

THE OTHER

Chapter one
About the invisible

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"But what is memory if not the language of feeling, a dictionary of faces and days and smells which repeat themselves like the verbs and the speech, sinking in behind the thing itself, into the pure present, making us sad or teaching us vicariously..."
Julio Cortazar, *Hopscotch*, 1963.

When talking about The Wall we can't avoid the fact that it's something that is not there yet, it doesn't have a shape, it hasn't been built, nevertheless we refer to it as if it was, and more important, we discuss it and create scenarios for it's happening to be. We give it shape and form, and therefore all its concept and meaning.

Often in daily life, we refer to things that we cannot see or give a unified shape to, like love, time, pain, space. And not because we can't give them shape or form it means that they are not real or that they cease to exist.

Space, for example, can have significantly different interpretations, the word itself can refer us to multiple meanings depending on the context that it is used, and if we reduce it to a specific field of study like is architecture, we also find ourselves wondering about the extent to which space exists, and therefore all the things contained or present in it.

According to the Merriam-Webster' dictionary, Space can be defined as:

The dimensions of height, depth, and width within which all things exist and move.
'what gives the sense of a journey in space and time'

It can also be a continuous area or expanse which is free, available, or unoccupied.
'a table took up much of the space'

Or the freedom to live, think, and develop in a way that suits one.
'a person needing her own space'

Let's say space is the territory that we exist in, the geographical boundaries marked by height, depth and width, our context, the physical environment that contains us. Without space we wouldn't exist, our bodies are understood in reference to everything that surrounds us and we are able to acknowledge ourselves because of what sees reference to it. We understand that we are ourselves and not others because of the constant interactions with things and people that are not us, defining and creating a kind of edge that establishes things boundaries, reinforcing what is "us" and what is "other".

When building, architecture serves as a reflection of our culture and time, helps us shape and understand the space we inhabit, it serves as a testimonial for the events around it.

And because we are bounded to our cultural and individual perceptions, the understanding of space and the world in general, our interpretations and the way in which we shape our world is too. As human beings we have learned to modify our surroundings trough building, this gave us protection from the natural elements and shelter from animals and other human groups. And as societies grew, so did the need for building, towns became cities and cities unified to form nations.

Architecture became not only a way to conquer space but a way of expression for the people that dwells in it, and therefore a way to read the events that made it happen. When walking around in human settlements whether they belong to the modern world or not, we can read the built space as a guide to the ideals/ideas that shaped it, and to the communities that thought them. Cities, as well as towns and villages, can be read as the result of the cultures that inhabit them, the bigger they are, the more complex the interactions and the text become, and so do the messages embedded in them.

As individuals as well as communities we depend on the interactions that happen within them to redefine what shapes us, and so do our built environments. Cities, as well as people, base their development on the constant reshaping of their identities.

And as time goes by and experiences, memories, and sentiment are bound to certain spaces, they acquire an increased value that goes beyond any idealy boundaries, and even though as a society and as a country we do have severe problems of discrimination and inequality, somehow diversity is seen as the norm, because it is virtually impossible to track and classify each other by race, culture or religion. This American diversity is one of the constant influx of migrants from all over the world, Europe, Asia, Africa, and this is reflected in every aspect of our culture and DNA.

As a Mexican, but also as a migrant, the idea of this wall came to be a big statement that emphasized the notion of Mexico being a second grade nation, a country of outsiders even when at home. A wall as it happens implied that there were an inside and an outside and everything was against the wall. And therefore the danger of the out, disregarding and devaluating the richness that everything on the outside has.

As time passed and more and more statements were issued, Trump became president and demanded that Mexico pay the cost of the construction of the Wall, he banned for a period of time any Muslim tourists or new coming migrants after the Paris attacks and solidified his position against immigration, as a way of restoring old time "American greatness".

In a country like mine, shaped by countless incoming and outgoing migration waves, I couldn't help but wonder what kind of impact this would have, more than the construction itself and the politics around it, the idea of a plan like this, reminded me of the reductive way in which Mexicans are perceived, and how this shapes not only the national identity but also the individual ones.

This invisible structure became a reality in the minds of millions of people, not only Mexicans or US Americans, but around the world, the idea of a project like this resurrected the fears and memories of the Berlin Wall, the Israeli-Palestine conflict, and the construction of the Great Wall of China. And not only because of the nature of the building, but because it addressed topics of discrimination, exclusion, violence, immigration, and borders, freedom of movement, all topics that are too well known in a time were more people are being forced to abandon their home countries or chose to do so, in the pursuit for a better life, a better future, and new beginnings.

