

s p a c e s p i r i t ©

African Architecture

as

Practical Beauty

['21st C Template of Local and Global Caring']

Edifying, Enabling, Sustainable

James Chaffers, D.Arch., FAIA, NCARB
Professor of Architecture
University of Michigan
USA

Abstract

This paper is rooted in what the author understands to be a defining principle for our discussions; an understanding that the practice of architecture is first and foremost an act of addressing human aspiration within what appears as infinitely interwoven “layers” of environment; as such, the practice of architecture is fundamentally future-oriented, ecological, and spiritual. From this point of departure, I suggest that architecture (African, Eurocentric, or otherwise) is as much about sustaining interdependent acts of collaboration and mutual empowerment, as about physical acts of sheltering accommodation — another way of arguing for an enabling architectural synthesis that would serve to bond and celebrate diverse aspirations and heritages. Speaking more directly to the central focus of the conference, “... to facilitate the definition and establishment of what African architecture is and means today (in the 21st century) and how it can be sustained into the future,” my paper proposes a kind of navigational language to guide our present journey; a self-directed language of personal action and accountability aimed at illuminating unique paths of personal and professional decision-making as we, each, make our way deep into the new millennium. My paper also offers a language attentive to matters of space *and* spirit (“space*spirit*”); such attention is given with the aim of fully engaging the life-sustaining energies flowing from this ever-balancing duality—a flow of energies perpetually present within a vocabulary of Spirit, spiritual, spirituality, quality, community, family, ecology, technology, sustainability, accountability, beauty, truth, time, vision, character, leadership, and others.

POINT OF DEPARTURE

Building on Global Terrain . . .

Our experiences of the world are in flux. Some changes are perceived as global in nature; others, as changing the nature of experience around the globe. Representations of global change are changing and the whole of professional discourse is changing. Indeed, discursive analysis would “deconstruct,” in a rather pervasive change, our conceptions of virtually all of the above.¹

The paradox of the current world conjuncture is the increased production of cultural and political boundaries at the very time when the world has become tightly bound together in a single economic system with instantaneous communication between different sectors of the globe. In order to disentangle these contradictory trends, it is necessary to place the construction of cultural demarcations and political boundaries being erected between groupings of people within the context of contention for political power and control of productive resources, including labor power.²

¹ Escobar. 1995.

² Basch, Glick Schiller and Szanton Blanc. 1994.

With an eye toward addressing the above paradox, “. . . there is a proliferation of theorizing of how globalization and global change are transforming the construction and negotiation of identities, in a continuous churning and renegotiating of boundaries of difference and “otherness.”³ Flowing from these theoretical debates, some recent observations by Saskia Sassen regarding new orders of global complexity, hierarchy, and differentiation, are central to our discussion. Sassen notes: “A canopy of emergent global cities have become sites—or perhaps frontiers—for a new order of dramatically intensified financial speculation/ manipulations that are increasingly transnational and detached from productive manufacturing and industrial activities, as well as from their own respective hinterlands.”⁴ Reflecting on the broader social and political significance of such cities, we are reminded that a curious inversion of classical economic theory is now occurring. “It is ‘capital’— that of global financial (fictitious) capital and transnational corporations—that is mobile and labor that is now immobile and captive behind national boundaries or frontiers. Increasingly, entire nation-states have themselves become instruments of the discipline of the marketplace, ensuring the quiescence of their populations and institutions to the rigors of free-market capital and the harsh disciplines of global finance.”⁵ Put succinctly, “. . . current corporate accumulation of capital is increasingly global, de-territorialized, de-spatialized, mobile, and unbound from geo-political nation-states and geographic communities.”⁶ Boundaries which used to define who were suitable labor and at what, are being dissolved and renegotiated by global capital as it roams the globe in search of low-cost labor. Third World children and the disenfranchised within the First World are increasingly working under conditions which had been forcibly put outside the pale of human treatment by the struggles of labor unionism.⁷ Simultaneously, processes of global economic change are increasingly rendering enormous numbers of people and vast territories simply “irrelevant” to the process of global accumulation.⁸

With the shared insights of Escobar, Basch, Stranahan, Sassen, Saul, and Hoogvelt fully in mind, my approach to the task of “*...facilitating the definition and establishment of what African Architecture is and means in the 21st century...*” is to revisit the common linguistic roots — the ‘conceptual’ building blocks, if you will — that (quietly) serve to shape the conduct and ambitions of students, scholars, and practitioners, wherever we find ourselves. In light of the rising ‘cultural warfare’ noted above, I am essentially seeking to craft a 21st C language for the **African** Diaspora that encourages mutually enabling actions at global, local, and personal scales; more particularly, I am seeking to set forth a vocabulary for daily use within design/planning professions that would serve to bond and bridge across arising cultural, spiritual, and national divides. I do so with a vocabulary that highlights common human aspiration and capacity, rather than perceived *differences* or perceived *deficiencies*. In my view, such a language may well emerge as the primary prerequisite for all other approaches to 21st century Architecture within 21st century **Africa**.

³ Stranahan. 1997.

⁴ Sassen. 1995 Hoogvelt. 1997.

⁵ Escobar. 1995. Greider. 1997.

⁶ Saul. 1992. Sassen. 1994. Hoogvelt. 1997.

⁷ Stranahan. 1997.

⁸ Hoogvelt. 1997.

POINT OF DEPARTURE (II)

Global Discourse Within a Global **Diaspora**—**African** in America / **American** in Africa: “Two Lenses, One Camera,” One Common Obligation . . . to Craft a Mutually Enabling Design/Build Language for a 21st Century **African** Architecture

American *n.* 1.a. One who stands as direct heir and ‘citizen’ of a People’s Republic—i.e., heir and ‘citizen’ of a Republic founded in revolution “*by, of, and for* the common populace”; a ‘citizen’ who stands as direct heir to the ideal of liberty, justice, and opportunity (for all) and one whose life is ideally limited only by the boundaries of his or her inherent talents. b. Not a ‘subject’ subordinate to a dictatorial power; rather, a ‘citizen’ exhibiting a self-initiating, self-navigating stance toward life as required for democratic self-governance. [A 21st C citizen arising from a metaphorical tree of roots, trunks, branches, and leaves woven from throughout the globe; one whose ‘deepest roots’ reflect a tangled web of massive human resettlement, native genocide, and blooded soil; soil ‘blooded’ within the very midst of constitutional covenants explicitly intended to be protective of individual human rights and dignity.] c. One whose ‘vision for living’—a *responsible* pursuit of liberty and happiness—is, de facto, a model for spanning ethnic and cultural divides.

