Rē: Life in the Sun
Rē: a community in the sun
The Future of Architecture

An Exploration

by

Cathy Lee
(Taurus/Cancer-rising)

Thesis Committee
Michele Mounayar: architecture
John McCready: architecture
Thomas Thormburg: English

in partial fulfillment of
Arch 404
Terminal Thesis
College of Architecture and Planning
Ball State University
Fall 1989
Rē: a community in the sun
The Future of Architecture

INDEX
 introducti
 MANIFESTO
 STATEMENT OF INTENT
 COMPREHENSIVE PROGRAM
 INFLUENCES
 exploration
 SITE
 CONTEXT
 DESIGN:
 urban planning
 plaza
 housing
 sanctuary
 industry
 transience

ORGANIZATION

structure
 || Housing
 || Work: office, industry, and agriculture
 || Religion
 || Education
 || Natural Environment
 || Politics

data
 CLIMATIC/GEOGRAPHIC
 () sunlight
 () wind directions and velocities
 () soil types
 () construction materials
 DEMOGRAPHIC
 () population densities
 () building types and densities
 () site location

aspects
 || Technology
 || Environmental Responsibilities
 || Family
 || Interdependence
 || Individuality/Spirituality

design
 PLANNING: Community
 () Site: location, relationships
 () Organizational Theme: <= 4 elements
 PLANNING: housing
 () Site: location, relationships
 () Organizational Theme: analogy of the flower
 () Program: functions, relationships, sizes
 () Technology: materials and structural systems
HARPER'S INDEX

Change since 1987, in the total number of manufacturing jobs in the United States: +379,000
Change since 1987, in the number of manufacturing jobs in the United States held by union members: +175,000
Average change in 1988, in the top executive's salary at companies that had at least 1,000 workers: +$174,000
Percentage increase, since 1982, in the number of fines imposed for child-labor-law violations in the U.S.: 105%
Chances that a victim of a violent crime is under the age of 20: 4 in 5
Chances that an illegal-drug user is white: 4 in 5
Percentage of Americans who say they own a risk of getting AIDS: 75%
Ratio of male to female AIDS cases in Africa: 1:1
Estimated number of Egyptians who are living in Cairo's mauluseums: 500,000
Portion of the world's refugees that are Afghani: 1/3
Number of hands Saeed Al-Sayyid, a Saudi Arabian executioner, has chopped off since he was hired in 1954: 600
Number of hands: 60
Estimated number of government executions performed in China since 1983: 30,000
Amount the Chinese government charges per bullet used in an execution: $1
Percentage of Chinese teenagers who can correctly identify the size of the world's population: 85%
Percentage of American adults who can: 35
Percentage of American college students who do not require an American history course for graduation: 80%
Price of a home-rental apartment in the East: $1,250 per month for the Freedom Writer group of Great Barrington, Massachusetts: $1,100
Percentage of American adults who say they would like to be president: 11%
Percentage of Americans who say they would like to be president: 11
Amount Cleveland public high-school students receive toward college tuition for every A grade they earn: $50
Percentage of college students who say "the higher the tuition, the better the quality of the education": 27%
Percentage of new U.S. public-school teachers who say they plan to quit the profession within 5 years: 34%
Ratio of the average salary of an American CEO to that of an American public-school teacher in 1960: 38:1
In 1988: 72:1
Percentage of CEOs who say they would "absolutely" promote a homosexual to an executive position: 66%
Percentage of the U.S. military discharged last year for homosexuality: 75%
Percentage of U.S. military last year who were women: 5%
Percentage of U.S. counties in which no doctor's offices, clinics, or hospitals perform abortions: 82%
Percentage of Supreme Court opinions this year that have been decided by 5-4 votes: 74%
Percentage increase, since 1959, in the number of Supreme Court cases that involve the separation of powers: 224%
Percentage of Americans who can correctly name the Chief Justice of the Supreme Court: 9%
Percentage who can correctly name the judge on The People's Court: 54%
Number of last year's network TV pilots that were about police officers: 3
Number of the year's that are: 12
Amount Los Angeles rapid-transit spent last year on packet-flow uniform to discourage stealing by workers: $10,526
Percentage of fast-food restaurant employees who say they have stolen food or money from their employer: 62%
Estimated amount of grease New Orleans restaurants disposed of last year, in gallons: 2,000,000
Number of U.S. universities that have a Taco Bell Distinguished Professorship of Fast Service: 1

Figures cited are the latest available as of July 1989. Sources are listed on page 78.
"Harper's Index" is a registered trademark.
In the beginning was the **DREAM**...

When the sun grew death.

When the rain began to fall.

You are in the sky.
INTRODUCTION

My initial thesis proposal was concerned with the Hopi Indian culture and their philosophical insistence on Balance; I wanted to provide the 'Traditionists' (anti-technology, anti-nuclear/White) with a bridge to the Progressives who favored acculturation into White society. I had intended to work with a site on the Hopi Reservation in New Mexico, on a project for the Hopi people. However, considering the reality of my existence and my environment, I decided to change the focus of my project from the specific to the general, from the people of Hopi to the people (and plants, and animals) of Earth. This allowed me to pursue a greater variety of issues, and the latitude to design a culture! My very own utopian ideal society where the grass is always green and where love permeates all mundane boundaries!

I was anxious to find the Answer, the solution to all of our (human and Earth's) problems. Impatient and determined to save the world, I struggled to find the Answer, which I was convinced (and still am convinced) would be obvious. I looked at our religions, our politics, our societies, economics, ecologies, philosophies, psychologies...desperately and frantically because I felt that time was running out. About halfway through the semester I began to realize that a semester was an insignificantly meager rationing of time for such a gigantic endeavor. This I gradually learned to accept, however reluctantly. I wanted to have the Big Answer all wrapped up and neat, the sooner the better to save my sanity, but at least by the end of the semester so that I could get on with my life, and, as a bonus, have a pretty little package just in time for Christmas. But, it finally dawned on me that this thesis would almost certainly have to be a life long quest. I've realized the inadequacies of my own personal education and experience; I'll be lucky to save myself much less the entire Earth and all of Her inhabitants. So, with this in mind, I share with you a significant slice of my life, a mere few months, but a giant leap nonetheless, and wish you all the happiness in your pursuit for the Meaning of Life. Brothers and sisters.

Peace ...
MANIFESTO

Man is a proud, intelligent being. Whether in the image of God or the evolutionary manifestation of the ape, man's intellect has delivered him from Darkness and into the light of G.E., Sylvauna, and Westinghouse. The light bulb has, in a sense, eliminated man's need for fire and for moonlight.

