAT IS **LIVING** AND **HUMANIZED** AND NOT ONLY PROMOTES, BUT PRODUCES A **HEALTHY CULTURAL** AND **NATURAL ENVIRONMENT**.



CONTEXTUAL RESEARCH

INITIAL RESEARCH CONSISTED OF A DEEP DIVE INTO LITERARY WORKS OF VARIOUS MEDIUMS (ARTICLES, BOOKS, WEBSITES, ETC.) THAT WOULD PROVIDE A BROAD SCOPE OF FOOD AND ITS ROLE IN SOCIETY FROM A HISTORICAL, RELIGIOUS, CULTURAL, AND ECONOMIC SENSE.

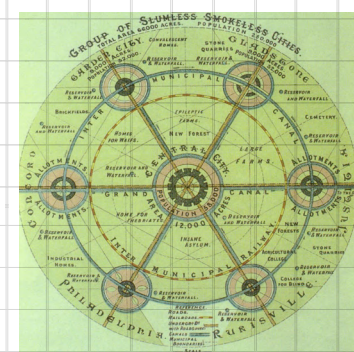
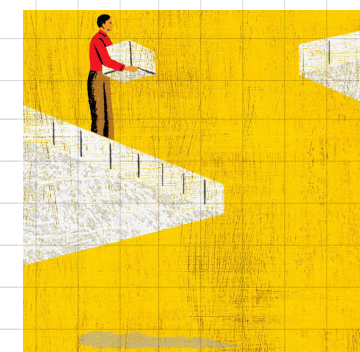
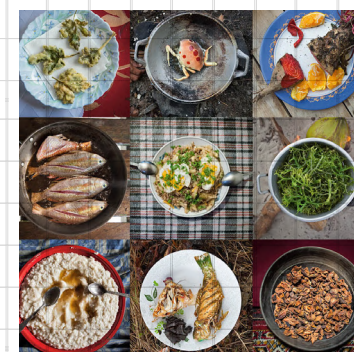
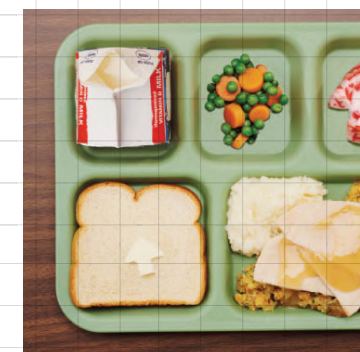
TOPICS OF STUDY RANGES FROM:

THE HISTORICAL ACT OF FEAST AS A MEANS OF PEACE BETWEEN WARING PARTIES

THE KITCHEN'S TRANSITION INTO A SOCIAL SPACE

SOCIAL DINING AS A SYMBOL OF WEALTH OR IN OTHER INSTANCES AS A MEANS OF EDUCATING PARTICIPANTS ON CULTURAL DIFFERENCES

AMONG MANY OTHER TOPICS THAT ALL PROVIDED A BASE IN WHCIH TO BEGIN FORMULATING A STANCE ON FOODS ROLE IN THE AGENCY OF ARCHITECTURE.



