ABSTRACT

Title of Thesis:	CRAFTING A UNITY: CHALLENGING A CULTURE OF CONFLICT
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In a culture of division, this thesis will explore the visualization of a unity between contrasting groups of people. The current political climate of division and racial tension surrounding Black Lives Matter continues to thicken, particularly in urban cities. Communities fear one another and have yet to find a bridge to heal the relationship. Through the act of community building through recreation and social programming, this thesis aims to explore an architectural solution for social and spatial disparities. The design is intended to serve a diverse community and promote change.

Focusing on Philadelphia, a northern city that has a history of racial tension and redlining, this thesis explores a new programmatic paradigm that focuses on blending barriers of race and economic class. Intersections of gentrification, transition, and slum, are synthesized in order to create a connective tissue of people and place.

CRAFTING A UNITY: CHALLENGING A CULTURE OF CONFLICT

by

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Dedication

This thesis is dedicated to the many lives lost due to police brutality. We will set the tone for a better future.

Acknowledgements

To my thesis committee, thank you for your guidance and enthusiasm. To my family and my thesis cohort, thank you for your encouragement.

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Chapter 1: Social Tension

<u>Black Lives Matter</u>

The evening of February 26, 2012, Trayvon Martin, a teenager from Miami Gardens Florida, was walking through a Sanford, Florida community wearing a black hoodie. The seventeen year old was holding a soft drink and candy when, George Zimmerman, a neighborhood watch volunteer, perceived him as suspicious and then called law enforcement. Martin had not done anything actionable, except walking in a neighborhood while Black. Although law enforcement urged Zimmerman to stand down, he confronted the teenager that led to a quarrel.[1] This disagreement ultimately led to the death of the teenager and the uproar of a nation.

While many were shocked and appalled, others questioned Martin's intentions walking in a neighborhood that was not his own. Many believed that if Zimmerman had suspected him to be suspicious of violence, then maybe there was something to be suspicious about, or rather, suspect-worthy. Zimmerman eventually was acquitted in the charges of the teenager's death. It was then that the grass-roots movement formed through the initiation of three young women.[2] The hashtag and movement

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[1] Christopher J Lebron, *The Making of Black Lives Matter : A Brief History of an Idea*. New York, NY, United States of America: Oxford University Press, 2017, xi.

[2] Nathaniel Granger, Louis Hoffman, Michael Moats, and Lisa Vallejos. "An Existential–Humanistic Perspective on Black Lives Matter and Contemporary Protest Movements." *Journal of Humanistic Psychology* 56, no. 6 (2016): 595–611.

was a symbol of a call to action for the justice of people of color and a critique of our institution and justice system: #BlackLivesMatter.

Further promoting the momentum of Black Lives Matter (BLM) is the killing of Eric Garner by a police officer. On July 24, 2014, Garner was confronted by a police officer for selling cigarettes on the street. The confrontation became physical, and Garner ended up in a chokehold by an officer in which he infamously yelled, "I can't breathe." The altercation became famous because it was caught on video, and also, that the chokehold was identified as an illegal maneuver.[3] Keeping his arm around Garner's neck until he was dead, the police officer failed in his duty to protect and serve the public. The officer, like Zimmerman, was not convicted of his crime.

The Trayvon Martin story as well as the shootings of hundreds of other people of color: Freddie Gray, Oscar Grant, Shereese Francis, Rekia Boyd, Eric Garner, Tamir Rice, Alton Sterling, Philando Castile, Michael Brown; speak to the violence of Black and Brown bodies in America. A continuum of "publicized police killings of unarmed Black men and women has brought sustained attention to the issue of racial bias in the United States".[4] Our country resonated with the blatant systemic racism of our institutions and justice system and the fact that negative perceptions of certain groups of people can be lethal.

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[3] Christopher J Lebron, *The Making of Black Lives Matter : A Brief History of an Idea*. New York, NY, United States of America: Oxford University Press, 2017, 6.

[4] Colin Wayne Leach, and Aerielle M Allen, "The Social Psychology of the Black Lives Matter Meme and Movement." *Current Directions in Psychological Science* 26, no. 6 (2017): 543–547.

"Police killings are not, in such a formulation, the action of individual police officers who represent the state but do not constitute the state as such. Rather, they are considered parts of a whole."[5]

BLACK MEN ARE 7 TIMES MORE LIKELY

TO BE SHOT BY POLICE WHEN UNARMED
THAN WHITE MEN
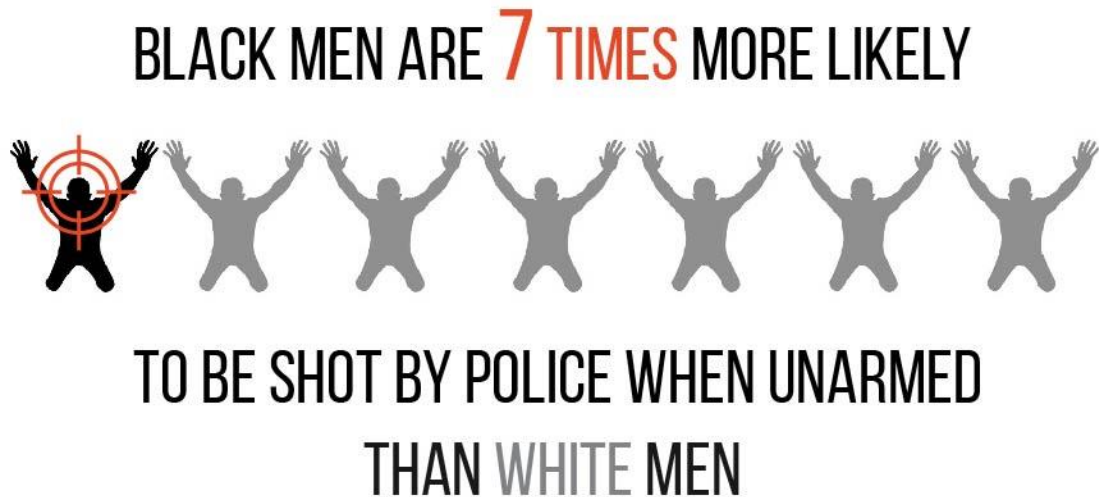
Figure 1, Police Shooting Statistics Infographic

(Source: Author, The Washington Post)

<u>Protests/Retaliation</u>

"we revolt simply because, for many reasons, we can no longer breathe,"[6]

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[5] Minkah Makalani, "Black Lives Matter and the Limits of Formal Black Politics." *South Atlantic Quarterly* 116, no. 3 (2017): 529–552.

[6] Minkah Makalani, "Black Lives Matter and the Limits of Formal Black Politics." *South Atlantic Quarterly* 116, no. 3 (2017): 529–552.

In response to the killing of Trayvon Martin, Eric Garner, and Michael Brown, protests arose over the United States. The decentralized protests challenged those in power and were coordinated to disrupt public events and "white social space." Protests blocked highways, thoroughfares, and were often organized in the form of "die-ins". Members of the movement provocatively, and ironically, displayed the connection between race and place. The ideology of disruption was integral in the teachings of Dr. Martin Luther King Jr. in the Civil Rights Movement. He advocated disruption as a means for change. He recognized the consequences of disruption, but understood that it was necessary for positive action.[7]

While some protests remained provocative, yet relatively peaceful, others were violent and morphed into riots. The riots of Ferguson and Baltimore further fueled tensions within communities and catalyzed the cycle of negative stereotypes.

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[7] Nathaniel Granger, Louis Hoffman, Michael Moats, and Lisa Vallejos. "An Existential–Humanistic Perspective on Black Lives Matter and Contemporary Protest Movements." *Journal of Humanistic Psychology* 56, no. 6 (2016): 595–611.

BLACK LIVES MATTER TIMELINE:
A SUMMATION OF CRITICAL EVENTS

FEBRUARY 2012

TRAYVON MARTIN, 17

TRAVON MARTIN IS SHOT AND KILLED BY GEORGE ZIMMERMAN. ZIMMERMAN IS ACQUITTED OF ALL CHARGES

2013
BLACK LIVES MATTER MOVEMENT BEGINS

THREE WOMEN COIN THE TERM AND BEGIN A MOVEMENT

JULY 2014
ERIC GARNER, 43

ERIC GARNER DIES AFTER BEING WRESTLED TO THE GROUND BY NYC POLICE FOR SELLING CIGARETTES. HE WAS HEARD REPEADLY YELLING "I CAN'T BREATHE"

"I CAN'T BREATHE"

AUGUST 2014
MICHAEL BROWN, 18

MICHAEL BROWN IS SHOT BY POLICE OFFICER DARREN WILSON IN FERGUSON, MO. HIS DEATH PROMPTED THREE WEEKS OF PROTESTS IN FERGUSON.

"HANDS UP, DON'T SHOOT"

NOVEMBER 2014
TAMIR RICE, 12

TAMIR RICE IS KILLED IN CLEVELAND PARK AFTER POLICE RESPONDED TO A 911 CALL REPORTING A PERSON WITH A GUN. THE CALLER WARNED THAT THE GUN MAY HAVE BEEN FAKE

JUNE 2015
CHARLESTON SHOOTING

IN A CHARLESTON CHURCH, 9 PEOPLE WERE SHOT DURING A PRAYER SERVICE BY DYLANN ROOF WHO CLAIMED HE WAS STARTING "A RACE WAR"

JULY 2015
SANDRA BLAND, 28

SANDRA BLAND WAS PULLED OVER FOR NOT SIGNALING A LANE CHANGE. SHE WAS ARRESTED AND LATER DIED IN HER JAIL CELL

"SAY HER NAME"

JULY 2016
ALTON STERLING, 37

ALTON STERLING WAS SHOT SEVERAL TIMES WHILE BEING HELD DOWN BY BATON ROUGE POLICE

Figure 2, Black Lives Matter Timeline: A Summation of Critical Events

(Source: Author, CNN)

Polarization has been a strong reaction to the BLM Movement. Schneider defines polarization as the "fixation on one point of view to the utter exclusion of competing points of view"[8]. Schneider further explains that polarization differs from extremism and passion; rather both are needed to promote positive change. However, Schneider asserts that they may become dangerous when alternate viewpoints are not considered.

Critics of the BLM Movement view it and its members as volatile against police, anti-White, and geared toward violence. The movement was met with what some thought was an antithesis, All Lives Matter, as to dilute the explicitness of Black lives that are treated as disposable. There is, for some, fear and anger towards activists. These fears reinforce the need for action.

> *"Protesters in Ferguson, Baltimore, and elsewhere have been labeled as*
> *'looters' and 'thugs.' (The latter term appears to be the racial code word of*
> *the moment.) Conditioned to accept the premise of black criminality, a large*
> *portion of white America instinctively reads black demands as cases of*
> *cynical, special pleading. Many Americans continue to practice the art of*
> *evasion, embracing expressions such as 'All Lives Matter,' 'Police Lives*

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[8] Nathaniel Granger, Louis Hoffman, Michael Moats, and Lisa Vallejos. "An Existential–Humanistic Perspective on Black Lives Matter and Contemporary Protest Movements." *Journal of Humanistic Psychology* 56, no. 6 (2016): 595–611.

Matter,' and most bizarrely, 'Southern Lives Matter' (a response to criticism

of the display of Confederate flags)."[9]

Trump Administration

Police shootings and the BLM Movement created uproar. People condemned

institutional and systemic racism. As a country, we understood that racial stereotypes

existed and influenced police officers and the U.S justice system. Police shootings

were documented so often that we became desensitized. However, we began to

understand the ubiquity of biases and the magnitude of the biases of common people

once the Trump Administration was elected into office.

The election of President Donald Trump and his popularity "has revealed substantial

problems in the social, political... fabric of American life."[10] He further polarizes the

nation and reinforces and promotes stereotypes that have previously been discussed

as problematic and lethal. Korostelina identifies his tactics that lead to the "Trump

effect" of a lack of morality, a simplification of complex issues that leads to an "us

versus them mentality." Trump is an emblem of our nation's issues and calls to

attention the divisions within the everyday man and woman.

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[9] Nathaniel Granger, Louis Hoffman, Michael Moats, and Lisa Vallejos. "An Existential–Humanistic Perspective on Black Lives Matter and Contemporary Protest Movements." *Journal of Humanistic Psychology* 56, no. 6 (2016): 595–611.

[10] Karina V. Korostelina, *Trump Effect*. Milton: Taylor and Francis, 2016. Accessed April 2018.https://ebookcentral.proquest.com/lib/umdcp/reader.action?docID=4717840&ppg=109.

The narratives of our nation's history are complex and nuanced, reinforced by both a tangible and a stable set of symbols: "1 in addition to basic ideas that help construct new ideologies or challenge existing ones. 2 These sets of symbols usually offer a point of comparison and provide simple meanings, which help people digest complex information. 3 Complex social processes are, thus, transformed into stories capturing the gist of social realities in a simplistic manner. 4 One of the core mechanisms that reduce a person's need to analyze and process complex information is stereotyping."[11] Stereotypes help people to simplify our social context by creating shared ideas of characteristics of certain groups of people. These shared ideas are perpetuated and generally display a less than favorable, and often negative perception of different groups that promote an "us versus them" mentality.

Trump promotes stereotypes and further influences them by using dualistic morality and sets of dichotomies to aid division. He draws upon the nature of people to view the world in terms of "good" and "bad". This unsophisticated and underdeveloped view of our society emphasizes dichotomies and replicates contrasts. The dualities maintain a straightforward understanding of society and perpetuate polarization. Korostelina argues that the widening gap between rich and poor has caused further polarization and the replication of the "us versus them mentality". Korostelina affirms, "The states that have the highest levels of inequality, or the fastest growth in

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[11] Karina V. Korostelina, *Trump Effect*. Milton: Taylor and Francis, 2016. Accessed April 2018.https://ebookcentral.proquest.com/lib/umdcp/reader.action?docID=4717840&ppg=109.

equality, have also tended to see the most...polarization."[12] Korostelina also professes

that the increase in cultural diversity has led to the United States' rise in polarization.

> "Trump not only mirrors the emotions of the American public but also
> inspires the use of frustration-based anger and insults to achieve desired aims.
> He addresses the public's intolerance of uncertainty and ambivalence by
> providing simpler solutions"[13]

A Divided Country

The Trump administration has posed the question of one's right to a narrow-minded

perception and has embraced a nation's culture of dichotomies. Understanding the

implications of his election and exploring a solution is the first step toward growth

and a healthy discourse on our nation's issues.

The current discourse and debates about race and multiculturalism are doing little to

drive change. Gordon Allport advocated, "interpersonal contact under the right

conditions and right interpersonal context would decrease intergroup prejudice."[14]

Given the disparities of what is happening in our society, it is imperative to explore

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[12] Karina V. Korostelina, *Trump Effect*. Milton: Taylor and Francis, 2016. Accessed April 2018.https://ebookcentral.proquest.com/lib/umdcp/reader.action?docID=4717840&ppg=109.

[13] Karina V. Korostelina, *Trump Effect*. Milton: Taylor and Francis, 2016. Accessed April 2018.https://ebookcentral.proquest.com/lib/umdcp/reader.action?docID=4717840&ppg=109.

[14] Nathaniel Granger, Louis Hoffman, Michael Moats, and Lisa Vallejos. "An Existential–Humanistic Perspective on Black Lives Matter and Contemporary Protest Movements." *Journal of Humanistic Psychology* 56, no. 6 (2016): 595–611.

the context and variables that may produce a healthy and positive multicultural

dialogue that may aid in an understanding of one another and decrease prejudice.

Although Allport calls for an exploration of context that will promote positive

discourse, this thesis takes it a step further, exploring the continuum of discourse and

positive interaction between different groups of people. Therefore, this thesis does not

address the solution as a sequence of instances, but rather, perpetuity of positive

relations.

Chapter 2: Perpetuated Stereotypes

The criminality of Black identity and culture had plagued the United States for decades. This thesis explores the how perpetuated stereotypes of the black criminal take shape, what industries promote these stereotypes, and how they are reinforced through these industries. Through the study of crime statistics as a means to frame African Americans as scientifically inferior, as well as less conspicuous categorization of the Black identity, in film and hip hop music; one can understand how these influences create remnants of these ideologies in the present day. However, recognizing the several roots of the issue is not the primary goal, but to understand a method to counter these perceptions to improve community relations through architecture. This chapter then explains the proposed theory regarding steps toward a more tolerant future.

Crime Statistics

In the early 19th century, crime statistics shaped American perceptions of African Americans, especially of those living in Northern cities and concentrated in slums. In 1928 Thorsten Sellin, one of the nation's most respected white sociologists, argued that African Americans were unfairly stigmatized by their criminality. His article, 'The Negro Criminal: A Statistical Note,' captured the moment in which Black criminality began to be called into question."[15]

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[15] Khalil Gibran Muhammad. *The Condemnation of Blackness : Race, Crime, and the Making of Modern Urban America*. Cambridge, Massachusetts: Harvard University Press, 2010. p. 2

After the wide-scale racial violence during the Great Migration, which included the

migration of black southerners to the urban North, primarily in cities such as

Philadelphia and Chicago, African American researchers in the 1920s published

reports stating the statistics of racism among police officers, prosecutors, and prison

officials. Sellin used the research of the 'New Negro' academics and brought it to his

white colleagues. He exposed the unreliability of racial crime statistics and the ways

in which blackness and criminality shaped racial identity and racial oppression in

modern America:

> *"We are prone to judge ourselves by our best traits and strangers by their*
>
> *worst. In the case of the Negro, stranger in our midst, all beliefs prejudicial to*
>
> *him aid in intensifying the feeling of racial antipathy engendered by his color*
>
> *and his social status. The colored criminal does not as a rule enjoy the racial*
>
> *anonymity which cloaks the offenses of individuals of the white race. The*
>
> *press is almost certain to brand him, and the more revolting his crime proves*
>
> *to be the more likely it is that his race will be advertised. In setting the hall-*
>
> *mark of his color upon him, his individuality is in a sense submerged, instead*
>
> *of a mere thief, robber, or murderer, he becomes a representative of his race,*
>
> *which in turn is made to suffer for his sins."[16]*

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[16] Khalil Gibran Muhammad. *The Condemnation of Blackness : Race, Crime, and the Making of Modern Urban America*. Cambridge, Massachusetts: Harvard University Press, 2010. p.2

Sellin makes a point that crime is not the core of the issue, rather racial criminalization: the stigmatization of crime as "black" and the masking of white crime as individual failure. Thus, he emphasized how statistics help to shape criminality as something that was shared within the African American community as a collective. He asserts that the statistics divorced African Americans from the structures that caused such criminality, therefore, shaping a stereotype. While crime statistics acted as a concrete means to form negative perceptions of African Americans, more implicit and suggestive frameworks for the formation of stereotypes were occurring simultaneously.

