Architecture Thesis Prep

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Creating the New Portable Facility for the Secular, Emerging Global City

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CREATING THE NEW PORTABLE FACILITY FOR THE SECULAR, EMERGING GLOBAL CITY

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How to leap into a thread of discussion regarding some of the largest topics imaginable--
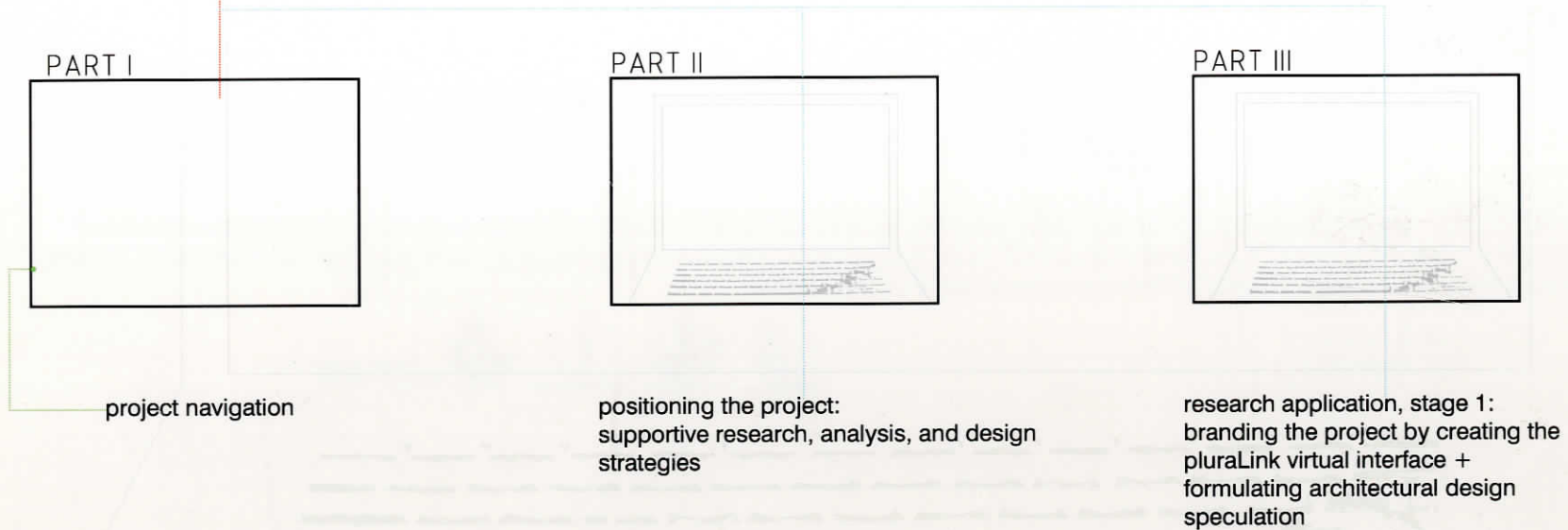**religion, globalism, and architecture?**

By doing simply that:

taking the leap.

Beginning with PART I (the master diagram that describes the project organization) followed by Part II, CONTENTS (i.e. the foundations from which the idea began to grow and cross-pollinate) and RESEARCH (i.e. where the idea itself is kidnapped, interpreted, transformed, translated, compared, situated, tested, and finally proven guilty of its initial claim)

PART III launches the idea that is only disguised as what it's always been:

the PROJECT.

PART I

PART II

PART III

project navigation

positioning the project:
supportive research, analysis, and design
strategies

research application, stage 1:
branding the project by creating the
pluraLink virtual interface +
formulating architectural design
speculation

Sited in the generic "up-and-coming global-city," the project (later branded "pluraLinks") is a community model that encapsulates religious institutions' community-based programs sans religion. As a communal, global "hub" that serves as the new, comprehensive model and heart of "community building," pluraLinks serves a diverse cross-section of communities on both global and local scales...

NO MATTER WHAT THE SCALE OF THE CITY AND ITS GROWTH
RATE IS...

S, M, L

WELCOME TO PLURALINKS

RESULTING IN 1 BRANDED
COMMUNITY FACILITY DESIGN
(DEPICTED IN PLANS, SEC-
TIONS, RENDERINGS, AND
ONLINE VIRTUAL TOURS) IN
WHICH THE

PARAMETERS

1)PROGRAMS AND SCALES CAN BE
ADAPTED TO DIFERENT EMERGING
GLOBAL CITIES [40,000SF (L)-
10,000SF (S)]

IN NEED OF A NEW COMMUNAL, CELEBRATED VIRTUAL
INTERFACE + PHYSICAL SPACE...

2) THE SPACE IS "TRANSCENDEN-
TALLY SECULAR" -- THE NEW
CELEBRATED SPACE OF A DIVERSE
COMMUNITY...

Relgious pluralism :
"fab," "fad," and future

The Arty Jew   The Christian Rockabilly   The Urban Sikhs   The Muslim Tomboy

CLAIMS

ESPECIALLY IN THE OPPORTUNITY-LADEN
SECULAR EMERGING GLOBAL CITY...

SITE

THE WORLD IS SHRINKING

New York-London: 8 hours

London-Shanghai: 13 hours

Shanghai-Tokyo: 3.5 hours

Tokyo-New York: 14 hours

4 Global Cities in
A Day and a Half

CITIES ARE GROWING

AIMS TO CONVEY

Then + Now

Dubai, 1950

Dubai, 2008

Ningbo, 1950

Ningbo, 2008

RELIGIOUS PROGRAM(S) AND ARCHITECTURE(S) HAVE NEVER
BEEN MORE RELEVANT FOR THE RELIGIOUSLY-PLURAL GLOBAL
COMMUNITY...

RELIGION AIN'T WHAT IT
USED TO BE

The Changing Face of
Religion

Jesus

Madonna

Madonna

Luke: Icon of the Jedi
Church

Secular Program Examples in
Major Religious Institutions

Choir Practice

Church Mural Project

Jewish Speed-Dating

Greek Church Food
Festival

master project diagram

In the December 2007 issue of Time Out: London, titled "God is a Londoner; Faith and the City," London is portrayed as a city of

(1) declining church attendance
(2) secularism, and
(3) "host to more religions than any other city on the planet."

Amongst pages of satirical synopsis of religious phenomenon in London (Muslim speed dating, anyone?), Time Out goes so far as to encapsulate London's "religious identity" through fashion. In the coy pictorial piece, "Look divine...Meet the young Londoners making religion hip," two colorful pages boast characters such as (1) Joel Stanley (the "arty jew"), (2) Lizzy B. Houston (the "Christian Rockabilly"), and (3) the band "Jahmel Ellison" (four grinning, dread-locked men in striped cotton sweaters, appropriately labeled the "Casual Rastas.")

Beneath them, (4) Shamima Debar: the "Muslim Tomboy."

Like many articles and features regarding contemporary religion, this article **reinforces the popular perception of modern day religion as recreation and fad rather than spiritual outlet and moral compass in today's "global city."**

Defined by Saskia Sassen as a city in a network in which "the dynamics and processes that get territorialized are global," London is one of many global cities that are defined by their global economic markets and linkages rather than their antiquated status as "religious epicenter."

This article also indicates a trend that both secular theorist Karel Dobbelaere and public figureheads such as the Dalai Lama have recognized: globalization's resulting religious pluralism. As the three primary networks of "linked cities" (identified by D. Linda Garcia in *Global Networks: Linked Cities*), 1) transportation, 2) people, and 3) the virtual, have become optimized and, in some cases, immaterial and instantaneous, both Dobbelaere and the Dalai Lama have embraced secularism as a means of restructuring the new urban communal landscape.

While much has been written thus far on existing global cities and resulting social phenomenon, less attention has been paid to the emerging global city as a place of flux and transition; as cities such as Chengdu, China, Pune, India, and Abu Dhabi [as identified by Forbe's Magazine as the top 3 emerging global cities of 2007] continue to experience economic growth while holding on to local culture and traditions, these cities are latent with architectural opportunities that could potentially accommodate the new global city and its developing "community."

Therefore, in using the emerging global city as a testing ground, my thesis explores how to adapt secular programs from religious architectural precedents in order to create a new, "plug-in" community center that will accommodate the generic global city's user groups. Rather than disregard religious institutions as obsolete, the project takes into account religious pluralism as a means of extracting cross-cultural programs and values to create an architectural response to the emerging population of "world-citizens" in search of new communal values and social networking strategies.

A. Wei Wei, Han Dynasty Urn with Coca-Cola
Logo, 1994

PART II:
The world is shrinking, cities are growing, and religion ain't what it used to be: laying the framework for pluraLink's establishment...

I.SITE: THE EMERGING GLOBAL CITY

balancing globalism, regionalism, and religious pluralism

PUNE

ABU DHABI

CHENGDU

NINGBO

CURITIBA

JOHANNESBURG

i. definitions

Saskia Sassen, sociologist

The Dalai Lama, spiritual leader/peace advocate

Rem Koolhaas, architect + urban mercenary

ii. linked cities: establishing the networks/hierarchies that define a "global" city

iii. juxtapositions: why build on the emerging global city vs the existing?

globalization = new network infrastructure
new urban opportunities
new religiously-plural constituency

"With the partial unbundling or at least weakening of the national as a spatial unit due to privatization and deregulaion and the associated strengthening of globalization, come conditions for the ascendance of other spatial units or scales.. In the case of global cities, the dynamics and processes that get territorialized are global..."
-intro. to "Global Networks/Linked Cities" (2002)

"Secularism does not mean rejection of all religions. It means respect for all religions and human beings including non-believers. I am talking to you not as a Tibetan or a Buddhist but as a human being having a friendly discussion and sharing my experiences on the benefits of cultivating basic human values."
-The Dalai Lama, in a talk in Tokyo 2007

But the generic city, the general urban condition, is happening everywhere, and just the fact that it occurs in such enormous quantities must mean that it's habitable. Architecture can't do anything that the culture doesn't. We all complain that we are confronted by urban environments that are completely similar. We say we want to create beauty, identity, quality, singularity. And yet, maybe in truth these cities that we have are desired. Maybe their very characterlessness provides the best context for living. -Rem Koolhaas interview, Wired Magazine, 2006

sound bites
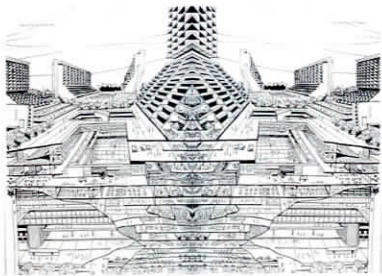
The Asian City of Tomorrow, from S, M, L, XL, 1995

While seemingly simple (and thus, simplified), the following terms are complex, multi-layered concepts that have important implications that relate to the aforementioned thesis statement. Therefore, they will proliferate implicitly throughout the remainder of the book.

If globalization and secularism are terms that may be considered almost antiquated in the age of "post-everything," terms such as "global city," "generic city," and "emerging global city" are relatively new terms necessitated by the last decade's changing communication, economic, and global network-based infrastructure...

The project operates in the space closer to the ladder: my desire to deploy a new communal architecture in the emerging global city suggests that existing global cities are highly developed and articulated to the point of illegibility. Therefore, the project suggests that the existing global city no longer bears the fruit with which the architect may stake their architectural claim... but rather, its emerging counterpart...

GLOBALIZATION

THE PROCESS BY
WHICH THE PEOPLE OF
THE WORLD ARE
UNIFIED INTO A SINGLE
SOCIETY.

SECULARISM

THE NOTION THAT
RELIGION DOES NOT
HAVE A PLACE IN
PUBLIC LIFE.

GLOBAL CITY

A CITY WITH DIRECT
LINKS TO SOCIAL,
ECONOMIC, POLITICAL,
AND CULTURAL AFFAIRS
ON A GLOBAL SCALE.

EMERGING GLOBAL CITY

A CITY BEGINNING TO
SHOW SIGNS OF
ECONOMIC AND
CULTURAL RELEVANCE
ON A GLOBAL SCALE.

GENERIC CITY

A CITY DEFINED NOT BY
ITS LOCALE BUT THE
RECOGNIZABLE AND
REPRODUCABLE URBAN
ELEMENTS FOUND IN
THE POST-GLOBAL CITY.

In Sassen's book, "Global Networks, Linked Cities," D. Linda Garcia first explains the "architecture" of global cities' as its manifestation as 3 distinct "network components," transportation, people, and the virtual: "When network components are considered together and in relationship to one another, they have a definable structure. This structure and the rules that govern how components function within the network constitute the network's architecture. Although some communications networks are more pronounced than others, all have an architecture, which serves to structure and constrain the way in which communication takes place."