FOOD SYSTEM SCALES

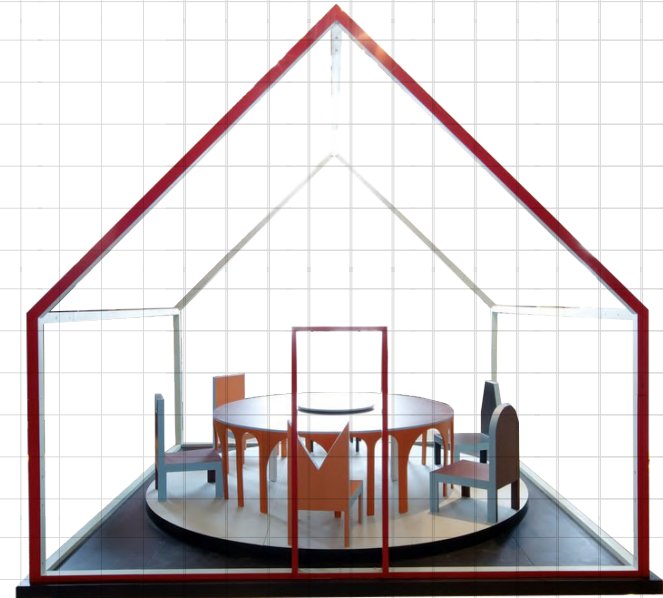
URBAN



CEREMONIAL



DOMESTIC

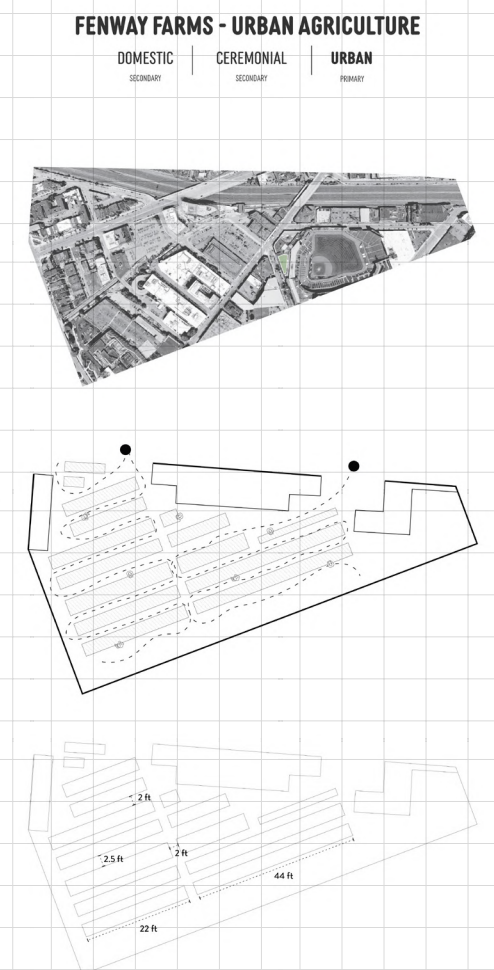
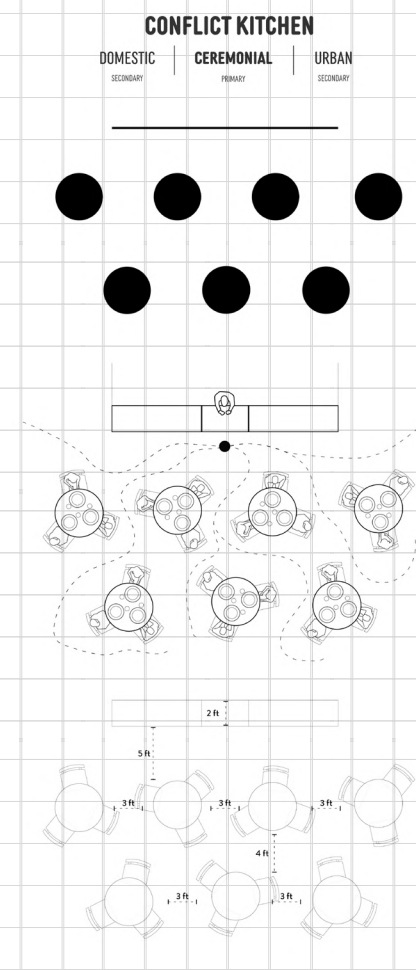
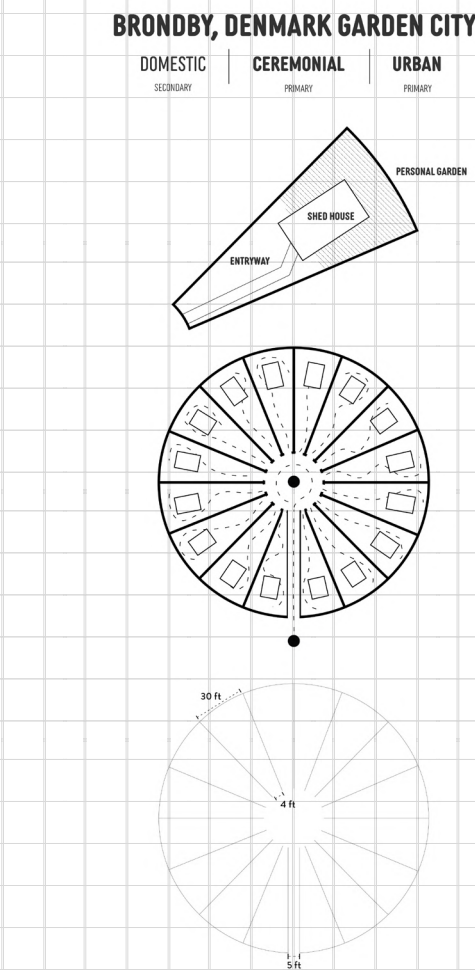
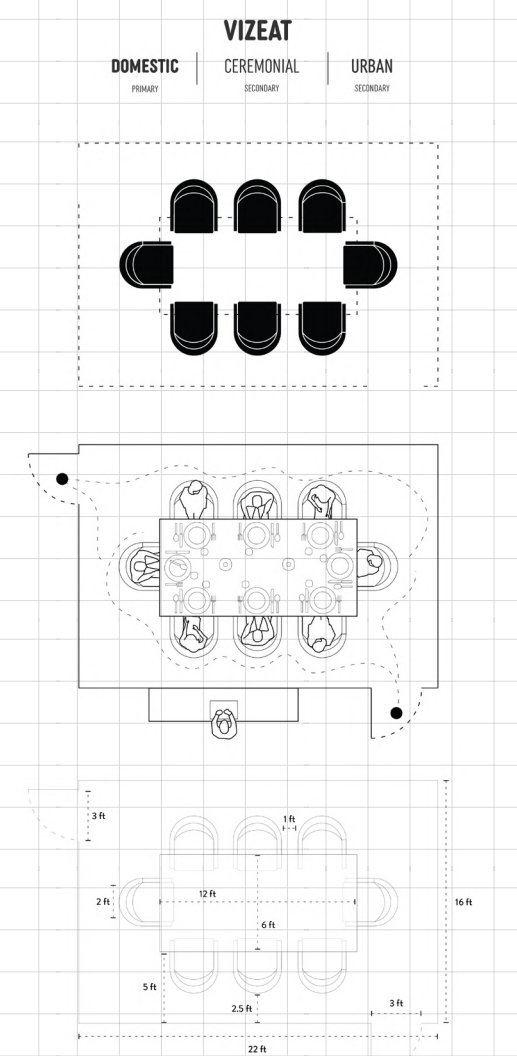
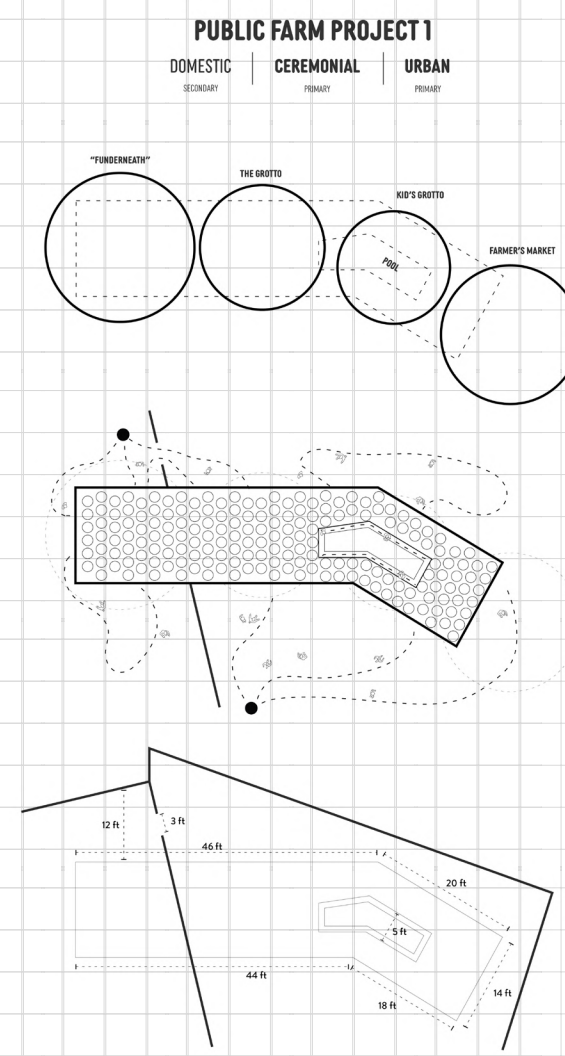
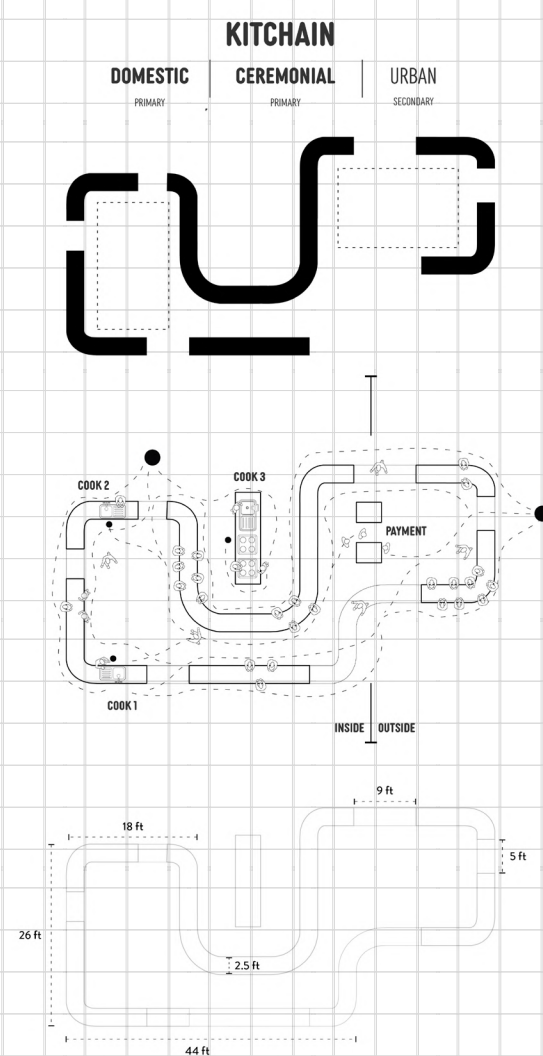


SYSTEMATIC RESEARCH

LOOKING INTO SPECIFIC EXAMPLES OF FOOD SYSTEMS AT THREE DIFFERENT LEVELS OF SCALE - **DOMESTIC - CEREMONIAL - URBAN** - THE NOTION OF SPATIALITY AND USER EXPERIENCE WAS DRAWN AND EXAMINED IN ORDER TO BETTER UNDERSTAND HOW TO BEGIN IMPLEMENTING FOOD SYSTEMS THAT FUNCTION IN UNION WITH ARCHITECTURE.

SOME ELEMENTS OF NOTE INCLUDE:

- PROGRAMATIC COMMUNAL HUBS THAT RESIDE WITHIN OR BENEATH FOOD INTERVENTIONS
- AVENUES OF URBAN AGRICULTURE THAT CHANNEL MOVEMENT OF THE USER/WORKER
- THE TABLE AS ONE COHESIVE UNIT THAT FORMS SPATIALITY THROUGH ITS ELONGATED ARRANGEMENT
- INFORMAL VS. FORMAL INSTANCES OF DINING



LAWS OF SCALES

“ECOLOGICALLY EFFICIENT URBAN PRODUCTION”

- 1. NATURAL GROWN PRODUCE - URBAN OR RURAL AGRICULTURE RUN BY THE COMMUNITY WITH CONSIDERATION OF SOIL AND LAND USE
- 2. A DIGITAL BASED PRESCENCE FOR BOTH THE GREATER MANAGEMENT AND DISTRIBUTION OF PRODUCE AS WELL AS FOR INFORMATION OF ARCHITECTURAL INTERVENTION
- 3. A DESIGNED SYSTEM THAT ALLOWS FOR EASE OF MOBILITY AND HARVEST FOR EFFICIENT PRODUCTION AND TRANSPORTATION OF PRODUCE

“ENGAGING CEREMONIAL PRODUCTION”

