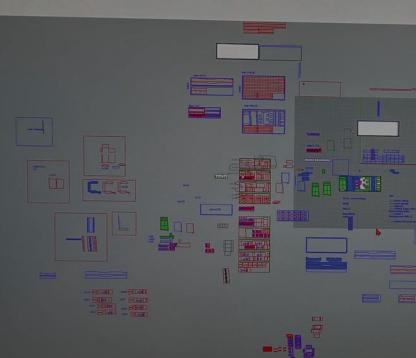
121011-C11*y* Histori-city Histori-city Histori-city Histori-city Histori-city Histori-city Histori-city Histori-city Histori-city Danyel D. Hueyopan

Danyel D. Hueyopan Columbia GSAPP AAD '24 RhinoCAM 2022 V-Ray Help



In lieu of architecture as a precise and final project, absent to political affairs, designed within modern hierarchies, the approach of this portfolio stands to reevaluate the matter of projects as a work in process. Highlighting the inner realization of work like drafts, sketches, environments of influence, and people that have come to orientation through casual critical conversations. The book is thus named Historicity as it intends to acknowledge a past, present, and to come environment within works as described.

The intent is to be a book across studios and select projects without an order, only an intent to describe a body within the work.

Welcome to the Habitability with Urban Soil Studio

Soil Sucks.

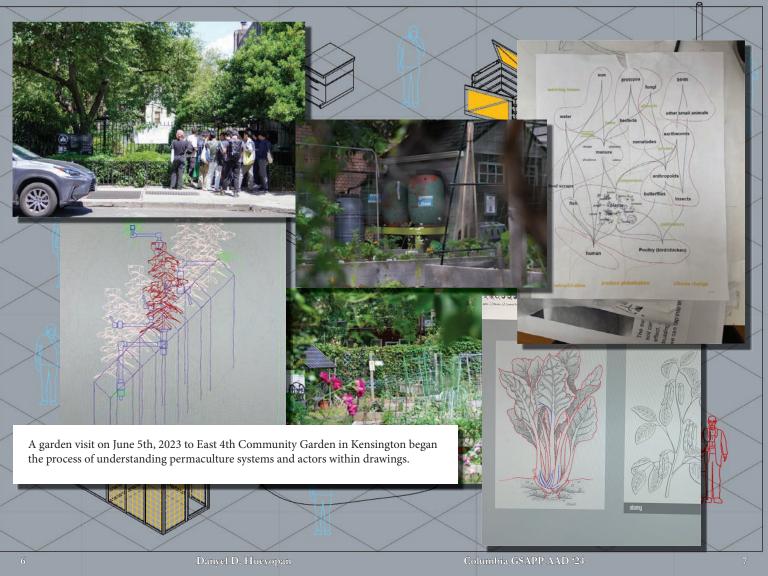
Instructor: Javier A. Flores Leal, Fuminori Nousaku, Mio Tsuneyama, and Jerry Zhao Collaboration w/ Sizhe Wang and Fei Fan

