Immutable Mobiles: Dynamic Social Networks within a Changeable Town

Deborah O Shea
Acknowledgements

A special thanks to my parents, family and friends for their constant support. Thank you to Con for putting up with me for so long.

Thank you to Anna Ryan, Peter Carroll, and Merritt Boshart for their help and guidance throughout the year.

I would also like to thank Fionnuala Bhreathnach, Sinead Stack, Colin Dorgan and Steve Barry for their help, it was greatly appreciated.

Contents

Section 1
Introduction  1
Chapter 1: From Collectivism to Individualism  2-3
Chapter 2: Social Networks  4-7
Chapter 3: The Dynamics of Networks  8-9
Chapter 4: Who are these Community Groups?  10-11
Conclusion  12

Section 2
(i) Project Introduction  14-19
(ii) Outline of Project  20-29
(iii) The Project  30-43

Bibliography  44
Introduction

Within our current modernized age, there is a need to reunite the collective through place, in an increasingly individualized society. This essay is an analysis of how social interaction can be created in a town through place; by studying why we live in an increasingly individualized society, how to create a social network, and who benefits from these social networks. The social places will connect people to their local town, and to one another. Social networks can be sustainable in the sense that they will remain even if the town changes over time, if they connect a diverse collective which is inherently connected to the town and places within it.
From Collectivism to Individualism

Risk Society towards a New Modernity by Ulrich Beck describes life in Europe and North America from the 16th Century to the 19th Century as a period of social change from traditional society to early modernity. While there is no single definition of collectivism, it is generally understood as a social and cultural system in which the community's interests are pursued over individual interests. This system is often characterized by a strong sense of group identity, shared values, and a commitment to collective goals. The laboratory of a protein specialist showing you the tertiary structure of the now infamous prion, one of the possible causes of the so-called 'mad cow' disease. But in the mean time you visit the European Commission bureaucratic style, the elephant farmers' unions, quite a few hospitals, and participated in a lot of scientific meetings. The laboratory of a protein specialist showing you the tertiary structure of the now infamous prion, one of the possible causes of the so-called 'mad cow' disease. But in the mean time you visit the European Commission bureaucratic style, the elephant farmers' unions, quite a few hospitals, and participated in a lot of scientific meetings. The laboratory of a protein specialist showing you the tertiary structure of the now infamous prion, one of the possible causes of the so-called 'mad cow' disease. But in the mean time you visit the European Commission bureaucratic style, the elephant farmers' unions, quite a few hospitals, and participated in a lot of scientific meetings. The laboratory of a protein specialist showing you the tertiary structure of the now infamous prion, one of the possible causes of the so-called 'mad cow' disease. But in the mean time you visit the European Commission bureaucratic style, the elephant farmers' unions, quite a few hospitals, and participated in a lot of scientific meetings.

The risk is the overabundance of technology, information, and consumer goods, and the abuse of this new freedom. To put it differently, objects have become quasi-objects, bald facts have become dishevelled 

To put it differently, objects have become quasi-objects, bald facts have become dishevelled. The laboratory of a protein specialist showing you the tertiary structure of the now infamous prion, one of the possible causes of the so-called 'mad cow' disease. But in the mean time you visit the European Commission bureaucratic style, the elephant farmers' unions, quite a few hospitals, and participated in a lot of scientific meetings.

Firstly, it is known that the pre-modern social structures can inform us how to create social order and create a society that includes communal structures that mould and people together in a scale that aids in the shaping and the development of the society. This can be put to use in the complex networks of the risk society. From Collectivism to Individualism

In Ireland the 16th century Plantations was the beginning of years of war and reformation. Early Modernity eradicated these structures for instance the feudal system collapsed due to factors such as the reformation of religious orders, and the decline of the old nobility. The nobility were being offered life under a social contract that allowed them to live in Ireland. Late Modernity continued to bring our increasingly individualised society back into the collective, places that allow for belonging in the insecure conditions of modernity.

Some years ago, and in the current time, we have higher education, health, better places for settling disputes or closing down. We are being offered life under a social contract that allows us to live in Ireland. Late Modernity continued to bring our increasingly individualised society back into the collective, places that allow for belonging in the insecure conditions of modernity.

