CENTER FOR EQUALITY

A Design Thesis Submitted to the
Department of Architecture and Landscape Architecture
of North Dakota State University

By

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In partial Fulfillment of the Requirements
for the Degree of
Master of Architecture

Primary Thesis Advisor

Thesis Committee Chair

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Architecture can facilitate the creation of a comfortable, welcoming and uniting space for its users. This thesis seeks a solution to the need for LGBT-affirming spaces. These spaces are necessary for a minority community that is vastly underrepresented in many of today’s communities. The outcome will be a facility that will provide education, health and community centered spaces for all those within the LGBT community and its allies. Spaces are intended to be used widely in the community as the demand for gathering and community spaces increase. It will also serve the Center for Diversity’s communications and office spaces. The outcome will result in a more welcoming and inclusive city for the embrace of diversity and dignity.
How can architecture unify both a neighborhood and LGBT community?

Problem Statement
Theoretical Premise

Claim

Architecture can unify by creating an engaging space to educate, bring together and inspire those of and within the LGBT community.

Supporting Premises

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<tr>
<th>Actor</th>
<th>Action</th>
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<th>Manner</th>
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<tr>
<td>Community spaces are a needed to enhance and unify a community promoting is diversity.</td>
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<td>Promoting an enjoyable space to occupy by all in the community will unite a neighborhood.</td>
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<td>The LGBT community and urban neighborhoods will benefit in a greater diversity of gathering spaces.</td>
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<td>A neighborhood and community is brought together by having spaces to facilitate opportunities to gather and strengthen each other.</td>
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Unifying Idea

Community center spaces help engage a community of diversity and all ages. By doing this it will unite a neighborhood and benefit from a more active and personal connection with those in their community. This type of use will only strengthen a neighborhood and LGBT community. They should be innovative and responsive to the communities they serve. (CenterLink, 2012, p.24)
There is a need within a community to gather. LGBT community centers allow for an educational outreach that helps educate and unite people of all types. This understanding helps blur differences and brings a greater level of understanding and interaction with each other within a neighborhood and community of peers, allies and adversaries.
This thesis addresses the lack of LGBT resources available in Sioux Falls, SD and tries to implement a facility that can bring awareness to Lesbian, Gay, Bisexual, and Transgendered people. The Community centers goal is to be a beacon of hope for those not only within the community of Sioux Falls but also represent the rural population in South Eastern South Dakota, South Western Minnesota and North Western Iowa. The population center of focus will be primarily Sioux Falls but also have a connection to the City of Brookings SD, which is the location of South Dakota State University, a population that largely travels between the two communities for LGBT events and opportunities.

This community outreach center will serve a growing population in the community. It is unclear as to the number of LGBT people living in Sioux Falls due to the problem of underrepresented statistics in the census. The number of LGBT households in the state of South Dakota is estimated at 9,696 (2010 U.S. Census) but many more have yet to identify themselves as part of this demographic. Of this population 26% are raising children, this statistic will be something that my center will need to respond to in order to bring greater support to a different type of family structure. (2011 U.S. Census) Another major component that this thesis will seek to explore and address is the lack of mental and employment support among those within the community.
There is a disproportional gap in median income between same sex couples and their married counterparts, despite higher education attainment. It is also important to address not only the cultural aspect of a group such as LGBT but also a diverse racial population. Statistics on this show that among people in same sex couples 27% are nonwhite population versus only 6% among traditional married couples. (The Williams Institute, UCLA) The importance of support and embracement in the community is the ultimate focus of this project. It is necessary that all the issues above are addressed to help those affected by a society that has traditionally been suppressed.

There is a clear need for not only personal support through relationships but also opportunities to connect back to the community with social educational outreach programs and the administration tasks that are involved with that. This community outreach will allow for a facility that will open itself to everyone and not only the LGBT cause. It will serve as a gathering space for neighborhood groups, non profits as well as those activities stated earlier. The need for community spaces like this is to allow for the promotion of greater diversity in culture and will allow for people and the spaces they live to grow and evolve through connection and understanding.
Sioux Falls exists as the cultural epicenter of South Dakota. This center will be a beacon of acceptance to all those living within the states largest city and the state as a whole. The opportunities offered by a place such as this will be invaluable to everyone in the community to help foster an environment of acceptance and harmony.

The users of this building will be the general public as well as non-profit and political rights groups. These spaces will comprise of office space as well as gathering public spaces for the public and neighborhood groups. Users

The owner of this building will be the Center for Equality, a community outreach organization. Owner
Physical / Mental Health

This part of the building will serve for general health and wellness opportunities and provide a space for health care referrals. STI and HIV/AIDS related programs will also be housed here. The physical aspect of this space refers to Support and counseling groups.

Social / Recreational

This will comprise of meeting and public spaces.

Community Outreach and Civic Engagement

Community education and administration space

Art / Culture

These spaces will have gallery space and opportunities for film screenings.
The location of this project is in Sioux Falls, South Dakota. The metropolitan population of this community is 232,000, the largest city in South Dakota giving it political and cultural relevance for the state.
This site was ideal due to the proximity to public space as well as cultural opportunities nearby. It resides on a parking lot one block west of Phillips Avenue on Main Avenue across the street from a science and art center as well as in near proximity to a parking ramp and residential neighborhood.
Site Corner

Phillips Avenue

Looking Towards Site from Phillips

Figures 19.1-19.3
This project seeks to create a space that benefits a community and neighborhood through connection and cultural awareness. The facility will be a space which can be used to strengthen bonds and provide opportunities for individuals that only can become possible through architectural space. The careful study of public and private gathering spaces will help form an affirming space for anyone in the community seeking these connections. Blending into the fabric of an existing neighborhood while creating an identity for this area will be an opportunity to explore.
Research Direction

My research method will be compiled in a qualitative/quantitative way. I will use case studies of projects that are similarly related as well as other facilities offering usages that I will encounter within my design. Site analysis as well as demographic studies will also play an important role in my process.

Design Methodology

The qualitative/quantitative analysis will be compiled using a mixed method to ensure I collect the widest variety of research possible. I will focus my research through case studies as well as 2D and 3D drawings, personal interviews and print/online data sources.

