



BUILDING BRIDGES: INTEGRATING THE INFLUENCE OF MIGRANTS INTO DUBLIN HOST COMMUNITIES
WITH FOCUS ON THE MUSLIM COMMUNITY .

BACHELOR OF ARCHITECTURE 2023

RAJA OBED

Acknowledgments

Many thanks to my tutor Sima for her guidance and support over the last few months
To my family, thank you for your support, encouragement and motivation.

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“The task of Architecture:

The timeless task of architecture is to create embodied existential metaphors that concretize and structure man's being in the world. Images of architecture reflect and externalize ideas and images of life: architecture materializes our images of ideal life. Buildings and towns enable us to structure, understand, and remember the shapeless flow of reality and, ultimately, to recognize and remember who we are. Architecture enables us to place ourselves in the continuum of culture.”

---Pallasmaa

INTRODUCTION /

Although Islamic architecture has usually followed the same typologies for thousands of years, its purposes and aesthetics are mostly from a different era and culture than those of 21st century Westernized nations. This lack of growth and assimilation to current Western ideals is especially sensitive at a time when Irish-Muslims are thrust into the spotlight of national politics, which ultimately fails to adequately depict their distinct place within our society. ' There were 63,443 Muslims in Ireland in April 2016, representing 1.3 per cent of the population and a continued growth in the number of Muslims in Ireland" (Census,2016).

Religion has always played a significant role in shaping the built environment, with many religious buildings serving as important cultural and social hubs for communities around the world. In this thesis book, we will explore how the form, positioning, and other architectural qualities of Muslim community centre buildings can serve as architectural precedents that have a social effect. There has been a wealth of research conducted on the architectural precedents of religious buildings, with a particular focus on the ways in which these structures reflect and shape the cultures and societies in which they are located. For example, scholars have examined the role of Christian churches in shaping European cities, as well as the cultural and social significance of mosques in Muslim-majority countries (Coleman & Bowman,2019).

The investigation aims to examine how an immigrant culture establishes a feeling of community through the physical structures surrounding them, as well as how they express and keep their cultural identity within the local community. One important feature of this research is examining how architectural styles and building types reflect the cultural qualities that the community want to preserve, as opposed to the effect of American and Western aspects included into the design. Furthermore, the study will look into how the architectural traditions, typologies, and climate of the Tolka valley region contribute to the overall built identity.

The study will pay special attention to how contemporary Islamic design, particularly in mosques and other cultural organizations, uses antecedents and typologies as important tools for influencing both internal and outward notions of identity. The inquiry will cover a variety of topics, including the use of light, color, pattern, spatial division based on gender, and symbolism.



Fig. 1 Proposed perspective showing community hub in cabra

Similarly, mosques in Muslim-majority countries often reflect the local architectural styles and traditions, incorporating elements such as geometric patterns, calligraphy, and ornate carvings. (Sujak, et al. 2021). These elements can serve as a means of expressing and preserving the cultural identity of the community, while also demonstrating the presence and influence of Islam within the region.

forming a main objective in this thesis arose which is ways in which Dublin actively promotes inclusivity and understanding, fostering dialogue between different communities and providing platforms for intercultural exchange. Through an examination of these initiatives, we can better comprehend the efforts undertaken by both Muslim and non-Muslim residents of Dublin to build bridges and promote an inclusive society.

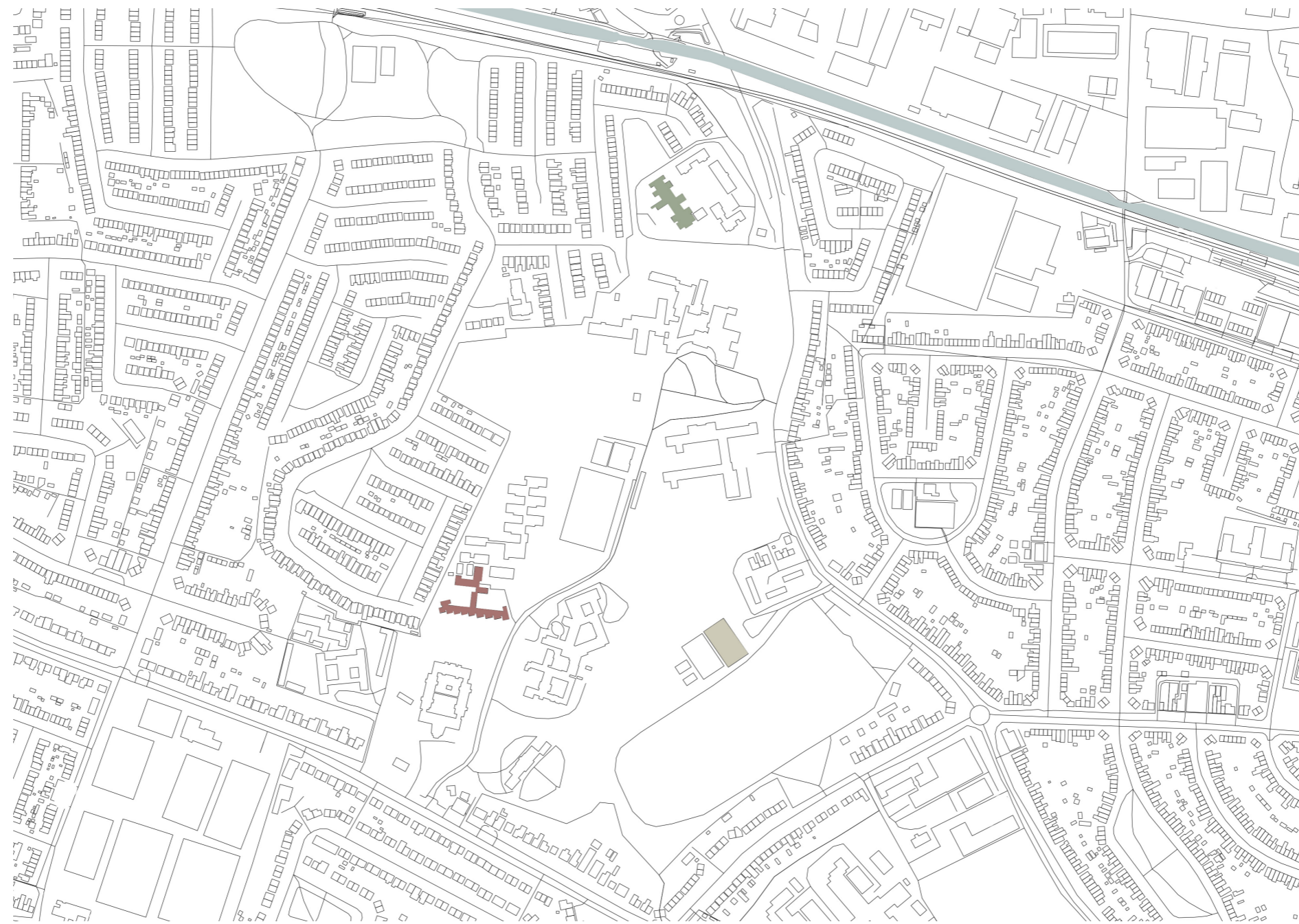


Fig. 2 Current facilities provided for migrants near site



- Education
- Market
- Leisure

Facilities provided for migrants
Site in Context

Fig. 3 Lack of facilities for muslims and migrants

ONE: THESIS AND PRECEDENTS

The cultural identity of Tolka Valley has had a significant impact on its urban planning in recent years. According to the 2016 census, there has been a significant increase in the non-Catholic population in the area over the past 25 years, with growing numbers of people identifying as having no religion and also belonging to other religions (Künzler, 2020). This shift in demographics has led to the emergence of new cultural events and institutions in the area, as well as the development of shops and schools catering to the specific needs of these diverse communities.

Muslims in Dublin face various obstacles, including the lack of facilities and a refugee center in Tolka Valley to cater to the needs of the Muslim community. Fulfilling these needs, such as community, practice, and education, requires a comprehensive analysis. By examining how community centers and Islamic cultural institutions integrate architectural design elements, we can better understand how these physical spaces facilitate unity, social interaction, and contribute to the development of a sense of belonging and identity among Muslims in Dublin.

Situated in a diverse area, this site already hosts a Muslim Primary school as its foundation.

Since the beginning of Islam, mosques have been the focal point of the Islamic communities. Although Islam's start was in a Bedouin tribal society, it is considered an urban religion because of its distinct civic character that was created through social community matters. This makes Islam culture and lifestyle fit in any urban context. (Bianca, Stefano. Urban form in the Arab world: past and present. London: Thames & Hudson, 2000. Print. Page 27)

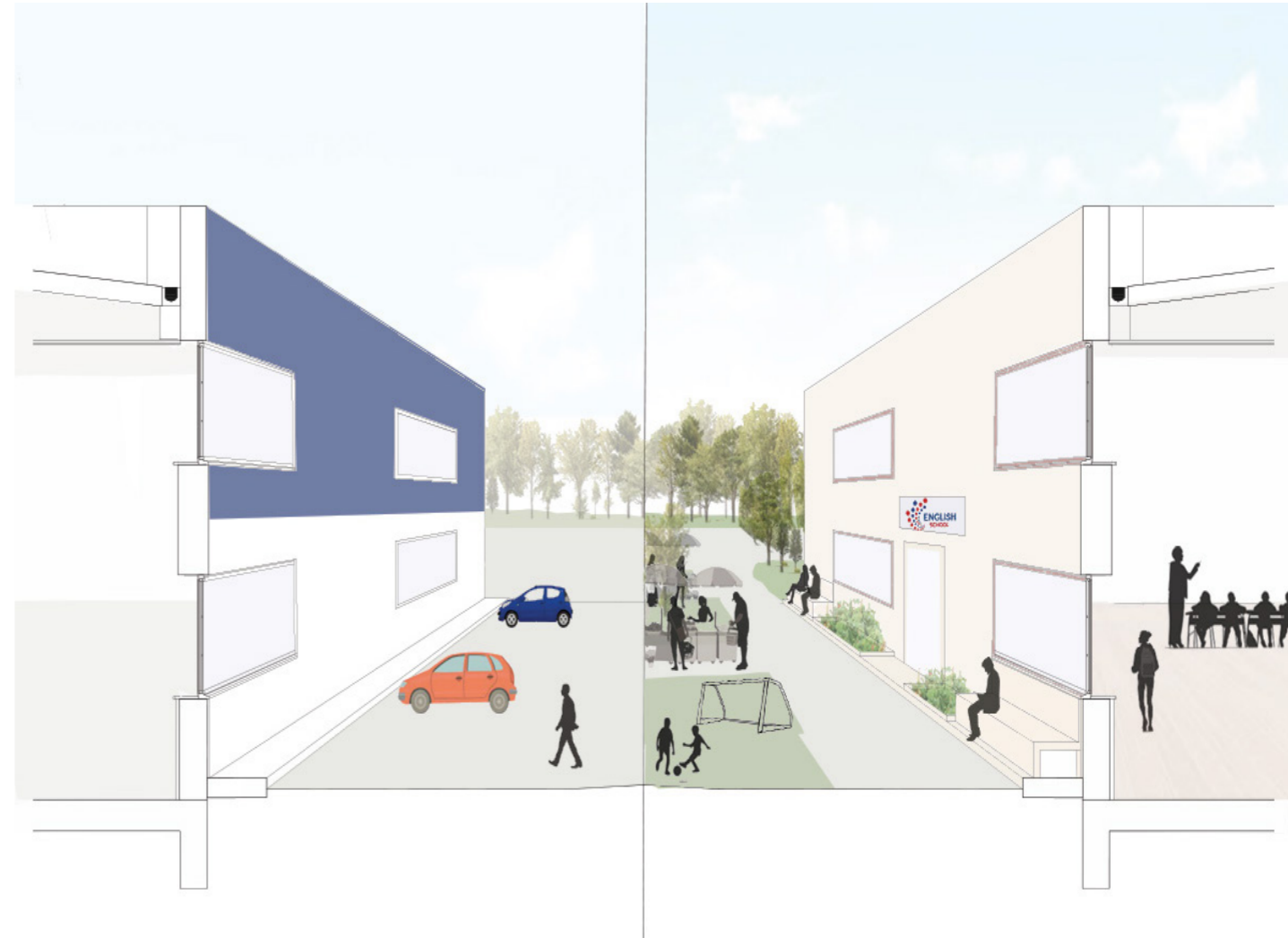
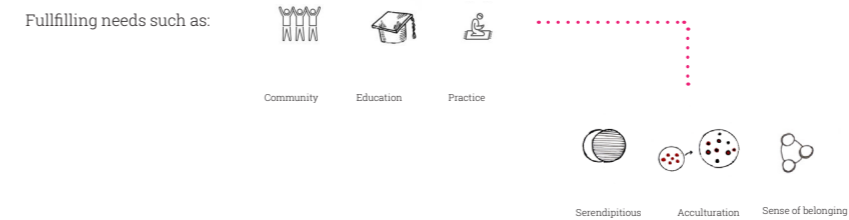