Man's enchantment with the moon, the stars, and even the sun was turned off when he discovered that he could flick a switch and watch "The Cosby Show" instead. The dramatic waxing and waning of the moon leaves only the slightest impression, if any, on man's consciousness. The cycles of nature, the interdependence of all elements in the world, the balance of opposites, the unconscious chores of intuition, love, and trust...these things that cannot be measured or controlled have been neglected throughout man's Age of Science. They have not been seriously considered in consciousness because there has been no room; consciousness has been filled with the blinding material, that which can be felt with human hands, that which can be built with human hands. Mathematics is a metaphysical tool that was developed to achieve material, physical ends.

The basic needs for survival are believed to be food, clothing, and shelter. These are the bare minimums required to maintain physical human life. What needs to be added to this list is contentment, happiness, love, a sense of purpose, fulfillment, validity...the need to know: Who am I? Where do I come from? Where am I going? What am I supposed to do?

The role of architecture in all of this, obviously, is to provide for one of the three essential physical needs: shelter from the elements. In providing this however, it cannot present itself as a saviour, as that which saves man from that cruel unifying Nature. It should be viewed as a pragmatic need, functioning in harmony with nature, with man. It is important to realize that pragmatism does not exclude beauty. Architecture, like clothing, is an expression of character, of personality, of color and texture.

Because it has a pragmatic function, architecture (and clothing for that matter) must fulfill certain pragmatic criteria. It must hold up to the natural elements, as well as man-made elements. A wall must be able to withstand the forces of wind as well as the passionate kick of an angry human.

Structure, physically speaking, is the basic manifestation of the solution for shelter. Its use of materials, methods, and technologies may vary; it is variance that reflects the fact that there are different functions, users, cultures, environments, to which architecture must serve.

Beyond the pragmatic, architecture must respond to those innate needs of humans that are more difficult to define. Because of specialization and the complexity of our social systems today, cities have sacrificed many nurturing attributes, or characteristics, for expediency, efficiency, and cost effectiveness. "Nurturing attributes" are those which continually contribute to man's discovery of himself, confirm his existence in his environment, reinforce his role in the orders of nature. The city then must act as a cradle for man, as the womb in which he will develop and prepare himself for his next plane—a higher level in which the petty, mundane structural systems of thought (whose limiting parameters inhibit inherent unity) is eliminated. The city must sustain positive lifestyles, actions, and attitudes through function and form.

As the womb for development, the city must provide for all of man's needs; however, in reality, some needs are not always conducive to urban development. Agricultural needs must be recognized and realized; industrial needs must be recognized and realized. However, if these resources must be physically distant from the city, their existence and role should be acknowledged by the city and reminders of that separation should be inherent in the city with a presence commensurate with the degree of dependence. The relationships between the urban, the agrarian, and the industrial is important; knowledge of the interdependence of man through the provision of his needs is essential for balancing dispositions and attitudes, and for commanding respect from man for his fellow man.
STATEMENT OF INTENT

This thesis stems from one little girl's search for the meaning of life: Why are we here? What are we for? Where are we going? What are we supposed to do?

I want to lay the groundwork for a garden. I want this garden to be full of life and vitality, of color and variety. The Sun is the center of our tiny little world, providing us with the energy vital to our survival, to our health. Cultures past revered the Sun and the Moon as they ruled the day and the night. My garden will be dedicated to these omnipotent celestial bodies and to Nature for whom they serve. My garden will resound the wondrousness of our world, and life will be cultivated, nurtured by Nature and by itself.

Just as trees and flowers enjoy the sun and the rain—the bounties of Nature—so should man and his fellow creatures. That which is not seen and is not readily evident is inconvenient to enjoy in our culture. Awareness and education will be the key tools in my garden.

The physical and metaphysical needs of man shall be met in my garden. I have decided to place my garden in the city, where it can have an impact on and be shared by a greater number of people (because of the inherent density of the urban). The following program establishes the elemental parameters of my garden with the hope that with unprecedented nurturing and fertility, it will grow beyond these initial, puny bounds without becoming overgrown and unmanageable.
COMPREHENSIVE PROGRAM

The principle behind this project lies in BALANCE: The city is balanced by the country, industry by agriculture, density by open space, public by private, social by personal. My "garden" in the city of Indianapolis is balanced by a "garden" in the rural outskirts of the city. Each one is dependent on the other, and together they form a living being.

THE RURAL GARDEN

As the day begins in the east, so appears the rural garden. It is the primary source for fresh vegetables and livestock are raised here. There is an inherently strong bond with Nature here. The farmers work daily with their environment. They have inevitably developed a reverence for it, worshiping it every day. Their form of worship involves rituals to remind them of Nature's great powers, and to pay tribute to Her. Their rituals include the composting of organic wastes to be used to strengthen the soil's fertility, recycling or reusing all other "wastes", and replacing those resources (like trees) that are used. Other rituals, or acts of respect, include the innocent exploration of solemn forests and the climbing of trees, the observation of awe-inspiring sunrises and sunsets, the speechlessness in contemplating the twinkling stars and moon, the baking of fresh apple pies when the orchards are bursting with ripeness.

The rural is connected to the urban by an umbilical line that follows the sun into the west. Along this line run the fruits of the rural garden to be shared with its sister in the city. Gifts flow in both directions as the urban garden returns the favor, and an exchange of material goods, people, and ideas reminds each of the other exists and cares.

THE URBAN GARDEN

The "farmers" here harvest the fruits of industrialization and the combined force of a large gathering of human effort. It is here that many objects are manufactured for the needs of this "garden". Such industries as textiles and clothing, ceramics, other manufactures, printing, and communications are centered here. Sharing the space are the human amenities of museums, conservatories, schools, theaters, gardens and markets. Energy from the sun and wind is collected nearby to power these efforts. Housing is also nestled in to ensure a close, harmonious relationship between the workplace and the home.

LOCATION

The site was selected on the basis of its location in relationship to Indianapolis' downtown business district and to the interstate highway that surrounds the city. The site lies on the fringe of the downtown area; the municipal bus system connects the site to the business and commercial districts of the downtown and of the major suburbs outside the city. A direct connection to the heart of the downtown (the Soldier's and Sailor's Memorial on Monument Circle) is established via Massachusetts Avenue, one of the diagonal streets radiating from the circle. The site is the terminus to this particular diagonal, just before it hits the interstate highway; it also marks the end of the "downtown segment" of College Avenue, a well traveled route that runs one way going north (the site lies just to the east of College Avenue; the Chatham Arch Historic District is across the street to the west). These two streets, Massachusetts and College, make the site highly visible. Visibility and exposure are also provided to motorists entering the city from the east via Interstate 70, as the interstate embraces a portion of the site.