Image of the Black Brute in Media

Compounding the effects of black crime statistics as data driven perception, the image of the Black Brute, a hyper masculine volatile figure, was reinforced in the implicit form of film and music in popular culture. Tucker argues that the perpetuated problem of Black racial stereotypes are represented and circulated within popular culture. The black male image is reinforced as the criminal or a hybrid image of the criminal/clown. He argues that in the United States "representational practices in popular culture perpetuate the image of black men as a group predisposed to criminal behavior". [17]

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[17] Linda G. Tucker. *Lockstep and Dance : Images of Black Men in Popular Culture*. First ed. Margaret Walker Alexander Series in African American Studies. Jackson: University Press of Mississippi, 2007. Accessed 2018. https://muse-jhu-edu.proxy-um.researchport.umd.edu/book/10012. p.5

"The ideological effects and material forms of such constructions,

representations, and reproductions reinforce racial hierarchies and

perpetuate racial oppression. That is, central to the structure of the United

States…the ideological lenses that condition how and what white America

sees when it looks at black men and the ways in which black men are

implicated in these ways of seeing."[18]

Film

Charles Johnson and John McCuskery in Black Men Speaking argue that social

statistics regarding black criminality should not be the only study in which to critique

the perpetuity of stereotypes. He argues that representation, and more so, a lack of

representation of Black people, particularly Black men, aids in the continual crisis of

stereotypes and racial tension. The nuances of African American life and perspective

are lost in film, in what Ed Guerrero defines as "empty space". Empty space is

untried space in representation. There is potential to represent black people other than

what Ralph Ellison calls "Prefabricated Negroes". If fully realized, it could counter

the damaging effects of traditional stereotypes superimposed on Black men.

Films that are well received by White mainstream audiences tend to ingrain in them

the threat of blackness, that of the black male. Often, the threat is framed by a

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[18] Linda G. Tucker. *Lockstep and Dance : Images of Black Men in Popular Culture*. First ed.
Margaret Walker Alexander Series in African American Studies. Jackson: University Press of
Mississippi, 2007. Accessed 2018. https://muse-jhu-edu.proxy-
um.researchport.umd.edu/book/10012. p.6

14

narrative of criminality that separates this criminality from structural and systemic inequalities.[19] These mainstream films condemn criminality of slums yet do not acknowledge the systemic violence that fosters an environment of poverty and disenfranchisement.

The duality of black male representation is split into two images: the well-to-do black men who have succeeded as athletes and entertainers and the contrasting character of the criminal with tendencies of self destruction. Both characters are regarded as their own individual choices and actions. The former character is regarded as proof of individual actions can rise above an individual's circumstances. Often, the latter character is framed as morally corrupt and individual choice and actions are emphasized rather than socioeconomic structure. Films that represent a simplistic duality of Black representation appeal to America's desire to "gaze at without engaging with black men." [20] It creates a guise that leads Americans to believe in a false interaction and dismiss racial inequalities and conflicts.

Hip Hop

Hip hop and its influence on perception and black criminality is as complex as it is controversial. Critics argue that it fosters violence, sexism and criminality. However,

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[19] Linda G. Tucker. *Lockstep and Dance : Images of Black Men in Popular Culture*. First ed. Margaret Walker Alexander Series in African American Studies. Jackson: University Press of Mississippi, 2007. Accessed 2018. https://muse-jhu-edu.proxy-um.researchport.umd.edu/book/10012. p.101

[20] Linda G. Tucker. *Lockstep and Dance : Images of Black Men in Popular Culture*. First ed. Margaret Walker Alexander Series in African American Studies. Jackson: University Press of Mississippi, 2007. Accessed 2018. https://muse-jhu-edu.proxy-um.researchport.umd.edu/book/10012. p.102

hip hop can be viewed as a symptom of structural inequalities and stereotypes, and a platform that ironically, reinforces them.

While industries such as film perpetuate stereotypes of African Americans, often through the lens of White Americans, Hip Hop displays the perceptions of African American hardship through the lens of African Americans themselves. Turker argues that the presence of rap reminds America of a past of structural and explicit oppression: "So it is that rap music becomes a venue within which artists appropriate and recirculate familiar languages and images of social injury, only to be held responsible for the genesis and importance of those languages". [21]

Representations of the Black Brute existed before rappers could perpetuate it. Nonetheless, rappers are viewed as the culprits of their hypermasculinity, and often criminality. The irony is that rappers did not invent the images they perpetuate. They simultaneously identify, critique, resist, and mimic the way America produces Black cultural perception. Antirap debates often lack a critical tone because they tend to dehistoricize and decontextualize violence and racism. Hip Hop offers a unique perspective in how structurally formed stereotypes seep into sub-cultures that reinforce it.

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[21] Linda G. Tucker. *Lockstep and Dance : Images of Black Men in Popular Culture*. First ed. Margaret Walker Alexander Series in African American Studies. Jackson: University Press of Mississippi, 2007. Accessed 2018. https://muse-jhu-edu.proxy-um.researchport.umd.edu/book/10012. p.129

Overvigilence in Police Force

Explicit and implicit factors aid in the formation of negative stereotypes. These stereotypes are then circulated back into structural systems, such as the police force. Effects of Black stereotyping in regard to police force have been studied and analyzed. There is evidence that there is a connection between stereotypes and the actions of police, both in being overly aggressive and, its contrasting counterpart, undervigilence. Although the studies focus on the psychology of police officers, this thesis argues that these same psychological effects are happening on a neighborhood level and many of the same techniques to counter these actions may be applied to the general public.

In "Racial Aspects of Police Shootings," (2016) Lorie A. Fridell argues that police force, both overviligent and undervigilent, on minorities is caused by implicit bias and that these implicit biases can be prevented or reduced. The author develops the argument by stating the processes that manifest implicit bias against racial and ethnic minorities: activation and application. In order to promote police training that is ideally free from bias, Fridell determines a solution. She asserts that implicit biases can be reduced by contact with different groups of people, "contact theory," or by exposure to counter stereotypes. These mechanisms also have the ability to make a person cognizant of an already existing bias and will promote "controlled responses". Fridell argues that there are two processes linked to implicit bias: activation and application.

Activation

Fridell defines activation as the formation of the stereotype. The individual associates

a person with a stereotype that is correlated with a group to which that person

belongs. Fridell asserts that activation may form outside of a person's consciousness

and does not always lead to application or behavior. This application may only exist

in the individual's mind. Most importantly, Fridell emphasizes that even well

intentioned people can hold an unconscious bias. This unconsciousness arguably, is

the most dangerous.

Application

Application of bias implies that activation has already occurred, behavior then mirrors

the existence of the stereotype in the individual's mind. We have seen instances of

overvigilence in application through police brutality in cases such as Eric Garner.

Reducing Bias

Fridell mentions two mechanisms for reducing activation of implicit biases. "Contact

theory" and "exposure to counter-stereotypes"[22] are viewed as a possible solution for

the formation of stereotypes and biases.

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[22] Lorie A. Fridell. "Racial Aspects of Police Shootings : Reducing Both Bias and
Counter Bias." *Criminology & Public Policy* 15, no. 2 (2016): 481–489.

Counter Stereotypes

Studies show that exposure to people who are the opposite of the stereotype associated to their particular group can lessen the magnitude of the bias in an individual.

Exposure

Fridell states "positive contact with people who are different from us can reduce both explicit and implicit biases". Examples of programs and policies some agencies have used to enhance police and community relations are Coffee with a Cop, Shop with a Cop, community police academies, liaisons with specific communities, advisory councils, police-sponsored movie nights, and block parties. These programs help to inform policing program that is incorporated into this thesis.

Controlled Responses

Application can be reduced by "controlled responses". This implies that an individual is cognizant of their activation of the bias, but controls their response to it. This may be the first step countering community tensions driven by stereotyping and bias. Reducing counter bias gives police confidence to use reasonable force against black/ethnic communities without consequences. Also, reducing biases may prevent the excessive force often used on minorities. The author suggests that this may happen if police gain trust from these communities. She suggests that this bridge can be formed from constant positive interactions between police officers and the communities in which they serve.

While Fridell argues the case of exposure to counter stereotypes as a means to mend community and police relations, this thesis argues that the same principles may be used on a non-institutional level to reduce bias within a neighborhood.

Conclusion

The roots of perpetuated stereotypes take many forms. However, this thesis addresses the spatial solution to the issue of race and perception. Through the use of permeability in urban design and architecture, exposure to a heterogeneity of demographics, not just the duality of stereotypes and counter stereotypes, is emphasized in the design.

Chapter 3: Spatial and Social Disparities

The history of spatial, racial, and ultimately, social disparities in our country is deeply woven into American culture. These disparities have manifested into the symptoms of divisions and negative perceptions of groups of people. Stereotypes have further distanced communities and, in some cases, have proven to be lethal to many groups. The explicit act of redlining, and the implicit act of white flight has concentrated poverty, and to an extent, race. This thesis acknowledges the role of the architect to create a sense of place and aid in the equality, discourse, and integration of social groups.

Uneven Development

In order to understand the spatial, racial, and social disparities, context and history must be observed. A sense of place for many groups of people has been determined by an "invisible hand." These groups are often left helpless and without proper resources.

Inequalities have been a symptom of interrelated factors, including sprawl, concentrated poverty, and racial segregation in the form of redlining. These factors prove correlation between race and space and how it shapes the opportunity structures of urban areas. Squires and Kubrin argue: "Privilege cannot be understood outside the context of place."[23] Place can provide privilege, and adversely, disadvantage.

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[23] Gregory Squires, and Charis Kubrin. "Privileged Places: Race, Uneven Development and the Geography of Opportunity in Urban America." *Urban Studies* 42, no. 1 (2005), 48

One of the factors that contributes to the disparities of the disadvantaged is sprawl. Sprawl can be defined as a "pattern of development with outward expansion, low-density housing and commercial development, fragmentation of planning...and segregated land use patterns". [24] The Post World War II Era focused on sprawl, which in turn, created centralized poverty and segregation. This concentration of poverty affected the perception of the city as well as those who dwelled in it.

Spatial Inequalities

Sprawl

Sprawl has created its own set of dichotomies, particularly pertaining to urban areas. In general, income levels have been consistently higher and poverty rates lower in the suburbs. Although the word sprawl implies a randomness or irregularity, the non-randomness of sprawl is displayed in the economic and racial composition of both the suburbs, and those left behind in the city. Cities across the country are made up of over 52 percent of Blacks and with 21 percent of Whites living in city centers with access to resources. Suburbs are made up of mostly Whites with a summation of 57 percent of the population while Blacks make-up 36 percent of the residents. An average Black person lives in a neighborhood that is composed of 33 percent White, 51 percent Black, 11 percent Hispanic, and 3 percent Asian. An average Hispanic person lives in a neighborhood that is 36 percent White, 11 percent Black, 45 percent

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[24] Gregory Squires and Charis Kubrin. "Privileged Places: Race, Uneven Development and the Geography of Opportunity in Urban America." *Urban Studies* 42, no. 1 (2005): 48

Hispanic, and 6 percent Asian. A typical White person lives in a neighborhood that is

80 percent White, 7 percent Black, and 8 percent Hispanic, and 4 percent Asian.[25]

These percentages speak to the connection and perception of race and space. Not only

do minorities tend to live in more diverse neighborhoods, Whites remain isolated

from minorities, thus, furthering racial misconceptions. White middle-class

neighborhoods tend to be located in close proximity to poor neighborhoods, in which,

often poor residents use their resources such as grocery stores, etc. However,

proximity to poor neighborhoods affects the housing value and further adds to

segregation and economic disparities.

Redlining

In addition to sprawl as an anchor for spatial disparities, the explicit act of redlining

has affected the demographic of neighborhoods, compounding inequalities and

negative perceptions of certain demographics. Bradford and Marino define redlining

as the policy on the part of lenders not to grant mortgage or home improvement loans

in certain geographic areas, regardless of the physical condition of the home, or a

homebuyer's creditworthiness.[26] In 2000, the Urban Institute conducted a study for

housing discrimination. They found that 22 percent of Blacks encountered

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[25] Gregory Squires and Charis Kubrin. "Privileged Places: Race, Uneven
Development and the Geography of Opportunity in Urban America." *Urban Studies*
42, no. 1 (2005), 49-50

[26] Calvin Bradford, Dennis Marino, and United States. Office of Assistant Secretary
for Fair Housing and Equal Opportunity. *Redlining and Disinvestment As a
Discriminatory Practice in Residential Mortgage Loans*. Washington: U.S. Dept. of
Housing and Urban Development, 1977, 8.

discrimination in their search for rental unit and 17 percent faced discrimination when

searching to purchase a home. This study shows the explicit segregation that is

formed from discrimination and the disinvestment that many communities face due to

this form of discrimination.

A TYPICAL BLACK CITIZEN'S NEIGHBORHOOD DEMOGRAPHIC

Figure 3, Graph displaying neighborhood demographic of a typical Black resident in America

(Source: Author, Squires, Kubrin)

A TYPICAL HISPANIC CITIZEN'S NEIGHBORHOOD DEMOGRAPHIC

Figure 4, Graph displaying neighborhood demographic of a typical Hispanic resident in America

(Source: Author, Squires, Kubrin)

A TYPICAL WHITE CITIZEN'S NEIGHBORHOOD DEMOGRAPHIC
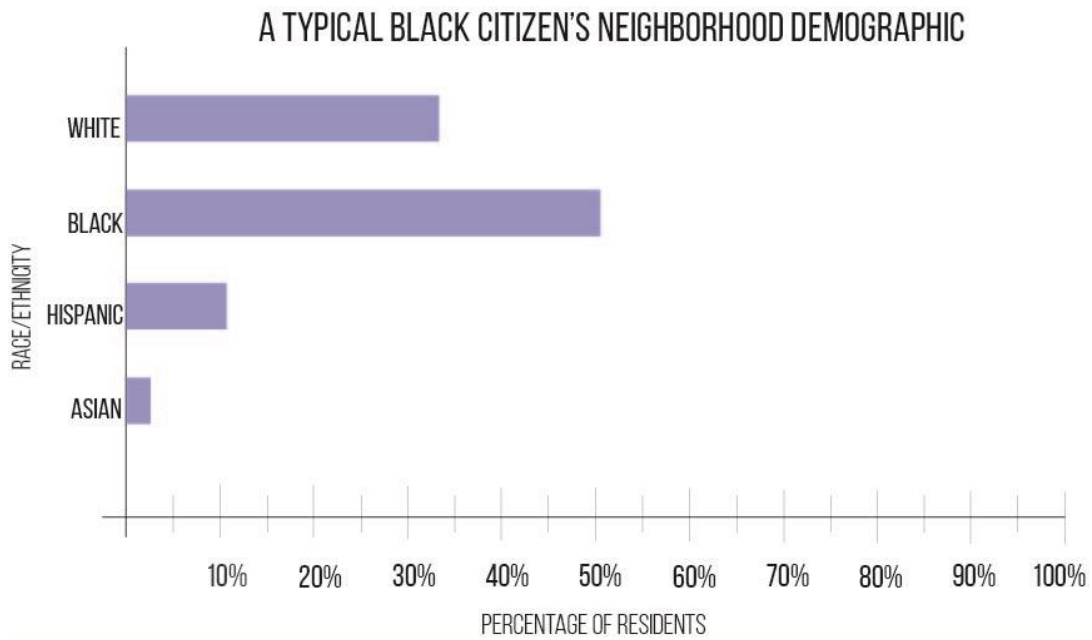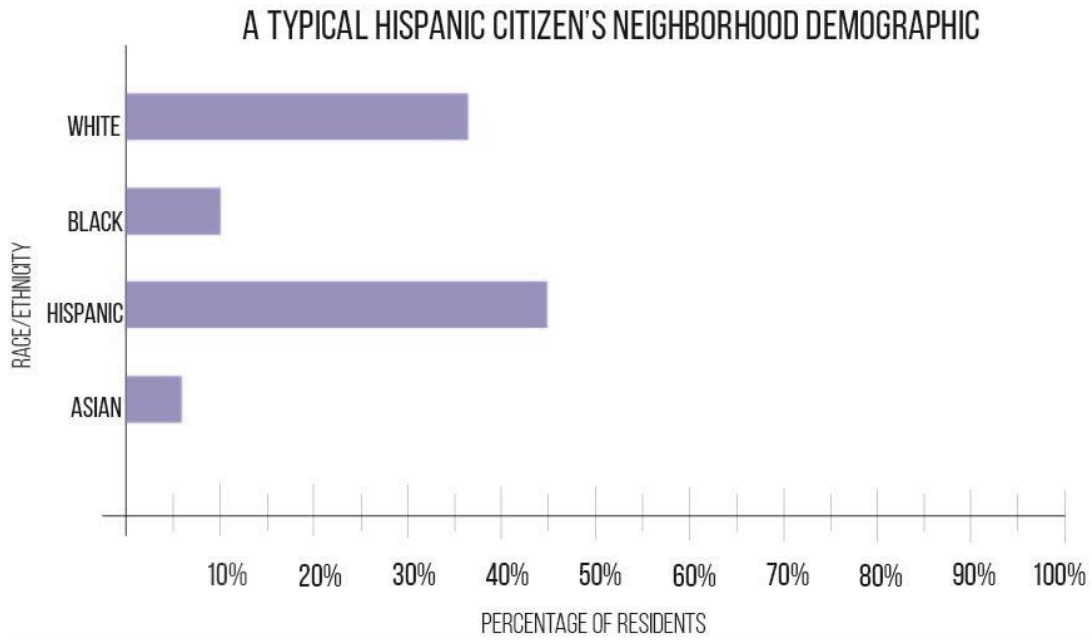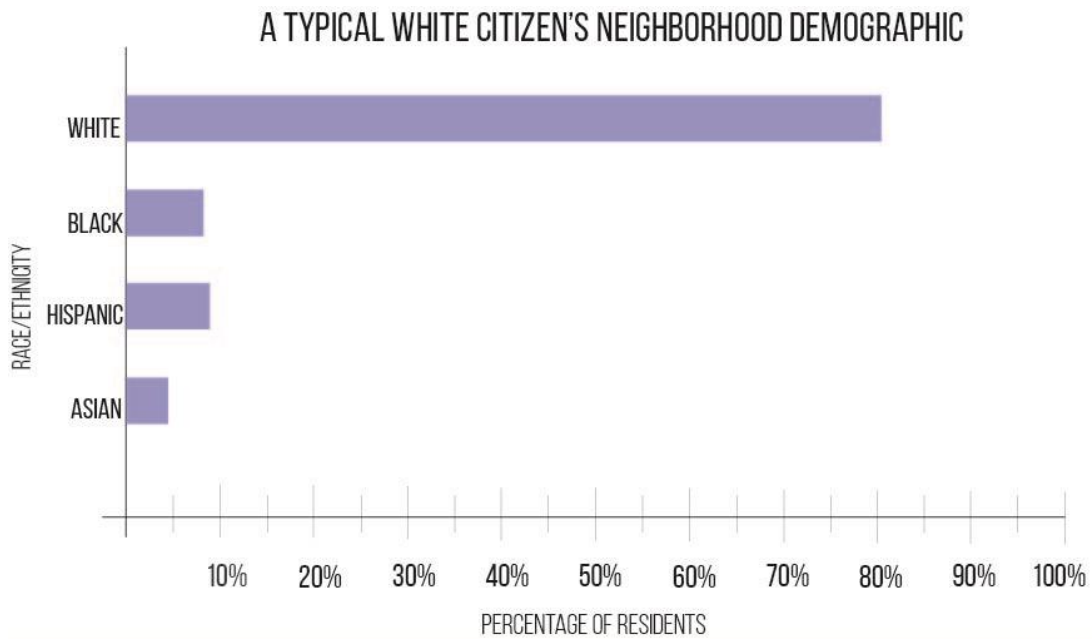
Figure 5, Graph displaying neighborhood demographic of a typical White resident in America

(Source: Author, Squires, Kubrin)

25

Symptoms of Spatial Inequalities

Squires and Kubrin argue that "These 'concentration effects' shape opportunities and lifestyles throughout the life-cycle and across generations." There are certain factors and resources associated with the 'good life'. [27]

Health

Health disparities are the most tangible of the inequalities caused by economic and racial divide. The black infant mortality rate in 1995 was 14.3 per 1000 live births compared to 6.3 for White infants.[28] This is partly due to access to clean water, exposure to lead paint, stress, obesity, diet, and proximity to medical facilities such as hospitals, etc. Access to quality health insurance also greatly affects health. Recent research has found that environment can affect the fundamental development of the brain and can affect intelligence, emotional, and social abilities. Intellect influences achievement, thus, a hindered start to proper health can cause further disparities in a lifetime.

