

Instance Cities: An Infrastructure for Hope for Berlin's Migrant Populations

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Chairs of the Supervisory Committee:

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Abstract

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“Once existing patterns have been reduced by violence to a single degraded pattern, they cannot be restored or replaced in any single step...”

-Lebbeus Woods

Ragged tears in walls and roofs caused by bombs and gunfire exist in the memories of refugees. They carry their dead every day, and those fortunate enough to not know the death of a loved one, bear a looming sense of terror every time the phone rings or a family member cannot be reached. If we begin our understanding of this topic through the lens that Lebbeus Woods provided, we can understand that the refugee begins their journey as a dis-assemblage - A forceful removal from the places they call home, the situations that make up their individual daily rituals, and the people that love and support them. By acknowledging an individuality of experience it becomes clear that a single universal solution is an impossible dream when addressing the issues surrounding refugee dis-assemblage, migration and their subsequent re-assemblage in a new host country. Similarly, a singular territorialized architectural solution does little more than enhance the “Us and Them” mentality by providing a specialized response to a single group of

people. In response this thesis offers a system of infrastructural additions that act as an interface between refugee needs, bureaucratic requirements and societal expectations in order to enhance opportunities for successful re-assembly in a host country.

This thesis focuses on the challenges for re-assembly refugees encounter in Berlin, Germany - A city with its own xenophobic baggage, but one with a history that includes policy change in order to accept a large Turkish workforce in the 1960s. Furthermore, this investigation examines the current bureaucratic system and how it handles asylum seekers. It will not try to undermine or ignore its functions, but instead provide a symbiotic addition which can address the refugees needs as individuals, the German social apparatus as a collective set of needs and desires, and projects a hopeful future for these future Berliners as they reassemble in their new home.

At its most base, this thesis proposes a theoretical framework focused on the bureaucratic, economic and social flows and blockages in Berlin to refugee integration. It discusses a method by which we can dissipate the force of these flows of people while not dismissing the pragmatics of governance, matters of economy, interest in preserving identity and trust of the host city and country. This approach increases porosity for migrant and refugee communities in Berlin. It does so from a position rooted on the lived experience, placing emphasis on those on the ground in Berlin, opposed to empirical data that can be accessed from anywhere in the world.

\*This document is best viewed as a two-page spread.



## Acknowledgments

I would like to thank Nicole Huber, Ken Yocom and Elizabeth Umbanhowar for their unwavering support, and continually pushing me further to explore the notion of what a thesis can be. I hope to continue our conversations into the future.

My thanks to Dr. Bob Mugerauer for inspiring and thought provoking conversations throughout my academic career. Without these, I would not dare to be critical as I am. To Manfred Ortmann for reminding me that there is always a more simple way to say something, and to work hard to do so. To Selcuk Açiner and Mohamad Dibaan for translating the migrant and refugee situation in Berlin, and giving me access to a world that I would otherwise be viewing from the outside.

For the many quick critiques, long nights working together and amazing conversations and debates over the future of our profession, I must thank my fellow classmates at the University of Washington and students of life I met along the way during my travels. Although seemingly mundane, every interaction has been a force in my life pushing me towards this thesis topic.

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## Introduction



Fig 1.1: A forced beginning from a forceful end.

“What buildings produce most often is a territory - a space where a particular order prevails or seems implicit. A building is a little song. Of it is a territory that is produced for the sake of achieving a particular end, the song is a rather mechanical song - a work song, a marching song, a hurdy-gurdy song - that helps us to get things done without engaging us in various ways, but which would be unhelpful in everyday circumstances”<sup>1</sup>

- Andrew Ballantyne on Deleuze and Guattari

In the current context of mass migrations, refugee crises and rising populations around the world, it becomes necessary to identify new opportunities to address issues related to social integration and refugee acceptance in the host country. Examining these movements from the conceptual perspective of flows and blockages, and with an

1 Ballantyne, Andrew. Deleuze and Guattari for Architects. London: Routledge, 2007. Print. (pg.60)

understanding of urban assemblages and actor network theory, this thesis explores a potential method to address the force of these flows of people. It is crucial to understand the layering of the economy (money), the ability for governing bodies to handle the influx of asylum applications (bureaucracy), and the development of relations between the refugee population and a host population (sociocultural relations). It is not a simple matter of saying that we need to help people, such situations require building trust, and empathy internally while having the foresight to know that we are facing an impending crisis if we do not make efforts to engage and integrate these large flows of people into our cities.<sup>2</sup>

Over the last six years, Syrians have endured protests, internal schisms, government atrocities, the rise of extreme military groups, and the loss of friends and family. The most troubling, and highly underrepresented may be the loss of country and home. Refugees from all war-torn countries do not simply leave their problems behind and abandon their countrymen in search of a new home in a better place. Syrian refugees exist in an interesting time-space relationship, where they are processing their past, living their present, and dreaming of a different future, all while being displaced and lacking the protection of the home. Simultaneously they are disassembling their past while attempting re-assemble a future within an unfamiliar and often imposing new geographic, social, and political context.

The specific context for this thesis is the Syrian refugee crisis in Berlin. In a city of four million, 65,000 refugees can seemingly go unnoticed. The bureaucratic system was unprepared for the rush of asylum applications, and a process meant to take up to a 4-weeks can now take more than a year. In this period of waiting, German law holds these individuals in a systematic purgatory, where laws and social policies loop on themselves and allow little room for success. If we look to the second law of thermodynamics to

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2 Saunders, Doug. *Arrival City: How the Largest Migration in History Is Reshaping Our World*. New York: Pantheon, 2010. Print. (pg.1-2)

help explain the dangers of this period of imposed purgatory, we are provided with the definition of entropy - energy that cannot be put to productive use, tends toward chaos within a system. In this case, chaos is not necessarily an outward expression of disorder, but one that expresses itself in confusion, a loss of identity, depression, and a desperation to belong to something. Even those living in camps who try to organize group activities are being greeted with negative responses stemming from a fear of self-organization within the refugee camps.<sup>3</sup>

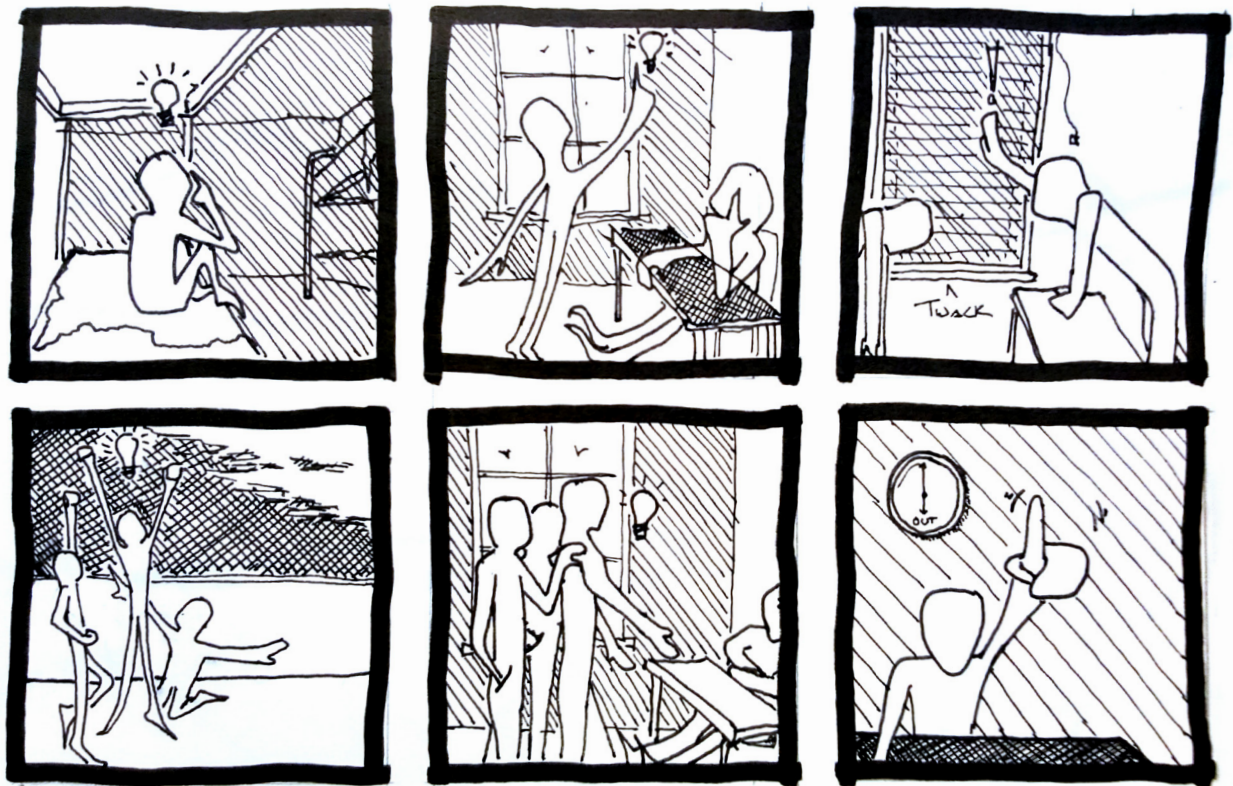


Fig 1.2: A sketch of the dangerous cycle of denial found in many refugee camps.

This is not to say that the cycle refugees are stuck in is bred purely from bureaucratic failures, but also from them not understanding what other options they have to make use of the only resource they have an abundance of, time. This thesis offers a potential method which increases porosity for refugee communities in Berlin. It does so from a

3 Sandrini, Mafalda, and Alen Tabakovic, et al The Moving Network. Teachers for Life. Berlin: Macromedia University, 2010. Print. (pg.32)

position rooted in lived experience, placing emphasis on those on the ground in Berlin, opposed to empirical data used to quantify crisis.

However, we must first unpack the European Refugee Crisis in order to understand the reasons for this large movement of people and the effect that mass migrations have had on host countries. Following this, I will lay out a theoretical framework which has directed my explorations and helped to generate my findings. Then I will introduce the city of Berlin as a city-scale site. It is here that connections will be made across the city in order to be direct in explaining how I used systems thinking in choosing specific sites of intervention. Lastly, we will discuss the project and how it manifests itself physically in the city. This is a proposal for systematic change, implying that there is not a singular response to all of the issues facing these individuals in Berlin. Instead, it is an investigation into how the refugees interface with their host country. An infinite number of additional layers being added to this proposal, all with potential opportunity to provide a positive change in individual's lives.

Note from the author:

It is via the words of Andrew Ballantyne that I want to extend this thesis as an offering to "A certain sort of architect - the sort who wants to design buildings that promote life and that are experiments in living...The type of architect who wants to be stimulated into extending the range of what life has to offer."<sup>3</sup> It is through these words that we can shake hands and I can walk you through my efforts to understand the world in which we live.

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4 Ballantyne, Andrew. *Deleuze and Guattari for Architects*. London: Routledge, 2007. Print. (pg.5)

## The European Union Refugee Crisis

The intent of this chapter is to describe where we have come, and what dangers are facing us at this time. We will also explore the steps of refugee arrival and processing, and its how it plays out in Berlin. This chapter provides the abstract 2-dimensional information for a lived multi-dimensional world and supplies us with context, scale and even spatial understanding of the problem. I will argue later that from a strictly data-driven perspective one cannot hope to gain empathy for the vastly complex and varied experiences of these people we call refugees. Let us begin initially at this world-scale to understand the breadth of the situation we are facing, and get a grasp of some pretty astonishing numbers supplied by the United Nations.

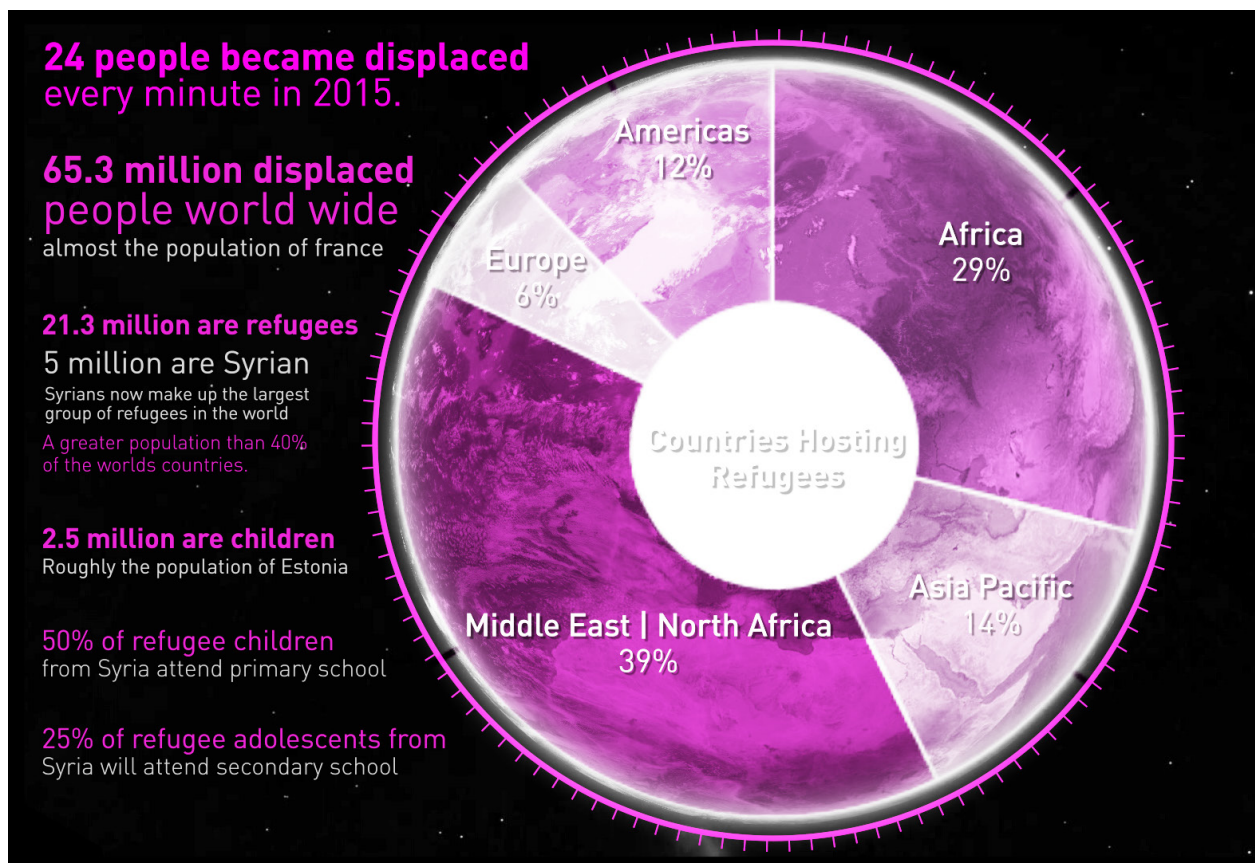


Fig 2.1: Diagram of the large numbers of humans displaced in the world as of 2016.<sup>3</sup>

## Where We Have Come.

While the causes of the refugee crisis are many, some are more regularly cited as the key generators and have perpetuated the current Syrian refugee crisis in the European Union. The first of which was the eruption of the Syrian civil war. Since March 2011, 250,000 people have been killed and 4.9-million people have fled the country, and 6.5-million remain internally displaced. While the majority of these people have fled to neighboring countries, new opportunities were created when Macedonia lifted measures to keep refugees from entering the country and opened the Balkan way in June of 2015. This new, primarily land route caused the price of illegal transport to drop from \$6,000 down to \$2,000 for refugees since they did not need to make the long water-based journey from Libya to Italy. On top of the price drop, Syrian refugees were offered another apple the following September, when German Chancellor Angela Merkel offered temporary residence to those fleeing the civil war. Further, as the civil war escalated, President Bashar al-Assad's government forces lacked manpower and began enlisting reservists, which became any man under the age of 30. One man, I spoke to in Berlin recounted a call from his mother while he was working as a ship engineer in Brazil. He said, "She told me that the police had come looking for me and that I should not come home until the war was over." When asked what the visit from the police meant he paused, then replied, "Well, it meant I either go to war and I die, or I get arrested and die. I could go home tomorrow, but I like living." So instead of Syrians simply dodging the fight between the various groups, the government imposed draft created a whole wave of refugees that were avoiding conscription. One last, more subliminal cause, were the shortcomings of the international aid effort in the countries surrounding Syria. With one in five Syrians living in a neighboring country, refugees were finding themselves in terrible living conditions, without the right to work, nor the ability to place their children in school. In a recent article by the Washington Post, many refugees who have head to Europe cite their children's

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1 Sly, Liz. "8 Reasons Europe's Refugee Crisis Is Happening Now." The Washington Post. WP Company, 18 Sept. 2015. Web. 20 Mar. 2017.

education as the main reason.<sup>1</sup>

Until the Syrian Civil war began, Palestinians were the largest group of refugees in the world. In a world with 65.3 million refugees, internally displaced peoples (IDPs) and asylum seekers, Syrians now make up almost 15% of the population with a combined population of 9,075,982. Although the top five locations to resettle for these individuals tend to be in neighboring middle east and African countries, the pressure of such a large migration of people has been felt throughout the world.