But even though the project was not built yet, the wall seemed to take shape, not by means of construction but out of the collective perception of it, I started to wonder how a smilingly imaginary object had such a power over us, and how could we assess it and challenge it. The idea of an invisible object with very visible consequences.

of place or "fields of care" are known only after prolonged experience. The first ones command attention and awe, while the second evoke memory, so then, most places are both "public symbols" as well as "fields of care" in different degrees.

The city, for example, is a public national symbol as well as a field of care, and so is the neighborhood, they are attached to the experiences and feelings of the people that live it daily but still remain as places of public interest. They represent small worlds, centers of power and meaning relative to their context. Monuments, artworks, buildings, and cities are places because they organize space into centers of meaning, they become centers of value and significance given trough repeated human experience over time.

Buildings, for example, become small worlds, and like a piece of art put on a pedestal, the inhabitants usually complain about a sense of other way around. In the same way, as art does, architecture becomes a way into which human feeling is made visible, they become the "embodiment of life and culture".

It is in this way that built elements in space can become the holders of greater significance than the one its function gives them, they become the accumulation of sentiment and meaning, holders of hope and dreams, but also pain and suffering, and they become history itself and the testimony of it.

For Mexicans as well as for large part of South America and the world for that matters, the U.S. border with Mexico is not more than just a frontier between two countries, it is also a great political, cultural and human significance. It establishes the position of a political, economic and military power like the United States over immigration policies and its superiority over the neighbors of the South, but it also sustains the idea of the American dream and everything that comes with it.

Artists, as well as politicians and activists, have addressed its heavilly charged meaning and history for decades, questioning it's being and the violence around it, but I believe that for many others the border wall becomes a place of greater significance not because of it's symbolic historical or political value, but because it concentrates a big emotional charge that comes from personal stories, forming a collective memory that gets materialized beyond any concrete structure.

At the same time Anglo Americans started to welcome the large working class of Mexican immigrant population as cheap labor and advertised it to prospective industrialist through the nation, but always keeping them at a distance, "we didn't want the Mexicans but employed them, loved their culture but disliked them. In essence, it needed their labor, but rejected their presence".

The prospect of economic growth kept the influx of migrants, yet the idea of a culturally mixed society didn't appeal to Anglo Americans, who didn't felt identified with the newcomers and saw them more as intruding strangers.

And as immigration increased, Mexican-US American groups too were threatened by a new wave of Mexican immigrants, whom they feared would take their jobs, and on the face of this becoming, "we didn't put distance by supporting anti-immigration laws, others started to identify themselves as Spanish or US Americans, searching for connections with the founders of the city, as a way of detaching themselves from the US newcomers, not like them, not like represented the fear of losing a job, but also the idea of a low-class citizen, the foreigner, the stranger, the other.

It is at this time that the idea of the cheap, low working class Mexican started to be formed in the common mind of the Anglo American, and for the communities with Mexican heritage, it threatened the social position that they had gained so far, and at the same time, it posed a reminder of the past that they had fought to leave behind, it identified them with it.

A few years ago thanks to the work of my father as a journalist, I came across the story of the migrant mothers, women from Central America looking and marching for their lost children who didn't get across the American border. Every year they gather and start a journey parting from the Mexico-Guatemala frontier, tracing the way their relatives might have taken on their way to the US. The names of everyone who comes across them the names and faces of their loved ones.

For them the frontier represents way more than just a border, it is a place of hope, hope that their loved ones are still alive, and it gives a sense of purpose and perseverance.

This yearly pilgrimage is a way to seek justice, to shine light on a problematic that has been largely ignored by the Mexican government, to search for clues, but moreover to keep the memory of their loved ones alive. Without a grave, the hope is still alive, but there is no resolution, the grieving process cannot be completed until the journey that for many will end it started. Once they reach the US frontier, the border itself becomes a kind of unintentional memorial, a place of remembrance, a place where the memory of their children is still alive.

And Mexicans are not the only ones in the pursuit of the American Dream, every year thousands of people mainly from Guatemala, El Salvador, Nicaragua, and Honduras, cross the Mexican border and start a journey that for many will end in kidnapping, extortion, human trafficking, organ theft or rape.

Like the story of the Migrant Mothers, there are many other stories about the tragedy of those who never made it across the border, but also million stories more of those who did. The story of migration doesn't end in the frontier, it reaches over it, and the story of The Wall doesn't start with a building nor it ends with it.