African: *n.* 1.a. One who stands as direct heir to centuries-old lineages of ethnicity evolving within multiple layers of cultural landscape . . . lineages wherein distinctive infrastructures, geo-structures, bio-structures, and social structures are being variously cultivated, unevenly sustained, and often destroyed. b. One whose broad collective of heritages philosophically revolve around three primary life themes: a cosmology of “sacred ritual space and symbolism,” “education as a public resource,” and the “extended-bonding presence of family.” [A metaphorical tree of “roots, trunks, branches and leaves” sustained by soil and nutrients integral with the continent of Africa.]

Afro: *n.* A ‘hair style’; specifically, the hair style of choice among vast numbers of Africans in America from the mid-1960’s to perhaps the mid-1980’s. b. A ‘hair style’ often intended as a “political statement” of defiant resistance.

African-American: *n.* 1.a. The latest evolution of what could be described as ‘labels of identity’ created by persons of African descent in the United States. b. A label currently vying to replace the previously prevailing descriptor, “Black”—itself a chosen replacement for earlier descriptors, Negro, and Colored. c. An identity label embraced as an expression of ‘cultural pride’ in collective response to an essentially *self-suppressed* African heritage; a label also intended to express a more receptive stance toward the idea of Diaspora and Diasporic identity—i.e., the idea of African descendants in America being an integral part of a world-wide **African** Diaspora. d. An identity label intended to describe the vast population of African descendants in America as being *uprooted* and displaced from *Africa* . . . yet, by placing the word, “American,” last in the self-identifying phrase, **African-American**, the idea of “roots” for African descendants is ultimately linked most closely with America — not Africa. e. At best, a confusing descriptor further complicating a necessary quest for balance between a more deeply-rooted (*African*) identity and the truth of a paramount (*American*) experience; at worse, a label linguistically flawed and conceptually contradictory.

AmericanAfrican: *n.* [A more inclusive metaphorical tree of “African roots, African trunk, African branches and leaves, sustained by ‘American’ soil and nutrients.”] 1.a. An **American** citizen with direct birthright ties and deepest genealogical links to Africa, but one whose ‘American’ experience is now paramount; literally, an American with **African** roots —“**AmericanAfrican**”— not an African with American roots as Afro-American or African-American implies. b. A ‘full player’ within America’s diverse dynamic of human resources . . . not a hyphenated presence somehow outside the “mainstream” of America’s global citizenry. c. An **American** citizen of common legal status who inherits all of the rewards and responsibilities that accrue from the founding precepts of the American Constitution—a different kind of **African**, perhaps, but *not* a ‘different’ kind of American.

POINT OF DEPARTURE (III)
Can We Live Sustainably? . . .

“We need to think ecologically. Using Nature as a model, we need to think in terms of process, interconnection, complexity and diversity and of ourselves as active and responsible participants in the destiny of the web of which we are a part.” Grace Lee Boggs

“Man did not weave the web of life, he is merely a strand in it. Whatever he does to the web he does to himself.” Sealth, Suquamish Chief (Chief Seattle)

We think and of course we hope that our work at least tries to appeal to life, and to liveliness . . . to the senses. (Lest we forget, the designer’s-planner’s palette consists of space, light, shadow, proportion, weight, color, texture.) At the limit, we believe that design and planning should merge more with life; to merge the artificial and natural, the mechanical and biological. The pencil of nature would also become the pencil of planners and designers.
Jacques Herzog

Seven years beyond the threshold of a new millennium, the sum of my teacher-practitioner experiences suggest that we are now entering a qualitatively new plane of personal and professional challenges. My perception of this plane is drawn directly from my global travels (including personal travels in Central and Southern Europe, Scandinavia, Great Britain, The People’s Republic of China, West and South Africa, the Caribbean, Brazil, among others). On the one hand, there is the present ubiquitous climate of expanding global practices and diminishing natural resources; on the other hand, there is a growing presence of what I have come to call the ‘aspirational’ divide within our professional endeavors. As a direct consequence, one hallmark of Third Millennium practice will likely appear as a qualitative shift in client/patron expectation; broadly, there will likely be an arising expectation for architecture and planning to serve more forcefully as mediums for transformation and regeneration, in balance with their capacities as mediums for accommodation and acclimation—i.e., as mediums obligated to draw far deeper from the “well” of talents and capacities present within the aspiring ‘**spiritual**’ mode of human well-being. It is my sense that we will also be expected to give far greater attention to a fragile life web of endangered resources and to built-environments that are increasingly torn by ‘physical **space**’ divisions arising from widening cultural/ethnic/religious divides. At a minimum, such expectations—to the extent that they exist—would require a critical reexamination of our prevailing professional self-conception. Meaning, primarily, that, “educating the patron/client” would no longer be the overarching focus of our professional attention; rather, first priority would be on “educating the designer and planner” (him or herself) about the possible presence of opportunities for unprecedented public partnerships. More to the point, widespread professional awareness of such opportunities would serve to heighten our own need for continuing reeducation as regards, “what is deeply and commonly worth sustaining.” Continuing reexaminations would likely lead to a larger “nest” of questions, with one likely question being, “What sustaining and sustainable transformations might (must) we bring about in ourselves, as a prerequisite for any sustaining and sustainable transformations within the wider built environment?” Reflecting on our conference focus, a reexamined professional self-conception might, now, require each of us to grow in our personal understanding that “roadmaps” for any new Third Millennium **African** architecture will need to be created, first, in our *collective* imaginations.

*“If **thinking** can be understood as the insightful dialogue we each hold with ourselves and language as the medium through which we think, it follows that the quality of our **language** has significant impact on the quality of our (human) capacity for imaginative (re)invention and self-transformation.”* Spacespirit (forthcoming) J. Chaffers

big bang

In the beginning . . . whether through a “*parting of darkness*,” a *big bang*, et. al., there was an all-encompassing presence of creating (*yet*, unfolding) that we have subsequently come to reconstruct in our human imaginations as an incomparable *omnipresence*. 1. Something fundamentally beyond cosmological speculation and fullest human comprehension—i.e., something not to be confused with nature, environment, ecology, or the universe. 2. Something present in every being, in every object, in everything . . . everywhere. 3.a. Boundless sustenance perpetually balanced through (seemingly) perpetual flows of consonant and dissonant energies. .b. Boundless sustenance existing independent from human tools of assessment—i.e., an ever-presence that cannot be ‘wished’ away or ‘wished’ into being, but can be changed and transformed through human action.

en-er-gy

1.a. The medium through which Creation is made present in the universe as a *resource* of regenerative / recycling power and processes. b. A regenerative/recycling *resource* . . . powering the sun, driving ocean currents, rotating the moon, sparking and sustaining human initiatives. c. A *resource* that can neither be created nor destroyed, but can be changed and transformed.

resource . . . “from another source.”