- 1. INTEGRATE A SYSTEM THAT PROMOTES PROPER/HEALTHY NUTRITION, JOB OPPORTUNITIES, AND ULTIMATELY SOCIAL COLLABORATION
- 2. GO BEYOND JUST A PLACE FOR EATING AND COOKING - PLACEMAKING WHERE INDIVIDUALS BECOME CO-PRODUCERS, RATHER THAN JUST CONSUMERS, OF AN ENVIRONMENT
- 3. DRIVEN BY THE SUSTAINMENT OF LIFE AND CULTURE - SLOW FOOD MOVEMENT MENTALITY

“INTIMATE DOMESTIC CONSUPTION”

- 1. MAKE EATING A SHARED EXPERIENCE WHERE EVERYONE IS PARTICIPATING ON EQUAL TERMS - “IF I EAT, YOU EAT”
- 2. THE ACT OF COOKING AND EATING ARE SEAMLESSLY INTEGRATED WHERE THE KITCHEN BECOMES A COMMUNITY HUB
- 3. PRODUCE A COMFORTABLE AND WARMHEARTED ENVIRONMENT

RESEARCH APPLICATION

AN EXPLORATORY PROCESS

THIS THESIS REVOLVES AROUND THE NOTION OF AN ARCHITECTURE THAT IS **REACTIVE TO ITS CONTEXT AND CULTURE** AND RESPONDS ACCORDINGLY THROUGH BOTH FOOD AND ARCHITECTURE (A MARRIAGE OF MEDIUMS THAT HOPEFULLY PRODUCES AN ARCHITECTURE THAT HAS GREATER AGENCY IN THE LIVELIHOODS ITS INVOLVED WITH).

THEREFORE IT WAS IMPORTANT TO SITUATE THE EXPLORATION IN A SPECIFIC PLACE THAT COULD BENEFIT FROM GREATER MEDIATION BETWEEN OPPOSING PEOPLES, A PROCESS WHICH BEGAN THROUGH THE EXPLORATION OF **PUTTING A TABLE IN VARIOUS CONTEXTS** THROUGHOUT THE WORLD AND SEEING WHAT INSTANCES AND RELATIONS THE TABLE CAN HIGHLIGHT AND CREATE THROUGH ITS PLACEMENT.

DIFFERENT CONTEXT OFFERED DIFFERENT OBSTACLES AND SITUATIONS IN WHICH THE TABLE COULD FUNCTION AND ULTIMATELY TACKLED RANGING FROM ISSUES OF:

- **TOURIST VS. RESIDENT**
- **WEALTHY VS. POOR**
- **RACE VS. RACE**
- **ACCESSIBLE VS INACCESSIBLE**

VUSIMUZI, SOUTH AFRICA



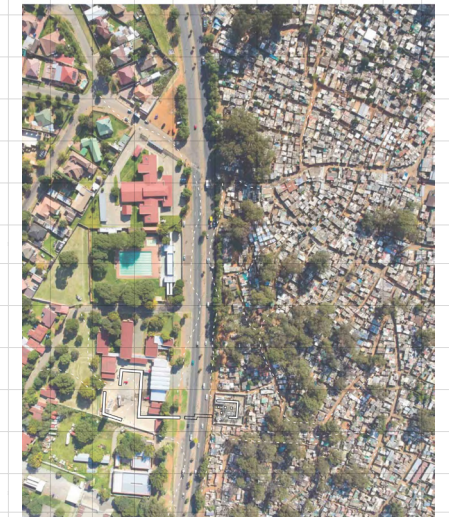
SOCIAL FERTILIZATION

BARCELONA, SPAIN



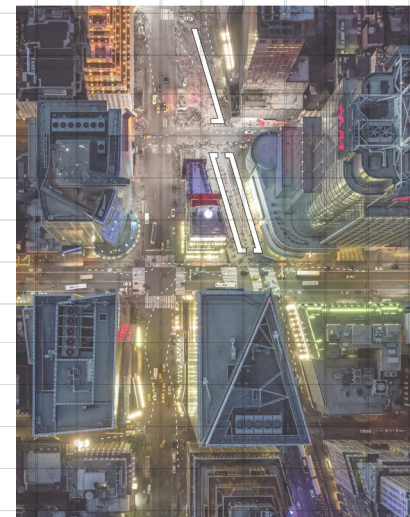
TAKING SIESTA CULTURE TO THE STREETS

BLOUBOSRAND, SOUTH AFRICA



TWO HALVES MAKE A WHOLE

NEW YORK CITY, USA



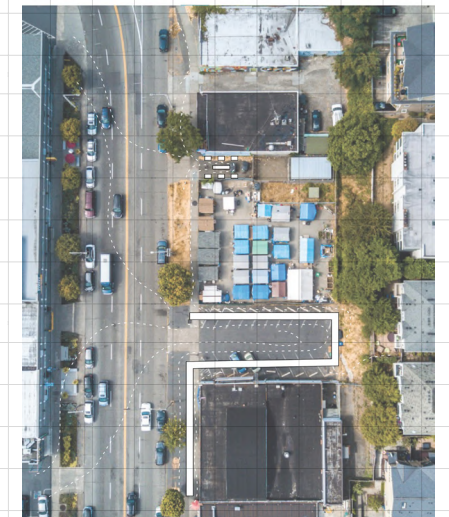
THE CITY THAT SITS AND DOWN AND BREATHS

BOLOGNA, ITALY



MENDING RELATIONS BETWEEN CONSUMER AND RESIDENT

SEATTLE, USA



FEEDING A DIALOGUE FOR CHANGE

MUMBAI, INDIA



SETTING THE TABLE ACROSS THE GAP

VATICAN CITY



DWELLING IN A LAND NEVER INTENDED FOR DWELLING

DUBROVNIK, CROATIA



REFUELING BOTH NUTRITIONALLY AND SOCIALLY

A CULTURE AND A CONTEXT

THE CHOSEN AREA OF EXPLORATION WAS **GUATEMALA CITY**

GUATEMALA CITY POSES A MULTITUDE OF INTERESTING FEATURES THAT ALLOWED IT TO BECOME THE FAVORED SITE FOR AN INITIAL INTERVENTION.

HISTORICALLY THERE HAS ALWAYS BEEN **AN EMPHASIS ON THE NOTION OF SHARING FOOD** WHETHER IT BE WITH FAMILY, FRIENDS, OR STRANGERS, A BEHAVIOR THAT STEMMED FROM **GUATEMALA'S DEEP ROOTED MAYAN CULTURE** AND THE REMNANTS OF WHICH THAT CULTURE REMAINS IN GUATEMALAN DAILY LIFE TODAY.

IN TERMS OF LIFE TODAY, GUATEMALA ALSO HAS ITS FAIR SHARE OF PROBLEMS WITHIN THE LIVELIHOODS OF ITS PEOPLE BOASTING **ONE OF THE MOST UNEQUAL WEALTH DISTRIBUTION IN THE WORLD.**

THERE IS ALSO DEEP ROOTED **PREJUDICE BETWEEN NON-INDIGENOUS AND INDIGENOUS PEOPLE** WHICH HAS ONLY STRENGTHENED THE INEQUALITY IN GUATEMALAN SOCIETY TODAY. SUCH DISPARITIES CAN BE EASILY SEEN FROM AN URBAN FRAMEWORK LEVEL DUE TO GUATEMALA'S SEPERATION INTO ZONES WHICH EACH BOAST ITS OWN CHARACTER, SOME BEING IN GREATER DESOLATION THAN OTHERS.

THE OPPORTUNITY TO BEGIN EXPLORING HOW ARCHITECTURE AND FOOD CAN BEGIN **MENDING ASPECTS OF THESE DISPARITIES THROUGH COMMUNION** IS WHAT DROVE ME TO CHOOSE GUATEMALA AS MY SITE OF INTERVENTION.



