

Making of Place.



Culture and Perception.

“A deep human need exists for associations with significant places. If we choose to ignore that need, and to allow the forces of placelessness to continue unchallenged, then the future can only hold an environment in which places simply do not matter. If, on the other hand, we choose to respond to that need and to transcend placelessness, then the potential exists for the development of an environment in which places are for people, reflecting and enhancing the variety of human experience.”

- ‘Place and Placelessness’, Edward Relph.







Through passive methodology, the work depends on what is found in the given location not my conscious design. Building on endeavours into the existence of the human experience, this series is a 'residue' of multiple processes of knowledge production – including observational, physical, experimental methods of making. With this, I was in a brand-new space, a stranger to the environments of the American East Coast. While previous works I explored the places I knew; homes, familiar landscapes and comfortable spaces, this experience was an investigation into the new and unknown. What would I learn from the environment and how would I connect with its place?

The aim at the start of this work was to document and absorb what I could in an authentic matter, I had little incentive or preconceived intentions past the willingness



to gather. Over the 5 weeks I went on trips in NYC and the surrounding areas – originally I set out to capture any environment so vastly different to the ones I capture back home in Scotland, the known urban jungle of tarmac and skyscrapers, but quickly i found that sounds, movements, paces of living, the ways in which individuals experienced their daily living to be far more consuming.

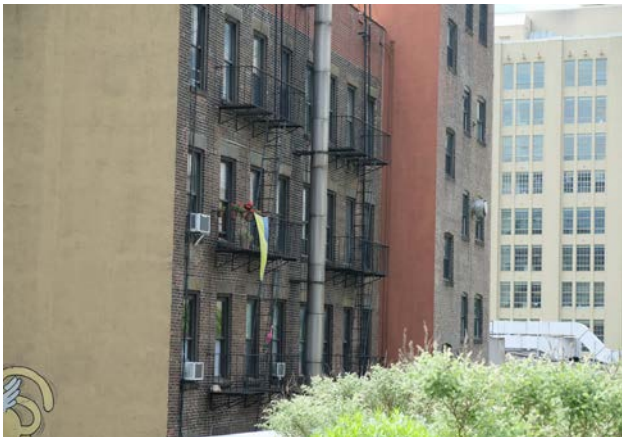
Through this series of photography books, you'll see a collection of discovered places and experiences that developed my understandings of the environment I was in, the built spaces containing gathered memories and habits, cultural exchanges, languages, mannerisms, foods, sounds, and landscapes expressing entire complexities of human intentions - foundations to a community of identities making place.



Manhattan, New York City, NY USA 2022









“Ecology without Nature argues that the very idea of “nature” which so many hold dear will have to wither away in an “ecological” state of human society. Strange as it may sound, the idea of nature is getting in the way of properly ecological forms of culture, philosophy, politics, and art. “

-Timothy Morton





Places

Are locations.

Place involves an integration of elements of nature and culture.

Although every place is unique, they are interconnected by a system of spatial interactions and transfers.

Places are localised – parts of larger areas and are focuses in a system of localisation.