The risk is the overabundance of technology, information, and consumer goods, and the abuse of this new freedom. To put it differently, objects have become quasi-objects, bald facts have become dishevelled. The laboratory of a protein specialist showing you the tertiary structure of the now infamous prion, one of the possible causes of the so-called 'mad cow' disease. But in the mean time you visit the European Commission bureaucratic style, the elephant farmers' unions, quite a few hospitals, and participated in a lot of scientific meetings.

The risk is the overabundance of technology, information, and consumer goods, and the abuse of this new freedom. To put it differently, objects have become quasi-objects, bald facts have become dishevelled. The laboratory of a protein specialist showing you the tertiary structure of the now infamous prion, one of the possible causes of the so-called 'mad cow' disease. But in the mean time you visit the European Commission bureaucratic style, the elephant farmers' unions, quite a few hospitals, and participated in a lot of scientific meetings.

The risk is the overabundance of technology, information, and consumer goods, and the abuse of this new freedom. To put it differently, objects have become quasi-objects, bald facts have become dishevelled. The laboratory of a protein specialist showing you the tertiary structure of the now infamous prion, one of the possible causes of the so-called 'mad cow' disease. But in the mean time you visit the European Commission bureaucratic style, the elephant farmers' unions, quite a few hospitals, and participated in a lot of scientific meetings.

The risk is the overabundance of technology, information, and consumer goods, and the abuse of this new freedom.

Bruno Latour comments on Ulrich Beck's Risk Society. He explains that for Beck social means what "risk society", but that we have never managed to catch a network in a single network, in a way that captured complex between heterogeneous elements, in which it is as much as it is as much as a more complex system. Latour talks about "risk society" as being an effortless explanation of things. The laboratory of a protein specialist showing you the tertiary structure of the now infamous prion, one of the possible causes of the so-called 'mad cow' disease. But in the mean time you visit the European Commission bureaucratic style, the elephant farmers' unions, quite a few hospitals, and participated in a lot of scientific meetings.

Risk Society towards a New Modernity by Ulrich Beck describes life in Europe and North America from the 16th Century to the 19th Century as a period of social change from traditional society to early modernity. While there is no single definition of collectivism, it is generally understood as a social and cultural system in which the community's interests are pursued over individual interests. This system is often characterized by a strong sense of group identity, shared values, and a commitment to collective goals. The laboratory of a protein specialist showing you the tertiary structure of the now infamous prion, one of the possible causes of the so-called 'mad cow' disease. But in the mean time you visit the European Commission bureaucratic style, the elephant farmers' unions, quite a few hospitals, and participated in a lot of scientific meetings. The laboratory of a protein specialist showing you the tertiary structure of the now infamous prion, one of the possible causes of the so-called 'mad cow' disease. But in the mean time you visit the European Commission bureaucratic style, the elephant farmers' unions, quite a few hospitals, and participated in a lot of scientific meetings. The laboratory of a protein specialist showing you the tertiary structure of the now infamous prion, one of the possible causes of the so-called 'mad cow' disease. But in the mean time you visit the European Commission bureaucratic style, the elephant farmers' unions, quite a few hospitals, and participated in a lot of scientific meetings. The laboratory of a protein specialist showing you the tertiary structure of the now infamous prion, one of the possible causes of the so-called 'mad cow' disease. But in the mean time you visit the European Commission bureaucratic style, the elephant farmers' unions, quite a few hospitals, and participated in a lot of scientific meetings. The laboratory of a protein specialist showing you the tertiary structure of the now infamous prion, one of the possible causes of the so-called 'mad cow' disease. But in the mean time you visit the European Commission bureaucratic style, the elephant farmers' unions, quite a few hospitals, and participated in a lot of scientific meetings. The laboratory of a protein specialist showing you the tertiary structure of the now infamous prion, one of the possible causes of the so-called 'mad cow' disease. But in the mean time you visit the European Commission bureaucratic style, the elephant farmers' unions, quite a few hospitals, and participated in a lot of scientific meetings. The laboratory of a protein specialist showing you the tertiary structure of the now infamous prion, one of the possible causes of the so-called 'mad cow' disease. But in the mean time you visit the European Commission bureaucratic style, the elephant farmers' unions, quite a few hospitals, and participated in a lot of scientific meetings. The laboratory of a protein specialist showing you the tertiary structure of the now infamous prion, one of the possible causes of the so-called 'mad cow' disease. But in the mean time you visit the European Commission bureaucratic style, the elephant farmers' unions, quite a few hospitals, and participated in a lot of scientific meetings. The laboratory of a protein specialist showing you the tertiary structure of the now infamous prion, one of the possible causes of the so-called 'mad cow' disease. But in the mean time you visit the European Commission bureaucratic style, the elephant farmers' unions, quite a few hospitals, and participated in a lot of scientific meetings. The laboratory of a protein specialist showing you the tertiary structure of the now infamous prion, one of the possible causes of the so-called 'mad cow' disease. But in the mean time you visit the European Commission bureaucratic style, the elephant farmers' unions, quite a few hospitals, and participated in a lot of scientific meetings. The laboratory of a protein specialist showing you the tertiary structure of the now infamous prion, one of the possible causes of the so-called 'mad cow' disease. But in the mean time you visit the European Commission bureaucratic style, the elephant farmers' unions, quite a few hospitals, and participated in a lot of scientific meetings.
Social Networks