Fig. 4 before and after section showing community sustainability.



The design proposal aims to address both local and global challenges faced by the Muslim community and traditional Religious Islamic architecture. It seeks to create accessible, diverse, and relevant spaces that align with 21st-century Western values. The proposed design includes programmatic elements that cater to the entire community, such as a mosque for worship, a kindergarten for educational purposes, and a market for recreational activities. Additionally, there will be ample publicly enjoyed outdoor green spaces, serving to enhance the environmental qualities of modern design and emphasizing the significance of Sacred Islamic architecture's connection to the natural world. Through these programmatic and environmental elements, the project seeks to explore the underlying commonalities that bring these spaces together as places that enhance the community and challenge prevailing perceptions of Islam in the Western context.



Fig. 5 Masjid al Haram, Mecca, Saudi Arabia (Raja Obed, 2023)

PRECEDENTS



Fig.6 Al Quba, Madina, Saudi arabia. Women sitting behind the men. (Raja Obed, 2023)



Fig. 7 Al Masjid an Nabawi, Madina, Saudi arabia. Mosque focal point with street entrance. (Raja Obed, 2023)

MOSQUE/ COMMUNITY CENTRE LAYOUT

In Muslim countries, the mosque seamlessly integrates into the social life and architectural framework of the city. It serves as the prominent centerpiece within public spaces, where religious buildings and markets (Souk) coexist, creating a cohesive social and commercial environment that fosters community integration. Consequently, there is a strong connection established between religious practices, commercial activities, and social interactions.

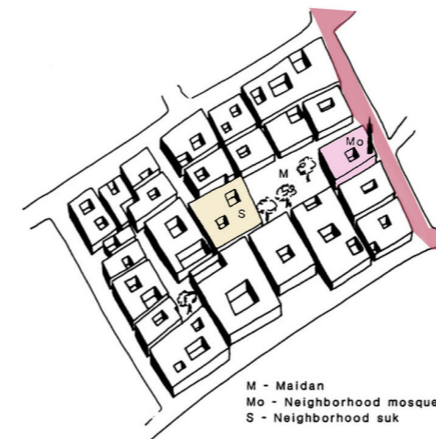


Fig. 8 illustration of traditional towns of Saudi Arabia (Costa&Nobe, 1986)

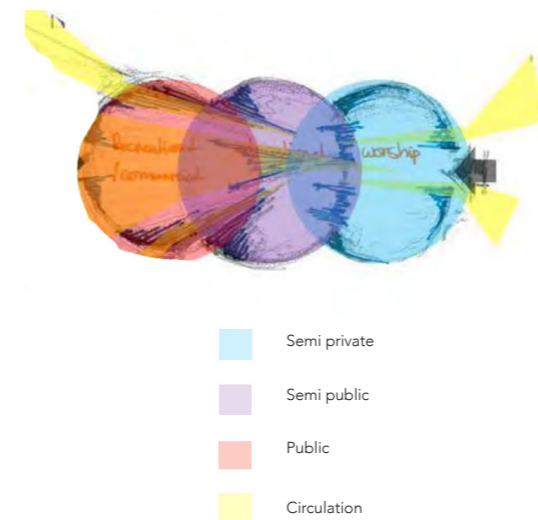


Fig.9 Representation of spaces

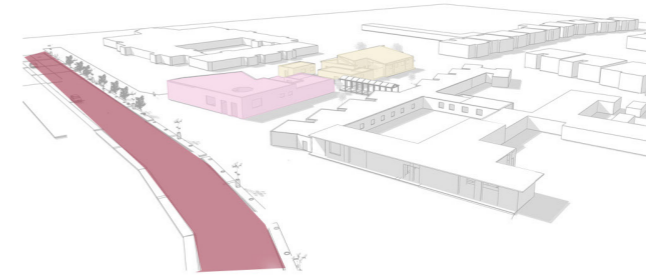
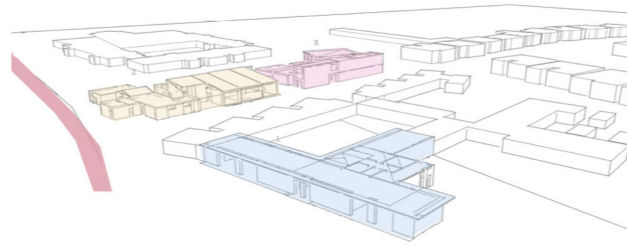


Fig.10 & 11 Facility placement progress



Fig. 12 Main entrance view of Islamic centre, Washington.

The Islamic center in Washington, DC was built in 1957. It is considered to be the first major mosque constructed in North America. The architect, Mario Rossi and construction manager Mokhless Al Hariri have adapted what is called Mamluk style which is traditional Egyptian style (goes back to the fifteenth century C.E. (Kahera, 2002))

The building is comprised of three interconnected parts, with exterior double arcade portals running parallel to the street. These portals serve as grand gateways leading towards the mosque, which is strategically positioned tangentially to align with the qiblah axis. This design embodies two significant aspects: firstly, it invokes a sense of historical memory by incorporating authentic motifs dating back to early times, and secondly, it intentionally disregards the architectural context of its surroundings. This particular case aligns with Dr. Omar Khalidi's classification of the first type of mosques, characterized by their adherence to traditional design elements. In a broader sense, the overarching theme of this design is differentiation.



Fig. 13 Aerial view of the Madrasa at Dar Al-Islam, Abiquiu, New Mexico

Dar Al-Islam mosque built in 1980 in Abiquiu, New Mexico presents an excellent example of integration. Originally envisioned as the focal point of a community comprising schools and residential quarters for Muslims in North America, the planned village never materialized. Nevertheless, the mosque has established partnerships with educational institutions to foster a deeper understanding of Islam. Through retreats, study groups, and workshops, both Muslims and non-Muslims have the opportunity to engage with visiting scholars and explore various aspects of Islamic teachings.

These clusters are designed to optimize thermal performance by minimizing wall surface area on the east and west sides. They are all interconnected around a central square, creating a vibrant community hub. Additionally, a secondary piazza is located nearby, offering another gathering space for residents. The mosque, being the first constructed building in the community, is situated within this piazza and incorporates a madrasa (school) as an integral part. Although the mosque is currently without a minaret, it possesses a sturdy structure. Its design is based on a nearly square plan, efficiently accommodating separate prayer spaces for men and women. This exemplary case demonstrates the successful integration of diverse architectural concepts and highlights the motivation that can be derived from such endeavors.

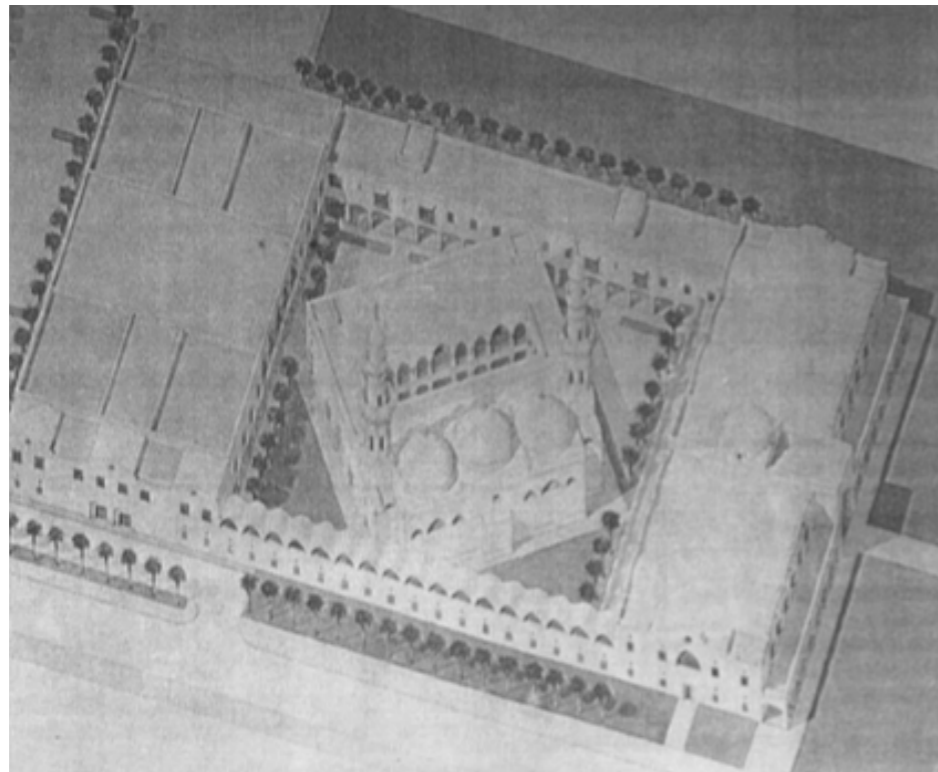


Fig. 14 xonometric of the MCM complex

An additional illustration that falls under the realm of differentiation is the Muslim Center of Miami. The overall blueprint for the M~M, crafted by Abdel Wahed El-Wakil, has received the approval of the Dade County Zoning Board, clearing the way for its construction. The design of the center is a reflection of the specific requirements and aspirations of the Muslim community in the Miami region. It goes beyond being solely a spiritual sanctuary, aiming to create a gathering space that offers multifunctional facilities to benefit the surrounding community.

the complex includes many facilities such as the following: A school, 29,651 square ft. daycare and residence, 11,104 square ft; multi-purpose hall and library, 15,929 square ft. When completed the built area would be 80,000 square ft. on a site of 5 gross acres.

