

**THE INFRASTRUCTURAL SPACE OF APPEARANCE:
The Re-Formed Public Library**

by

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ABSTRACT

This thesis examines the dilemma of the common object in a liberal pluralist society. Situating the arguments in Hannah Arendt's *The Human Condition*, the thesis investigates the notion of the *Space of Appearance* in the contemporary city as providing a common platform for exchange. This Space of Appearance is conceived of through the linking of two public and democratic infrastructures – mass transport lines and the public library. By symbiotically linking the two infrastructures, a space for action and speech emerges that creates concern for the collective object, thereby affirming the reality provided by the public realm.

Using Toronto, Ontario as a case study of multicultural pluralism, the thesis examines the location of Southern Ontario in North America as a precursor to Toronto's multicultural success. From here, the study zooms into a specific site in the center of Toronto entitled "CityPlace." CityPlace is an island formed and bounded through massive infrastructural separation, while simultaneously situated at the convergence of the city's flows. It is this "neither zone" of both Southern Ontario, and more locally, CityPlace that is believed to strengthen its ability to embrace pluralism. An urban design proposal for this foreign island of CityPlace investigates the common object in pluralism at the scale of the city.

Lastly, this thesis investigates the common object in pluralism at the scale of architecture, namely the public library. Through situating the discourse of the library in a historic lineage, the current dilemmas of library design are extracted. A new typology is developed which directly addresses these problems, the CityPlace island, and Arendt's notion of plurality. As the medium of library information increasingly changes to non-spatially bound forms, the primary role of the new typology is repositioned as its ability to provide a common meeting ground for the city.

Through an investigation of pluralism, the thesis proposes an *Infrastructural Space of Appearance* that provides a collective platform for exchange at the scale of the city and building, in the liberal pluralist city of Toronto.

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“Human plurality, the basic condition of both action and speech, has the twofold character of equality and distinction. If men were not equal, they could neither understand each other and those who came before them nor plan for the future and foresee the needs of those who will come after them. If men were not distinct, each human being distinguished from any other who is, was, or will every be, they would need neither speech nor action to make themselves understood”

Hannah Arendt,

The Human Condition, p.175-176

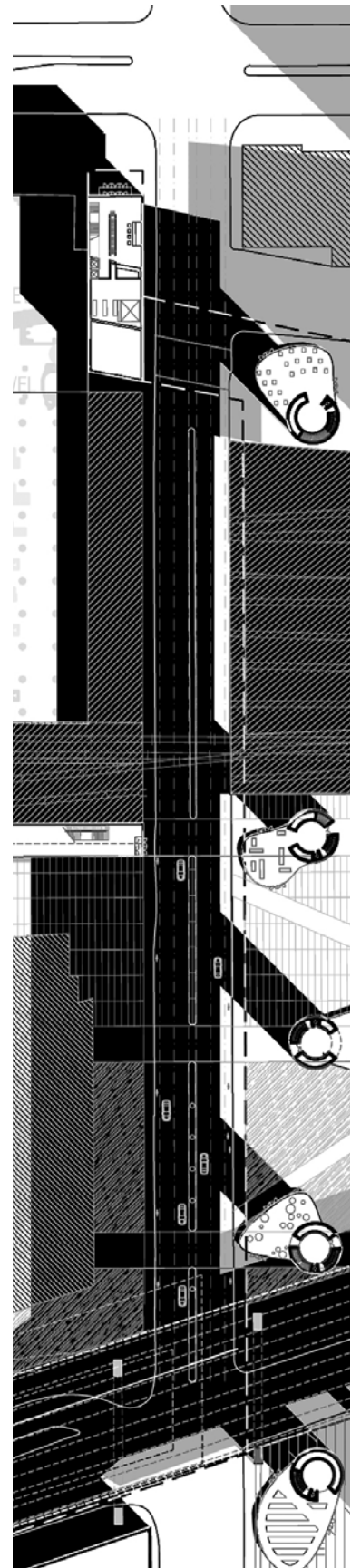
INTRODUCTION

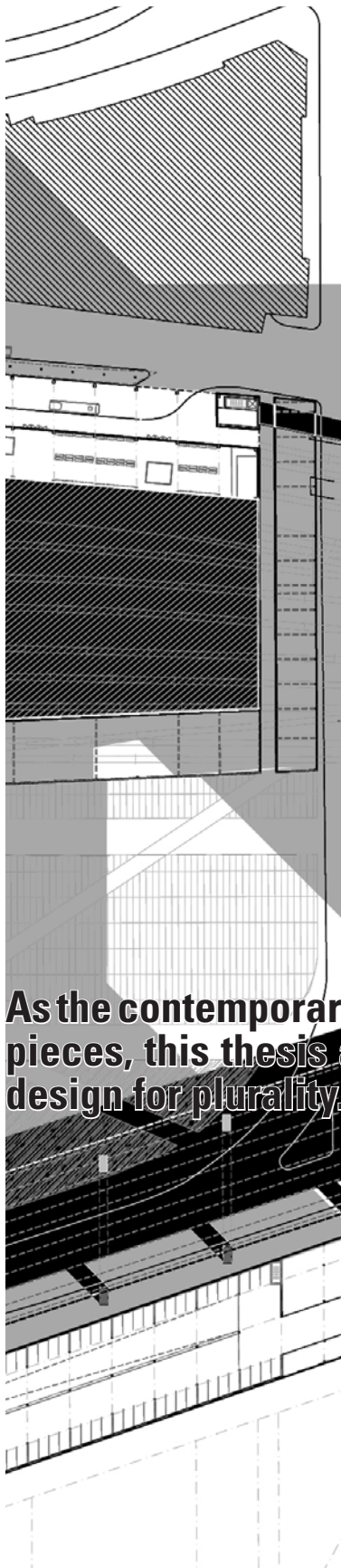
This thesis emerged from a frustration – the inability of architects, urban designers and planners to conceive of animating “public” space without the use of commercial activities. Had our contemporary city fragmented to the crisis point that shopping was the glue that held us together? Where were the civic institutions that were able to collect the masses of society to share and celebrate their commonalities?

These questions and frustrations ultimately prompted initial research into the public sphere and the emergence of a pluralist society. It wasn't long before I stumbled across the text, *The Human Condition* by Hannah Arendt, which provided the foundations for this thesis. Published in 1958, Arendt's text investigates the transforming social and political structures between ancient and modern societies and the resultant loss of the common object. Through a close reading of Arendt's text it was clear why the public realm was needed, how it emerged and transformed, and why shopping as an event and program was so powerful in the contemporary city. Deeper research into the structure of shopping, allowed me to conceive of a counter-perspective that examined potential areas of convergence in the contemporary city.

It seemed that at the root of these complex questions was an underlying transformation brought not only to architecture, but also to society and more generally the city, through liberal pluralism. If pluralism preached tolerance and the acceptance of diversity, the question still arose: where does the pluralist city come together to celebrate our shared values? This prompted research into two key areas in the pluralist city that not only brought people together, but created concern for a common object – mass transport infrastructures and the public library. The coupling of these two distinct programs was guided by Arendt's notion of the *Space of Appearance*. For Arendt, the Space of Appearance is where the city comes together in action and speech and exhibits concern for the common object. In the Space of Appearance, the dialectic quality of human plurality – *to be distinct amongst equals* – is embraced. It is proposed that the linking of mass transport lines and the public library creates an *Infrastructural Space of Appearance* that provides a common object in the liberal pluralist city.

As the contemporary city is continually fragmenting into disparate





pieces, this thesis attempts to answer where, what, and how to design for plurality. The answers to these questions are rooted in initial research but are ultimately brought out through design. Toronto, a city of multicultural success, is examined in a larger regional context for its ability to embrace pluralism. The design study then zooms into a specific urban site, entitled “CityPlace” located in central Toronto. It is argued that the site is reminiscent of Arendt’s notion of plurality, and therefore provides an ideal test zone for the Infrastructural Space of Appearance. This Infrastructural Space of Appearance is designed at the urban scale – *the entire urban island* – and at the scale of architecture – *the public library*. The fragmenting of our own profession of architecture into theory and design that often no longer cross paths frequently leaves one with no tangible response to complex research questions. As such, the foundations of this thesis are informed by theoretical research, while being built up and tested through the heuristics of design. In doing so, a specific and material response is given to a site, a theoretical question, and a typology. Only through this response can we truly question the credibility of this project on plurality.

This thesis is separated into three sections that examine pluralism. Chapter one situates the ensuing premises of the thesis. Largely focusing on the notion of pluralism, it examines the fundamental research question of the common object. From here an investigation into the need for the common public sphere, its emergence and transformation, and finally, what I believe is its eventual downfall. From this initial analysis, two areas of potential –

As the contemporary city is continually fragmenting into disparate pieces, this thesis attempts to answer where, what, and how to design for plurality.

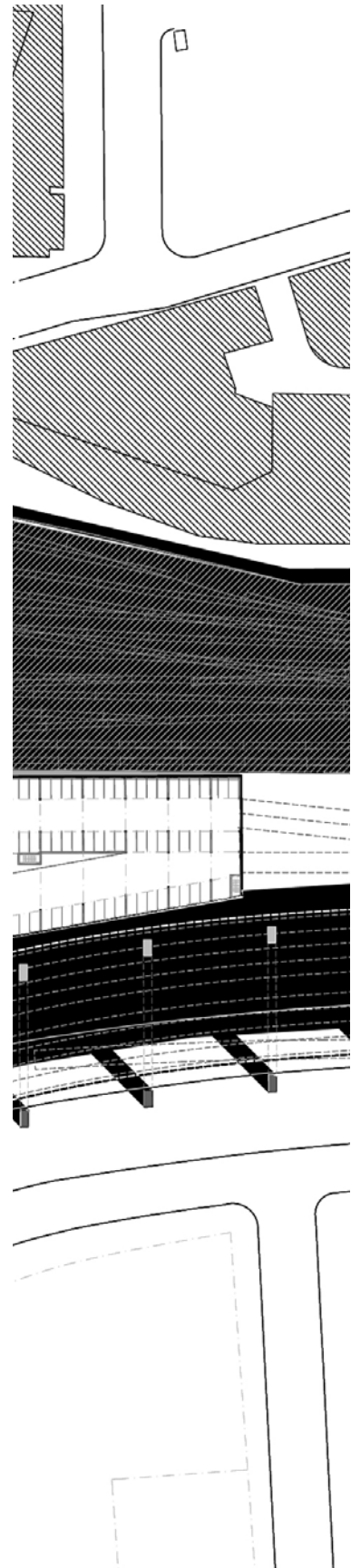
the public library and mass transport infrastructures – emerge as providing an alternative common platform in the pluralist city.

Chapter 2 examines Toronto as a site of multicultural pluralism. Located in Southern Ontario, Toronto is widely viewed as a successful case of pluralism. The historic, geographic, and economic situations of the city are examined to understand how and why the city is able to embrace pluralism. From here, the study focuses on an urban site – “CityPlace” – situated in the center of Toronto. CityPlace is an urban island that is disconnected from the city due to massive transport lines. It is proposed that these foreign islands – Southern Ontario and more locally, CityPlace,

are able to embrace pluralism because they sit in a “neither” zone, without a hegemonic stance. As such, they are able to absorb difference more readily. Furthermore, CityPlace is the simultaneous site of large separations – *both demographic and morphological* – and convergence – *of flows and users*. Accordingly, the site alludes to the dialectic premise of Arendt’s notion of plurality – to be simultaneously connected and distinct. CityPlace’s own history and structure are analyzed before extracting the promise and problems of the site. Urban design concepts are presented for CityPlace that directly address the notion of pluralism in the contemporary city.

Chapter 3 zooms into the scale of architecture, and investigates the library as an institute of pluralism. A study into the historical lineage of the library typology situates the dilemma of modern library design as well as areas of potential. Originally conceived of as a repository or fortress for books, the library eventually took on the role of disseminating as well as protecting information. Modern libraries are increasingly faced with a new dilemma – the information they store is transforming to digital, non-spatially bound forms. Simultaneously, however, the need for public spaces to gather people in the city is increasing. A new library typology is proposed that responds to these current transformations and is informed by the elements of the Arendt’s Space of Appearance. These libraries are tested in CityPlace, creating democratic endpoints that structure and connect the urban island.

Consequently, the issue of pluralism is examined in three manners – its theoretical foundations, as an urban design concept, and finally as an architectural proposal. As globalization and the liberation of the individual increase pluralism throughout the world, moments of publicness need to be examined and designed to connect our increasingly divergent perspectives and reaffirm the reality of a common public sphere. As a basic condition for action and speech, to design for pluralism is at the heart of any characterization of the public realm.

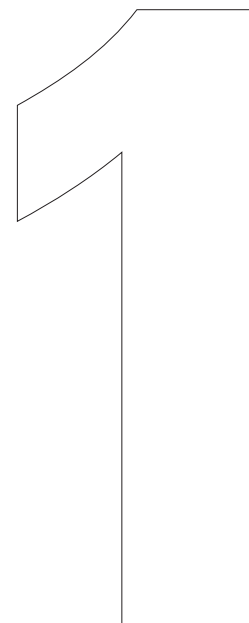


1.

THE COMMON OBJECT IN PLURALISM

“For though the common world is the common meeting ground of all, those who are present have different locations in it, and the location of one can no more coincide with the location of another than the location of two objects. Being seen and being heard by others derive their significant from the fact that everybody sees and hears from a different position.”

Hannah Arendt,
The Human Condition, p.57



1 THE COMMON OBJECT IN PLURALISM

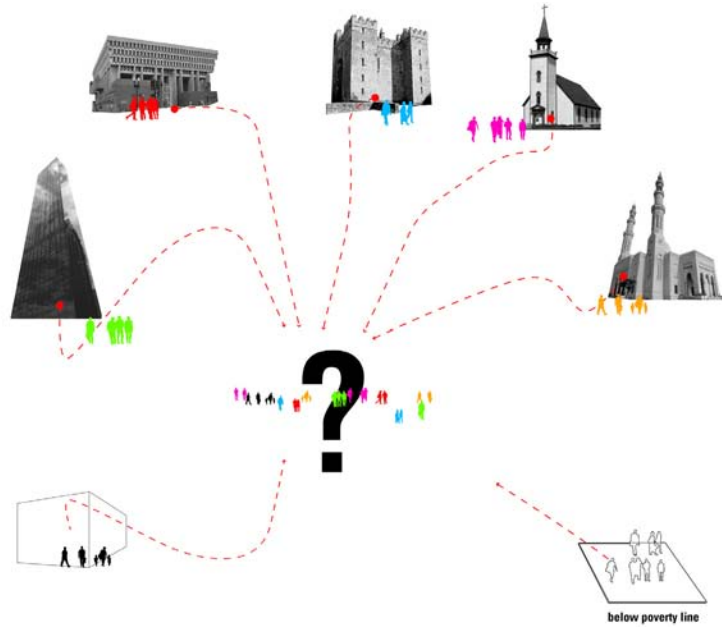
1.1 In Search of the Common Object

“You Have to Pay for Public Life,”¹ the controversial paper published in 1965 by Charles Moore, remarked on the inability of egalitarian societies to build monuments. Unlike traditional definitions of monuments, which often imply hierarchy and potentially a seed of totalitarianism, Moore described monuments as “*a function of the society’s taking possession of or agreeing upon extraordinarily important places on the earth’s surface, and of the society’s celebrating their preeminence.*”² For Moore, the monument is a space that is differentiated and deemed special by *all* members of society. In this regard, the monument derives its importance as a marker of these collective values. This definition comes exceedingly close to the notion of the Common World posited by the German philosopher Hannah Arendt in 1958. In Arendt’s terms, the Common World is the space that unites society through a collective concern for its existence. For both Arendt and Moore, the inability to “agree” or find common ground in modern societies, was indicative of a new form of pluralism that was atomizing belief systems and deteriorating concern for the collective public realm.

This new form of pluralism disregarded the duality contained within the essence of plurality. According to Arendt, to be pluralistic is to be simultaneously *the same* – in the fact that we are all human and concerned for the common object, our world – and *distinct* – in that we all have a particular viewpoint within the this world³. A shift away from our “sameness” and towards complete distinction through increased individualism has resulted in a lack of concern for the communal public realm in contemporary society.

To adopt the stance that monuments (using Moore’s definition) are crucial to the health of the public realm, the question quickly arises: what can we monumentalize in today’s pluralist society? Where does the contemporary city collectively unite and exhibit concern for the same object while displaying their distinct viewpoints? To fully understand this phenomenon and answer these questions, one must first investigate why the public sphere is required, how it emerged, and how it has transformed. Through this initial investigation, we can critically examine the current situation of the

Fig 1.1 In Search for a Common Object
Whereas the church could gather the city during the Middle Ages, what institutions can collect diverse people in a pluralist city?



public realm and suggest viable areas of growth in the contemporary city.

1.2 The Need for the Public Sphere

1.2.1 *The Human Condition*

It is worthwhile to begin with a reading of Hannah Arendt’s text *The Human Condition* to situate the ensuing arguments in this thesis. Published in 1958, *The Human Condition*⁴ focuses on both the transformations of modern societal structures (including the private-public sphere), and the repercussions of a society that loses its political agenda. Arendt’s text is so powerful because it is able bridge sociology, political theory, and philosophy. In this book, Arendt delves into the origins of democracy and political philosophy in Ancient Greece as a means to unravel the ensuing problems of modern society.

The Human Condition is structured by the analysis of three forms of activity that are the basis for *Vita Activa*, or the Human Condition: labor, work and action. Arendt defines Labor as biological life itself; Work as the artificial world of built objects, which create worldliness; and finally, Action as the plurality of individuals. Action is the acknowledgement that “*men, not Man, live on the earth and inhabit the World.*”⁵ It is specifically this condition of plurality that constitutes political life. Action (as opposed to labor or work) requires that people live together, as Arendt states, “*Action alone is the exclusive*

prerogative of man; neither a beast nor a god is capable of it, and only action is entirely dependent upon the constant presence of others."⁶ It is for this reason that Action is at the heart of politics, the city and the public realm.

1.2.2 The Public Realm: The Common

Arendt defines the "public" in two distinct manners. Firstly, the *public* is that which can be *seen* and *heard* by everybody. For Arendt – this appearance of being seen and heard constitutes a form of *reality*. In contrast, thoughts that are not presented for appearance, lead a "*shadowy kind of existence unless and until they are transformed, de-privatized and de-individualized, as it were, into a shape to fit them for public appearance.*"⁷ The reason why Arendt connects appearance to reality is because she feels the presence of others to see and hear what we individually see and hear assures us of the certainty in the world.⁸ In this sense, reality requires appearance, and appearance inevitably relies on a public realm for things to appear in. It is not that Arendt desires all thoughts to appear in the public realm, she even speaks of those thoughts which weaken when exposed to the public realm, such as love. She does contend, however, that there is a symbiotic relationship between the two, that "*even the twilight which illuminates our private and intimate lives is ultimately derived from the much harsher light of the public realm.*"⁹ Put simply, if nothing was seen or heard, the public realm and its associated certainty would deteriorate.

Arendt's second definition of the "public" is rooted in the common "object-ness" of the world, "*in so far as it is common to all of us and distinguished from our privately owned place in it.*"¹⁰ When Arendt speaks of the object-ness, she is referring to human artifacts, fabrications, and affairs. She uses the metaphor of a group of people sitting around a table. The table is the common world – it simultaneously connects and bonds those sitting around it while preventing them from falling over each other and assimilating belief systems. The disappearance of the table would leave strangers in space that lacked a common bond – this would be the fall of the public realm.¹¹ For Arendt, the problematic of modern mass society is due to the fact that "*the world between them has lost its power to gather them together, to relate and separate them.*"¹² Although, the "object-ness" of the common world relies on a continuous and simultaneous presence of divergent perspectives to present themselves, it also requires a communal concern for the same object. This relationship to the common object of the world prompts Arendt to insist on permanence, to hold men together and transcend their mortal life. For

Arendt, without this permanence, no politics, no common world, and no public realm are in fact possible.¹³ In this reading, objects with outstanding permanence, such as art and architecture, are more “worldly”. This need for permanence is increased in a world of constant transformation to connect those to their ancestors and successors. It is only in this common and permanent world, that can *public life* occur:

*For though the common world is the common meeting ground of all, those who are present have different locations in it, and the location of one can no more coincide with the location of another than the location of two objects. Being seen and being heard by others derive their significance from the fact that everybody sees and hears from a different position.*¹⁴

The destruction of the common world occurs through both the destruction of human plurality and the indiscernibility of the object. In other words, this transpires when men become entirely private and are not seen or heard by others, or when men lose their ‘sameness’ and concern for the communal object. Due to the symbiotic relationship between the two realms, the breakdown of one entails the disappearance of the other.¹⁵ To summarize in Arendt’s words:

It is with respect to this multiple significance of the public realm that the term ‘private,’ in its original privative sense, has meaning. To live an entirely private life means above all to be deprived of things essential to a truly human life: to be deprived of the reality that comes from being seen and heard by others, to be deprived of an “objective” relationship with them that comes from being related to and separated

Without a common realm, we are without both certainty and the quality of sameness that bonds us to enable action to transpire. This signals the breakdown of the public sphere

*from them through the intermediary of a common world of things, to be deprived of the possibility of achieving something more permanent than life itself. The privation of privacy lies in the absence of others; as far as they are concerned, private man does not appear, and therefore it is as though he did not exist.*¹⁶

Thus, the need for the public realm, a common platform, or ‘the monument’ in Moore’s terminology, is immense. Without it, we are without both certainty and the quality of sameness that bonds us to enable action to transpire. The loss of the public realm entails the rise of a city comprised of unrelated elements, each piece locked into its own self-referential logic, each component unwilling to compromise for sake of the common world.

To get a deeper understanding of the public sphere, it is crucial to familiarize ourselves with how it emerged and transformed into its current desperate state. With this knowledge, we can in fact pin point the problems of the present public sphere, and suggest viable alternatives in the contemporary city.

1.3 The Formation of the Public Sphere

Liberal pluralism is a structuring principle that allows for a multiplicity of interests and ideologies to peacefully coexist in one society. The notion of pluralism emerged in nascent form with the expansion of the public sphere as early as the sixteenth century. The sixteenth century European social landscape was transforming rapidly as capitalist trade took a more central role in economic and political life. This created a growing interdependence between the centralized state and merchant capitalists. The relationship was quite simple: the State was able to secure political and military force to expand to foreign and domestic markets, while the capitalists could obtain revenue for the state. This caused the feudal powers – the Church, the Nobility, etc. who were formerly the representatives of “public-ness,” to disintegrate.¹⁷

German philosopher and sociologist Jurgen Habermas was one of the first to critically define and investigate the public sphere during this time period. Habermas’ account of the public sphere was largely based on conversations and debates that occurred in 18th century coffee houses in France. During this time, new forms of disseminating printed information emerged which allowed “critical reasoning” to occur in public. Early forms of press consisted of merchant newsletters, but even under feudalism, these had “*unleashed the very elements within which this power structure would one day dissolve.*”¹⁸ With this occurrence, “*A piece of news was no longer a private affair, something of interest only to those whom it directly implicated, but was part of a larger communicative environment premised on a putative general interest.*”¹⁹ The growth of the press was due to the economics of scale associated with expanded readership, a growth that entailed the expansion of the public sphere.²⁰ Of course the public sphere we speak of here is not truly ‘public’ in the modern sense – comprised solely of bourgeois males – nonetheless, it represented a certain breakdown of feudal powers and the creation of a new form of “public-ness” through the coming together of these private males:

*The bourgeois public's critical public debate took place in principle without regard to all preexisting social and political rank and in accord with universal rules. These rules, because they remained strictly external to the individuals as such, secured space for the development of these individuals' interiority by literary means. These rules, because universally valid, secured a space for what was most subjective; because they were abstract, for what was most concrete.*²¹

For Habermas, once one entered the public sphere, they were considered equal. New value was placed on critical dialogue to combat dogmatism, and thus discourse remained open and was judged on the quality of argument. The promise of egalitarian debate was that it could lead to new 'truths' and justice. In this debating culture, there was simultaneous concern for the *common object* – the discovery of these 'truths' – and *distinction* – the opening up of the public realm to allow for competing viewpoints. The dialectic of this debating culture parallels the duality of Arendt's definition of pluralism, allowing for the emergence of individual action.

It was the formation of this debating culture coupled with print media, Habermas believes, that paved the way for both democracy and a promotion of the ideals of the Enlightenment. We must remember that it was not of coincidence that the expansion of the public sphere occurred during the Age of the Enlightenment, for the Enlightenment placed objective truth and reason in highest regard. Because of this, the nascent notion that all humans were equal, due to an identical capacity to be rational, surfaced. This allowed for the emerging role of the individual and a transformation and expansion of the "public." Moreover, underlying fixed structures or patterns in the universe were sought, for a discovery of these was believed to ultimately lead to a greater understanding of society and offer peace. Ultimately, this push to the universal triggered a counter-shift to the subjective.

1.4 Transformations in the Public Sphere

There are several reasons for the transformation of the public sphere that has encouraged apathy towards to the common political realm. For Habermas, the expansion of the public sphere paralleled a decline of critical reasoning. For Arendt, it was the growth and blurring of the private sphere that suppressed the individual will to act. For both Habermas and Arendt, this transformation in the public sphere was linked to a rising consumerist population that lacked concern for the common political world.

1.4.1 Romanticism and the transformation of the Bourgeois Public Sphere to Liberal Pluralism and Tolerance

The Enlightenment was followed by what many scholars refer to as the ‘counter-enlightenment’ or Romanticism. Romanticism focused on the uniqueness of culture and the individual. It was through Romanticism that a shift occurs from a singular viewpoint to multiple competing ideals and interests. Whereas the Enlightenment used plurality as a means to arrive at a singular universal truth, the Romanticists acknowledged the value of plurality in producing multiple ‘truths’, as explained by political philosopher Isaiah Berlin:

It is impossible to obtain a state of affairs which will contain the best of all these cultures, because they are not compatible. Therefore the notion of incompatibility, of plurality of ideals, each of which has its own validity, becomes part of the great battering-ram which romanticism employs against the notion of order, against the notion of progress, against the notion of perfection, classical ideals, the structure of things.²²

The romantics were countering the strict rules of the Enlightenment, and therefore had a desire to break up the nature of the given and yearned for unpredictability. This shifting focus to uniqueness and the individual, created a division in what was already a largely transformed public sphere. The rise of personal arts (the novel, poetry, music) and the decline of the more public arts, including architecture²³, revealed a new focus on the individual and the right to be unique:

The notion that there are many values, and that they are incompatible; the whole notion of plurality, of inexhaustibility, of the imperfection of all human answers and arrangements; the notion that no single answer which claims to be perfect and true, whether in art or in life, can in principle be perfect or true – all this we owe to the romantics.²⁴

It is not surprising then, that out of Romanticism was born the notion of liberalism, and an unintended byproduct - *tolerance*. This is the social structure that we have inherited – liberal pluralism. As such, during the 19th century, the concern of the political public sphere shifted to conflict management and the division of power. Compromise was sought between interest groups to allow for a peaceful coexistence of divergent viewpoints.

The problem of the increased emphasis on the individual was the declining

concern for the *common* political realm. For Habermas, as democracy reached a wider audience, it also lost its critical reasoning:

*Two tendencies dialectically related to each other indicated a breakdown of the public sphere. While it penetrated more spheres of society, it simultaneously lost its political function, namely: that of subjecting the affairs that it had made public to the control of a critical public.*²⁵

According to Habermas, the expansion of the public sphere was not its downfall, but rather it was the reduction of the complexity of cultural products to the lowest common denominator. Instead of individuals raising their own level of understanding, cultural products were lowered to make them more saleable to a mass audience.²⁶ The decay of the bourgeois public sphere was due to transformations of structural forces, including the growth of commercial mass media – wherein media became a commodity rather than a tool for public discourse. Habermas contends that the former private did not assume their new social role and embrace the products offered to this expanded sphere. Instead, they took on a purely personal role of “*noncommittal use of leisure time.*”²⁷ What Habermas laments is the loss of the *debating* public through the rising *consuming* public. The fast pace of modern life did not encourage critical reasoning. Furthermore, the symbiotic relationship of solitary reading and public debate were being overtaken by mass media, namely the television.²⁸ The critical reasoning that Habermas yearns for is embedded in a deeper desire to link the pluralistic viewpoints on a common platform rooted in politics.

1.4.2 Transformation of the Public and Private Sphere

Arendt adds another dimension to the transformation of the public sphere, which she believes is largely due to a transformation in the roles of the private and public realm, which ultimately suppresses the individual right to act. Arendt draws the traditional²⁹ distinction between the public and private realm as the division of the *polis* and household or family. These distinctions could be generalized as activities related to the common world and activities related to the maintenance of life.³⁰ Whereas the private household sphere of communal living operated through a similarity in wants and needs, the *polis* represented the sphere of freedom. The relationship between the two was that “*the mastering of the necessities of life in the household was the condition for freedom of the polis.*”³¹ In this reading, the private realm became the foundation for a healthy public realm. Another distinction that Arendt draws is that the *polis* treated men as “equals”, whereas the household

structure was based on hierarchy.³² The symbiotic relationship between the public and private realm required them to remain distinct. This distinction was maintained through private property, as without ownership, “*man could not participate in the affairs of the world because he had no location in it which was properly his own.*”³³ Property has long been associated with political participation, dating back to ancient Greece, wherein only those who owned property could acquire citizenship and participate in democratic debate.³⁴ In Arendt’s object reading of the world, property allocates a location in a particular part of the world and therefore situates one in the body politic. Because both the public and private realm had to “remain healthy”, the boundaries between households (the exterior appearance of the realm), created a line between the public and private that separated and protected both realms:³⁵

*Without it a public realm could no more exist than a piece of property without a fence to hedge it in; the one harbored and enclosed political life as the other sheltered and protected the biological life process of the family.*³⁶

This symbiotic relationship is summarized as follows:

*The second outstanding non-privative characteristic of privacy is that the four walls of one’s private property offer the only reliable hiding place from the common public world, not only from everything that goes on in it but also from its very publicity, from being seen and being heard. A life spent entirely in public, in the presence of others, becomes, as we would say, shallow. While it retains its visibility, it loses the quality of rising into sight from some darker ground which must remain hidden if it is not to lose its depth in a very real, non-subjective sense. The only efficient way to guarantee the darkness of what needs to be hidden against the light of publicity is private property, a privately owned place to hide in.*³⁷

For Arendt, the transformation of the public realm was largely due to the changing boundary between the private and public realm. Arendt points out that when the household and its activities (which resided in the private sphere) became a “collective concern,”³⁸ it entailed a disintegration of the interior family. This occurrence was linked to the rise of capitalism that made *necessary* labor a function of production and consumption. Now, the necessity of labor became a public concern rather than a private concern of the household. The rise of a consuming public was coupled by the decline of a political public through the creation of a ‘super-family,’ or the grouping of many individuals that conform to a single opinion. Arendt defines this as *Society*.³⁹ In modern times, the blurring of the two spheres caused by the expansion of the private household realm produces society,

which obscures the old line between private and political.⁴⁰ By acting as a super-family, society attempts to replace both the private and public realm.

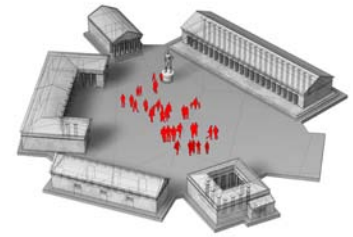
The rise of society and the fall of the household prompted the “*absorption of the family unit into corresponding social groups.*”⁴¹ Arendt’s major criticism of the rise of society is that it substitutes behavior for action by forcing members of a social group to contain a unified opinion. By excluding the possibility for individual action, it imposes types of behavior to homogenize its members.⁴² By doing so, the individual is no longer directly linked to the public political realm, but rather part of a social group. In this scenario, distinction and difference are only the private matters of the individual. In other words, action and speech are exiled to the realm of the intimate and private, and do not enter the public world. This reverses the roles of the two realms – the private realm contains contemplative freedom, while the public realm is run by hieratical power and homogeneity of needs. The ability to act in public is suppressed and only occurs in the private realm and therefore loses its power. Without action, plurality ceases to exist in the public realm, entailing its eventual destruction.

It is worthwhile to summarize these complex transformations before proceeding. The transformation of the public sphere was contingent on three dependent factors: the rise of Romanticism; the expansion of the public sphere; and the changing role of the private and public realm. The rise of Romanticism and its associated embrace of tolerance allowed for a

Arendt and Habermas share the desire for a political public sphere is because it encourages action that is directly linked to concern for the same object - the laws that govern a society.

new form of pluralism that needn’t come to consensus. This promoted a separation of belief systems and social groups. Furthermore, for Habermas, as the public sphere enlarged, it lost its critical strength. The new public was more concerned with consumption than politics. Arendt’s view parallels Habermas in this regard – the rise of consuming culture was coupled with the decline of action. Arendt attempts to unravel why the public sphere lost its critical strength. For Arendt, when the private world of necessity enlarged through capitalism to blur with the public, it caused people to join social groups. These social groups have a tendency to homogenize their members and suppress the ability to individually act. If we combine Arendt’s views with the insights of Berlin, what has ensued is the rise of incompatible

social groups that internally stifle individual action. Arendt and Habermas strongly advocate a political public sphere because it encourages action (or ‘critical reasoning,’ in Habermasian terms) that is directly linked to concern for the same object – the laws that govern a society.



1.5 The “Public” space of Consumption

“If the occasions of our public gatherings have changed, so have our purposes. They have, over the centuries, become less political, more commercial – to buy, to sell, to display, to bargain. We are a commercial republic, and it is not surprising that we allow the creation of our space to be contaminated by commercial interests.”⁴³

Nathan Glazer

The frustration that Habermas and Arendt express in modern society is that when the public sphere expands, political concern for its functioning declines. The *tolerance* that emerges with liberal pluralism, while allowing for understanding and awareness, also reveals a new right to difference. This difference is celebrated as being healthy to a cosmopolitan community. The extreme atomization of groups, however, has reduced the number of “points of contact” in the city. If our democratic society allows for the peaceful coexistence of divergent interests and convictions than how do the different constituencies within society find a common ground to interact? Whereas the agora could collect masses of people in ancient Greece and the Church could gather society together during the middle ages, the contemporary city now lacks powerful institutions that all the citizens ascribe to.

It is not surprising that amidst this one-dimensional plurality of ideologies that shopping – as an event and program – has increasingly become the glue that unites the city. Shopping, due to its amorphous quality, has the ability to take on different forms to relate to all groups in society. Furthermore, consumption is both a necessity and an indulgence, absorbing diverse economic strata for divergent purposes. Sociologist Richard Sennett, perhaps ironically, once referred to shopping as “*the last democratic activity*.”⁴⁴ Democratic, perhaps, because it is one of the few activities that unites all the different groups that inhabit our pluralist society as expressed:

Shopping also overwhelms other activities by attracting more people. While not everyone makes it past secondary school (82.1 percent in the U.S.), attends university (23.9 percent in the U.S. and 30 percent in the U.K.), goes to church (44 percent in the U.S. and 11.5 percent in Europe), or has been to a museum or

Fig. 1.2 Agora as a Collector

“The dissipation of the agora reflects that mass society whose alienating force stems not from the number of people but from ‘the fact that the world between them has lost its power to gather them together, to relate and to separate them’”

- Kenneth Frampton, *The Status of Man and the Status of His Objects: A Reading of the Human Condition*, p.364 (partially quoting Arendt, *The Human Condition*)

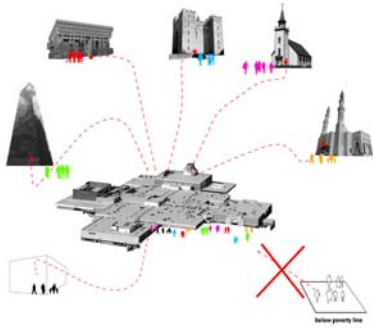


Fig 1.3 Mall as the Common Object?

The difficulty in assuming shopping as a common object is that it neglects those below the poverty line and does not promote concern for the communal object.

to a hospital recently, who has not shopped in some way or another – at the mall, market, downtown, through mail order, or online?⁴⁵

Moreover, shopping has the ability to invade existing public institutions, many of which are the foundation of Habermas' public sphere. One of the reasons this has happened is because over the past forty years, the public institutions of the city have been increasingly subjected to economic pressures. This is primarily due to the lack of government funding which has forced the public institution to discover new methods for survival. This has ultimately led to the injection of shopping into the public institution as a means for economic sustenance:

The second development has been the redefinition of the institution as a result of privatization. The civic and social structures that guaranteed the continued existence of institutions ... have slowly been dismantled. With governments no longer able or willing to support these institutions, financial support has shifted from a public to a private responsibility. The institution, left to its own resources, has confronted the same conditions as shopping: the instabilities of the market, loss of consumer interest, the threat of obsolescence. As a result, the institution has had to become like shopping, and shopping has found a way to expand by colonizing the institution.⁴⁶

This occurrence is easily viewed in new airports, museums⁴⁷ and schools. It is often difficult to comprehend the spatial difference between a new airport and shopping mall. The economic dependence of these institutions on material consumption is startling. For instance, the MoMA store in New York averages \$1750 of sales per square foot compared to the average American mall of \$250 per square foot. This accounts for 18–26 percent of the MoMA's profit, exceeding all other sources.⁴⁸

According to sociologist Sharon Zukin, the consequent dilemma in the privatization of public space and its associated institutions is that it carries undertones of economic exclusion, individualism and social differentiation.⁴⁹ Furthermore, whereas shopping may bring people together, it does not strengthen the concern for the common object as it is predicated on individual consumption. Concurrently, shopping has gained increasing strength in the city, where it has attempted to collapse the city and public sphere within its private walls:

The relationship between shopping and the city has, over the last half century, inverted from shopping as a component of the city to shopping as the prerequisite to urbanity. Rather than shopping (as an activity) taking place in the city (as a place), the city (as an idea) is taking place within shopping (as a place). Through an evolving series of

*processes, shopping has come to constitute urbanity.*⁵⁰

Another important reason for the success of shopping is its ability to be flexible and quickly adapt to our changing culture. It is this dynamism embedded in its function that has sustained its continuous growth, as declared:

*Most institutions have played a historically stable role within the city, whether because of their general acceptance as indispensable organizations or because of the civic apparatuses that have ensured their existence. Shopping, on the other hand, is continually being reinvented, reformulated, and reshaped to keep up with the most subtle changes in society. No other program has seen so many new concepts and configurations designed to follow shifts in cultural tastes and in social and urban patterns.*⁵¹

The inability of other building programs to be as flexible and dynamic has allowed shopping to infest all parts of the city. Unlike the permanence that Arendt calls for, this dynamism does not connect one to a deeper understanding of what they have inherited or pass down to ensuing generations. Flexibility, coupled with the idea of shopping as the ‘last democratic activity’ causes one to question what other activities (event) or building types (artifact) are able to compete with shopping? As planners and architects, it is crucial to ponder whether we have the tools to design a *public space* that is devoid of shopping.

As planners and architects, it is crucial to ponder whether we have the tools to design a public space that is devoid of shopping.

If we return to Moore’s 1965 essay, he touches on the significance of consuming culture on “public” space. Intriguingly, Moore lauds Disneyland as the “*most important single piece of construction in the West in the past several decades.*”⁵² At a time when public life that once took place in the streets, squares and public institutions was increasingly superseded by private environments like that of Disneyland, Moore states, “*Single-handed, it is engaged in replacing many of those elements of the public realm which have vanished in the featureless private floating world of southern California.*”⁵³ Disneyland, however, is not free, instilling the notion that that now one must pay to experience public life. What privatization did was allow a romantic world wherein “public life” was packaged in an idyllic setting of consumption



Fig 1.4 Disneyland Park Plan

The privatization of public life allowed it to be repackaged into a fantasy of unity.

that alluded to a world of tranquility. Just as the shopping mall typology derives its form from the urban street and repackages it as cleaner, safer, and protected from the elements, Moore states that in Disneyland, “*Everything works, the way it doesn’t seem to any more in the world outside.*”⁵⁴ What Moore noticed was that Disneyland was able to make a fictitious kingdom of unity in what was otherwise an emerging city of unrelated, market-driven and pluralistic urbanism. Architectural historian, Kenneth Frampton picks up on Moore and Arendt’s reading, confirming this dilemma in contemporary architecture. He states:

While the representative scope of architecture had already become severely curtailed by the turn of the century, the space of public appearance could still serve not only to house the public realm, but also to represent its reality. Where in the nineteenth century the public institution was exploited as an occasion on which to reify the permanent values of the society, the disintegration of such values in the twentieth century has had the effect of atomizing the public building into a network of abstract institutions. This dissipation of the agora reflects that mass society whose alienating force stems not from the number of people but from “the fact that the world between them has lost its power to gather them together, to relate to separate them.”⁵⁵

Frampton touches on the core of the dilemma – the rise of a new pluralism (or private individualism) has dissolved the institutions of the common public. The price we pay for this false unity is denial and a reduction of the public sphere in both quantity (excluding the poor) and quality (removing the social and political agenda).

What Moore noticed was that Disneyland was able to make a fictitious kingdom of unity in what was otherwise an emerging city of unrelated, market-driven and pluralistic urbanism.

Surely, the contemporary city must have programs that are truly public – including all economic classes – and that encourage a more political agenda. Have we really been reduced to an atomized population that only comes together in areas of consumption? What happened to the social and political agenda that held the public realm together? Although this may seem to be the case, there are elements of the city that offer new hope, but have yet to be exploited to their potential.

1.6 A New Space of Appearance

What lacks in consumerist program and what both Arendt and Habermas call for is Action. Through Action, one is tied to the common concern for the political public realm. Accordingly, Arendt and Habermas are demanding a rise of public institutions that take on a political agenda to embrace both the sameness and difference of human beings. This space where one appears in public, Arendt terms “*The Space of Appearance*.”

1.6.1 *The Space of Appearance, Definition*

The *Space of Appearance* transpires between men of speech and action. It disappears with either the dispersal of men or the disappearance of the activities that bond them.⁵⁶ For Arendt, Action⁵⁷ (*praxis*) and Speech (*lexis*) are the only political activities in human communities.⁵⁸ To Act is to take initiative and set something into motion. Speech corresponds to the distinctness and actualizes the condition of plurality – to be unique amongst equals.⁵⁹ Action and Speech are the basic conditions of human plurality and as such require the presence of others.

Action and speech between men always concerns the objective, worldly interest – that which connects and separates them. Before action can occur, however, a definite space must be secured, this “*being the public realm of the polis and its structure the law; legislator and architect belonged in the same category*.”⁶⁰ Arendt reminds us that the *polis* ensures that action and speech and their ephemeral products become imperishable. The *polis* itself becomes an “organized remembrance.”⁶¹ Thus the stability and permanence of the *polis* is key to insure the reality that materializes from action and speech:

*Action not only has the most intimate relationship to the public part of the world common to us all, but is the one activity which constitutes it. It is as though the wall of the polis and the boundaries of the law were drawn around an already existing public space which, however, without such stabilizing protection could not endure, could not survive the moment of action and speech itself.*⁶²

What keeps the Space of Appearance in existence is Power. Power is a “potential” character, emerging between acting men and vanishing as they disperse. For Arendt, the only manner to generate power is by living in close proximity so that the potential of action is always present. The relationship Arendt draws between power and proximity, constitutes the basic definition of the city.⁶³

Power preserves the public realm and the Space of Appearance and as such it is also the lifeblood of the human artifice, which, unless it is the scene of action and speech, of the web of human affairs and relationships and the stories engendered by them, lacks its ultimate raison d'être. Without being talked about by men and without housing them, the world would not be a human artifice but a heap of unrelated things to which each isolated individual was at liberty to add one more object; without the human artifice to house them, human affairs would be as floating as futile and vain, as the wanderings of nomad tribes.⁶⁴

The *polis* arises out of citizens acting and speaking together, and the Space of Appearance lies between these people. Thus, the Space of Appearance is comprised of four elements – Action, or the setting into motion; Speech, which materializes and memorializes “new things”, Permanence, human artifacts that are passed to us and that we pass down; and Power, the constant potential for action and speech. It must be stressed that Power is not a force that keeps the public realm together. The force that keeps the public sphere in existence is that of mutual promise or contract⁶⁵ through continual concern for the same object. To be deprived of this space means to be deprived of reality and the certainty that accompanies it. It is this Space of Appearance that I believe has the potential to simultaneously unite our pluralist city while allowing for the richness of distinction.

1.6.2 Concern and Potential

Arendt's text is extremely powerful for designers as it touches on spatial relationships and problems that still persist in the city. Although Arendt and

To be deprived of the Space of Appearance means to be deprived of reality and the certainty that accompanies it.

Habermas have differing conceptions of the public and private, both agree that a transformation has occurred that resulted in declining concern for politics, the common world, and public arts, with the expansion of the public sphere. The decline of architecture's ability to gather through civic public institutions becomes a fundamental threat to the affirmed reality provided by the public realm. The ensuing threat of the dissolving “communal” table, for both Habermas and Arendt can be rectified through action and speech of a political nature.

Arendt's notion of reality (in contrast to uncertainty and anxiety) is based on being seen and heard in public, thus requiring a physical Space of

Appearance. Furthermore, this Space of Appearance demands several social groups of the city come together to be seen and heard. Lastly, this Space of Appearance needs to create the potential for power, which is largely based on proximity. This becomes exceedingly problematic in the contemporary city wherein differing socio-economic groups are sprawled across the urban landscape. As Frampton reminds us:

Nothing could be further from this than our present generation of motopia and our evident incapacity to create new cities that are physically and politically identifiable as such. By the same token, nothing could be more removed from the political essence of the city-state than the exclusively economic categories of rationalistic planning theory; that theory espoused by planners such as Melvin Webber, whose ideological conceptions of community without propinquity and the non-place urban realm are nothing if not slogans devised to rationalize the absence of any adequate realm of public appearance within modern suburbia.⁶⁶

In contradistinction to these three scholars, one could argue that new forms of media and digital technologies have the ability to replace face-to-face contact and create a new “virtual” public sphere. Arendt speaks very little of the role of mass media, and the vast majority of criticism on the Habermasian concept⁶⁷ centers on his lack of acknowledgement to the role new mass media plays in structuring the public sphere within contemporary urban life.⁶⁸ Habermas had contempt for new media, which he often likened to refeudalizing the public sphere.⁶⁹ Luke Goode, a Habermasian scholar and John B. Thompson,⁷⁰ a political sociologist, attempt to investigate the new role that digital technologies can assume in the public sphere. In Thompson’s view, media was the first sign of the declining role of public dialogue:

The very emergence of a politically active public within complex, differentiated and politically centralized societies was only possible with the rise of mass printing which, by definition, dealt in the diffuse circulation of information and symbols, targeted towards relatively anonymous and generic audiences, and which was characterized by a radical separation and numerical disparity between producers and receivers, that is, by the dynamic of specialization. The eighteenth century public that Habermas cautiously celebrated may be engaged in critical dialogue within specific localized contexts (such as the coffee house) but, taken as a whole – and in contrast to the Greek polis – they were engage in the project of building imagined communities.⁷¹

For Thompson, ‘imagined communities’ rely on mass media, which circulate information and symbols. As new political relationships are increasingly founded through absence rather than presence, imagined communities become rooted in mediated exchange. This is fundamental

to large modern societies, wherein the notion of debate between all citizens is not viable. Instead, “imagined communities” are formed to offset the fact that we only interact directly with few citizens. The media is used to disseminate information and symbols and form a “*selective stage of public debate and cultural encounter*.”⁷² Unlike Habermas’s public sphere, this is a one-way system – feelings of approval or discontent are not easily conveyed back to the producers of the symbols. These feelings usually spring up in a localized context. Thus to feel as though one is a member of a political community depends on “*the depth of a largely imagined bond: the extent to which various citizens see themselves as included in or excluded by the ‘communality’...*”⁷³ The rise of the Internet allows for a more complex web of interaction both one-way and two-way, but still mediated. It is not in the scope of this thesis to examine the structural transformation of the public sphere by the Internet or other forms of new media. What is key here is that despite the potential rise of “imagined communities”, real face-to-face contact is required to sustain the “imagined”. Scholar Mark Poster argues⁷⁴ that because users of the Internet are able to obscure their identity, which is rooted in the body and crucial to the public sphere, the Internet cannot be viewed as a public sphere. Perhaps Poster goes too far in this assessment. While there is a definite argument to be made for the debate and discourse as well as learning that transpires within the Internet, what I believe we can take from Poster is the uncertainty of reality through the Internet requires physical contact to reaffirm this non-spatial public sphere.

What is becoming increasingly clear in this discourse is the need for physical interaction in the city to reaffirm reality and public institutions that are linked to politics, or the Space of Appearance. Despite new public realms that may emerge in more imagined or virtual contexts, these only function to compliment the physical public sphere, which is the only one that can truly affirm a sense of reality. For both Habermas and Arendt, the Space of Appearance is tied to politics – the reintroduction of the individual for concern in the communal object. For Frampton, architecture’s role in modern societies becomes increasingly clear – to mediate the exchange between men and their city:

*...for Arendt and Habermas alike ... would submit, to return us to the dependency of political power on its social and physical constitution, that is to say, on its derivation from the living proximity of men and from the physical manifestation of their public being in built form. For architecture at least, the relevance of The Human Condition resides in this – in its formation of that political reciprocity that must of necessity obtain, for good or ill, between the status of men and the status of their objects.*⁷⁵

It seems to me, central to providing an alternative to our non-political, consumerist driven “public” sphere is to create public institutions that re-empower the full public, and gather them together despite divergent viewpoints. Even in pluralist society, certain laws and rules must be put in place to allow for a peaceful coexistence of the various constituencies. These form a base foundation for pluralism to exist. Similarly, in the city, various infrastructures are put in place to allow the city to function. Because infrastructure is a base condition for the formation of a city, it engages the entire public without taking a particular stance. For my own part, I propose two infrastructures are re-examined to create a new Space of Appearance that embodies action, speech, permanence and power: the public library and mass transport infrastructures. The potential of both public infrastructures is that they comprise a base platform for the democratic city to exist, as stated:

As the funding and administration of libraries was transferred from philanthropy to public use, libraries became as integral to the local infrastructure of civic life as roads and bridges were to transportation networks.⁷⁶

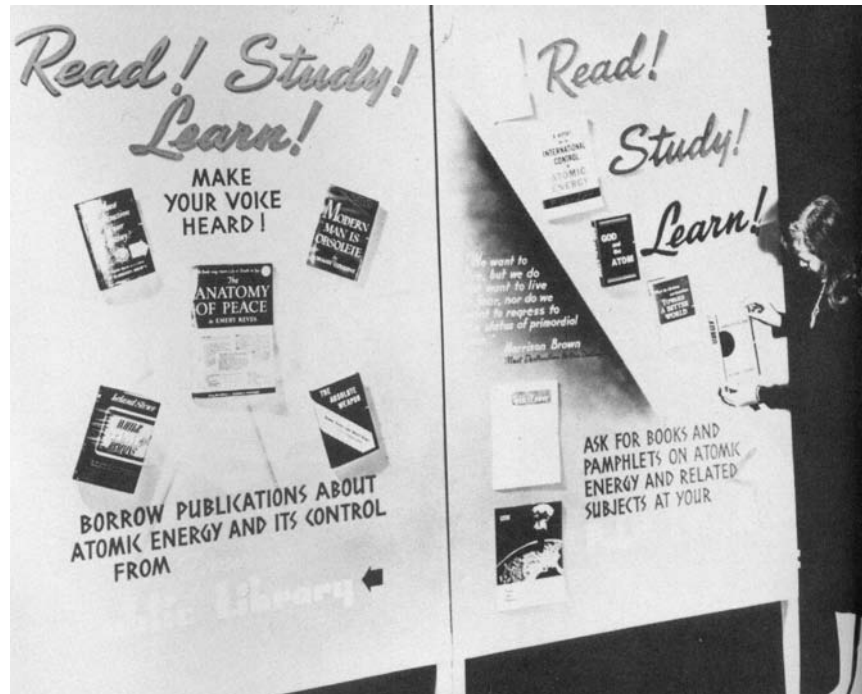
While both infrastructures contain elements of the action, speech, power and permanence, alone they are without the full complexity of Space of Appearance. Furthermore, both infrastructures have their own internal discourses that may be resolved through their eventual synthesis.

1.6.3 The Public Library

“Libraries are... essential to the functioning of a democratic society... libraries are the great symbols of the freedom of the mind”⁷⁷
Franklin D. Roosevelt

The public library emerged in America during the 18th century with the goal of disseminating media as a means to ensure a healthy democracy. Situated as a “public infrastructure” of an educational nature, the public library operates on the common belief that only through the full participation of an *informed* society can democracy⁷⁸ truly function. As such, the public library forms the basis for democracy. This is still the case today, wherein the embrace of pluralism and the fight against censorship still resonates in the American Library Association Bill of Rights.⁷⁹ The underlying premise of the public library is to empower one through education to enable one to Act. This provides an outlet from the *material* consuming public and instead encourages a *knowledge* consuming public. Even for Habermas, the

Fig 1.5 Library - an Educational Institution
 1948 display at Enoch Pratt Free Library, Baltimore. The caption reads “Read! Study! Learn!” and “Make Your Voice Heard”, revealing both the individual learning and communal action and speech in the library’s structure.



ability to act and contribute to the public sphere was rooted in intimate reading that allowed for a communal conversation.⁸⁰ Only through this process can democracy flourish and safeguard against dogmatism, as posited by former ALA President, Nancy Kranich:

Democracies need libraries. Since their inception, libraries have served as pivotal community institutions upholding, strengthening, and realizing some of the most fundamental democratic ideals of our society. Libraries are the only American

It is this simultaneous embrace of pluralism & common goal of democracy woven into the library’s underlying structure that makes it an institution worthy of monumentalization in the contemporary city.

institutions that make knowledge, ideas and information freely available to all citizens. They are where people can find differing opinions on controversial questions and dissent from current orthodoxy. They serve as the source for the pursuit of independent thought, critical attitudes, and in-depth information. And in so doing, they guard against the tyranny of ignorance, the Achilles heel of every democracy.⁸¹

The power of gathering in the library is due to the fact that it is one of the last public institutions that is free and open to all, creating a true public space that involves all economic strata of society. Lastly, because the library as an institution is situated fairly autonomously from both the state and private market forces, it is fully capable of restoring the individual right to action.⁸² It is this simultaneous embrace of pluralism and common goal

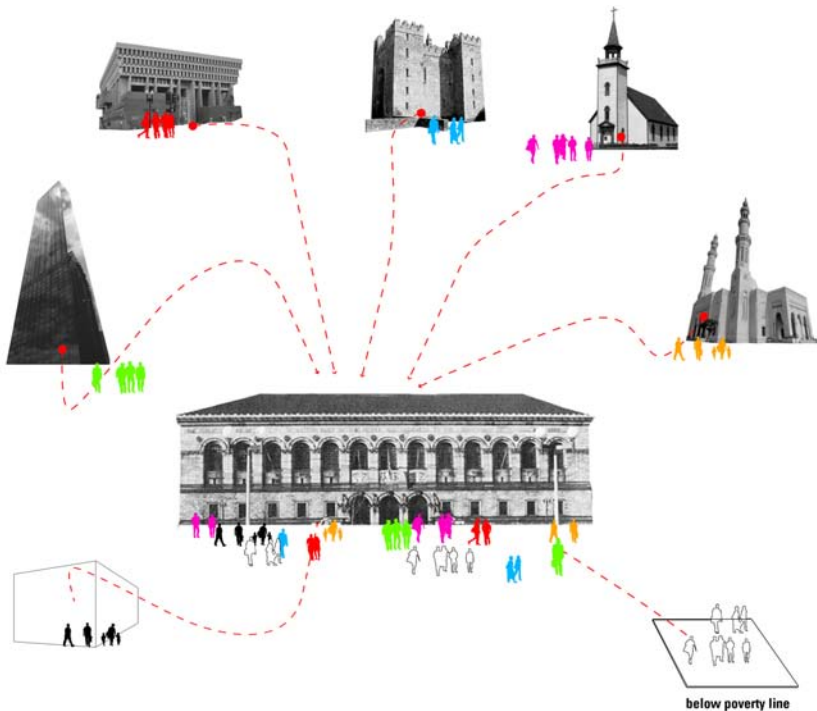


Fig 1.6 Library as a Common Object
 The library is fully capable of becoming the common object in a pluralist society for it embraces those below the poverty line as well as promotes concern for the common political object.

of democracy woven into the library’s underlying structure that makes it an institution worthy of monumentalization in the contemporary city, as expounded by sociologist Nathan Glazer:

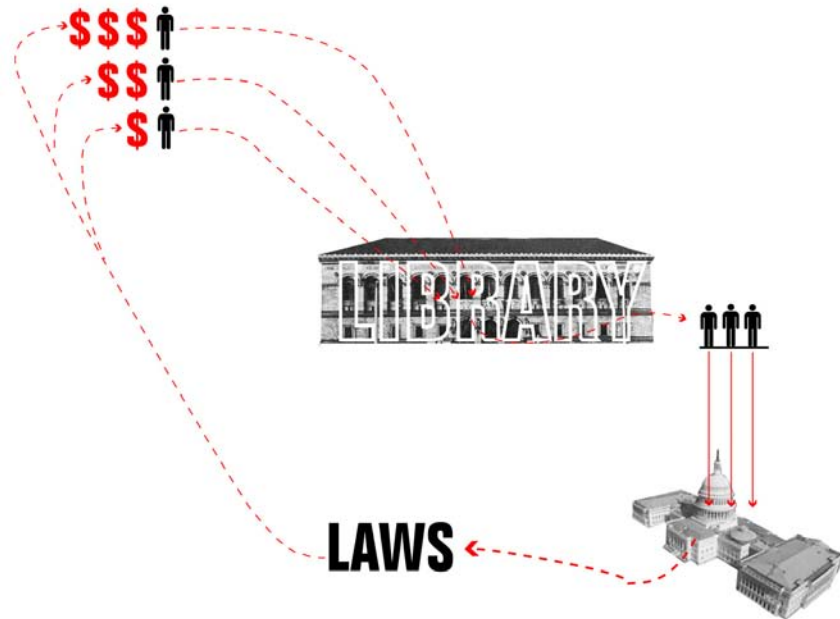
The triumph of democracy has meant that neither the schools nor the government buildings nor the houses of the rich any longer sharply distinguish themselves from the prevailing building style. I think the talk of monumentality in architecture that is so common today indicates that human beings want this variety and complexity in their environment, and regret that the monuments of today, if any, so often look like factories... and since in any case the primary function of the library is passive - simply to hold onto the records of civilization... it is well suited to restore fully this aspect of monumentality to urban texture.⁸³

Almost ironically, Glazer remarks on the passive quality of the library as the basis for its monumentalization. I believe the passivity Glazer attributes to the library is that it does not speak loudly as representing a single hegemonic viewpoint (as traditional monuments), but instead embraces a pluralism of viewpoints.⁸⁴

Despite the fact that the public library is one of the final institutions that can bind a pluralist population, its own role is rapidly transforming, as the medium of information is increasingly shifting to digital, non-spatially bound forms.⁸⁵ The ability of privatized access associated with the computer endangers the public sphere - a collapse in the common bond within society. The threat of this in Habermas or Arendt’s terms is

Fig 1.7 The Library flattens Economic Difference

The power of the library is that it does not discriminate on economic stature but rather promotes learning for all. It is this goal of being informed and contributing to the law making process with disregard to economic standing that allows the library to embrace a full pluralist population.



obvious – the lack of physical contact, the decline of the public sphere and the certainty that accompanies it.⁸⁶ For Richard Sennett, physical contact promotes gathering, trust and a breakdown of the “Other.” Here, resurfaces an early premise of Sennett’s:⁸⁷ in communities of economic scarcity that do not have the ability to control their boundaries or internal composition what results is tolerance and trust through the acceptance of diversity or the breakdown of the Other. Sennett’s analysis goes further – he reveals that in poorer communities, the notion of sharing such things as appliances or food is necessary for survival. Direct social interaction through sharing at these “contact points,” Sennett believes, creates a community of trust. Curiously, here the object that transcends sharing, instead of the vacuum or frying pan, is the library and more generally, the city. Almost ironically, at a point when the library is one of the last vestiges of interiorized public space in the city, its own medium does not require it to take on a more pronounced role. What this suggests is that the role of the library is transforming to be less about information and more about the common platform wherein a city comes together. That being said, it is critical to examine spaces where there is a convergence of flows within the city that allow people to come together and increase the potential for power.