Documentation

Documentation of my project will occur on a weekly basis. All my drawings, sketches, models and research will be collected and converted into digital formatting on a weekly basis. The compilation of my design process will be compiled in my presentation as well as this book.
Architecture allows experience through a variety of opportunities not only just in space but connections as well. These spaces facilitate places to work, live, recreate, connect and reflect. Throughout history places like these engrained themselves into the community and played a vital role in shaping life. This is true in all aspects of culture, even with regards to the LGBT community. It is important to reflect on history of self-expression through architecture and urban design to understand these complex and sometimes delicate connections between the built world and sociology.
In the beginning, LGBT spaces were loosely created by a code of understanding as a way to find each other. These codes helped bring people together without attention being drawn to them or their activities. Much of this was seen as unacceptable except on the fringes of the western world in which these spaces in the LGBT community where apparent.

Venice during its peak saw sensuality as an important part of its culture. Its urban design was one which buildings along the Grand Canal were ornamented heavily with a variety of facades which, with uniform heights, created an urban street wall. This facilitated activities within that allowed for a free expression of one’s self allowing a vibrant Homosexual subculture filled with cross-dressing, color and life. This all changed with the arrival of foreigners into port. The first cases of syphilis appeared for the first time in Europe, creating some of the first areas of urban isolation, ghettos. This area and practices became associated with “licentious behavior” and something that must be contained. (Betsky, 1997)
In the modern era, the first gay spaces to appear were in secluded areas, much like those of the past, which used codes of conduct to bring people together. This invisible network was present within any city, bringing comfort to those within the LGBT community that they were among others they connect with. This type of activity lasted until the end of the Nineteenth Century where built spaces were used to facilitate gatherings.

The term “in the closet” is described by Richard Rodriguez (Betsky, 1997), “To grow up homosexual is to live with secrets and within secrets. In no other place are these secrets more closely guarded than within the family home. The grammar of gay city borrows metaphors from the nineteenth century house. “coming out of the closet” is predicated upon family laundry, dirty linen, skeletons.” (p. 180)

The next evolution of gay gathering spaces started appearing as dance halls presenting the LGBT community with a safe space to gather as forms of recreation. This lasted fairly uninhibited until the end of World War 2. During this time urban
authorities started to suppress the LGBT community and the spaces in which they gathered. This resulted in many within the community being forced back into hiding. The history of this would not end the spaces in which members of the LGBT community would gather, but it added a sense of anxiety within their cultural and urban fabric.

During, and shortly after the formation of gay dance halls the Gay bar appeared. As another form of gathering space this was a vital part of one’s life during this time in history, where they were not welcome to discuss their lives in the public realm openly. Many of these spaces were occupying anonymous buildings on the outside edges of “acceptable neighborhoods” near transportation and workplaces. These spaces were the edges of downtown areas and have become development areas in dilapidated neighborhoods. Within an urban design perspective, these spaces were voids in the urban landscape that were filled with activity and ultimately became a source of regeneration.

Until the 1970’s bars were not distinguished
by anything other than its name. This was to create a level of anonymity. These spaces were communicated by hearsay and often had architectural responses to their client’s wishes to gain privacy. Many of these types of buildings held their entrances in an alley or the back of the building allowing for people to enter and exit freely without fear of being seen or further persecution by others.

With the social acceptance of homosexuality, the community wanted to seek out further connections with each other. Building social networks and support groups are an essential tool in one’s acceptance for themselves and thus places that value in the spaces they occupy. This became a drive to build a more open and visible community lead to new public spaces and neighborhoods in this country. The Development of gay neighborhoods was an ideal situation to help sustain the mass exiting of urban America in favor of a more suburban lifestyle.

The first LGBT space created was known as the Castro district of San Francisco. The Urban
areas of San Francisco were becoming hallowed with mass flocking to suburbia that was common during this time. The result allowed for urban spaces that were “free for the taking” and became areas full of color and life, expressing the unique culture of LGBT people. This was an urban environment that allowed for the open and honest connections between people opening up to a welcoming environment to all cultures and races, something that wasn’t true of the growing American suburban dream which was centered on white middle class families.

The Castro and other neighborhoods in the United States with a large LGBT population became stressed as the AIDS epidemic struck. This dramatically changed the dynamic of these spaces socially which still carries over to this day. First reported in 1981, it not only was a huge strain on the social bonds within the gay community but also provided far greater public and political tools used against the movement. This epidemic was directly linked to the LGBT community and was termed a “gay disease”. The social implications of this were devastating to a young blossoming gay
rights movement. During this time the Federal government did little to aid the gay community and was reluctant to even refer to it in public matters. This had an obvious impact on the LGBT population immediately but even on a broader sense today. As of 2002 AIDS deaths totaled 501,669 people. (Rimmerman, 2008, p. 153) This experience was a major step backwards in regards to LGBT spaces in this country.

In recent history, more and more our digital lives define who we are. These tools are valuable for people to connect in new ways that have virtually been unseen before, although it created an easy way for the LGBT to retreat into the web. It allows for an anonymous atmosphere that keeps reality from the visible world. Due to this phenomenon, it is even more important to create spaces for those within the community to connect face to face. This is a connection that is based on real experiences, based on real connections and encounters with one another. I argue that we need to re-cultivate these spaces that were at their height before the AIDS epidemic, not necessarily in
replication but by creating spaces within our urban fabric that opens itself up to a wide range of demographics, bringing people together rather than division.

Symbols have been an important part of the Gay, Lesbian, Bisexual and Transgender movements to create pride and unity. The lambda is a lower case green letter that was originally chosen by The Gay Activists Alliance of New York in 1970 as their symbol. This symbol became a way for the gay community to identify each other. It was a popular symbol because it was easily mistake by the general population as a fraternity symbol.

The Rainbow flag is one of the most recognizable images tied to the LGBT movement. As the most widely used symbol of the gay community it has found great popularity since its concept. Artist Gilbert Baker developed the flag as a project in 1978. This flag was created to be a symbol that could be used for the San Francisco Pride Parade each year. Gilberto Baker placed meaning upon each color used and found on the flag.
• Hot Pink – Sexuality
• Red – Fire
• Orange – Healing
• Yellow – Sun
• Green – Nature
• Blue – Art
• Indigo – Harmony
• Violet – Spirit

In 1978 Baker and thirty volunteers hand stitched and dyed the first prototype flags. When he brought the flag to be mass produced in a factory, the hot pink stripe had to be removed, due to the lack of color availability. In 1979 the parade committee decided to use his flag for a symbol of their gay community. They decided to remove the indigo stripe so they could evenly distribute the colors along the parade route. The flag gained national support shortly after and was recognized by the International Congress of Flag Makers.