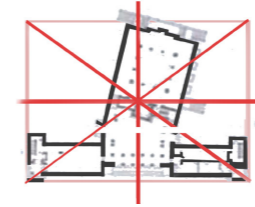
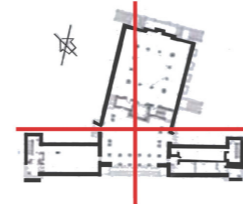
SYMMETRY AND BALANCE

Summary the 3 slamic centres discussed above: Symmetry and Balance

-There is almost a constant tendency to keep the balance between the sacred and secular spaces.

-Due to religious regulation the orientation of the mosques has to be toward Mecca.

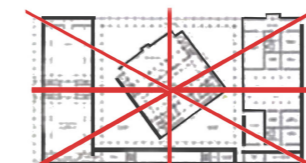
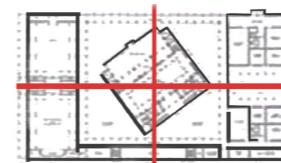
-A lobby space is provided before entering the actual prayer hall, this space can be outdoor or indoor



Washington



New Mexico



Miami



Building design

TWO: SITE

The North Dublin Muslim School, which is in the former School for the Deaf in Cabra, Dublin catering to the Muslim demographic. It has started as a response to the growing need of the Muslim community in Ireland. The large numbers on the admission waiting lists of the Muslim National School in Clonskeagh have confirmed a need for additional Muslim national schools in the greater Dublin area, especially in the north Dublin, cabra area. There are 320 pupils in the school at present who are taught by twenty-four teachers, including four teachers of the Qur'an, Deen and Arabic. We see this new population of people creating communities and how these communities are trying to make space.

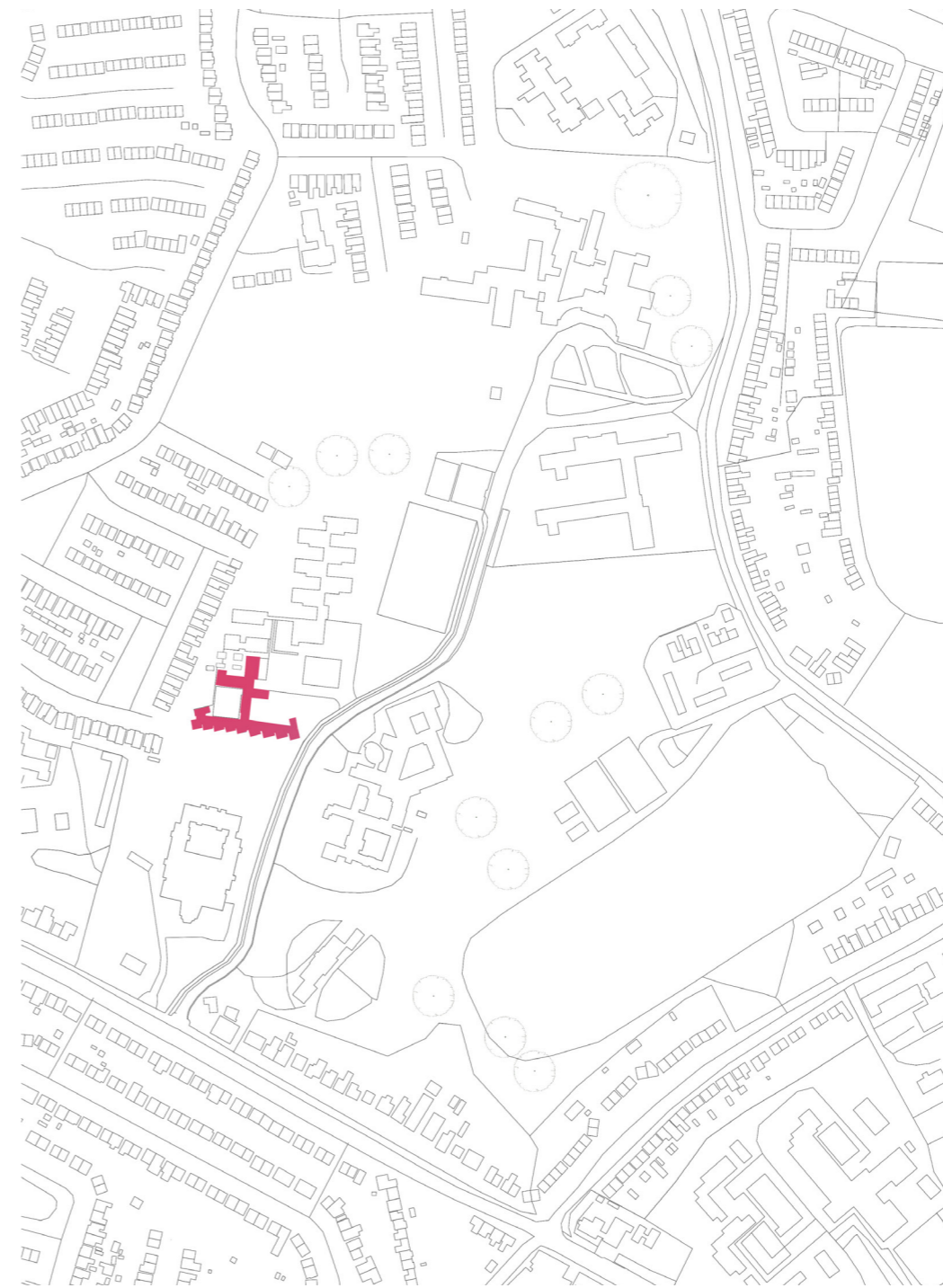


Fig.15 Site plan



Fig.16,17 & 18 Site images

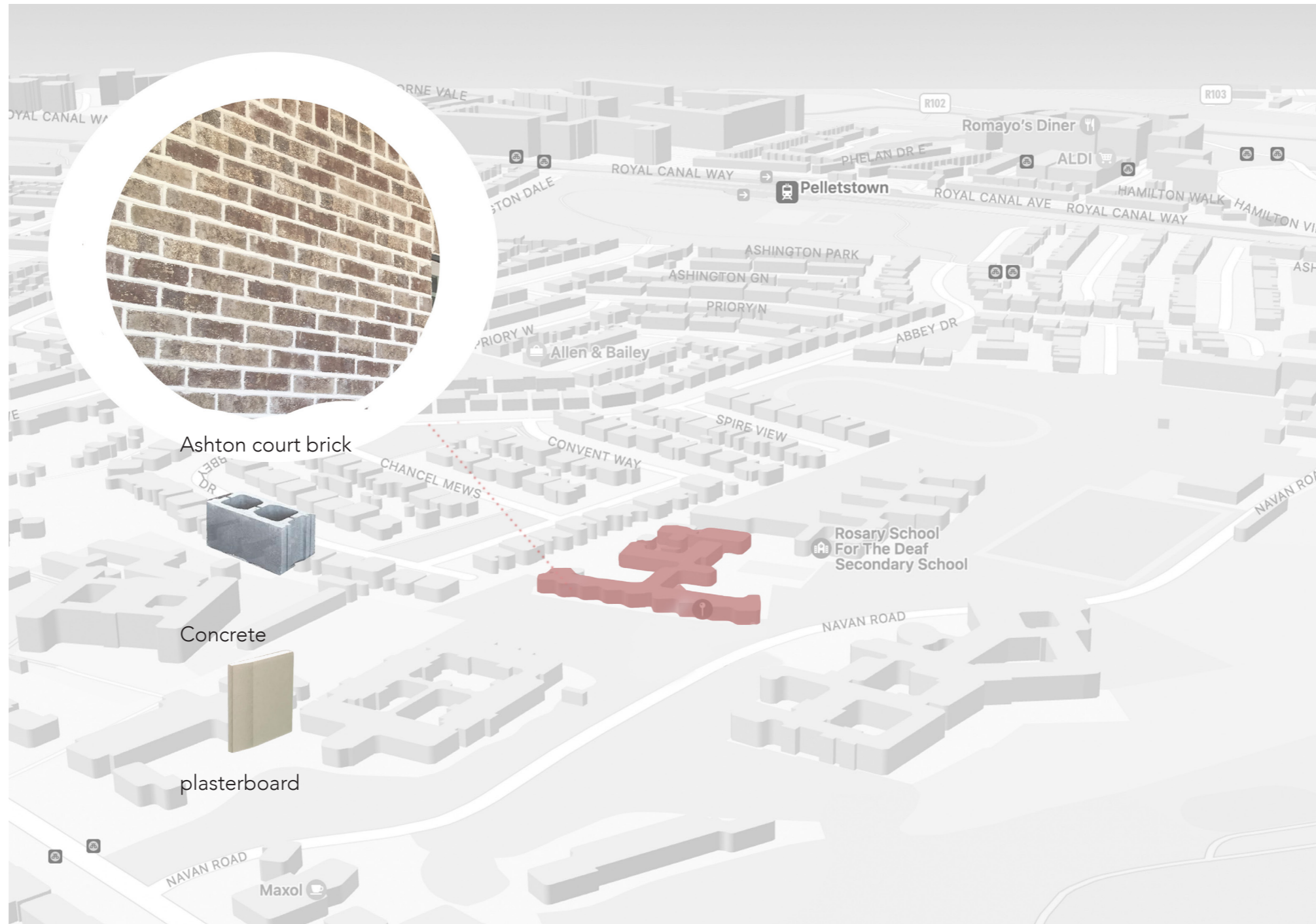
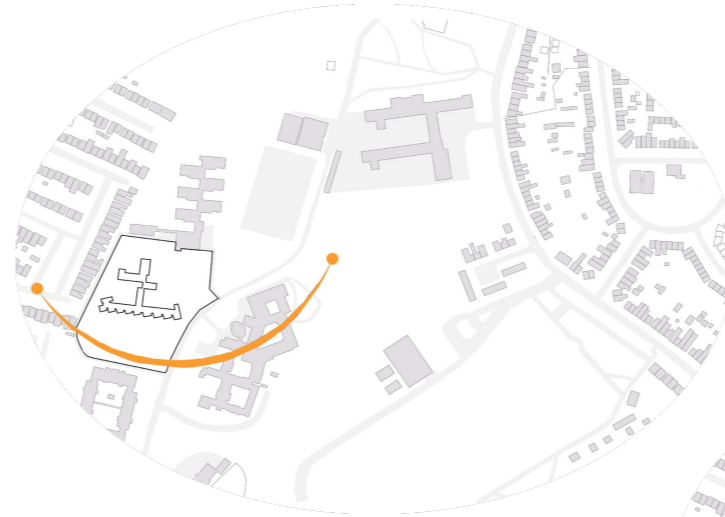


