ABSTRACT

Title of Thesis:	PEACE BUILDING: SUPPORTING CAPACITIES FOR RESOLUTION THROUGH THE BUILT ENVIRONMENT
	Heather Summers, Master of Architecture, 2019
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This thesis will explore the relationship between the built environment and peacebuilding. More specifically, the questions explored in this project are, what role can architecture play in providing stability, unity and reconciliation, and further, can architecture pacify a conflicted society? The thesis proposes an International Center for Peace Research and Conflict Resolution (ICPCR). The Center will be a physical symbol of the global expansion of the movement for international peace in the 21st century. To be located in Belfast, Northern Ireland, the site of the signing of the Good Friday Agreement which was a major development in the peace process relating to *The Troubles*, a Center for Peace will continue to support Northern Ireland in its quest for peace as well as providing a space for global peace initiatives. The purpose of the Center is to uphold the values of democracy in order to build peace and stability and to remove fear and offer hope to the divided communities within Northern Ireland.

PEACE BUILDING: PROVIDING OPPORTUNITIES FOR RESOLUTION
THROUGH THE BUILT ENVIRONMENT

by

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List of Abbreviations

ICPCR – International Center for Peace Research and Conflict Resolution

INLA – Irish National Liberation Army

IRA – Provisional Irish Republican Army

NICRA -Northern Ireland Civil Rights Association

RUC – Royal Ulster Constabulary

UDA – Ulster Defense Association

UVF – Ulster Volunteer Force

Chapter 1: Introduction

"...We shape our buildings, thereafter they shape us." Winston Churchill

An almost mantra-like saying, the infamous Churchill quote is often used in architectural education to provide insight about the effect of architecture and design in shaping the human experience. What is less known is the context in which Churchill said this. On October 28th, 1943, Churchill addressed the British Parliament during the middle of the Second World War. He addressed Parliament as part of the discussion on whether the chamber of the House of Commons should be built exactly like the original[1]. The chamber had been destroyed by German bombs two years prior. Churchill understood the power of rubble and dust, he saw the potential of a new building as a vessel for freedom, hope for the future, and representative of the soul of a nation. Things endure if they hold value, and to Churchill, a building draws forth the essentials of humanity, this is to say that the buildings we create are a reflection of who we are, what we value, and where we come from. In turn, who we are and what we value are a result of the buildings in which we exist; we shape our buildings; therefore, they shape us. In this manner, it can be argued that the creation of architecture is the building of the future. Within this frame of discussion, a series of salient questions are: what role can architecture play in providing stability, unity, and peacebuilding; how can it provide opportunities for reconciliation, and how can architecture pacify a conflicted society?

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[1] Schoenefeldt, Henrik. 162

Chapter 2: On Conflict and Peace

Understanding Conflict

To understand peace, one must first understand conflict. Humanity is in a continuous

state of conflict. The individual is in conflict with self and with others, society is in

conflict over faith, belief and worship, and nations are in conflict within and

without. Conflict means an array of things, in a variety of contexts (*Table 2.1*). It is

an ambiguous term as it is applied to neural processes, psychic states and choices of

action.[2]
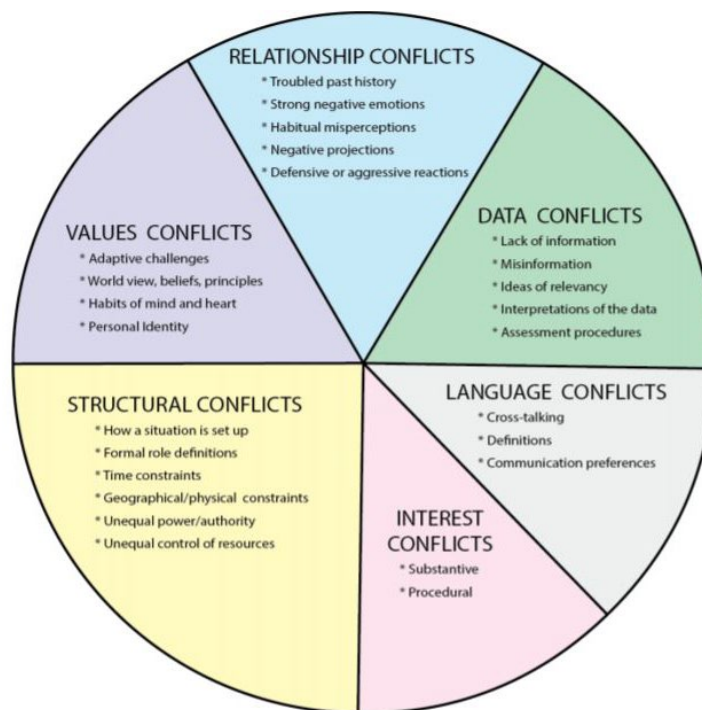
Table 2.1 Christopher Moore's Circle of Conflict identifies five sources of conflict.

(Source Based on Christopher W. Moore's Circle of Conflict, edited by Jolie Bain Pillsbury, 2015)

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[2] Murphy, G. Personality. 296

Conflict, defined concisely, is a confrontation between two opposing parties. In turn, the confrontation comes about as a result of an incompatibility, while this incompatibility in turn could be of views, opinions, or of limited shared resources. Within this scenario, actions can constitute conflict or conflict could refer to a behavior or a reaction to an action. Another element to take into consideration is that the elements involved in conflict have varied sets of values and principles, thus allowing conflict to arise. Therefore, the starting point of a conflict is between two or more parties characterized by some sort of antagonism. This antagonism is described as the basis of conflict, which is the condition that leads to the overt signs of hostility.[3]

The most difficult of all conflicts is war (*Figure 2.1*). War is different from all other conflicts in that it is an irreversible action. War involves the taking of property, deaths of soldiers and civilians, destruction of resources and the environment as well as the disruption of economic and cultural development.[4] In the same vein of extreme conflict as war is systematic repression, violence and genocide. These are actions initiated by human beings that can be remedied but can never be undone.

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[3] Aubert, Vilhelm. 26-28.
[4] Wallensteen, Peter. 16

Figure 2.1 American troops approaching Omaha Beach on Normandy Beach, D-Day, World War II

(Source: Public Domain)

The position could be taken that all conflicts are solvable. If we are to concede this statement, then the logical development that follows is that all conflicts will come to an end at some point, and that ending could be a solution, a victory or even a draw. Conflict, it is important to remember, precedes conflict resolution, and conflict management can help in reducing the dangers of crisis and lessening suffering (*Figure 2.2*). Conflict resolution, on the other hand, is more ambitious in that it tries to change the incompatibilities that direct conflicting parties.[5]

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[5] Wallensteen, Peter. 5
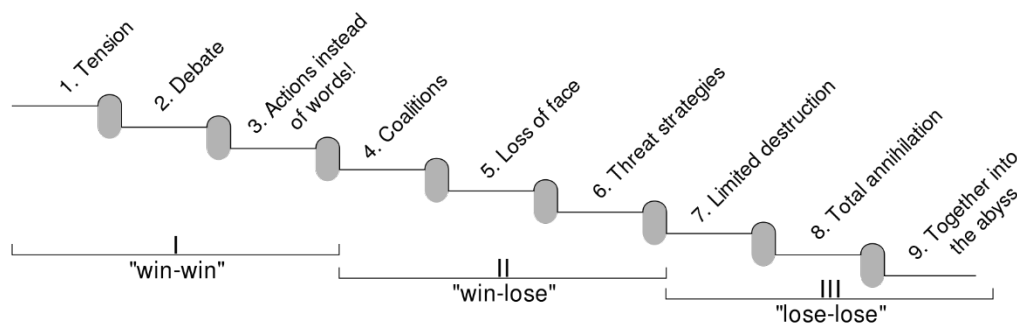
Figure 2.2 Friedrich Glasl's model of the nine stages of conflict escalation.

(Source: Swinnall, original from Sampi, 25 November 2015)

Trends in Conflict

The last few decades have seen significant increases in civil wars, conflict and
terror[6]. The surplus in intensity and number of conflicts between the end of World
War II and the collapse of the Berlin War is associated with the Cold War. The
United States and the Soviet Union struggled over global superiority which led to
proxy wars with one another. The Korean and Vietnam War began as civil wars and
ended with using resources from multiple countries. *Table 2.2* depicts the increase in
civil wars from the end of WWII before peaking in the 1990s.[7] During the peak in
the 1990s, around a third of countries in Sub-Saharan Africa were engaged in civil
war. Decolonization from the 1940s through the 1970s produced a large number of
bureaucratically, militarily and financially weak states. The end of the Cold War,
marked by the collapse of the Soviet Union resulted in a decline of warfare. The
trends fall over 60% from their peak levels. It then switches back in the mid-2000s to
an increasing trajectory.[8]

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[6] Guillen, Mauro F. *Wars Between States Are Down, but Civil Wars Are Up.*
[7] Blattman, Christopher, and Edward Miguel. 6
[8] Marshall, Monty. *Assessing the Qualities of Systemic Peace.*
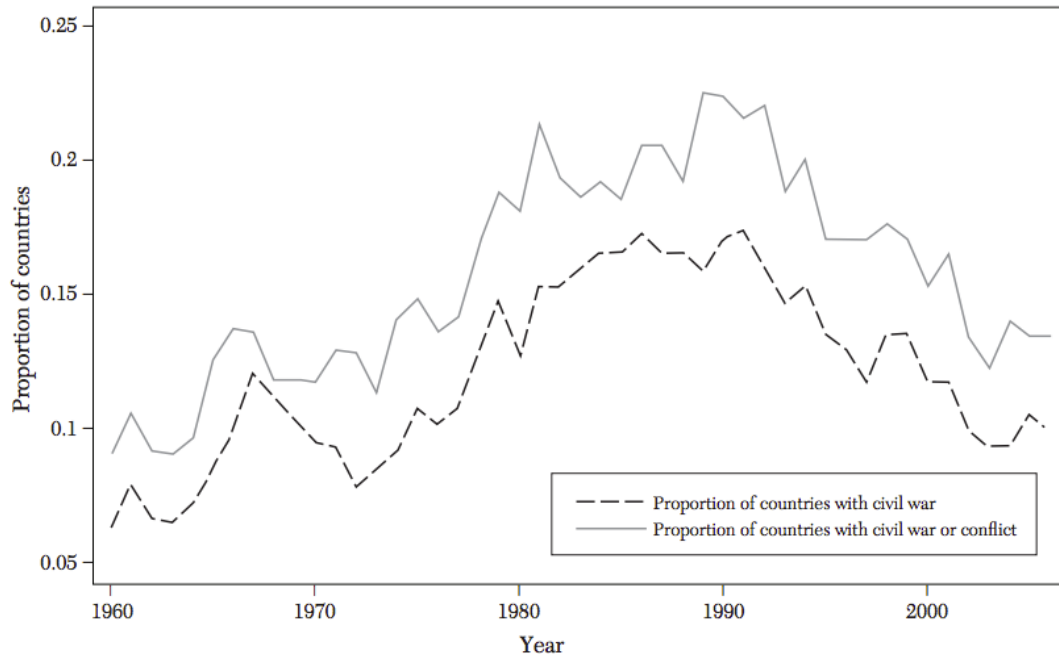
Table 2.2: Proportion of Countries with an Active Civil War or Civil Conflict, 1960-2006

(Source: Blattman, Christopher, and Edward Miguel, 2010)

Beyond a spike in civil wars, the use of terrorism to further a political cause has also

accelerated. Modern terrorism largely came into being after the Second World War

with the rise of nationalist movements in the old empires of the European

powers. International terrorism developed in the 1960s when early anti-colonial

movements recognized the ability of terrorism to both generate publicity for the cause

and influence global policy.[9] The September 11, 2001 terror attacks marked a turning

point in world history and the beginning of the "War on Terror". The shifting

concentration of global terrorist activity can be seen in *Table 2.3*.[10] Terrorism post

9/11, as a result of sectarian violence and radical ideologies has been predominantly

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[9] Ritchie, Hannah, Nagdy Mohamed and Roser, Max. "Terrorism".
[10] Data Published by Global Terrorism Database (GTD), University of Maryland.
https://www.start.umd.edu/gtd/

concentrated in Muslim countries. Terrorist attacks by regions vary over the last 40-

50-year timespan. Some regions have particular periods of relatively high fatality

numbers during specific decades. For example, in 2016, approximately 75% of

terror-related fatalities were in the Middle East and Africa.[11]

Number of terrorist incidents

The total number of terrorism-related incidents per year. The source defines a terrorist attack as: "the threatened or actual use of illegal force and violence by a non-state actor to attain a political, economic, religious, or social goal through fear, coercion, or intimidation." The perpetrators of the incidents must be sub-national actors; data does not include acts of state terrorism.
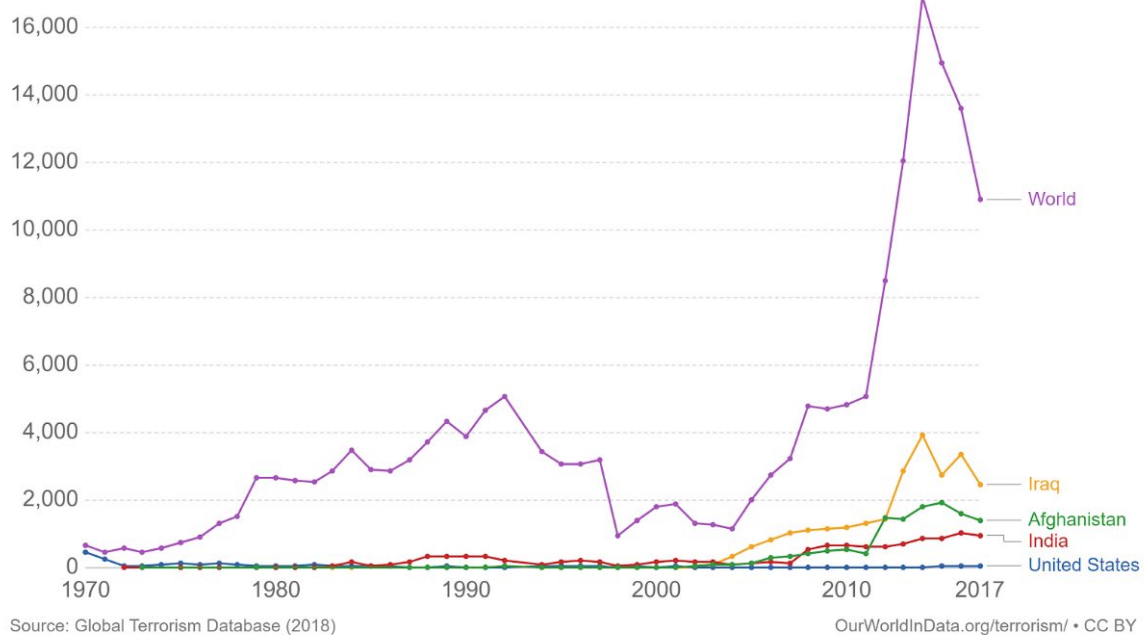
Table 2.3: Number of Terrorist Incidents Chart (Source: Global Terrorism Database, 2018)

Extending past terrorism and civil wars, the 21st century has been introduced to a

new tool that is largely instrumental in the destabilization of peace. The internet, and

the information the world has access to as a byproduct, has become crucial in

communicating, advancing and coordinating acts of conflict. A study released in

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[11] Ritchie, Hannah, Nagdy Mohamed and Roser, Max. " Terrorism".

2011 by the International Data Corporation states that "the world's information is doubling every two years […] to the point that by 2020 the world will generate 50 times the amount of information [compared to 2010] and 75 times the number of 'information containers' [files]."[12] The consequences of the developments of the internet as a tool for conflict and terror is yet to be fully studied, but it is certain that it has transformed modern-day strife.

The abundance of conflicts since the end of the Cold War has created skepticism about the prospects for peace (*Table 2.4*). Yet, just as the past few decades have seen a significant increase in the number of civil wars, acts of terror and conflict, it has also seen a significant increase in the number of peace processes, peace agreements, post-war reconstruction programs and efforts to reach intergroup reconciliation.
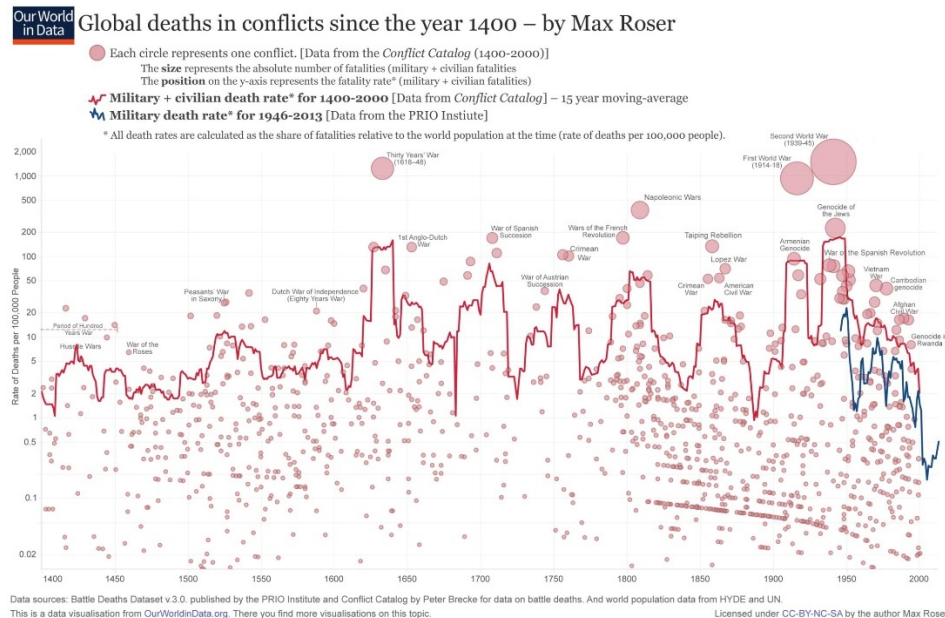
Table 2.4: Global Deaths in Conflicts since the year 1400
(Source: OurWorldinData.org, by Max Roser, 2018)

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[12] Fox, Michael Allen. 224.

