



CRADLE FOR CHANGE


Finding the Space Between Home and Homelessness

HOUSE OF CHANGE

A Design Thesis Submitted to the Department of Architecture and
Landscape Architecture of North Dakota State University in Partial
Fulfillment of the Requirements for the Degree of Master of Architecture.

By

Jason Economos

 Primary Thesis Advisor

 Thesis Committee Chair

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ABSTRACT

This thesis is about creating a place where the poor and homeless can live without fear of where the money for their living arrangements is coming from and where they can be taught useful skills for reintegrating into society with confidence in their ability to succeed. In doing this, this is an attempt to create more than just a building to suit the physical well-being. It will address the social and emotional well-being of the occupants through the design of architecture. In short, refinement is the key to stability, and we must help those in need to become able to sustain themselves and their families without the distress caused by having nothing left to give.

I will explore physical, emotional, and social well-being through the concept of dwelling, both in regards to nomadic cultures, and those who live in the modern sense. Through this exploration I wish to provide better understanding of the concepts of home and homelessness in a more wholistic sense. This will help me to find the space between these different ways of life to better serve the homeless who do not desire the same lifestyle as modern society as well as those striving to reintegrate.

This thesis will be located in San Francisco on Harrison Street at Berwick Place, about four blocks south of Market Street on 8th Street. This location was chosen due to its proximity to the homeless population in this area and as an attempt not to relocate them, but to provide a place they can go within their region of comfort.

Keywords

Home, Homelessness, Nomadism, Modern Living, Dwelling, The Space Between, Adult Education, Stability, Well-Being, Physical, Emotional, Social, Architecture as Filter, Refinement, San Francisco

PROBLEM STATEMENT

How does one stimulate not just physical, but also emotional and social well-being within a design for the homeless?

STATEMENT OF INTENT



Typology

Homeless Shelter
Low Income Housing
Adult Education Center
Rehabilitation Center
Veteran Affairs Office

Unifying Idea

All people are equal in their need for opportunities, and a place to dwell. In this manner Architecture has failed in the past. We must now think of not only how to provide housing, but how to facilitate opportunities for those who are beyond aiding themselves in this effect.

Justification

This project is needed in the San Francisco Bay area because of the prevalence of homelessness in cities of this type all over the world. Not only are the numbers of homeless extraordinary, but the treatment of those homeless is regrettable. This case is made extremely clear in the difference of treatment of the pristinely maintained gravestones of the Veterans who lost their lives in battle and those who had the misfortune of remaining alive only to be unable to reintegrate into society. The project must be able to accommodate reintegration as well as the needs of those who wish to retain the nomadic ways of "homelessness."

Claim

The experience of architecture can facilitate the wholistic recovery of those in need.

Premises

I. All people have very basic needs which include not only physical, but emotional and social well-being. It is the job of Architecture to fulfill all of these needs.

II. Often times the homeless are unable to recover from their circumstances as most employment opportunities require a street address. In addition, the longer one remains homeless, the more obsolete their knowledge bases become. To prevent further separation between knowledge base and employers' desired skills, re-education is key.

III. Although homelessness is slightly declining every year, the risk of homelessness is on the incline in a few key demographics, especially non-traditional family situations. As mentioned in The State of Homelessness 2013, "A number of demographic groups have an increased risk of homelessness, including poor households[...]in double up situations, single person households, and family households with only one adult present." (National Alliance to End Homelessness, 2013, p. 3)



PROJECT PROPOSAL

NARRATIVE

The ability to evoke a sense of dwelling is an essential to architecture, not only in structural systems, but also in the way it provides a place in the world. Like the bridge in Heidegger's *Building, Dwelling, Thinking*, an item only gains significance when experienced through what is already there. (Heidegger 1977) In this same way, people rely on stability within their lives. However, only those who are affluent in economic status truly have the ability to gain this stability which everyone needs. The article *Health United States* released by the CDC suggests that this causes psychological issues such as depression and anxiety disorders for those of lower economic classes, especially in those below the poverty level. "In 2010, adults living below the poverty level were three times more likely to have serious psychological distress as compared to adults over twice the poverty level."(CDC, 2011, p. 38)

However, within the concept of stability arises the issues of dwelling and homelessness. Heidegger suggests in his essay, *Building, Dwelling, Thinking*, that humans must ever learn to dwell, to search for the nature of dwelling. (Heidegger 1977) In this respect, our current way of living does not truly encompass the aspect of dwelling. Only through interaction within the built environment can one truly dwell. To incite such participation, I wish to create a program in which the homeless can actively engage in not just the living quarters, but through the workshops used to teach them skills.

In addition, I wish to accommodate the social well-being of the homeless by giving them numerous opportunities for choice within the design. Through interaction with the

workshops, they are given choices to remain in the workshop they are in to continue learning the craft or to move on to another craft. However, there must also be given spaces which allow for the homeless to linger, rest, and reflect upon their lives. This repetitive relocation from layer to layer allows for not only a change in physical home, but allows for transcendence from a literal Nomadology within the dwelling, but to allow one's mind to wander through moments of reflection to where one has been, while simultaneously linking these past experiences with future endeavors.

In addition, I found in my research that there are increasing population of the intentionally homeless in society, so at any point if this program is not right for the homeless, they must be given the choice to leave when they see fit or to linger within the design. It is through the provision of choices and the choices one makes that they will begin to search for who they wish to be.

USER/CLIENT DESCRIPTION

Groups Who Will Interact With the Shelter

Landlord/Maintenance
Residents
Instructors
Rehabilitation Aides
Veteran Affairs Officers

Owner

Likely Government Run

Landlord/Maintenance

Tasked with the job of maintenance, running of the daily issues that may arise.

Residents

The main demographic will be the homeless and those who are at risk for becoming homeless. This will range from single parent families to multiple family households to single occupant households.

Instructors

The instructors will likely only use the spaces during the daytime and will be tasked with educating those residents with less than current education.

Rehabilitation Aides

Tasked with keeping those with dependencies clean, they will work within both groups and individuals to rehabilitate psychological trauma which perpetuate dependencies.

Veteran Affairs Officers

Provide opportunities for veterans to collect their benefits during office hours.

MAJOR PROJECT ELEMENTS

Housing Units

The housing units will be varied in order to accommodate the many demographics who are at risk for becoming homeless, and those who already are homeless.

Single Occupant Housing

Family Housing

ADA Housing

Lobby

Adult Education Center

This will include facilities to learn vocational skills as well as more individual learning spaces.

Computer Lab

Library

Workshops

Gallery

Veteran Affairs Office

Using a conjoining building will provide separation between the Veteran Affairs Office and the residences.

File room

Veteran Affairs Office

Rehabilitation Facilities

For the beginning of their time within the program, rehabilitation aides will meet with the homeless within their individual living areas. However, as the homeless become more comfortable in talking through their dependency and psychological issues, communal spaces will be utilized to allow for the homeless to build upon their improvement through interactions with those in the same situation.

Communal spaces

Through use of these elements, I wish to provide a setting where the homeless can change to better themselves in a way suitable to each individual's needs which may lead to reintegration into society or better understanding of how they wish to fit into the world.

SITE LOCATION

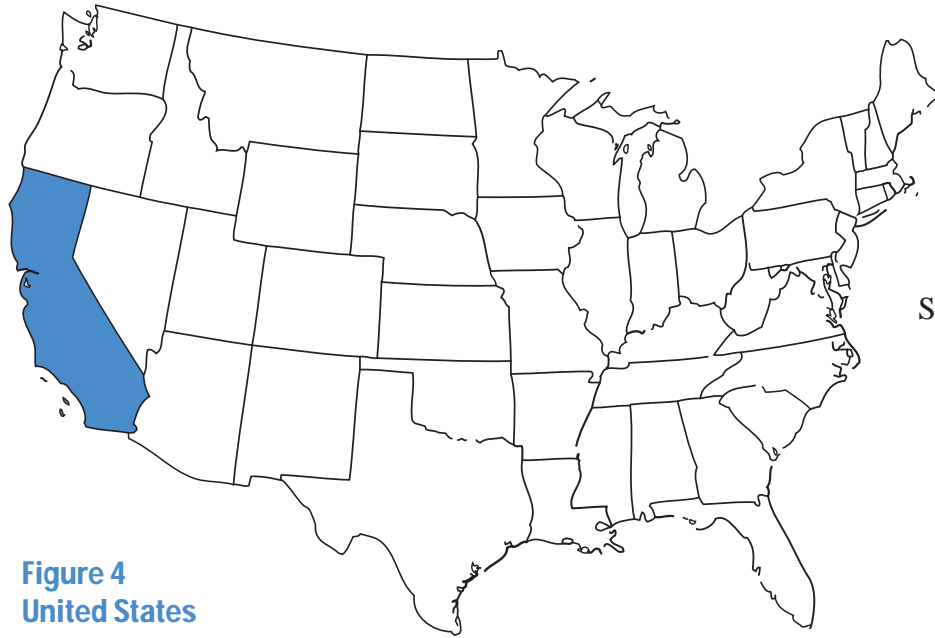


Figure 4
United States

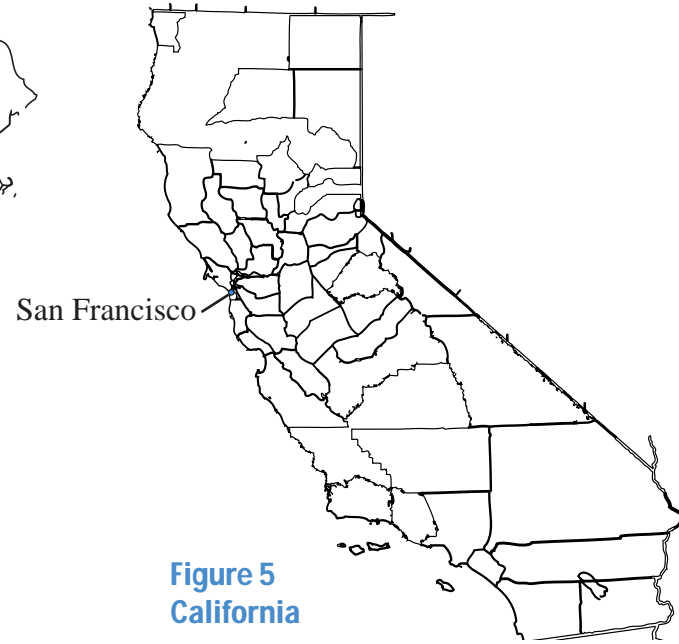


Figure 5
California

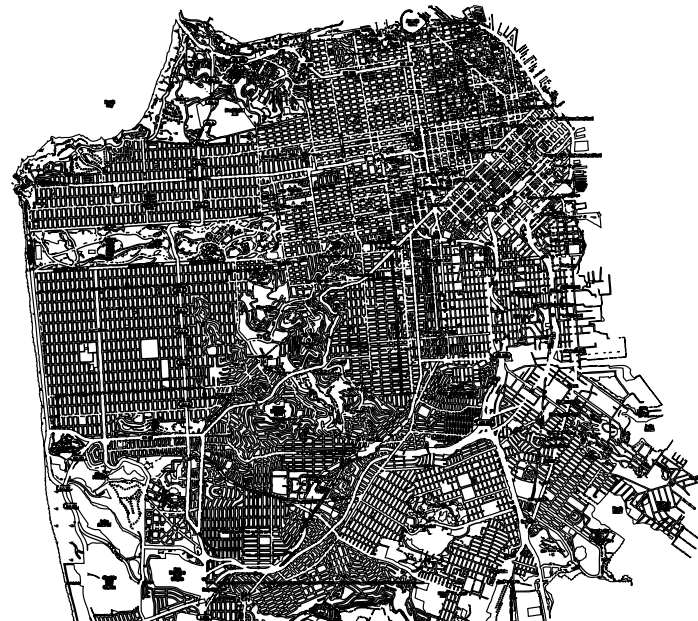


Figure 6
San Francisco

THE SITE

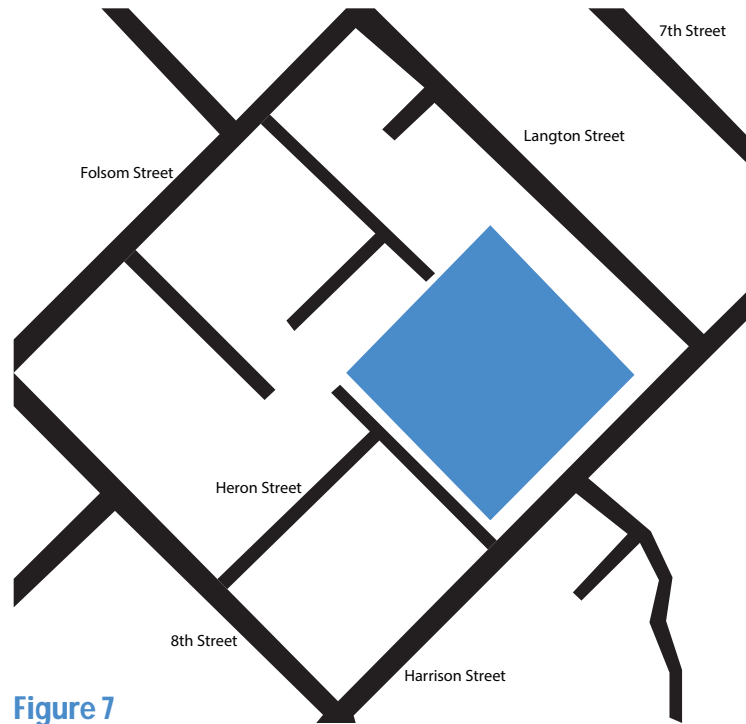


Figure 7
The Site



Figure 8
Graffiti Wall on SW Side of Existing Building

Figure 9
Existing Building



SITE INFORMATION

The San Francisco Bay area is one of the most populated areas on the west coast of the United States. With 8.25 million people it is the second largest urban area in California, (after Los Angeles) (United States Census Bureau, 2013).