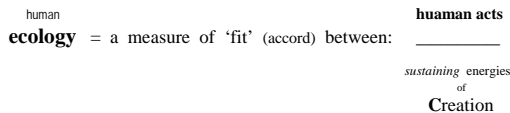
un(i)verse *n.* A cosmological expression for the presence of an infinite vastness of “energy”; infinite energy surrounding the earth, the heavens, and the galaxies . . . infinite energy ever-present within each of us.

env(i)ronment *n.* 1.a. Omnipresent, all-surrounding “layers” of **energy** (natural/cultural/spiritual, *et al.*) that we each have capacity to directly engage through our senses, through deep reflection and contemplation, or both. b. A “seamless” *whole* of systems, objects, relations, circumstances, *et al.*, with at least three distinct qualities: that which humankind cannot create (the heavens, the seasons, landscapes and seascapes, plants and animals, *et al.*) ‘nature’—the **natural**; that which we craft entirely (language, technology, architecture, cities, *et al.*) ‘human inventions’—the **cultural**; and that which links each of us with the common animating source of Creation (intuition, faith, ritual, *et al.*) ‘non-material/existential’—the **spiritual**.

human

ecology *n.* The mutual engagement between our independent (**human**) actions and the whole of an interdependent **universe**. Specifically, the *mutual* engagement that results from a dynamic interplay on-going between the omnipresence of Creation and an ever-evolving palette of human choice and aspiration; the ‘measure of fit’ between our independent actions and an immediately surrounding “environment.”

[Generally, relationships of human ecology reflect the relative balance (existing at any point in time) between particular human desires for independent status and recognition and a need to reserve fundamental respect for the sustaining *interdependency* of Creation.]



culture *n.* 1. The ‘human’ side of “human ecology”—i.e., the *whole* of an interdependent, interconnected universe being translated, changed, and/or transformed through direct **human** action. 2. What we (as a common human species) ‘learn’ to (*re*)invent, live with, live within, and transmit to succeeding generations through integrated patterns of knowledge, beliefs, human behavior, et al. expressed through arts, customs, institutions (media/ family/ sports, educational/ religious, and others). 3. A particular way that each of us might live—drawing upon distinctive, but, overlapping, ever-changing palettes of resources and relationships; resources and relationships *to* which we individually contribute and *from* which we individually draw for balance and daily decision-making.

culture II

[Understanding that all cultural paradigms evolve within the common context of one universe, it follows that the distinctions of “individual” cultures are inseparable from the collective distinction of a common, globally-rooted *human* culture — i.e., *all* culture is “mainstream.” Lest we misunderstand, all culture is also “personal” . . . derived from a cumulative reservoir of valued understandings that you/*i*/others translate into personal guides for daily action and reflection; personal guides through which each of us makes continuing choices about our own intended self-development (particularly, with regard to matters of *pride*, identity, et al.), continuing choices about the life quality of others, and continuing choices about our broader personal commitment to universal well-being.]

'Pocket Guide' for a 21st C African Architecture

Spir·it *n.*

1.a. Creation's wellspring of vital "animating" **energy** suffusing and bonding all life — animal, plant, human, et al.— as one *interdependent* whole. b. The "connective tissue" with which all living things (and, possibly, non-living things) affect all other. 2. A boundless 'cross-pollination' of plant/animal/human energies. 3. Our common global **connectedness**.

spir·it(ual) *adj.*

1.a. Broadly, pertaining to cross-connections and 'connectedness' within Creation's energy of **Spirit**. b. With regard to *human* beings, such animating connectedness appears most commonly expressed through **intuition**, beliefs of **faith**, and acts of **ritual**.

human

spir·it *n.*

1.a. A vital ("animated") presence within each of us. b. An 'inner presence' (beyond intellectual processes) drawn from our uniquely personal link to Creation's "energy of **spirit**"— an empowering link binding our individual human life to the whole of others, nature, and the larger un(*i*)verse; more importantly, an 'inner wellspring' of **energy** reflecting our empowered presence of "will" and our independent capacity for continuing discovery of ourselves within a larger interdependent un(*i*)verse and continuing discovery of a larger interdependent un(*i*)verse within ourselves." 2. Embodied "**Spirit**."

[Metaphorically, a kind of "personal receiver" for linking one's continuing capacity for *independent* discovery, with Creation's 'boundless reservoir of *interdependent* possibilities; a "personal receiver" that must be caringly 'tuned' for fullest **connectedness**.]

human

spirituality *n.*

spirit(uality) . . . spirit(quality) . . .

1.a. The "lightening rod" of one's human spirit; more importantly, a "lighting rod" that serves as a 'measure' of one's individ(**uality**)—i.e., a 'measure' of one's independent "spirit in action." b. A 'measure' reflecting the degree to which one's independent capacity for self-discovery, self-motivation, self-validation, et al., is exercised in harmony and balance with the greater whole of an *interdependent* and *interconnected* un(*i*)verse. 2. Broadly, one's own uniquely personal medium through which one makes uniquely personal contributions to the larger collective of "Spirit" and "human spirit"—a medium of incomparable reciprocity that binds each of our individual lives to the whole of others, nature, and the larger un(*i*)verse.

[Metaphorically, a "personal antenna-receiver" for linking one's continuing capacity for *independent* discovery with Creation's 'boundless' reservoir of *interdependent* possibilities; more particularly, an "antenna-receiver" that must be caringly 'tuned' for fullest daily **reception**.]

s p a c e
p i r i t

21st C

Pocket
Guide

June
'07

Human

spir-it(uality)

spirit(quality) *n.*

The “spiritual alignment” of one’s personal “**will-in-action**” with all other . . .

Spirit

h u m a n

spirit

spirit(uality)

One’s
uniquely
personal
‘link’
to
Creation’s
“animating”
energy
of
Spirit;

The
q(uality)
of
one’s
uniquely
personal
‘link’
to
Creation’s
“animating”
energy
of
Spirit;

One’s
uniquely
personal
well-
‘spring’;

One’s
uniquely
personal
well-
‘being’;

an
expression
of
one’s
individual
“animating”
capacity;

an
expression
of
one’s
individual
**‘will’ in
action**;

a
Reflection
of
one’s
spirit(ual)
link
to
one’s
**“personal
Receiver”**;
 (“How well
connected?”)

a
‘Measure’
of
one’s
spirit(ual)
reception
from
one’s
**“personal
Antenna”**;
 (“How well
tuned?”)

s s p a c e
 p i r i t^o

21st C

June
'07

(Q)uality
 in the
 Universe
(Q)

I have now come to understand, that to speak of **Q**uality is not simply to speak of the "essential character of something"; or even, the "degree or grade of excellence": *yard goods of low quality* . . . Rather, to speak of **Q**uality is to speak, really, of an *absolute standard* of harmony and balance; an absolute standard against which all "degrees of excellence" (all levels of human performance and achievement) are ultimately measured — i.e., as against the **absolute** ultimate "standard" of **possibility**. Thus, to speak of **Q**uality is to speak, fundamentally, of something *not* human-made . . . something incomparable--- the ultimate, absolute standard for human performance.