Fig.19 Existing materials mainly consisting of ashton brick



Access to the site
 1. pedestrian & vehicular movement
 2. Existing circulation



Sun path & Solar gain



Local transportation
 1. bus stop
 2. Taxi hub



location, Boundaries & entrance areas of site
 1. Site boundaries
 2. Existing entrance



Typography
 1. Key areas on the site

Fig.20 Site analysis

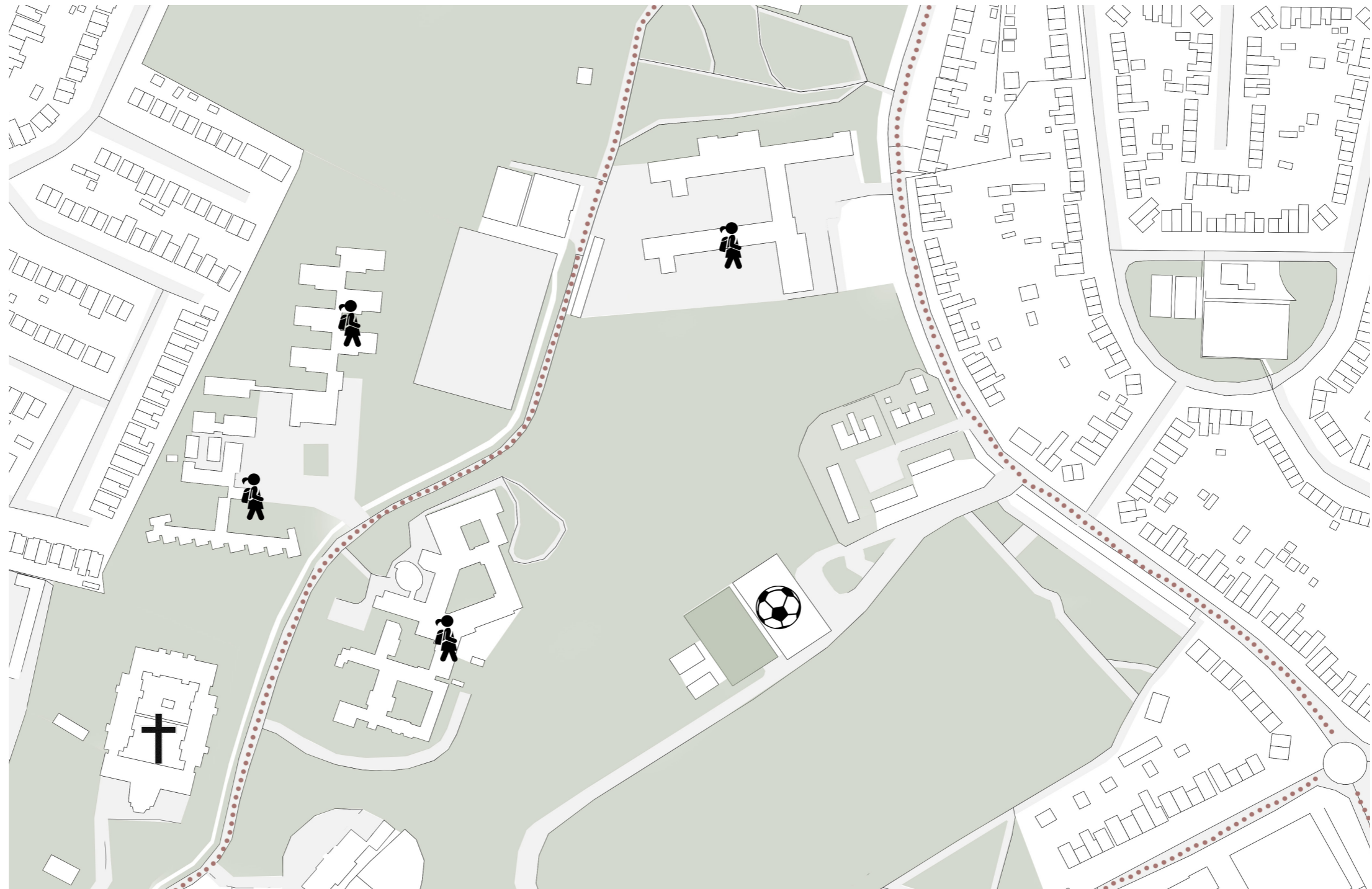


Fig.21 Building typologies around site



Fig.21 Site aerial view

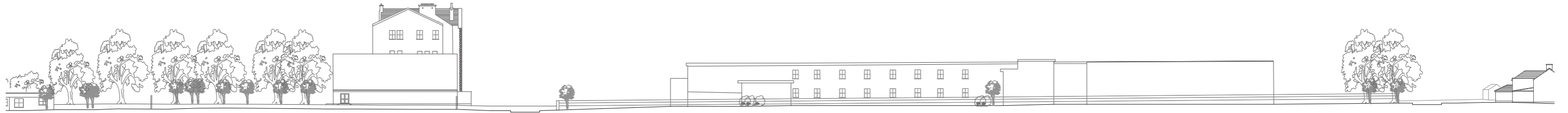


Fig.22 existing elevation

THREE: DESIGN

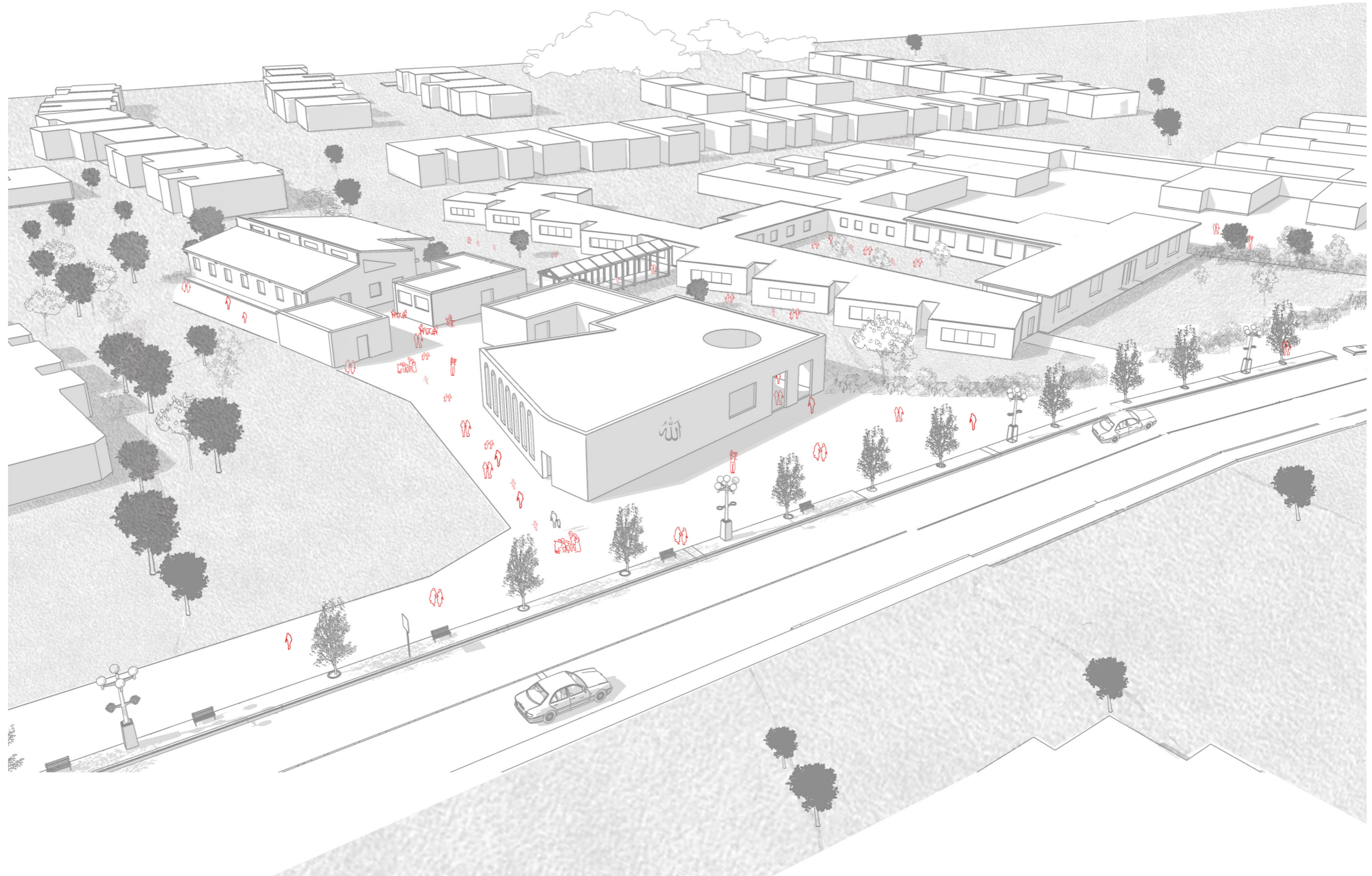


Fig.23 Perspective ariel view of New Islamic community centre highlighting community sustainability.

DCC SUBMISSION

I am a final year student in BArch Architecture at the Dublin School of Architecture, Technological University Dublin. My final year thesis is set within Tolka Valley responding to the influx of migrants into Dublin host communities. Referencing my thesis studies, I am making a submission pertaining to Chapter 12 – Culture.

In section 12.1 where Culture is defined use by UNESCO as: “a set of distinctive spiritual, material, intellectual and emotional features of society or a social group, that encompasses, lifestyles, value systems, traditions and beliefs.”

In Chapter 12 it highlights the importance to keep the cultural/built heritage of Dublin by “making provision for cultural facilities throughout the city and increasing awareness of our cultural and built heritage”. The plan aims to “provide for a vibrant and sustainable cultural sector and associated cultural infrastructure to meet the needs of the city.” Stating how critical it is to cater for future population growth were outlined in the National Planning Framework (NPF) that this growth should correlate with the strategic investment priority of the NPF of “keeping culture at the heart of communities”.

Tolka Valley is currently a multi-cultural region, according to ‘census of population 2016’ with 15% of the area’s citizens originating from Africa, Asia, the UK, and other EU countries. The statistics show a community consisting of multiple different nationalities, where the need for community and social belonging is of even greater importance. We cannot ignore the issue which concerns both the proposed influx of new residents, despite the lack of appropriate facilities, and the lack of spaces for the Muslim community the area. The North Dublin Muslim School, which is in the former School for the Deaf in Cabra, Dublin catering to the Muslim demographic, according to the census 2016 “There were 63,443 Muslims in Ireland in April 2016, representing 1.3 per cent of the population and signalling a continued growth in the number of Muslims in Ireland”.