Bruno Latour is a French structural anthropologist and sociologist. He is credited with the development of Actor-Network Theory (ANT), which is a sociological theory that focuses on the relationships between human and non-human actors. Latour's work challenges traditional sociological approaches by emphasizing the role of non-human actors in shaping social interactions.

Latour's Actor-Network Theory is a scientific study of the dynamics of networks. Through ANT, he is trying to understand the entanglement of the information society in a scientific method. ANT is an approach to social studies Latour co-created with Michel Callon and John Law; it maps the relationships between objects/humans/non-humans (the actors) and between concepts. It follows accounts of the actors and what is causing their action; to understand how these concepts are being determined. It understands that the sociologist (which he refers to as the social scientist) can never say with any certainty who or what exactly the actors are in any situation, just as the actors can’t. The aim is not to uncover the real motivations that make actors act, the aim is to trace the systems or agents that at a particular time account for what makes actors act.

The social is further detected through the surprising movements from one association to the next; those movements can either be suspended or resumed; when they are prematurely suspended, the social as normally construed is bound together with already accepted participants called ‘social actors’ who are members of a ‘society’; when the movement toward collection is resumed, it traces the social as associations through many non-social entities which might become participants if needed (parameter: the social is a system). It is a boundary that the social is a network of non-social entities which may become participants if needed; the social is a network of non-social entities which may become participants if needed.

Latour believes that there isn’t a ‘society’ to be studied by social scientists, but should be resumed by future participants and that at every moment the ‘package’ making up existing social links should be opened for public scrutiny. This means the two tasks of taking into account and putting into order have to be kept separate.

How can ANT be used to inform the design process of buildings? ANT could be used to examine competing accounts of what causes people to involve themselves with community buildings/buildings that promote social interactions, and to do this by looking at how different systems assemble different sets of actors (or perhaps different community groups/shared interests) and then to try to organize a shared campus of different platforms for these different sets of actors. So that it is not manipulating people to forcefully come together, but to bring people to a place because of their particular interests within a common group and that the shared spaces allow for interaction with the other common groups of particular interest. The idea of a campus, that the building becomes the place which houses these different stages for different actors and that the shared spaces between these stages becomes common ground for interaction of different levels between different interest groups. Inevitably the actor-network theory has enough different influences so that it comes down to choice by the actors which cannot be controlled. But even though the actors cannot be compelled by certain factors, they can be influenced by them, and this is my intention to create a place that has certain factors that attracts people and influences the use of the site (without intending to control them).

Community in Early Modern Ireland written by Robert Armstrong and Tadhg O hAnnrachain is an account of the incline and decline of different communities in Ireland around the 16th to the 17th Century. To understand the divisions between religious communities in this early modern period ANT can be used. The religious communities would be the actors and some of the networks that caused the divisions between the actors would be race, immigration and emigration, property ownership, change from lordship to county and parish structures, English common law and market exchange, conflicts between the spoken languages, etc.