Understanding Peace

The notion of peace is at the top of humanity's highest values. Pacifism is not synonymous with peace. Pacifism, as understood today, includes a commitment to nonviolence in all actions and to making peace. Peace is commonly defined as the opposite of war or violence. The difference between peace and pacifism is that peace can be defined negatively (*Figure 2.3)*, while pacifism can be defined as a reactionary response to violence and war. Relatedly, peace advocates will and can be connected to harmony and cooperation. In this vein, peace scholarship emphasizes the distinction between negative peace and positive peace: negative peace is the absence of war and violence, while positive peace encompasses tranquil, harmonious and cooperative relations.[13]

THE MEANING(S) OF PEACE

Dimensions of peace

negative
- **subjective: security**
- **objective: absence of harmful hostilities; stability**

positive
- **subjective: state of wellbeing**
- **objective: goal; process**
- **cosmic: unity with larger whole**
- **prescriptive/visionary: guiding principle, outlook**
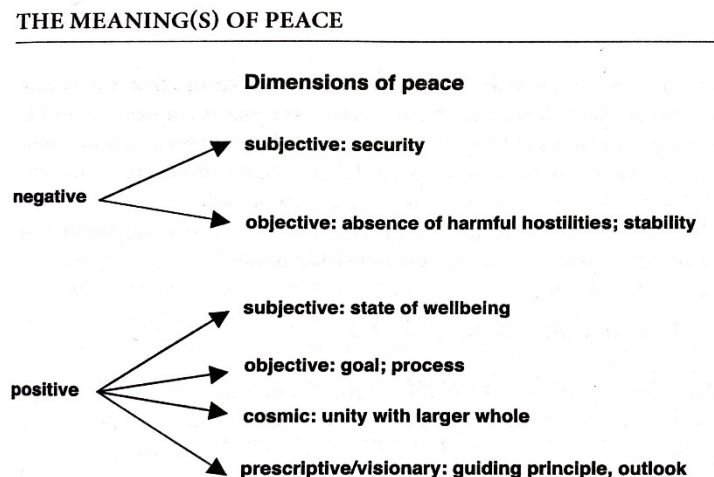
Figure 2.3: Dimensions of Peace (Source: Peter Wallensteen, 2007)

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[13] Fiala, Andrew, "Pacifism", The Stanford Encyclopedia of Philosophy.

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If pacifism is defined as a commitment to nonviolence, the definition of violence

must be understood. Violence is defined, in a concise manner, as "unjustified injury

or harm". [14] In certain cases, however, violence can also be said to be justified, in

scenarios such as those of the 'just war' ideal, or in other contexts, violence can also

be extended metaphorically as an adjective. Thus, the commitment to nonviolence is

a commitment to avoiding unjustified intentional injury. Nonviolence commitments

also mean the overcoming of emotions and internal violence.[15] There are a variety of

possibilities for thinking about the nature of peace, so it is beneficial to understand

what pacifism aims at doing.

Peace can result from submission to power such as war ending with a surrender

(*Figure 2.4*). What is important to highlight is how this type of peace is linked with

injustice, given that pacifists do not aim for the goal of slavery or submission, in other

words, pacifism is not passive-ism. It is also important to highlight how peace as the

absence of war or *modus vivendi* acts as a stalemate or truce. Under this light, it must

be noted that peace exists in this condition in the sense of refraining from violence,

which underlies the notion that the antagonism and hostile intentions at hand, have

not been reconciled. For this reason, it is important that pacifists believe that peace

produced by a stalemate is not truly peace at all, as the threat of future violence

remains latent. Moving this idea further, peace can be considered instead as that of a

just or tranquil order. This peace is the opposite, therefore, of the '*modus vivendi*'

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[14] Fiala, Andrew, "Pacifism", The Stanford Encyclopedia of Philosophy. 1. Defining Peace.
[15] Ibid.

category of peace mentioned earlier, as it results from a lack of grievances or

hostility. Peace can be founded in a political order and the tradition of just war where

it is necessary to make war in order to establish just conditions. The positive ideal of

peace can extend past the definition of peace as opposite of war. Positive peace can

refer to an internal state, such as that of the mind, and further, it can refer also to

spiritual transformations or as a virtue of ethics[16].

Figure 2.4 Japanese Foreign Minister Mamoru Shigemitsu signing the Instrument of Surrender on behalf of the Japanese Government, formally ending World War II (Source: Naval Historical Center Photo # SC 213700, 1945)

At the national level, the concept of peace could refer to the idea that the nation or

state possesses stability, progress and freedom from civil disorder. Social, political

and economic factors combine to create peace on the national scale. Globally, peace

expands to the harmonious co-existence of all. It is the concept that peace, happiness

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[16] Ibid.

and freedom exist among all members of the Earth. Global peace can also refer the process of maintaining the environment of the Earth sustainably. Many theories have been proposed as to how world peace can be achieved: peace through power or strength, peace through world revolution, democratic peace theory, or self-organized peace, just to name a few.[17] Around the globe there are hundreds of peace organizations dedicated to promoting a world where people build peace and humanity and can manage conflict without violence. Peace institutions are critical to advancing national security and global stability by reducing conflict around the world. The concept of an International Center for Peace, as it is argued in this thesis, can help troubled countries solve conflicts peacefully through guided peace talks, governmental advice, training and support of groups opposing violence, and peace programming (*Figure 2.5)*.
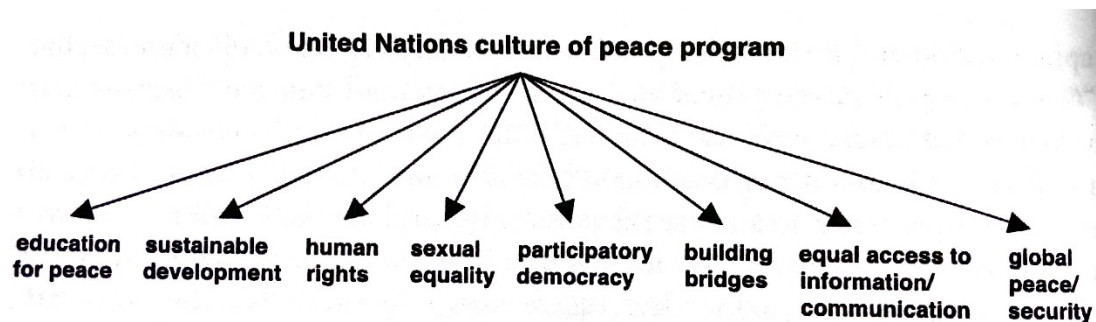
Figure 2.5 Elements of the United Nations Culture of Peace Program (Source: Peter Wallensteen, 2007)

Preparing for Peace and Peacemaking

The eventual achievement of peace requires prolonged periods of time for the process to evolve. There are countless things that can contribute to building peace, and conversely, peace comes from many levels of human society and types of endeavor,

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[17] Bruce Russett. 325.

which is why it is essential for peace to become a way of life and for it to be a dynamic process. Put more directly, peace needs to be thought of as a verb or as something being actively worked on constantly.[18] No part of society has to wait for another to act to pursue peace, given that peacemaking is not the exclusive province of executive administrations. Processes of reconciliation and conflict resolution can originate from anywhere and anybody.

While there is a considerable overlap, conflict resolution is not identical with peace, so a clarification and division between these two interrelated concepts is necessary. Peace is based on the absence or ending of war, while a conflict is not resolved if it does not include an end to armed struggle. Therefore, conflict resolution is more than peace and more than the absence of war. It is the agreement between parties to respect each other and prepare for cohabitation. One can preliminarily define conflict resolution as a social situation where the armed conflicting parties in a (voluntary) agreement resolve to peacefully live with - and/or dissolve - their basic incompatibilities and henceforth cease to use arms against one another[19]. Conflict is transformed from violent to non-violent behavior. The first part of conflict resolution is that arms are no longer used, thus meaning a cease-fire and a process of demilitarization (*Figure 2.6)*.[20]

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[18] Fox, Michael Allen. 208
[19] Wallensteen. 15
[20] Ibid. 8

Figure 2.6 The Korean Demilitarized Zone is a strip of land running across the Korean Peninsula. It is established by the provisions of the Korean Armistice Agreement to serve as a buffer zone between North Korea and South Korea. (Source: Rishabh Tatiraju)

Conflict resolution is focused on an agreement, meaning some form of understanding. At the same time, conflict management typically focuses on the armed aspect of conflict and bringing fighting to an end. Ultimately, conflict management is about containing conflict. Conflict resolution, on the other hand, expects parties to face jointly their incompatibilities. The use of the term 'peace process' may be recent, but it is a concept as old as the concept of war. Peace process is coined to capture the experience of a series of mediated agreements embedded in a larger political process. It has been a convenient term to describe the persistent peace initiatives developed beyond initial statements of intent and involve the main antagonists in a protracted conflict. Peace initiatives can be informal or formal, private or public, sponsored by the United Nations or from internal sources. Many

recent peace processes have allowed antagonists to reach an accommodation and end violent conflict.[21] The need for peace processes remains strong to this day.

Peacebuilding

If we desire peace, we must prepare for peace. The most important thing is to build a culture of peace. - Anwarul K. Chowdhury, Bangladeshi diplomat[22]

The process of peacebuilding is enormously complex and there are numerous theoretical approaches for how to go about the act of building peace. Many major accomplishments must be undergone for any peace building to occur. The first of which is just gathering hostile parties together in the same space. A common ground or interests must then be discovered and clearly defined. Enemies must talk to one another, which in itself can be the hardest part, and to then learn to somehow coexist *(Figure 2.7)*.

Figure 2.7 The Paris Peace Accords, signed on January 27, 1973, established peace in Vietnam and formally ended the Vietnam War. (Source: National Archives and Records Administration)

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[21] Darby, John and Mac Ginty, Roger. 63
[22] As quoted at http://www.changemakrs.com/anwarulchowdhury/quotes

Transforming conflict from something that is unmanageable into a model that reveals underlying issues and provides framework for the hope of facilitating settlement and ultimately compromise is forward looking. Conflict must be looked at transformatively which entails seeing what is at stake in the immediate sense, but also appreciating the larger social-structural, interpersonal and cultural context from which it unfolds. From there, positive goals should be developed out of the conflict in question.[23] Transformational pacifism, understood as aiming sensibilities away from acceptance of violence and war, efforts should be made to reform educational and cultural practices. The goal of transformational pacifism is a world in which war and violence are archaic remnants of a less civilized past.[24] Societies need to recreate a culture and education so that aggression and violence is devalued. Love, solidarity and unity need to be fostered and championed. A freedom from fear, freedom from want and freedom from humiliation before, during, and after conflict needs to be ensured as human security is a central task in peacebuilding initiatives.

Peacebuilding efforts aim to transform conflict through diplomacy and peace processes. It addresses social, economic and political root causes of violence and conflict and fosters reconciliation. Processes of reconciliation are designed to contribute to the improvement of relationships damaged as a result of wrongdoing.[25] Therefore, the goal of peacebuilding is to prevent the return of direct

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[23] Fox, Michael Allen. 240
[24] Fiala, Andrew, "Pacifism", The Stanford Encyclopedia of Philosophy .
[25] Radzik, Linda and Murphy, Colleen, "Reconciliation".

and structural violence. To this end, the efforts of peacebuilding seek to change beliefs, behaviors and attitudes and transform the dynamics between groups towards a more stable, peaceful coexistence. This interrogation regarding peacebuilding is thus transferred to the architectural discipline in this thesis, which aims to study how peacebuilding can be further facilitated through the discursive constructions of the built environment. Transcending the field of peacebuilding, this thesis investigates the social construction of space. In the form of a question, it asks: "Can a 'building for peace' foster peacebuilding?"

Chapter 3: History and Background

Historical Context

During the Ice Age, most of Ireland was covered with ice. It was not until the Iron Age when Celtics started to originate in east-central Europe and thought to have colonized Ireland in a series of waves between the eighth and first centuries BCE.[26] Ireland was organized into five independent kingdoms: Ulster, Meath, Leinster, Munster and Connaught (*Figure 3.1*). Each of these kingdoms, known as the Five Fifths, had its own king, although Ulster in the north was the most dominant at first. From the mid-third century, the Irish raided England on multiple occasions with the raids becoming more frequent when Roman power in Britain was beginning to fall in the second half of the fourth century. In the early to mid-400s, Saint Patrick

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[26] New World Encyclopedia contributors, "Northern Ireland", Accessed March 28 2019.

Figure 3.1 Map of early Ireland and its original Provinces (Source: Ssolbergj, 2018 and Author)

and Bishop Palladius arrived in Ireland spreading new religion. Christian settlements

continued to develop all around the land. By the twelfth century, power was

exercised by regional dynasties with the first Norman knight landing in Ireland in

1167.[27] By 1177, when formidable castles were being designed throughout the land,

northern County Down and southern County Antrim were established. King Henry II

of England was concerned by the creation of these states and that Dublin and

Waterford were under the control of Diarmait as he feared the establishment of a rival

Norman state in Ireland. In 1171, Henry II became the first King of England to land

foot on Irish soil and King John, the "Lordship of Ireland" was under the English

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[27] Ibid.

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Crown.[28] Throughout the thirteenth century, the goal of English Kings was to weaken the power that the Norman Lords had in Ireland. War and the arrival of the Black Death in 1348 caused a great deal of destruction but allowed local Irish lords to win back large amounts of land and regain back some control. The Black Death affected the English and Norman inhabitants more so than the native Irish as they lived in towns and villages as compared to rural settlements[29].

During the 17th century, the division between the landholding minority of Protestants and the majority Catholics intensified. Conflict officially became a recurring theme between the two groups as they were divided by religion and cultural origin. After periods of religious wars, the Williamite War and the Irish Confederate War (*Figure 3.2)*, Protestant domination was reinforced.[30] Penal Laws, a series of laws imposed in an attempt to Protestant dissenters and Catholics to accept the reformed denomination[31], caused great suffering and severe economic and political privations to Catholics and dissenting Protestants.

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[28] Ibid.
[29] Ibid.
[30] Hayton, David. 22.
[31] Fry, Peter; Fiona Somerset Fry. 170.

Figure 3.2 The Battle of Aughrim, by John Mulvany (1885), depicting the Jacobite counterattack at Urachree. (Source: Gorry Gallery, 2010)

The Irish Rebellion of 1798, a primarily sectarian conflict, resulted in the uprising being suppressed by the British Crown forces with a death toll between 10,000 and 30,000.[32] In the wake of the Rebellion, the Irish Parliament was abolished, and Ireland became part of a new United Kingdom of Great Britain and Ireland. The Great Famine some years later resulted in over a million deaths and equal amounts of people fleeing the country. The Irish continued to break away from British crown during this time, but ultimately attempts were stalled with the start of World War I.

In 1916, Irish republicans launched an armed rebellion to end British rule in Ireland and to establish an independent Irish Republic. This marked the start of the Irish revolutionary period where Irish nationalist opinions began to shift from Home Rule-supporting Irish Parliamentary Party to the Sinn Féin republican movement. A period of guerilla warfare led to the Irish War of Independence where, in 1922, most of Ireland seceded from the United Kingdom to become the Irish Free State. Six

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[32] Smyth, James. 100.

counties in the northern Province of Ulster wished to retain its political unity so under

the Anglo-Irish Treaty, Northern Ireland came into existence creating a physical

partition of Ireland. The treaty was opposed by many as the Irish felt that they were

betraying the region by dividing the country into the North and South. The opposition

as a result thrusted the country into a civil war. From 1922 to 1923, Irish republicans

and Irish nationalists fought over the Anglo-Irish Treaty. Both sides had many men

who had been members of the Irish Republican Army (IRA) during the War of

Independence.[33] Free State or pro-treaty forces won the war and benefited from large

amounts of weapons and supplies from the British Government *(Figure 3.3)*. The

conflict left Irish society divided and resentful. Northern Ireland's history has since

been overwhelmed by conflict and division between Catholic Irish nationalists and

Protestant unionists. These divisions and historical events fueled and erupted into the

ethno-nationalist conflict known as The Troubles.

Figure 3.3 British Soldiers walking out of Barracks after handing it over to Dublin Guards in May of 1922
(Source: Hogan Wilson Collection at the National Library of Ireland)

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[33] Hopkinson, Michael. 71.

The Birth of Conflict

The Government of Ireland Act of 1920 partitioned the island of Ireland into the North and South (*Figure 3.4)*. Divided into two, nationalists largely viewed the partition of Ireland as a division against the will of the majority of the people. Some unionists saw the partition as a betrayal of unionism. Irish nationalists also opposed the partition but were pleased that Northern Ireland contained a large nationalist minority. The first months and years of the Act were marked by violence and raids, especially in Belfast, the regional capital. Having received self-government within the United Kingdom from the Act, Northern Ireland was left to its own devices.[34] Violence in opposition of the division created a culture of fear and caused a lot of immigration across the border. Protestants from the Free State moved into Northern Ireland while some Catholics left for the south. Those who chose to remain in their locations felt isolated and unsupported. A police force, the Royal Ulster Constabulary, was formed to play a dual role. The RUC would provide normal law enforcement, but would also enforce the new Northern Ireland division, both armed and unarmed, in the face of considerable opposition.

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[34] New World Encyclopedia contributors, "Northern Ireland," New World Encyclopedia.
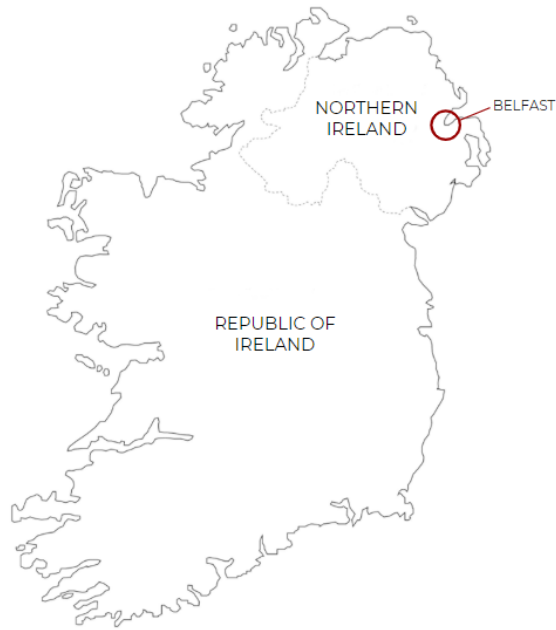
Figure 3.4 Ireland was divided into two: the North and the South.
(Source: Author)

The established Unionist party practiced discrimination against the Catholic minority

particularly through local government. Gerrymandering ward boundaries helped to

rig local elections to ensure unionist control and maximize unionist representation.

Discrimination also occurred in employment and in the economy. Northern Ireland's

demographic transitioned even more so in favor of Protestants as a result of the

discrimination. In 1935, violence since the partition peaked in Belfast after an

Orange Order parade decided to walk through a Catholic area instead of it intended

normal route (*Figure 3.5)*. Violence erupted resulting in nine dead and over 2,000

Catholics forced to leave their homes across the country.[35] The communal violence

in Belfast left a bitter imprint on the communities.

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[35] McKittrick and McVea. 39.

Figure 3.5 Soldiers with fixed bayonets on York Street during riots on 13th July 1935

(© AP Photo/Bead, 2014).