To honor the AIDS epidemic suggestions were to add a black stripe at the bottom of the flag. This stripe would be to honor all those that were lost to AIDS. It was also proposed that once
a cure for AIDS is found all the black strips should be removed from the flags and ceremoniously burned in Washington D.C.

The pink triangle is also a symbol used within the gay community and has had a very politicized and colorful past. It is a symbol that has been taken directly from Nazi Germany Concentration Camps. History of this symbol and the reasoning behind it began even before WW2. Paragraph 175 of German law discussed the prohibition of homosexual relations. While Hitler rose to power in 1935, he fathered this law to include homosexual kissing, embracing and fantasies. It is estimated that 25,000 people were convicted of this crime between 1937 and 1939. These people were sent to prisons and later concentration camps, where they were forced to go through sterilization procedures. In 1942 the punishment was extended to death.

In concentration camps prisoners were labeled for their crimes. Criminals of ‘regular’ crimes were given a green triangle, Political prisoners wore red and Jewish prisoners were labeled with two overlapping yellow triangles (forms
the Star of David). Gay Jews were told to wear overlapping yellow and pink triangles, the worst offence. It is reported that those with pin triangles got the worst treatment from guards and other prisoners.

Homosexual prisoners were not among those sent to the Aushwitz death camps, as their fellow Jewish prisoners were, though there were great numbers of them executed. Due to German law, when the allies defeated the Nazi Regime, Political and Jewish prisoners were released and homosexuals remained imprisoned. This law was in effect until 1969 and those prisoners living in the camps remained in jails over 24 years after the war efforts ended.

The pink triangle started being used in liberation movements during the 1970’s. When public figures and opposition tried to limit or prosecute gays, they were associated with the Nazi movement because of this symbol. Use of the pink triangle gained mass appeal in the 1980’s when ACT-UP (AIDS Coalition To Unleash Power) embraced the triangle as their symbol. Instead of a downward facing triangle seen in use by
the Nazis, it was turned upright to suggest an active fight was taking place.

It is important to learn from the history of space and culture, to embrace and promote where we are heading. Without understanding the hardships that have been endured over years and years of struggle, we cannot understand the importance of such a facility. This thesis is not responding to a new trend, but instead, something that has been with us since the beginning of time.

The oppression of the LGBT community has been whispered about for a number of years in the recent history, from time to time shouting was necessary to give it more attention. Only through the understanding of this history can one make a valuable judgment in regards to the LGBT community, within their own cities and homes. This project is aimed at providing a formal space for the gay community to gather and seek out help. It is incredibly important to have visual support for those struggling or living within their community as a minority group.
Imagery is important within the gay community. Bright colors and expressive displays of pride are a prominent part of the culture. It is necessary that the traditions and vibrancy carry on, paying respect to those who have laid out the framework during the 1970’s. A project such as this has the possibility to unite a community and create energy for a neighborhood. Historically LGBT friendly areas have turned low use areas into vibrant and exciting areas within the fabric of its urban context.
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<tr>
<th>Architects</th>
<th>Completion</th>
<th>Sq. Footage</th>
</tr>
</thead>
<tbody>
<tr>
<td>HOK</td>
<td>Unbuilt</td>
<td>93,000</td>
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**Atlanta GA**

National Center for Civil and Human Rights

Figure 38.1
The National Center for Civil and Human Rights in Atlanta Georgia is designed by HOK and Freelon Architects. This project is a result of a design competition and plans are currently being implemented in phases. The full concept will eventually comprise of 93,000 square feet. The siting of this building is in a park setting within an urban area. The material of the building is much like the community center in Yangzhou China in that it uses modern building methods and materials to allude to the traditional building practice of the area. The terra cotta rain screen allows the envelope of the building to be contemporary while paying tribute to brick architecture that is often seen in the south. The roof structure also employs storm water management through the use of a green roof, bio swales and reflecting pools on the site.

This project is unique because it’s the only case study that discusses civil rights directly through its architecture and use. Exhibition space allows for a flexible space that showcases current human rights struggles throughout the world. The facility also offers spaces
for meeting, performance, dining and retail. What’s interesting about this project is how the building sits on its site. The interlocking form is an image of unity, it represents the strength that human rights activists had in the south under the leadership of Dr. Martin Luther King Jr. Building form resembles the act of interlocking arms, much like what was done during civil rights marches.

The building will function by immersing its visitors through interactive exhibitions and activities. While moving through the exhibits, users will be exposed to a courtyard, this to contrast the exhibits with a tranquil calming environment. The environment was an important consideration to the architects for this project. Designers for this project feel that this building will show that conservation and stewardship of the environment and resources are a fundamental human rights issue.

The floor plan upon entrance funnels you through a gallery that twists and turns almost in a disorienting manner. Upon passage it opens up into a large open transition space that moves you past classroom and retail spaces. Second floor space also includes an exhibit space with similar layout that is present on the first floor, which leads into more classroom and administration spaces. Using progression through space like this engages people into the meaning of space, to move through it. Opening up from this into an open space overlooking a courtyard really increases the message through its stark contrast. Meaning is imposed not only through the artifacts in the space, but through the space itself.
<table>
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<tr>
<th>Architect</th>
<th>Zhang Lei, Shen Kaikang, Yang Hefeng</th>
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<tbody>
<tr>
<td>Completion</td>
<td>2011</td>
</tr>
<tr>
<td>Sq. Footage</td>
<td>28,005.97</td>
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</tbody>
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Three Courtyard Community Centre

Architect: Zhang Lei, Shen Kaikang, Yang Hefeng
Completion: 2011
Sq. Footage: 28,005.97

Figure 42.1
Three Courtyard Community Centre is designed by Zhang Lei, Shen Kaikang and Yang Hefeng built in 2009. The project is located in Yangzhou, Jiangsu Province, China. The special arrangement of the building on its site comprises of three spaces totaling 20,451.42 square feet. The design of this building possesses many features that allude to a traditional Chinese village. The roofline is characteristic of profiles in the local village as well as its building material. Red clay bricks comprise the walls of the facility that are made from the local riverbed. What’s interesting about the layout of the building is what the name implies, three courtyard spaces. Each courtyard represents a different traditional garden type for the region. One showcases a bamboo garden, a second surrounds a rock garden and the third introduces water into the space.