(Q) = $\frac{\text{Creation's "standard" of highest possibility}}{\text{of highest possibility}}$

(Q)uality
 in
Architecture

Something measurable . . . something *human-made* . . . essentially, an expression of the extent to which one's human acts of creating gain harmony and accord with **Creation's** "absolute standard" of **(Q)uality**. In relative terms, this quest can be understood as the measure of *congruency* achieved between "what is **proposed**" (a human idea) and "what is **possible**" (**Creation's** ideal). This 'measure' of *congruency*—reflecting the creative application of our five senses and our unique powers of "spirit" — can be understood as the '(**Q**)uality measure' of our design/planning efforts.

(a)
proposed
 human
 design
(d)

(Q) = $\frac{\text{(a)}}{\text{Creation's "deeper well" of highest possibility (Q)}}$ = e^2 (*amplified energy*)
resonant when a proposed human design 'aligns' with its 'deeper well' of possibility.

'Pocket Guide' for a 21st C African Architecture

human

freedom *n.* A primary medium through which one's spirituality is continually engaged; more particularly, one's inherent **capacity to choose**—the basis for all potential acts. [Not to be confused with its exercise—*i.e.*, one's daily actualization of this innate capacity (to make personal choices) requires the presence of opportunity and some elemental exercise of human power.]

human

power *n.* One's human **capacity to act**; specifically, one's capacity to act on one's choices — individually, or in concert with others — to affect the outcome of a given situation; a capacity to *act*, often exercised through actions focused on control and manipulation; however, can be exercised, as well, through actions focused on the mutual creation of "opportunity" through human collaboration.

opportunity *n.* A **resource** that serves to facilitate; a **resource** (often present in material form, but present just as often as an idea or as a relationship) which we might inherit—through 'privilege', 'luck', 'chance', etc; more importantly, a **resource** which we might create or "bring to light" by drawing upon our individual and/or collective capacities of **empowerment**.

power opportunity result

empowerment *n.* Being invested with power—
intrinsicly and by others.

education *n.* 1. A lifelong "learning tool" for a responsible exercise of human power. 2. Traceable to **educere**: to draw out; elicit; evoke; evolve; from Latin root, **educere** —"to lead"; from Middle English, **educaten**, "to lead out"; a journey "to know and to lead oneself in harmony with one's own talents and the talents of others.

... the "**process of education**" *v.* the daily/lifelong challenge of educating oneself — about oneself in relation to others and in relation to an all-surrounding universe; the daily/lifelong journey of "**getting to know oneself**" as being significant and influential; specifically, as having inherent "power" (and, thus, an inherent obligation) to participate responsibly in a continuing *reexamination* and *reshaping* of one's self and circumstance; ideally, "**getting to know one's self**" in a manner that utilizes intuition, intellect, all life experiences, and all manner of spiritual and technological discoveries; in sum, a lifelong journey of *active* 'self-discovery' necessarily focused as much on:

the development of one's character (sensitivity) 'conviction'	as on	the development of one's competence (skills) expertise'
---	-------	---

'Pocket Guide' for a 21st C African Architecture

"Our values are our choices; personal choices that determine the quality of our visions. What you/i choose not to imagine is exactly what you/i cannot make happen or make not to happen."

Majority Percy.

moral

values *n.* Guides for *self/self* dialogue and personal decision-making; guides fundamentally concerned with the quality of one's *private* actions beyond the view of others; more particularly, personal guides concerned with our capacity for making *private* distinctions of 'right' and 'wrong' conduct in ways that sustain a larger "public trust."

ethical

values *n.* 1. Guides for *public* dialogue and choice-making; more particularly, that content of one's education fundamentally concerned with the quality of one's *public* conduct as regards advancing the 'whole'—i.e., as regards one's lifelong "obligations" towards all others, within an interconnected universe. 2. The translation of one's moral guides (for personal conduct) into *public* guides for *public* accountability.

moral
the 'private' reason
why

ethics
the 'public' rules
how

morality
the 'daily practice'
what

values: 1.a. Learned understandings (acquired through one's own experiences or conveyed through the experiences of others) that we each use for daily guidance and daily decision-making. b. Learned understandings that we choose to believe are worthy of our trust and that we ultimately use to (*re*)shape and (*re*)shape and (*re*)shape and (*re*)shape . . . the "content of our character."

(one's)
human

character *n.* 1.a. A daily reflection of the moral and ethical values that one actively develops or passively selects to guide one's private and public conduct. b. A distinguishing composite of (moral and ethical) values reflecting a daily/lifelong process of "self-designing"; *not* a static collection of 'traits' that we somehow inherit; *not* to be confused, either, with biological patterns of DNA, etc. [Metaphorically, the "home of one's moral-ethical compass"; a "work in progress."]

s p a c e
s p i r i t

©
21st C

June
'07

(T)ruth
in the
Universe:

[“True North” for One’s **Moral-Ethical** Compass]

I have now come to understand that to speak of Truth is not simply to speak of “conformity to knowledge” or “correspondence with facts”—*N. Webster, et al.* Rather, to speak of Truth is to suggest the presence of an absolute “deepest level of “awareness” . . . *beyond* fact(s) and often beyond (present) human comprehension; an absolute **standard** of ‘possible’ awareness against which all degrees of human awareness are ultimately measured—*i.e.*, an absolute **standard** of ‘possibility’ (of awareness) most commonly revealed as recurring ‘truths’ that each of us in our own way, must learn to value and actively seek to comprehend.

An

‘**arising truth**’ . . . Perhaps one primary ‘truth’ being revealed for our time is that our sustaining planetary inheritance is under assault by human settlements and other forms of ‘built’-environment. As noted earlier, I also sense a profound collective human understanding that all things and all beings of **Creation** *are* indeed interdependently connected and, thus, inextricably linked through relationships of *mutual* consequence and well-being. [Prevailing discussions about “global warming” come to mind.] To “know the truth” is, therefore, to be aware that what is most relevant to our *common* well-being is also most relevant to our personal welfare. To “know the truth” is, as well, to be aware that no social/political/economic crises (or) social/political/economic opportunity exists apart from any bio-/geo-/ecological crises or bio-/geo-/ecological **possibility**—all is interdependent and interconnected. A commitment to “pursue truth” (thus) requires a commitment to values of human caring and collaboration, coupled with a commitment to seek continuing harmony with (and within) the *all*-surrounding “web” of energies that “weave” our **universe**. Reflecting on our deepening discussions about a 21st C **African** Architecture, it would seem that this conference, particularly, would profit from a fundamental comprehension of this arising “truth.”

s p a c e
s p i r i t

21st C

Time
in the

Universe

[A “Treasure” of ‘Timeful’ Sustenance.]