During World War II until the 1960s, Northern Ireland's conflict levels were relatively low. Throughout this time, the Catholic proportion declined as a result of the economy and immigration. Nationalist political institutions also declined. Some brief flurries of IRA violence occurred sporadically. Prime minister Terence O'Neil attempted to reform the system but encountered opposition from Protestants and also from within his own party. Yet, the increasing pressures from nationalists for reform pressed on. Clashes between marchers and the RUC led to increased communal conflict. A march, in the city of Derry on October 5, 1968 was organized by a left-wing group in hopes of provoking confrontation. The march was banned, a move that caused even more people to attend. The RUC overreacted, using water cannon and batons on a peaceful group of marchers.[36] The actions of the RUC were heavily televised and caused an explosion of anger within the wider Catholic community. In

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[36] McKittrick and McVea. 41.

the days and weeks to follow, marches, demonstrations and protests became almost

daily occurrences. It was during this time that the Northern Ireland system truly

began to disintegrate and descend into what would be years of violence and intensity

(*Figure 3.6*).

Figure 3.6 A British Soldier in Londonderry in 1969 (Source: Cowell, The New York Times. 2018)

The Troubles

The tension and frustration that had been building up for years reached a boiling point

on August 12, 1969 in Derry. Even the geography of the protest reflected the

intensity and complexity of the strife. Nationalists called the site of the protest Derry,

whereas Unionists referred to it as Londonderry.[37] Using the wrong term in the

wrong place could cause violence to burst. In response to the events in Derry, after

an Apprentice Boys march was forced through the Irish nationalist side of Derry by

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[37] https://www.nytimes.com/2018/10/04/world/europe/northern-ireland-troubles.html

the RUC resulting in disorder and chaos, server rioting broke out across Northern Ireland.[38] The disturbances caused by the march are often regarded as the start of the Troubles.

On October 5th, 1968, a civil rights march was banned by the Northern Ireland government in the city of Derry. Marchers who defied the ban were beaten indiscriminately and without provocation by RUC officers.[39] The incident caused outrage among nationalists and Catholics. Some days later, the student civil rights group, *People's Democracy,* was formed in Belfast and in 1969, the group began a march from Belfast to Derry. The marchers were attacked, harassed and ambushed by loyalists including off-duty police officers. That night RUC officers went rampaging throughout Derry attacking Catholic homes and propelling sectarian abuse.[40] Bombings began to occur between March and April leaving much of Belfast without water or power. Support called for the resignation of O'Neill as Prime Minister. Continuous fighting and violence occurred throughout the remainder of 1969. Protests continued to be held with most leading to intense clashes and attacks. Gun battles occurred between nationalists and the RUC and also between loyalists and nationalists.

The Prime Minister of Ireland, Jack Lynch, addressed the public on television condemning the RUC and calling for the United Nations peacekeeping forces to be

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[38] The Apprentice Boys of Derry is a Protestant fraternal society based in Derry, Northern Ireland. McKittrick and McVea. 54.
[39] Ibid. 41.
[40] Ibid. 49.

deployed. Many felt that Irish reunification would be the only permanent

solution. Some misinterpreted the speech as a call for the intervention of military

units.[41] After troops were deployed in Derry and Belfast, the relationship between

the British Army and the Catholic population quickly deteriorated when curfews were

enforced. From 1970 to 1972, outbursts of political violence resulted in many

civilian deaths (*Figure 3.7)*. Barricades were placed around the towns known as "no-

go areas" for nationalists and republicans. The IRA split into two groups: the

Provisional and the Official. The new Provisional IRA was determined to defend the

Catholic community by all means, whereas the older IRA had taken upon non-violent

action.[42] The Falls Curfew in July 1970, which imposed a curfew on the nationalists

in Belfast and the introduction of internment without trial in 1971, faltered the

nationalist's relationship with the British Army even more deeply.[43]

Figure 3.7 Rioters throwing stones at British troops in Londonderry in 1972 (Source: Gilles

Peress/Magnum Photos, The New York Times. 2018)

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[41] Ibid. 58.
[42] Ibid. 60.
[43] Ibid. 61.

The climax of the Troubles is often considered to have occurred in 1972 when the

year opened with the "Bloody Sunday". This is how the event, popularly

memorialized with that name is now remembered, in which fourteen marchers were

shot dead by the British Army at a proscribed anti-internment rally *(Figure

3.8).*[44] This is one of the most prominent events of the conflict in Northern Ireland

and it greatly increased the hostility of Irish nationalists and Catholics towards the

British. Tensions were at a new high. Numerous gun battles between the Provisional

IRA and the Official IRA as well as between nationalists and the British Army

ensued. Bombing campaigns killed numerous civilians and propelled the

republican's militant missions forward. Belfast and the city of Derry were devastated

by car bombs. Bloody Friday in July of 1972 saw 9 people killed and 130 injured as

26 car bombs went off almost simultaneously.[45] An attempt at ceasefire was made in

the summer of 1972 between the IRA and the British government. No agreement was

able to be reached, and violence in Belfast intensified. In 1973, the multi-sided

conflict showed no signs of stopping.

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[44] Ibid. 76.
[45] Ibid. 87.

Figure 3.8 British soldiers charging Catholic youths in Londonderry, Northern Ireland, in 1971.

(Source: Don McCullin/Contact Press Images. The New York Times. 2018)

A few political agreements were attempted throughout the 1970s including a proposal

of an independent Northern Ireland. Having failed to achieve political agreement and

attempts to regularize Northern Ireland, protests culminated in Hunger Strikes in 1980

and 1981. The strikes aimed at the restoration of political status and over ending

internment without trial by prisoners for political status. Ten republican prisoners

starved themselves to death to prove the IRA's willingness to undermine the

government's strategies.[46] In the 1980s, political violence was lower than it was in

the 70s, but still prevalent (*Figure 3.9)*. The IRA lost some momentum after being

infiltrated by informers and with many civilian targets being killed while unarmed

and off-duty. Yet, they continued to attack targets in Britain. These attacks included

an assassination attempt on Margaret Thatcher and bombings at parades in London.[47]

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[46] Coogan. 181.
[47] McKittrick and McVea. 162.

Figure 3.9: Belfast in 1985. (Source: Stuart Franklin/Magnum Photos. *The New York Times*. 2018)

The Peace Process

By the late 1980s, there were signs that republicans were looking for an end to all of the conflict of the last thirty years. Talks occurred between Sinn Fein leaders, between republicans and between the British and Irish governments. A ceasefire was created by the Provisional IRA in 1994 and followed with a loyalist group ceasefire six weeks later. In 1996, the IRA broke the ceasefire with a massive bomb in London.[48] The British government demanded a full IRA disarmament, but after the bombing the British government dropped its demand. The IRA detonated another bomb in Manchester a few months later. After months and years of political talks and occasional violence and bombings, the IRA in 1997 resumed ceasefire.

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[48] Coogan. 218.

A major development in the Northern Ireland peace process occurred in April of

1998. An agreement, known as the Good Friday Agreement (*Figure 3.10)*, was made

between the British and Irish governments and eight political parties or groupings

from Northern Ireland: the Ulster Unionist Party, the Social Democratic and Labor

Party, Sinn Féin, the Alliance Party, the Progressive Unionist Party, the Northern

Ireland Women's Coalition, the Ulster Democratic Party.[49] The agreement set out a

series of provisions relating to the status of the government of Northern Ireland

within the UK, the relationship between Northern Ireland and the Republic of Ireland

and the relationship between Northern Ireland and the UK. The agreement

constituted that the constitutional status of Northern Ireland would be decided by the

democratic vote of its inhabitants. It also initiated that people from Northern Ireland

would be entitled to both Irish and British citizenship. The agreement returned self-

government back to Northern Ireland but clarified that an equal number of

nationalists to unionists must occur in proportion to their vote. Issues relating to

sovereignty, cultural and civil rights, decommissioning of weapons, demilitarization,

justice and policing were crucial to the agreement.[50]

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[49] McKittrick and McVea. 219.
[50] Ibid. 220.

Figure 3.10 The Parliament Building in Belfast, seat of the Northern Ireland Assembly where the Good Friday Agreement was signed, marking a new era for the history of Northern Ireland
(Source: Robert Paul Young)

This agreement, however, did not immediately mark the end of violence. The optimism created following the Peace Agreement was quickly followed by the worst terrorist action in the history of Northern Ireland. In July, Orange roadblocks and protests were augmented by rioting civilians. In a twenty-four-hour-period, there were 384 outbreaks of disorder, 115 attacks on security forces, 19 injuries to police, with petrol bombs thrown on 96 occasions, 403 petrol bombs seized, 57 homes and businesses damaged, 27 vehicles hijacked and another 87 damaged[51]. In August 1998, the village of Omagh witnessed a car bombing that killed twenty-nine people and wounding more than 200 (*Figure 3.11*).[52] The dissident republican group behind the attack wanted to ruin the productive communication between the two sides through creating a new hatred. The incident shocked the world creating many

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[51] McKittrick and McVea. 223.
[52] Ibid. 223-224.

speculations on it being the end of the peace process. However, it became evident in the days to follow that politicians were more determined to solve the complex issues at hand. The months to follow brought renewed political activity.   Northern Ireland's First Minister David Trimble and Sinn Fein President Gerry Adams agreed to meet directly for the first time ever. The hopes of the international community that a lasting settlement was on the way was symbolized by the conferring of the Nobel peace prize to Hume and Trimble. The peace process for Northern Ireland was officially on track, moving at a slow yet defined pace. "Peace, if there is to be peace, will always be imperfect, and there will always be controversy: yet, for all that, it can be forecast with some confidence that the future will bring much improvement on the last three turbulent decades."[53]

Figure 3.11 A scene of devastation in Omagh following the August 15 1998 bombing
(Source: Michael McHugh, Press Association, 2018)

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[53] McKittrick and McVea. 242.

Northern Ireland Today

Northern Ireland, infamously known for its complex politics, witnessed brutal struggle that killed over three thousand people and injuring thousands more in the latter half of the twentieth century.[54] The turbulence that it has experienced is still evident within the city today. In present day, Northern Ireland appears to be on a peaceful path, yet evidence of the city's strife can be seen in many facets.

Belfast was carved into sections by Peace Walls (also known as Peace Lines). These barriers were used to separate predominately republican and nationalist Catholic neighborhoods from predominantly loyalist and unionist Protestant neighborhoods *(Figure 3.12)*. They were built at urban interference areas and were stated to minimize inter-communal violence between the two religious groups[55]. The most prominent Peace Lines separate the nationalists from unionists in West Belfast and in areas in East Belfast. In January 2012, the International Fund for Ireland launched a Peace Wall funding program to support local communities who want to work towards the process of removing the peace walls. In May 2013, the Northern Ireland Executive committed to the removal of all peace lines by mutual consent by 2023. In 2017, the Northern Ireland Department of Justice published its program to remove all Interface structures 2023 under the *Together: Building a United Community Strategy[56]*.

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[54] McKittrick and McVea. Introduction.
[55] https://northernireland.foundation/projects/sharedfuture/peace-walls/
[56] "Department of Justice Interface Programme | Department of Justice". Justice. 2017-07-31. Retrieved 2017-11-01.

Figure 3.12: A 45-foot "peace wall," erected by the British authorities, separating Catholic

neighborhoods, left, from Protestants in Belfast.

(Source: Abbas/Magnum Photos *The New York Times*. 2018)

In 2010, with the Hillsborough Agreement, Sinn Fein and the DUP agreed on terms

for managing sectarian parades and the devolution of policing and justice

functions. The political institutional relationships envisioned by the Good Friday

Agreement are generally functioning well as parties with drastically differing views

are serving together in government.

Northern Ireland has dramatically changed in the years since the Good Friday

Agreement; however, the troubles have not entirely ceased. The Good Friday

Agreement has lessened sectarian tensions and brought much needed stability to

Northern Ireland since 1998, but recent actions will challenge the agreement

altogether. Brexit negotiations and local political paralysis are putting the regions

hard work under doubt. Some people fear that the UK's departure from the EU

threatens the Good Friday Agreement. Sinn Fein leaders have called Brexit "the most

serious threat in the history of the peace process."[57] The reintroduction of a hard

border between Northern Ireland and Ireland could cause instability. Brexit could be

the unexpected threat to peace in Northern Ireland (*Figure 3.13*). As Northern

Ireland continues to implement integrated schools, develop economically, and the fact

that people are tired of conflict, it is the hope that a better future and reconciliation

are more achievable than ever.

Figure 3.13: Anti-Brexit Border meeting posters along the border of Northern Ireland and Ireland.

(Source: Eric Jones, 2017)

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[57] https://www.cfr.org/backgrounder/northern-ireland-peace-process

Chapter 4: Site

This thesis will test these ideas in Belfast, Northern Ireland. More specifically, the

Titanic Quarter, a well-defined part of modern Belfast that includes a well-established

mix of business, educational uses and amenities. The Titanic Quarter is a

development project envisioned to regenerate 185-acres of waterfront land[58]. The

ICPCR will be a major element included in the redevelopment of this land. Located

North East of the Cathedral Quarter and City Center of Belfast, the Titanic Quarter is

a unique place due to its central location between the urban center and the natural

edges of Belfast Harbor and the River Lagan. This site is even more distinct in that it

is known as a neutral and safe space within the city. Four main functional zones are

designated within modern-day Belfast. The first is *Ethnic Space*: segregate

residential communities such as around Shankill and Falls Road (*Figure 5.1).* Second

are *Neutral Spaces*: a safe space open to both Protestant and Catholic communities

for employment, leisure, shopping and residence. Third are *Shared Spaces*: spaces

where not just contact, but also engagement between the divided communities is

possible such as Queen's University. The fourth defined functional zone is known as

Cosmopolitan Space: spaces that have an international character with no reference to

any division.[59] Cosmopolitan spaces are usually newly developed spaces. The

Titanic Quarter, and ultimately where this thesis will be situated, is located within a

cosmopolitan and neutral space.

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[58] For more information on Belfast and its development plans:
http://eprints.lse.ac.uk/3626/1/Belfast_city_report.pdf
[59] (Caner, 2015) pg 570
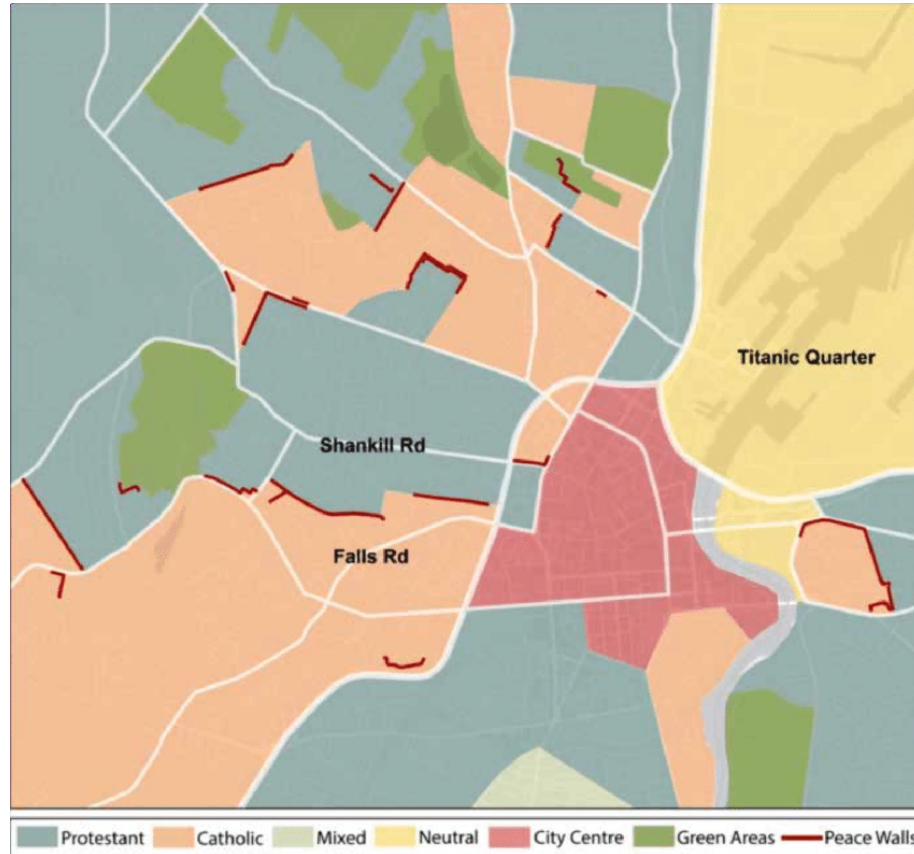
Figure 4.1: Residential clusters and peace walls of inner-city Belfast. (Source: Gizem Caner, 2015)

Site History

Pre-Industrialization

Before industrialization, Belfast's economy was based on trade and the export of goods such as grain, wool and meat. Linen and weaving were introduced by French immigrants in the late 17th century and by the start of the 18th century, Belfast had developed into a bustling town of 20,000 inhabitants. Industrialization helped establish Belfast as the world's largest production for linen textiles. As a result, the harbor of Belfast expanded, and new industrial sectors were added. Shipbuilding

became a key industry with the founding of the shipbuilding company Harland & Wolff founded in 1861. By 1914, it was the city's largest employer and the largest shipbuilding company in the world (*Figure 4.2*). It is famously known for the construction of the Titanic, which historically sunk on its first voyage. In the early twentieth century, a third important sector was added to Belfast's industry, engineering. During World War II, aircraft production became an important aspect for the city.[60]
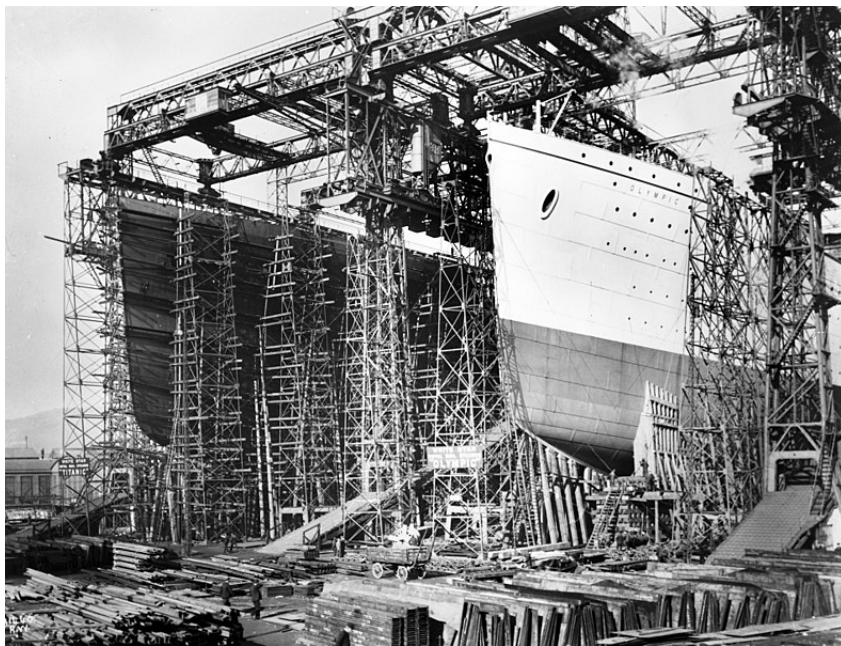
Figure 4.2: RMS Olympic and RMS Titanic under construction in Belfast, Ireland, October 1910. (Source: George Grantham Bain collection at the Library of Congress. Original photographer: Robert John Welch (1910)

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[60] Plöger, Jörg. 7.