Directly to the north is a somewhat isolated electrical transformer station, beyond which lies a neighborhood with a smattering of dilapidated and abandoned houses. Directly to the south is a low scale industrial area, part of which has already been transformed into mid-to-upper scale apartment complexes.

CONTEXT

Because the futuristic nature of this site, the architectural stylistic context of the immediate site was not a major influence in the design process. The site is adjacent to the Chatham Arch Historic District where single family dwellings from the nineteenth century have survived the growth of the city. The Chatham Arch neighborhood is slowly but surely being revitalized in the spirit of its neighbor, the Lockerbie Square Historic District (an upper scale development) just a few blocks to the south.
- The path of the sun is from east to west.
- Trees are planted in the east, processed in the west.
- The spirit is initiated in the east by nature and environment (external), then works its way to the west, guided by the self (internal).
- It is always a cycle.

[Sketch of a farm layout]
- the path of energy is from south to north
- social exchanges occur in the south, is supported by the north (people)
- the spirit is sustained by community, unity, and the collective in the south, periodically returning to the north for individual self-renewal

sister city
Architecture in the Solar Sphere
arch 404
cathy lee
8910-36m

Intent
The intent of this project is to introduce, or reintroduce the natural environment into the manufactured environment through a change in paradigms. My goal is to lay the groundwork for a community that is aware of the serious need to maintain balance, at the cosmic, global (collective), and individual scales. I would like to provide for a community where an alternative lifestyle is supported through a strengthened sense of cooperation; I would like to provide for a community where mythologies are not afraid to exist in the arena of science, where the sun is once again revered for its supremacy.

Program
Conservation: recycling, composting...
Cooperation: the sharing of many material objects to lessen waste; the sharing of many spaces to optimize the institution of family, leaning towards the collective family, the exchange of goods, services, people and ideas with a sister rural community.
Economy: the community will house its own workforce and industries in attempt to localize the economy, bridging the gap between work and home, conducting the "work" experience with more intimacy. (see industry)
Education: all ages, all aspects of life, living, loving, working...
Energy: the community will be powered by solar and wind energies actively harvested primarily at the north end of the site, passively at the individual structure level.

Industry: proposed industries are:
1. Botanical conservatory: for sale of a variety of plant species
2. Dried flowers/plants: for wholesale, sales and sale as craft items
3. Arts and crafts studio: for sale of the artisan's products (ceramics, sculptures, paintings, weavings, ...)
4. Clothing factory, for sale of organic clothing

Planning: the four basic elements are represented in this community; these include and embody:
1. Fire: public: retail, commercial, community center, educational and display spaces, performance spaces (theaters, plazas, ...)
2. Earth: semi-private: housing, gardens, light industry, arts & crafts, solar energy harvesting
3. Water: private: sacred space, meditation areas, "wilderness", ponds/pools, the collection of grey water (?)
4. Air: communications/networking of the above: transportation system, paths through the community (marked by special paving or street furnishings), central garage, solar golf carts and automobiles (communal to be checked out)
The following is a framework of the functions that appear in this urban garden (the categories are
general and are not to be interpreted as being fixed):

FOR AREA RESIDENTS AND VISITORS
|| a restaurant to accommodate the daily needs for nourishment
|| a grocery and fresh produce market
|| a drugstore/pharmacy
|| a variety of specialty stores run by residents
|| a performance/theater/concert/lecture space (indoor and outdoor)
|| a non-denominational religious space for spiritual refreshment
|| a gathering space for dances, festivals, etc. (indoor and/or outdoor)
|| a childcare facility
|| a playground area
|| botanical gardens and nursery
|| parking facilities

FOR AREA RESIDENTS
|| laundry facilities with an outdoor space for line drying
|| a communal kitchen/dining facility
|| a communal living/gathering space
|| a music room; certain instruments available for use
|| an audio-visual room; certain equipment available for use
|| exercise facilities
|| craft workshops; wood, metals, ceramics; equipment available for use
|| storage facilities
|| greenhouses/garden plots

INDUSTRY
|| pottery/ceramics
|| wood and metal shops
|| artist studios; basketry, jewelry, sculpture, painting, etc.
|| greenhouses/grounds; primarily ornamental vegetation (acti, bonsai, houseplants, cut flowers,
various dried flowers and plants

HOUSING
|| condominiums
|| apartments
|| hostels: minimal/transient/mobile
INFLUENCES

The past couple of years have seen some great changes in my life. Without getting too nostalgic or too personal, suffice it to say that this thesis has grown out of a great many influences: individuals, or personalities, with whom I've come into contact; places where I've traveled; literature and articles that I've read; movies and television shows that I've watched; news events that have occurred...all of these things on top of the ever-expanding, ever-maturing capacities of my mind and body. Am I the only one experiencing this phenomenon?!

As I look around me I find that the answer is a resounding NO! In fact, I am probably pathetically late in arriving. In the context of the "one-hundredth monkey" syndrome, I am probably way up there in the thousands or hundred thousands! There is undeniably something happening. Chaos is undermining our once sedate paradigms, the fall of our prominent evangelists marks at our religious faith, the stumbling of our environment taints our faith in humanity. These are turbulent times...indeed...can we expect revolution?

In the past, "revolutions" have had similar radical beginnings: Copernicus' replacement of the sun for the earth as the center around which our local universe revolved; the separation of church and state, the industrial revolution, the introduction of the microcomputer, the breaking of the sound barrier, the splitting of the atom...What will our future hold in store for us?

There is widespread talk on the coming of a new paradigm, a "new" way of thinking that must ensue else global destruction. These are our options! We haven't left much room for our elbows have we? Many humans are investing in a new global brotherhood, in a new planetary ethic that will supposedly save our beloved Earth. In June of this year (1989) Wendell Berry gave a commencement address entitled "The Futility of Global Thinking" to the graduating class at the College of the Atlantic in Bar Harbor, Maine. In his address, Berry calls for a more productive local thinking through local action, through love, and through self-happiness and gratification. This essay has reinforced my commitment to my thesis which proposes to define a new lifestyle promoted by an enriched sense of community and environment. It is with Berry's essay that I will begin the following "scrapbook" of the ideas that build the foundation for this thesis.
The key to achieving a green society is becoming a "lean and green" economy.

The closest to home create a sustainable society.

The materials we need to

The demand we emphasize

A lean environment
A GARDENER'S VIEW

The waste and water recycling systems being developed for orbiting space stations can be adapted to make life easier for isolated earth-based scientists and polar maintenance crews. With time, the new technologies should make waste and water recycling part of every home, thus freeing us from dependence on municipal systems, lowering municipal taxes, and making our gardens more productive and beautiful.