1.6.4 Mass Transport Infrastructures

“Our scope of what is to be considered public space is enlarged by our mobility. Road and rail connections shrink distances, break down barriers, give way to nodes of new activity, and set out the cuts and trajectories through which we experience the urban territory. They mark the area we cover and determine our perception of that realm. They also construct an environment of its own, where we are subjected to the same rules and share a common behaviour because of it. The gathering of people and activities that develops in transfer points and intersections moreover engenders new centers of urbanity.... Infrastructure and the landscape it creates should be evaluated in this perspective: not as a mere amenity, but as the obvious means of giving structure to the city or the region.”⁸⁸

Marcel Smets

Mass transport lines⁸⁹ have become spaces of convergence and connection in the contemporary city. Intriguingly, the deployment of large rail lines in the 19th century North American landscape was part of an effort to create unity and legibility across the large sprawling land mass. During the 1950s, the need for this connection resurfaced in the form of highways that connected not only between cities but also within the growing and isolated suburbs of individual cities. As such, these massive infrastructures have the ability to gather large amounts of divergent groups and place them in close proximity. Furthermore, mass transit lines are government subsidized and rooted in allowing for connection, instilling a democratizing function within their structure. For instance, to be connected to all parts of a city, or events such as rush hour congestion on highways or trains, do not discriminate, revealing a new sense of equality. The potential of massive infrastructures is that of potential power, wherein a large number of diverse citizens are in close proximity to one another.

This was recognized as early as 1965 by Charles Moore, who advocated that something urban and monumental occur to celebrate a particular place and that an Establishment take responsibility for it.⁹⁰ Although Moore argues that the Establishment is more likely to come from the Disney's than liberal philanthropists, he does also recognize the potential for a public patron - The State Highway Department. The promise that Moore discerns is that *“freeways are not for individual people, like living rooms are and like confused planners would have you believe the whole city ought to be; they are for the public use, a part of the public realm... The freeways could be the real monuments of the future, the places set aside for special celebration by people able to experience space and light and motion and relationships to other people and things at a speed that so far only this century has allowed.”⁹¹* Unlike Disneyland or the

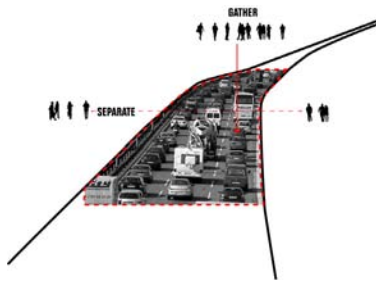


Fig 1.8 Infrastructure as Collector and Separator

While infrastructure separates communities on a local scale, it also brings large, diverse, groups within the city together.

shopping mall, the freeway is a publicly funded infrastructure and therefore could have a social role that is devoid of underlying capitalist tendencies.

Areas that offer the greatest potential for power are transfer nodes, wherein one changes from one form of transport to another. In these spaces of flows, large groups of people are, for a moment, transformed into a pedestrian population on a common platform. This moment of pedestrian flows can be exploited with public program, to both feed the program and exploit the power of gathering, as illustrated by Smets:

At last, the public character of infrastructure gets to be particularly visible in the gathering points that it entails. Transfer nodes, parking lots, and service areas offer more opportunities for unforeseen encounters, than shopping malls or market places. The encoded social habits and behaviours that characterise the latter do not appear in the former. This potential occurrence of unpredictable situations provokes a feeling of urbanity, at least in the Baudelairean sense.⁹²

Although massive transport infrastructures gather large amounts of diverse people in the city, they often cut through and separate communities. This frequently severs the morphological and social fabric of the city. Local street grids, open space systems, and neighborhoods are often cut by these large infrastructures. Furthermore, demographic divides are still present today, long after the industrial revolution,⁹³ wherein one is literally “on the other side of the tracks”. The inability to cross these large infrastructures further polarizes communities despite their often-close

At the crossing points of large infrastructures (transfer zones), there is a simultaneous connection and separation. This duality reminds us of Arendt’s definition of Pluralism - to be distinct yet connected together.

proximity. One need look no further than Boston’s central core before the big dig to understand the ramifications of massive infrastructures.

What is particularly interesting about these large transport infrastructures is that at their crossing points (i.e. transfer zones), they are simultaneously able to connect and separate. This duality reminds us of Arendt’s definition of Pluralism – to be distinct yet connected together. While these transport infrastructures can create distinction in cities, which is a component of plurality, they concurrently allow for connection, and the associated potential for power. As base elements of a city’s existence,

they are some of the most permanent elements in our contemporary cities. As such, they constitute two elements of the Space of Appearance while inadvertently standing as a metaphor for pluralism.

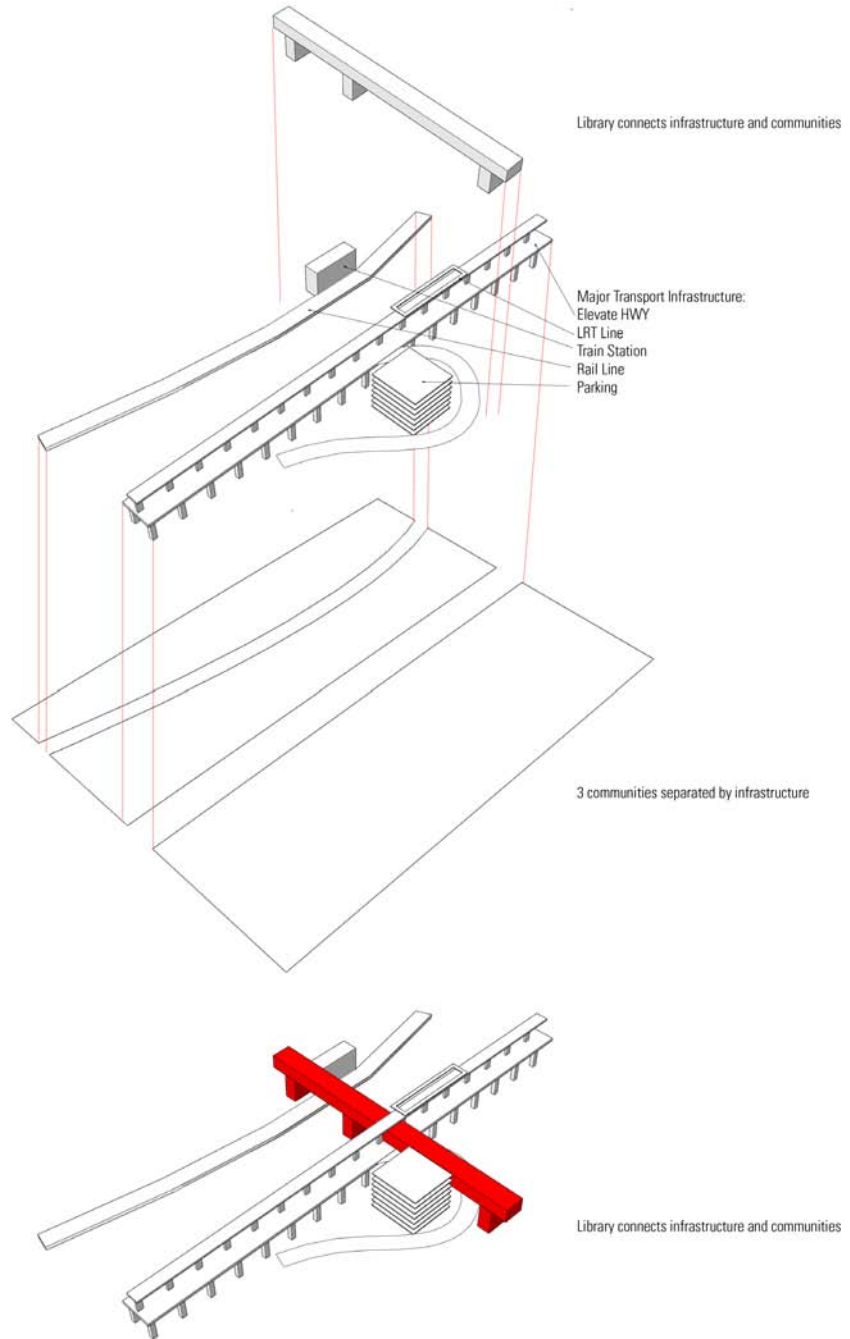
1.6.5 Symbiosis and the Infrastructural Space of Appearance

“The idea of sublimating a site with the purpose of founding an emblematic space is by definition object of monumental architecture. In lack of spectacular nature, the job of staging a symbol to highlight and remember the spot one in passing can also be achieved by eye-catching constructions. Bridges are privileged instruments in this respect.”⁹⁴
Marcel Smets

Smets’s definition of the monument takes more cues from Lynch than Moore, revealing the need for civic legibility that is embedded within a monument. Intriguingly, the monument Smets speaks of is a utilitarian piece of infrastructure. This resituates the monument in terms of what it does within the city (legibility, connection) rather than its sheer size or opulence. In this regard, what empowers the monument is its ability to satisfy certain civic goals. Smets uses the example of the bridge, an infrastructure of connection that simultaneously allows for distinction. It seems crucial to me that transport infrastructure and the public library could be combined to create a new Space of Appearance that takes the form of a bridge. As permanent artifacts that create a potential for power, transport infrastructures have the ability to feed the public library with massive amounts of people. We must remember that this potential for power is only a potential until it can be transformed into actual power through action and speech, the central program of the public library. By symbiotically linking the two artifacts, the library acts at the monumental scale of infrastructure. By strategically placing new libraries at arrival and departure points between differing infrastructures, the library becomes a space of transition, maximizing the potential of power. Simultaneously, at these convergence points, or transfer stations, the brutality of infrastructural separation is at its worst. These bridge libraries form links allowing the surrounding divergent communities that are separated to come together. By absorbing the space of flows, the library can collect both local and commuting residents in the same space to gather a greater representation of the population. This key symbiotic relationship allows for the power and permanence of infrastructure to be coupled with the action and speech of the library. This new Space of Appearance is directly linked to

Fig. 1.9 Infrastructural Space of Appearance: Concept

Concept Diagram for the Infrastructural Space of Appearance. Disconnected infrastructures and communities are connected by a library. This library exploits the space of flows into potential power, while connecting the surrounding neighborhoods.



a political agenda, while physically linking the surrounding communities to a larger abstract network of infrastructures that creates a legible city.

As the city is continually fragmenting into public institutions that have difficulty taking a pronounced stance, the library could reinvigorate the values of a pluralist population. Although it would be naïve to believe that the public library has the ability to overthrow consumerist

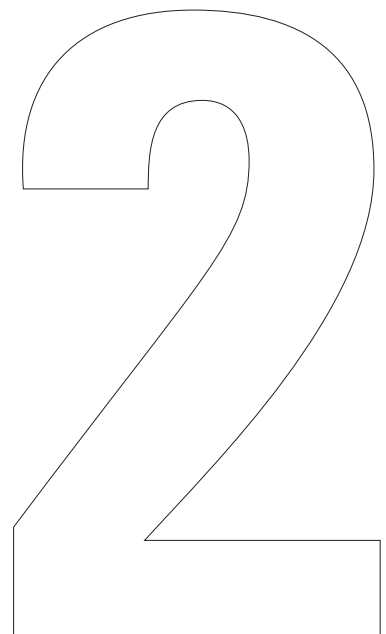
program, I do feel that if inserted correctly into the city with a more pronounced role, the public library is able to provide an alternative public space. This would be a true public space, linked to action and speech that reconnects the individual to the common platform of the public sphere and reaffirms a sense of reality. It is within this Infrastructural Space of Appearance, a new common public realm could materialize.

2.

URBAN ISLANDS OF PLURALISM, THE CASE OF TORONTO

Toronto was “too British to be American, too American to be British, and too cosmopolitan to be properly Canadian.”

Robert Fulford
Accidental City p.18



2 URBAN ISLANDS OF PLURALISM, THE CASE OF TORONTO

2.1 Southern Ontario – an Island of Pluralism in North America

2.1.1 Infrastructures and the Creation of a Nation

It is difficult to speak of the history of Canada as a unified nation without first acknowledging the role of infrastructure. Up until 1867, Canada was still under British control. When the United States declared the 49th parallel north as the border of British North America, it enabled the colonization of British Columbia (1848) and Vancouver Island (1849). In the 1864 Quebec Conference, the drafting of seventy-two resolutions laid the framework for an independent Canada. On July 1, 1867 the British North America Act was passed by the British Parliament, creating a federation of the Province of Canada, New Brunswick and Nova Scotia.¹

Despite this formalized confederation, the provinces and their major cities remained largely disconnected. This was evident to British Columbia, as their entry into the Confederation in 1871 was contingent upon a railway connection to the rest of the country.² At the time, the majority of the Canadian population was in Southern Ontario and Quebec. The request of British Columbia would finally connect the provinces into a larger national structure.

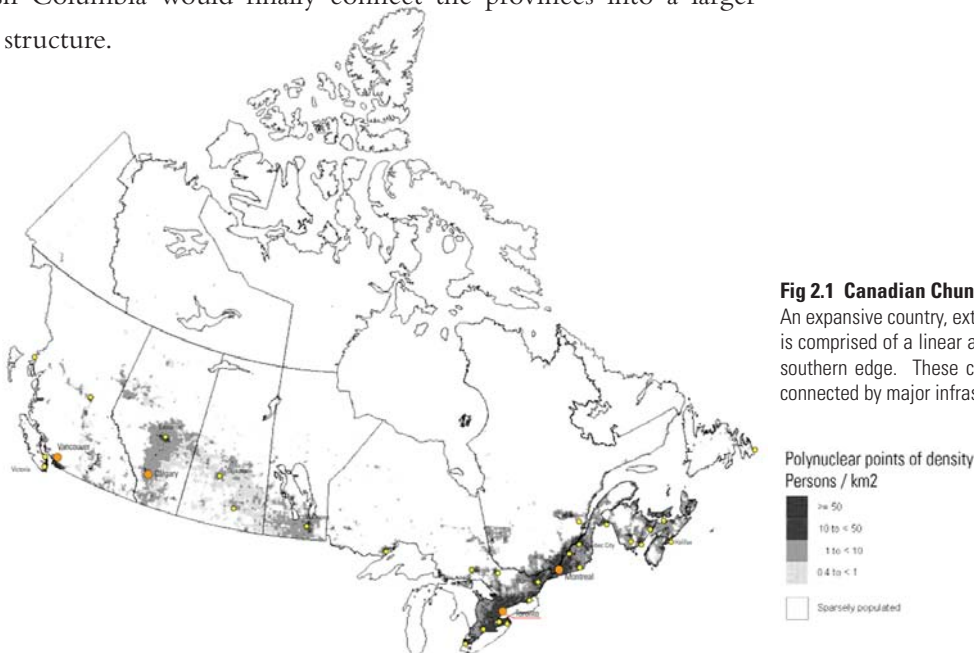


Fig 2.1 Canadian Chunks of Density

An expansive country, extending across 3000 km is comprised of a linear array of cities along the southern edge. These chunks of density were connected by major infrastructures.

2.1.2 Connection: Formation of the Canadian Pacific Railway

The Canadian Pacific Railway (CPR) was built between 1881 and 1885 to fulfill British Columbia's request and join Eastern and Western Canada. The CPR was Canada's first transcontinental railway and was therefore crucial to the development of Western Canada. Canada – a country of sprawling points of density stretched linearly across three thousand kilometers – utilized infrastructure as a means to connect the country into a legible structure and provide a foundation for national unity.

Many have claimed that Canada's very existence depended on a connective piece of infrastructure to link the linear array of cities. Prime Minister Sir John A. MacDonald viewed the railway as an essential component to the creation of a unified Canadian nation. This was the first major building project that Canada undertook after confederation and was completed in an impressive four years. The railway was inaugurated on November 7, 1885 in Craigellachie, British Columbia.³

Under the initial contract between CPR and the Canadian Government, 100,000 km² of land was provided to CPR to build the railway. Canadian Pacific brought many immigrants to Canada to which they sold the land at a subsidized rate (approx. \$2.50 an acre⁴) in exchange for labor on the railway. Because a large portion of the land associated with the railways was provided by the government, many of these areas were considered "public".

The infrastructural line of the CPR connected a sprawling country of diverse cities into a coherent structure. It allowed Canada to be called 'a country'.

This has been a point of debate for railway yards in particular, as industry moves out of the city and their land remains vacant. For instance, in the case of Toronto, the construction of the Canadian Pacific Railway and later the Canadian National Railway transformed the city into a major trading port for Upper Canada in the 1880s. The railway line entered the south edge of Toronto, adjacent to the trading ports along the waterfront. As industry eventually moved to the eastern edge of the city, these railway lands stood empty, effectively separating the city from the waterfront. The public space of these lands will be touched on in greater detail in section 2.2.6 & 2.2.7.

CPR remains an indisputable icon of Canadian Nationalism, for it was both an engineering and political feat for a country of small population and limited capital. This is still acknowledged today, as in a 2004 survey the formation of the Canadian Pacific Railway was voted as the second most important event in forming Canada as a country.⁵ It was only through this infrastructural line that a sprawling country of diverse cities was connected into a coherent structure.

2.1.3 Separation: *Trans-Canada Highway*

A similar infrastructural event occurred in 1962 with the creation of the Trans-Canada Highway. Like the Canadian Pacific Railway, the intention of the highway was to connect the sprawling country, except this time for the automobile. Car ownership had increased dramatically after the war, and thus citizens demanded a highway to connect the ten provinces. During the opening of the Highway on September 3, 1962, Prime Minister



Density connected by Infrastructure into a legible country
Canadian Pacific Railway (1881)
Canadian National Railway (1918)

Fig 2.2 Building of a Nation, CPR

The construction of the CPR was able to connect the sprawling Canadian landscape into a legible structure. Toronto is shown as the southern-most orange dot.

John Diefenbaker pronounced:

This highway - may it serve to bring Canadians closer together. May it bring to all Canadians a renewed determination to individually do their part to make this nation greater and freer still, worthy of the destiny that the fathers of Confederation had expected when through their act of faith they made it possible. And above all, I express the hope and pray today that this highway will always serve the cause of peace and never hear the marching tramp of warlike feet.⁶

Once again, the building of the Trans-Canada Highway was rooted in providing connection across the country that would allow for an identifiable nationalism. Intriguingly, the Tran-Canada Highway, whose intention was to connect, did so for all major (and many secondary) cities in Canada but does not link into Toronto. Of course by this time, Toronto had already built its own internal highways as well as those connecting into the United States. The separation of Toronto was also due to its geographic location. Toronto is situated in Southern Ontario at 43N, 79W, well below the 49th parallel that forms the primary border between the United States and Canada. At the time of division, the Eastern edge of Canada and the United States was already defined, and naturally separated along the Great Lakes. Toronto's southern geographic location and the Great Lakes effectively separated the city from Western Canada. This created an extremely indirect route for the highway to connect into Toronto. More importantly, the inability to



Fig 2.3 Trans-Canada Highway

The Trans-Canada highway does not connect into Toronto, due to the fact that Toronto already had highways built and Toronto's unique geographic location.

connect into Toronto reveals its ambiguous position in relation to the rest of the country. Southern Ontario in fact sits as a peninsula digging in and surrounded by the United States on three sides. This ambivalent position of Southern Ontario, I believe, has allowed it to embrace multicultural pluralism.

2.1.4 Toronto – an Island of Multiple Influences and Multicultural Pluralism

The ambiguous position of Toronto, Southern Ontario's largest city, has created a city of multiple influences. The repercussions of its geographic location have linked Toronto to America more directly than other Canadian cities. For instance, the Queen Elizabeth Way, built in 1939, was one of the first major highways in the country and used to connect Toronto to Buffalo and its associated American industry including tourism. To put this in perspective, the internal expressway between Toronto and Montréal was not built for another twenty years, revealing the influence of American trade and tourism on the city.

As far back as the 1920s, massive investments from American companies were being poured into Toronto.⁷ These continued into the 1950s and 60s in the form of branch plants. In 1954, Toronto had 48 foreign-owned branch plants, including Ford and American Motors. American companies opted for Toronto because of its large market and airport.⁸ More than two-thirds of the companies in the New York City region sought sites in and around Toronto.⁹ Many branch managers remarked that Toronto was preferred to Montreal due to its location, language, larger labor market, and growth rate.¹⁰ Toronto and Montreal had long been vying to be the central economic hub in Canada, and in the 1930s when the economy had subsided, Montreal overtook Toronto as the financial center. During the post WWII period, Toronto's geographic location and its ability to take in more immigrants allowed it to propel to the forefront:

That Toronto has come to rival Montreal as a metropolis is attributable to its easy communications with New York, as well as to its situation at the convergence of corridors leaning southwest, west, north and east through a hinterland attractive for land settlement and to its early role as political center.¹¹

Toronto's vast links to the United States and its disconnection from Canada made the city's early identity ambiguous. This ambiguity was still noted in

Fig 2.4 Neither Zone of Toronto

Southern Ontario occupies a unique geographic position in North America; situated in Canada it was heavily influenced by the United States.



the 1970s when it was remarked Toronto was “*too British to be American, too American to be British, and too cosmopolitan to be properly Canadian.*”¹² It is this ambiguity of identity that many have misinterpreted as a lack of identity. Toronto Journalist, Robert Fulford describes the pre-1960s Toronto as a city of reticence, silence and privacy, stating, “*The city itself denied that it had an identity worth exhibiting.*”¹³ The poet Anne Wilkinson confirmed this sentiment, describing Toronto as “*the home of righteous mediocrity.*”¹⁴ Many have compared Toronto to other generic American cities, as it was unable to provide a unique and coherent identity. The travel writer Jan Morris is perhaps the harshest in her remarks. She states that Toronto is “*the most undemonstrative city I know, and the least inquisitive... Old Torontonians can say in their defense that since the 1950s Toronto has absorbed successive waves of immigrants, who have reshaped every aspect of city life.*”¹⁵ Morris’ critique contains an element of truth, but more importantly, the response by Old Torontonians is more telling. It is the ambiguity of Southern Ontario’s geographic position and the resulting location of Toronto that has given the city a unique position, or lack of position. Without a coherent and overpowering identity and situated in a “neither zone”, Toronto adopted the ability to successfully host large number of immigrants. A 2004 report by the United Nations Development Programme (UNDP) ranked Toronto second in a list of world cities with the largest percentage of foreign-born population.¹⁶ Miami topped the list, situated in its own ambiguous territory,

The ambiguity of Southern Ontario’s geographic position and the resulting location of Toronto has given the city a unique position, or lack of position.

separated from the United States by the Gulf of Mexico and reaching out to the Caribbean Islands. Unlike Miami, whose foreign born population is largely comprise of those of Cuban and Latin American descent, Toronto’s foreign born population is a composite of ethnic diversity. With no single and powerful identity or ethnicity, the city did not assimilate immigrants, allowing each group to remain distinct.

2.1.5 Immigration and the Rise of Pluralism

Toronto was not always a city of multicultural diversity. In fact in the early part of the 20th century, Toronto was largely a xenophobic city consisting primarily of British Protestants. Minor immigration of an American

Anglo-Saxon population was the first signs of the slowing British hold. Furthermore, returned Canadian soldiers (from WWI) and English immigrants in the 1920s were shaken by the slaughter in France and showed less loyalty to the United Kingdom.¹⁷ These were just the first signs, however. The major influx of immigrants would occur some twenty years later, after WWII.

Immigration began in 1940s with the most dramatic movement in the 1950s and 60s. During this time, immigration was based on country of origin - selection of British, American, and French immigrants would occur first, and then European relatives of Canadian residents. Germans and Orientals were last on the selection list.¹⁸ After WWII, the economy of the city grew, and many immigrants filled the urban job market.¹⁹ Eventually, other nations were allowed to immigrate as stated:

External pressure from the United Nations and its International Refugee Organization (IRO), as well as the labor shortage, eventually led to Canada's acceptance of Poles, Ukrainians, Jews, Yugoslavs, Estonians, Latvians, Lithuanians, Hungarians, Czechoslovaks and Romanians.²⁰

Approximately 2.7 million immigrants arrived in Canada between 1945 and 1960 and over a quarter of them came to Toronto. Most of Toronto's new residents settled in the surrounding suburbs - Scarborough, North

Without a coherent and overpowering identity and situated in a "neither zone", Toronto adopted the ability to successfully host large number of immigrants.

York and Etobicoke. The foreign-born population rose from 31 percent in 1951 to 42 percent in 1961.²¹ During the 1950s, many of the ethnic origins could be traced back to Eastern Europe. Post war refugees from Europe as well as Hungary (refugees of the Hungarian Revolution in 1956) created the first layer of ethnic diversity within Toronto. In 1962 the federal immigration policy was changed to eliminate ethnic distinctions and rather base immigration on nature of a given skill set to contribute to the Canadian Economy.²²

The large influx of immigrants had an impact on the political sphere as well. The 1954 election of Nathan Phillips, an offspring of a Jewish migrant,²³ was attributed to his successful campaign as "the Mayor of the People".

Fig 2.5 1961 Census, Constituencies in Toronto

Already by 1961, the British influence on the city was waning with increased immigration.

| | |
|----------------|-----------|
| British | 1,107,203 |
| French | 61,421 |
| German | 80,300 |
| Italian | 140,378 |
| Jewish | 53,123 |
| Netherlands | 33,434 |
| Polish | 58,578 |
| Russian | 14,186 |
| Scandinavian | 16,050 |
| Ukrainian | 46,650 |
| Other European | 136,610 |

1961 census³¹

Jane Jacobs' Influence in Toronto



Jane Jacobs moved to Toronto in the 1960s with her husband and two sons. Finding America oppressive during the Vietnam War, they moved to Toronto as it could provide work for her husband, Bob Jacobs (an architect) and enable her two sons to escape the war draft. Her recently published book 'Death and Life of Great American Cities' was extremely influential across North America and particularly within Toronto. 'Death and Life of Great American Cities' was a critique of new planning methods and the theories behind these methods. Jacobs attacked modernist architects, who she felt ignored or erased the street. For Jacobs, the street was a key aspect of a city's public life – due to its diversity of programs and constituencies. Jacobs promoted the need to mix tenants with varied incomes with buildings of varied programs. For Jacobs, mono-programmatic buildings, such as public housing, eventually failed because they separated themselves from the city and their associated streets, eventually becoming dangerous. Furthermore, Jacobs advocated community and saw Expressways as threats to community life.

Jacobs quickly became a key member in political and city-building discussions in Toronto. One of the first battles that she partook in was over the Spadina Expressway. The Spadina Expressway was in Frederick Gardiner's original expressway plan and was to be the major north-south highway on the West edge of the central city.

Phillips success kept him in office until 1962. By 1961 more immigrants were coming from southern Europe, particularly Italy, over Eastern and Western Europe (see Fig. 2.5). After the mid 60s all other parts of the globe were immigrating. In 1981, Italians and Jews were the largest immigrant groups. Still in large proportions were Chinese, Portuguese, Greek and Africans (predominantly from the Caribbean).²⁴ In the late 1990s a large influx of Hong Kong residents immigrated to Canada before Hong Kong transitioned to Chinese rule.

The question of how to create a coherent country with a unified identity became a concern as early as 1970. During this time, Prime Minister Pierre Trudeau attempted to create Canadian unity on the basis of bilingualism and biculturalism, despite the fact that new ethnic groups largely could not relate to this duality. Quebec's (and Montreal's) strong francophone population was trapped in an English-speaking continent, encouraging new immigrants to settle in Toronto. It was felt that Toronto could accept ethnic pluralism more readily,²⁵ causing the population of city to soar far above that of Montréal.

What Prime Minister Trudeau was really trying to do was define Canadian Identity. Whereas the Canadian Pacific Railway was able to link the country and stand as an artifact of pride, Canadian identity was increasingly in question. The influx of immigration to Toronto, in particular, raised the question of what Toronto's identity was. Toronto was already viewed as a city that was neither British, American nor Canadian. It was the lack of an established identity, such as that found in Montréal, however, that enabled Toronto's multicultural success. One account stated that in Toronto, "*Multiculturalism and the exceptional ethnic mix undoubtedly helped minimize social tensions.*"²⁶ Whereas in most cities the polarization of one or two ethnicities creates social tension, the numerous cultures in Toronto in fact made everyone feel as an "immigrant" and thus created a city for the immigrants, by the immigrants.

Despite allowing each of the new ethnic groups to retain their own identity, one aspect of assimilation that was promoted was the use of English. In 1974 a Work Group on Multicultural Programs was set up which instigated the Heritage Language Programs. The Heritage Language Programs was created to teach immigrant children to learn English. Often these programs were conducted in the mother tongue of the differing ethnicities.²⁷ The goal of

the Heritage Language Program was not to create a flattened assimilation but rather allow for points of contact between different ethnic groups. As such, it created a diverse composition that straddles ethnic distinction and assimilation that is representative of Arendt's notion of pluralism.

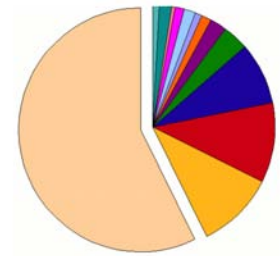
Today, Toronto is truly a multicultural success. The city is made up of 44% foreign-born residents, 43% visible minorities, and a mosaic of religious groups²⁸ (see Fig. 2.6). The high value placed on tolerance and the education of diversity in Toronto has allowed multiculturalism to flourish. Statistics Canada estimates the visible minority population will be the majority by 2017.²⁹

The journalist Barbara Moon once wrote “A Torontonians would rather be dead than be a redneck.”³⁰ Although many have critiqued Toronto's identity on the basis of its multiculturalism, it appears that Torontonians are content to be identified as pluralistic rather than singular. Free from an overpowering identity, and situated in a geographically ambiguous zone, Toronto has been emblematic of successful multiculturalism. I would go further and propose that the multicultural plurality is in fact the root of the city's identity. Within this extreme case of pluralism, Toronto stands as an ideal location to test the notion of the *Infrastructural Space of Appearance*.

2.2 CityPlace, an Island of Pluralism within Toronto

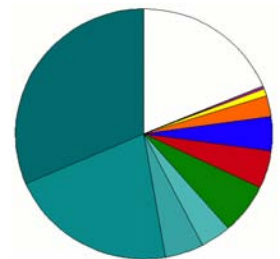
2.2.1 Toronto – Infrastructure of Connection and the Creation of CityPlace

Just as Canada was expanding in the mid 19th century and required infrastructure to create a legible framework, post-WWII Toronto was growing at an alarming rate. New satellite cities of Mississauga, Markham, Peel and Scarborough created a city of isolated and unrelated suburbs. The sprawl of the city coupled with the fact that industry transport had transformed from rail to automotive, made the urban highway a heated topic of debate. The increase of car usage as the automobile transformed from luxury to commodity, further invigorated the discussion. The indisputable fact was that Toronto was growing and lacked the infrastructure to connect the disparate pieces.



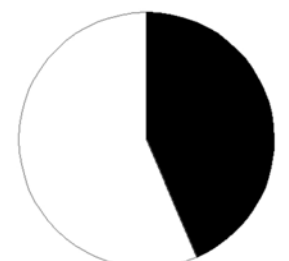
VISIBLE MINORITIES

- WHITE
- CHINESE
- SOUTH ASIAN
- BLACK
- FILIPINO
- LATIN AMERICAN
- SOUTHEAST ASIAN
- ARAB
- WEST ASIAN
- KOREAN
- JAPANESE
- VISIBLE MINORITY, N.I.E
- MULTIPLE VISIBLE MINORITY



RELIGION

- CATHOLIC
- PROTESTANT
- CHRISTIAN ORTHODOX
- CHRISTIAN, N.I.E
- MUSLIM
- HINDU
- JEWISH
- BUDDHIST
- SIKH
- OTHER EASTERN RELIGIONS
- OTHER RELIGIONS
- NO RELIGIOUS AFFILIATION



COUNTRY OF BIRTH

- CANADIAN BORN
- FOREIGN BORN

Fig 2.6 Multiculturalism in Toronto

Top: Visible Minority (2001), 43% of Toronto's population is a visible minority
 Middle: Religious Make-up (2001)
 Bottom: Country of Birth (2001) 44% of Toronto's population was foreign born
 Source: StatsCanada, 2001.

Residents in the path of the highway (the affluent neighborhoods of the Annex and Forest Hill) began a grassroots protest against the expressway. The Stop Spadina and Save Our City group (SSSOC) was created and led by Jane Jacobs, as well as David and Nadine Nowlan. In September 1969, Metro stopped all work on expressways, and new studies were conducted. On June 2, 1971, Premier William Davis sided with the SSOC group and construction stopped at Lawrence avenue. This was a large victory for the residents and a transitional period in the ideology of the urban expressway.

A similar victory occurred in 1971 with the proposed eastern extension of the Gardiner Expressway. Residents of the beaches opposed it on the basis of the 1,200 homes that would have to be demolished. Revisions to the plan brought the estimated number of demolished houses down to 650, which still did not satisfy residents of the beaches. They formed a group called "ForWard 9". A report published in 1973 suggested that two existing highways, the DVP and 401, could handle the traffic and public transport alternatives should be looked at. To date, no further extensions to the Gardiner Expressway have been proposed due to rising resentment to the already existing structure. Furthermore, little in terms of public transport has been added in the city. At present, only three subway lines are used to connect a population of over five million sprawled across 630 square kilometers.

Former Mayor of Toronto David Crombie (1973-1978) was heavily influenced by Jane Jacobs and her attack on the urban expressway. In 1988, the federal government put Crombie in charge of the Royal Commission on the Future of the Toronto Waterfront. This commission eventually became the Waterfront Regeneration Trust. With Crombie as director. The Waterfront Regeneration Trust focused on methods to improve the

In 1942, a City Planning Board of Toronto was set up to focus on the zoning of housing, transportation, business, and public areas in response to new growth. Just one year later, in December 1943 a masterplan was revealed that exhibited a large number of elevated "superhighways" as well as a suburban greenbelt. The masterplan was heavily influenced by New York's 1929 and Los Angeles' 1939 expressway plans, wherein elevated highways were utilized to connect across the city.³² After WWII, the city of Toronto expanded even more dramatically, forcing growth to neighboring municipalities. The lack of connection between the QEW and Kingston Road caused a bottleneck towards downtown Toronto. A report released in 1949 insisted that an amalgamation of the city with the suburbs was essential in order for Toronto to move ahead.³³ One of the major highways in question was the Gardiner Expressway, an expressway to run parallel to the waterfront, connecting the Commercial Corridor between Windsor and Montréal.

The Gardiner Expressway first appeared in the 1943 Masterplan, labeled as Superhighway A. In the Official Plan of 1949, the Superhighway A was renamed the 'Waterfront Highway'. Although the 1949 plan had dramatically lowered the required number of highways in the city, the Waterfront Highway remained based on empirical evidence of the continuous traffic on Lakeshore Boulevard (which currently runs below the Gardiner Expressway). The strategy for the placement of the expressway was simply to run it adjacent to the existing CPR and CNR tracks that ran parallel to the Waterfront. Already in 1949, it was noted: *"from Bathurst Street to the Don no acceptable location exists for the construction of a new highway."*³⁴ Not surprisingly, this area highlighted by the report is the downtown core of Toronto.

In 1953, the Province passed the Municipality of Metropolitan Toronto Act, which brought the federation "Metro" into being. The structure of the federation was to be led by a Chairman, while the municipalities within the federation would retain their own councils and be headed by their Mayors. Frederick G. Gardiner became Metro's first chairman. Gardiner was not elected by voters of the public, but rather elected by members of Metro council. As such, he was heavy handed with his power, unlike suburban politicians at the time who were constrained to public opinion. For this reason, Gardiner was often compared to Robert Moses. With the creation of Metro, expressways could be built across the entire Metropolitan area

(including connection to Provincial highways and the suburbs) with the sole approval of one council. The massive infrastructural projects carried out by Metro signified a new type of urbanism – the transformation of the city as a single unit to a confederation of specialized regions linked by highways.³⁵

The Gardiner Expressway was planned and built at a rapid pace and was viewed as being “utilitarian” rather than designed or scenic. Although the implementation of the expressway was in constant dispute, the need for the highway was rarely questioned. In 1954, a new plan produced by city planners included several expressways radiating from downtown Toronto. Although this plan was never fully realized, the creation of the Gardiner Expressway did proceed as planned.³⁶ In March 1955, construction of the expressway commenced on the eastern edge, connecting into the already existing Queen Elizabeth Expressway³⁷ (QEW), which joined into the United States. On August 8, 1958, the section from the QEW at Humber River to Jameson Avenue opened. This was the only section built on ground level. Engineer, R.T Lyons proposed the next section, east of Dufferin, be built in a tunnel with a combined streetcar, but Gardiner opposed the idea and opted for an elevated structure. The Gardiner Expressway (renamed in 1957) was built on 10 – 18 meter high concrete columns at a cost of \$103 million (\$8 million/ km).³⁸ In 1966, the entire expressway opened.



Fig 2.7 1943 Masterplan of Toronto
A series of elevated highways was proposed to connect the city and suburbs. A greenbelt wrapping the city is shown to the north. Superhighway A is shown at the Southern edge of the city, adjacent of the lake.

waterfront that included the examination of government agencies and corporations that could make this feasible. Crombie's simple assertion that "I'd like to see it [the Gardiner Expressway] integrated into the urban fabric of Toronto" seems unlikely as it would require the forcefulness of a politician such as Fred Gardiner. Changing times and pluralistic interests complicate the situation.

The significance of Jane Jacobs presence in Toronto and on CityPlace is indicative of several masterplans revealed during the 1980s and 90s. These plans tend to emerge out of embarrassment for the infrastructural 'cut' made by the expressway and utilize Jacobsian planning methodologies (See DTAH Plan) without questioning the peculiar nature of the CityPlace site.

Notes

1 Fulford, Robert. *Accidental City: The Transformation of Toronto*. Houghton Mifflin Company: Boston, 1996. P. 75

2 Alcock, James B. *Missing Links: A complete Illustrated History of Toronto's Controversial Unfinished Expressway System*. P. 34.

3 Ibid., P. 38.

4 Fulford, Robert. *Accidental City: The Transformation of Toronto*. Houghton Mifflin Company: Boston, 1996. P. 66.

Frederick Gardiner was often compared to his Expressway: big, ugly, aggressive and effective.³⁹ He had a vision for his expressway, and like the road, he plowed through anyone or anything in his way. There was only one moment during the construction of the expressway that he was slowed. This moment forms an intriguing island that is the focus of this investigation.

Part way through construction in 1960, the first sign of controversy emerged as the expressway encroached on the Fort York Military Base and Cemetery. Built in 1793, Fort York defended Upper Canada from the newly independent United States. Although, it had been out of operation since 1932, it still stood as a National Historic Artifact. Preservationists and historians (including the Canadian Legion and United Empire Loyalist Association) pushed to reroute the expressway around the historic site. Gardiner proposed to move the Fort to the lakefront, arguing that the original Fort was built adjacent to the water and had now been landlocked with the southern expansion of the city through dredging. The preservationists did not agree, stating that the Fort should remain in its exact historical position. Gardiner conceded, and rerouted the highway to the southern edge of the site. The highway does not meet back up with the rail lines for nearly 2 kilometers. This pocket of land where the Fort sits stranded is known as CityPlace.

2.2.2 CityPlace, Definition

Ironically named "CityPlace" (formerly known as the "Railway Lands"), this accidental pocket of land sits on the southern edge of Toronto, bounded by the CNR and CPR to the north and the elevated Gardiner Expressway on its southern edge. It is approximately 2 km in length and spans from Yonge Street to past Bathurst Avenue. Bounded by the Railway lines and Gardiner Expressway, the CityPlace lands largely remained "trapped" in the central core of the downtown Toronto.

2.2.3 Separation: Morphological and Demographic

CityPlace and its associated infrastructures are emblematic of criticism waged against large scaled infrastructure – complete separation of communities and morphology. In the case of CityPlace, local street grids, park systems and built form are interrupted by the island's bounding infrastructures. Many of these systems cannot find a way around these infrastructures and simply end at their intersection. Although tunnels have been made for major roads to connect across the island, these are long (often over 100 m)



Fig 2.8 CityPlace

Top: Image of CityPlace, 1981

Bottom: The creation of CityPlace. Fort York shown in foreground. The Gardiner Expressway (white) runs along the trainline (red) until they reach the historic fort.

Left: CityPlace aerial, early 2000s.



and dark connections that do not promote pedestrian usage. The Gardiner Expressway, elevated approximately 15 m, does not cause a literal physical divide but rather a psychological divide. The often-remarked “dark and dirty” underside of the expressway does not lend itself to easy crossing, creating a line through the city.

In addition to the morphological divides produced by the major infrastructures, are demographic divides. The pattern is such that a wealthier and more Canadian (in terms of citizenship) population lines the



southern edge along the waterfront. A substantially lower income bracket lines the East and West edges of the site, while visible minorities are in higher concentration on the Southeast, Southwest and Northern edges of the site.

What results in CityPlace is an ambiguous island bounded by democratic infrastructures and diverse communities. Furthermore, these large infrastructures create distinct communities and morphologies on their various edges. These are easily summarized as the Waterfront, the downtown residential core and the Central Business District. The distinctions created by these infrastructures are inadvertent, but good urbanism tends to teach



Fig 2.9 Aerial of Toronto
Downtown Toronto with major districts shown. CityPlace is situated at the center of the city (in red).

us to blur these differences to create a continuous city.

2.2.4 Convergence of Flows and Users

While being a site of both morphological and demographic separation, CityPlace, due to its large infrastructures, is simultaneously a site of convergence. Bounded by commercial, residential and cultural districts, the site serves as a convergence point for a local and commuter working populations as well as local residents and tourists.

Fig 2.10 CityPlace Site Photos, 2007

Top: Driving West on the Gardiner Expressway. CityPlace and SkyDome shown (right-side of image) and the Waterfront condominiums (left-side of image)

Middle: Looking East within CityPlace at the massive number of trainlines and Air Canada Centre





Fig 2.11 CityPlace in 2007

Left: Looking East from Bathurst Ave.

Right: Trainlines separating the city (left) and CityPlace (right). CN Tower and SkyDome shown on the CityPlace island.

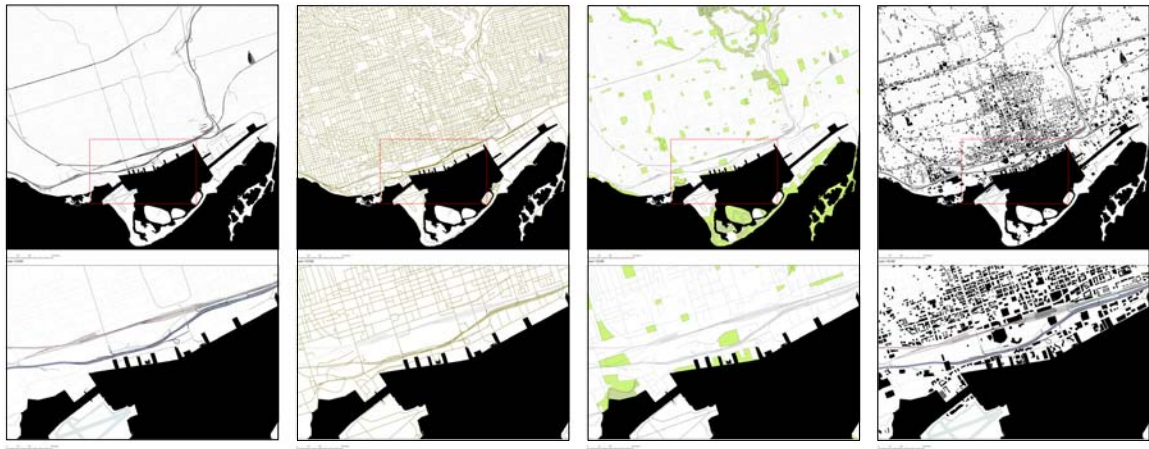
Bottom: Panorama looking east from Bathurst, showing the Bathurst bridge.







Fig 2.12 CityPlace 1980s
View looking East showing Gardiner Expressway in foreground and railway lines with Central Business District in background.



Created through massive infrastructural separation, CityPlace stands at the center of Toronto. Simultaneously a site of separation and connection, it alludes to Arendt's notion of Plurality.

The convergence at CityPlace is largely due to the massive infrastructures surrounding the site. Toronto Island Airport is in close proximity to the site, drawing in a population from across North America. The airport is currently only accessed by the Ferry terminal, which is situated on the Southeastern edge of CityPlace. The ferry terminal serves both local residents of the island and the traveling airport population. Perhaps the largest charge of flows is created by Union Station, which is situated on the Northeastern edge of the site. Union Station serves as the central train station of the city, with ViaRail and Amtrak trains arriving and departing across North America. Union Station also absorbs the commuter GO Trains in the

Fig 2.13 Morphological Separation

(Above) Separation of physical elements due to large infrastructures. From Left to Right: Major Infrastructures causing separation; Local Streets; Park Systems; and Built Form

Fig 2.14 Morphology and CityPlace

(Right) 3D diagram showing CityPlace without the Major Infrastructures. Their presence is still felt and revealed through the separated morphology.





Fig 2.15 Demographic Separation
 Patterns of Demographics from Top to Bottom:
 Citizenship, Annual Income, and Visible Minor-
 ity.

city, drawing in vast populations from the surrounding satellite suburbs. A more localized population is brought to Union Station’s subway stop, which is the southern-most stop in Toronto. Adjacent to Union Station is a GO Bus Terminal, which contains commuter buses to the surrounding suburbs. The final group of users brought into the site would be the driving populace that utilizes the Gardiner Expressway. Major downtown exits at Yonge Street and Spadina Ave. pierce the Eastern edge and central area of the site. The convergence of flows surrounding and within CityPlace offer the possibility of Arendt’s potential for power.

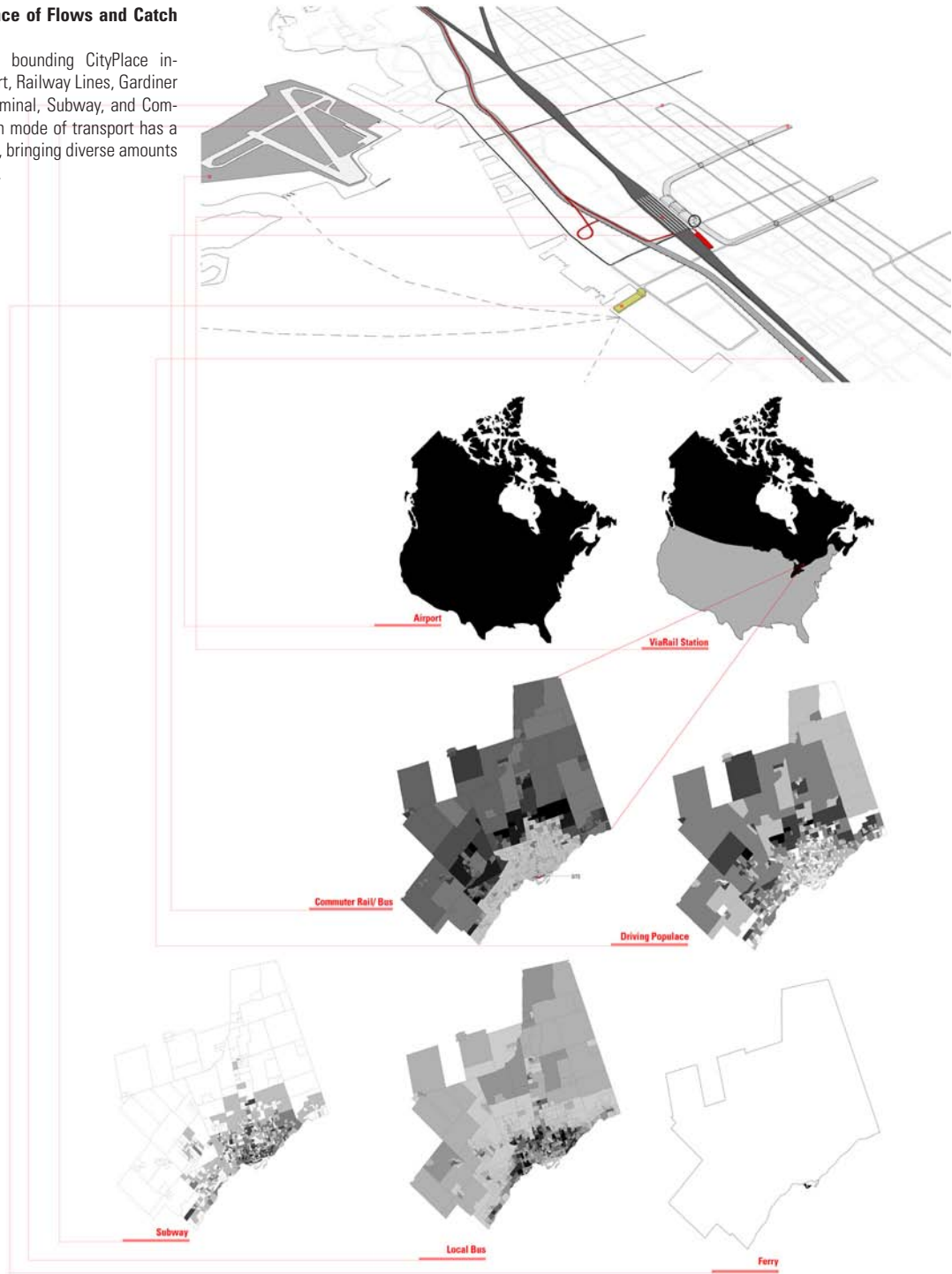
2.2.5 The Island’s Duality as a Metaphor for Pluralism

Sitting as a ‘no man’s land’ in the middle of the city, CityPlace is home to none and all. Created through a violent act of infrastructural separation, the foreign island is bounded by a convergence of flows. The intriguing dialectic quality of CityPlace both through separation, causing distinction, and convergence, allowing for a common interaction alludes to Arendt’s definition of Pluralism. If we recall Arendt definition:

Human plurality, the basic condition of both action and speech has the twofold character of equality and distinction. If men were not equal, they could neither understand each other and those who came before them nor plan for the future and foresee the needs of those who will come after them. If men were not distinct, each human being distinguished from any other who is, was, or will ever be, they would need neither speech nor action to make themselves understood.⁴⁰

Fig 2.16 Convergence of Flows and Catch Zones

Major infrastructures bounding CityPlace include the Island Airport, Railway Lines, Gardiner Expressway, Ferry Terminal, Subway, and Commuter Bus lines. Each mode of transport has a differing "catch-zone", bringing diverse amounts of people to CityPlace.



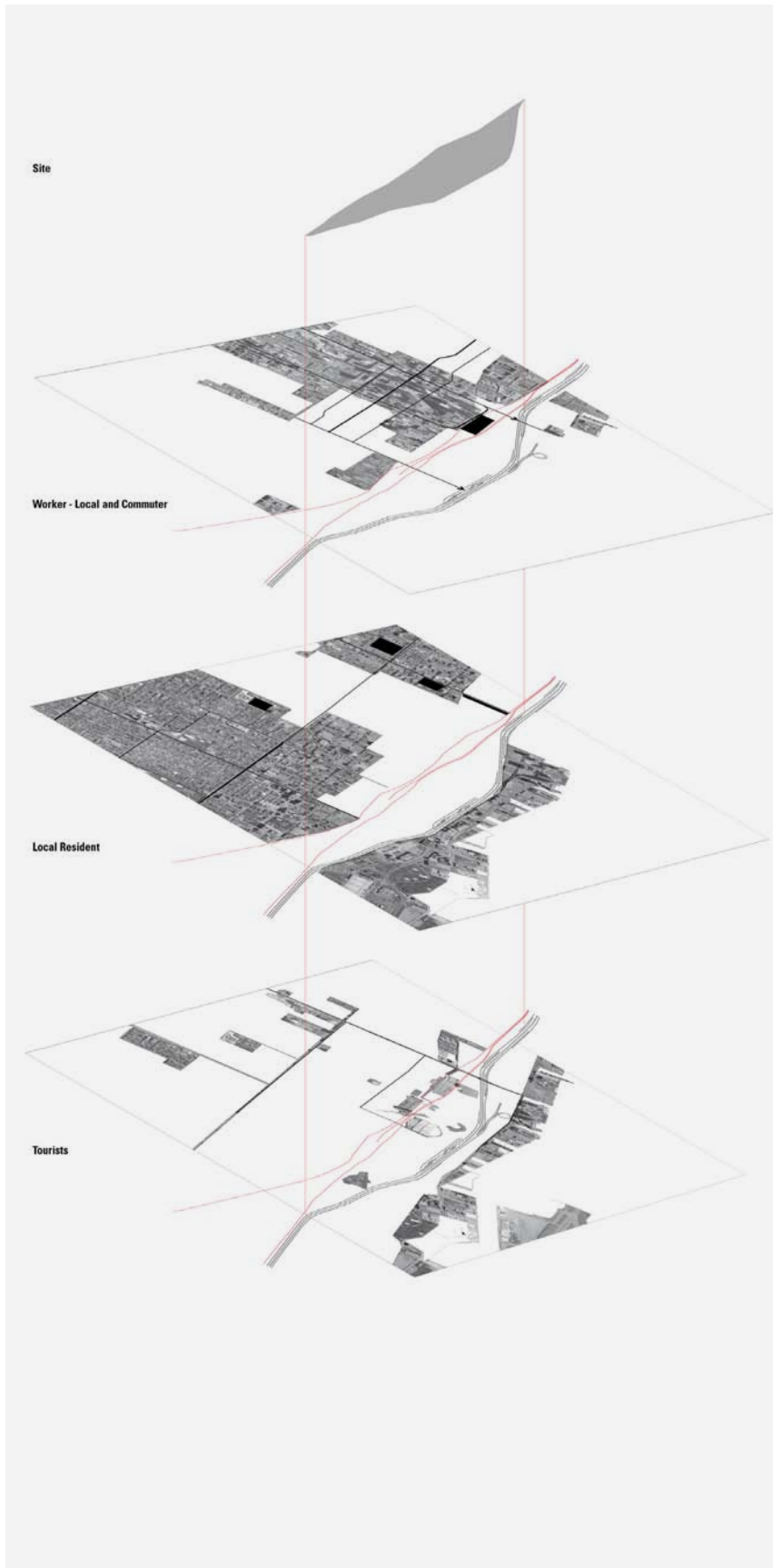


Fig 2.17 Convergence of Users
 Situated in the heart of the city, CityPlace is bounded by distinct neighborhoods, each with a unique usergroup. These consist of working populace, local residents and tourist.



Fig 2.19 Gardiner Expressway

Many schemes of normalization have included taking down the Gardiner Expressway. In the past 10 years, increased condo development to the south edge of the Gardiner has effectively created a second wall. These condos sit on 6 storey parking podiums & should put to rest any debate on taking down the expressway. What they have inadvertently done is structure the void of the island, creating a legible southern edge.

Above (top): Photo of second wall on south edge of site

Above (bottom): Building heights (darker greys and black are above 5 storey)

This dual character of infrastructural separation and convergence that forms this foreign island of CityPlace, makes it an ideal site to study the common object in a city of multicultural pluralism. Here we must question – how to allow for distinction while creating clear moments of common connection.