Post-Industrialization

The industrialization of Belfast was fueled by the supply of cheap labor from rural and poor Ulster. As a result of the rise in immigrants, the proportion of Catholics in the Protestant City drastically increased.[61] The rapid growth in population caused Belfast to overtake Dublin as the largest Irish city in the late nineteenth century. From the growth in economy and population, this period saw the erection of many civic buildings, such as the Grand Opera House (1895) and the new City Hall (1906) (*Figure 5.3).*[62]

Figure 4.3: Belfast City Hall. (Source: Macnolete, 2007)

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[61] Boal, F. and Royle, S. 71.
[62] Plöger, Jörg. 8.

Tensions Rise

As Belfast was thriving economically, political tensions were increasing in Ireland as well. The growth of nationalism in Europe in the nineteenth century started to emerge in Ireland as opposing paramilitary groups were formed such as the Ulster Volunteer Force (UVF) and the Irish Republican Army (IRA). Disputes over the issue of Irish Home Rule led to civil war and resulted in the partition of Ireland into the independent Republic of Ireland and the province of Northern Ireland remaining with the UK.

Belfast quickly switched from thriving to struggling during the worldwide economic recession in the 1930s as the city greatly depended on exports and trade. Its importance as a center for shipbuilding and engineering industries made the city a major target for German air attacks during World War II. The decline in the three manufacturing sectors of Belfast; linen production, shipbuilding and engineering were worsened by the escalation of violent civil conflict.[63] A government report stated that Belfast during this time was facing "economic, social, commercial and physical development problems unparalleled in any major city in Europe".[64]

Deindustrialization

The linen industry declined rapidly in the post-war period because of the fall in demand and the rise in cheaper competition (*Figure 4.4)*. The workforce industry decreased, shipbuilding went into decline and during the 1960s, 26% of all

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[63] Plöger, Jörg. 9.
[64] Hanna, B. 198.

manufacturing jobs were lost.[65] From the 1970s, Belfast experienced overall

employment losses with the decline being linked to the dramatic global economic

restructuring. Ongoing declines of manufacturing could no longer be offset by the

growth of the service sector. Further negative factors were the detrimental impact of

the violent conflict occurring in Northern Ireland. With the combination of the

violence and conflict and the crisis occurring between large industrial companies,

Belfast dramatically declined.

Figure 4.4: Unused equipment at Ewart's Linen Factory, Crumlin Road, Belfast. (Source: The Lawrence

Photograph Collection, Accessed April 2019)

Another characteristic and sign of the lack of sustainability in Northern Ireland's

labor market was the much higher than average proportion of employment in the

public sector. The public sector had been uplifted during The Troubles as a sort of

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[65] Hart, M. 89.

safety net in the very problematic economic situation. Three quarters of the public

sector jobs in Northern Ireland were in the greater Belfast Area.[66] During this time,

Catholics were able to benefit from new jobs in the public realm, while Protestants

were often forced to find employment in the security forces. The Protestant

population had been recruited by large industrial employers, but as these industrial

jobs disappeared, this disproportionately affected the Protestant community.

Catholics were easily able to access jobs in public sectors which contributed to the

rising tensions between the two communities. As a result, the labor market suffered

as skilled laborers were driven out by the impact of The Troubles and shortage of

well-paid accessible jobs in Belfast[67].

Besides the decline in the economy, The Troubles left scars and traumatized Northern

Ireland. During the course of the conflict, 3,600 people were killed with another

40,000 injured. The majority of the violence occurred in Belfast, where bombs

became a part of everyday life. Many areas in the city became known as "no-go

zones" and the city center was regarded by the IRA as an economic target of their

bombing campaigns.[68]

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[66] Plöger, Jörg. 11.
[67] Ibid. 12.
[68] Ibid. 13.

A Divided City

Belfast to this day is a highly divided city. Population almost equally divides Belfast into Catholics and Protestants with segregation intensifying due to the impacts of violence.   In the time period of The Troubles, around 60,000 people relocated into neighborhoods with people of their own "kind".[69] As concentrations of ethnic groups increased, the boundaries between the two became more defined and symbolically more important. These boundaries transformed into interface areas. Interface areas, areas where two communities share common boundaries, were particularly affected by urban blight. In the most contested and segregated areas, paramilitary groups often played a vital role. The visible display of their presence through murals and wall art are common in the Belfast urban landscape (*Figures 4.5 and 4.6)*.

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[69] Brand, R. 2672.

Figure 4.5: Loyalist mural on a wall in Belfast in January 2000. (Source: Getty Images)

In August 1969, when riots led to street fighting along Falls Road and among

interface areas, Catholic residents felt trapped and built physical barricades from any

material they could find. When British army units were sent to secure volatile areas,

they embraced the idea of the built environment helping to minimize or even

eliminate conflict between opposing groups. 'Peace Walls' or 'Peace Lines',

originally intended to be temporary, still remain to this day and have subsequently

been added to the urban fabric.[70] The walls range in length from a few hundred yards

to over three miles (*Figure 4.7)*. They are made of iron, brick or steel and stand up to

25 feet high. Some have gates in them, sometimes staffed by security, that allow

passage during the daytime. Passage is not allowed at night. The majority of peace

walls are located within Belfast, but also exist in a few other Northern Irish towns.

Three quarters of Belfast's estimated 99 peace lines and related structures are in the

north and west of the city which also correlate to the poorer and more disadvantaged

areas of Belfast. During the years of sectarian violence, 67% of deaths occurred

within 550 yards of these interface structures.[71] The most prominent peace lines

separate the nationalist Falls Road and the unionist Shankill Road areas of West

Belfast (*Figure 4.8)*. Peace walls are the scars of conflict on the urban form of the

city, appearing suddenly and unpredictably, interrupting roads and parks and shaping

daily movement patterns of local residents drastically.[72]

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[70] Caner. 569.

[71] Murtagh, Brendan. 187.

[72] Caner. 571.

Figure 4.7: An 18-foot-high Peace Line along Springmartin Road in Belfast, with a fortified police station at one end. (Source: Rossographer)

As an outcome of a long-standing tendency of people seeking safe and homogenous areas, inner-city residential areas have become havens for working class communities suffering from low-quality urban environments. Because of the persistent separation within Northern Ireland and Belfast, there is often duplications of institutional needs such as hospitals, schools and religious compounds for each community.[73] New functional zones are being thoughtfully developed in order to bring communities together and improve Belfast's infrastructure, but these have to be done very carefully in order to avoid the risk of collision of incompatible functions.

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[73] Caner. 570.

Figure 4.8 Belfast inner city (blue), surrounded by predominantly Protestant/Unionist neighborhoods (blue) and predominantly Catholic/Nationalist neighborhoods (maroon). Peace walls (bold red) divide the conflicting neighborhoods. (Source: Author)

Regeneration

The peace processes following the Good Friday Agreement were a catalyst for change in modern day Belfast. Recovery projects and initiatives, along with private-public partnerships and area-targeted approaches based on physical renewal with an urban focus, became a priority. Based upon physical interventions in strategic areas, a regeneration phase started to occur. The Belfast Urban Area Plan, developed by the Department of the Environment, was formally adopted in 1990 and laid out the major future lines of intervention. It identified three major tasks for recovery actions in Belfast: strengthen the city's role as a regional center for Northern Ireland; create a physical environment and framework for social and economic activity which will enhance the quality of urban living; and facilitate an efficient, economic and orderly

pattern of development.[74] The developments that were initiated by the peace process helped to introduce new forms of partnership and break down barriers through the creation of neutral zones in the city center.

The City Center

During the mid-1980s, at the height of The Troubles, the city center of Belfast played little to no role. It was the site of frequent bombings and as a result became a high-security zone. Many shops and businesses moved to safer locations and the city center became derelict.   One of the main objectives during the peace process was to reinstate the city center as a central focus for commercial activities and residential uses. Since the late 1980s, the Belfast City Council helped to refurbish Smithfield Market, construct the first shopping mall and pedestrianize much of the area (*Figure 4.9)*. The biggest achievement was turning the city center into a neutral zone, stripped of any ethno-religious meaning and labeled as neutral and open to all members of the city.[75]

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[74] Plöger, Jörg. 18.
[75] Ibid. 22.

Figure 4.9 Smithfield Market, Belfast. (Source: Albert Bridge)

The Cathedral Quarter of Belfast is being regenerated with a focus on culture. New housing developments and refurbishments of older buildings have led to attracting higher income residents and has helped with the investment of Ulster University. Northeast of the Cathedral Quarter is the Titanic Quarter which is where this thesis will be situated. Perhaps the most ambitious regenerative project, the Titanic Quarter is Northern Ireland's largest brownfield site. It was home to the shipyard where the Titanic was built hence the marketing strategy of naming the site as the Titanic Quarter. The development of the 750,000-meter land includes a range of mixed commercial, residential and research uses (*Figure 4.10*). The site is owned by the Belfast Harbor Commission which aims to create 20,000 new jobs and attract over £1 billion of investment in the next 15 years. It is also hoped that some of the nearby

neighborhoods of working-class communities who were affected by the closure of the

shipyard years ago will benefit from the redevelopment (*Table 4.1*).[76]

Figure 4.10 Belfast Harbor Marina. (Source: Rossographer)
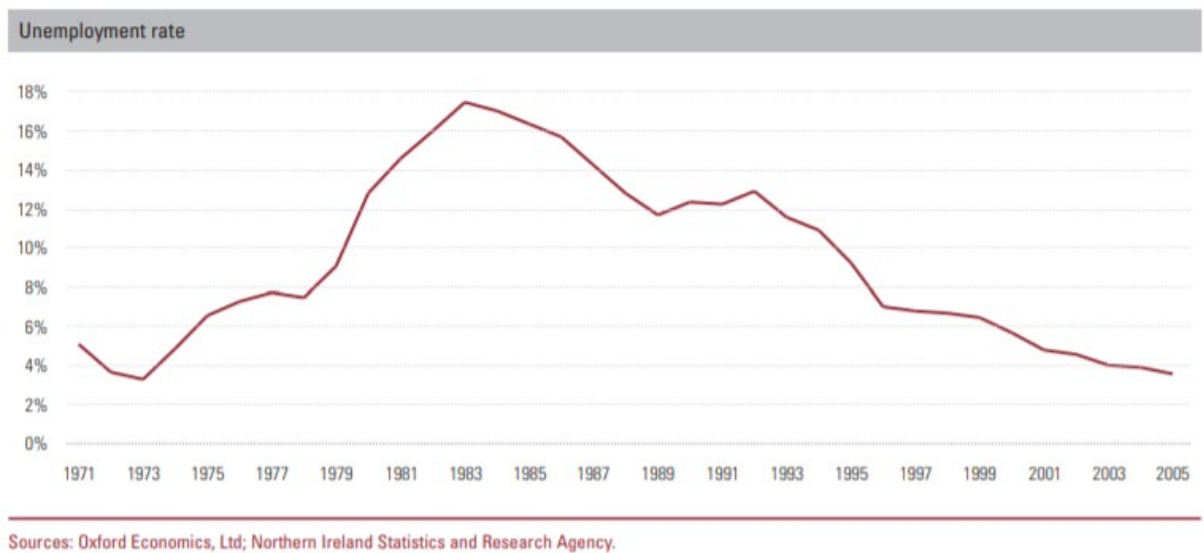
Table 4.1 Unemployment rates in Northern Ireland have steadily been declining since The Troubles.

(Source: Oxford Economics, Ltd; Northern Ireland Statistics and Research Agency)

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[76] Ibid. 29.

Community Cohesion

Belfast was not divided by war, but through a colonization process that caused groups to internally unite, thereby producing oppositions or incompatibilities, which in turn led to division from within. Because the division developed in a long-time span as an internal process, it still lingers. The success of urban renewal in Belfast will ultimately depend on the cohesion of the communities. Programs to advance renewal are directed at the sectarian divide. With the high segregation of communities, the social cohesion created through spatial integration and more mixed neighborhoods will be a long-term process. Fostering better community relations is a start and this thesis aims to study how the physical environment can help bring about the prospect of stability and sustainability to the complex, reluctant and divided communities.

Conflict Tourism

Since the ending of The Troubles, there has been an increase in tourism to Belfast. The growth in tourism is due to Belfast catching up after a long period of under-development and under-investment from The Troubles. It is also due to the unexpected emergence of Belfast as a vacation destination due to the opening of several flight connections and low-budget airlines. Another interesting facet of the increase in tourism, is the city benefitting from "conflict tourism". Visitors are traveling to Belfast to visit sites of The Troubles and to take tours of several areas associated with violence[77](*Figure 4.11)*.

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[77] Ibid 30.

Figure 4.11 Tourists accompanied by a local guide outside of City Hall in Belfast.

(Source: Albert Bridge)

The Good Friday Agreement brought about a much-needed degree of stability to Northern Ireland. The economy has grown sturdily, but Northern Ireland still remains poor in comparison to the rest of the United Kingdom[78]. Significant advances since the 1990s have been made, for example between 1997 and 2007, Northern Ireland's economy grew an average of 5.6% annually (marginally above the UK average of 5.4%). Unemployment decreased from over 17% in the late 1980s and down to 4.3% by 2007. The global recession in 2008 and 2009 significantly affected Northern Ireland but has gained momentum back since 2017. In the four quarters ending September 2018, Northern Ireland's economic activity grew by approximately 2.1%

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[78] Ibid. 47.

as compared to 1.5% growth for the UK overall.[79] Unemployment is currently 3.8%

which is lower than the UK average of 4%, the Republic of Ireland at 5.3% and the

EC at 6.7%.[80] Income and living standards remain below the UK average and out of

the 12 economic regions in the UK, Northern Ireland had the third-lowest gross value

per capita in 2017.[81] A high rate of economic inactivity and high proportion of

working-age individuals with no qualifications exist with studies indicating that the

poorest areas in Northern Ireland bore the brunt of the Troubles. Many of the areas

considered to be the most deprived are predominantly Catholic. At the same time,

Northern Ireland has made strides in promoting equality in the workforce and the

percentage point gap in unemployment rates between Protestants and Catholics has

decreased from 9% in 1992 to 0% in 2017.[82]

Belfast needs to continue to reinvent itself from its negative image to a post-

industrial, post-conflict city. It is well known that the most difficult task is to bring

social integration and cohesion to the divided city. Gradual progress is being made in

the reconciliation process, but ultimately the fate of Belfast's future sits in the hands

of the city's inhabitants. Regeneration and reconciliation are possible as long as both

groups work to build a shared future. The future of Northern Ireland is unclear and

will continue to evolve as the whole of Europe and its climate continue to develop in

[79] Northern Ireland Statistics and Research Agency, Northern Ireland Composite Economic Index
Quarter 3 2018, January 17, 2019.
[80] Ibid.
[81] Gross value added (GVA) is similar, although not exactly equivalent, to gross domestic product
(GDP); the UK government uses GVA as the measure to compare regional economic performance.
House of Commons Library Briefing Paper, Regional and Country Economic Indicators, February 26,
2019.
[82] Office of the First Minister and Deputy First Minister, Labour Force Survey Religion Report 2017,
January 2019.

time. Belfast has come a long way and it has all of the potential to achieve political stability, security, economic progress and, most importantly, unity.[83]

Possible Implications of Brexit

As the United Kingdom is scheduled to exit the EU, many are concerned about Brexit's possible implications for Northern Ireland's peace process, economy and constitutional status. In the years since the 1998 Good Friday Agreement, the 300-mile land border between Northern Ireland and Ireland has nearly disappeared due to peace agreements. The removal of this hard border helped to serve as a positive symbol towards the sectarian divide while also boosting cross-border economics. The implementation of a hard border that includes customs checks and infrastructure dividing the two lands has been a key factor in the negotiation process occurring over Brexit. Many fear that a new border could destabilize the fragile peace that currently exists (*Figure 4.12).*

Figure 4.12 A Sinn Féin protest against a hard border. (Source: Sinn Féin, IMG_8083, 2015)

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[83] Ibid. 48.

Original Site Considerations

There were three conditions considered in the selection of the location for this thesis proposal. Deciding factors were time and position or state of conflict. The first condition was a site that was once the home of conflict or trouble but has since undergone acts of resolution or of peace. The second condition was of a place that is currently undergoing conflict or trouble. In today's world, the possibilities for this location are many. The third condition considered was of a neutral location that was neither home to extreme conflict nor extreme acts of peace. An example would be a university or research institution dedicated to peace research and conflict studies such as the University of Waterloo in Ontario, Canada. Depending on the selection of the site condition, this thesis's direction as a result could take on very different routes. The choice of where this thesis would be situated would depend on what the goal of this thesis ultimately wanted to be.

As Jon Snow, in his article 'Out of the Ashes: A Blueprint for Recovery' in *The Architectural Review*, wrote: "In the charged contexts that follow major atrocity and disaster, architecture is key to finding a means of recovery and redemption."[84] With this in mind, this thesis will study the part that architecture can play in humanity's recovery from conflict. This thesis will propose a place of gathering where emotion,

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[84] Snow, Jon. "Out of the Ashes: A Blueprint for Recovery." 2014.

memory -and over time- recovery, can reside. This thesis will become a space for peacebuilding for a community seeking a way forward from conflict.

Final Site Selection

Ultimately, this thesis will test its ideas for an International Center dedicated to Peace Research and Conflict Resolution in Belfast, Northern Ireland *(Figure 4.13)*. Belfast falls under two conditions that were originally considered for this thesis. Belfast was once the home of significant conflict and trouble. Many marches and riots occurred in Belfast along with the emergence of several groups such as the Ulster Volunteer Force (UVF), the student civil rights group, People's Democracy, and the Northern Ireland Civil Rights Association (NICRA)[85]. Since the period of the Troubles, Belfast has experienced acts of resolution and peace most importantly being that Belfast was the site of the signing of the Good Friday Agreement. Belfast also falls under a second condition considered for this thesis which was of a place that is currently undergoing conflict or trouble. Brexit poses possible implications for the status of peace in Northern Ireland as well as the killing of a journalist during rioting in Derry amid a recent rise of violence.