“truth-as-time-as-revelation: With the hindsight of my own personal *awareness*, perhaps time is now best understood, not so much as a chronological ‘measure of human action and reflection,’ as a “connective tissue” and inherent **treasure**. . . of unfolding ‘opportunity and obligation’; opportunity and obligation seemingly being perpetually revealed within overlapping, competing, and (often) circuitous paths of human journey.

Truth of **Time**

Time of Truth . . . ?

As my own life extends, I am becoming more and more persuaded to ask the following: “Is it possible that **time**, itself, is truth?”

philosophy *n.* That content of education requiring a full sense of “time” as a sustaining **treasure**. . . perpetually “pregnant” with opportunity and obligation; more particularly, that content of education concerned primarily with the development of principles for linking understandings of what it *is* that we “know” (in present ‘time’) with aspirations of what it *is* that we might possibly “know better” (with additional ‘time’); ‘bridging’ principles for fulfilling unfulfilled human aspiration; arises when we ask critical ‘why’ questions in our quest to ‘bridge’ from the *real* (*existing*) to the ideal (possible) and from the *ideal* to the real.

(real)ity	_____	philosophy	_____	(ideal)ity
what				what
<i>is</i>				<i>might be</i>
experienced				possible
t		i		m
				e

personal

truth-seeking *v.* . . . *not* a pursuit to ‘discover’ some “pot of infinite knowledge” — rather, a daily philosophical quest to expand one’s personal awareness of “opportunities and obligations” perpetually present within the universe; a quest most commonly pursued through abiding acts of **faith** and a critical pursuit of objective **facts**; broadly, a daily/lifelong quest for deeper levels of revelation of how best to live our lives more **ideally**—*i.e.*, in ever-greater balance within energies of dissonance and consonance within the larger whole of a sustaining universe.

ideal
well being
dissonance
truth-seeking • CREATION • opportunity
consonance
well being
ideal

J. Chaffers

'Pocket Guide' for a 21st C African Architecture

family *n.* 1.a. A preeminent medium for “truth-seeking”; more particular, a cultural medium through which each of us grows to understand that our individual life quality is impossible apart from the life quality of others; as well, the medium through which each of us grows to understand that our collective well-being is further enriched as we commit ourselves to ever-more challenging relationships of caring, sharing, and trusting . . . as through relations of **spiritualship**: a bond of ‘well-being’ gained from seeking harmony with one’s universal self — a commitment rooted in one’s spirituality and one’s relations with the universe (Self / Universe) . . . as in relations of **personalship**: a bond of ‘well-being’ gained from seeking harmony with one’s individual self — a commitment rooted in the concept of self-hood and one’s relations with self (Self / Self) . . . as in relations of **kinship**: a bond of ‘well-being’ gained from exercising one’s individual capacity to care, share, and trust within a human network of kin — a commitment rooted in the idea of ‘kin family’ and one’s relations with other kin (Self / Kin); .as in relations of **friendship**: a bond of ‘well-being’ gained from exercising one’s individual capacity to care, share, and trust beyond one’s universal/individual self and one’s ties of kin(ship), across a broadened human network of friends [Self / Friend(s)] . . . as in relations of **citizenship**: a bond of ‘well-being’ gained from exercising one’s individual capacity to care, share, and trust beyond one’s universal/individual self and one’s ties of kin(ship) and friend(ship) into an arena of self-governing citizens — a commitment rooted in the idea of individual citizens working collaboratively to achieve a bond of “public family[Self / fellow Citizen(s)] . . . as in relations of **stewardship**: a bond of ‘well-being’ gained from exercising one’s individual capacity to care, share, and trust beyond one’s universal/individual self and one’s ties of kin(ship), friend(ship), and citizen(ship) into an arena of planetary stewards — a commitment rooted in the idea of “human family” and a conscious quest for global harmony [Self / fellow Steward(s)].

comm(unity): 1.a. Not a physical place—i.e., not *the* community, not *a* community, not *my* community; not even so much a physical aggregate of people sharing similar values and/or interests; rather, a greater unity of **energy** gained when human beings make a common commitment to care, to share, and to be mutually trustworthy. b. An otherwise un-tapped reservoir of **energy** (perpetually) waiting to be ‘tapped’ and ‘mobilized’ through human acts of **c o l l a b o r a t i o n**.
Lest we forget, we do not *create* (community); rather, we open ourselves up to this unique bonding **energy** by committing to ever widening thresholds of “**family**” relationships:
ever-widening commitments of
caring • sharing • trusting;

“c o m m u n i t y,”
in a very real sense,
continually
(re)makes
us.

s p i r i t[®]

21st C

J. Chaffers
'07

Faith
Science

Science
Faith

Faith
Science

Akan, Baha, Buddhism, Christianity, Indigenous, Hinduism, (Physics), Hopi, Islam & Sufism, (Chemistry), Judaism, Sikhism, (Mathematics), Taoism, Zoroastrianism, *et al.*

A Philosophy of **Science** flows in harmony with the great **Faith** Traditions in acknowledging the idea of an omnipresent, all-encompassing universe. However, as a point of critical distinction, a scientific worldview questions the idea that such a universe is the 'making' of a deity. In general, a Philosophy of Science continues to explore the idea of a "self-started" universe coming into existence, not from within an already existing space, but, rather, as an unprecedented galactic eruption where everything—**matter and time and space**—come into being in one spontaneous act.