Education

Access to quality education furthers inequalities and catalyzes other divisions. The reliance on property taxes for funding of public schools has greatly furthered the

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[27] Gregory Squires and Charis Kubrin. "Privileged Places: Race, Uneven Development and the Geography of Opportunity in Urban America." *Urban Studies* 42, no. 1 (2005), 52

[28] Gregory Squires and Charis Kubrin. "Privileged Places: Race, Uneven Development and the Geography of Opportunity in Urban America." *Urban Studies* 42, no. 1 (2005), 52

inequalities pertaining to place. Schools with lower funding tend to have less

educational resources for students. Although some communities have introduced

formulas to equalize funds, wealthier districts still provide greater financial support

for their public schools. In addition to financial disparities, schools are showing a

influx in segregation: "In 2000, 40 percent of Black students attended schools that

were 90-100 percent Black...the percentage of White students in the schools of the

typical Black student declined from 36 percent to 31 percent."[29] Therefore, White

students are accounting for less of the population of public schools in general, thus

"separate continues to mean unequal. [30]

Crime

The third factor resulting from spatial disparities and affecting quality of life is crime:

"Studies of 12 cities in 1998 found that Black residents in urban areas experienced a

higher rate of violent crime than urban Whites in a majority of the cities." [31] Relations

between these communities and the police are tense and further exacerbate crime

problems for minorities. The communities that need the most police protection are the

communities that fear and distrust police. This is due primarily to recognition of race

as an indicator of suspicion. People of color are more prone to police "stopping,

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[29] Gregory Squires and Charis Kubrin. "Privileged Places: Race, Uneven
Development and the Geography of Opportunity in Urban America." *Urban Studies*
42, no. 1 (2005), 53

[30] J. Logan, *Resegregation in American Public Schools? Not in the 1990s*. Albany,
NY: Lewis Mumford Center, 16.
[31] Gregory Squires and Charis Kubrin. "Privileged Places: Race, Uneven
Development and the Geography of Opportunity in Urban America." *Urban Studies*
42, no. 1 (2005), 54

questing, patting down, arresting" them. [32] This causes some people who may be of assistance to police, as well as vice versa, to typically avoid interaction with law enforcement. This mentality is passed down generationally.

Crime affects quality of life and reflects and perpetuates homeownership rates, job opportunities, and access to retail and restaurants. Alba found that owning a home allows residents to live in safer communities. Crime rates are typically higher where there are a higher percentage of renters. Therefore, the concentration of crime is not directly related to the concentration of individuals prone to crime, but certain neighborhood characteristics.[33] The concentration of poverty comes from the implicit segregation of sprawl and explicit division of redlining.

Conclusion

There is a direct relationship between spatial and social disparities, the inequalities that they promote, and the perceptions of the people that are victim to these inequalities. The most problematic is the correlation between uneven development and its impact that recreates itself through generations and becomes a perpetuous cycle. Place and race are intertwined and it is through this relationship that spatial solutions can begin to solve this problem of division. This thesis addresses factors disabling the disadvantaged and the perceptions of the divided groups.

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[32] Gregory Squires and Charis Kubrin. "Privileged Places: Race, Uneven Development and the Geography of Opportunity in Urban America." *Urban Studies* 42, no. 1 (2005), 54

[33] R. D. Alba, J.R. Logan, and P.E. Bellair. Living with Crime: the implications of racial/ethnic differences in suburban location, *Social Forces,* 73, 412

Chapter 4: Urban Development

While the symptoms and causes of racial tension and isolation have been explored, a relatively modern cause exacerbates previous factors and creates nuances in the perceptions of different demographics within a community. Urban redevelopment, viewed both negatively and with praise, shifts the dynamics within previously disinvested communities while bringing its own set of consequences.

Gentrification

A term related to urban redevelopment and investment is gentrification. Gentrification's duality of creating value and resources, however, occasionally displacing the disadvantaged, creates further divisions within communities. New residents view a redeveloped neighborhood as a positive asset to the city, while older residents fear displacement and the repeated feeling of abandonment. A critic of gentrification first will be examined, as well as a proponent's data analysis. Weighing the pros and cons of both arguments lead to an understanding of contrasting perceptions and how a solution may be developed.

In "Gentrification and the Heterogeneous City," Harrison and Jacobs present a negative view of gentrification and argue that architects can play a role in the reduction of gentrification and its effects. They defend their argument by first defining the problem of gentrification, its history, and how gentrification is directly related to space. Since architecture is spatial, designers have a significant role in shaping the results of gentrification and promoting interactions through developing a heterogeneous neighborhood. They give the example of Norris Square, a largely

Hispanic neighborhood, and its contentious adjacency to Fishtown, a primarily white, now gentrified neighborhood. They describe the sharp dichotomy of the neighborhoods and Front Street, a road that acts as a catalyst for division. They propose and turf to Front Street that will allow for porosity between the two neighborhoods. They also describe a proposed project that provides an institutional component to the neighborhood, a library that aids in the education needed in Norris Square, and pays homage to the creative neighborhood of Fishtown. By designing a library that acts as a partial makerspace, they intend to stitch the two communities together through overlapping needs and interests.

Harrison and Jacobs first present the issue. In the 60s and 70s the forces of gentrification were apparent and public, therefore, it was easier to spot and take action. The new "invisible hand" of the private developer, makes it harder to identify and therefore, harder to control. Architects have a complicated relationship with gentrification: "they are both its agents and consumers."[34] Well-intentioned, social advocate architects don't know how to approach gentrification or search for a resolution. This ambivalence can be of value in helping gentrification.

> *"Since architecture and its allied design professions are inevitably*
>
> *entangled with capital and production of space, both sides of the*

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[34] Sally Harrison and Andrew Jacobs. Gentrification and the Heterogeneous City: Finding a Role for Design. Theplanjournal.com. http://www.theplanjournal.com/article/gentrification-and-heterogeneous-city-finding-role-design. (accessed October 20, 2018).

issues surrounding gentrification are present in design practice, and

can be used to mitigate its negative social impact."[35]

Harrison and Jacobs describe key identifiers of gentrification: cafes, bike shares, dog parks, galleries, pop-up parks. Rios and Aeschbacher – each steeped in community-based practice – have argued that designers "who intervene directly in the world can create physical social spaces for others and in some cases seek to redefine asymmetrical power relationships."

Harrison and Jacobs argue that long-term residents of newly gentrified neighborhoods have mixed feelings about the changes. They enjoy the benefits of added amenities, lower crime rates, better schools, and increased land value; however, the cons tend to outweigh the pros once land value gets so high that taxes and rents increase as well as prices of shopping and amenities within a neighborhood, becoming unaffordable. People that can afford to stay face the social psychology of feeling like a stranger in their own neighborhood with lack of social network and familial ties. The people that leave, or are bought out, often cannot find a home in a good neighborhood and are forced to make new relationships. Harrison and Jacobs assert that we must beg the question of social justice as a spatial function.

While Harrison and Jacobs frame an unfavorable view of gentrification, Freeman explains gentrification in a somewhat neutral tone. Freeman suggests misconceptions about the definition of gentrification: it is either looked at as a destroyer of

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[35] Sally Harrison and Andrew Jacobs. Gentrification and the Heterogeneous City: Finding a Role for Design. Theplanjournal.com. http://www.theplanjournal.com/article/gentrification-and-heterogeneous-city-finding-role-design. (accessed October 20, 2018).

neighborhoods or a "saviour of cities".[36] He asserts one dangerous misconception

about gentrification is that it leads to lower crime. He identifies over the past decade,

urban crimes rates have dropped and people often believe that it is due to

gentrification. The rationale behind the views seems simple and comprehensible:

poorer neighborhoods on average tend to have more crime. Gentrification brings

wealthier residents into the neighborhood, therefore, the crime rates should fall.

However, studies have found that the opposite happens. Gentrification leads to higher

crime rates, usually in larceny and robbery offenses. There are two proposed

explanations to the problem. The first is that new wealthier residents may be a target

for burglars and robbers, and may encourage further crime towards newer residents.

Also there is a study that shows the connection between social ties and crime: "crime

thrives on instability, anonymity and lack of social ties. This makes it easier for

criminals to blend in and less likely for neighbors to look out for one another. [37]

Gentrification acts as a force of destabilization and breaks community ties.

Another misconception is that long-time residents abhor gentrification. Whether

residents hate the transitioned neighborhood is dependent upon two things: the

amenities in the neighborhood prior to it being gentrified, and what new amenities

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[36] Lance Freeman. 5 Myths about Gentrification. Thewashingtonpost.com.
://www.washingtonpost.com/opinions/five-myths-about-
gentrification/2016/06/03/b6c80e56-1ba5-11e6-8c7b-
6931e66333e7_story.html?noredirect=on&utm_term=.a2b18542b3fc (accessed
October 15, 2018).
[37] Lance Freeman. 5 Myths about Gentrification. Thewashingtonpost.com.
://www.washingtonpost.com/opinions/five-myths-about-
gentrification/2016/06/03/b6c80e56-1ba5-11e6-8c7b-
6931e66333e7_story.html?noredirect=on&utm_term=.a2b18542b3fc (accessed
October 15, 2018).

offer and cater to their needs, not the dog park, expensive cafe symbol that is often

associated with gentrified neighborhoods. Neighborhoods with severe disinvestment

may appreciate new retail stores and grocery stores within walking distance, new

transit stops and attention from the government.

Freeman asserts another common misconception is that gentrifiers are White: "As the

website Gizmodo put it 'Across the United States, white infill is associated with

gentrification'". [38] Studies show that gentrified neighborhoods are more diverse than

non-gentrifying ones.

While Freeman's analysis of studies present facts that represent counterarguments to

common ideologies of gentrification, they fail to recognize the complexity of layering

a new demographic on an existing monolithic community. This study does not speak

of hostility between groups of people within the neighborhood or a general lack of

community and social ties. He presents the idea of diversity. However, diversity is not

the adverse of division.

Defining the problem of gentrification, its history, and how gentrification is directly

related to space, is imperative to addressing the site of this thesis. Since architecture is

spatial, designers have a significant role in shaping the results of gentrification and

promoting interactions through developing a heterogeneous neighborhood.

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[38] Lance Freeman. 5 Myths about Gentrification. Thewashingtonpost.com.
://www.washingtonpost.com/opinions/five-myths-about-
gentrification/2016/06/03/b6c80e56-1ba5-11e6-8c7b-
6931e66333e7_story.html?noredirect=on&utm_term=.a2b18542b3fc (accessed
October 15, 2018).

Chapter 5: Why Philadelphia?

Philadelphia, one of the nation's oldest cities, and former capital of the United States, has a telling history of racial and economic division, much of which still exists. Direct division from redlining caused a harsh dichotomy between rich and poor, white and black; while White Flight, its indirect cohort, left disadvantaged and minorities feeling abandoned, and then once areas gentrified, displaced.

Penn's Plan

It can be argued that Philadelphia's culture of division derived spatially from William Penn and, his surveyor, Thomas Holmes's highly rational grid-iron plan for the city. The plan was constructed in 1682 with the intention of creating a settlement between two rivers, the Delaware River and the Schuylkill River. While the grid was intended to bring organization and order to Philadelphia, it unintentionally created main axes, Market Street and Broad Street, that act as dividers for race and economics. Market street, the axis running East-West was developed to create a connection between the two rivers to their Front Streets that lined the waterfront. Broad Street was created along the ridgeline, running North-South. It was developed as a wide arterial road for circulation through the city. In the past, Market Street was a divider for socioeconomics and race. Immigrants and African Americans were confined to South Philadelphia with its narrow streets and humble alley houses. Today, much of the demographic shift can be seen along Broad Street.
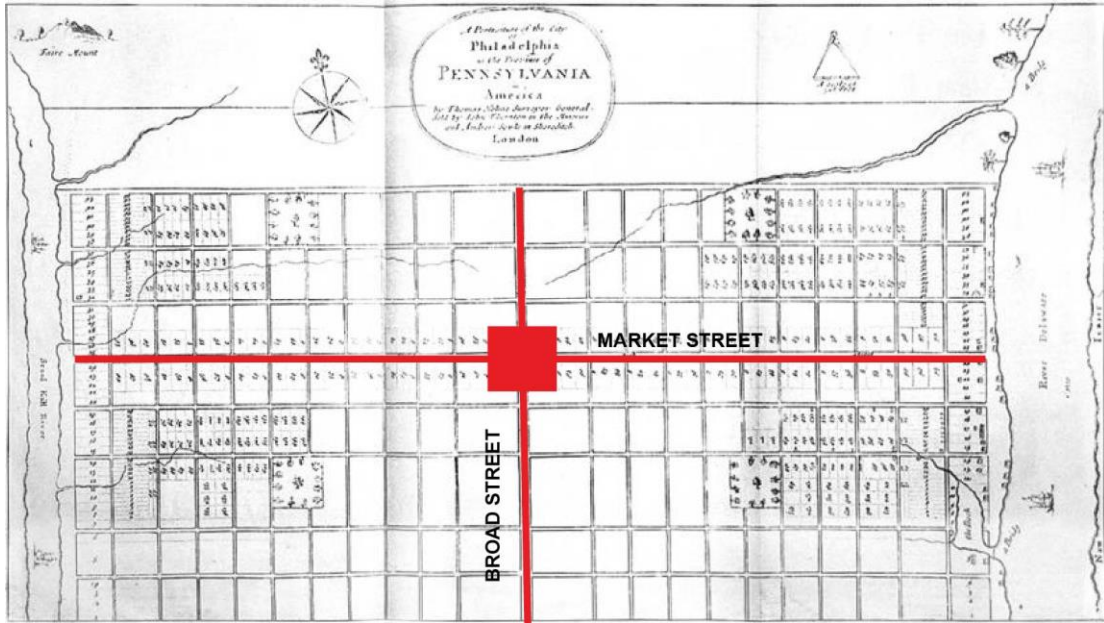
Figure 6, Diagram displaying arterial streets as dividers

 (Source: Author, Reps)

Ethnic Neighborhood Development

Philadelphia, in totality, is thought of as a diverse city and founded on the just

principles of the Quakers. However, this thesis analyzes the complexities of

perceptions, specifically pertaining to African Americans. In order to understand the

racial tensions and perceptions of Black criminality within the community, the

comprehension of ethnicity and development of neighborhood must be studied.

W.E.B Dubois in The Philadelphia negro: a social study describes the transplantation

of Blacks in Philadelphia and their development throughout history. Dubois asserts

that slavery had already been planted on the Delaware River by the Dutch and the

Swedes before William Penn and the Quakers arrived in 1682: " Penn's first act was

to recognize the serfdom on the Negroes by a provision of the Free Society of

36

Traders. Negroes were to serve fourteen years and then become serfs. This provision

was violated by others including Penn himself." Germans settled in Philadelphia after

Penn, protesting slavery in 1688, however, the Quakers found the matter too

"weighty." [39] Therefore, the population of Blacks in the city continued to grow. In

1696, the Society of Friends suggested in the Yearly Meeting of 1696, members

should not encourage the import of slaves. In 1716, their discouragement of the slave

trade became more active, although they called the discouragement "caution, not

censure."[40] It wasn't until 1758 that the institution of slavery was condemned in

Pennsylvania.

The freeing of unaided slaves first led to poverty and idleness. Blacks were then able

to gain jobs as servants, merchants, and industrial workers. New industries, however,

drew new immigrants, Irish and German, and Black labor was replaced by higher

classes. Crime and poverty then compounded.

The Great Migration

The Great Migration can be characterized as the migration of African Americans

from the South to the North and West from 1916-1970. The migration grew to six

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[39] W. E. B Du Bois. *The Philadelphia Negro : A Social Study*. Oxford W.e.b. Du Bois. New York, NY: Oxford University Press, 2007. Accessed 2018.https://heinonline-org.proxy-um.researchport.umd.edu/HOL/Page?collection=slavery&handle=hein.slavery/philnegss0001&id=410&men_tab=srchresults.