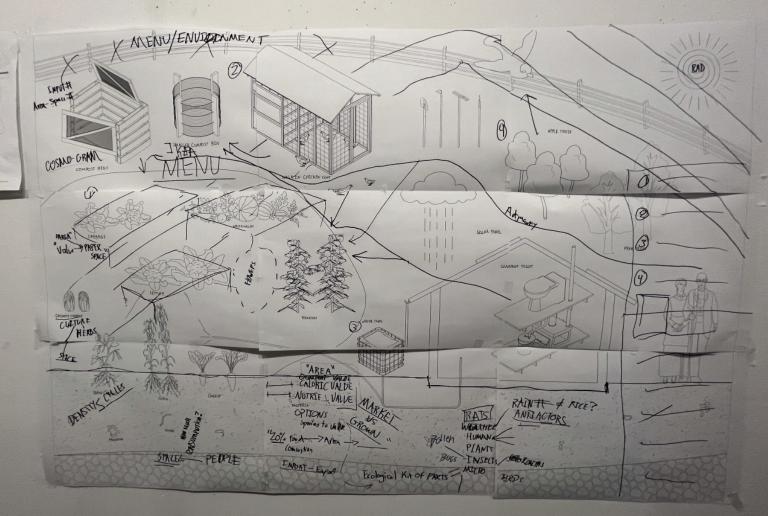
Fiberglass insulation can take up to 100 years to fully decompose. While so, buildings use various types of toxic materials to maintain a healthy amount of heat, cooling, water, and air quality. Kensington, a neighborhood in Brooklyn, is no exception to average buildings. Historically, buildings in Kensington have been subject to renovation due to asbestos being outlawed. Meaning, the built environment's material studies a trail of toxicity that spans in building but also across the urban city's anthropocene. Effectively, our designs have and are creating spaces of toxicity for all beings in the environment. Soil, water, air, animals and insects, plants, and more are homogenized and environmentally affected through the trails of toxicity. Further accentuated within building demolition and construction. Could architecture invest into the environment in its afterlife? The study takes forward the architecture of toxicity to critique buildings through permacultural systems to reactivate soil, water, and growth in the state of demo-construction.

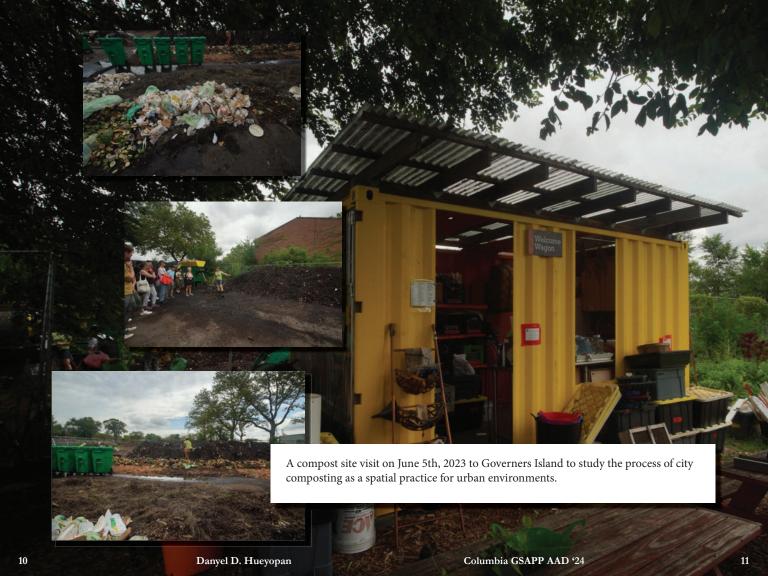
In the first phase, done as a group, worked towards developing a drawing regarding food production and composting to reveal permaculture systems. After research and visiting a local garden, the study broke itself into different categories: environment facilitation, human labor, and produce. Environment facilitation is not just about measuring the amount of sun, water, and soil health but can include the cars, trains, and atmosphere to measure the equilibrium that plants grow within. Followed by maintenance and the labor of these systems. Whether it means watering plants, removing weeds, composting, or local buildings there is immense human labor to maintain the garden. Lastly, the produce or production quality and quantity. To understand the value of a garden it needs to be measured calorically, expecting to understand the scale of influence growing food can have on local communities.