David Smith and Michael Timberlake take this concept one step further by providing tangible examples of links and networks that subsequently "create" cities and their counterparts, while also demonstrating the need and desire to begin to rank cities according to dominance within the established urban-infrastructural networks:

"Cities are linked through economic, political, cultural, and social reproductive exchanges, and these take many forms...Everything we can think of that moves from city to city can be classified in the matrix defined by these two typologies. A person migrates (human, social reproduction) from one city to another to join a spouse who has moved there for work (human, economic). An order of Nike athletic shoes is shipped from a distribution center to a retail outlet in another city (material economic--like most commodities.)... Thus shoes, tomatoes, FAXes, e-mail, vacationers, businesspeople, circuses usually originate (or germinate) in particular locales and end up in another--usually a city. Cities can thus be conceived within a network of places, including other cities. Once conceived as constituting a network, the next logical ste is to conceptualize relative dominance as an attribute of cities in this network context."

The project operates within all the networks identified, however within emerging global cities that are beginning to be detected as "dominant" cities, but have yet to establish themselves at the top of the global hierarchy due to their status as what Richard Marshall would call "emerging urbanity."

TRANSPORTATION NETWORKS — ROADS, RAILS, SHIPPING ROUTES, AIRWAYS NETWORK OF LAYERS LINKED BY HUBS ARRANGED AND DISTRIBUTED IN DECREASING ORDER OF SIZE
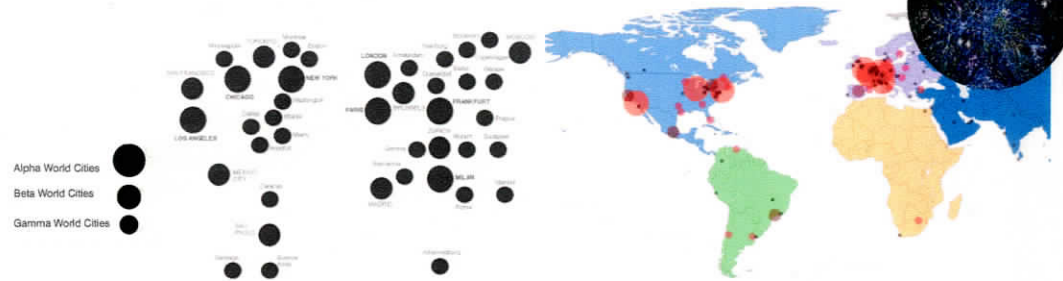
PEOPLE NETWORKS — HUMAN COMMUNICATION GENERATES A STRUCTURE EMBEDDED IN SOCIAL RELATIONSHIPS BOUND BY RULES AND PROTOCOLS

VIRTUAL NETWORKS — ARCHITECTURE THAT SERVES TO MEDIATE INFORMATION FLOWS THROUGH LOGICAL RELATIONSHIPS WRITTEN IN SOFTWARE CODE

Alpha World Cities
Beta World Cities
Gamma World Cities

As the architecture of a city's three networks become strengthened, their presence as part of the "global" network increases their status as a "global city"...

"The world's great cities are crucial nodes in the global political economy. They are the geographic basing points in terms of not only production and consumption, but also of political-economic control and social reporduction. Though they are often conceptually recognized as the spatial loci of global processes, how relations among cities are structured is not communly understood... 'World cities' are cities seen as fudamental territorial nodes in the global political economy. Systematic exchanges among them are an important dimension of the world system's structure..." -Sassen, 1998

The 4 dominant "global cities," featured here were identified by Saskia Sassen in 1998. They serve as tangible examples of exemplary models of urban entities that currently exhibit strong transportation, communication, and virtual networks, thus making them world leaders from both an economic, political, and social standpoint.

Most importantly, these factors have made them places of great diversity, thus resulting in religious pluralism. As stated before, cities such as London are "host to more religions than any other city on the planet."

With corporations having established major presences in these 4 "nodes," the fluidity of information exchange, travel, and culture has made these cities both extrinsically and intrinsically linked, resulting in similar architectures, ideas, and cultures, despite their differing locations, histories, and political environments.

Patterns of economic and political power are constantly fluctuating. For example, Roderick McKenzie stated, "The world's centers of gravity are always in process of change. Old centers lose their relative importance as new factors enter to disturb the equilibrium. Some of these factors are temporary and accidental: others are associatd with permanent trends.. New centers of dominance are arising. "

Number of airports within 40 minutes from city

Population (millions)/
Density per square mile

6	7	2	2
1	1	1	1

18.8	14	20.6	12.6
27,282 sq mi	12,231 sq mi	6,168/sq mi	1,506/sq mi
1.7	10.6	1	5
761/sq mi	23,000/sq mi	7,250/sq mi	18,684/sq mi

ABU DHABI   CURITIBA   CHENGDU   PUNE

Almost a century later, contemporary economists and sociologists continue to reiterate this inevitable phenomenon. In 2006, Forbe's magazine identified a sampling of "the most promising and fascinating" emerging global cities. Less developed than existing global cities, they were described to have an "infrastructure on the weak side...in any case, enormous potential awaits the intrepid corporation."

Naming Chengdu, Pune, Curitiba, and Abu Dhabi as four of several "emerging global cities," these cities demonstrate "an emerging metropolis, receptive governments, a growing consumer base, and available land for development...These cities have the potential to be the global cities of tomorrow constructed on the ideals of the present rather than the past."

This last sentence is the driving notion of the project, from both a literal and figurative standpoint. By building in cities that have developable land as well as a climate receptive to new ideas of the contemporary "global," (and pluralistic) world, they are the perfect sites to test the notion of the future.community that accommodates and reflects the new global community.
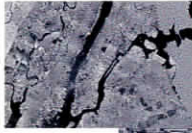
PUNE
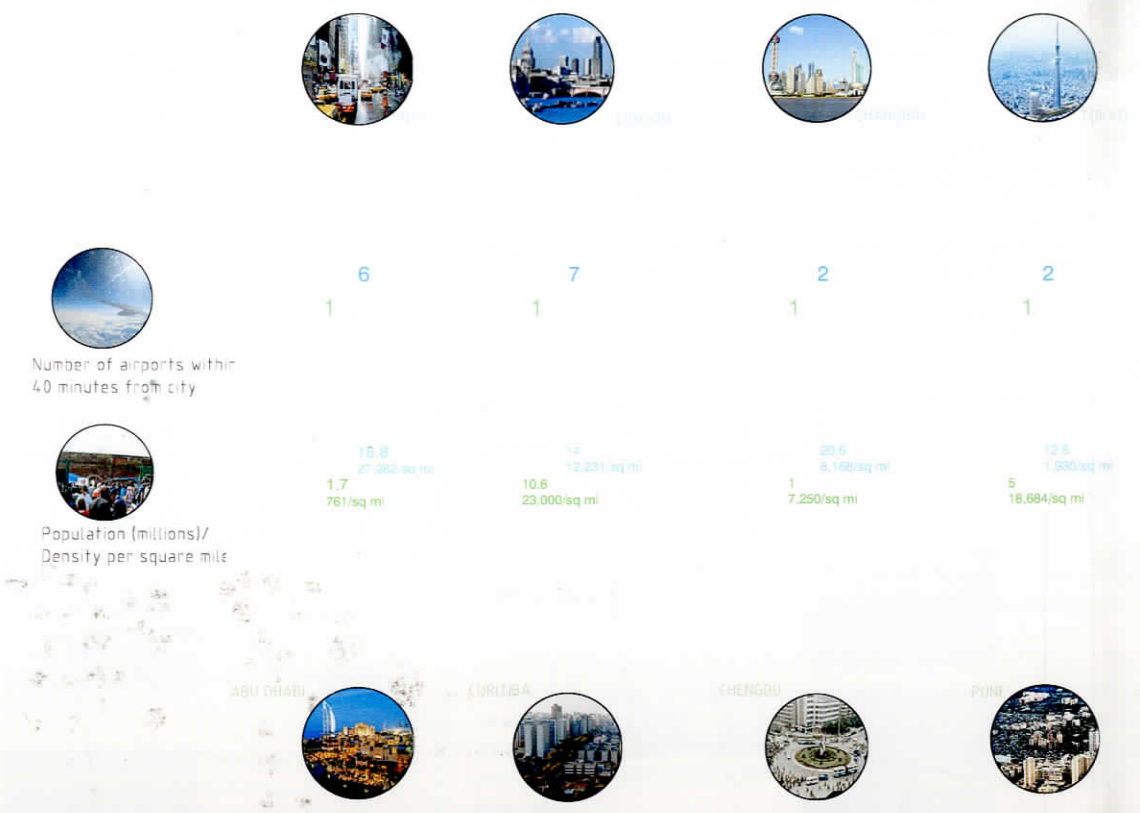
ABU DHABI

CHENGDU

● **EXISTING GLOBAL CITY**

● **EMERGING GLOBAL CITY**

NEW YORK
POPULATION_ 18.8 MILLION

LONDON
POPULATION_14 MILLION

SHANGHAI
POPULATION_19 MILLION

TOKYO
POPULATION_12.8 MILLION

In 2006 Forbe's magazines identified a sampling of the "most promising and fascinating" emerging global cities. Less developed than existing global cities, they were described to have an "infrastructure on the weak side...in any case, enormous potential awaits the intrepid corporation...."

chengdu
POPULATION_ 10.8 MILLION

As the 4th largest city in China, Chengdu's slower pace than Shanghai or Beijing is not indicative of its growing number of global enterprises. With companies such as Motorola, Intel, and Microsoft establishing presences in this "Western boomtown," it is clear that Chengdu is becoming "China's Silicon Valley." Attracting young professionals from all over China, Chengdu offers the best of both worlds as it is becoming a global business presence without comprimising quality of life.

pune
POPULATION_ 5 MILLION

The 7th largest city in India, Pune has previously lived in the shadow of Mumbai, only an hour away and with triple Pune's population. However, Pune is becoming a "high-tech" alternative to its neighbor. Hewlett Packard, WiPro, and IBM are some of many IT offices located in Pune. Many smaller techology companies are also popping up as a means of outsourcing. From an urban planning standpoint, it has been said that Mumbai was planned so unsuccessfully that people and businesses are looking to Pune "for a fresh start."

curitiba
POPULATION_ 1 MILLION

South of Sao Paolo and Rio de Janeiro, Curitiba is a "model of urban development" that has established a "harmony between public and private sectors." With successful urban infrastructure such as a frequented, developed public transportation system, a social services network, a push for environmental-awareness, and a pro-business agenda that advocates for foreign investment, Curitiba is has the land and resources for growth and development. Furthermore, companies that allocate for green areas in their projects can receive tax breaks.

abu dhabi
POPULATION_ 1.7 MILLION

This Persian Gulf archipelago differs from its neighboring city, Dubai. While it hasn't been subject to the same rush of foreign investment, Abu Dhabi is now aggressively pushing for increased residential and office development. Experts have already envisioned an "ultra-Vegas-style" opulence similiar to Dubai, as well as an urbanscape of architecture similar to New York's Financial District. Factors such as the abundance of petrodollars and ruler Sheik Kalifa bin Zayed Al Nahyan's enthusiasm for development also indicate fast growth.

PUNE

ABU DHABI

CHENGDU

EXISTING GLOBAL CITY DEFINITION

"The world's great cities are crucial nodes in the global political economy. They are the geographic basing points in terms of not only production and consumption, but also of political-economic control and social reproduction. Though they are often conceptually recognized as the spatial loci of global processes, how relations among cities are structured is not communly understood... 'World cities' are cities seen as fudamental territorial nodes in the global political economy. Systematic exchanges among them are an important dimension of the world system's structure..."

The 4 dominant "global cities," New York, London, Shanghai, and Tokyo, were identified by Saskia Sassen in 1998. They serve as tangible examples of exemplary models of urban entities that currently exhibit strong transportation, communication, and virtual networks, thus making them world leaders from both an economic, political, and social standpoint.

Most importantly, these factors have made them places of great diversity, thus resulting in religious pluralism. As stated before, cities such as London are "host to more religions than any other city on the planet."

With corporations having established major presences in these 4 "nodes," the fluidity of information exchange, travel, and culture has made these cities both extrinsically and intrinsically linked, resulting in similar architectures, ideas, and cultures, despite their differing locations, histories, and political environments.

Their primary draw?
Opportunity... With emerging metropoli, receptive governments, a growing consumer base, and available land for development, these cities have the potential to be the global cities of tomorrow constructed on the ideals of the present rather than the past.