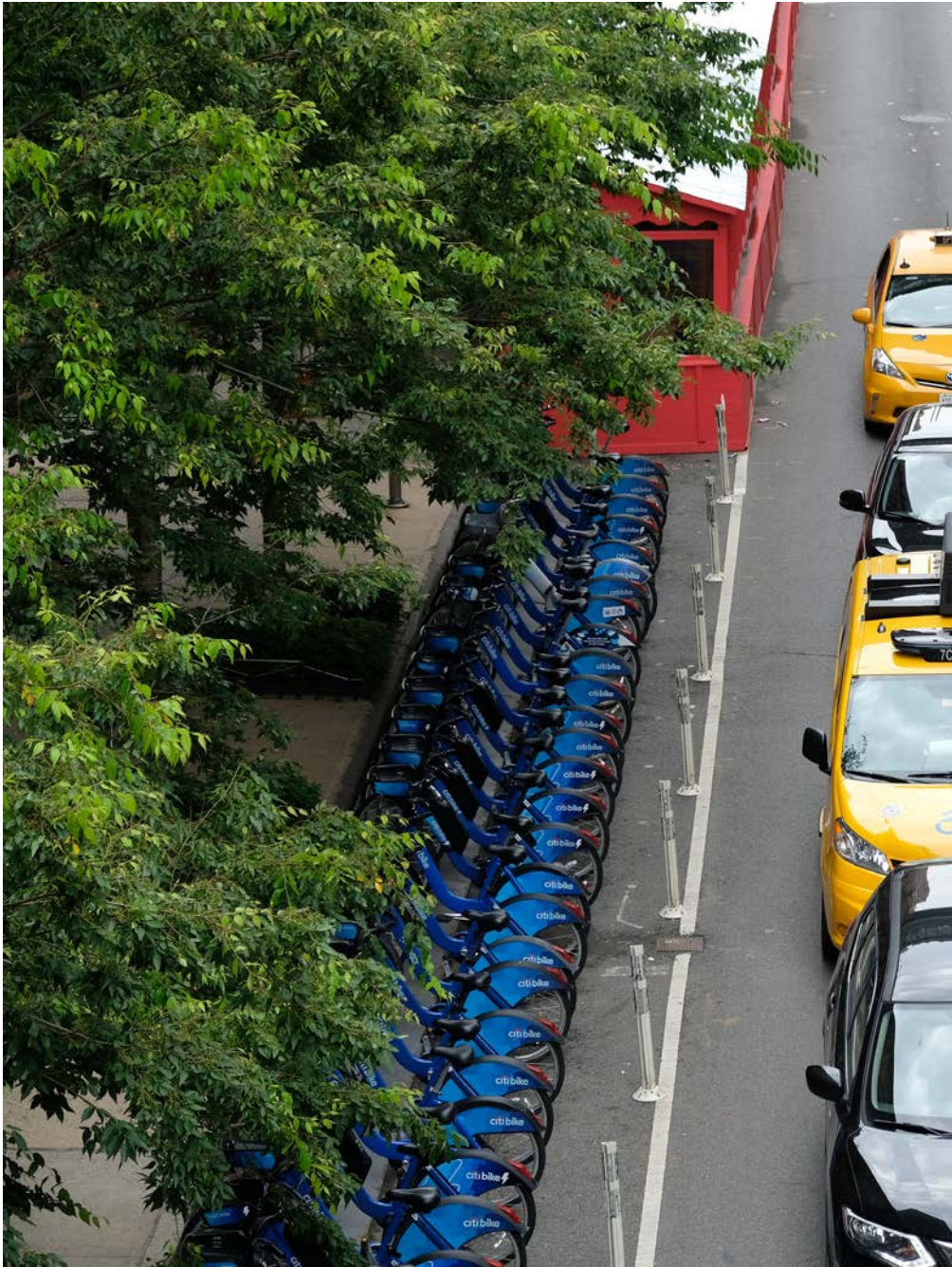
Places are emerging or becoming, with historical and cultural change new elements are added and old disappear.

Places have meaning – characterised by the beliefs of man. Which in turn gives character to a place.