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[85] McKittrick and McVea. 54.

UNITED KINGDOM

NORTHERN IRELAND COUNTIES

NORTHERN
IRELAND

BELFAST

REPUBLIC OF
IRELAND

DERRY/
LONDONDERRY

ANTRIM

TYRONE

BELFAST

FERMANAGH

ARMAGH

DOWN

CITY OF BELFAST

BELFAST

SITE

3 km

2 mi

MAIN ROADS

BOUNDARIES
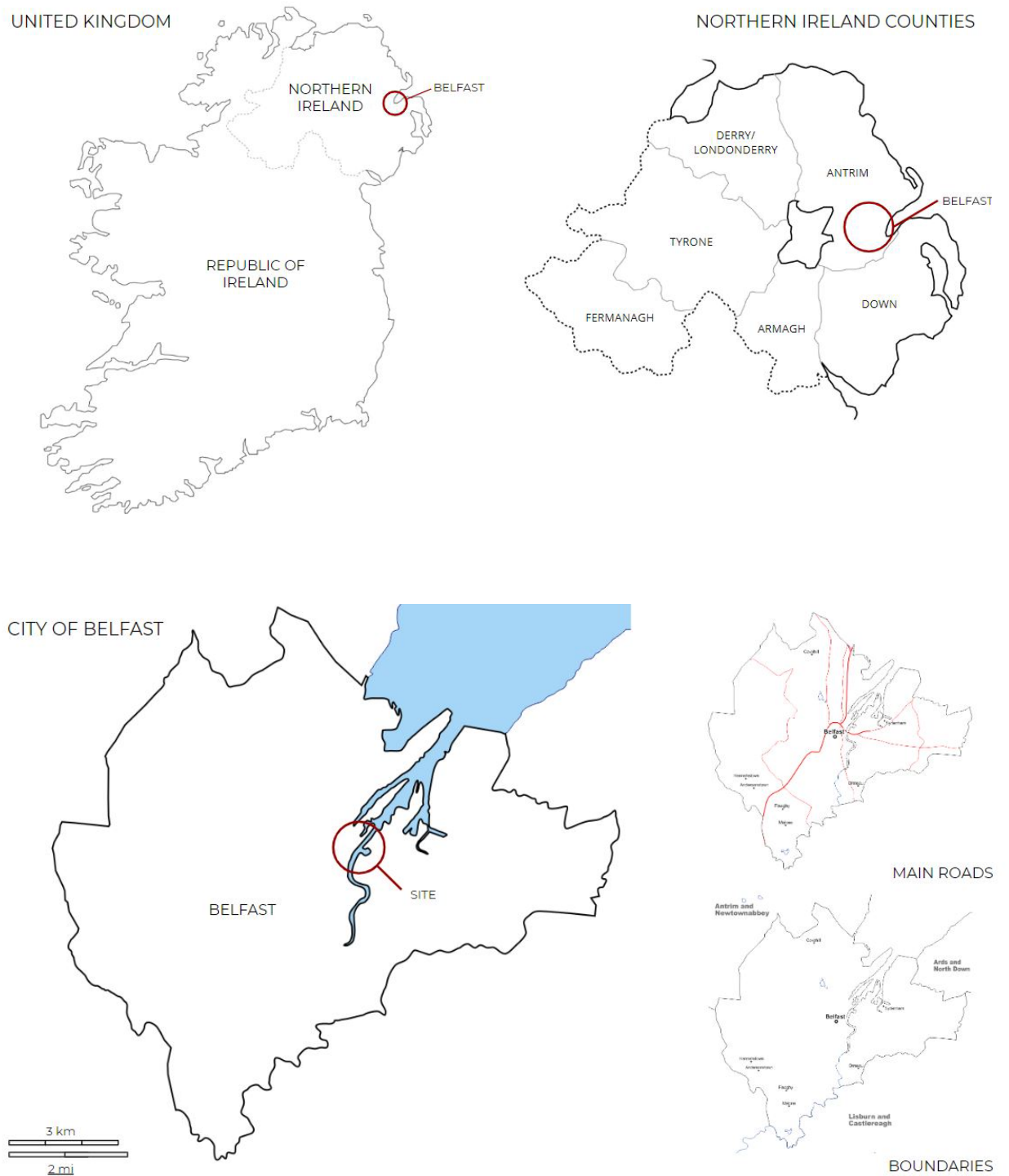
Figure 4.13 Location context of Belfast. (Source: Author)

Site Selection Criteria

Figure 4.14 Site Selection Matrix (Source: Author)

When deciding the site for this thesis, six important factors played a role in the final decision: accessibility, history, connection to conflict, visibility, future development and light and air access. Accessibility is important in that this program needs to be easily accessed from multiple modes of transportation. Location in proximity to the airport, the Port of Belfast, the Central Train Station and pedestrian accessibility were all considered. The idea is that any user from diplomats flying in from foreign locations to student youth walking from class can easily approach the site. History was a factor in that the site should hold some meaning or value to the city of Belfast. Similarly, the site should hold some connection to Belfast's relationship and past with

conflict. This could mean that the site is in relationship to a historical event

correlated with the Troubles such as the location of a riot, clash or bombing or

perhaps it is in a neutral zone within the city to avoid further conflict between

Protestants and Catholics. Visibility was an important consideration in that this

program is aimed at being an emblem or icon for the city. It hopes to become a

physical symbol of Northern Ireland's position on moving towards a future dedicated

to peace. Therefore, the building must stand proud within the city's landscape and

cannot be hidden away from the city center. This consideration pairs with light and

air accessibility. A building dedicated to peace demands light and air. Light and air

are two components crucial to a peace building. The final factor in the site selection

process was future development. Belfast is a city on the rise and the implementation

of this program will only further instill the prosperous and peaceful future the city

hopes for. For this reason, the site should be able to accommodate for future

development and growth within the city.

Final Site Selection

Three sites in Belfast were originally considered for this thesis. All three were within

one mile of the City Center and easily accessible from all modes of transportation.

One site was heavily connected to conflict and history. Ormeau Park, specifically

Ormeau Bridge, is known for its intense clashes and rioting during the Troubles and

is in very close proximity to Peace Lines. One site was within a very short walking

distance to the existing Center for Democracy and Peace meaning that a relationship

between the two programs could be developed. The last site consideration is a very

visible, open plot of land in a Quarter that has many future development plans.

Ultimately, this third site was chosen for the testing of this thesis (*Figure 4.15)*. The deciding factor was that this specific site is in a neutral part of the city meaning that neither Catholic nor Protestants claim the space. Neutral locations declare that all religious groups and members of the city can exist without fear of immediate conflict. Neutral locations are also places in which conflict levels were at a minimum. *Figure 4.16* demonstrates the relationship between the selected site and conflict fatalities between 1969 and 2001. It is the hope that by building in a location that has no immediate connections to conflict or to specific religious groups, all users will feel comfortable and safe entering on to its grounds.

Figure 4.15 The Titanic Quarter in Belfast. (Source: Google Earth, 2018 and Author)

Figure 4.16 Number of people killed due to conflict in Belfast between 1969 and 2001.

(Source: CAIN Web Service, NISRA, 2001. And Sutton 'Index of Deaths')

Surrounding Context

The site is in the Titanic Quarter of Belfast, adjacent to the visitor attraction *Titanic Belfast* (*Figure 4.17*). *Titanic Belfast* has become an international icon, winning the World's Leading Visitor Attraction at the 2016 Travel Awards and has welcomed over five million visitors since its opening in 2012.[86] London architects, CivicArts are credited with the original design concept and local architects Todd Architects along with interior designer, Kay Elliot helped deliver the completed building. The architects said, "we have created an architectural icon that captures the spirit of the

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[86] Deloitte, Building Momentum: Belfast Office Crane Survey, 2017. 10.

shipyards, ships, water crystals, ice, and the White Star Line's logo. Its architectural

form cuts a skyline silhouette that has been inspired by the very ships that were built

on this hollowed ground[87]." The 5-story attraction is currently the center point of the

Titanic Quarter as its design is hard to miss. *Titanic Belfast* will play an interesting

role in the design and urban approach of this thesis. As it is a massive focal point in

the urban fabric of Belfast, this thesis will have to learn how to compete and hold its

own with this dominant structure. Also, on site is the *SS Nomadic*, a former tender of

the White Star Line[88]. The ship is over 200 feet long and 40 feet wide and sits on the

eastern side of the proposed site. In comparison to the *Titanic Belfast,* the *SS*

Nomadic is much more modest in view, but nonetheless is an attraction that will have

some sort of relationship to this thesis proposal.

Figure 4.17 Titanic Belfast in the background, SS Nomadic in the foreground.

(Source: Rossographer, 2017)

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[87] Urban Realm, *Titanic Belfast Revealed,* March 31, 2012.
[88] The White Star Line was a British shipping company.

Figure 4.18 Diagrams studying the current conditions of the site. (Source: Google Earth, 2018 and Author)

Through preliminary site studies, the *Titanic Belfast* and the SS Nomadic are key

factors in determining access to this site. A first study shows that there appears to be

one main approach to the site on a diagonal in between the two competing structures

(*Figure 4.19*). This would create a funneling effect of people on to the site. While

Titanic Belfast's position is not able to be moved, perhaps the *SS Nomadic* can be

relocated further north along Belfast's harbor as its current location does not hold

significant meaning. If the *SS Nomadic* is moved this would allow for more than one

possibility for access to this site.

Figure 4.19 Plan of the site showing possible access routes if SS Nomadic is not relocated.

(Source: Google Earth, 2018 and Author)

Chapter 5: Program

Programmatic Typology

An International Center for Peace Research and Conflict Resolution is being

proposed in Belfast, Northern Ireland with the belief that architecture can play a

supportive role in divided societies. Architecture can serve as a functional

component that strengthens a city, rather than fragmenting it further. This thesis

intends to make a statement for the future of Belfast and for the future of Northern

Ireland as a whole. An institution dedicated to peace and peacemaking practices will

demonstrate that Northern Ireland is committed to paving the way for a prosperous

and united future. The Center will welcome and encourage engagement from all

walks of life. Situated in a neutral zone within the city, Catholics and Protestants are

safe and able to interact together.

The architectural program of the ICPRCR Center will hinge on three main

programmatic components or features: educational, institutional, and

memorial/museum (*Figure 5.1)*. Each one of these components will then produce a

series of other programmatic spaces, and together, all these functions will bring

diplomats, world leaders, students, teachers, supporters, and visitors to the Center that

will be constructed of new Peace Walls. At a conceptual level, the Peace Walls that

currently break up and divide the city will be redefined as new walls that will

establish a future predicated on peace for Northern Ireland.

Public Spaces			GATHER
Program	Quantity	SF's	Total SF's
Great Hall/ Atrium	1	6,000	6,000
Secondary Atrium	1	2,500	2,500
Outdoor Plaza	1	2,000	2,000
Gift Shop/ Retail	1	500	500
Cafe/ Bar	1	500	500
Total			**11,500**

Memorial/ Museum Wing			REFLECT
Program	Quantity	SF's	Total SF's
Exhibition	1	5,000	5,000
Theater	1	1,500	1,500
Lobby	1	500	500
"Room of Reflectance"	1	500	500
Bathrooms	2	500	1000
Coat Room	1	200	200
Ticket Room	1	150	150
Total			**8,350**

Institutional Wing			PARTICIPATE
Program	Quantity	SF's	Total SF's
Grand Auditorium	1	15,000	15,000
Secondary Auditorium	1	8,000	8,000
Conference Room (100 persons)	1	2,500	2,500
Administrative Spaces	1	2,500	2,500
Screening Room/ Theater	1	2,000	2,000
Conference Room (50 persons)	1	1,250	1,250
Auxilary Auditoriums	2	1,000	2,000
Green Room	1	500	500
Control Room	1	500	500
Sound Room	1	500	500
Coat Room	1	200	200
Ticket Room	1	150	150
Total			**34,100**

Exterior Spaces			WANDER
Program	Quantity	SF's	Total SF's
Waterfront Promenade	1	15,000	15,000
Approach Squence/ Promenade (Path)	1	3,000	3,000
"Peace Walk" (Path)	1	1,000	1,000
Total			**19,000**

Educational Wing			LEARN
Program	Quantity	SF's	Total SF's
Administrative Spaces	1	2,500	2,500
Classrooms	3	1,000	3,000
Computer Lab	1	1,000	1,000
Communal Space	1	1,000	1,000
Study/ Work Areas	3	500	1,500
Dorms	4	200	800
Offices	10	100	1,000
Total			**10,800**

Misc.			
Program	Quantity	SF's	Total SF's
Catering Kitchen	1	1,200	1,200
Food Hall (?)	1	1,000	1,000
Security		1,000	1,000
Bathrooms	6	500	3,000
Parking			
Storage	0.05		4,497.50
Circulation	0.07		6,296.50
Total			**6,200**

Total Site Square Footage: 401,500
Proposed Usable SF: 290,000

Net Square Footage: 89,950
Gross Square Footage: 100,744

Figure 5.1 Program Matrix depicting the proposed sizes for the programmatic elements.

(Source: Author)

Net Square Footage: 89,950
Gross Square Footage: 100,744

PROGRAM GRAPHIC:
INTERNATIONAL CENTER FOR PEACE
BELFAST, NOTHERN IRELAND

PUBLIC SPACES – *Gather*

Great Hall/
Grand Atrium
6,000 SF

Auxiliary
Atrium
2,500 SF

Outdoor
Plaze
2,000 SF

Gift
Shop
500 SF

Cafe/
Bar
500 SF

MEMORIAL/MUSEUM – *Reflect*

Exhibition
5,000 SF

Theater
1,500 SF

Bathrooms (2)
1,000 SF

Reflectance
Room
500 SF

Lobby
500 SF

Coat
Room
200 SF

Ticket
Room
150 SF

INSTITUTIONAL WING – *Participate*

Conference
Room (50)
1,250 SF

Control
Room
500 SF

Green
Room
500 SF

Sound
Room
500 SF

Coat
Room
200 SF

Ticket
Room
150 SF

Grand
Auditorium
15,000 SF

Secondary
Auditorium
8,000 SF

Conference
Room (100)
2,500 SF

Admin
Spaces
2,500 SF

Screening
Room/ Theater
2,000 SF

Auxiliary
Auditoriums (2)
2,000 SF

EDUCATIONAL WING – *Learn*

Classroom (3)
3,000 SF

Administrative
Spaces
2,500 SF

Study/ Work
Areas
1,500 SF

Computer
Lab
1,000 SF

Communal
Space
1,000 SF

Offices (10)
1,000 SF

Dorms (4)
800 SF

EXTERIOR SPACES– *Wander*

MISCELLANEOUS

Waterfront
Promenade
15,000 SF

Approach
Sequence
3,000 SF

"Peace
Walk"
1,000 SF

Bathrooms (6)
3,000 SF

Catering
Kitchen
1,200 SF

Food
Hall
1,000 SF

Security
1,000 SF

Figure 5.1 Program Graphic.

(Source: Author)

Program Components

Three main user groups are defined in this thesis and are referred to under three actions: reflect, practice and participate (*Figure 5.2*). These actions relate to the three main components of the program and in three scales from the individual to the community to the global scale.
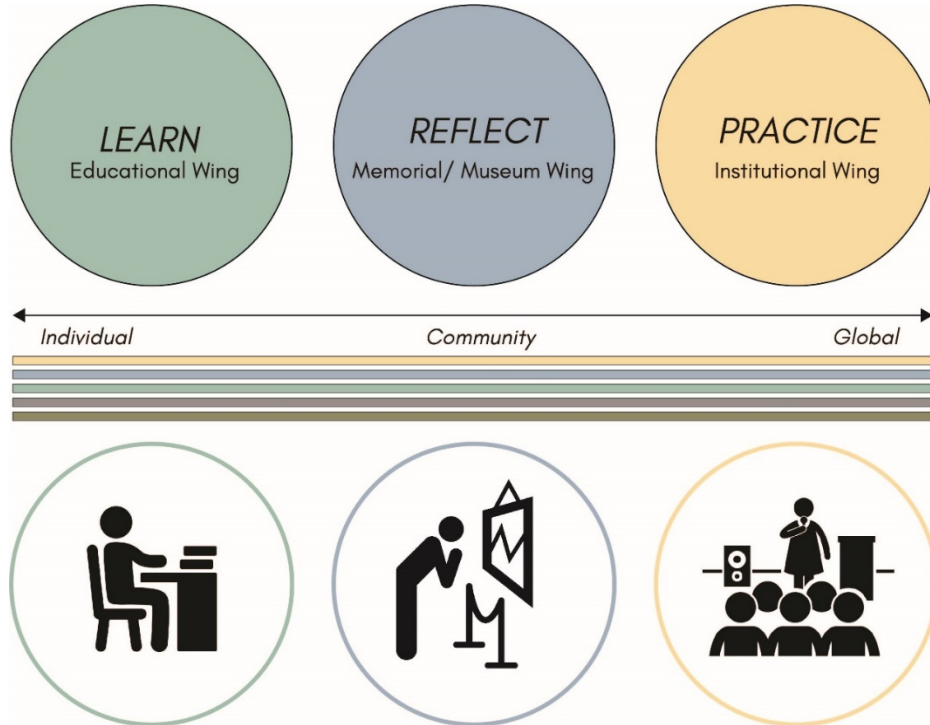
Figure 5.2 Depiction of the three main user groups of the ICPCR.

(Source: Author)

The largest component of this thesis includes the institutional wing which will house assembly spaces like that of the United Nations and of the U.S. Institute of Peace. The largest room in the entire complex will be the Grand Auditorium which will have a seating capacity for over a 1,000 people. The institutional wing will accommodate a secondary auditorium for 500 people and two smaller auxiliary auditoriums. To

support these assembly spaces, green rooms, control rooms, sound rooms and unique security measures will be designed in tandem. The intention for the institutional wing is to provide a platform for peace advocacy on a large scale. It is envisioned that colloquiums, international peace conferences, debates, discussions and screenings will occur in these spaces. Out of the three defined user spaces, the institutional wing will require the highest level of security. It will also be the only space that will be activated beyond normal business hours. Evening banquets, receptions and galas will occur in auditoriums and atria after important peace advocating events *(Figure 5.3)*.

Figure 5.3 Events like the Global Peace Forum reception will take place at the Peace Center in Belfast.
(Source: Rising Global Peace Forum)

The second largest component of the program is the educational wing dedicated to peace advocacy and education. As the institutional wing is intended for higher levels of engagers such as diplomats and global leaders, the educational wing will accommodate a variety of people from student youth to elderly members of the Belfast community. The educational wing is open to all who are interested in

acquiring the values and developing the skills, attitudes and behaviors necessary to

live in harmony with others, with oneself and with the natural environment. This

program wing will house classrooms, study/work areas, computer labs, communal

spaces, private offices as well as a small number of dorms to accommodate visitors

and educators in need of accommodations during their stay at the Peace Center.