[40] W. E. B Du Bois. *The Philadelphia Negro : A Social Study*. Oxford W.e.b. Du Bois. New York, NY: Oxford University Press, 2007. Accessed 2018.https://heinonline-org.proxy-um.researchport.umd.edu/HOL/Page?collection=slavery&handle=hein.slavery/philnegss0001&id=410&men_tab=srchresults.

million African Americans fleeing the Jim Crow area after the period of optimism during Reconstruction. Before the Great Migration, 90 percent of African Americans had been living in the South, by 1970, 47 percent of African-Americans were living in the North and West.[41] Philadelphia became one of the primary destinations during the Great Migration. It contained the largest African American population during the Progressive Era. In 1920, it fell second to New York, and then fell third behind Chicago in 1930. Due to the city's reputation of Quaker liberalism and black-elite institution building, the city was thought of as a haven for the African American migrating communities.

However, the influxes of African American population mostly received low-paying jobs and were initially congregated in South Philadelphia.

White Flight

White Flight is defined as the exodus of White middle-class families from urban areas into the suburbs. This exodus was encouraged by the United States Federal government. The Federal Housing Authority supported mortgages on newly-constructed houses, allowing families to purchase homes with a small down payment. Soldiers coming back from World War II were qualified for better mortgage plans under the G.I Bill of Rights. Hundreds of thousands of veterans bought homes in new suburban developments. This mortgage offer, however, was only available to Whites. The Federal aid of the new housing market unintentionally devalued the old city

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[41] Khalil Gibran Muhammad. *The Condemnation of Blackness : Race, Crime, and the Making of Modern Urban America*. Cambridge, Massachusetts: Harvard University Press, 2010.

houses. Many young families who would have preferred to stay in the city could not afford the down payment necessary for the older houses nor financing to renovate. The African American population, due to discrimination, did not have the option to move to the suburbs; therefore, they were left to settle in the deserted city. This left African Americans in slums and concentrated within the city. The population of the city continued to plummet, while inversely, the percentage of African Americans within Philadelphia continuously rose. In 1950, the total African American population was 380,000, 18 percent of the city's total, by 1960, the population had risen to 535,000, 27 percent of the cities total. By 1964, Philadelphia had a population decline of a quarter of a million.

Perception of the City

Compounding the effects of White Flight, the war brought a second wave of Black migration from the Southern United States to Philadelphia. This migration continued through the 1950's, ultimately raising the percentage of African Americans in the city. In addition to the rise in population, the limitation in housing opportunity concentrated African Americans in slums. The migration happened simultaneously with the decrease in industrial jobs. Three out of every four industrial jobs were lost over a twenty-year span from 1950-1970. Textile mills were closing and moving to other towns. The shipbuilding industry shrank, "shipping became mechanized and dispersed rather than labor intensive and concentrated" [42].

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[42] Carolyn Teich Adams. *Philadelphia : Neighborhoods, Division, and Conflict in a Postindustrial City*. Comparative American Cities. Philadelphia: Temple University Press, 1991.

Due to government intervention in the housing market, many residents moved away

from the city; however, in contrast, many others remained. Many of the residents in

industrial neighborhoods remained and almost seemed bound to their neighborhoods

by their house and institutions that served as a network and support system in the

period of decline. A lack of investment from banking institutions resulted in Black

and industrial neighborhoods that became a center for aging residents and housing.

The exodus from the city, continued through much of the 1970s and 1980s. Although

there was some revitalization in Central City Philadelphia neighborhoods

simultaneously, by 1980, neighborhoods in North Philadelphia had lost 40 percent of

their 1960 population. Overall, the city population had declined from 2.1 million

people to 1.7 million between 1960 and 1980. [43]

Racial Tension

This loss affected the perception of the city and those left behind in its decaying and

disinvested resources. Much of this loss happened against an explicitly racial

backdrop. The new population and affluence of the suburbs had been celebrated.

However, several events had deemed this flight as explicitly White Flight and anti-

Black.

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[43] Carolyn Teich Adams. *Philadelphia : Neighborhoods, Division, and Conflict in a Postindustrial City*. Comparative American Cities. Philadelphia: Temple University Press, 1991.

The first event took place in the 1960's in which a Black family was driven away

from a home they had purchased in a working-class suburb of Folcroft. Hate-crime

tactics were used to drive them out: burning crosses, vocal intimidation, and broken

windows. One upper-middle-class community, Mount Airy, received publicity as the

only neighborhood that organized itself to integrate.

Riot of 1964

The second event was the riot that occurred in the summer of 1964. For three nights

and two days, a North-Central Philadelphia neighborhood was the site of violence and

destruction. It began with the arrest of a woman who had disobeyed police orders

after an intoxicated quarrel with her husband, then the arrest of a police agitator. The

arrest induced rumors of police brutality and ignited an uproar within the

neighborhood. The riot resulted in two fatalities, 339 wounded (239 Black residents,

and 100 police officers. The riot also caused a total of $3,000,000 in property

damage.[44] There is not coincidence that the riot took place in an African American

slum with high poverty rates and high unemployment. The riot was a symptom of the

many factors causing the decay of the city and production of slum. More so, the riot

has become a symbol of racial tension and neglect of Philadelphia.

In response to the riot, the public rhetoric took on many factors and contexts, for

instance, crime, safety, insurance, and education. However, the tone pertaining to

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[44] Lenora E. Berson. *Case Study of a Riot : The Philadelphia Story*. Pamphlet Series / Institute of Human Relations, No. 7. New York, N.Y.: Institute of Human Relations Press, American Jewish Committee, 1966. p.20

these factors was the same, implicitly stating that "if you are white, get out of the city if you can."[45] The perception of the city was shifting to a negative outlook, more specifically; the people left behind in the city were being stereotyped by their actions instead of a byproduct of oppressing factors.

M.O.V.E

While race riots happened in many cities, the most insidious incident pertaining to the racial tension in Philadelphia and tension involving police is the bombing of a rowhouse in the Osage neighborhood. It was the headquarters to a radical political group, called MOVE. The incident happened in May of 1985. A bomb containing high-grade military explosives was dropped from a state police helicopter onto a rowhouse in a middle-class black residential neighborhood. There were thirteen people inside the house, six of them children. The house was boarded by plywood with holes used for shooting. There were arrest warrant for individuals within the house as well as a search warrant on the house itself. Philadelphia cops had exchanged gunfire with the people of the fortified house. The bombing of the house caused the death of eleven of the thirteen people, five of them children, the destruction of sixty-one houses that left two-hundred and fifty people homeless. The story is a metaphor for the hatred embodied within the city and a literal act of civil war.

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[45] Carolyn Teich Adams. *Philadelphia : Neighborhoods, Division, and Conflict in a Postindustrial City*. Comparative American Cities. Philadelphia: Temple University Press, 1991. p.83

These incidents of explicit tension lay the framework for this thesis, approaching this tension with a janus-face, acknowledging issues of the past, while moving toward a more tolerant future.

Chapter 6: Site

Challenging ideas of perception entails bringing different groups of people; racial, economic, political, and creating an overlap that promotes interaction. Exposure of different groups, ideally, will allow for positive relations and perceptions of different groups to form on a neighborhood level. Transitional neighborhoods straddle gentrified areas as well as slums. The analysis of four transitional neighborhoods in Philadelphia ultimately led to the arrival of Fairmount as the thesis site.

Site Selection Criteria

Four transitional neighborhoods were considered due to their rich mix in racial and economic demographic: Kensington, Grays Ferry, South Broad Street, and Fairmount. Within the four transitional neighborhoods, community infrastructure and other site characteristics were analyzed to determine the thesis location. Proximity to institutions such as police stations and schools were evaluated in order to incorporate students and well as law enforcement into the project. Proximity to commercial corridors and green spaces were factors considered to attract a diversity of people to the site. In addition to site accessibility, the most important characteristic determining site selection was site visibility. Site visibility is imperative for the building to acts as a model for positive relationships within the community. Through the analysis of the four neighborhoods, two of the neighborhoods met the criteria, South Broad Street

and Fairmount. Fairmount, however, contained a symbol that represents racial

integration and progression: the Divine Lorraine. Fairmount was then chosen as the

neighborhood of site exploration.

SITE CRITERIA		KENSINGTON		GRAYS FERRY		SOUTH BROAD ST		FAIRMOUNT	
CULTURE	DIVERSE RACIAL DEMOGRAPHIC	2		3		5		5	
	DIVERSE ECONOMIC DEMOGRAPHIC	1		1		3		4	
	PROXIMITY TO POLICE STATIONS	5	1 POLICE STATION IN 1 MI RADIUS	5	1 POLICE STATION IN 1 MI RADIUS	5	1 POLICE STATION IN 1 MI RADIUS	5	2 POLICE STATIONS IN 1 MI RADIUS
NETWORK	PROXIMITY TO COMMERCIAL	3	COMMERICIAL STREET FRANKFURT AVE.	1	NO MAJOR COMMERCIAL STREET	5	COMMERCIAL STREET BROAD STREET	5	COMMERCIAL STREET BROAD STREET
	PROXIMITY TO SCHOOLS	5	5 SCHOOLS IN 1 MI RADIUS	5	5 SCHOOLS IN 1 MI RADIUS	5	5 SCHOOLS IN 1 MI RADIUS	5	6 SCHOOLS IN 1 MI RADIUS
	PROXIMITY TO COMMUNITY CENTERS	5	3 COMMUNITY CENTERS WITHIN 1/2 MILE RADIUS	3	1 COMMUNITY CENTER WITHIN 1/2 MILE RADIUS	5	2 COMMUNITY CENTERS WITHIN 1/2 MILE RADIUS	5	3 COMMUNITY CENTERS WITHIN 1/2 MILE RADIUS
	ACCESSIBILITY	5	MULTIPLE BUS AND METRO STOPS	5	MULTIPLE BUS AND METRO STOPS	5	MULTIPLE BUS AND METRO STOPS	5	MULTIPLE BUS AND METRO STOPS
ENVIRONMENT	SITE FLEXIBILITY	5		5		5		5	
	SITE VISIBILITY	4	VISIBILITY FROM MAJOR ROAD: FRANKFURT AVE.	2	NO MAJOR ROAD	5	VISIBILITY FROM MAJOR ROAD: BROAD STREET	5	VISIBILITY FROM MAJOR ROAD: FAIRMOUNT AVE.
	PROXIMITY TO GREEN SPACES	5	4 PARKS AND 3 PLAYGROUNDS IN 1 MI RADIUS	4	4 PARKS AND 2 PLAYGROUNDS IN 1 MI RADIUS	4	3 PARKS AND 3 PLAYGROUNDS IN 1 MI RADIUS	3	2 PARKS AND 3 PLAYGROUNDS IN 1 MI RADIUS
	SITE SCORES	40/50		34/50		47/50		47/50	

Figure 7, Site Selection Matrix

 (Source: Author)

Through a series of site diagrams, two sites were studied. One site lay within the

residential neighborhood fabric while the second site lay directly adjacent to the

Divine Lorraine, a Historic marker in the city and an emblem of positive race
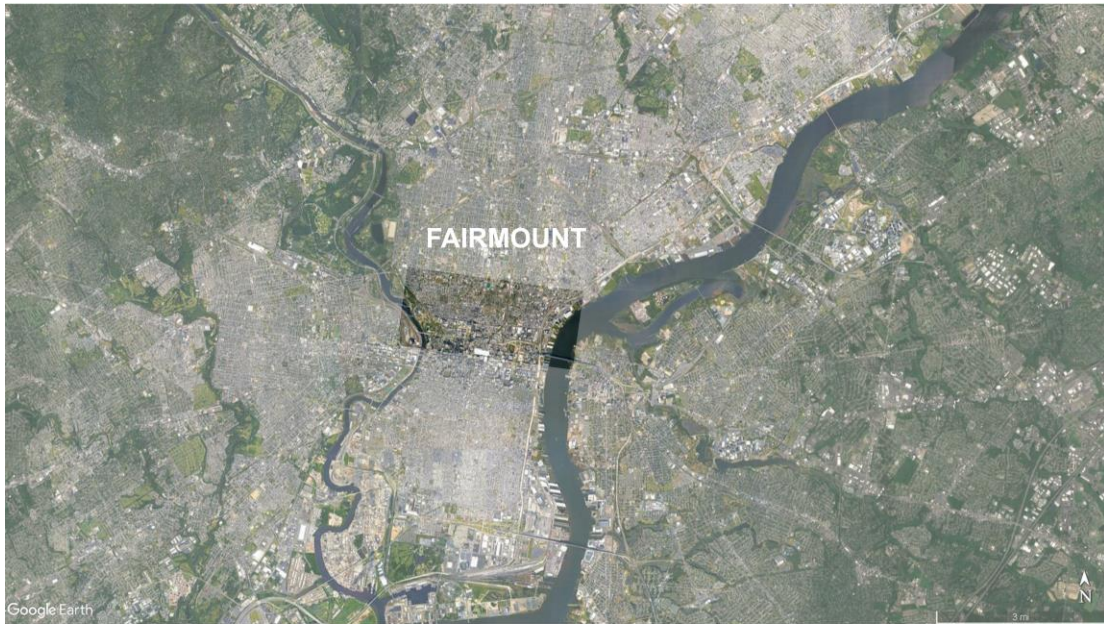
relations.

44

Figure 8, Map of Philadelphia

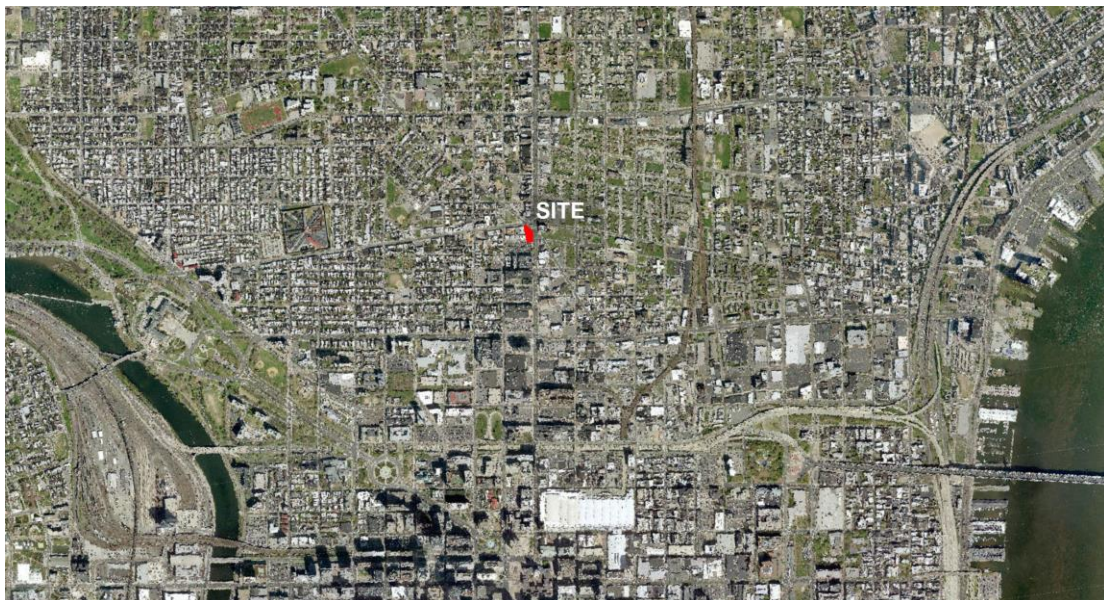 (Source: Author, Google Earth)

Figure 9, Map of Fairmount Neighborhood

 (Source: Author, Google Earth)

Figure 10, Figure-Ground Diagram of Fairmount Neighborhood
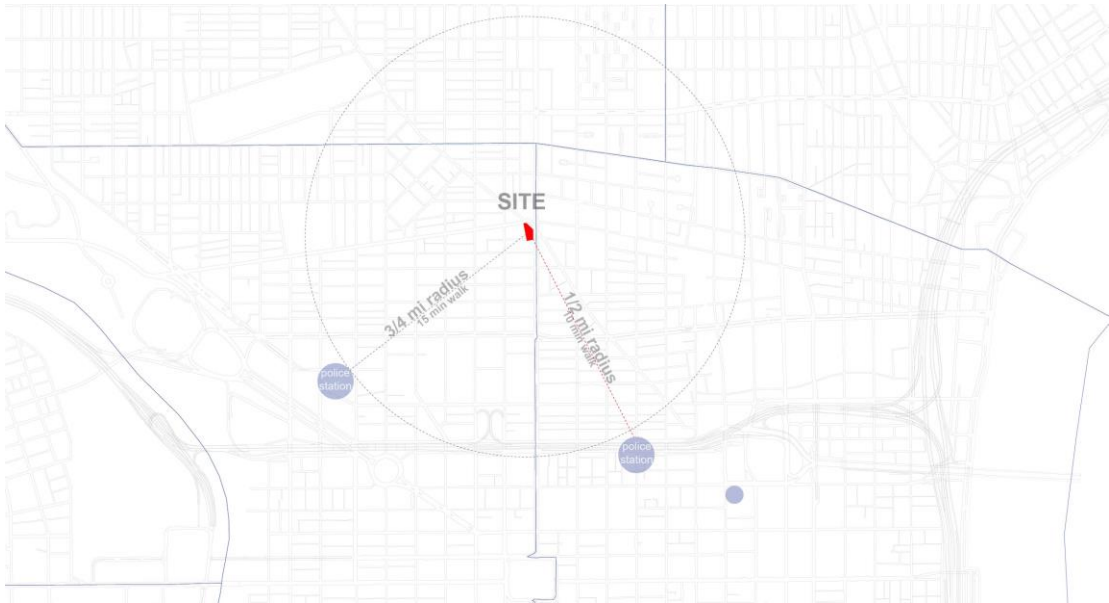
(Source: Author, GIS)

Figure 11, Site Diagram of Police Station Proximity
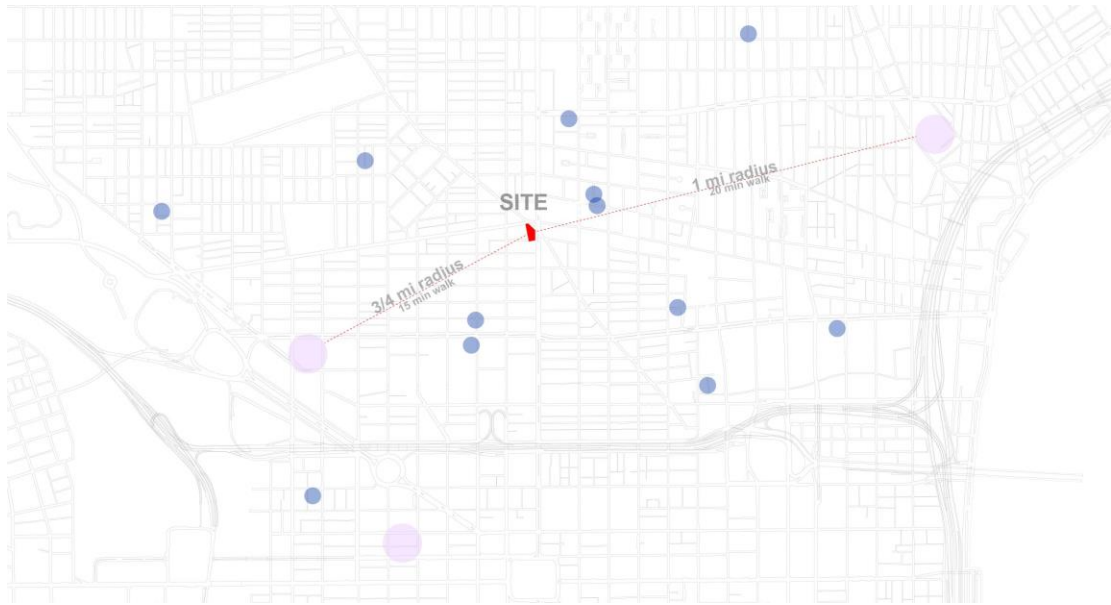
(Source: Author, GIS)