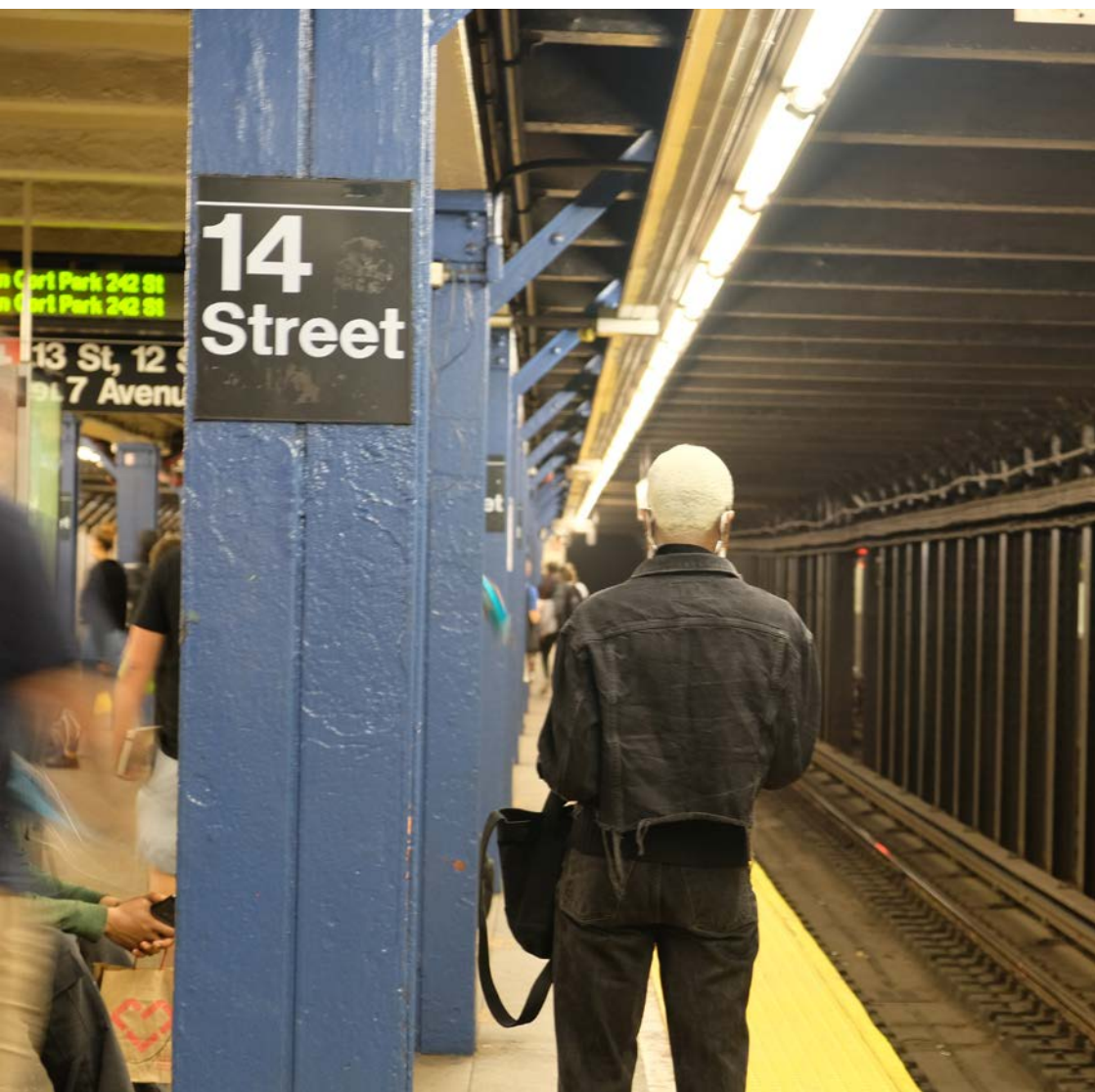
Chelsea Market, NYC USA 2022





Existential space is intersubjective and hence amenable to all members of that group for they have all been socialised according to a common set of experiences, signs, and symbols. The meanings of existential space are therefore those of a culture as experienced by an individual, rather than a summation of the meanings of individual perceptual spaces, though in many cases the two probably coincide. Furthermore, existential space is not merely a passive space waiting to be experienced but is constantly being created and remade by human activities. Lukermann understands places as complex integrations of nature and culture that have developed and are developing locations, and which are linked by flows of people and goods of the other places. A place is not just the 'where' of something; it is the location plus everything that occupies that location seen as an integrated and meaningful phenomenon.

- Bergson and Luckmann



14th St Subway Station, Manhattan, NYC USA 2022











“We do not grasp space only by our senses.. we live in it, we project our personality into it, we are tied to it by emotional bonds, space is not just perceived it is lived.”