As the United States used to belong to the Wall is more than an abstract concept, represents the accumulation of personal and collective histories, the dreams and hopes of the many, the pain and suffering of others. And in order to understand what this object means and what it represents, is important to understand its history.

Anglo Americans and Europeans alike were fascinated by the idea of experiencing an ancient civilization in a modern time. Governments from both countries encouraged this view for its economic benefit, and while in the US was promoted as a safer yet authentic version of the Mexican culture, Mexico too advertised itself as a destination where ancient cultures could be explored and the benefits of modernity. Local inhabitants were forced to conform to this new interpretation of their culture and heritage, and from both sides, Mexican communities adapted their cultural practices to include and manage the feelings and expectations of the visitor in search for an economic reward. This not only contributed to depict the Mexican as exotic but also to alienate and objectify everything belonging to it.

Chapter two

A little bit of history

"Beyond myself, somewhere, I wait for my arrival." Octavio Paz, *Collected Poems*, 1997.

It is almost impossible to think about The Wall without thinking about the frontier itself, and of course its history. Before the modern border lines were settled, a big part of what we know today as the United States used to belong to the Empire of New Spain, until in 1821 Mexico won its independence.

The first border line was traced between 1849 and 1850, shortly after the Mexican-American U.S.-Mexican war, where Mexico lost a big part of its territory, leaving Texas as one of the last states to be annexed to the US.

Later on after the last Spanish colonies were gone, Texas remained as part of the newly founded country of Mexico, but after new Anglo Americans outgrew the Mexican population, Texas too was declared independent and annexed to the United States of America.

From then on, slowly the Mexican elites that remained were bought or pushed out by the new and growing Anglo American developers, leaving behind a mixed working-class population that couldn't go back but didn't feel welcomed anymore either. On top of that, during the Porfiriato in Mexico in the 20s, many struggling working-class Mexicans found themselves with no more choice but to move to Texas, despite its racism, the prospects across the border were more inviting than to struggle in the aftermath of the revolution in 1910, and more and more immigrants started to arrive, searching for opportunities, as well as fast-growing manufacturing industries to take shape in the border state. This new kind of immigrants

Perhaps it is in this context that the borderland remains as one of the true manifestations of history and culture, both

The immigrant other

Mexican and US American, a testimony of a long history of segregation, division and migration. The line separating both countries shaped more than just a frontier, it formed identities, it formed the immigrant. The Wall as an object and as an idea emphasizes the history of the border and by default, the history of the immigrant.

Without the border, there is no frontier, no immigrant, no danger.

And the idea of the dangerousness of the immigrant, I believe lies not in the fact that they surge as a new working class of cheap labor that threatens the livelihood of the ones above them, but rather in the fact that it confronts the safety of the known, of home, with too much of the other, of the unfamiliar.

A tourist is welcomed because it is a temporary visitor, and even then when big masses of tourism arrive to a given country, the inhabitants usually complain about a sense of dilution of the authenticity of their city, town or culture, but they still welcome them because of the economic benefit.

Economics then become one big important aspect of it, an expat, for example, is not an immigrant because it is unique in its kind, and brings the prospect of knowledge and economic growth. But the immigrant is not a tourist or an expat it is someone that stays in lower class citizens from lower class country arriving to a better one, looking to benefit from it with nothing to contribute.

While in reality waves of migration always bring storms of fear to the countries that welcome them, culture diversitiy is desirable and a source of knowledge, technological improvements and the diffusion of new ideas and perspectives.

Yet unfamiliarity in numbers can give the sense of one's identity being diluted, instead of being seen as an enrichment, the idea of the immigrant then, is seen as a treat to the familiar, to home, and in face of rapid change one can fear it and have the impression of being an outsider in ones country.

But immigrants too become fearful in the face of change, being different makes them stand out, to be obvious, to be present, to be observed, it makes their position vulnerable and at the same time, it makes them being seen as a threat. They become the misplaced, the odd ones out since the context does not explain their being.

In the context of the border, immigrants become the other, people from the other side, other cultures, other countries, and The Wall and its borderline become a representation, a materialization of people's fear of migration and therefore change.

A fear that finds it's roots in the expectation of the unknown and its consequet anxiety, rapid change and exposure to other cultures in one's country, can lead to a loss of a sense of familiarity, and The Other more than being a novelty starts to be perceived as invasive.

An invasive otherness in the territory of comfort and home not only makes the familiar feel rearranged, but it puts in question its survival.