2.2.6 Normalization – Past and Current Proposals

2.2.6.1 Early Studies

Jane Jacobs influence on Toronto planning and the evident separation caused by CityPlace created a series of studies with regards to both the island and the Gardiner Expressway. The first four studies, conducted between 1986 - 1988, mark the beginning of a multitude of reports and proposals administered over the past twenty years. These first four studies, however, are crucial because the themes that emerge within them continue to resurface in subsequent reports.⁴¹

The main critiques of the Gardiner Expressway that resonate through the four documents and to this day are the barrier effect, the unused land adjacent to the Gardiner, and the reaction (or non-reaction) of the surrounding buildings to the expressway. The critique that still carries much steam is that the Gardiner separates the city from the Waterfront. The experience of walking to the waterfront is eloquently described by Robert Fulford:

To walk south on York from Front to Queen's Quay on the waterfront is to experience the automobile age at its most oppressive. You pick your way across a series of crossings, some of them made more dangerous by the fact that drivers coming down from the Gardiner, or going up to it, are preoccupied with negotiating the ramps. The Gardiner also destroyed southern Yonge Street, changing it from an urban street into an adjunct of the traffic system. Walking down Yonge Street to the Star building, you are made to feel that your presence as a pedestrian is barely tolerated.⁴²

This critique of the elevated highway is paralleled in many North American cities that adopted similar planning strategies in the sixties.

The primary design strategies that emerge in the reports could be summarized by the notion of normalization. For the most part, the planning schemes tend to cut CityPlace into a typical block structure and zone these for residential development, denying the unique qualities of the site. The denial goes further, schemes for beautification through the use of paint on the underside of the highway, tree plantings, lampposts, streetscapes etc, attempt

to downplay the presence of the expressway and rail. Many of the schemes also contain a plan for a grand boulevard, contingent on the dismantling the Gardiner expressway altogether. This response is now futile due to recent condominium development, pushed against the southern edge of the expressway. The large condominiums address the expressway with large six-storey parking podiums, effectively creating a secondary wall to the waterfront (see Fig. 2.19). Other schemes add gates and density around the edges to accommodate the expressway into the urban system. In the more successful cases, these gates are made of building while in other cases the gates are frail canopies to hide the expressway.

2.2.6.2 Current Proposals

Current proposals for the site take their cues from the normalization schemes put forward twenty years earlier. Currently the plan for Fort York and Concord Adex Developments (described below) are under construction.

2.2.6.2.1 West 8 Waterfront Plan

In June 2006, The Toronto Waterfront Revitalization Corporation (TWRC) announced West 8 as the winning team for an invited competition to design the Toronto Waterfront. The competition site covered a three-kilometer stretch between Parliament and Bathurst Street. Key objectives were to create a continuous public path and create gateways at the heads of slips.

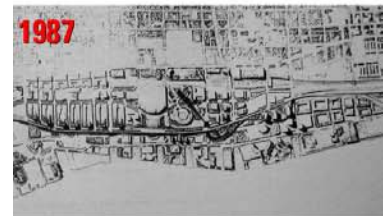
West 8's plan includes a continuous Waterfront promenade by converting Queens Quay into a grand boulevard. Floating finger piers along the water and two rows of trees frame the wooden boardwalk. West 8 also proposed a pedestrian bridge that shoots through Harbourfront, under the Gardiner and connects into CityPlace. In the Jury report, it was stated, *"this idea was worthy of further exploration but it is beyond the scope of this design competition and should not deter from the primary competition goal."*⁴³ To address the issue of Canadian and Torontonionian identity, the team proposed a floating island in the shape of the Canadian Maple Leaf and naming the various floating pontoons after a town or city along the St. Lawrence River.

2.2.6.2.2 Du Toit Allsopp Hillier Fort York and Railway Land Plan

In February 2004, Du Toit Allsopp Hillier (DTAH) put forward a plan for the Railway Lands surrounding the Historic Fort York. In their plan, "a



1986
Beautification: Gates and Art on the expressway
 Guiding the Gardiner: A Plan for the Expressway's place in the city (1986) – Phase I. Prepared for: The Task Force on the Gardiner/Lakeshore Corridor. Prepared by: Ferguson Ferguson Architects, October 1986.



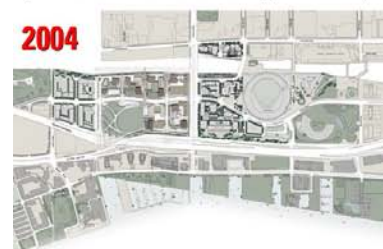
1987
Normalization with private housing and small block structure
 Beesley, Phillip, "A Charmette in the city: The Gardiner Expressway" OAA Convention, Toronto: 1987.



1988
Normalize and Beautify. Masterplan utilized by the city until the mid 1990s
 "Gardiner/Lakeshore Corridor: A Civic Design Study" Prepared for The Task Force on the Gardiner/Lakeshore Corridor. Prepared by: duToit Allsopp Hillier. September 1988.



2004
Deny & Normalize. Current scheme by DTAH
 Approved for Construction. For more info: <http://www.dtah.com/>



2004
Privatize and Normalized. Current scheme by Concord Adex Developers
 In Construction. For more info: <http://www.cityplace.ca/>

Fig 2.18 Plans for CityPlace
 Proposals from 1986 to present day involving CityPlace

fine grid of local streets and mews between the major city streets”⁴⁴ is suggested. These blocks are pulled across the Gardiner Expressway in an attempt to blur the harsh barrier of the elevated expressway. Furthermore, the primarily residential blocks are to consist of street-related buildings to “*give the shape to the outdoor ‘rooms’ of the neighborhood and maximize the ‘eyes on the street’.*”⁴⁵ Within these blocks, a consistent residential fabric is planned of an even morphology, taking its cues from the neighborhoods to the north of the railway tracks. An interesting addition that the proposal suggests is a linking park that connects across the railway lands to a neighborhood north of the site.

2.2.6.2.3 Concord Adex Development

The Concord CityPlace Project is perhaps the most controversial development in Toronto. The project proposes several residential skyscrapers sitting on local scaled podiums. The block structure mimics that of the neighborhoods to the north, but the scale of the towers overwhelms the skyline. Few of the local streets actually connect across the infrastructures, often dead-ending in the rail tracks. Mixed-use retail and commercial on the lower storeys offsets the largely residential project. The high price tag on the condominiums is expected to bring a homogenous affluent group to the area.

Plans for normalizing CityPlace deny its unique qualities, covering up the emerging public project of pluralistic monuments.

2.2.6.3 Denial

These developments are operating in a mode of denial, attempting to recreate the fabric of the city in an island of completely different dimensions. Furthermore, they are trying to erase the painful recognition of the surrounding infrastructures – blurring their edges and importing local scaled street grids that do not actually connect across the infrastructures. Lastly, they have failed to recognize the emerging island of public program that was forming in the center of the city. By filling the sites with primarily private program, they have disconnected the various public pieces. Through planning primarily residential development on the site, undertaken by a single developer, they have encouraged a single socio-economic group to take use of the site, denying the CityPlace to the city.

2.2.7 Unique Qualities of CityPlace

What the schemes of normalization have failed to recognize are the peculiar qualities of CityPlace. Instead of suppressing the separation and normalizing the site into something it can never be, this thesis instead examines the unique qualities of CityPlace. The four areas of distinction are the convergence of flows, ability to handle large programs, its central location, and the astonishing fact that it has remained undeveloped all these years.

2.2.7.1 Convergence of Flows

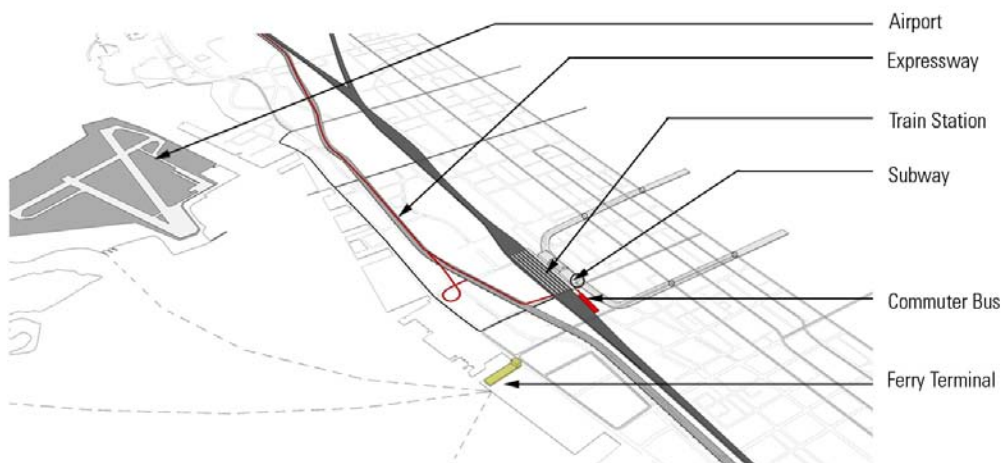
As previously stated, the CityPlace site is surrounded by infrastructural flows consisting of the highway, railway lines, subway, ferry, and airport. What this means is that the site is able to handle large masses of crowds and distribute them effortlessly across the city. This accessibility to the site hints at its ability to house large public program.

2.2.7.2 CN Tower and the Accommodation of Large Program

Inadvertently, CityPlace has come to collect massive public and cultural programs in Toronto. In most cities, large programs are often too large to fit into the regular urban fabric and are therefore pushed to the periphery. In Toronto's case, CityPlace offers an island for these oversized public projects that have the added benefit of direct links to public transport nodes to handle large crowds.

Fig 2.20 Convergence of Flows

Mass transit infrastructures are ideal to absorb and diffuse large amounts of people, suggesting the use of large public program.



One of the first large public projects to be built in CityPlace was the CN Tower. The CN Tower was the first step of a never realized mega plan for the railway lands. During the 1960s many skyscrapers were flooding the downtown core, making broadcasting difficult. To overcome this, Canadian National proposed a tower over three hundred meters tall to allow point-to-point microwave links. This tower was to be the centerpiece of a 190-acre commercial and residential development in the Railway Lands. Canadian National (CN) and Canadian Pacific (CP) set up a company entitled *Metro Centre* to organize and build the large project. A major obstacle in the plan was bridging the vast land consumed by the railway tracks. Original plans by the city considered a massive deck that would span the tracks and allow for development above. This sparked the railway companies to devise their own individual plans. Their plan consisted of moving the railroad corridor to the south, tearing down the historic Union Station, and filling the site with office towers and residential apartments. This private commercial use was required to fund the process of making the railroads “invisible” (either moved or relocated into tunnels). This development, entitled “Metro Centre” would be the largest building project in the history of Canada. The project was stopped in 1972 primarily for political reasons. The elections that year brought in a new commission that insisted too much land was being given over to the railways and commercial activities. Mayor Alderman John Sewell (1978–80) was also very skeptical of transferring land to private interests, writing: “*The cities fathers were giving large chunks of land to the railways for a pittance,*” in “*the greatest swindle we can expect in Toronto in our life-time.*”⁴⁶ For Mayor Sewell, the CityPlace lands were public and should remain that way. Dwindling excitement in the project caused Metro Centre to disband in 1975. Nonetheless, CN pursued the notion of the Communications Tower in hopes to spur excitement and new development.

Construction on the tower began in 1973. During construction, new cable technology was appearing on the market, making the original function of the tower obsolete. The architect, Ned Baldwin, and the Railway Company were unaware of the major symbol they were creating.⁴⁷ It soon became clear that tourism would be the strongest use of the tower. Ned Baldwin remarked during construction of the tower, “*We realized that we were building a tourist attraction in the middle of a railway yard – and it was impossible to get to it.*”⁴⁸ Despite its inaccessibility, standing at 550m, the tower’s tourism paid off construction within fifteen years.⁴⁹ Still today, the tower receives over two million visitors annually.⁵⁰

For a city that had once lacked a “self-image”, the CN Tower stood as a grand symbol of the collective identities in Toronto. Furthermore, Toronto’s role in both Canada and the world makes the notion of a communications tower a valid symbol, as stated, “Toronto has for a long while been the centre of mass media and publishing in Canada and over the years has asserted some international leadership in cable-television and cellular phones.”⁵¹ More importantly, the territorial legibility of the CN Tower was able to unite a sprawling city and mark a center – a center that was trapped.

The next development to occur in the CityPlace was the construction of a large baseball and football stadium, entitled “SkyDome”. Built between 1986 and 1989, the SkyDome featured a unique fully retractable roof. The choice of siting the project in the Railway Lands was to take advantage of both the transport hub at Union Station and the large plot size available in CityPlace. The SkyDome required the construction of SkyWalk; an enclosed glass corridor that runs along the railway lands and crosses between the SkyDome and CN Tower. In 1997, the Metro Convention Center was built adjacent to the SkyDome. The convention center built another pedestrian bridge (this time, private) across the railway lands. The most recent development has been the Air Canada Centre. Built on a site originally occupied by the Canada Post Delivery Building, the large basketball stadium retained the original structure in its new design. Opened in 1999, the stadium is directly connected into Union Station, once again exploiting the transport hub for access. The large scale of public program

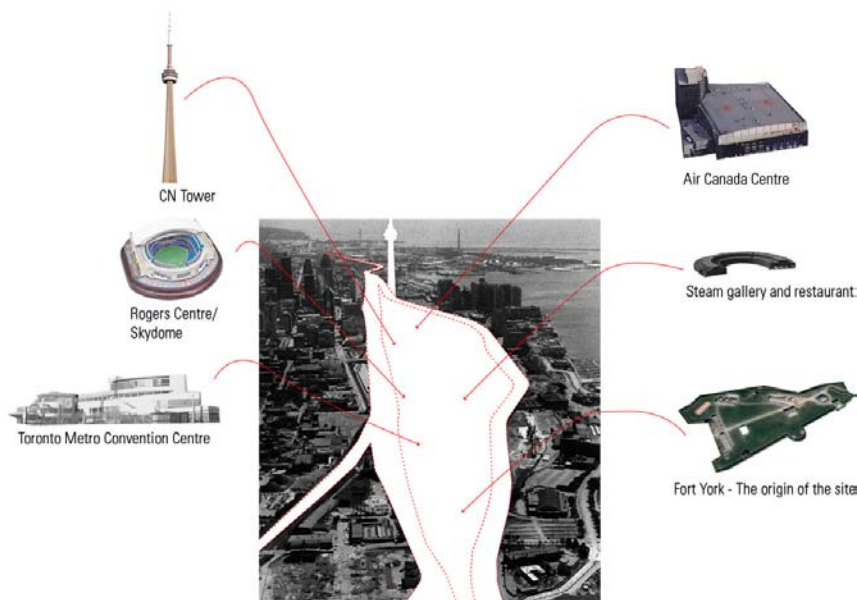


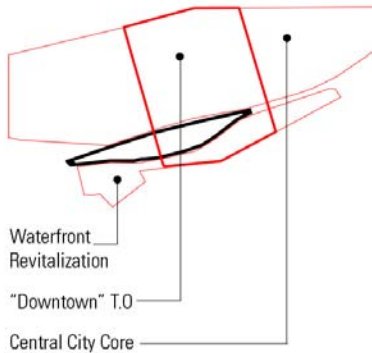
Fig 2.21 Large Plot Size

Large program requires large plot size. CityPlace has been absorbing massive civic program for the past 30 years.



has made the CityPlace lands an ideal location for new public program in the city. Recent residential developments threaten to privatize the site while cutting it into small block structures. The privatization of the site makes one wonder where the city will house new large scale public projects.

2.2.7.3 Location



CityPlace is centrally located in the middle of the downtown core. It straddles the major downtown neighborhoods of the Central Business District, Media District, Fashion District, and the Waterfront. Within a 10 min (1 km) walk from its edges, the entire downtown core can be reached. This central location in the city suggests that CityPlace be used for shared, collective program.

2.2.7.4 Still Empty

Fig 2.22 Central Location

Downtown Toronto with major districts shown. CityPlace is situated at the center of the city (in black).

CityPlace was originally used for industrial purposes, housing cargo for import and export. As a site, CityPlace is artificial – built up through dredging in the 1920s and 30s, the Waterfront edge was extended by over five hundred meters. After WWII, the railway transport industry was increasingly superseded by highway transport. Highway transport moved many industries to non-urban centers in the East, leaving the railway lands devoid of their original industrial function. Today, most of the rail traffic running through the site consists of Passenger rail. As the city expanded rapidly to the North, East, and West during the 1950s to 1990s, CityPlace



stood largely undeveloped. Today, it is one of the sole properties of substantial size in the downtown core of Toronto that remains undeveloped. This miraculous, or accidental, occurrence has given CityPlace a set of unique qualities that are worthy of exploitation on their own terms.

2.3 Toronto – the Accidental City(Place)

In his book “Accidental City”, Robert Fulford outlines the growth of Toronto and its associated identity as a series of fortunate accidents. In Fulford’s reading, Toronto is continually being destroyed and reconstructed in a piecemeal manner that he terms an “accidental masterpiece”. Just as the CN Tower had lost its intended purpose part way through construction and exists as a single piece of a never realized project, this “accident” quickly came to embody the symbolic vision of the city in the 1970s. The Gardiner Expressway and the associated creation of CityPlace is perhaps the only accident that Fulford dwells on without recognition of redeeming qualities. Despite the controversy over the expressway, it still stands as a symbolic representation of the need for connection during the 1950s as its associated functionalist paradigm. CityPlace is perhaps the city’s “largest accident,” so grand in magnitude that it has created an instinctual response of normalization. Even in Fulford’s ‘accidental city’, the accidents took several years to find their role in the city. CityPlace, the city’s largest accident, also has the potential to be the city’s greatest accident.



Fig 2.23 Construction in Toronto
Expansion and growth of the city occurred to the North. CityPlace is one of the only major sites in the downtown core that has yet to be developed. As such, it has the potential to host unique programs in a highly developed city.

Intriguingly, Fulford notes that many of the significant artifacts in Toronto are not linked to an individual designer or business. He states:

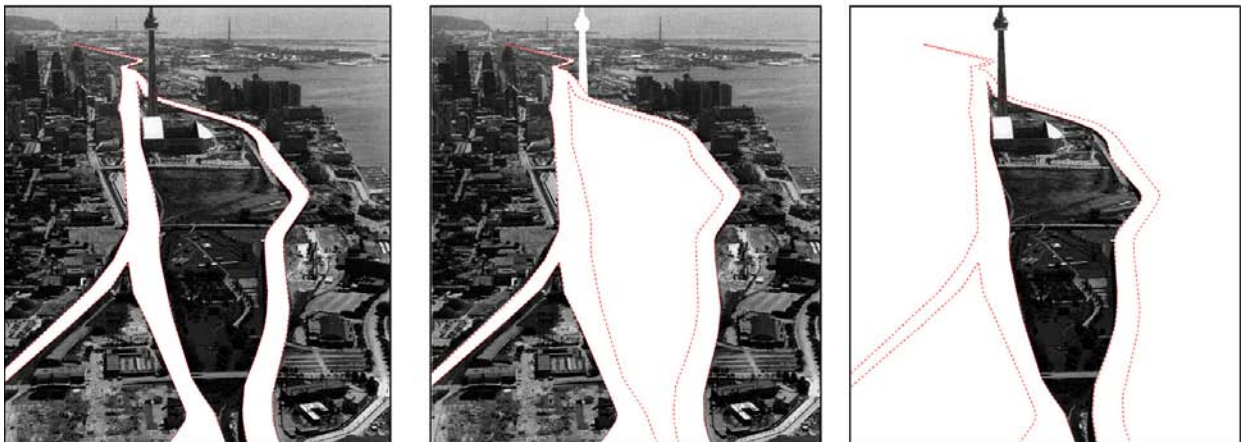
In Toronto, some of the most imposing structures bear no familiar signatures: they're the work of the people whose names are little known or not known at all. This is true, for instance, of another powerful landmark, the SkyDome, which symbolized the paper wealth of the 1980s Toronto, just as the CN Tower symbolized the city's thrusting ambition of the 1970s.⁵²

In Fulford's account, public monuments of Toronto represent the city's collective vision at a given moment in time that remains frozen within the building. In this regard, CityPlace has been filled with public monuments, each not bearing a signature, but rather the collective vision of differing time periods within the city's development. As such, CityPlace offers us an island of pluralistic identities, each capturing a moment of growth.

The building of these powerful projects, in Fulford's account, is Toronto's attempt of shedding its privacy. He posits that Toronto "gradually acquired a desire to be seen and understood."⁵³ Part of shedding the private skin of a city is rooted in bringing citizens together in collective points of contact. Fulford contends that:

The built city can join its citizens together or push them apart, hide our collective memories or reveal them, encourage our best instincts or our worst. In a pluralistic society that lacks common beliefs, public physical structures provide an experience we all share, a common theatre of memories.⁵⁴

CityPlace, the city's largest accident of Toronto, also has the potential to be the city's greatest accident.



CityPlace, as an island of collective memories embedded in public monuments is in fact this theatre of pluralism. Created through the simultaneity of infrastructural convergence and separation, the island sits as a neither zone, claimed only in pieces by moments of the city’s history. As such, it is fully capable of becoming the shared platform for the entire city. Within this inaccessible island of pluralistic monuments, the library can be utilized to allow for connection and structure this wonderful accident.

2.4 Urban Concepts

The urban design concepts are of direct response to the arguments presented above. By acknowledging the unique qualities of the site, the emergence of an island of pluralistic monuments and the capacity of infrastructure to separate and connect, five major urban concepts are presented that intend to transform this accident from mere embarrassment to an ode to public life.

2.4.1 *Separate and Connect*

Join separated parts of the city while allowing each to remain distinct. The “stitch” will be the public library.

The essence of CityPlace alludes to Arendt’s notion of pluralism – formed distinction, while simultaneously the site of convergence. These distinctions create a rich and heterogeneous city. It is planned to allow the surrounding districts (Central Business District, Downtown Residential, Waterfront, and Toronto Island) intact, as each contains a unique morphology and culture. CityPlace, the ambiguous zone between these districts, becomes

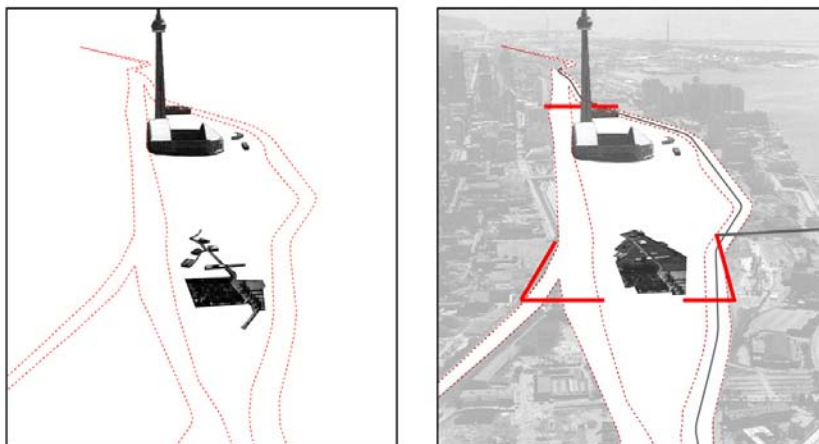
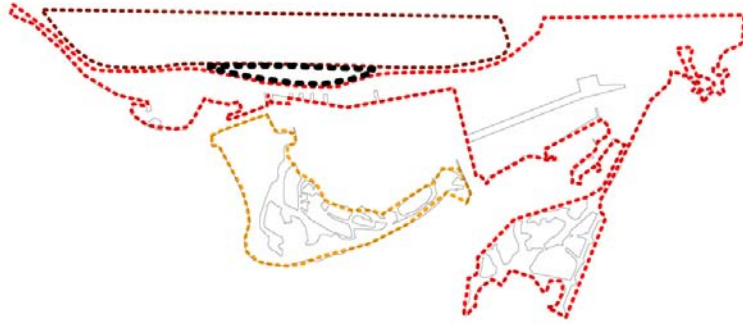


Fig 2.24 Urbanistic Concept Sketch

Reading the layers of CityPlace (from left to right): Infrastructures, diverse communities surrounding the site, the trapped site, the public project, and finally the urbanistic sketch. This involves structuring the CityPlace Island with democratic infrastructures including the library (shown in red). These allow for connection into CityPlace and distinction of the surrounding neighborhoods.

the collective district for these areas and the larger city to converge. The connective piece to link the districts together and to CityPlace is envisioned as the public library. The public library, the last vestige of shared communal space, stitches these districts while providing a common platform of interaction.

Fig 2.25 Separate and Connect
Distinct communities connected at critical convergence points.



2.4.2 Frame with Democratic Program

Use the library to frame the island and mark its limits. These will connect the surrounding infrastructures while becoming major entry points into the island.

Not only will the library connect the surrounding districts, placed at the endpoints of the CityPlace Island, they will be able to frame and mark the islands limits. In doing so, they will offer a greater legibility and structure to the island, so that it can be read with its own identity. These libraries will become the major civic entry points into CityPlace, the democratic public program linking the democratic infrastructures that have created CityPlace.

Fig 2.26 Frame with Democratic Program
At convergence points of users and flows, connect CityPlace with democratic programs. These allow for an emerging common platform.

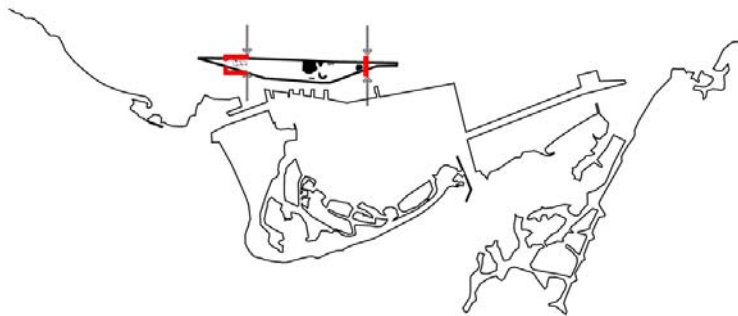
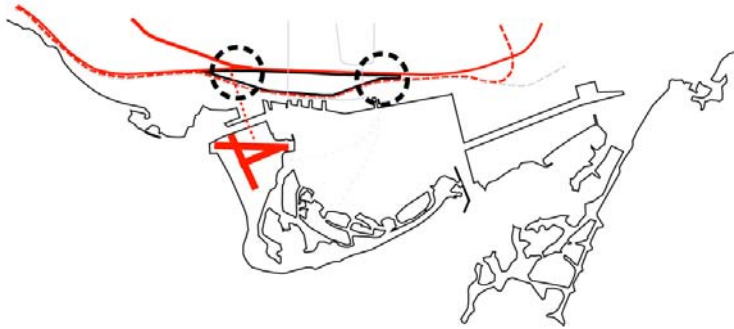


Fig 2.27 Invigorate Flows and Connect
Upper Right: New infrastructures are suggested: an airport link, LRT line and parking garages. These are connected to existing infrastructures and to each other with public libraries.

2.4.3 Invigorate Flows and connect with Libraries

Points of infrastructural contact will be connected with libraries. Invigorate infrastructure with the addition of parking decks, an LRT line, and airport link.



The library is conceived of as a piece of infrastructure – a bridge linking the city to the water, through connecting the surrounding distinct districts to each other and the communal island of CityPlace. In addition, the library is fed with various flows of commuters, consisting of those using the subway, trains, highway, commuter buses and airport. Additional infrastructures are suggested to invigorate the flows and add much needed infrastructure to the city. Each of the existing and new infrastructures “plug” their flows into the library, creating a common platform through the space of flows. This increased potential for power is aided with three new infrastructural concepts:

- *Densify Parking on Site*

The strategic location of the site on the edges of four zones makes it ideal for parking. The site is currently situated at the center-point of high pedestrian and bike usage (see Fig. 2.28). Furthermore, within a 10-minute walk from each node, most of the central city core can be reached (see Fig. 2.29). Large parking decks are proposed to house thousands of cars that are used by the adjacent public programs and the surrounding districts. By densifying the parking in two strategic locations, these parking decks serve with the library to frame the endpoints of the island and offer a civic legibility.



Fig 2.28 Mode of Transport

(Above): Transport choices reveal that centrally planned parking garages could serve a large pedestrian and biking populace

Fig 2.29 10 Walk Radius

(Left): Within a 10 minute walk from each parking garage, most of the downtown core can be reached.



• *Introduce an LRT Line*

If it is established that the Gardiner Expressway will remain in place,⁵⁵ it is suggested that an LRT line be added over top of the existing expressway. Currently, Toronto is only served by three subway lines. This would add a much-needed East-West link to the city while making the Gardiner infrastructure more democratic – gathering residents of the city who are

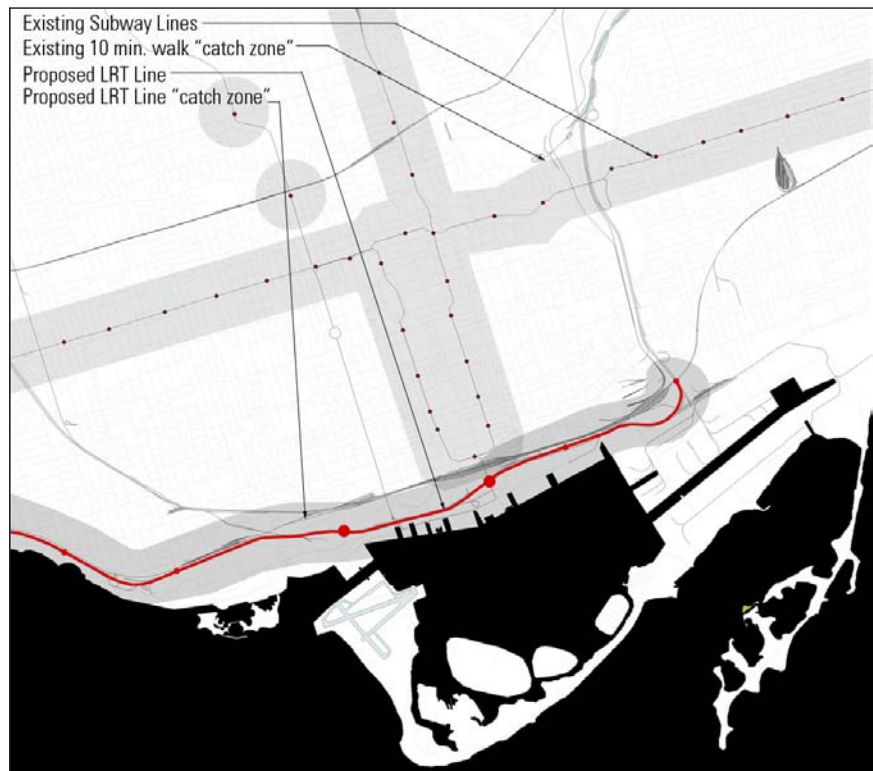


Fig 2.30 LRT Line

Proposed LRT Line running over the Gardiner Expressway and its "catch-zone".

unable to afford automobiles. Subway stops are planned at the major intersection such as Yonge Street and Bathurst Ave., which are the locations of the two proposed libraries.

- *Connect to the Island Airport*

Increased air traffic to the Toronto Island Airport, Toronto's second major airport, is largely due to recent addition of Porter Airlines. In 2003 a fixed link to the airport was approved but never materialized due to a change of political parties. The airport terminal began expansion in February 2006, which aroused a great deal of public response, particularly from island residents. Controversy surrounding the current airport revolves heavily around traffic and congestion entering the island. Currently, there are no automobiles allowed on the island. This proposal suggests creating a fixed link from the city to the airport so that traffic and parking can be accommodated off the island. In this scenario, the airport could take advantage of the library as a waiting zone. Alternatively, initial entry into the city via airplane transport would be through CityPlace, an embodiment of pluralistic civic monuments of the city's residents.



Fig 2.31 Island Airport Line

Pedestrian connection to the airport is proposed (shown in red) that keeps traffic and cars off the island.

2.4.4 More Public Program

Zone for large parcels of public program to exploit the unique nature of the site.

The emerging grouping of public programs hints at the unique nature of the site. CityPlace's ability to accommodate large program and handle its associated traffic effortlessly makes it ideal for new public program. Four large sites are identified and given generous footprints (min. 200 x 150m) for development. These are capped at a consistent height of 50 m to allow for the greater legibility provided by the libraries and parking decks. By only allowing public program to grace the site, CityPlace becomes the embodiment of pluralistic civic values.



Fig 2.32 Zoning Parcels

Four new zoning parcels are planned for large public program

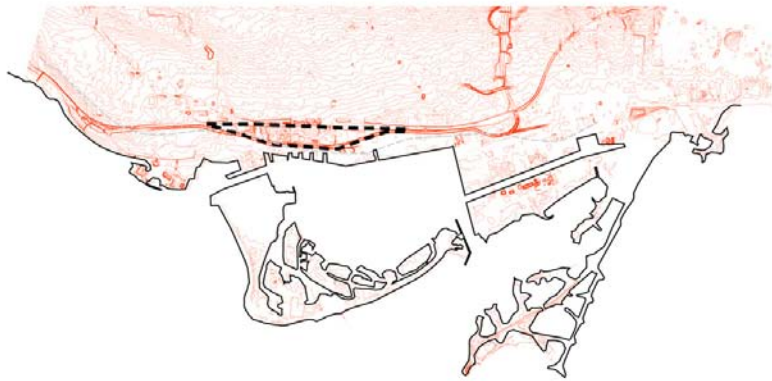
2.4.5 Use Landscape for Legibility

Clarify the landscape and topography so that the island reads as a legible entity.

The topography of Toronto slopes down towards Lake Ontario in a fairly consistent manner. This consistency is disrupted at CityPlace. The complex sectional condition of the railway tracks and elevated highway is further exacerbated through an illegible topography comprised of romantic gardenesque rolling hills. The confusion of landscape currently on the island adds to the inability of reading CityPlace as a single entity. If CityPlace is to read as single figure, and if the various public programs (both existing and proposed) are to be spatially related, a clarification of the topography and landscape is required. A shallow terracing through a combination of hardscape and softscape is proposed at 50cm increments every 50m. The hardscaping functions to link the larger public programs, while the softscape provides 'slow' zones. Finer scaled North-South paths are proposed to link bike routes, pedestrian paths, and entry points. A North-South park is planned to connect across CityPlace close to Fort York and join into the existing park belt. By allowing for finer grain connections to the city, civic scaled connections internally, and clarified landscaping, CityPlace emerges as a legible entity that links the city and its pluralistic monuments.

Fig 2.33 Current Topography

CityPlace's current landscaping further confuses the island going against the city's consistent drop to the lake. It is proposed to clarify the topography and landscaping to offer legibility to CityPlace.



2.5 A True Place for the City

The urban design for plurality emerged from a regional reading of Toronto in Southern Ontario. Sitting in an ambiguous zone, it is believed that Toronto's multicultural success was due to a lack of a hegemonic constituency that often assimilates diversity. Similarly, within Toronto another island exists that stands at a point of convergence and separation. These islands

of infrastructural separation are prevalent in many cities across the world. Their inherent qualities make them ideal locations for large public programs. Furthermore, their neutral presence within cities allows them to be the shared platform for the surrounding communities. It is proposed that within these foreign islands, the public project of pluralism is carried out.

Through these urban design interventions it is hoped that CityPlace will in fact become a place for the city to join and celebrate their collective values. This would reverse the embarrassment that is currently expressed towards the site, and exploit the unique potential and emerging public project of the island. CityPlace offers a common platform for exchange in the multiculturally pluralistic city. The public library – the institution of democratic pluralism, is able to structure the island and connect the surrounding districts and communities. Here we are finally able to recognize what Fulford could not, the wonderful accident of CityPlace.

URBAN DESIGN PROPOSAL



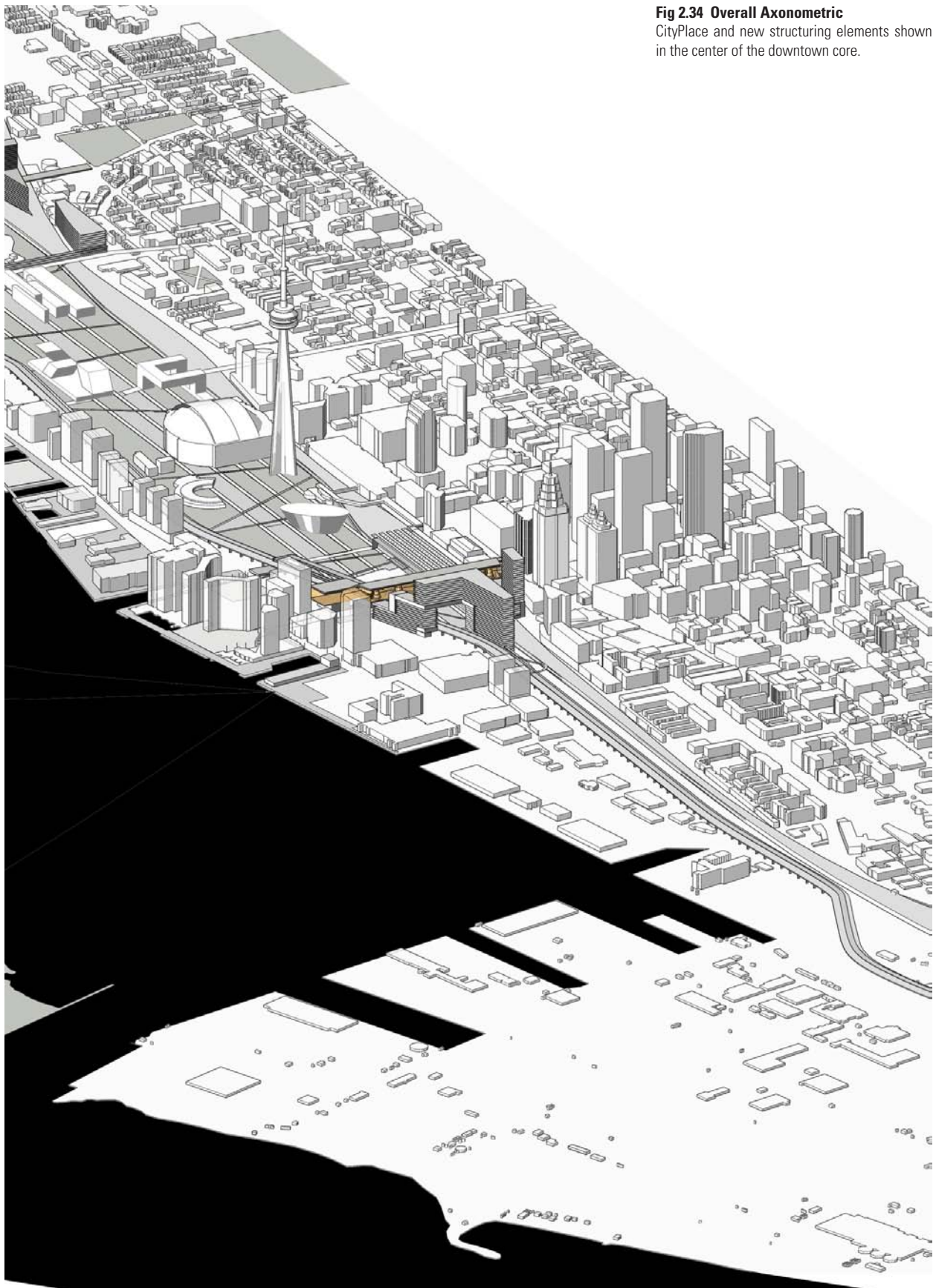


Fig 2.34 Overall Axonometric
CityPlace and new structuring elements shown
in the center of the downtown core.

ZONING PARCELS

- Four additional parcels allocated for public programme
- Plot size approx. 200 x 150m
- Height capped at 50m
- Each plot allows for framing of the next building while touching on the hardscape path

LANDSCAPE PLAN

- Island is striated with four paths, each emerging from a library core
- Clarified topography, each band steps down 0.50m
- Combination of hardscape & softscape. Hardscape forms a pedestrian street, linking the public buildings
- Reconnection of greenbelt at the west node. This is further extended to the end of the West 8 waterfront proposal
- North-South paths are used to connect into existing pathways, bike trails, and access points.

LIBRARY BRIDGES

- Bar typology used to bridge infrastructures and link the three zones - Waterfront, Island and City centre
- Libraries serve as transfer stations between disconnected infrastructural nodes

PARKING GATES

- Large parking decks serve as civic gateways into the island by automobile or rail
- Serve as anchor "endpoints" to the island, offering an overall legibility.
- Allocation for 20,000 parking spaces between the four decks
- Allows for dense centers of parking shared by three zones, and automobile free island

PROPOSED INFRASTRUCTURE

- East-West Light rail transit line is proposed to be stacked on the existing Gardiner Expressway
- Two new stops are placed as each node at the endpoints of the island
- Second entry is proposed to Union Station, facing onto the island.
- Pedestrian airport link to the West node to keep automobiles and congestion off the island. This allows travellers to use their wait time in the library.

EXISTING INFRASTRUCTURE

- East-West Gardiner expressway, elevated approx. 12.0-15.0m.
- East-West Rail tracks, elevated approx. 8.0m
- Airport isolated on the island, no connection to date
- Ferry terminal is a distant exterior walk to Union Station.

EXISTING OPEN SPACE & WEST 8 WATERFRONT

- West 8 Waterfront proposal weaves boardwalk, slips and park systems along the waterfront
- Existing greenbelt is destroyed by the rail tracks and expressway.

OVERALL AXONOMETRIC

- Island reads as its own entity and is structured with legible endpoints
- Democratic, "communal" programme is linked into infrastructural lines
- Island is zoned for more public programme, taking advantage of the site's peculiar qualities.

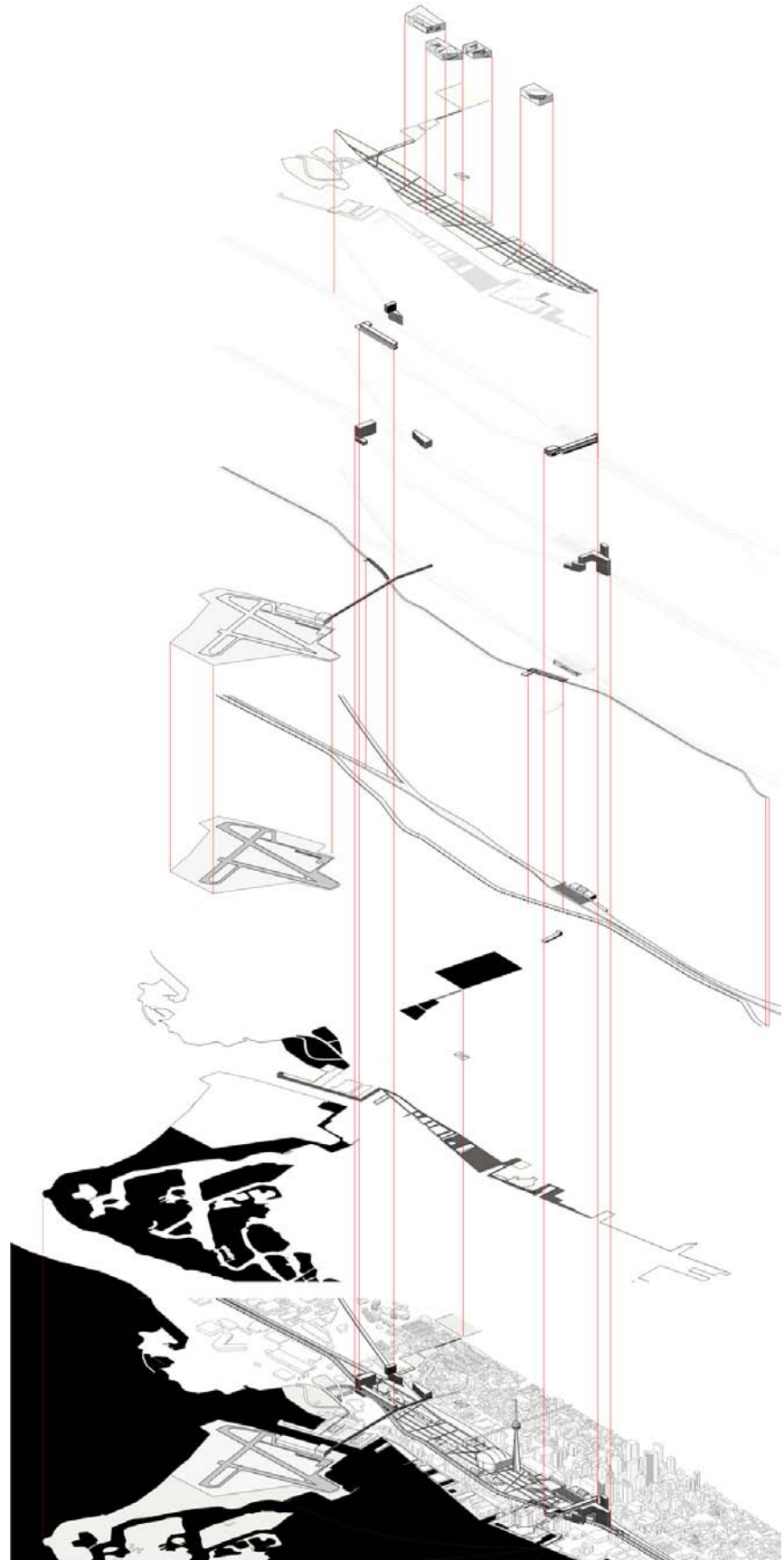




Fig 2.35 Exploded Axonometric

(Left): The urban design proposal is broken down as a series of elements, each of which structures the island.

Fig 2.36 Driving on the Gardiner

Projected rendering shows the parking garages forming civic gates and marking the endpoints of CityPlace. The Library as a connective piece is highlighted in yellow.

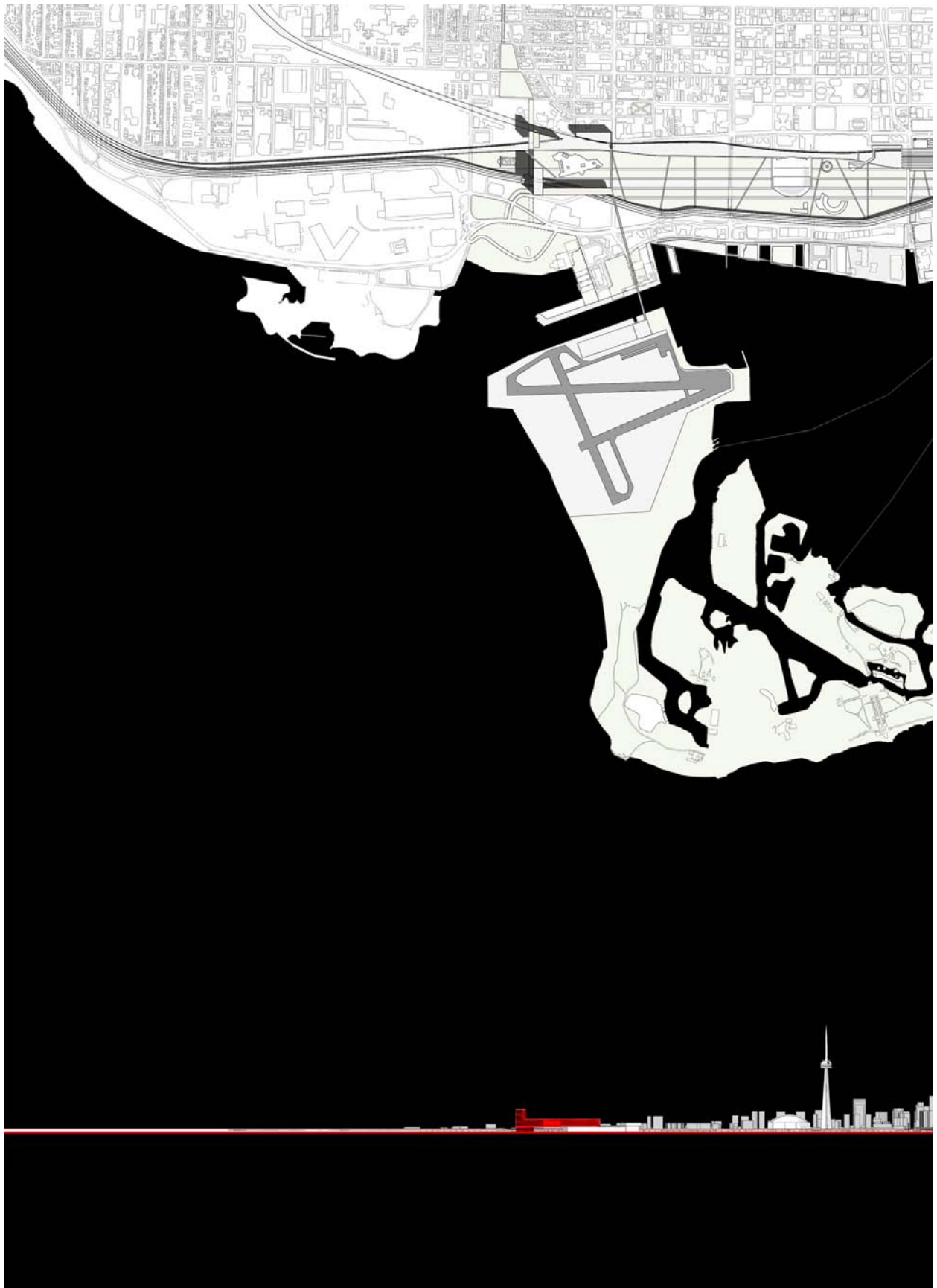
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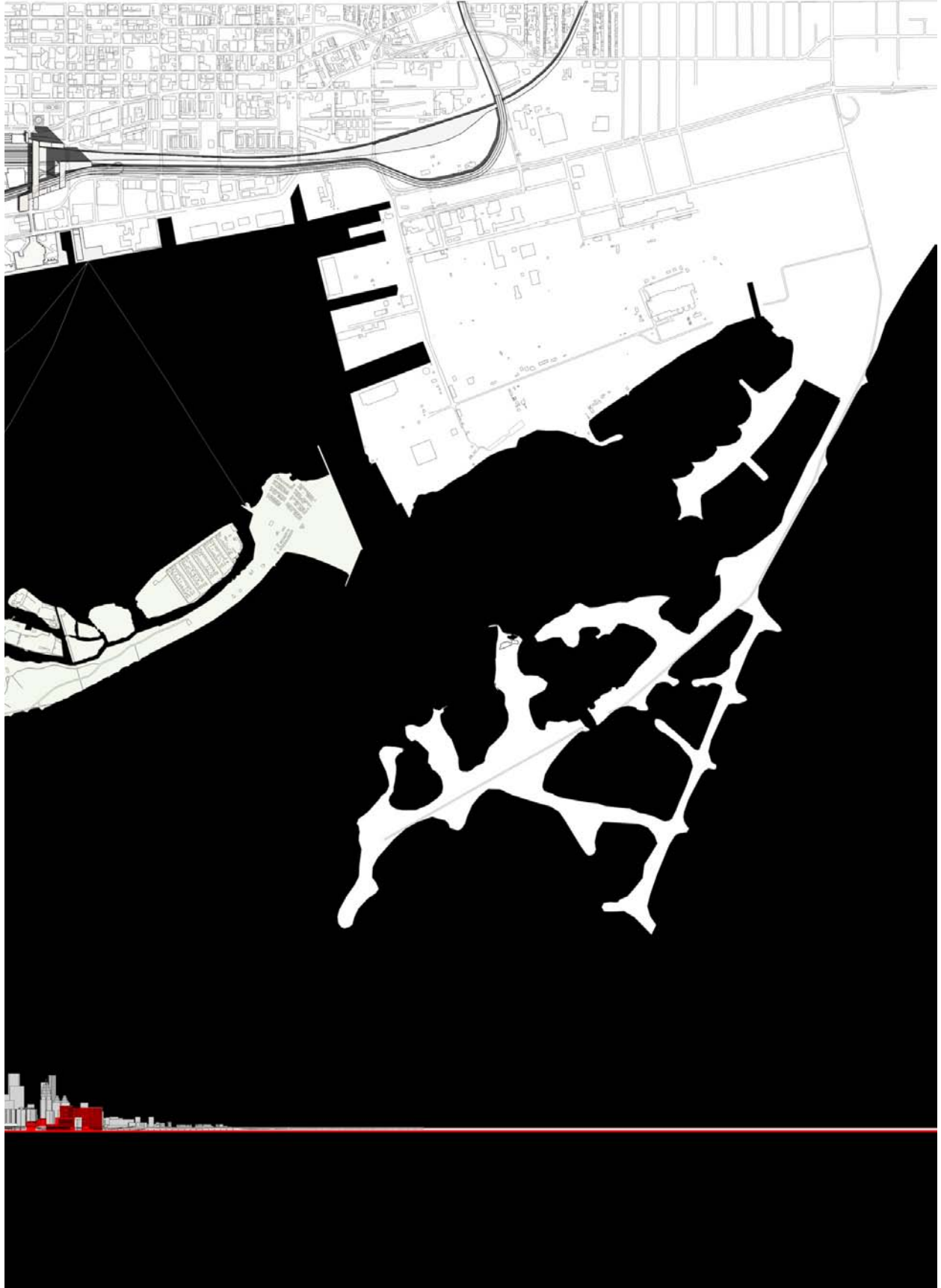
Fig 2.37 SitePlan

Reveals how CityPlace sits in the city. The connective elements on the East and West node will be expounded upon in greater detail.

Fig 2.38 Civic Elevation

Skyline elevation shows the civic legibility offered by the parking garages in marking the island within the larger territorial network.





WEST NODE DESIGN PROPOSAL

The West Node contains Fort York, the origin of CityPlace. This node is structured with three elements: parking garages, government building and the public library. The parking garages offer civic legibility while addressing two scales of need. The southern garage connects directly into the Gardiner Expressway and collects a large number of users from the surrounding territories. The north garage frames the edge of the project and reaches out to the residential neighborhood to the north. The Government building (North-West) fills in the residual land formed by the railway lines and is accompanied by a park bridge that links into an existing green system. Lastly, the public library bridges over the Gardiner Expressway and connects the various infrastructures.

Fig 2.39 Site Plan

(Right): Site plan showing the link to the airport to the south.

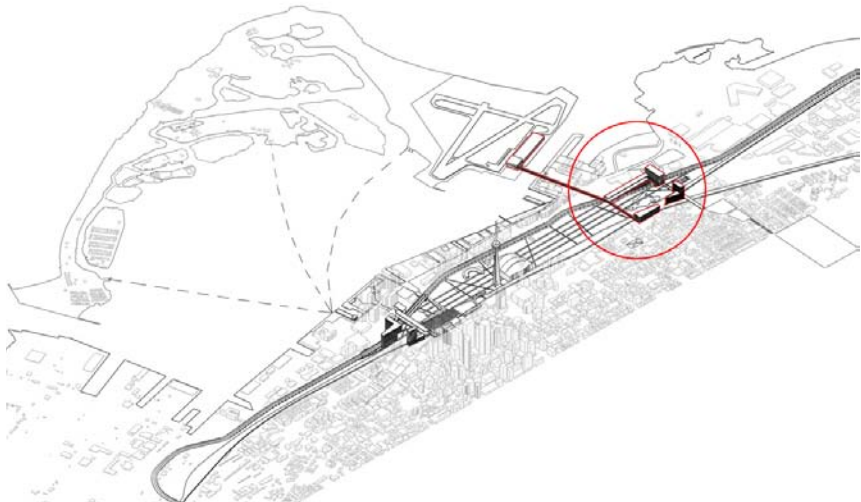
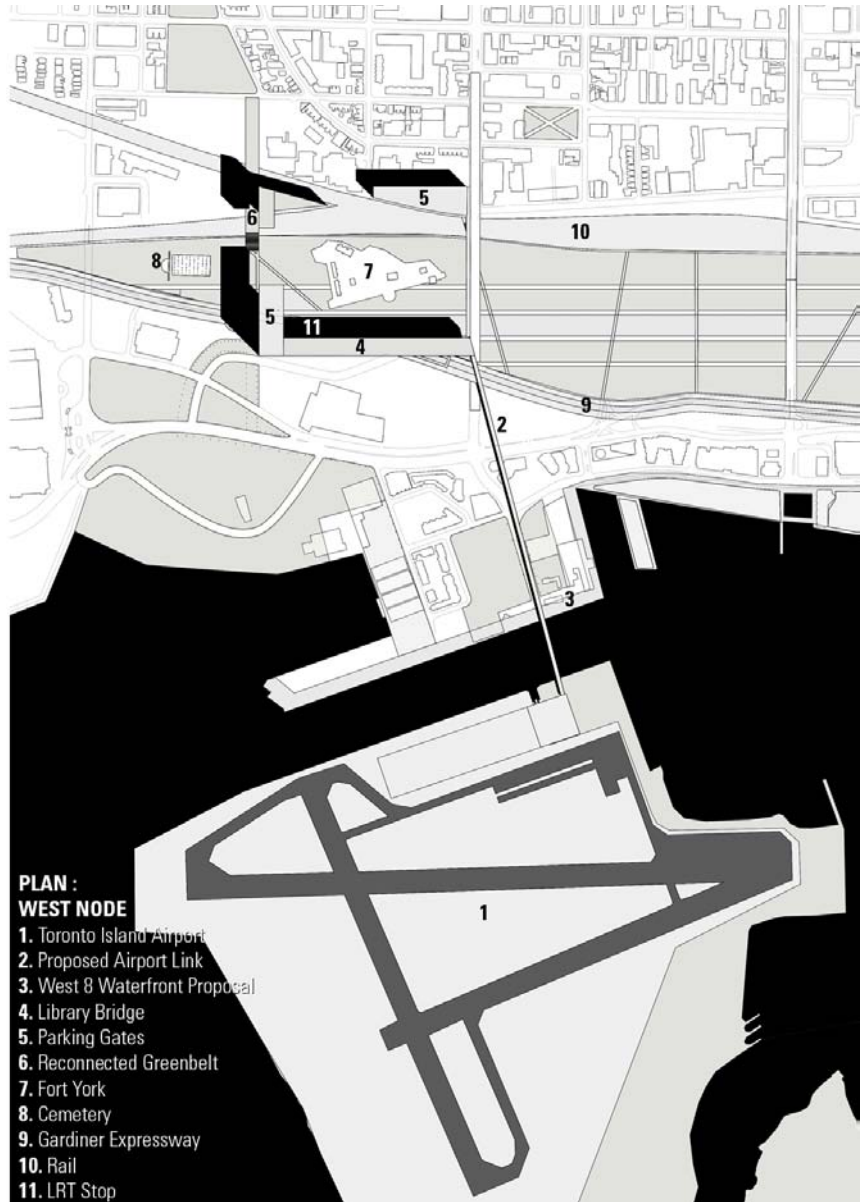
Fig 2.40 Key Plan

(Bottom): Overall axo shows how the West Node relates to and is situated in CityPlace.