EMERGING GLOBAL CITY DEFINITION

In 2006 Forbe's magazines identified a sampling of the "most promising and fascinating" emerging global cities. Less developed than existing global cities, they were described to have an "infrastructure on the weak side...in any case, enormous potential awaits the intrepid corporation...."

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This last sentence is the driving notion of PluraLink, from both a literal and figurative standpoint. By building in cities that have developable land as well as a climate receptive to new ideas of the contemporary "global," (and pluralistic) world, they are the perfect sites to test the notion of the future commuity that accomodates and reflects the new global community.

II IN THE EMERGING GLOBAL CITY, RELIGION AIN'T WHAT IT USED TO BE

i. definitions: terms +
  the blurring of religious geographies

ii. popular religion in contemporary society:
  now vs "then"

The Changing Face of Religion

the changing faces of religion...

Jesus

Madonna

Madonna

Luke: Icon of the Jedi Church

The Arty Jew

The Christian Rockabilly

The Urban Sikhs

The Muslim Tomboy

the religious pop culture of London: fab, fad, and our future...

"Earlier this week, Church of Fools [a virtual, 3-d church online] welcomed 41,000 visitors in one 24-hour period...Since last week's launch at the UK's National Christian Resources Exhibition, Church of Fools has been welcoming, on average, 8,000 visitors per day..."
-http://churchoffools.com, 2004

"Many people ask, how can Jediism be a religion? The definition of religion states that religion is a group of people who share a common belief. The Force is our religion and in that, it is not a question of belief in a God or not, for us it simply doesn't come into play as we believe the guidance of the Force will bring us to a course of right action. As a result, some have been guided to a belief in a God and others have not, but all believe that the Force will set them on their best path possible. We all walk our own path in Jediism. That is to say, none of us all believe and interpret the exact same things on many aspects of the Jedi path. Through-out this site you will find the foundation of the house, from there it is up to the individual to build the house on top of the foundation."
-www.jedichurch.com

"The volunteer Scientology ministers were there to help the sick and injured. People on the set ap-preciated that. I have absolutely nothing against talking about my beliefs. But I do so much more. We live in a world where people are on drugs forever. Where crimes against humanity are so extreme that most people turn away in horor and dismay. Those are the things that I care about...If someone doesn't want to be a criminal anymore, I can give them the tools that can better their life. You have no idea how many people want to know what Scientology is..."
-Tom Cruise in an interview with Der Spiegel for "War of the Worlds" 2005

Christianity

Islam

Hinduism

Buddhism

Sikhism

Judaism

Baha'ism

Confucianism

Jainism

Shintoism

Revelant Religious Phenomenon

Scientology

The Jedi Church

The Online Church

REGIONALISM

* When considering people's affiliation with a religion, keep in mind that many religionists may have no formal organizational membership or denominational identity other than a resident of the culture

Ex. Hindus and Buddhists are "born" into their religion/affiliated culture

WEST

CHURCH

A primarily Western way of defining religion. An inclusive approach to life and indentification with prevailing culture.

RELIGIOUS BODY

Characteristic of Western World + Christianity

*Note: divisions between religious bodies are geographical, not sociologically/religiously significant.

MIDDLE

EAST

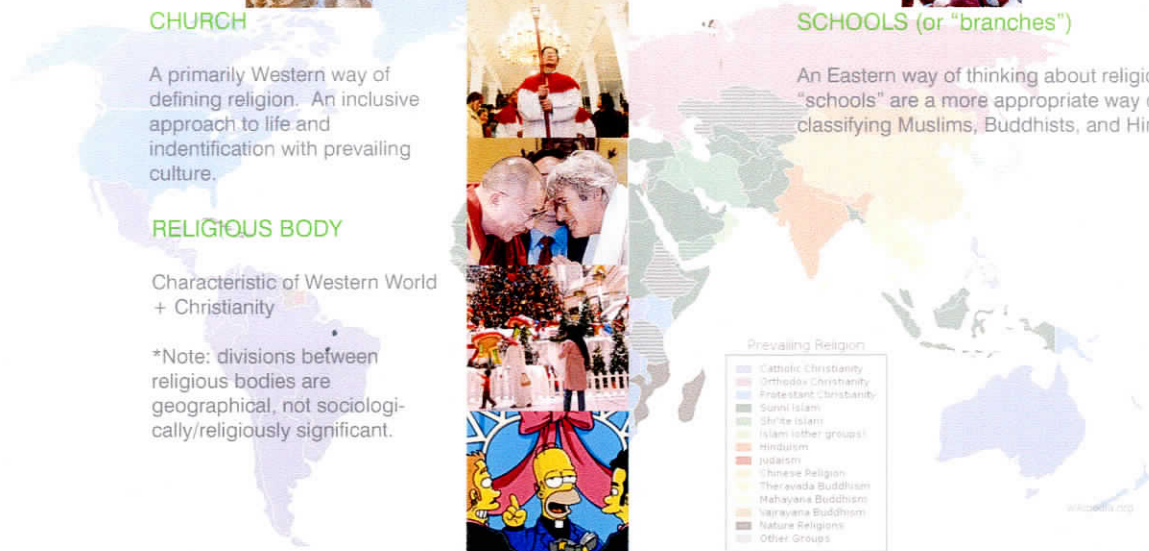### SCHOOLS (or "branches")

An Eastern way of thinking about religion, "schools" are a more appropriate way of classifying Muslims, Buddhists, and Hindus

Prevailing Religion
- Catholic Christianity
- Orthodox Christianity
- Protestant Christianity
- Sunni Islam
- Shi'ite Islam
- Islam (other groups)
- Hinduism
- Judaism
- Chinese Religion
- Theravada Buddhism
- Mahayana Buddhism
- Vajrayana Buddhism
- Nature Religions
- Other Groups

R
A set of beliefs and practices generally held by a human community, involving adherence to codified beliefs and rituals and study of ancestral or cultural traditions, writings, history, and mythology, as well as personal faith and mystic experience.

C
A force of religious innovation within a culture. Most cults follow an altogether different religious structure.

S
Groups that have broken away from the churchly denominations. They follow most patterns of the church but are more strict in doctrine and behavioral demands placed upon members and emphasize separation and distinctiveness from larger culture.

o
A religious order is a lineage of communities and organizations of people who live in some way set apart from society in accordance with their specific religious devotion, usually characterized by the principles of its founder's religious practice. (ex. in Buddhism, a Monastic Order of monks and nuns)

b
A religious body (or denomination) is a subgroup within a religion that operates under a common name, tradition and identity.(ex. within Christianity, Mennonite is a de-nomination)

c
A congregation is an assembly of people for a given purpose. (ex. members of a place of worship)

RELIGION: CULT : SECT
ORDER: BODY: CONGREGATION

2001_JEDI RELIGION
LISTED AS .7 % OF
RELIGIOUS POPULATION
IN UK

CHURCH DOUBLES AS COMMUNI-
TY CENTER IN BOLIVIA--MADE
OUT OF ALL SUSTAINABLE
MATERIAL!
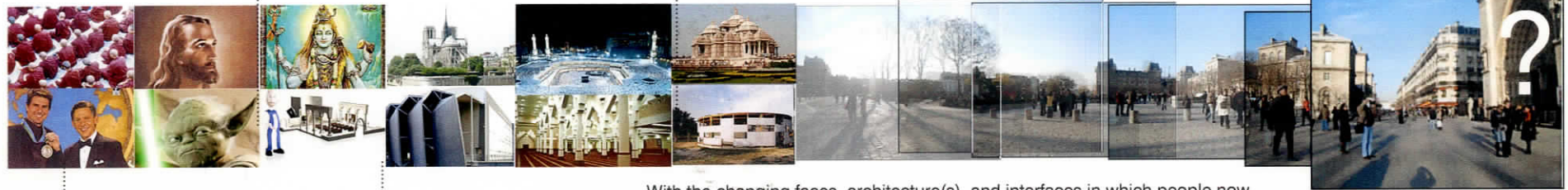
1990_TOM CRUISE
BECOMES A
SCIENTOLOGIST

2000_ONLINE VIRTUAL
3-D CHURCH ESTAB-
LISHED, HOLDS PRAYER
MEETINGS REGULARLY

With the changing faces, architecture(s), and interfaces in which people now engage with religion, it seems that the tradition of "religion as epicenter" or "community model" has exploded. Cults such as scientology and the Church of the Jedi are becoming increasingly popular, while traditional religious architecture is being adapted to accommodate new technologies and communities.

The project argues that the religious institution should not be discounted so quickly, but rather, looked at with fresh eyes. Therefore, the project argues that religious architecture(s) and program(s) are still relevant means of community building-- however, religion is no longer the glue of the communal institution... and infact, the architecture is...

III. IN THE EMERGING GLOBAL CITY, RELIGIOUS PROGRAM(S) AND ARCHITECTURE(S) HAVE NEVER BEEN MORE RELEVANT...

i. finding community-based secular programs in religious institutions

Secular Program Examples in Major Religious Institutions

Choir Practice

Church Mural Project

Jewish Speed-Dating

Greek Church Food Festival

ii. 3 case studies: finding community-based architectural strategies/models easily adapted for a secular community on 3 different scales

"The Paul and Christine Washington Family and Community Center is a brand new facility designed to house the important community programs of the Chruch of the Advocate. The Washington Center provides meeting spaces, classrooms, multipurpose rooms and office space for the Church's community programs and activities of our community partners.
-Church of the Advocate, Pennsylvania

Temple Adath sees a synagogue with many doors to enter. Not all doors lead to our sanctuary and chapel. There are many entrances which reflect the diversity of our community. That diversity is further reflected in a program that Temple Adath offers to its membership and to the greater community. Second Tuesdays endowed by the Temple Adath Sisterhood is a book review series which is lead by our Rabbi Sherman. The second Tuesdays of every month beginning in October through May, the Rabbi chooses books of fiction and non-fiction to review. Coffee and cake are served, babysitting is made available. Sometimes even the author is present for the review. This past year the Rabbi has reviewed and will review the following books: "Overcoming Life's Disappointments " by Harold S. Kushner, "Chicken Soup for The Jewish Soul" by Rabbi Dov Peretz Elkins and "Stars of David" by Abigail Pogrebin to name a few.

-Temple Adath Brochure, Syracuse, New York

"If we accept the idea that the organizational structure of each faith articulates both its own cultural boundaries as well as the relationship of each belief system to the scoiety of the world, wouldn't our world society benefit positively by knowing and understanding more about hte traditions of its many diverse members, how these beliefs were formed and how they are expressed? The CRA was established in part to be a supportive forum for the growing interfaith movement that promotes the study and understanding of religious diversity...the study of religious structures is an invaluable tool toward creating a vital interfaith dialog..."
- a brief from The Center for Religious Architecture

S, M, L

After compiling a master list of over 200 programs from a wide array of religious institutions in major global cities around the world, filters were applied to various categories ranging from "worship-related" to specific secular programmatic categories.

The final results revealed that over 80% of the programs listed under religious institutions were, indeed, secular, and latent with possibility in application of a community-oriented facility for a religiously plural, global population with similar social, educational, service-related, health, and arts-related interests and needs.

In order to understand the inherent programmatic possibilities of a community facility with flexible, ever-changing programs that can be suited to different scales and user groups, an investigation of potential secular programs of religious architecture reveals countless possibilities...