San Francisco itself encompasses an area of about 46.87 square miles with about 17,620 people per square mile (United States Census Bureau, 2013). It was first founded during the gold rush, and in recent times became known for its efforts towards gay rights only being beaten in the category of Most Gay City in the United States by Minneapolis quite recently.

However, with their being known as one of the most “accepting” areas in the United States, the prejudice which they show for the homeless is astonishing. In the Market District, the wealthy walk past the homeless and buy \$3000 pens at Gumps, and in less wealthy areas of the city, the homeless are berated for being leeches and are even prone to being the targets of assault. “In 2010 alone, one hundred thirteen incidents resulted in twenty-four deaths [nationwide]” (National Coalition for the Homeless, 2012 P. 11).

PROJECT EMPHASIS

In this thesis I will be working to create a true sense of dwelling for those who do not have it in the following ways: Creating living spaces where the homeless can rest, linked with work spaces for the homeless to refine their trade skills. These will be designed in a way which will not displace the homeless but integrate them into the area they already live.

The dwelling and work spaces, I feel, should maintain the feeling of nomadism, of a cyclical, more experiential manner of living, but also to do so in such a way that incorporates the modern concept of progression through a linear timeline. Therefore, I feel that creating moments to allow for reflection on how far they have come and where they wish to go with their lives is extremely important.

This links back to the Heideggerian concept of dwelling by engaging the minds of the homeless in finding what dwelling truly means to them through building upon the experiences of their past and of their present. Only through interacting with a place can one truly dwell in it. By finding what it is to dwell for them, the homeless can better understand their relationship with their future way of “being in the world” and the societies in which they dwell.

In addition, I feel that not displacing the homeless, but giving them shelter within their usual living areas is important since it doesn't remove them from sight. Instead, the focus is to give them a place to dwell away from the harshness of the elements in a space of their own, instead of typical shelters as simply a large space with cots or the shared floor or the pews of a church's interior.

With focus on these things I feel, the design will provide a better solution for transitional housing arrangements which address not only suiting the physical and psychological needs of the homeless, but by providing them with emotional stimulation and the possibility for reintegration to “normal social realms.”

A PLAN FOR PROCEEDING

Research Direction

To gain a more accurate understanding of what is needed for the architecture to positively affect the emotional and social well-being of the occupants, research will be done firstly into the historical, philosophical, psychological, sociological, and physiological ramifications of the homeless or impoverished and of how architecture and its atmosphere may effect these various states in those who interact with it.

Secondly, historical case studies will be done to identify the successes and failures of current and past methods used to try to deal with the “problem” of homelessness and when this came to be thought of as a problem.

Thirdly, I believe that research into the more local conditions must be explored through the current building, climate and site analysis. This will help to understand how best to address the social and physical issues needing to be addressed in the design.

Finally, I will research further into the programmatic requirements of the project in order to understand the needs of this newly evolving typology.

Design Methodology

I will be using a concurrent transformative strategy to research, involving an integrated body of quantitative and qualitative research to gain a better understanding of the design . It is my hope that this will allow my design to interact with the experiential states of the poor and impoverished in a more cohesively beneficial manner. I will likely be using not only scientific research done by psychologists and sociologists, but also first hand observations from interactions with the homeless in San Francisco. In addition, I will be exploring the conceptualization of the design through the creation of an artefact and through studying the concept of dwelling and how it relates to the issue of homelessness.

I will begin by gathering research on the socioeconomic state of homelessness and the psychological ramifications of that state.

I will then analyze how architecture may be able to counteract the psychological issues created from this state.

I will then try to redesign the existing structure to fit the needs of those who occupy it based upon the results of my findings.

A PLAN FOR PROCEEDING

Documentation

I will most likely be using a combination of digital and physical means to document what I have found in my research and in employing the research in the final design.

Sketchbook
 Digital Portfolios of Categorical Research
 Graphics and Figures
 Photography
 Artefact
 Physical Models
 Writing

Task Name	Dur.	Start	Finish
Conceptual Analysis	21 d	1/14/14	2/11/14
Philosophical Readings	20 d	1/16/14	2/11/14
Exploration Through Artefact	25 d	1/21/14	2/15/14
Psychological Research into Homelessness	5 d	1/16/14	1/22/14
Research into Psychology of Architecture	10 d	1/20/14	1/31/14
Existing Building Research	10 d	1/23/14	2/5/14
Relation to Buildings Adjacent	20 d	1/29/14	2/25/14
Materials and Colours	8 d	2/4/14	2/13/14
Redesign of Existing Buildings	8 d	1/30/14	3/9/14
Ground Level Redesign	10 d	2/6/14	2/19/14
Structure Plans for Upper Lvl	10 d	2/7/14	2/20/14
ECS Active and Passive	7 d	2/11/14	2/19/14
Lighting	5 d	2/13/14	2/19/14
Egress Redesign	5 d	2/13/14	2/19/14
Floor Plans/Spatial Design	13 d	2/13/14	3/3/14
Section Design	10 d	2/17/14	2/28/14
Detail Design	10 d	2/19/14	3/4/14
Spatial Analysis	19 d	1/14/14	2/7/14
Building Spatial/Structural Anal.	7 d	1/31/14	2/10/14
Analysis of Interaction with Surroundings	5 d	2/5/14	2/11/14
Ground level analysis of Existing Building	8 d	2/7/14	2/18/14
Context Analysis	17 d	1/14/14	2/5/14
Urban Analysis of San Francisco	5 d	1/24/14	1/30/14
Analysis of Neighborhood	5 d	1/28/14	2/3/14
Analysis of Interaction with Surroundings	5 d	2/5/14	2/11/14
Midterm	5d	3/10/14	3/14/14
Drawing and Painting	15 d	3/17/14	4/4/14
Rendering	10 d	3/19/14	4/1/14
Plotting and Model Building	10 d	4/10/14	4/1/14
CD due to Advisors	0 d	4/24/14	4/24/14
Exhibits Due on Fifth Floor	0 d	4/25/14	4/25/14
Final Thesis Reviews	6 d	5/1/14	5/8/14
Commencement	0 d	5/17/14	5/17/14

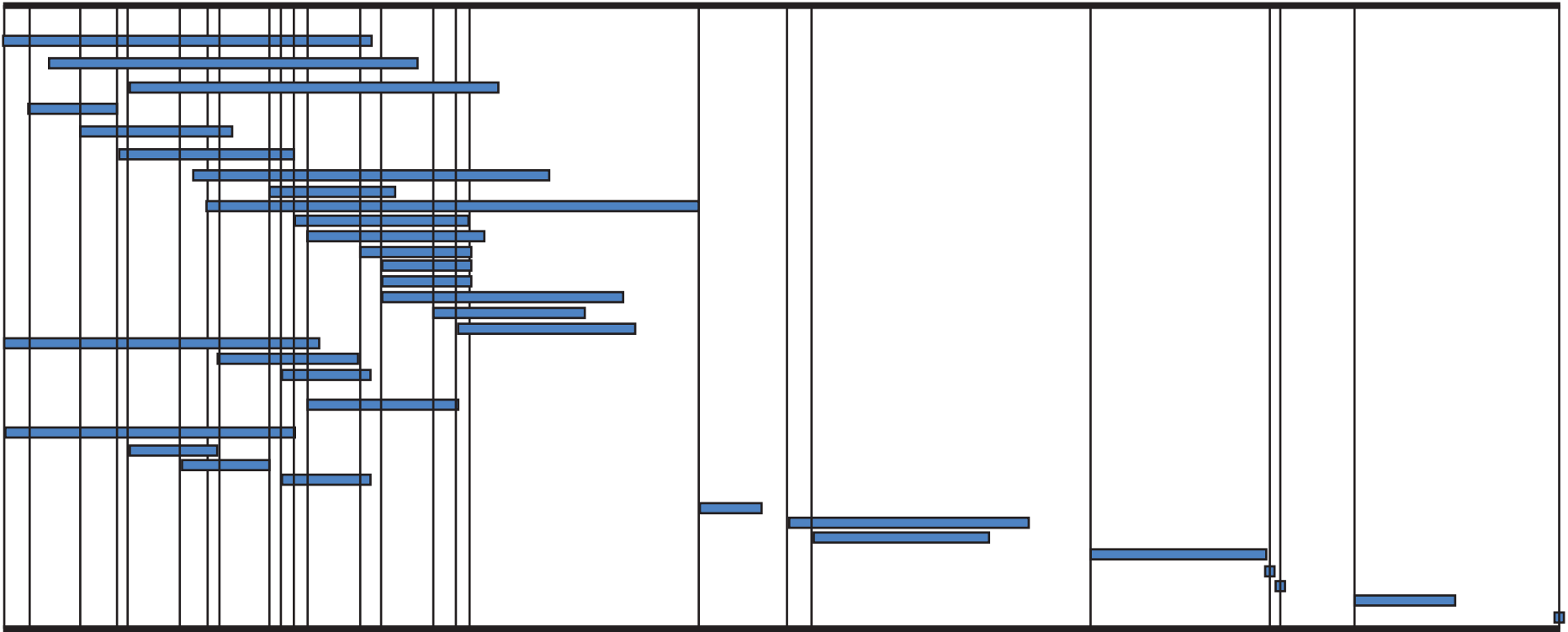
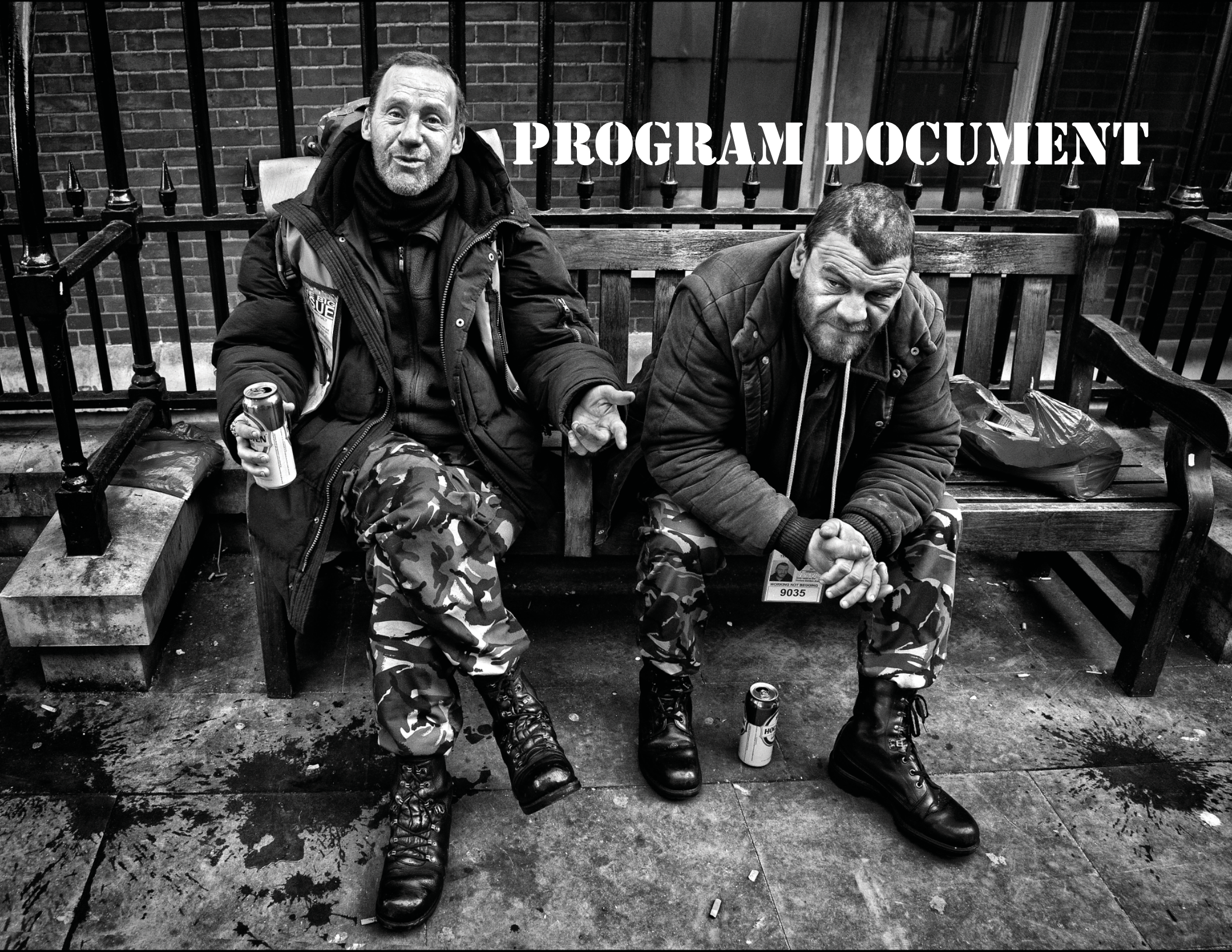


Figure 10

PROGRAM DOCUMENT



TYPOTOLOGICAL RESEARCH



PRELIMINARY TP/UI RESEARCH

The Client Base

Stories of the Homeless

In order to understand the scope of architecture as a service, one must first understand those who it means to serve. The homeless come from many different walks of life from divorcees buried under debts from child care payments to the willing homeless who sell their homes and all their possessions in order to live a life of freedom travelling as they please. The initial stage of my research included here was undertaken to get a broader understanding of the base of people whose lives may be affected by a project of this scope.