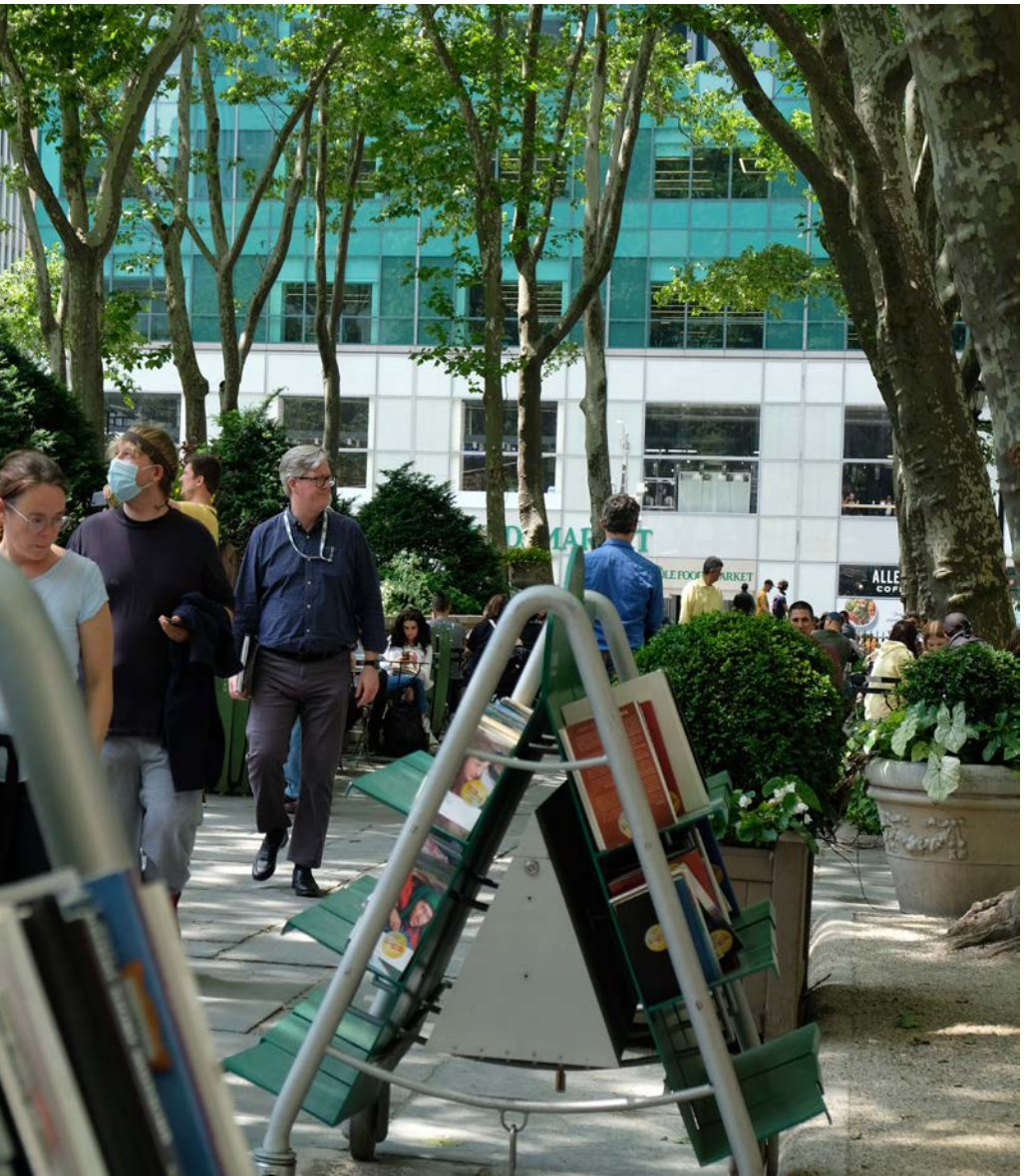
-Matoré, 1962.