WORSHIP   SOCIAL   EDUCATION/   SERVICE   HEALTH   ARTS
                   DISCOURSE

extracting secular program(s) from religious architecture
to create a flexible menu of secular activities

Worship

Services

Holidays/Festivals

Vigils
Mass
Meditations

Volunteer at Church
Worship

Mantra Chanting

Jedi Ministry Ordinations and Marriages

Young People's Jewish Programs

Prayer Group

Pilgrimages

Sunday School
Services
Baptism
First Communion
Catechism for Adults

Religious Education

Dharma-learning retreats

Missionary Work
Volunteer Ministers

Rosary

American Buddhist Study Center

Islamic Education, Past and Present

Daily Prayers

17 % ●

WORSHIP

Deity Worship Ceremonies
Offerings
Chanting

Youth Programs

Adult Programs

Senior Programs

Gender-specific Programming

Social Networking + Activities

Social Outreach
Advocacy for Justice

Direct Action Network involvement

Young People's Jewish Programs

Childcare
Single's Activities

Social Activities

Faith Sharing Group
"Getting Acquainted" Lunches

marriage
Monthly Meetings

Meetings

Family Counseling
Marriage Counseling
Divorce Counseling

Sub-groups (ex. "FOI" = Fruit of Islam)
Muslim Girls in Training

Barbecues
Family Events
Summer Camp

15% ●

SOCIAL

Men's Club
Women's Auxiliary

Counseling

Music Programs

Choir
Art Projects
Ongoing poetry project
Artist-in-residence

Song
Film Series

Vedic Art Classes
Vedic Dance
Madhurya Band Performance
Live Meditative Concerts

Creative Arts Programs

Calligraphy Classes

Music

Arts

Japanese Dance Class
Drumming

Islamic Arts Program

11% ●

ARTS

Hatha Yoga
Satsang
Lectures about yoga

Marathon Runners
Talks on Birth Control/Human Sexuality

Senior yoga

Health Lectures

Coping with Stress Class

Yoga Classes
Martial Arts

Exercise

Health

7% ⬤

HEALTH

Cultural Activities

Goodwill Tours
Disaster Relief Committees
Celebrity Retreats/Safe Havens

Social Outreach
Advocacy for Justice

Ronald McDonald House Involvement

Direct Action Network Involvement

Soup Kitchen Volunteering
Homeless Shelters
Fundraising to fight poverty

Secular Social Betterment Programs
(Ron Hubbard)
Separate Autonomous/Charitable Program
Narconon-Drug Rehabilitation
Criminal Rehabilitation Program

Ethnic Food Sale

Volunteer Ministers
Human Rights Work
Anti-Drug Campaign
Safe-Guarding the Environment
Good Works in the Community

World Institute of Scientology Enterprises

Volunteer Opportunities

Community Service

Outreach

Muhammad Farm's/Islamic Agriculture

Garden Maintenance
Food Bank
Emancipation of Lives Program
(birds/animals included)
Charity Programs
Cultural and Educational
   Community Services

Democratic Awareness PRomotion

Volunteer Opportunities
Philanthropy

23 % ●

SERVICE

● 17 % ● 15 % ● 20 % ● 25 % ● 10 % ● 13 %

WORSHIP   SOCIAL   EDUCATION/   SERVICE   HEALTH   ARTS
                     DISCOURSE

Worship

Services

Holidays/Festivals

Youth Programs

Adult Programs

Senior Programs

Gender-specific Programming

Social Networking + Activities

Education

Language Classes

Music

Arts

Community Service

Outreach

Political Involvement

Exercise

Health

Counseling

Discourse and Scholarship

SOCIAL column

Vigils
Mass
Meditations
Music Programs
Volunteer at Church
Worship
Education
Social Outreach
Advocacy for Justice
Choir
Art Projects
Ongoing poetry project
Artist-In-residence
Direct Action Network involvement
Prayer Group
Marathon Runners
Talks on Birth Control/Human Sexuality

Soup Kitchen Volunteering
Homeless Shelters
Fundraising to fight poverty
Sunday School
Services
Baptism
First Communion
Catechism for Adults
Ethnic Food Sale

Faith Sharing Group
"Getting Acquainted" Lunches
Japanese Language Classes
marriage
Monthly Meetings
Rosary
Volunteer Opportunities
Meetings
Talks
Movements
Sub-groups (ex. "FOI" = Fruit of Islam)
Muslim Girls in Training
General Civilization class
Muhammad Farm's/Islamic Agriculture
Daily Prayers
Libraries/Library Programming

Lectures

Political Debate and Discussions

EDUCATION/DISCOURSE column

Mantra Chanting

Lectures By Disciples
Cultural Activities
Philosophy Classes
Spiritual Library
Publishing Literature
Audio, Video, Multimedia Projects to "Propagate Wisdom"
Hatha Yoga
Satsang
Lectures about yoga
Vedic Art Classes
Vedic Dance
Madhurya Band Performance
Live Meditative Concerts

Senior yoga
Creative Arts Programs
Health Lectures
Sanskrit instruction
Religious Education
Special Collections Library
Social Activities

Dharma-learning retreats
Calligraphy Classes
Coping with Stress Class

SERVICE column

Yoga Classes
Martial Arts
Japanese Dance Class
Drumming
American Buddhist Study Center
Garden Maintenance
Food Bank
Emancipation of Lives Program (birds/animals included)
Charity Programs
Cultural and Educational Community Services
Men's Club
Women's Auxiliary
Volunteer Opportunities
Philanthropy

ARTS / HEALTH column

Leadership Programs
Multi-Faith Conferences
Goodwill Tours
Disaster Relief Committees
Celebrity Retreats/Safe Havens
Technology Courses

Jedi Ministry Ordinations and Marriages
Ronald McDonald House Involvement
Reading Groups
Song
Film Series

Young People's Jewish Programs
Book Discussions

Childcare

Pilgrimages
Secular Social Betterment Programs (Ron Hubbard)
Separate Autonomous/Charitable Programs
Narconon-Drug Rehabilitation
Criminal Rehabilitation Program
Missionary Work
Volunteer Ministers
Human Rights Work
Anti-Drug Campaign
Safe-Guarding the Environment
Good Works in the Community
Freedom Magazine
World Institute of Scientology Enterprises
Family Counseling
Marriage Counseling
Divorce Counseling
Workshops
Seminars
Barbecues
Family Events
Summer Camp
Democratic Awareness PRomotion
Islamic Education: Past and Present
Islamic Arts Program
Juris Prudence and Law program

Lectures
Seminars
Presentations
Deity Worship Ceremonies
Offerings
Chanting

---

*programs taken from a samping of various religious facilities in 4 major global cities of New York, London, Shanghai, and Tokyo

●18% **●23%** **●28%** **●10%** **●15%**

SOCIAL   EDUCATION/   SERVICE   HEALTH   ARTS
         DISCOURSE

Youth Programs

Adult Programs

Senior Programs

Gender-specific Programming*

Social Networking + Activities

Education

Language Classes

Music

Arts

Community Service

Outreach

Political Involvement

Exercise

Health

Counseling

Discourse and Scholarship

Music Programs

Education
Social Outreach
Advocacy for Justice
Choir
Art Projects
Ongoing poetry project
Artist-in-residence
Direct Action Network involvement

Marathon Runners
Talks on Birth Control/Human Sexuality

Soup Kitchen Volunteering
Homeless Shelters
Fundraising to fight poverty

Ethnic Food Sale

Faith Sharing Group
"Getting Acquainted" Lunches
Japanese Language Classes
marriage
Monthly Meetings

Volunteer Opportunities
Meetings
Talks
Movements
Sub-groups (ex. "FOI" = Fruit of Islam)
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General Civilization class
Muhammad Farm's/Islamic Agriculture

Libraries/Library Programming

Lectures

Political Debate and Discussions

Lectures By Disciples
Cultural Activities
Philosophy Classes
Spiritual Library
Publishing Literature
Audio, Video, Multimedia Projects
to "Propagate Wisdom"
Hatha Yoga
Satsang
Lectures about yoga
Vedic Art Classes
Vedic Dance
Madhurya Band Performance
Live Meditative Concerts

Senior yoga
Creative Arts Programs
Health Lectures
Sanskrit Instruction

Special Collections Library
Social Activities

Calligraphy Classes
Coping with Stress Class

Yoga Classes
Martial Arts
Japanese Dance Class
Drumming

Garden Maintenance
Food Bank
Emancipation of Lives Program
(birds/animals included)
Charity Programs
Cultural and Educational
   Community Services
Men's Club
Women's Auxiliary
Volunteer Opportunities
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Leadership Programs
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Technology Courses

Ronald McDonald House Involvement
Reading Groups
Song
Film Series

Young People's Jewish Programs
Book Discussions

Childcare

Secular Social Betterment Programs
[Ron Hubbard]
Separate Autonomous/Charitable Programs
Narconon-Drug Rehabilitation
Criminal Rehabilitation Program

Volunteer Ministers
Human Rights Work
Anti-Drug Campaign
Safe-Guarding the Environment
Good Works in the Community
Freedom Magazine
World Institute of Scientology Enterprises
Family Counseling
Marriage Counseling
Divorce Counseling
Workshops
Seminars
Barbecues
Family Events
Summer Camp
Democratic Awareness PRomotion
Islamic Education: Past and Present
Islamic Arts Program
Juris Prudence and Law program

Lectures
Seminars
Presentations

*programs taken from a samping of various religious facilities in 4 major global cities of New York, London, Shanghai, and Tokyo

S, M, L SF

Thus far the research presented has dealt with potential programs for a community facility to house the secular population of the emerging global city. While scale was briefly mentioned in terms of programmatic "picking-and-choosing"-- i.e. the potential for a community facility anywhere in the world with an established social, arts, education, health, and service-related to pick specific activities related to these blanket categories from a list, depending on how many or few were needed, how does one scale an architectural facility meant to house different-sized communities based on constituency, purpose, etc.?

The following case studies are three critical examples of how flexibility and community building can be adapted from religious architecture.

Ranging in scale and strategy from a 45,000 SF mosque to a 4,000SF outdoor pavilion, each design introduces flexible spaces that may be translated and adapted to become secular facilities with transcendental, communal spaces.

ISMAILI CENTER
RAJ REWAL ASSOCIATES
LISBON, PORTUGAL 2002

45000 SF total.
worship based program: 37%

THE ISMAILI CENTER IS A COMPLEX THAT EMPLOYS A FRAGMENTED STRUCTURE CONDUCIVE TO THE SIMULTANEOUS SEPARATION AND JOINING OF SECULAR PROGRAM AND MUSLIM WORSHIP. FURTHERMORE, IT PERPETUATES THE PHENOMENON OF RELIGIOUS PLURALISM THAT CONTINUES TO PERVADE TRADITIONALLY MONOTHEISTIC CITIES SUCH AS PORTUGAL. THE ISC INCLUDES A MOSQUE AS WELL AS A DIVERSE PROGRAM TO SUPPORT AN ACTIVE COMMUNITY ENGAGED IN CULTURE, NON-PROFIT WORK/PHILANTHROPY, AND RELIGION. THE DESIGN, BASED ON THREE INTERCONNECTED ENCLOSED GARDENS FULFILLING DISTINCT FUNCTIONS, MASKS THE LARGE SCALE OF THE MULTI-PROGRAMMED CULTURAL, RELIGIOUS, AND COMMUNAL FACILITY. IN THE MANIPULATION AND TESTING OF THE PROGRAMMATIC "HALL," THE IC USES A DISTINCT ROOM TYPOLOGY AS AN ADAPTIVE MECHANISM TO ACCOMMODATE A SPECTRUM OF RELIGIOUS AND SECULAR PROGRAMS.

SQUARE FOOTAGE AND PROGRAM DISTRIBUTION STUDY:
SPACES:

1_ MAIN ENTRANCE	2400 SF
2_MAIN COURTYARD	5800 SF
3_EXHIBITION HALL	2330 SF
4_PRAYER HALL	7800 SF
5_PRAYER HALL COURT	9300 SF
6_SOCIAL HALL	4500 SF
7_COMMUNITY COURTYARD	3000 SF
8_MULTI-PURPOSE HALL	2650 SF
9_CIRCULATION/SUPPORT	8000 SF

COMMUNAL WORSHIP SPACES
SECULAR COMMUNAL SPACE
CIRCULATION/SUPPORT/ADMIN
SECULAR COMMUNAL OUTDOOR SPACE
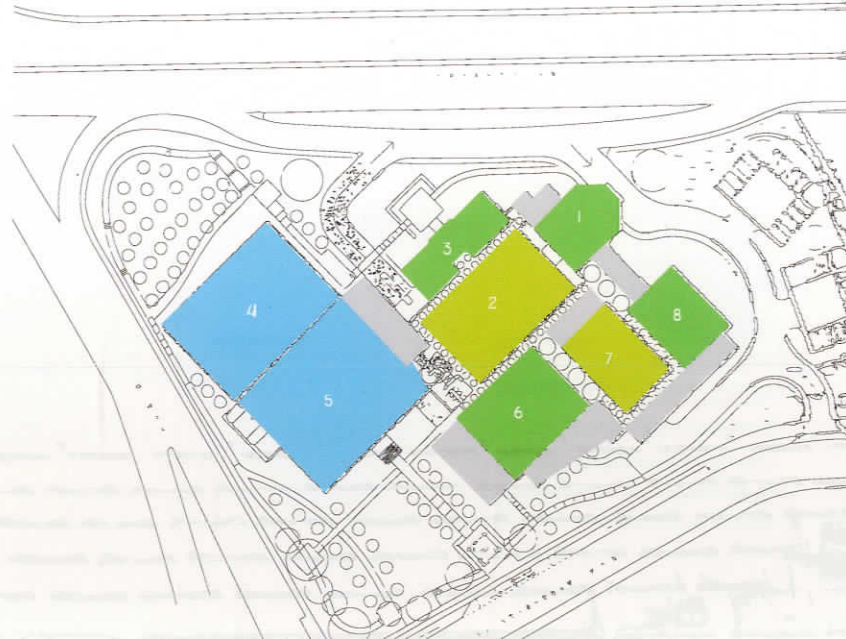
THE JUBILEE CHURCH + COMMUNITY CENTER

RICHARD MEIER + PARTNERS 2003
ROME, ITALY

M
M

11000 SF total.
worship based program: 27%

THE JUBILEE CHURCH HYBRIDIZES A RELIGIOUS PROGRAM WITH A SECULAR COMMUNITY-CENTER. MEANT TO COMBINE SECULAR PUBLIC FACILITIES WITH A NEW CHURCH IN A DISADVANTAGED NEIGHBORHOOD, MEIER USES THE ARCING SHELLS OF THE CHURCH EXTERIOR TO "REACH TOWARD" THE BLOCK CONTAINING THE COMMUNITY CENTER. THIS GESTURE ACKNOWLEDGES THE IMPORTANCE OF BOTH RELIGIOUS AND SECULAR PROGRAM, A SENTIMENT ALSO REINFORCED BY MEIER'S INCLUSION OF A MEDITATIVE GARDEN AND REFLECTING POOL THAT ENGAGES AN ADJACENT RESIDENTIAL COMPLEX.