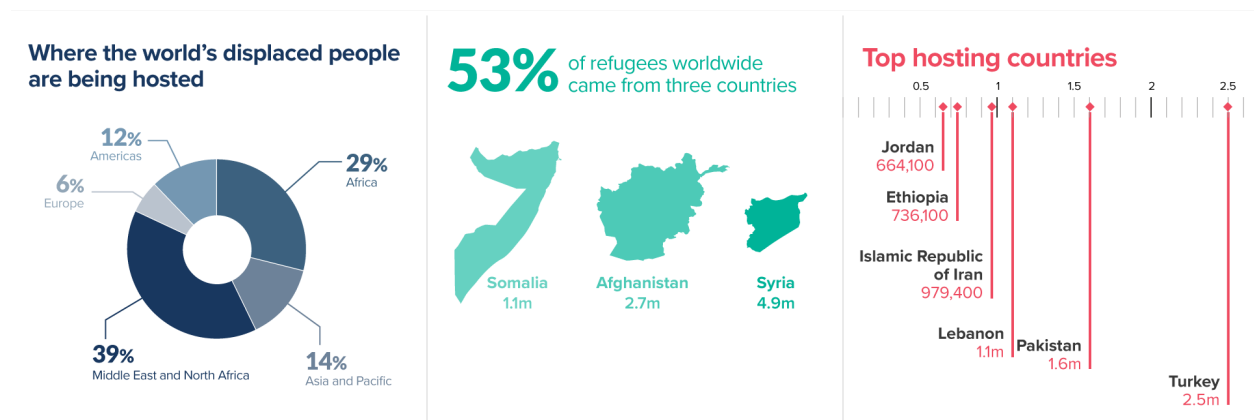


Fig 2.2: UNHCR diagrams of refugee distributions as of 2016.

The largest flood of refugees came to the EU through the Western Balkan Way when over 1,000,000 refugees marched north towards Germany. The porosity created an opportunity, but also put a strain on the economies, resources and the patience of the populations of the Balkan countries. Hungary even went as far as to build a wall at its southern border. With the eventual closing of the route in March 2016 the main point of arrival for refugees has made a shift from Greece to Italy by way of North Africa. According to the United Nations High Commissioner for Refugees (UNHCR), the mid-Mediterranean crossing is more dangerous and the death tolls have increased drastically, making 2016 the deadliest year for refugees yet with almost 5,096 deaths. The probability of safe

2 Smith, Dan. The State of the Middle East Atlas. Oxford: New Internationalist, 2016. Print. (pg20-21)

3 United Nations High Commissioner for Refugees. "Refugees and Migrants Face Heightened Risks While Trying to Reach Europe – UNHCR Report." UNHCR. United Nations, 27 Feb. 2017. Web. 29 Mar. 2017.

passage dropped to a sorrowful one death per 40 arrivals - especially since almost 50% of refugees are children. "This report clearly shows that the lack of accessible and safe pathways leads refugees and migrants to take enormous risks while attempting to reach Europe, including those simply trying to join family members," said Vincent Cochetel, Director of UNHCR's Europe Bureau.

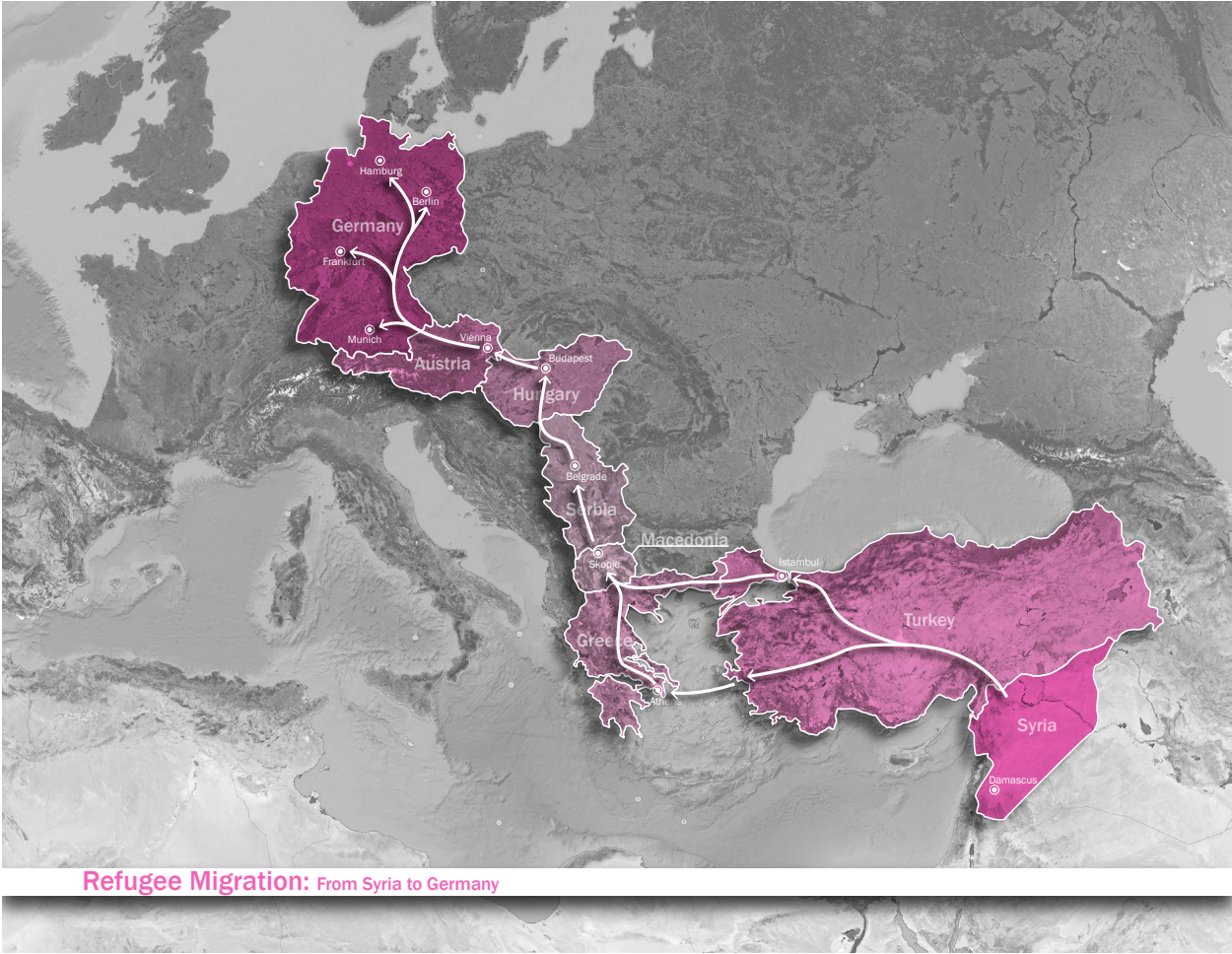
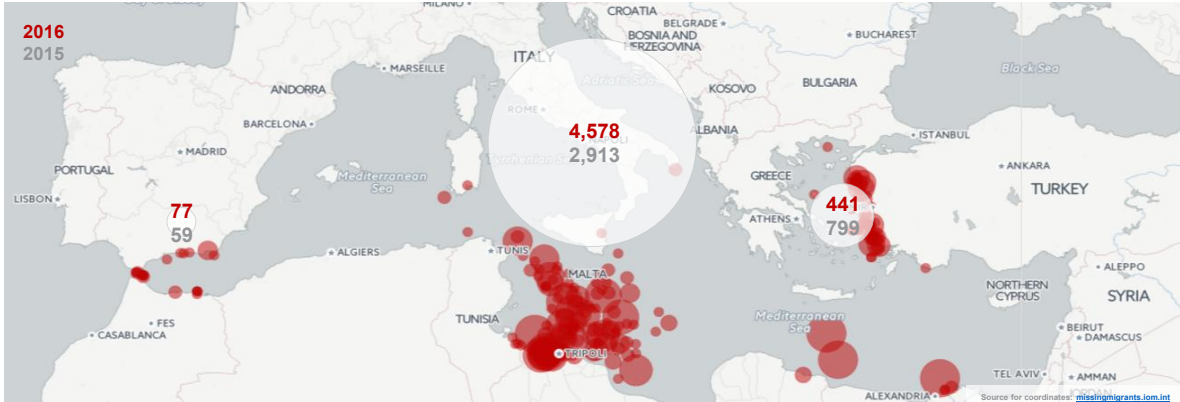


Fig 2.3: Land routes taken by refugees to get to Germany.

The report says in its closing words, "In order to prevent further loss of life and reduce the risks to those who are seeking safety in Europe, some of whom have spouses or other family members already in Europe, the European States need to expand opportunities for safe pathways." While a need exists for such porous policies for refugees,

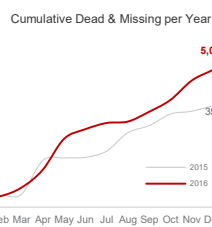
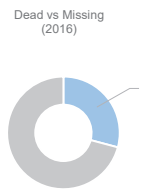
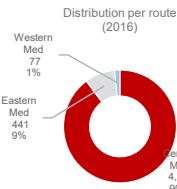
4 Lowe, Josh, Owen Matthews, and Matt McAllester. "Why Europe's Populist Revolt Is Spreading." Newsweek. N.p., 28 Nov. 2016. Web. 20 Dec. 2017

## Number of Dead and Missing by Route

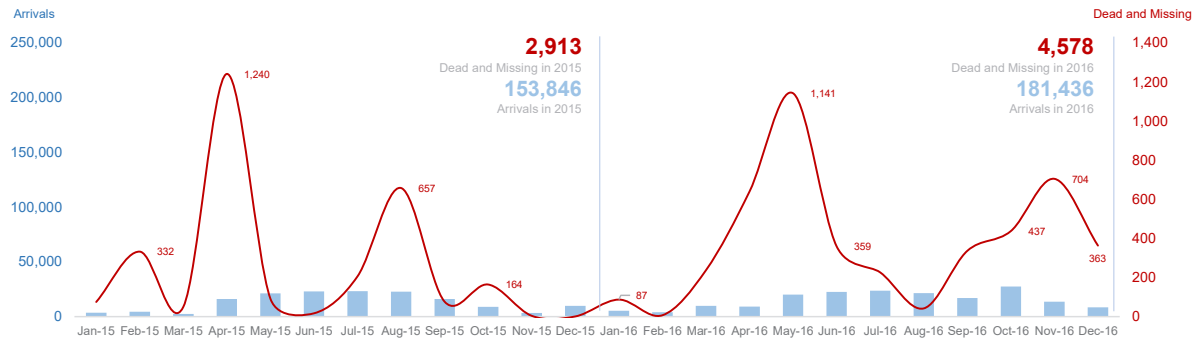


### Key Figures

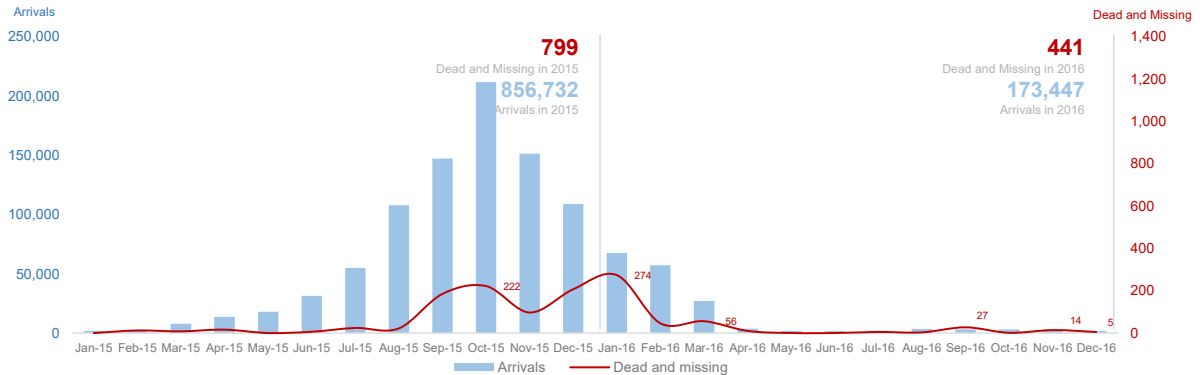
**5,096**  
Dead and Missing in 2016  
**3,771**  
Dead and Missing in 2015



### Central Mediterranean Route



### Eastern Mediterranean Route



Figures included in the dead and missing file are compiled from a variety of sources, including report from survivors and family members collected by UNHCR staff governments, Coast Guard or Navy vessels. News, Media and Civil Society are also an important source of information. Because of the varying quality and reliability of data, every effort has been made to ensure that all statistical information is verified and figures on dead and missing at sea represent conservative estimates of a number that could possibly be higher than reported.

Fig 2.4: The dangers of crossing the Mediterranean Sea to seek freedom.

the E.U. and the rest of the world is experiencing dangerous rise in nationalist and far-right conservative movements with slogans like, “Put us first,” “We want our country back,” and Great Britain’s Nigel Farage saying “Good fences make good neighbors.”<sup>4</sup>

### **The Dangers We Are Facing.**

Although initially receiving strong support in 2015 German Chancellor Angela Merkel’s “culture of welcome” has faced some backlash in 2016 which has resulted, one after another of far-right “populist” anti-immigration parties and movements.<sup>5</sup> The dangers emerging from this type of movement is, as people are fleeing for their lives, the doors are being closed on them. In the book *Arrival Cities*, Doug Saunders wrote on the problems that emerged as a result of mismanaged migrations of the past, saying, “We failed to account for this influx of people, and in the process created urban communities of recent arrivals who became trapped, excluded, resentful. Much of the history of this age was the history of deracinated people, deprived of franchise, making urgent and sometimes violent attempts to gain a standing in the urban order.”<sup>6</sup> Two problems or ‘dangers’ are extremism and nationalism. Both refugees and host populations feel like they are losing control, diluting identity and having to share resources where they hadn’t in the past.

Unexpectedly, even Nordic countries are developing harsh policies to deal with the refugee crisis. Typically humanitarian superpowers, countries like Denmark and Sweden are beginning to ask the question: do we want to sacrifice the welfare of the state for these newcomers? “For us, mass immigration and welfare are opposites. You can’t have both,” Jimmie Akesson, leader of the ascendant — and populist — Sweden Democrats,

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5 Tausch, Arno. “Muslim Immigration Continues To Divide Europe: A Quantitative Analysis Of European Social Survey Data.” Rubin Center. N.p., 05 Sept. 2016. Web. 10 Oct. 2017. [\(pg\)](#)

6 Saunders, Doug. *Arrival City: How the Largest Migration in History Is Reshaping Our World*. New York: Pantheon, 2010. Print. Pg.1-3

7 Milne, Richard. “Immigration Curbs Take Shine off Nordic Reputation.” *Financial Times*. N.p., 04 Feb. 2016. Web. 20 Nov. 2016. [\(pg\)](#)

remarked. “The Nordics are not nasty, not at all,” said one former Nordic minister. “But I am deeply worried about the direction we are heading in,”<sup>7</sup> after a large number of Syrians were sent back to Russia after they had biked in over the arctic border.

Last year President Barak Obama made a statement in Greece warning against nationalism where he said,

“If people feel like they are losing control of their future, they will push back. We’ve seen it here in Greece, we have seen it across Europe and even in the United States...Faced with this new reality where we see cultures clash, it is inevitable that some will seek a comfort in nationalism, or tribe, or ethnicity, in all of our capitols we must keep making government more open, more efficient, and more effective in responding to the daily needs of citizens.”<sup>8</sup>

The difference between these words by the former President and those that come his European counterparts comes from the fact they are not of aggression or placing blame on any group. He speaks of porosity and emphasizes that it is the government policies that keep resident and immigrant groups at odds with one another. In the case of Germany, it was in 2000, after 20 years of parliamentary debate on what to do about the large Turkish workforce, that Germany finally amended the Foreigners Act of 1965, introducing the possibility of naturalization for German-born children of immigrants. A path to citizenship was now available to their parents if they had stayed for eight years with legal employment. And, for the first time, Germany introduced jus soli, the right of citizenship to those born to parents who resided legally in Germany.<sup>9</sup>

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8 Psb2usa. “Obama Speech Warns against Nationalist Impulses Athens, (11-16-16).” YouTube. YouTube, 16 Nov. 2016. Web. 11 Oct. 2016. <<https://www.youtube.com/watch?v=FraqQS4Gsl4>>

9 Saunders, Doug. Arrival City: How the Largest Migration in History Is Reshaping Our World. New York: Pantheon, 2010. Print. [pg.248]

## Syrian Arrival and Processing in Berlin.

Once they arrive in Germany, refugees must either approach a police officer or go to a police station and ask for asylum. They are then brought to a refugee processing center, which in Berlin's case is LAGESO in Mitte. They are allowed to stay at a processing center for up to a week while they are given a medical examination. Shortly after processing, they are distributed to a refugee camp while their asylum application is processed. (Cite) This distribution has been a hot topic for many Berliners out of fear of the emergence of ghetto neighborhoods within the city. In the following maps, we see that the most diverse neighborhoods are currently located in the center of the city, extending down to its southern border. This consolidation in the neighborhoods of Mitte, Kreuzberg-Friedrichshain, Neukolln, Tempelhof-Schoenfeld, tells a story of opportunity, rapid growth and decline into what Saunders calls a "failed arrival city."<sup>9</sup>

Each neighborhood's diversity is the product of Germany's wave of Turkish migrant workers in the 1960's. The self-proclaimed Arabic-straße, officially named Sonenallee, at the border of Kreuzberg and Neukolln is the result of urban planning efforts to contain the mass-immigration of these workers but generated segregation as people living here existed as a parallel society for almost 40-years. The loss of identity and lack of access to resources caused the German-Turkish to pull further away from their contemporary German context and revert to rural Turkish traditions such as sacrificing sheep in bathtubs and honor killings in the street. In an excerpt from *Arrival Cities*, Doug Saunders chalks this up to be a result of the citizenship laws that exist in Germany.<sup>10</sup>

Turks, even into the third generation, are perpetually treated as temporary visitors or "foreigners" in German society, and, in return, see themselves that way, so neither group tries to improve the arrival city. That attitude is a reflection of actual citizenship,

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9 Saunders, Doug. *Arrival City: How the Largest Migration in History Is Reshaping Our World*. New York: Pantheon, 2010. Print. (Pg.244)

10 Saunders, Doug. *Arrival City: How the Largest Migration in History Is Reshaping Our World*. New York: Pantheon, 2010. Print. (Pg.246-247)

which has historically been unattainable by Turks. In 2002, after Turks had been coming to Germany for 41 years and numbered 2.5 million, only 470,000 had managed to attain German citizenship.