Lexsis

At only 19 years of age she lives on the streets of Denver after having been a victim of the foster system. After being passed from foster home to foster home 57 times (a number not all that uncommon for youth in high population urban areas) she was booted from the foster care system. Without a proper familial system she was left to fend for herself and has spent the majority of her life out of the foster care system on the streets. Like many homeless people she has lost hope of ever escaping her homeless condition.

Lexsis's story found on invisiblepeople.tv. See bibliography for URL.

Figure 13



Rebecca

At 12 years old, she thought things would look up, her father, who beat her and her sisters and mother moved out. But she turned to drugs to feel better after what her family went through. At 13, her mother found a new partner who sexually abused her and her sisters. After a year of his abuse, she made her mom choose between her and the boyfriend, and was forced to move out after her mom chose her boyfriend. For a while she stayed with friends but eventually hospitality ran out and she ended up on the streets. For a while she became so depressed that she had given up. This ended in her trying to kill herself by gashing her arm open with a syringe and huffing paint to black out.

Rebecca's story found on homeless.org.au. See bibliography for URL.

Bob R.

Bob joined the military in Maryland in the mid 1970's at 19 years of age. After serving 2 years as a mechanized infantry gunner in Mannheim, Germany, he came home, unable to hold a job. He struggled with alcoholism and raised his newborn daughter on the streets of Baltimore. He eventually sent her to live with her godmother so she could receive proper education while Bob sought help from the Maryland Center for Veterans Education and Training and lived there for two years. After finding a job for a carnival he got back into drugs, drinking and became homeless again.

PRELIMINARY TP/UI RESEARCH CONT.

After moving back to Baltimore he was treated for his substance abuse problems and his previously undiagnosed depression. After about 30 years of struggle with depression he was able to finally get his life back with the help of others and works in the kitchen at Perry Point VA Medical Center.

Bob R's story found on va.gov. See bibliography for URL.

Matt

Working as a nightlife photographer, Matt became bored with his lifestyle slaving away at a job he no longer enjoyed. In 2010 he quit his job, left his girlfriend, and sold all he owned except for what could fit into a backpack. He then travelled to Guatemala. He travels using money he gains from an online job and has been travelling for 3 years only staying in each country "as long as it feels right." He spends about \$1000-1500 a month for his particular breed of freedom, staying at hostels and couch surfing as he goes.

Matt's story found on expertvagabond.com. See bibliography for URL.

As you can see from Bob's story, homeless doesn't always mean powerlessness. One can always pull themselves out of the hole if they have help and compassion. Inversely, one may embrace the aspect of homelessness as Matt did and make it their new lifestyle.

However, without help, many homeless become more like Rebecca and Lexsis, lost, without hope. "Home is not an eternal value, but rather the function of a certain technique; yet whoever loses his home, suffers. He is bound to his home by many threads, most of which are secret threads beyond his consciousness. If the threads tear or are torn, then this tear is experienced as a painful incision into his most private self." (Flusser p. 92-93 2002) Many larger cities have begun to innovate the concept of the homeless shelter by hosting competitions for the designs of a new typology. This was instigated to create a new concept of supportive housing which better serves the needs of the homeless community.

PRELIMINARY TP/UI RESEARCH CONT.

The Psychological Aspect of Architecture

Finding Peace of Mind for the Homeless

It has long been known that architecture has the ability to affect the psychological state of those who may experience it. This happens through the experience of the design. To be able to understand the psychological aspects of homelessness allows for better treatment of their causes.

Prevalence of Mental Instabilities

Within the homeless and impoverished population of America, one of the key reasons of continued risk for homelessness is mental illness. According to the Substance Abuse and Mental Health Services Administration, 20% to 25% of the homeless population in the United States suffers from some form of severe mental illness. In comparison, only 6% of Americans are severely mentally ill. (National Coalition for the homeless, 2009) In many of the cases I observed from my conversations with the homeless, depression tends to be one of the most commonly occurring mental disability among the homeless. Many impoverished people tend to suffer from depression because of the feeling of loss of worth due to their economic state more prevalent in male homelessness or from abuse more common in female homelessness. In 2005-2010, among adults 20-44 and 45-64 years of age, depression was five times as high for

those below poverty. (CDC, p. 38 2011) In many cases (like Bob R's mentioned previously) this can lead to them losing hope, becoming homeless, or even upon escaping homelessness, could cause them to return to the streets shortly thereafter. Even if individuals with mental illnesses are provided with housing, they are unlikely to achieve residential stability and remain off the streets unless they have access to continued treatment and services (National Coalition for the homeless, 2009). In this sense, this project will work to create a permanent change in the mental and emotional well-being of its residents.

“Home is not an eternal value, but rather the function of a certain technique; yet whoever loses his home, suffers. He is bound to his home by many threads, most of which are secret threads beyond his consciousness. If the threads tear or are torn, then this tear is experienced as a painful incision into his most private self.”

Vilem Flusser, *Taking up Residence in Homelessness*

Addictions

In addition to mental illness, addiction is one of the three most common ailments suffered by the homeless. This is partially due to the use of street drugs in an attempt to heal mental instabilities

such as depression, and can actually cause greater mental issues and physical harm to those who partake. “[Half] of the mentally ill homeless population in the United States also suffers from substance abuse and dependence. Some mentally ill people self-medicate using street drugs, which can lead not only to addictions, but also to disease transmission from injection drug use. (National Coalition for the Homeless, 2009) And it's not just the mentally ill and homeless who this effects, roughly 38% of homeless are dependant on alcohol, and 26% use other drugs. (National Coalition for the homeless, 2009)

PRELIMINARY TP/UI RESEARCH CONT.

Such research proves that shelter is not the only thing which the average homeless person needs to be able to lead a normal life and reintegrate into society. One must be willing to help the homeless remove chemical dependencies from their lives in order to give them a chance at the stability which others are provided from birth.

Architecture as Psyche

It is my opinion that architecture is not just a conscious act. A culture's beliefs and values tend to infiltrate their architecture, and in turn the architecture seeps into the subconscious of future generations. It is this aspect of architecture which I am interested in modifying within our current society's outlook on the homeless. Within this project I seek to design a piece of architecture that creates an experiential connection to home through the body's interaction in such a way as to encourage the refinement of the emotional and social well-being of the homeless. People learn how to interact with others through how they interact with their environment, causing large discrepancies between different cultures, even the nomadic lives of the homeless and the stable lives of the average American within the same locality. In my design I will be trying to use architecture to bring the homeless to be more socially adapted to modern society before reintegration to allow for greater ease of reintegration without creating a feeling of social estrangement from their current nomadic lives.

Focus on Stability

Home has a profound impact upon the stability of one's emotional, physical, and social well-being. When this feeling of home is put at risk, one tends to become less able to remain within normal social realm and become more at risk for developing mental insecurities. "Research has shown that the transience and stresses associated with being homeless can also have a considerable effect on individual's mental health and psychological wellbeing." (Focus Ireland p.1) These stresses make them more vulnerable to having bouts of depression, feelings of inadequacy, anxiety, which may lead to social isolation due to the inability to bring themselves to join normal social interactions stemming from a loss of interest in these interactions. "[Depression's] symptoms include difficulties with mood, sleep, and concentration, and loss of interest or pleasure in doing things." (CDC, p. 38 2011) This social exclusion can have a negative impact on the development of youth. "Professionals noted that children appeared to be lacking confidence and to have high levels of anxiety." (Focus Ireland p. 2) In order to prevent this social exclusion one must first treat its causes. This is why my design will be incorporating several opportunities for aid within the residences created for the homeless.

PRELIMINARY TP/UI RESEARCH CONT.

The Social Aspect of Homelessness

Overcoming Preconcieved Notions

There are many aspects of homelessness which cannot be explained through just the psychological aspects of the individual or society. These include ethnic prevalences within homelessness, societal disdain for those who are homeless, and the homeless' own discomfort for the situations which they are expected to live in within the shelters provided by cities or charities.

Minorities as a Majority

Despite the low percentages of minorities within society, the economical status of minorities allows them to become more at risk for becoming homeless as the great majority of minorities live in the most impoverished areas of the United States. According to the National Coalition for the Homeless, in 2007 non-hispanic whites took up 41% of homeless population despite being 76% of the general population, african americans were 40% of homeless despite being only 11% of the population, 11% of homeless were Hispanic despite them being only 9% of general population, and 8% of homeless were Native American despite them being only 1% of general population. (National Coalition for the Homeless, 2009) In addition to living impoverished areas, minorities tend to have a higher rate of drug usage, mental illness, and are more frequently excluded from "normal social interaction" due to prejudices by the white majority.

One minority which seems to be less prevalent within homeless than the general populace is gay and lesbian

homeless, at only 6% of the homeless population despite being roughly 10-15% of the general populace. From my research this tends to be because gay and lesbian people within the general populace tend to be dispersed mainly in the average to above average areas of the socioeconomic spectrum, whereas ethnic minorities tend to be more prone to being within the impoverished area of the socioeconomic spectrum.

Resentment Towards the Homeless

There are many ways in which the average person tends to find the homeless population to be offensive, many of which stem from the lack of access to proper facilities for grooming or properly maintaining one's self. In addition, the general populace in areas with high populations of homeless tend to resent the homeless for their "begging for money when normal people have to work to put food on the table."

Resentment, in life, is normal. The poor resent the rich for having what they could never have, and the rich resent the poor for demanding higher wages. However, resentment towards the homeless has been escalating to the point of violence in some cases, resulting in 10-50 fatal attacks per year and totalling 312 deaths over the last twelve years. (National Coalition for the Homeless 2012) Many of these have no clear motive other than that they were homeless and over 88% of these occurrences were perpetrated by males. It is not, however, always the case that attacks against the homeless are fatal, or even potentially fatal. In many cases it is a simple pouring of water or coffee on a sleeping homeless person in the winter.

PRELIMINARY TP/UI RESEARCH CONT.

This has led to a push by some for hate crime status to be attached to violent attacks against the homeless. Attacks against homeless are currently over twice the frequency of hate crimes versus all other hate crime protected groups per year on average.

And there are ways which a homeless person can protect themselves from this violence. Police often tell homeless to move out of public areas at night not just for the removal of the homeless from the sight of the public, but also to protect them from potential violence. Shelters do something to lessen the risk of attack while they are sleeping, however, many of the homeless feel more at ease on the streets than staying in shelters.

Undesirability of Shelters

Homeless Shelters do, in some respects, aid the homeless. They provide a warm, dry place to sleep, and protect them from becoming victims of violence from non-homeless people while they sleep. However, in many respects, shelters fall short. Most homeless people in San Francisco resort to sleeping on the streets or in those churches who open their doors to the homeless for the night to avoid the bunkhouse experience which is the typical homeless shelter.

From my talks with the homeless, this is for many reasons; the first of which is the complete lack of privacy. As with military barracks and bunkhouses, the homeless are just funneled into a large room filled with cots or bunks, occasionally being able to get pillows, and most likely only thin sheets unless the shelter has winter blankets donated to it. There is no privacy and this can lead to the second

reason why homeless do not stay at shelters: potential for violent homeless.

Most homeless shelters try to keep the violent homeless out, however, until the first offense one does not have a history of violence to go off of when making the decision to admit a homeless person or not. Some violent homeless are mentally ill, i.e. schizophrenic, and some just crack under the pressure of the stress.

This brings me to the third reason for both conflict and homeless undesirability of shelters, theft. Most shelters do not allow the bringing of carts onto the premises as some homeless will try to steal the items from another's cart and conflict will ensue. There are some homeless who are very protective of their stuff, especially if there are pictures or other items from their former lives in the cart. As such, they find it more productive to stay with their cart than to go into a shelter where they cannot protect their items.

“Everybody wants the same thing, rich or poor...not only a warm, dry room, but a shelter for the soul.”

-Samuel Mockbee, Architect

PRELIMINARY TP/UI RESEARCH CONT.