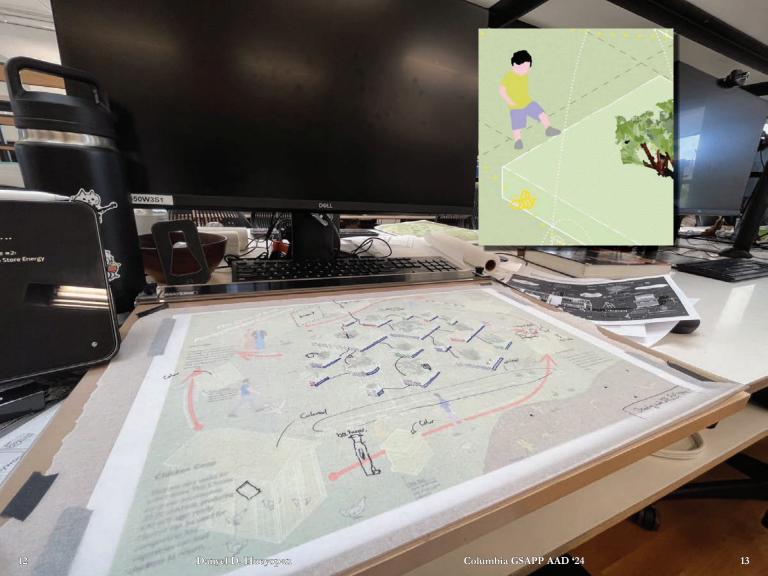
Given the system of food production, the following phase broadened the scope to impact a building system. Now as individual work, a site was identified by studying local building violations and landlord quality. An array of buildings were found abandoned but still renting. The building's reported leaks, lighting, and pre-ruin state, was found pre-reconstruction which set forward a design premise: what would happen if the building were not built back into its original state? The natural demolition of the building to create urban opportunities, permaculture systems, or creating a building that invests beyond its enclosure.

Towards a design section, peeling the building, and creating a community through water facilitation. The building begins by identifying itself as toxic through its material, envelope, and environment for residence. In which, the building submitted itself towards a planned demolition that incorporates community dismantling, water deterioration, and temporary programs using materials found on site. Creating a system of demolition that not only incorporates local communities but intends to grow with its constitutions. This process will take a generation before eventually being a state of ruin that would ideally return to earth as a garden.