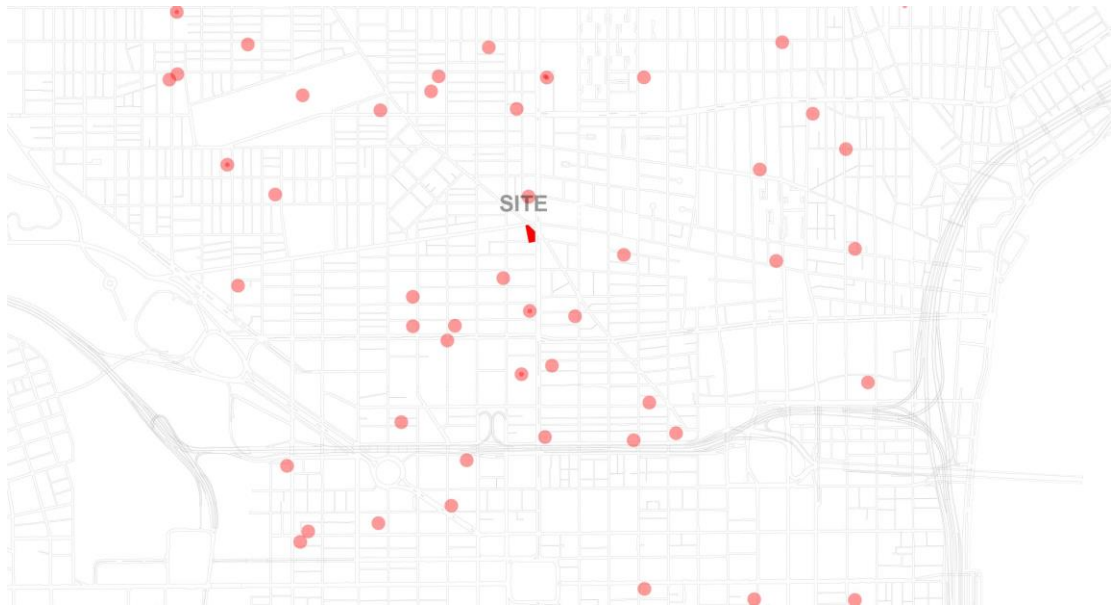Figure 12, Site Diagram of Grocery Store Proximity

(Source: Author, GIS)

Figure 13, Site Diagram of School Proximity

(Source: Author, GIS)

Figure 14, Site Diagram of Divine Lorraine Proximity

 (Source: Author, GIS)

Site Selection

North Central Philadelphia has a history of strong ethnic identity. Immigrants fled

and were replaced by other ethnic groups. Today it is a conglomerate of different

races and socioeconomic classes.

To understand the applicability this site has to this thesis, the history must be

observed. In 1830, North Central Philadelphia was an enclave of German Jewish

immigrants, along with communities of English and Irish. These groups stretched

from "east of 8th street, from Columbia Avenue as far as Vine Street. (Rosen and

Clark, 23). In the 1880s, Jewish immigrants from Eastern Europe integrated into the

settlements. However, once the new immigrants began to grow in number, the older

settlers moved west of Broad Street. East of Broad street housed the immigrant Jews

and working-class African Americans in modest brick houses. West of Broad Street laid brownstone mansions and affluent white Protestants.

For decades, this demographic remained segregated by the Broad Street axis. However, the mass migration to the suburbs from the 1950s to 1970s left the Jewish and African American communities in decaying conditions. By 1960, they composed most of the population of North Central Philadelphia. Urban renewal projects in the commissioned by the Philadelphia Housing Authority, focused on further de-densifying North Philadelphia. Remnants of their works can be seen in close proximity to the selected site as cul-de-sacs contrasting with the urban fabric.

With its history of diverse culture and structural intervention, the site lays at the nexus of three arterial streets: North Broad Street, Fairmount Avenue, and Ridge Avenue. The three roads have contrasting characters and create a unique diversity. Broad Street is a historic corridor, mostly composed of commercial buildings. Broad Street, running North-South, acts as the cardo to Philadelphia and is a historic corridor. Center city lies south of the site, while Temple University is directly North, five to six blocks away. North Broad Street is a civic enclave with organizations such as the Salvation Army, and non-profit organization People for People. It contains many historic buildings, and that are load-bearing masonry buildings.

Figure 15, Site Character Diagram

(Source: Author, GIS)

Fairmount Avenue runs East-West of Broad Street and houses residential as well as small commercial rowhouses. It is an affluent self-sustaining area. It is home to tourist attractions and cultural institutions such as the Eastern State Penitentiary. It contains tree-lined streets, newer rowhomes, and it refined in character.

Ridge Avenue breaks the rational city grid-iron and is the prime location of current development. Current development includes high-end residential as well as mixed-use residential. Ridge Avenue is heterogeneous character. The area Northwest of Broad Street is under rapid development, while the area southeast of North Broad Street contains many dilapidated buildings. It is not uncommon on this street to see these two contrasting buildings directly adjacent to one another. This is symbolic of the neighborhood as a whole, it is a mixture of different incomes, different races, different experiences and perspectives.

The site is at the crossroads of these diverse neighborhoods, developing an influential center that will act as a catalyst for this crossroads, upgrading the community and creating a positive effect. The three street characters are a physical manifestation of this thesis, creating overlap in different characters and people.
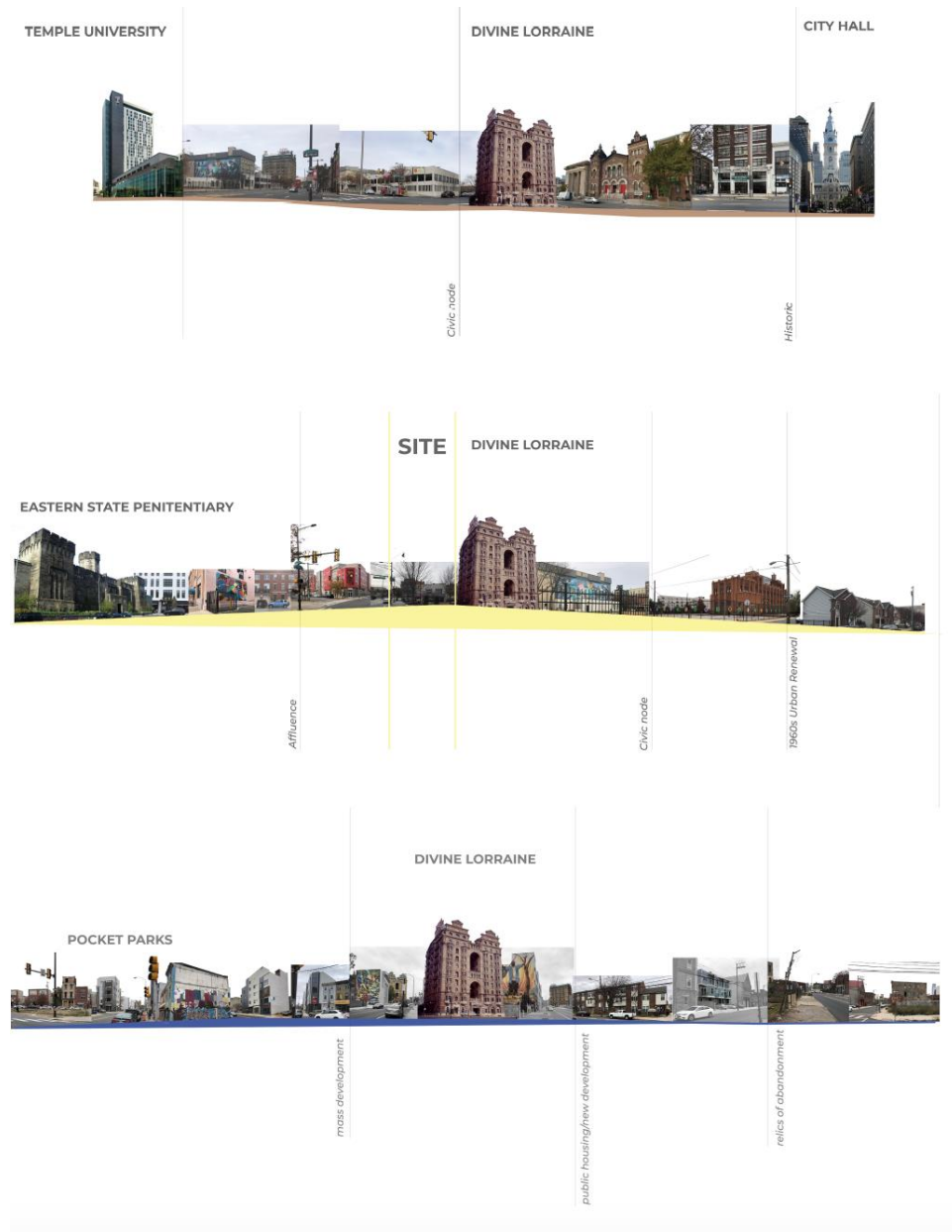

Figure 16, Arterial Street Collages

(Source: Author)

Chapter 7: Program

Precedents

The use of precedents in this thesis served as a framework for the program, form, and functionality of the project. Two types of precedents were analyzed and explored, program typologies and building typologies.

Program Typologies

The program typology precedents were analyzed by their use of connection of people and place through program and events.

Martha's Table is an example of using food as a connector. It is a non-profit organization that focuses on strengthening communities through educating youth and providing healthy food options to the disadvantaged. Their three sectors of outreach are: educational programs, food access, and community support programs.

Their education program focuses on disparities and hindering the perpetuation of these disadvantages passed down generationally. The educational program includes: daycare service, after-school care for elementary school students, "A Home Visiting" program, which provides caregivers essential support during their child's critical early years, "The Parenting Journey", a course that allows caregivers to reflect on how they were parented as children.[46] This program supports them to make intentional parenting decisions to ensure strong outcomes for their children; resources and trainings on social-emotional development.

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[46] Martha's Table. https://marthastable.org/programs/. (accessed October 2018).

Figure 17, Image of Martha's Table Building Exterior
 (Source: Martha's Table)

Providing a need for healthy food while incorporating recreation, the food access

program entails pop-up markets with fresh produce and culinary demonstrations from

chefs. "Joyful Markets" act as festivals with fresh produce, live music, and kids'

cooking activities. Martha's table also offers low-cost markets in their lobby for

community support.

Figure 18, Image of Martha's Table's Cooking Demonstrations
(Source: Martha's Table)

Using art as a connector, Art Works Now seeks to engage and build the community through the visual arts. They encourage students of all ages to develop their own way of creative thinking and provide the tools and techniques to do so.

Through the availability of affordable art classes and projects, they tackle social equity within the arts and "reduce economic barriers to art education".[47] They also encourage collaboration so that diverse members of the community may intermingle and learn from one another.

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[47] Art Works Now. https://www.artworksnow.org/art-matters/. (accessed October 2018).

Thy offer a variety of programs including classes for family and youth, teen and

adult, art club after school programs, art parties, and private lessons.

Figure 19, Image of Art Works Now Building Exterior

(Source: Art Works Now)

Figure 20, Image of Art Works Now Interior Gallery

 (Source: Art Works Now)

Martin Luther King Jr. Memorial Library is an example of using education and craft

as a connector. It is an unbuilt renovation project that looks to improve the historic

Mies Van der Rohe building and program it to fit the needs of the 21st Century.

The building is nominally a library, however, serves a diverse community through

various programs. The program includes a large auditorium and conference center;

creative spaces for fabrication, music production and art creation; ground level café

with patio; double-height reading room; newly designed special collections space for

researchers and research enthusiasts, and a rooftop event space with terrace.[48]

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[48] Michelle Goldchain. MLK Library's $208M renovation, revealed in a brand new
video, images. Curbed.com. https://dc.curbed.com/2017/2/2/14476252/library-martin-
luther-king-renovation. (accessed October 2018).

Figure 21, Image of MLK Library Renovation Exterior

 (Source: Curbed)

Figure 22, Image of MLK Library Renovation Roof Terrace

 (Source: Curbed)

A key driver in the design was the need for visibility and accessibility. The architects

used primarily glass on the ground level to give a visual connection to the street.

Also, a double-height reading room was incorporated to provide visual connection

within the building.

Figure 23, Image of MLK Library Renovation Interior Atrium

(Source: Curbed)

Figure 24, Image of MLK Library Renovation Makerspace

(Source: Curbed)

Although unbuilt, this building intends to be a node of activity and interaction within Chinatown, D.C while respecting the original architect and memorializing Dr. Martin Luther King Jr. The concept of visibility and connection as well as variety in program can be applied to the thesis.

A more direct approach to the issues of race and police tension within the community is Studio Gang's project, Polis Station. The research project attempts to use police stations as a connector and continue a dialogue about community and police relations. The project is an overall concept that proposes the use of police stations as community centers that could become a neighborhood investment and strengthen the economy.[49]
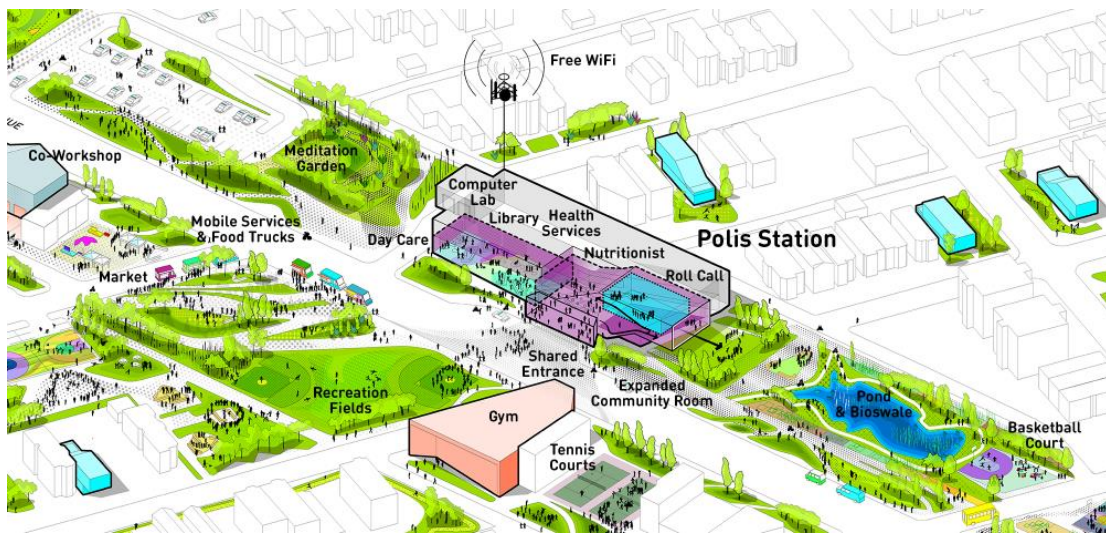

Figure 25, Image of Polis Station Master Plan Proposal

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[49] Studio Gang. Polis Station. http://studiogang.com/project/polis-station. (accessed October 2018).

The proposal is focused in Chicago, similar to Philadelphia, has a history of racial and police tension. The project involves working with members of the community and law enforcement to determine the program. Their fist intervention was the 10th district police station. Their underutilized parking lot was turned into a basketball court to enhance everyday interaction between law enforcement and community residents.

Figure 26, Image of Exterior Basketball Court, Polis Station Intervention
(Source: Studio Gang)

> *"Polis Station proposes reorienting police stations toward their communities*
>
> *to become sites of social connection where police officers and neighborhood*
>
> *residents can find many opportunities to interact in non-enforcement*

situations. It lays out a series of physical and programmatic steps that can be taken to activate police stations as civic assets. It also illustrates how these opportunities can expand throughout a neighborhood to form a network of recreational, educational, entrepreneurial, and green spaces that support a healthier and safer community."[50]

Building Typologies

While the program typology precedents focus on function and connectivity, the building typology precedents focus on form and articulation.

The first building typology precedent is The Center for Jewish Life. The center is located in West Philadelphia and is association with Drexel University. It is intended as place of worship as well as a place of collaboration. It has an atrium space that allows for large group gatherings and provides flexibility in program. It also contains lecture halls, exhibit spaces, conference rooms, focus rooms, and lounges.[51]

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[50] Studio Gang. Polis Station. http://studiogang.com/project/polis-station. (accessed October 2018).
[51] Arch Daily. Center for Jewish Life at Drexel University. https://www.archdaily.com/871609/center-for-jewish-life-at-drexel-university-stanley-saitowitz-natoma-architects. (accessed October 2018).