Nomadism in Architecture

Protecting the Freedoms of the Intentionally Homeless

Many people may have problems visualizing a life without a permanent shelter, but to many cultural groups, this is the only life they know. “The conflict between increasingly globalised Western architectural cultures, and the often invisible and marginalized architectural cultures of non-Western and traditionally nomadic societies, suggests that cultural difference may be much better addressed by architecture in the future.” (Gregory Cowan 2002 p.1) This conflict can be clearly seen in the cultural clash of the settlers in the Americas claiming the lands of the nomadic natives as their own, and in the current fight for rights of the Roma in Europe and in America as well as in the current trending of “Road Warriors” and “Vagabonds” around the world who live with only a backpack full of items.

Defining Nomadism

The Encyclopaedia Britannica defines nomadism as a “way of life of peoples who do not live continually in the same place but move cyclically or periodically.” This could be for numerous reasons, some cultures still pursue a hunting and gathering lifestyle such as various indigenous cultures, others lead a pastoral nomadic life with domesticated livestock and move with the grazing patterns of their livestock, “gypsies” or travelling workers who travel and trade with others cultures as they go, and the newly emerging Road Warrior crowd bored with their everyday lives and eager to escape.

But what is nomadism and can it truly be incorporated into the sedentary lifestyle of Western culture? The concept of portability and nomadism used to be integrated into the Western ways as with the caravans of early settlers trying to find their niche in the new world. “The *Ten Books of Vitruvius*[...] touches on concepts of portability, temporality and collaboration as some of the key ways of thinking about and making architecture.” (Gregory Cowan 2002 p.?) In many ways, these concepts are what form the nomadic “template” for building. However, how do we take the concepts of Nomadism into the future? Can we provide mobile housing which can be used in many different environments by one transient user? How can one mesh the ephemeral state of nomadic living with the western concept of housing to create a structure meant to house the transient while itself occupying the same site throughout this process of cycling of users?

When did this concept fall away from the minds of the Western world and even become a nuisance to “polite society?” Some nomadic peoples have been around for thousands of years such as the Roma or “gypsies,” yet Western culture looks at them as burdens due to lack of “legitimate” employment and because of modern opinion that settled cultures are more advanced.

PRELIMINARY TP/UI RESEARCH CONT.

History of Nomadism

Nomadism has been around as a lifestyle since before history was kept, however, many nomadic cultures which have lasted over the years were based upon the learning of grazing/migratory patterns of animals or greater ritual involvement. This being said, before modern times there were three different types of nomads (hunter/gatherer, pastoral, and trade/tinker nomads) each with their own general ways of life, and each containing their own varied groups.

They do, however, tend to each have a general lifestyle within their own categories. Hunters and gatherers primarily stick to their own territories where they know the locations of water, locations of plants, and movement patterns of wildlife. Pastoral nomads typically are reliant upon livestock and move based upon grazing patterns, some practicing agriculture or hunting as well. Trade and tinker nomads, such as the Roma(gypsies) move based upon trade routes.

In WWII however, there was a particular cultural group which was forced into nomadism, these were the Jews living in Europe. Vilem Flusser was one of these Jewish people. He discusses in his writing, "Taking up Residence in Homelessness," how his initial removal from his homeland was a tear against his inner self, but how each "home" after became easier and easier to remove himself from. This caused home to be more of a language to him, informed by

the dialects of each culture it came into contact with. In addition, he goes on to state that home becomes, in the nomadic sense, a concept of experience rather than place, and through interaction with this experience and how it adapts the sense of home, one can truly dwell their environment.

However, within modern years, there has emerged another type of Nomadism, the "Road Warrior" or "Urban Nomad." These tend to be people tired of the sedentary lifestyle which has become the main means of living in the post-modern world. They often sell all their possessions except what they can carry on themselves and move from urban area to urban area often sleeping on the streets due to having very little, if any, money though some hold online jobs or work temp jobs as they travel.

Deconstructivism and Nomadism

Rather than think of nomadism purely in the generalized form of a migratory culture, a degree of deconstruction must occur within the incorporation of nomadism into the design. Not necessarily in the concept of being able to disassemble and reconstruct a movable structure, but in the ability of the design to deconstruct the notions of public and private, of inside and outside, of ephemeral and monumental, of dwelling and home. We must truly challenge the idea of how architecture becomes defined and how this practice can evolve to suit the needs of not just the majority, but those who wish to live empowered within their own cultural significance.

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The Philosophy of Dwelling

Homeless as the Space Between

Nomadism and sedentary lifestyles have always seemed to differ upon the meaning of home. However, in order to make tangible the space between the sedentary place of home and the experiential dimension of the Nomadic home, it is my belief that one must first examine the concept of Dwelling. It is at the root of this concept that deeper understanding of the many levels of home may be explored.

Heidegger and Flusser on Dwelling, Thought, and Being

Heidegger, a German philosopher well-known for his existential and phenomenological discussions on “Being,” states, “In today’s housing shortage even this much is reassuring and to the good; residential buildings do indeed provide shelter; today’s houses may even be well planned, easy to keep, attractively cheap, open to air, light and sun, but-do the houses in themselves hold any guarantee that dwelling occurs?” (Heidegger, 1977) Much like Heidegger, in my view of these concepts, one must have a sense of dwelling in order to truly be “at home” but one whom owns a “home” is not necessarily dwelling.

Heidegger states in his essay, Being and Time that humans must ever learn to dwell, to search for the nature of dwelling (Heidegger 1996). So what is this nature of dwelling he speaks of? Is it not true that spaces are bound by experience? One could look at it as Vilem Flusser, a Czech philosopher, writer and journalist, as the experience linked to the concept of home,

and how one interacts with home. Flusser, a refugee during World War II, found many different homes after being removed from his first, and through engagement with the different cultures, and different homes, he felt less pain with each separation and each new home modified his concept of home.

In any design, one must always be mindful of the experiences they create. Every space has its own predetermined experiences based upon thought, perception and physical interaction. Initially, how these experiences are bound to the spaces are dependent upon the body, primarily the body in motion. In this sense, the process of building is as much a process of dwelling as the processes of painting, drawing, welding. However, Heidegger also brings up the concept of “being” as a concept of dwelling through the linguistic analysis of the High German word *bauen* and the Old English concept of dwelling. If *bauen*(building) is dwelling and “to dwell” originally meant “to be,” are we truly looking for what it means to be in our search for the nature of dwelling? (Heidegger, 1977) Does how we move the world around us define who we are?

I believe that only through encouraging active engagement in the design, as well as the community, can one truly affect the well-being of the occupant. In this effect, I wish to give the homeless a sense of control over their lives through offering workshops to teach trade crafts such as welding and woodworking, but doing so in a way as to allow the homeless a chance, once in the program, to decide if the program is right for them. This will hopefully strengthen their emotional well-being by helping them find themselves through the choices they make and by finding out what it is

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they want to be. In addition, this will also bring their sense of dwelling closer to the Heideggerian sense of dwelling through the engagement of the mind within the interactions between architecture and occupant by allowing the occupants to reflect upon what it is they want for themselves. This idea can be strengthened by the way the water reacts with my artefact. As the water dwells within the beds of the filters, it is given time to reflect upon what is above, what came before this moment, and upon sweating through the filter, it becomes active, falling to the next filter, creating a ripple as it becomes part of this new body of water reflecting on the time it had just spent in the previous bed, the ripple temporarily altering the perception of the body it joins.

Having addressed the problems of physical and emotional well-beings, one must ask themselves, how do I best stimulate the social well-being of a group of people? I feel that this question may be answered through the altering the perception of their culture to those who may look upon them without understanding. As culture changes, they change how they are bound to the world, they change what it is to dwell, at least to them. This can be seen in the many different ways cultures have developed or adapted over time and in the way that these new experiences shape the way they dwell. These changes occur in art, architecture, and other processes caused through the body's participation with the space.

Take, for instance, the aboriginals of Australia, there are some tribes who, rather than travel based upon resources, have moved based upon the ritual of song-lines, these song-lines are so central to their way of life that they had believed that if these songs or chants were to be inter-

rupted, all things would cease to be. This idea of continuity and rhythm became so engrained in their culture through the weaving of shelters, art and baskets.

In addition, the ancient Greeks reflect this through their attention to how architecture relates to the human body and the site it dwelled upon. From brick to building, houses typically were based upon the scale of the individual who dwelled within. The process of building itself was based upon whether a site was suitable for a certain type of design. In addition, they paid great attention to how the human eye perceived architecture, visible in the way they distorted column in temples to make it look right to the human eye from ground level.

However, the modern era brought to the forefront the questions of efficiency and cost effectiveness. Through many practices found created in the modern era, spaces were homogenized. All spaces were treated as equal and a site could be modified however one pleased. In Flusser's words, "Philosophy abandoned the Ding an Sich, and thus the search to discover the way things really are, and limited itself to formal statements of pure logic, pure mathematics and pure grammar or to discussion about Existence, to the exclusion of Being as such." (Flusser 1999) In addition, Heidegger suggests through his discussion of meditative and calculative thought that people have forgotten how to live in the moment, to meditate on their present in their need to calculate, to plan for their futures. This lack of meditative thought, of thinking to the truth of being, is dangerous in the perspective of Heidegger. "The risk for man is to be uprooted not only from his reality, from his world, but also from himself. If we think meditatively, however, we allow

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ourselves to be aware of the risk implied in the technological age and its usefulness, and we can hence act upon it.” (Pezze, 2006) This being so, does modern society’s need for efficiency and longing to be entertained; without need for active engagement and without thought actually remove the essence of dwelling from modern society? And does this lack of dwelling mean that modern society is truly “taking up residence in homelessness” through our disregard for active participation within the design?

Dwelling the Space Between

The concept of squaring the circle, or finding the space between, is an important perspective upon the situation in which the homeless find themselves. The homeless dwell in a space between Nomadism and Modern Living. They dwell a space of experience, linked to a certain place of active engagement and forced solitude. Their struggle viewed as a nuisance to polite society, they grasp for a foothold where there is none. They do not truly dwell in the nomadic sense, nor in the settled sense, rather, they are what could be referred to as a Heideggerian bridge between Nomadism and Modern Living. In the post-modern world, street art such as Banksy’s call attention to social injustices through its presence in the social realm, forcing engagement through the art. In a way, my architecture must do the same thing for the homeless in the San Francisco area by calling attention to the problem of homelessness, not as a means to further criminalize the homeless as modern society tends to, but as a means to further understanding the homeless. Nomadism was once the primary method of living for the human population, whether it be pastoral, hunter-gatherer,

or trade-based nomadic cultures. In all these cultures, including homelessness, movement is based upon the cyclical or regional movement based upon availability of resources, jobs or other ritual involvement. However, modern society has moved to marginalize the lifestyles of nomadic cultures, including the homeless. Gregory Cowan states in *Nomadology in Architecture*, “The alignment of ‘settlement’ with ‘civilization’ has been developed historically and settled is regarded as more advanced or evolved than nomadic life.” However, the true differences between nomadic and settled cultures are how they conceive the concept of home and time. Home in nomadic cultures, as with the example from Flusser’s writings, is more about the experience gained from the travels than the place itself. In addition, rather than the linear perspective of time that settled cultures have, nomadic cultures tend to have a more cyclical view upon time. In this sense, the homeless are quite similar to other nomadic (whether forced or voluntary) cultures. Much as the rippling in the water “bodies” changes the reflection of the body before it, the architecture must make ripples in the society with each homeless person revitalized by it to change the societal perceptions of the homeless as burdens to society and to open up lines of communication between the occupants and their society. In essence, I wish for my building to square the circle between the nomadic and settled cultures, the homeless and the society. Much like Heidegger’s bridge gives definition to the banks of the river, creating a new experience between and around this connection, the homeless have defined dwelling in a new way, separate but connected to both ways of life. They remain

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bound to place, but separate from the monotonous daily routines of the modern man, they experience life in the moment, redefining life every day in a nomadic sense of life. Within the concept concept of Home and Homelessness engaged through Heidegger and Flusser, the homeless of today are truly more at home than many who are at home through their continued search for their own concept of dwelling. This does not mean, however, that their needs are being suited by their home. So the question remains, how can one keep the freeness of the nomadic lifestyles of the homeless and at the same time provide all the essentials to life in a modern sense?

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Conclusions From Research

Educating the Design of a New Life

In conclusion, one must do more than just provide a place for the homeless to stay at night in order to actually solve the homelessness problem on the rise in many large cities, including San Francisco. The many social and psychological issues associated with homelessness must first be addressed at the level of human experience in order to create any sense of a true impact on the affliction which is homelessness.

The key thing in addressing the needs of the homeless is to first identify those who wish to be helped and those who actually thrive upon and actually enjoy their homeless situation. There is no way in which one can “help” one who is truly at home on the streets because they will resist the system in which you try to remove them from their home in much the same way as those evicted from their houses tend to try to fight to remain in their home.

In addition, one must not just give a homeless person a place to live, because without trying to diagnose mental illnesses and addictions which they may have, they are more than likely going to be back on the streets within a short time from when they find a home. It is imperative that these afflictions be caught and be continuously treated in an experiential rather than psychiatric manner as mental illness medications and addiction issues tend to be a combination which will only worsen the situation and give those mentally ill homeless another crutch on which they are dependant but unable to afford.