This project is similar in that its ultimate goal is to bring people together, a universal for the typology. What’s different about it is the way that it arranges this activity. The use of three separate spaces formalizing how people engage with them creates a unique experience.

The building is sited in an area where it acts
as a buffer between a newly created portion of the city filled with modern office blocks and the other side a farmers’ village. The traditional forms and building material allows for a translation between the old and new. The sensitivity of local building material and culture is what makes this project an interesting study of form and local interaction.

Building functions much like the special layout comprise of three different uses. Recreational facilities, dining space and meeting spaces are given for community use. Each of these spaces is uniquely separate from the other. These spaces also maintain their own identity by use of local gardening traditions. Each of these functions is scattered about embedded among a large open park.

The interior spaces of this center are accessed by two separate entrance points. These spaces open up to the outside park but also prevent too many direct views from the outside in. The circulation of the space is contrasted with the red brick with simple white walls and grey floors characteristic of the project as a whole. Each maintains several small rooms which are consistent with all Chinese restaurants as well as a larger gathering space for public meetings.

The design was driven by the idea of creating the space to be divided into three elements which allows use by different groups at the same time uninterrupted. The building style has contemporary elements but is done in a way that local villagers are not intimidated by an untraditional building style. The appeal to two different demographics allows the designer to implement ways to bridge the cultural gaps and traditions into a cohesive form.
Tokyo, Japan

Karakida Community Center
Architect: Chiaki Arai
Completion: 2011
Sq. Footage: 28,005.97

Figure 46.1
The Karakida community center was designed by Chiaki Arai and built in 2011. The community center is designed for the community of Toma City in Tokyo, Japan. Spatial structure creates a facility that contains 28,005.97 square feet. The building profile is such that the west façade is a two story structure and a one story section on the eastern side of the building. Program for this project includes a community hall and library, which is located in the two story section on the west side and on the east there is space for a children’s house. The building has an interesting design that remains sensitive to the original characteristics of the site. Its memory is kept by the presentation of its roof structure. A wavy green roof maintains the way the sites rolling terrain but also works to reduce the heat island effect of the building.

This community center is a lot like the other examples cited in this book with the fact that it is necessary to respond to the transition between different special uses. The technique used in this case was to link them all back to a central vertical transportation atrium. This
allowed the architect to introduce natural light into the heart of the building as well as a space one can visually relate to and with. It is unique in that it is the only case that I looked at that uses horizontal and vertical line as such prominent element throughout its design. The material makeup of each space is unique and important to its use but the use of line is the uniting element that brings it together as a cohesive unit.

The building uses the site well filling all the corners except two, one a plaza and the other a green space. It responds to the unique format of the street grid, or lack thereof, that's frames, its site. The façade relates to the sidewalk in a way that allows it to keep the scale of surrounding buildings while also introducing a dynamic roofing detail. The project creates a unique and dynamic space that is linked with a common design element using a variety of material choices. The space layout allows for gathering space as well as visual connections to the other parts of the building, inviting you in and to explore. The use of natural light and exposure within allows the user to feel comfortable knowing their relationship within the building and with others using the space.
I looked at three separate case studies to help guide my own design. One of them is located in the United States and the other two are in Asia, one China and the other Japan. The National Center for Civil and Human Rights was the only one that best related to my ultimate program of spaces. It comprised of an exhibit space with meeting and administrative spaces that form a unique and meaningful experience. Three Courtyard Community Centre in China was built more closely to tradition and its site context than any of the other two. Lastly the Karakida Community Center was a good study on a more contemporary Community Center design solution that the Three Courtyard project didn’t have. These were three case studies in three different countries all of which have the goal of bringing people together and each have their own set of design solutions.

The most important task at hand in regards to my theoretical premise is the act of bringing people together. Each of these studies came in with their own unique program requirements and solution and an ultimate goal of organizing public and private space appropriately. I feel that each of these case studies approached their social and cultural contexts in a different manor. The National Center for Civil and Human Rights responded not only to a local context but a greater and broader national and international response to the function of their building. Three Courtyard Community Center on the other hand responded to their site very specifically using local materials and relating the spaces to cultural traditions and building styles within close proximity to the project. Karakida Community center fell somewhere between the two of these by responding to the site in form but interior spaces were efficiently laid out to maximize movement through the program in a more contemporary manner.
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Because of the differences in the cultural locations and the lack of case studies relating directly to my specific typology a lot of what I learned through these three case studies were different methods of space organization. Three Courtyard was very traditional in the Chinese sense, being that all the spaces were separate and removed from one another. Each use was isolated into its own segment of the building and segmented further for private use. The project in Japan, Karakida Community Center had space that was more informally arranged. Both the use of literal and implied space was implemented into the first floor of this project. This I feel offered a more engaging and open space allowing a person to engage in not only the space they are immediately standing but also spaces and rooms around them. I found that the spaces in my first case study, The National Center for Civil and Human Rights, organized a floor plan that showcased its progression as a visitor moves through the building. The middle of the building was open and inviting where the spaces for exhibit were long small and winding.