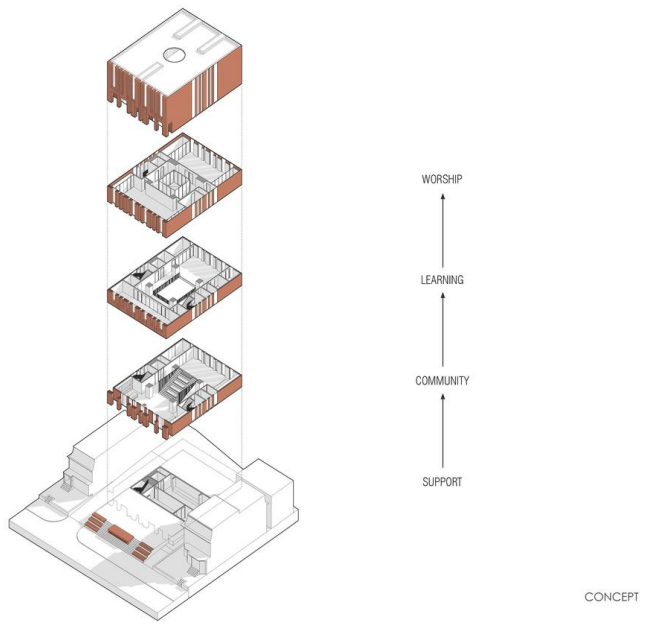Figure 27, Image of Interior Atrium in The Center For Jewish Life

 (Source: Arch Daily)

Figure 28, The Center for Jewish Life Exploded Axon

The scale of the building is on a neighborhood level, it is a humble 14,800 square feet and around the typical height of a rowhouse, 38'-0 tall. The materiality reflects the color of the red brick in the adjacent Frank Furness Bank, while the facade of the building relates to the rhythm of the rowhouse, emphasizing verticality. Its ability to remain contextual and modern can be applied to the articulation of the thesis building.
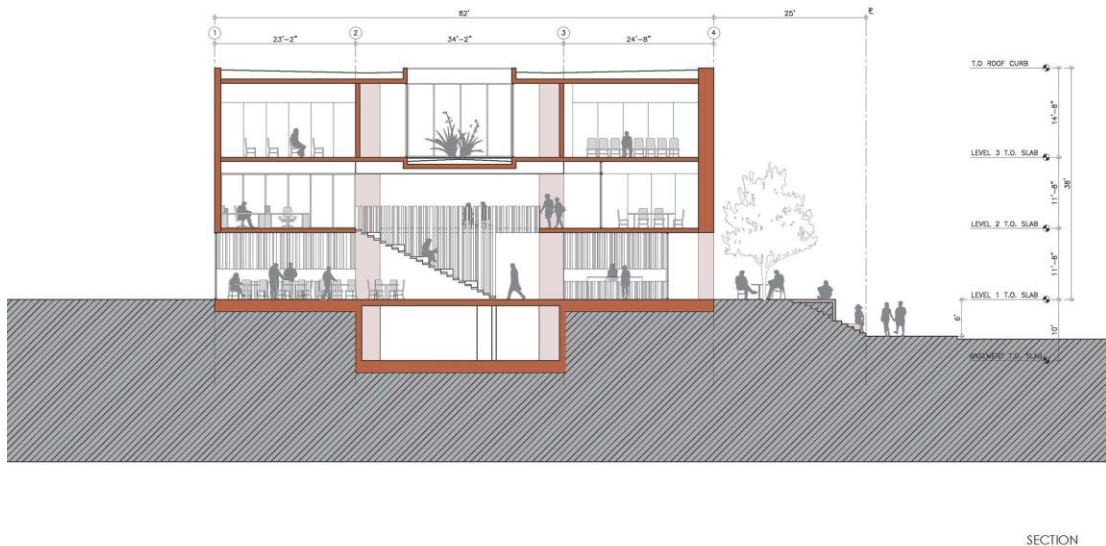

Figure 29, The Center for Jewish Life Section

Figure 30, Image of The Center for Jewish Life Building Exterior
 (Source: Arch Daily)

The second building typology precedent is The Rehovet Community Center in

Rehovet, Israel by Kimmel Eshkolot Architects. It is comprised of two buildings that

create an urban plaza. The community center houses many programs including an arts

and crafts workshop, music rooms, dance studios, martial-arts studios, a multipurpose

hall and a 'youth wing'. Next to the main building is a library, which operates as a

multi-media center, attracting visitors of all ages for a variety of activities. The two

buildings are designed to operate together and separately.[52]

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[52] Arch Daily. The Rehovet Community Center.
https://www.archdaily.com/803544/rehovot-community-center-kimmel-eshkolot-architects. (accessed October 2018).

Figure 31, Image of The Rehovet Community Center Building Exterior

 (Source: Arch Daily)

The scale of the building as well as its formality, thus using a building as an object to

create space, helped to inform the relation of form to space in this thesis. The scale

and program was also used as a starting point for the reverse engineering exercise.

The exercise allowed for a thorough analysis of the sizes of each of the programmatic

elements and how they were arranged within the space.

This exercise aided in the development of a preliminary program.

REVERSE ENGINEERING:
REHOVOT COMMUNITY CENTER

	PROGRAM TYPE	QTY	TOTAL AREA
PUBLIC	LOBBY	1	168.15
	AUDITORIUM	1	2670.00
	YOUTH GALLERY	1	299.40
EDUCATION	SITTING TRIBUNES	1	1066.00
	TERRACE	2	1,239.06
	LIBRARY	2	5,888.28
	CLASSROOMS	7	2,391.53
RECREATION	PRESCHOOLER ZONE	3	1,464.75
	READING GALLERY	2	1,350.00
	MULTIMEDIA CENTER	1	722.83
	HANDSCRAFT STUDIO	1	1,095.97
	MARTIAL ARTS STUDIO	1	826.65
ADMINISTRATIVE	HERITAGE ROOM	1	378.84
	DANCE STUDIO	1	2,311.28
	MUSIC STUDIO	3	290.76
	OFFICES	6	971.37
	STORAGE		600.00
	CORE		2,000.00
SERVICE			23,694.40
			x 1.45 gross to net
			34,356.88 SF

Figure 32, Reverse Engineering Chart

 (Source: Author)
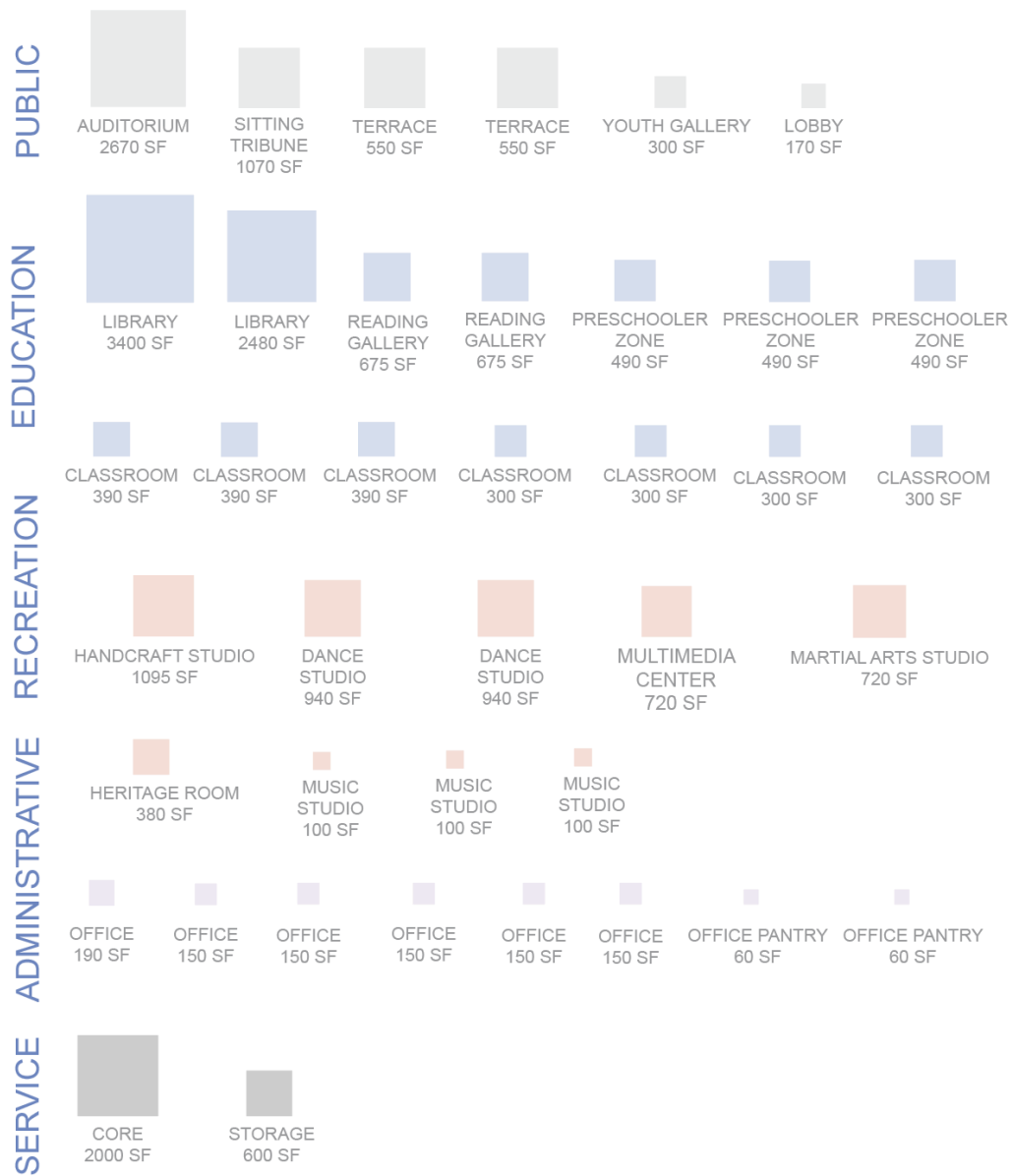
REVERSE ENGINEERING:
REHOVOT COMMUNITY CENTER

PUBLIC

AUDITORIUM 2670 SF	SITTING TRIBUNE 1070 SF	TERRACE 550 SF	TERRACE 550 SF	YOUTH GALLERY 300 SF	LOBBY 170 SF

EDUCATION

LIBRARY 3400 SF | LIBRARY 2480 SF | READING GALLERY 675 SF | READING GALLERY 675 SF | PRESCHOOLER ZONE 490 SF | PRESCHOOLER ZONE 490 SF | PRESCHOOLER ZONE 490 SF

CLASSROOM 390 SF | CLASSROOM 390 SF | CLASSROOM 390 SF | CLASSROOM 300 SF | CLASSROOM 300 SF | CLASSROOM 300 SF | CLASSROOM 300 SF

RECREATION

HANDCRAFT STUDIO 1095 SF | DANCE STUDIO 940 SF | DANCE STUDIO 940 SF | MULTIMEDIA CENTER 720 SF | MARTIAL ARTS STUDIO 720 SF

HERITAGE ROOM 380 SF | MUSIC STUDIO 100 SF | MUSIC STUDIO 100 SF | MUSIC STUDIO 100 SF

ADMINISTRATIVE

OFFICE 190 SF | OFFICE 150 SF | OFFICE 150 SF | OFFICE 150 SF | OFFICE 150 SF | OFFICE 150 SF | OFFICE PANTRY 60 SF | OFFICE PANTRY 60 SF

SERVICE

CORE 2000 SF | STORAGE 600 SF

Figure 33, Reverse Engineering Diagram

(Source: Author)

Program

Through the act of community building, diverse groups of people can obtain healthy interactions between one another, and therefore, the magnitude of stereotypical assumptions may lessen. Analogous to heterogeneity in biology that creates a healthy natural environment, heterogeneity of social groups is vital for a healthy neighborhood. In order to embrace differences, the program of the building must be multi-faceted, and serve a diverse collective. The overlap in contrasting groups may come from what each group enjoys as well as needs. Searching for visibility within the community, the program must address the public realm.

Focusing on the social disparities that are byproducts of implicit and explicit prejudice, white flight and redlining, the program addresses and attempts to tackle these disparities while overlapping that program with a recreational component.
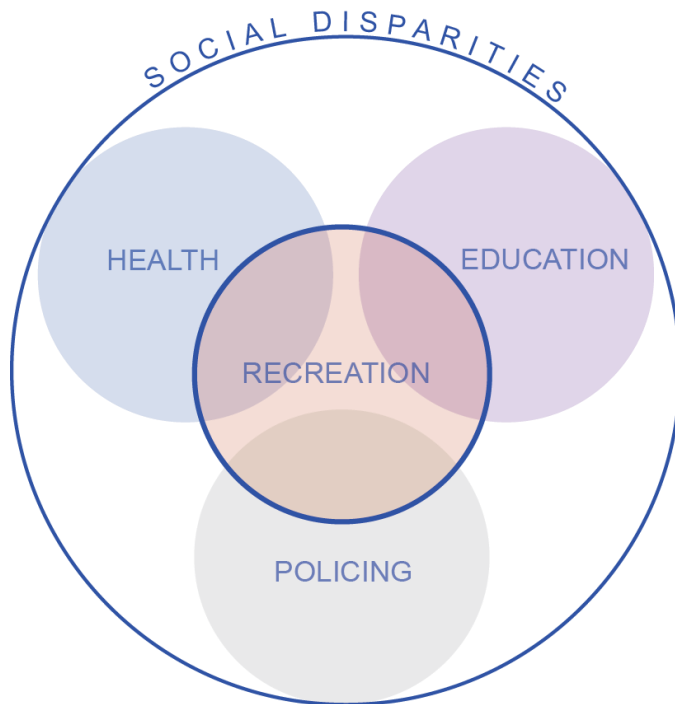
Figure 34, Program Parti Diagram

Health

Concentration of disadvantaged people has created health implications for the community. The site is in close proximity to a emergency care center as well as pharmacies and health centers that aid the community. Healthy food, however, is sparse. The site is located around three-quarters of a mile radius to grocery stores. There are an abundance of corner stores that sell unhealthy options and there is also a small cafe/market in the affluent area near the Eastern Penitentiary. In order to bring health food options to the site, an open forum serves as flexible area that allows for pop-up markets to take place. The program also provides a co-op cafe that allows for members of the community to work for food if necessary.

Education

While there are many schools and preschools in the site's vicinity, including People for People, these schools do not focus on the education of adults within the community. The program provides a classrooms and multimedia center that can be used as an adult education center. The adult education center is to act in conjunction with the People for People entrepreneurial program for grades K-12. It is a continuation of the program, providing services for entrepreneurship and craft.

Policing

The program of the building contains a lecture hall and auditorium, as well as the open forum to act as platforms for the community and law enforcement to have

discourse about relations between police and the community. The intent is to incorporate police into the daily interactions and activities of the building.

Recreation

In addition to tackling the disparities and tensions within the community, recreation was added to ensure a diverse mix of occupants. A series of maker spaces such as a maker studio, laser-cutting room, 3D printing room, CNC Router Room, and a dance studio is incorporated to allow for creative expression and a development of skills.

PRELIMINARY PROGRAM

	PROGRAM TYPE	QTY	TOTAL AREA
PUBLIC	LOBBY	1	200.00
	EXHIBITION SPACE	1	300.00
	LECTURE/BANQUET HALL	1	3000.00
EDUCATION	LOUNGE	1	500.00
	CAFE	1	2800.00
	OPEN FORUM	1	2000.00
	TERRACE	1	1000.00
RECREATION	CLASSROOMS	3	900.00
	MULTIMEDIA CENTER	2	400.00
	CNC ROUTER ROOM	1	700.00
	MAKER SPACE	1	1500.00
	LASER CUTTING ROOM	1	250.00
ADMINISTRATIVE	3D PRINTING ROOM	1	200.00
	DANCE STUDIO	1	600.00
	OFFICES	3	800.00
	CONFERENCE ROOMS	4	1050.00
	STORAGE		600.00
	CORE		2000.00
SERVICE			20650.00
			x 1.45 gross to net
			29942.50 SF

Figure 35, Preliminary Program Chart

(Source: Author)

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PRELIMINARY PROGRAM

PUBLIC

Auditorium
6000 SF

Lecture/Banquet Hall
3000 SF

Cafe Seating
2000 SF

Open Forum/Market
2000 SF

Terrace
1000 SF

Cafe Storage
500 SF

EDUCATION

Lounge
500 SF

Memorial Room
500 SF

Exhibition Space
300 SF

Cafe Preparation Space
300 SF

Lobby
200 SF

Classroom
900 SF

Classroom
900 SF

Classroom
900 SF

Multimedia Center
700 SF

RECREATION

Maker Space
1500 SF

Dance Studio
1000 SF

CNC Router Room
600 SF

Laser Cutting Room
250 SF

3D Printer Room
200 SF

ADMINISTRATIVE

Conference Room
500 SF

Workstation Area
300 SF

Conference Room
300 SF

Conference Room
150 SF

Conference Room
150 SF

Office
150 SF

Office
150 SF

Office
150 SF

Office Pantry
60 SF

SERVICE

Core
3000 SF

Storage
600 SF

Figure 36, Preliminary Program Diagram

(Source: Author)

73

Through a series of test-fits, the program has been updated to allow for a more cohesive building structure.

In order to foster interaction between different groups within the community and police, the new typology should contain a police outpost component as well as a diverse set of programs that strengthen the community and leverage existing neighborhood resources.

The program includes a cop kiosk that allows members of the community to receive civic services in an environment or place that they may deem their own. Police involvement is also synthesized into various programs within the building.

In addition to the police outpost component, the program of this case study takes cues from neighborhood organizations. The organization People for People has a K-12 school that focuses on entrepreneurship. The program expands this resource to create an incubator of entrepreneurship and education, containing a media center that provides financial literacy classes for kids and young adults, coding classes, adult education classes, as well as computer classes for seniors.

The entrepreneurship component is also extended to incorporate maker spaces so members of the community may make and sell items in the same building. Building off of this idea of entrepreneurship, in order to include young professionals, Co-working spaces are included so that occupants may not only learn, but also practice their business skills within this incubator.

Art classes, fitness, and recreation are tied into the program to create diversity of

occupants and allow further community building between occupants and the police.

Offering CPR classes, self defense classes that are taught by police officers.