GUATEMALA CITY



PUENTE BELICE

LA LIMONADA



A TALE OF TWO SITES

LA LIMONADA



12TH AVENUE + NATIONAL STADIUM

12TH AVENUE GOES THROUGH VARIOUS
NEIGHBORING ZONES

ZONE 1 - HISTORICAL CITY CENTER

ZONE 4 - GOVERNMENTAL/COM-
-MERICAL DISTRICT

ZONE 10 - NIGHTLIFE DISTRICT

STADIUM CAPACITY - 30,000
USE - EVENTS, CONCERTS,
NATIONAL/LOCAL SOCCER GAMES

LA LIMONADA

10 BARRIO COMPLEX
HOUSES 60,000-100,000 RESIDENTS

RED ZONE - HIGHEST LEVEL OF DANGER (DRUG DEALERS, THIEVES,
GANGS, AND CRIMINALS)

BASIC SERVICES - SCHOOLS, HOSPITALS, COMPUTER CENTERS, STORES

ZONE 5

URBAN POPULATION

6.6% ILLITERATE RATE, 95.5% MESTIZOS

PUENTE BELICE



"JESUS OF GOOD HOPE" SETTLEMENT

MORE THAN 330 FAMILIES LIVE UNDER BRIDGE

MORE THAN 50% INDIGENOUS

CONSIDERED ILLEGAL LAND INVADERS

FORMED AROUND A RAVINE

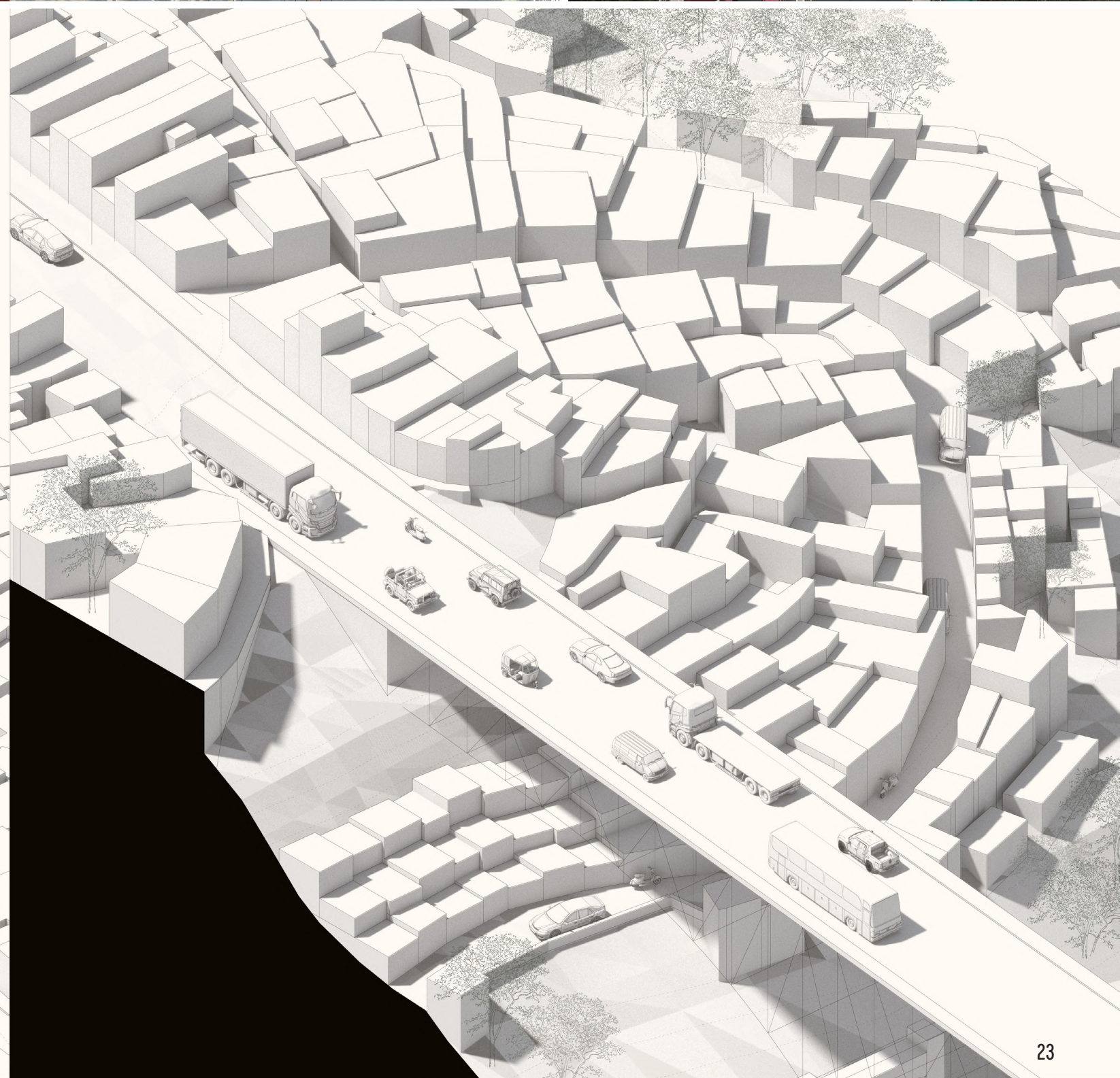
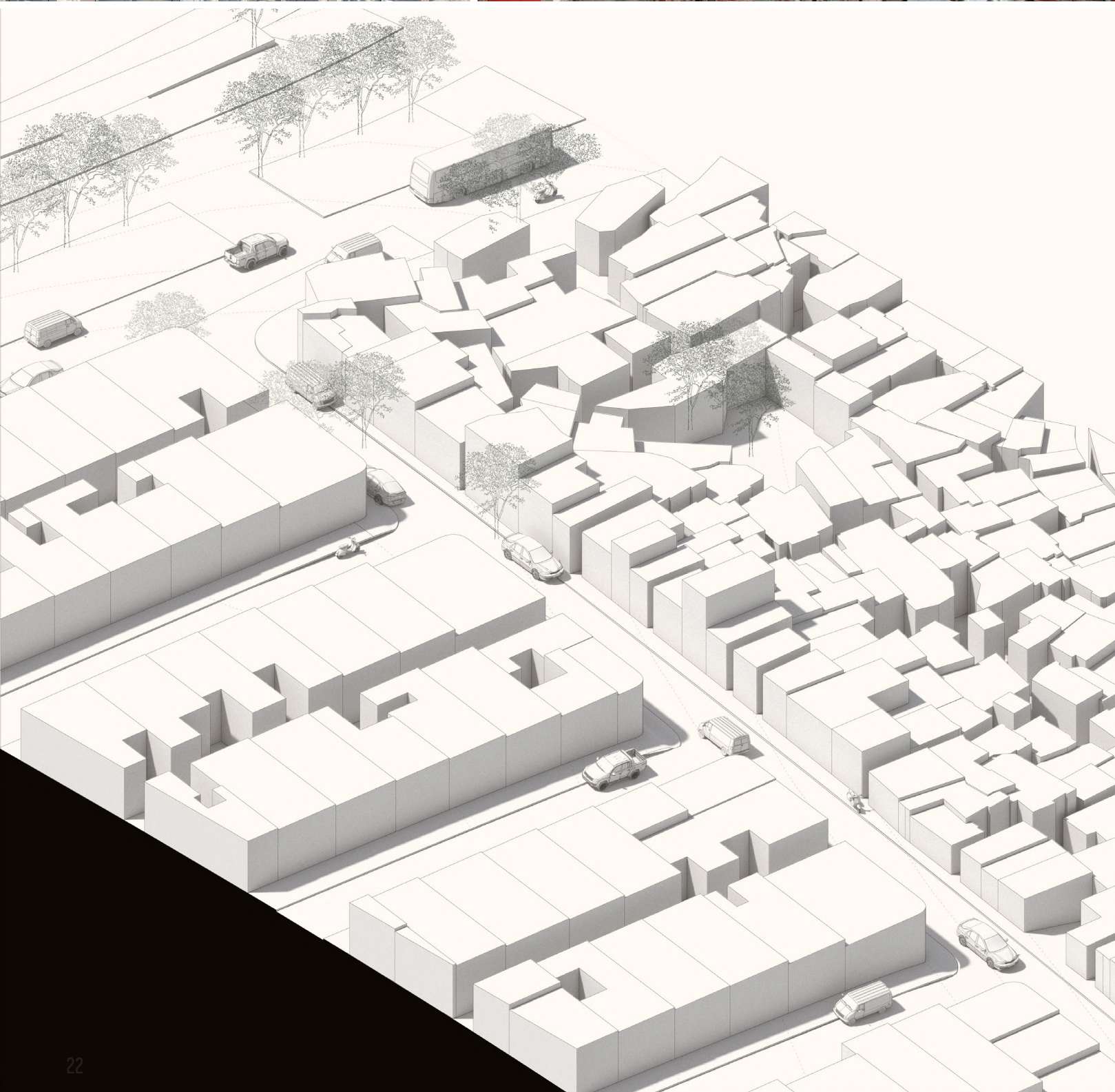
PUENTE BELICE:

EDGE OF ZONE 6

CLOSED OFF TO TOURISTS HIGHER LEVELS OF INCOME BORDERS ZONE 18

RUNS ALONG
CA9 TRANSOCEANIC HIGHWAY

OVER 63,000 VEHICLE USE IT
EVERY DAY



LA LIMONADA: AXON (PRE-INTERVENTION)

PUENTE BELICE: AXON (PRE-INTERVENTION)

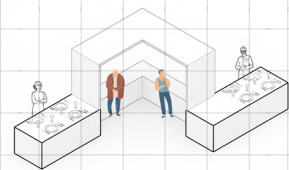


TABLE AS DWELLING



TABLE AS PROVISION

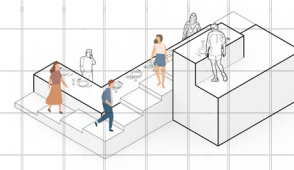


TABLE AS TRANSITION



TABLE AS A KITCHEN



TABLE AS A GRAPHIC



TABLE AS A PLAYGROUND

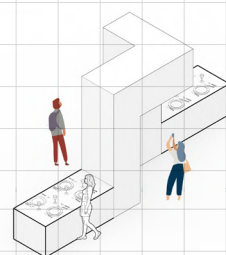


TABLE AS A MONUMENT



TABLE AS A MARKET



TABLE AS A CLASSROOM

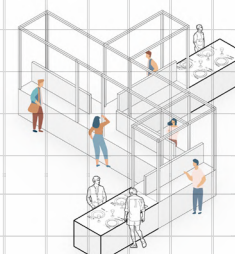


TABLE AS A WORKSHOP



TABLE AS A CULTURE CENTER

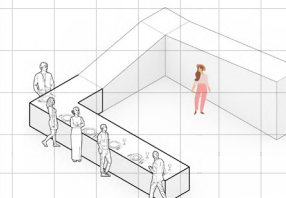


TABLE AS A VENUE

BEYOND A SPACE FOR EATING AND COOKING WHERE INDIVIDUALS...

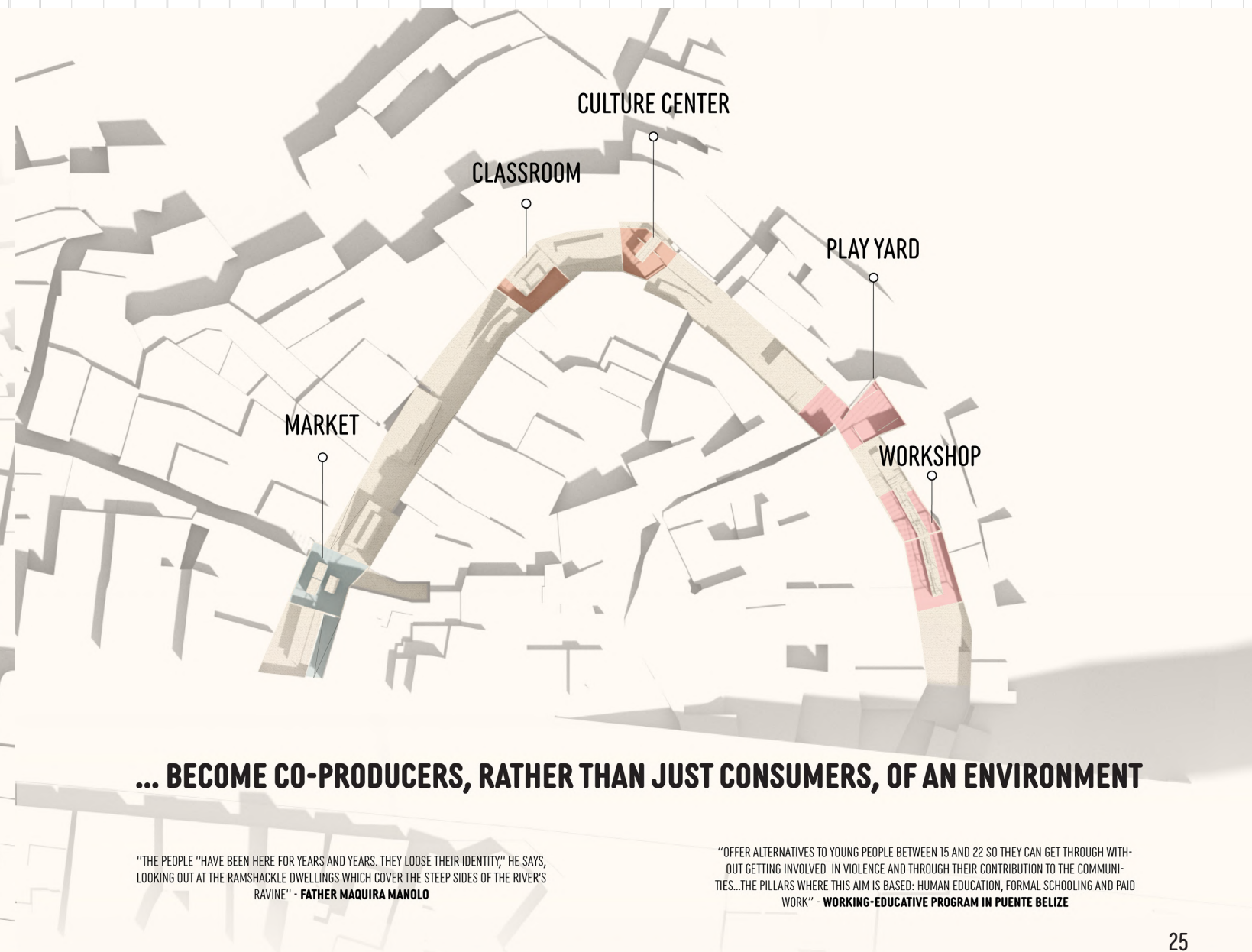
"THE INDIGENOUS POPULATION IS BORN, GROWS UP, AND DIES MANIPULATED, POORLY FED, AND MISGUIDED" - **COUSIN EDGAR**

"SOME PEOPLE THINK WE SHOULD DO ANYTHING WE CAN TO LEAVE LA LIMONADA. JUST BECAUSE THERE IS SOME BAD HERE, DOESN'T MEAN WE ARE ALL BAD. I HAVE WONDERFUL NEIGHBORS AND WE WANT TO SUPPORT EACH OTHER IN THIS HARD LIFE." - **MOTHER IN THE COMMUNITY**