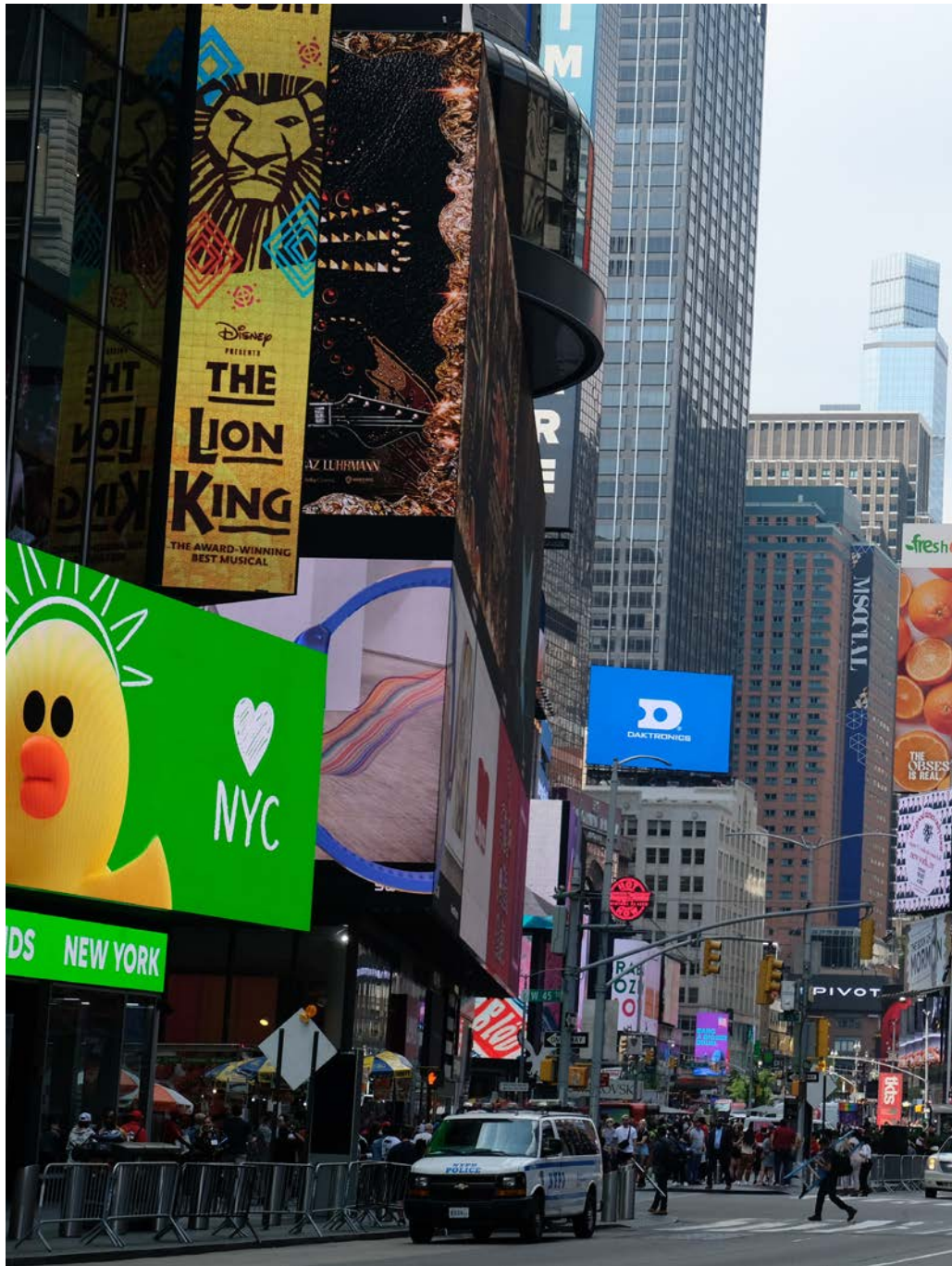
Byrnt Park Library, Manhattan, NYC USA 2022