We know that insects and microorganisms are essential to the plant ecosystem. Precise knowledge of their interactions will make space gardening efficient and help combat destructive insects. Imagine growing cress without fear of infestations of Japanese beetles. Also, new knowledge of microorganisms can transform composting from an art to an exact science.

The basic research that will allow NASA to use plants to purify and recycle air and water for a four-person space station can solve earth's pollution problems. Future planners will know how many home gardens, parks, meadows, and trees will be needed to keep a city's groundwater pure, air clean, and streets exhaust-free.

NASA is searching for plants that can be turned into synthetic fuel for a space crew. The unappetizing but edible plant parts will be reduced to molecules and transformed into dietary components tasty enough to become desirable staples. This knowledge could dictate new plants for our kitchen gardens—and make humpers available for the owner of even a tiny garden plot.

Gardening successfully in space mandates learning what the minimum requirements of light, air, water, and topsoil are for a plant to thrive. With this knowledge home gardeners could access water-conserving plastic grow-chambers with totally controlled environments— inexpensive bubbles for the backyard or rooftop in which gardens could almost never fail. Or gardens could move underground, powered inexpensively by light-emitting diodes, or sunlight piped in by mirrors—a conserving thought as we face fears that our climate is overheating, overcooling, drying out, or all of the above all at once.

—J.H.
This book is dedicated to the children and grandchildren of humanity, whose fate and future lie with us.

**Three Voices**

I

There are two kinds of men
That seems quite clear
One sees Bamboo as grass
And one to speak

II

Bamboo is grass. How is bamboo a knife?
The groves give it a seed, and seed is life

III

And what is fear?

I

It is the eye that sees bamboo as grass

III

Let others labour, we shall own the corn
They fit with our bread, and place it in my hand

I

Yet one makes war with wheat
And one makes bread
One sings of hope
For other arms, in dread

II

Rip open breast and cuttle: make our demand
We will have yield, from women and from land

III

How can we yield, nature does not demand
What is their aim, who think they own the land?

I

Their bread is salt, their water fills then bowl
But is their breath, bread in their lungs, will bind

II

Science has closed its door
Looks to the sky
And through the keyhole sees
An eye: O God, an eye

III

Our quickly, and this alone on earth
Weaves us our tapestry of love, and death, and birth

I

Mind me the form of man
Weave a soft shroud
Cover the wounds he makes
Catch me a shroud

II

Our gardens are of stone, and stone is neat
Clean as a polished bone: What shall we eat?

I

Tear off your cloak of dread
Take up the seed
Learning to grow is love
Fear is the root of greed

II

There are two kinds of men
That seems quite clear
And one is ruled by love
And one by fear

Bill Mollison
The bourgeoisie has played a most revolutionary role in history.

The bourgeoisie, wherever it has got the upper hand, has put an end to all feudal, patriarchal, idyllic relations. It has pitilessly torn asunder the motley feudal ties that bound man to his "natural superiors," and has left no other bond between man and man than naked self-interest, than callous "cash payment." It has drowned the most heavenly ecstasies of religious fervor, of chivalrous enthusiasm, of philistine sentimentalism, in the icy water of egotistical calculation. It has resolved personal worth into exchange value, and in place of the numberless indefeasible chartered freedoms, has set up that single, unconscionable freedom—Free Trade. In one word, for exploitation, veiled by religious and political illusions, it has substituted naked, shameless, direct, brutal exploitation.

The bourgeoisie has stripped of its halo every occupation hitherto honored and looked up to with reverent awe. It has converted the physician, the lawyer, the priest, the poet, the man of science, into its paid wage-laborers.

The bourgeoisie has torn away from the family its sentimental veil, and has reduced the family relation to a mere money relation.
At its height, the state of being in love threatens to obliterate the boundaries between ego and object. Against all the evidence of his senses, the man in love declares that he and his beloved are one, and is prepared to behave as if it were a fact.

The question, "What is the purpose of human life?" has been asked times without number; it has never received a satisfactory answer; perhaps it does not admit of such an answer. Many a questioner has added that if it should appear that life has no purpose, then it would lose all value for him. But these threats are nothing. It looks, on the contrary, as though one had a right to dismiss this question, for it seems to presuppose the belief in the superiority of the human race with which we are already so familiar in its other expressions. Nobody asks what is the purpose of the lives of animals, unless preadventure they are designed to be of service to man. But this, too, will not hold, for with many animals man can do nothing—except describe, classify, and study them, and countless species have declined to be put even to this use, by living and dying and becoming extinct before men had set eyes upon them. So again, only religion is able to answer the question of the purpose of life. One can hardly go wrong in concluding that the idea of a purpose in life stands and falls with the religious system.

It is no wonder if, under the pressure of these possibilities of suffering, humanity is wont to reduce its demands for happiness, just as even the pressure principle itself changes into the more accommodating reality principle under the influence of external environment. If a man thinks himself happy if he has merely escaped unhappiness or weathered trouble, in general the task of emitting pain forces that of obtaining pleasure into the background.
Lines Written in Early Spring
William Wordsworth 1770-1850

I heard a thousand blended notes,
While in a grove I sat reclined,
In that sweet mood when pleasant thoughts
Bring sad thoughts to the mind.

To her fair works did Nature link
The human soul that through me ran;
And much it grieved my heart to think
What man has made of man.

Through primrose tufts, in that green bower,
The periwinkle trailed its wreaths;
And 'tis my faith that every flower
Enjoys the air it breathes.

The birds around me hopped and played,
Their thoughts I cannot measure;
But the least motion that they made,
It seemed a thrill of pleasure.

The bud on twigs spread out their fan,
To catch the breezy air;
And I must think, do all I can,
That there was pleasure there.

If this belief from heaven be sent,
If such is Nature’s holy plan,
Have I not reason to lament
What man has made of man?

1798

it is the business of the future to be dangerous... The major advances in civilization are processes that all but wreck the societies in which they occur.

ALFRED NORTH WHITEHEAD
Adventures in Ideas

The voice of the intellect is a soft one, but it does not rest until it has gained a hearing. Ultimately, after endless rebuffs, it succeeds. This is one of the few points in which one may be optimistic about the future of mankind.

SIGMUND FREUD
The Future of an Illusion

The mind of man is capable of anything—because everything is in it, all the past as well as all the future.

JOSEPH CONRAD
Heart of Darkness

The silent hours steal on...