I feel that a combination of all three of these spaces is necessary for the ultimate goal of my unique typology. The isolated and traditional space of the Chinese project is important in relation to my clinic and therapy spaces. The Japanese project best relates to my more public gathering spaces and outreach programs as well as access to the private spaces of my facility. Lastly the project in the United States offers a perspective on how to transition these spaces as well as how to design gallery and group rooms that will be necessary for one on one and group interaction spaces.
LGBT community centers are a relatively new concept with a short but growing history. The first center opened up in Los Angeles in 1971 originating in a small storefront. The second Lesbian, Gay, Bisexual and Transgender community center to form was in 1973 also in California. During this time in San Diego Jess Jessop set up an answering machine in a supply closet creating a help line for anyone within the community, this was the start of a greater movement within the community to start a community center. While the American Psychological and Psychiatric community removed homosexuality from the list as being a mental disorder The Center formed. Currently the Center is the second oldest in the United States and the third largest in the world. Around the same time as The Center, a movement was started in Chicago. The Center on Halsted formed in 1973 as a volunteer run information resource and meeting place for gays and lesbians. In 1974 they expanded services when gay medical student volunteers served people through its Horizons Clinic to treat Sexually Transmitted Diseases. More recently LGBT community centers have been growing around the world. These centers are usually located within the core of the city and are working to further the visibility of the community and its movement. These spaces have historically been an integral part of public outreach and support. The need for employment and housing services, social, and clinic services are often standard services provided in any community center. As visibility and awareness increases the need preserve and communicate the history of LGBT people to the rest of the community will be and remain an important component of any center.

These kinds of centers would not be possible or in existence without the development and progress as a LGBT community as a whole. The movement towards
acceptance from the general population is not a new occurrence and has played out through history in many different ways. History of the movement had little study and exploration before the nineteenth century in Europe. Doctors such as Sigmund Freud and Magnus Hirschfield began studying sexual behavior during their careers. Their documents were sympathetic to homosexuality and deemed it to be a normal segment of human population. Hirschfield himself created Berlin’s Institute for Sexual Science, which was the best archive of gay cultural history in Europe. During this same point in history the public began backlash against gay and lesbian writers in Europe. With the rise of the Third Reich, support for the LGBT community depressed and Hirschfield’s library was destroyed and the Nazis burned the books May 10, 1933. This resulted in a wealth of knowledge being lost forever to the course of history.

Gay and Lesbian history existed in the United States as it did in Europe, but little was discussed of it until after World War Two when support groups were formed within and for the community. Before this national movement Gay life flourished in Greenwich Village and Harlem during its Renaissance in the 1920s. The public awareness on a national level was due to Soldiers returning to war and Joseph McCarthy’s investigations of Homosexuals in government. All this exposure during the early 1950’s, lead to the modern Gay Rights Social Movement in the United States.

Between the 1950’s and 1960’s the LGBT community gained the public spotlight. The main organization to seek help for the LGBT community was Mattachine Society, and was founded in 1950. Shortly after the Mattachine Society, in 1952, One Inc. was formed on the west coast as the first lesbian support network in the country. In
1951 Donald Webster Cory published The homosexual in America and stated that gay men and lesbians were a real minority group. In 1953 Dr. Evelyn Hooker won a grant to study gay men. She found and presented in 1956 findings showing gay men were as well adjusted as heterosexual men, and often more so.

The Gay Rights Movement started in the mid 1960’s when the first gay rights demonstrations took place in Philadelphia and Washington DC in 1965. In 1969, the Stonewall Inn in Greenwich Village fought back against its repeated police raids. This was a watershed moment for gay rights support and has been commemorated since the 1970’s every year in June, with pride marches across the United States. Many political organizations formed throughout the 1970s. Lesbians formed their own subsection of the movement with the Woman’s Rights Movement and Feminist groups due to frustrations with male dominated leadership of the Gay Rights Movement. Religious organizations also started accepting the LGBT community with the first openly gay Minister ordained by the United Church of Christ in 1972. Parents and Friends of Lesbians and Gays (PFLAG) formed in 1972, the goal of this group is to seek and provide support for family and friends of LGBT people within the community itself. The gay rights movement peaked at the end of the 1970’s with openly gay representatives taking office and the first march on Washington occurring in 1979.

The modern Gay Rights Movement has seen some momentum starting in the 1980’s up to today. The AIDS crisis in the 80’s caused wide discrimination of the Gay community through the disease. Large marches on Washington once again occurred, drawing as many as 1 million gay rights supporters in 1987 and 1993. During the late 1990’s visibility of the community
grew through the use of TV and Hollywood celebrities. A major turning point leading to this was in 1997 when Ellen DeGeneres came out on national television. Since then, celebrities have been the most vocal in their efforts to support the Gay Rights Movement.

The 21st Century was the start of many legal movements seeking to gain acceptance of LGBT people. Same Sex unions were legalized in 2000 allowing partners to gain recognition of their lives together. Massachusetts was the first state to perform same-sex marriages in 2003 and since then others have followed suit. The states as of date that recognize unions or marriages are New Hampshire, New York, Massachusetts, Connecticut, Iowa, Vermont and Washington, DC. Movement supporters saw a victory when in the case Lawrence vs. Texas ended sodomy laws in 2003, freeing gay Americans from a criminal status. The movement has seen great strides in the past and recent history, but seeking full equality and acceptance under the law remains a great task. Acceptance socially and culturally has proven over time to be fluid and the best method to influence this is exposure and pride. It is my experience today that many people feel they do not know anyone of the LGBT community, but it is the case that people are too afraid to identify with it through social persecution.

The recent history of Sioux Falls began in 1856 when Western Town-site Company of Dubuque Iowa gained ownership of the area around the Falls of the Big Sioux River. In 1857 Dakota Land Company of Saint Paul claimed 320 acres near the Falls in addition to what the land company out of Iowa had acquired. The land acquired by these two land companies was abandoned in July 1857 in fear of a Sioux uprising. In June of 1858 just that happened, the local Sioux started an upris-
ing and drove settlers out of what is now Sioux Falls. Again in 1862 after an attack and the murder of Judge J.B. Amidon and his son William, settlers abandoned Sioux Falls once again by order from governor Dr. William Jayne. The town was pillaged and burned in August 28 1862. It was years before anyone settled in Sioux Falls after its evacuation.

In 1865 Company E, 6th Iowa Cavalry established a military post called Fort Dakota near the former town site. This action was taken due to members of the legislative assembly of the Dakota Territory asked for protection of its settlers from attacks from the Sioux. After securement of the area, settlers gained confidence in returning back to the area. Fort Dakota remained as a military post until 1870. On August 9, 1871 Dr. Josiah L. Phillips recorded the original town site; this consisted of a nine block area in present downtown. Sioux Falls Village was incorporated in January 1877 and received a city charter on March 3, 1883.