The goal of current policies enacted on the Syrian refugees is in an effort to avoid

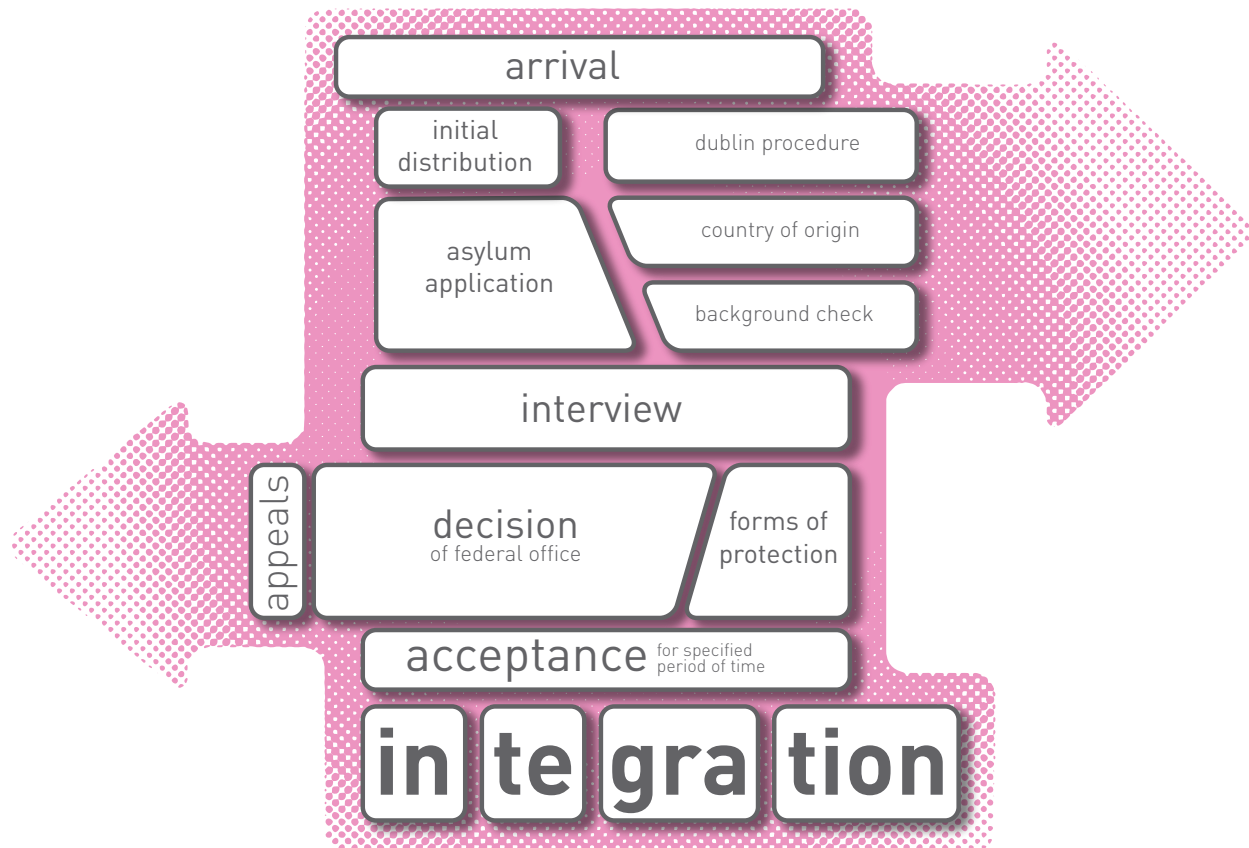


Fig 2.10: Diagram of the steps of the asylum process

creating another large contingent of people living together in a parallel system. What we see instead are policies of dispersal. If we compare the neighborhood diversity map to the refugee distribution map in, we see that the densities are almost inverted. While I agree with the current methods as a response to failed efforts in the past, we still see a bureaucratic system in place that keep people from living anything but a parallel life to their hosts.

11 "The Stages of the German Asylum Procedure." Federal Office for Migration and Refugees. Ed. Saliha Kubilay. N.p., 02 Oct. 2016. Web. 11 Nov. 2016.

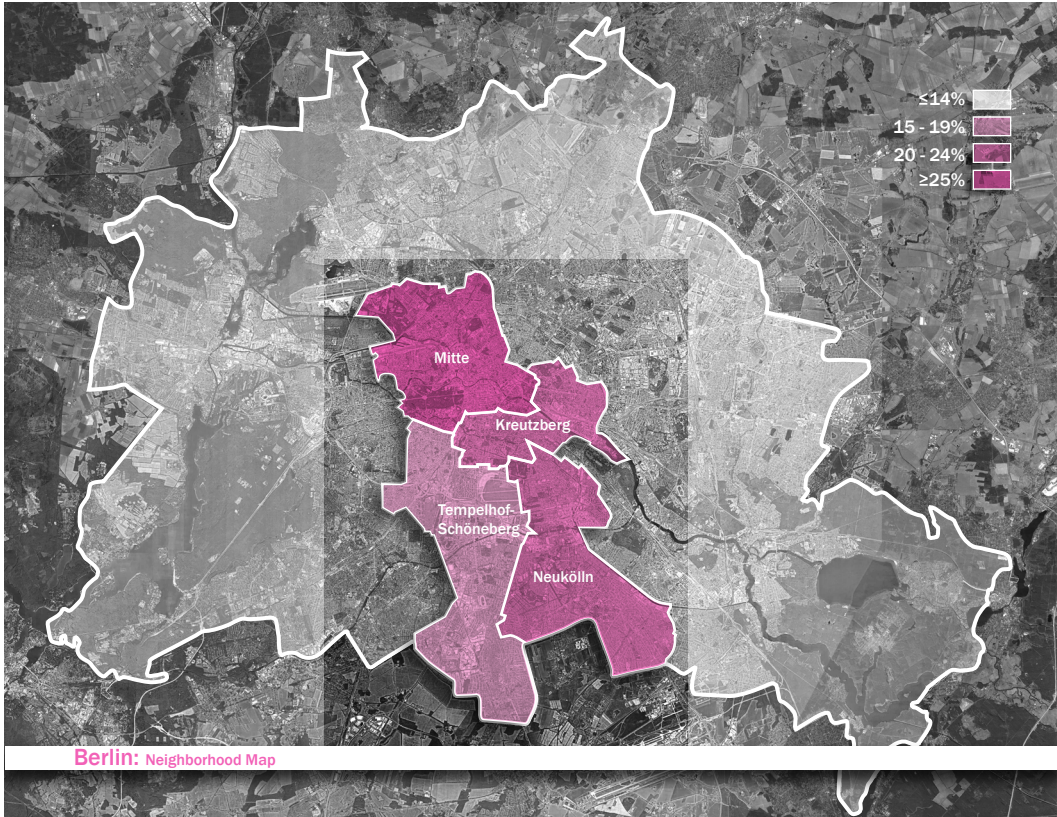


Fig 2.5: Berlin's diverse Neighborhoods

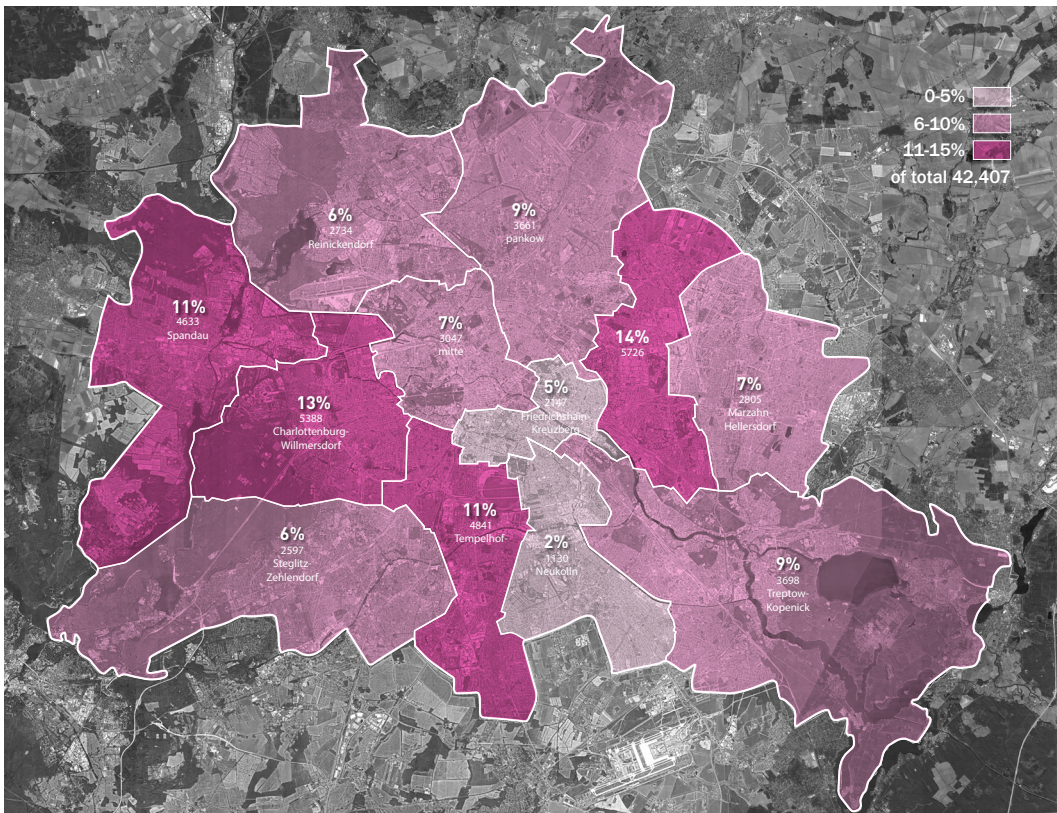


Fig 2.6: Berlin's refugee distribution at the end of 2015

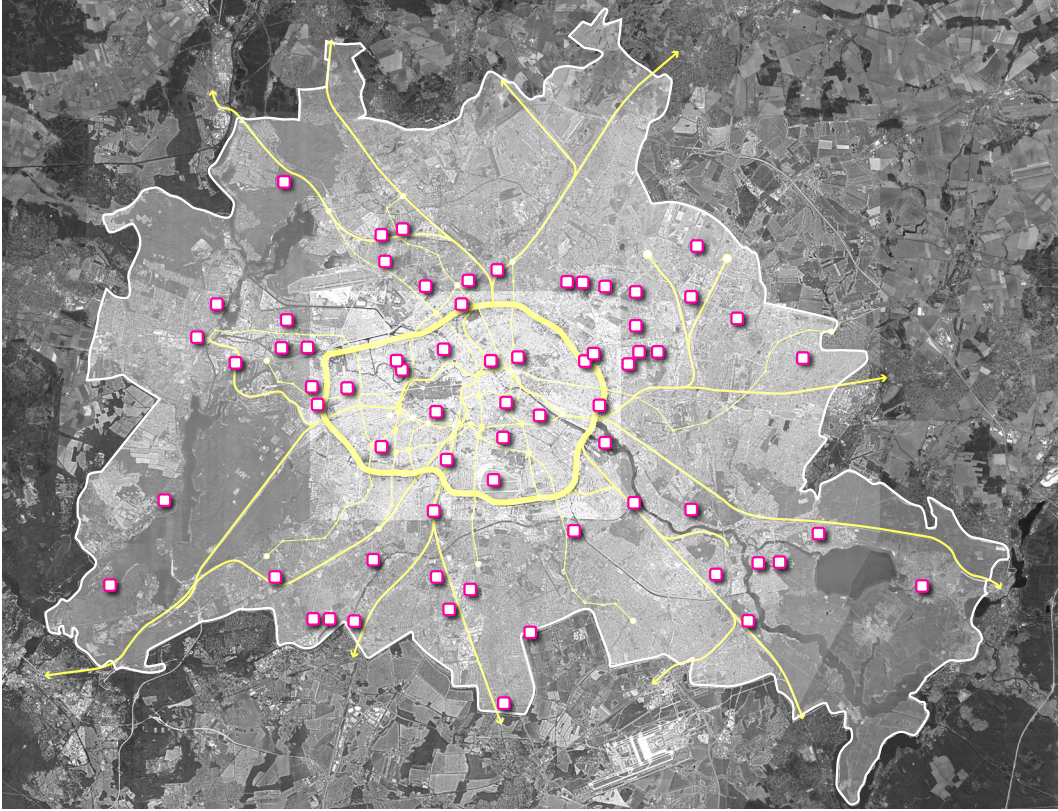


Fig 2.7: Berlin's refugee camp distribution in relation to public transit systems

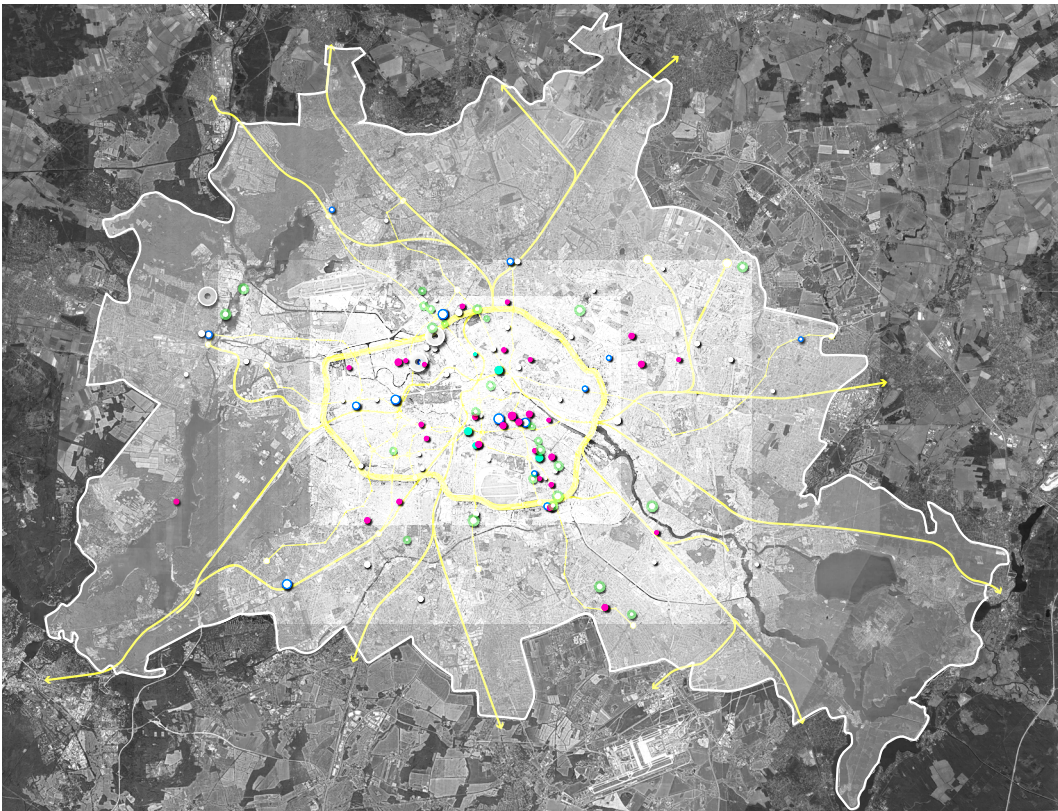


Fig 2.8: Berlin's refugee resources in relation to public transit systems

This diagram of the steps to asylum illustrates two things. While they will happily grant you asylum, there are a number of points at which you can become ejected from the process. The first of which is the Dublin Procedure, which states that you must apply for asylum in whichever country to landed in. Following shortly is an assessment on whether