And even though we find strength in numbers and social organizations, and cultural diversity enriches our societies, our being as humans remain our biggest source of fear. Beyond the uncontrollable and unpredictable natural elements, or the existential questions of our own being, other people, strangers, outsiders, are what we fear the most, they are what we belong anywhere, it just belongs to himself.

The immigrant often denies the society that gave him birth as a way of putting distance between their past and their present, but they are also rejected in the ones they arrive to. The immigrant is in a constant search, a constant becoming, a constant putting distance by supporting anti-immigration laws, others started to identify themselves as Spanish or US Americans, searching for connections with the founders of the city, as a way of detaching themselves from the US newcomers, not like them, not like represented the fear of losing a job, but also the idea of a low-class citizen, the foreigner, the stranger, the other.

Chapter three

Fear of the other

"The other does not exist: this is rational faith, the incurable belief of human reason. Identity = reality, as if in the end, everything must necessarily be absolutely the same. But the other refuses to disappear: it subsists, it persists: it is the bad bone on which reason breaks its teeth. Abel Martin, with a poetic faith as human as rational faith, believed in the other in "the essential Heterogeneity of being" in what might be called the incurable otherness from which oneness must always suffer." Antonio Machado

The immigrant as the other becomes a way to concentrate the fears of society into one simple point, to explain them and give them direction making them easier to rationalize and therefore to eradicate or impose control over them.

This fear of the other then is usually linked to sentiments of nationalism and extremism, rapid change and a sense of instability can cause societies to search for ways to identify their fears and canalize their anxiety, and then a search for familiarity and safety leads to a rejection of anything unknown.

But fear is not always bad and it is very necessary for survival, we become alert and vigilant, ready to react in case of immediate threat. In human beings, feelings of fear and it sources appear and disappear at different stages of life. As we grow old we learn to distinguish between what imposes a direct threat or not, to evaluate the risk and to manage the feelings of anxiety and alarm, and over time we suppress unpleasant memories of past experiences with fear in order to simplify our encounters with it.

But what is fear? According to the Cambridge Dictionary fear is understood as:

An unpleasant emotion or thought that you have when you are frightened by something dangerous, painful, or bad that is happening or might happen.

Fear is a complex feeling, and to begin to understand the concept of it there are two parts in which we can divide it: Alarm and Anxiety. The first one is the feeling that we get when we are in presence of immediate danger and our first instinct is to run or to fight the threat. Anxiety, on the other hand, is the feeling of anticipation of danger, we feel anxious when we anticipate a danger that cannot be pinpointed immediately, yet we react and become alert, cautious and vigilant, we look for possible threats in order to predict them.

Basic and primal fears like fear of darkness, natural phenomena, and heights are something that we can all relate to, most animals, as well as humans, are afraid of heights. In places like hurricanes, earthquakes and violent storms tend to provoke fear amongst those who witness them, and all of them I believe, appeal to the biggest threat and source of fear, death.

Above all, we fear losing our lives, and therefore we fear everything that threatens

them.

Chaos and everything unknown can become a source of threat or danger, we fear what we cannot control or predict and, we create systems to help us impose order or create a sense of security through some kind of understanding or rational.

We build mental as well as physical shelters to protect us both from the dangers of the world as well as the ones from the mind. Children's fairy tales, legends, myths, religions, and philosophical systems are all ways in which we find comfort when facing phenomenons that we cannot explain or predict, we dwell in them reaching for answers, protecting ourselves from the wondering mind and its consequent anxiety.

In a similar way we build structures, fortresses that shelter our bodies from the outside, the house, the field, the town, the city and the nation, are all in different scales containers of organized chaos, and as such, they are a constant reminder of our own fragility.

Built spaces are human boundaries placed on earth, human-made limits in an attempt to keep harmful forces away. Garden fences, city walls, dikes, borders, radar fences are all boundaries set to protect us from threats as small as the neighbor's dog, and as big as the ocean or a neighboring country.

In the same way that we create and search explanations for unpredictable or incomprehensible phenomenons, like ghosts, storms, earthquakes, and monsters, we build physical elements or keep tangible threats away in direct reaction and prediction to them, and if our need for building is driven by the need to protect ourselves, then we could say that our landscapes are shaped around the things we fear.

"Every human construction -whether mental or material- is a component in a landscape of fear because it exists to contain chaos."(Tuan 1979).