In a way to develop a Sustainable cultural society. I suggest by starting to integrate this new community/cultures through an Islamic community centre shared by all communities of the public and minorities where this can strengthen social ties and meet all the needs of this new population.

Clonskeagh Mosque and Islamic Cultural Centre is a good example of a successful communal facility that provides for the minorities while integrating locals to facilities such as the cafes/ community events in the centre creating serendipitous moments and social bonds are created. The success of these could help the lack of necessary facilities for a thriving, inclusive, and vibrant community. These would address Section 12.5 policies and objectives outlined stating in CU1 ‘To lead and support the development of a shared vision for culture in the city in collaboration with cultural institutions and other cultural bodies.’

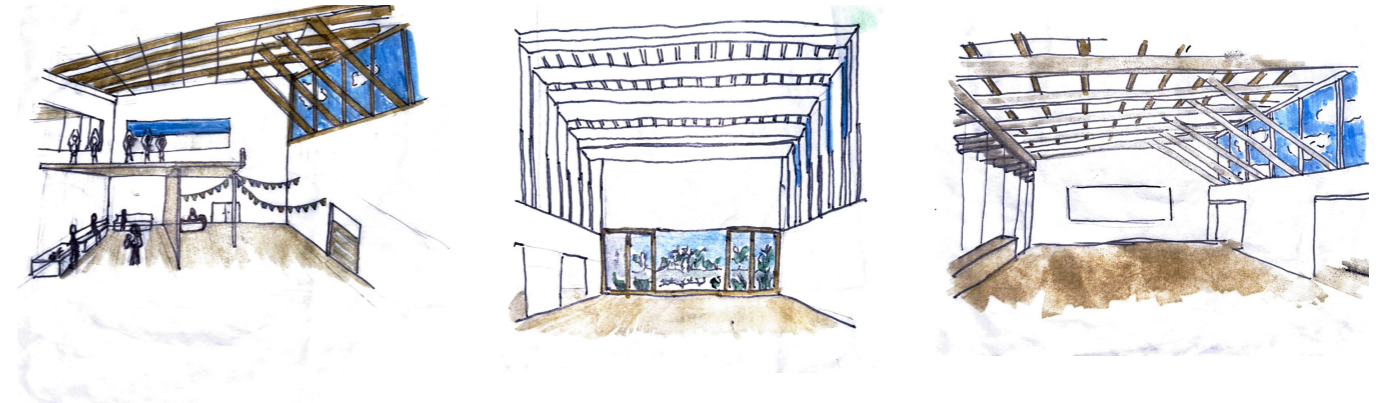




Fig.24 Floor plan

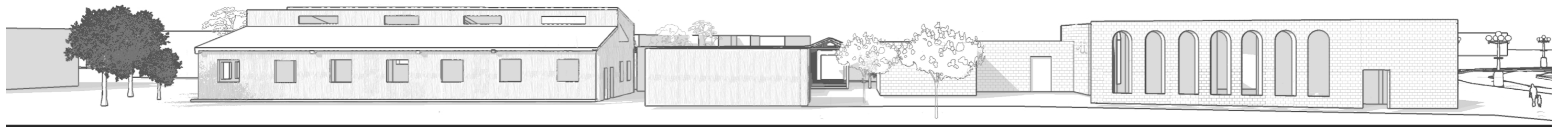


Fig.25 Elevation showing brick and timber pattern on buildings

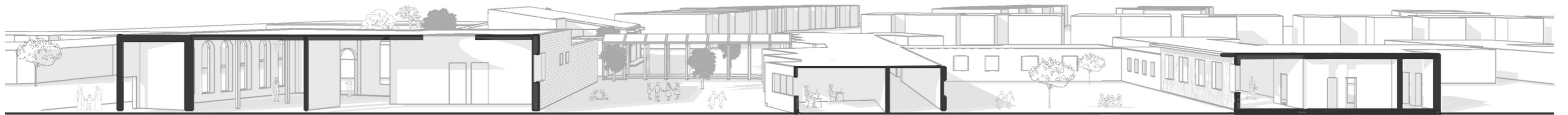


Fig.26 Section

REUSE OF ASHTON BRICK FACADE FOR PROPOSED MOSQUE.

Tolka Valley's Material Arsenal:

Brick and stone were the first major construction materials for the Tolka Valley. In the mid to late 1800s the houses were built using locally sourced brick and stone from the Dublin area and constructed by locals. The craftsmanship was high at the time and these buildings still stand today.



Some derelict stone/ashton brick buildings in cabra.



Fig.27 Area of dereliction of materialsSection



Fig.28 Reused ashton brick facade on mosque

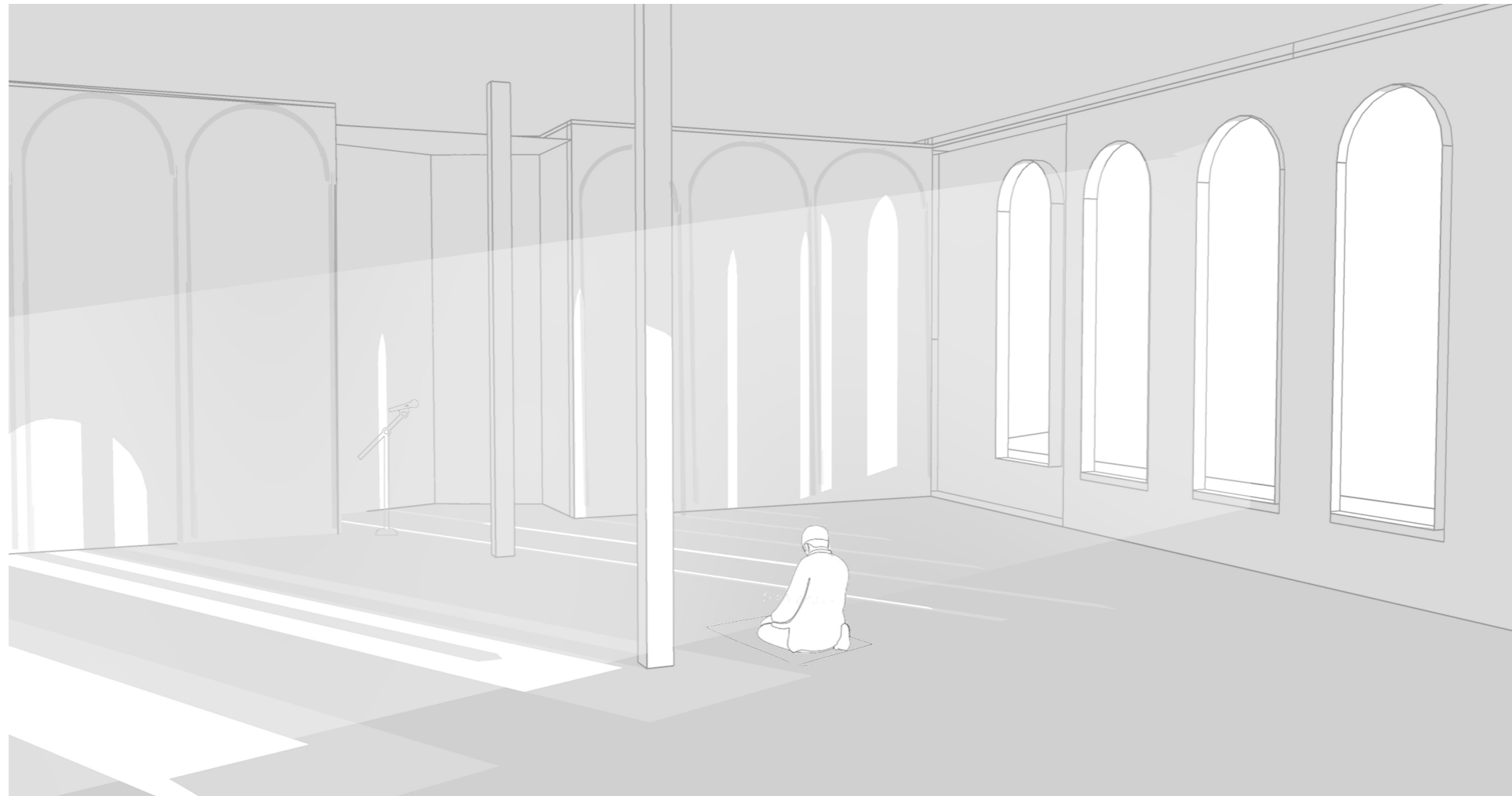


Fig.29 Interior of mosque

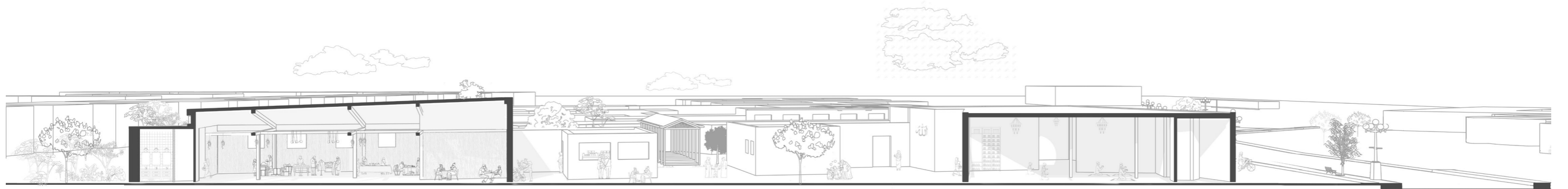
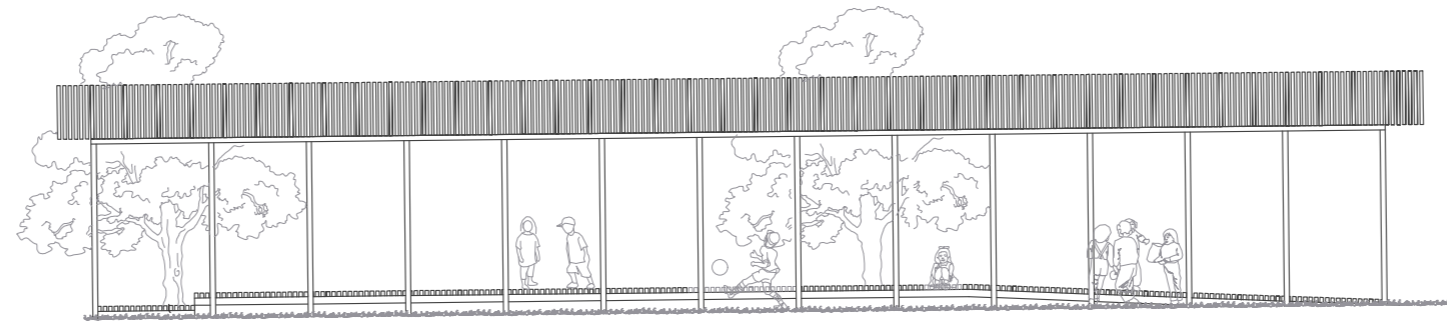
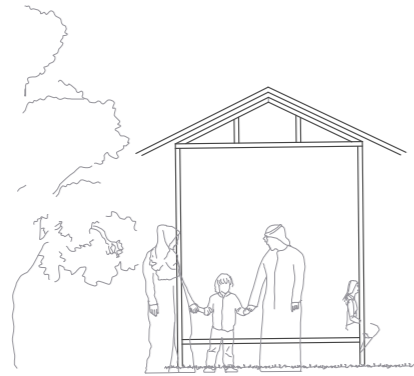