WILLIAM SHAKESPEARE
King Richard III

The question of all questions for humanity, the problem which lies behind all others and is more interesting than any of them is that of the determination of man’s place in Nature and his relation to the Cosmos. Whence our race came, what sorts of limits are set to our power over Nature and to Nature’s power over us, to what goal we are striving, are the problems which present themselves afresh, with undiminished interest, to every human being born on earth.

T.H. HUXLEY, 1863
Architecture or revolution (excerpt)

... In building and construction, mass-production has already been begun; in face of new economic needs, mass-production units have been created both in mass and detail; and definite results have been achieved both in detail and in mass. If this fact be set against the past, then you have revolution, both in the method employed and in the large scale on which it has been carried out.

... Our minds have consciously or unconsciously apprehended these events and new needs have arisen, consciously or unconsciously.

The machinery of Society, profoundly out of gear, oscillates between an amelioration, of historical importance, and a catastrophe.

The primordial instinct of every human being is to assure himself of a shelter. The various classes of workers in society today no longer have dwellings adapted to their needs; neither the artisan nor the intellectual.

It is a question of building which is at the root of the social unrest of today: architecture or revolution.
the largest demonstration in East German history.
everything depends. But there is also a meticulous order here, day upon day, year after year, that comes from an unquestioned devotion to a timeless philosophy and plan of life. The wellspring of the plan was nature. Its author, the traditionalist Hopis say, was a god, and its goal is to help man to be good so that he will not destroy himself.

permeating every phase and moment of their life, that man was only one element in a delicately balanced universe in which every component interacted and interrelated in harmony. Everything that the Hopi people could comprehend — the rain, the rocks, the growing crops, the natural forces around them, the ideas in their heads, the birds, reptiles, and animals, every act and action — was part of a great living power and contained a spirit that existed everywhere. Everything was in balance, but man alone by wrong living or evil deeds could upset this balance and bring disaster. Therefore man had to live a prescribed way of life — the Hopi way — which had been given to them by their ancestors by a deity when the first people had entered the world.
CULTURAL ANALYSIS

INTRODUCTION

For the Hopi Indians of the southwestern United States, there is an appeal in the 'traditional' white man's world. Some Hopi are drawn from their reservation by the attraction of 'modern' conveniences, education, and work. However, not all Hopi are so willing to accommodate into and accept the pahanna ways and lifestyle. Since White immigration and especially since the Pueblo Revolt in the 1680s, two factions have arisen in the Hopi culture: the Traditionalists and the Progressives. The gap of differences between the two groups is constantly growing with the inevitable advances in technology. The split in Hopi lifestyle has been physically expressed in the 'urban planning' of their reservation, especially on the mesas, by the classification and separation of existing communities into traditional and nontraditional villages.

The traditional villages generally resist and reject the conveniences of 'White' plumbing, electricity, telephones, and irrigation because of the destruction and isolation of these systems from Nature. However, just as it was inevitable the 'White' influence of 'Ducktail' and 'The Crawley Show' has leaked into some of these traditional reservations, because electricity lines are not permitted in most traditional villages, some households are compelled to generate electricity from car batteries they pull up the car, hook it up to an electricity generator, and leave it running for as long as the electricity is wanted. In principle, is this the best solution in the conflict between the desire for certain 'modern' technologies and the desire to remain traditional (although it is often inconvenient on pahanna times)? I am not convinced that this is the best way to bridge the gap between progress and Hopi tradition, which is more inherently respectable of nature than progress.

CULTURAL ANALYSIS II

Koyuniqatigi is a Hopi word for life out of balance. It is to blame when one falls ill, experiences bad luck, or when disaster strikes. The use of this word, indeed, the very existence of it, resounds the Hopi philosophy of harmony, order, and balance; that harmony applies especially to the relationship between man and nature.

The Hopi have a deep respect for nature; they have not developed the pahanna need to conquer and master nature. They believe that it is only a careful use of the environment, of the water and the land, that will ensure human existence. The Hopi are taught at a young age to respect and pay homage to nature through religious ceremonies. Indeed, the social development of the Kachina cult (which supervises the religious ceremonies) is testimony to the strength of Mother Nature. The traditional Hopi are so trusting of nature that they will not even irrigate their crops, believing that nature will provide the necessary rains to sustain their subsistent crops; to strive beyond that subsistence would result in excess and greed.

Nature presents herself in everyday Hopi life in village names and in clan names. Clan are usually named after animals and plants, such as the Bear, Eagle, or Corn Clans. Village names usually end in -vi, -bi, or -pi which all translate as "place", and include some kind of natural description of that place. For example:

Walpi=place of the gap
Shongapovi=water place where the reeds grow
Shipaulovi=place of mosquitoes
Sichomovii=hill place where flowers grow
I see a lot of creative people on the reservation. They're caught in a paradoxical situation. They adhere to the values of what the grandmothers and grandfathers talked about, to be in tune with themselves, to be in tune with their environment. But then when it comes to applying for a job, then they don't have the degrees.

This value system that I'm telling you about goes this way, and the other value system comes back the opposite way. And I'm telling young Indian people that there is a place there, right down the middle. Not too far to this side, not too far to that side, but down the middle between pairs of opposites.
CONCLUSION

I suppose that along with the alternative energy resources research I've been doing lately, I have also been researching (watching?) for a way to design a utopia. Utopia for me is defined as a harmonious, ecologically stable existence between men with nature with other men, and with himself. I would really enjoy designing that utopia for my thesis, but I've recently had a mental conflict between reality and fantasy. Fantasy would be for me to put up my 'I wish' list: if only, cap: 'I wish people would realize how important our relationship is right now with Mother Nature. If only there were no pollution, or 'I wish' love and peace and brotherhood would prevail throughout the world. I could sit around and come up with utopias from scratch, but that would be pure fantasy, and merely a mental massage to soothe the aches I am feeling now. Besides, Ernest Callenbach in his *Ecotopia* (1969) has already voiced many of the changes that I probably would have dreamed in my utopia. I should combat our society outright! Find solutions to our problems. Ah, but I'm only a student, a young lad with little experience, and I'm afraid not enough energy to take on the world just yet. I believe that I have chosen the Hopi Indians as the focus of my research because their philosophy of hundreds of years are closer than mine and my society's to what I would want to see in my utopia... their connection to the environment, their tradition of communal living, their almost existentialistic lifestyle, the Hopi Way.
Bruno Taut: 
Frühlicht (Daybreak)

1921

How day will eventually break - who knows? But we can feel the morning. We are no longer moonstruck wanderers roaming dreamily in the pale light of history. A cool early morning wind is blowing around us; he who doesn’t want to shiver must stride out. And we and all those striding with us see in the distance the early light of the awakening morning! Where are all the nocturnal spectres, glassy and bright a new world shines out in the early light, it is sending out its first rays. A first gleam of jubilant dawn. Decades, generations - and the great sun of architecture, of art in general will begin its victorious course. The idea of the early light is not mirrored in this series for the first time. It was and is good to maintain our view of the horizon with undimmed imagination. Tests of the realization of the new idea already exist in material, and these pages are intended first and foremost to serve this realization, starting from the activities of a town council that delights in the future. They are intended to help our comrades in Germany stride forward more joyfully with us, and our paths will meet those who are our brothers in spirit beyond our frontiers. We do not believe in parallels between material and spiritual flowering. The full stomach does not like ideas. The overfull hates them, it wants peace. Today more than ever we believe in our will, which creates for us the only life value, and this value is: everlasting change.
DAFFODILS

I wandered lonely as a cloud,
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host of golden daffodils;
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.