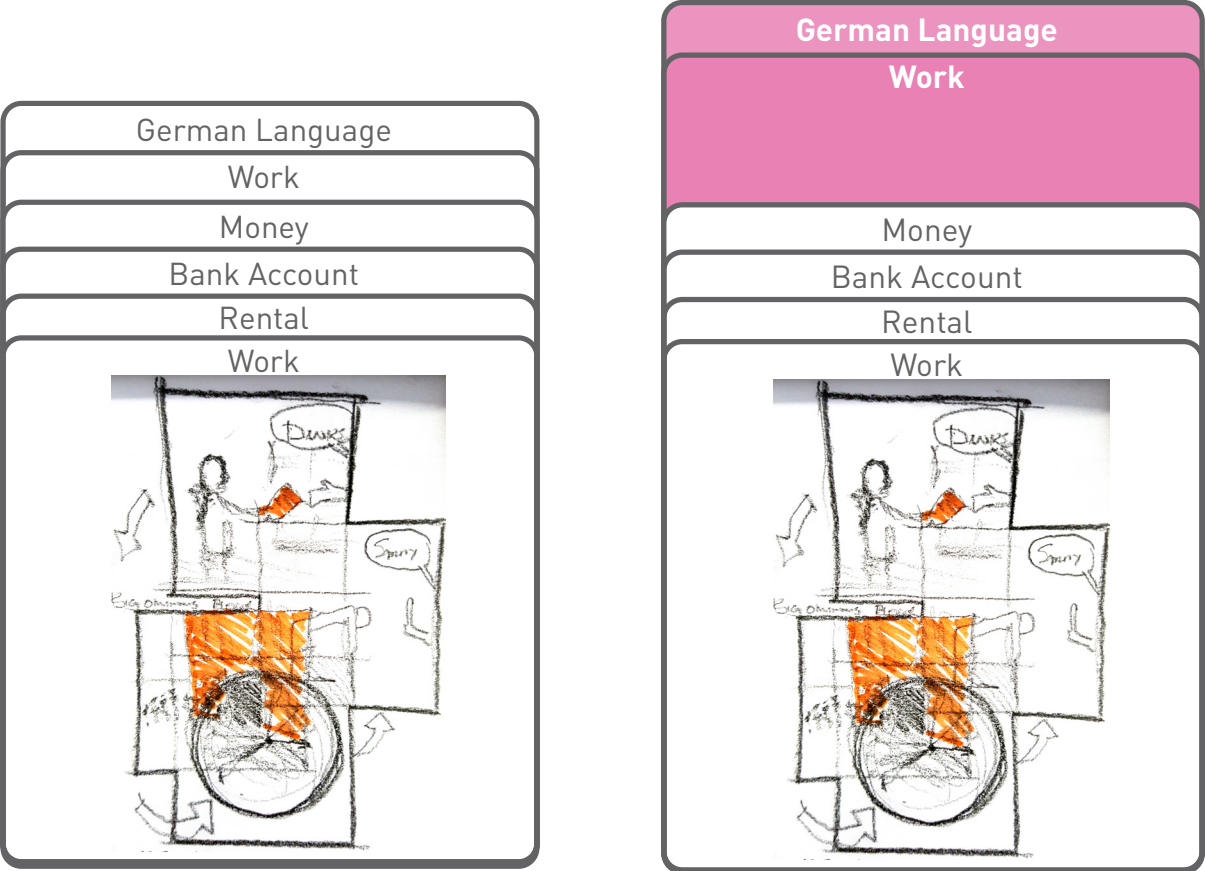


Fig 2.11: Diagram of the linear arrangement of the cards they are dealt, and the two that could provide an opportunity to play differently

your country of origin warrants asylum, and if you pass a background check. After making it over those hurdles, refugees are brought in for a formal interview, after which the federal makes a decision on your application. Furthermore, it is only after acceptance that refugees are granted rights to integration services such as state-funded German classes, job counseling, and the ability to move out of through government stipend program. The resultant hand that is dealt to refugees locks them into a singular way of playing the game. A game where their ability to make anything of themselves is based off of a decision that

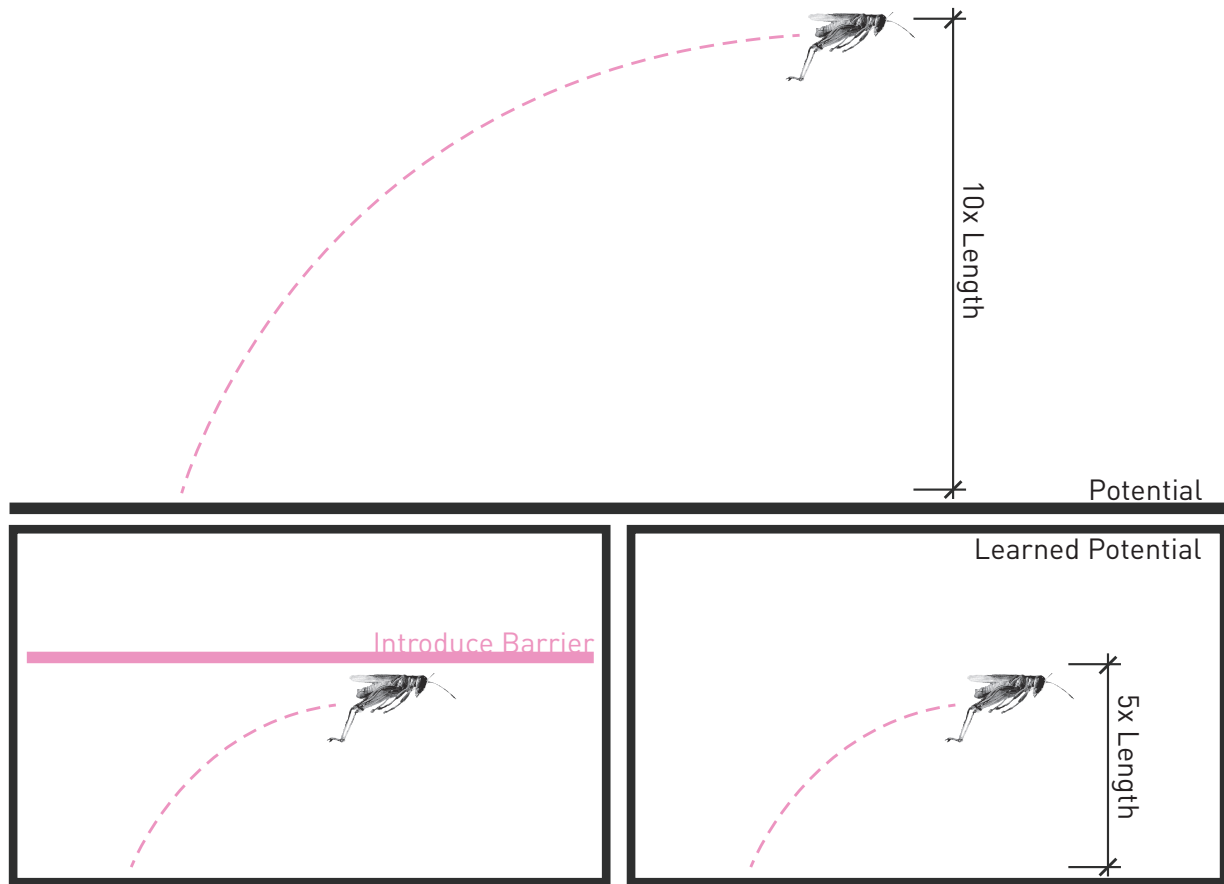


Fig 2.12: Diagram of learned potential, as a result of imposed barriers.

can take over a year.

I learned of how the system worked through conversations with two Syrian students at Humboldt University, Mohamad Dibaan and Safa al-Masari. In order to work legally in Germany, immigrants must pass an A1 language exam. Without work, many find themselves without enough money to open a bank account, which restrict their ability to secure a rental anywhere outside of the camps. And finally, we cycle back to attaining work. Because without a steady address, it is extremely difficult to get a job in Germany. How many times can we expect an immigrant from any country to encounter dead ends and closed doors before they stop trying or believe that they can be successful. An example of this in the natural world can be found in the grasshopper. While it has the potential to jump  $10x$  its length in height, when placed in a controlled environment where a vertical barrier is less than its potential, it can be trained to learn that this lower height is its max

potential.

Learning that you can only attain what you are provided is dangerous to this system of refugees in many ways. Of course it effects how you identify with the successes of your life in Damascus, but it can also breed depression and anxiety. Additionally, refugees are constantly painted in a negative light as they live off of the city as they ground themselves, and often times the way they are responded to by their host population is dependent on how successful they are allowed to be at reconstituting themselves. Having to be locked into this system paints everyone into the same frame. What we should do instead, and what this thesis does is draw the individual desire out of the person and provides a method through which refugees can exist within the current bureaucratic system as deemed necessary by the government, but have the clarity to see and the ability to engage with the city as they need and want to. In the next chapter, I will outline the theoretical framework that has guided my explorations and support my proposal.



*Fig 2.9: 'The Refugee'*

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## A Framework for Understanding a Dynamic Problem

### A Brief Introduction

This chapter lays out the theories that were employed during the research part of this thesis. Furthermore, this chapter begins the argument for understanding the refugee situation as a system of individuals, instead of a unified group. It was necessary for this thesis to investigate the situations of those who have lived them, so in Berlin I spent time with a small group of Syrian refugees, Syrians here attending University, as well as Germans who have made it their priority to help their new neighbors. Drawing strongly from philosopher Alfred Schutz's belief that, "When I am not face-to-face with other persons I cannot have direct access to their experience."<sup>1</sup> It was these conversations which allowed me to understand if refugees feel at home in their current conditions, what they miss about their life before the conflict, how they perceive their place within Berlin, and to what capacity are they have been able to narrate futures for themselves in this city. Further, albeit through a small sample size, I was able to ascertain how the conflicts, the loss of loved ones and home, and their current condition have shaped them into who they are now. Brent Flyvbjerg's describes Wittgenstein's skepticism in doing philosophy, which insists on the need to explore phenomena first hand instead of reading maps of them. Where "actual practices are studied before their rules." This he says will result in the development of judgment and expertise in social and political affairs.<sup>2</sup> This differs from an abstract understanding of a situation which can be accessed from the safety of quantifiable 2-dimensional data that can be accessed from anywhere in the world.

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1 Schutz, A. *The Phenomenology of the Social World*. Northwestern University Press. 1967

2 Flyvbjerg, Bent. *Making Social Science Matter: Why Social Inquiry Fails and How It Can Succeed Again*. Oxford, UK: Cambridge UP, 2001. Print. (pg.85)

The big theories I will employ tend to be on the central to left end of the epistemological gradient. Encompassing a bit of everything, complexity theory will act as the umbrella under-which other theories will reside for this exploration. Complexity is relevant in this context because it helps us understand how feedback loops affect our ability as humans to make decisions and act on them in any context. We also can utilize complexity to understand the emergent nature of intense social situations, especially those surrounding the upheaval of a large group of people and their ability to settle into a new situation. Phenomenology and hermeneutics will provide the basis for understanding the structures of lived experience and will help to investigate them as a narrative per Bent Flyvbjerg or set of horizons via Hans-Georg Gadamer.

In addition to the epistemological positions I am using to support this thesis, I will be exploring two main urban theories that, in my opinion, best represent the social conditions which these refugees face, and the urban constraints and opportunities that dictate how they interact with the city. Also, as an experiment in representation, they both encourage new methods of expressing narratives and sharing information. The first is assemblage theory which emphasizes the actors within a system, as being the drivers for urban form and experience. Once explicitly relating assemblage urbanism to a series of phased responses that create points of contact between the city and its new residents, I will look to visionary urbanism for inspiring ways of sharing a new future narrative for Berlin's refugee populations through graphic novel. Visionary Urbanism makes heavy use of digital media as well as filmic representation of urban experience. The ability for narrative to embody subtle contextual relationships, and provide a vision for a future allows us to address more than just the quantifiable experience of those displaced from their homes. It allows us to address the German cultural apparatus and the incoming population's influence on an equal plane. Acknowledging that there will be a change within both groups.

My use of these urbanisms is not to play the new and revolutionary urbanism card. Instead, these newer theories and modes of thinking about our cities comes at a time when people are beginning to think about epistemology in a more open way. Weight is being given to theories that are not directly quantifiable in the logical positivist sense. The rushed time-frame of the refugee's upheaval and perpetual state of neither being here nor there increases the need to move away from the empirical models of analyzing human behaviors and current conditions of cities. To generate a hypothesis, run studies, then verify/disprove the original hypothesis takes time. It also takes constant variables to test against. Again, a trait that this system does not have. People come and go every day. They are coming from every terrifying gradient of struggle, and within the camps emergent internal relationships are constantly changing positions of power and size. These factors alone, keep us from borrowing from methods like New Urbanism and Post-Modern Urbanism. Both of which are quite different, but express a completely top down approach to designing the urban experience. Everyday urbanism is also not being used due to one of its core functions is being almost militant in its response to urban conditions. While everyday urbanism situations will occur as time goes on for these refugees, it should not be used as a guiding principle for the development of an alternative interface between refugees, the bureaucracy and the host country.

## **Complexity Theory**

Perhaps because it is the most vague in terms of its position within epistemology, complexity theory has proven useful in providing a framework from which to explore the multiplicity of relationships between the refugees and their host country, as well as both party's resiliency in the face of such a large movement of people. Complexity suggests notions of resilience and provides a less structural notion of equilibrium that looks at life as a process instead of any single definable series of relationships based off of an

equation. Alfred Lotka says, "Although stable and mistaken for a 'thing,' life is really a process." They are experiencing displacement, but desire some level of normalcy that comes from a feeling of stability and equilibrium. Of course there is no such thing as complete balance or true equilibrium as mechanical engineering describes it for human beings. As described by John Synge and Byron Griffith, a physical system made up of many parts is in mechanical equilibrium if the net force on each of its individual parts is zero.<sup>3</sup> In mechanics there is a strongest desired position of thing - one which it can deviate from when disrupted, but one that the system always returns to. Instead, I want to insist that the notion of ecological resilience of a system is more ideal when discussing refugee lives. Ecologist Brian Walker describes the four elements of ecological resilience as being latitude, resistance, precariousness, and panarchy.<sup>4</sup> They are described as follows:

**Latitude:** the maximum amount a system can be changed before losing its ability to recover (before crossing a threshold which, if breached, makes recovery difficult or impossible).

**Resistance:** the ease or difficulty of changing the system; how "resistant" it is to being changed.

**Precariousness:** how close the current state of the system is to a limit or "threshold."

**Panarchy:** the degree to which a certain hierarchical level of an ecosystem is influenced by other levels. For example, organisms living in communities that are in isolation from one another may be organized differently from the same type of organism living in a large continuous population, thus the community-level structure is influenced by population-level interactions

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3 John L Synge & Byron A Griffith. Principles of Mechanics (2nd ed.). McGraw-Hill. 1949. Web. Mar. 2017

4 Walker, Brian, and David Salt. Resilience Thinking: Sustaining Ecosystems and People in a Changing World. Island Press, 2012. Print. Again. Oxford, UK: Cambridge UP, 2001. Web. Jan. 2017

These four elements illustrate the complexity and potential diversity of change. David Bohm helps us understand this type of resiliency further when he says that the chemical composition of earth's surface is in a metastable state. Its chemistry stays the same, not because it had settled to maximum probability, but because new particles were continuously being added and subtracted. The same can be assumed about humans behaviors and interactions. We still remain what we are (human), but through constant interaction, external forces, and through self-reflection we undergo constant change. By understanding the socio-cultural resiliency of a group of people as an ecological one, we recognize that there is not a single harmonious state by which we can return these people to their normal lives. Through their lived experience, that have undergone change by way of counter-forces as a reaction to external forces working on them.

This notion of counter forces, or unexpected results formed from interactivity is called emergence. Emergence is a concept within complexity theory that has value in understanding the current state and potential futures for those who have fled to Berlin. Defined as co-operant forces that through seemingly random arrangement, create a whole new 'something', emergence can cause a change to anything at any time. It can spur new power dynamics, new spatial experiences, new interpersonal relationships, and transcends all elements of human experience. It is important to note that emergence also takes into account the exact factors that make up a given system. Beginning at the base chemical element of a thing, moving to the cell, then organism level, and up through the society in which that organism acts, these individual factors form patterns of unpredictable combinations that align to create new events. But emergence is not all positive movement in a forward direction. What happens when power comes into play? What happens when one elemental force does not come into play the way it should and an event never happens, even if predicted to? This is the notion of constraints. Constraints hold back specific phenomena and can be compared to laws in human societies, social

constructs and even personal moral beliefs. In this regard, it is apparent that history matters. If we are trying to understand a person's lived experience in one of these refugee camps, history gives us context and understanding into what events took place and which did not, as well as insight into the fact that all situations are not the same, and all events and relationships are not strictly repeatable as found in logical-positivism. Through theories of emergence we also come into contact with bifurcations and feedback loops. Bifurcations recognize that there is no singular answer that can be found through linear equations, and there is no perfect observer with the perfect answer when it comes to the complexity of human relationships. Bifurcations again call for an ecological model for understanding. Instead of linear models which look for repeatability, we are dealing with equations with multiple answers - an organic system that can be considered stable, but can also experience multiple states of being. From this standpoint, we actually come into contact with examples of this type of system in the world than strictly generalized and ubiquitous notions of experience as described by logical-positivism.