The smallest portion of the program is dedicated specifically to The Troubles. A

memorial/museum will be designed in honor of the traumatic events of the years after

1968 that touched the lives of almost everyone in Northern Ireland as well as many

others from afar. The exhibit will consist of a vast array of sources such as film

footage, interviews, murals, posters, poetry, music and other ephemera such as

weaponry, flags and uniforms. The purpose of the museum/memorial is much more

than simply pointing out the bloodshed that occurred in Northern Ireland. This

exhibit will trace a long narrative of conflict in Northern Ireland up until present day,

which will take in both the descent into violence from the 1960s as well as the

achievements of the Peace Processes in place today. The memorial/museum will

engage the events that occurred during The Troubles while it is still within living

memory of those who experienced it. By building this specific part of the program

within a Peace Center, the city of Belfast is making a statement that it is willing to

face its dark past, represent the voices of those who experienced it, and begin the

steps forward into lightness. A memorial/museum dedicated to The Troubles is for

the people of Northern Ireland but is also intended to extend to deeply divided

societies dealing with issues of ethnicity, nationality, religion, class and language

elsewhere. Through combining these three program components, it is the hope the

International Center for Peace Research and Conflict Resolution will provide users a

comprehensive experience in understanding peace from the individual to the global

scale.

Precedents

This section will analyze a series of programmatic and typological precedents that are

relevant to the development of this thesis. They all have aspects that relate to the

ideas and program that this thesis is aiming to address. The programmatic precedents

to be studied are the United States Institute of Peace in Washington D.C., the United

Nations Headquarters in New York City, with references to the Palace of Nations in

Geneva, Switzerland and the Hiroshima Peace Memorial Museum in Hiroshima,

Japan. This section will also study certain typological precedents that examine

architecture's role in resurrecting a place that has undergone devastation, conflict, or

trouble such as the National September 11 Memorial & Museum.

This thesis is predicated on the idea that institutional design makes a difference in

how effectively leaders are able to manage conflict in divided communities.

Institutions can be designed to help facilitate conflict management, but it should be

noted that a uniform institutional design cannot be applied to all conflicted and

divided societies

United States Institute of Peace

The US Institute of Peace Headquarters, designed by Safdie Architects and completed in 2011, combines public facing educational and assembly facilities along with private research spaces developed for the focus of peacemaking and conflict avoidance (*Figure 5.4*). The Institute was specifically designed to support the critical mission of international conflict management. It is situated near the National Mall and the Potomac River in Washington, D.C. According to Safdie, the building "is, by definition, the physical symbol of peace in the capital's skyline" and needed to convey the spirit of peace."[89]

Figure 5.4 United States Institute of Peace Headquarters located at 2301 Constitution Avenue NW in the Foggy Bottom neighborhood of Washington, D.C. (Source: US Institute of Peace, 2012)

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[89] Safdie, Moshe 202.

The design of the building positions three wings organized around two shared atria spaces, one facing the Potomac River and the other facing the Lincoln Memorial. The building has two main entrances, with the entrance facing the National Mall intended for the public, and the smaller for the staff situated along the Potomac River. The larger atrium (12,000 sf) features an 80 ft high glass curtain wall that faces the National Mall (*Figure 5.5*). A grand auditorium, a smaller atrium, along with the Global Peacebuilding Center, an interactive museum dedicated to peacemaking are accessible from this atrium *(Figure 5.6)*. The second atrium is lined with offices, a library, meeting rooms, conference rooms, a negotiation center and an amphitheater. A three-story underground parking garage can accommodate up to 230 vehicles.

Figure 5.5 Exterior view of the main atrium of the US Institute of Peace; Washington D.C. (Source: M. Fitzsimmons, 2010)

The headquarters is described as having a dual life where, on one hand, it is a very public building. It features ceremonial public spaces, educational centers, conference rooms, auditoriums and press rooms. On the other hand, there are more private, intimate and contemplative spaces such as a research center and a negotiation center. The building has two entrances and two centers of activity or atrium that reflect on these distinct public and private roles. The International Center for Peace Research and Conflict Resolution in Belfast, Northern Ireland will similarly employ public and private roles as well as many of the same programmatic elements.
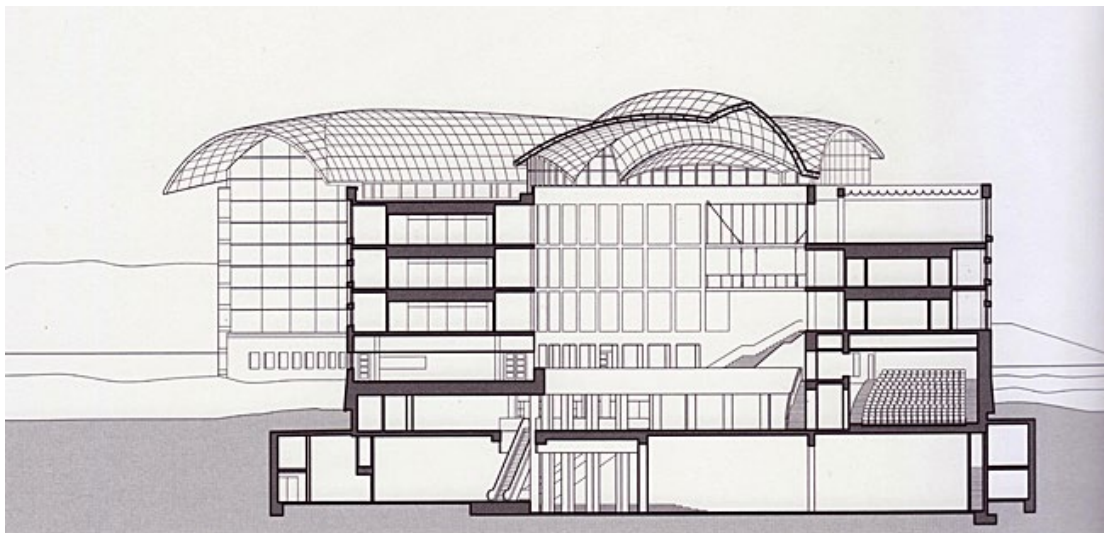
Figure 5.6 East-west section through the south atrium (Source: Moshe Safdie Architects)

Moshe Safdie stated, "I'm not one who believes in overt symbolism, but my sense of a building dedicated to peace was a sense of the lightness of being […] it should be a serene building. It should not be an aggressive building. It should be full of light."[90] The undulating roof over the main atrium is an abstracted version of a Peace Dove

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[90] Gustafson, Katherine (November 9, 2011). "Moshe Safdie Builds for Peace". *ArchitectureWeek*. Retrieved November 3, 2014.

made of white glass supported by steel frames. Inspired and influenced by DC's

other monuments that are made with white limestone, Safdie sought to achieve the

qualities of whiteness, lightness and glow. Whiteness represents purity and is widely

associated with peace. Lightness is associated with the lightness of being and of

motion. It is intended to be the opposite of mass and weight which is associated with

authority and power. With glow, Safdie explored the light of translucent surfaces and

light penetrating through onto spaces.   These ideas were manifested through the

extensive use of glass and light-colored limestone throughout the building. It is the

goal with the ICPCR to evoke some of these design principles that Safdie Architects

explored such as the aesthetic achievements if whiteness and lightness as well as

program organization around shared atrium spaces.

The United Nations Headquarters

The United Nations is headquartered in New York City along the East River. In

1947, the UN commissioned Wallace K. Harrison to lead an international design team

to create a complex dedicated to the world's largest peacekeeping organization[91].

The United Nations had considered many locations, but ultimately the United States

was chosen for all nations to be able to come together peacefully and with ease. The

design board consisted of N.D Bassov of the Soviet Union, Gaston Brunfaut

(Belgium), Ernest Cormier (Canada), Le Corbusier (France), Liang Seu-cheng

(China), Sven Markelius (Sweden), Oscar Niemeyer (Brazil), Howard Robertson

(United Kingdom), G.A. Soilleux (Australia) and Julio Vilamajo (Uruguay)[92].

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[91] Kroll, Andrew. "AD Classics: United Nations / Wallace K. Harrison."
[92] "Fact Sheet: United Nations Headquarters". United Nations. Archived from the original on November 18, 2010. Retrieved 4/25/19..

Niemeyer's submission was the design chosen. His plan split the Assembly Hall from the councils, with the councils being located along the river and the Assembly Hall by the secretariat. The plan would create a large civic plaza. A 39-story International Style tower sits adjacent to the general assembly building designed by Le Corbusier with the civic plaza in between and a large park overlooking the East River (*Figure 5.7*).

Figure 5.7 United Nations Headquarters in New York City, view from Roosevelt Island (Source: Neptuul)

Since its completion in 1952, the tower has become an iconic symbol of the United Nations. The slender tower with its wall of glass reflects the river's water. At the time, the design was intended to embody a sense of newness that would shed light on the optimistic future of the world's nations working together.[93] The tower houses all of the foreign diplomat's offices. Le Corbusier's heavy, concrete General Assembly building stands in contrast to the tower. It houses various assembly halls and evokes

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[93] Kroll, Andrew. "AD Classics: United Nations / Wallace K. Harrison."

a monolithic, powerful stance. Within the assembly building is where all members of the United Nations gather to meet underneath a dome *(Figure 5.8)*. The circular space creates a sense of inclusion and takes away the levels of hierarchy that can be created through linear seating arrangements. This concept will be important in the design of assembly halls and meeting rooms at the Peace Center in Belfast.

Figure 5.8 United Nations General Assembly hall in New York City. (Source: Patrick Gruban, cropped and down sampled by Pine)

The *Palais des Nations* is the home of the United Nations Office at Geneva in Switzerland. It was built between 1929 and 1938 to serve as the headquarters of the League of Nations. The design was chosen through an architectural competition that described the project as:

The Palace, whose construction is the object of the competition, is intended to

house all organs of the League of Nations in Geneva. It should be designed in

such a way as to allow theses organs to work, to preside and to hold

discussions, independently and easily in the calm atmosphere which should

prevail when dealing with problems of an international dimension.[94]

The site for the Palace is located in Ariana Park and bequeathed to the City of Geneva

under the condition that the park should always remain accessible to the public.

Today, the overall complex is 600 meters long and hosts 34 conference rooms and

2,800 offices, making it the second largest United Nations center after the

headquarters in New York. The Palais des Nations features many sculptures

throughout its abundant landscape. This thesis focuses on two: the procession

sequence and the "Celestial Sphere". The Celestial Sphere is a large, metal sculpture

that was intended by the sculptor to be a symbol of international cooperation and the

quest for world peace (*Figure 5.9*). It is in the ancient shape of an armillary sphere

and depicts the heavens as seen from Earth and the constellations presented as cast

bronze representations of figures from classical mythology.[95] The Celestial Sphere is

a symbol to embraced by those who hope for the UN's success and is one of the most

readily recognized symbols of the United Nations at Geneva. The Palais des Nations

also features the Allée des Nations with flags of the member countries (*Figure 6.X*).

Flags stand in a defined line leading up to the entryway of the offices at the United

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[94] United Nations Office of Geneva. "UNOG - The United Nations Office at Geneva."
[95] Ibid.

Nations at Geneva. The imagery of the allée of flags is iconic and memorable. The

Center for Peace in Belfast will utilize both concepts of meaningful sculptural

elements and symbolic allées aligning the processional sequence in its site design.

Figure 5.9 The Celestial Sphere sits at the Geneva United Nations (Source: Konferenzadhs)

Hiroshima Peace Center and Memorial Park

On August 6, 1945, a B-29 bomber dropped the first atomic bomb in history over

Hiroshima Japan. The bomb devastated Hiroshima resulting in nearly 150,000

deaths.[96] The Architect Kenzo Tange was ordered with the challenge of designing for

the reconstruction of Hiroshima. For the memorial space, Tange designed a Peace

Memorial Park which features the Hiroshima Peace Memorial Museum, the Cenotaph

to victims of the bomb, the Peace Flame, Hiroshima Peace Memorial Hall and Center

Hiroshima's Atomic Bomb Dome Genbaku, one of the only buildings left standing

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[96] Fracalossi, Igor. "AD Classics: Hiroshima Peace Center and Memorial Park / Kenzo Tange."

after the attack.[97] The Memorial Museum advocates the elimination of nuclear weapons and symbolizes the will to reach permanent world peace *(5.10)*.

Figure 5.10 Hiroshima Peace Memorial and Museum grounds (Source: Daniel Steger)

As one of Tange's first buildings in the postwar period, the museum has hints of Le Corbusier influence with its use of pillars and reinforced concrete. The building is divided into two zones: an eastern wing and a main building. The eastern part displays the history of Hiroshima before and after the nuclear bomb. The main building shows the effects of nuclear bomb. The geography of Hiroshima is defined by mountains running east to west and a River running north to south. Tange used this concept of an east-west and north-south axis to create a boulevard dedicated to the activities of the city and the north-south would start with the Atomic Bomb Dome

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[97] Ibid.

and the Memorial Museum *(Figure 5.11)*. Adding on to Corbusier's influence and combining with Japanese traditions such as sunscreens and modular elements, Tange wanted to depict the human resiliency to overcome disaster. He left a free space under the building by elevating on piles which relates to Japanese architecture where buildings were normally built high to protect crops from animals and moisture. The piles also serve as an entrance to the boulevard and a place of reflectance.[98] The entire complex portrays a monumental quality. A *Plaza de la Paz* allows up to 50,000 people to gather around a Peace Monument. Tange wanted the landscape to promote peace and commemorate the victims through an invisible boulevard axis.

Figure 5.11 Hiroshima Peace Memorial Museum demonstrating its strong North to South axis.

(Source: BriYYZ)

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[98] Ibid.

There are similarities between the three aforementioned precedents. All are in close proximity to water. Water acts as an edge, but also a defining feature for the precedents. The Hiroshima Peace Memorial and Museum uses water to help define its main axis. The United Nations Headquarters stands in strong adjacency to the East River and utilizes the space as a waterfront park. The US Institute of Peace uses the Potomac River as a way to organize its programmatic entrances. With the Peace Center in Belfast, the River Lagan is a strong edge around the south and west border of the site. A waterfront promenade will be designed and views from major program spaces will be organized with the river in mind. The three precedents are all dedicated to peacemaking practices but do so through different means. The US Institute of Peace is a public building dedicated to educational and institutional peacemaking needs. The United Nations Headquarters is designated for global diplomatic uses. The Hiroshima Peace Memorial and Museum combines educational and memorial uses. The Peace Center in Belfast will be a hybrid of all three precedents. It will be a public, educational building that welcomes all ages and levels to come together and learn about peacemaking practices. The Peace Center will also house assembly halls designed for international diplomatic purposes such as the General Assembly in the United Nations. Finally, the Peace Center will be home to a memorial and museum dedicated to the history of Northern Ireland and specifically The Troubles. Similar to the US Institute of Peace, the Belfast Peace Center will combine public and private, large and small scale, international and regional programmatic elements all dedicated to bringing about peace and stability to a divided society.

National September 11 Memorial & Museum

Restoring Ground Zero after the attacks on September 11, 2001 presented an opportunity to not just rebuild, but to create a narrative about tragedy, heroism and hope. The Memorial's mission is to:

> Remember and honor the thousands of innocent men, women, and children murdered by terrorists in the horrific attacks of February 26th, 1993 and September 11, 2001, respect this place made sacred through traffic loss, recognize the endurance of those who survived, the courage of those who risked their lives to save others, and the compassion of all who supported us in our darkest hours. May the lives remembered, the deeds recognized, and the spirit reawakened be eternal beacons, which reaffirm respect for life, strengthen our resolve to preserve freedom, and inspired an end to hatred, ignorance and intolerance. [99]

The design of the memorial consists of two pools with man-made waterfalls symbolizing the loss of life and the physical void left by the attacks (*Figure 5.12)*. The waterfalls are intended to mute the sounds of the city while white oak trees fill the plaza enhancing the site's reflective nature creating a contemplative sanctuary.[100] The Peace Center in Belfast will similarly deploy the use of selective landscaping and noise buffers to control an environment that fosters peace and serenity.

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[99] National September 11 Memorial & Museum at the World Trade Center: About Us, Mission Statements
[100] National September 11 Memorial & Museum, Build the Memorial Archived February 23, 2009, at the Wayback Machine

Figure 5.12 One of the two pools at the 9/11 Memorial. White Oak Trees and the Museum can be seen in the distance. (Source: Niels Mickers)

The 9/11 Museum was developed as the global focal point for preserving and displaying the history and memories of 9/11. The Museum is situated beneath the 9/11 Memorial at the World Trade Center site. Designed by Snøhetta and Davis Brody Bond, the entrance to the museum sits inside a two-story pavilion in the middle of the Ground Zero plaza between the two pools. Visitors immediately are greeted by two salvaged tridents that were once part of the façade of the World Trade Center's south tower. The tridents are visible from the ground level and extend well below the surface into the museum space itself (*Figure 5.13*). A wide ramp descends from the lobby space towards the subterranean galleries. A high concrete slurry wall that holds up the Hudson River from the site makes up one side of the room. Visitors continue to descend throughout the museum that is intended to transport one back to the

turmoil and destruction of the attacks.   The 9/11 Memorial and Museum was tasked with the impossible duty of effectively communicating the gravity of the events that took place on 9/11 and honoring and respecting the victims of that day. Like the 9/11 Memorial and Museum, a memorial/ museum dedicated to the Troubles in Northern Ireland may never be able to properly tell the story or honor the history and events that took place. The events that occurred are still raw in the memories of those who experienced it. Questions such as how one can speak to a tragedy's polarizing events without alienating a significant portion of its audience or how can one design a meaningful tribute that will resonate with everyone are raised. Some design decisions utilized in the 9/11 Memorial and Museum complex will be considered for implementation at the Peace Center in Belfast. For example, the use of landscaping and noise buffers to create a space of serenity and contemplation. The concept of a subterranean museum will also be considered. The architecture takes visitors through a journey from light to dark and eventually back to light. Visitors enter the museum in a light-filled lobby then proceed down into a cavernous space that holds the galleries and exhibitions. Through the dimly lit galleries, visitors experience the gravity and intense emotions of such an event. After the journey through the museum, visitors are brought back above ground and reintroduced back light with a new understanding of the events that occurred on 9/11. The use of the two tridents to navigate people from above ground to below is an interesting idea that could possibly be related to the Peace Walls that exist in Belfast. Perhaps these structures could similarly act as foundations and navigational devices.