As I continue attempting to think critically about **Creation**, the 'building blocks' of **Science**, and the 'building blocks' of great **Faith** traditions, I have come to believe that **African** architecture in the 21st century holds unique potential for design leadership on a global stage. However, such potential will be realized, only to the extent that its pedagogy confirms a conciliation of faith and reason and only to the extent that its daily practice serves to resist a particular primary force of global consumerism (consumership is, perhaps, a more accurate description), the belief that "environment" can be viewed as a commodity. Speaking affirmatively, **African** Architecture in the 21st century holds unique potential for design leadership on a global stage to the extent that its daily practice serve to restore broken connections between the material and spiritual world. Evidence of such *re*-connecting might best be demonstrated by the extent to which a 21st century **African** Architecture gives expression to an aesthetic offering spiritual *and* moral meaning. The manner in which **African** Architecture engages these challenges will determine the extent to which I would find it worthy of being embraced as a *preeminent* cultural expression — one wherein all resources are commonly shared and one wherein individuals who are neither kin, nor friend or viewed as something other than strangers.

s p a c e
s p i r i t ☉

21st C

Chaffers
June '07

Pocket Guide

(S)ustenance in the Universe (S)

The Root of *Sustainability* in Architecture and City Planning

As I have also come to understand, to speak of 'sustainability' in architecture, city planning, *et al.*, is to speak, essentially, of an "ability to sustain"; ultimately, to speak of this "ability" (this "capacity") is to speak of an *absolute* presence of nourishment and resourcefulness sustaining of the planet. I have begun referring to this *all-surrounding* nourishment and resourcefulness as **(S)ustenance** with a capital, ('S'); something incomparable; something *not* human-made . . . the ultimate, "absolute standard" of sustaining *capacity*.

Creation's
standard
= of
ultimatet
"sustainability"

Thus,

to speak of "sustainability" within the context of architecture and city planning, is to speak fundamentally of this intended (*q*)uality as a '*relative* measure' of **S**ustenance . . . something *human-made* and something that I have begun referring to as **(s)ustainability**—human sustenance with a small, ('s'); essentially, an expression of the extent to which our human acts of designing/planning/art-making, *et al.*, achieve alignment with **C**reation's (absolute) **s**ustenance. In relative terms, this 'reflected' harmony — gained from overlapping energies — can be understood as the measure of *consonance* achieved between "what is *proposed*" and "what is *possible*." Stated another way, such *resonance* can be understood as a *ratio*; specifically, a ratio measuring the '*degree*' of congruency achieved between **C**reation's **ideal** of "absolute sustenance" and any human **idea** aimed at achieving the richest "amplification" of such (sustenance).

(s)ustainable design *adj.* 1.a. A 'measure' of **consonance** perceived through our five senses and engaged through our unique powers of "spirit" and "spirituality." b. A distinguishing presence of harmony and agreement expressed as **amplified energy** (*e2*) . . . *released/unleashed* . . . when/as a *proposed* human design overlaps (resonates) with its "deeper well" of *possibility*.

(a)
proposed
human
design

(s)ustainable design = ——— = **e2** (energy amplified) = of
Creation's
'deeper well'
of
highest
possibility 'measure'
(S)ustenance

s p i a r i t e

21st C

J. Chaffers
07

What I am attempting to suggest most directly, is that, if 21st century **African** architecture is to play a pivotal role in addressing the primary human/environmental challenges of our time, its definition, cultivation, and establishment must be moved to the center of daily cultural debate. As such, its scholars, students, and practitioners (you, I, and others) must necessarily become keenly involved in daily, “grass roots” efforts to address practical matters of knowledge-making and knowledge-sharing, practical matters of moral-ethical conduct, and practical matters of *just* governance.

Hoping to add a sense of urgency to our conversations, I feel it timely to share some personal and professional experiences gained within several of America’s major cities. Specifically, after three decades of relatively intense urban engagement, my scholarship and practice leads me to an uncommon conclusion. To wit: rather than American cities being primarily reflections of ethnic and/or class conflict (commonly seen as being rooted in “the three *ds*”— *d*ecay, *d*rug-trafficking, or *d*eindustrialization), it now appears that America’s urban crisis more clearly reflects a unique and unprecedented form of “cultural warfare”; specifically, it is my experience that a growing numbers of American cities are fast becoming physical locales for increasingly intense (often, violent) clashes around ‘competing’ **value** systems; clashes having much more to do with issues of “character” and perceived dysfunctional behavior. It is precisely within this kind of unstable, antagonistic, non-sustainable milieu that each of us will likely be challenged to provide a kind and quality of leadership that has heretofore not been seen as falling within our professional purview. Specifically, each of us scholars, practitioners, students, *et al.*, will likely be challenged with the possibility of providing a genuine **environmental leadership** for our time; leadership more fully appreciative of the ecological, the economic, *and* the moral-ethical dimensions of Third Millennium professionalism.

In the absence of creative intervention—as we might provide in collaboration with other collective talents—I foresee an arising **cultural warfare** becoming much more intractable and antagonistic. In brief, my sense, presently, is that what is now emerging as a **crisis** within America’s cities, may well be the *American* face of a deeper global crisis; a crisis that appears, itself, to arise from a fundamental **loss of faith** in our collective “human spirit” at global scale. Such ‘lack of faith’ in our *collective* human talents (to the extent that it exists), translates into a *devaluing* of mutually-enabling effort and a fundamental “poverty of vision” as regards common possibility and “common-**destiny**.” Such ‘lack of faith’ in our resources of communality further translates into a collective global unwillingness to define *common* purposes, and *common* resources for (*com*)passionate caring. [Leadership possibilities for Architecture and City Planning come to mind.]

s p a c e
s p i r i t ©

21st C

Chaffers
June '07

If my assessment is reasonably accurate, perhaps parallels can be drawn for this conference. Drawing my own parallels, I would suggest that our central task, here (as in metro-America), is not one of “problem solving.” Our central task, here, may also not be a question of reordering priorities; rather, my sense is that our overriding challenge, now, becomes one of collectively *reexamining* and *redefining* fundamental aims and purposes at global, local, and personal scales. If we choose not to address this deepest millennium challenge—that of defining commonly-shared “first principles” for interdependent, ecologically sustainable living and learning—I would suggest that ultimately we (a global **African Diaspora** and all others) will collectively find ourselves in the position of needing to navigate an ever-widening terrain of contentious cultural divides and mutually destructive **violence**.

NEGOTIATING CONTENTIOUS TERRAIN
 21st C Roadmaps . . .

In attempting to negotiate contentious terrain, both physically and spatially, I find it fundamentally useful and important to draw distinction between ‘place’ (**p**) as “geographic or designed place” and ‘Place’ (**P**) as an inherent gyroscope for lifelong navigation and universal *connectedness*. More importantly, lest we forget, in both paradigms, human *awareness* is at the center; specifically, our own individual *awareness* of our possible need to interweave these distinctive ‘place’ paradigms in such way as to collectively facilitate (our own) ever-higher achievements of excellence and well-being.

Reflecting more fully on the very practical challenges of personal and professional “place-making,” I have come to understand that designing with both ‘place’ (**p**) and ‘Place’ (**P**) in mind offers a grand opportunity for the fullest application of personal and professional talents. In short, as we grow in our understanding of ‘**p/Place**’ as a collective expression of deep universal resonance—tapping both our experiential/perceptual and spiritual/intuitive “antennas”—so, too, will we grow in our understanding of our need for a grand and universal ‘template of balance’.