Also, public features such as a co-op cafe, pop up markets, and a flexible open

auditorium allow for neighbors to feel welcome within the building

In order to ensure that the building is constantly in use, a diversity of program is

scheduled throughout the day so that occupants may interact with different groups on

a regular basis.
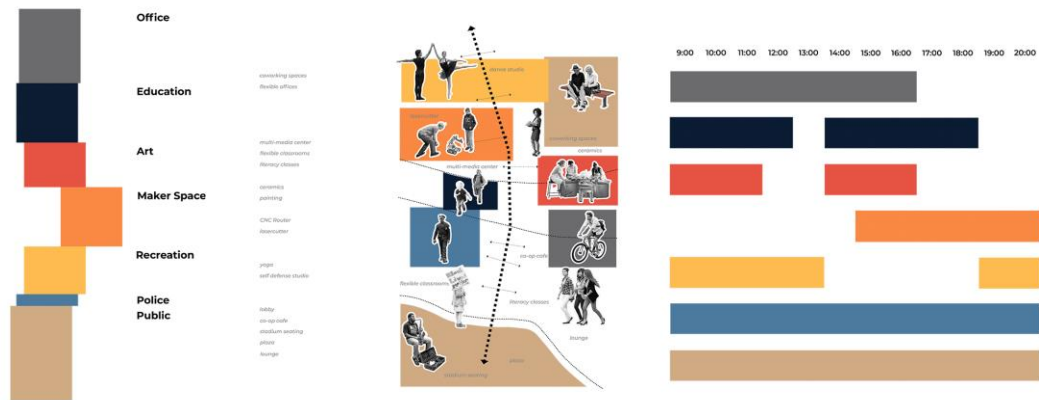
Figure 37, Program Schedule Diagram

(Source: Author)

Chapter 8: Schematic Design

Schematic Design Explorations

In the schematic design phase, four partis were developed to define the street edge of North Broad Street, while creating a sanctuary or private condition away from the main arterial street.
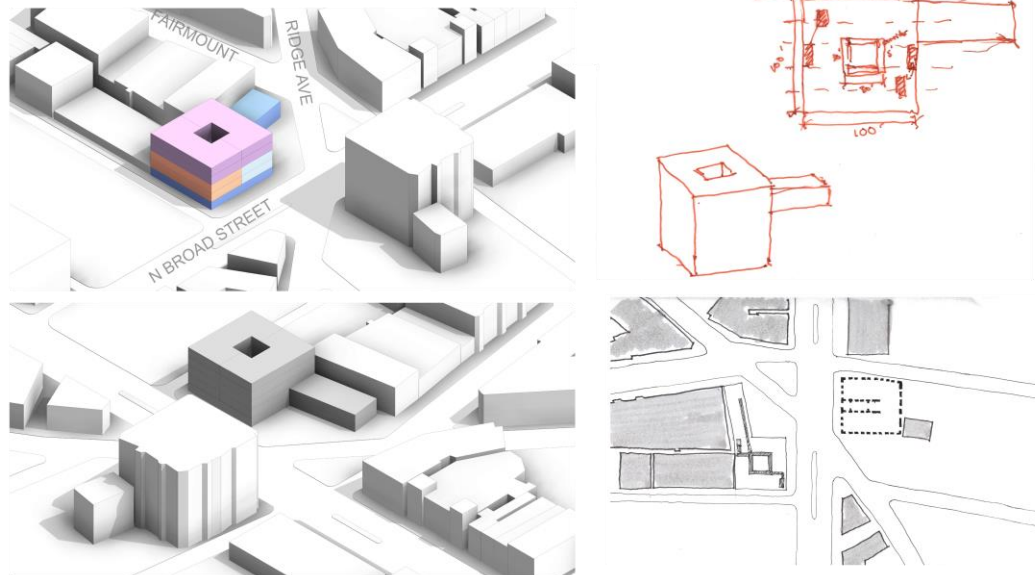
Figure 38, Parti 1 Schematic Design Exploration
(Source: Author)

In this first parti study, a head-tail building is studied. This exploration creates a 'head' that captures most of the program, while the 'tail' of the form contains public program to interact with the plaza that it creates. The 'tail' relates in height to the scale of the buildings on Fairmount Avenue. The 'head' relates in scale to the Divine

Lorraine across of the street. In addition to an exploration of form, core location and circulation is studied.

parti 2: bar
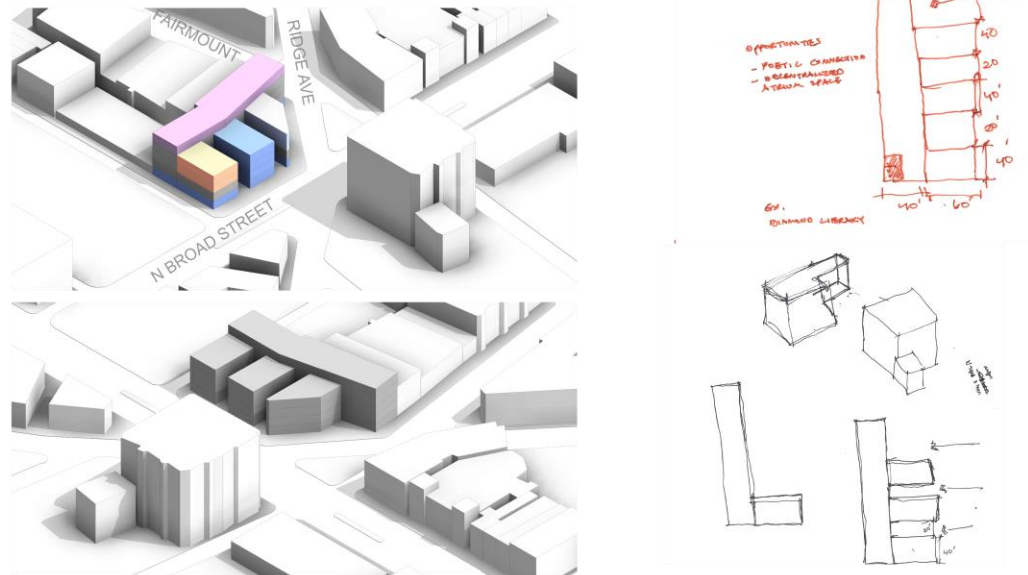
Figure 39, Parti 2 Schematic Design Exploration
(Source: Author)

The second parti is a bar building with 'fingers' that extend to the street edge. The 'fingers' create atriums that can connect different program within the building. The bar and 'fingers' all relate in scale to the Divine Lorraine. However, the spine is slightly higher to allow the 'fingers' to be used as terraces.

parti 3: tower/terrace
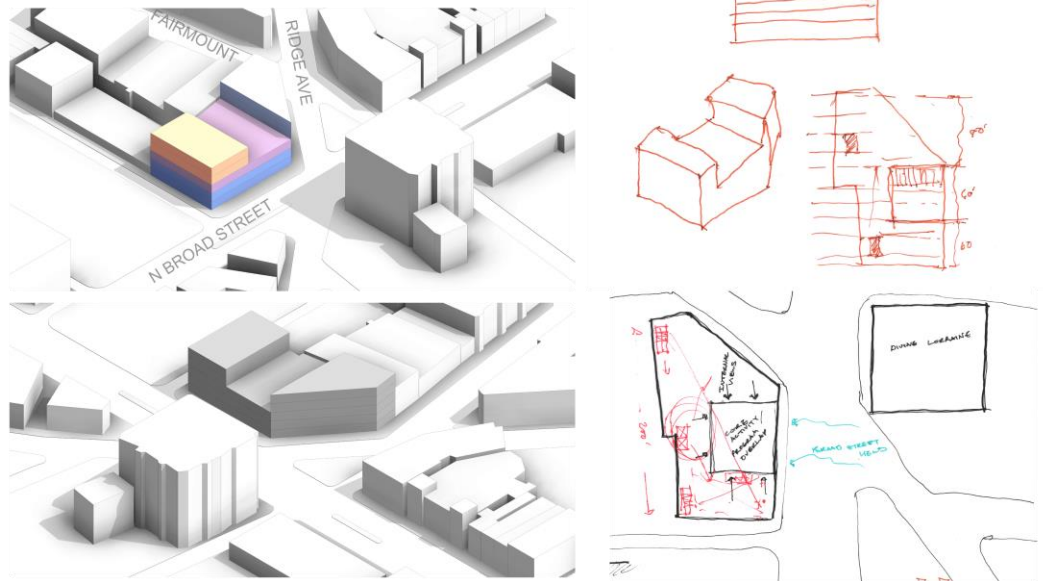
Figure 40, Parti 3 Schematic Design Exploration

(Source: Author)

The third parti gives the greatest density on the site. It has a solid base that two towers

emerge from. The two towers are symbolic of two contrasting groups of people

coming together at a common base. In the base, an atrium was explored that faces

North Broad Street.

parti 4: spine
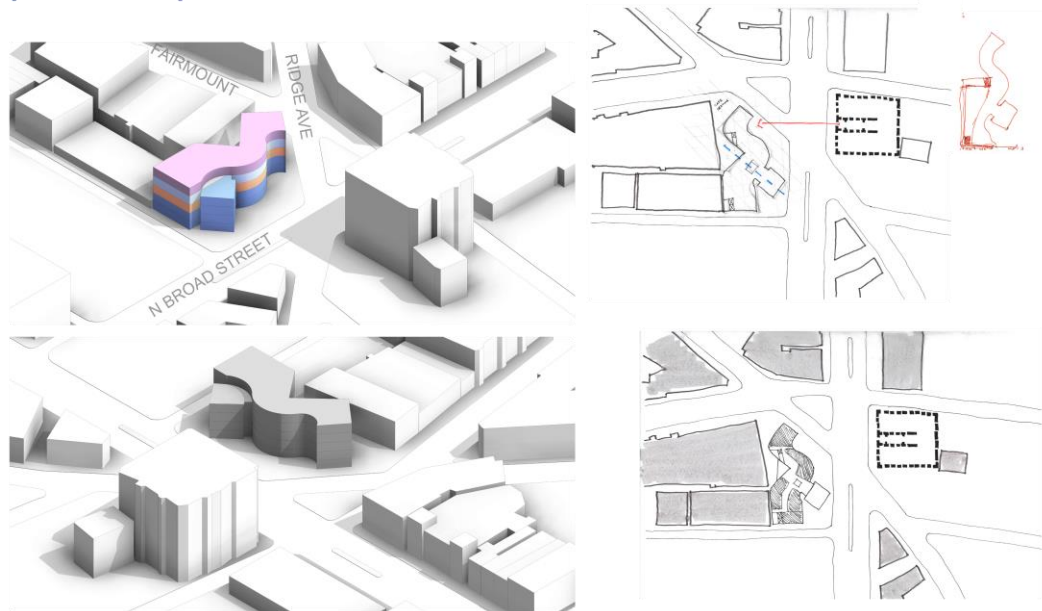
Figure 41, Parti 4 Schematic Design Exploration

(Source: Author)

The fourth parti is more idiosyncratic in nature. The form is a spine that mimics the

curvature of the Divine Lorraine's façade. It creates an appendage that acts as central

place of gathering adjacent to North Broad Street. Unlike the previous partis, this

form does not create a consistent street edge. It allows for porosity within the site,

allowing for the public to feel welcome.

Parti Conclusion

After studying four partis in plan, section, and diagram, the first parti presented the

greatest opportunity to respect and honor the Divine Lorraine. The form carves a front

yard for the historic beacon and allows for a plaza that welcomes neighbors into the

building. This parti is further developed and studied through design development to

create the final design.

Chapter 9: Design Proposal

Process

Throughout schematic design, once the parti had been selected, there were many iterations of plan and façade.

Color-coded room types were designed in order to further organize the plan. The room types were given a specific dimension to allow for functionality within the room, but also for flexibility.

For façade studies, the interaction between the head and tail were explored. One could view the two ideal forms as two intersecting shapes or they could be viewed as one planar extension. The sketches below exemplify the study of material and diagram of the façade.
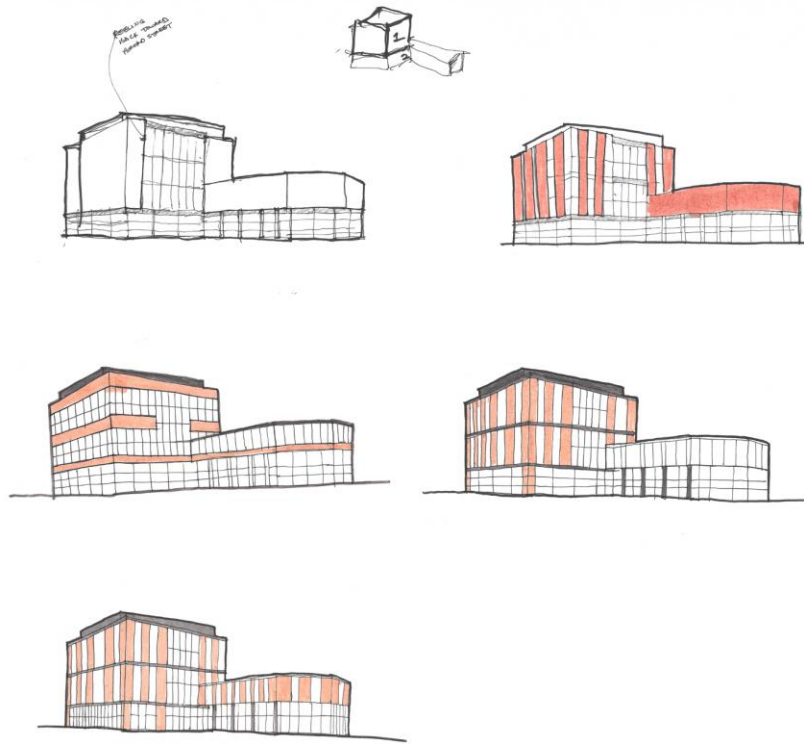
Figure 42, Facade Sketches

(Source: Author)
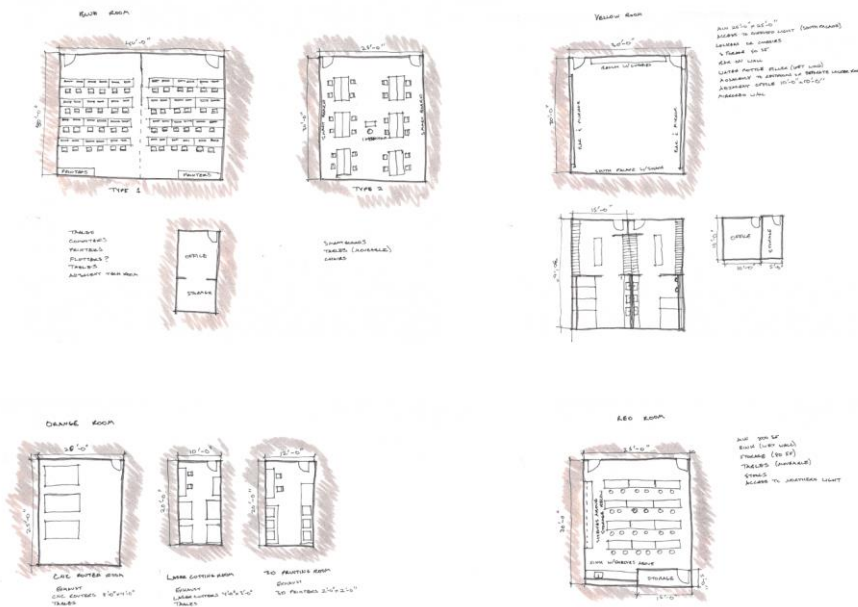
Figure 43, Programmatic Room Type Sketches

(Source: Author)

Design

This case study of a new building type lies directly adjacent to the Divine Lorraine and takes cues from its form.

Similar to the German philosopher Heidegger's idea of *Raum,* which is carving out space in order to make place, the form carves out a front yard for the Divine Lorraine, honoring and respecting its place as a beacon within the community. It then creates a juxtaposed vertical form, adding density to the site, while also creating a symbiotic relationship between the two buildings.