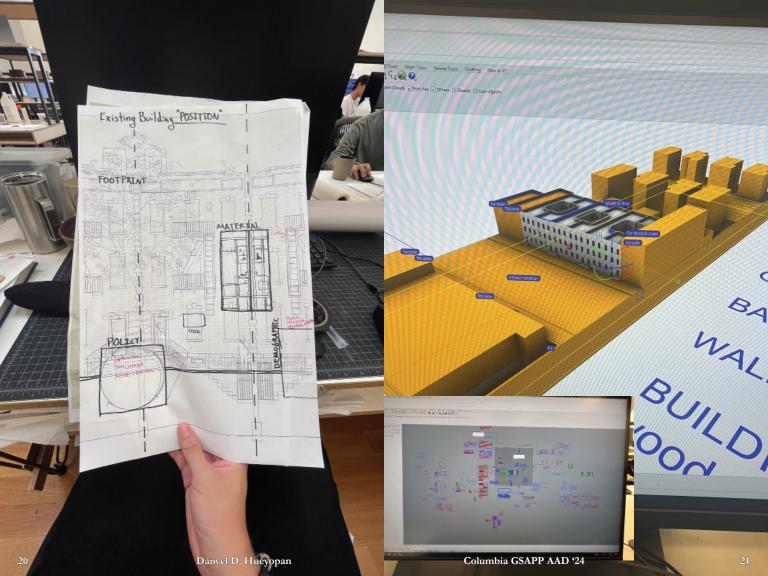


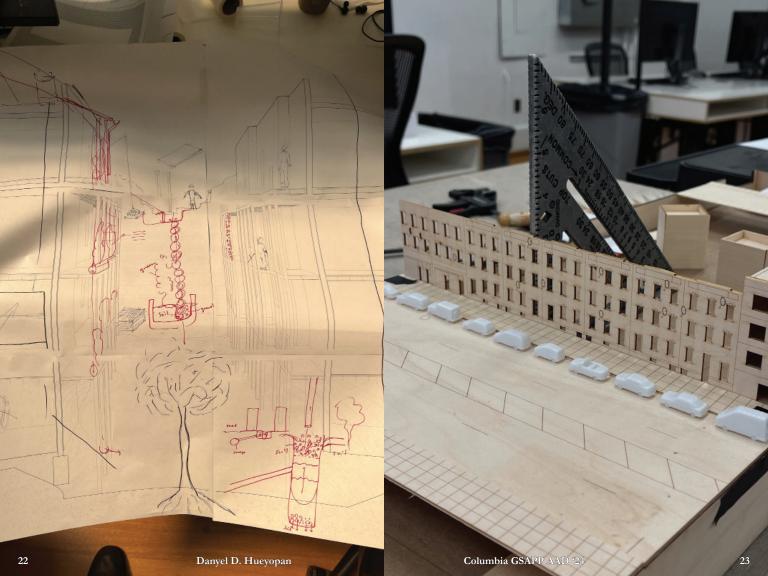


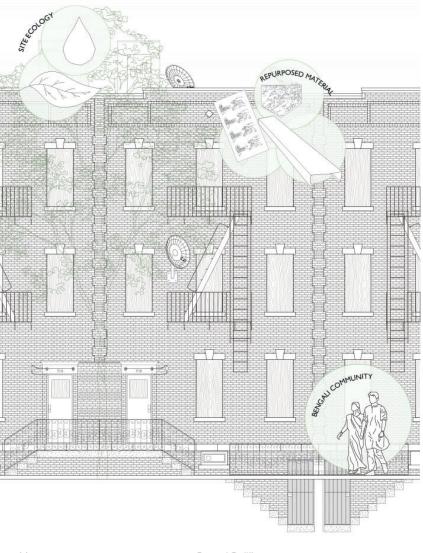


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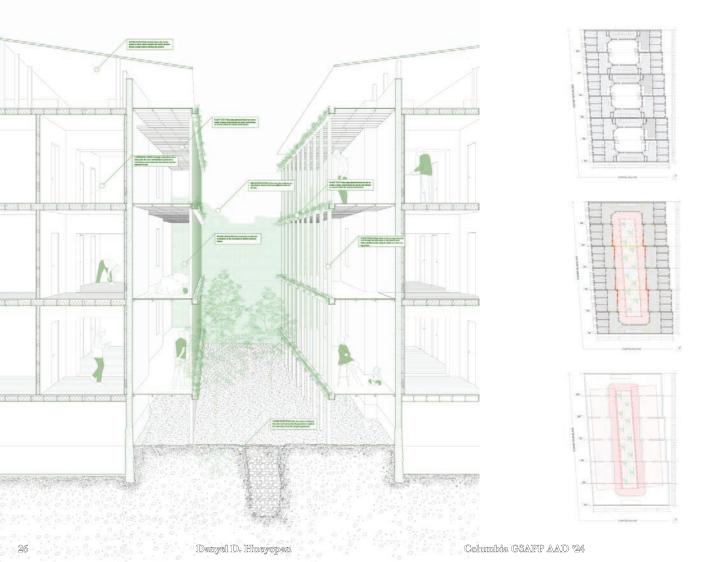












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27

Climate Feudalism:

Climatizing the Svalbard Treaty

Reclaiming Svalbard's Eco-librium within the Aves, Maritime, and Post-Oil Infrastructures

Instructors: Mireia Luzárraga, Alejandro Muiño, Alonso L. Ortega, and Kriti Shivagunde

Collaboration w/ Mingjia Hu



Svalbard, once considered a terra nullius archipelago, now grapples with the complexities of contemporary global power dynamics. Positioned in the extreme reaches of the Arctic, this northernmost settlement on Earth has long captivated explorers, scientists, and adventurers alike. The remote and pristing landscapes, marked by towering glaciers, rugged mountains, and icy fjords, draw those eager to immerse themselves in the unfouched beauty of the polar wilderness. Beyond its inherent allure, Svalbard's strategic geographical location elevates it beyond mere curiosity, establishing the archipelago as a focal point for scientific research, resource extraction, and environmental decay. This unique point allows for my research to delve into studies on climate change, Arctic ecosystems, and the extreme impact to come from oil and coal industries, amplifying Svalbard's significance on the global climate stage.