Continuous as the stars that shine
And twinkle on the Milky Way,
They stretched in never-ending line
Along the margin of a bay:
Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.

The waves beside them danced; but they
Outdid the sparkling waves in glee:
A poet could not but be gay,
In such a jocund company:
I gazed—and gazed—but little thought
What wealth the show to me had brought.

For oft, when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils.

I AM A LITTLE CHURCH (NO GREAT CATHEDRAL)

I am a little church (no great cathedral)
Far from the splendor and squalor of hurrying cities
—I do not worry if briefer days grow briefest,
I am not sorry when sun and rain make April

my life is the life of the reaper and the sower;
my prayers are prayers of earth's own clumsily striving
(finding and losing and laughing and crying) children
whose any sadness or joy is my grief or my gladness

around me surges a miracle of unceasing
birth and glory and death and resurrection;
over my sleeping self float flaming symbols
of hope and I wake to a perfect patience of mountains

I am a little church (far from the frantic
world with its rapture and anguish) at peace with nature
—I do not worry if longer nights grow longest;
I am not sorry when silence becomes singing

winter by spring I lift my diminutive spire to
merciful God Who only now is forever;
standing erect in the deathless truth of His presence
(welcoming humbly His light and proudly His darkness)

I THank You God For Most This Amazing

i thank You God for most this amazing
day: for the leaping greenly spirits of trees
and a blue true dream of sky and for everything
which is natural which is infinite which is yes

(i) who have died am alive again today,
and this is the sun's birthday: this is the birth
day of life and of love and of wings and of the gay
great happening and yesterday and today

how should tasting touching hearing seeing
breathing así—lifted from the no
of all nothing—human merely being

(unimaginable You?

(now the ears of my ears awake and
now the eyes of my eyes are opened)
Of all the hard facts of science, I know of none more solid and fundamental than the fact that if you inhibit thought (and persevere you come at length to a region of consciousness below or behind thought and different from ordinary thought in its nature and character—a consciousness of quasi-universal quality, and a realization of an altogether vaster self than that to which we are accustomed. And since the ordinary consciousness, with which we are concerned in ordinary life, is before all things founded on the little, local self, it follows that to pass out of that is to die to the ordinary self and the ordinary world.

It is to die in the ordinary sense, but in another sense it is to wake up and find that the one’s real, most intimate self pervades the universe and all other beings—that the mountains and the sea and the stars are a part of one’s body and that one’s soul is in touch with the souls of all creatures. It is to be assured of an indestructible immortal life and of a joy immense and inexpressible (Edward Carpenter, *Towards Democracy*).

We do not succeed in changing things according to our desire, but gradually our desire changes. The situation that we hoped to change because it was intolerable becomes unimportant. We have not managed to surmount the obstacle, as we were absolutely determined to do, but life has taken us round it, led us past it, and then if we even turned to gaze at the remote past, we can barely catch sight of it, so imperceptible has it become.

*Marcel Proust*

*Remembrance of Things Past, 1913–16*
TRANSIENT ARCHITECTURE

Because of technology, our world is shrinking. Through television I can travel from South Africa to the Amazon, from China to Jupiter's moon Triton—all in the same evening! Although there have not been very many recent advances in travel, I can still arrive halfway around the world in less than a day! Are we to expect a new world culture where the common parameters of humankind create the structure for society? When travel technologies catch up with our communication technologies, will we be actually going to China for dinner when we feel like authentic Chinese cuisine? Will we witness elephants and giraffes in their natural habitats through safaris in Kenya instead of in the American Midwest? The realities of these creatures, of this food, could then be truly experienced without artificiality.

With the advancement of solar and related technologies, certain freedoms might be enjoyed in the future that may aid the development of a world culture. Independence from our limited energy resources will free us from many of the often petty economical frictionsthat separate us today. All of nature, not just humanity, will benefit from the elimination of the toxic wastes produced by automobiles today. We will be less dependent of stationary lifestyles due to the physical limits of power lines and communication (phone) lines. A somewhat nomadic lifestyle will possible without losing communication with the greater world, or some of the comforts that we enjoy today.

I would like to propose a futuristic architecture that responds to the need for the discovery and exploration of our planet and our brothers who inhabit each of its corners. It will deliver its user to himself and to Nature through its functional needs. There will be a balance.
TRANSIENT ARCHITECTURE

- Permanent plug-in stations
- Replenish energies: material and psychological
- Communal in nature: shared
  - *kitchen
  - *dining
  - *living
  - *bathrooms
Introduction

Most as in my life I stopped racing with others. I picked up my dreams and started a gentle walk.

“I touched my dreams in reality by racing and competing with no one but myself.
Horses don’t race on their own, we make them race.
They simply gallop to the speed of the wind when free and exalted.
Bees don’t compete, yet they all get to taste the flower,
and they produce nothing less than sweet honey.
Wings don’t run a contest to elevate a bird to the heights, neither does a flock of birds, and yet they all achieve the sky.
We too are created not as masses to race, but as individuals to live and transcend.
There is an endless reserve of strength in every human to reach his goal, if only this strength is spent in achieving rather than racing and competing.

the five years of racing alone, following my dreams and aspirations and writing this book I discovered that:
• The joy of discovering and the creativity, brought with them a greater sense of achievement than any success I had gained before by racing and competing,
• My potential for coping with the struggles and agonies surpassed any limits known to me before,
• My quests became more meaningful when my goals met with others’ needs and goals. And I became important, in my own heart, only when I reached the others, as a drop of water becomes important only when it reaches the sea.