Cities are a reflection of the cultures that gave them birth, built landscapes reflect our fears, and in the same way a rail on a bridge reflects our fear of falling, or the dikes along the Dutch coast the fear of water, the border walls, security control, and surveillance systems reflect our fear of the other.

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Yet by acting together we have mastered our environments, we've applied systems of control and construction in order to make the world a more stable place where we feel at home.

In the past, societies understood this human world as a small environment of safety surrounded by threats, the walls of a house or around cities provided both physical and magical protection against human enemies, demons, violent weather, and disease, forces of chaos, dissolution, and death. Natural events, disease, and the unpredictable human behavior made us look to forces of evil acting against human order and with the intent of harm. Witches, monsters, spells, angry and vengeful gods, bad luck, all were external forces in which humankind explained everything that couldn't be rationalized.

Walls have always been created to keep what we fear at bay, in the medieval era they were built around cities to defend ourselves from harm, without the dangers from the outside. Being open and exposed, not only to the natural elements, but also to other societies, individuals, and animals, was a risk to the population, but also the social order that was imposed within it.

Fearful forces existed outside of the city walls, in the wilderness. Witches and heretics lived in the mountains, monsters and beasts inhabited the forests, and societies had to conform to the given social rules and order, were cast outside the perimeter, and those who questioned or risked it from within were brutally and publicly punished, creating fear and a constant reminder of what might happen if you didn't obey.

People feared those who imposed control, in order to have a sense of control and comfort over what they feared. Subjects feared the outsiders of the wall, but also the structures of hierarchy that sustained it. This system eventually collapsed and started turning into what we know today as institutions of incarceration, seclusion, and segregation. Asylums used to be places to subdue crowds by deliberately creating an atmosphere of fear around the systems of law and justice, trough public punishment and execution they kept in place the hierarchy and order of authority. But like an inside-outside society, the wall has transitioned from surrounding themselves with walls to protect from the outside, into incarcerating that what they feared.

Around the 15th century as plagues and diseases like leper hunted the lives of the many, hospitals surged as a way to treat, but mainly to contain those who were infected away from the common citizens and especially the elites in power. Asylums were opened for the mentally diseased or for those who didn't fit into the societal order, warehouses monitored the poor and eventually, prisons were established for the criminals.

Walls became a way of secluding threats and not a perimeter to protect the inside. Instead of surrounding ourselves by walls we now surround what we fear, allowing us to live in "freedom". Nature kept the physical separation and walls, while prisons, hospitals and ghettos contain other human beings that threaten society.

As human power over nature increased and expanded, the fear of it was reduced. Our modern world is very effective against the forces of nature, and even though hurricanes, earthquakes, and floods still manage to create damage, these events are perceived as exceptional and are no longer considered as a constant threat. To control something we needed to understand it fist, so we applied knowledge into systems that would allow us to control to a certain degree, the forces that endangered us. Illness is treated with antibiotics, the world is becoming more and more reachable, accessible and in a way, smaller. Distances have become shorter and time seems to go faster.

Waves of migration because of war, political and economic conflicts, have become a norm, and as much as this can bring economic benefits for those who welcome them, it also brings fast change, and with that comes fear, and with fear comes distance.

But imagine this would happen in your country, in your town, in your home, what if you could put yourself in the place of the other, and instead of being a stranger, you would be someone like a human. The power of empathy and curiosity relies on the fact that gives us more knowledge about something or someone that we don't know, or that seems distant and strange. Instead of control, we can gain knowledge, instead of walls we can build freedom, and instead of dangerous others, we can see ourselves as equals.

To rulers as well as governments people in groups are potentially dangerous and must be controlled, and governments must be controlled. Although human beings create order and society by cooperating between each other, the mere fact of concentrating in the same place allows for situations that can result in violence and unpredictable consequences, thus they must be controlled.

A common method used to discipline children is to instill the fear of punishment, and masters of fearful, frightened, monsters and witches, and ghosts. Governments as adults do with kids, create and direct fears with the direct purpose of establishing more systems of control that will guaranty predictable behaviors in its population. As in the medieval times the fear of punishment from the government and at the same time of those fears created by them started shaping societies in which freedom seemed to be covered under a veil of control.

We want to create a sense of security into the unknown, so we establish systems, institutions, and strategies that help us do it. Incarceration and segregation reduce the exposure to those who we fear, and the order of security in a confined space where they can exist under supervised conditions.