Times Square, New York City, NY USA 2022

“The relationship between community and place is indeed a very powerful one in which each reinforces the identity of the other, and in which the landscape is very much an expression of communally held beliefs and values and of interpersonal involvements.”

- 'Place and Placelessness', Edward Relph









Paterson, NJ, USA 2022





Minkowski's phenomenology - following Bergson's *élan vital* – states that the essence of life is not 'a feeling of being, of existence' but a feeling

of participation in a flowing onward, necessarily in terms of time, and secondarily expressed in terms of space.









New York City Skyline from New Jersey, USA 2022









Hoboken, NJ USA 2022



While away, food and language played a large role in our integration into the place we were living. Being in the largest city of the United States the diversity of people, languages and cultures was vast.

You can try capture a place through a lens but there's also the hands-on experience of capturing the personal moments of living. Making memories and attachments to the area, creating new spaces of living, the tourist experience, the local experience, the migrant experience.

Through walking and observing you collect your marks on where you are.

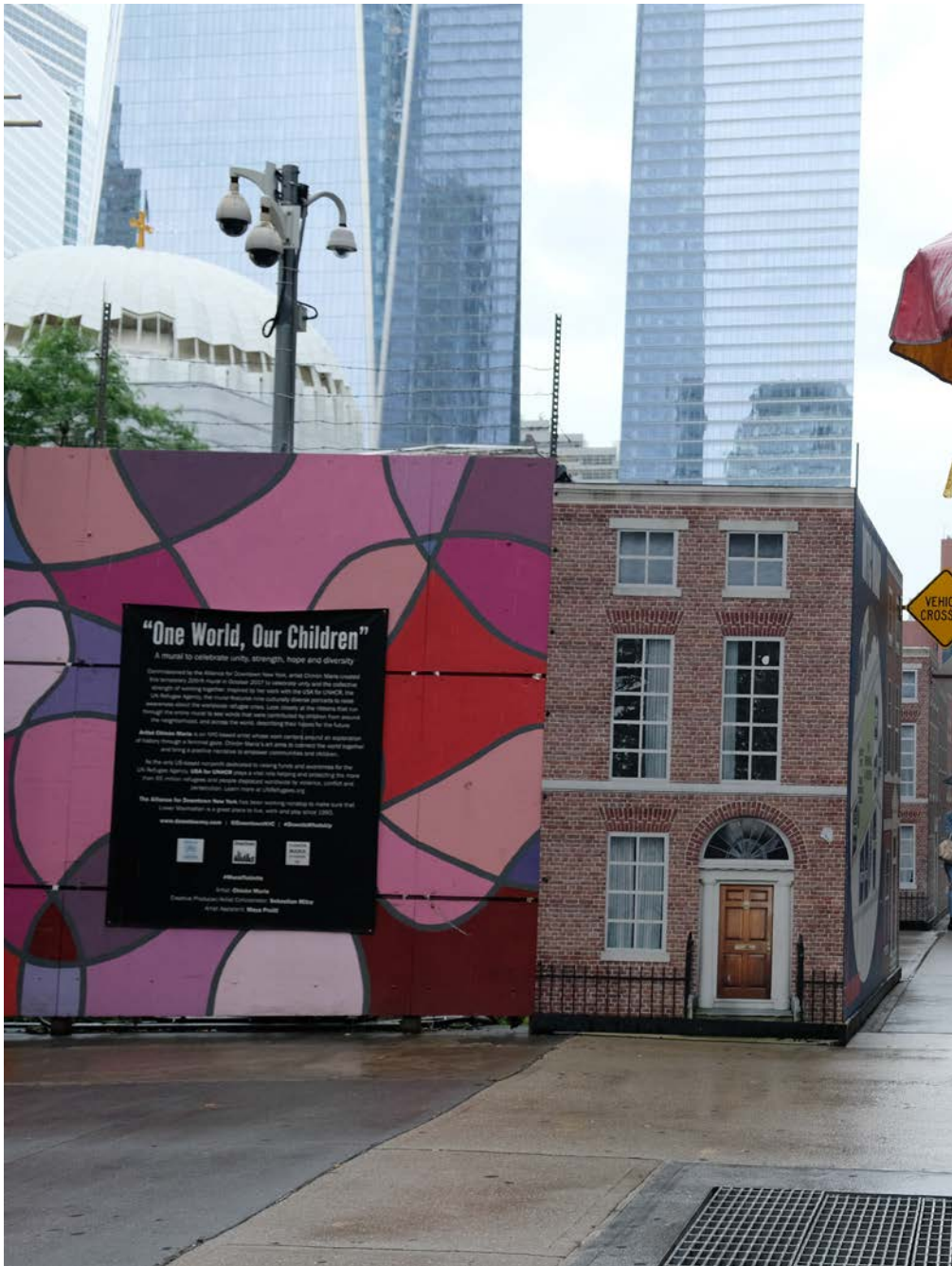


Walking across the Brooklyn Bridge to find a recommended New York Pizza Pie, Driving to Hoboken on the Hudson River at 6am for fresh bagels at the bakery, Subway ride to Greenwich Village for 'Indian Roti Tacos' and walking to a truck outside MoMA because I'm craving Birra Tacos. Searching for a small Dim sum take away shop in China Town only to discover they only sell pork, leaving in search of a proper coffee shop for breakfast instead. Having my first Cannoli in Little

Italy in a diner advertised as the 'Voted best Cannoli's in New York!'

Walking Manhattan in search of another 99c Pizza Slice shop to save on money. Memories of Place.

World Trade Centre, Greenwich St. NYC, NY USA 2022



"One World, Our Children"

A mural to celebrate unity, strength, hope and diversity

Commissioned by the Alliance for Sustainable New York, artist Chelsie Marks created the temporary mural in August of 2022 to celebrate unity and the collective strength of working together. Inspired by her work with the CDC's, the organization about the 2019 coronavirus crisis, Chelsie Marks created the mural to celebrate the diverse people who work closely at the World Trade Center. The mural is a tribute to the people who have been instrumental in building the World Trade Center, and a symbol of hope, strength and unity.

Artist Chelsie Marks is an LGA-based artist whose work centers around an exploration of human connection. Chelsie Marks is a 31-year-old artist who is currently living and working in New York City. She is a graduate of the University of Pennsylvania and has a BFA in Fine Arts. She is currently working on a mural for the World Trade Center.

In the only US-based research dedicated to creating future and assessing for the city's future, the report will be published in 2023 and will be the first of its kind. The report will be published in 2023 and will be the first of its kind. The report will be published in 2023 and will be the first of its kind.

The Alliance for Sustainable New York has been working tirelessly to make sure that the World Trade Center is a great place to live, work and play since 2001.