The main draw to the area was because of the presence of Sioux Quartzite. The rock was quarried and used in many buildings locally and regionally fueling the local economy as a major industry. It was in used as street pavers in Sioux Falls and cities such as Chicago, Omaha, Minneapolis, St. Louis and Detroit, in addition to the use as a building material. Industry used the power of the falls to generate power for their business. The Cascade Milling Company, Queen Bee Milling Company and the Drake Polishing Works were a few of these ventures using the cascades that drop nearly 100 feet over its course.

The falls and the quartzite they are made from have always been part of the local identity. They were created 14,000 years ago when the last glacial ice sheet
redirected the river. Due to the melting ice, the water eroded the land down to the bedrock. Quartzite rock in the area is dated to be about one billion and a half year’s old beginning as sediment deposits from an ancient shallow sea. The Falls and milling area around it is currently the center piece of the Sioux Falls park system and a favorite gathering area and attraction downtown.

The arrival of the railroads brought the Great Dakota Boom Decade of the late 1880’s. Sioux Falls’ population grew from 2,164 in 1880 to 10,167 by the end of the decade. The boom ended in the early 1890s when a severe plague of grasshoppers hit in conjunction with a national depression. From 1890-1900 the city only grew by 89 people. Prosperity returned with the opening of John Morrell meat packing plant in 1909, which is still in operation today at its original location. 1942 brought the establishment of an airbase and military radio communications training school. Later in the 1960’s the creation of the interstate highway system helped strengthen the local community through connections to regional and national cities. The late 1960’s and 1970’s ushered a national movement for urban renewal. There was a shift from downtown areas into suburban living and shopping centers during this time seeking a less crowded and American ideal. Buildings in the meantime were left vacant and neglected, many of Sioux Falls’ most prominent and original structures were lost to this urban renewal moment and neglect of the downtown core.

Income and Interest in Sioux Falls started to pick up in the 1980’s when South Dakota removed its state corporate income tax. Because of this white collar jobs are the top employment sectors today. A few of these businesses include Wells Fargo, Citigroup, Capital Card, Capital One and
First Premier Bank. The healthcare industry also is a major component to the local economy. The top two employers in the city are Sanford Health and Aver Health. John Morrell & Co. remains a large component in the city, even after over 100 years, it remains the third largest employer in the city. USGS Earth Resources Observation and Science Center (EROS) is located 10 miles north of the city and is one of the largest computer complexes in the Interior Department. EROS has 600 government and contracted employees.

As of the 2011 census estimate, Sioux Falls has a population of 156,592. The current Statistical Metropolitan area of the Sioux Falls area is 232,433. As history has proven itself and current trends remain true the population is expected to grow at a rapid pace. Projections into the future estimate the metropolitan area to grow to 287,950 people by 2020, 358,150 by 2030 and by 2040 the population is estimated to be at 448,450 people in the current four County Metro.
My typology is something that is very close to me personally. Identifying as a Gay male I feel that I have a unique perspective in regards to what’s necessary within the community. I seek to explore what best caters to issues among a culture that is not on the front of many people’s minds. This project has been both a source of interest, but also a way to learn and immerse myself in a community that is not as easily understood when standing on the outside. Throughout my life I have witnessed many things leading to my desire to push for facilities such as the one I explore in my Thesis. Since coming out in 2010 I have experienced a whole new culture and understanding that I have never known. I have been a part of amazing cultural events and have gained very inspirational support from others around me. While my experiences have been positive, I live among a society that has and is actively is discriminating against me directly. I have been a part of and witnessed the lack of understanding, bigotry and hate crimes. It is time that we not only support those within our community but it is even more important to reach out to those that don’t understand what it means to be an LGBT person in their community.

It is so important to me moving forward in this thesis and in my life socially and professionally to promote diversity among all people. Differences are not a dividing factor in this case; it is something that has the power to unite us into a stronger more cohesive society. Living in the Midwest and being openly gay is not an easy life. It takes courage and strength to survive emotionally, to stand tall and to stand proud amongst hateful outbursts. This culture of hate is dividing those within the LGBT community. Without places to gather and engage with each other in an open and honest format we lack common ground and understanding. It is easy to lash out against one another and not
fully grasp the harm we are doing to each other, are we no better than those that are shouting obscenities at us on the street? Projects like this seek to create these bonds and further understanding within and around the community they serve. I seek to understand the way people engage in the built environment. This activity creates energy not only for the space it occupies but also the area around it. A project such as this has the potential to spread to a neighborhood and create a sub culture within a larger urban fabric. The possibility of cohesiveness within the community is what draws me to a project of this complexity. It’s difficult to understand the direct effect of something like this, but the ramifications have a rippling effect that spreads over time and geographic area.
I was interested in pursuing a context within a small to medium sized metropolitan area; due to lack of access the LGBT community has to support services. The implementation of a project such as this gains a complexity that an established urban center couldn’t offer me. The community within a urban center is already established with gay coffee shops and gay establishments that cater to the community and many already offer LGBT community center spaces. Sioux Falls was an interesting choice for me as site location. I grew up in Sioux Falls so I feel that I have a unique insight into the community, and being that my Thesis explores such a unique sub culture I felt like it would be the most engaging site selection for me.

There is an obvious need within the community for a space such as this, with such a rapidly growing population many LGBT people are starting to consider the city for relocation. The proximity of Iowa and their Gay Marriage laws create an interesting atmosphere that brings the culture to the surface of everyday life.

I chose to locate my facility within a dynamic diverse neighborhood in the core of downtown. I had a few choices in site selection, the east bank arts and warehouse district and the more established southern edge of the downtown core. I decided that the second option was a better exposure opportunity for my clients and has a greater proximity to residential units. My site location is located across the street from the Washington Pavilion of Arts and Science; this has created a pocket of learning and exploration within this segment of the downtown. The opportunity to work in conjunction with the museum with space and exhibits made it a obvious opportunity. Furthermore the location is one block west of Phillips Avenue, a popular and busy shopping and entertainment strip with heavy pedestrian activity. Growth in recent years has shifted further to the west.