I also saw that there is a greater message in the Air than what the wavelengths bring us; a greater power in the Water than the floods; a greater wealth in the Earth than diamonds; and a greater sense in the Fire than what we touch. And if we could see what magic lies in the Fire, alone, this age could once again become the age of fire.
Figs. 9,10. Wind-catchers of southern Pakistan. (Bourgeois. p.56).
Fig. 1. Various active-solar systems. (Watson, pp. 18.19).
BIBLIOGRAPHY


Sigmund Freud, *Civilization and Its Discontents*.


Karl Marx, *The Communist Manifesto*.


I have included many writings in this thesis book in order for the reader to draw his/her own conclusions on the matters and to share with him/her some of the excellent ideas that have influenced the birth of this thesis. I hope that the readings are enjoyed and that further reading/exploration ensues; this is only an appetizer for the main course is still to come!
Site

Site Description: Newton County

The garden would be one urban
site, level connected by the
exchange of goods, ideas, spirits.

Site

Site

Site
Context
Another Rubush and Hunter design, the former Coca-Cola Bottling Company, at 858-608 Massachusetts Avenue is in excellent condition and is probably the finest Art Deco building in the city (map #79/photo #38-39). It serves as an impressive terminal for the avenue. The first section of the plant was built in 1931, by William P. Jungclaus Construction Company, with successive additions occurring in 1941 and 1949-50. The plant has undergone remarkably few alterations, despite the fact it now is used as a warehouse and central kitchen for the Indianapolis Public Schools. Garage facilities were erected in 1932, 1938, 1941 and 1954. Large storefronts have been removed and concrete blocks have been added; however, no other exterior details have been disturbed. The familiar Coca-Cola logo is inscribed near the parapet and is highlighted by gold paint (map #79/photo #40). The building made of brick and terra cotta facing. Large foliated panels extend between piers on the south facade (map #79/photos #34-35). The main entry consists of double brass doors with spandrels above embellished with sunrises and foliated patterns (map #79/photo #41). Interior fixtures and doors are made of made of polished brass; marble hallways and walls extend throughout the building (map #79/photos #42-43). The lobby features a large brass ceiling medallion and a circular staircase (map #79/photo #44). The executive offices are well preserved with patterned porcelain paneling in every room (map #79/photo #50). The former receiving room is tiled in multi-colored mosaics with long expanses of marble countertops. The truck docking area is made of terrazzo.

The one fire station in the district, at 633 East St. Clair Street and 748 Massachusetts Avenue (map #69/photo #52) was built in 1909 and has been severely altered over the years. The St. Clair Street facade, a two story brick former stable was added between 1899 and 1908 (map #69/photo #83). The Massachusetts Avenue addition was built in the 1940's and is one story tall. These two additions all but hide the original building from view. The two story station is made of brick and has a low gable roof and a three story tower. Brackets adorn the roof pediment gable. The large gable window is decorated in wood tracery, brick and stone.
The Elements

Fire • Earth • Water • Air

Elemental Feeling 

4 kinds of energy:
1. emotional
2. physical
3. mental
4. spiritual

These 4 kinds of energy were given names to describe the way they were used more than 2000 years ago. These four elements, all the energy in the cosmos, can be described in the forms of these four:

Fire, Earth, Air, Water

“Elemental Physiology” by "Complete Encyclopaedia"

The Aquarian Press, England, 1908

Fire: outgoing physical energy, makes people want to more things.

Earth: real, physical world, where things are collected, stored, built, in form.

Air: mental, abstract, ideas expressed as to be shared with others.

Water: spiritual, intuitive, feelings and emotions expressed.

All four elements work together to make things happen.

Phases of the day:
1. Material - give success (like plan, realization)
2. Physical - give strength, feeling (perseverance)
3. Spiritual - change, applied energy, insight (contemplation)
THE ELEMENTS

feelings: WATER

material: EARTH

activity: FIRE

Urban Planning
THE PHASES OF ENERGY

- ENDING
  - energy, application, transition
  - #

- MATURITY
  - maintenance, sustenance
  - #

- INITIATION
  - definition, formation
  - #

Urban Planning
THE FUNCTIONS

RELIGION
individual, sacred

AGRICULTURE
farmlands, residential

COMMERCE
retail, commerce, residential

INDUSTRY

Urban Planning
PRIVATE Act for prop. "Green heron" (duty include maintaining shelter, security, etc.)
PUBLIC street level, community room (reserve in advance for meetings, inexpensive tournaments, etc.)
- small shop run by 2-3 SF residents

Underground sub-level sold around
-sale to "Hyde Park" gardens
- room for gatherings, kitchen, work space for processing of garden products (food preparation, flower arranging, Richmond fertilizer making, equipment storage)

Concept
Plaza

Concept
LIVING: Higher Density
Flexibility in planning
Greenhouse is added as another standard space (as an addition to the kitchen, like a pantry, as an addition to living spaces)

single: apartments
Living
LIVING/EXCHANGING: Lower Density

- For community service
- Spaces used first come/first served or on a sign-up basis
- Housing for caretaker only
HYPOSTYLE GARDENS

GARDENS: Life
  1) With and without the aid of hydroponics
  2) Universal structural system for flexibility
  3) Multilevel growth: hanging gardens as well as sunken gardens—of the air and of the earth
GARDENS: Energy

Universal structural system for supporting life will incorporate in its design methods for collecting the various solar energies of light.

Compare structure with the plants they support: transfer of energy from above to below.

Sculptural energy: scale, movement, light, rhythm.

Sculptural 'hanging gardens'.

With provisions for water, moisture: double shelled treatment, tanks, plants, 'beehive'... assimilation.

Cold store, 'drums' for oxygen storage.

Solar screen in background.

Scale 1m = 50'

Underground ventilation, transport, surface energy in storage.
Concept
Waste reduction/recycling

In the United States, much waste is generated nearly a ton or more per person. 26 percent of the U.S. population generates enough waste to fill a 12-ounce can of soda every day. To reduce waste and save natural resources, recycling is a practical solution. The more you recycle, the less you waste, and the more you save on energy costs. By recycling, you can help reduce the amount of waste we generate in the first place."}

Energy

Between 1972 and 1996, the United States witnessed a decline in the energy efficiency of new homes. But consumers are becoming more aware of the benefits of energy-efficient homes. By using less energy, you can reduce your carbon footprint and save money on your energy bill. To save energy, consider the following tips:

1. Turn off lights and appliances when not in use.
2. Use energy-efficient light bulbs.
4. Use low-flow showerheads and faucets.
5. Use a programmable thermostat.
6. Use a clothesline instead of a dryer.
7. Use public transportation or carpool when possible.
8. Use a power strip to turn off multiple devices at once.
9. Use appliances that are 10 years old or older.
10. Use solar panels for your home.