www.asny.com | @asnyusa | @asnyusa

©2022 Alliance for Sustainable New York

Artist: Chelsie Marks

Project: World Trade Center, September 2022

Photo: Stephen V. Moore Photo



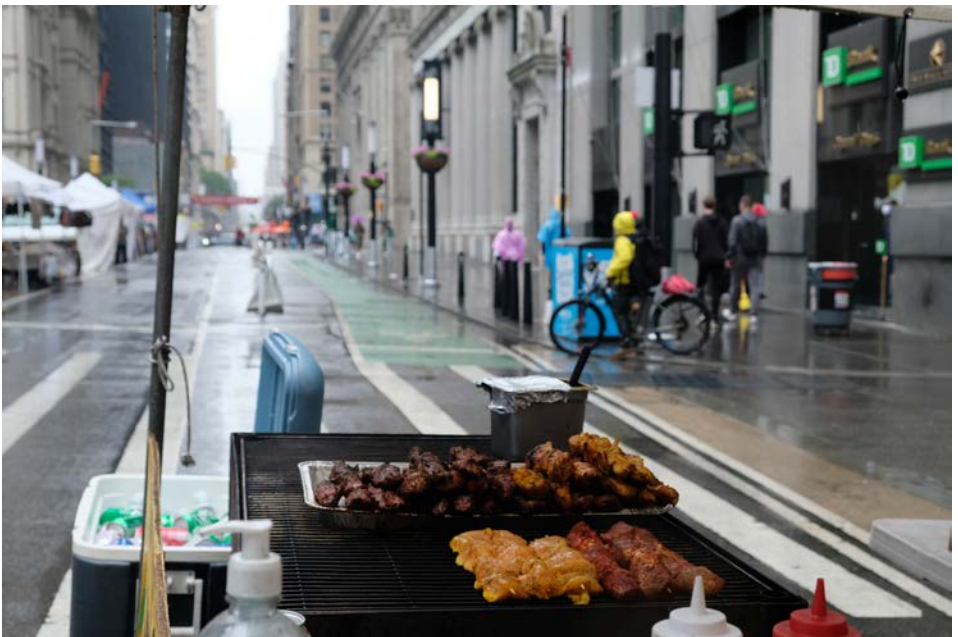




Whether place is understood and ex-
and obvious sense that visual features
concentration of human activities, or
human values and intentions, appear
places. But it is hardly possible to un-
landscape experiences. / There is the c
familiar place after an absence of some
has changed even though there have been
appearance. / Whereas before we were
an outsider, an observer, and can recon-
place only by some act of memory.

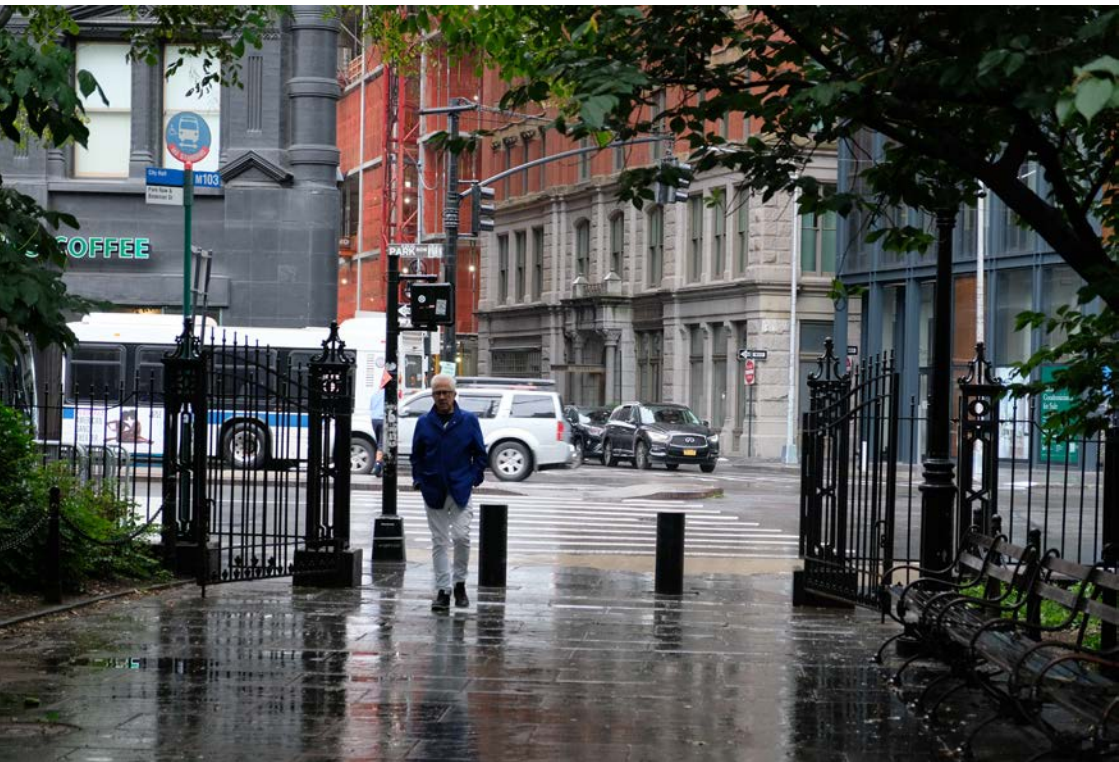
experienced as landscape in the direct
provide tangible evidence of some
in a more subtle sense as reflecting
presence is an important feature of all
understand all place experiences as
common sensation of returning to a
several years and feeling that everything
seen no important changes in its
involved in the scene, now we are
capture the significance of the former