Residential stock was an important factor
in the viability of this project. It’s important that this is to be located in an area where people can just pop in causally. I feel the pedestrian atmosphere of this site as well as its proximity to other attractions makes it easy for this to occur. The gay community in Sioux Falls is most heavily concentrated in the Downtown Area due to its affordable and unique living options, as well as its proximity to arts and entertainment. Historically the LGBT population has gathered and lived within the urban areas of their community, Sioux Falls is not an exception to this.

Due to the economic conditions of the LGBT community in South Dakota, it has been studied that many are living below poverty levels and it is a concern to me that they may not have the resources or transportation to travel to a different location on the edge of town. A centrally located facility shortens commute time for anyone in the city as well provides direct access to public transportation.
Figure 73.1
Color, Temperature and Intensity of the site light quality varies with time. Direct sun exposure throughout the day is fairly consistent in quality. The site is located in a medium to high density area with the tallest building to its West. Southern exposure will be unobstructed with just parking on that edge. Three story buildings line the site one the East and a four story building sits on the North edge.
Soil

Soil in Downtown Sioux Falls is of fairly poor quality due to industrial contamination. Bedrock is found fairly easily located close to the surface of the ground. Foundations can tie directly into the rock underneath the surface.
Traffic

Downtown is intersected North South by Minnesota Avenue and East West by 10th and 11th streets as major throughfares. These roadways have heavy morning and daytime traffic. Phillips avenue has slower and more moderate traffic conditions, Pedestrian use is heavy along this corridor. This Avenue is used for outdoor events and dinning as well as cultural activities.
Wind

Winds that effect my site come from the North West during the cold winter months. Some of this will be protected by existing structures but will be a concern during the cold winter months.

Water

This site is located within an urban area and there is little to no evidence of water on the site. My site is located on the upward side of a hill that will help direct water away from my building. Water will contain pollutants common within an urban area and will need to be removed from the site into storm water mitigation.
Human

There are many signs of human use on my site layered throughout history. My site is currently in the hole once housing the lower level of a building that anchored the corner, some of the foundation walls still exist on the site. Currently its use is a parking lot but is poised as a redevelopment area.

Distress

This site has seen distress in the past but has been improving over the last 5 to 10 years. The old high school operates as an arts and sciences center and there are residential units within close proximity that are undergoing renovations and improvements. Also within the last few years the remaining two buildings on this block were renovated and repurposed for office space.
Figure 83.1

Figure 83.2

Figure 83.3

Figure 83.4
Site Character

The character of the site has been influenced over years of change and revitalization. The neighborhood is a collection of historic structures in a variety of conditions. Many of the buildings are in an attractive state historically restored to be accurate. Although my site is a parking lot, it is in good condition and kept clean, the alley space directly behind my site is clean and well light. There are a few street trees within proximity to my site but it will be necessary to address this issue in design solutions. Buildings are built to the property line and high density construction is encouraged in the area.
ZONING

PLOTS
<table>
<thead>
<tr>
<th>Room</th>
<th>Needed</th>
<th>Desired</th>
<th>Not Needed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lobby</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clinic</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Waiting Room</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reception</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Office</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group Room</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rec Space</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Education</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gallery</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Computers</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Child Care</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Storage</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leased</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bathrooms</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lounge</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Room</th>
<th>Sq ft</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lobby</td>
<td>375 sq ft</td>
</tr>
<tr>
<td>Clinic</td>
<td>300 sq ft</td>
</tr>
<tr>
<td>Waiting Room</td>
<td>200 sq ft</td>
</tr>
<tr>
<td>Reception</td>
<td>150 sq ft</td>
</tr>
<tr>
<td>Office</td>
<td>120 sq ft x 6</td>
</tr>
<tr>
<td>Group Room</td>
<td>500 sq ft</td>
</tr>
<tr>
<td>Rec Space</td>
<td>600 sq ft</td>
</tr>
<tr>
<td>Education</td>
<td>400 sq ft x 3</td>
</tr>
<tr>
<td>Gallery</td>
<td>800 sq ft</td>
</tr>
<tr>
<td>Computers</td>
<td>200 sq ft</td>
</tr>
<tr>
<td>Child Care</td>
<td>800 sq ft</td>
</tr>
<tr>
<td>Storage</td>
<td>90 sq ft x 4</td>
</tr>
<tr>
<td>Leased</td>
<td>600 sq ft</td>
</tr>
<tr>
<td>Bathrooms</td>
<td>250 sq ft</td>
</tr>
<tr>
<td>Lounge</td>
<td>250 sq ft</td>
</tr>
</tbody>
</table>

Total: 7,305 sq ft
Figure 87.1
Design Schedule

Context Analysis
Conceptual Analysis
Spatial Analysis
ECS Passive Analysis
Floor Plan Development
Sectional Development
Structural Development
Envelope Development
Midterm Review
Project Revisions
ECS Active Analysis
Structural Redevelopment
Context Redevelopment
Materials Development
Presentation Layout
Plotting and Modeling
Project Documentation
CD Due to Thesis Advisors
Exhibit Installation
Presentation Preparation
Thesis Exhibit
Final Thesis Reviews
Final Thesis Document Due
Commencement

Jan 09  Jan 16  Jan 23  Jan 20  Feb 06  Feb 13  Feb 20  Feb 27  Mar 05  Mar 12  Mar 19  Mar 26  Apr 02  Apr 09  Apr 16  Apr 23  May 07  May 14  May 21  May 28

Figure 88.1
Fall 2009
Professor Heather Fischer
  Tea House . Fargo ND - Boat House . Minneapolis MN

Spring 2010
Professor Stephen Wischer
  Twin House . Fargo ND - Airport Terminal . Fargo ND

Fall 2010
Professor Milton Yergens
  Festival center . Healdsburg CA - Masonic Temple . Sioux Falls SD

Spring 2011
Professor Mike Christenson
  Archology of the Given - Extension in the Material Field
  Provisonal Concetrization - Reduction in the Material Field
  Personal Concretization - Trace + Intersection

Summer 2011
Professor Aly Ahmed Bakr
  Storefront Design - Mixed Use Infill . Fargo ND

Fall 2011
Professor Frank Kratky
  Highrise . San Francisco CA

Spring 2012
Professor Ron Ramsey
  Asylum for the Insane . Agincourt IA

Fall 2012
Professor Paul Gleye
  Urban Design City Center - Performing Arts Center . Fargo ND
Architecture allows experience through a variety of opportunities not only just in space, but connections as well. These spaces facilitate places to work, live, recreate, connect and reflect. Throughout history places like these engrained themselves into the community and played a vital role in shaping life. This is true in all aspects of culture, even in regards to the LGBT community. It is important to reflect on the history of self-expression through architecture and urban design to understand these complex and sometimes delicate connections between the built world and sociology.