In this future vision, the people of Svalbard actively participate in the cultivation of a sustainable and interconnected ecosystem, where aviant applitants play a pivotal role. Engaging in the maintenance and course fuction of buoy structures not only provides employment but also becomes a vital component in fostering a harmonious balance between economic prosperity and environmental stewardship. This innovative approach ensures the well-being of the surrounding waters, bolsters the region's sovereignty, and establishes a model for responsible coexistence between human activities and the fragile Arctic environment.

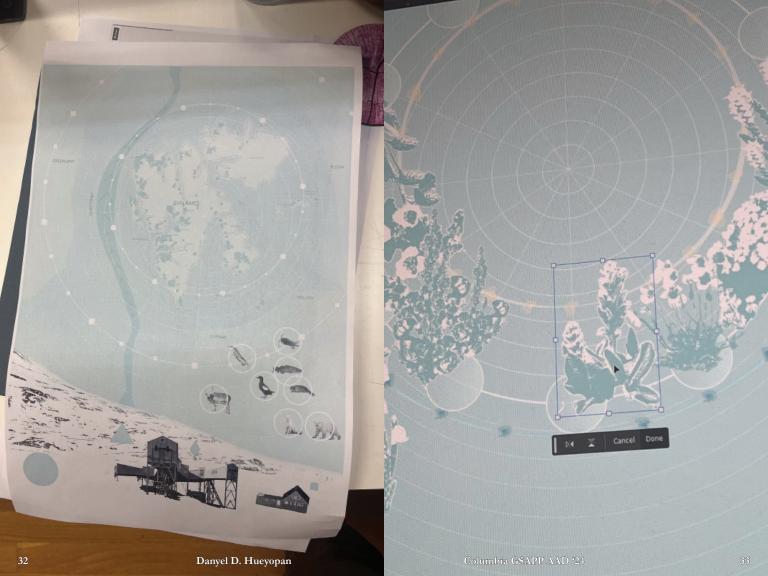


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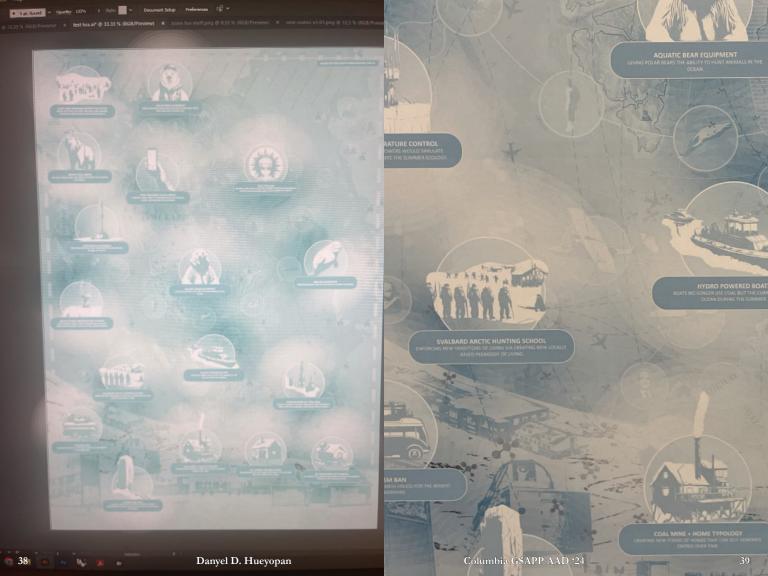
Danyel D. Hueyopan