A sunken plaza is carved to create a place of gathering for rallies and lectures while inviting neighbors within the building. The form then creates an atrium that faces the front yard, creating an interior version of the exterior plaza.
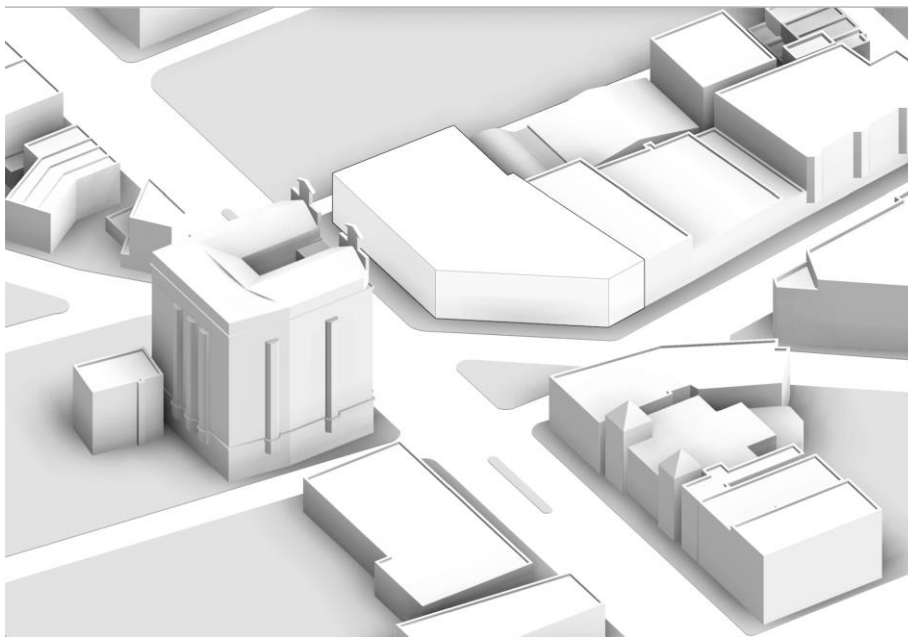
Figure 44, Urban Design Diagram (Place)
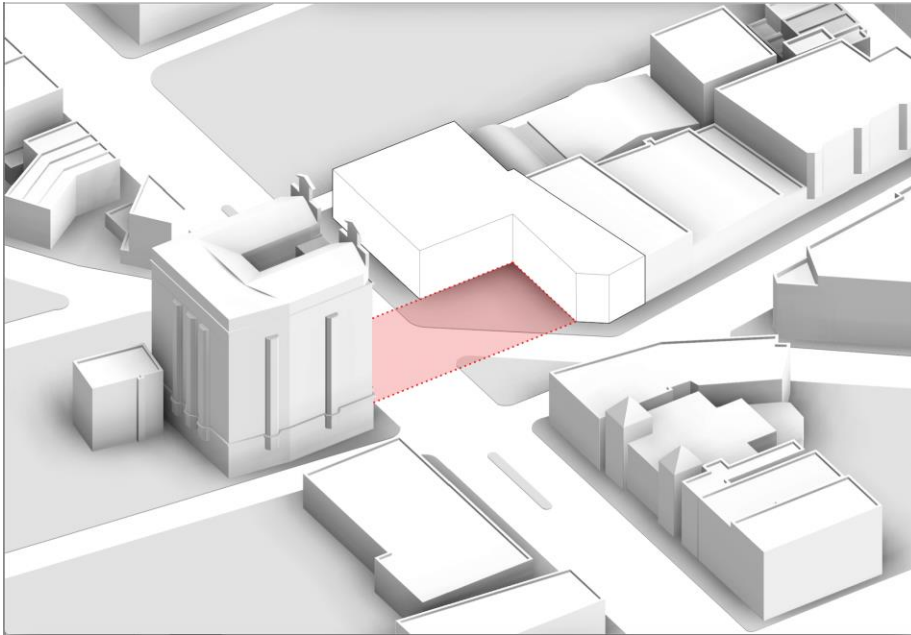
Figure 45, Urban Design Diagram (Honor)
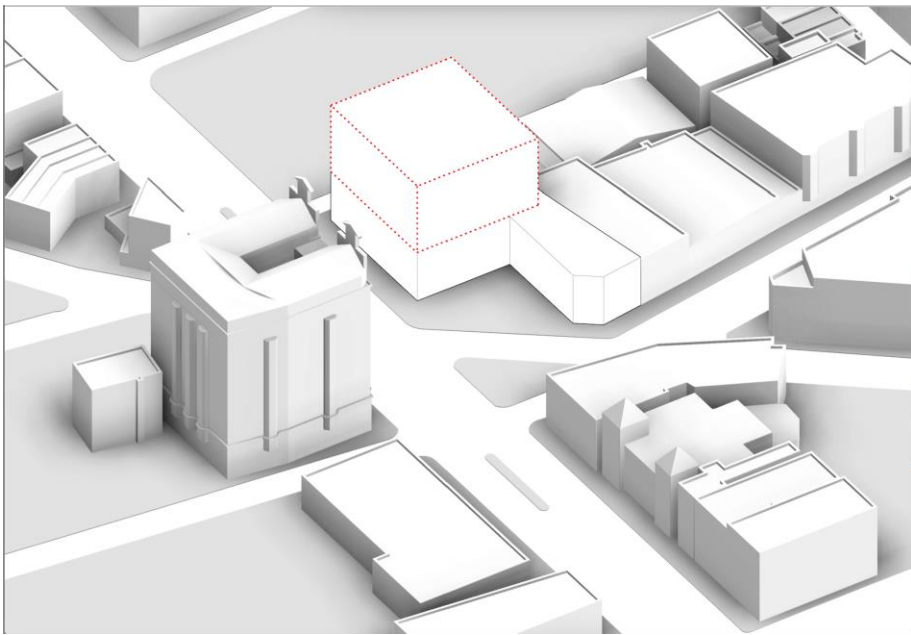
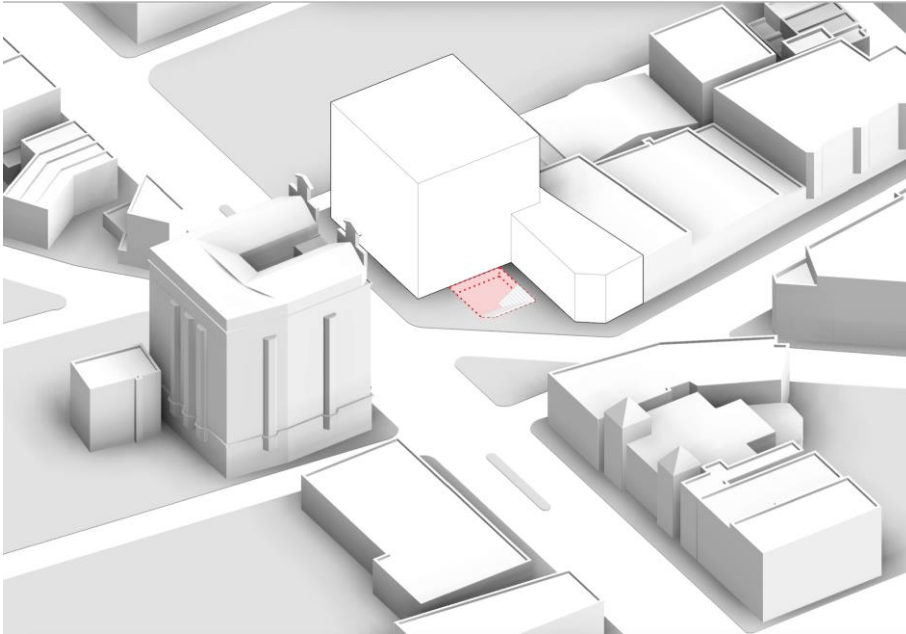Figure 46, Urban Design Diagram (Densify)

Figure 47, Urban Design Diagram (Carve)
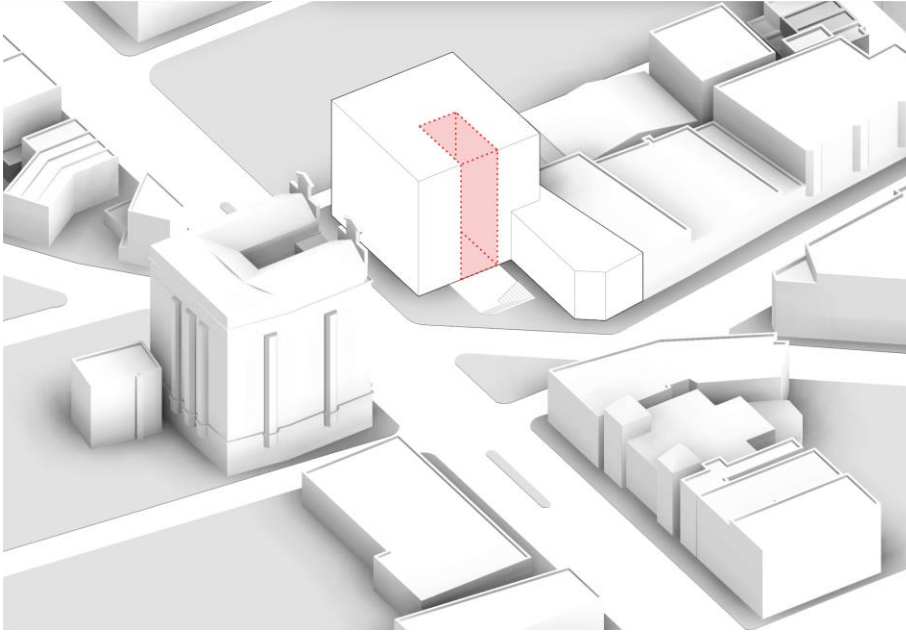
(Source: Author)

Figure 48, Urban Design Diagram (Insert)

(Source: Author)

This idea of carved space is continued throughout the interior to create an atrium. It acts as a vertical diagram or microcosm of the city, creating "eyes on the street". This visual connection fosters interaction, creating place.

The atrium is the central organizing feature of the building. It is an extension of the exterior plaza, creating an inside-outside connection. It then extends itself to create a staggered void, allowing for a visual connection throughout the building.

The atrium also organizes program. Rooms are designed to be adjacent to different programmatic room types to create programmatic adjacency. Similar program is vertically stacked.
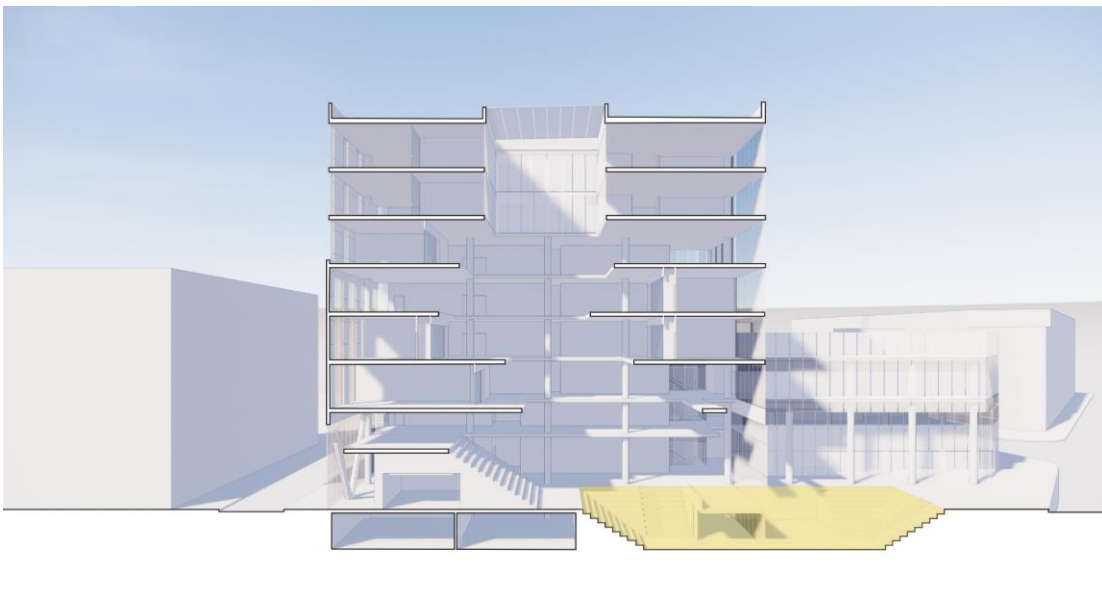

Figure 49, Section Perspective Diagram, Plaza Connection
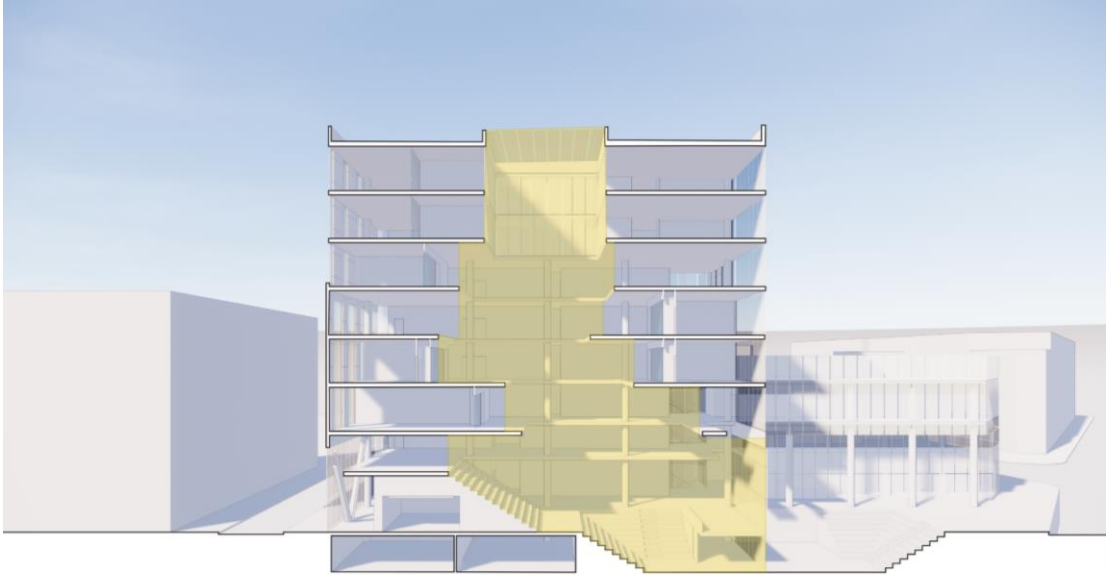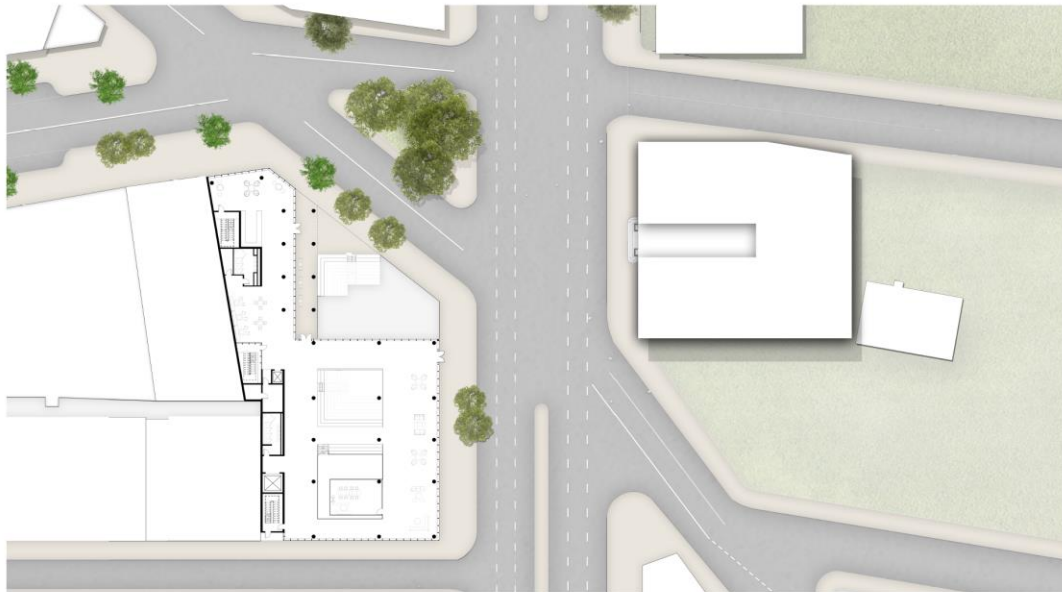(Source: Author)

Figure 50, Section Perspective Diagram, Atrium

(Source: Author)

Figure 51, Section Perspective

(Source: Author)

Site Plan

Figure 52, Site Plan

(Source: Author)

Basement   Level 1   Mezzanine   Level 2

Figure 53, Floor Plans

(Source: Author)

Figure 54, Floor Plans

(Source: Author)

Figure 55, North Elevation

(Source: Author)

Figure 56, East Elevation

(Source: Author)

Figure 57, South Elevation

(Source: Author)

Figure 58, West Elevation

(Source: Author)

Figure 59, Section

(Source: Author)

Architectural Sequence

I describe the architectural sequence and how it relates to the ideas of interaction,

exposure, and perception.

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Viewing the structure from North Broad Street, one may see the central organizing feature, the atrium, on the exterior. The enclosure is composed of both terracotta panels and glass. The terracotta panels pay homage to the masonry corridor of Broad Street. However, these panels are vertically emphasized, intersection one another, creating an emblem of the interaction in the interior.

While approaching the building, one may view the interaction in the sunken plaza. The sunken plaza acts as a place of gathering and also gives a visual to the interior. It is connected the Broad Street Subway line and allows for occupants to leave the metro, enter the sunken plaza, and witness this new building type as a model of positive interaction,

Upon entering the building, one may view the stadium seating that acts as an interior piazza that people may gather and sit. The ground plane is free, exposing rounded concrete columns that frame views and emphasize an inside-outside connection. These columns extend to the loggia. The cop kiosk dwells within the ground floor under the stadium seating. It is visible from North Broad Street and allows pedestrians on the street to view the model of interaction.

Walking the upper floor, one can see the central organizing feature, the atrium and its role in visibility. One can view other occupants working in maker space and art studios. Also, rooms have interior glass curtain walls to provide more visibility.

Figure 60, Exterior Rendering

(Source: Author)

Figure 61, Aerial Rendering

(Source: Author)

Figure 62, Sunken Plaza Rendering

(Source: Author)

Figure 63, Ground Level Rendering

(Source: Author)

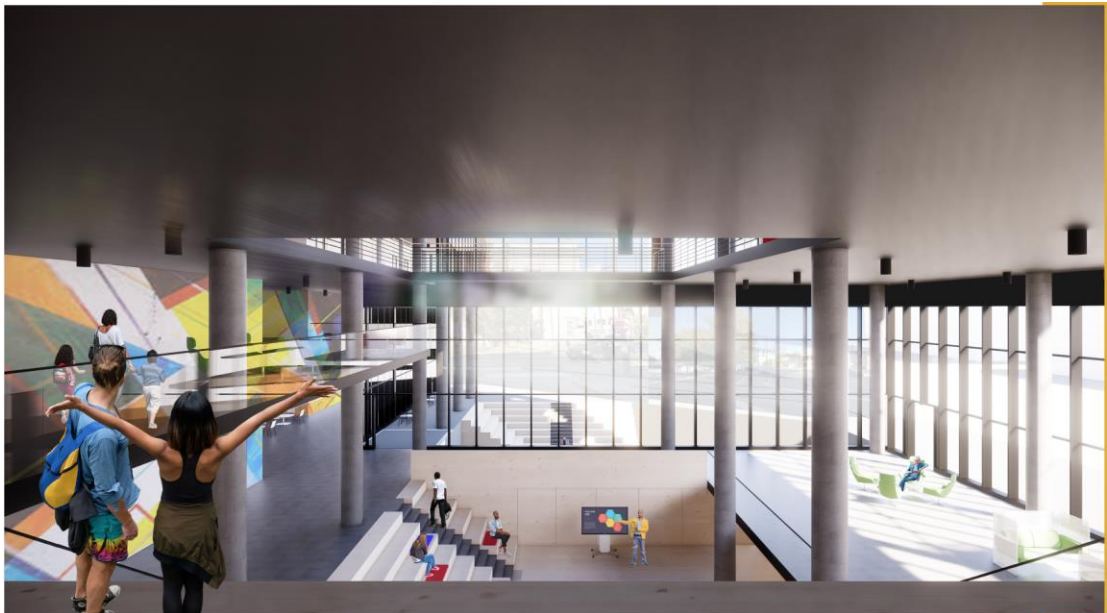Figure 64, Ground Level Interior Piazza Rendering

(Source: Author)

Figure 65, Mezzanine Rendering

(Source: Author)

Figure 66, Level 3 Rendering

(Source: Author)

Figure 67, Classroom Rendering

Conclusion

The jury overall provided positive feedback on the choice of parti. They agreed that it honored the Divine Lorraine as well as provided good urbanism with the sunken plaza. There were, however, mixed reviews on the execution of the design.

They agreed that sinking the plaza provided a great connection to the metro. Some critics questioned why the two sunken plazas, exterior and interior, weren't more directly connected. They suggested that the glass should be operable to allow for a true inside-outside connection. They emphasized that there is a visual connection, but the physical connection could be stronger.

Regarding the program, they thought that the program chosen would help to strengthen the community and bring different groups of people together. There were comments that suggested that larger recreational components such as an indoor basketball court should be added. They asserted that this would engage kids and teens with the police force. One reviewer also stated that the cop kiosk should be placed in a more public area, perhaps in the 'tail'.

The critics thought that the elevations could be further articulated. They agreed that the intertwining of Terracotta panels could be emphasized more to make the size of the glass openings smaller. They thought that another size of terracotta panels could be introduced to add depth. They commented on the glass curtain wall of the tail. One reviewer thought that it should be more solid to carry-through the parti.

The jury responded well to the interior mural as well as the mural on the west façade. They spoke of the mural as having so much life. They wanted the mural to merge on other parts of the façade to incorporate art onto the terra cotta panels. They also wanted the mural to be brought into parts of the sunken plaza.

Overall, there were great comments. There is further development needed to fully

explore the possibilities of bringing together different communities and to improve

police relations. Hopefully, this thesis will open a door for more discussion and

momentum to heal our divided community.

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