So how do we begin to solidify our own understanding of the Syrian's condition within the city, while also trying to legitimize their existence through a temporal framework of emergence and interrelationships? In response, I believe it is important to consider displaced Syrians as a whole community that is currently fractured. One that revolves around a specific set of cultural and religious values, language and current situation. So instead of an assemblage that may be described as an aggregate of independent systems which create new events and relationships. Instead efforts to bring them back together to form a new whole may be described as a re-assemblage. A set of parts that are constant enough to recouple and self-assemble in a sort of grassroots democracy. A self-determining system. Although typically grouped in the realm of phenomenology, As Paul Kidder writes, "Gadamer's understanding of symbolism could be applied to cultural coupling elements being once piece of a broken object that was shared between two

people as an indication of a bond between them.” He continues by saying, “the symbol is a fragment of the total meaning; it is an essential but incomplete part.” Symbols to him are multivalent, that it condenses multiple kinds of indication within itself, gathering together different realms of being.”

## **Assemblage -Actor Network Theory**

Assemblage Urbanism is a wonderful one that allows actors in urban scenarios to be animate or inanimate. This means that the objects we interact with that are not human, have an equally participatory role in how we experience the city. Ignacio Farias prescribes Actor Network Theory (ANT) as a method to describe cities as assemblages. He states that the city is, “A multiplicity of processes of becoming, affixing socio-technical networks, hybrid collectives and alternative typologies.” It is through those relationships that we can begin to see that cities are too complex in their structures to simply consider them a series formal geometric spaces we move through. ANT also expresses that “space is not an underlying structure produced by capital relations or state strategies or whatsoever.” Instead he states, “Space, scale and time are rather multiply enacted and assembled at concrete local sites, where concrete actors shape time-space dynamics in various ways.” In other words, relationships within cities act like results of ecologic processes. Ones where competition and resilience rule all. Where forces and counter forces bring forth new existences, do away with old, all the while maintaining a level of ecological balance within the system.

“The Actor-Network Theory (ANT ) is a vastly richer idea . ANT goes well beyond identifying chains of relations; ANT redefines aggregates, but aggregates with open borders, capable of continual transformation. The actor-network is generative; it makes things happen. This capacity of ANT to reveal the interconnections of active, continually transforming networks seems to recommend it as a way of exploring urban life.”<sup>5</sup>

5 Farias, Ignacio, and Thomas Bender. *Urban Assemblages: How Actor-network Theory Changes Urban Studies*. London: Routledge, 2010. Print. (pg.304)

## Phenomenology and Hermeneutics

Phenomenology and hermeneutics are defined as human experience as it is lived. Both theoretical approaches describe and interpret the life-world we encounter every millisecond of every day that shapes the way we interact with and narrate our existence. These modes of knowledge look at both structures of experience - the organizing principles that give form and meaning to the life-world - as well as try to uncover the historical meaning of experience and its developmental and cumulative effects at both the individual and social levels. This is paramount when dealing with a community that has been uprooted in such a terrific way, and emphasizes the need for an approach that allows for interaction at the speed of the users capacity to engage.

First we will look at existential phenomenology, which Donald Polkinghorne describes as a human science which aims to uncover the basic structures of human existence. It seeks to describe the schemata or themes that constitute experience. Further, Husserl's Method is a great place to begin analyzing this broad and rich method as it utilized two basic approaches; free variation being one and the other, intentional analysis. Together they can be used as a means of gaining knowledge of invariant structures of consciousness. Free variation is to remove the exact experience from that of the holistic one.<sup>6</sup> What this means for refugees in Berlin, is to ascertain what the essential structures of their situation that are removed from the specifics of them being at the Tempelhof Airport Refugee Camp in Germany. Instead the structures would be ones of displacement, not living in their home, not having their same support network, the ability to get a job, etc. This approach puts emphasis on describing the "refugee camp-ness" of the situation and as Polkinghorne translates, "disengages the idea of them from any accidental aspects of a particular [camp]." The second step in Husserl's method is intentional analysis, which focuses on the concrete experience itself. This gets down to how the particular experience

<sup>6</sup> Polkinghorne, Donald. *Methodology for the Human Sciences: Systems of Inquiry*. Albany: State U of New York, 1983. Print. (pg42-44)

has been constructed; as Flyvbjerg describes it, “the operations of conscious activity that when described together are synthesized to create a unique experiential moment. Through these two approaches, it becomes easier to illustrate that while in a similar situation one person’s landing story at the as a refugee in Berlin could never become a universal one. Generalization as defined by logical positivism would over-simplify the story and falsely represent the rich variety of individual experiences that phenomenological investigation could begin to uncover through direct interaction. This further supported my desire to interact directly with refugee populations instead of trying to understand their individual experience through media interpretation and abstract figures.

Another action necessitated by the condition of being a refugee is to project a better future for oneself and family. What that means can vary dramatically from person to person, but the desire is to not simply live, but actually work towards a productive future for oneself is something found in the writings of what it means to dwell. Gaston Bachelard values the home as having the principal function of housing the dreamer.<sup>7</sup> The ability to dream, equates in this case to have a place where every other aspect of life is in some realm of stability as to allow the dreamer to see themselves in whatever position they desire. Anthony Vidler illustrates this further by describing a man sitting in his chair next to a fire with cigar in his mouth and brandy on the side table, reading a book filled with suspense and danger. Amongst all of the danger he is encountering in his imagination, he is safe in all other aspects.<sup>8</sup>

In the case of Berlin’s refugees, upon arrival they are processed and essentially told to wait in line. The entire asylum process is intended to only take a number of weeks, but because of the backlog of applicants, some will wait up to a year before they know if

7 Bachelard, Gaston, M. Jolas, and John R. Stilgoe. *The Poetics of Space*. Boston: Beacon, 1994. Print.

8 Vidler, Anthony. *The Architectural Uncanny: Essays in the Modern Unhomely*. Cambridge, MA: MIT, 1992. Print.

they have been granted asylum. During this time, they do not have access to the state-provided German language classes which then holds them back from passing their A1-German language exam, which keeps them from working and making money, without money they are not able to open a bank account, which then bars them from finding an apartment, and because they have no stable address we are back to the point of not being able to find a job. It is a cycle that leaves refugees in a type of purgatory. Surely not a safe environment from which to imagine a better life for themselves and their families. There will have a maximum time frame of 3years to settle, begin to feel at ease in their surroundings, as well as prepare for their and their family's future.

To Schutz the picturing of what it means to have a future experience is essential for action. Action as he describes it is behavior directed toward accomplishing a future goal. "What is projected is the act which is the goal of the action and which is brought into being by the action." Furthermore, Schutz says that there are two motives that make up an action.<sup>9</sup> One being the "in-order-to motive," which requires an understanding of the end goal as a product of the need to do something to get there. The second is the "because motive," which is based off of what the in-order-to motive is trying to accomplish. For example. In order to provide for their individual safety and safety of their family, this group of people left Syria. They went to Berlin because it is closest in terms of a lifestyle they had in Damascus and maybe they already had a social network established in the city. It can be imagined that each person has their own set of motives, differing even slightly, may tell a completely different story to a similar end. Merleau-Ponty emphasizes the existential as contingencies of history and embodiment. "The structures of logical and mathematical operations; they are made up of a strata of transactions which have been constructed into meaningful human experience." These experiences are derived by a person's sensory apparatus. An object is experienced to the left or right of another object,

9 Schutz, A. *The Phenomenology of the Social World*. Northwestern University Press. 1967

because it is experienced from an embodied point of view. With this in mind, I have no desire to force a system onto a group of people and insist that they must respond to it in a similar way when those 48,000 individuals only share one common experience. That is, being a refugee.



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## A City as Site

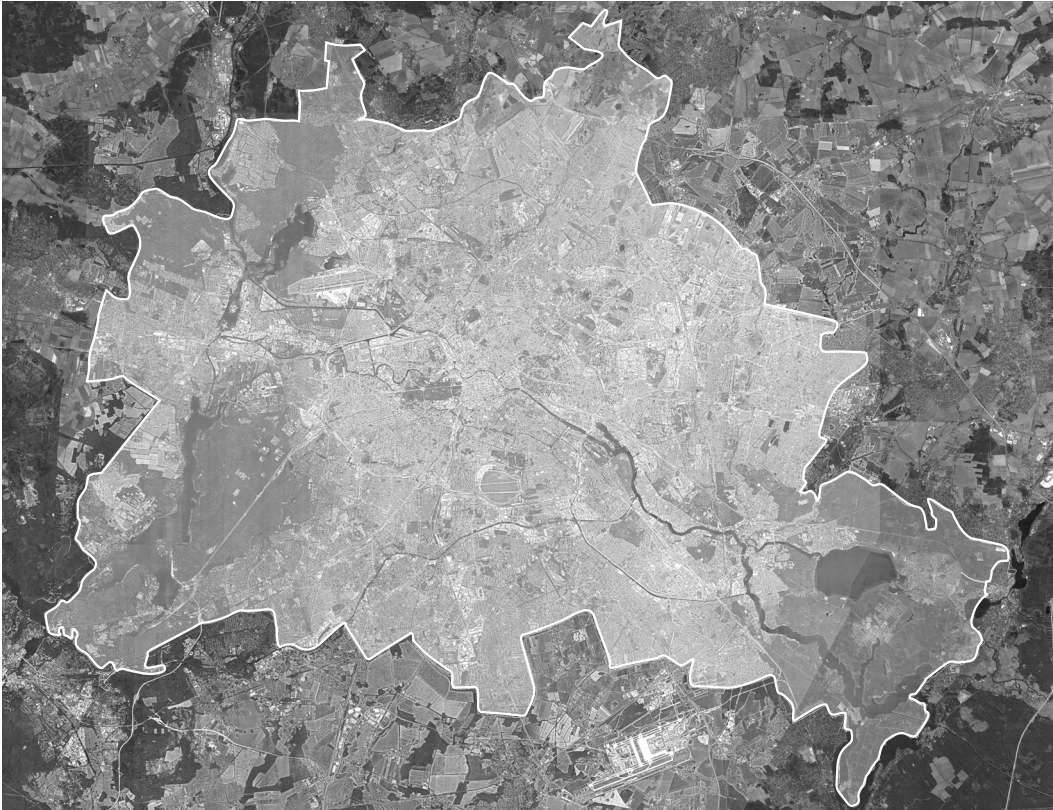


Fig 4.1: Satellite map of Berlin

### **A Systems-Based Approach**

Since we are considering the refugees and their situation, and the implicit complexities of a host city and its people, as an ecological system - I believe it is impossible to come up with a solution that addresses these problems without acknowledging the many scales and actors within the system. Although broad upon first explanation, this thesis engages its urban actants in three specific ways in order to narrate a possible future for them all instead of an isolated group. This exploration is also not ignorant in its ability to change the world and does not try to solve all of the problems facing these groups, it merely creates a new interface between them through a three-phased addition to existing infrastructures which may be used together systematically, but their implementation is meant to be

applied sequentially. The first platform for engagement is Tempelhof Airport. The site of Berlin's most notorious refugee camp is also home to a vibrant and distinctly Berlin park. Tempelhof Field that is a re-appropriation of the adjacent airfield for all scales of recreational use. The second site is interwoven into the academic fabric of the city and makes use of unused classroom, lecture hall, and banquet spaces as they become vacant throughout the day. The last is a literal symbiont that attaches to the Zoo Garden S-Bahn station in Charlottenburg - creating a new intersection between infrastructural function and cultural hub and acting as a physical manifestation of how refugees arrive at a city, and through time and continual interaction become integral its culture and history.

## Tempelhof Airport

Tempelhof Airport in Berlin has been a landing zone since its construction in 1927. From commercial use prior to world war two, to providing a place for allied forces to land and bring supplies into the city during the cold war. Even after being decommissioned, it became a social and recreational hub that supplies Berliners with enough open land to participate in activities like kiteboarding and urban agriculture; the airport continuously provides utility for its city. In 2015, it was announced that Tempelhof Airport would become a literal place of landing once again, but this time for 1,200 fleeing Syrian refugees.<sup>1</sup> High levels of enthusiasm and support for the humanitarian efforts by the German government proliferated every facet of news and social media with images showing Germans greeting inbound refugees with teddy-bears, and other "welcome home" gifts. Then on January 28th of 2015, the German government passed a law expanding the program at the airport to allow lodging for a total of 7,000 refugees. This move was greeted with a large amount of push-back from Berliners who feared that Tempelhof would become a contained slum and that their much-loved Tempelhof Field would become over-run by the new

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1 Howarth, Dan. "Tempelhof Airport to Become Germany's Largest Refugee Camp." Dezeen. N.p., 17 May 2016. Web. 10 June 2016.

arrivals. To contend with these sentiments, the law states that by December 2019, any additional buildings added must be taken down. To date, the government has yet to act



*Fig 4.2: Children playing during World War 2 reenact the supply drops from the US air force.*

on the expansion, as numbers of daily arrivals are beginning to slow, but the facilities are still lacking in a lot of ways. Living in 3-meter by 3-meter partitioned spaces within the hangars, refugees who have given up their home and country are now required to give up their privacy as every conversation and argument, accomplishment and failure, and laugh and cry is shared with almost 1,700 other refugees.

In a facility that is trying to do great things, we can see that there are many shortcomings. More to do with funding, space requirements and volunteer shortages and less to do with a desire to provide sub-par living conditions, it is understandable that local officials have their hands tied. The location for this initial phase of the project is the arrivals and

## Polarized Uses of Tempelhof Airport and Tempelhof Feld

Tempelhof Field - Park



Tempelhof Hangar - Refugee Camp



Fig 4.3 Illustrating the polarized uses of the airport by Germans as recreation and refugee as survival.



Fig 4.4: Section-Perspective through the arrival and departure terminal



Fig 4.5: Tempelhof Airport arrival and departure terminal as it exists most days

departures terminal at the center of the airport building complex. My reason for choosing this site is based on the constraints listed above and is supported by the fact that space is already existing and requires little to no initial investment. The section drawing below shows the beauty and scale of this space as it extends completely from the receiving side of the airport to the departure side. Conceptually, this is important because it elicits a sense of transmission from one side of a barrier to another. Also, depending on which side you come from, the perspective of arrival and departure is flipped, allowing for a multitude of interpretations instead of a single prescribed reading of a site or condition. To describe this duality of reading, Italo Calvino beautifully articulates a description of the imaginary city of Despina, from his book *Invisible Cities*:

*“Despina can be reached in two ways: by ship or by camel. The city displays one face to the traveler arriving overland and a different one to him who arrives by sea.*

*When the camel driver sees, at the horizon of the tableland, the pinnacles of the skyscrapers come into view, the radar antennae, the white and red wind-socks flapping, the chimneys belching smoke, he thinks of a ship; he knows it is a city, but he thinks of it as a vessel that will take him away from the desert, a windjammer about to cast off, with the breeze already swelling the sails, not yet unfurled, or a steamboat with its boiler vibrating in the iron keel; and he thinks of all the ports, the foreign merchandise the cranes unload on the docks, the taverns where crews of different flags break bottles over one another’s heads, the lighted, ground-floor windows, each with a woman combing her hair.*

*In the coastline’s haze, the sailor discerns the form of a camel’s withers, an embroidered saddle with glittering fringe between two spotted humps, advancing and swaying; he knows it is a city, but he thinks of it as a camel from whose pack hang wine-skins and bags of candied fruit, date wine, tobacco leaves, and already he sees himself at the head of a long caravan taking him away from the desert of the sea, toward oases of fresh water in the palm trees’ jagged shade, toward palaces of thick, whitewashed walls, tiled courts where girls are dancing barefoot, moving their arms, half-hidden by their veils, and half-revealed.*

*Each city receives its form from the desert it opposes; and so the camel driver and the sailor see Despina, a border city between two deserts.”*

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2 Calvino, Italo. *Invisible Cities*. New York: Harcourt Brace Jovanovich, 1978. Print. (pg.17-18)

The deserts the refugees are escaping is that of a sea of constant movement, uncertainty, and fathomless dangers. They desire nothing more than to have a place on which to dock and find solid ground. So, while the rest of the camp gives them a place to land, this site is where they are outfitted to traverse the varied and stratified terrain of Berlin. From the perspective of the Berliner who arrive at this site from the land, are grounded in their existence as part of the city, and while some desire nothing more than to understand the flows that these refugees have ridden, they need an interface that outfits them for the tides coming from around the world. This terminal as a site exists to manage flows, and engage them with equal empathy. It is from Tempelhof that refugees and those wishing to interact with refugees begin a conversation, but it is in the next phase that they start co-constituting one another in new and dynamic ways.

### **Vacant Academic Spaces**

As a site, vacant academic spaces make use of rooms and facilities owned by academic institutions that are not in use throughout the day. It is in this phase, that I want to argue that there is no need to make new spaces when perfectly suitable ones already exist in the city. There is an amazingly rich urban relationship to be discovered in a typology of space re-appropriation in the city - A static space with dynamic temporal fluctuations of use and disuse throughout the day. Berlin has a more recent history of adaptive reuse of vacant urban space through its squatter communities and informal settlements throughout the city. These squatter communities provide at varying capacities, from art and cultural space at the Young African Art Market and Urban Spree, or militant responses to capitalism and commercial development in the case of KOPI and Teepee Land. While I am not calling the use of academic space a squat, the concept of building something for a new function from the foundations of another is not unheard of in Berlin.