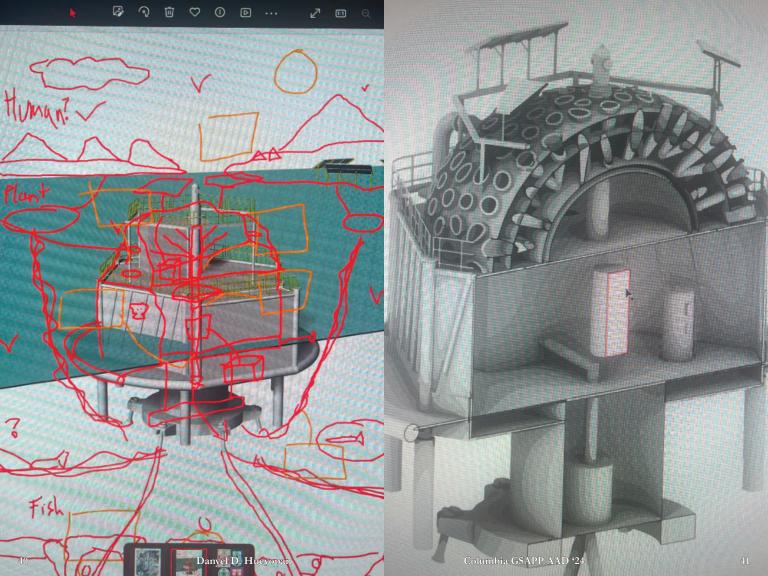
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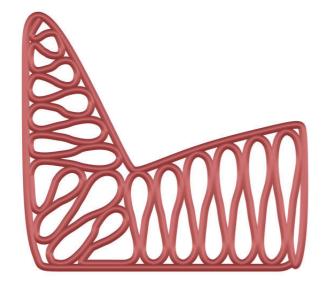


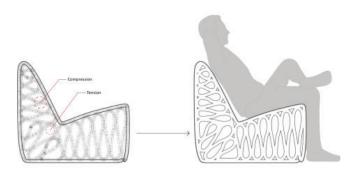


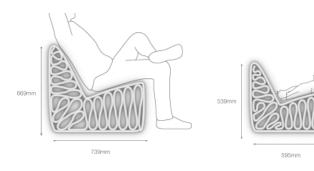






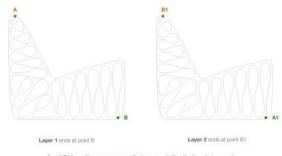






MODEL 1 Length (per layer): 10,100 mm

4.2 min/layer



A and B1 have the same x,y coordinates, completing the loop in two cycles

48 IDanyel ID. Hweyopan Columbia GSAIPP AAID 24 49

MODEL 2 (80%)

Length (per layer): 7,078 mm

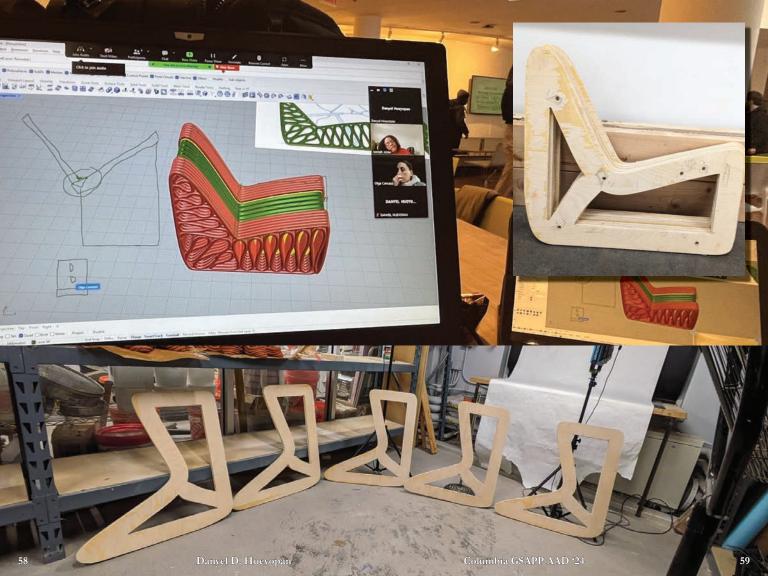
2.9 min/layer

















Movement / Post Colony: Choreographies of the Impossible

Kinesthetic Resistance

Instructors: Mario Gooden and Daniel Chang Collaboration w/ Mingyue Zhang and Chris Kumaradjaja

Kinesthetic Resistance refers to the act of using physical movement as a form of defiance against oppressive systems, ideologies, or structures. It involves harnessing the histories and power of movement to challenge dominant narratives, norms, or institutions. The intervention expands across the landscape as an academy that intends to manifest in ways of embedding expressions to assert autonomy, agency, and/or dissent from colonial histories.