PLAYGROUND

MARKET
PLAZA

CULTURE CENTER



CULTURE CENTER

CLASSROOM

PLAY YARD

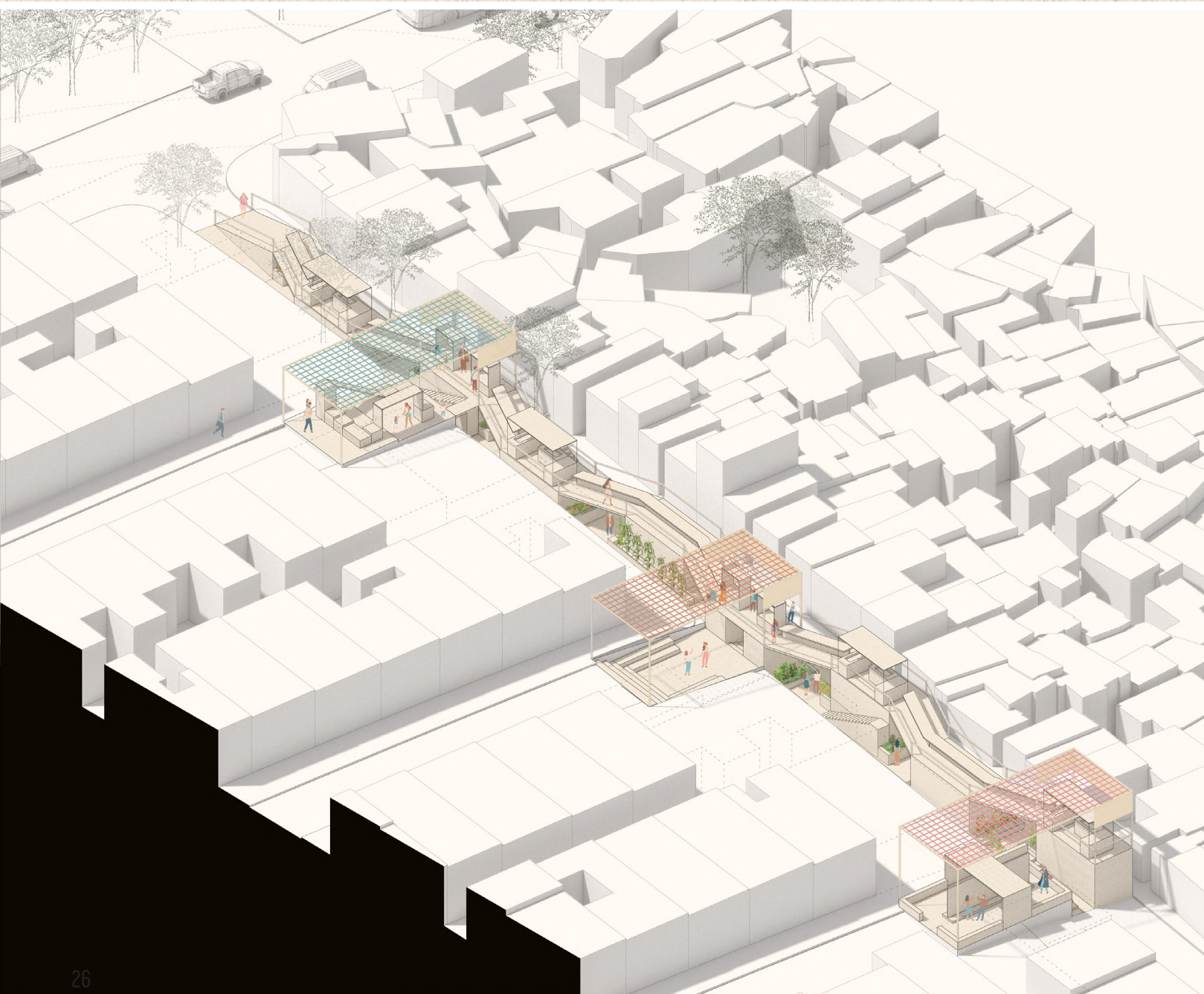
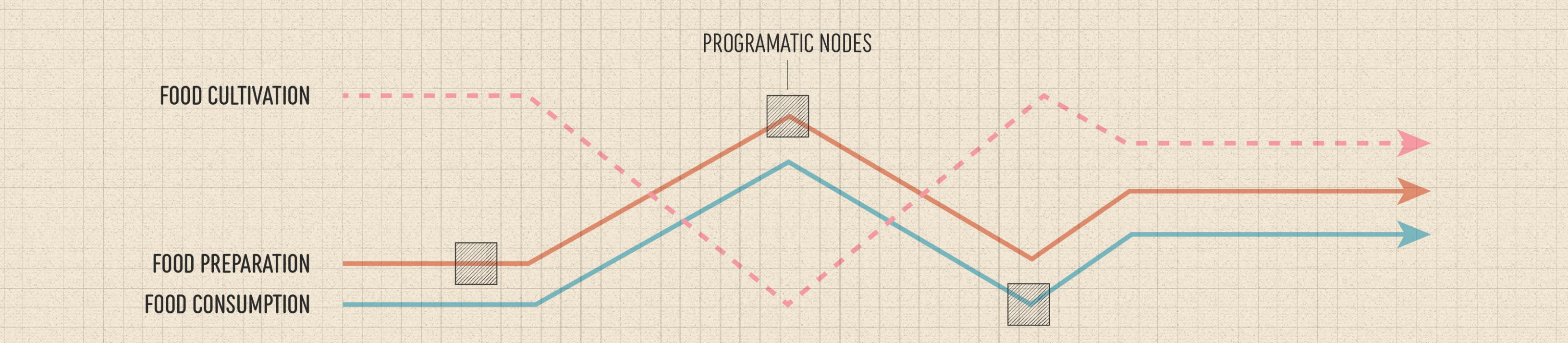
WORKSHOP

MARKET

... BECOME CO-PRODUCERS, RATHER THAN JUST CONSUMERS, OF AN ENVIRONMENT

"THE PEOPLE 'HAVE BEEN HERE FOR YEARS AND YEARS. THEY LOOSE THEIR IDENTITY,' HE SAYS, LOOKING OUT AT THE RAMSHACKLE DWELLINGS WHICH COVER THE STEEP SIDES OF THE RIVER'S RAVINE" - **FATHER MAQUIRA MANOLO**

"OFFER ALTERNATIVES TO YOUNG PEOPLE BETWEEN 15 AND 22 SO THEY CAN GET THROUGH WITHOUT GETTING INVOLVED IN VIOLENCE AND THROUGH THEIR CONTRIBUTION TO THE COMMUNITIES...THE PILLARS WHERE THIS AIM IS BASED: HUMAN EDUCATION, FORMAL SCHOOLING AND PAID WORK" - **WORKING-EDUCATIVE PROGRAM IN PUENTE BELIZE**



LA LIMONADA: SITE AXON (WORK DAY)



PUENTE BELICE: SITE AXON (WORK DAY)





LA LIMONADA: SITE PLAN (WORK DAY)



PUENTE BELICE : SITE PLAN (WORK DAY)



LA LIMONADA: PERSPECTIVE (WORK DAY)



PUENTE BELICE: PERSPECTIVE 1 (WORK DAY)



PUENTE BELICE: PERSPECTIVE 2 (WORK DAY)

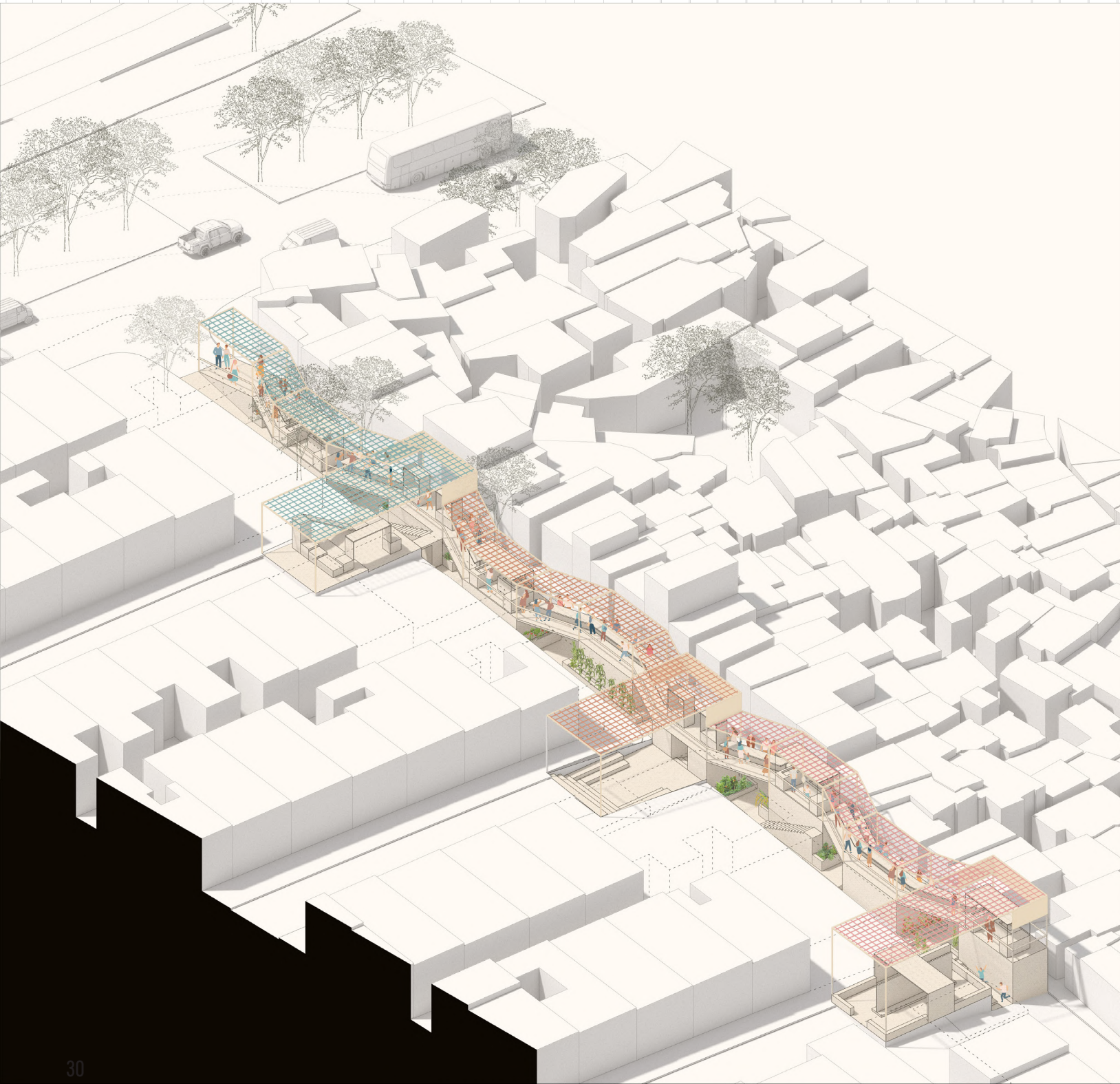
THE PROJECT HAS **TWO PHASES** WHICH ALLOWS IT TO RESPOND TO THE LIVES AND NEEDS OF THE USERS.