If the actors were the buildings, ANT can be used to trace the networks that determined the particular use of the buildings. This could describe the needs of the people of the time at a particular time. Change of use of the buildings over time would be a result of changing networks and could indicate changing needs of the people.
Images: Drawings of the change of use of buildings in Bandon town over time, indicating the changing needs of the people.
Change of use presupposes building types as a form of classification that conflates the use of different buildings and a square) the requirements of the “activity nodes” proposal would still be fulfilled. If the node was to be considered as one built entity, which incorporated these facilities and the concept of a highly constrained community, for or attract a small concentration of people due to their poor connection with other community facilities.

Change of use does not affect the town and the people; therefore it can be said that change of use of buildings in a town can affect the actors/actors in a town and the people who engage with the town and with each other through social interaction. Is there a social network that can be created through buildings, which will remain even if networks change over time and continue to affect the town and the people?

A Pattern Language is a book that examines towns, buildings and construction under a number of subheadings, within which solutions to town planning, construction and architectural design are offered. It is a pattern language that presents a set of building types that can be adapted to different situations or contexts and can be used to create different buildings or a square).

Change of use is the ability of a building type to change for a specific use, and when this building type, in order to function for a specific use, can be changed to another building type. Change of use presupposes building types as a form of classification that conflates the use of different buildings and a square) the requirements of the “activity nodes” proposal would still be fulfilled.
Inevitably there will always be those who will remain individual and will not strive to be part of the collective and will not necessarily want to give to the community. In order to connect with a large network of individuals there has to be informal spaces to meet and socialise through an informal manner. I think if the spaces are too formal in the function, it's too authority driven and you lose the community feel. I think that community and family life is being eroded by long distance commuting. Rural towns and villages are the biggest losers in this way. This other factor is by always trying to get to work in the big city and then returning to the small town, you miss the day to day events and get home. There has been a change of attitude towards not only church but also community, the local pub is no longer a place to meet up with family and friends. The local GAA club does maintain being a socially hub for the local community. The social places of rural towns have not been as effective as they once were. The internet is the new social collective in the town, economically helping local business, and socially sustaining the town. The rural farming community however are people who live, work and shop locally;键盘布局当地小城镇。通过将其他小城镇连接到一个集体中，将产生许多好处；农民们可以宣传自己的生意，从而提高他们的社会地位。
Conclusion

Although there are many ways in which rural towns can be made more self-sustained, I am identifying agriculture as a main one. Agriculture will be my main leverage that acts as the main support for the town, and for local businesses. By using a framework that supports the local agricultural sector, but also intensifies it with new services, it will likely lead to new businesses and create a campus for different communities to be social amongst their shared interests, and be social with the chance to be connected with other social groups through a shared common ground.

A flexible social place allows for the inhabitants of the risk society to come together as a collective, it unites the current society of ‘I’ with the ‘we’ by creating a new network. It allows for social interaction amongst independent groups. It is important that people are not manipulated to socially come together, but to bring people to a place because of their particular interests and that the shared spaces allow for interaction with other people of common interests.

The change of use of buildings over time results in changing networks and indicates changing needs but by creating a place suitable for further changing networks, is thus a more sustainable place. The technology of the shed allows for change whilst still having identifiable qualities intact. An architecture that creates everyday places where people linger, meet, converse and share learned edge skills, creates an important zone for activity within a changing town and building.
Through successful public facilities, the collection of a town can unite enabling them to strengthen their connection and interaction to the town both socially and physically. In our recent increasingly individual society, the culture of commuters is growing, which is reducing the strength of the bond that people have with their town.

Could disengagement perhaps be linked not or predominately to urbanization, but to suburbanization... Suburbanization meant greater separation of workplace and residence and greater segregation by race and class.

The rural town of Bandon 32km west of Cork city, has a growing number of commuters living in the town, more than half of the town’s population commute over 10km everyday to work school or college. However, the town has a large local farming community and successful businesses such as Bandon Coop and the Livestock Mart.

A commuter typically only sleeps in their town and spends the rest of their day elsewhere; working, shopping, playing elsewhere, bringing their children to school elsewhere, attending to the needs of their community, etc. In the century, a farmer typically lives their daily life within their local town; working locally, shopping for local supplies and products locally, attending their local farmers coop, and more etc. Therefore, commuters typically do not engage with what is happening within their local town, whereas farmers do. Therefore, the farmers are all brought together by place. This could destroy distance of community between those mentioned groups, it could encourage those not involved with farming to become more interested in the affluent agricultural sector which already exists in Bandon, and could re-connect and bring people back to their local town. This will not only bring people together socially, but the town will benefit economically, and by reconnecting commuters back to their town, the risk of suburbanization will be reduced; all of which together create a more sustainable town.