Adjacent Page:

Fig 2.41 Exploded Axo

The various elements that comprise the west node are revealed. Furthermore, program areas for the overall node design are shown. These numbers come from detailed program studies (see appendix III)



Civic Programme Bridges -
Connects across hwy and rail line

Parking Gates -
Civic Gate straddling the hwy, Local Gate adjacent to Bathurst St.

Gate Deck = 133,302 sq.m (5332 spaces)
Local Deck = 83,545 sq.m (3342 spaces)
Total = 8673 parking spaces

Proposed Infrastructures and Connections

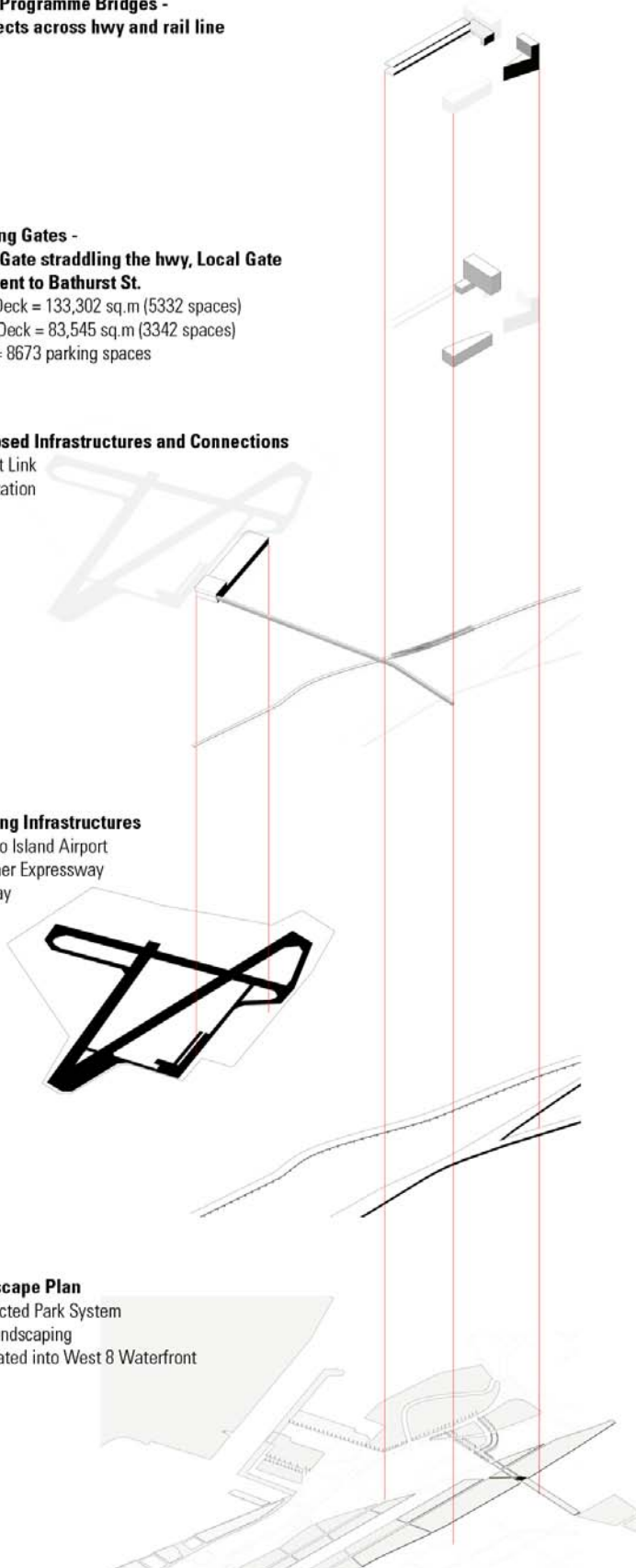
Airport Link
LRT Station

Existing Infrastructures

Toronto Island Airport
Gardiner Expressway
Railway

Landscape Plan

Connected Park System
Site landscaping
Integrated into West 8 Waterfront



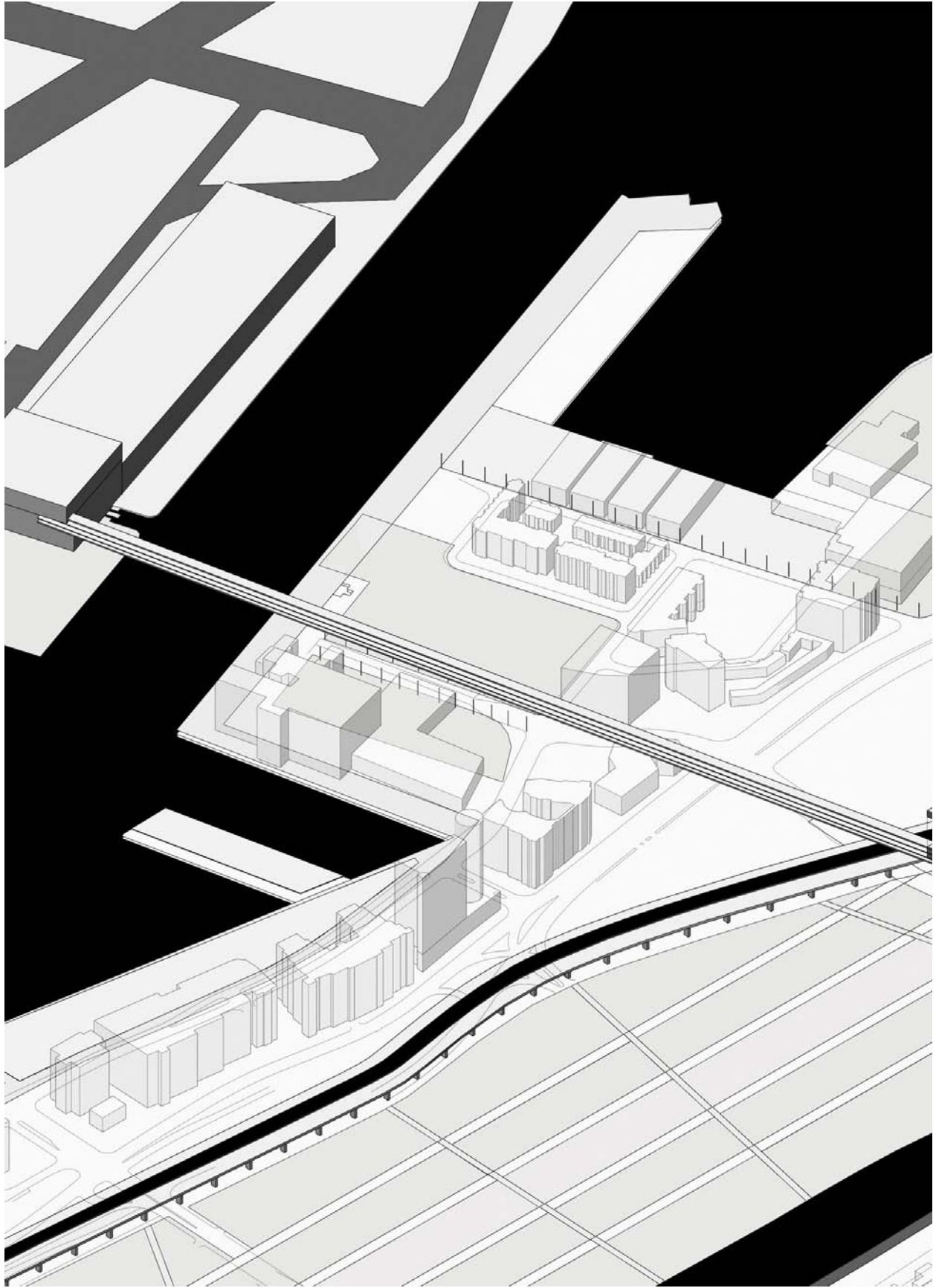
WEST NODE PROGRAM

Transfer Station

| | |
|------------------------|--------|
| Airport waiting lounge | 750 |
| Airport entry Terminal | 1200 |
| Subway Stop | 1500 |
| Parking | 215000 |

Library Bridge

| | |
|-----------------------------|-------|
| Library | 12000 |
| Courthouse | 4850 |
| TV Broadcasting | 3200 |
| Community Center | 2657 |
| Speakers Corner | 8000 |
| Internet Lounge | 2000 |
| Homeless Shelter (1800 ppl) | 7500 |
| Government Administration | 65000 |



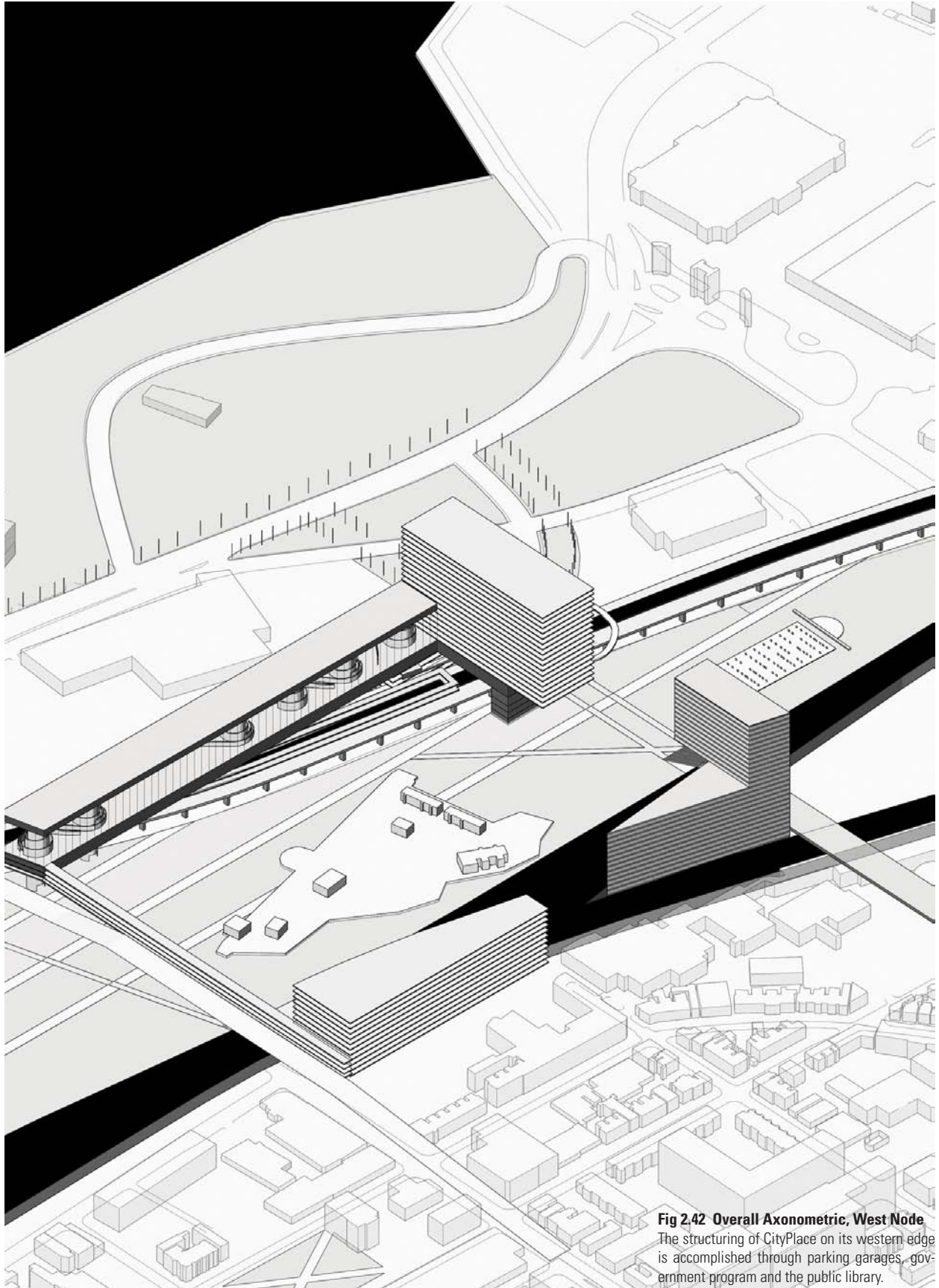


Fig 2.42 Overall Axonometric, West Node
The structuring of CityPlace on its western edge is accomplished through parking garages, government program and the public library.

EAST NODE DESIGN PROPOSAL

The East Node directly connects into the existing Union Station. As such, it contains the flows of the commuter railways lines, subway and commuter buses. A parking garage is proposed at the eastern edge of the node that directly connects into the Gardiner expressway. The new parking garage and LRT Station are linked to Union Station by the library bar. The library forms a bridge across Union Station to the LRT Station and waterfront. The design of the library bar within the East Node is explored in greater detail in Chapter 3.

Fig 2.43 Key Plan

(Bottom): Overall axo shows how the East Node relates to and is situated in CityPlace.

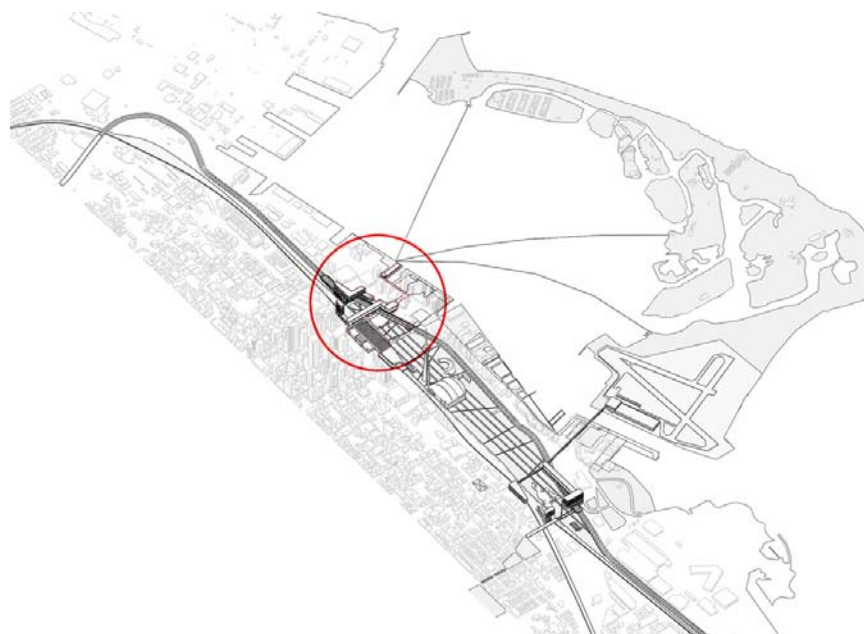
Adjacent Page:

Fig 2.44 Exploded Axo

The various elements that comprise the East node are revealed. Furthermore, program areas for the overall node design are shown. These numbers come from detailed program studies (see appendix III)

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Fig 2.45 Axonometric, East Node



**Civic Programme Bridges -
Connects across hwy and rail line**

Transfer Station (areas in sq.m)

| | |
|-------------------------|--------|
| Parking (11,801 spaces) | 295000 |
| Bus Terminal: | 1100 |
| Subway Stop | 1500 |

Library Bridge

| | |
|----------------------------------|-------------------|
| Library | 14000 |
| 5 spirals | 1.25M books total |
| Speakers Corner | 8000 |
| Internet Lounge | 2000 |
| Data Servers | 9100 |
| Admin. (inc. 3500 closed stacks) | 10100 |
| Radio Station | 1980 |
| Local Printing Press | 1400 |
| Post Office | 500 |
| Community Theatre | 1600 |
| Museum | 2200 |
| Homeless Shelter | 9500 (2375 ppl.) |

**Parking Gates -
Civic Gate straddling the hwy,
local gate along Front Street.**

| | |
|--------------|----------------------------|
| Arch Deck = | 246,516 sq.m (9860 spaces) |
| Local Gate = | 48,510 sq.m (1940 spaces) |

Proposed Infrastructures

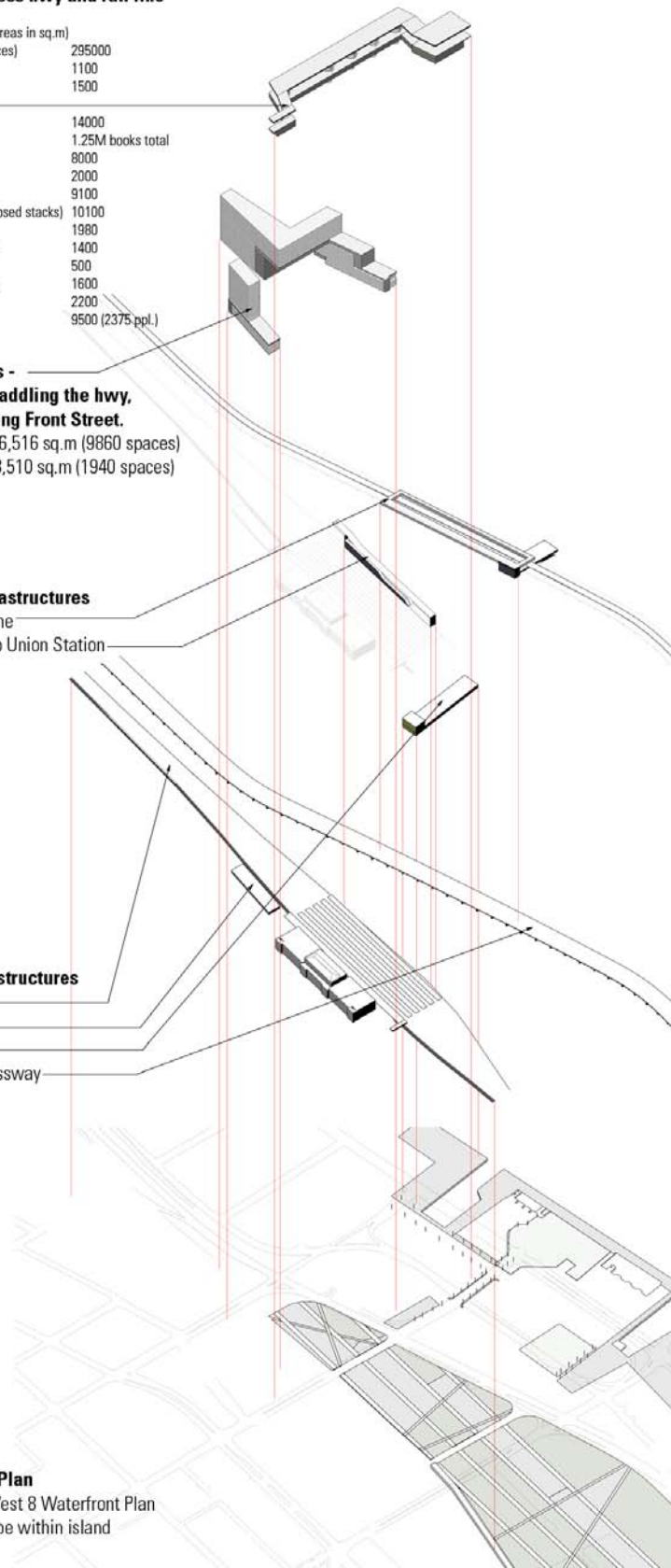
- Elevated LRT line
- Second entry to Union Station

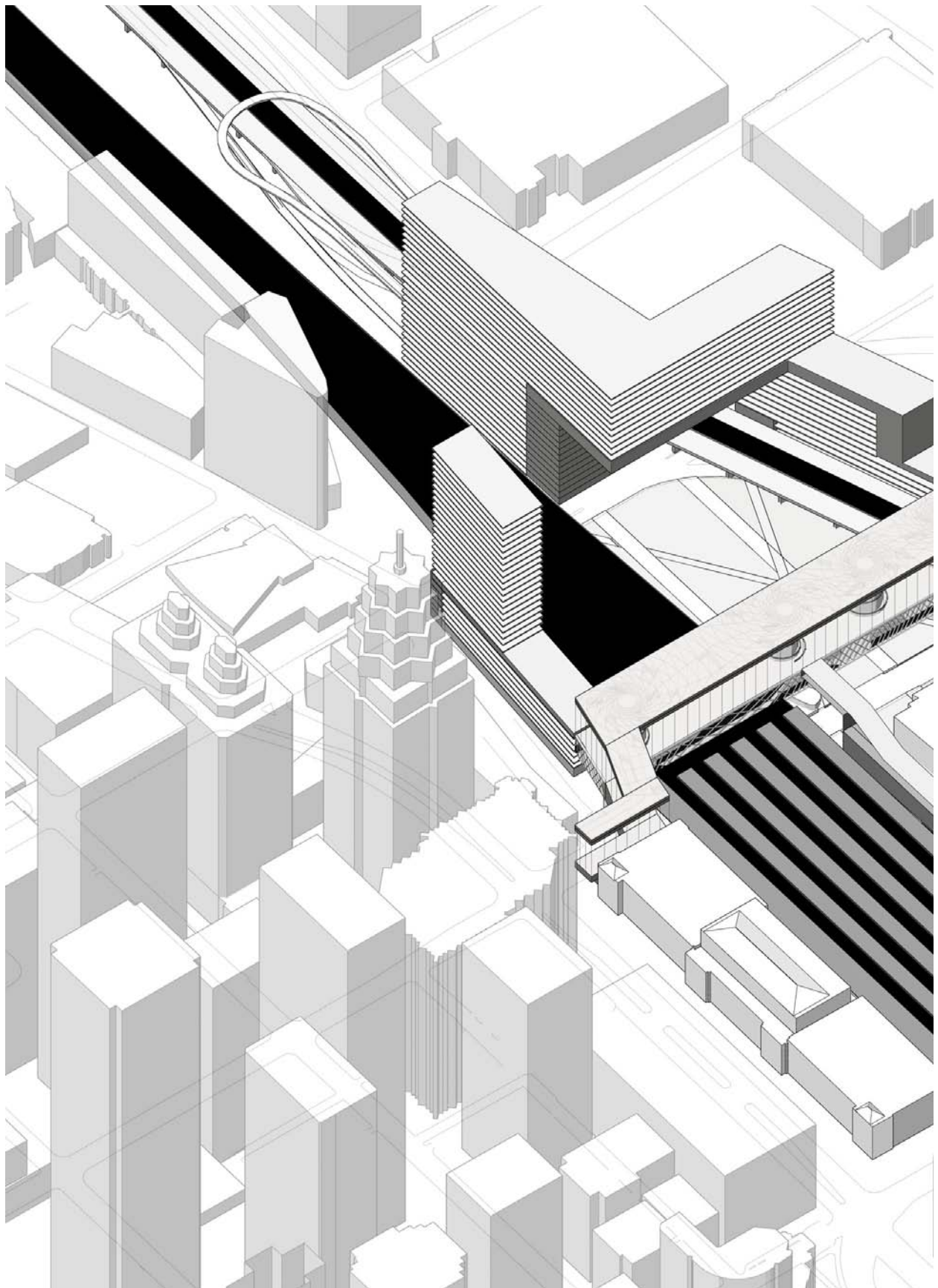
Existing Infrastructures

- Rail Line
- Bus terminal
- Ferry terminal
- Gardiner Expressway

Landscaping Plan

- Connect into West 8 Waterfront Plan
- Clarify landscape within island





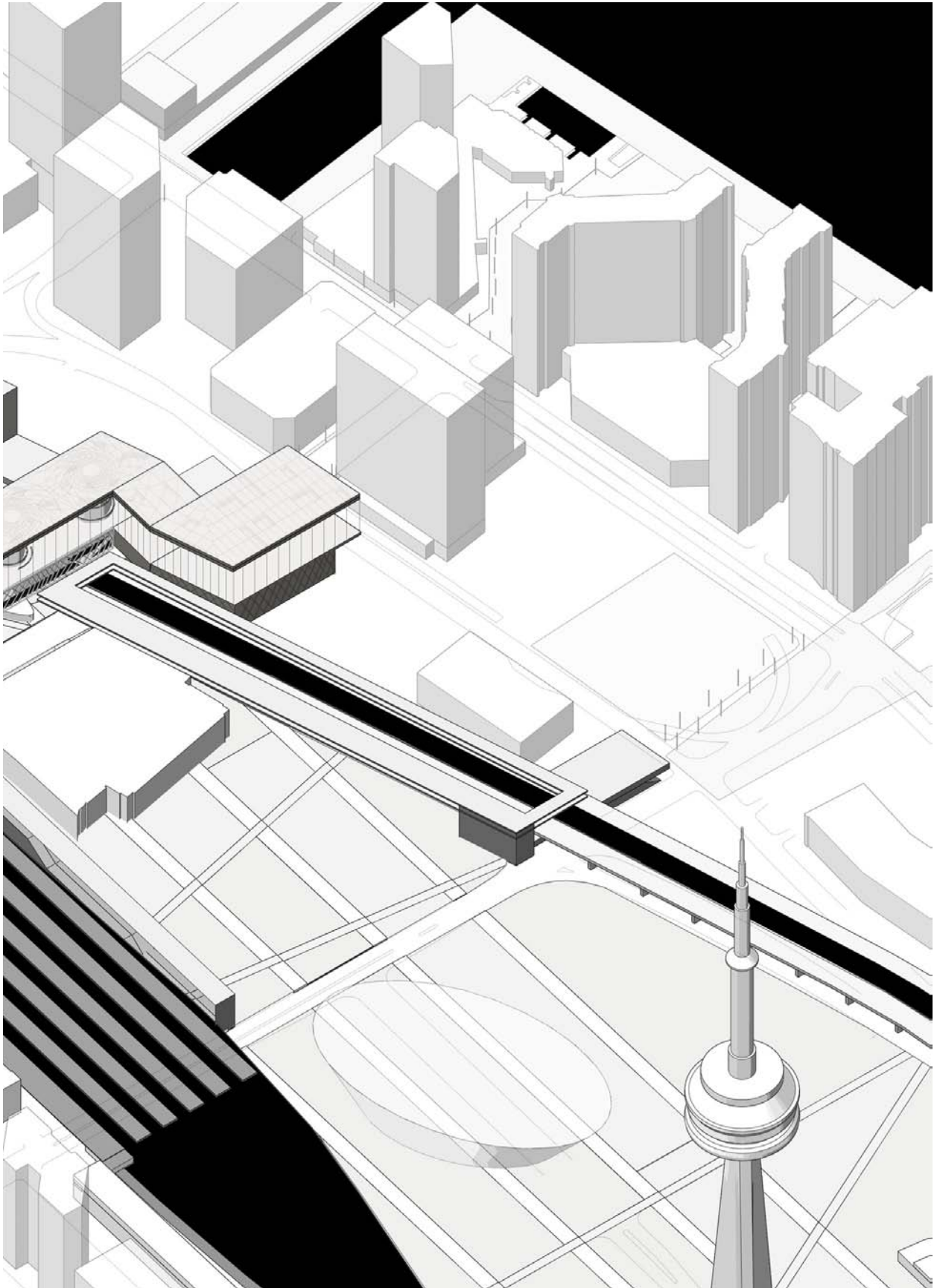


Fig 2.46 Flows and Connection

Rendering from within CityPlace looking East. Library bar and parking gates are shown in the background. See following pages for enlarged version of rendering.

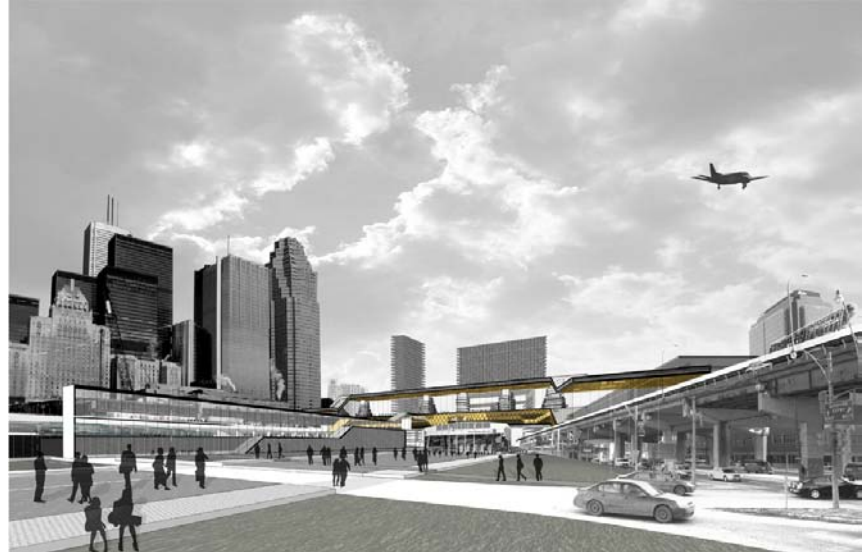


Fig 2.47 Part of the City

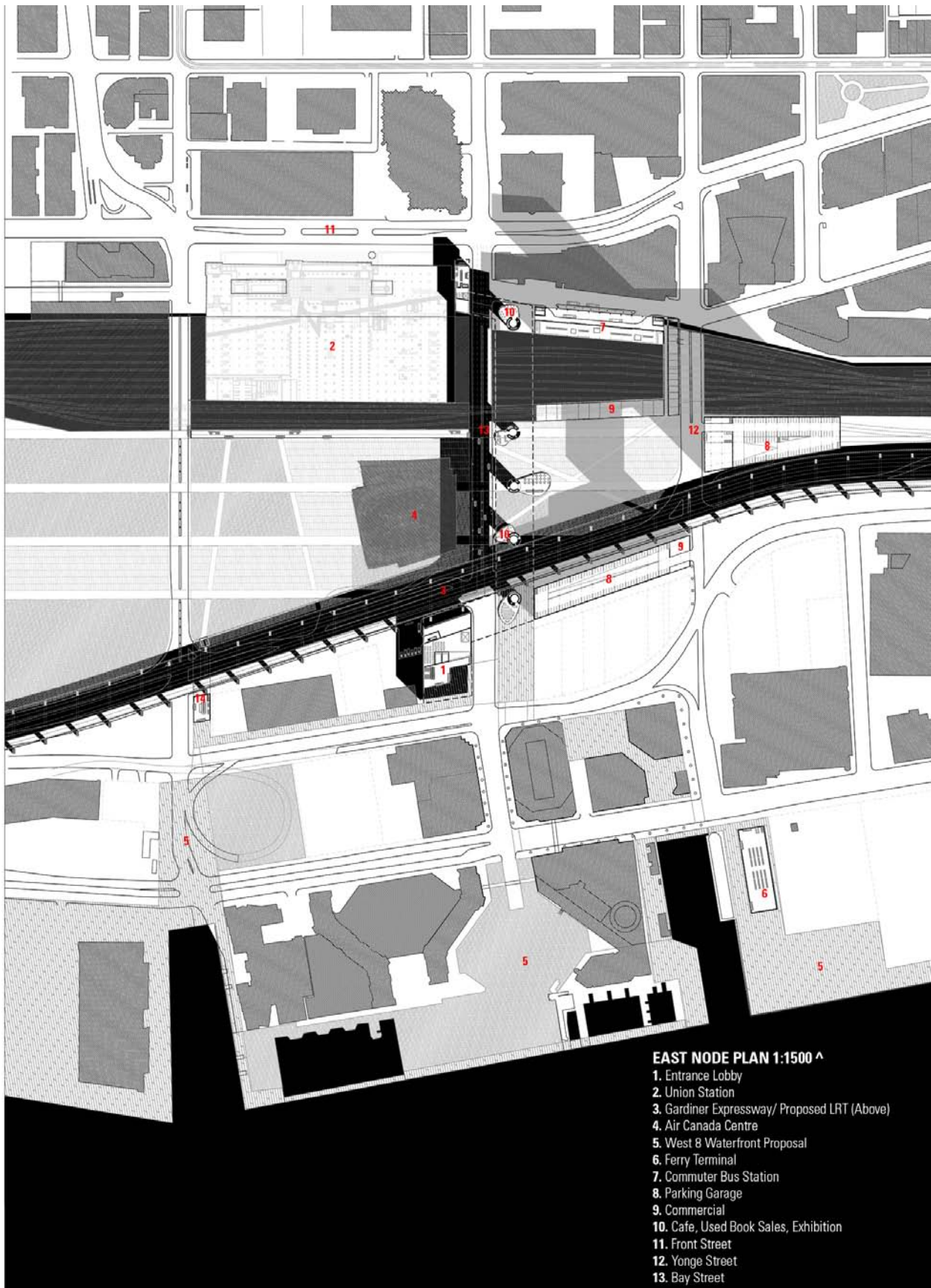
Rendering north of CityPlace looking South. Library bar is shown on its short edge, fitting in with the scale of the surrounding buildings. See following pages for enlarged version of rendering.



Adjacent Page:

Fig 2.48 Detailed Site Plan, East Node

Site Plan reveals how the library and associated program fit into the existing infrastructures, including the West 8 Waterfront, Union Station, Ferry Terminal and Air Canada Centre.



- EAST NODE PLAN 1:1500 ^**
- 1. Entrance Lobby
 - 2. Union Station
 - 3. Gardiner Expressway/ Proposed LRT (Above)
 - 4. Air Canada Centre
 - 5. West 8 Waterfront Proposal
 - 6. Ferry Terminal
 - 7. Commuter Bus Station
 - 8. Parking Garage
 - 9. Commercial
 - 10. Cafe, Used Book Sales, Exhibition
 - 11. Front Street
 - 12. Yonge Street
 - 13. Bay Street

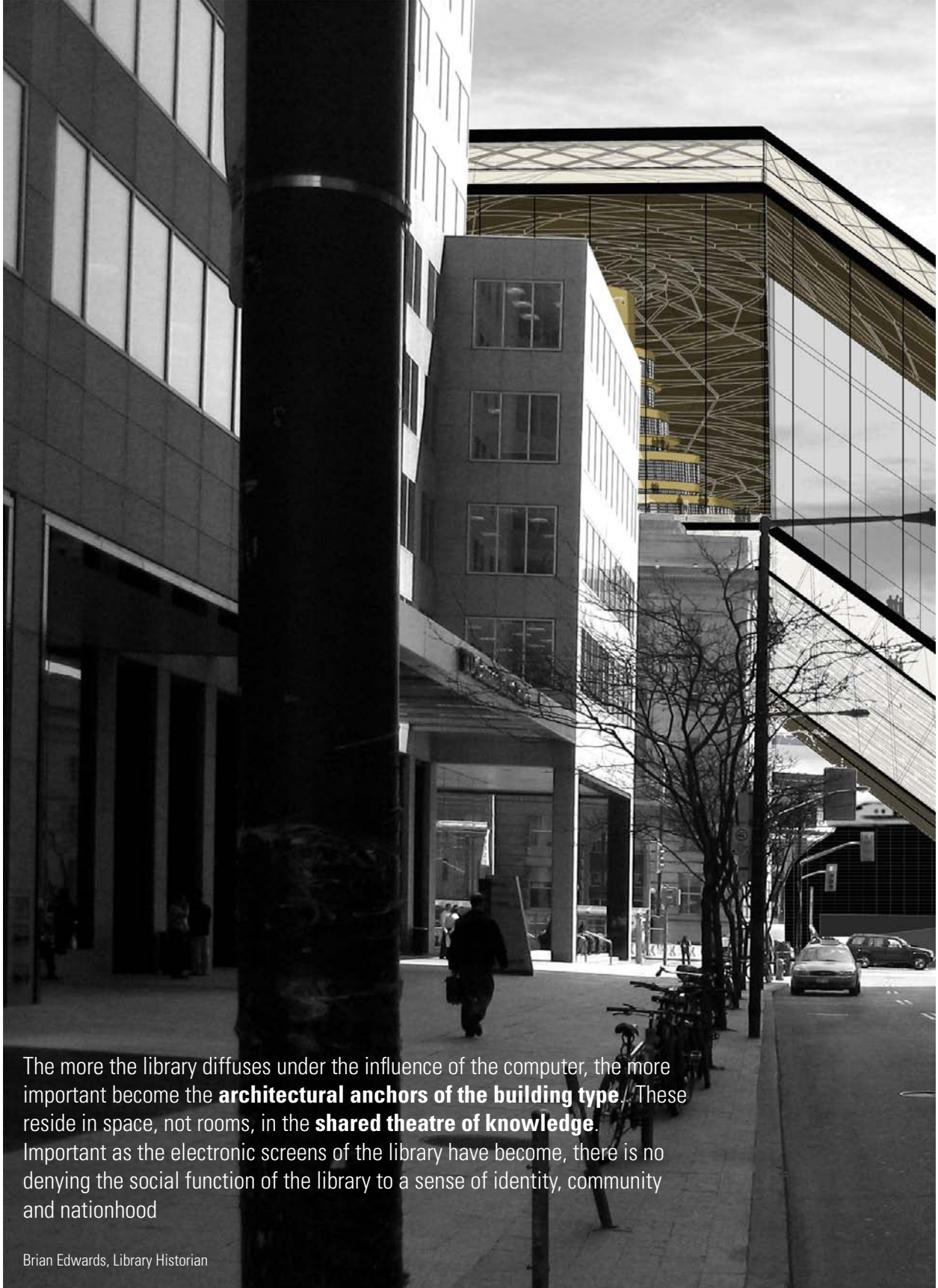
POWER is what keeps the public realm, the potential space of appearance between action and speaking men, in existence... Power springs up between men when they act together and vanishes the moment they disperse.

The only indispensable material factor in the generation of power is the living together of people. Only where men live so close together that the potentialities of action are always present can power remain with them.

Hannah Arendt, *The Human Condition*, p.200.

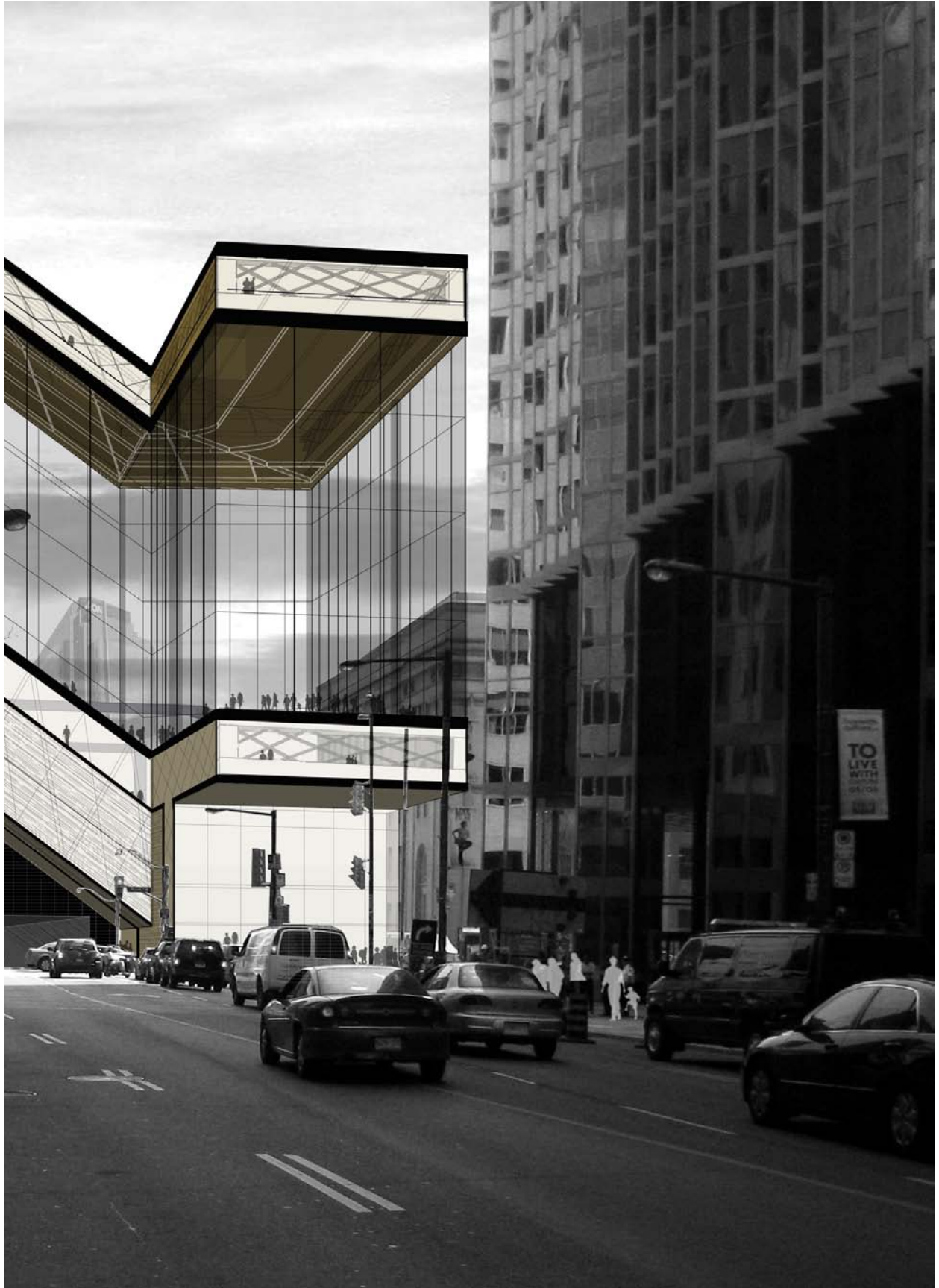






The more the library diffuses under the influence of the computer, the more important become the **architectural anchors of the building type**. These reside in space, not rooms, in the **shared theatre of knowledge**. Important as the electronic screens of the library have become, there is no denying the social function of the library to a sense of identity, community and nationhood

Brian Edwards, Library Historian

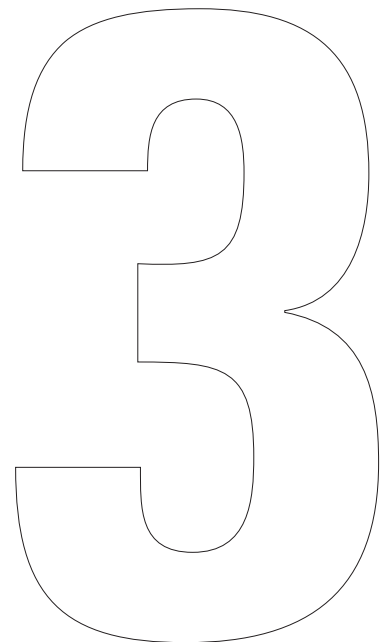


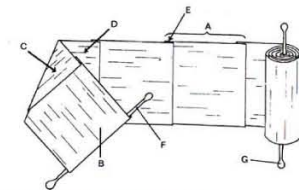
3.

THE ARCHITECTURE OF PLURALISM, THE PUBLIC LIBRARY

“Library architecture is, and always has been, a symbol of the way society views itself – or would like to see itself.”

Edwin Heathcote





PAPYRUS SCROLLS

**CLAY TABLETS
ARCHITECTURE**

PARCHMI

PERMANENT STABLE MEDIUM

MEDIUM OF INFORMATION

288 BC
Library of Alexandria

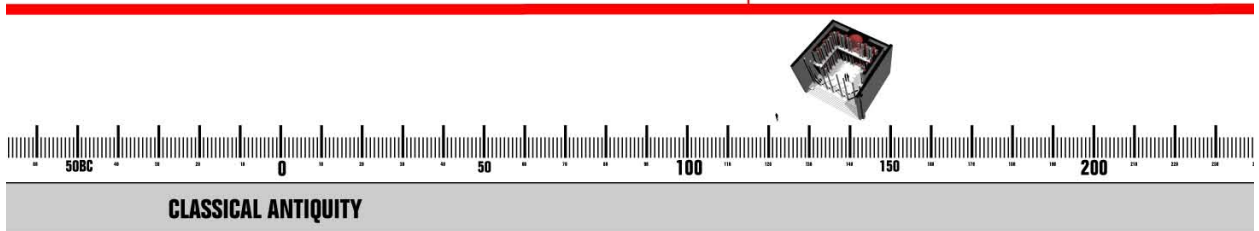
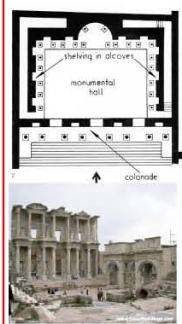


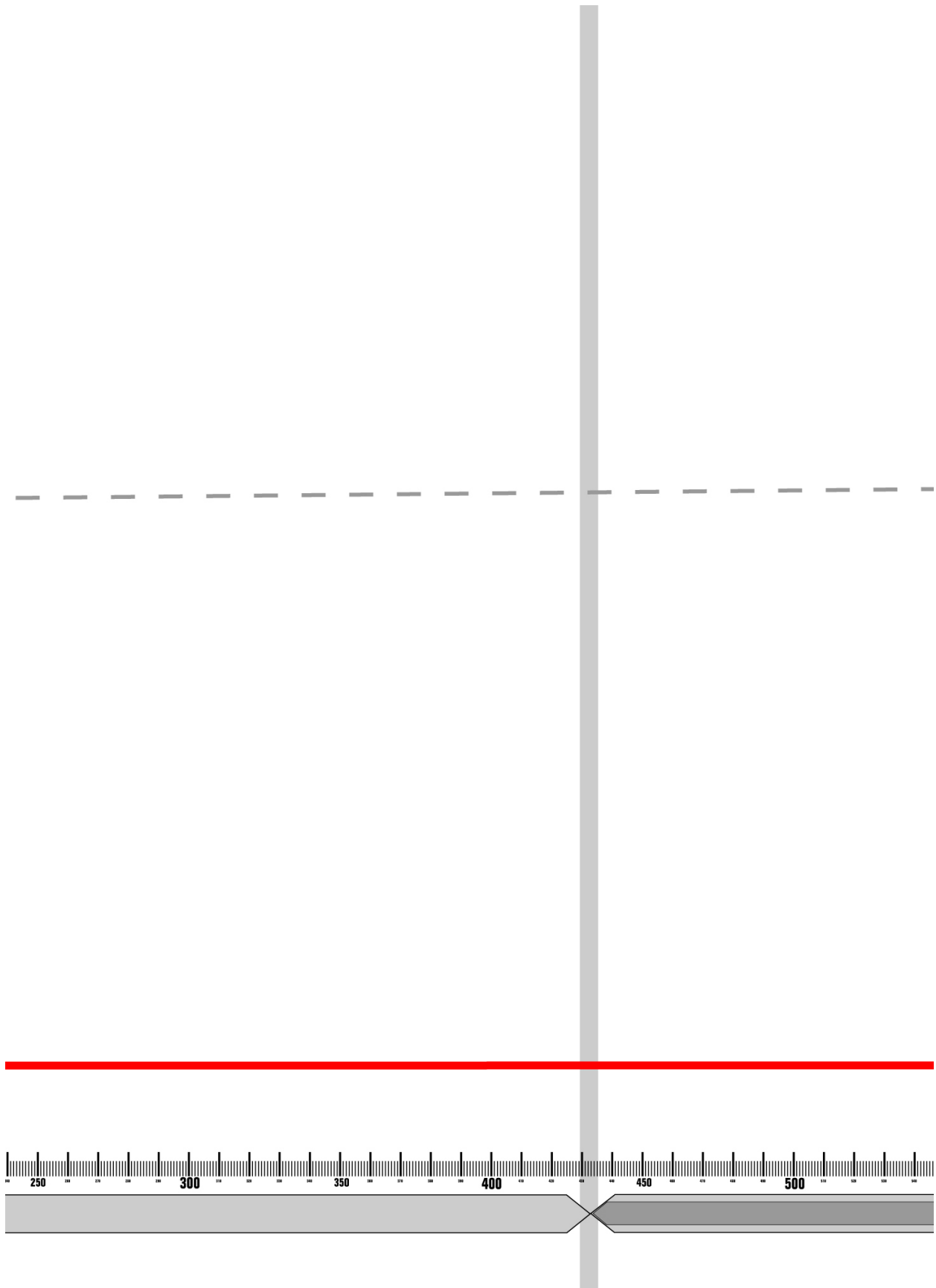
TYPOLOGY



ENT

115
Library at Ephesus, Asia Minor.



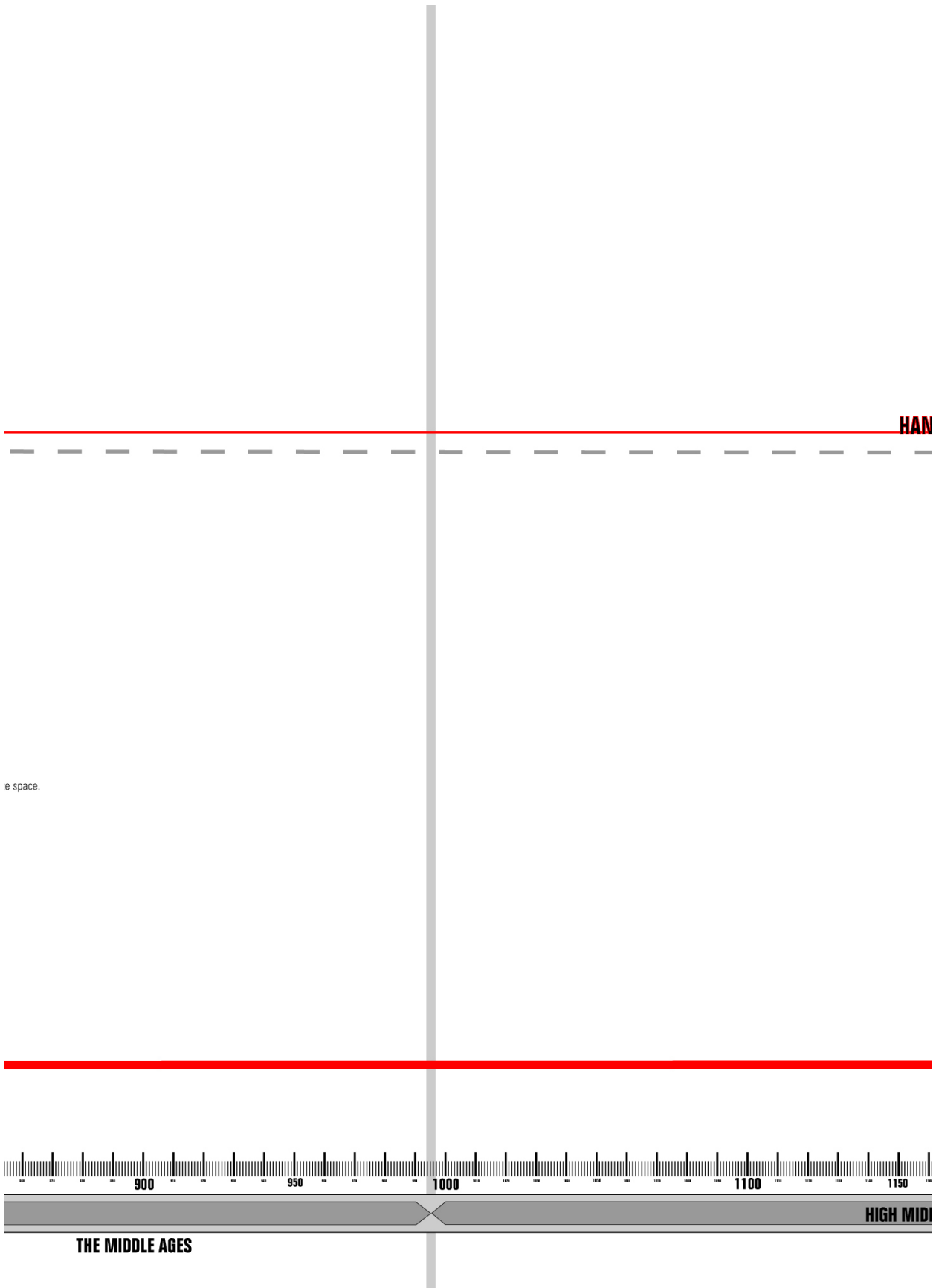


ILLUSTRATED RELIGIOUS BOOKS
CODEX

800
Abbey of St. Gall.
The origins of the library as a separate



EARLY MIDDLE AGES



e space.

D-WRITTEN BOOK

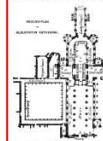
GUTENBERG

MAPS

1254
Sorbonne Library, France



1400
Gloucester Cathedral, UK
20 carrels built down one site,
allowed monks to sit within a secluded lit space



1448
Queens Coll
Shelving is placed
against walls to create



MIDDLE AGES

LATE MIDDLE AGES

RENAISSANCE

**6 PRINTING PRESS
PRINTED BOOK**

1524
Biblioteca Laurenziana, Florence.
Michelangelo



1523
S.Giovanni Evangelista



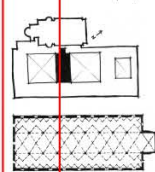
1567
Escorial Library
by Juan de Herrera



1513
Monteoliveto Maggiore, Italy



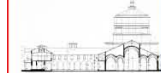
1553
S. Vittore Al Corpo, Milan



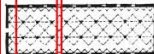
age, Cambridge UK
iced at right angles to
a "carrel-like" enclosures.



1469
S.M Delle Grazie, Milan



1509
S.Sepolcro, Piacenza



NEWSPAPERS

MAGAZINES

1636
Bodleian Library, Oxford UK
• Early use of Wall Cases



1610
Leyden University, The Netherlands
• Long lecterns w/ book storage above & below



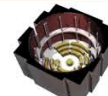
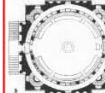
1681
Trinity College
by Wren



1710
Wolfenbuttel Library, Lower Saxony
by Herman Korb



1681
Trinity College
by Wren:
Unbuilt Proposal

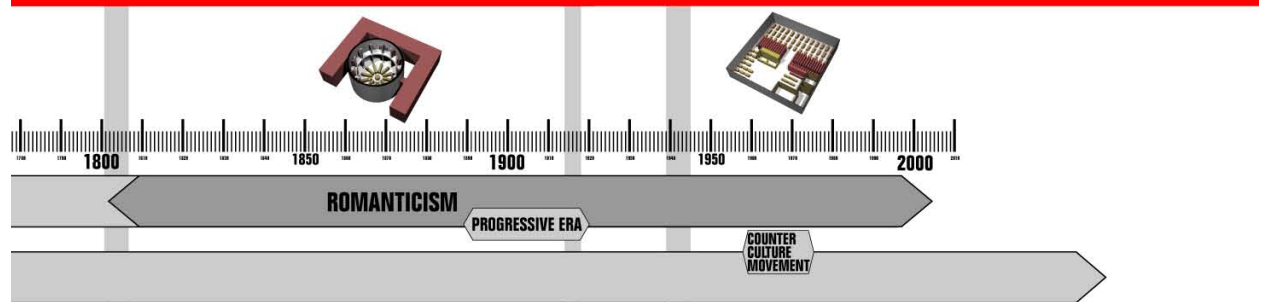
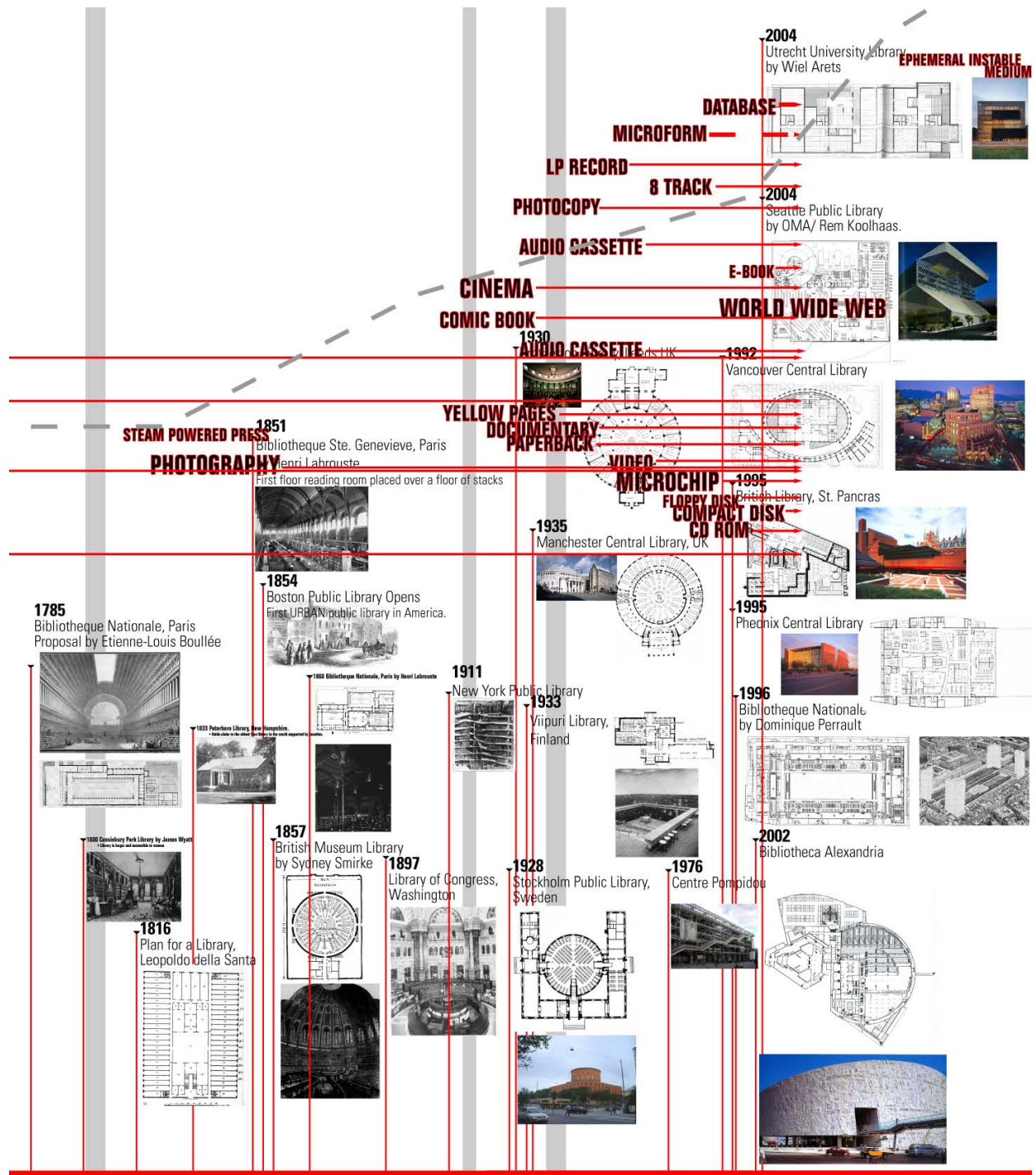


ISSUANCE

AGE OF REASON

ENLIGHTENMENT

THE MODERN PERIOD



Previous Page

Fig 3.1 Medium & Typology Timeline

Comparative timeline of informational mediums and the library typology from 300 BC to present day.