Therefore, to aid in mental stability, one must provide an outlet for healthy social interactions to overcome the effects of social exclusion on the homeless. This will increase the confidence and reduce the onset of depression and anxiety disorders. Ultimately this will lead to better motivation and increased social competence, leading to a more fulfilling and in many cases, more successful life.

In addition, the design must incorporate aspects which can lend aid to the understanding on the social effects of homelessness and reduce the resentment of the homeless populace. The current trend of violence against the homeless has stemmed from the perception that the homeless willingly do nothing to help society and expect hand outs. If better understanding of the homeless epidemic can be achieved in a design, this could save many needless deaths from violence toward the homeless.

In this same respect, one must create a place where the homeless truly feel at home rather than to estrange them by giving them essentially a glorified bunkhouse to sleep in to prevent them from putting themselves at risk for violent behavior against them. This will promote the feeling of exploring stability through dwelling mentioned above and increase the mental stability of the homeless by lessening the effects of stress and social exclusion from their minds. This promotes a feeling of self-worth rather than feeling that they are being pitied by the general populace and given a place to sleep purely from feeling of obligation.

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Similarly, in incorporating some aspects of nomadism into the design, one can lessen the impact of their loss of home by helping them to realize that home is not necessarily a set place, but rather an experience informed by those places where you have been. In this sense, I see this design as having more potential as a place with multiple stages during which a person will be moved to a new experience in each stage therefore informing their concept of home as an experience rather than just as a place, allowing them the opportunity to decide whether or not the typical concept of the place called home is what they want in life or if they want a more nomadic existence.

To create the sense of dwelling as opposed to efficient shelter is paramount within the design. In order to do this, one must make a space to physically, emotionally, and socially engage the occupants within the dwelling. It must inspire the occupants to find their own sense of dwelling within the design and after, only through this can it truly provide a sense of completion.

To address these elements of homelessness design will serve to embolden the homeless in reintegrating into the society around them. In addition, it will lessen the fear of this loss of home as they experienced and give them the confidence to recover if they should fall upon hard times again. This will lead to better prevention of returning to their current affliction of homelessness, and less stressful lives, providing for the formerly homeless graduates of this program an equal chance for success within the rest of society.

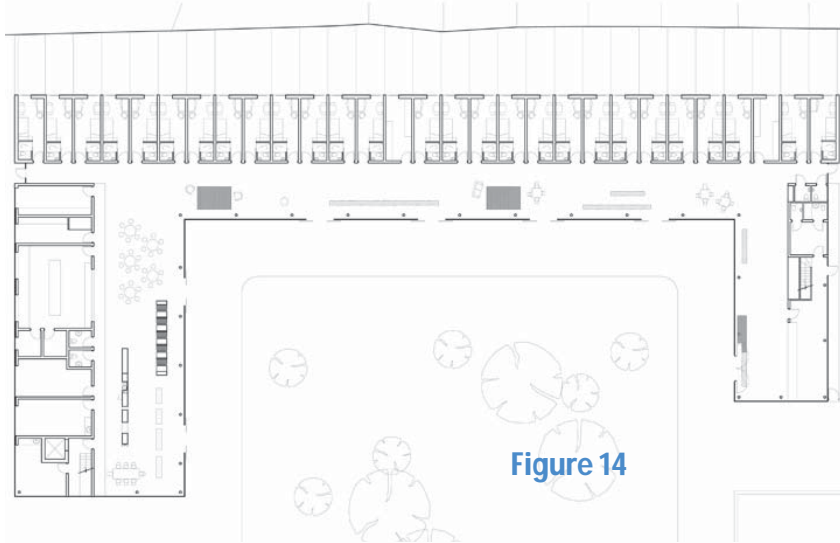


Figure 14

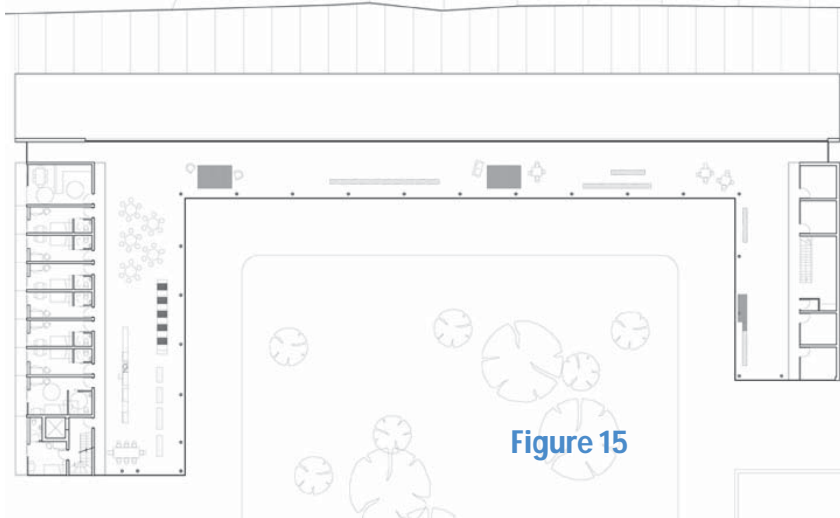


Figure 15

SPRING GARDENS

Lewisham, south London (Only 1 of 2 phases complete currently)
Peter Barber Architects

Hostel Interpretation

Encouraging Nomadism in Homelessness

Nomadism has become an important tool in decyphering homelessness in a more meaningful manner. Some foreign architects such as Peter Barber Architects have begun reinterpreting the Homeless Shelter concept in much the same manner as a hostel, giving homeless the ability to come and go as they please.

Wrapped for the Giving

Designed as a hostel for the homeless to wrap around a courtyard, this project has only gone through phase one of two in the building process. So far, roughly 2200 sq m of built area has been built, providing housing for roughly 115 residents in the 2

Figure 16

Figure 17



storey building, with an additional 2 storeys in the tower portion of the project. This project has shared kitchen spaces for those living here, and it's hostel-like program allows for them to keep the security of the residents high by being able to evict those who are unable to follow the rules, while still allowing for the homeless to leave whenever they please. This facility offers life-training courses, exercise groups, film presentations, and other learning activities for the homeless, and based upon participation in these activities, progress through the building's varied living spaces ultimately ending up in the larger rooms in the tower, providing positive reinforcement for trying to better ones self. It also contains a small library and IT services for those who live within.

Its juxtaposition around the courtyard allows for natural lighting for the public spaces, and encourages mingling in these public spaces and the courtyard which essentially serves as a park for the community around it as well.

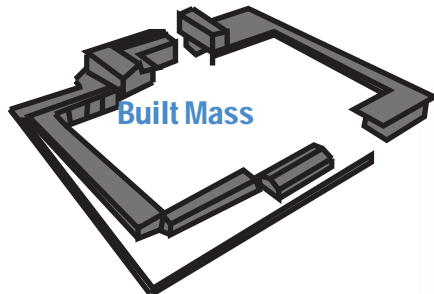
Sharing the Experience

This design is successful in many ways. I feel that the increased social interactions caused by the arrangement of the public spaces and from the courtyard shared with the public will help to reduce the feeling of social exclusion and minimize its impact on the residents. This is improved upon through the use of film presentations because rather than just educating the residents on how to do things, they impact the the learning process with things which are enjoyable as well as informative.

Figure 18



Figure 19



The hostel atmosphere, while being extremely relaxed for those who share the spaces, allows for security and privacy with private garden spaces behind each residence, while still allowing for the residents to move out if this atmosphere isn't for them. The transitional aspect of the residences, I feel, promotes a sense that the homeless are empowered through responding to the encouragement of reassimilating to society. This also, would reduce the fear of losing a physical home as it would instill the belief that any "place" one lives currently may be thought of as home.

As far as shortcomings go, there is very little to be seen in the form of help for addictions, and though this design allows some room for psychological improvement based upon the social interactions encouraged within the design, there is no firm setup for any

Spring Gardens Elevations 1:500@A4

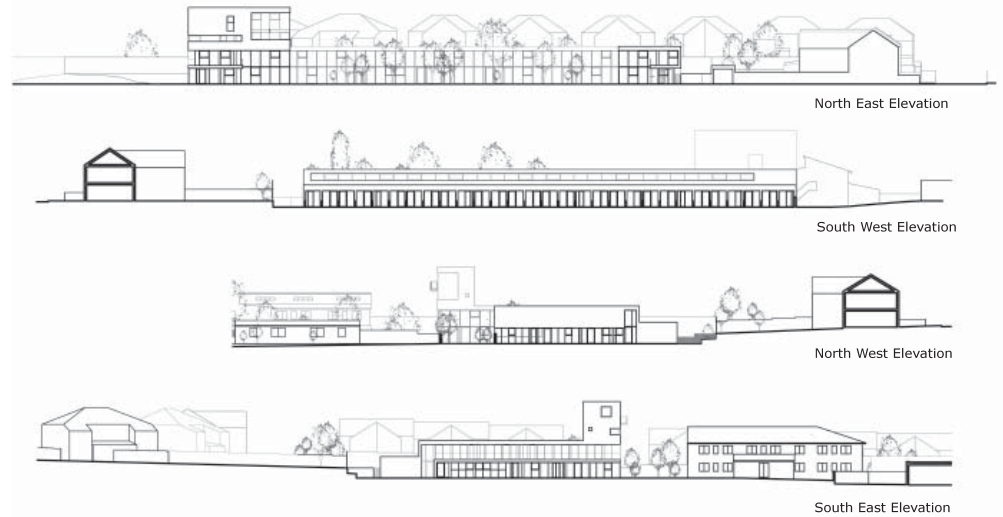


Figure 20

Spring Gardens Sections 1:500@A4

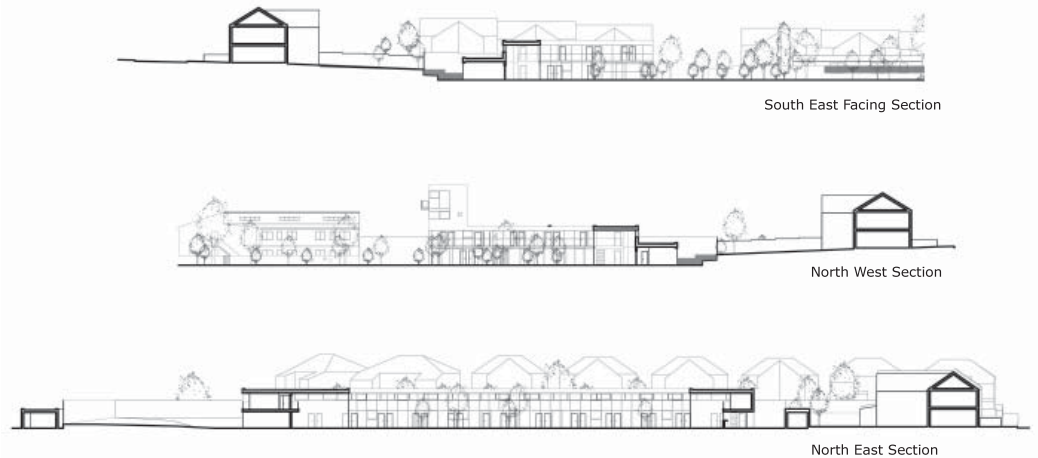
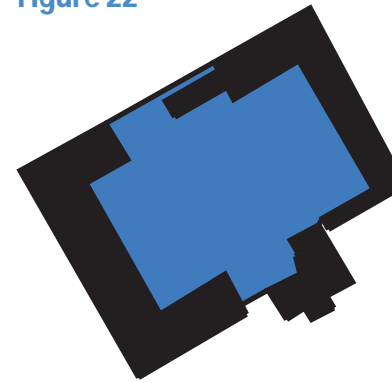


Figure 21

kind of legitimate psychological practices within the design. This I believe makes the design slightly less effective. Mental illness and addictions are two of the top three reasons for chronic homelessness and although homeless people may be able to find help elsewhere, one wonders how they would be expected to pay for such services coming off the street with nothing. This is why I feel that these services should be provided within the design.

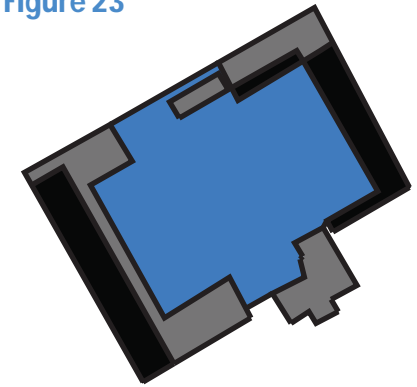
Overall, I feel that this is a rather successful design, especially given the comparison to typical homeless shelters. This can be seen in the fact that many architects in the U.K. are starting to reconceive homeless shelters in a similar way. I can see this project making a large impact on the homeless population of London in future years, especially once phase 2 is complete and the residency is near doubled. This design has greatly influenced how I have conceived the notions creating the ability for nomadism within a particular social climate.