Fig.30 Section



Walkway connecting propos

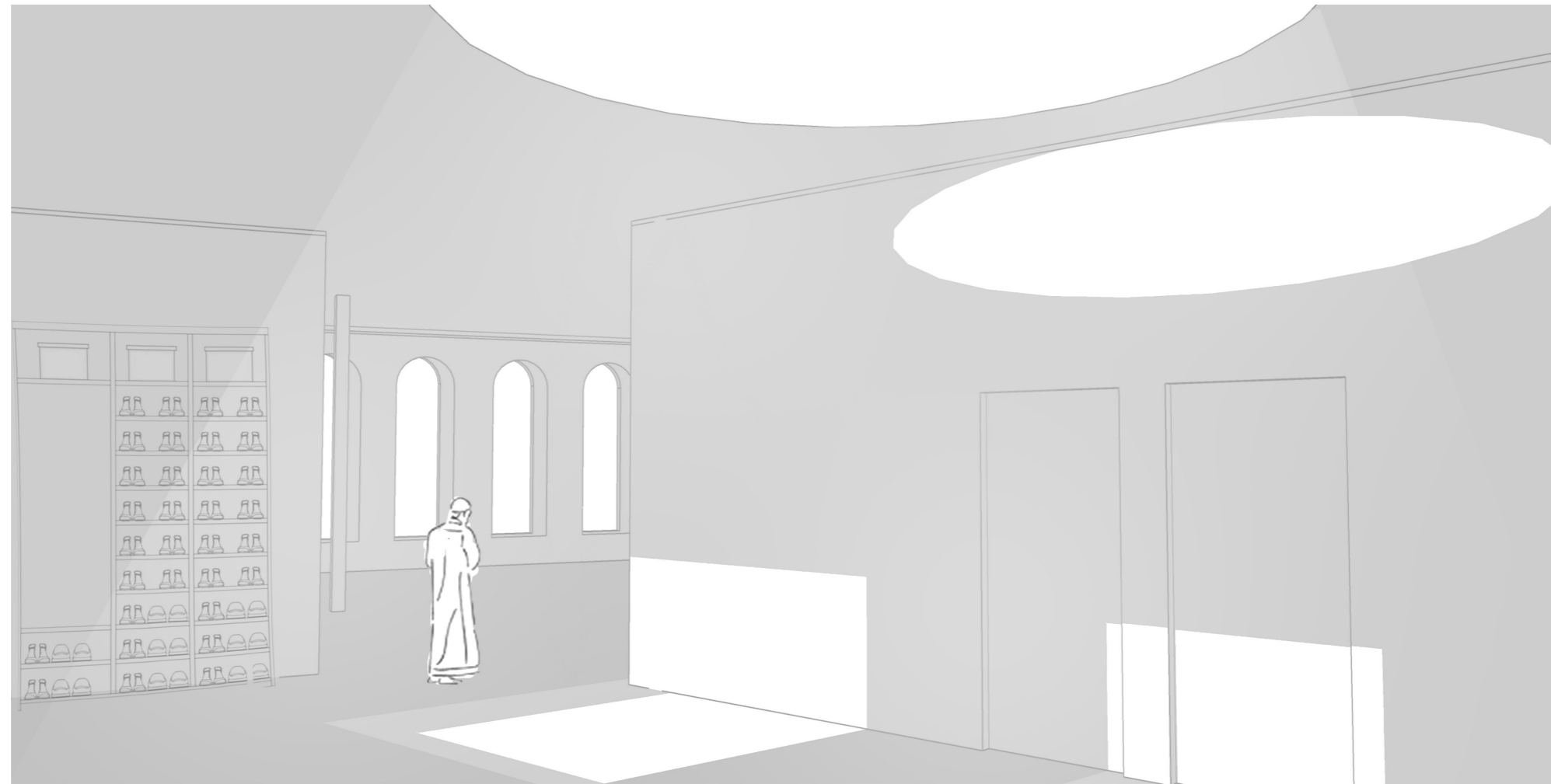


Fig.31 Interior of mosque

Sacred is founded through the whole urban fabric of a city where multitude fountains and public spaces provide life to the city around mosques, souks and other socially they differ in practicing them, based on the social and cultural backgrounds. Some are very strict, some are moderate, and others are relatively liberal in the interpretation and practice.

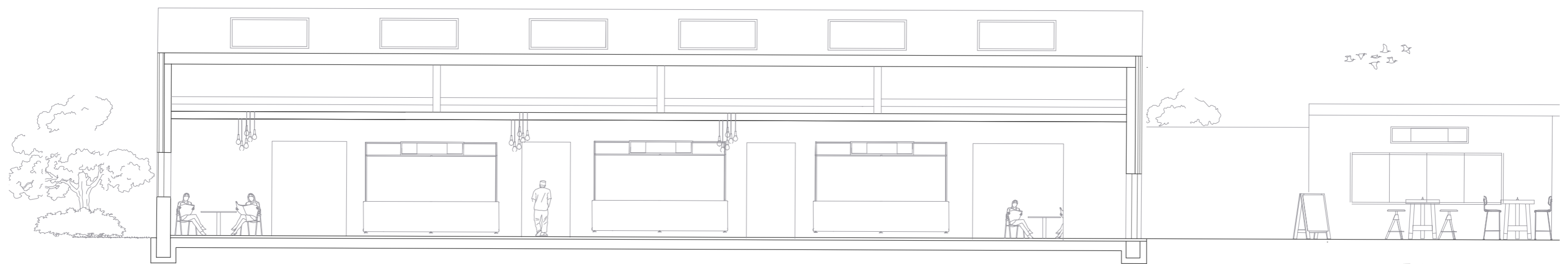
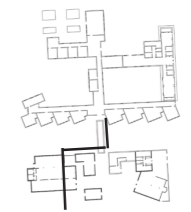
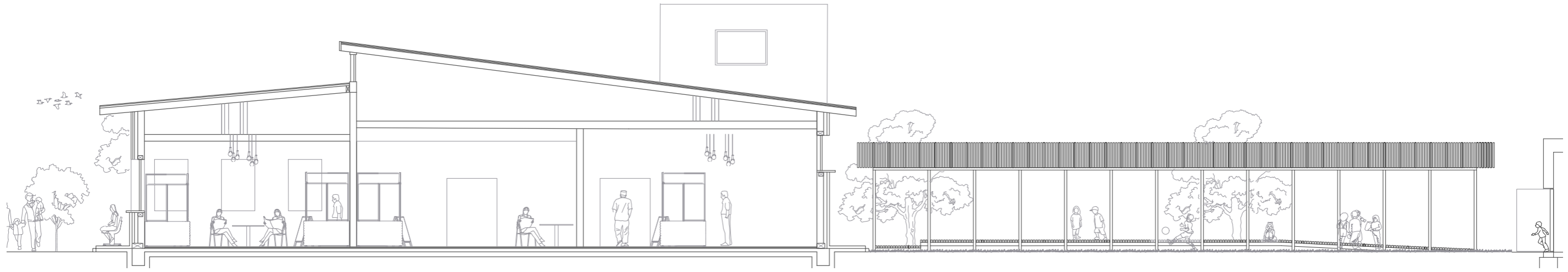


Fig.32 Market detailed section





Fig.32 exposed timber cladding on market

LIGHT INTO MARKET

Roof structure is influenced by natural light. Having as much day light in all spaces of the market.

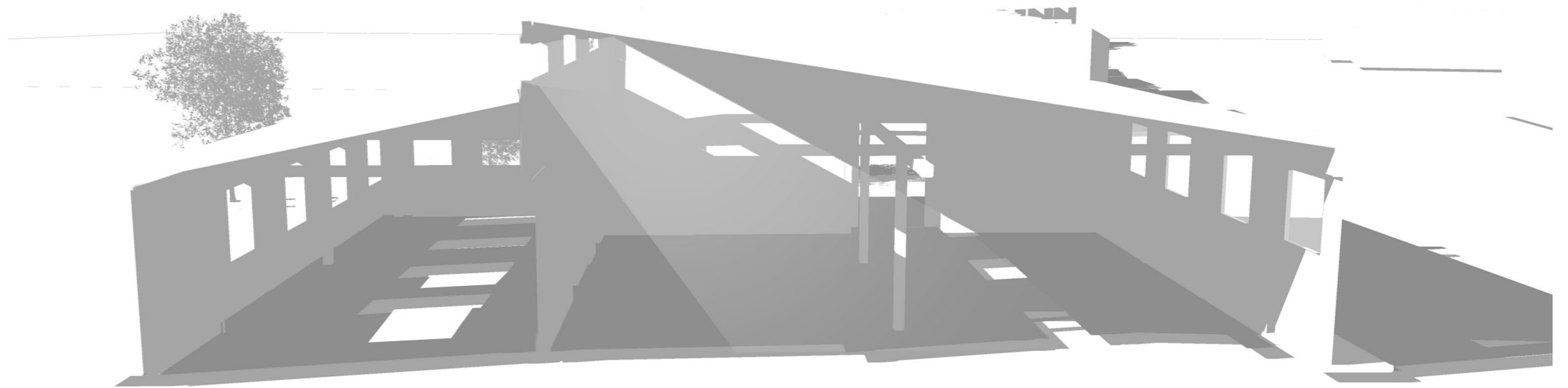
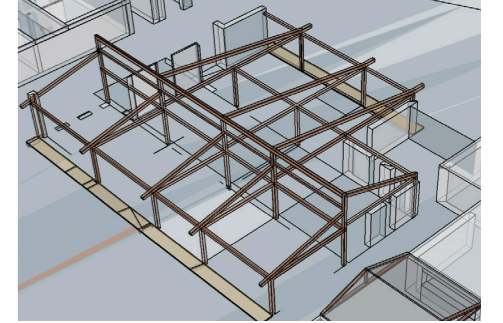
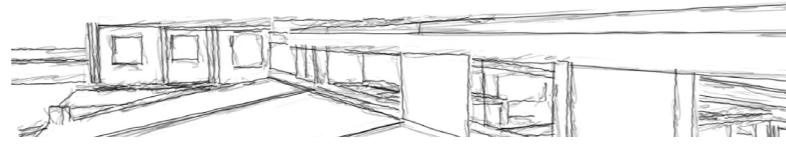