3 THE ARCHITECTURE OF PLURALISM - THE PUBLIC LIBRARY

3.1 The Library and the creation of a Pluralistic Institution

Despite the recent static perception of the library as an institution, the typology has incurred dramatic transformations since its inception. These transformations have been directly linked to shifts in the socio-political hierarchies within the city as well as advances in technology. Socio-politically, the transformation from a hegemonic society to a pluralist society corresponds to a shift in message(s) stored within the medium and how this medium is placed within the library. Technologically, information has been transferred to successive forms of less permanent, increasingly instable, yet easier to disseminate media. This has altered the key role of the library from an institution of storage to that of mass dissemination. The proliferation and economics of new media was a liberating device to the hegemonic society by allowing equal access to information. The new role of disseminating media as a means to ensure a healthy democracy situated the library as an educational institution of public infrastructure.

The library as an institution reveals how information and knowledge² are transmitted through society and moreover how society is structured in regard to this information. If architectural historian Edwin Heathcote's assertion is true, then an examination of the library typology is able to unveil the value system and organization of society. This assertion can be examined through an analysis of the two primary elements of the library typology – information and knowledge – and their transforming relationship with architecture.

An analysis of the architectural typology reveals the breakdown of the library as a symbolic monument during the 19th century. This transformation is instigated through a shift from a synthesized set of information that was embedded in architecture to a pluralism of information that uses architecture as a symbolic container. This reconfiguration coincides with changing social structures in regard to notions of objective and subjective truth characteristic of the transition from the Age of Enlightenment to Romanticism. The pulling apart of information from architecture is not

a new phenomenon, in fact this shift during the 19th century is indicative of a larger transformation of the library. Whereas architecture served to be the first library, embedding information within its walls, it was slowly superseded by new forms of media that rendered the “social book” aspect of architecture inconsequential. These new mediums successively get pulled apart from the architecture, severing the relationship of embedded information within architectural form. The modern library, like most civic institutions, has difficulty assuming a single ideological position within its form – now stands as a backdrop to a new pluralism of information and media. It is this shift that we notice directly between the 18th and 20th century that reveals a changing emphasis on civic monuments within the city that have difficulty asserting their ideological stance through a symbolic form embedded with information. Instead we have bared witness to a new generation of symbolic forms that are devoid of information. The modern library is pluralistic but attempts to reconcile this pluralism through a single symbolic object. This object however, is now the subjective will of an architect revealing the tension of both the Enlightenment (unity of a single container) and Romanticism (pluralism of media and subjective container forms) as two principals that still structure society. One of the main tasks of the future library is how it is able to provide forms that are simultaneously embedded with information and assert a civic stance. Moreover, the future library’s success is contingent on its ability to embrace pluralism while still asserting this strong civic stance.

As the medium of information is increasingly transforming to digital, non-spatially bound forms, we stand at another cusp in the transformation of the library’s primary role. With the ability to access information remotely, the library becomes less about storing information and more about celebrating the last vestige of true public space in the city. This thesis attempts to show how the separation of information and architecture within the library signifies both the loss of architecture’s role as a social book but more importantly, the inability of architecture to act as a social book amidst a society of pluralism. I intend to engage this discourse into a proposal for a new library typology that I believe simultaneously stands for pluralism but also offer an identity to the institution. This new typology directly addresses three notions that Arendt puts forth: the relationship between public and private, the duality of pluralism, and the space of appearance. Within this typology, new relationships are explored between information and knowledge as well as symbolism and neutrality. Through an initial

historical investigation, the new typology is situated in a lineage that addresses the problems of the library while building on a composite of crowning advances. The dualities explored in the new typology coupled with its historical roots create a new space of appearance that is able to structure and connect the CityPlace island.

3.1.1 The First Libraries (pre – 13th century)

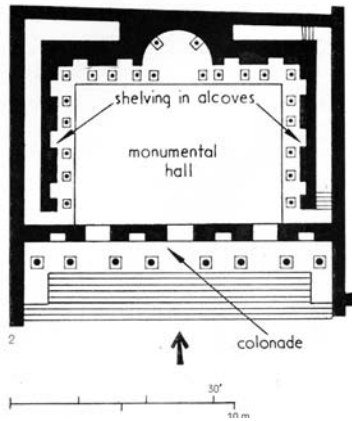
“A Sanatorium for the Mind”

– Inscription on the entrance to the Library of Alexandria

The earliest “libraries” that we have evidence of can be traced back to 3500 BC in Sumer. Archeological investigations have discovered clay tablets³ containing a cuneiform script stored in temple like rooms. It is difficult to decipher exactly what is contained on these tablets but researchers are inclined to believe that the majority of the tablets store information relating to commercial transactions. Few of the tablets touch on matters of theology or mythology. Evidence has also revealed the existence of an organizational catalogue. Thus, the notion of the library emerges – artifacts storing information, a vessel containing this information and an organizational catalogue to retrieve this information.

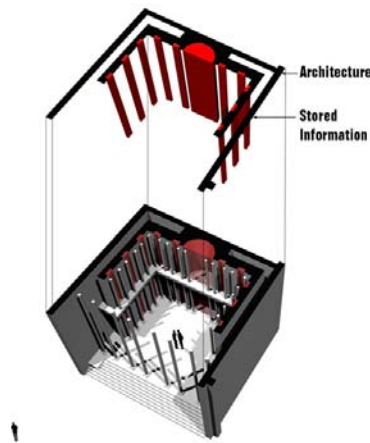
Easily the most famous library from the Hellenic world was the Library of Ancient Alexandria. Built during Ptolemy’s reign but through the wish of Alexander the Great, the Library of Alexandria opened in 280 BC. It was the first establishment of its kind to make a critical effort to collect and organize the information of the ancient world. During this period, every scroll entering the country was automatically put into the library and a new scroll was copied for the owner. Accordingly, the Library of Alexandria had one of the most diverse and extensive collections in the ancient world, housing a large number of volumes from Greece, Rome, India and Egypt.⁴ The comprehensive collection⁵ of papyrus scrolls within Alexandria acted as a magnet to draw scholars from around the ancient world. It is no surprise that the building of this intellectual community eventually gave rise to concept of the University.⁶

The library⁷ was planned by Demetrius El Faliry, who was heavily interested in the dissemination of information. Accordingly, the library was a public establishment belonging to and maintained by the state. This was a new concept during Hellenic times, as scientific institutes and libraries had



always been private.⁸ Although it was state funded, the library was not public in the modern sense. It was a collection that was primarily available to scholars or noblemen.

In Alexandria, as in most libraries before it, there was no direct access to the books. Books were kept in a small adjoining hall that could only be accessed by staff. It is still not completely known how and when the library was destroyed, but it is assumed to have started in 48 BC when Julius Caesar set fire to a fleet in the harbor, destroying a large number of the books. The library is believed to have been completely destroyed in 272 AD during the battle between Firmus and the Romans.



The Library of Celsus in Ephesus, built in 115 AD, is one of the most intact libraries from antiquity. The library was a singular room that had double walls separated by a corridor. The room was approximately thirty feet in length. Papyrus rolls lined the niches within the walls, protected by the cavity between the inner and outer walls. Narrow walkways and stairs were placed within the cavity to access the upper level. The library contained between 12,000 and 15,000 scrolls. A grand central space materialized at the center of the library by storing the information within the double-wall of the architecture, as stated:

Fig 3.2 Library of Celsus

Ephesus, 115AD. Plan and Axo. Axo shows information (red) embedded in the walls of architecture.

The notion of the large room in which books and possibly sculpture fitted into the recesses of the wall, exemplified by the library at Ephesus, placed considerable

The comprehensive collection of papyrus scrolls within the Library of Alexandria acted as a magnet to draw scholars from around the ancient world.

*emphasis on the book and symbolically important room in which to house it; book and space became an architecture.*⁹

Despite architecture's loss of role in holding all the knowledge of a civilization, it now contained a medium that was embedded in its form. The permanence of the library's architecture offered protection to this new less permanent medium of information. Information became part of the architectural form, working in harmony with its structural layout and spatial organization.

3.1.2. The First Libraries as Institutions – The Monastic and University Library (13th – 16th century)

The formal monastic library emerged in the late 6th century, which corresponded to transformations in storing information – the scroll had been replaced by codex and papyrus with vellum. Although the new medium required less space to be stored, the early libraries were not small by any standards. Most of our typological knowledge on monastic libraries dates to the late 13th century. The proliferation of libraries during the 13th and 14th century was a result of new religious teaching duties as well as the founding of universities. More importantly, however, it was tied to an increasing value placed on rational thought.¹⁰

During this period, both monastic and university libraries were attached to larger institutions. Despite the differing programs of the two parent buildings, they adhered to the long and narrow typological form that is emblematic in Sorbonne Library (France, 1254). The library was lit by rows of windows framed by structural vaults. Lecterns were placed between these supports that housed the information and the reader (knowledge). It was to these lecterns that books were chained.¹¹ Although information was no longer embedded within the thick walls of architecture, there was a still a clear synthesis between the two. The architecture of the library was formed from the accumulation of these smaller spaces defined by the lecterns and structural grid, synthesizing architecture, information and knowledge into the organizing spatial system.

The monastic and university libraries placed particular significance on the reader, revealing the heightened value placed on knowledge. Readers would sit in carrels that were situated perpendicular to the windows. These carrels offered individual enclosures within a larger space. While the vast space devoted to reading corresponded to the fact that few volumes needed to be housed, it also hinted at an emerging role for the library. This role bestowed on the library was of absorbing information as well as protecting it. This information, however, could only be accessed by a limited selection of the population – the monks or scholars – revealing a hieratical societal structure wherein information was only available to a privileged few. One of the major differences between the monastic and university libraries was the collection content. Monastic libraries only housed collections of religious scriptures that were chosen and copied



Fig 3.3 S.Sepolcro Placenza Monastic Library.
1509. Interior view showing carrels and structural vaults.

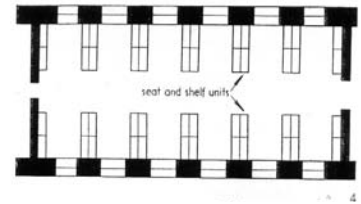


Fig 3.4 Queens Collage Library
1448. Plan of an early University Library.

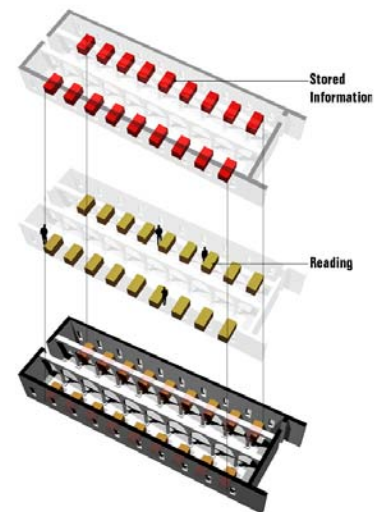


Fig 3.5 Typical Monastic/ University Library Axo
Reveals the relationship between information (red), readers (yellow) and architecture.



Fig 3.6 Escorial Library
1576. Designed by Juan de Herrar, an early example of a Wall Type Library.

by the monks. Conversely, in the early university libraries, collections of research books centered on three topics - theology, politics, and law. The university libraries were not public by any modern measure, but they did open up access to individuals not involved with the church. In this regard, they were seminal in establishing the basis for humanism that emerges more forcefully during the Renaissance. In both libraries, the limited access and precise curation of materials exhibit characteristics of the hegemonic societal structure. It can be argued that the underlying synthesis between architecture, information and knowledge reflects a deeper integration of a dogmatic bias of information and access within this hegemony.

This typological model stayed in use until the fifteenth century when the printing press was invented. During the Reformation movement of the 16th century, many of the monastic libraries were destroyed. More emphasis was placed on secular libraries dedicated to educating the masses. The “Wall System” typology was a mutation of the traditional medieval long and rectangular library. It was invented by Juan de Herrar in the Escorial Library (1567) and reaffirmed in Bodleian (1610-1613) and Wren’s Trinity College (1676-81). In a similar fashion to the Ephesus Library (125AD), the wall system used the walls to store books. The new medium of printed books¹² could be efficiently stacked along the walls and accessed by ladders (or in grander spaces by galleries). The wall system recombined the storage of information with the architectural frame. Through densifying the perimeter, grand spaces with lush decoration emerged in the center. These monumental spaces reflected the humanism of the Renaissance, which questioned academic freedom, and placed the individual at the center. Thus we witness the nascent stages of the shattering of the hegemonic

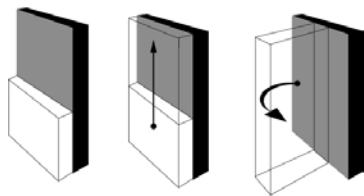
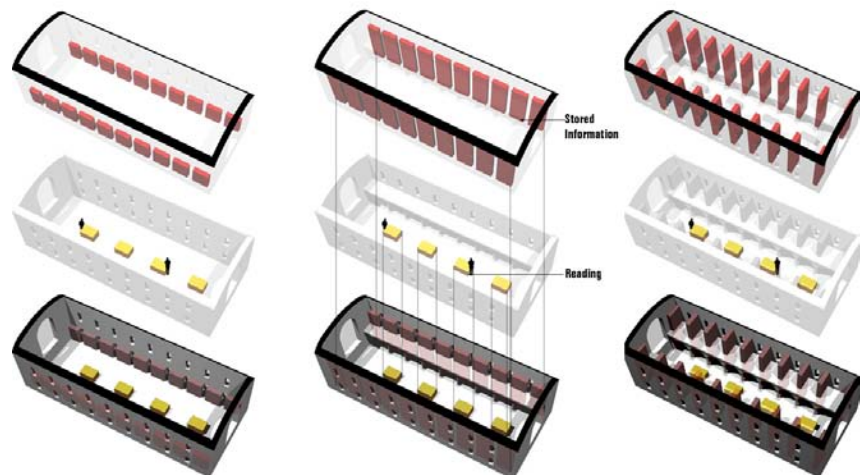


Fig 3.7 Wall Typology Axo
Relationship between information (red) and reading (yellow) and architecture reveals greater emphasis on reading. Within the evolution of the Wall Typology, information expands to first create a gallery, and then pull away from architecture. (see simplified diagram above).



society. The new monumentality placed within the center of the library was reflective of a new emphasis on knowledge as a structuring device. Now, knowledge was placed at the center of the library and protected from the outside world through architecture and the information that lined its walls.

3.1.3 *The Age of the Enlightenment and Centric Unity, The Free-Standing Library*

Transformations to the societal structure during the 18th century Enlightenment was predominantly related to countless scientific discoveries that placed unassailable faith in science, progress and rationality.¹³ Newton had discovered a systematic approach of algebra in geometry, while also inventing calculus and the laws of gravity. It was also during the Enlightenment that the solar system was precisely explained including the discovery of Uranus and calculations such as the mass of the sun. The Enlightenment inspired the belief of fixed, objective patterns that exist within the universe and that are discoverable through reason. Furthermore, this new order that Newton brought to the cosmos invigorated the concept of reordering man and society, predicated on the glorification of reason. Accordingly, new forms of equality were born from the notion that all humans had the same capacity for reason.

If the Middle Ages were rooted in dogmatic and superstitious beliefs, the Enlightenment was born out of intellectual skepticism of circumscribed ideologies. This paved the path for freedom, democracy and reason as primary values in society. It is not surprising that in this climate the library emerges as a separate institution with new symbolic importance in the

The Enlightenment was born out of intellectual skepticism of circumscribed ideologies, paving the path for freedom, democracy and reason as primary values in society.

city. The library was after all the institution of reason, which would allow liberation by breaking free from traditional dogma. By emancipating the library from the institution of the University or Church, it represented the emerging breakdown of the hegemonic society. The new autonomy of the library symbolized the new freedom in the curation of information. The library was reformulated as a symbol for democracy with access to all.

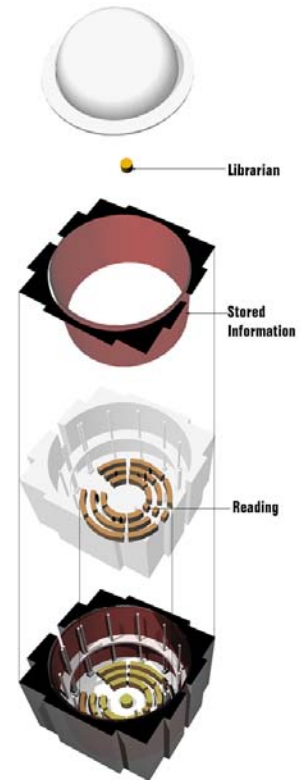


Fig 3.8 Centric Typology Axo

The emergence of a freestanding library that mimicks the ideal human mind. The relationship between information (red), reading (yellow) and architecture reveals a symbolic synthesis.

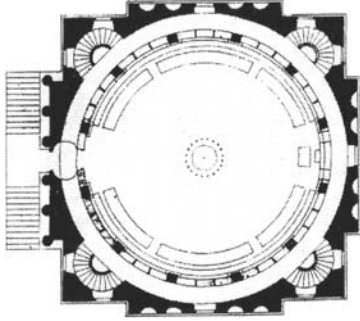


Fig 3.9 Wren's Unbuilt Plan for Trinity College, 1676.



Fig 3.10 Radcliffe Library, Oxford, 1736.

The new freestanding typology was based on an attempt to order the universe through reason, predicated on the notion that disorder was hazardous.¹⁴ It was determined, therefore, that the library had to mimic the order that society and man should strive for. It is in this climate that the library typology is remodeled after the ideal human mind. If within the mind reason existed, the library's new formal organization was symbolic of this to promote knowledge and reason as structuring devices, as stated by Edwards and Fisher:

The text of the building and the text of the books within, shared a common ideal. The formal organization of architectural space and the space in the mind liberated by the power of the written word became symbolically united. It is this symbiosis which led to the domed reading room – itself a metaphor for the human brain.¹⁵

As Edwards and Fisher point out, there was a new symbiotic relationship that emerges between the organization of the library and the ideal organization of the mind. This centrally planned typology materializes at the end of the 17th century, with the first documented example being Christopher Wren's *alternate* plan for Trinity College in 1676. In Wren's plan, the library's circular form is carved from the center of a cube. An interior colonnade provides a second structural skin that houses the books. This allowed for a monumental central room that was free from obstructions. The centric library was first realized in Herman Korb's Wolfenbuttel Library in 1710. This seminal building also marked one of the first freestanding secular libraries. In the Wolfenbuttel Library, an elliptical reading room was set within a golden section. The organization of Wolfenbuttel is emblematic of a century of libraries that followed¹⁶ – collections were incorporated into the walls of the library, providing a secondary structure of the building created entirely through information. The fixation on maintaining an unobstructed singular space allowed little or no room for storage or office administration. The three major elements of the library – books, readers and staff – now co-existed within a single space of collective scholarship. The librarians were situated in the center of the room and able to supervise the entire library from one point. The inner ring of desks was allocated for reading and the outer walls to storing books. All three elements were housed under a unifying domed ceiling, a metaphor for both the mind and the unity provided from reason.

The centrally planned library placed increasing emphasis on knowledge over information. If information is converted to knowledge through

the mind, the library's physical form mimicked the human mind in order to encourage this process. Reading takes a central role in the library, situated within the domed rotunda while being framed and enclosed by information. The plan of the centric library was directly tied to its collection's organization, as stated "*Thus its bookcases, and any supporting scheme of iconography, could be arranged in such a way that the building itself became the principal catalogue of its contents, guiding the browsing scholar through different categories of collections. The idea of using space to order knowledge was as old as the idea of the purpose-built library itself.*"¹⁷ Not only did the centric typology organize the library's internal arrangement, the form of the circle materialized from the heightened value placed on knowledge during the Enlightenment, as stated "*With the development of the centrally planned library, the idea that the building itself should demonstrate the universality and perfectibility of knowledge was taken a step further.*"¹⁸ Other scholars have suggested that the amphitheatre design of the centric library was influenced by the Giulio Camillo's 16th century notion of the Theatre of Memory. The Theatre of Memory was an imaginary semi-circular amphitheatre that allowed the creator to file, store, and access every aspect of human knowledge. The purpose of the theatre was to organize information in such a way to stimulate memory.¹⁹

It is intriguing to note that during the Enlightenment, there were various attempts to spatially organize information that mimicked the ideal of the mind and society, while housing it in a form that represented the unity of the whole. Ultimately, the structuring of architectural form was a spatial realization of a communal belief in reason as providing objective truths to society. Thus the symbol of the library was embedded with information – architecture and books – creating a space to structure the mind. Although democracy was emerging in the Western world during the 18th century, the belief in reason was universally shared, enabling the library to state its symbolic structure in absolute terms.

3.1.4 The Collapsing Unity during Romanticism

The new emphasis placed on the irreconcilability of subjectivity that emerges in Romanticism creates a hybrid library typology, signaling the emergence of pluralism. While the underlying premise of the Enlightenment liberated the individual, there was still a totalizing belief in a single structure. It is for this reason that Isaiah Berlin affirms that the legacy of the Enlightenment as monism and that of Romanticism as pluralism. With the counter-

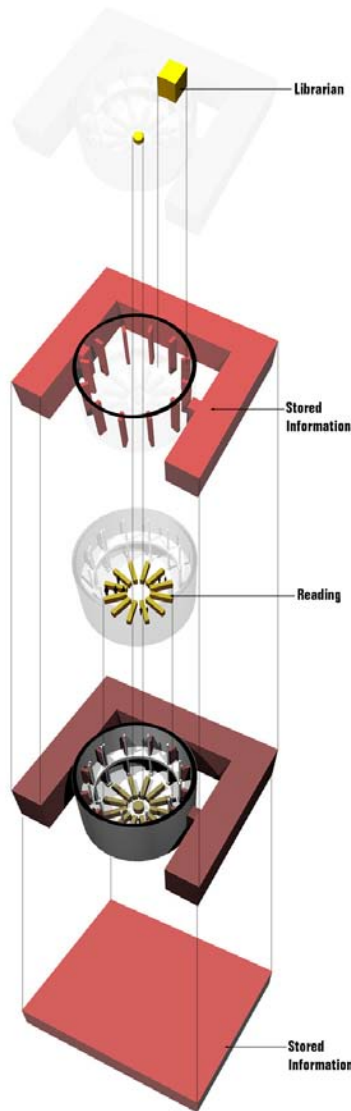


Fig 3.11 Hybrid Centric Typology Axo

Relationship between information (red), reading (yellow) and architecture reveals a collapse in the unity. Information storage now occurs in the basement or adjacent wings.

enlightenment, or Romanticism, we see the emergence of a hybrid library typology, torn between the unity of the Enlightenment and the plurality of Romanticism.

The structural transformation of the public sphere, expounded on in greater detail in chapter 1, also coincided with the emergence of new technology. The ability of technology to create transformations in the public sphere was not new, in fact it can be argued to have happened in 1517 with Luther's Reformation and the printing press. We recall that much of Luther's distribution was attributed to the newly invented printing press that allowed media to be freed from spatial form²⁰. Because monumental spatial forms were under hegemonic control, as media was liberated through technology it allowed for a pluralism of thought. This technological transformation occurs more fervently in the early 19th century.

Between 1800 and 1820 the metal press, the foot-operated cylinder press and the mechanical steam press came into operation,²¹ resulting in a vast increase in the number of volumes available to libraries. More than the number of volumes was the fact that the information contained within these volumes now allowed for competing ideals. Emerging in literature was the creation of the novel that often focused on the individualized sense of selfhood. For instance, novels such as Richardson's *Pamela*, Rousseau's *La Nouvelle Heloise* and Goethe's *Werthers Leiden*, reflected a growing trend towards individuality.²² The control of information curation was also breaking down through pluralism. Authorship, for the first time, was liberated through individual identity, reaffirming the rise of Romanticism. As stated by library scholar Carla Hesse:

Indeed, while the Renaissance elaborated a new discourse celebrating man as creator, a discourse, which contributed to the social elevation of the artist and the intellectual, it was not until the eighteenth century that the author was recognized in Western Europe as a legal entity. And even then s/he was not seen as the proper creator of his or her ideas, but rather as a handmaiden chosen by God for the revelation of divine truth.²³ It was only slowly, over the course of the eighteenth century, and in a highly limited manner, that the author became legally recognized as the originator of his or her works (in England 1710; in France 1793; in Prussia 1794).²⁴

The brewing undercurrent within the public sphere and improved technology dramatically changed the library typology. With the increase in collection content, the walls could no longer provide adequate storage for all the library's materials. Books began to colonize the open reading

room, like spokes on a wheel. As the volume of books continually grew, the synthesis of the architectural typology was incapacitated to the notion of expansion. The circular form contained both a finite amount of wall space and wall space that was not easily extended without the addition of new forms. Moreover, the typology did not allow for the re-organization of the books, discouraging cross-referencing and lateral thinking.²⁵ It is interesting that as a symbolic space, the persistence of holding onto the circular reading room in fact creates a rupture in the typology requiring the segregation of program. Thus, for the first time in the history of the typology, information and knowledge are separated. The book stacks were separated to below grade²⁶ storage or into structures adjacent to the domed reading room.

The British Museum quickly acknowledged the breakdown of the centric library. A unique example of the shift between the wall typology and the centrally planned library, the British Museum inserted the centric reading room to an existing wall typology library in 1852. The original King's library was comprised of a wall typology that was in dire need of expansion. Designed by Sydney Smirke, the large circular reading room was placed within the existing court of the museum. As stated, "*Staff sat in the enclosed space at its centre, surrounded by concentric rings of the catalogue; beyond this radiated the reader's desks, while the books lining the outer perimeter represented a mere fraction of the collections, largely housed in iron stacks beyond its walls.*"²⁷ The British Museum revealed a deep dilemma in the wall and

The persistence of holding onto the symbolic circular reading room that was unable to expand, creates a rupture in the typology requiring the segregation of program.

centric typologies and their incapacity to expand due to the embedding of information within their architecture. Furthermore, what became evident in the British Museum was the acceptance of segregation – the library was now an accumulation of parts rather than a singular monumental space. More precisely, the library *needed* to be an accumulation of parts to *maintain* the one monumental space. Thus we get a hybrid typology,²⁸ characteristic of the restructuring of society's beliefs from the unity of the Enlightenment to plurality of Romanticism.

Leopoldo Della Santa's book "*Costruzione e del Regolamento di una Pubblica Universal Biblioteca*", published in 1816, was seminal in marking this

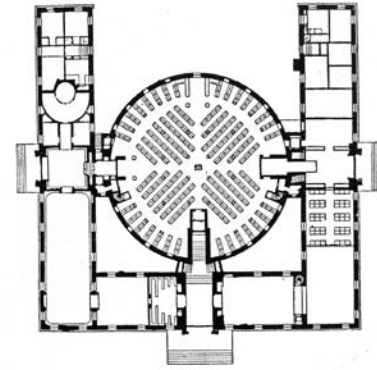


Fig 3.12 Stockholm Library
Designed by Asplund, 1928. One of the last examples of a hybrid typology.

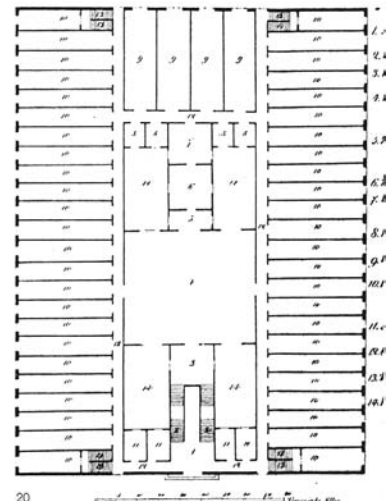


Fig 3.13 Della Santa's Concept Sketch
The sketch (1816) shows a new planning method for libraries that "zone" areas.

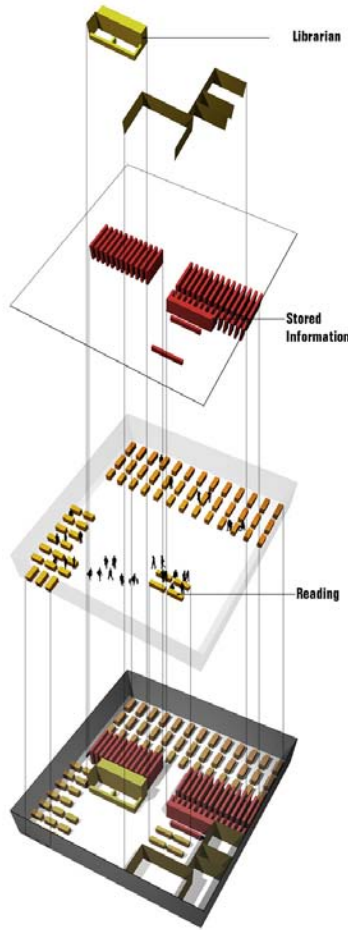


Fig 3.14 Trading Floor Typology

Relationship between information (red), reading (yellow) and architecture shows a loss of symbol in the library typology. Elements are now "zoned" on a neutral footprint.

separation between readers, books and staff. In his concept sketch for the new library, Della Santa excludes the large circular reading room almost as a prophecy of the modern library. The large circular space, however, does persist in the majority of libraries until the 20th century. This domed centre now takes on the role of the reading room with library administration in small adjoining offices. As reading (knowledge) takes precedence over books (information) we notice a shift in the typology that centers itself solely on the individual. Whereas the initial centric typology put particular emphasis on the unity between knowledge and information (information being published "objective truth"), the transformed typology relegated increasing emphasis on reading and discourse, reminiscent of the coffee houses in the late 18th century that Habermas speaks of.²⁹ Habermas' appraisal of the success of the public sphere was through readership (whether between the book and reader or publicly) that *instigated* a larger communal conversation.³⁰ We must also remember that in America at the time, we have the emergence of the first Public Library in Boston (1848). Thus, the library is now an institution of the Public as a means to ensure democracy. Democracy as a political principal relies on the competition of disparate ideals to reach an outcome that appeases the majority. If, through Romanticism, the Public is comprised of competing ideals, the library can no longer be contained within a singular symbolic form. The outcome is a typology that segregates Symbol (the reading room) from Information (the book stacks), revealing the tension between the ideals of the Enlightenment and Romanticism.

3.1.5 The Flexible Library – A Trading Floor of Knowledge

The rise of the individual that continued through Romanticism and the declining notion of universal truths, created diverse and extensive library collections in the early 20th century. Accordingly, subject boundaries became rigid and tended towards specialization. The notion of a single library that contained the universality of knowledge could no longer be attained. The idealized circular reading room was replaced with subject specific rooms, the final loss of the symbolic monument within the library, as stated:

The sequential arrangement of books led to subject partitioning which effectively undermined the symbolic value of the library as social signifier, whilst, admittedly, improving its usefulness. It was a victory of functionalism over meaning.³¹

Functionalism took on greater importance in the modern age as the continual segregation of the centric type to maintain a monumental space,

in fact created a disjointed labyrinthine library that was hidden from the public. Accordingly, during the latter part of the 19th century, librarians demanded new libraries that placed their primary importance on the potential for expansion. Furthermore, the classical orders that often accompanied centrally planned libraries were now viewed as static and thus librarians and modernists ran with the belief that this new flexibility must be accompanied by a diversification of style.³² What ensued was a library that tended towards a generic floor plate that allowed for flexibility. Library functions were then “zoned” onto this neutral backdrop and contained within diverse containers. Ultimately what this revealed was architecture’s inability to provide a single symbolic form amidst a society of liberal pluralism, as expressed:

Modern physics and science, increasing specialization and a rejection of the imperial narrative led to a more fragmented and organic architecture. The domed, circular reading room implies a knowable world, centered, finite and complete, viewed from a single privileged point. With Modernism and Post-Modernism that confidence broke down. Hans Scharoun’s free-flowing Berlin library, begun in 1967, was a reaction to Prussian and Nazi stolidity, and to the symmetrical perfection of earlier libraries; his is a new world view of books as liberating, not containing, of text opening up new perspectives.³³

Thus, whereas information in the Monastic library was controlled, new media and social structures now offered emancipation. The inability to encapsulate society’s values as one form was indicative of this pluralism. The erosion of the dominant reading room reduced the distinction between storage and reading spaces. The library still operated through segregation but this occurred in the form of “zoning” different areas within a larger space. This reduced hierarchy between the elements created a more egalitarian space, corresponding to the new emphasis placed on libraries as democratic agents during McCarthyism and the Cold War. If the ideal³⁴ library is one wherein the readers, knowledge (books) and guardians (librarians) exist in the same space, segregation marked a new set of ideals that stemmed from flexibility. Essentially what zoning the neutral floor plate has created is a “trading floor” of learning.

The flexible “trading floor” library first appeared during the 1920s and 30s. Alvar Aalto’s Library at Viipuri (1927) was one of the first modern movement libraries.³⁵ The library was organized through interconnecting spaces contained within a single volume. Casual reading rooms could be transformed into other programs while being secluded and linked. Most

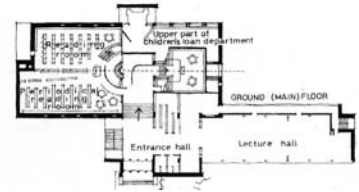


Fig 3.15 Viipuri Library

Designed by Alvar Aalto, the Viipuri Library (1927-1933) is an early example of a trading floor type.

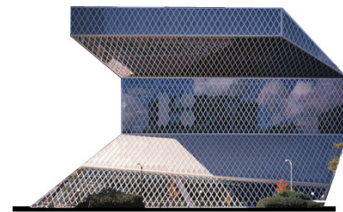


Fig 3.16 Seattle Public Library

Designed by OMA, 2004.

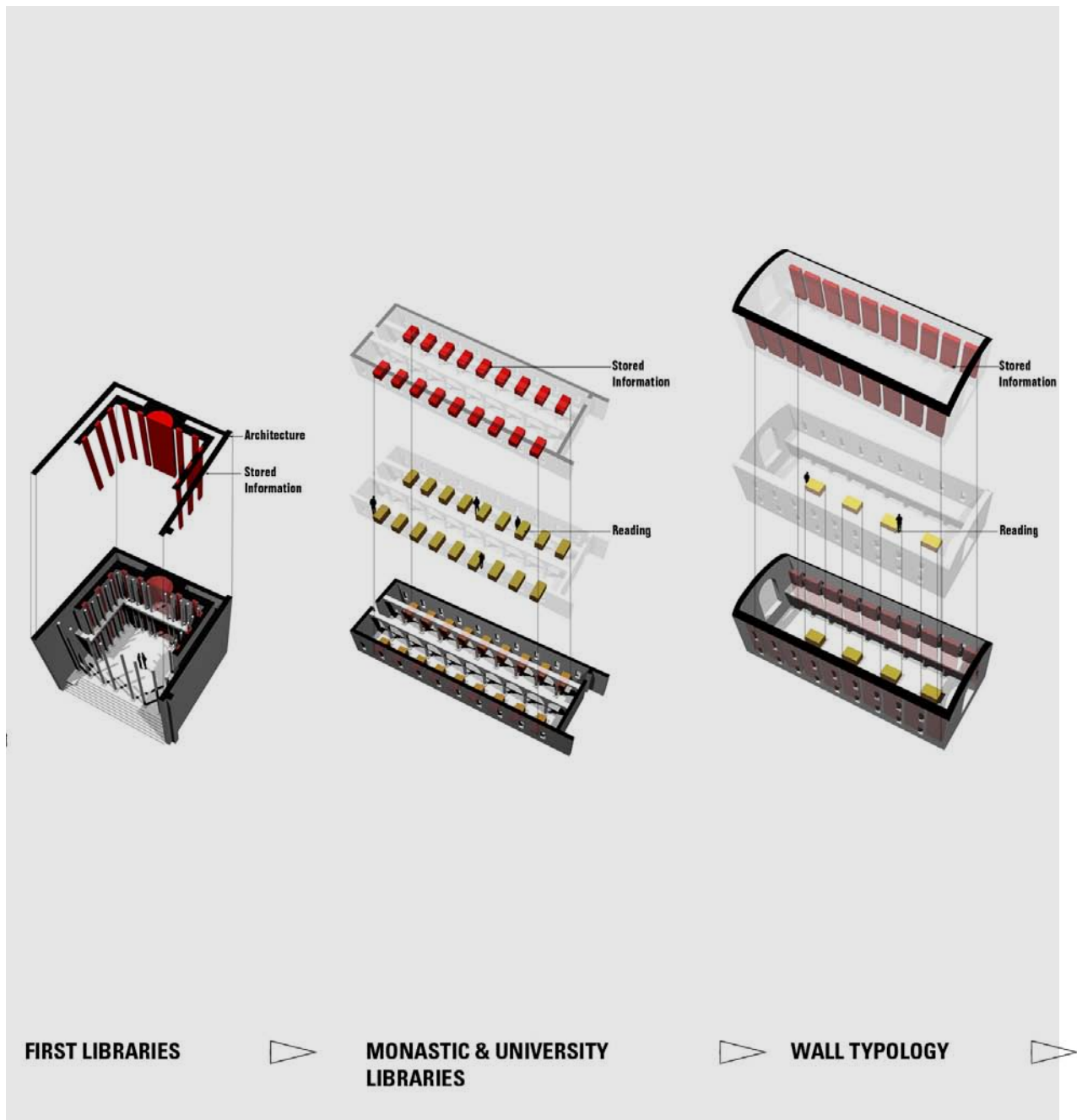


Fig 3.17 Bibliotheque Nationale

Designed by Dominique Perrault, 1996.

of the spaces within the library took on more than one role, alluding to Venturi's notion of "both – and,"³⁶ providing complexity through the ability to accommodate difference and thereby be flexible. While no one space was grand, the synthesis of the whole created a monumental object.³⁷ This container, while allowing for growth, no longer contained information or the strong symbolic value placed on the library.

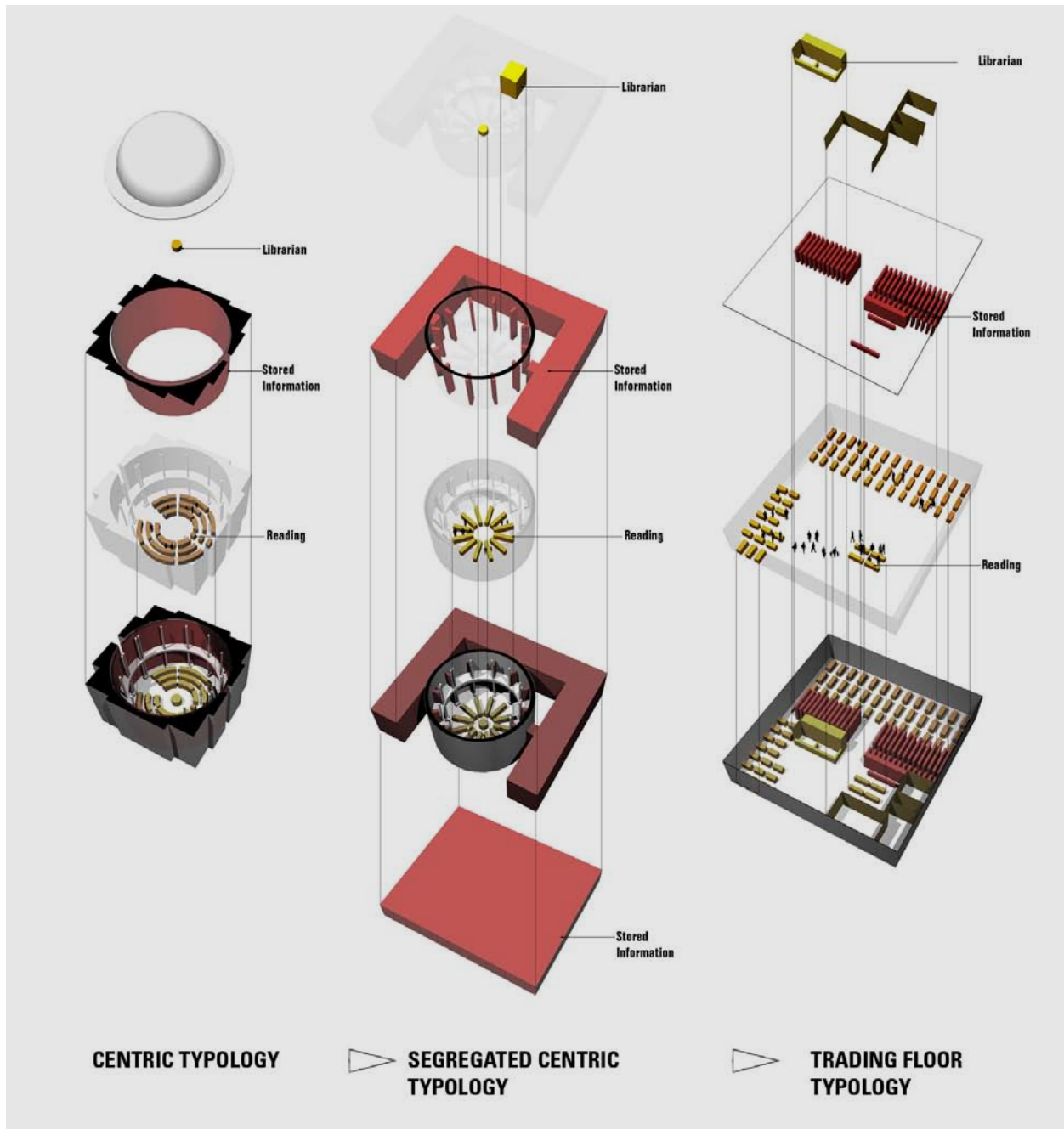
Two unique contemporary examples of the symbolic use of architecture



can be found in the Seattle Public Library by Rem Koolhaas/ OMA and The Bibliotheque Nationale by Dominique Perrault. Seattle Public Library is perhaps the most extreme example of the segregation of library components, that when combined create a monumental gesture. In the library, programs are segregated to allow for their own internal expansion. Koolhaas views this as a mutation to the generically zoned typology that often had programs “take over” the space. In essence what results is a

Fig 3.18 Evolution of the Library Typology

Relationship between information (red), reading (yellow) and architecture shows the emergence and loss of symbol in the library typology. As architecture becomes devoid of information, how can the library assert a strong civic stance?



series of plain boxes with the capacity for internal expansion, wrapped by a continuous container. The plurality of functions and constituencies are held together by this gesture of wrapping. The container provides unity, reminiscent of the Enlightenment, while being a subjective expression of the architect, recalling Romanticism. The building form itself is torn with this tension. The Bibliotheque Nationale provides a different use of symbol in the container. Here, Perrault creates the ultimate monument to the book and the void, through four towers that frame a garden. In essence, Perrault monumentalizes that which transformed architecture – the book – and that which is not architecture– the unbuilt void, as stated:

Here we begin to discern the cleverly staged-managed status of Perrault's project that at once acts as a rhetorical device by which to speak of "the library" and, in its calculated level of non-definition, allows itself to be used as a generic signified for a range of often contradictory administrative aims. Thus for "a new monument representative of our epoch," even while it presents itself as a non-monument – "a place and not a building". A counter-monumental monument, a non-place-place, the rhetoric of Perrault's presentation naturally holds resonance for a generation of socialists brought up abhorring the monumental forms of capitalist and (in Foucault's terms) disciplinary society.³⁸

The strength of Perrault's project resides in its ability to simultaneously take on competing stances. Perrault utilizes the library to frame an urban space, giving the library a new civic role. Instead of the internalized centric monuments that disconnect the library from the city, Perrault splits the library into four forms that mark an exterior space – the new reading room becoming the city itself. Through framing a civic space, the library adds structure and legibility to the city.

The flexible typology marks the continual tension in values between Romanticism and the Enlightenment. Although Romanticism promoted the rise of the individual, there were still limitations based on gender, class, ethnicity, and race before the 20th century, reflecting the limits of American democracy.³⁹ The new and more holistic pluralism that emerges during the 20th century promoted a more modest⁴⁰ architecture to encompass this expanded plurality. Information is now liberated from being embedded within architecture, leaving architecture to be the loose container for a pluralism of functions. Yet simultaneously, architecture attempts through its skin to provide a unified whole, wrapping the plurality in a single form. What ensues is a re-forming of the symbolic gesture that is devoid of information but allows for expansion. Ultimately, the modern library

has lost its ability to “speak” as a united civic monument as its function requires it to embrace pluralism.

3.2 The Architecture of Pluralism

3.2.1 *Transforming Role of Architecture in the City*

What we notice in the transformation of the library typology from the Enlightenment to Romanticism is indicative of a longer lineage of architecture and its growing inability to be a symbolic monument that is embedded with information. In many ancient civilizations, architecture and the notion of “storing information” were one. Effectively, Architecture was a medium for a society to pass their knowledge onto their descendants.⁴¹ Some of the first recorded text that was separated from architecture can be traced to the Epic of Gilgamesh in Ancient Sumer. The text was carved onto tablets, which served as the foundations of the city walls where it could be read by passers-by.⁴² The city wall – the building that wrapped and united the city while separating it from its rural surroundings – was infused with a story that could speak for the values of the entire city. In fact what these ancient cultures reveal is the seamless integration between information and architecture, where architecture is literally impregnated with this information. As information was transferred to emerging mediums, such as tablets and later papyrus rolls, the storing of information became crucial, predating the origins of the library as a vessel. Thus, information, which was embedded *in* architecture, came to be stored *within* architecture. As papyrus rolls later changed to codex, manuscripts and the printed book, the form of the library altered dramatically, revealing changes in societal structures and technology as expressed in the transformation between the Enlightenment and Romanticism. The centric typology that organized the library as a symbol for the ideal organization of society and the mind eventually shattered into segregated parts during the rise of pluralism brought out in Romanticism. With the proliferation of new media, the ability to represent the library as a unified typology that stood as a symbolic monument became a distant dream. Instead we witness the birth of the “flexible” library that tended towards flexibility as a guiding principle in the confusion of arising pluralism. What in fact transpired from flexibility were plainer buildings that lacked an overall civic stance.

During the rise of Romanticism, Victor Hugo had declared, “*This will kill*

*that. The book will kill the building. That is to say, Printing will kill architecture.”*⁴³ Hugo’s assertion revealed the power of the printed book in replacing the hegemonic building. Hugo contrasted the freedom within the emerging voices of the mass brought out through mobile media with the medieval world of stone that was symbolic of an older hieratical order, as expressed by Anthony Vidler:

*Hugo’s obituary for architecture was justified and explained by history itself. For if the political and social history of civilizations was calibrated with the history of written language, then it was evident that, at a certain moment, architecture, which from the earliest times had served to memorialize and teach by means of signs and symbols, had lost its primary role as “social book.” It was now usurped by the book itself, rendered ubiquitous by the techniques of printing. From the time of Gutenberg, architecture had suffered a progressive loss of cultural power and significant form in proportion to the implacable ascendance of the book, which, “second Tower of Babel,” had found its popular audience and political role in the nineteenth century.*⁴⁴

The re-structuring of society, media, and the value of information instigates significant transformations in the library. Information that for thousands of years had been embedded within form now gets stripped from architecture. As emerging and conflicting voices gain authority in society, architecture is no longer able to speak as a “social book”. This loss of architecture’s role as a social book is perhaps best exemplified in Henri Labrouste’s Bibliotheque Sainte Genieve (1851), wherein the walls were inscribed with the names of authors, confirming the triumph of literature over architecture.⁴⁵ Labrouste had stated, “*This monumental catalog is the principal decoration of the façade as*

“This will kill that. The book will kill the building. That is to say, Printing will kill Architecture.”

*the books themselves are the most beautiful ornament of the interior.”*⁴⁶ What now preoccupied Labrouste and subsequent architects in a more severe manner, was the design of the container. Labrouste’s façade reflected the emerging pluralism of society, the newfound identity of the authors brought out by Romanticism. Pluralism encouraged the use of architecture as an objective container to allow difference to occur within. As such, architecture lost its ability to embed information in its symbolic form, as it once did in Ancient Greece and more recently and lastly with the centric typology of the Enlightenment.

While new forms of media may have threatened architecture’s ability to “speak”, the liberation of information from architecture also allowed

information to be disseminated and thus reach a larger audience.⁴⁷ The emancipation from monocratic control within new media has encouraged more democratic access to information. This is, after all, why the library is perhaps the last institution that affirms the public realm. The debate that resurfaces once again is how the library is able to take a strong civic stance as the last communal monument in our pluralist society, while simultaneously embracing the diversity of stances embedded in pluralism.

3.2.2 *Neutrality and Symbol*

The disconnection of architecture and information that occurs during modernism allows for continual expansion and growth of the library. This growth, however, comes at the cost of the loss of its symbolic stance. The question then is how can architecture simultaneously be neutral, to allow for pluralism and for expansion, while having a symbolic civic stance that celebrates our collective values? To answer this, I propose an examination and hybridization of the centric and trading floor typologies. These two typologies are perhaps the clearest in their motives; the centric typology stands for complete symbol and elevation, while the trading floor typology acknowledges the disconnection of architecture and information to allow for growth.

The centric typology during the Enlightenment is intriguing to examine as it emerges after Gutenberg’s press and yet is still able to encompass the values of society in a single architectural form. This is perhaps one of the final attempts of architecture to be read as a “social book”. Similarly, the container of trading floor typology is exceptional, as it completely abandons the notion of the social book allowing information to grow independently from architecture.

Edwin Heathcote’s initial statement, “*Library architecture is, and always has been, a symbol of the way society views itself – or would like to see itself,*”⁴⁸ is strikingly telling of a society that promotes pluralism and shuns most notions of overriding ideology. Architecture’s promise is now to contain this plurality. To do so effectively, the architecture of the container must take a neutral form. By remaining neutral, the architecture does not cater to any constituency individually, thereby opening itself to attract all constituencies equally. Within this neutrality, elements of pure symbolic form are placed to celebrate our collective values. By separating, without compromising, the symbolic form from architecture, architecture is able

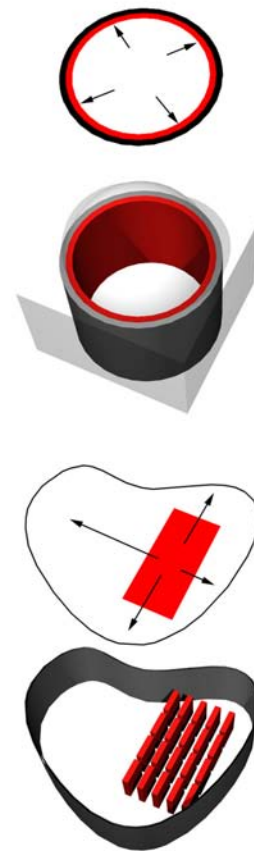
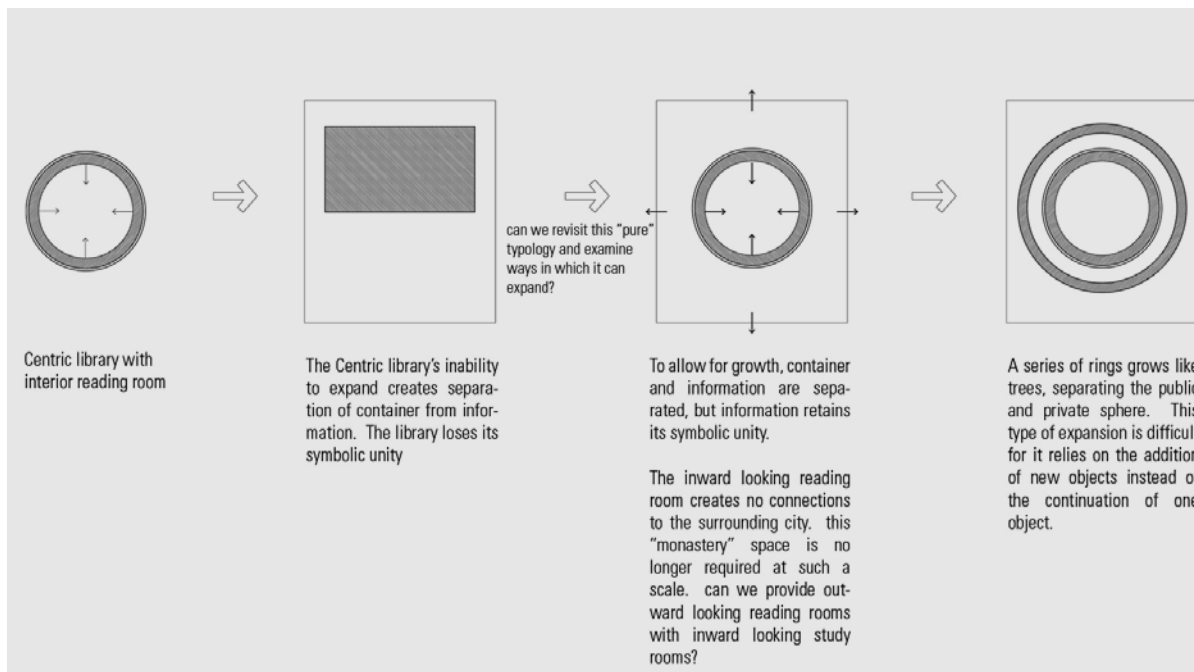


Fig 3.19 Centric and Trading Floor Types
 Centric library has symbolic unity but does not allow for expansion of information (shown in red). The trading floor typology can expand but loses its symbolic presence.

to stand as the neutral container of collective values while the symbolic form(s) proudly speak for our distinction. This duality of commonality (the neutral container) and distinction (symbolic forms) directly responds to Arendt's notion of Human Plurality.

3.2.3 Infrastructural Bridge and Book Spiral

Central to this investigation is the development of a symbolic form that allows for growth. Because the centric typology is the most representative of the symbolic stance of the library, it is used as a starting point. The unity of the circular form is kept as the origin for an examination of forms that allow for growth. One form that simultaneously has a unified center and the ability for constant growth is the spiral. Large spirals are envisioned as dense book stacks, symbolically representing the medium of information as well as the distinct voices within each book. The expansion of the book spirals is planned in five distinct phases, allowing for a maximum build out of 225,000 volumes. The spiral is only able to expand once it is relieved of its functionalist duties, namely that of enclosure. Enclosure is provided by the neutral container of the bridge. The bridge – an infrastructure – is utilized by all and only has the architectural representation of its structure. This neutrality allows it to fulfill its urbanistic function of symbolizing our collective values in a form of connection, while hosting the symbolic book spirals within. The tension of this juxtaposition emerges from the duality contained within the definition of pluralism.



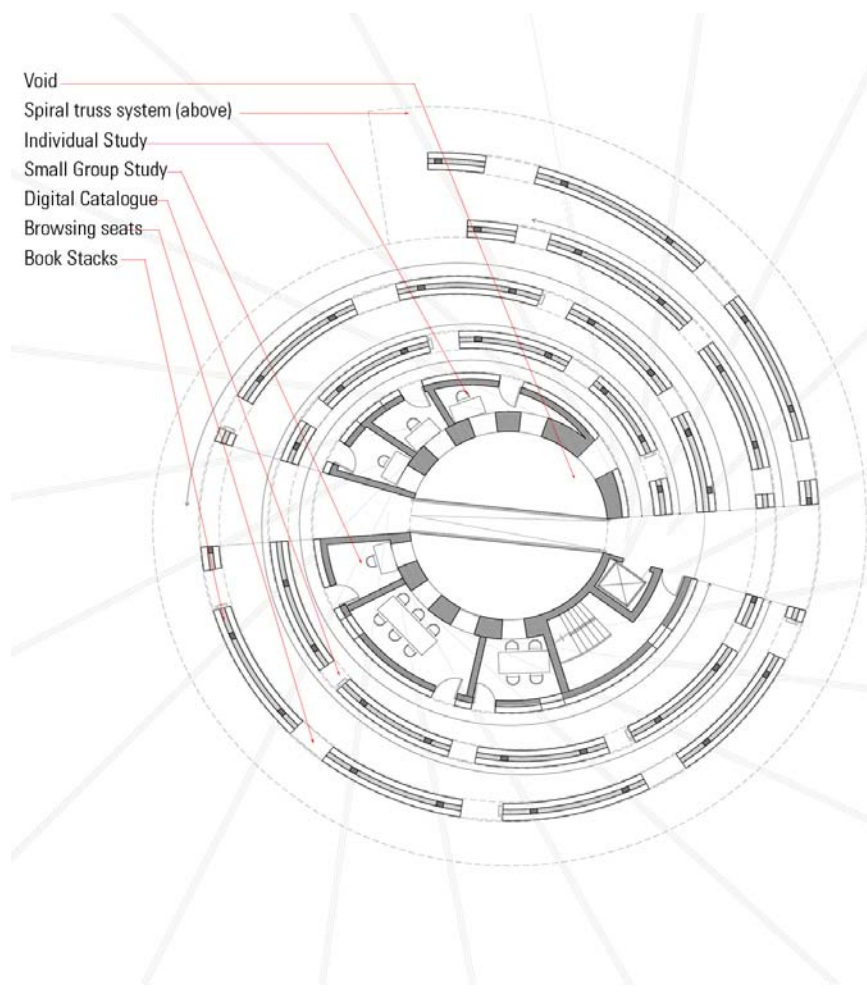
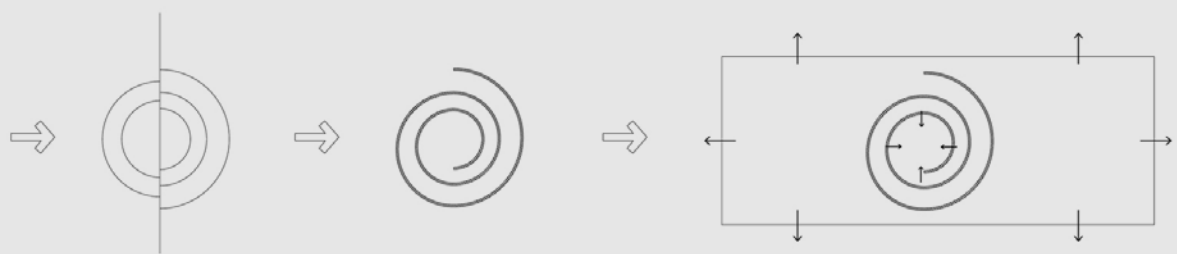


Fig 3.21 Book Spiral, Plan
 Detailed plan of book spirals shows introverted private study rooms enclosed by information. Areas for browsing through catalogues and books are planned into the incisions. Oblique views through the spiral allow for enclosure and connection.