Figure 22



- Built Area - 50%
- Courtyard - 50%

Figure 23

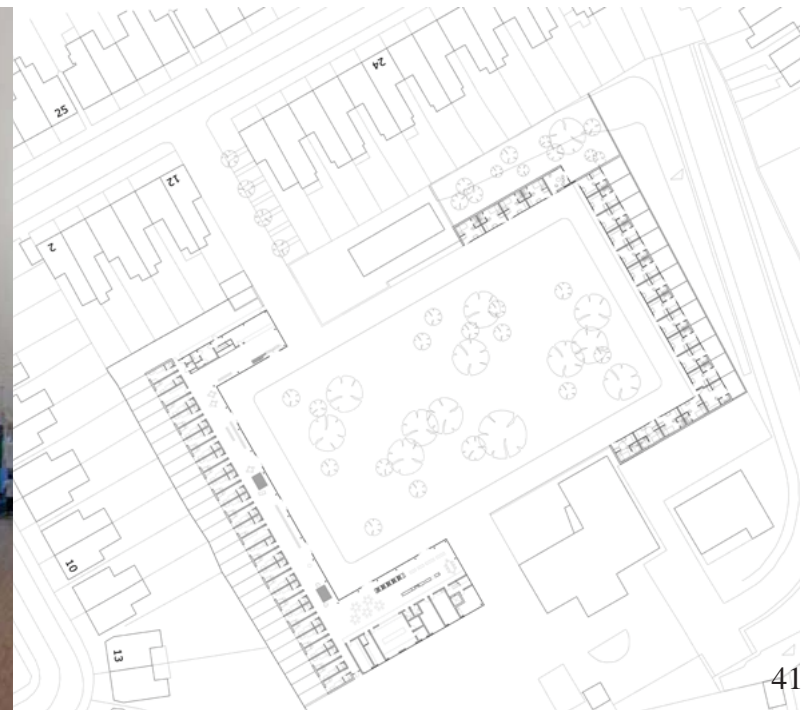


- Private Space - 20%
- Public Space - 50%
- Semi-Private Space - 30%

Figure 24



Figure 25



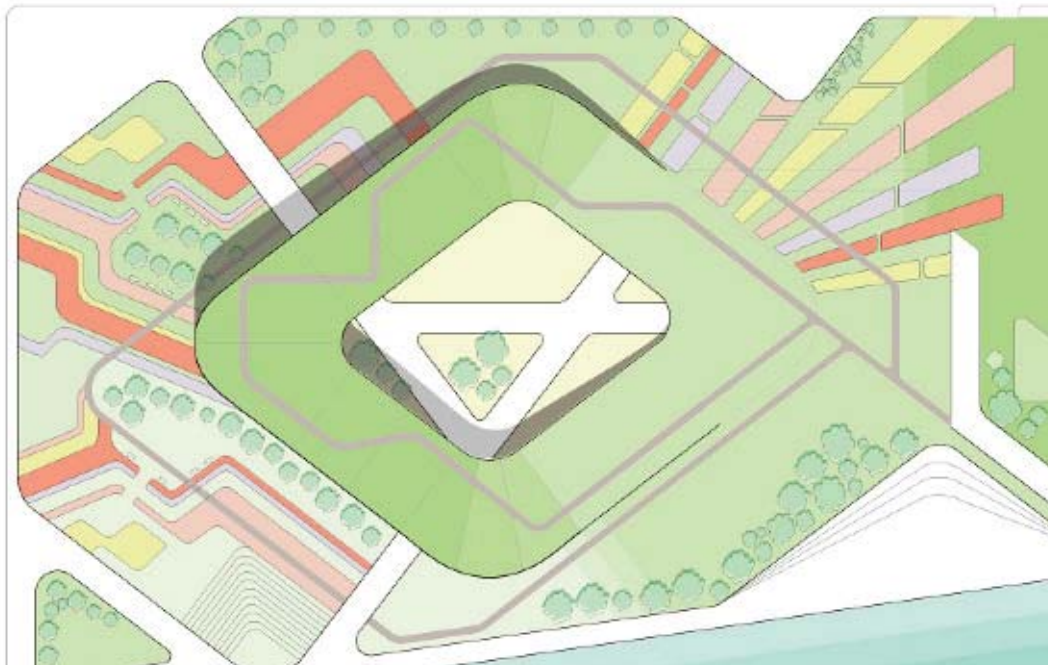
ZEF SIDE HOMELESS SHELTER

Designed for Chicago (never built)
Eric Hoffman, Travis Kalina, and Katie LaCourt



Figure 26

Figure 27



Community Interpretation

Bringing Community to the Socially Excluded

Designed for a Chicago competition by three students from the University of Illinois, this design emphasizes interaction between the design and its residents and the community around this proposed homeless housing.

Lifting up a Community

At nearly 40,000 sq m, this building can house a great many homeless with community spaces, private rooms, and bunking rooms for those who do not require privacy. In this design, the students emphasize the central courtyard as a way to promote security, safety, and community.

Figure 28

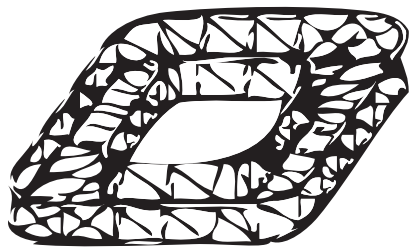


Figure 29
Structural Diagram

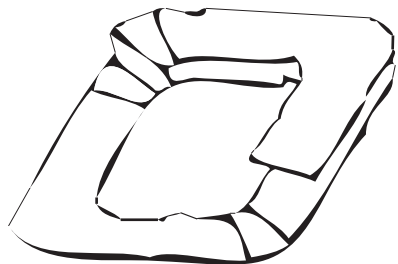


Figure 30
Floor Plate Diagram

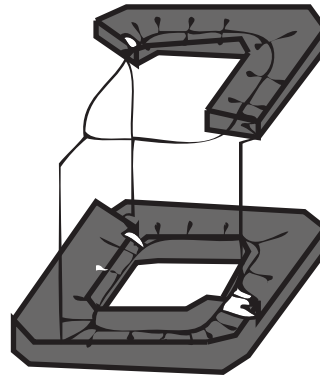


Figure 31
Circulation Diagram

In many Chicago shelters, the homeless are made to wait outside for their turn to enter. Through the lifting of the building around the courtyard on one corner, an entry is implied which allows access to the building before ever having done so. This creates a warm, welcoming feeling. The landscaped area around the building, extending into the courtyard, and onto the green roof would be classified as a public park, allowing the community to mingle with the homeless of the shelter.

Inside the shelter (in addition to the sleeping areas) are various public spaces as well as dining spaces for the homeless and a balcony area on the second floor to look down upon those below.

Security over Stability

Unfortunately, despite the warm feeling of the building with the green spaces and community integration, there is very little mention of how this project goes above and beyond the current idea of the homeless shelter. Even after using the Spring Gardens building listed previously and the Bridge Homeless Center in Dallas, TX as case studies for their own design, they didn't touch on any of the education and psychological aspects of homelessness which are an imperative to the solving of the homelessness situation.

Their focus seems rather to be on maintaining the current city's image in getting the homeless off the streets and integrating public green spaces into the city. This seems rather a strange concept for a building which is meant to be focused upon the betterment of the lives which are housed within, especially after having mentioned that there are already standardized homeless shelters within the city.

In contrast to this, they seem greatly interested in the emotional aspect of homelessness and providing them a sense of worth through giving them a shelter which they can be proud to say they live in and to promote social interactions with the larger community through it.

However, I still believe this project fails in some respects to giving the homeless a way to better themselves despite having nothing. Although community, safety and security are important things to the development of a city, one must examine the needs of the primary users before the needs of the community in order to truly aid the users in finding the way to social inclusion in its fullest sense. This means aiding mental and addiction related issues and educating the homeless as well as working with the experiential dimension of the dwelling to evoke a connection to the place. Aiding in the physical and social needs of the homeless will not truly aid them without addressing the emotional well-being of these homeless in the process.

Programmatic Areas

- Total: 40,000 sq m
- Sleeping Areas: 7% or 2800 sq m
- Community Areas: 18% or 7200 sq m
- Landscaping: 75% or 30,000 sq m

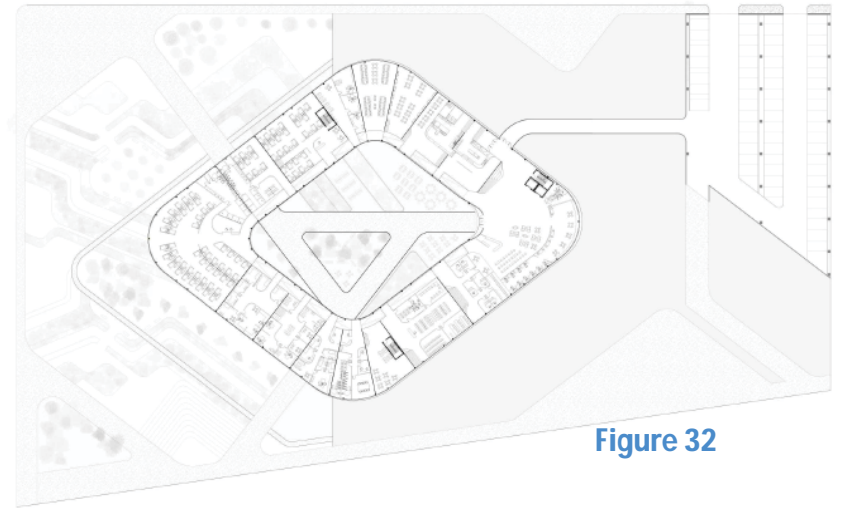


Figure 32

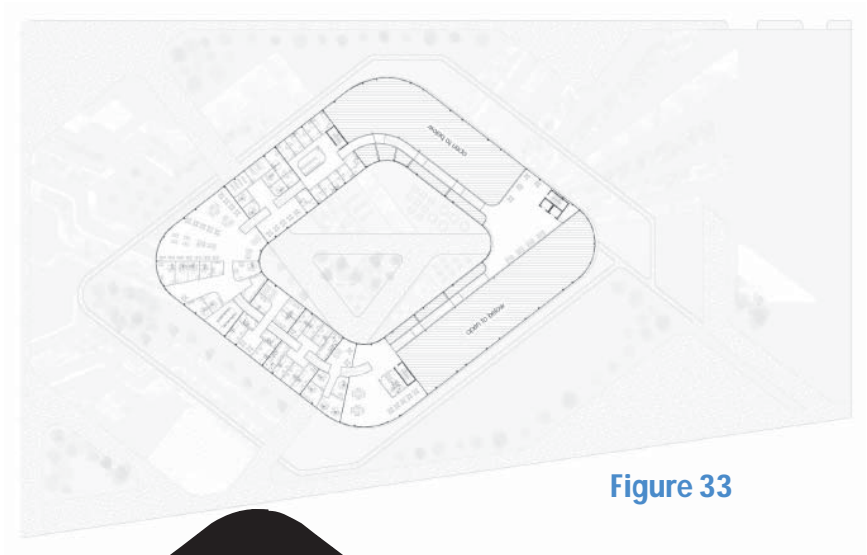


Figure 33

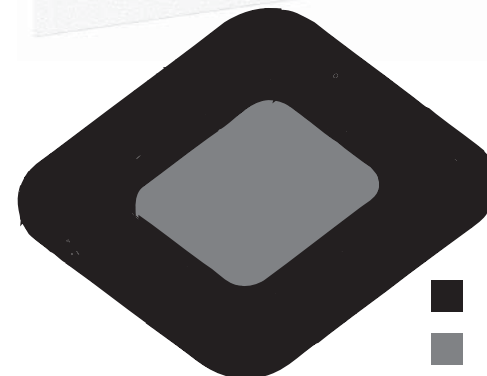


Figure 34

- Build Area
- Courtyard

Modern Interpretation

A Box for the Homeless

Upon first examination, it is hard to see that this is a home for the homeless. Upon approach to the building, it feels without the warmth one typically expects from a dwelling with its stark black exterior. Built in 2010 in Pamplona Spain, this building was meant not only as a home for the homeless, but also to provide dining services, occupational workshops, and leisure spaces.

Looking Inside the Box

As it turns out, the cold black box was proposed as a way to “protect the contents from the curiosity of the onlookers.” (Architizer) It employs an aluminum lattice to protect dwellings from intrusion which occasionally occurs in urban areas while allowing for privacy, blocking views in from virtually all angles except directly perpendicular from the surface of the project while allowing the users freedom to gaze out. The living spaces are set up much as dormitory rooms, with communal restrooms and are separated from the educational spaces via the transitional spaces.

In addition, there is a communal dining services space which has space to seat 48 individuals at a time. However, in order to gain access to this service, one must participate in the daily educational workshops.

The design is roughly 1,455.76 sq m with 995.76 sq m being built area and 460 sq m being landscaped terrain. Of the spaces within the built area, roughly 15% is corridors and other transitional spaces(including restrooms), 50% is dormitories, and the other 35% is shared spaces such as workshops, dining services and leisure spaces.