SQUARE FOOTAGE AND PROGRAM DISTRIBUTION STUDY

SPACES:	SF:
1_ MEETING ROOM	850
2_COURTYARD	1500
3_COMMUNIY CENTER	700 [2 ROOMS]
4_MAIN ENTRANCE	185
5_CAMPANILE	60
6_NAVE	1500
7_ALTAR	900 [INSIDE/OUTSIDE]
8_SIDE CHAPEL	460
9_CONFESSIONALS	70 [3 ROOMS]
10_ORGAN LOFT	125
11_PRIEST'S OFFICE	470 [3 ROOMS]
12_PASTORAL RESIDENCE	220
13_KITCHENS	76
14_BEDROOMS	560 [3 ROOMS]
15_BATHROOMS	300 [3 LEVELS]
16_CIRCULATION	2400

* OFFICE + RESIDENTIAL NOT INCLUDED AS PLACES WHERE "WORSHIP-BASED" PROGRAM OCCURS AS THEY ARE SPACES OF A DUAL NATURE

■ COMMUNAL 3-STORY WORSHIP SPACE (PLURALINK'S COMMUNITY ROOM MODEL)

■ DESIGNATED COMMUNITY CENTER

■ MEDITATIVE RELIGIOUS + SECULAR SPACE

■ SECULAR SPACES (MEETING, RESIDENTIAL, ADMIN., ETC.)

■ CIRCULATION/UTILITARIAN

S

MEDITATION CENTER
BERNARD DESMOULIN
FREJUS, FRANCE_1997

4000 SF total.
worship based program: 25%
[per denomination]

THE MEDITATION CENTER IS A MULTI-DENOMINATIONAL FACILITY WITH 4 DISTINCT (BUT FLEXIBLE) DENOMINATIONAL MEDITATIVE SPACES. THIS INCORPORATION OF USING PLURALISM AS A MEANS OF CREATING ONE DISTINCT ARCHITECTURAL FACILITY IS SIMILR TO PLURALINK'S DESIRE TO CREATE ONE DISTINCT COMMUNITY CENTER FOR AN ETHNICALLY DIVERSE GLOBAL POPULATION. THIS SPECIFIC BUILDING ACCOMMO-DATES THE NEEDS OF FAMILIES AND FRIENDS OF MUSLIM, CHRISTIAN, BUDDHIST, AND JEWISH SOLDIERS BURIED NEAR THE FRENCH WAR CEMETERY IN FREJUS. DESMOULIN'S SOLUTION WAS TO CONSTRUCT 4 SHELTERS THAT PROVIDED DEFINED SPACES FOR CONTEMPLATION WHILE REMAINING OPEN TO ENGAGE THE SURROUNDING LANDSCAPE. FURTHERMORE, THE ENCLOSURE AND CONFIGURATION OF SPACES ARE FLEXIBLE, THANKS TO SLIDING PANELS THAT SLIDE FROM SIDE-TO-SIDE.

SQUARE FOOTAGE AND PROGRAM DISTRIBUTION STUDY:

SPACES:	SF:
1_ "MUSLIM ROOM"	1000
2_"JEWISH ROOM"	1000
3_"CHRISTIAN ROOM"	1000
4_"BUDDHIST ROOM"	1000

STONE SLABS ENGRAVED WITH SPECIFIC TEXT ACCORDING TO DESIGNATED RELIGION OF ROOM

BENCHES CONDUCIVE TO CONTEMPLATION/MEDITATION

PAVILION CONSISTS OF 2 ELABORATE PERGOLA STRUCTURES MADE OF STEEL SUPPORTS WITH SLATTED ROOFS AND SIDES. PANELS OF CEDAR DEFINE 4 SEPARATE ROOMS.

N
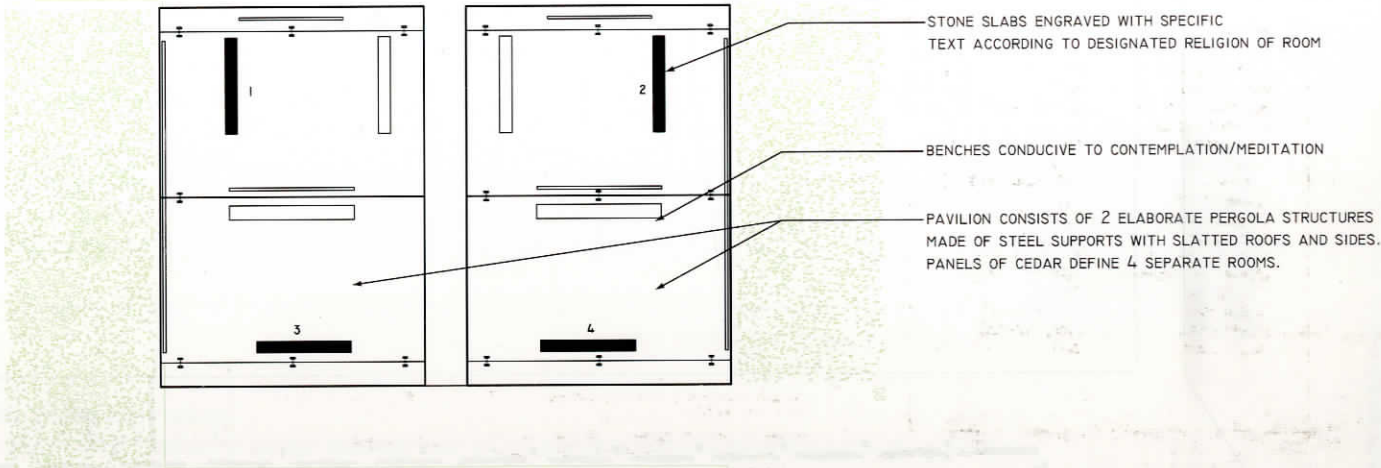
PART II:
DEFINING THE PROJECT'S BRAND + SYNTHESIZING
THE AFOREMENTIONED PROGRAMMATIC STRATEGIES
IN 3 EMERGING GLOBAL CITIES:

INTRODUCING PLURALINK

L

R
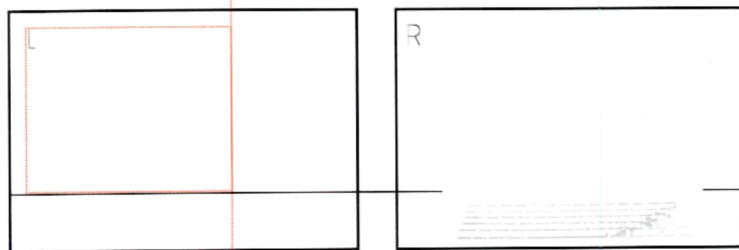
WEBSITE PAGE BRIEF
EXPLANATION

PLURALINK VIRTUAL INTERFACE AND
PRELIMINARY RESEARCH APPLICATION

The decision to "brand" the project has stemmed out of several of the project's primary goals:

1) to give the research and data its own distinctive identity and character
2) to employ the conclusions previously drawn and strategies previously tested (religous program/architecture extraction)
3) to begin to propel the built project by first situating it in one of the three primary networks that link cities: the virtual
4) to illustrate how the project would first manifest itself online, followed by part III, the built community center project (to happen next fall)

Therefore, the next several pages will take you on an explorative journey through pluraLink's virtual interface to begin to illustrate the application of Part I's research and conclusions in three sections:

1_necessity of invention [the mission statement]
2_corresponding user-group [the religously-pluralistic global community]
3_major tenants of strategic design deployment [S, M, L--using 1 adaptive design strategy that will be adapted to suit 3 differently-scaled facilities in
    3 differently-scaled emerging global cities]

While some of this information may seem redundant, it is essential to begin to give the research and data a voice and life that allows the user to understand the first stage in the realization of the conceptual project...

pluraLink_ the new portable community facility for the secular emerging global city

DAILY ACTION SEQUENCE

001_early morning, monday

002_get up

003_shower

004_scratch behind your ears

005_yawn.

006_stretch.

007_crack your back.

008_brush your teeth

009_make coffee

010_open the computer.

011_yawn again.

012_avoid 100 new e-mails.

013_log-in to pluraLink

user 1

user 2

user 3
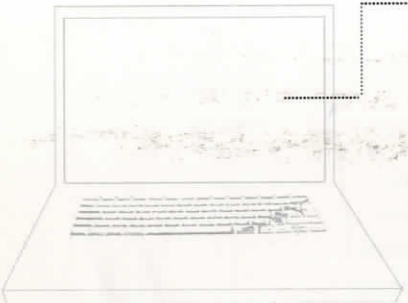
When first accessing pluraLink, the user is directed to a general menu. Whether the user is a first-time visitor or an existing member of pluraLink, the website's primary functions are 1) to visit the pluraLink community facility virtually prior to visiting them physically to check daily program offerings and to become familiar with the layout, etc. (this will be executed through fly-through virtual tours of each facility to be made next semester) and 2) to learn about the research process and conclusions that "necessitated" pluraLink (i.e. the use of religious programs and architectures as community models) 3) to look at on-line schedules of various city's weekly activities, so that upon their arrival to one of many emerging global cities, they can easily plan their schedule to quickly integrate/ participate in community-related activities.
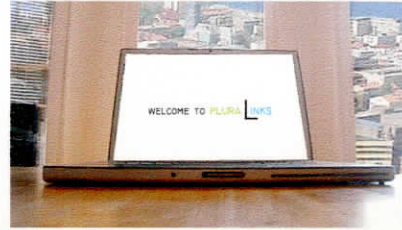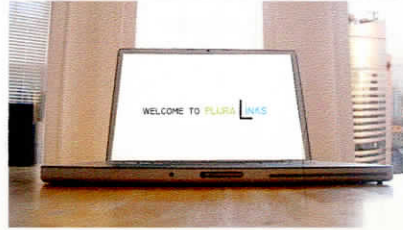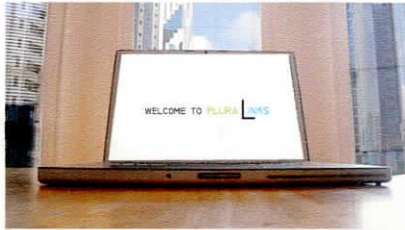
WELCOME TO PLURALINKS

MISSION STATEMENT   JOIN OUR GLOBAL COMMUNITY   FACILITY LOCATIONS   THE RATIO GAME: ATMOSPHERE: RESOURCES + CREDITS
                                                                         S, M, L   MAKING
                                                                         PROGRAM + FACILITY   THE SECULAR
   SIZE SELECTION PROCESS   TRANSCENDENTAL

The mission statement both reiterates the initial contention while defining whom the pluraLink constituency is-- a resident or transient visitor of the religiously pluralistic community of the emerging global city and the global community at large...

Furthermore, in the spirit of global networking, pluralinks embraces the lessons and approaches with which many practicing architects, sociologists, and theologians are situating contemporary society in relation to the changing world. The following theories and ideas presented in the corresponding link menu (on the bottom of the screen), show the validity of a need for communal hubs in emerging global cities, while also emphasizing the importance of using architecture as a means of both situating and defining community.

Several links also outline the method in which pluraLinks has used religion as a means of identifying communal programs and site-sensitive building strategies...