In contemporary times, the big urban metropolis highlights the fear of urban conflict, of strangers, fear of public disorder, fear of the poor, fear of immigrants. Like in the medieval era the idea that the periphery is inhabited by threatening and frightening populations, endangering the order of security, and that both in the physical orders of cities as well as in domestic and international policies. Ghettos, favelas, and low-income neighborhoods remain in the periphery, the further from the center, the more dangerous and poor the area becomes.

During periods of peace it seems that society has a more flexible attitude towards the idea of 'we' and 'they,' it tends to minimize them, thus we can identify the differences in culture, race or ideologies, it polarizes opinions into those of good and evil, safe or dangerous.

Strangers become the enemy and then suddenly it is justified to act against them in any way possible, to defend ourselves from harm, without any bad conscience or regret into the actions taken against the dangerous other.

People start to look for the safety of community and construction for groups to identify with in order to have a sense of familiarity, and comfort, of protection. And even though this is nor per se a bad thing, it is when you are not confronted and exposed to a diversity of opinions and cultures, the lack of views that our own matters be perceived as the only one that own starts while at the same time being constantly reinforced by those around you who share it.

Diversity in opinion, race, culture, background or gender, it is as important for the individual as it is for the city town or country. Our built environments are shaped and reshaped as our societies grow, they serve as a reflection of our times, the more diverse and more open and accessible and diverse, it is only natural that such drastic changes generate feelings of fear and anxiety which are then reflected on how we shape it.

Change is inevitable, it is part of life and it is understandable that at times we become anxious about our own fragility. But if we manage to look past the anxiousness that can obstruct our ability to think clearly, we will find ourselves curious for the unknown, for what inhabits the forests, for the other, other things, other lands, and we will also find richness in its discovery. It might seem that we are in the constant seek of stability and control, but we are bound to the need for experience and for that, we must accept that order is just ephemeral.

The Wall comes at a time when it generates no surprise, it seems like a natural reaction to fearful and threatening times, and for some, a good solution. Yet we must confront ourselves with the dimension of it, with its history and with the consequences of its construction. We become numb to this kind of actions, used to hearing news of war and disaster, but as the world becomes more and more a place of humankind and not one of countries or nations, we must all learn to find a way to give space to the way our built environments become a reflection of who we are as societies.

The dangerous other

As much as everything we build is a reaction to the fear of the other, we are constantly aware there is much space for us to question this and challenge it in the way we build our world. Once we've become confronted with it, the responsibility of action lies on us, and in the way we reshape this landscapes of fear.

In the case of The Wall, its old fences and new

prototypes in San Diego are a testament of a

contrast between two countries, of the fear of one another. And they stand still challenging time and change as if their message was as absolute and unchallengeable as its structure.

And as much as this is an event bound to a certain territory, the issues it addresses and the message it sends regards every one of us and our freedom of movement and identification. As mentioned before, thanks to technological advancements our world is becoming more and more reachable, accessible and in a way, smaller. Distances have become shorter and time seems to go faster.

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Diversity in opinion, race, culture, background or gender, it is as important for the individual as it is for the city town or country. Our built environments are shaped and reshaped as our societies grow, they serve as a reflection of our times, the more diverse and more open and accessible and diverse, it is only natural that such drastic changes generate feelings of fear and anxiety which are then reflected on how we shape it.

Change is inevitable, it is part of life and it is understandable that at times we become anxious about our own fragility. But if we manage to look past the anxiousness that can obstruct our ability to think clearly, we will find ourselves curious for the unknown, for what inhabits the forests, for the other, other things, other lands, and we will also find richness in its discovery. It might seem that we are in the constant seek of stability and control, but we are bound to the need for experience and for that, we must accept that order is just ephemeral.

The Wall comes at a time when it generates no surprise, it seems like a natural reaction to fearful and threatening times, and for some, a good solution. Yet we must confront ourselves with the dimension of it, with its history and with the consequences of its construction. We become numb to this kind of actions, used to hearing news of war and disaster, but as the world becomes more and more a place of humankind and not one of countries or nations, we must all learn to find a way to give space to the way our built environments become a reflection of who we are as societies.

The dangerous other

As much as everything we build is a reaction to the fear of the other, we are constantly aware there is much space for us to question this and challenge it in the way we build our world. Once we've become confronted with it, the responsibility of action lies on us, and in the way we reshape this landscapes of fear.

In the case of The Wall

THE OTHER

The border wall
as a human process

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2018

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**3145 km from
Amsterdam**

A map showing the
total lenght of
the border between
Mexico and the US
parting from the
city of Amsterdam,
The Netherlands.

200 km