Broadway, Financial District, NYC, NY USA 2022





I was drawn to the motion of the city. The atmosphere that draws you to the place. While it is a city I originally thought I would dislike - due to its international reputation as the Commercial Capital, a logo for consumerism and capitalism, with everything aggressive and fast paced - while this isn't partially wrong, there is this more that seeps through and can't help but capture you. The constant motion of people, you are surrounded by the everyday living of peoples, an awareness of the shared space, the build communities that localise as you walk, the large community of East Coasters, of New Yorkers, what does it mean to be a New Yorker? A commuter, a fast walker, a subway rider, a 'fuck you' driver. Communities of buskers and taxi drivers and tourists and settlers, where am I in the long list of habitants? A tourist for sure, but when asked for directions on a side street in Dumbo, how am I viewed here by others? Where do we fit, where do we belong, as we continue to adapt and integrate to the cultural norms of the new place we are in, from week 1 to week 3 to week 5..

The layers of time weaving together place, the memories of individuals and events seeping into the foundations of the space. Memories and events and actions altering perceptions that, through time, alter the very essence of the landscape you are in. What can we gather from a landscape, walking the footsteps of so many before us, the streets as they were built, the roadways leading you to another, a new environment with a new atmosphere, localised from the larger area of another given place. From USA to East Coast to New York to New York City to Manhattan to SoHo to Canal st. to underground subway station to tipping a busker for the music they are playing at the time you are walking by. The making and naming of a place, the human claimed space built off labelling of place and the made connotations that come with it. Who founded it, who migrated there, who was displaced from it? The movement of people continuously adapting and altering the spaces they reside in, and the memories that attach. Is it a home? Do I belong? Will you accept me if I claim I do? Who makes the place?





Brooklyn Bridge, NYC, NY USA 2022















“Dardel argues that geography is initially a profound and immediate experience of the world that is filled with meaning, and as such is the very basis of human existence. While geographical science may adopt an air of detachment, Dardel maintains that ‘it is necessary to understand geography not as some closed system where men submit themselves to observation like insects in a laboratory, but as the means by which man realises his existence insofar as the Earth is an essential aspect of his fate.’”

-’Place and Placelessness’, Edward Relph.







Great Notch Inn, Montclair, NJ USA 2022

References

Bachelard, G., Jolas, M., Danielewski, M. and Kearney, R., 1994. *The poetics of space*. Boston: Beacon Press.

Baron, D., 2021. Robinson, Dylan. 2020. *Hungry Listening: Resonant Theory for Indigenous Sound Studies*. Minneapolis: University of Minnesota Press. *Current Musicology*, 108, pp.137-146

Casey, E., 2013. *Fate of place*. Berkeley: University of California Press.

Chatterjee, P., 2001. The nation in heterogeneous time. *The Indian Economic & Social History Review*, 38(4), pp.399-418.

Gomes, A., 2016. Manifest Reality: Kant's Idealism and his Realism. *Journal of Philosophy*, 113(2), pp.112-116.

Husserl, E., Heidegger, M. and Churchill, J., 1966.

The phenomenology of internal time-consciousness.
Bloomington: Indiana University Press.

Lenz, F., 2003. *Deictic conceptualisation of space, time, and person*. Amsterdam: J. Benjamins Pub.

Maplas, J., 2021. *Rethinking Dwelling: Heidegger and the Question of Place*. Bloomsbury Publishing.

Matoré, G., 1962. *L'espace humain*. Paris: La Colombe.

Relph, E., 2008. *Place and placelessness*. London: Pion.

Rothenberg, D., 1944. *Dwelling, Place, and Environment: Towards a Phenomenology of Person and World*. *Phenomenology + Pedagogy*, pp.209-213.

Trudeau, Daniel. 2006. Politics of belonging in the construction of landscapes: Place-making, boundary-drawing and exclusion. *Cultural Geographies* 13(3): 421–443.

Warren, R., n.d. *Conceptual art and social consciousness: Two case studies---Felix Gonzalez-Torres and Ai Weiwei*.