Fig.33 Model shadows 12am june 24th

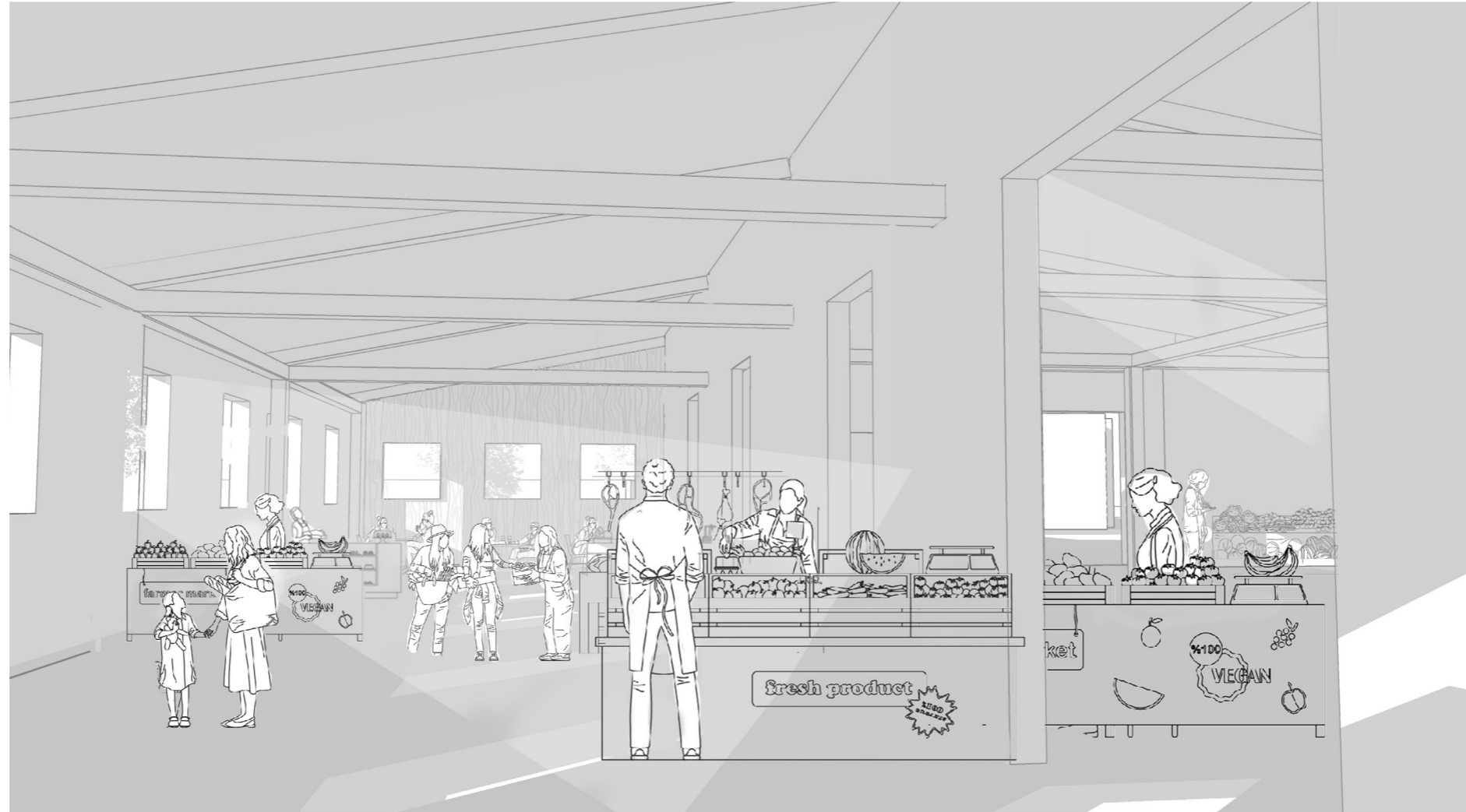


Fig.34 interior of market

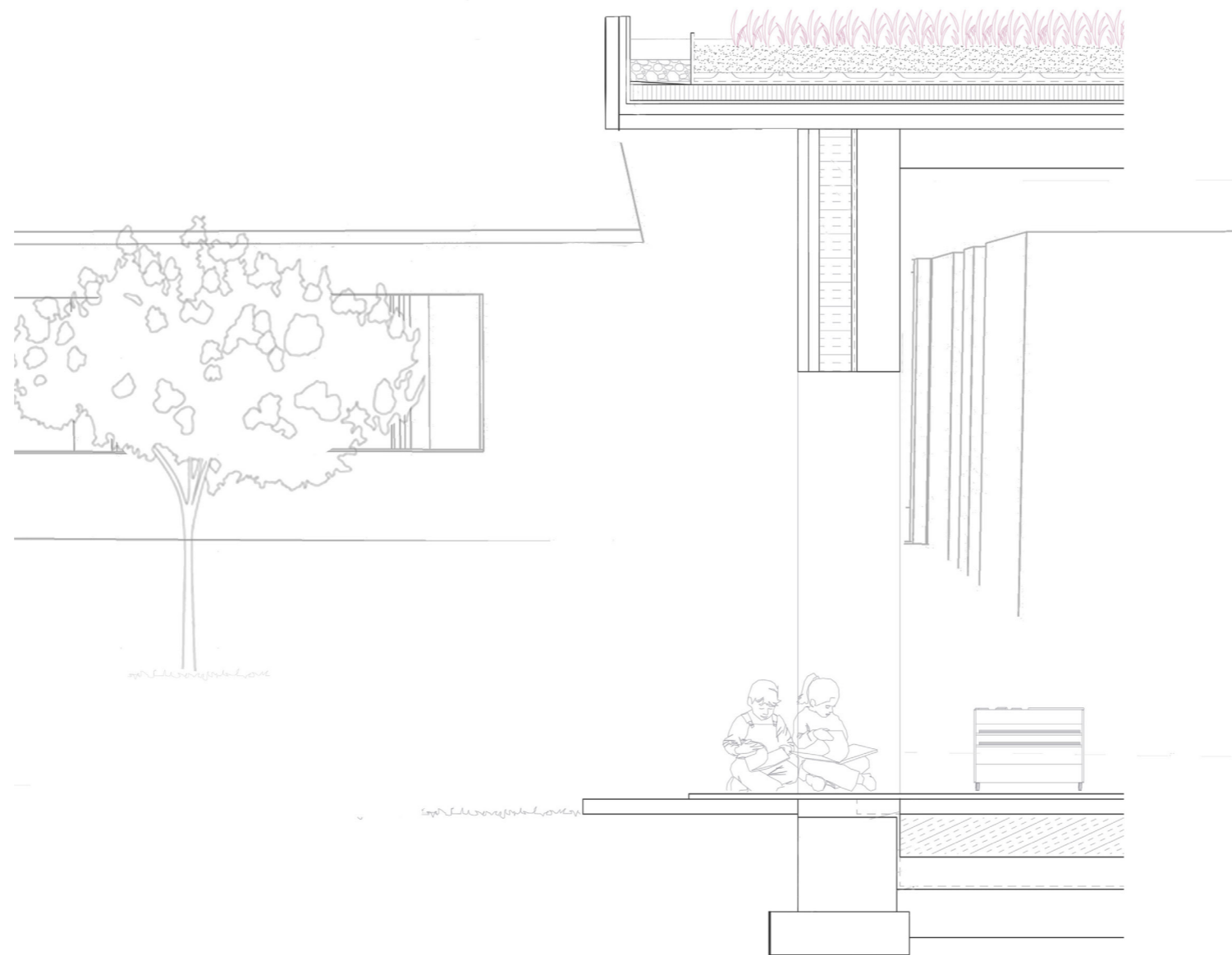
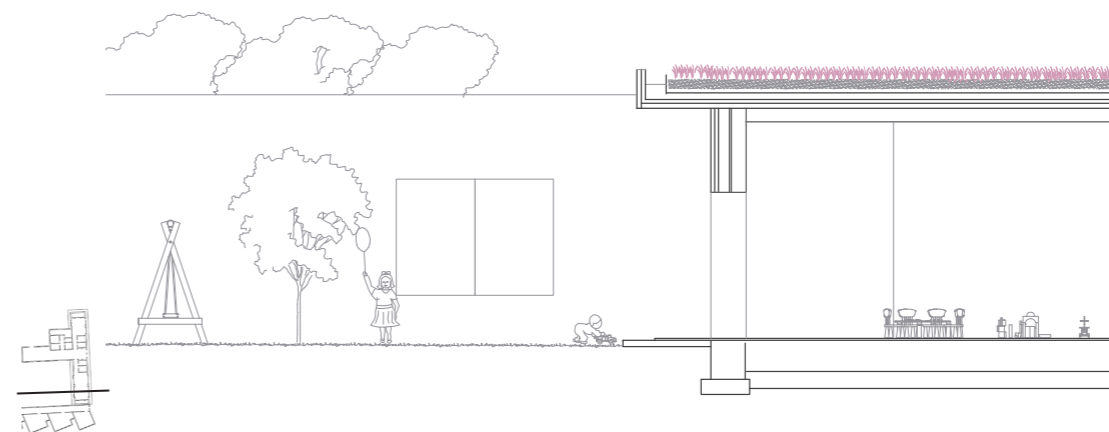