PLURA**L**INKS   MISSION STATEMENT

INCASE YOU HAVEN'T NOTICED:

THE WORLD IS SHRINKING, CITIES ARE GROWING, AND RELIGION AIN'T WHAT IT USED TO BE. WITH
THAT SAID, CONTEMPORARY RELIGIOUS INSTITUTION'S HAVE NEVER BEEN MORE RELEVANT AS
THOUGHTFUL, COMMUNITY-BUILDING PROGRAMMATIC AND ARCHITECTURAL MODELS.

THEREFORE, AS EMERGING GLOBAL CITIES BECOME MORE AND MORE SATURATED WITH ETHNICALLY
DIVERSE POPULATIONS AND RESULTING RELIGIOUS PLURALISM, PLURALINKS HAS ANTICIPATED THE
NEEDS OF THE COMMUNITY OF TOMORROW: BY PROVIDING A FLEXIBLE, ARCHITECTURAL BUILDING-
MODEL THAT IS ALWAYS SECULAR BUT STILL PROGRAMMATICALLY ADAPTIVE TO EACH GROWING
WORLD CITY, PLURALINKS ACCOMMODATES THE COMMUNAL ACTIVITIES OF TODAY'S GLOBAL
CITIZENS: A DYNAMIC, PLURALISTIC URBAN POPULATION OF VISITORS AND LOCALS OF ALL AGES,
BELIEFS, AND VOCATIONS.

AS CONTEMPORARY SOCIETY CONTINUES TO MOVE MORE AND MORE FLUIDLY THROUGH SPACE, TIME,
AND THE VIRTUAL WORLD, PLURALINKS PRIMARY GOAL IS TO PROVIDE PLACES OF RESPITE, CULTURE,
AND COMMUNITY NO MATTER WHERE OR WHEN TODAY'S GLOBAL CITIZEN DECIDES TO PAUSE IN
THEIR DAILY LIFE JOURNEY...

MISSION STATEMENT   JOIN OUR GLOBAL COMMUNITY   FACILITY LOCATIONS   THE RATIO GAME: ATMOSPHERE: RESOURCES + CREDITS
                                                                          S, M, L   MAKING
                                                                          PROGRAM + FACILITY   THE SECULAR
   SIZE SELECTION PROCESS TRANSCENDENTAL
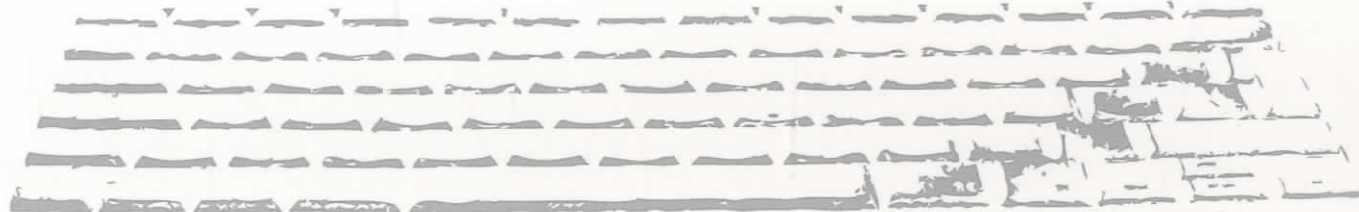
pluraLink's community is made up of a diverse cross-section of residents, travelers, and ex-pats traveling to-and-from emerging global cities on a weekly basis. Like any institution, each facility has a strong base-staff that run a variety of community-service, arts, and education-related programs that engage the fluctuating pluraLink population of each facility on a daily basis...

PLURALINKS   GLOBAL COMMUNITY

WHETHER YOU'RE AN EX-PAT OR JUST A PAT, YOUR GLOBAL NETWORK HAS GOTTEN BIGGER.
WHETHER YOU'VE REALIZED IT OR NOT, YOUR EVERYDAY INTERACTIONS DO NOT SIMPLY TOUCH YOUR
PERIPHERAL, TANGIBLE ENVIRONMENT, BUT EXTEND FAR BEYOND A FIFTY-MILE RADIUS YOU MIGHT
CALL "HOME."

AS MORE PEOPLE CONTINUE TO TRAVEL OR RELOCATE PERMANENTLY TO GROWING CITIES WITH
BOOMING ECONOMIES AND JOB OPPORTUNITIES, PLURALINKS AIMS TO BRING TOGETHER BOTH
TRAVELERS AND LOCAL RESIDENTS TO A SPACE THAT CELEBRATES A VARIETY OF PROGRAMS THAT
TRANSCEND NATIONALITY OR RELIGIOUS BELIEFS.

HIGHLIGHTED BELOW IS ONLY A SMALL SAMPLING OF THE DIVERSE CROSS-SECTION OF BOTH STAFF
AND MEMBERS THAT PLURALINKS IS PROUD TO CALL THEIR OWN GLOBAL "COMMUNITY" MEMBERS...

Stephanie, volunteer-services coordinator, Johannesburg

Eleanora, yoga and meditation instructor, Pune

Mai and Xinwu, young adult social programming, Chengdu + Pune

Bijou, Information Technology Specialist and Workshop Consultant, Pune

Chris (with daughters Layla and Jessica), Youth Counseling and Global Perspectives Programming, Abu Dhabi

Gary, Music and Theater Teacher and Director, Chengdu + Abu Dhabi

Brian (with Sylvie and Azure), Health and Lifestyle Specialist, Abu Dhabi

Javier, Social- and-health-related programming for the elderly, Curitiba

Sunita, arts and festival-related activity planning, Pune

Tom, international [...] and member since [...]

MISSION STATEMENT   ● JOIN OUR GLOBAL COMMUNITY   FACILITY LOCATIONS   THE RATIO GAME: ATMOSPHERE: RESOURCES + CREDITS
S, M, L   MAKING
PROGRAM + FACILITY   THE SECULAR
SIZE SELECTION PROCESS   TRANSCENDENTAL

After the user signs on to the interface, they have a chance to become acquainted with the pluraLink facility they plan to visit that day or later-on in the week or month. With facilities in Pune, Chengdu, and Abu Dhabi, each one is host to a variety of daily programs and events that the user can become familiar with prior to their arrival.

Furthermore, by having access to the building online, a person traveling to a new city for the first time has the opportunity to become familiar with the layout and features of each facility, so that when they arrive they are not disoriented, thus lessening the feeling of being in a foreign environment, and instead being in a comfortable global community atmosphere.

PLURA LINKS

WHERE IN THE WORLD ARE YOU THIS WEEK?

MISSION STATEMENT   JOIN OUR GLOBAL COMMUNITY   FACILITY LOCATIONS   THE RATIO GAME: ATMOSPHERE: RESOURCES + CREDITS
                                                                       S, M, L   MAKING
                                                                       PROGRAM + FACILITY   THE SECULAR
                                                                       SIZE SELECTION PROCESS   TRANSCENDENTAL
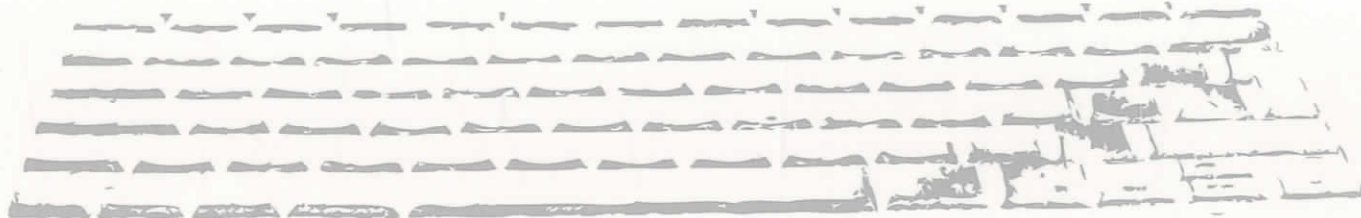
Each city has a differently-scaled facility based on the city population and growth rate (how many people are coming and going and in need of instant community?) with programs that are tweaked to match the interests and cultural flavor of the specific city's location...

PUNE

ABU DHABI

CHENGDU

NINGBO

CURITIBA

JOHANNESBURG

MISSION STATEMENT   JOIN OUR GLOBAL COMMUNITY   FACILITY LOCATIONS   THE RATIO GAME: ATMOSPHERE: RESOURCES + CREDITS
S, M, L   MAKING
PROGRAM + FACILITY   THE SECULAR
SIZE SELECTION PROCESS   TRANSCENDENTAL
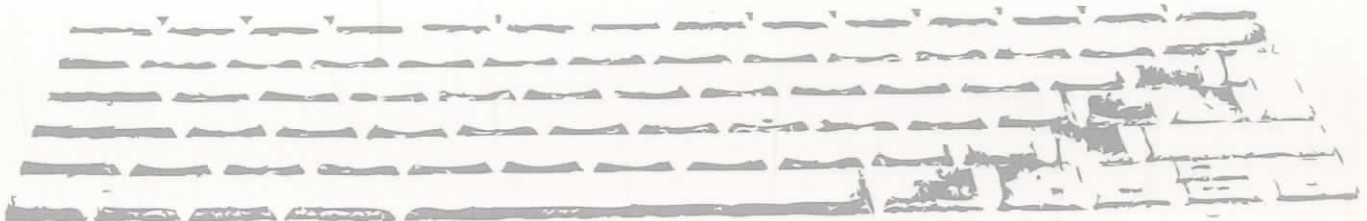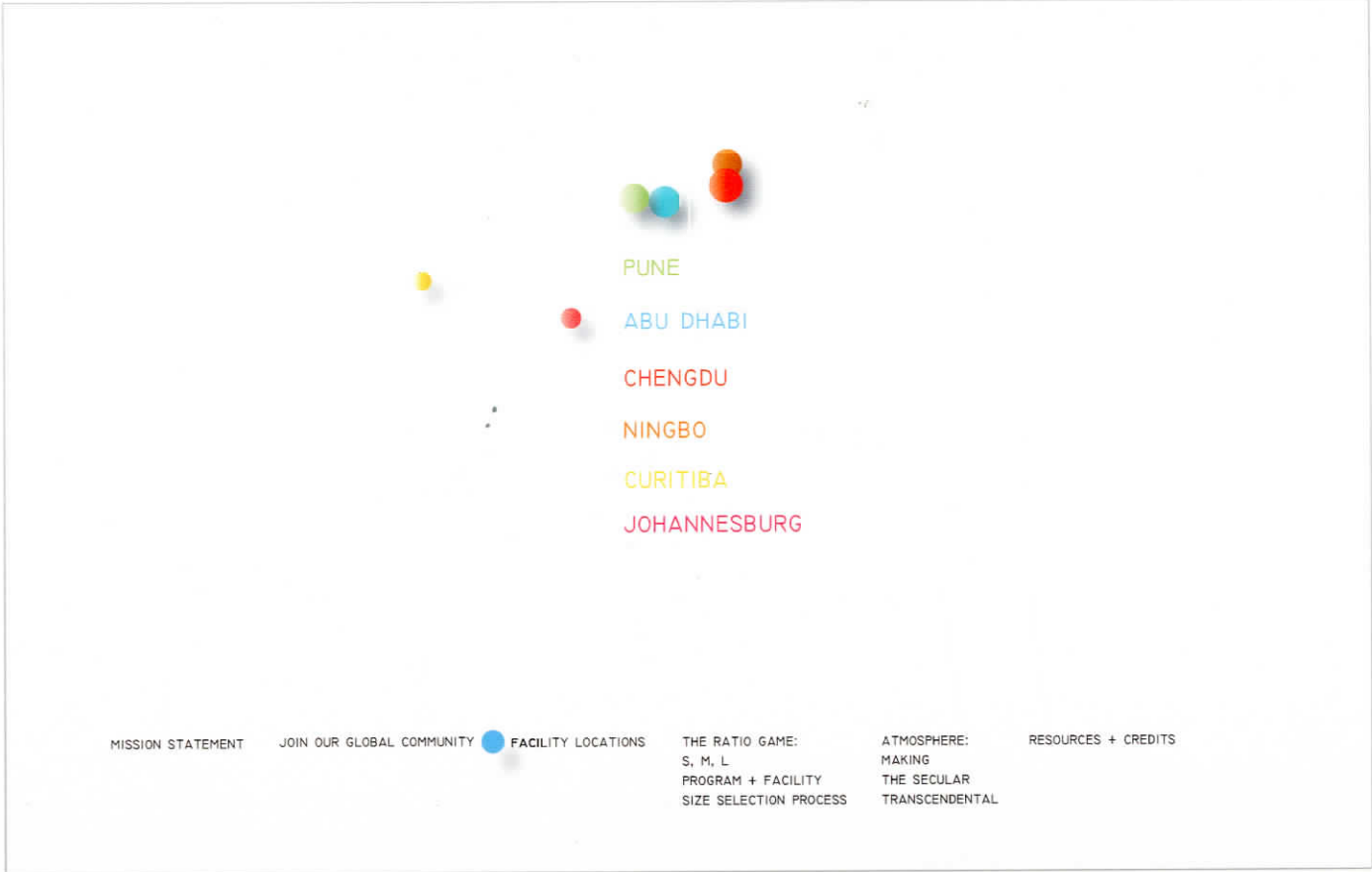
Pune's medium-sized facility has programs such as yoga, Vedic dance, not to mention IT -based education pro-
grams to encourage residents to get involved in the city's largest, most successful industry...
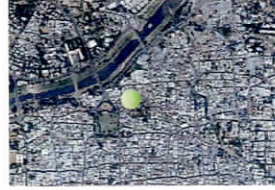
POPULATION: 5 MILLION

The 7th largest city in India. Pune has previously lived in the shadow of Mumbai, only an hour away and with triple Pune's population. However, Pune is becoming a "high-tech" alternative to its neighbor. Hewlett Packard, WiPro, and IBM are some of many IT offices located in Pune. Many smaller technology companies are also popping up as a means of outsourcing. It is also the 6th largest metropolitan economy and the highest per capita income in India. Notably, it has the lowest income disparity in India between the rich and poor. Also, from an urban planning standpoint, it has been said that Mumbai was planned so unsucessfully that people and businesses are looking to Pune for a "fresh start."