(p)
place
Space

(P)
Place
Spirit

Well-being
 ‘Finding Balance’



“**pPlace**”:

(an)
enriching
composite
of
universal
relationships
 (truth/ time/
 spiritualness)
 perpetually
 crafted from:

(explicit)
 Elements
 of
 Natural/
 Geological
 Definition
 and
 Comprehension:

Geographic
Nodes

Landscapes

Watersheds

Seascapes

The
Seasons

The
Heavens

(K. Lynch, et al)

(implicit)
 Commitments
 of
 Cultural/
 Spiritual
 Engagement
 and
 Accountability:

Spiritual*sh(i)p*

Personal*sh(i)p*

Kin*sh(i)p*

Friend*sh(i)p*

Citizen*sh(i)p*

Steward*sh(i)p*

(J. Chaffers)

c r a f t e d

in such way

as to achieve a

“built environment”

resonant with

truth and **timeful**
harmony

J. Chaffers
 June '07

s p a c e
s p i r i t[®]

21st C

Chaffers
June '07

Pocket Guide

Universal

(S)ustenance: an inherent, *all*-encompassing resourcefulness and nourishment sustaining of the planet; something incomparable; something *not* human-made . . . the ultimate, “absolute standard” of sustaining capacity.

(s)ustainability-in-Architecture: a *relative* measure of **Sustenance** — human sustenance with a small, (‘s’); essentially, an expression of the extent to which *proposed* acts of designing/planning/art-making, *et al.*, achieve the/ir highest *possible* levels of performance through fullest alignment with “Universal (S)ustenance” and a universal presence of “Quality.”

(s)ustainable design *adj.* 1.a. A ‘measure’ of **consonance** perceived through our five senses and engaged through our unique powers of “spirit” and “spirituality.” b. A distinguishing presence of harmony and agreement expressed as **amplified energy (e2)**. . . *released/unleashed*. . . when/as a *proposed* human design overlaps (resonates) with its “deeper well” of *possibility*.

(Q)uality: the presence of (ultimate) *possibility*—*ultimate achievement and performance*—in all relations within the universe.

(q)uality-in-Architecture: a ‘slice’ of **Quality**, “*amplified*” (**q**) — i.e., the presence of *embedded possibility* within a given design/planning proposal being *amplified* through its relative alignment with the universal presence of **Quality** (absolute *possibility*).

(excel)lence-in-Architecture: a *relative* ‘measure’ of **Quality**; a present expression of (**q**)uality performance; potentially, a ‘measure’ of “practical (**b**)eauty” in 21st C African Architecture.

(B)eauty: a **Quality** of (absolute) **harmony** and **balance** — perhaps, most notable in Nature’s ecology.

(b)eauty-in-Architecture: a ‘slice’ of **Beauty**, “*amplified*” — i.e., the presence of *embedded harmony* and *balance* within a given design/planning proposal being *amplified* through its relative alignment with the universal presence of **Beauty** (absolute *possibility for harmony and balance*)

(q)uality = (b)eauty = caring

care: A pledge to share deeply in one’s own dreams and/or deeply in the dreams of another . . . or others.

caring: The practice of putting one’s pledge (to “care”) into *action* in ways that resonate deeply with Spirit and Sustenance in the universe.
[“Sustenant-Spirit-in-action.”]

(T)ruth: deepest human *awareness* of “absolutes in the universe” — the presence of (**Q**uality, the presence of (**B**)eauty, the presence of (**S**)ustenance, the presence of Spirit, *et al.* . . .

(t)ruth-in-Architecture: deepest human *awareness* of “practical (**b**)eauty.”

s p a c e
s p i r i t ©

21st C

Chaffers
June '07

Pocket Guide

culture: *Multi-dimensional, multi-layered boundaries of human knowledge, conduct, and governance — sometimes created, sometimes destroyed; sometimes practiced, sometimes not . . . always “learned.”*

education: 1.a. A preeminent cultural enterprise of “lifelong learning” . . . through cumulative awareness of one’s capacity for *self*-navigation, *self*-direction, and *self*-discovery; broadly, becoming *aware* of one’s capacity for “discovery of oneself within the larger universe and discovery of the universe within oneself”; traceable to **educere**: to draw out; elicit; evoke; evolve; from Latin root, **educere**—“to lead”; from Middle English, **educaten**, “to lead out”; a journey “to know and to lead oneself” in harmony with one’s own talents and the talents of others; a daily journey of active ‘self-discovery’ necessarily focused as much on:

the	as on	the
development		development
of one’s		of one’s
character		competence

diversity: the *act* of choosing to exercise one’s personal *em*(power)ment in ways that sustain ‘larger’ human connections between oneself and others. [Not about being different *from* others; rather a celebration of being *different with* others.]

empowerment *n.* Being invested with power—
intrinsically and by others.

vision plans: Tangible translation(s) drawn from our human capacity to *en*vision—i.e., from our inherent human capacity to imagine possible futures and desired relationships not yet spiritually present or materially-real; specifically, the medium through which each of us translates our capacity for (*en*)visioning ‘ideals’ into practical ‘ideas’ for daily living.

(“**vision plans** = **dreams**” honed to a point of action“)

family *n.* 1. A primary cultural expression of the extent to which a joining of human talents and capacities promote “home”—a presence of physical and psychological well-being—a sense of *identity*, a sense of *belonging*, a sense of *connectedness*.

“Home is an exemplary kind of ‘place’ where people feel a sense of attachment and rootedness . . . a sense of belonging.” *Tuan*

“Home is an appropriated space: it does not need to exist objectively in reality. The notion of ‘home’ is a fiction we create out of a need to belong.” *Mofakeng*

“Ways of being in the world which arise out of migration and displacement, out of ‘not-at-homeness’ contest the static household forms and singularity of ‘place’ normally associated with home. They suggest other kinds of house-holds and other ways of inhabiting and imagining the place called home. ‘Home’ becomes a site of embarkation, an imaginative resource functioning as a reference within a field of navigational strategies, rather than as a reference of belonging.” *Simone*

s p a c e
s p i r i t

21st C

Chaffers
June '07

POINT OF DESTINATION
21st C African Architecture as Practical Beauty . . .
'truths' 'truths' 'truths' 'truths' 'truths' 'truths'