Fig.35 detail section of clt stucture walls in kinder garden



Fig.36 Interior kinder garden



REFLECTION /

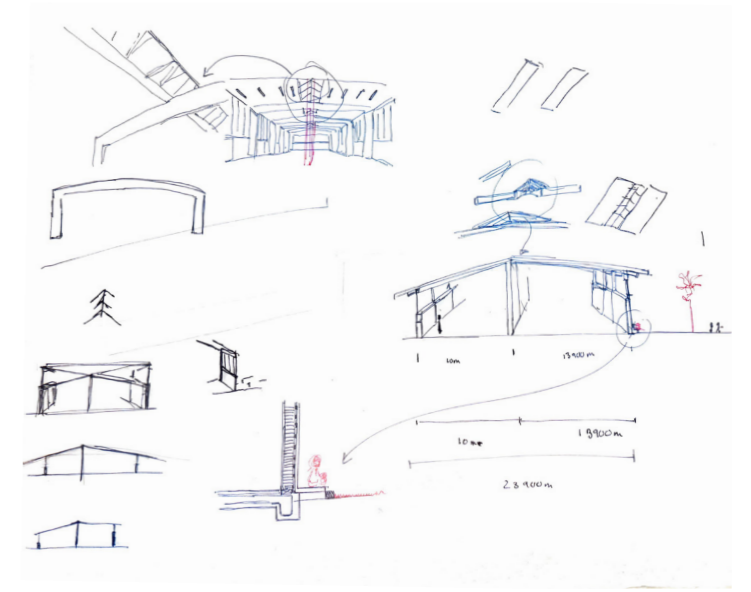
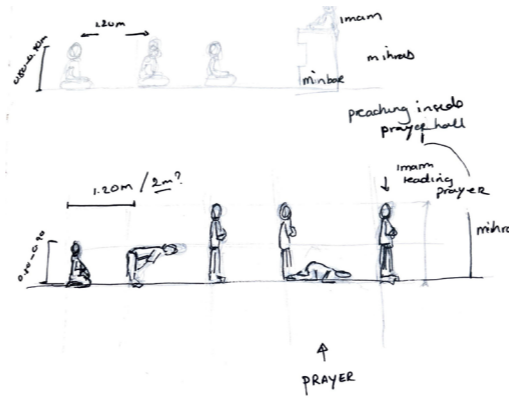
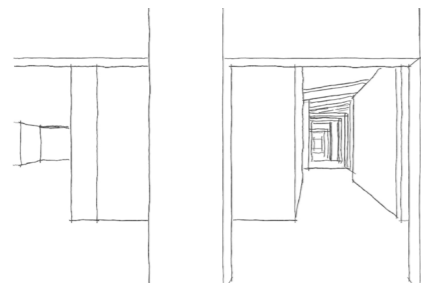
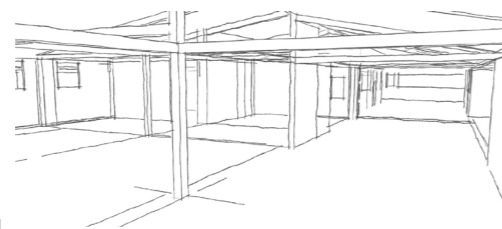
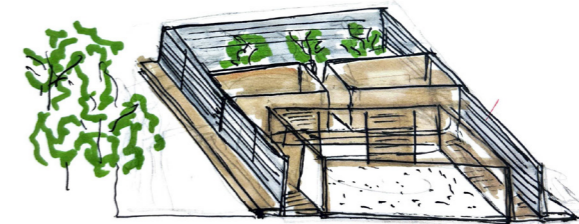
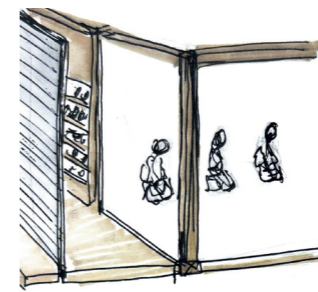
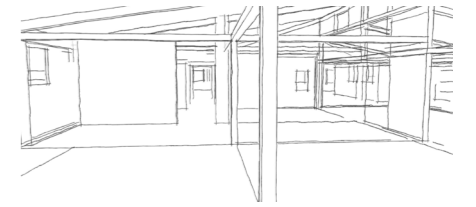
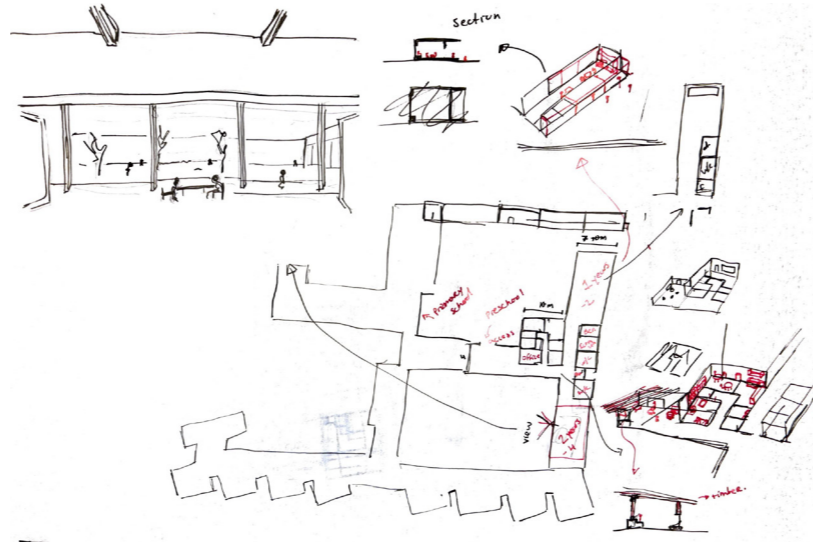
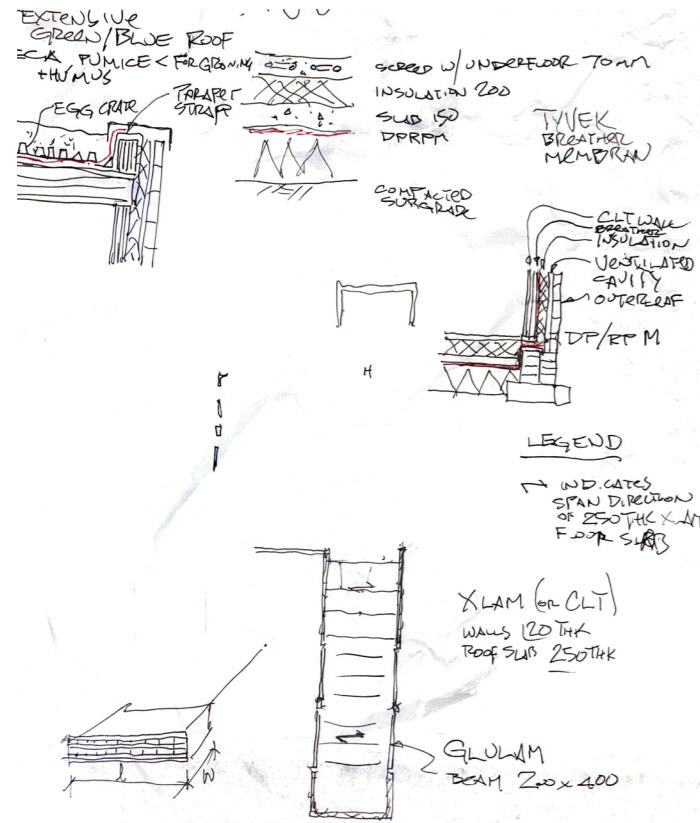
I had hoped that through this thesis I could provide for a turning point. Sustainable communities play a vital role in diverse places where Muslims reside. Creating sustainable environments that cater to the needs of the Muslim population fosters a sense of belonging, inclusivity, and overall well-being. By integrating sustainable practices into architectural designs, such as energy-efficient buildings and green spaces, communities can address environmental concerns while providing a supportive and culturally sensitive atmosphere for Muslims.

Sustainable communities also promote social cohesion and integration. By incorporating elements that facilitate community interaction, such as shared public spaces, community centers, and prayer areas, Muslims can connect and build stronger relationships within the community. This not only enhances sense of identity and belonging but also encourages dialogue, understanding, and mutual respect among diverse individuals and cultures.

Cultural integration is not uncommon in other cities and countries, where Muslims have established a community and society in many places around the world, such as New Mexico, the Washington complex where this center community grew into a thriving religious, social, cultural, and economic hub. This shift in a place's cultural identity has an influence on city planning and construction, as shown in areas with nations that have undergone cultural integration. I believe developing sustainable communities feasible to develop loose public spaces that preserve Islamic cultural identity and integrate with the surrounding cultural norm in an urban context. This space will also help non-Muslims to come in closer contact with Muslims to know, understand and appreciate their cultural identity; and identify the many common values that the two groups share. Creating a loose public space depends on the overall structure of an urban structure. Loose space emerges in an urban context when social and physical looseness encouraging conditions appear that assure a better integration between different cultures.

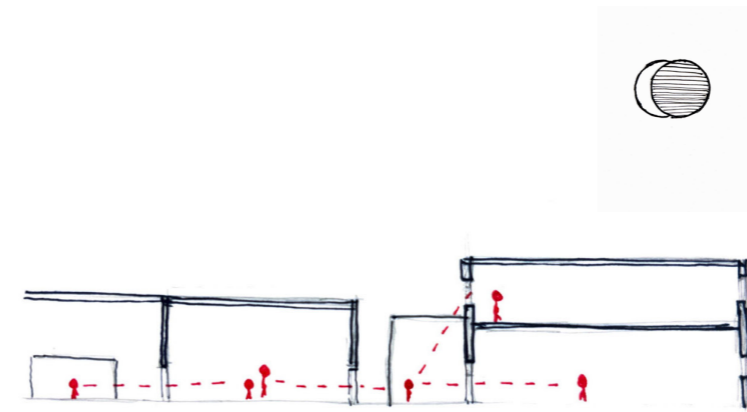
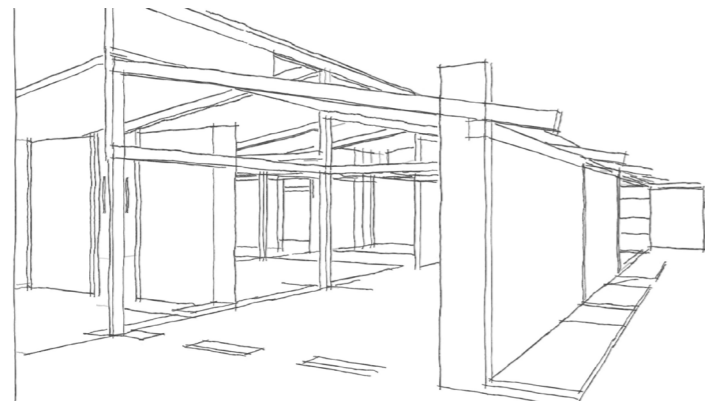
Furthermore, Muslim cultural and religious values are acknowledged and respected in sustainable communities. Sustainable communities show inclusivity and advance the welfare of the Muslim populace by creating areas that cater to their particular requirements, such as prayer rooms, halal food options, and educational possibilities. As a result, the vibrant and rich environment of the unique place is enhanced.

In summary, it is impossible to overestimate the significance of Muslim-populated sustainable communities in varied places. These communities can prosper, encouraging harmony, cultural interchange, and environmental care, by adopting sustainable practices and incorporating architectural designs that respond to Muslims' needs and ideals.



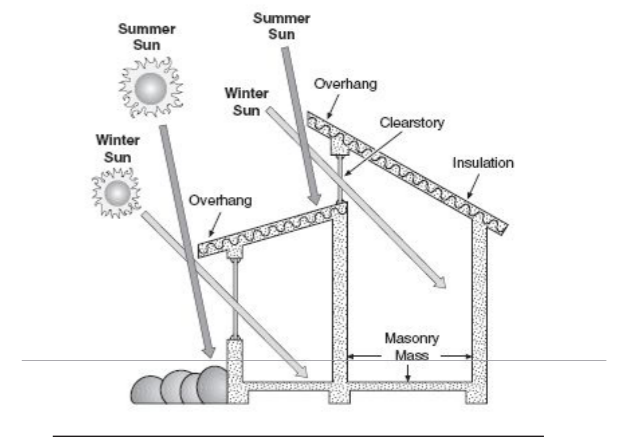
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