CLIMATE:

SUMMER
MARCH – MAY
30-38°C

MONSOON
JUNE– SEPTEMBER
30°C

WINTER
OCTOBER–FEBRUARY
DAY: 24-28°C, NIGHT: 4-8°C

GEOGRAPHY:

Mula-Muthua River

Muthua River

to mumbai

to mumbai

ACCESS: *PUNE AIRPORT [international hub connecting to dubai + singapore]

EMERGING INDUSTRY: *BECOMING THE NEW IT (INFORMATION TECHNOLOGY) CITY...

hewlett packard, WiPro, ibm, dell, siemens industrial: bajaj auto, tata motors, daimlerchrysler, new: general motors, volkswagen, fiat food: frito lay, coca cola

PUNE PLURALINK COMMUNITY CONSTITUENCY
RELIGIOUS PLURALISM BREAKDOWN

REGIONAL DEMOGRAPHICS : 80.5% HINDUS, SIKH 1.8%, BUDDHISTS .8%, JAINS .4%, CHRISTIAN 2.3%, OTHERS .7%

EX-PAT POPULATION: 10,000 (30,000 IN ALL OF INDIA)

EXISTING RELIGIOUS/COMMUNITY/CULTURAL INSTITUTIONS: ymca retreat at nilohi, center for development studies and activities, ganesh temples, ohel david synagogue, vedanta academy, shrutisagar ashram, radha kunjbihari temple, osho international meditation resort, indian secular society

to china

CITY CENTER
MAJOR RIVERS
MAJOR ROADS
CIRCLES OF STREET DENSITY

MISSION STATEMENT   JOIN OUR GLOBAL COMMUNITY   FACILITY LOCATIONS

THE RATIO GAME:
S, M, L
PROGRAM + FACILITY
SIZE SELECTION PROCESS

ATMOSPHERE:
MAKING
THE SECULAR
TRANSCENDENTAL

RESOURCES + CREDITS

Abu Dhabi's large-scale facility accommodates the anticipated 2,600,000 new residents by the year 2050... it also has an 85% expatriate population, suggesting pluraLink is the perfect answer to its resulting pluralistic global community...

POPULATION_ 1.5 MILLION
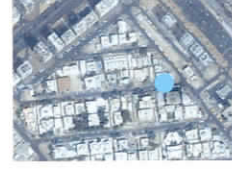
Dubai is a "modern" city that is perhaps "the" model for global diversity—according to the UAE government, the UAE has an estimated "85 % of the population is comprised of non-citizens, one of the world's highest percentages of foreign born nation." Similar to Singapore in its mold as a city-state, Abu Dhabi hasn't experienced teh same type of foreign investment push that Dubai has, however this is changing due to a push for more office and residential develpment. With Sheik Kalifa bin Zayed Al Nahyan pushing private investment in real estate, Abu Dhabi continues to position itself as a global contender.

CLIMATE: SUMMER   FALL
          APRIL-SEPTEMBER OCTOBER-MARCH
          40°C   30-35°C

ACCESS: *ABU DHABI AIRPORT [International airport that links to Dubai and various parts of Asia]

EMERGING INDUSTRY: * DEVELOPMENT/REAL ESTATE
                     REAL ESTATE A LA VEGAS-STYLE OPULENCE IS EMERGING AS A MEANS OF USING THE
                     UAE'S ABUNDANT WEALTH FROM PETRO DOLLARS TO CREATE AN
                     ARCHITECTURE ASSOCIATED WITH NEW YORK'S WALL STREET

ABU DHABI PLURALINK COMMUNITY CONSTITUENCY

          REGIONAL DEMOGRAPHICS : 76% ISLAM, 10% HINDUISM, 9% CHRISTIANITY, 5% BUDDHISM, 5% OTHER

          EXPATRIATES: 80%

EXISTING/PLANNED COMMUNITY/CUTURAL FACILITIES: ABU DHABI IS TRYING TO BECOME A "CULTURAL
                                               "HUB" OF THE MIDDLE EAST... IT CURRENTLY
                                               IS HOME TO THE CULTURAL FOUNDATION,
                                               AND THE UAE PUBLIC LIBRARY + CULTURAL CENTER
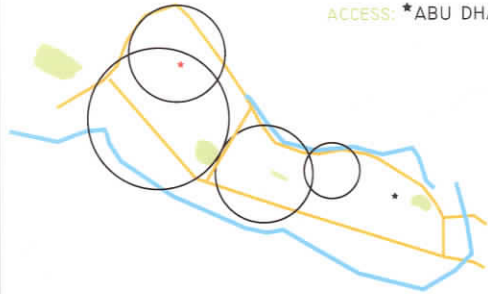
—— CITY CENTER
—— MAJOR RIVERS
—— CIRCLES OF GRID DENSITY
     (MOST – LEAST DENSE)
—— MAJOR ROADS

MISSION STATEMENT   JOIN OUR GLOBAL COMMUNITY   ● FACILITY LOCATIONS   THE RATIO GAME: ATMOSPHERE: RESOURCES + CREDITS
                                                                          S, M, L   MAKING
                                                                          PROGRAM + FACILITY   THE SECULAR
                                                                          SIZE SELECTION PROCESS   TRANSCENDENTAL
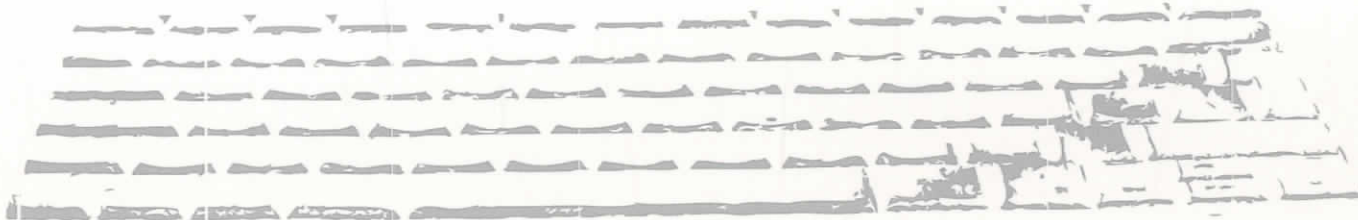
Chengdu's small-scale facility helps serve the growing diversity of the area due to its IT industry. However, due to its lack of foreign influence and Westernization in comparison with many emerging global cities, this facility manages to be less-imposing and more integrated with traditional Chinese programs and activities...

POPULATION_ II. MILLION
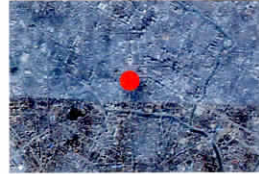
Chengdu, located in the Sichaun Province of Western China, is currently establishing itself as a national base for the IT industry, as well as electronics. It is also important to the Sichaun Province as the capital of Traditional Chinese Medicine. As the leading research + development region in Western China, Chengdu's economy countines to flourish rapidly. Financially, Chengdu is becoming the financial hub for the Western People's Republic of China for foreign financial institutions as well as domestic financial firms. Over the last several years it has attracted many international financial institutions such as Citigroup, HSBC, etc. Therefore, Chengdu's status as an "emerging global city" is validated by its booming economy, growing population, and its establishment as an important "node" on both the financial and global network map...

CLIMATE: SPRING
MARCH, APRIL
20°C

SUMMER
MAY-SEPTEMBER
30°C

FALL
OCTOBER, NOVEMBER
20°C

WINTER
NOVEMBER-FEBRUARY
MILD, 10°C

ACCESS: *CHENGDU AIRPORT [the 5th busiest airport in China/is a hub for Air China and Sichaun Airlines]

EMERGING INDUSTRY: *AN ESTABLISHED IT (INFORMATION TECHNOLOGY) CITY...
INTEL, IBM, NOKIA, ALCATEL, MOTOROLA, SAP, MICROSFOT, LENOVO

CHENGDU PLURALINK COMMUNITY CONSTITUENCY
RELIGIOUS PLURALISM BREAKDOWN:

REGIONAL DEMOGRAPHICS : 50% BUDDHIST, 30% TAOISM, 3% CHRISTIANITY, 1.5% ISLAM, SECULAR/ATHEIST 14%

EX-PAT POPULATION: 1,000 [230,000 TOTAL LIVE IN CHINA]

CITY CENTER
MAJOR RIVERS
CIRCLES OF STREET DENSITY

MISSION STATEMENT   JOIN OUR GLOBAL COMMUNITY   FACILITY LOCATIONS

THE RATIO GAME:
S, M, L
PROGRAM + FACILITY
SIZE SELECTION PROCESS

ATMOSPHERE:
MAKING
THE SECULAR
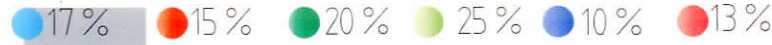TRANSCENDENTAL

RESOURCES + CREDITS
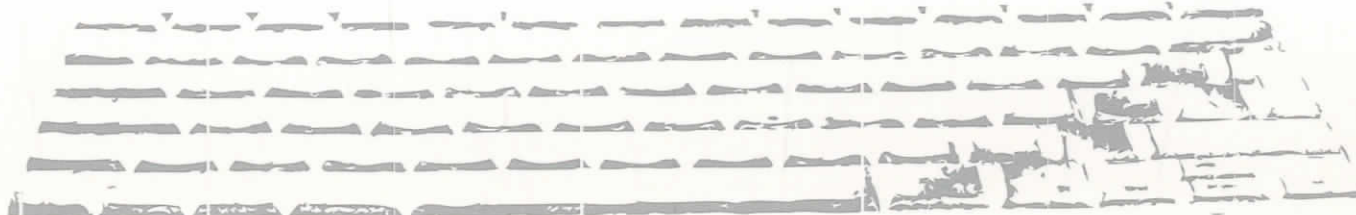
pluraLinks strategy is to create "flexible architecture for a flexible world." To generate a structure that ensures longevity and success, pluraLinks turns to the "transportable community" model of religion as a means of extracting secular programs that would be able to address the larger, pluralistic community.

Facility Scale/
Square footages

● SIZE: EXISTING EMERGING GLOBAL CITY POPULATION +
PROJECTED CITY GROWTH =
FACILITY SIZE (S, M, L)

% Distribution of
Programs in Each Facility

● PROGRAM: THE "CHINESE MENU" — SAME % OF PROGRAMS PICKED PER FACILITY PER CATEGORY.
NUMBER OF PROGRAM SPACES CHANGE/OVERLAP BASED ON FACILITY SIZE

S,   M,   L

MISSION STATEMENT   JOIN OUR GLOBAL COMMUNITY   FACILITY LOCATIONS ● THE RATIO GAME: ATMOSPHERE: RESOURCES + CREDITS
S, M, L   MAKING
PROGRAM + FACILITY   THE SECULAR
SIZE SELECTION PROCESS   TRANSCENDENTAL
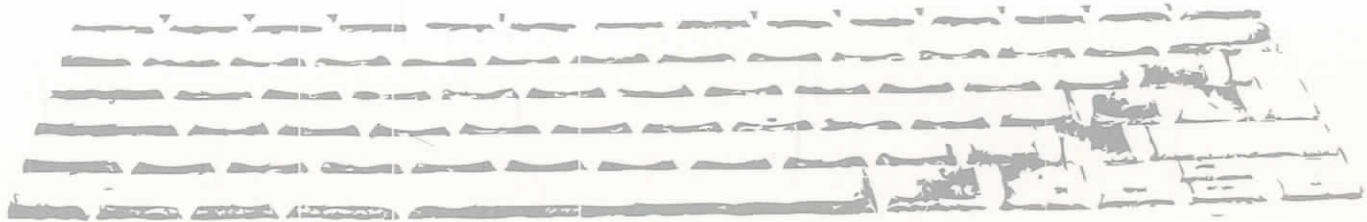
pluraLink's strategy is simple. Using religious architecture precedents due to their communal nature and flexible, dynamic spaces (worship spaces are the new multi-programmed community room!) pluraLink looks at successful architectural models and uses their approximate square footages to match their own community-based programs.