Drawing from another model, I also looked at the Experimental Music Scene (EMS)

in Santiago, Chile which Manuel Teroni writes about in the book *Urban Assemblages: How Actor-network Theory Changes Urban Studies*. He says, "The activities and agents of Santiago's EMS are not concentrated in space. There is nothing like a 'neighborhood', 'quarter', 'district' or 'milieu' that might characterize the physical relation between the different nodes making up the scene. On the contrary, the scene is distributed throughout the city." As he continues to write, he says that it is this flexibility that allows the to be successful because it is not reliant on the ownership of space, This does not imply that there is not a spatiality to the scene, in fact, Teroni goes on to say:

*A topological description of Santiago's EMS would be like this. First, the scene has - at least - two spatialities, one being its Euclidean space (defined by a set of three-dimensional coordinates) and the other its network-space (defined by the heterogeneous assemblages that constitute every actornetwork). Second, the shape (i.e. the scene) reaches continuity by being unstable both in network and in Euclidean space: the scene is an actornetwork that is 'on the move' in Euclidean space (a mobile and episodic geography that has no center) and whose network elements (the bands, the projects) are constantly changing (multilayered identities, multitasking, virtual non-human mediators).<sup>3</sup>*

One week a class may be used for family counseling session, and the next it could be used for informal German language classes by students at the university. It is this diversity, and ever-changing dialogue between city and user, that allows the refugee to participate in varying capacities depending on their needs and class availability.

In a recent editorial by E-Flux - a platform for critical discourse in contemporary art, culture and theory - Architect Nikolaus Hirsch, conceptual artist Julieta Aranda, and editors Brian Kuan Wood and Anton Vidokle ask "How, then, can we contextualize more recent advances in registering and distributing space, in order to place them back into the

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3 Farias, Ignacio, and Thomas Bender. *Urban Assemblages: How Actor-network Theory Changes Urban Studies*. London: Routledge, 2010. Print. (pg.37-38)

history of architecture?” Their response:

*A new contemporary architecture would be built out of pure knowledge—drafted on paper as an idea to be shared, never bogged down by the technicalities of constructing in dimensional space or even any spatial paradigm altogether. The history of the avant-garde can’t—as Beatriz Colomina has pointed out—be separated from its engagement with media and communication. Buildings would move at the speed of thought and spirit.<sup>4</sup>*

From this article we see architects and artists finding interest in questioning the types of spaces that house and distribute knowledge in our cities. They even suggest that architects could learn from platform-based models of doing business like Airbnb. This model creates an interface between consumer and producer and creates large, scalable networks of users and resources that can be accessed on demand.<sup>5</sup> Maybe from this we can argue that there is no need for new physical space, but instead a gathering of resources, a re-appropriation of use and redistribution of existing ones. In this case the academic institutions as the producer and the refugee as the consumer.

### **Zoologischer Garten S-Bahn Station**

Acting as the central station in Berlin until 2006, with the construction of the Berlin Hauptbahnhof station, the Zoologischer S-Bahn station finds itself at the nexus of both S-Bahn and U-Bahn lines as well as many bus routes. This literal intersection is an opportunity to express the reconstitution or re-assemblage of refugees as Berliners. Its location adjacent to the Tiergarten Park as well as the Berlin Zoo gives it a prominence as a location to be used by both Germans and non-Germans alike. Additionally, it is located just south of the government facilities that refugees must interact with on a regular basis during the asylum process. This was a strategic decision that provides interesting

4 Hirsch, Nikolaus, Julieta Aranda, Brian Wood, and Anton Vidokle. “Editorial-“Architecture as Intangible Infrastructure,” Issue One.” Editorial-“Architecture as Intangible Infrastructure,” Issue One - Journal #64 April 2015 - E-flux. N.p., Apr. 2015. Web. 17 Jan. 2017.

5 Moazed, Alex. “Platform Business Model - What Is It? | Definition | Explanation.” Applico, Inc. N.p., 03 Feb. 2017. Web. 30 Mar. 2017.



Fig 4.6: Zoologischer Garten S-ban Station

programmatic options for this site, opportunities to expand existing infrastructures, and create new opportunities to engage with Berlin as this Syrian - or any other migrant group - navigates the path to a new life in Berlin.

Because of its history as the main station, any changes that are made to its form need to be directly related to the needs of its users. This implies that just like the other two sites, there is no desire for complete erasure of the past in order to give way to something new. My intent is to make use of the large roof structure, and the spaces it creates within its spans. The beautiful iron work, and scale bred out of nationalistic pride, and its transparency are markers of a time, but also of a style that is characteristically European and Berlin, and as much as it exists in this way, it also provides identity to the area.

There is also a proximity between this sight and institutions of knowledge that must not be ignored in the context of this project. The success of this new system relies on density,

proximity and variety of uses. By placing this intervention on a transportation line to both the bureaucratic institutions and a network of accessible academic spaces for refugees, the neighborhood will already be familiar to refugees, but the neighborhood will also be familiar with them. This thinking creates a situation of acclimation, and following the same thoughts as the rest of the project, makes transitions less abrupt and thus less disruptive to the systems at work here.

The hope is that by making use of something with such a strong identity, it will help enforce the relationship created between two disparate things that come in contact with one another. Both of completely different times, feels, structures and uses. There is a common phrase, unity in diversity which is a concept of 'unity without uniformity and diversity without fragmentation' that shifts focus from unity based on a mere tolerance of physical, cultural, linguistic, social, religious, political, ideological and/or psychological differences towards a more complex unity based on an understanding that difference enriches human interactions.<sup>6</sup> Similarly, I hope to express through this proposal how a host and symbiont build on one another, provide for one another, and as a result become something new through the other. Both refugee and Berliner are having to go through a marked change as they engage with one another, but it is their embrace that is truly indicative of a change in thinking and acceptance of one another.

<sup>6</sup> Roxanne, Lalonde (April 1994), "Edited extract from M.A. thesis", Unity in Diversity: Acceptance and Integration in an Era of Intolerance and Fragmentation, Ottawa, Ontario: Department of Geography, Carleton University, retrieved 9 January 2014



## A New Interface for Berlin

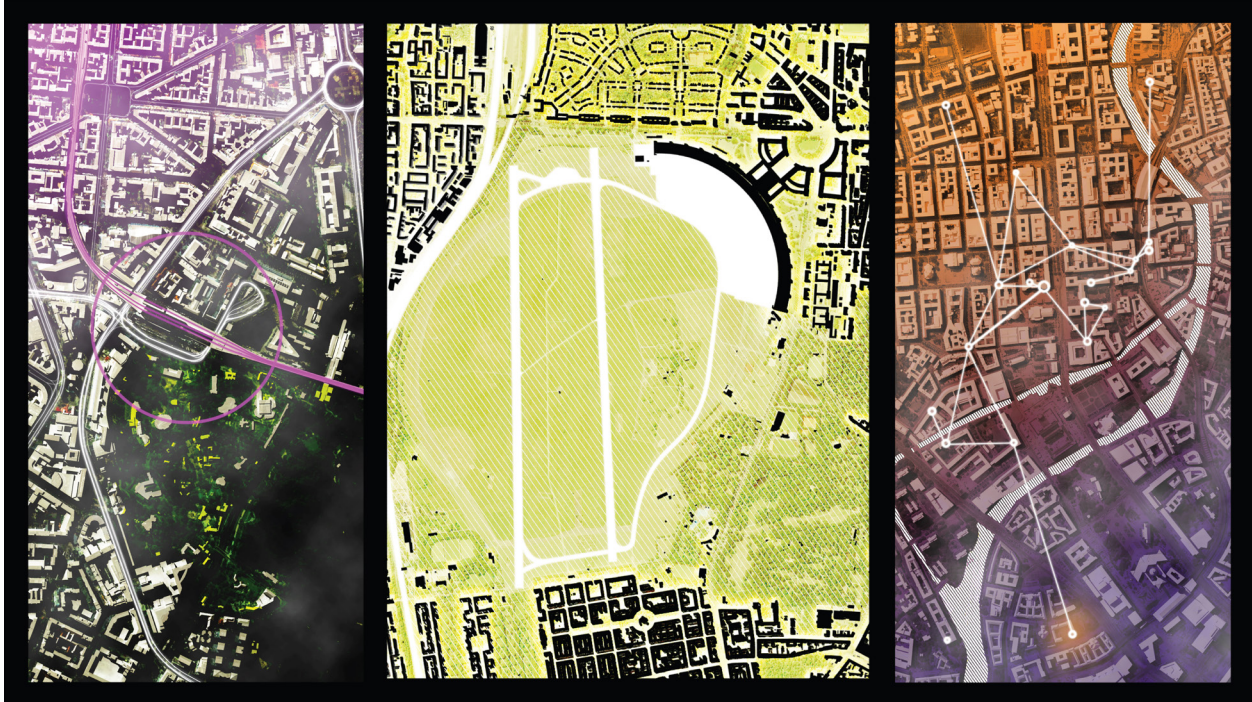


Fig 5.1: Three Plates: The phases of the new interface between refugees and Berlin

“The interface is the ensemble of things and information. The interface is the space of mediation, irreducibility (Latour), association, translation, interpretation, and networking.”<sup>1</sup> - David Krieger

This thesis provides a method that connects Berlin across multiple scales and social boundaries and creates the opportunity for natural growth and genuine freedom, from which refugees can reassemble themselves in their new home. It does this through flexible frameworks, scalable interventions, and a user enacted intensity of expression. This can be seen as opposing traditional models of architecture where space is created for a user to interact with in a specific way. While in some capacities this is effective, program specific architecture tends to be static and unable to change as rapidly its

<sup>1</sup> Krieger, David J., and Andrea Belliger. *Interpreting Networks: Hermeneutics, Actor-network Theory & New Media*. Bielefeld: Transcript, 2014. Print. (pg)

user's needs do. Fundamentally, it is from a desire to present a flexible, user-driven response to these issues that I differentiate this thesis from a traditional architectural thesis. A nexus of use, interaction, knowledge, and possibility - It brings many things together to formulate new systems within the city. I begin this proposal at the Tempelhof Refugee Camp, where the resources for a successful re-assembly are gathered and redistributed to refugees who literally wait in the wings for an opportunity to be successful.



Fig 5.3: Diagram of spherical maze with the constellation of a refugees needs dispersed throughout the system.

## Tempelhof Free-Space

*"Free-Spaces are financed from below, those whose knowledge and ingenuity, energy and inventiveness have always fueled the engines of civilization, but who do so now, directly and resolutely for themselves." - Lebbeus Woods*

Acting as the first phase for creating a porous process for refugee engagement in Berlin, the use of existing space within Tempelhof Airport requires little financial investment but provides virtually instant access to opportunity for those who reside in the

airport's hangars. As mentioned in the previous chapter, Tempelhof Airport and adjacent Tempelhof Field is a balance of social interest and basic need. If we are to bring balance to the site, the opportunity to engage with your urban surroundings and advocate for your own future must be brought to the refugees living at the airport. The goal of this phase is to provide the residents of the camp a window outward towards a productive future, and all efforts focus on making sure they do not have to travel to accomplished that end. It was important to consider that these individuals have just traveled for up to 30-days to arrive in Berlin, and while the site has been compared to a prison with open doors by some, at least language and basic facilities are available to them here. In a continued effort to make this transition as copacetic as possible, this proposal avoids forcing refugees and their families to unearth, formulate or predict what options they have available to them. In line with this, I argue that bringing in others that have navigated a similar process will provide them with a more clear, more correct, and more beneficial view from which to draw conclusions about their future. This is desire is support by the differences expressed between Jean-Paul Sartre's ideas of pure-possibility and Martin Heidegger's existentialist approach to understanding self.

Pure-possibilities, as described by Sartre, are "the possibilities that are posited and contemplated are for its own sake, and not for the sake of anything external to, or more ultimate than, itself." As a result, the ego is then described as, "Being self-constituted." This does not allow them to see themselves as being part of Berlin if all of their efforts are done solely for their own gain or in parallel to the desires of others. Specifically, within the camp, this type of thinking and self-constitution alienates and breeds difference between those that have the means to think this way, and those that do not. Within the already congested and difficult situation in Tempelhof, it would become more necrotic. This way of thinking is dangerous because it does not take restrictive structures into account and have been compared to as 'La-la-land'.

I choose to propose a change that uses Heidegger's existentialist approach, which shows us that through experience we gain a broader sense of the possibilities we have before us. In the case of the Tempelhof Free-Space, the act of bringing in individuals with the purpose of sharing their experiences integrating as refugees and migrants in Berlin

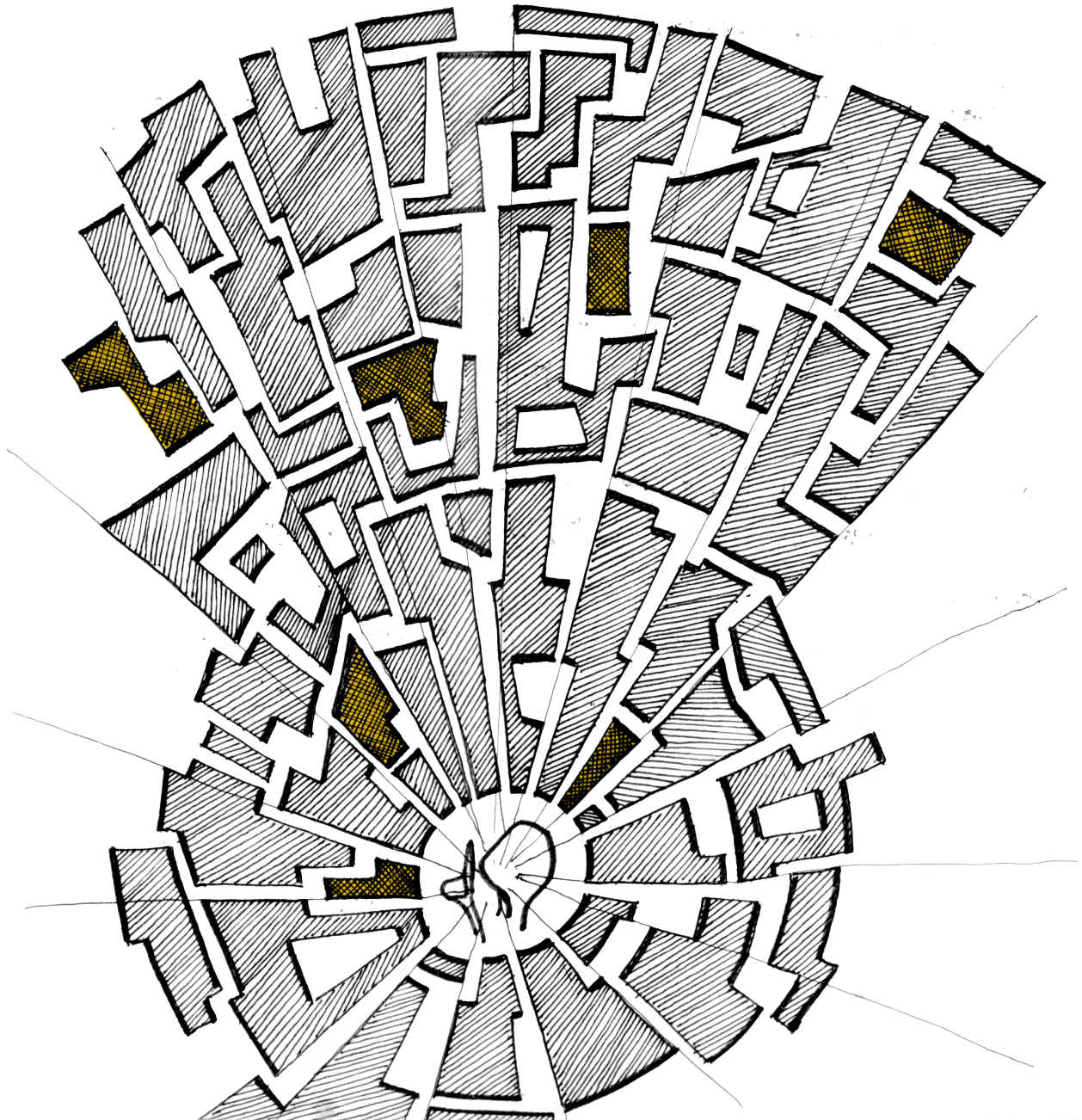
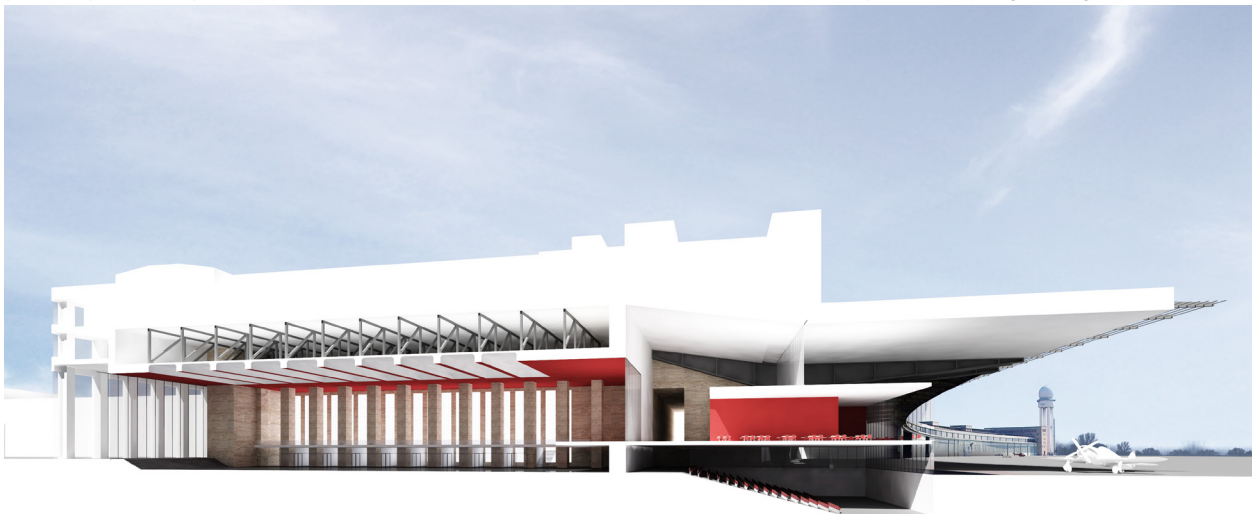


Fig 5.3: Diagram of spherical maze with the constellation of a refugees needs dispersed throughout the system.

greatly increases clarity the porosity of the whole situation faced by these newcomers. Being able to interact with other humans that either share their past experiences and have already done the footwork of translating the German system gives one a realistic view into what they can expect to accomplish. From this grounded perspective a refugee can see the boundaries that they will encounter, use experience derived techniques for how to handle them, and understand the amount of time they can expect it to take to achieve certain milestones. By achieving those three steps it becomes easier for refugees to not lose heart through the process. These opportunities for interaction are not just 2-dimensional exchanges of information - but puts the refugee in touch with the volume of 3-dimensional space-time that is essential in existentialist thinking. They will have the ability to speak with those that have only been there for a number of weeks, or even a number of years. This difference provides diversity, but also allows a person to see where they could get to in an allotted time frame. It is with this information that a new refugee will be able to have a more realistic understanding of the possibilities before them, instead of being left to imagine any number of possibilities and not know which path will actually lead them to their desired end. The diagram of a spherical maze helps illustrate the difficulty in knowing which decision will get to where you need to go, or perhaps the path is less linear, and that one may need to piece things together from



*Fig 5.4: Section Diagram of Tempelhof Airport's arrivals and departures terminal.*

multiple paths to achieve a desired result for themselves. The role of this site is to provide a kind of guidance to these newcomers.