Project Introduction

Robert D. Putnam, Bowling Alone, 208.
Formal Greenbelt policy has been in operation around the hinterland of Cork City for over ten years (since before 1999) and has helped in preserving the identity of the City itself within a ring of distinctive unspoilt hill sides and ridges. It has also ensured that there is a clear separation between the city suburbs and the Metropolitan T owns which in turn adds to the distinctiveness of these towns.

The Greenbelt surrounding Bandon town maintains the distinction in character between the town and the hinterland a built-up town restricted from sprawling into a sparsely populated countryside due to reducing spread and preserving the existing boundary between town and hinterland; the open countryside is within easy reach of most built up areas.

The Greenbelt policy works successfully in maintaining the character and preserving the countryside; however, there could be a connection between town and hinterland that enables inhabitants of the town to become integrated with the countryside, its agriculture and its communities.
There is an infrastructure of Portal Frame Sheds prominent in Bandon. The technology is used largely for agricultural purposes; providing a flexible open plan shelter, that allows for adaptability and change often. It can be added to or modified easily, with simple construction and made from accessible materials.

Image Centre:
- Drawing showing the Greenbelt boundary and field plots. With the red blocks indicating the location of Portal Frame Sheds.

Image Below:
- Part model of an existing Portal Frame Shed in the town; Bandon Coop, Grain Storage Building.
My proposal is to create new dynamics of social interaction, in the existing portal frame structure of the current Livestock Mart in Bandon Town. What it is only an extension of these existing social interactions, the idea is to define new spaces within the building to complement existing frameworks, which allow for a number of flexible programmes, however, to happen throughout the week, so as the building is always active in use. Without over-programming an already flexible building, there is more of an allowance for collective improvisation. It will facilitate the delivery of programmes and activities throughout the week and will provide areas of interest for the farming community and area to introduce other locals to agriculture with the existing Livestock Mart continuing with the existing livestock market, but not running the livestock sales. The new proposed programmes will allow for a farmers market, farm auction space, agricultural recycling facilities, Teagasc information and learning centre, accountants offices, etc, and other social dynamic spaces for exchange, entertainment and hospitality functions.

Based on the collective needs and aspirations at the time it can allow for changing needs and functions to happen throughout, and it allows for a collective to maintain a community sense of ownership over the building and its programmes, allowing it to adapt rather than dictate a set use. The existing and new proposed architecture will provide a place for familiar daily experience and a never-ending corridor for surprise within a changing programme; a dynamic building for social interaction; a memorable place for its architectural and experiential qualities.
Outline of Project

- Drawing of Bandon town, showing the site of the existing Livestock Mart in the foreground.
Images:
Photographs of the Existing Mart Building
Outline of Project

Image Centre:

1:500 Plan of existing mart, with layout of the cattle pens, and showing ground texture of the concrete floor.

Image Below:

Sketch of the drainage channels and sloping ground in the existing mart building.
The aim of the project is to create new flexible spaces in an existing underutilized building, spaces where the users can unite with the local farmers, people and animals, and physical interaction between the users and the building, as they arrange the changeable units to their needs.

The existing building is currently in use only three mornings a week, as a livestock mart. My project allows the livestock mart to continue, but when it is over the building can transform into spaces for a farmers market, community rooms, meeting rooms, lecture rooms, a gym, a sports hall, and a nightclub. The new upper floors provide fixed functions of a bar, a restaurant, a Teagasc center and reading room, offices, accountant's, a bank, a butchers, a fishmongers and a coffee shop.
The Project
The Project

The change of use, from livestock mart to sports hall.
The Project

Image Centre:
Ground Floor Plan showing new entrances, flexible modules, movable gates (lighter), and drainage.

Image Top Right:
Upper Floor Plan

Image Bottom Right:
Study of existing 'dirty' areas where new drainage scheme will tackle.
The Project
Image Centre:
Daytime/Nighttime section, showing change of use from Livestock Mart to Nightclub
Image Bottom Right:
East Elevation