The number of South Dakotans that openly identify as LGBT

That accounts for:

33,000 South Dakotans

9,300 Sioux Falls Residents
Figure 95.1

Figure 95.2
Architecture can facilitate the creation of a comfortable, welcoming and uniting space for its users. This thesis seeks a solution to the need for LGBT-affirming spaces. These spaces are necessary for a minority community that is vastly underrepresented in many of today’s communities. The outcome will be a facility that will provide education, health and community centered spaces for all those within the LGBT community and its allies. Spaces are intended to be used widely in the community as the demand for gathering and community spaces increase. It will also serve the Center for Diversity’s communications and office spaces. The outcome will result in a more welcoming and inclusive city for the embrace of diversity and dignity.
How can architecture unify both a neighborhood and LGBT community?
Community spaces are needed to enhance and unify a community promoting is diversity.

Promoting an enjoyable space to occupy by all in the community will unite a neighborhood.

The LGBT community and urban neighborhoods will benefit in a greater diversity of gathering spaces.

A neighborhood and community is brought together by having spaces to facilitate opportunities to gather and strengthen each other.
goals for

process

site context

history of the community & queer space

= design solution
Goals

Promote understanding
Provide a space for the community to gather and use
To bring a neighborhood together
To give support to those within the LGBT community
“...(I)n the last analysis, you must carry on the fight yourselves....(T)he liberation of homosexuals can only be the work of homosexuals themselves.”

- Magnus Hirschfeld

Berlin's Institute for Sexual Science

1933  BookBurnings

1950s  McCarthy investigation

1965  Gay rights demonstrations

1969  Stonewall Inn

1979  March on Washington

1980's  AIDS

2000's  Legal movements
        Same Sex Unions
        Laurence vs. Texas
Around 20,000 books and journals, and 5,000 images, were destroyed.

Figure 106.1
“... the State Department and other federal agencies did strengthen their procedures for detecting and removing “homosexuals and other moral perverts” from their ranks. An estimated seven to ten thousand real or suspected homosexuals — Democrat and Republican — lost their jobs during the 1950s.”

- Randolph Baxter

1919  Berlin’s Institute for Sexual Science
1933  Book Burnings
1950s  McCarthy investigation
1965  Gay rights demonstrations
1969  Stonewall Inn
1979  March on Washington
1980’s  AIDS
2000’s  Legal movements
         Same Sex Unions
         Laurence vs. Texas
Figure 108.1

1919  Berlin’s Institute for Sexual Science
1933  Book Burnings
1950s McCarthy investigation
1965  Gay rights demonstrations
1969  Stonewall Inn
1979  March on Washington
1980’s AIDS
2000’s Legal movements
   Same Sex Unions
   Laurence vs. Texas
“A lot of heads were bashed, [inaudible] people were hurt. But it didn’t hurt their true feelings. They all came back for more and more. Nothing — that’s when you could tell that nothing could stop us at that time or at any time in the future.”

- Sylvia Rivera
1919  Berlin's Institute for Sexual Science
1933  Book Burnings
1950s  McCarthy investigation
1965  Gay rights demonstrations
1969  Stonewall Inn
1979  March on Washington
1980's  AIDS
2000's  Legal movements
         Same Sex Unions
         Laurence vs. Texas
“Act up, Fight back!”
1919  Berlin’s Institute for Sexual Science
1933  Book Burnings
1950s  McCarthy investigation
1965  Gay rights demonstrations
1969  Stonewall Inn
1979  March on Washington
1980’s  AIDS

2000’s  Legal movements
        Same Sex Unions
        Laurence vs. Texas
“To grow up homosexual is to live with secrets and within secrets. In no other place are these secrets more closely guarded than within the family home. The grammar of gay city borrows metaphors from the nineteenth century house. “coming out of the closet” is predicated upon family laundry, dirty linen, skeletons.” –Richard Rodriguez
SEXUALITY
FIRE
HEALING
SUN
NATURE
ART
HARMONY
SPIRIT
230,889
2012 Sioux Falls MSA

833,354
2012 South Dakota Population

320,850
2025 Sioux Falls MSA

448,450
2040 Sioux Falls MSA

Figure 115.1

Created by the Labor Market Information Center, South Dakota Department of Labor and Regulation, 2011
Individuals in same-sex couples are more likely to have a college degree: 26% of individuals in same-sex couples and 24% of married individuals have earned a college degree.

The Williams Institute, June 2008
41% of same-sex couples in South Dakota are raising children under the age of 18.

As of 2005, an estimated 898 of South Dakota’s children are living in households headed by same-sex couples.

The Williams Institute, June 2008
47% male same sex couples

53% female same sex couples

On average 35 years old vs. 49 years of age in married couples

MAJORITY live in Minneahaha County

27% of same sex couples are nonwhite vs. 6% of married individuals
Form Symbolism

- open
- joining
- strong
- pure

How to Interact With Grade Change

1. No level change on first lvl
2. 4 ft shift down
   - Allows for a second street level access
3. 10 ft shift up allowing lower level street access
4. 4.5 ft shift up / lower level upper wall lighting

ELEVATION CHANGE:
4'8"
THE CENTER
For Equality
AN LGBT COMMUNITY OUTREACH CENTER
Thank You

Questions
Comments

U.S Census Bureau (2011).


Center on Halsted. (2012).


City of Sioux Falls South Dakota. (2012).

City of Sioux Falls South Dakota. (2011).


sathvi (Graphic). (2012).

Unknown (Graphic). (2012)

Matthew’s Place (Graphic). (2012)


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Justin.Fuhs@gmail.com

Hometown
Sioux Falls

“...... an addition invariably affects the visual permeability of its host.”

-Mike Christenson,
NDSU