This guidance will take place in the central building of the old airport in the departures and arrivals terminal. While this does have conceptual importance as a clear connection between those who are arriving, and those departing from the camp, it is spatially located as the focal building for the airport and is also a pragmatically located equidistant from both camp locations which are in the two opposing hangars. Further, this terminal is the centerpiece for tours of the airport, it houses large events and is a place where architecture students come to learn how to construct perspective drawings. It is here that we will begin to provide new opportunities to construct new perspectives as well. As described in the last chapter, this terminal is the beginning phase of the larger task of creating a new interface between Berliners and their German world view, and the needs of the refugee to gain value-based happiness in their new home. This value-based happiness stems from basic human desires such as curiosity (knowledge), acceptance (being included), and Independence (self-reliance) to name a few. (cite)

### Sequence of Use

This phase begins with a search for other migrants and refugees that have successfully navigated the German system, and have become successful in establishing themselves



Fig 5.5: Mohamad Teaching German (Left), Goethe-Institute Event (Middle), and Samir Leading a Tour (Right)

within the city. The next consists of organizing a program of talks, art installations, small classes by those willing to help. The extents of this collection of lived experience could include, but is not limited to those who have come to Berlin to study and are teaching German classes in Arabic like my friend Mohamad, To artists and art-based events like the 'Damascus in Exile' series of events that took place Fall 2016, to shop and restaurant owners and tour guides like Samer Sawalha, or even large business owners who are interested in procuring skilled labor from the body of refugee skill sets. The key is to not limit opportunity but to be inclusive of those from educated and trained to illiterate but willing.

The terminal itself would become a body of lived knowledge. One that Berlin will look to as a resource for refugees and will take pressure off of other aid systems that currently orient



Fig 5.6: Render of possible new use for the arrival and departure terminal at Tempelhof Airport.

refugees upon arrival. These individuals who are sharing their stories, experiences, and ‘Berlin-hacks’ could begin to build a body of knowledge for the government, to illuminate the issues inherent within their system and how these newcomers have navigated the often labyrinthine processes of attaining asylum.

The terminal itself, being transformed by these stories and interventions with its fascist architecture. Freedom of expression coming into direct contact with rigid and oppressive structures as a metaphor for seeking out the porosity of the form in the face of unwavering rationalism.

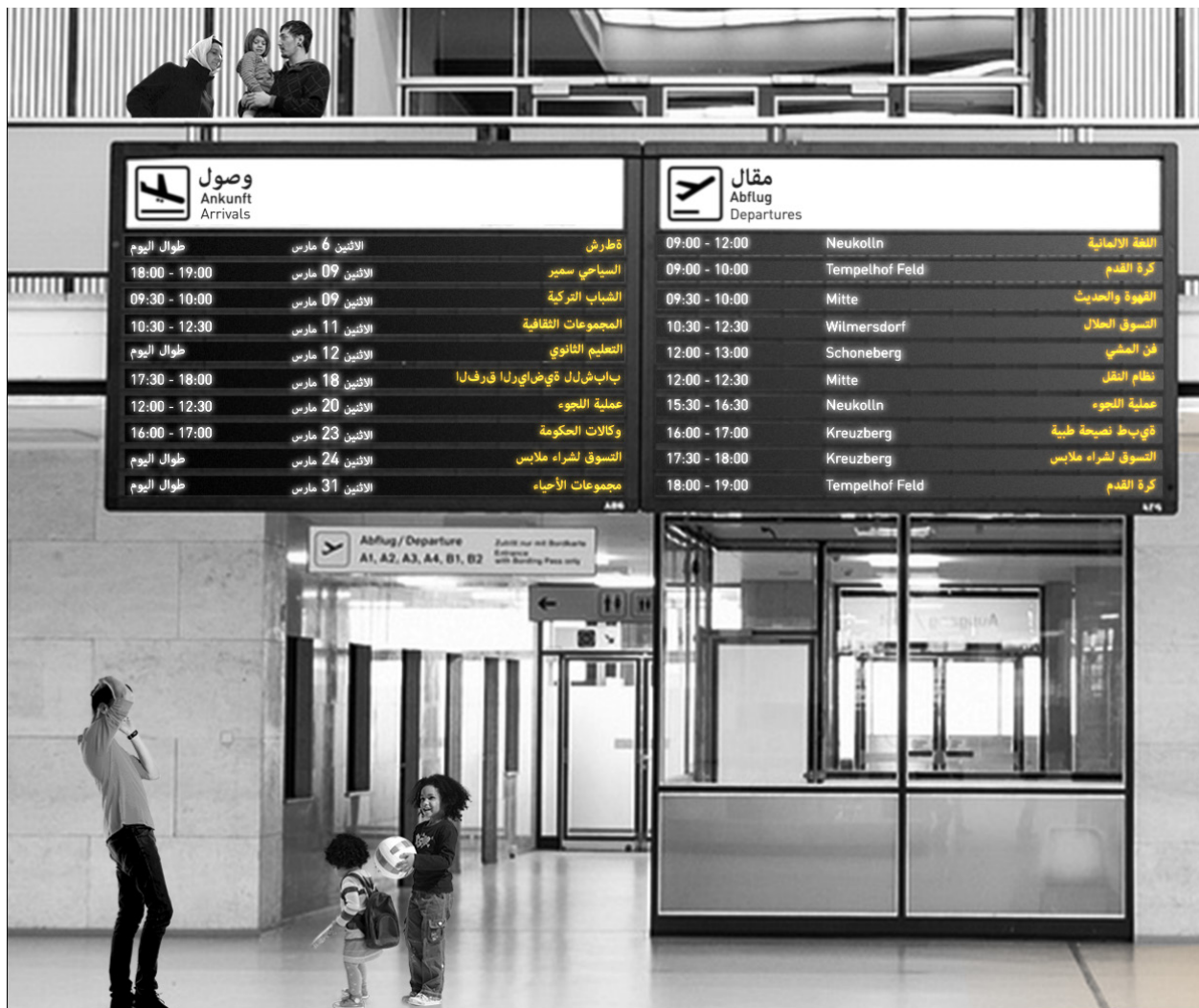


Fig 5.7: Re-appropriation of the arrival and departures notification boards in the terminal showing what speakers and events ‘arriving’ to the terminal, and the ‘departures’ of events happening outside of the camp

In addition to bringing in success stories from which to motivate, there is also a platform-based computer facility that supports the next phase in the process - getting refugees out of the camp and into the city. I will describe the necessity for this more in the next chapter, but these computer's act as another platform for communication with the system in Berlin. In the image below we see how the arrivals and departures schedule is now being utilized to break down who is coming into the camp to do an art installation, give a talk, run a small class, or provide some other type of information. The departures side scrolls through the various classes for refugees that are being provided throughout the city. Since these classes are the focus of the next chapter, I will just describe the platform by which refugees can participate and even create classes of their own.

The computers are connected to a platform that allows them to search, and appropriate open classroom space throughout the city. Depending on where they may be in the city, or how far they want to travel, users can select a neighborhood within Berlin, zoom into an academic institution, check for class or room availability, and sign up to



Fig 5.8: Computer screen showing the platform through which refugees can appropriate vacant academic spaces throughout the city.

take or teach a class. Once they join a class, their Refugee Identification Number (RIN) is applied to the reservation and they are able to attend classes.

Bringing in those who have already become actors within the city is key in creating a feeling of porosity, and creating an understanding of what blockages one could expect to encounter as a refugee. The direct transaction of personal experience will inspire some to act rapidly, others to assess how they want to proceed, but may also not resonate with another contingent. The important thing to remember is that we are battling entropy, or the thermodynamic tendency for energy - unable to be put to mechanical use - to tend toward chaos. So it is to the greatest capacity possible, with the adaptation of existing form and the smallest investment, that this phase tries to simply let refugees understand that 'it' is possible.



Fig 5.9: Map of 'virtual' spaces distributed throughout the city

## Virtual Infrastructure

*"Knowledge in the digital age is no longer a pyramid, but a cloud. It is non-hierarchical, inclusive, connected, complex, and public. Instead of a sequential, progressive, and deductively ordered and thus stable edifice of facts, the digital revolution has created an unbounded, heterogeneous, uncoordinated network of links.."<sup>5</sup> - David Krieger*

5 Krieger, David J., and Andrea Belliger. *Interpreting Networks: Hermeneutics, Actor-network Theory & New Media*. Bielefeld: Transcript, 2014. Print. (pg.129)

As I began to describe previously, this second phase exists to extend and diversify the program that was created at Tempelhof Airport out into the city. The goals of this phase are to get refugees out of the camp and in touch with practical skills they will need once they are granted asylum. These skills include; German language courses, how to find a halal grocery, acquire essential household goods, technology workshops or job skills training by German business owners. It is by way of this network of learning opportunities that refugees will be given the chance to make productive use of their time while they wade through the asylum process. Then, even if the worst happens and they are not granted asylum, they have gained some new skills along the way and have kept their motivation up. As referenced in previous chapters Alfred Schutz's 'motives for human action' become the driver for the type of intervention that is being created. While Tempelhof makes use of the 'in-order-to' motive to provide perspective, this phase is a product of the 'because' motive. For example, one could say, "In order to learn German, I must go to Humboldt University, because that is where it is being taught." So, the question comes, how does one create a new network that piggy-backs onto another one without displacing a user group and amplifying the effects of Schutz's motivators? The answer is the use of 'virtual' spaces throughout the city.

The term virtual refers to an infrastructural solution that has no single location. It is flexible, movable, scalable and repeatable. At any time in the city, there are unused spaces in academic buildings. This phase sees the potential of these seemingly mundane gaps in a university's timetable and makes use of them for refugees. By proposing a platform innovation model, this system helps collect these spaces from institutions and distributes them to people who want to teach classes, do job training, or hold lecture series for refugees. Then through an on-line platform described in the last section, refugees and migrants can register for classes with their Refugee Identification Number (RIN). There is even the possibility in the future for refugees to organize their own focused

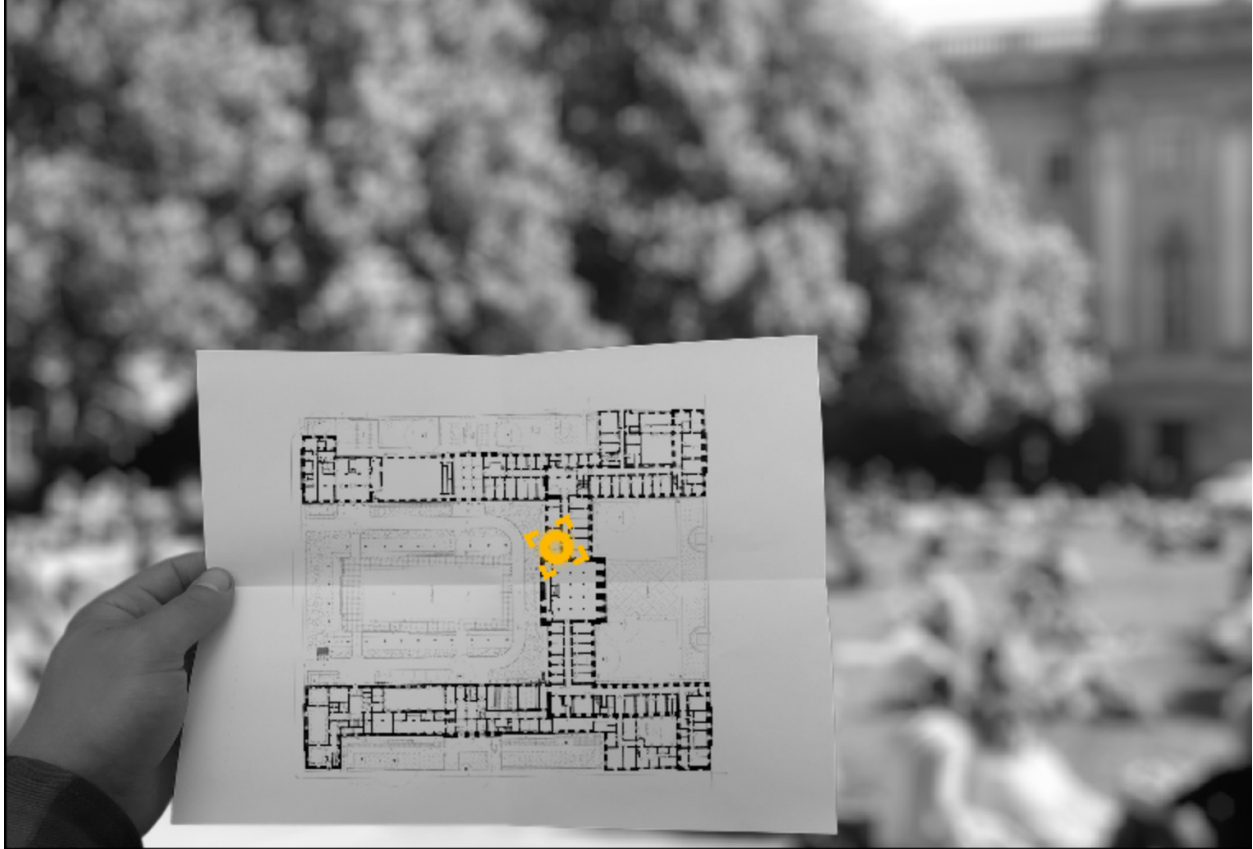


Fig 5.10: Arriving to Humboldt University for German Language class.



Fig 5.11: German Language class being led by a German volunteer and led by refugee 'multiplier'.



*Fig 5.12: The Moving Network team - A Professor led student research group from Macromedia University in Berlin.*

group activities after going through specialized training. At its base, this model functions to provide the ability to curate and self-organize to those that do not typically have the means to do so.

To resume where we left off in the previous section, once a refugee enrolls in a class or signs up to teach one, they are automatically registered (with their RIN) in a system that university security personnel can access to know who is coming and going. When refugees arrive for class, they must check in with security personnel at the school before heading to class. This is a measure provided for the academic institution, but also for the refugee camp from which the individual has arrived from. Just as they must check into and out of the camp, they must also check into and out of class. This is a structure

that does restrict complete freedom but is necessary to know where people are if they end up lost, missing, or otherwise.

In this image we see a German language course being led by a Berliner from Kreuzberg. Her role here is to help the Syrian woman next to her organize and run the course for a number of days, but then allow the class to be completely refugee ran. Self-organization and empowerment of individuals that want to be leaders for their community stem from findings in a recent publication called Teachers for Life by The Moving Network - a group of professors and students from the Macromedia University in Berlin. They saw the conditions of refugee's spirits in the camps around the city and decided to take action to understand its underlying causes and a workable solution. In their opinion, it is not fair to assume that a German can provide a refugee what they need to succeed in Berlin. Instead, it is through trust circles and the concept of 'Multipliers' that refugees and migrants arriving to the city will find lasting success.<sup>6</sup>

The resultant methodology from their research, consisting of 100 refugee interviews and camp case studies, revolves around the concept of empowering those that identify as 'Multipliers'. These individuals are described as, "communicators and facilitators between different spheres of refugee camps and society." They say that their method aims for an empowerment grounded on sharing, not only values and traditions but especially knowledge and experience and fostering a process of mutual influence. Further, "it is an invitation to trust a peer group, a circle of people and from there, start growing by adopting mutual responsibility."<sup>7</sup> This proposal assumes a relationship with The Moving Network and Macromedia University by employing their multipliers into teaching scenarios. While independently they are doing great work for the city and its refugees, through collaboration, virtual spaces can provide something that they say is one

<sup>6</sup> Sandrini, Mafalda, and Alen Tabakovic, et al The Moving Network. Teachers for Life. Berlin: Macromedia University, 2010. Print. (pg.25)(pg.24) (pg.31)



*Fig 5.13: Gelling of a network as distinct trajectories and nodes become blurred through social interaction.*

of the enduring problems for their work, “the provision of space for such activities.”