Figure 35

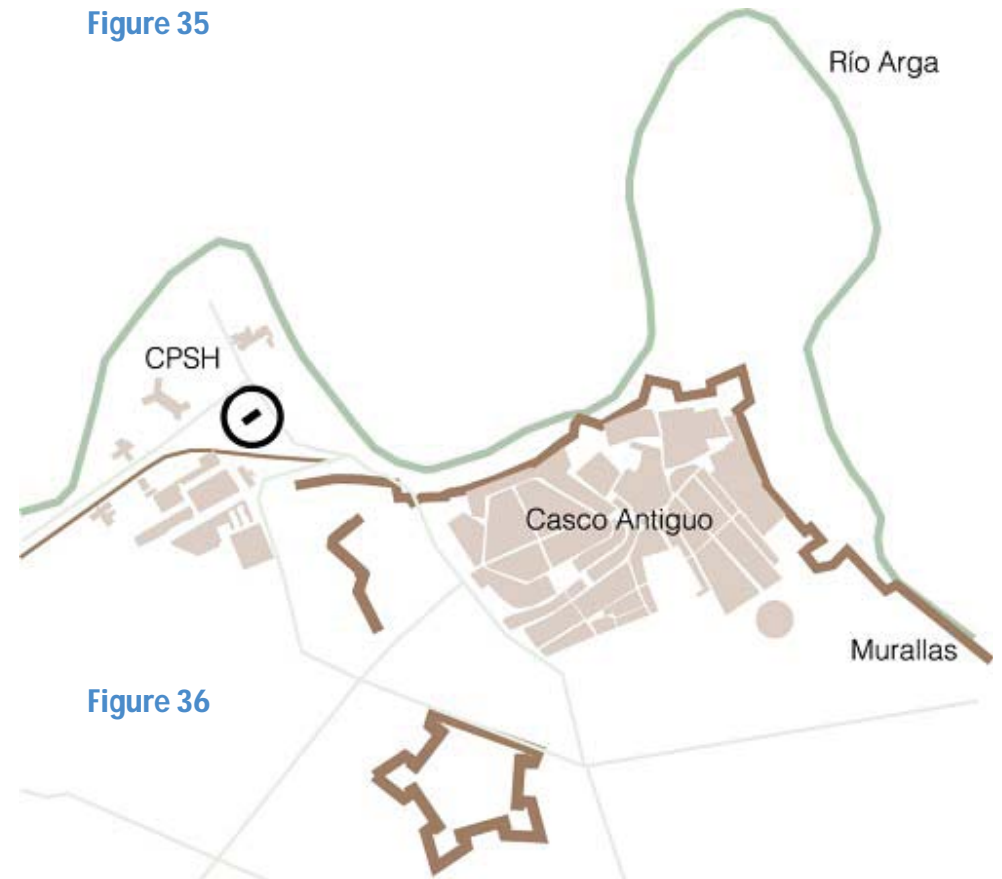


Figure 36

SHELTER HOME FOR THE HOMELESS

Pamplona
Javier Larraz Arquitectos



Figure 37



Figure 38

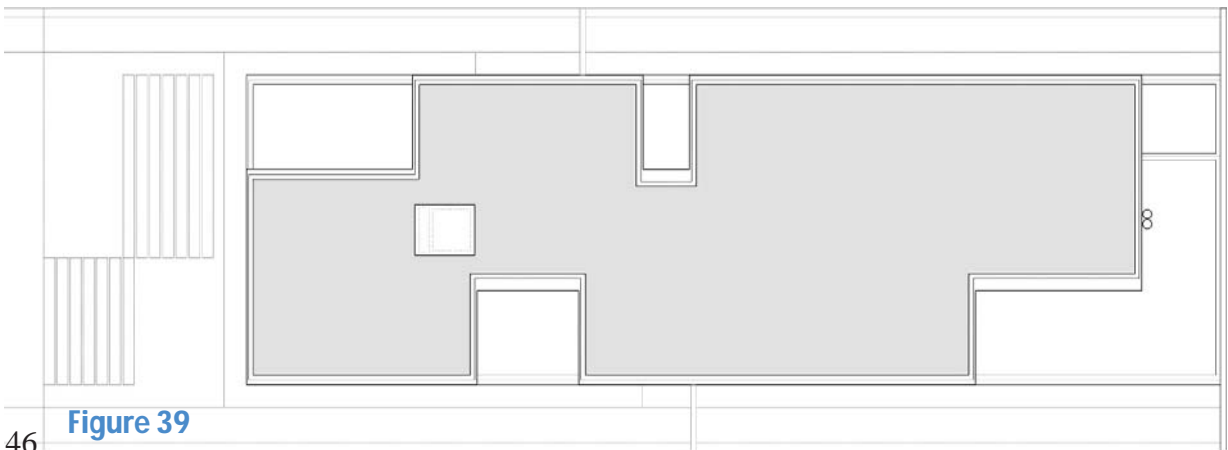


Figure 39

Thinking Outside the Box

This project is equally successful and disappointing in my mind. On one hand, there is an obvious care for the safety of the individuals living within. Their desire to educate the homeless and give them a chance to become part of functioning society again is, I think, key to the success of the homeless in finding a way to support themselves in the future. In addition, I appreciate the need to supply food services for the homeless within the same construct to prevent a need for them to find a way to travel to the urban center nearby to obtain food to satisfy their necessity to eat. All in all, this design does very well at making sure the physical needs of the homeless are met.

However, in regards to the research I have done earlier on the experiential aspects of Architecture, one needs to do more than just address their physical needs as this design does so adequately. With the provision of food only to those who attend workshops one must realize that nobody, rich or poor, likes being forced into a situation. This method only makes the homeless feel more disparate and feel less in control of their own lives, rather than more in control of their own situation leading to potential social exclusion.

In addition, there is no mention of any kind of psychological or rehabilitative assistance. In theory, this could still potentially work if those admitted were free of both mental illness and addiction. However, with neither of these addressed, it is likely that the homeless will end up back on the streets shortly after being cycled out of this system of treatment for their homeless condition.

Subsequently, there is something to say for the security it provides, however, the design provides no outlet for social interactions with people outside of the homeless community. This could allow them to become socially well again, or it could go to further enhance the social exclusion they feel from the general populace as their arena for social interactions is greatly limited by the separation of the building from the main urban center as well as the lack of public social areas such as parks and courtyards within the vicinity of the building.



Elevation Massings Figure 40

Floor Plan Massings Figure 41

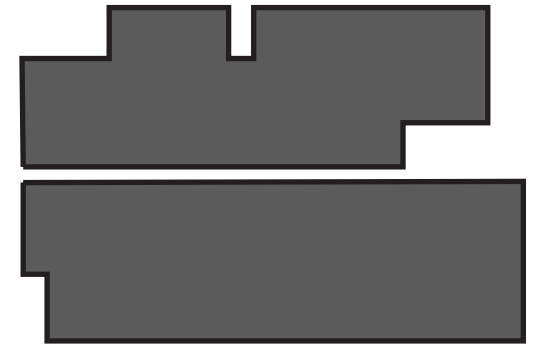


Figure 42

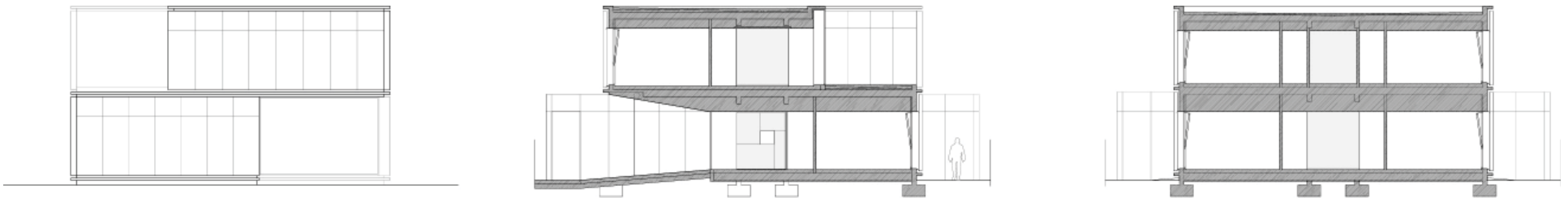


Figure 43



Figure 44



Figure 45

CASE STUDY SUMMARY

Summary of my Findings

The Ups and Downs of Homelessness in Modern Design

Through my examination of the ZEF Side proposal, the Shelter Home for the Homeless project, and the Spring Gardens homeless hostel, I have in turn examined a three varying concepts of how the homeless may be better provided for in today's society. Whether it be more of a political and social callout to the homeless situation of the ZEF Side proposal, the firm handed approach to educating the homeless of the Shelter Home for the Homeless, or the free spirited approach to education and social reintegration of the Spring Gardens project. All of these approaches have their setbacks, as do any conceptualizations of progress without precedence.

However, I believe that through examining these concepts through comparisons with each other and through my preceding research on the social and psychological aspects of the homeless, one can firmly grasp these shortcomings and use them to further educate the next conceptualization of the solving of this complex problem of homelessness. For example, none of these designs does anything to directly address mental illnesses or addictions within the population of the homeless despite these being two of the three top causes for people becoming homeless in the first place, although it is unlikely that these buildings would allow use of illegal drugs on the premises. This severely limits the capabilities to aid the futures of those with illnesses and dependencies.

The ZEF Side proposal lack educational facilities as well. However, both of the other projects aid in the reeducation of the homeless within the buildings through workshops. In addition, the Spring Gardens has other social programs to aid in learning, such as group exercise activities and showing of films along with IT and library facilities on site. The Shelter Home for the Homeless project however, falls short of being compassionate towards the homeless need for education in that in order to be able to be fed, they must participate in the daily learning. Although this is a valid way of gaining participation, the Spring Gardens uses a much more proactive way of gaining participation. If one continuously actively participates with the learning activities they have opportunities to get moved into better living arrangements as they get moved towards the tower portion of the project. This makes their positive reinforcement method of gaining participation much more effective than the penalty based negative reinforcement of the Shelter Home for the Homeless.

As far as political methods go for each design, I believe that the ZEF Side is the most successful by drawing people to the building and making the communities interactions with the homeless through the use of the park and other community areas open their eyes to the scale of the homeless issue within the Chicago area. The Spring Gardens also houses a public courtyard, however, due to its closed off nature to the community around it once the second phase is complete, it may not be entirely clear that this place is for public usage despite being located within a large residential area. The Shelter Home for the Homeless has near no contact within society and from the outside has

CASE STUDY SUMMARY CONT.

no real draw to it which leads to more of a socially exclusive project were the homeless are pulled from society. In a political sense, this does nothing to pull the communities eyes to the issue of homelessness, rather it pulls attention away from the problem.

Security-wise, there is a great difference between the projects with the Spring Gardens being the most successful in my opinion. The Spring Gardens is successful because like the Shelter Home for the Homeless, they have individual rooms for the homeless dwelling within. However, unlike the Shelter Home for the Homeless, the Spring Gardens allow for individual garden spaces behind some of the residences, and is built to promote a sense of community rather than to separate the homeless from the community. The residences are separated from the courtyard by the shared spaces causing a barrier between access from the public courtyard and the dwellings. The Shelter Home for the Homeless, while allowing single rooms, focuses mainly on block views within the dwelling with aluminum lattice across the entire surface. However, this lattice would likely create a somilar feeling psychologically as bars on the window to the occupants. The ZEF has the worst security of all from what I've seen due to the presence of group sleeping areas. Not only is this one situation which causes the homeless to avoid certain shelters, but it would increase the opportunities for violence and theft against the homeless by other homeless. Not only this, but some community areas are accessible to the public, opening the homeless up to mistreatment from the general public.

Because of the formented criteria, it is my belief that the Spring Gardens is the best of the three prototypes

portrayed within my case study research, and although it has some shortcomings in the political, psychological, and addiction related fields, I feel that it is a great deal further on the path to helping the homeless than the others.

HISTORICAL CONTEXT

Home and Homelessness

Finding a Firm Place in History

Long before the concept of “home” as a place was popularized, there lived nomadic cultures, and even before that, there were cavemen. These cultures which existed before civilization thought of place and home in a much more ephemeral way. Being that there was no true written history of these civilizations, a lot of what happened in this time is found in artifacts and language from these times. These human artefacts reveal how home is often thought of in the nomadic sense as being more of an experience based system of learned experiences from the interactions with, and adaptation to new cultures and environments. Many of these early nomadic cultures were based on cyclical movements based on the seasons and grazing of the animals they depended upon for food. In this manner, many early cultures thought of time as cyclical and home as ephemeral. This allowed for a space between symbolic participation and practical interaction within their perception of reality. This concept can still be seen today in the cultures of some Aboriginals in Australia who travel upon “songlines,” ever guided by the rhythm, and continuity of the chants which they believe sustain the world. (Richard L. Castro 1999 p. 2007) Should these chants or songs ever end, so will everything else. In this same manner, their architecture is often ephemeral, and decomposable, built of nature. the concept of rhythm and continuity is so engrained in their culture that their architecture, their art, and even their ceremonial

clothing is all woven and often times round to provide an endless cyclical, woven pattern. *The Classical Era*

Although many civilizations existed beforehand, the Greek Classical Era is the time in which those without a permanent settling started to be looked down upon since the ideas of building a lasting civilization came to the forefront of the people in these civilizations. Vitruvius describes the process by which people learned the use of material as a means of constructing their own dwellings a passing from “a rude and barbarous mode of life to civilization and refinement.” (Vitruvius 1960 p. 40) Through this change, man passed from a realm of wander, to one of wonder, finding meaning through symbolic participation with the gods rather than the paths they traveled.