Water

In the United States, more than half of the population lives in a household with a water heater. 40 percent of which consume more than 100 gallons of water per day. To conserve water, consider the following tips:

1. Turn off the faucet while brushing your teeth.
2. Fix leaky faucets and toilets.
3. Install low-flow showerheads.
4. Use a dishwasher instead of washing by hand.
5. Use a clothesline instead of a dryer.
7. Install a rain barrel to collect rainwater for outdoor use.
8. Use compost to reduce food waste.
9. Use a water-efficient toilet.
10. Use a water-efficient sink.

Food

The more food we eat, the more waste we generate. To reduce waste and save natural resources, consider the following tips:

1. Plan meals in advance to avoid overbuying.
2. Use reusable containers for leftovers.
3. Use a reusable grocery bag.
4. Use a reusable water bottle.
5. Use a reusable coffee mug.
6. Use a reusable straw.
7. Use a reusable lunchbox.
8. Use a reusable bag for shopping.
9. Use a reusable napkin.
10. Use a reusable utensil.

For more ways to save the earth, visit www.earthday.org.
Transportation

The private automobile is one of the single biggest threats to our socioeconomic health. Car emissions cause brain damage, carbon monoxide poisoning, and other health problems. In addition, fossil fuels, gasoline, and other products cause blackouts, stimulate growth, and reduce our output. Our present transportation system is a major cause of many social problems, ranging from political unrest to economic turmoil. Increasing use of public transportation is necessary to make life easier in our society and to reduce the production of hazardous waste. It reduces our need to recycle, reduce, and reuse.

Preservation of life and environment

Overpopulation and overuse stress the environment. The United States, with only 9 percent of the world's people, uses 25 percent of the resources. Humans are a species that consumes and destroys all the resources that they need. People must recognize the need to destroy their homes, protect the environment, and recycle. All automobiles must be converted to electric vehicles - everyone should be made aware of this need.

Toxins and pollutants

Industrial nations manufacture some 70,000 different chemicals, most of which have not been thoroughly tested for toxicity. Toxins can accumulate in the body without affecting 40 percent of the organs up to 19 years later. These substances, when they are in the body, cause cancer. Pollutants are a serious threat to our health and safety. Certain chemicals contribute to global warming trends.

Contact your elected representatives to mandate the collection of hazardous wastes. Support legislation that will encourage waste reduction and recycling. Be aware of your community and encourage the conversion of vehicles to electric vehicles. Join with neighbors to ask your representatives to reduce their use and production of toxic chemicals.

Check the side effects of prescription drugs.

We believe

1. We know that it is possible to preserve the environment and human needs in a society of limited resources.
2. We don't buy endangered species, wildlife, or products made from endangered species.
3. We understand that our environment is a vital part of our heritage. We all have a responsibility to maintain and protect it.
4. We believe in the importance of recycling and reusing materials.
5. We believe in the need to conserve energy and resources.
6. We believe in the need to protect the environment and the rights of all living things.
7. We believe in the need to understand and respect the environment and its values.
8. We believe in the need to understand and respect the environment and its values.
9. We believe in the need to understand and respect the environment and its values.
10. We believe in the need to understand and respect the environment and its values.
11. We believe in the need to understand and respect the environment and its values.
12. We believe in the need to understand and respect the environment and its values.
13. We believe in the need to understand and respect the environment and its values.
14. We believe in the need to understand and respect the environment and its values.
15. We believe in the need to understand and respect the environment and its values.
16. We believe in the need to understand and respect the environment and its values.
17. We believe in the need to understand and respect the environment and its values.
18. We believe in the need to understand and respect the environment and its values.
19. We believe in the need to understand and respect the environment and its values.
20. We believe in the need to understand and respect the environment and its values.

We are the people who believe in a world of peace, justice, freedom, and opportunity.
Mr. Thompson:

Please accept the copy of my thesis book.

In lieu of the assigned \textit{Othello} essay, I know I did not the scholarly thing to do, and it was the best I have to offer at this particular time. As I am writing this, the theme of the book is still incomplete. But as there are some gaps, some missing credits, missing citations, and missing steps...

In less than a week, I am far from prepared. As you may well guess, I am not very prepared. There are so many things I have to take care of, so many supplies I have to gather... And then to separate friends - the friends from my two years here at Ball State. And you yet written, but instantly I think that I am fixed if about now. I had a thought: I’d say that I fail as though I’ve been hiding these past few years, place of the shield, the real world, seeking shelter - the protection.
Introduction.

While Jamaica is not "real world", it is a suitable conclusion to this thesis. For 6 months I will live myself—physically and mentally—under Jamaican conditions. In order to live and talk about what we humans should be, about what we do to Earth, about what we do to each other, and about what we do to ourselves, about what we do to ourselves... I need to get out and do it (Jamaica, I will stay on the farm) a self-imposition—Frank. John will tell me about his religion and philosophy, maybe I could tell him about Stoicism, Greek, or Stoicism? Self-reliant being will tell me about the earth, the weather, and time (through the seasons). It will teach me how to survive and adjust with nature and my circumstances. Living in relative isolation in the mountains will reveal much about myself.
I wonder if I'm even correct and rational in what I feel or think. It's hard to imagine being able to see the way I've talked about living being, and what I did of my ideas goads, purposes, or intentions are unreasonable. It seems like it could be tragic, would go insane on the roof. Maybe I will, so insane like Nietzsche did. I wish I'd like to do some writing before that, again like Nietzsche. I guess not very your paper is a boring way to start. Literally, I've got a lot to say about a lot of things, a lot of reactions to a lot of stimuli. I just haven't had time to. If you really need, for me to turn in a problem essay, I suppose I could write a one-up. Anyway, that's it. I am not good at it, yes. I'm just not do think trying. Hmmm. I'm going to have some more material, then to吭啊. If you've got some suggestions please let me know. Thanks for introducing us.
To the "big" books. They've had a big
impact on me. As you can see, I've included
some of the works in this book. I really
enjoyed the way you presented the material; you
had a sort of "show and tell" style of presentation,
illustrating complex ideas through examples. I
hope that people read this book in the same
way that I "read" your class, that is they've
included some of the readings... so that they
may later be able to conclude something on their
own. The reader gets past those "influences,"
and comes to my views, then she might
probably understand the letter.

When the book will be complete (I hope)
will you yet this letter, i.e., my thesis, with the
ones. As you've said many times (oh yeah, whatever
must have said that many times), "the democratic
life is not worth living". I'm looking forward
to doing this a lot. You've set a good
example.

[Signature]

[Date: December 21, 1999]