Model 1:
63% Secular
Program Space(s)

L

ISMAILI CENTER
RAJ REWAL ASSOCIATES
LISBON, PORTUGAL, 2002

APPROX. 46,000 SF
FOR THE SHIAH MUSLIM COMMUNITY (AGA KHAN IS THE
SPIRITUAL LEADER) IN EUROPE

SPACES:

1. MAIN ENTRANCE   2400 SF
2. MAIN COURTYARD   5400 SF
3. EXHIBITION HALL   2350 SF
4. PRAYER HALL   7800 SF
5. PRAYER HALL COURT   4500 SF
6. SOCIAL HALL   6500 SF
7. COMMUNITY COURTYARD   2000 SF
8. MULTI-PURPOSE HALL   2650 SF
9. CIRCULATION/SUPPORT   5000 SF

Model 2:
73% Secular
Program Space(s)

M M

THE JUBILEE CHURCH + COMMUNITY CENTER
RICHARD MEIER + PARTNERS 2003
ROME, ITALY

APPROX. 11,000 SF (?)
"A GIFT TO 25,000 PEOPLE IN A PARK SQUARE"

SPACES: SF

1. MEETING ROOM   850
2. COURTYARD   2500
3. COMMUNITY CENTER   700 (2 ROOMS)
4. MAIN ENTRANCE   585
5. CAMPANILE   65
6. NAVE   3500
7. ALTAR   900 (MODIFIED/ALTAR)
8. SIDE CHAPEL   640
9. CONFESSIONALS   70 (3 ROOMS)
10. ORGAN LOFT   125
11. PRIEST'S OFFICE   470 (3 ROOMS)
12. PASTORAL RESIDENCE   220
13. KITCHENS   76
14. BEDROOM   560 (3 ROOMS)
15. BATHROOMS   300 (3 LEVELS)
16. CIRCULATION   2400

Model 3:
100% Communal
Program Space(s)

S S

MEDITATION CENTER
BERNARD DESMOULIN
FREJUS, FRANCE 1997

APPROX. 4,000 SF
FOR THE FRIENDS + FAMILIES OF FRENCH SOLDIERS

SPACES: SF

1. "MUSLIM ROOM"   1000
2. "JEWISH ROOM"   1000
3. "CHRISTIAN ROOM"   1000
4. "BUDDHIST ROOM"   1000

MISSION STATEMENT   JOIN OUR GLOBAL COMMUNITY   FACILITY LOCATIONS   ● THE RATIO GAME: ATMOSPHERE: RESOURCES + CREDITS
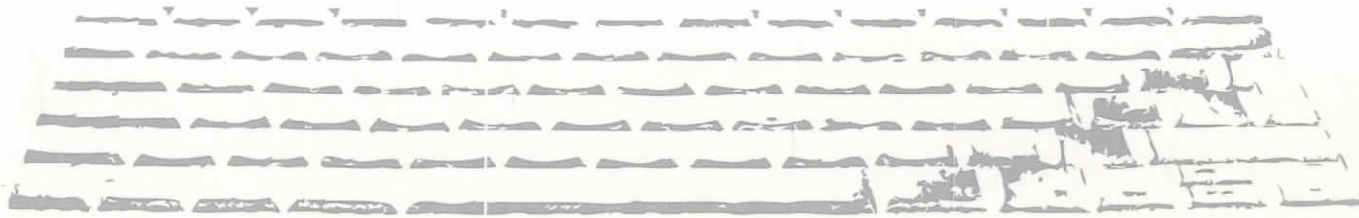
pluraLinks strategy is to create "flexible architecture for a flexible world." To generate a structure that ensures longevity and success, pluraLinks turns to the "transportable community" model of religion as a means of extracting secular programs that would be able to address the larger, pluralistic community.

By carefully compiling a comprehensive sampling of religious (and latent secular) programs from the top 4 major religions and their "flagship" institutions, pluraLinks is able to extract a generous list of programs that may be adapted and implemented in a community building of any size.

Of the 200 programs offered by religious institutions such as the Catholic Church, Jewish Temple, Muslim Mosque, and Hindu Temple, 80% of the programs were secular, community-based activities that could easily address the different wants and needs of each emerging global city's fluctuating community.

Here's what the findings look like...

17 %   15 %   20 %   25 %   10 %   13 %

WORSHIP   SOCIAL   EDUCATION/ DISCOURSE   SERVICE   HEALTH   ARTS

- Number of Programs per Facility
- religious component removed
- resulting programmatic distribution
- flexible program menu
- programmatic % scale diagram

Worship
Services
Holidays/Festivals

Youth Programs
Adult Programs
Senior Programs
Gender-specific Programming
Social Networking + Activities
Education
Language Classes
Music
Arts
Community Service
Outreach
Political Involvement
Exercise
Health
Counseling
Discourse and Scholarship

*programs taken from a sampling of various religious facilities in 4 major global cities of New York, London, Shanghai, and Tokyo.

18 %   23 %   28 %   10 %   15 %

SOCIAL   EDUCATION/ DISCOURSE   SERVICE   HEALTH   ARTS

MISSION STATEMENT   JOIN OUR GLOBAL COMMUNITY   FACILITY LOCATIONS   THE RATIO GAME: ATMOSPHERE: RESOURCES + CREDITS

This chart summarizes how the programs and facility sizes are determined. While Chengdu has the smallest city growth rate, Abu Dhabi has the largest facility due to its projected growth rate and booming real estate market. Once again, the program types are evenly distributed for each institution, but on a different scale (thus the smaller institutions have more spatial overlaps/flexible space, etc.)

RE: THE WORLD IS SHRINKING/CITIES ARE GROWING:
DESIGNING FOR GENERIC PROGRAMS ON MULTIPLE SCALES

EMERGING GLOBAL CITY POPULATION
(CURRENT POPULATION (PROJECTED GROWTH (2000-2050) =
RESULTING POP. 2050)

CORRESPONDING

S, M, L SF DESIGNATION
[RANKED ACCORDING TO % GROWTH RATE
AND UNREALIZED POP. DENSITY/
DEVELOPED INFRASTRUCTURE]

PROGRAM DISTRIBUTION

● SOCIAL 18%
● ARTS 15%
● EDUCATION 23%
● HEALTH 10%
● SERVICE 28%

SF PROGRAM ALLOCATIONS/
POTENTIAL OVERLAPS

● WORSHIP SPACES = NEW "PLURALISTIC" HYBRIDIZED
COMMUNAL, PHENOMONAL SECULAR SPACES

● SOCIAL
● ARTS
● EDUCATION
● HEALTH
● SERVICE

10.6 MILLION/7.52 % = 11.4 MILLION

CURRENT POP. DENSITY= 23,000/SQ MI

CHENGDU

5 MILLION/57.6% GROWTH = 7.8 MILLION

CURRENT POP. DENSITY= 18,684/SQ MI

PUNE

1.7 MILLION/1.65%= 4.3 MILLION

CURRENT POP. DENSITY= 761/SQ MI
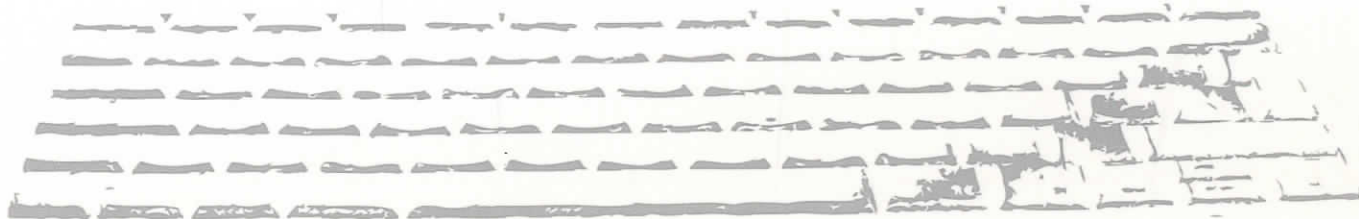
ABU DHABI

MISSION STATEMENT   JOIN OUR GLOBAL COMMUNITY   FACILITY LOCATIONS ● THE RATIO GAME: ATMOSPHERE: RESOURCES + CREDITS

Finally-- interfaith couples have somwhere to get married!!! A new twist on secular community space..

The last component of the design process is to establish the character of pluraLinks facility's spaces. If pluraLink can borrow from religious program and layout, why not also use religious institution's breathtaking models of tran- scendental architecture and familiar layouts to meet the expectations of a religiously-plural community in need of celebratin space?

PluraLink looks at successful worship spaces at 3 different scales as a means of understanding how to create a transcendental space adaptive to multiple programs and types of communal celebrations. This space then be- comes the epicenter of each communal facility...

WHY VISIT A PLURALink FACILITY INSTEAD OF THE YMCA?

ATMOSPHERE.

L   M   S

ADAPTING TRANSCENDENTAL SPACES FOR SECULAR GATHERINGS AND CELEBRATIONS...

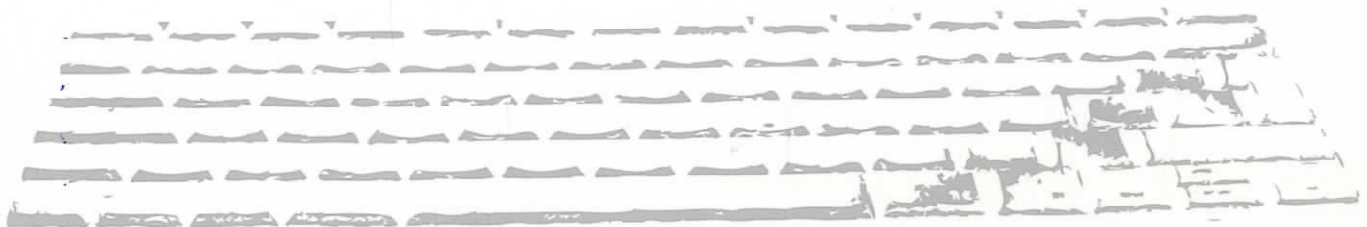MISSION STATEMENT   JOIN OUR GLOBAL COMMUNITY   FACILITY LOCATIONS   THE RATIO GAME: ● ATMOSPHERE: RESOURCES + CREDITS

Next semester: creating the facility's adaptable, transcendental, communal architecture...
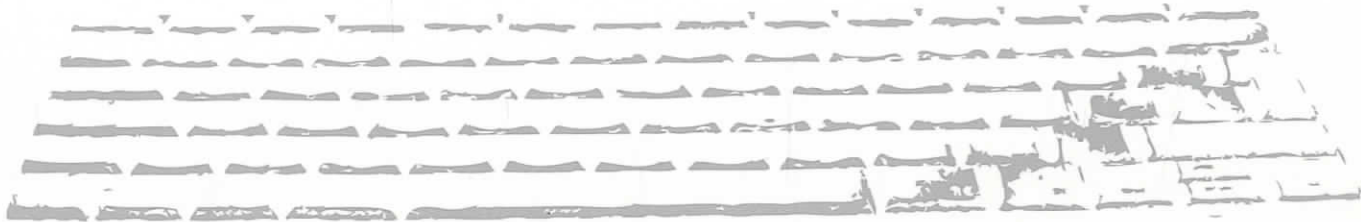
Coming fall 2008...

WELCOME TO PLURA|INKS

MISSION STATEMENT   JOIN OUR GLOBAL COMMUNITY   FACILITY LOCATIONS

VISIT THE FACILITIES!
-VIRTUAL TOUR,
-PROGRAM LISTINGS
(DAILY, WEEKLY,
MONTHLY)

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Abu Dhabi: www.visitabudhabi.com

Cities are shrinking: shrinkingcities.com