Figure 5.13 Two salvaged tridents of the original World Trade Center extend throughout the lobby of the

Museum.. (Source: Beyond My Ken, 2016)

Chapter 6: On Symbolism and Meaning

The streets of Northern Ireland may be quieter these days as the sounds of bombs and gunshots have been silenced, but neighborhoods are still divided, and tensions still exist. Peace in Northern Ireland physically looks like communities separated by walls up to 20 feet high, gates locked at night and artwork sharing messages of harmony and hopes for cooperation but mixed with signs of oppression and revenge. The Peace Walls that were constructed to separate Protestants and Catholics stand as a reminder of the past and also as a symbol of the present. The walls symbolize that while there is a ceasefire, the emotions developed from the 1960s to 1990s are still prevalent. They demonstrate that it is hard to implement political negotiations and that it is even harder to change individual views. The Peace Walls continue to exist as they maintain an uneasy equilibrium in Belfast.

Developing an International Center for Peace located in Belfast, Northern Ireland is a complicated and complex proposal. With most of the world's intractable conflicts now being sectarian based, a proposal such as a Peace Center in Belfast could offer inspiration for negotiators elsewhere. The Peace Center in Belfast acts as a tangible, physical statement by Northern Ireland on its position for creating a future of peace. The Peace Center acknowledges that all who have been part of the problem also have to be a part of the solution. Peace is just the beginning of reconciliation and all members of the community have to work towards building a future of peace. It is the belief that no one in Belfast wants to return to the violence, uncertainty and economic ruin that resulted from The Troubles. An International Peace Center dedicated to

peace research and conflict resolution will be an architectural symbol in the urban
fabric of Belfast that brings together peace advocates, political leaders, academics and
community members to develop a realization of peace in Northern Ireland and
divided communities alike.

Designing Symbolism

Moshe Safdie Architects are an important case study for this thesis. As the architects
behind many symbolically charged projects, such as the Yad Vashem Memorial to the
Holocaust, the Khalsa Heritage Centre for the Sikh people and the United States
Institute for Peace Headquarters discussed in the chapter on Program, Safdie
Architects designs integrate content and architecture to capture the core mission of
their projects. The firm believes that there is a responsibility of creating, through
architecture, a meaningful and memorable symbol that encapsulates the program and
expresses the building's raison d'etre, or the reason for being.[101]

The Yad Vashem Holocaust Memorial is set on the pastoral Mount Remembrance in
Jerusalem (*Figure 6.1*). The architects felt that the context combined with the nature
of the exhibition did not lend itself to a major architectural statement being
appropriate. Instead, the design brings visitors from the dark into the light as they
delve into the horrific narrative through the circulation experience.[102] The Museum
penetrates the mountain and guides visitors along subterranean galleries with light
piercing the spaces with skylights. Visitors exit the museum above ground, coming to

[101] https://www.safdiearchitects.com/posts/rising-to-the-symbolic
[102] Ibid.

light, with a view of the forest and a sense of renewal that life has ultimately

prevailed (*Figure 6.2*).

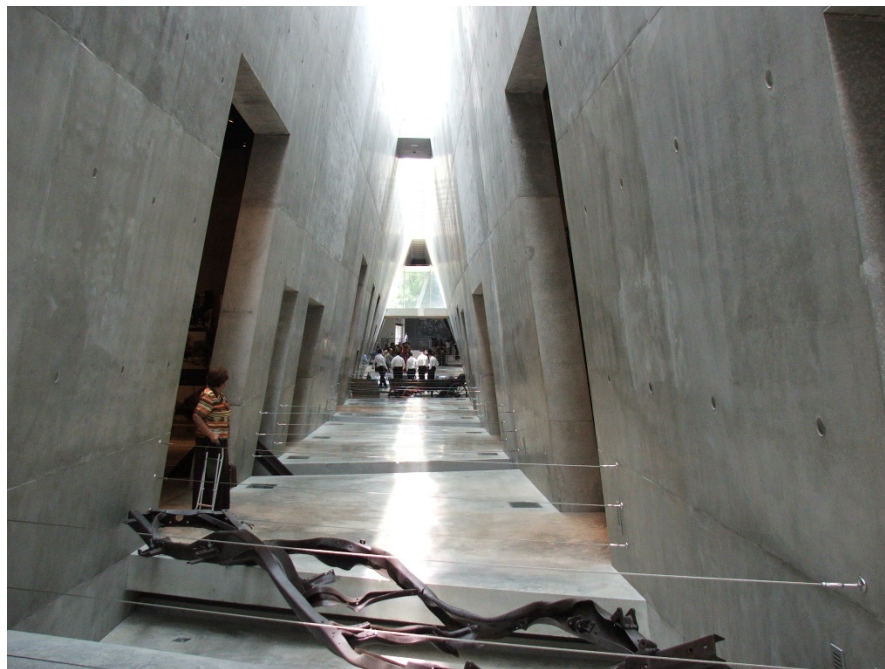*Figure 6.1 Aerial view of the Yad Vashem Museum.. (Source: Andrew Shiva, 2013)*

Figure 6.2 Light piercing through from skylights into the subterranean galleries. (Source: Hynek Moravec, 2006)

In one sense, a Peace Center in Belfast has all of the potential to become an easily recognizable icon in the skyline of the city as a showy, sculptural piece of architecture. The Center, adjacent to an already existing bold, volumetric architectural form, the *Titanic Belfast (Figure 6.3),* could compete and become its own attraction. However, as Safdie Architects expressed with the Yad Vashem Museum and with the Snøhetta and Davis Brody Bond 9/11 Museum, perhaps the nature of the program combined with the historical context of Northern Ireland as well as the location of an already existing audacious attraction, the Peace Center does not need to overtly express its symbolism through loud, expressive architectural forms. Perhaps, a Peace Center can express its purpose, or raison d'etre, internally through a narrative created by circulation, landscaping, materiality and light and air. This thesis will study the balance between overt symbolism and subdued expressionism. Was Mies van der Rohe right by saying, "less is more?"

Figure 6.3 The Titanic Belfast at night. (Source: Albert Bridge, 2018)

Designing for Peace

The physical environment is capable of influencing social relations. Peace

negotiation and conflict resolution need carefully designed environments to properly

occur. For example, chairs arranged in a circle feel much more inclusive than chairs

arranged in rows *(Figure 6.4)*. Gunnar Asplund in his addition to the Gothenburg City

Hall designed every detail down to the heights of chairs. In typical law courts, the

judge will sit higher than everyone else while the accused sits slightly below.

Asplund believed everyone was innocent until proven guilty, so he designed all

chairs, including the accused, at the same heights. In terms of public spaces, more

streetlights make people feel more secure, so public spaces with higher visibility at

night tend to be more successful. The question is to what extent can architecture and

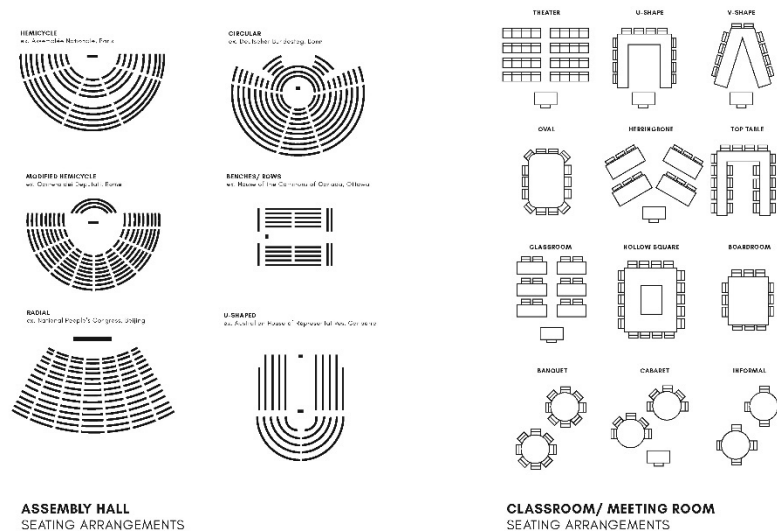spatial design contribute to the reduction of conflict?

Figure 6.4 Seating arrangement study.(Source: Author)

Architecture may not be able to heal conflicts completely, but it can support

environments for peace negotiation and conflict resolution. Architecture can assist by

designing spatial arrangements that are conducive to stability and peace. Place has

the potential of transforming emotions of feeling defended and angry into calm,

reflective and engaged. This shift in emotions creates the possibility to cultivate

forgiveness and understanding. This can be accomplished through structural design,

the choice of materiality and room décor, lighting, egress and ease of flow through

spaces. Clutter may cause feelings of stress or chaos. Space should be well-ordered,

simplified and easily accessible for active participation in resolution. From the

exterior form, down to small minute details such as seating arrangements, a Peace

Center in Belfast will study how to successfully design an environment suitable for

peace in a conflicted society.

Chapter 7: Proposal

Change in Site and Scale

After presenting my site in an early design critique during ARCH799, there was a comment that my site was perhaps too disconnected from the city center. I was then encouraged to seek a site that could better link and weave the fabric of the city back together. If the Titanic Quarter was being developed up north and the City Center was located southwest, then could the site link the two centrally *(Figure 7.1)*?

Figure 7.1 Image of Belfast City Center to the east and the Titanic Development up north bisected by the River Lagan..(Source: GoogleEarth)

The site of East Bank *(Figure 7.2)* is dominated by both rail and road infrastructure. Long term car parks occupy most of the square footage. The land currently contributes to a negative perception of Belfast's eastern development and there is significant disconnect with the city center, eastern communities and the new Titanic

Quarter up north. Currently, the site straddles the city center and the Titanic Quarter. An existing pedestrian footbridge connects the two sides of the river leading to the existing car parks. Cultural landmarks such as the major shopping center, the historic Customs House and the SSE Sports Arena are within a five minute walk.

Figure 7.2 Aerial of East Bank Development in Belfast.(Source: GoogleEarth)

The site presents a major opportunity to both reconfigure the highway network and provide a major riverfront amenity and cultural space. The hope is that the development of a Belfast Peace Park will weave the fabric of the city back together and provide the city with a place to live, work, socialize and most importantly find harmony *(Figure 7.3)*. The first step in the regeneration of this area was to simplify the street system and to remove one of the unnecessary streets that bisected the center of the site. My proposal is to move this auxiliary street further north above the M3 motorway and to extend the road from the Titanic Quarter to better handle the arena traffic flows *(Figure 7.4)*.
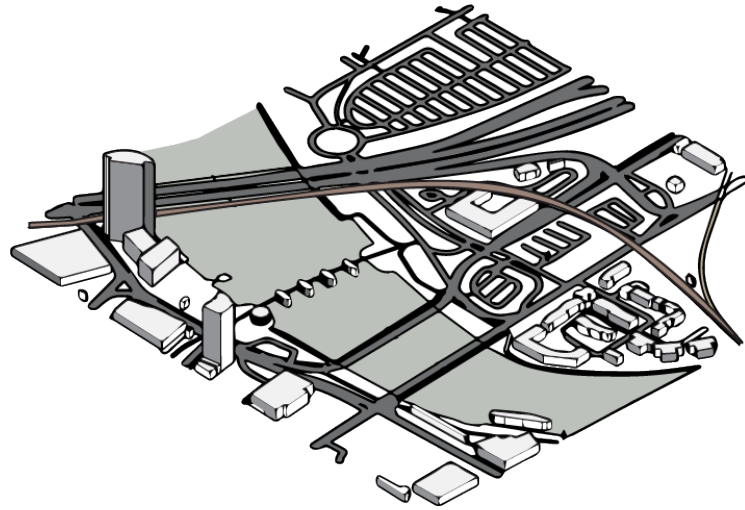
EXISTING

Figure 7.3 Existing site condition diagram.

(Source: Author)
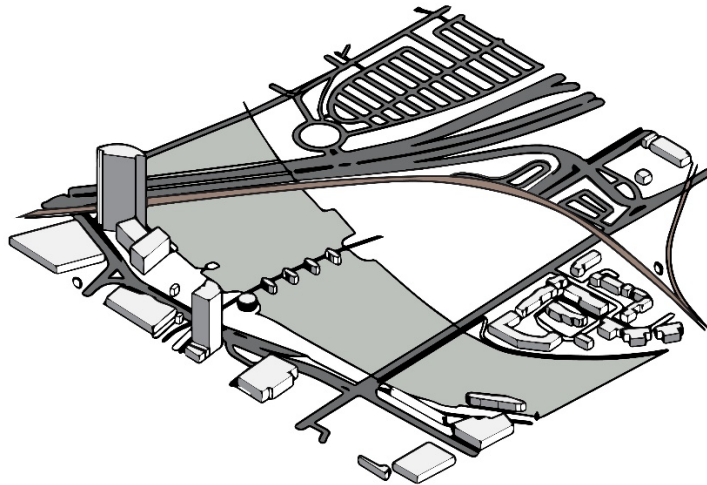
SIMPLIFY

Figure 7.4 Diagram depicting the simplification and removal of one of the major streets bisecting the site.

(Source: Author)

I then rationalized the site's network of streets by simply connecting Bridge End road in the south up north to the Titanic Quarter. Unfortunately, as I have mentioned earlier, the state of peace in Belfast is fragile and over the years car bombings have taken place in response to certain historical events. In consideration to the possible Brexit outcome looming over the country, I am incorporating a 100' setback rule inspired by Embassy site design that helps to mitigate the possible damage done by car bombs to buildings *(Figure 7.5)*.
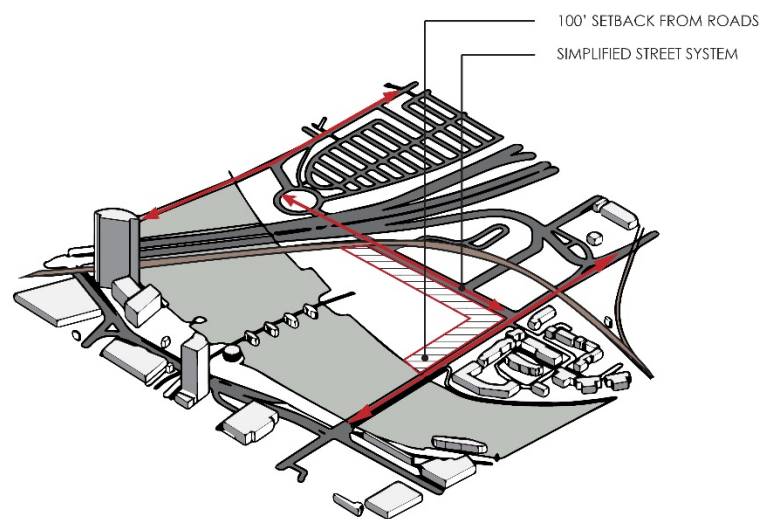

100' SETBACK FROM ROADS
SIMPLIFIED STREET SYSTEM

RATIONALIZE

Figure 7.5 Diagram depicting the 100' setback rule and simplified street system proposal of the site.

(Source: Author)

Lastly, I oriented my buildings on site in such a way that creates view corridors to the city center coming off of the M3 highway exit and a cross axis that connects movement from the city center, the pedestrian bridge and up north to the Titanic Quarter. By making these urban design moves, I am able to create a new park amenity that will become the future site of Belfast's Peace Park *(Figure 7.6)*.
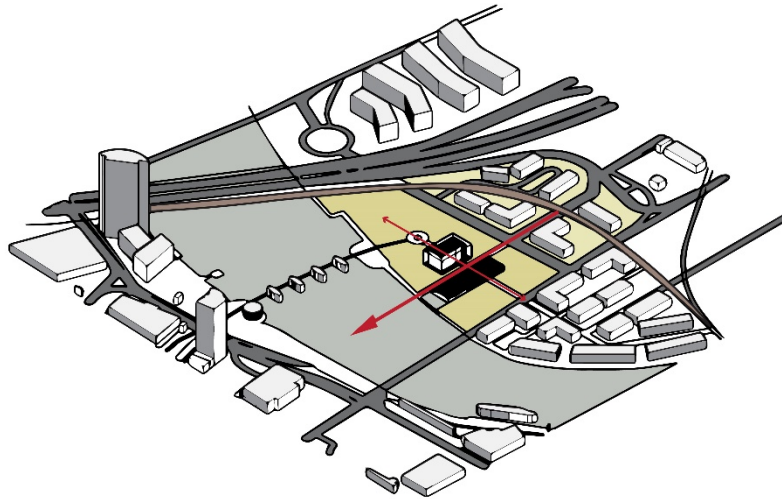
ORIENT

Figure 7.6 Diagram demonstrating the orientation of the buildings on site.

(Source: Author)

A major element of the regeneration of the East Bank is the creation of a new waterfront promenade that runs north to south along the river will provide distinctive character as users meander along it. The ultimate goal with the site is to focus on reversing the effects of the cold, industrial and unwalkable nature of it*(Figure 7.7) and (Figure 7.8)*.
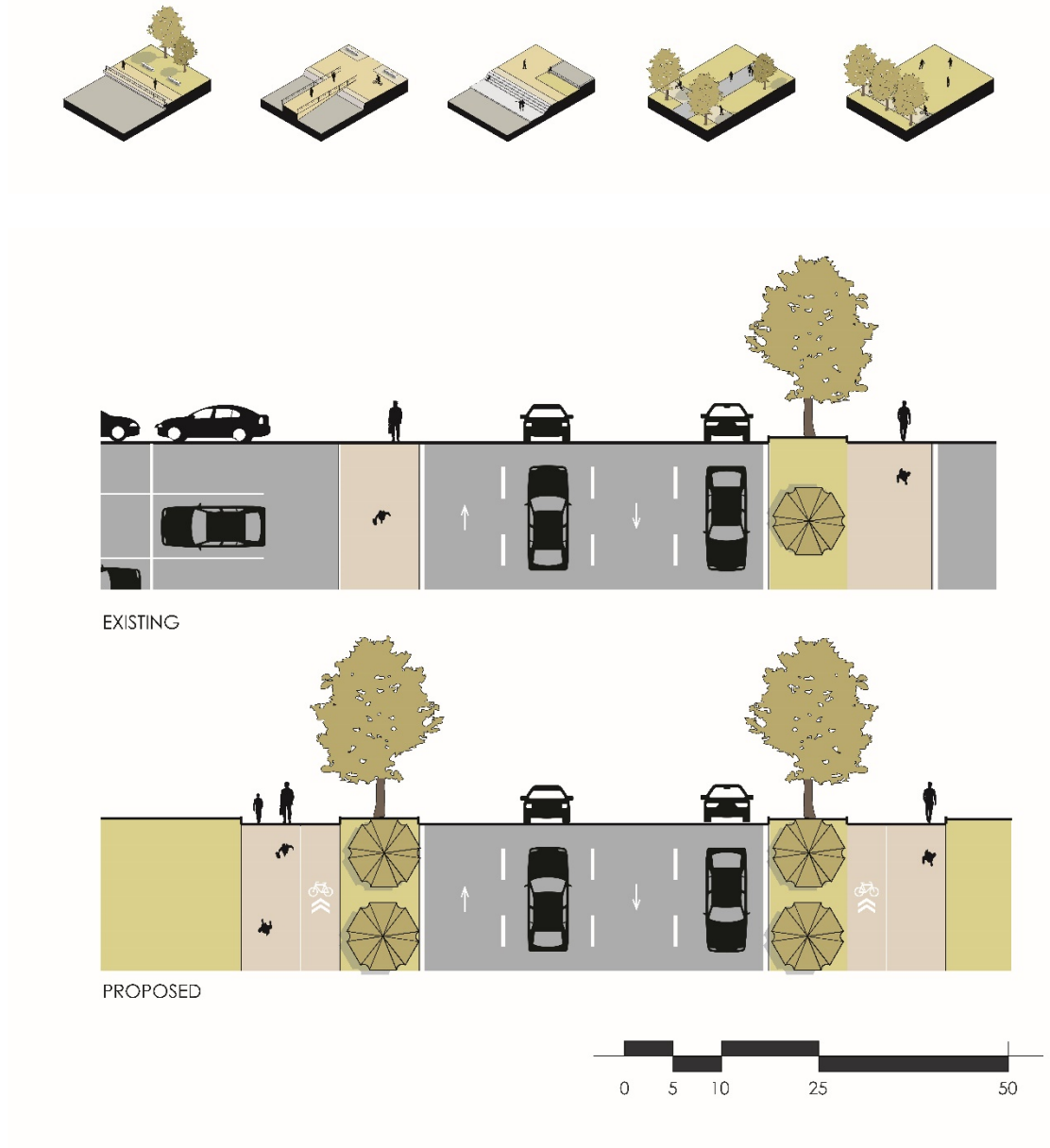
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Figure 7.7 Diagram and sections depicting the transformation in character of the site.

