



PHASE ONE STUDIO PREPARATION // Part A: *Seeing Life In The Inanimate*

STARTS Monday 29 August
DUE Wednesday 31 August at 2:15PM

READING **Pablo Neruda Odes:**

- Ode to the Sea
http://www.agonia.net/index.php/poetry/209732/Ode_To_the_Sea
- Ode to a Bar of Soap
<https://vishytheknight.wordpress.com/2011/06/09/book-review-no-16-odes-to-common-things-by-pablo-neruda/>
- Ode to a Table
<http://www.leonardcohenforum.com/viewtopic.php?t=6302>

Ilan Stavans (ed.), *Pablo Neruda: All the Odes* (New York: Farrar Straus Giroux, 2013)

TASK Based on the reading, think about how inanimate things can have energy and spirit. Wander around campus and find any object that could be viewed in this way. Produce a large depiction (approx. 16" x 24") that captures the energy and spirit of the object. Use any media that you feel is appropriate and allows you to freely express what you see, sense, feel, intuit.

TEAM WORK Groups of 2 individuals.

GRADE 5 % of the course grade (considered along with Parts 2 and 3)



PHASE ONE STUDIO PREPARATION // Part B: *The Experience Map*

STARTS Wednesday 31 August
DUE Friday 2 September at 4:00 PM

READINGS “*Lightness*” from Italo Calvino’s book *Six Memos for the Next Millennium* (New York: Vintage Books, 1993)
“*The Geometry of Feelings*” from Juhani Pallasmaa’s book. *Encounters* (Finland: Rakennustieto Publishing, 2008)

TASK We tend to think about spaces in a building in terms of function. For example, we label spaces in a home as ‘living room’, ‘dining room’, ‘kitchen’, ‘bedroom’ and so on. In other words, when we categorize spaces, we tend to draw functional maps. But it is possible to map spaces in a building in terms of the experience they facilitate rather than function. For example, just one of the ways we can label what we conventionally call ‘living room’ is ‘convivial gathering’, and there are many other experiences that can be mapped on to this same space.

Take the following set of functional labels of a home:

- Living Room
- Kitchen
- Child’s Bedroom
- Attic
- Dining Room
- Parents’ Bedroom
- Study
- Backyard

In teams of two individuals, remap each of these spaces in terms of the multiple emotional experiences they facilitate. Analyze how experiences from one space infect experiences in other spaces. Depict this analysis on an 36” x 48” sheet of paper. Depiction will be verbal rather than visual for this exercise.

GRADE 5 % of the course grade (considered along with Parts 1 and 3)



PHASE ONE STUDIO PREPARATION // Part C: *The Summon of the Other*

STARTS Friday 2 September
DUE Wednesday 7 September at 2:15 PM

READING Internet Encyclopedia of Philosophy – *The Hegelian Legacy* (Chapter 2):
http://www.iep.utm.edu/recog_sp/

LECTURE "*Everyday, Happiness and the Sacred: Architectural Reflections*", Julio Bermudez, Julio (2011)
https://www.academia.edu/4749727/Everyday_Happiness_and_the_Sacred_Architectural_Reflections

TASK Discuss with your partner in the group, and list down anything that moves both of you emotionally. Reflect on the fact that if something moves both of you, it must be something that is greater than either one of you. Document all this in a list, and put forward an “analysis” of what this greater realm might be from which these things spring. Depict your “analysis” on one or more 18”x 24” sheets (you can use either words or sketches or ‘articulated’ images, or a combination of the them).

TEAM WORK Groups of 2 individuals.

GRADE 5 % of the course grade (considered along with Parts 1 and 2)



PHASE ONE STUDIO PREPARATION

Part D: *On Vocation, Everyday Life, & Voluntary Simplicity*

STARTS Wednesday 31 August
DUE Friday 16 September (essay and presentation)

"...I stand among you as one who offers a small message of hope, that first, there are always people who dare to seek on the margin of society, who are not dependent on social acceptance, not dependent on social routine, and prefer a kind of free-floating existence under a state of risk. And among these people, if they are faithful to their own calling, to their own vocation, and to their own message from God, communication on the deepest level is possible. And the deepest level of communication is not communication, but communion. It is wordless. It is beyond words, and it is beyond speech and beyond concept."

Thomas Merton (The Asian Journal)

TOPIC In today's parlance, choosing a 'vocation' means choosing a trade or profession, a field within which one's job will lie. This is typically construed as a choice whose central challenge requires resolving the tension between a personal and practical point of view. The personal viewpoint asks that you choose your vocation on the basis of what you find interesting: in other words, your vocation should indulge your desire. The practical viewpoint asks that you choose your vocation on the basis of the scope it offers to earn and live well: in other words, your vocation should facilitate your living a good life. Both viewpoints begin and end with the autonomous self, and once the choice is made the only question is how one acquires the necessary knowledge and skills to practice one's vocation.

We have lost sight of the deeper root of the word 'vocation', for it involves something greater than one's self-absorbed choices. It derives from the Middle English and Old French word *vocare* which means 'to call': to find a vocation is to find a calling. A calling is much more than your interests or your yearning for a good life; to find a calling means that the voice that calls you springs from a realm that is far greater than you. And every person does not hear the same voice: the

voice that you hear is unique to the kind of person you are. The central challenge in finding a vocation lies in acquiring the discernment to recognize and hear the voice that calls you.

This interpretation of vocation as calling resonates with the philosophy of recognition espoused by thinkers such as Georg W.F. Hegel and Paul Ricoeur, who argue that the self is not a purely autonomous entity, and one recognizes oneself primarily through the way one is summoned by another. And this, in turn, aligns with the proposition put forward by many spiritual traditions which argue that the one is not just summoned by others, one is also summoned by the universe. The way this higher voice penetrates our daily lives, the way we find something transcendent within everyday moments, is key to feeling fully alive.

And as our everyday life inevitably unfolds within a particular civilization, society, and culture, it poses clear demands, expectations, and more on each of us. Put it differently, the world in which we are born does summon us to do or not do and our engagement, aloofness, avoidance, or critique of such world not only defines and is defined by our vocation but also has concrete consequences that we must be able to accept and live with.

TASK Produce a 1,000 word essay and a (15 minute) PPT presentation articulating your positioning and understanding of the studio topic.

READINGS *No Man is an Island*, Thomas Merton (New York: Fall River Press, 2003) - Chapter 8: Vocation (pp.131-163)
Understanding Paul Ricoeur's 'Oneself as Another', Amy Pierovich, (Ariadne Press, 2011)
'Wonder, Wisdom and Mastery in Architecture', Prem Chandavarkar, in Barrie, Bermudez & Tabb (eds.): *Architecture, Culture & Spirituality* (UK: Ashgate, 2015)
"Neophilia, Spirituality and Architecture", Paul Tesar, in Barrie, Bermudez & Tabb (eds.): *Architecture, Culture, & Spirituality* (UK, Ashgate, 2015)
Voluntary Simplicity, Duane Elgin (New York: William Morrow, 1993). First two chapters
"Choosing Being," Julio Bermudez (2014). [URL: follows this link or see course website](#)
Internet Encyclopedia of Philosophy – *The Hegelian Legacy* (Chapter 2): http://www.iep.utm.edu/recog_sp/

LECTURE *"Everyday, Happiness and the Sacred: Architectural Reflections"*, Julio Bermudez, Julio (2011) [URL: follows this link or see course website](#)

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