Fig 3.20 Hybridizing the typologies
 A new hybrid is formed by placing symbolic forms within an envelope. This allows for the expansion of information to occur while still maintaining a strong civic stance.



Breaking and merging

A spiral allows the street to fold into the symbolic form, continuously growing while centered around a centric unity.

Hybridized typology puts symbolic form of expansion within a neutral container. The public realm becomes extroverted and the private realm remains introverted.

Fig 3.22 Book Spiral, Exploded Axo
 Components of the book spiral include the central core, circulation ramp, and information.

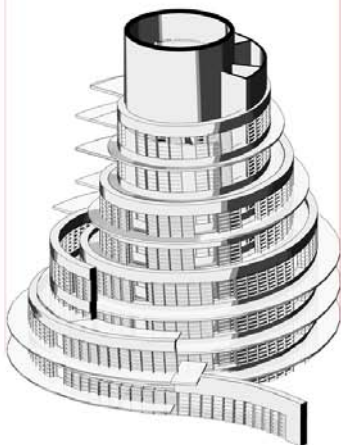
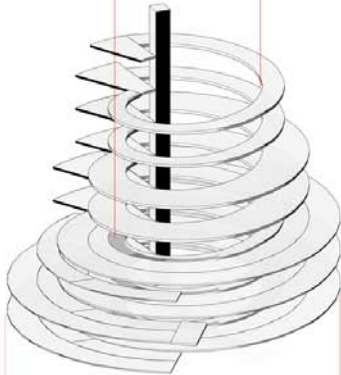
Central Core.

- Void enclosed by private study rooms
- Serves as structural support for entire building, the private sphere supporting the public sphere.



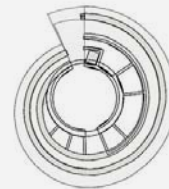
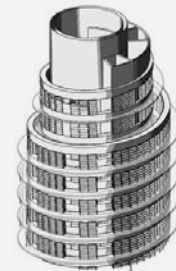
Circulation

- Continuous ramp allows for growth of information sets.
- Ramps of various rings come merge and separate at differing points to allow for a varied experience.



Book Spiral

- Openings allow for oblique views to the city.
- Two speeds of experience: Walking through the spiral as "sections" between public & private vs. walking along the spiral.



PHASE 1

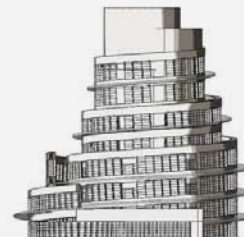
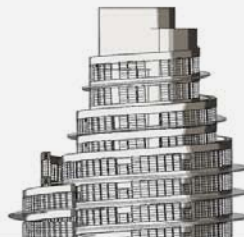
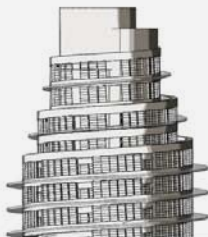
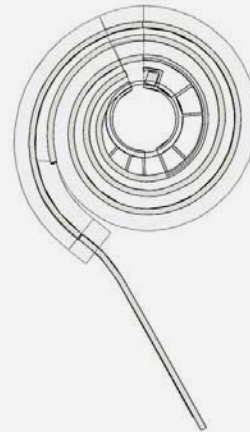
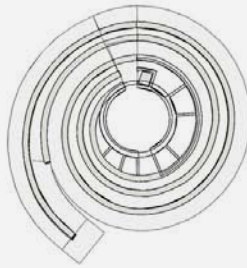
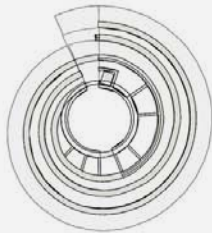
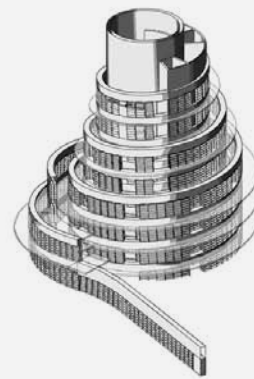
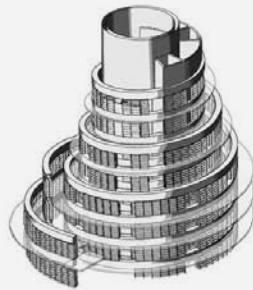
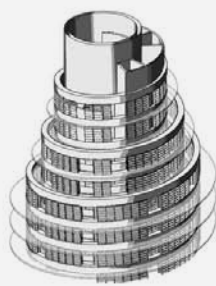
- Allocation for 50,400 volumes

PHASE 2

- Allocation for 126,900 volumes

Fig 3.23 Expansion and Phasing

The book spiral is disconnected from the architectural frame, allowing for expansion of information in five phases. The full build out houses approx. 225,000 volumes.



PHASE 3

• Allocation for 187,200 volumes

PHASE 4

• Allocation for 209,700 volumes

PHASE 5

• Allocation for 224,700 volumes

William Mitchell's concept of Dematerialization

William Mitchell eloquently describes the successive forms of new media as being lighter, more mobile and easier to disseminate. This 'dematerialization' of form reaches new levels once digital technologies are accounted for. As stated,

"Take text, for example. When it was inscribed in stone and clay, it didn't move very much; to gain access, you traveled to it. Then, when it shifted to lightweight sheet materials – papyrus, parchment, and paper – it began to circulate. Medieval monasteries become nodes in manuscript production, distribution, and consumption networks. With cheaper and more plentiful paper, printing, more efficient and reliable transportation, and mass literacy came large-scale, high-volume mail networks. Next, the telegraph network eliminated the paper substrate (over the long-distance legs of communication systems, at least), and demonstrated that short, electronically encoded strings of characters could move far faster than the swiftest messenger. Finally, digital storage and processing, ASCII coding, packet switching, and high-bandwidth electronic channels enabled the high-speed transmission of very large quantities of text. Today, through email, instant messaging, and the Web, text mostly comes to you in completely dematerialized form."

(Mitchell, William J. [ME ++: The Cyborg Self and the Networked City](#). MIT Press: Cambridge, 2003.p. 84)

In the case of CityPlace, two libraries placed at the endpoints of the island are able to frame and contain the pluralistic island. Here the library takes its cues from Perrault – framing the void and creating a massive reading room for the city. The symbolic stance that the library takes on is more civic in presence. Contained within a neutral container, the library is able to embrace a multitude of viewpoints. Strategically located in bridges at points of crossing, the library symbolically takes the form of connection. The library is now resituated in providing a civic presence and an associated stance of neutrality in the embrace of pluralism. Within the library, the symbolic book spirals are lined up as metaphors for individuals in the city – each representing a distinct viewpoint, each connected by the common platform of exchange.

3.3 The Future Library and the Space of Appearance

3.3.1 The Dematerialization of Text and the Library

The influx of digital media adds another dimension to the future of the library and is perhaps the final loss for library architecture – the ridding of information in space, architecture standing alone devoid of information to contain pluralism, as expressed:

Historically, the pattern of communication has moved from durable media (carved stone, parchment) to non-durable media (electronic messages)... With computing you can access whole books and reach data sources across the world. Cultural barriers are eroded in such a process: 'place' whether of countries or of libraries is undermined by the breaking down of traditional media structures. The decentralization of the medium of knowledge has led to lighter, flexible, portable societies and transparent, open libraries.... In the process society has shifted from one tied to space to one related to time – a distinction between 'place' and 'time' was developed by Harold Innis and quoted by Hall (1998). Late twentieth century humanity is time-structured with spatial perceptions eroded by mass communication whether physical or electronic. The library is caught in a dilemma – the medium of the library is space expressed in rooms and corridors, yet the media of communication is increasingly unrelated to space.... How the tension between space and time cultures is resolved is the essence of modern library design.⁴⁹

The dilemma of restructuring the library is that as the information within the library is progressively becoming non-spatially bound, the city is in dire need of free civic institutions that can connect us in space. We have witnessed that with the introduction of new technologies in media we have achieved higher degrees of pluralism and dissemination, which has improved the democratic ideals of the library. Furthermore, the computer has the ability

to satisfy many of the Enlightenment ideals of encyclopedism. I must assert, however, that the library as a *space* is more relevant now than ever in history for this exact reason. The ability of privatized access associated with the computer promotes the collapse of the public sphere – a collapse in the common bond within society.

William Mitchell eloquently terms this phenomenon of transforming mediums of information as “*dematerialization*.” Through successive waves of information being transferred to smaller, more mobile and easier to disseminate mediums, the library’s information no longer acts as a magnet as it once did in Alexandria. Mitchell explains, “*Today, if you have a PC, a network connection, and a license, you can get the TLG⁵⁰ online. You can download any ancient Greek text you want. Finally, Alexandria comes to you.*”⁵¹ What Mitchell acknowledges in the dematerialization of text is that the same factors that were making the library more democratic (access, dissemination, freedom from dominant powers⁵²) were also eroding the importance of space. He states, “*Suddenly, geographic location wasn’t what counted; what really mattered was ready access to a site in cyberspace.*”⁵³ The consequences in Arendt and Habermas’ view are obvious. Even for Mitchell, dematerialization adds an uncertainty to reality: “*The more you deal in dematerialized good, the less location and distance concern you. And the less visible are the relationship that really matter.*”⁵⁴

As the library’s role and the importance of storing information have diminished, a new role has been bestowed on it – the reaffirming of the public realm through the collective celebration of our shared values. Just as the role of the library once transformed from storage to dissemination, it now resides in complete knowledge, the discourse of the public sphere. The proper functioning of the pluralist public sphere means that the first priority of the library is to provide a free and shared space of communal exchange.

3.3.2 The Library is about Shared Space

Despite the influx of digital mediums of information, the library is more important now than every before. More than a response to modern segregation of values and increased individualism, the library is the last vestige of interiorized public space in the city. Furthermore, the library stands for our communal values, the common object. As such, the library more about space and the celebration of our collective values than the

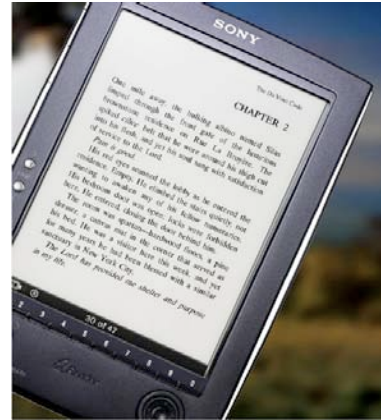


Fig 3.24 Ephemeral Media
Devices such as the Sony E-Book (shown above) allows one to carry several hundred books on a digital card and accessed through the E-Book. This enables one to obtain the books through the internet without visiting the library.

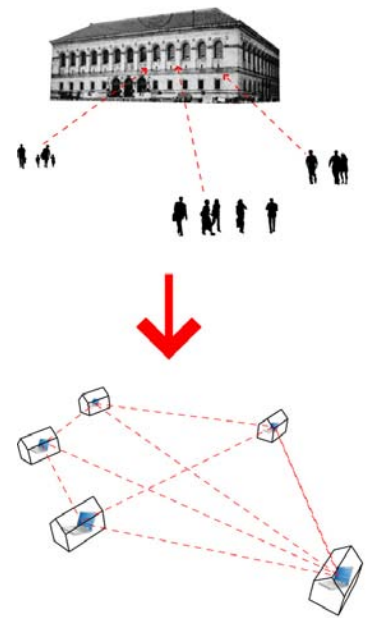


Fig 3.25 Privatized access to Information
Digital Media reduces the importance of the library’s storage of information. With access to information being made possible in the private realm, the library needs to reconceive of its role.

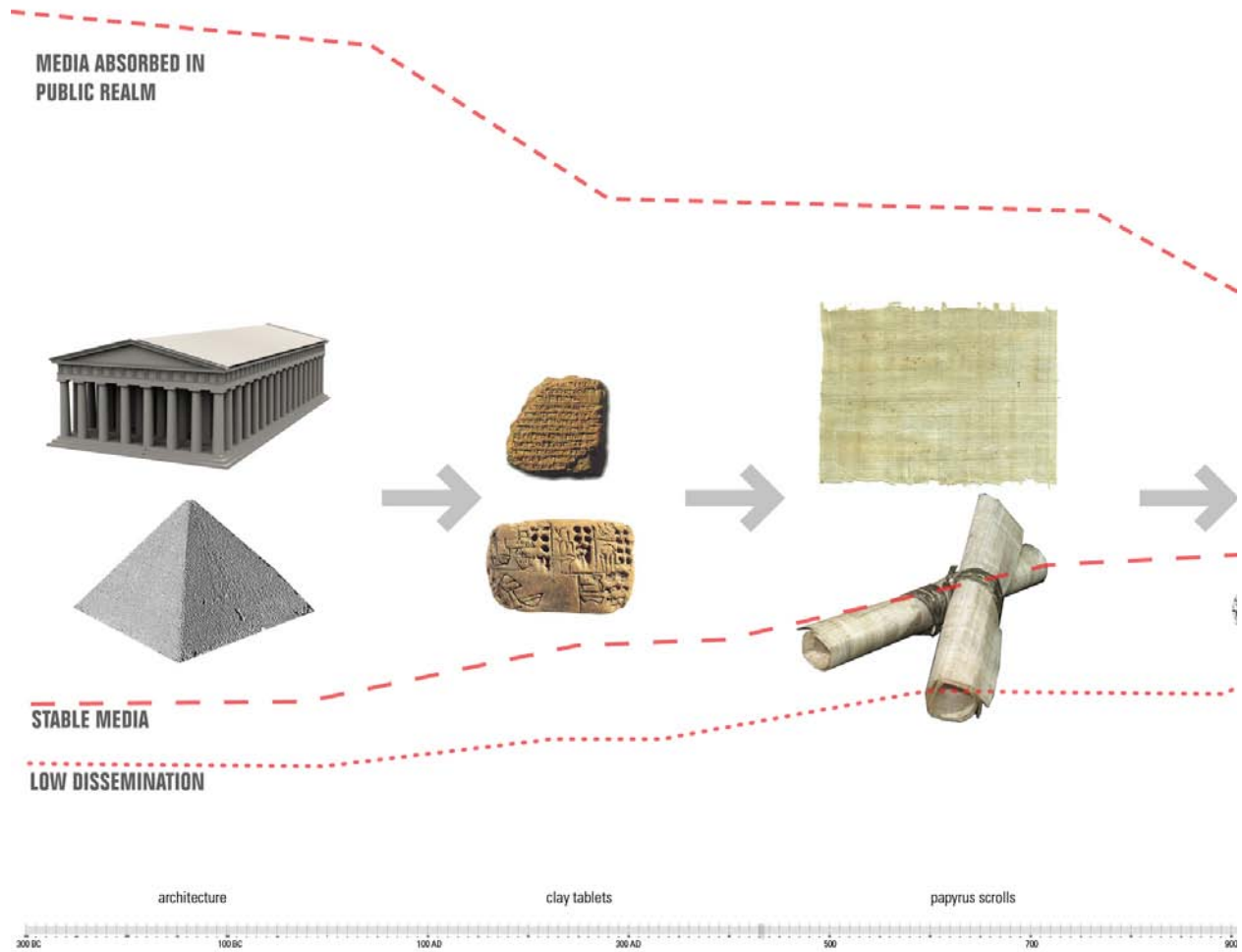


Fig 3.26 Mediums of Information

The timeline reveals a transferring of information to more portable, easier to disseminate forms. This also makes information more ephemeral, and calls into question the role of architecture. As the library loses its spatially bound object, it must take on a renewed role as being one of the last vestiges of interiorized public space in the city.

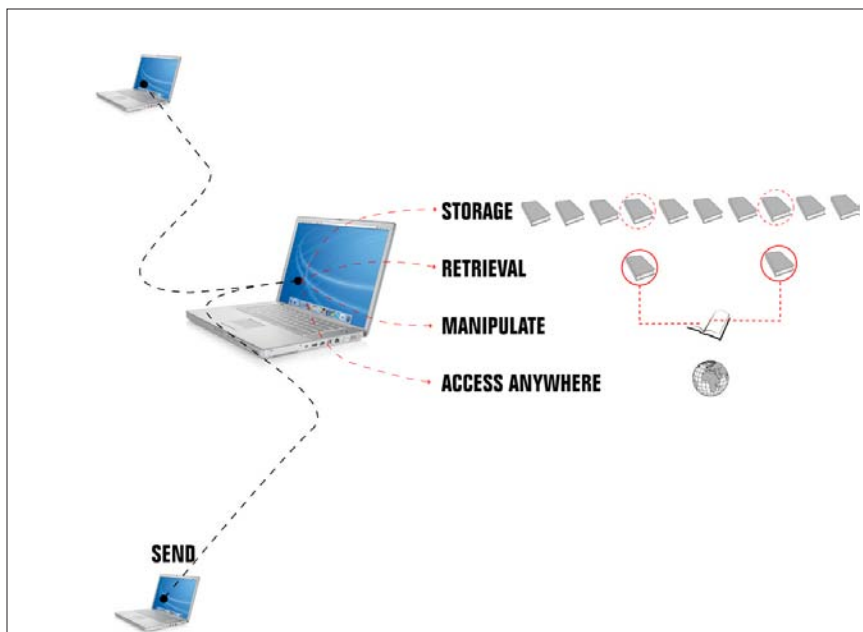
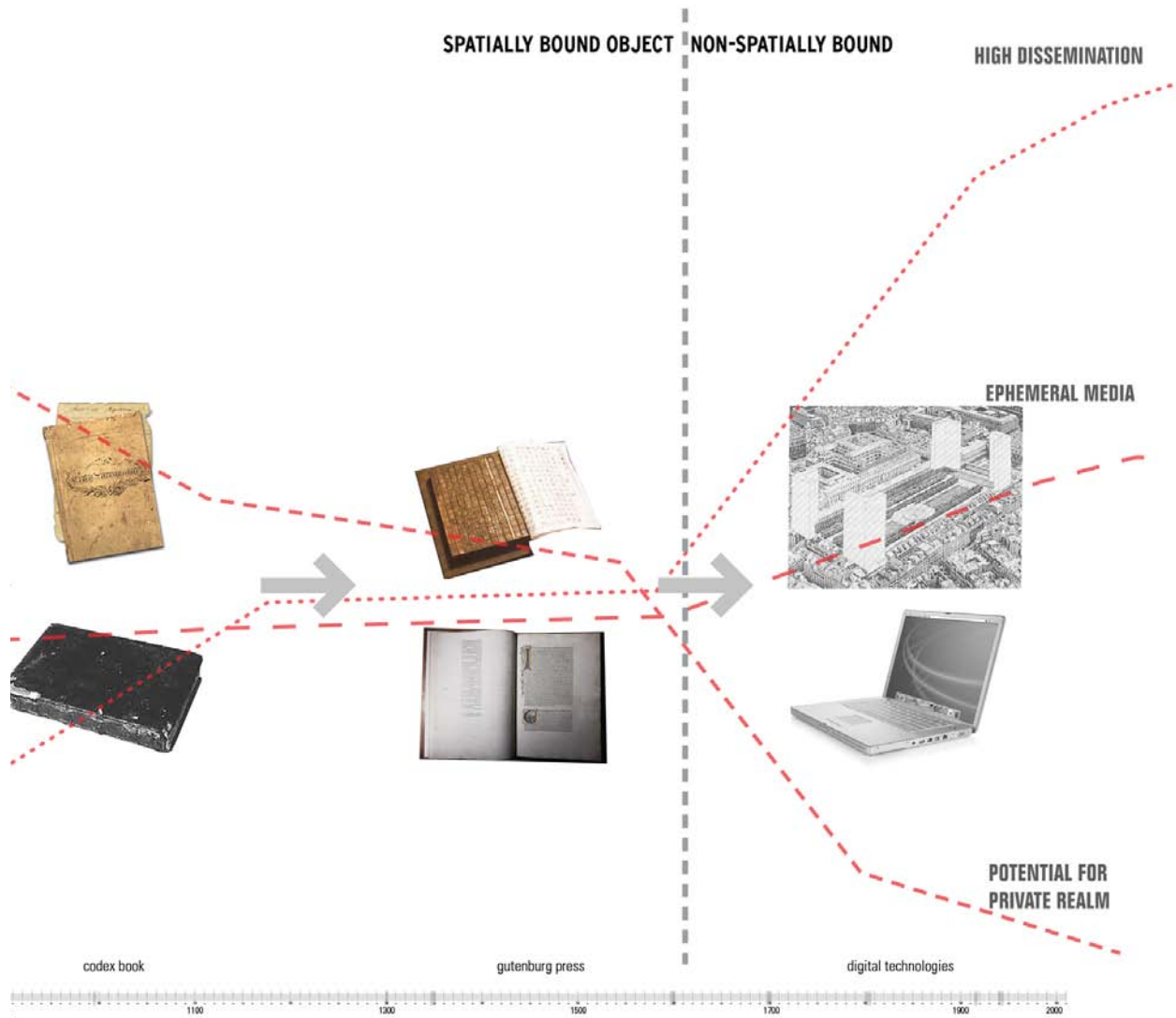


Fig 3.27 Benefits of Digital Information

The advantages of digital information are plentiful - large amounts of storage, easy retrieval, ability to manipulation information for scholars, and to access this information anywhere. Although this democratizes information, it does not require the city to come together to access it.

access to information, as stated:

It is the library as social symbol that matters – as a centre of community interaction and as a place to celebrate learning. Just as the stadium, airport and museum symbolize their respective functions and transcend limited utilitarian need, the modern library celebrates a deep social ideal. The library would be needed even if we abandoned the book merely because it brings people together in the pursuit of knowledge. So essentially, the library is a place for people not books.⁵⁵

Resituating the library's primary role as the symbol of our collective beliefs causes one to revisit the program of the library. In particular, programs that encourage democracy and debate are examined:

If a library is a repository for knowledge, this is today just one of its functions. The library's prime function is now making that knowledge available and encouraging exchange and reflection upon it.⁵⁶

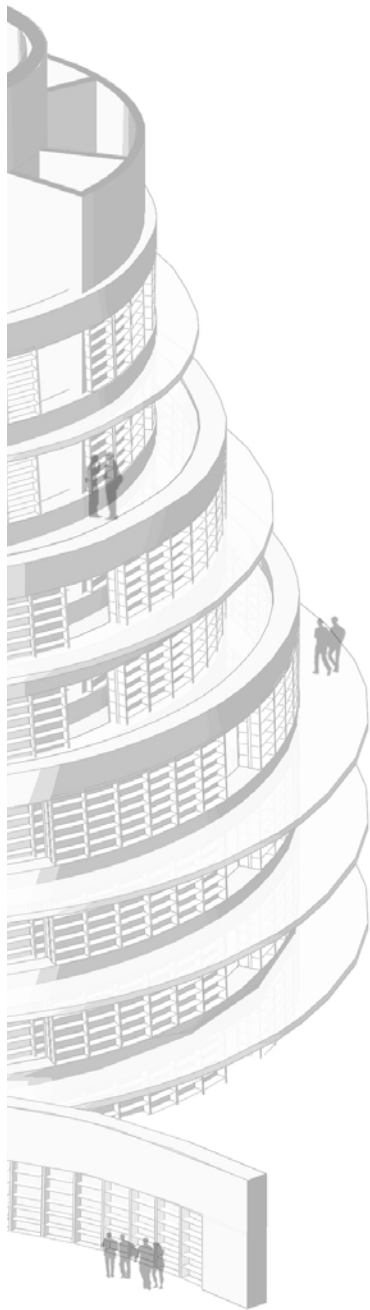
Other democratic programs of the city that embody the notion of connection, action, and speech are proposed to be incorporated into the library. Programs of *Connection* include transfer stations and post offices. Programs of *Action* consists of activities that give the community a voice such as radio broadcast, local printing presses, community theatres, exhibition spaces and courthouses. Lastly, programs of *Speech* include library reading rooms, internet lounges, and large scaled study rooms. These more typical library programs are enlarged and situated in direct relation to the city. The library is now reconfigured to be an institution for the celebration of our shared values and democracy. The organization of these complex programs is guided by a revisitation to the elements of Arendt's Space of Appearance.

3.3.3 The Library as the Space of Appearance

The new library typology is envisioned as the shared space of appearance to affirm the loss of certainty in the contemporary city. Before a discussion on the space of appearance and its own internal elements transpires, a short discussion must occur on the prerequisites for a space of appearance – the relationship of the public and private realm and the role of information.

3.3.3.1 Public and Private

If we recall Arendt's appraisal of the transformation of the public sphere during modernism, one of the key failures was the blurring of the public



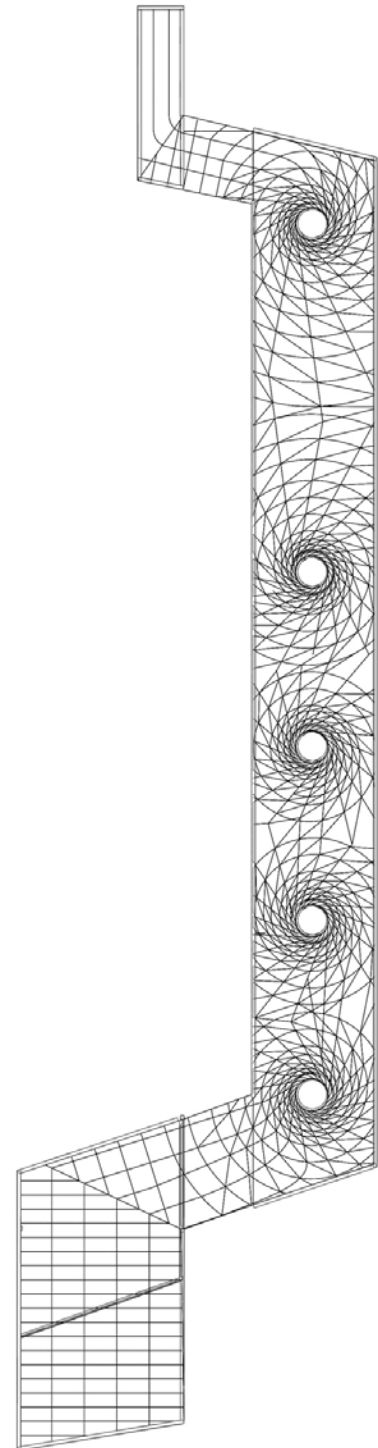
and private realm. For Arendt, these needed to be separate as each had its own specific function. Furthermore, the communal political realm that occurred in public could only take place once the needs of the private realm were satisfied. In the case of the library, the private realm is conceptualized in two regards – the private areas for individual study and the necessity of shelter.

Individual study rooms allow for the consumption of information and the gathering of depth for public debate. These study rooms form the root of the building, located at the inner cores of the book spirals. Separated from the public realm (public study, internet lounges, circulation zones, etc.) by the laminated layers of the book stacks, the individual study rooms allow for thoughts to be individualized and lead a “shadowy existence” until they are ready for public appearance. Information serves as the threshold between the two spheres, allowing each to remain distinct, whilst sharing the communal knowledge. Furthermore, the separation of the two spheres, enables the library to accommodate both quiet and loud spaces. This provides intimate areas of reflection and grander moments of civicness. The reading room, which conventionally was sited in the middle of the library and separated from the city, is now pulled out of the book spirals and situated in the space around the spirals. The public areas now face directly onto the city and are able to engage in civic discourse from the depth acquired in the private realm.

The necessity of shelter is provided to those with no private realm, namely, the homeless. For Arendt, if one did not have a private realm, they did not have a position of their own in the world and were therefore unable to participate in the public realm. Many homeless people will confirm this argument, feeling disconnected from the public realm and unable to get their voice heard. The library is often the only interiorized public space that will house a homeless person during the day. Within the new library typology, a large homeless shelter is proposed in the roof structure of the building. The roof – the element of necessary shelter in the building – offers a private realm to some of the 31,985 homeless people in Toronto.⁵⁷ With a space now secured in the world, and necessity fulfilled, it is hoped that these homeless people are able to utilize the democratic institutions of the library, elevate their own knowledge and skill set, and participate in the public sphere.

Fig 3.28 Roof Truss

The roof truss reveals the tensions of the neutral container and symbolic spirals. The centers of each spiraling truss are supported by the large concrete cores of the private realm.



The structural systems of the building parallel this separation between the public and private realm, as well as neutrality and symbol. The structural system is designed to provide a neutral container for the activities within the building. Conceived of as a large bridge, the structure is comprised of two fundamental components – solid concrete cores and a steel truss. Whereas the concrete cores support the entire building, the roof structure provides shelter, allowing for a free design on top of the lower truss. These two elements compose the private realm of the project – the homeless shelters and private study rooms. The book spirals are tied to these large cores, embedding the symbol into the primary structure of the building. The public programs are freely placed on and within the neutral truss. Conceptually and physically, the private sphere supports the public functions of the building. Only once private necessities are attended to – the depth gained by individual reading, the necessity of shelter provided

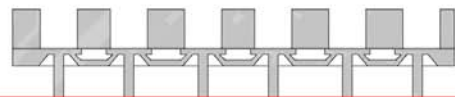
PRIVATE REALM



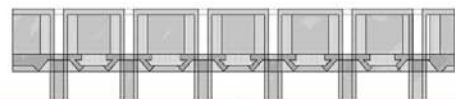
INFORMATION



PUBLIC REALM



(DE) LAMINATION



to the homeless – can one enter the political public sphere.

3.3.3.2 Information

Information acts as a precursor to the public sphere, providing a depth of knowledge to enable one to act and speak. Two types of information are distinguished in the building – the individual information provided by books and other physical media, and the communal information provided by the internet. As discussed earlier (section 3.2.3), books are located in book spirals that are tied to the concrete cores. These spirals are symbolic of both the unity of information, but also the individual distinction of each book represented by the grouping of spirals. These spirals are connected with a common platform of exchange. Part of this platform is comprised of the communal information of the internet. Housing massive internet

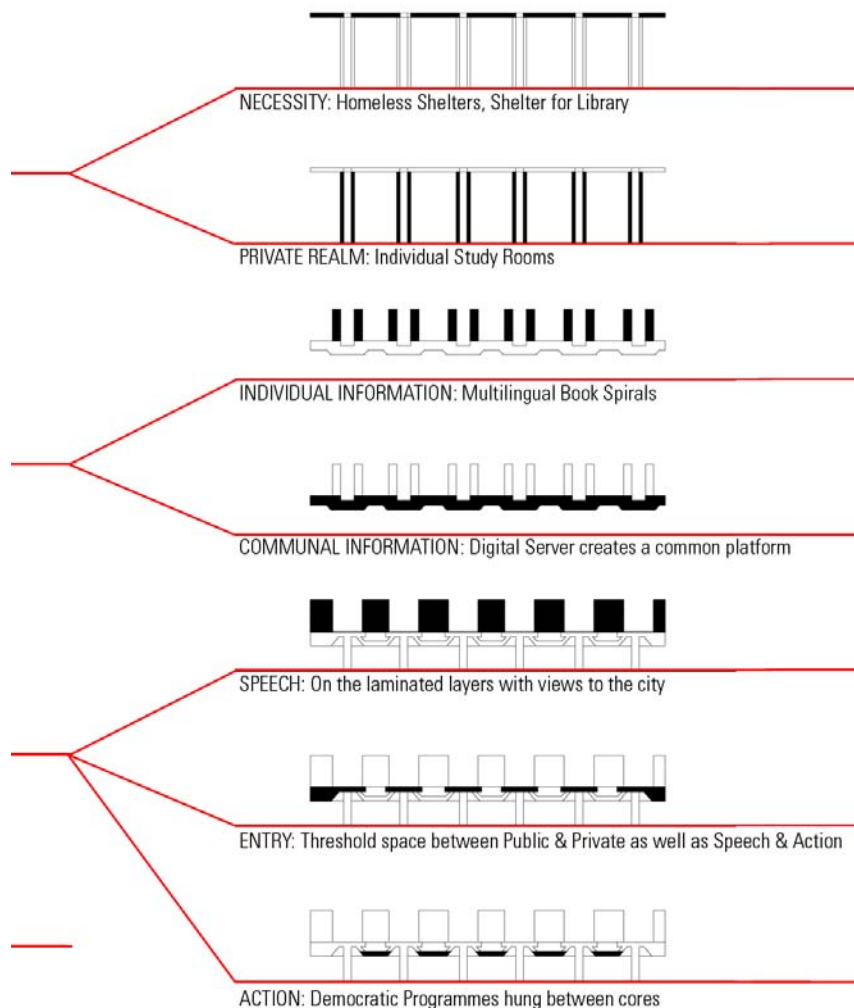
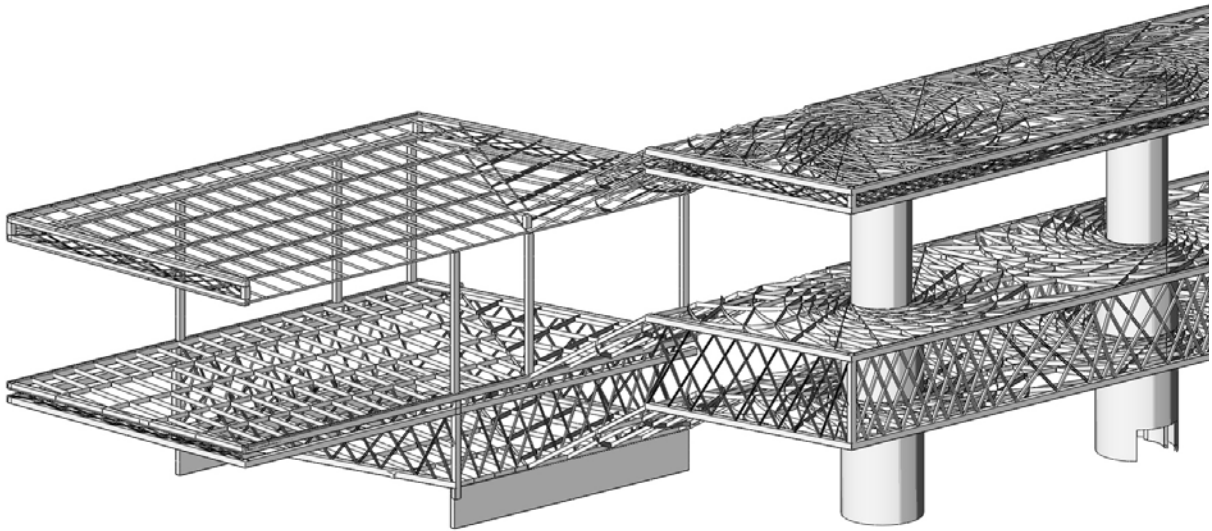


Fig 3.29 Space of Appearance
Components of the Space of Appearance, largely separated by their collectivity or distinction. The separation allows for dualities in space.



data servers, the communal platform functions to connect the distinct spirals into a legible structure. These data servers are not only shared by library users, but the entire city, connecting the library to a larger civic function. By placing the data servers in the communal platform, it gives form to their otherwise anonymous presence while providing a source of heating for the building. Once again these two forms of information – individually distinct and communal – allude to Arendt’s notion of plurality and take appropriate positions in the building design.

3.3.3.3 Permanence

Now that the role and placement of the public and private sphere as well as information have been determined, we return to the elements of Arendt’s space of appearance to inform the new typology.

The library is reconceived as piece of infrastructure and is placed in a

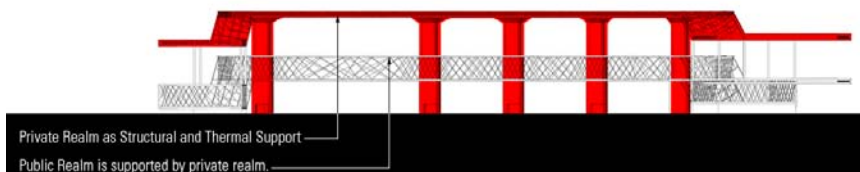
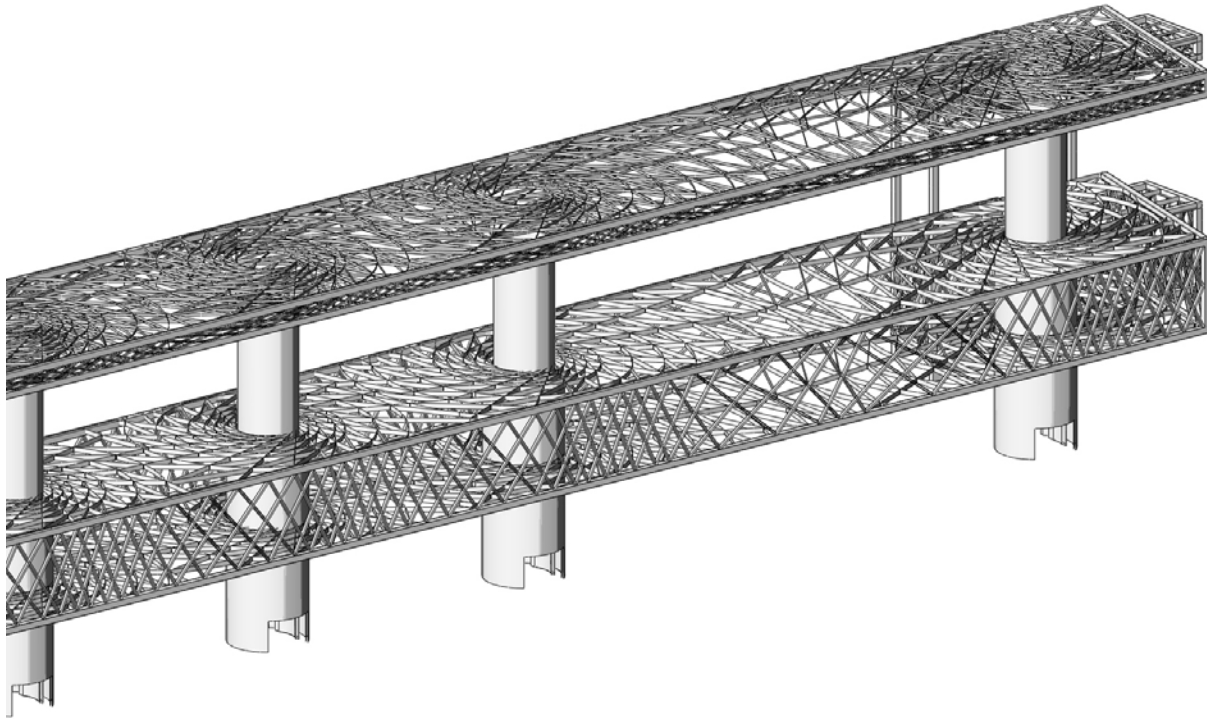


Fig 3.30 Structural Systems

The private realm (shown in red) consisting of necessity and individual study provides structural support and enclosure for the public realm. The large truss contains a lamination of democratic program and collective information. The truss allows for freedom of design in the public realm.

position within the city that makes it so ingrained in the city's functioning that it obtains a state of permanence. Just as highways and railway lines have become permanent fixtures in the city due to their constant need, the library gains permanence through acting urbanistically and connecting across infrastructures. Within the typology, a different distinction of permanence is made. Large concrete cores structure the rhythm of the building, wrap and separate the private and public spheres while structurally supporting the entire project. At a moment when the products of the city are becoming increasingly ephemeral, these cores act as urban anchors, as stated:

Yet the more the library diffuses under the influence of the computer, the more important become the architectural anchors of the building type. These reside in space, not rooms, in the shared theatre of knowledge.⁵⁸

These permanent anchors provide an open, free and flexible space for the entire building. These allow for informal uses and activities to colonize the shared theatre, while situating the building in a longer lineage of what is

Fig 3.31 Space of Appearance Components
Breakdown of the components in the library design.

INFORMATION

- precursor to Action and Speech
- separates private and public realm

ACTION

- Linked to Praxis
- Democratic Programmes - Printing Press, Radio Broadcast, Theatre
- Condition of Plurality

"Action not only has the most intimate relationship to the public part of the world common to us all, but is the one activity which constitutes it. It is as though the wall of the polis and the boundaries of the law were drawn around an already existing public space which, however, without such stabilizing protection could not endure, could not survive the moment of action and speech itself."
- Arendt, *The Human Condition*, p.198

SPEECH

- Lamination of Action and Information create a stage set for speech, a place to appear.

"In acting and speaking, men show who they are, reveal actively their unique personal identities and thus make their appearance in the human world, while their physical identities appear without any activity of their own in the unique shape of the body and sound of the voice. This disclosure of "who" in contradistinction to "what" somebody is - his qualities, gives, talents, and shortcomings, which he may display or hide - is implicit in everything somebody says and does"
- Arendt, *The Human Condition*, p.179.

PERMANENCE

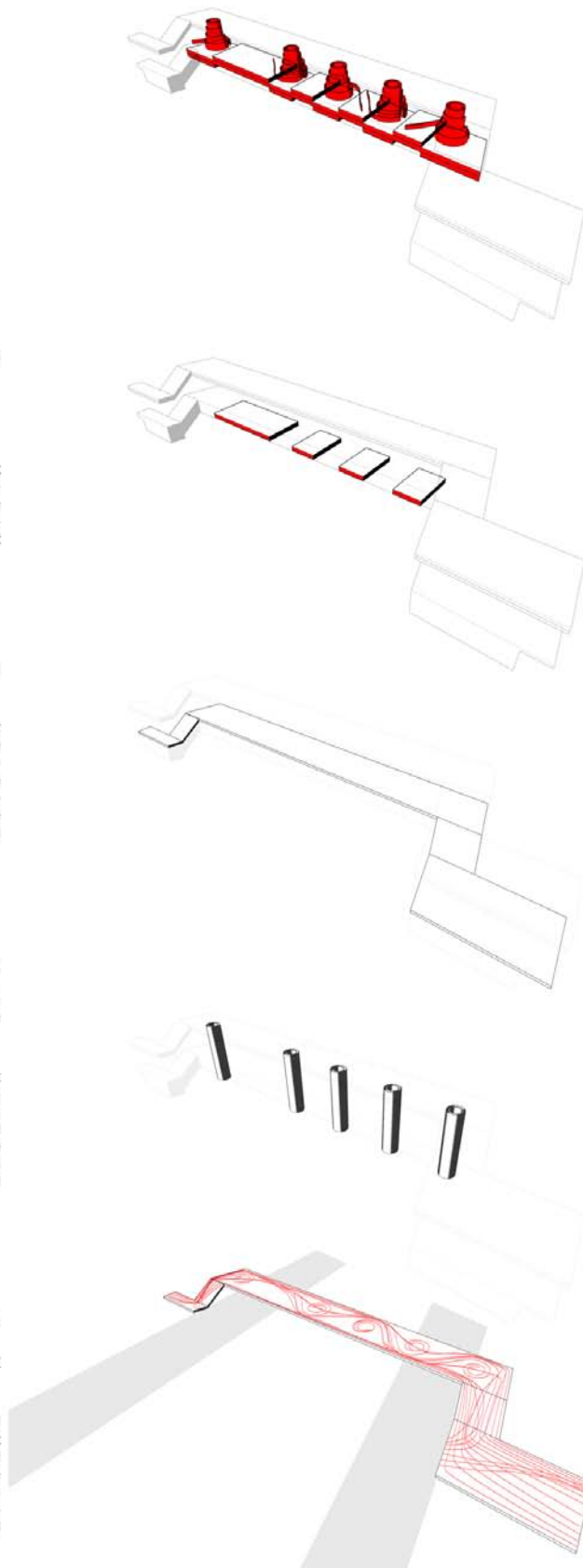
- Concrete Cores mediate between public and private as well as provide the threshold of information. Secondary permanence is achieved through the large truss that encloses the laminated layers.

"Only the existence of a public realm and the world's subsequent transformation into a community of things which gathers men together and relates them to each other depends entirely on permanence. If the world is to contain a public space, it cannot be erected for one generation and planned for the living; it must transcend the life-span of mortal men. Without this transcendence into a potential earthly immortality, no politics, strictly speaking, no common world and no public realm, is possible"
- Arendt, *The Human Condition*, p.55.

POWER

- Power is a function of density and action
- Placing the library at the convergence of flows, increases the potential for power
- Programmes for action and speech located at these convergences promotes appearance.

"Power preserves the public realm and the space of appearance and as such it is also the lifeblood of the human artifice, which, unless it is the scene of action and speech, of the web of human affairs and relationships and the stories engendered by them, lacks its ultimate *raison d'être*. Without being talked about by men and without housing them, the world would not be a human artifice but a heap of unrelated things to which each isolated individual was at liberty to add one more object"
- Arendt, *The Human Condition*, p.283



shared with following generations.

3.3.3.4 Power

If power is a function of density plus action, the library is strategically positioned at the convergence of flows to increase this potential. Furthermore, programs of action and speech are located at this convergence to exploit the potential power into actual power (*see section 1.6.4 for further discussion*).

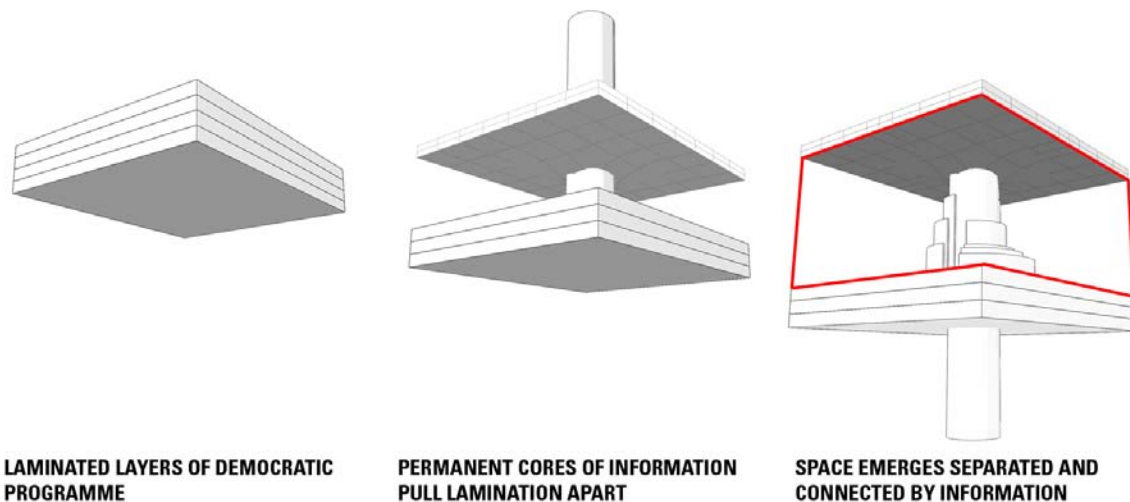
3.3.3.5 Action

Programs of action are determined to be those that give a voice to the general public – community theatres, radio and television broadcast, local printing presses, exhibition halls, etc. Many political theorists have claimed that the current lack of political interest resides in the lack of voice for many people in society. Noam Chomsky, termed this the “*democratic deficit*”, a democracy wherein the people have lost their will to act. The programs of action are conceived at a more local scale and are hoped to empower the public. Only through giving those who feel disconnected from the common political realm a voice, will they engage in the common debate.

These communally shared democratic programs are laminated with both the administrative and data server banks into a common platform of exchange. Thus, programs of action are embedded in the underlying

Fig 3.32 Convergence of Layers & Separation

The lamination of democratic program creates a platform that is protected by separating one layer. Within this separation, the space of appearance emerges.



platform of exchange within the library. On top of this laminated platform, programs of speech reside.

3.3.3.6 *Speech*

The lamination of action and information creates a common plane of exchange – a stage set of appearance. Thus, speech is conceived as the final element of the public realm, only created through the lamination of the previous layers. As such, it is also one of most critical components to the library, unifying and providing a common platform of conversation. Here, library programs that encourage discourse appear – public study halls, internet lounges, informational theatres, etc. Furthermore, the free space allows for informal events such as protests, speakers corner, parades, etc. to transpire. On this common platform, a moment of equality descends on the city. Speech, located on the collective stage, now concerns public discourse of the common object – that which unites us in pluralism.

3.3.3.7 *(De)lamination and the Space of Appearance*

By linking programs of action and speech to areas of potential power and organized through permanent anchors, the future library is conceived of as a space of appearance. Layers of communal program – those of action, information and logistics, are laminated to provide a plane, or stage of appearance. One layer is delaminated, pulled apart by the spirals of individual information to form the roof plane. This layer of necessary shelter allows for programmatic freedom on the common platform while enclosing

Fig 3.33 Within the Space of Appearance
Interior rendering from a book spiral, showing the common platform. Flows and the city become the backdrop for the library. See following pages for an enlarged version of the rendering.



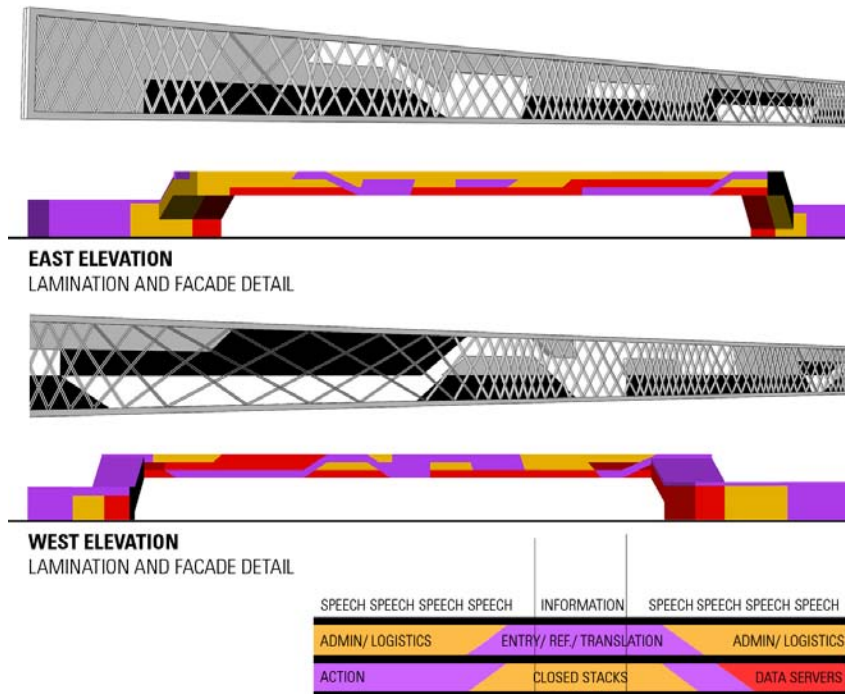


Fig 3.34 Democratic Platform
 Three Layers of program are woven and laminated to create a platform for appearance. These layers are situated in ideal stacking/ adjacencies for the functioning of the library (see detailed blow up). The distinct quality of each layer is “neutralized” by lamination and enclosure within an overall truss.

a space of appearance. Here the space of appearance emerges, situated between the juxtapositions of public-private, communal information-distinct information, and the lamination of democratic infrastructures. On this laminated stage of infrastructural connection, the common object is celebrated.

3.4 Human Plurality and the Public Library

Pluralism has provided unequivocal access to information and the rise of the individual. It has been a liberating device. Simultaneously, it has brought into question the common object that we share. The centric typology of the Enlightenment, symbolized a unified world, wherein society could celebrate a communal belief in reason. The subsequent rise of Romanticism and the associated embrace of subjectivity eventually created a city that lost its common object. The threat on the public sphere resituates the library’s role and makes it a civic institution of great importance in the contemporary city. In a city that is continually fragmenting and composed of ephemeral objects, the library needs to stand as an anchor of our shared values. It is the library as place that matters:

Cyberspace is nowhere – it is the ether. To compensate, the library must be made into somewhere, and that task falls to the architects. It is an irony that at a time when

books are being marginalized, library buildings are becoming more important. In our increasingly privatized, commercialized environment, the library is growing in status as the final outpost of knowledge (versus information), public (versus private) and real (versus cyber) space. In a post-industrial age all that is left is information. If that information is power, libraries should be power stations, not dreary municipal outposts – they need to fulfill Borges' vision as the mirrors to the universe.⁵⁹

The key to the re-formed library is its ability to absorb dualities – the allocation of public and private, loud and quiet, and most importantly common and distinct spaces. The power of the new typology is that it is rooted in what both Habermas and Arendt feel was lost in modern society – the common object. This collective public realm is resituated around the common political object. New programs of action and speech are introduced into the typology to empower and give a voice to the individual. Furthermore, the public and private spheres are clearly separated, allowing public debate to gain depth from individual reading and studying. Lastly, the library is given an urbanistic function – to bridge and connect – that situates it as a permanent infrastructure in the city. Within the neutral bridge, symbolic book spirals stand proud to celebrate the common object and allude to the distinctness of each individual. By separating the various components of the library and organizing them along these juxtapositions, a space of appearance emerges at the sole point of their convergence, a plane that unites the pluralist city for a moment. On this plane, one is able to appear and provide certainty to the city:

It is the space of appearance in the widest sense of the word, namely, the space where I appear to others as others appear to me, where men exist not merely like other living or inanimate things but make their appearance explicitly.⁶⁰

Being distinct was never the problem of pluralism, it was the loss of the common object that allows us to learn from our difference. The strength of the re-formed public library is that it creates a common object that allows for the dialectic qualities of human plurality.

ARCHITECTURAL PROPOSAL

Fig 3.35 Exploded Axo, East Library

Exploded axo reveals the major components of the library, including how it touches the ground, the city, and waterfront.

HOMELESS SHELTER

- Provides private realm for homeless
- In roof structure

BOOK SPIRALS

- Accommodate up to 225,000 books each
- Built around Concrete Cores
- Separate Public and Private realm

LAMINATED PLATFORM

- Creates a stage for appearance from three programs: logistics, data servers and public action

STRUCTURE & CIRCULATION CORES

- Private realm supports public building

ENTRY PAVILIONS & LANDSCAPE

- Local paths, bike trails and topographic drop
- Cafes, Exhibition, Used book sales.

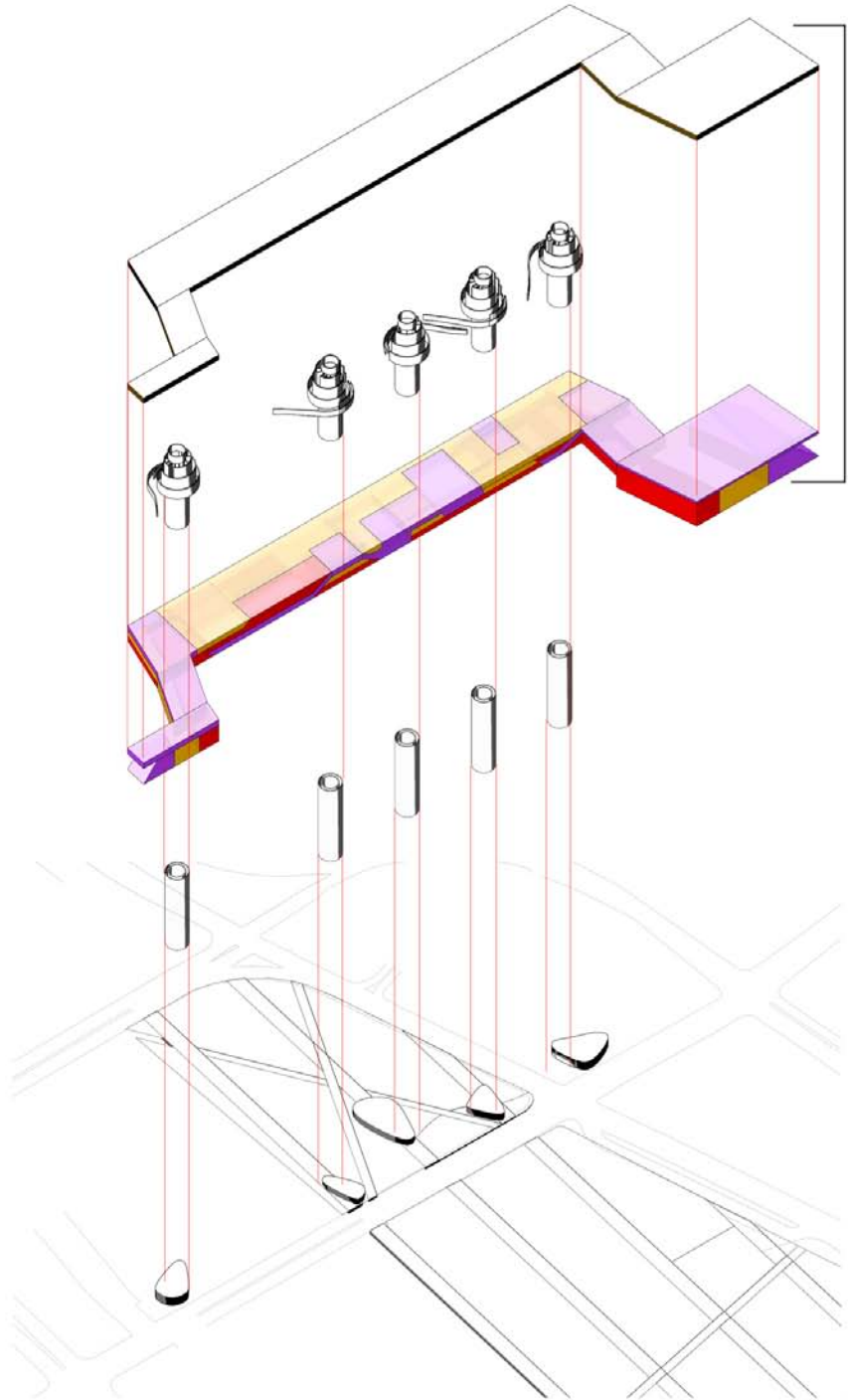


Fig 3.36 Exploded Axo, Library Program
Exploded axo of the library program which comprise the laminated platform and roof structure.