As a preface to my discussion of “practical (*b*)eauty,” I propose that we seek to understand architecture as a kind of “processional journey”; a journey through ‘material’ and ‘spiritual’ worlds, as well as through other known and unexpected destinations; a daily/lifelong journey necessarily joining personal ambition with social and planetary obligations and necessarily requiring continuous creative navigation. I think it also important to understand that while I have fullest appreciation for the central place of craft and materiality in our ever-challenging quest for sustainable building, the extent to which architecture is seen as being synonymous only with “competent building-making” is the extent to which it exists as a “lower-case” presence. Within a “practical (*b*)eauty,” paradigm, I am proposing an Architecture (capital, ‘A’) for 21st C Africa that embraces its role as a preeminent cultural tool for bridging the ‘material’ and the ‘spiritual’; the ‘private’ and the ‘communal’; the ‘oral’ and the “written,” *et al*; my proposal also embraces an Architecture whose deepest anchors are seen as being traceable to primary (mutually empowering) energies of Spirit, ‘human spirit,’ and spirituality . . . in balance with universal absolutes of (Q)uality, (B)eauty, Nature’s Physics, and Planetary (S)ustainability. Finally, with a view of “practical (*b*)eauty” as a (*q*)uality-of-architecture most distinguishable as a (*q*)uality of gracious human caring, I am seeking to fully engage what may well be Architecture’s defining 21st C obligation, that of providing a genuine environmental leadership for our time.

Approaching Architecture and City Planning within a “practical (*b*)eauty” paradigm, I seek to approach these potentially grand contributors as what they commonly are . . . mediums for both, accommodation and transformation — temporal, transcendent volumes (and vessels) of



Practical (*b*)eauty:

a ‘slice’ of Beauty, “*amplified*” — i.e., the presence of *embedded harmony* and *balance* within a given design/planning proposal being *amplified* through its relative alignment with the universal presence of Beauty (absolute *possibility for harmony and balance*); more particularly, an amplified (*q*)uality of *gracious* human **caring** rooted in deepest human *awareness* of ‘possibility’ for widest harmony and balance . . . in all “*spacespirit*” relations.

(*q*)uality = (*b*)eauty = *caring*

gracious: *Generous* — as in “generosity of spirit”; *resourceful*; *sustaining*.

s p a c e
s p i r i t ©

21st C

Chaffers
June '07

POINT OF DESTINATION
21ST C African Architecture as Practical Beauty . . .
'truths' 'truths' 'truths' 'truths' 'truths' 'truths'

Returning once again to the core focus of this conference, I am suggesting that the greatest possibility for a vibrant and sustainable 21st century **African Architecture** ultimately lies in its performance as a preeminent 'public' medium returning to its (our globally-common) universal roots.

More particularly, the extent to which a Third Millennium **African Architecture** might flourish as a 'time(ful)' expression of practical beauty is the extent to which (**B**)eauty can be understood as "absolute harmony and balance being revealed". — "absolute **harmony** and **balance**" made manifest and capable of being "*amplified*" through human mediums of creative design and planning. —

POINT OF DESTINATION (II)

Lest there be misunderstanding, an "African Architecture as Practical Beauty" paradigm is not to be seen as a substitute for a continuing development of our technical skills as designers, planners, et al. — between the earth and 'big sky' of **Africa**, there is much yet to be explored and refined with regard to how we might best (*truly*) embrace the sun, (*truly*) engage the wind and (*truly*) channel 'living' waters; rather, a "**practical (b)eaauty**" paradigm for African architecture and city planning recognizes the transitory nature of 'designed things' in the evolutionary and revolutionary flows of life and asks that our talents for competent building-making and rational city planning be seen as 'building blocks' from which to reference . . . and move beyond.

s p i r i t u a l c a r i n g

21st C

June
'07

In summary:

Navigating well, now, and throughout the long sail of The Third Millennium may require more a **(re)envisioning**, than a new packaging or re-positioning of **African Architecture**; more a (re)envisioning of itself, fundamentally, as an “architecture of global caring”— *caring* about environment; *caring* about untapped spiritual resources; *caring* about truly ‘extended-family’ relations (within bonds of well-being from “*spiritualship* to *stewardship*”); *caring* deeply about possible calls for our own personal and professional transformations and, finally, *caring*, even more, about the **(Q)/(q)uality** of craft and the central place of materiality in our quest for sustainable building;

Addressing these challenges (among others) as negotiable “planes of opportunity,” I offer the following definition of **leadership** *n.* Our human capacity for *caring* in ways that serve to **inspire** ourselves and others; an inherent and active capacity which each of us must choose to exercise (in our own unique way) if we are to make our **visions**, real; a capacity exercised with the understanding that “caring,” alone, is not enough; specifically, the act of putting one’s “caring into *action*”—*caring enough to act*. . .

(as) Personal Guide	(as) Professional Advocate	(as) Global Visionary
paying attention to linkages of self and “ spirituality ”	paying attention to relationships of service and “ opportunity ”	paying attention to bonds of ecology and “ communality ”
self / universe	self / others	self / nature
the Spiritual (personal)	the Intellectual (practical)	the Existential (planetary)

C o m m o n

G l o b a l

C i t y

V i l l a g e

g o o d

J. Chaffers
June '07

"It is comfortable to be always with yesterday which is known and predictable. To accept the present as it is one has to answer questions. 'What is valid? What is in this for our grandchildren?' The real challenge is to become simultaneous, to take the past, the present and the future as a continuum and tie it in to our aspirations. The most difficult task for me has been to escape from my ego. I was educated outside India and, although I learned, and even followed, the great masters, I feel that I have been educated outside myself."

Balkrishna Doshi

Basch, Linda G., Nina Glick Schiller and Cristina Szanton Blanc. 1994. Nations Unbound: Transnational Projects. Postcolonial Predicaments and Deterritorialized Nation-states. Amsterdam: Gordon and Breach.

Escobar, Arturo. 1995. Encountering Development: The Making and Unmaking of the Third World. Princeton: Princeton University Press.

Greider, William. 1997. One World, Ready or Not. New York: Simon and Schuster.

Lonberg-Holm, K. and Larson, C. Theodore. 1953. The Development Index. Ann Arbor, Michigan: University of Michigan Press. (2nd Print, 1967.)

Hoogvelt, Ankie. 1997. Globalization and the Postcolonial World: The New Political Economy of Development. Baltimore, Maryland: Johns Hopkins University Press.

Sassen, Saskia. 1994. Cities in a World Economy. Thousands Oaks, California: Pine Forge Press.

Saul, John Ralston. 1992, Voltaire's Bastards: The Dictatorship of Reason in the West. New York: The Free Press.

Stranahan, Mark. 1997. *"Internalizing Frontiers."* One, among an emerging series of position papers focused on contemporary discursive analysis within the context of global planning and development. (As a small note, I would add that Mr. Stranahan is a gifted and refreshingly talented architect and former student who continually adds to the depth and breadth of my knowledge.)