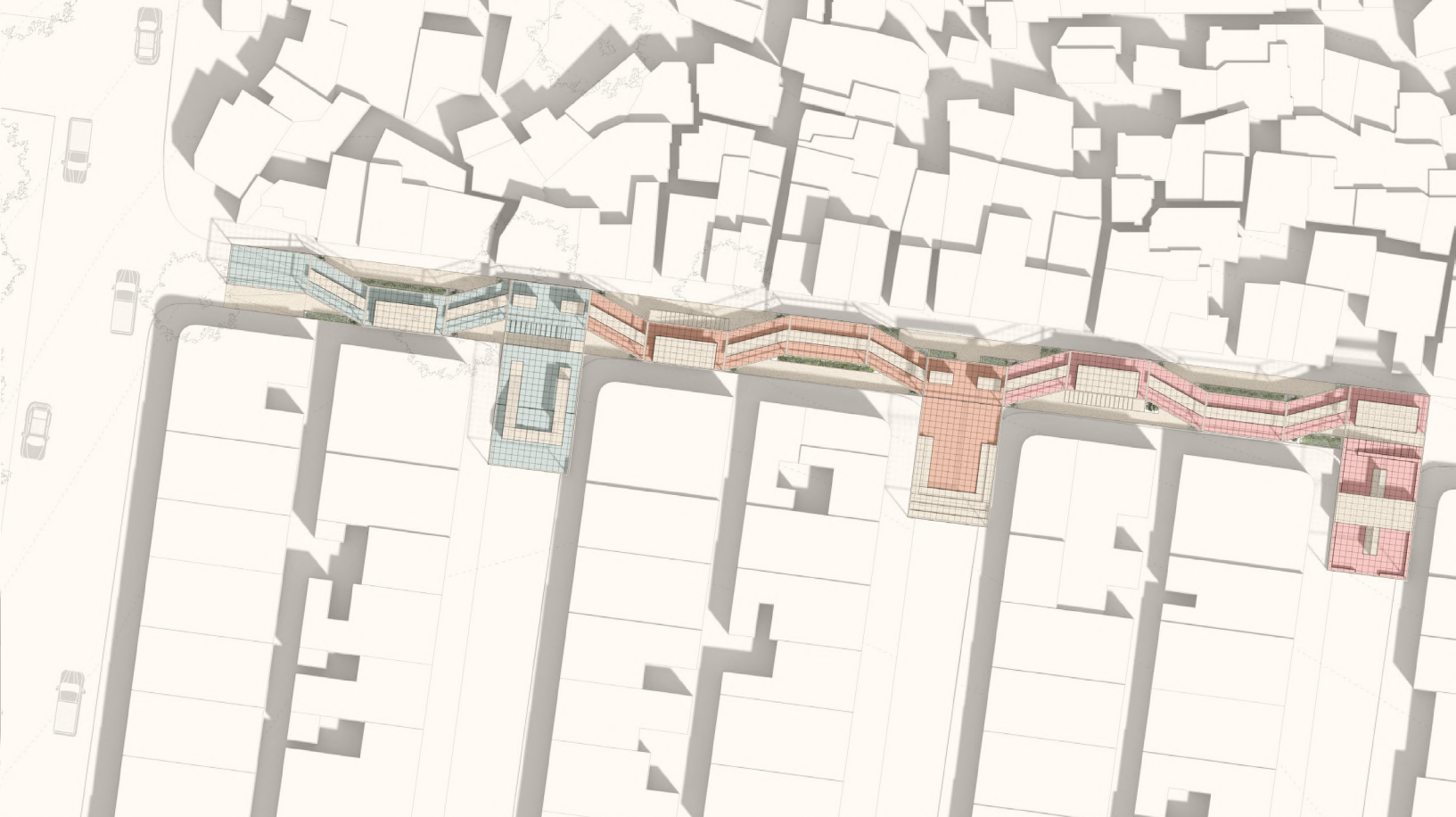
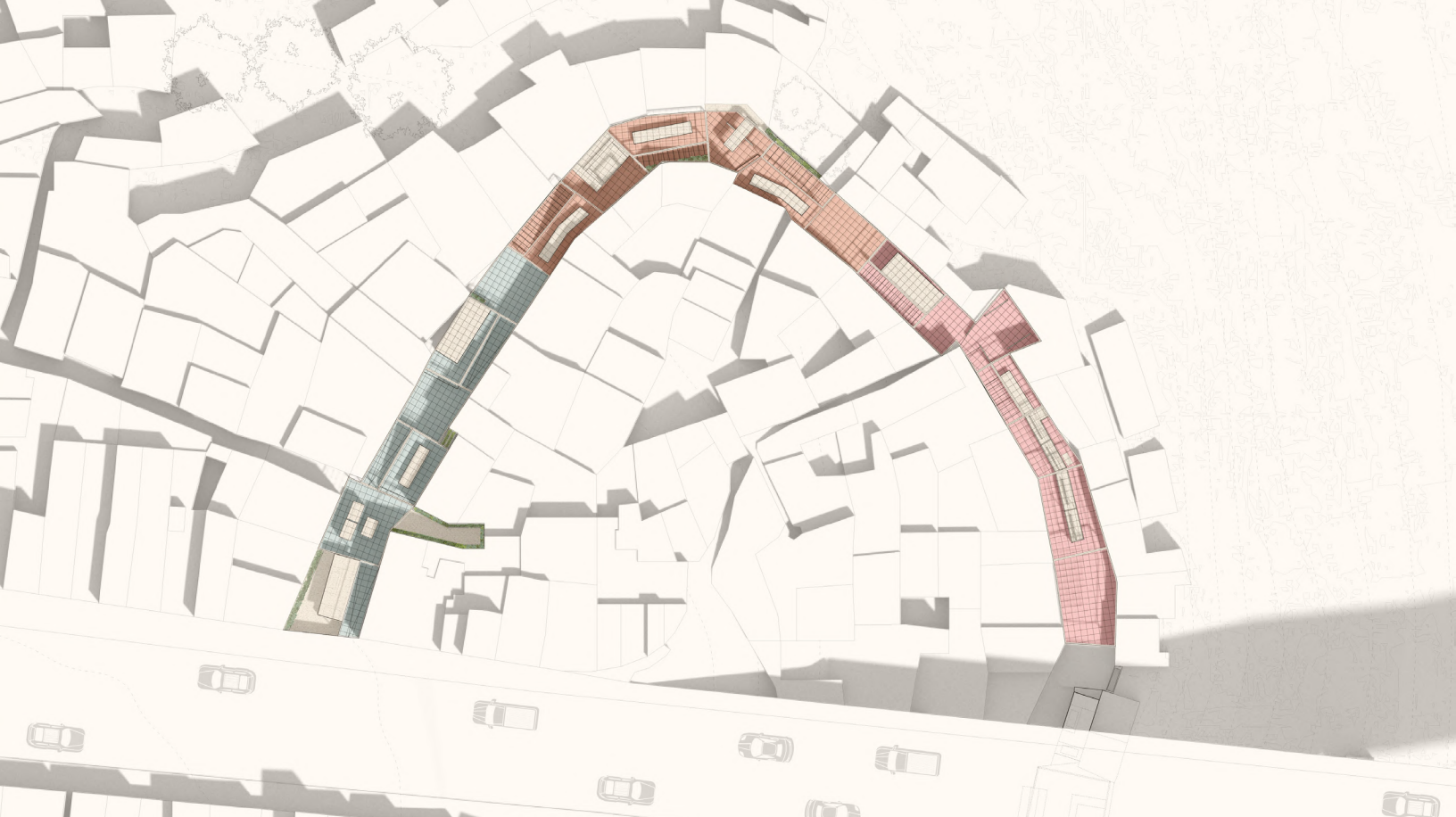
TYPICALLY MARKET DAYS IN GUATEMALA ARE **TUESDAY** AND **FRIDAYS** WITH **SUNDAYS** BEING ANOTHER DAY OF LARGER GATHERING DUE TO HIGH LEVELS OF RELIGIOUS ACTIVITY AND CELEBRATION.