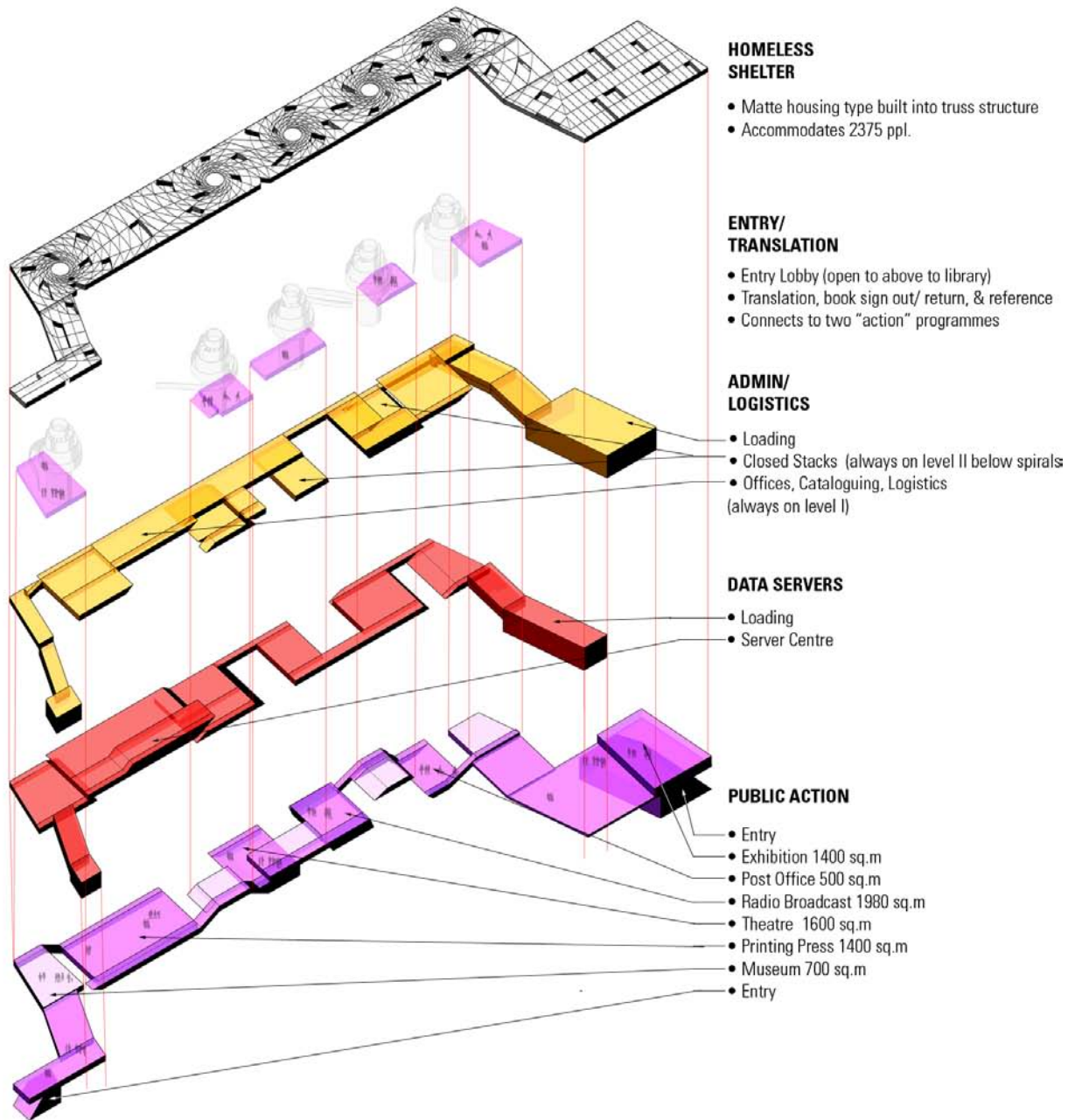


Fig 3.37 Detailed Library Plans

Ground Plan (left), Platform Plan (middle), and Stage Plan (right). Ground plan shows major entry points to the north and south as well as entry pavilions that branch off of the concrete cores. The platform plans reveals the weaving of logistic, digital information and democratic programs. The layering of these programs creates a flat plane of appearance on the stage plan. Within this stage, book spirals are placed every 50m.

GROUND FLOOR PLAN ^

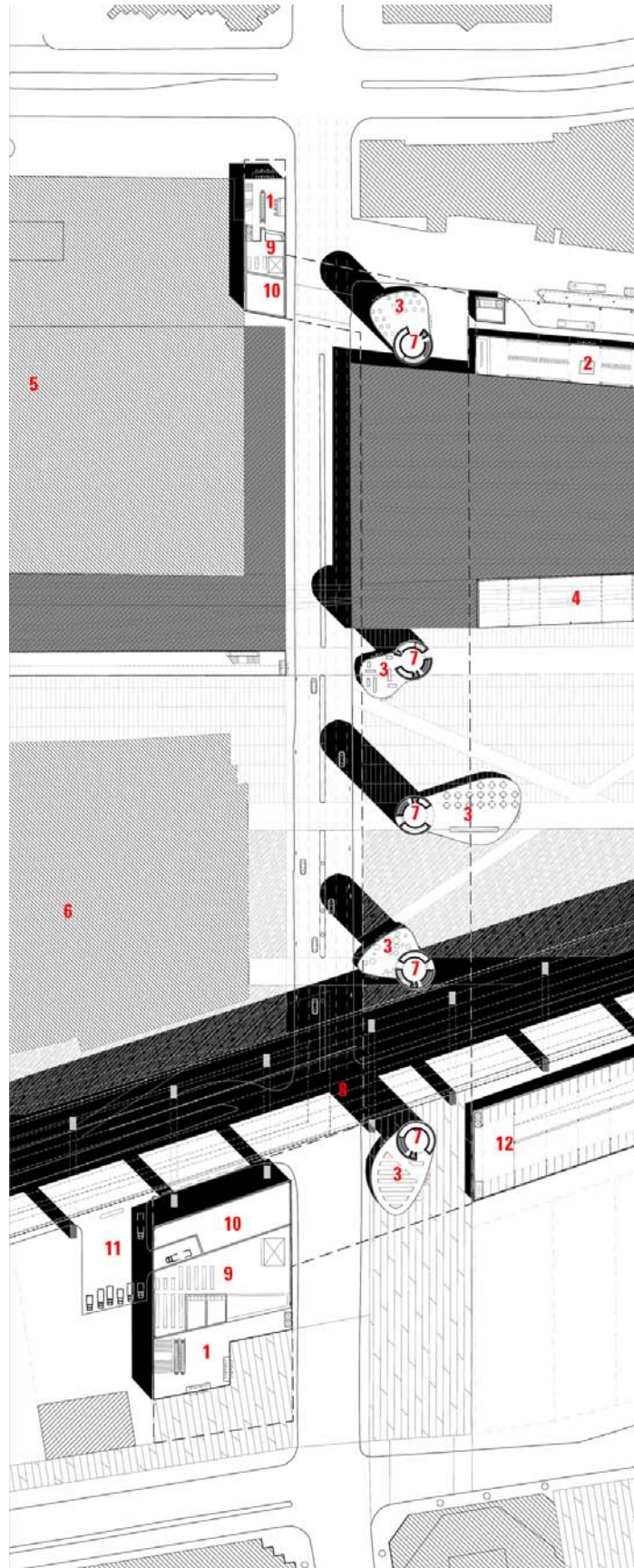
- 1. Entry, Book Return
- 2. Bus Station
- 3. Cafe/ Exhibition/ Used Book Sales
- 4. Retail/ Commercial
- 5. Union Station
- 6. Air Canada Centre
- 7. Entry Cores
- 8. Gardiner Expressway/ LRT (above)
- 9. Administration/ Logistics
- 10. Data Server base infrastructure
- 11. Loading
- 12. Parking Deck

PLATFORM PLAN (+26.0m)

- 1. Book sorting
- 2. Closed Book Stacks
- 3. Data Servers
- 4. Theatre
- 5. Radio Broadcast
- 6. LRT (below)
- 7. Gardiner Expressway (below)

STAGE PLAN (+34.0m)

- 1. Exhibition
- 2. Periodicals
- 3. Sky Lobby - Book rentals, translation (at +30.0m)
- 4. Open Stack Spiral
- 5. Private Study
- 6. Public Study
- 7. Internet Lounge
- 8. Retail/ Commercial
- 9. Lounge
- 10. Informal Meeting
- 11. LRT (below)
- 12. Gardiner Expressway (below)
- 13. LRT Ticketing/ Entry
- 14. Union Station Entry



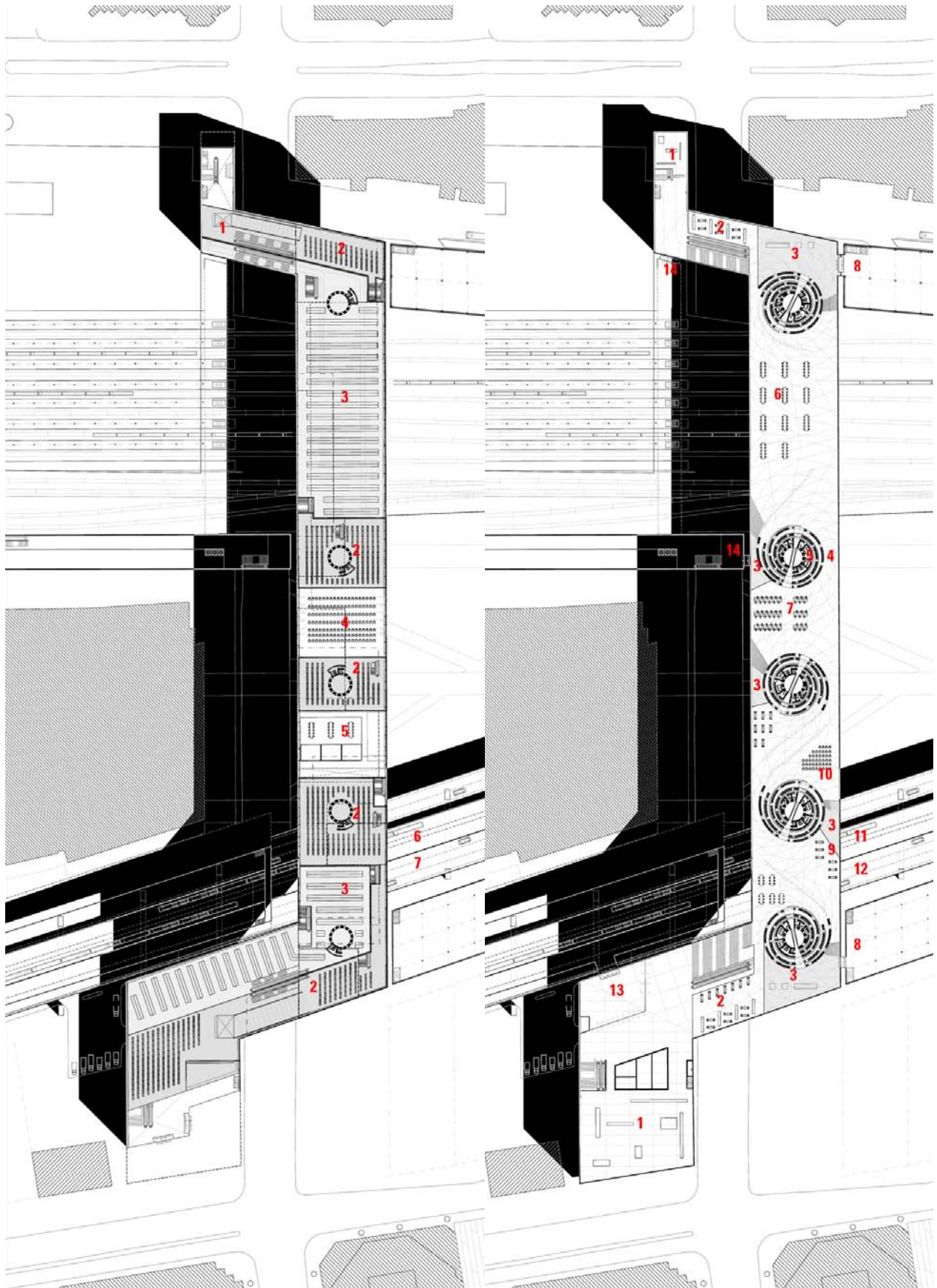
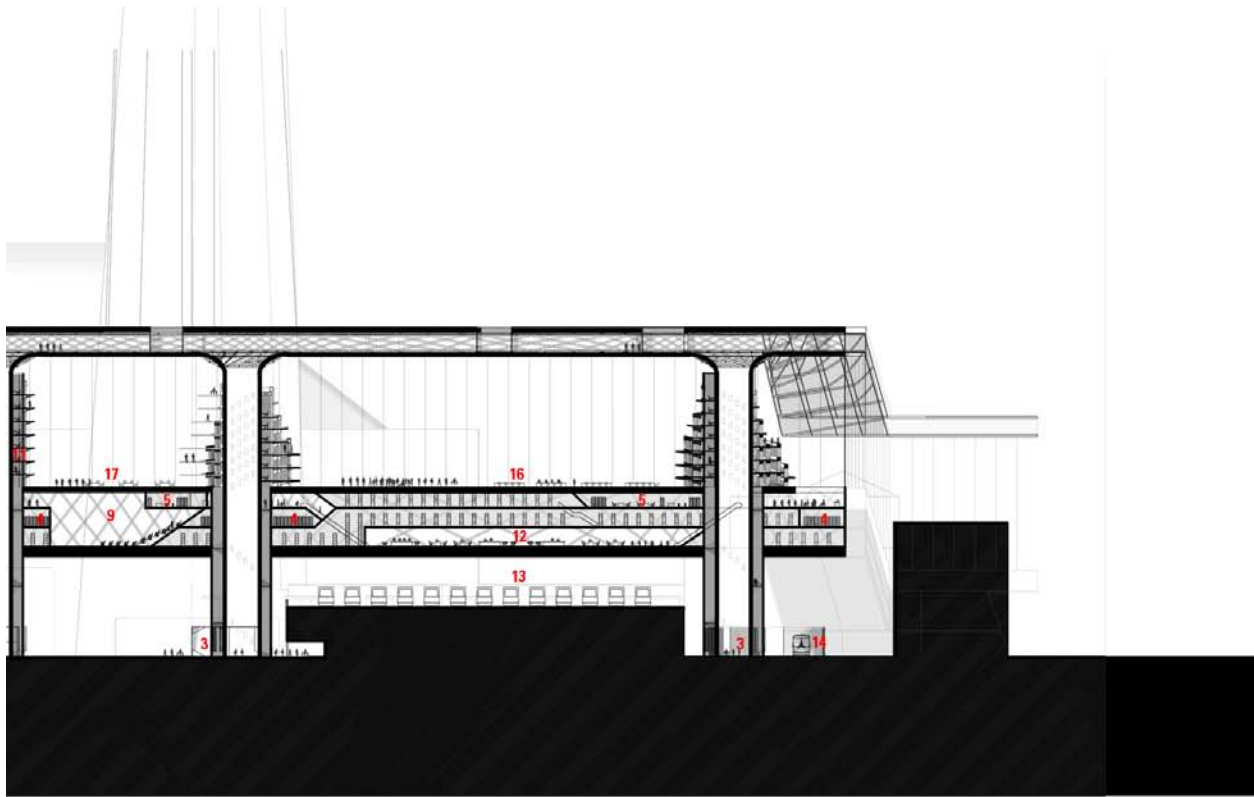




Fig 3.38 Library Section

Three layers of program are joined to create a space of appearance. The library as a bridge connects the city to the waterfront. The key section (right) reveals how the library fits into the surrounding urban structure.





BUILDING SECTION

- 1. Lobby, Book Sign out & Language Translation
- 2. Data Servers
- 3. Cafe, Small exhibition, Used book sales
- 4. Closed Book Storage
- 5. Admin/ Logistics
- 6. Gardiner Expressway
- 7. Proposed LRT Line
- 8. Radio Broadcast
- 9. Theatre
- 10. Book Spirals (open stacks)
- 11. Private study
- 12. Printing Press
- 13. Train Lines
- 14. Bus Station
- 15. Homeless Shelter
- 16. Open Study
- 17. Internet Lounge
- 18. Periodical/ Lounge

SITE SECTION

From Waterfront to CBD

- Administration/ Logistics
- Data Servers
- Public Programme
- Homeless Shelter



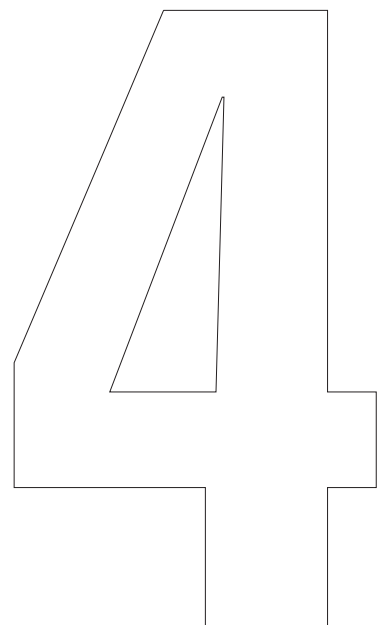


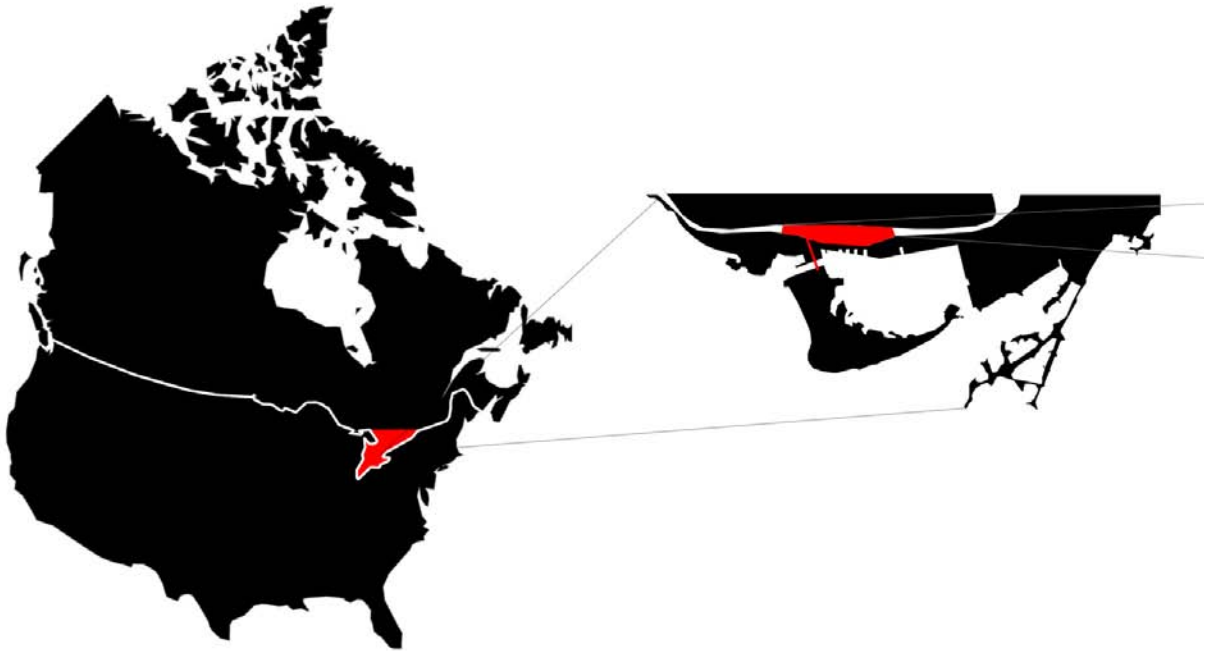
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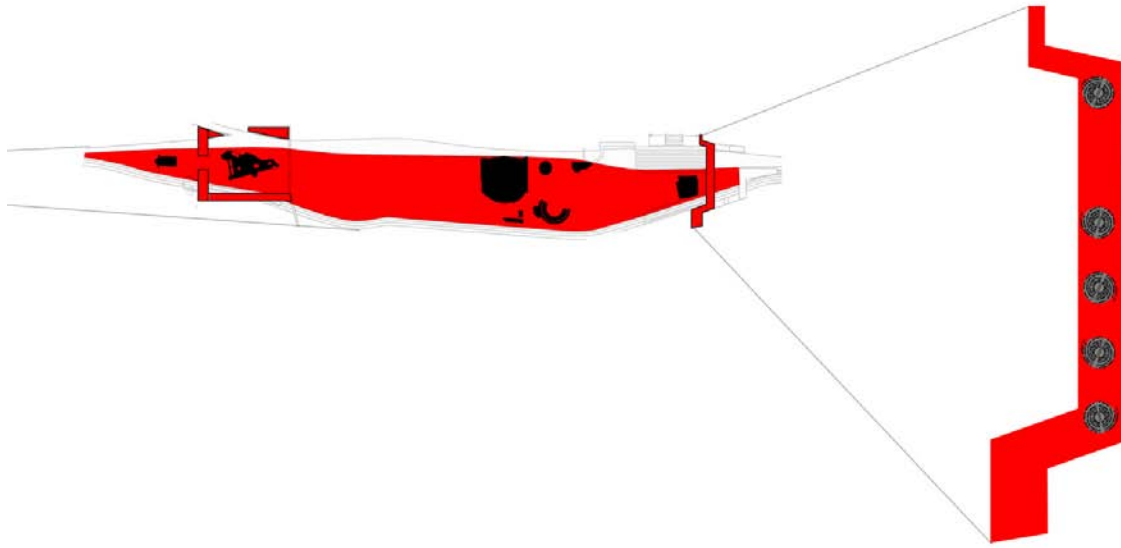
CONCLUSION-

THE INFRASTRUCTURAL

SPACE OF APPEARANCE







*“Human plurality, the basic condition of both action and speech, has the twofold character of **equality** and **distinction**. If men were not equal, they could neither understand each other and those who came before them nor plan for the future and foresee the needs of those who will come after them. If men were not distinct, each human being distinguished from any other who is, was, or will every be, they would need neither speech nor action to make themselves understood.”*

Hannah Arendt,
The Human Condition, p.175-176

Previous Page

Fig 4.1 Common and Distinct Elements

Breakdown of the project scope, revealing the common (red) and distinct (black) elements at each scale of intervention, alluding to Arendt's definition of plurality.

4 CONCLUSION - THE INFRASTRUCTURAL SPACE OF APPEARANCE

Current debates on immigration policy often still focus on the amount of immigrants a country can absorb without threatening the nation's overall identity. Multiculturalism, which for many years had been predicated on the notion of the “*melting pot*”, the assimilation of distinct ethnicities and cultures into a homogeneous society, now was creating tensions within the city and coming into question. Homogenization stripped away distinction, a basic component of human plurality, and therefore of speech and action. Instead of plurality, the melting pot sought consistency in wake of the “chaos” of multicultural diversity. More recently, a new model for immigration has been sought that allows the distinction of each culture while when combined, creates a rich and harmonious whole. The “*salad bowl*” model was based on the dialectic notion of the “heterogeneous whole”. The question with multiculturalism, the salad bowl, and ultimately pluralism is, ‘*what is the common bond?*’ In other words, what was the salad’s “*dressing*”?

This thesis attempts to find a common meeting ground in the contemporary city. As our cities become increasingly fragmented and pluralistic, the

As our cities become increasingly fragmented and pluralistic, the complete separation of society is a fundamental threat to our public realm and the reality and certainty that it provides.

complete separation of society is a fundamental threat to our public realm and the reality and certainty that it provides. To find this common meeting ground, a revisitation to Hannah Arendt’s Space of Appearance is proposed. The Space of Appearance is so powerful because it allows one to appear in action and speech, thereby embracing pluralism. The common bond that is created in the Space of Appearance is political in nature – the questioning and creation of the laws that govern a society. It is this concern for the common object that requires human plurality:

The reality of the public realm relies on the simultaneous presence of innumerable perspectives and aspects in which the common world presents itself and for which no common measurement or denominator can ever be devised. For though the common

world is the common meeting ground of all, those who are present have different locations in it, and the location of one can no more coincide with the location of another than the location of two objects. Being seen and heard by others derive their significance from the fact that everybody sees and hears from a different position... Only where things can be seen by many in a vary of aspects without changing their identity, so that those who are gathered around them know they see sameness in utter diversity, can worldly reality truly and reliably appear.¹

I propose that the Space of Appearance be examined and designed at two scales in the city – urbanistically and architecturally. At the urban scale, foreign islands of infrastructural separation provide a ‘neither’ zone of separation and convergence. At the architectural scale, the linking of the public library and mass transport lines is proposed to connect and separate these foreign islands.

Toronto is a city that is emblematic of multicultural success, straddling the fine line between assimilation and complete difference. Toronto’s geographic location, economic relationships, and history place it in an ambiguous territory. Located in Southern Ontario, a peninsula effectively digging into the United States, the city sustains itself through large amounts of American trade. Its history of being a cosmopolitan, American-influenced, and British-founded city, furthered this ambiguity. Toronto, sitting in the foreign island

1 Arendt, Hannah. *The Human Condition*. University of Chicago Press: Chicago, 1958. P.57

Fig 4.2 CityPlace as a Foreign Island
Downtown Toronto, CityPlace shown in red.



of Southern Ontario, had no clear demographic or hegemonic stance. As such, it was in a “neither zone” and able to embrace multicultural pluralism. It is within these foreign islands such as Toronto or Miami, that plurality can blossom for one is not stripped of their distinct identity.

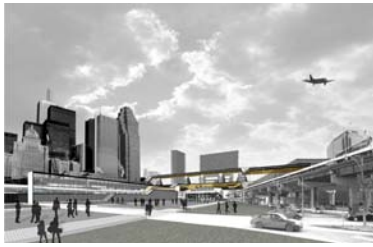
Within Toronto another foreign island exists. CityPlace is characteristic of infrastructural separation that plagued North American cities during the 1950s and 1960s. CityPlace sits in the middle of diverse and distinct communities within Toronto. The island, itself, never developed a cultural character due to its inaccessibility. As such, it never took a stance in the city and for this reason it could become the shared Space of Appearance for these surrounding communities and the entire city.

Foreign islands of infrastructural separation like CityPlace stand as metaphors for Plurality. They are simultaneously the site of massive infrastructural *segregation* – separating communities and morphology – as well as *convergence* – of users and flows. As such, their dialectic nature makes them symbols for plurality, while their ambiguity in stance enables them to be ideal spaces for appearance. The large program accommodated by CityPlace and the close proximity to both mass transport and the city center, encourages the construction of public program. Here, the emerging project of pluralistic monuments could be embraced to create a shared Space of Appearance for the city. This Space of Appearance is futile, however, unless it is connected into the surrounding neighborhoods and larger infrastructures of the city.

The Public library – as an institute of democracy that embraces pluralism – is proposed to be combined with mass transport lines to make this connection to the city. The synthesis of the library and mass transport lines resituates the library as a space of flows, thereby increasing its potential for power. This potential is converted to actual power through action and speech – the central programs of the library. Furthermore, the library takes the neutral form of a bridge – a symbol of connection, linking the surrounding communities to each other and CityPlace while joining the larger regional infrastructures. The symbiotic relationship between the library and mass transport lines creates an *Infrastructural Space of Appearance* made up of power, permanence, action and speech. This new Space of Appearance creates a common meeting ground for the city at the scale of the building, while connecting into the civic meeting ground of CityPlace.



Fig. 4.3 Foreign Islands within Cities
Foreign Islands in (top to bottom): Chicago, Cleveland, Tampa and Washington DC.



Just as the success of Southern Ontario and CityPlace's plurality rested on their lack of hegemonic stance, the library is conceived of as a neutral container of democratic activity. Communal information and democratic programs are laminated in a single bridge structure that creates a stage of appearance. Within this neutral container, symbolic spirals of information are placed as metaphors for individual distinction. These book spirals take their cues from the centric typology of the Enlightenment, but mutate the typology to allow for growth. This growth is only possible, once the spirals are separated from architecture and relieved of their functionalist duty of providing enclosure. This separation allows the architectural container of the bridge to remain neutral while hosting a grouping of symbolic spirals. Although these spirals remain distinct, they are connected by the common platform of communal information and democratic program that comprise the platform, or Space of Appearance. Within the library, the balance between distinction and commonality is struck by this separation. The spirals also act as thresholds between public and private space as well as loud and quiet zones. The combination of the book spirals and bridge platform creates a library that is able to absorb juxtapositions – neutrality and symbol, private and public, loud and quiet, as well as connection and separation. As forms of information become increasingly non-spatially bound, the success of the future library, as a shared space within the city, relies on this dialectic within the building's structure. Ultimately, this dialectic quality of the library allows it to embrace the duality embedded within plurality.

The Infrastructural Space of Appearance celebrates the collective bond in a pluralist city.

The difficulty in designing for Pluralism is the dialectic quality within its definition – to be simultaneously common and distinct. The neutral stance of the foreign islands – both Southern Ontario and CityPlace were a precursor to allowing for distinction. The simultaneity of infrastructural convergence and separation creates distinct communities in close proximity. Often sitting empty, these islands are ideal for creating a common bond – a much-needed Space of Appearance. The common bond, the space for appearing between the distinct plurality of public monuments, is framed by the democratic institution of the library. The library provides a secondary Space of Appearance to structure and access CityPlace. Within the library, a platform of collective information and democratic programs houses the distinct book spirals. Between these spirals another Space of Appearance

emerges, linking and structuring the CityPlace island. It is this continual design for distinction and connection that allows for plurality to exist. We must remember that in lieu of recent connotations of Pluralism that tend towards complete distinction, at the root of plurality is also the common bond. These foreign islands of infrastructural separation and the public library have the ability to take a more pronounced role in the city and create a new Space of Appearance. These Infrastructural Spaces of Appearance celebrate the collective bond in a pluralist city. Not only are they fundamental to the public realm and its associated certainty, without them we are just a grouping of unrelated people in the space that was once known as *the city*.

It is fundamental to the public realm and its associated certainty. Without it we are just a grouping of unrelated people in the space that was once known as the *city*.

NOTES

Chapter 1: The Common Object in Pluralism

- 1** Yale Perspecta 9/10. 1965 and Moore, Charles W. Kevin Keim (Ed.). You Have to Pay for the Public Life, Selected Essays of Charles Moore. MIT Press: Cambridge, 2001.
- 2** Moore, Charles W. Kevin Keim (Ed.). You Have to Pay for the Public Life, Selected Essays of Charles Moore. MIT Press: Cambridge, 2001. p.112
- 3** Arendt, Hannah. The Human Condition. University of Chicago Press: Chicago, 1958. p.8
- 4** Arendt wrote The Human Condition during a period of grassroots demonstrations against the Vietnam War and Hungarian Revolution. She was drawn to these formations, and a fan of participatory democracy. (Canovan, Margaret. Introduction, in: Arendt, Hannah. The Human Condition. University of Chicago Press: Chicago, 1958. P.viii.) Although often referred to as a political philosopher, she often repudiated the title. For Arendt, political philosophy did not acknowledge the condition in politics that transpires between plural human beings, each of which has the ability to act. Arendt was heavily influenced by Martin Heidegger, which is evident in her constant passion for worldliness, or things of this world. (Canovan, Margaret. Introduction, in: Arendt, Hannah. The Human Condition. University of Chicago Press: Chicago, 1958. P.viii.) Arendt argues the devaluation of human action that occurs through appearance, in Western philosophical tradition has threatened the existence of the public realm.
- 5** Arendt, Hannah. The Human Condition. University of Chicago Press: Chicago, 1958. p.7
- 6** Ibid, p.22-3
- 7** Ibid, p.50
- 8** Ibid, p.50
- 9** Ibid, p.51
- 10** Ibid, p.52
- 11** Ibid, p.52
- 12** Ibid, p.53. Arendt uses the historical example wherein a bond between people was strong enough to replace the concern for the common world. This was the case in early Christian philosophy, which Augustine reaffirms through the notion of relationships through "brotherhood" and "charity". For Arendt, charity is a worldless act and unlike love (which should only occur in private), charity attempts to replace the world between men. This tenuous bond that charity brings between men is unable to create its own public realm but still carries a community of worldless people through the world. Arendt cautions that this Worldlessness as a political phenomenon only works under the assumption that the World will not last (Ibid, p.54).
- 13** Ibid, p.55
- 14** Ibid, p.57
- 15** Ibid, p.61
- 16** Ibid, p.58
- 17** Goode, Luke. Jurgen Habermas: Democracy and the Public Sphere. Pluto Press: Ann Arbor, 2005. P.5
- 18** Habermas, Jurgen. The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society. MIT Press: Cambridge, 1989 [1962]. p.15
- 19** Goode, Luke. Jurgen Habermas: Democracy and the Public Sphere. Pluto Press: Ann Arbor, 2005. p.6
- 20** This was recognized and also used by State authorities.

- 21** Habermas, Jurgen. The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society. MIT Press: Cambridge, 1989 [1962]. p.54
- 22** Berlin Isaiah. The Roots of Romanticism. Princeton University Press: Princeton, 1999. p. 138.
- 23** Arendt, Hannah. The Human Condition. University of Chicago Press: Chicago, 1958. P.39
- 24** Berlin Isaiah. The Roots of Romanticism. Princeton University Press: Princeton, 1999. p. 138.
- 25** Habermas, Jurgen. The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society. MIT Press: Cambridge, 1989 [1962]. P.140
- 26** Goode, Luke. Jurgen Habermas: Democracy and the Public Sphere. Pluto Press: Ann Arbor, 2005. p.19
- 27** For Habermas, like his Frankfurt School predecessors, treats 'leisure' as a necessity from the demands of the working world. For the bourgeois, leisure was therefore distant and they could reflect and debate. Furthermore, this comes very close to Hannah Arendt's assessment of the enlarged public realm. For Arendt, when slave labor was transformed into modern free labor, the laborer acquired a form of personal freedom, amongst other things the right to vote. When this happened a large increase of the people who could "appear" in the public realm was born. Many of these same laborers, without being absorbed into the social realm, did not act (see: Arendt, Hannah. The Human Condition. P.218) and (see: Goode, p.19) Habermas, Jurgen. The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society. MIT Press: Cambridge, 1989 [1962]. p.159
- 28** Goode, Luke. Jurgen Habermas: Democracy and the Public Sphere. Pluto Press: Ann Arbor, 2005. p.19
- 29** In Ancient Political thought
- 30** Arendt, Hannah. The Human Condition. University of Chicago Press: Chicago, 1958. p.28-9
- 31** Ibid, p.30-31
- 32** Ibid, p.32
- 33** Ibid, p.30
- 34** Ibid, p.218
- 35** This was also explored by Habermas in Structural Transformation of the Public Sphere. Habermas looks at the changing design of the private home as an indication of the breakdown of the private sphere. He states, "the closedness of the private home, clearly indicated to the outside by front yard and fend and made possible on the inside by the individualized and manifold structuring of rooms, is no longer the norm today, just as, conversely, its openness to the social intercourse of a public sphere was endangered by the disappearance of the salon and of rooms for the reception of visitors in general. The loss of the private sphere and of ensured access to the public sphere is characteristic of today's urban mode of dwelling and living" (Habermas, Jurgen. The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society. MIT Press: Cambridge, 1989 [1962]. p.157)
- 36** Arendt, Hannah. The Human Condition. University of Chicago Press: Chicago, 1958. p.64
- 37** Ibid, p.71
- 38** Ibid, p.33
- 39** Arendt also posits that the corresponding political form to society is referred to as the Nation.
- 40** Ibid, p.38
- 41** Ibid, p.40
- 42** Ibid, p.40
- 43** Glazer, Nathan and Mark Lilla. The Public Face of Architecture: Civic Spaces and Public Spaces. Free Press: New York, 1987. p.xiii
- 44** Lecture: Sennett, Richard. "On Crowding". At: Massachusetts Institute of Technology. On: 11.09.2005.
- 45** Sze Tsung Leong. "And Then There was Shopping..." Harvard Design School: Guide to Shopping. Taschen: New York, 2001. p. 130.
- 46** Sze Tsung Leong. "And Then There was Shopping..." Harvard Design School: Guide to Shopping. Taschen: New York, 2001. p. 134.
- 47** See: Zukin, Sharon. "Whose Culture? Whose City?" in Cultures of Cities (1995) and The City Reader (ed. Richard T. LeGates and Frederic Stout, Routledge Press: New York, 2003). p.141.

- 48** Sze Tsung Leong. "And Then There was Shopping..." Harvard Design School: Guide to Shopping. Taschen: New York, 2001. p. 149.
- 49** This is expounded on in greater detail by Sharon Zukin. Zukin states, "Built or rebuilt as the city is in severe financial distress, they confirm the withdrawal of the public sector, and its replacement by the private sector, in defining public space. Reacting to previous failures of public space – due to crime, a perceived lower-class and minority-group presence, and disrepair – the new parks use design as an implicit code of inclusion and exclusion." (For more detailed reading see: Zukin, Sharon. "Whose Culture? Whose City?" in Cultures of Cities (1995) and The City Reader (ed. Richard T. LeGates and Frederic Stout, Routledge Press: New York, 2003. p.141).
- 50** John McMorrough. "City of Shopping" in Harvard Design School: Guide to Shopping. Taschen: New York, 2001. p. 194
- 51** Sze Tsung Leong. "And Then There was Shopping..." Harvard Design School: Guide to Shopping. Taschen: New York, 2001. p. 131.
- 52** Moore, Charles W. Kevin Keim (Ed.). You Have to Pay for the Public Life, Selected Essays of Charles Moore. MIT Press: Cambridge, 2001. p.125
- 53** Ibid, p.125
- 54** Ibid, p.127
- 55** Frampton, Kenneth. The Status of Man and the Status of His Objects: A Reading on the Human Condition in Architectural Theory since 1968. MIT Press, Cambridge: 1998. p.364
- 56** Arendt relates this proximity to a "potential". Density alone cannot create power, but it is the basis for power. "Wherever people gather together, it is potentially there, but only potentially, not necessarily and not forever." (Arendt, Hannah. The Human Condition. University of Chicago Press: Chicago, 1958. p.199)
- 57** The concept of the Space of Appearance and architecture is examined in great detail by Georges Baird, in his book "The Space of Appearance." Baird focuses on the transition from Modernism to the various strands of Post-Modernism in architecture. For Baird, each of the resulting lineages in post-modernism fail to take on a political agenda or embrace action. See: Baird, Georges. The Space of Appearance. MIT Press: Cambridge, 1995.
- 58** Arendt, Hannah. The Human Condition. University of Chicago Press: Chicago, 1958. p.25
- 59** Ibid, p.178
- 60** Ibid, p.195
- 61** Ibid, p.198
- 62** Ibid, p.198
- 63** Although there are various conceptions of what constitutes a city, this thesis uses Richard Sennett's notion of "city". For Sennett, "a city is a human settlement in which strangers are likely to meet. For this definition to hold true, the settlement has to have a large, heterogeneous population; the population has to be packed together rather densely; Markey exchanges among the population must make this dense, diverse mass interact." (Sennett, Richard. The Fall of Public Man. Norton and Company: New York, 1975. p.16)
- 64** Arendt, Hannah. The Human Condition. University of Chicago Press: Chicago, 1958. p.204
- 65** Ibid, p.245
- 66** Frampton, Kenneth. The Status of Man and the Status of His Objects: A Reading on the Human Condition in Architectural Theory since 1968. MIT Press, Cambridge: 1998. p.364
- 67** Other major criticisms of Habermas's public sphere include the composition of the "public" and the lack of praxis in the public sphere. Although much criticism has been waged at Habermas's public sphere, there are many redeeming qualities that can be applied to modern society. For Habermas, the public sphere becomes an arena that uses debate and discourse to abolish false consensus. This discourse provides:
 "...new possibilities for self-understanding, reflection and adjustment: this trajectory may be towards greater dissensus, rather than consensus, of course (our world-views develop in negative as well as positive relativity to the 'Others' we encounter). But discourse is neither a billiard table nor a melting pot but something more akin to the cultural air we breathe...we can only know ourselves and others through the lens of discourse, both actual and imagined." (Goode, Luke. Jurgen Habermas: Democracy and the Public Sphere. Pluto Press: Ann Arbor, 2005. p. 76). Perhaps Habermas places too much value on debate, but what is interesting is that even in imagined communities, face-to-face contact and discourse can reaffirm the presence of the public sphere. Hence, the public sphere is a spatial as well as political concept. It is in these arenas that meanings are articulated and negotiated.

- 68** See John. B. Thompson's critique in: Goode, Luke. Jürgen Habermas: Democracy and the Public Sphere. Pluto Press: Ann Arbor, 2005. p.91-2.
- 69** It is ironic that Habermas shies away from the role of media, for the emergence of the bourgeois public sphere is inexorably linked to the development of mass printing press in his reading.
- 70** More Information, see: Thompson, John B. Ideology and Modern Culture: Critical Theory in the Era of Mass Communication. Polity Press: Cambridge, 1990; Thompson, John B. 'The theory of the public sphere', Theory, Culture and Society, vol. 10, no. 3 (1993); Thompson, John. 'Social theory and the media', in D.Crowley and D.Mitchell (eds), Communication Theory Today. Polity Press: Cambridge, 1994; Thompson, John B. The Media and Modernity: A social Theory of the Media. Polity Press: Cambridge, 1995.
- 71** Goode, Luke. Jürgen Habermas: Democracy and the Public Sphere. Pluto Press: Ann Arbor, 2005. p. 97
- 72** Ibid, p. 96
- 73** Ibid, p.96
- 74** Poster, Mark. The New as a Public Sphere? in Wired Magazine. Issue 3.11. Nov. 1995.
- 75** Frampton, Kenneth. The Status of Man and the Status of His Objects: A Reading on the Human Condition in Architectural Theory since 1968. MIT Press, Cambridge: 1998. p.375
- 76** Augst, Thomas and Wayne Wiegand. Libraries as Agencies of Culture: American Studies Journal. Volume 42, No. 3. Wisconsin Press: Wisconsin, 2001. p.15
- 77** Kranich, Nancy. Libraries & Democracy: The Cornerstones of Liberty. American Library Association: Chicago, 2001. p.v
- 78** A 'direct' democracy originated in Athens in 530 BC, wherein eligible citizens (males) gathered at the agora or in pnyx to directly discuss issues and come to an overall consensus by the conclusion of the discussion, "Ancient Athenians cherished this hope (to gathering all people together in a city)...wherein an urban democracy meant centralized power in that sense of a single site, a single image, where all citizens could witness the workings of the government." (Sennett, Richard. Spaces of Democracy: 1998 Raoul Wallenberg Lecture. University of Michigan Press, Michigan: 1998. p.40) It was in this direct democracy that each individual was allowed to present his particular view and thus each individual had a renewed importance in society. Although we currently live in a representative Democracy, our society still places heavy values on these democratic ideals. The library, therefore, is a tool to aid in democracy by allowing all citizens in society to be educated and learn about their government. The belief is that through being informed, we can be responsible contributors in a democratic society.
- 79** ALA Bill of Rights: I. Books and other library resources should be provided for the interest, information, and enlightenment of all people of the community the library serves. Materials should not be excluded because of the origin, background, or views of those contributing to their creation; II. Libraries should provide materials and information presenting all points of view on current and historical issues. Materials should not be proscribed or removed because of partisan or doctrinal disapproval; III. Libraries should challenge censorship in the fulfillment of their responsibility to provide information and enlightenment; IV. Libraries should cooperate with all persons and groups concerned with resisting abridgment of free expression and free access to ideas; V. A person's right to use a library should not be denied or abridged because of origin, age, background, or views; VI. Libraries which make exhibit spaces and meeting rooms available to the public they serve should make such facilities available on an equitable basis, regardless of the beliefs or affiliations of individuals or groups requesting their use. (see: <http://www.ala.org/ala/oif/statementspols/statementsif/librarybillrights.htm>).
- 80** Kelman, Ari. Sound of the Civic in: Augst, Thomas and Wayne Wiegand. Libraries as Agencies of Culture: American Studies Journal. Volume 42, No. 3. Wisconsin Press: Wisconsin, 2001. p.15
- 81** Kranich, Nancy. Libraries & Democracy: The Cornerstones of Liberty. American Library Association: Chicago, 2001. p.83
- 82** Communications scholar, Nicholas Garnham advocates the link Habermas draws between institutions of mass communications and those of democracy, something Garnham finds lacking in modern day society. Garnham also lauds how Habermas separates the public sphere from both state and market. By doing so, he can question the threats to democracy and avoid the media policy debate. What is interesting in Garnham's assertion is that the Public library is one of the sole institutions that can bridge this gap between mass communication and democracy.

(Garnham, N. The media and the Public Sphere. In Calhoun (ed.), Habermas and the Public Sphere. MIT Press: Cambridge, 1992. p.361-2).

83 Glazer, Nathan. The Library in the Community, in: The Public Library and the City: Symposium on Library Functions in the Changing Metropolis. Editor: Ralph Conant. 1965. p.79

84 Glazer alludes to a question that must be addressed by designers, in the form of the monument. For Glazer, the homogeneity of building style and “factory”-like monuments are problematic because they do not stand out in the city. Simultaneously, however, as the city becomes increasingly pluralistic, one must question the amount in which a building can differentiate itself while still standing as a form of our collective values. This notion will be explored in greater detail in Chapter 3.

85 One such threat comes from GoogleBook, which has teamed up with University libraries to digitize their collections. By 2010, GoogleBook will have over 12 million volumes in digital format, as stated “And once again it was the exigencies of commerce that transformed Google itself from an ingenious search technology without a business plan to a hugely profitable enterprise offering a variety of services including email, news, video, maps, and its current, expensive and utterly heroic, if not quixotic effort to digitize the public domain contents of the books and other holdings of major libraries. This new program would provide users wherever in the world Internet connections exist access to millions of titles while enabling libraries themselves to serve millions of users without adding a foot of shelf space or incurring a penny of delivery expense” (Epstein, Jason. 2006. Books @ Google. The New York Review. (3pp. 23-25) (October 19): 24.)

86 Richard Sennett’s views parallel many of Arendt’s earlier warnings of being a private being. Sennett warns of the long-term affects of the private, stating, “The more privatized the psyche, the less it is stimulated, and the more difficult it is for us to feel or express feeling.” (“The Public Domain” in Sennett, Richard. The Fall of Public Man. Norton and Company: New York, 1975.)

87 Sennett, Richard. The Uses of Disorder: Personal Identity and City Life. Faber and Faber: London, 1996.

88 Smets, Marcel. 2001. The Contemporary Landscape of Europe’s Infrastructure. Lotus International, vol.110. 116-125. p.124

89 Primarily of that of rail, subway, or highways. Of most concern is mass transit lines, as these embrace most economic brackets and therefore plurality.

90 Moore, Charles W. Kevin Keim (Ed.). You Have to Pay for the Public Life, Selected Essays of Charles Moore. MIT Press: Cambridge, 2001. p.136.

91 Ibid, p.402-404.

92 Smets, Marcel. 2001. The Contemporary Landscape of Europe’s Infrastructure. Lotus International, vol.110. 116-125. p.124.

93 During the industrial revolution, to be East of railway lines was often inferior in North American cities due to prevailing winds that would cast more pollution to the East.

94 Smets, Marcel. 2001. The Contemporary Landscape of Europe’s Infrastructure. Lotus International, vol.110. 116-125. p.123

Chapter 2: Urban Islands of Pluralism, The Case of Toronto

- 1** Farthing, John. Freedom Wears a Crown. Kingswood House: Toronto, 1957.
- 2** The Story of the Canadian Pacific Railway. <http://www8.cpr.ca/cms/nr/cprinternet/images/cprchildrenshistory.pdf>. Accessed: May 04, 2007. p.2
- 3** Ibid, p.8
- 4** Ibid, p.10
- 5** Canadian Pacific Railway. http://en.wikipedia.org/wiki/Canadian_Pacific_Railway. Accessed: February 20, 2007.
- 6** CBC Archives. Original Broadcast: Sept. 8, 1962. http://archives.cbc.ca/IDC-1-73-678-3900/politics_economy/trans_canada/clip5. Accessed: February 20, 2007.
- 7** Lemon, James: Toronto Since 1918. James Lorimer & Company Publishers: Toronto, 1985. P.56
- 8** Ibid, p.121
- 9** Ibid, p.121
- 10** Ibid, p.121
- 11** C.F.J. Whebell. Corridors: A Theory of Urban Systems in "Annals of the Association of American Geographers," Vol. 59, No. 1 (Mar. 1969), pp.1-26. P.21
- 12** Fulford, Robert. Accidental City: The Transformation of Toronto. Houghton Mifflin Company: Boston, 1996. P.18
- 13** Ibid, p.1
- 14** Ibid, p.2
- 15** Ibid, p.25
- 16** United Nations Development Programme Report. Chapter 5: Globalization and Cultural Choice. p.15. Chart comprised of statistics from: UN HABITAT 2004; U.S Census Bureau 2004b; World Cities Project 2002; Australian Bureau of Statistics 2001; Statistics Canada 2004.
- 17** Lemon, James: Toronto Since 1918. James Lorimer & Company Publishers: Toronto, 1985. P.56
- 18** Ibid, p.92
- 19** Ibid, p.92
- 20** Ibid, p.94
- 21** Ibid, p.113
- 22** Ibid, p.114
- 23** Previous Mayors of Toronto were typically British Protestant. (see: Lemon, James: Toronto Since 1918. James Lorimer & Company Publishers: Toronto, 1985. P.116)
- 24** Lemon, James: Toronto Since 1918. James Lorimer & Company Publishers: Toronto, 1985. P.174
- 25** Ibid, p.174
- 26** Ibid, p.178
- 27** Ibid, p.174
- 28** Statistics Canada, 2001. <http://www12.statcan.ca/english/census01/Products/standard/themes/DataProducts.cfm?S=2&G=M&C=535&P=35&ALEVEL=3&FREE=0>. Access: June 19, 2007.
- 29** The study states, "As was the case in 2001, almost 75% of visible minority persons in 2017 would be living in one of Canada's three largest metropolitan areas: Toronto, Vancouver and Montréal. Toronto would have 45% of all visible minorities, Vancouver 18% and Montréal 11%. Under four of the five scenarios, more than half the population of Toronto would belong to a visible minority group. The visible minority population of Toronto would range between 2.8 million and nearly 3.9 million in 2017." Statistics Canada. Study: Canada's visible minority population in 2017. <http://www.statcan.ca/Daily/English/050322/d050322b.htm>. Accessed: June 21, 2007. 30
- Fulford, Robert. Accidental City: The Transformation of Toronto. Houghton Mifflin Company: Boston, 1996. p.104-5.
- 31** Adapted From: West, Bruce. Toronto. Doubleday Canada Limited: Toronto, 1979. P.227.
- 32** Lemon, James: Toronto Since 1918. James Lorimer & Company Publishers: Toronto, 1985. p.102
- 33** Ibid, p.108
- 34** Guiding the Gardiner: A Plan for the Expressway's place in the city – Phase I. Prepared for: The Task Force on the Gardiner/ Lakeshore Corridor. Prepared by: Ferguson Ferguson

Architects. October 1986. p. 6

35 Fulford in fact adds his own pathos, stating this type of urbanism is “the great drama of urban history”. Fulford, Robert. Accidental City: The Transformation of Toronto. Houghton Mifflin Company: Boston, 1996. p. 62.

36 The ability to push the project through in a timely manner was based on the need for the expressway, the forceful manner of Frederick Gardiner, and the sales-pitch associated with the Expressway. For instance, On May 3, 1954, a day after the plan had been approved, the front page story of the Toronto Telegram read:

“How would you like to drive through Toronto during rush-hour at 50 miles an hour... you would have no stoplights to contend with, no billboards to distract your attention, and no obstacle course of bottlenecks to gray your temper. In addition, you would have a beautiful view of the lake through most of the ten-mile trip, with miles of six-laned, gently curving landscaped highway stretching in front of you.” (Fulford, Robert. Accidental City: The Transformation of Toronto. Houghton Mifflin Company: Boston, 1996. p.56)

For all the contemporary controversy that surrounds the Gardiner, it is still easy to recognize the romantic vision to the expressway and the immediate problems it was able to solve.

37 The QEW was officially opened by the Queen and King George VI on June 7, 1939. At the request of T.B McQueen, the provincial minister of highways, the QEW was designed through the collaboration of highway engineers, architects, landscape architects and sculptors. The main purpose of the expressway was to connect Ontario to American tourists. The extension of the QEW by the Gardiner allowed Toronto to be connected to America. More importantly, however, the Gardiner revealed a shifting attitude to highway design as utilitarian – to connect various parts of the city. The QEW, built twenty-five years earlier, explored the notion of infrastructure as a cohesive artery, including landscape, architecture and art into its design.

38 Alcock, James B. Missing Links: A complete Illustrated History of Toronto’s Controversial Unfinished Expressway System. p.19

39 Fulford, Robert. Accidental City: The Transformation of Toronto. Houghton Mifflin Company: Boston, 1996. p.56.

40 Arendt, Hannah. The Human Condition. University of Chicago Press: Chicago, 1958. p.175

41 These reports are summarized in greater detail in Appendix I.

42 Fulford, Robert. Accidental City: The Transformation of Toronto. Houghton Mifflin Company: Boston, 1996. p. 63

43 Jury Report: For Toronto Central Waterfront Design Competition. May 30, 2006. <http://www.towaterfront.ca/dbdocs//44e53ad450134.pdf>. Accessed: March 27, 2007

44 Fort York Neighborhood: Public Realm Plan. Prepared by: Du Toit Allsopp Hillier. February 2004. http://www.fortyork.ca/management_docs/fortyorkmaster.pdf. p.3-1. Accessed: March 27, 2007.

45 Ibid.

46 From his book, “Up Against City Hall, quoted in Fulford, Robert. Accidental City: The Transformation of Toronto. Houghton Mifflin Company: Boston, 1996.

p. 30

47 Fulford, Robert. Accidental City: The Transformation of Toronto. Houghton Mifflin Company: Boston, 1996. p.31

48 Ibid, p.32

49 Ibid, p.32

50 Facts at a Glance: The CN Tower. <http://www.cntower.ca/portal/Secure/Community/417/Documents/PressKit2005/2005%20Facts%20at%20a%20Glance.pdf>. Accessed: March 27, 2007.

51 Fulford, Robert. Accidental City: The Transformation of Toronto. Houghton Mifflin Company: Boston, 1996. p.19

52 Ibid, p.19

53 Ibid, p.2

54 Ibid, p.14

55 Numerous reports, detailed studies and bureaucratic organizations have emerged in response to the Railway lands and the fate of the Gardiner expressway. In 1992 the planning commissioner of Metro produced a report indicating the long-term need for the Gardiner. The notion of replacing it with an ordinary grade-level road would cause intolerable congestion (Fulford, Robert. Accidental City: The Transformation of Toronto. Houghton Mifflin Company: Boston, 1996. p. 52). A 1993 study stated that it would cost \$20 million more to dismantle the

eastern portion of the expressway than to rehabilitate it if the costs were amortized over twenty years. The city approved plans for rehabilitation (Alcock, James B. *Missing Links: A complete Illustrated History of Toronto's Controversial Unfinished Expressway System*. p. 71). In 1995, Metro approved a 20-year plan to strengthen the structure of the Gardiner. Four years later, Mayor Mel Lastman announced a waterfront regeneration plan that included the gradual removal of the expressway. In 2000, however, a new road deck (thirty year life expectancy) was laid in the central portion of the highway. In 2002 a bid for the 2008 Olympics brought the issues back on the table. David Crombie proposed to dismantled the downtown portion of the Gardiner and replace it with an eight-lane grand boulevard. One year later, council rejected a study to look at options for the future of central Gardiner. Instead a study to look at beautification options was approved. In 2005 report called for the dismantling of the central portion of the expressway. Simultaneously, the city was in debt, making the proposal highly unlikely. The most recent report, released in 2006 mimics this sentiment, but offers no business model for how to support the \$758 million dollar project (Alcock, James B. *Missing Links: A complete Illustrated History of Toronto's Controversial Unfinished Expressway System*. p.103).