At the site of the Imperial Agricultural School of Bahia (previously known as the Mosteiro de São Bento das Lajes), set beliefs and hierarchies of catholic and capitalistic extended to land use. The short lived school enforced theoretical practices of agriculture, failing to connect with its land and people. While the school was able to migrate, the people, mostly-children of past slaves, were forced to adapt within this post industrial landscape. In visiting the school, it became clear that it had become

a container for multi-generational diasposic movement for both human and inhuman histories. The current school, in ruins, stand proudly among a thriving ecology of plants, animals, and insects. While thriving, the rum stands inanimate. Meaning the site, since its establishment, still lacks a connection between its land and people.

The work presented, cut monument, oyster-gentry, and muses of the seed are three collective actions, on the earth, water, and air respectively, that challenge colonial values by subverting imposed narratives of living and being. By reclaiming this energy, the interventions create environments that learn from histories to create systems of rifual, economic, and historical reparations for descendants of slaves and indentured servants alike. To serforward new aspirational forms of living with the body, the earth, the water, and equally, the atmosphere.

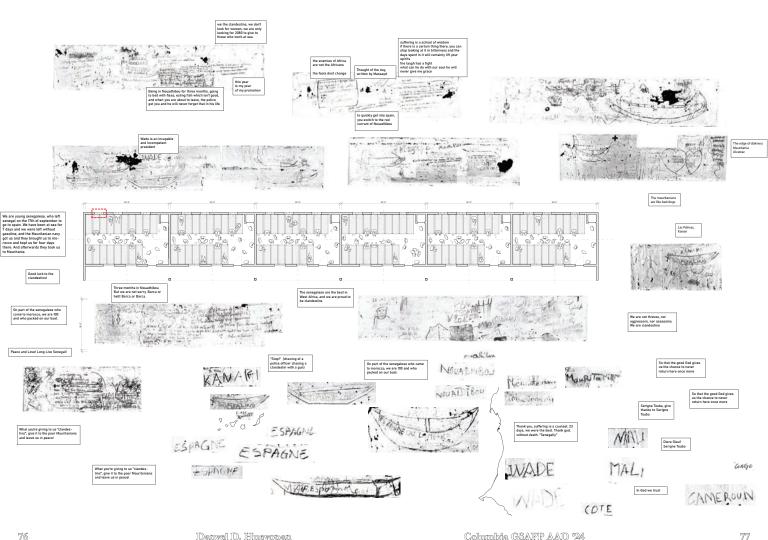






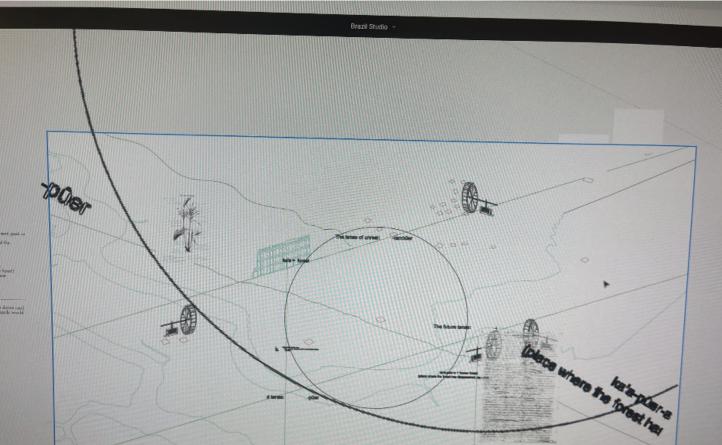






Danyel D. Hueyopan Columbia GSAPP AAD 24 76





-80

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Columbia GSAPP AAD '24