(Source: Author)

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Figure 7.8 Existing and Proposed Site.

(Source: Author)

Besides the location of the site changing, the scale of the program changed in size as well. After much discussion and thought, it was agreed that the Peace Center in Belfast was too large. The Peace Center should serve more as a Pavilion rather than an arena or mass gathering space. This transformation in scale developed the creation of the Peace Pavilion in the Park. The program elements remain similar to what they were originally conceived as with *a place to reflect, a place to assemble* and *a place to gather (Figure 7.9).*
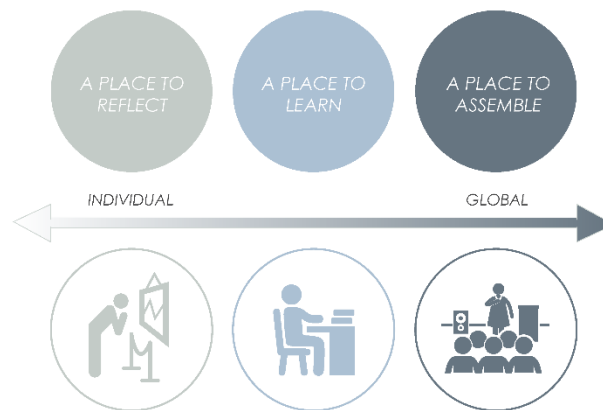
Figure 7.9 Program Graphic Updated.

(Source: Author)

The reflect component refers to a memorial/ museum dedicated to the history of Northern Ireland and specifically the period of The Troubles. It is the intention that users will first experience this programmatic space in order to fully understand the reason for being of the Peace Park. It will be comprised of a screening room that will show film footage and interviews and an exhibit space with a vast array of

information and ephemera dedicated to The Troubles. The point of this space is much more than simply pointing out the bloodshed that occurred in Northern Ireland but will trace the narrative of conflict up until the achievements of the peace processes in place today. It will allow users to face the dark and brutal past and begin the steps towards a new and bright future. The learning aspect refers to the educational component which is dedicated to peace advocacy and education. The educational wing will house formal classroom spaces that are flexible in design and use and informal educational spaces such as a cafe where conversations can be held over coffee. The educational component is open to all who are interested in acquiring and developing the skills, attitudes, and behaviors necessary to live harmony with others, with oneself and with the natural environment. The third and largest programmatic aspect is the institutional wing which will house assembly spaces inspired to those of the United Nations and the US Peace Institute. The intention for the practice component is to provide a platform for peace advocacy. It is envisioned that colloquiums, peace conferences, debates, discussions, and screenings will occur in these spaces. Through combining these three program components, it is the hope that the Peace Center will provide a comprehensive experience in understanding peace from the individual up to the global scale. The combination of these three programmatic components and functions will bring a variety of users to the site which will range from school students and youth who live down the road to global diplomats and leaders *(Figure 7.10)*.

Figure 7.10 General Circulation Diagram.
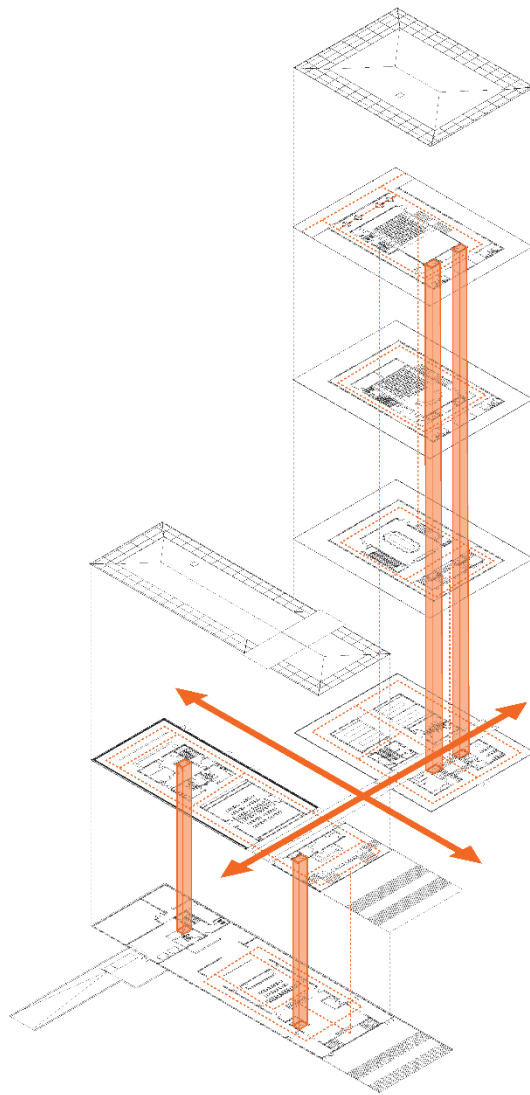
(Source: Author)

<u>*Architecture and the Design*</u>

Since there is no such thing as a peace center, I had look and find inspiration from a variety of places to understand what the gestalt of this building should be.

I studied Moshe Safdie's US Peace Institute here in DC and took note of the qualities he sought to achieve aesthetically which were driven by the ideas of whiteness,

lightness, and glow. Safdie believed whiteness represented purity and wholesomeness while also appearing to be about order and authority. Whiteness is also widely associated in color theory with peace. He thought of lightness in terms of the sensation of being light and its relationship in comparison to mass and weight often associated with the architecture of power and authority. And thirdly, Safdie sought to achieve a sort of glow with his works which he did through the use glass and selective transparency to create a grand effect with reflection and light. I also studied Tadao Ando and his mastery of creating beautiful, memorable spaces through the use of simple geometries, natural lighting and his consciousness of nature. To me, Ando's works are the physical embodiments of peace. He integrates built forms with the natural environment in a way that, rather than opposing or controlling nature, he willingly opens out to it. He also takes up great concern with how a person moves through not only the building, but the entire site of a project. An episodic procession or journey for an individual is almost always included in his works. My favorite summarization of Ando is that "His minimalist buildings improbably mix spatial drama and profound calm." The third inspiration for my thesis is the grandmaster and, my favorite architect, Mies Van der Rohe. It is my subjective opinion that Mies' use of extreme clarity and simplicity in combination with modern materials such as steel and glass led to rational designs that create calming and contemplative effects. Mies truly designed poetic and memorable spaces. For my thesis, it is my hope to combine the philosophies of these three architects into a built environment that can foster peace building. A Peace Pavilion in the park needs to be iconic and memorable, bold and symbolic, yet also refined, rational and contemplative.

As with most beginnings, for form, I started with a singular massing. I knew that I

wanted to create a peace complex of some sort, so I split up the massing into two.

From there, I determined the locations of the three programmatic elements and

adjusted the scale. I have decided to pair the educational and museum aspect into one

bar building and to leave the grand Assembly/ Institutional space as an object

building of its own. To further distinguish the functions of the two buildings, I

submerged part of the bar building one floor underground. The exhibit space will be

housed on the lower level and the classroom and cafe wing will be on grade. The

Institutional space which I will refer to from here on out as the Peace Pavilion will

gain height signifying its importance over its neighbor. By shifting the buildings on

site, I am able to create a public plaza out front facing the water and a pedestrian

street that bisects the two buildings. The final form generator, is an axial connection

that leads through the entire complex. This connection acts as the major circulation

driver and as a visual connection throughout the buildings *(Figure 7.11)*.
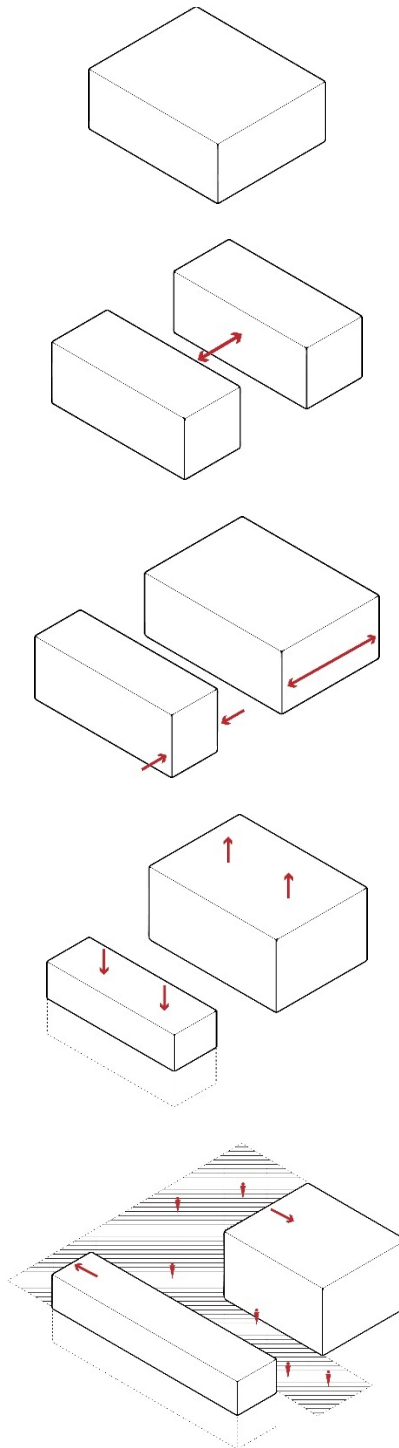
Figure 7.11 Parti Formation Diagrams.

(Source: Author)

For me, an important factor in my peace pavilion was visibility. I wanted the people in the park to be able to see in and I wanted the people in the pavilion to see out. This led me to explore the relationship between solid and void and transparency and opaqueness. This led to embodying a spirit of dualism in both its form and purpose. Thus the exterior is straightforward in form, appearing as solid glass cubes emerging from the earth. The translucent nature reveals the inner rectilinear concrete core housing the programmatic elements. Contrasting elements poise the structure between lightness and darkness, heaviness and weightlessness and solidity and void (*Figure 7.12*).

Figure 7.12 Solid/Void & Engawa Diagrams.

(Source: Author)

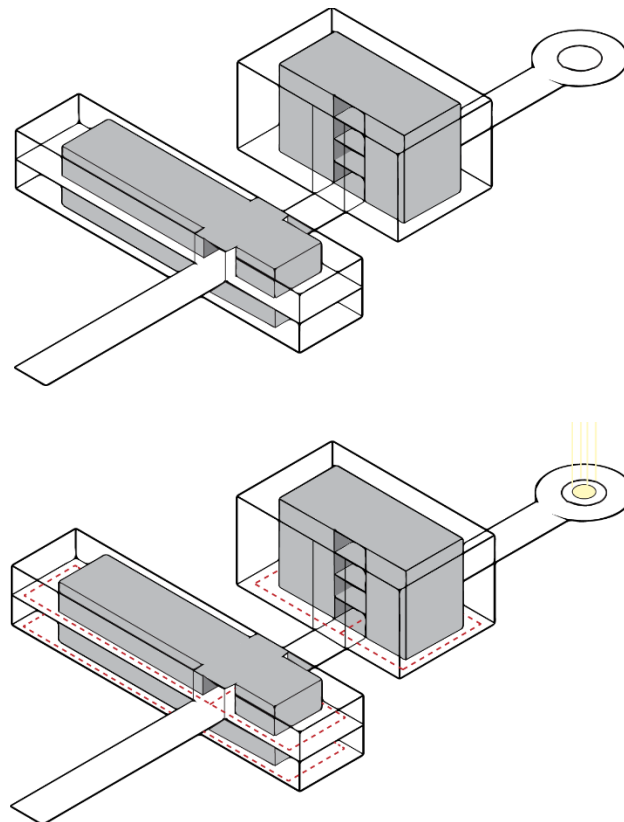An ambulatory spans the glass curtain wall and concrete cores. In Japanese architecture, the term engawa refers to a terracelike space that mediates between the interior and the outside. This space will be the primary circulation path for the bar building and act as a dramatic atrium for the Peace Pavilion. The ambulatory wraps around the programmatic spaces which are composed of simplified rectilinear forms. The exhibit sits beneath the educational component and the assembly spaces are organized next door, rising in level from small assembly spaces on the ground floor up to the grand assembly hall in the sky *(Figure 7.13)*.

Figure 7.13 Section demonstrating the organization of assembly spaces from the smallest being on the ground and the largest, grandest floating up in the sky.

(Source: Author)

 And on site, the buildings are oriented facing the water and opening up to the park simultaneously. The pedestrian street east to west axis leads users to the water and the north to south axis leads users on a procession from the street, passing markers

such as a sun dial and skylights above the exhibit space through the buildings and arriving at the focal point of the garden landscape, the Light Tower. Inspired by a light tower designed by Yoko Ono in Iceland, a beaming tower of light will stand boldly in the middle of the Peace park. The tower of light projected from a stone monument with carvings of names corresponding to the troubles consists of searchlights with prisms that act as mirrors. These mirrors reflect a column of light vertically into the sky penetrating the cloud cover. It is the hope that this light will beam proudly for all of Belfast to see when important Peace Building events are occurring. An outdoor amphitheater circulates around the monument. On the ground floor one may enter from the south and arrive to the Peace Center lobby on the right hand of the bar building. From there, users may walk across the main spine and take a class on conflict resolution or walk towards the end of the bar towards the water where a cafe space is. Users may continue across the street to the Peace Pavilion and meet with a group of local peacemakers in the small assembly spaces on the ground floor. Below the bar building on the lower level, the exhibit dedicated to the troubles is housed. Users arrive from the grand lobby stair down into the lobby space where a skylight allows a peak up to the circulation spine above. One then enters into the screening room before circulating through the exhibit and eventually back out to an outdoor terrace. On the first floor of the Peace Pavilion, a medium size assembly space flanks the left of the circulation core and on the right an art gallery dedicated to high percentage of local artists that sprung about in the years since the troubles in Belfast. And on the upper floors is the double height grand hall that features stadium seating for lectures and colloquiums and spaces for the media and press. A viewing

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terrace opens out to the water and the city center. The sequence of images in *(Figure 7.14)* display what a typical experience at the Belfast Peace Pavilion and Park would look like.

The Pedestrian Street

The Classroom

Small Assembly Spaces

Exhibit Lobby

Exhibit

111

Outdoor Sculpture Garden

Waterfront Promenade

The Cafe

The Great Hall

Gateway

The Light Tower and Amphitheater

Figure 7.14 Visual experience of the Belfast Peace Pavilion in the Park.(Source: Author)

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Chapter 8: Conclusion

Uniting a divided community such as Belfast is a challenge, especially when the city is divided by barriers of the mind. Architecture can try to assist in overcoming these barriers by constructing high quality buildings that hold great symbolic meaning and value. A Peace Pavilion in the Park is a statement by Belfast that the city accepts its past and is ready to take the steps forward towards a united future. The Center promotes peace, stability and prosperity in Northern Ireland while accommodating both the identities and rights of all groups and communities who attend. It is a defining symbol for not only for Northern Ireland, but any conflicted societies. Peace building ultimately can be fostered and facilitated through a peace building.

Presentation Thoughts

The defense of this thesis occurred on December 10, 2019 and consisted of an hour-long session with a 25-minute verbal presentation and followed by a 35-minute critique of the thesis. The discussion consisted of University of Maryland School of Architecture, Planning and Preservation students and faculty, as well as a board of reviewers made up of architects around the DC Metro area. The thesis presentation consisted of a digital presentation of slides that walked through the overview and development of my thesis and 6 presentation boards sized 4'x8' each.

Overall, the presentation was realized as a success and my hard work, attention to detail and merit were praised. The jury agreed that there was a lot of potential in the design proposal. Some members of the jury questioned if the International Style was the correct style to design in and suggested that perhaps the building should have been designed with no style in mind. It is my belief that the International Style was the best choice for this project. Since Belfast has no distinct character or architectural identity, the style of the Peace Center could have been endless. I am proud and defend my decision to design in the sleek, contemplative, and thoughtful International Style. Another jury member questioned the point of the Light Tower and asked what its purpose was during the day. I responded by saying the Light Tower has an amphitheater designed around it so that both during the day and at night informal (or formal) education and gatherings can occur. Lastly, the last major critique regarding my proposal was the design and development of the site. Some of the jury commented that they wished there were more moments that allowed for engagement or connection. I agreed with this sentiment and explained that this final site version was one of about thirty site versions. Many of my earlier site designs were complex and filled with all sorts of moments and experiences. I was advised to simplify, simplify, simplify in all aspects of my design. I was highly encouraged throughout the thesis process to simplify my site, circulation, and structure. It is through this simplification that my design finds the most success. This Peace Center is non-referential, rational, clean, iconic, understandable, and most importantly, peaceful (*Figure 8.1)*.

Figure 8.1 Exterior view of the Peace Center.

(Source: Author)

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