THEREFORE THE PROJECT CAN TRANSFORM ACCORDING TO DAYS OF THE WEEK WHERE THERE ARE ALLOCATED **WORK DAYS** AND THEN THERE ARE **FESTIVAL DAYS**

FESTIVAL DAYS - USERS ASSEMBLE **VIBRANT TEMPORARY ROOFING** THAT SIGNIFIES WHEN THE PROJECT BECOMES A LARGER SPACE FOR COMMUNAL GATHERING THAT CENTERS AROUND THE **TABLE AND THE KITCHEN** AND THE ACTS OF **FOOD PREPARATION AND CONSUMPTION**.

WORK DAYS - **SECONDADY PROGRAMS** WHICH RESPOND TO GREATER COMMUNITY NEEDS AND **AREAS OF AGRICULTURE** THAT FOSTER THE ACT OF **FOOD CULTIVATION** ARE OF MORE FOCUS





THESIS PUBLICATION EXAMPLE

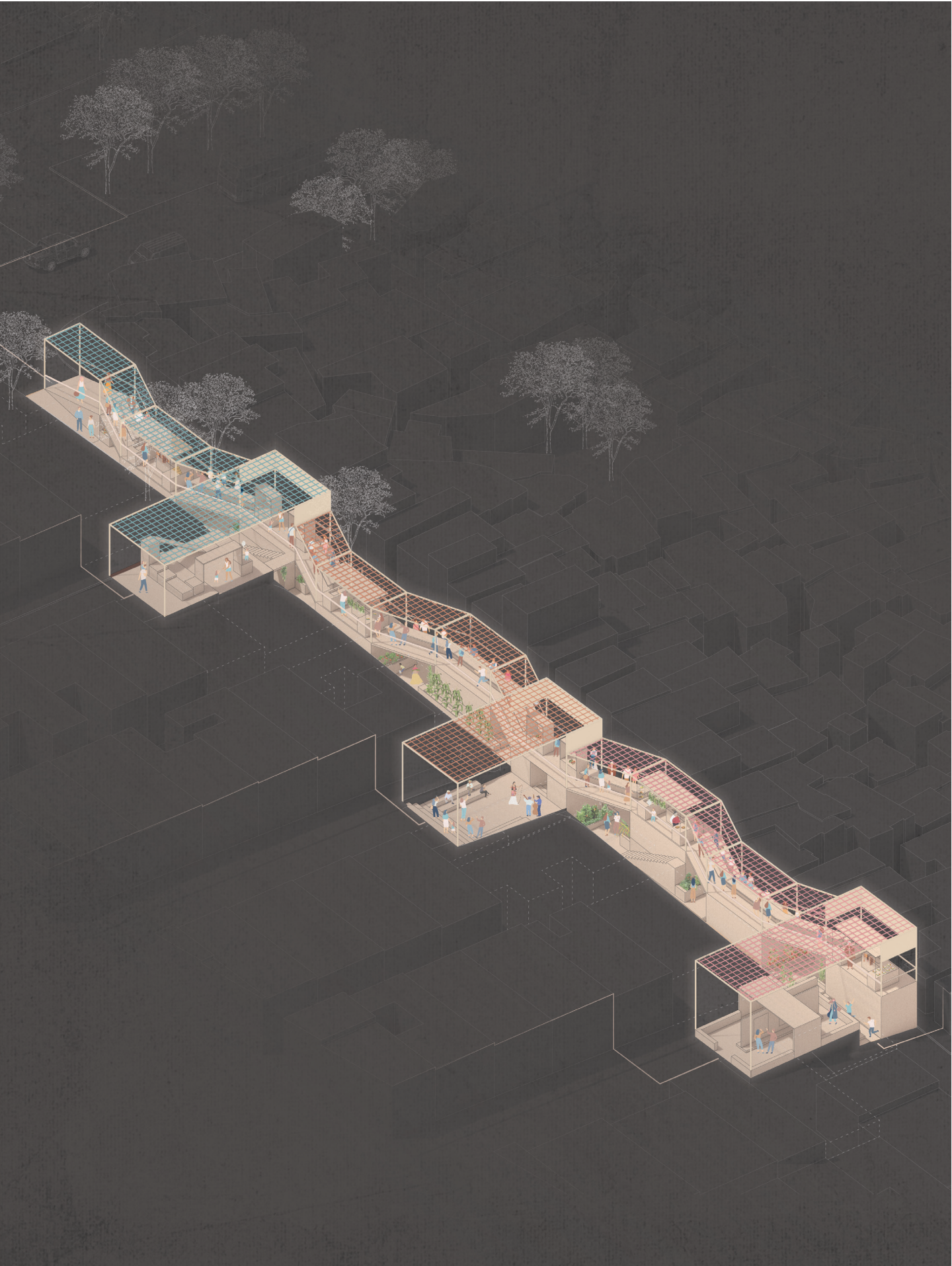
Name: David Acevedo
Advisory Group: Power Transposition aka Power to the People
Advisor: Sekou Cooke and Nina Sharifi
Title: Communion Composed
Subtitle: Fostering Unity Through A *Nourished* Architecture

Statement
This thesis looks to utilize food and its inherent social properties as a medium in which architecture can have greater agency in the unification of people, more specifically, distraught communities. Guatemala, a pillar of Central American culture, will be the chosen zone of exploration where such a collaboration can be implemented at a ceremonial scale, utilizing techniques and methods found in ecologically efficient urban food production, intimate domestic food consumption, and marrying them to methods of engaging ceremonial food preparation to create a new edible landscape of socially sustaining architecture.

This contention was born from a desire to challenge architecture to better serve the communities and people in which it inhabits in what today is a more diverse, although fragmented, cultural society. In order for architecture to begin mending these fragmentations it needs to more deeply and comprehensively engage in the unique culture and context in which it is placed, a not so easy feat for architecture to do alone. Therefore, it is through the integration of architecture and another facet of societal culture that is as strong, or perhaps stronger in terms of its ties to history, religion, and life, that of food, that can allow architecture to better function as a social tool for communities.

The marriage of food with architecture brings with it the social properties that food naturally instills by being a necessity for both the sustainment of life and the sustainment of culture. Food and the act of dining inherently recreates that primeval sense of sharing which in turn activates social, economic, and cohesive social networks. The act of breaking bread with your neighbor can begin to suppress qualities of isolation, closure, and marginality that plagues many communities and cultures today. The properties derived from the trifecta of food cultivation, preparation, and consumption can act as a catalyst for the redistribution of architecture back into the service of the people and to itself; an architecture that is living and humanized and not only promotes, but produces a healthy cultural and natural environment.

Image Caption: A Nurtured Respite From Deep-Rooted Disparities



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FOOD

SOCIAL CULTURE

INTERVENTION

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