Generation of dynamic, self-motivated learning atmospheres that draw refugees further into the city in only the initial aim for this phase. The natural progression of its use is a subsystem of connections in between the classroom nodes. Actor-Network theory suggests that there are two types of scenarios created by urban interactions. Networks, which are made of clean nodal relationships, and a gels that loosens the boundary of interaction.

Gel is one alternative way of thinking about the interconnected social structures beyond the idea of network ... Whereas a network implies clean nodes and ties, then, a gel is suggestive of the softer, more blurred boundaries of social interaction. It also challenges our notions of scale, boundary, and structuration. Rather than a clean break between the micro and the macro, the private and the public, or the local and the global, we can think in terms of this messy gel of sociality occurring at different scales and scopes.<sup>7</sup>

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7 Farias, Ignacio, and Thomas Bender. *Urban Assemblages: How Actor-network Theory Changes Urban Studies*. London: Routledge, 2010. Print. (pg.46-47)

Through continued use and the passage of time I like to think that the concept of a gel could be applied to this phase. The classroom nodes provide the initial sites for which the refugees would arrive from the camp at Tempelhof, but through repeat appropriation and use, relationships would be built. You begin to learn the barista's name at your regular cafe. That the German guy you ask for a light for your cigarette after class strikes up a conversation and asks if you want to join him for a beer. The micro relationships form from the more structured ones and from these points of contact, the refugee can reconstruct themselves socially in the context of Berlin. The irregular becomes regular, and chance encounter becomes a meeting through routine. In the next section, I will further explain how a routine space, a piece of infrastructure does more than just support its own ends, but can provide for the needs of many individuals simultaneously.

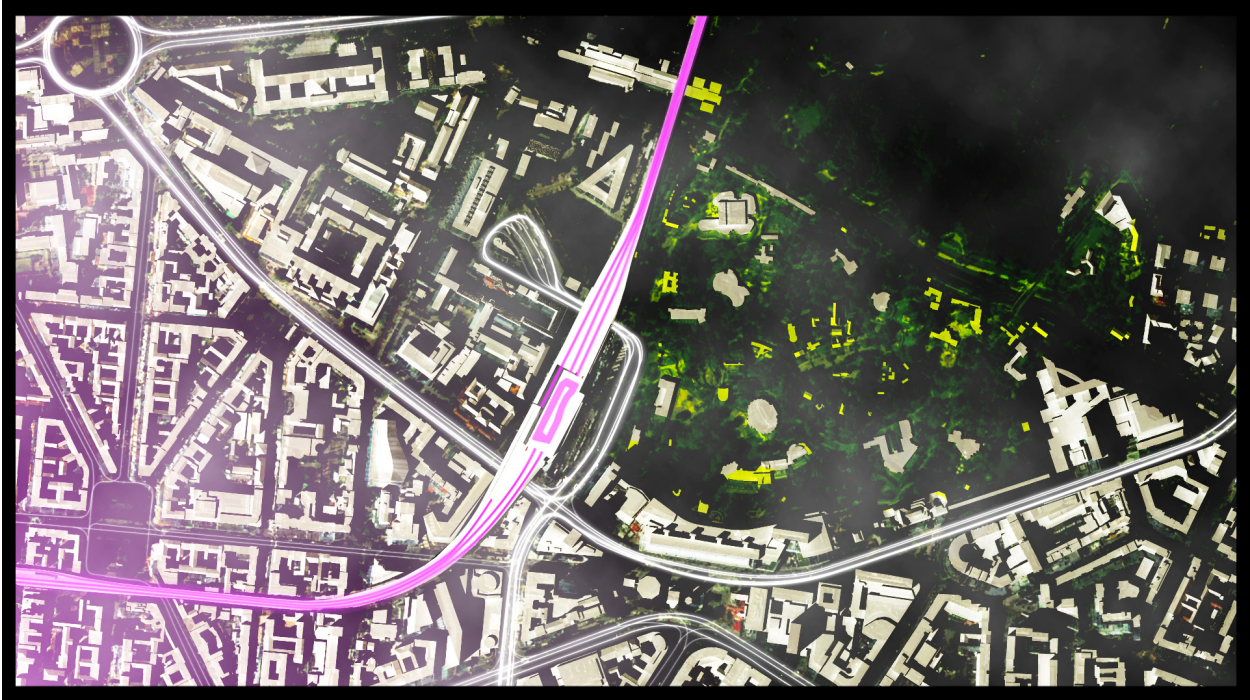


Fig 5.14: Zoologischer Garten Market. A nexus of transportation, recreation, economic and education resources

### Expression Infrastructure

*"We surely err if we start with an assumption th at the city is some kind of whole, a totality, represented as a bounded or at least an identifiable territorial space that gives shape to social relations.."*<sup>8</sup> - Thomas Bender

This phase is the result of an expansion of the other two. The Zoologischer Garten Markthalle is an expression of how a refugee or other recent migrant have assembled in their new home. Located on and within the roof structure of the Zoologischer Station along the S-Bahn, it adds a third layer to this proposed system by providing skills, services, and knowledge back to the city.

The structural diagram of the building illuminates the steps a refugee community must go through in order to become woven into its host city's fabric. First, it must arrive. Meaning that their presence creates a change in the system. Then, having spent large

8 Farias, Ignacio, and Thomas Bender. Urban Assemblages: How Actor-network Theory Changes Urban Studies. London: Routledge, 2010. Print. (pg.304)

sums of money, exhausted innumerable resources, and in some cases risked life and limb to escape war, most arrive without the means to survive on their own. They must survive off of the existing aid and support structures provided by their host. A which step varies from person to person and group to group, as some arrive with more money or have family members living in the city already, the fact remains that as refugees arrive, they rely on some support system. Thirdly, through time and regular interaction with its host, the newcomer adds to the system. It does not imply that they become fully integrated into it, but the new community has been given license to succeed and their presence provides something lasting. I am drawing from the geological definition of intercalation in order to describe this step, which is defined as a stratum of a substance being found between strata of something quite different. It is through the layering of these differences that something becomes more robust. Concrete and reinforcing steel, for example. It is from Deleuze and Guattari that we understand this concept in relation to new beginnings:

“There is no beginning from which a linear sequence would derive, but rather densifications, intensifications, reinforcements, injections, showerings, like so many intercalary events... The beginning always begins in-between, intermezzo.”

This is then translated later by Andrew Ballantyne to say, “there is growth only by intercalation.” The last step, emerging from the intercalation of actors, is when the structures of the refugee’s life and the existing societal structures begin to act as one. This can be compared to the phenomenological model of co-constitution, which is a necessity for any self-perpetuating system as it acts as a structural coupler between the self and the world. Being able to see the effects of its actions, an agent “needs to be able to make a distinction between two sources that affect it: those that are related to its own activity, and those that arise from the environment,” says Olivier Gapenne, and

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9 Deleuze, Gilles. *Spinoza, Practical Philosophy*. San Francisco: City Lights, 1988. Print.

10 Ballantyne, Andrew. *Deleuze and Guattari for Architects*. London: Routledge, 2007. Print.



Fig 5.15: Diagram of proposed market engaging with the structure of the existing Zoologischer S-bahn station.

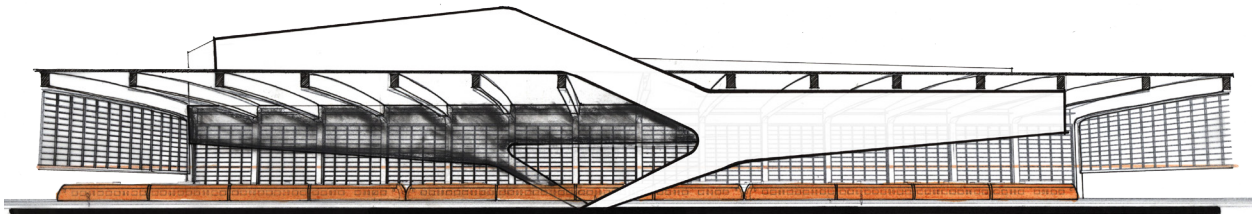


Fig 5.16: Initial section of proposed market engaging with the structure of the existing Zoologischer S-bahn station.  
See figure 5.19 for model photo for further clarification on the four phases of integration.

“that an absence of this distinction, or a confusion, between these two sorts of signal directly threatens the agent since it favors the constitutions of erroneous perceptions which may be deleterious.” in simpler terms, a refugee may confuse or unable to tell if the source their experience is a result of their action or from the outside. As the two come in contact with one another, they see how they are affecting one another and understand each other’s role in the city.

This series of diagrams and following model photo illustrate the structural diagram mentioned earlier and express the intention of this phase of the project. A form, injected into the frame of another, that provides a completely new use, but one that is also complimentary. The proposal is a neutral space, one that is open in both directions from host and symbiont like Tempelhof, but also expands on existing networks of social, economical, and educational spaces in the city like the virtual academic spaces, and

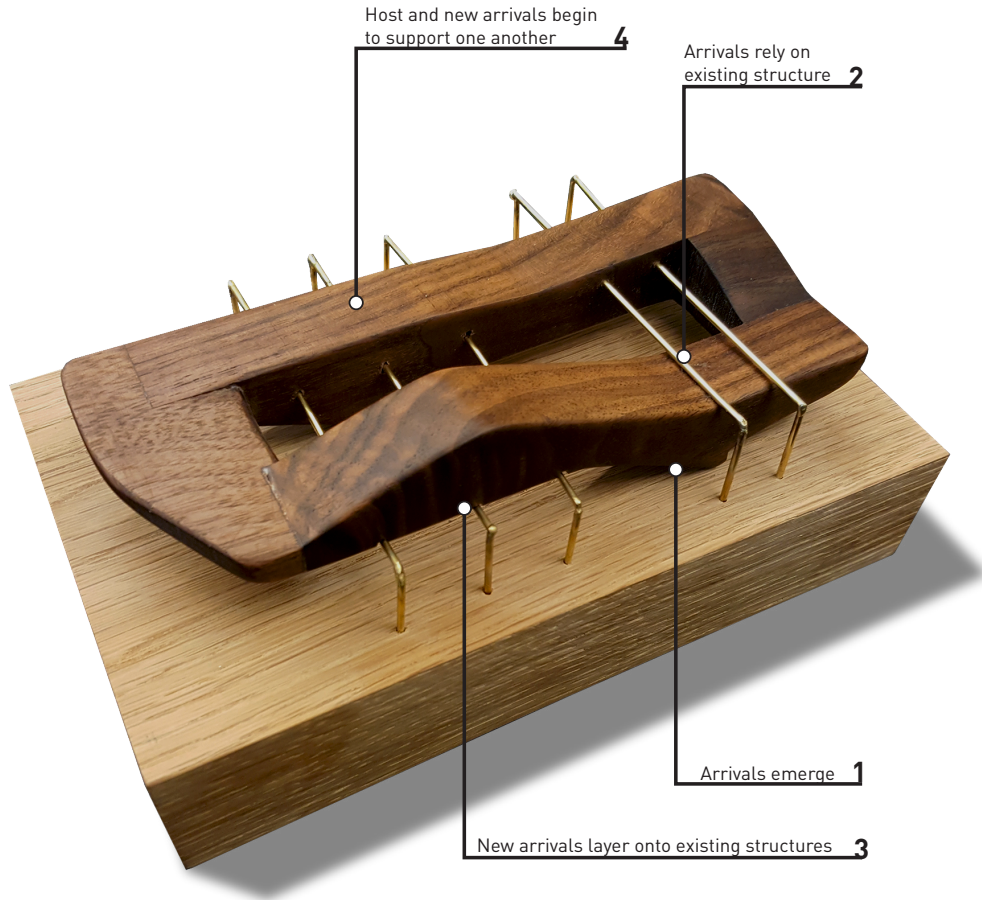


Fig 5.17: This model was made to physically express the conceptual relationship between the structures of the city in Brass, and the new Zoologischer Markthalle in walnut

adding the notion of co-constitution, and mutual support to create a market that supports refugee, migrant, and German interest alike.

### Spatial Sequence

As a set of experiences, this Market begins at the platform upon arrival. The rumbles of the train that would have been amplified by the reverberant steel structure and rattling glass of the old station is met by a warm glow and a cacophony of human exchange from within the market. The movement of silhouettes within the market draw your eye upward while the smell of foods rich in spice offset the typically metallic scent of the station. Escalators on either platform invite you up into the market where you become part of the spectacle. A singular silhouette, moving through the market, anonymous as



Fig 5.18 The Zoologischer station and its symbiotic Markthalle.

either refugee or German. You spot a young Syrian father and his daughter inspecting a kanefe from one of the bakers at the market and decide that you want one as well.

By ascending into the market, the fast pace of the station subsides, and the smells that drew you to the market in the first place are at the fore of your attention. Spice dealers, a barber, and...Arabic speaking children? Why is there a troop of young children attached to a tether being walked around a station market? As soon as the question is asked, it is answered. There is a daycare here for young refugee children. Initially disorienting, but it makes complete sense given the station's proximity to the government offices that handle asylum processing. You round a corner and you find what you had been desiring, the Kanefe you saw the young girl holding on the platform. During the short wait for the baker to prepare your treat, you overhear a tour being guided through the market - "Each of these stalls is rent-able via an online platform for refugee and migrant start-ups, allowing this market to remain in a constant state of evolution." But he says, "There is always a barber, a spice dealer, a kanefe baker, but who it is changes as the needs



Fig 5.19 Inside the Zoologischer Markthalle. Its diverse merchants exchange wares and their stories in equal measure.



Fig 5.20 The upper level of the Zoologischer Markthalle. Light ETFE and steel structure support a radiant atmosphere.

and means of the store owner change.” As you are handed your kanefe, you are urged to explore the remainder of the market.

A bike repair shop, a cafe, asylum legal services, family counseling, tech classrooms and small meeting rooms create a mix hard found in other markets in the city. The upper level's atmosphere has changed drastically from where you have come from. There is more room between the stalls and the light structural frame is covered in a translucent material that allows light to flood through the entire market. Between the banners, live music, and the hip food vendors, it is hard to tell if you are at a festival or a train station.

You walk past a glazed opening in the market's translucent skin and you see a scene that is as Berlin as the Brandenburg Gate; a group of young people sitting at a rooftop bar smiling, joking, drinking and looking out over the expansive city. You see it now. This is not a place for refugees, it is a place for everyone who is open to seeing Berlin as a global city. One that accepts new populations, and gives them the opportunity to succeed. Allowing for its own metamorphosis - a gradual change, or in jumps, but inevitable ones none the less.



*Fig 5.21 Looking out over Berlin from the market's rooftop bar over as Berliner and refugee partake equally.*



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## Conclusions

*“Architecture can be open to other possibilities, which are introduced here: There is the ‘song of the earth’, which resonates through everything, and there is the architecture of trajectories, where buildings seem to dissolve away with the dissolution of the territories that become unnecessary... Most of us want to feel secure in the territory that we know and welcome as our own, putting us in the position of the hefted sheep or the twittering birds”<sup>1</sup>*

*- Andrew Ballantyne*

A proposal meant to address the complexities of an injection of 65,000 people to an existing urban system must be as flexible as those who have left their lives and support networks behind in hopes for a better future, and simultaneously as calculated as a host government to not upset the structures that support their city. This thesis is an urban imaginary but is constructed out of Sartre’s pure-possibility, but instead, draws from what exists in the city in order to get a clear understanding of the flows and blockages acting on a city. A re-appropriation of existing city infrastructures and the addition of new ones multiplies the number contact points for refugees in the city, without alienating or neglecting any of the other actors in the city.

By using a systems-based approach, this proposal engages multiple scales of the city and flexibly addressed different time-spaces of the refugee experience. As a basic tenet of Assemblage Urbanism and Actor-Network Theory, these three phases work together to form an interface which creates opportunities for new and unique intergroup relationships, but where each phase still has the ability to function at full capacity without the connection to the other. This flexibility is key in sustaining its function as they are not

1 Ballantyne, Andrew. Deleuze and Guattari for Architects. London: Routledge, 2007. Print. (pg.60)

reliant on one another to survive, but through their interaction, they can grow in scale, capacity and opportunities offered.

To address the issues facing refugees upon arrival, architectural thinking has a lot that it can provide to the larger conversation. If we can re-program existing space, re-appropriate civic structures, augment the existing use and engage the use of new technology already being enacted on our city, new answers may come to old questions. Massive migrations are a natural part of how our world handles conflict, increasing populations, and food shortages outside the confines of governmental bodies. These movements of large people have also always generated fear, especially if they happen to be of primarily one religion. These patterns and effects of migration, have not been adequately addressed because we come up with band-aids to the individual circumstance versus thinking of these movements as natural and reoccurring and engaging with them as a necessity for the growth and development of our cities.

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