What is clear in the ongoing debate is the polarization of the options – keep it up and maintain or completely take it down. On going condominium development on the southern edge of the Gardiner are encroaching on the lands to create the “grand boulevard”. Furthermore, these condo typologies are designed to face away from the highway – built on six storey parking podiums that effectively create a wall between the city and water. The result is that the argument for dismantling the expressway is increasingly tenuous, as the parking podiums have created a secondary wall and the city has a lack of funds to take down the expressway.

Chapter 3: The Architecture of Pluralism, The Public Library

- 1** Heathcote, Edwin. (2005). A turn-up for the books. Financial Times. (3). (June 10).
- 2** In this thesis, information is defined as “raw data” and knowledge as the subject absorbing information. The subject is required to convert information to knowledge.
- 3** Clay tablets were utilized from the 4th millennium BC onwards as a writing medium. Most tablets have been traced to Sumerian, Mesopotamian, Hittite and Minoan/Mycenaean civilizations.
- 4** In this regard, the Library of Ancient Alexandria was closest to fulfilling the idea of the Universal library – A library that contains all the text of the world. This notion has not been possible in the modern world until recently. GoogleBook (see The Future Library) is attempting to create a Universal Digital Library. In this model, new publications would be offered to Google through the publishers in digital format. Critics of the Universal Library model usually take the stance that is presented in Jorge Luis Borges short story “The Library of Babel”. In the story, the attempt to create a universal library eventually renders all books useless as there is no method of selecting text – all works are entered into the library. Critics of the universal library advocate a selection process that must be made between “text” and “gibberish”. Borges story in many ways parallels the current condition of the internet.
- 5** The Library of Alexandria contained about 128,000 volumes during Cleopatra VII’s time
- 6** Mitchell, William J. ME ++: The Cyborg Self and the Networked City. MIT Press: Cambridge, 2003. p.85
- 7** What is not readily known is that there were in fact two libraries in Ancient Alexandria. There was a large one in the Brucheum Quarter attached to the museum and a smaller one in the Serapeum, a famous temple. The smaller library was created as an extension to the primary library. Most libraries during antiquity were part of another institution. In Alexandria, the library was independent and its extension became part of a larger institution.
- 8** Some of these private institutions included the “Academy” founded by Plato, and “Lochiam” founded by Aristotle
- 9** Brawne, Michael. Libraries: Architecture and Equipment. Praeger Publishers: New York, 1970. p.10
- 10** Many scholars have reduced the notion of the rise of the library to progress in technology such as the printing press. Although partially true, it does not account for the entire situation. Library Researcher Carla Hesse asserts that technology alone was not responsible for the changing structure of society, but rather a reformulation of societal structures was based on changing belief systems. She states, “Despite the technocratic bias of much of this research, the historical record makes unquestionably clear that the most distinctive features of what we have come to refer to as “print culture” – that is, the stabilization of written culture into a canon of authored texts, the notion of the author as creator, the book as property, and the reader as an elective public – where not inevitable historical consequences of the invention of printing during the Renaissance, but, rather, the cumulative result of particular social and political choices made by given societies at given moments.” (21). For Hesse, the changing structure of authorship and printing privileges were policy decisions that did not necessarily a result from technology. In this regard, we must analyze the typological transformation as a result of both changing technology and the restructuring of society. See: Hesse, Carla. Books in Time in Geoffrey Nunberg, ed., The Future of the Book (Berkeley; University of California Press, 1997), pp. 21-36
- 11** This was for security as hand copied codex books were extremely expensive. This expense also instigated the placement of libraries on the second floor to provide increased security and reduced dampness.
- 12** The printed book came into use after the invention of the Gutenberg Printing Press (1447).
- 13** The Truth about the Truth: De-confusing and Re-constructing the Postmodern World, ed. Walter Truett. G.P Putnam’s Sons: New York, 1995).
- 14** If the library was linked to reason, and reason to order than the library needed to be an ordered institution to represent these new ideals. As stated, “So disorder is hazardous, creating order the difficult task needing to be undertaken. It consists of doing everything necessary to enable orientation in the impending chaos” Oechslin, Werner. Mentalmente architettato – Thoughts in Physical Form: Immutable or Dynamic? The Case of the Library in Schramm, Helmar and Ludger Schwarte, Jan Lazardzig (Ed.). Collection, Laboratory, Theater: Scenes of Knowledge in the 17th Century. Walter de Gruyter Press: Berlin, 2005. (131)

- 15** Edwards, Brian with Bidy Fisher. Libraries and Learning Resource Centres. Architectural Press: Boston, 2002. p.9
- 16** Two other clear examples of Centrally planned libraries include Sawksmoor Radcliffe Camera Library (Oxford), William Chambers Buckingham House in 1766-68.
- 17** Graham, Clare. 1998. Libraries in History. *Architectural Review* (4, pp. 72-76) (June): 73.
- 18** Ibid.
- 19** Theatre of Memory. <http://www.hatii.arts.gla.uk/research/theatre/index.htm>. Accessed: Nov. 14, 2006.
- 20** Barzun, Jacques, *From Dawn to Decadence* (New York: Harper Collins, 2000), 4.
- 21** Brawne, Michael. Libraries: Architecture and Equipment. Praeger Publishers: New York, 1970.
- 22** Goode, Luke. Jürgen Habermas: Democracy and the Public Sphere. Pluto Press: Ann Arbor, 2005. Habermas also acknowledged this shift towards subjectivity. See: Habermas, Jürgen. The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society. MIT Press: Cambridge, 1989 [1962]. p.49-50.
- 23** This search for a universal truth was once again characteristic of the Enlightenment. See also Post et al (1955), Davis (1983), Woodmansee (1984), Rose (1988) and Hesse (1990).
- 24** Hesse, Carla. Books in Time in Geoffrey Nunberg, ed., *The Future of the Book* (Berkeley: University of California Press, 1997), pp. 21-36 (21).
- 25** Within the centrally planned library, the arrangement of books on the shelves was related to the catalogue, not subject. It is tremendously difficult to add new books to a collection and organize these by subject within the circular form, as the shelves do not allow for expansion. The catalogue was the only option for organizing material. If the centrally planned library was attempting to mimic the mind or memory, the ability to cross reference material takes on a new importance.
- 26** Despite this symbolic rupture, there were also many practical advantages to having books below grade; deliveries could be made with ease at road level and both temperature and humidity could be controlled with more accuracy than at higher levels.
- 27** Graham, Clare. 1998. Libraries in History. *Architectural Review* (4, pp. 72-76) (June): 74.
- 28** Examples include: Library of Congress (1897), Prussian State Library (1914), Stockholm Library (1928). Segregation in Plan: British Museum, Bibliotheque Nationale. Segregation in Section: Labrouste's Bibliotheque St. Genevieve (1843-1851).
- 29** Habermas, Jürgen. The Structural Transformation of the Public Sphere. MIT Press: Cambridge, 1996. p.165.
- 30** It must stress here that the Enlightenment allowed for the opening up of the Public sphere within Romanticism, as stated by Vattimo, "Since the Enlightenment, if not before, it has been clear that the subjection of elements of human reality – institutions, culture, psychology, morals – to scientific analysis is not merely an epistemological programme for the pursuit of the interests of knowledge and the extension of scientific method into new areas of study. It is a revolutionary decision that can only be understood in relation to the ideal of a radical transformation of society. This is not to say that we should consider knowledge of humanity and its institutions as a means towards their more effective modification. The Enlightenment is neither a stage of nor a prelude to emancipation, but rather its very essence. In the society of the human sciences, the human has finally come the object of rigors, valid and verifiable scientific knowledge. The importance attached to qualities such as tolerance and freedom of speech by the programme of Enlightenment emancipation does not derive simply, or even principally, from there being part of a more general demand for freedom. The motive lies rather in the conscious awareness that a free society is one in which humanity can reach self awareness in a 'public sphere', namely that of public opinion, open discussion, etc., unimpaired by dogmatism, prejudice and superstition." (Vattimo, Gianni. The Transparent Society. John Hopkins University Press: Baltimore, 1989. P.17-18). The distinction I would make here is that of one absolute truth valued by the Enlightenment and the introduction of subjective opinion to be rational that was advocated through Romanticism. While both eras liberated the individual, Romanticism tended to pluralism while the Enlightenment in its strive for objectivity was closer to monism.
- 31** Edwards, Brian with Bidy Fisher. Libraries and Learning Resource Centres. Architectural Press: Boston, 2002. p.14
- 32** To be modern was viewed as a value within itself (Vattimo, Gianni. The Transparent Society. The Johns Hopkins University Press: Baltimore, 1992.). More than a diversification of style was a rejection of any style that was not modern. To be modern was to progress, and this was viewed an autonomous from a lineage of thought.

- 33** Heathcote, Edwin. (2005). A turn-up for the books. *Financial Times*. (3). (June 10).
- 34** "In an ideal library, readers, books and staff co-exist in the same space. The circular library allowed this to happen because the book collection was not that large, the arrangement of books on the shelves corresponded directly to the catalogue and the reader could browse unimpeded by subject walls. Space in this sense ordered knowledge. But as libraries grew and subject boundaries became more rigid and single centric library became untenable. The eighteenth century ideal of the "universality and perfectibility of knowledge" (Graham, 1998), which the circular library expressed so vividly, failed to meet the demands of growth in stock and specialization of knowledge. Lateral thinking, which the circular form encouraged, was replaced by the idea of subject libraries each with their own rooms and disciplines of storage and use" (Edwards, Brian with Biddy Fisher. *Libraries and Learning Resource Centres*. Architectural Press: Boston, 2002. p.14)
- 35** Other examples include Sheffield Library (1958) and more recently Phoenix Central Library (1995)
- 36** Venturi, Robert. *Complexity and Contradiction in Architecture*. MIT Press: Cambridge, 1966.
- 37** Thus in many ways Monumentality could be viewed as switching from interior, second space conception to the classical exterior-oriented first space conception (In Giedion's terms).
- 38** Vidler, Anthony. *Books in Space: Tradition and Transparency in the Bibliotheque de France*. In Bloch, Howard and Carla Hesse. *Future Libraries*. University of California Press: Los Angeles, 1995. p.139
- 39** Augst, Thomas and Wayne Wiegand (Ed.). *Libraries as Agencies of Culture: American Studies Journal*. Volume 42, No. 3. Wisconsin Press: Wisconsin, 2001. p.8
- 40** In America this begins with borrowing classical orders to provide a sense of monumentality and consistency despite the plurality of the society. This method of applying classical motifs as a generic décor to provide a sense of authoritativeness in the city was really in fact creating a container that alluded to a past that never existed.
- 41** The intriguing Ph.D thesis of Indra McEwen entitled, "Socrates' Ancestor" explores the relationship between speculative thought, or philosophy, and architecture. Socrates claimed that Daedalus, the mythical first architect, was his ancestor. Through an analysis of Anaximander's theories, craft, planning, and Greek temples, she concludes that Architecture in fact preceded Greek Philosophy. She states:
 Theoria (theory) had, originally, to do both with seeing and with the revelation of the divine, which converged, in Homeric literature, in the wondering admiration, the thauma (wonder or marvel), with which Homeric eyes beheld the well-made things that were diadala: things animated with a divine life that revealed the hidden presence of a goddess or a god. "It is through wonder that men now begin and originally began to philosophize," says Aristotle in a celebrated passage near the beginning of the *Metaphysics*. But before there could be wonder (or theory, or philosophy, or architectural treatise), there had to be the well-made thing. (McEwen, Indra Kagis. *Socrates' ancestor :an essay on Architectural Beginnings*. MIT Press, Cambridge: 1993. p.125)
- What is fascinating to note is that in McEwen's interpretation, Greek philosophy was born from architecture, and therefore architecture was impregnated with it. McEwen's studies have been built on by Robert Hahn in *Anaximander and the Architects: The Contributions of Egyptian and Greek Architectural Technologies to the Origins of Greek Philosophy*. In this new study, Hahn investigates the technique of architectural design (drawing, models and conceptualizing in plan and section) as well as the methodology of building as key components that inspired Greek Philosophy. Between McEwen and Hahn, they have studied both the process and product of architecture as predecessors to philosophy, instigating the belief that within architecture the first library can be found.
- 42** Staikos, Konstantinos Sp., *The Great Libraries: From Antiquity to the Renaissance (3000 BC to AD 1600)*. Oak Knoll Press and the British Library: London, 2000. p.7.
- 43** Hugo, Victor. *Notre Dame de Paris* (Paris, 1831)
- 44** Vidler, Anthony. *Books in Space: Tradition and Transparency in the Bibliotheque de France*. In Bloch, Howard and Carla Hesse. *Future Libraries*. University of California Press: Los Angeles, 1995. p.148.
- 45** A triumph that is ultimately realized with Perrault's library that is symbolic of four books that replaces the building.
- 46** Henri Labrousse, in a letter to Cesar Daly, *Revue Generale de l'architecture et des*

travaux publics 10 (1852): cols. 381-82. Cited in Vidler, Anthony. Books in Space: Tradition and Transparency in the Bibliotheque de France. In Bloch, Howard and Carla Hesse. Future Libraries. University of California Press: Los Angeles, 1995. p.149

47 This emancipation from monocratic control, Gianni Vattimo asserts is the basis for the end of modernism. He states: These mean – newspaper, radio, television, what is now called telematics – have been decisive in bringing about the dissolution of centralized perspectives of what the French philosopher Jean-Francois Lyotard calls the ‘grand narratives’ (Vattimo, Gianni. The Transparent Society. John Hopkins University Press: Baltimore, 1989. p.5).

48 Heathcote, Edwin. (2005). A turn-up for the books. Financial Times. (3). (June 10).

49 Edwards, Brian with Biddy Fisher. Libraries and Learning Resource Centres. Architectural Press: Boston, 2002. p.12

50 TLG stands for Thesaurus Linguae Graecae is a database that is collecting all ancient Greek literature. Another database of larger magnitude is GoogleBook (<http://books.google.com/>) GoogleBook has teamed up with University libraries to digitize their collections. By 2010, GoogleBook will have over 12 million volumes in digital format, as stated “And once again it was the exigencies of commerce that transformed Google itself from an ingenious search technology without a business plan to a hugely profitable enterprise offering a variety of services including email, news, video, maps, and its current, expensive and utterly heroic, if not quixotic effort to digitize the public domain contents of the books and other holdings of major libraries. This new program would provide users wherever in the world Internet connections exist access to millions of titles while enabling libraries themselves to serve millions of users without adding a foot of shelf space or incurring a penny of delivery expense” (Epstein, Jason. 2006. Books @ Google. The New York Review. (3pp. 23-25) (October 19): 24)

51 Mitchell, William J. ME ++: The Cyborg Self and the Networked City. MIT Press: Cambridge, 2003. p.86-87.

52 Mitchell states that, “Dematerialization delivers us from servitude to places and things – and, indirectly, from domination by those who control places and things. It undermines the regime of physicality. It constructs a new form of power and simultaneously provides a new way to resist power” (Mitchell, William J. ME ++: The Cyborg Self and the Networked City. MIT Press: Cambridge, 2003. p.84)

53 Mitchell, William J. ME ++: The Cyborg Self and the Networked City. MIT Press: Cambridge, 2003. p.87.

54 Ibid, p.101.

55 Edwards, Brian with Biddy Fisher. Libraries and Learning Resource Centres. Architectural Press: Boston, 2002. p.x

56 Ibid, p.ix.

57 Toronto Report Card on Housing and Homelessness. 2003. <http://www.toronto.ca/homlessness.index.htm>. Accessed: April 11, 2007.

58 Edwards, Brian with Biddy Fisher. Libraries and Learning Resource Centres. Architectural Press: Boston, 2002. p.ix.

59 Heathcote, Edwin. (2005). A turn-up for the books. Financial Times. (3). (June 10)

60 Ibid, p.199

A1.

APPENDIX I-

PAST PROPOSALS FOR CITYPLACE

APPENDIX I

Study 1': Guiding the Gardiner: A Plan for the Expressway's place in the city (1986)

The study *Guiding the Gardiner* (1986) was an examination into the physical and psychological existence of the Gardiner Expressway. It “addresses the questions of what the expressway is and what it might become. It concentrates on the central portion [Dufferin to the Don Valley, n.b.]... where impact on the life of the general city is most powerful and most often remarked.”² The study was structured to provide a background to the Gardiner, state its current condition (in 1986), unravel its various perceptions, and propose initiatives to be undertaken to realize the potentials associated with the expressway. Because the land of the Gardiner is public property, the study states that the uses should be in accordance to public needs. The report assumes that the location of the Gardiner will remain constant as realignment is viewed as too costly not within the bounds of the study.

Perception of the Gardiner:

This section of the report examines the subjective presence of the Gardiner in the city by surveying developers, planners, citizens, politicians, business organizations and civic administrators:

Major perceptual problems were:

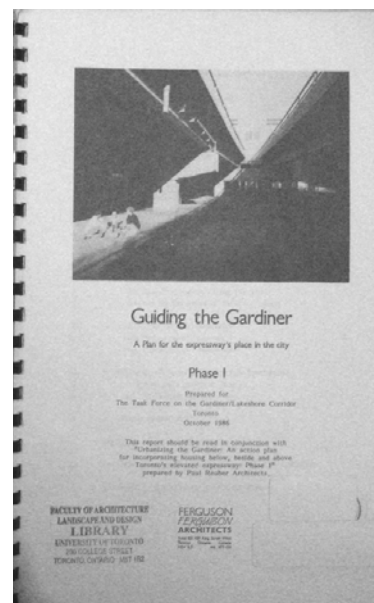
- The expressway is large and discontinuous, hard to comprehend as a whole
- Barrier Effect: separates the city from the water. Barrier is both visual and psychological. The barrier is dirty, dark and unaccommodating.
- Environment: seen as a pollutant of noise and dirt
- Land Use: Major unused land around the Gardiner
- Relation to Adjacent Development: Encroachment of new developments next to the Gardiner reduces view corridors and enhances the dark shadows below. New developments put their “back” up against the Expressway.

Possibilities:

The study outlines several possibilities and three in detail (below) accompanied with design proposals. Broader issues that the study brings up are views (visual orientation, legibility, visual connection of downtown to the waterfront), housing (expansion of residential areas in the unused lands of the Gardiner corridor) and public movement (surface decoration on Lakeshore Boulevard, enhance North-South connections).

Detailed Possibilities:

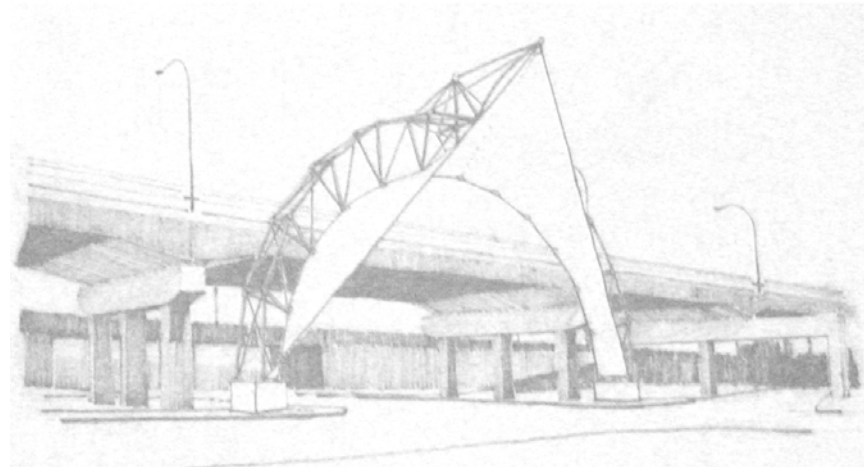
- City Gates: “Emphasis repeatedly placed on the importance of crossing the corridor - relieving the barrier effect, rendering passage to the city or waterfront a significant event, adding legibility to the traveler’s progression along north-south



streets.”³

- **Development of the Corridor:** Develop unused lands. Suggestions for open space and recreational facilities with pedestrian walking zones “*in response to a desire to humanize the environment.*”⁴ Other suggestions include the use of parking structures and commercial program that could be used by neighborhoods on the divided sides of the Gardiner. The study keys in on the land between Strachan and Bathurst Ave. (site of the Western node), due to the increased height of the Gardiner and amount of unused land in this location. In this area, it notes, “*the Gardiner was constructed with the intention of accommodating building activity under it and alongside it. In the section that straddles Bathurst St., for example, the structure was intentionally aligned so that the column grid is parallel to the street in order to permit rational construction beneath it.*”⁵
- **Reaction to Adjacent Development:** Maintain views from the Gardiner; design the buildings around to treat the Gardiner as a street.

The study then goes into conceptual design proposals that are shown below. These in fact are less interesting than the strategies to use gates, develop the edges and build in relation to the surrounding structures.

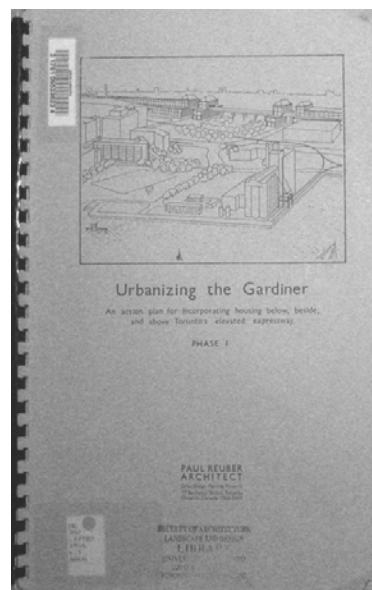


Study 2⁶: Urbanizing the Gardiner: An action plan for incorporating housing below, beside and above Toronto's elevated expressway (1986)

This report focuses on various methods of integrating housing into the Gardiner Corridor and was prepared in conjunction with the Ferguson Ferguson Report above. In the study, key methodologies for building around the Gardiner are identified and examined with precedent studies – building below, beside, above, and entubement. The report pronounces its Jane Jacobs inspired disgust for expressways, stating, “*Motorways are routes and, with their single-mindedness of purpose, they are anti-urban and incompatible with the delicate fabric or a livable city.*”⁷⁷ The report, however, questions this notion and proposes to investigate the given nature of motorways. One of the main proposals is infilling the underside of the Gardiner with shops and housing. The report references viaduct infill within Porto Alegre (Brazil), Paris (France) and Salvador da Bahia (Brazil). The second precedent study focuses on the use of “Linear Road/ Building”. In general, each methodology is explored as being an all-inclusive system of integrating retail, residential, commercial and infrastructure into a single system. At different points along the Gardiner different methodologies are better suited.

The study favors the use of total entubement, creating a walled city with gates. The report is heavily influence by the Wilmersdorf Housing Project in West Berlin wherein seven housing blocks (60 m. in length) encase an existing elevated highway. The housing is a shielding device for noise and pollution. Four storeys of terraced housing on a separated structural system enclose the expressway. An additional three storeys sits on this platform, bridging the seven blocks. Two levels of parking are inserted below the expressway.

This report emphasizes the separation of upper and lower Toronto though this walled building and then their reconnection with the strategic use of city gates on north-south roads. These gates are envisioned to be accompanied by large urban stairs. The study quotes dramatic precedents such as The Passage Pommeraye in Nantes, the Spanish Steps in Rome and Melnikov’s proposal for the Commissariat of Heavy Industry in Moscow. Of the four studies presented here, this study is the most radical in conceptualizing the response to the issue at an equivalent scale and capacity as the initial construction of the Gardiner Expressway. Criticisms waged against plans of “normalization” do not include this study. The weakness of the study, however, is its lack of response. It stops at precedent studies without a tangible proposal of what to do with the expressway and City-Place lands.





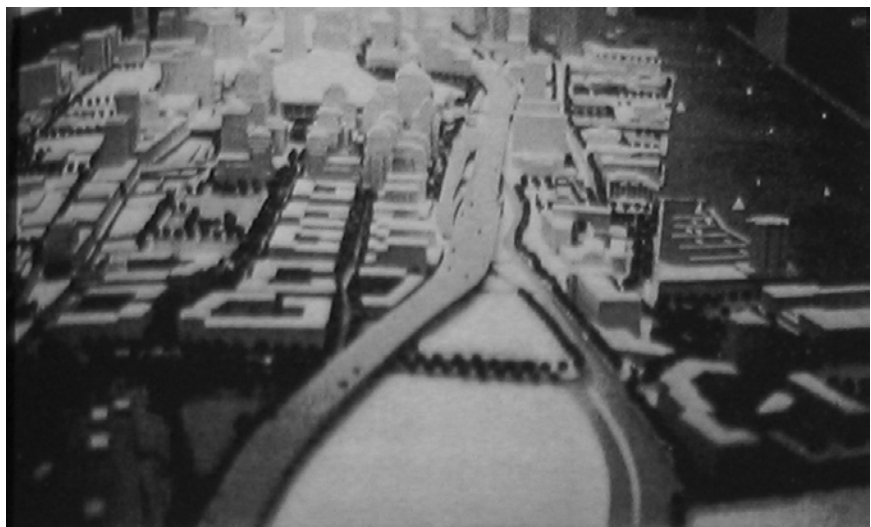
Study 3⁸: A Charrette in the City: The Gardiner Expressway” Ontario Association of Architects. (1987)

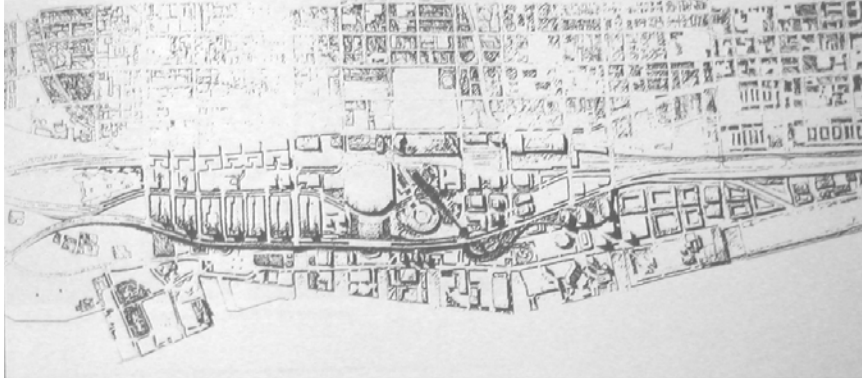
Funded by Metro and the City of Toronto, A Charrette in the City is a publication that was part of the Ontario Association of Architects (OAA) conference from March 4-6 in 1987. The Charrette explored the length of the Gardiner by splitting off into three groups - examining the East Section, Central and Western section. The design proposal for the Central Section will be elaborated on here, as it covers a design for the entire Railway Lands.

The study states “*Valiant attempts to improve the environment for the pedestrians in and around this underworld have been too modest to overcome the significant problem.*”⁹ In response to this modesty, they pronounce their own objectives:

- Reduce traffic congestion on Gardiner Expressway and Lakeshore Boulevard
- Transform Lakeshore Boulevard into a continuous, real boulevard
- Reconnect city to the waterfront with emphasis on pedestrian traffic
- Create a defined “edge” to the city
- Create more public space and public amenities on residual sites and edges of the expressway

The major proposal here is to elevate Lakeshore Boulevard and tunnel portions of the Gardiner Expressway. High-rise buildings along the water would be prohibited and instead terracing with parks and public amenities from Lakeshore Boulevard to the water would be encouraged. Although an extremely interesting plan, recent condominium development makes this portion of the scheme difficult to realize. In the scheme, the Railway Lands are subdivided into small linear north-south plots, ranging from half to an eighth the block size to the north of the site. These would be primarily filled with residential fabric with more public programs adjacent to the civic infrastructures.





Study 4¹⁰: Gardiner/ Lakeshore Corridor: A Civic Design Study (1988).

Of the four studies, the “Civic Design Study” from 1988 was the most influential and remnants of its design are still present in current planning for CityPlace. The study proposes to move beyond the utilitarian requirement of infrastructure to move people (entitled the “first layer”) and instead focuses on the civic structure of the corridor (termed “layer two”). In particular, it examines the driving experience, the aesthetic quality of the physical structures, and the differing methods to penetrate the barrier. Although the report embraces the notion of burying or removing the expressway, it states *“combined with their cost, they [burying or removal, n.b.] are difficult to implement until the situation reaches a crisis point.”*¹¹ Instead the proposal focuses on immediate implementation of certain “crisis zones”. The principal goal of the study was to develop a long-range civic design strategy to allow the corridor to be a positive element in the waterfront. Specific objectives were as follows: create a major gateway to the city at the Eastern and Western limits of the corridor, create minor gateways on north-south streets to connect to the waterfront, enhance the visual character, look for north-south opportunities below or above the Gardiner, improve the architectural detailing, landscape, streetscape and lighting associated with the Gardiner Expressway and its surrounding land.¹²



Design Strategies:

The design strategies presented fall into three groups: role and image along the corridor, linkage across the corridor and new uses for underutilized land. The depth and wide range of design strategies cannot be elaborated on here. Those with a close relationship to the Railways lands (CityPlace) are expounded upon below.

Role and Image along the Corridor

Strategies to strengthen the civic role of the corridor include: upgrading various components such as finishes, streetscape, and adjacent landscape. The report also investigates north-south access. It suggests a civic gateway for the sequence of arrival to the city from the East as well as from the

West. The three gateways are identified at the Humber River, the Don Valley Parkway and the terminus of Lakeshore Boulevard at Queen Street East.

Continuity Along the Corridor: A Waterfront Boulevard

The goal here is to unify the discontinuous pedestrian walk to the waterfront through examining junctions and links. Two junctions are isolated in particular: Lakeshore West/ Queens Quay and Queens Quay/ Lakeshore East. For purposes of this thesis, the node on the West is important as it touches on the western site. In the proposal the junction between Bathurst Street and Queens Quay becomes more prominent and is relocated north by one block (closer to the Gardiner). This allows for Queens Quay to connect to Bathurst in its commercial rather than residential zone.

Guidelines for buildings adjacent to the Gardiner:

The report emphasizes that buildings orient and relate to the Gardiner, and do not “put their back up against it”. Furthermore, the report asks for building setbacks to protect views and eliminate the wall effect along the edges. Lastly, the report insists on the retention of significant views from Fort York, SkyDome and Union Station. The study also suggests possible grade separations to allow pedestrians to penetrate the barrier. It warns that these must be integrated into adjacent developments. These are identified in five locations that parallel the chapter on linkages. Urban continuity in the Railway Lands is achieved through extending the grid onto the development and providing several new bridges over the rail lines.

The design strategies proceed with detailed methods of beautification including guardrails, medians, lighting, pavement, etc. More intriguingly, the report offers one case study of the North-South connection across Yonge Street (Eastern Node of this thesis). Suggestions including giving more predominance to the pedestrian (changing street texture at Lakeshore Boulevard, and reducing corner radii), extending the character of Yonge Street to the south of the corridor (by continuing the commercial strip), and improving lighting and street textures to delineate pedestrian zones. In the portion of the viaduct (below the rail-lines), it is suggested to increase lighting, extending the side-walls (more of a space rather than a tunnel), and connect teamways across the rail lines.

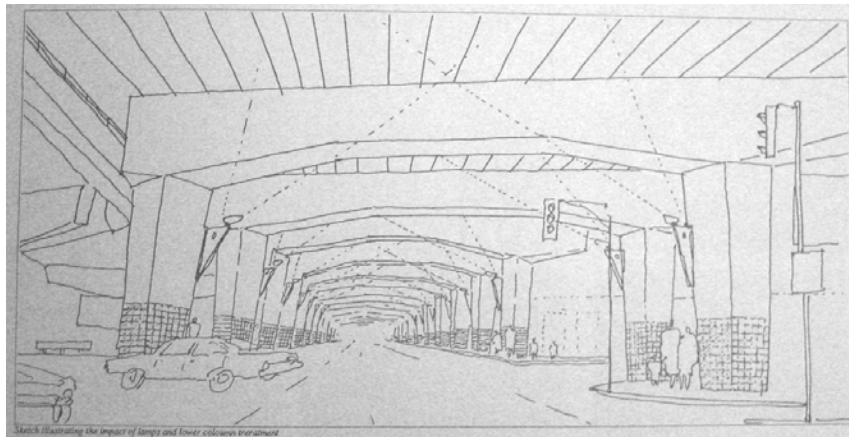
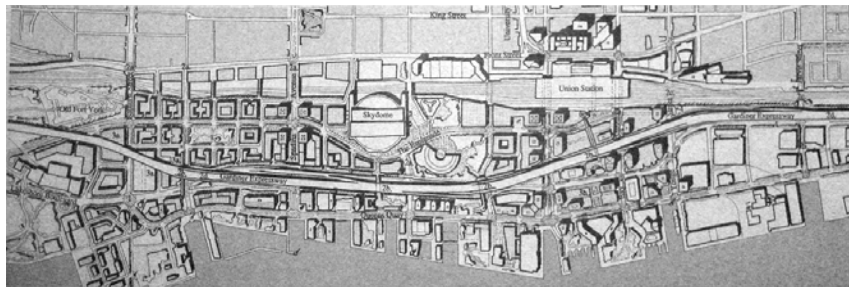
Demonstrable Plans:

Several zones are keyed and zoomed into with demonstrable plans. One of these includes the Railway Lands, entitled “Downtown Core”. In the plans, many of the above strategies are implemented. The overall plan could be summarized as follows:

- Enhancing Queens Quay and connecting it into Bathurst to make a prominent node
- Providing several north-south connections over the rail lines
- Extending the local-scaled city grid into the site and filling it primarily with residential fabric on the western edge and a mix of residential and

commercial on the eastern edge.

- Beautifying improvements - landscape, lighting, finishes, etc.
- Subdividing CityPlace into smaller plot size, similar to the neighborhoods to the North-West of the site.



Notes

- 1** Guiding the Gardiner: A Plan for the Expressway's place in the city (1986) - Phase I. Prepared for: The Task Force on the Gardiner/ Lakeshore Corridor. Prepared by: Ferguson Ferguson Architects. October 1986.
- 2** Ibid. p.1
- 3** Ibid, p.31
- 4** Ibid, p.32
- 5** Ibid, p.33
- 6** Urbanizing the Gardiner: An action plan for incorporating housing below, beside and above Toronto's elevated expressway - Phase I". Prepared by Paul Reuber Architect. October 1986.
- 7** Ibid, section 1, p. 2
- 8** Beesley, Phillip, "A Charrette in the city: The Gardiner Expressway" OAA Convention, Toronto: 1987.
- 9** Ibid, p.20
- 10** "Gardiner/ Lakeshore Corridor: A Civic Design Study" Prepared for The Task Force on the Gardiner/ Lakeshore Corridor. Prepared by: duToit Allsopp Hillier. September 1988.
- 11** Ibid. p.i
- 12** Ibid. p.iii

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APPENDIX II-

ALA AND LIBRARY

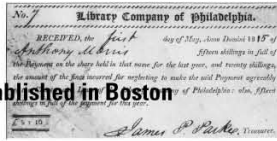
EVENTS IN AMERICA

The Emergence of an Educational Institution



1636:
The first American public library is established in Boston

1729
Benjamin Franklin and peers created first circulating library open to public subscription, "Library Company of Philadelphia". Money accumulated from public subscription was used to buy more books.



1690:
The word "Bibliothèque" appears in Furetiere's Dictionnaire. It is defined as an Apartment of place destined for putting books; gallery, building full of books. Also said in general of the books that are placed in this vessel.

LIBRARY AS AN INSTITUTE OF EDUCATION IN AMERICA

1891 The Library of Congress building will be completed



1905 First Bookmobile is introduced by The Washington County Fire Department to distribute books to those in rural areas



Progressive Era actions to enable the citizenry to rule more directly and circumvent political bosses

1905: Bookmobile
Mobile library



Carnegies build 1679 libraries.
Today more than 1,000 are still in use.

1835
Alexis de Tocqueville published "Democracy in America."

1919: Carl M. Library War S
1920: 90% money ar
(August, Thor

1831
Victor Hugo states:
"This will kill that. The book will kill the building That is to say, Printing will kill Architecture"
p.148 Victor Hugo, Notre Dame de Paris (Paris, 1831) **1911: New York**

Late 1830s
Legislation that permitted school districts to levy taxes for libraries



1814 - British set fire to U.S. Capitol. Destroys the Library of Congress. Ex-President Thomas Jefferson offers to sell his library as a replacement. The collection is bought at the appraised value of \$23,950



1824:



1876 - Centennial Year.

THE VOICE OF AMERICA'S LIBRARIES

ALA

American Library Association

emerges to symbolize the beginning of the age of Democratic Symbol. 3,000 local libraries had been founded by Library Journal is founded, with Melvil Dewey also creates the Dewey Decimal

1909: Henry Pi
NO to advertisin
books of Nick C
Comic Books. F
(August, Thomas and Wayne
Culture: American Studies
Press: Wisconsin, 2001, P4



AGE OF REASON

ENLIGHTENMENT

ROMANTICISM

PROGRESSIVE ERA

THE MODERN PERIOD

ommences construction
leted in 1897.

- **2000 Children's Internet Protection Act is signed by Clinton.** It mandates that schools and libraries install and maintain filtering software on their Internet connection or lose their E-Rate federal funding. The issue of censorship comes to the forefront of the debate. (Kretschmer, Susan. "The Library Internet Access Controversy and Democracy" in Libraries and Democracy. American Library Association: Chicago, 2001)
- **1939: The ALA abandons neutrality and commissions two bibliographies on the "Dangers to Democracy".** → **2006** Google Print allows out-of-copyright material to be downloaded in .pdf format.
- **1948: Conference of American Library Association. Paul North Rice, Chief of NYPL Reference Dept. condemns censorship as a threat to democracy**
- **1980:** Public Library Association manual states, "It is not the library that is making decisions about what it will do for its community so much as the community which is deciding what it does in remote parts of the country wants its library to be" (Nelson E. Palmour, Marcia C. Bellassi, and Nancy V. De Wath, A Planning Process for Public Libraries (Chicago: ALA, 1980), 7.)
- **1956: Library Services Act passed. Aiding libraries in small towns and rural areas.**
- **1939: Formation of the "Library Bill of Rights".** Conceived to counter enemy propaganda and to "mobilize all educational and cultural resources for the preservation and improvement of American Democracy".

Library born in Washington County Free Library

to serves rural areas. → **1990:** The Education Rate (E-Rate), established the premise that all schools, libraries, and rural hospitals should have access to the Internet. (Telecommunications Act of 1996, Pub. L. 104-104, 110 Stat. 56)

- **1939: German invasion of Poland.**
- **1934: May, Nazi book burnings**
- **2000: Censorware home page reports that the Internet contains 1,820,000,000 Web pages.** Estimated the lifespan of a webpage is 44 days. www.censorware.org/web_size
- **1947: Sidney Ditzion published "Arsenals of a Democratic Culture"(ALA). It was one of the first books to focus on the relationship between democracy and the library.**

→ **1939** - First presidential library is formed. Roosevelt's decision stemmed from his belief that Presidential papers were an important part of the national heritage and should be accessible to the public. He asked the National Archives to take custody of his papers and other historical materials and to administer his library.

William Herbert Putnam (ALA President) would take charge of the ALA's Enlarged Program / services. The All-American propaganda thrust was associated with American Libraries.

→ **of American librarians were women. Women often worked for less money and were viewed as symbols of morality.**

→ **1939** and Wayne Wiegand. Libraries as Agencies of Culture: American Studies Journal. Volume 42, No. 3. Wisconsin Press: Wisconsin, 2001. P.159)

J.

New York Public Library Opens

→ **1936** **American Library Association Conference**

Major issue is on the type of collections libraries should carry. Should the library cater to serious educational needs OR popular reading demands?

→ **Late 1940s-1950s: McCarthyism**
Libraries used for democratic propaganda. Received additional government funding.

Library of Congress sponsors series of conferences



→ **2004** Google Book Search is introduced at the Frankfurt Book Fair. The project aims to digitize a Universal library. Also, in 2004, Google announced partnerships with several high-profile university and public libraries, including the University of Michigan, Harvard (Widener Library), Stanford (Green Library), Oxford (Bodleian Library), and the New York Public Library. According to press releases and university librarians, Google plans to digitize and make available through its Google Book Search service approximately 15 million volumes within a decade.

→ **1999** A proposal to ensure permanent public access to electronic government documents was forwarded to Congress and promptly ignored (Kranich, Nancy. "Libraries, Technology and Democracy" in Libraries and Democracy. American Library Association: Chicago, 2001)

→ **1998** **Google.com founded by two Stanford students; Larry Page and Sergy Brin.**

Google was unique because it used a PageRank system (Books @ Google. Jason Epstein. The New York Review. October 19, 2006. Page. 24).

Government funded services were under assault. Proposition 13 in California slashed taxes and capped tax increases. Librarians continued to buy books, encroaching on open space within the library. (Ripley, Cynthia. 2003. The power of libraries. Urban Land 62, (10)(Oct): 96-98. (96).)



→ **"Freedom to learn is the first necessity of guaranteeing that man himself shall be self-reliant enough to be free.** Such things did not need as much emphasis a generation ago, but when the clock of civilization can be turned back by burning libraries, by exiling scientists, artists, musicians, writers and teachers; by disbursing universities, and by censoring news and literature and art; an added burden, an added burden is placed on those countries where the courts of free thought and free learning still burn bright. If the fires of freedom and civil liberties burn low in other lands they must be made brighter in our own. If in other lands the press and books and literature of all kinds are censored, we must redouble our efforts here to keep them free. If in other lands the eternal truths of the past are threatened by intolerance we must provide a safe place for their perpetuation" - **Franklin D. Roosevelt. Address to the National Education Association (30 June 1938)**

by 1876

Wayne as Editor.

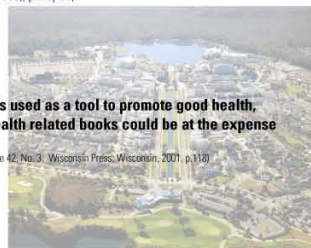
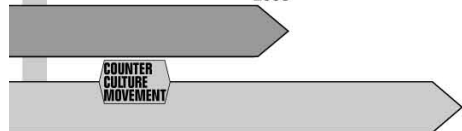
Library System for classifying materials in the same year

Putnam must make a selection of books. He says that no matter, patent medicine almanacs, boys magazines, parter, joke books, illustration kids books, Jesse Janes, etc. he accepts European books.

Wiegand. Libraries as Agencies of Culture. Volume 42, No. 3. Wisconsin Press: Wisconsin, 2001. p.113)

→ **1994: Celebration Florida is founded. The town's public library is used as a tool to promote good health, as a symbol for the town's goals. "Celebrations emphasis on health related books could be at the expense of overall depth and breadth of the non-fiction collection"**

(August, Thomas and Wayne Wiegand. Libraries as Agencies of Culture: American Studies Journal. Volume 42, No. 3. Wisconsin Press: Wisconsin, 2001. p.113)












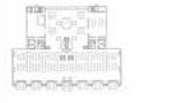



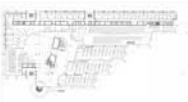






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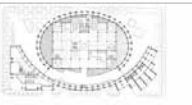




APPENDIX III-













LIBRARY PROGRAM

COMPARATIVE STUDY

A comparison of contemporary Libraries in the creation of a new program

| Library | | Plan | Book Stacks* | Reading Areas | Children's Area | Music/Audio-Visual Material | Study Rooms | Ref/Periodical | Conference Rooms | Public Areas/Services | Learning Resources | Radio Station | Book Store/Café/Exhibition | Computer Area | Offices | Ancillary, support, circulation | Technical Services | Total Area |
|--|---|---|---|------------------------------------|-----------------|-----------------------------|-------------|----------------------------|------------------|-----------------------|--------------------|---------------|----------------------------|---------------|---------|---------------------------------|--------------------|------------|
| Almeida Public Library |  |  | 2,196 (tot) (1558) | 2,596 (tot) (838) | | | 200 | 400 | 132 | 1,135 | | 135 | | | | 695 | 87 | 4780 |
| Munster City Library |  |  | 3000 | 1700 | | | | 700 | 250 | 500 | 250 | | | | | 2800 | 550 | 9750 |
| National Library of Sri Lanka |  |  | 2900 (closed) | 1900 | | | | 250 (inc. exhibition area) | 250 | | | | | 1500 | 700 | | | 7500 |
| Phoenix Central Library |  |  | 15150 (inc. reading areas) (9090) | 15150 (inc. book stacks) (6060) | | | 89 | 1163 | 700 | 409 | 390 | | 341 | | 6540 | 1292 | | 26074 |
| Richmond Hill Central Library |  |  | 1250 (inc. reading areas) (750) | 1250 (inc. book stacks) (500) | | | 1000 | 425 | 225 | 325 | | | | 850 | 2500 | 600 | | 6975 |
| Sandton Library |  |  | 1940 (inc. reading areas) (1164) | 1940 (inc. stacks) (776) | | | 1144 | 422 | | | | | | | | 4500 | 152 | 8158 |
| National and University Library of Gottingen |  |  | 10641 | 5213 | | | | | | 4396 | | | | | 2352 | | | 22602 |
| Joensuu Library |  |  | 1500 | 800 | | | 100 | 300 | 200 | 90 | 1428 | | 50 | | 319 | | | 4777 |
| UNED Library |  |  | 4000 (inc. reading/study areas) (2400) | (4000) (1600) | | | (4000) | 200 | 200 | | | | | | | 2000 | | 6400 |
| House of Shells Library |  |  | 1150 | | | | 850 | 693 | 296 | | | | 898 | 282 | | | | 3824 |

| Library | | Plan | Book Stacks* | Reading Areas | Children's Area | Music/Audio-Visual Material | Study Rooms | Ref/Periodical | Conference Rooms | Public Areas/Services | Learning Resources | Radio Station | Book Store/Cafe/Exhibition | Computer Area | Offices | Ancillary, support, circulation | Technical Services | Total Area |
|-------------------------------------|---|---|---------------------------|---------------|-----------------|-----------------------------|-------------|----------------|------------------|-----------------------|--------------------|---------------|----------------------------|---------------|---------|---------------------------------|--------------------|------------|
| Tonsberry Public Library |  |  | 1900 | 600 | | | 80 | 200 | 70 | 70 | 100 | | 50 | | 300 | 100 | 3470 | |
| Humboldt Library |  |  | 770 | 850 | | | 60 | 110 | 28 | 200 | 52 | | 150 | | 212 | 37 | 2469 | |
| Puerto De Toledo Library |  |  | 1150 (inc. reading) (690) | 460 | 480 | 8 | | | 83 | | | | | | 910 | 100 | 2731 | |
| Woolworth Centre Library |  |  | 404 | 76 | | 185 | 100 | 92 | 68 | | | | | | 103 | 42 | 1070 | |
| Kuhmo Library |  |  | 797 | 87 | | | | 63 | | 88 | | | 29 | | 471 | 90 | 1625 | |
| Newton Public Library |  |  | 397 | 86 | | | 234 | 56 | 156 | 86 | | | 29 | | 254 | 33 | 1331 | |
| Granada Public Library |  |  | 1800 | 2300 | | | 250 | 350 | 300 | 250 | | | 50 | | 5100 | 1050 | 11450 | |
| Mesa Public Library |  |  | 980 | 260 | | | | 389 | 142 | 125 | 116 | | 18 | | | 130 | 2160 | |
| Vancouver Central Library |  |  | 5280 | 3645 | | | 160 | 1200 | 570 | 675 | 125 | | 440 | | 10,200 | 2640 | 24935 | |
| Clayton County Headquarters Library |  |  | 930 | 600 | | | | 98 | 172 | 37 | 88 | | 92 | | 853 | 146 | 3016 | |
| Carol Cobb Branch Library |  |  | 414 | 150 | | | | 37 | 46 | | 26 | | 22 | | 242 | | 937 | |

| Library | Plan | Book Stacks* | Reading Areas | Children's Area | Music/Audio-Visual Material | Study Rooms | Ref/Periodical | Conference Rooms | Public Areas/Services | Learning Resources | Radio Station | Book Store/Café/Exhibition | Computer Area | Offices | Ancillary, support, circulation | Technical Services | Total Area |
|----------------------------------|--|---|---------------|-----------------|-----------------------------|-------------|----------------|------------------|-----------------------|--------------------|---------------|----------------------------|---------------|---------|---------------------------------|--------------------|------------|
| Croydon Public Library |   | 2744 | | 806 | | | | 57 | 84 | 239 | | | | | 1066 | | 4996 |
| The British Library, St. Pancras |   | 13000 (inc. reading rooms) (7800) | (5200) | | | | | | 2550 | | | 1350 | 12000 | | | | 28900 |
| Bellevue Regional Library |   | 3203 | | | | | 1132 | 309 | 252 | | | | | | 4939 | 1976 | 11811 |
| Bibliothèque Nationale - Paris |   | 26,660 | | | | | | 3000 | | | | 850 | 16,240 | 34,130 | 4000 | | 58220 |
| Exeter Library |   | 1289 | 897 | | 750 | 222 | 671 | | | | | | 465 | | | | 4,322 |
| Utrecht Univ. Library |   | 76000 | | | | | | | 9000 | | | 300 | 3000 | 9000 | 3500 | | 100800 |
| Total | | 89560 | 34598 | 1286 | 943 | 3367 | 8951 | 7254 | 11272 | 2814 | 135 | 2883 | 1271 | 33489 | 78834 | 13025 | 261568 |
| % | | 34 | 13 | 0.5 | 0.4 | 1.3 | 3.4 | 2.7 | 4.3 | 1 | 0.05 | 1.1 | 0.5 | 12.8 | 30 | 5 | |

| Population Size | Book Stock – Volumes per Capita | No. of seats per 1,000 population | Circulation – volumes per capital | Total sq. ft. per capita | Desirable first floor sq.ft per capita |
|-----------------|---------------------------------|-----------------------------------|-----------------------------------|--------------------------|--|
| Under 10,000 | 3.5-5 | 10 | 10 | 0.7-0.8 | 0.5-0.7 |
| 10,000-35,000 | 2.75-3 | 5 | 9.5 | 0.6-0.65 | 0.4-0.45 |
| 35,000-100,000 | 2.5-2.75 | 3 | 9 | 0.5-0.6 | 0.25-0.3 |
| 100,000-200,000 | 1.75-2 | 2 | 8 | 0.4-0.5 | 0.15-0.2 |
| 200,000-500,000 | 1.25-1.5 | 1.25 | 7 | 0.35-0.4 | 0.1-0.125 |
| 500,000 plus | 1-1.25 | 1 | 6.5 | 0.3 | 0.06-0.08 |

Adapted from: Joseph L. Wheeler and Herbert Goldhor, *Practical Administration of Public Libraries* (New York: Harper and Row, 1962). P.554

LIST OF FIGURES AND ILLUSTRATION CREDITS

CHAPTER 1: THE COMMON OBJECT IN PLURALISM

- Fig. 1.1 In Search for a Common Object.** Drawn by N. Bhatia
- Fig. 1.2 Agora as a Collector.** Adapted and redrawn by N.Bhatia. Original photo: <http://www.abc.net.au/arts/wingedsandals/history/agora.htm>. Accessed: May 16, 2007.
- Fig. 1.3 Mall as the Common Object?** Drawn by N. Bhatia
- Fig. 1.4 Disneyland Park Plan.** Photo adjustments made by N.Bhatia. Original photo: <http://www.intercotwest.com/resortGuide/maps.asp>
- Fig. 1.5 Library - an Educational Institution.** Dickson, Paul. *The Library in America: A Celebration in Words and Pictures*. Facts on File Publication: New York, 1986. p.152.
- Fig. 1.6 Library as a Common Object.** Drawn by N. Bhatia
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- Fig. 2.2 Building of a Nation, CPR.** Drawn by N. Bhatia
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- Fig. 2.4 Neither Zone of Toronto.** Drawn by N. Bhatia
- Fig. 2.5 1961 Census, Constituencies in Toronto.** Redrawn by N.Bhatia, from: West, Bruce. *Toronto*. Doubleday Canada Limited: Toronto, 1979. P.227.
- Fig. 2.6 Multiculturalism in Toronto.** Adapted and redrawn by N.Bhatia. Original Charts c/o Statistics Canada, 2001. <http://www40.statcan.ca/101/cst01/demo27k.htm> and <http://www12.statcan.ca/english/census01/products/highlight/Religion/Page.cfm?Lang=E&Geo=CMA&View=2a&Code=535&Table=1&StartRec=1&Sort=2&B1=501&B2=1>. Accessed: Mar. 12, 2007.
- Fig. 2.7 1943 Masterplan of Toronto.** Adapted by N.Bhatia. Original Map: Lemon, James: *Toronto Since 1918*. James Lorimer & Company Publishers: Toronto, 1985. p.103.
- Fig. 2.8 CityPlace.** All photos adapted by N.Bhatia. Original Photos: (top): Adapted by N.Bhatia. Original Map: Lemon, James: *Toronto Since 1918*. James Lorimer & Company Publishers: Toronto, 1985. p.150. (bottom): Alcock, James B. *Missing Links: A complete Illustrated History of Toronto's Controversial Unfinished Expressway System*, 2005. p. 94.
- Fig. 2.9 Aerial of Toronto.** Tiled from images c/o GoogleEarth. Accessed Jan. 18, 2007.
- Fig. 2.10 CityPlace Site Photos, 2007.** All photos taken by N.Bhatia
- Fig. 2.11 CityPlace in 2007.** All photos taken by N.Bhatia
- Fig. 2.12 CityPlace 1980s.** Fulford, Robert. *Accidental City: The Transformation of Toronto*. Houghton Mifflin Company: Boston, 1996. p.114.
- Fig. 2.13 Morphological Separation.** GIS Data compiled by N.Bhatia. Data from: Statistics Canada, 2001 CanLogistics tract, 2005.
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- Fig. 2.16 Convergence of Flows and Catch Zones.** 3D Diagram drawn by N.Bhatia. GIS Data compiled by N.Bhatia. Data from: Statistics Canada, 2001 Census tract.
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Fig. 2.21 Large Plot Size. Drawn by N.Bhatia

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CHAPTER 3: THE ARCHITECTURE OF PLURALISM, THE PUBLIC LIBRARY

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Fig. 3.3 S.Sepolcro Placenza Monastic Library. O'Gorman, James. *The Architecture of the Montastic Library in Italy: 1300 – 1600*. New York University Press: New York, 1972.

Fig. 3.4 Queens Collage Library. Brawne, Michael. *Libraries: Architecture and Equipment*. Praeger Publishers: New York, 1970. p.12

Fig. 3.5 Typical Monastic/ University Library Axo. Drawn by N.Bhatia.

Fig. 3.6 Escorial Library. Adapted by N.Bhatia from: <http://www.sheilaomalley.com/archives/007385.html>. Accessed: Mar 12, 2007.

Fig. 3.7 Wall Typology Axo. Drawn by N.Bhatia.

Fig. 3.8 Centric Typology Axo. Drawn by N.Bhatia.

Fig. 3.9 Wren's Unbuilt Plan for Trinity College. Graham, Clare. 1998. *Libraries in History*. *Architectural Review* (4, pp. 72-76) (June): 74.

Fig. 3.10 Radcliffe Library. <http://www.antiquemapsandprints.com/p-2162.jpg>. Accessed: Nov. 13, 2007.

Fig. 3.11 Hybrid Centric Typology Axo

Fig. 3.12 Stockholm Library. Edwards, Brian with Bidy Fisher. Libraries and Learning Resource Centres. Architectural Press: Boston, 2002. p.15

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Fig. 4.2 CityPlace as a Foreign Island. Adapted by N.Bhatia. Image: GoogleEarth.

Fig. 4.3 Foreign Islands within Cities. Image: GoogleEarth.

APPENDIX I - PAST PROPOSALS FOR CITYPLACE

Study 1: images from: Guiding the Gardiner: A Plan for the Expressway's place in the city (1986) - Phase I. Prepared for: The Task Force on the Gardiner/ Lakeshore Corridor. Prepared by: Ferguson Ferguson Architects. October 1986.
Coverpage Image taken from cover of document.
Rendering of gate: pg. 37.
Underside of Highway Photo: pg. 26.

Study 2: images from: Urbanizing the Gardiner: An action plan for incorporating housing below, beside and above Toronto's elevated expressway - Phase I". Prepared by Paul Reuber Architect. October 1986.
Coverpage Image taken from cover of document.

Study 3: images from: Beesley, Phillip, "A Charrette in the city: The Gardiner Expressway" OAA Convention, Toronto: 1987.
Coverpage Image taken from cover of document.
Masterplan Image: pg. 21

Model Photo: pg. 22

Study 4: images from: "Gardiner/ Lakeshore Corridor: A Civic Design Study" Prepared for The Task Force on the Gardiner/ Lakeshore Corridor. Prepared by: duToit Allsopp Hillier. September 1988. Coverpage Image taken from cover of document.

Rendering of underside of Gardiner Expressway: pg. 11

Before and After Rendering: pg. 17

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APPENDIX II - ALA AND LIBRARY EVENTS IN AMERICA

Timeline. Drawn by N.Bhatia

APPENDIX III - LIBRARY PROGRAM

Images of Libraries adapted from:

Brawne, Micheal (ed.). Library Builders. Academy Editions: Great Britain, 1997.

Arets, Wiel. Living Library: Utrecht University Library. Prestel Publishing: The Netherlands, 2005.

Program Areas obtained from:

Brawne, Micheal (ed.). Library Builders. Academy Editions: Great Britain, 1997. p. 220-224.

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- Graphs and area comparisons, averages compiled by N.Bhatia

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Neeraj Bhatia (b.1980) was born and raised in Toronto, Canada. He attended the University of Waterloo from 1999-2005, where he obtained a Pre-Professional and Professional Degree of Architecture (B.E.S and B.Arch). His Bachelor of Architecture thesis, entitled "*City of the Snow*" examined the architecture of death – the cemetery and crematorium. It was recognized with the B.Arch Thesis Prize and two awards of excellence from the Ontario Association of Architects. Having lived in Toronto, Montreal, New York, Rome, Vienna, and London before attending MIT, his interests expanded from architecture to the city. Neeraj attended MIT from 2005 – 2007 on a Fulbright, JBC Watkins, and Mackenzie King Scholarship to pursue post-professional research on the state of the public institution within the contemporary city.