The Medieval Ages

In the Medieval Ages, however, homelessness became an epidemic due to the greed of the sovereigns and the Church draining their money through taxes and church collections. According to the Online Reference Book for Medieval Studies, about 20% of the medieval population were destitute and homeless. Although medieval texts do not speak much of the homeless, referred to as “paupers” during this era, and destitute, it is widely well known through literature from that era, that most of the population who were unable to call themselves “nobles” were scraping by with almost nothing.

The Online Reference Book categorized these homeless and destitute into 3 categories, the physically incompetent, the socially marginalized, and the economically

HISTORICAL CONTEXT CONT.

deprived. The last group was the most populated due to the lack of jobs and from increasing tithes and taxes. The Church eventually realized this and increased the tithe they took by 10% to give to the poor. However, this only worsened the problems by causing the middle class to fall into poverty. At this point, homelessness became so widespread that not even the Churches had space to provide for all the homeless. Only after the 1300's did the situation grow "better." This is because when the plague hit Europe, the poor and the homeless tended to die in far greater numbers than the wealthy.

Despite how they tried to help, the main reason why homelessness was not sought to be ended in the Medieval Ages was partially due to religion, and not just through tithes. Many people in the Medieval Ages believed that God (at this period in time, still relating back to the Greek sense of wonder) would provide for those who were moral of character, this concept carried on well through the 1640's in America.

Industrial Revolution

During the Industrial Revolution, however, homelessness took on a new face altogether. Poor safety regulations in Industrialized cities caused people's health to decline and on the job deaths to increase. According to the Downtown Congregations to End Homeless' site, during this time there was no real sheltering system for those disabled by the poor safety regulations and the widows of those who died from the same reasons, and during this time police station jails ended up being the "shelters" for the homeless. This also brought the first documented cases of homeless youth within the Americas due to parents being unable

to afford the raising of their dependants and the subsequent expelling of those children onto the streets. This era also brought a great deal of issues due to the morphine addictions and PTSD of many soldiers returning from the Civil War battlefields.

First Homeless Shelters

During the 1900's, major cities began housing projects in many major cities. However, there was a much different interpretation of homelessness in that era. From the 1920's to the 1960's, "people considered as outsiders, such as skid-row residents, people who were constantly moving, and vagrants, were called homeless." (Jessica Scheiner 2001) In the 1960's however, this status changed to be only those without a place to "keep their belongings and return if they wished." (Jessica Scheiner 2001) During this era, shelters were purely for housing the homeless during the nights and feeding the homeless and shelters only admitted men.

Rosie's Place

Kip Tiernan changed this by creating the first homeless shelter for women in Boston on Easter Sunday in 1974. (Rosie's Place 2013) She originally purchased the first building in 1977, a five story row house, but later purchased a triple-decker which became permanent housing for nine formerly homeless women. This is the first documented case I could find in which permanent housing was provided for the homeless and a great influence upon how I went about designing my project. According to their website, Rosie's Place has since grown to house over 600 women with an outreach van to provide services to women on the streets and provides education, grocery, legal, clothing, and eviction prevention services for women in the region.

HISTORICAL CONTEXT CONT.

Modern Shelters

A Patch for a Festering Wound

In many respects, the great majority of homeless shelters have not evolved much past the 1960's. The main change has been the removal of gender discrimination by the shelters. Most shelters in today's world are still bunkhouses, rooms filled with cots, or church and religious institutions which require those who stay to attend their masses. In addition, non-religious based institutions have adopted a system of thorough background checks which are required before one may have access to their buildings. However, there have been some significant improvements in larger, more progressive cities which should be brought to mind. These include some great failures as well to explore what does and does not work in homeless design.

La Casa Homeless Shelter, Columbia Heights

Born in the 1983, this was a shelter for men. (Lydia DePhyllis 2010) Basically a large cinderblock bearing a bunkhouse built to a 70 person capacity within, in the modern era it fell upon opposition within its community, and with the homeless. It ended up losing its budget in 2007. It fell into disrepair and ended up being demolished and trailers were provided in its vacant lot for a while, housing the homeless.



Figure 46

However, according to Washington City Paper, rising from this failure is a new design (Figure 46) proposed by Leo A Daly and Studio 27 Architecture. This design will incorporate 40 individual residences for homeless men of the region rather than one bunkhouse. "Rather than function as a shelter, the "La Casa" project will provide permanent, supportive rather than temporary housing for forty men." (Studio Twenty Seven Architecture, 2011)

Michael Maltzan's Los Angeles Housing

In the 1980's, the Skid Row Housing Trust was founded in Los Angeles to provide permanent supportive housing for the homeless. This, in that time, was largely done by renovation of old dilapidated hotels in the region by using "talented local architecture practices." According to the Architectural Review, these renovations were a product of realization that stable housing only worked when combined with essential services, including mental health treatment, and substance abuse recovery.

From 2006-2013, Michael Maltzan designed 3 buildings for this initiative. These buildings (the Rainbow Apartments, New Carver Apartments, and Star Apartments) are designed as low-cost housing for the previously homeless.

His first building for this initiative, the Rainbow Apartments, was completed in 2006. It was created as a conventional urban block with communal services. (Niall Mc Laughlin, 2013) The design encompasses a public courtyard and contains communal services upon the first floor with living arrangements above. It houses 88, with a shared kitchen, outdoor gathering and garden spaces, laundry facilities, and a recreation room. (Michael Maltzan

HISTORICAL CONTEXT CONT.



Figure 47



Figure 48



Figure 49

Photos from Michael Maltzan Architecture

Architecture 2013) As a supportive, reintegration project it offers communal services for the formerly homeless and opportunities for social interaction. “The project addresses how to counteract the insularity and hermetic nature of the residents’ daily lives amid concerns over safety and security by introducing openness and social spaces in an effort to enable their reintegration into public life.” (Michael Maltzan Architecture 2013)

The second building, the New Carver Apartments, was built by the I-10 Freeway and completed in 2009. (Michael Maltzan Architecture 2013) “This building houses 97 permanent formerly homeless elderly and disabled residents. (Michael Maltzan Architecture 2013) Based upon the same cross-section as the Rainbow Apartments, it is built to “baffle light and noise from cars” from the adjacent freeway. (Niall Mc Laughlin 2013) The outside courtyard, unlike the Rainbow Apartments’ courtyard, is a private one, contained entirely within the radial design of the building. This radial pattern allows for closer interaction between the various communal spaces on the first story. “From the building’s entry at the northwest corner, the tapering spaces form an array of interior streets which traverse the building’s interior and connect to the streetscape beyond.” (Michael Maltzan Architecture 2013)

The third building, Star Apartments, is a pre-fabricated mixed use structure created from a refurbished 1 story building and houses 102 apartments for formerly homeless individuals as well as having one story for retail with communal spaces above and the dwelling spaces

HISTORICAL CONTEXT CONT.

in four stories above that. (Michael Maltzan Architecture 2013) This building was finished in 2013 to suit the working around of the Broken Window policy of Los Angeles which prohibits gathering in groups on the pavement, thus raising the communal spaces to the second story to allow gathering in a safe and secure manner. (Niall Mc Laughlin 2013)

The efforts of Michael Maltzan and the SRHT have been making slow changes in the Los Angeles area in the perception and treatment of the homeless population. And they are not the only city in which this new mold for the emboldening and reintegration of the homeless has become a great priority to the people and government and public agencies.

The Bridge

Built in 2008 by the Overland Partners in conjunction with CamargoCopeland Architects in Dallas, Texas, The Bridge received the “Best Architectural Entry” award in the International Rebranding Homelessness Competition, hosted by South Africa’s Tshwane Leadership Foundation. (ArchDaily 2011) This design incorporates communal housing, but rather than a bunkhouse mentality, each sleeping area has its own privacy barriers. Integrated within are not only sleeping areas, but mental health, physical health, education, dining, and even work spaces for the homeless as well as public dining areas, and a public courtyard. Every night, the Bridge Center for Homeless Assistance is home to 325 homeless and outplaces(refers) 800 homeless to local shelters. (The Bridge 2013)



Figure 50

Photo from Overland Partners

The residential building portion of this building is 3 stories containing not only the sleeping areas, but dining services, primary health care services, rehabilitation and mental health services within.

By the full service aspects of this building and its proximity to the homeless, the building and operation of this structure has reduced crime rates of the surrounding area by 18%. (Trey Farmer 2009) The building was built upon a brownfield site in downtown Dallas and through its LEED gold certification has proven not only dedication to the advancement of human rights, but of environmental needs in the Dallas area.

HISTORICAL CONTEXT CONT.



Figure 51 Photo from Ennead Architects

The PATH

Built in the Bronx in 2010, this project houses temporary communal living on the base floor and health services, administrative screening offices, and food services in the six stories above. (Will Giron 2011) It is done this way in order to facilitate flow of the homeless through the screening process which, in many shelters in larger cities, usually forces the homeless to wait for long periods of times on the street, even in the cold of winter. This project brings a sense of efficiency to the screening process. However, save for access to natural lighting within the communal area, there is no benefit to the homeless who sleep here after the scrutinizing checks of the employees.

It is in this way that I feel that this project fails the homeless in their search for equality and relevance in today's society. In addition, there is no space for interaction within or in a public sense. I feel that this design is truly just a minor step up from typical homeless shelters, and despite being in a region with great need for aid, will likely do nothing more than to continue the marginalization of the homeless in the Bronx, rather than to empower them to pull themselves out of their situation and becoming functioning members of society.

GOALS

Project Goals

The Future of Homeless Reintegration Projects?

For this thesis, my goals will be to meet many of the shortcomings of both typical and “new age” homeless shelters to provide the best chance for the homeless to remain off the street in the future. This will include psychological, social, and dependencies healing as well as going beyond the current most successful design (The Bridge). I will do this by keeping the occupant actively involved in certain choices to determine what they want to do by offering varied workshops in a progressive manner while allowing freedom to choose the progression method.

Psychological Goals

The most essential thing to do psychologically is to treat mental illnesses. These illnesses prevent even non-homeless people from achieving security of mind, however, the homeless are much more prone to issues such as depression and anxiety from their socioeconomic status. Another factor that one must be aware of when designing for the homeless is that one must fix their feeling of self doubt and loss of self esteem. The workshops I propose will promote feelings of self worth, while allowing them to find themselves and what they wish to be doing in life. In addition, with all transitional housing one must work to create a feeling of home without creating the lack of ambition to move out once economic security has been accomplished.

Social Goals

In my design, I wish to encourage social inclusion whilst allowing freedom for development of self for each

individual to choose the manner in which they will develop. This is encouraged within the design by providing different options for progressive workshops while having workshops communal so as to allow interaction through one another’s crafts. In the sense of social reintegration, I plan on using a public courtyard to allow for the residents to interact with the community around them and form bonds with the community before going out on their own. In addition the building will be a location for the residents to create public art, leaving their mark on the building and the regional art scene if they would like to pursue their skills learned in the workshops as artistic endeavors.

Dependencies

This building will also likely include rehabilitation facilities, because addictions can often lead to homelessness in the impoverished, and chronic homelessness in those already homeless. This will improve the physical well-being of the homeless significantly. This will also serve to promote emotional well-being due to many drugs, or their withdrawal symptoms, causing severe mental imbalances.

Active Engagement

The process of “dwelling” has been lost in our society. In order to regain the process of dwelling, one must be actively engaged within a space. By actively engaging within a space not just literally, but also symbolically by creating a sense of wander within the design, one creates a bond between the experiences of the space and their body, thus completing the action

GOALS CONT.

of dwelling. This building of bonds with experience is similar to Heidegger's conversation between the High German word *bauen* and the Old English concept of dwelling. If *bauen* (building) means to dwell and to dwell originally meant to be, the process of actively engaging within a space not only builds bonds with the space itself but bond within ones self and their perception of the world through this continuous search for dwelling by living in the experience of the moment, thinking meditatively. (Heidegger, *Being and Time, Building Dwelling Thinking, Pазze, Heidegger on Gellansheit*) This allows for this design not only to allow for the residents to decide what it is they wish for dwelling to mean to them, but also allow for them to decide what it is that they wish to gain from themselves, to decide what they want to make of themselves. This will be encouraged through the creating a sense of wander, of symbolic participation within an active engagement within the design. This freedom, I feel, should be a freedom denied from noone, yet through social exclusion many homeless feel that their situation defines them. This freedom gained through active engagement will, in my mind, allow for the homeless to take control of their situation and make the most of themselves through it.

Only through addressing all of these factors can one truly address the problem of homelessness. By engaging the homeless in all these areas, the homeless will be empowered with their own lives.

A black and white photograph capturing a somber scene. A person wearing a dark, heavy hooded jacket and pants is sitting on the ground, hunched over with their head buried in their hands. To their right, a metal shopping cart is filled with various items, including what appears to be a large bag or bundle of clothing. The cart is positioned against a dark, textured wall. The lighting is dramatic, with strong shadows and highlights, emphasizing the textures of the clothing and the wall. The overall mood is one of hardship and despair.

SITE ANALYSIS

SITE ANALYSIS

The Site

Promoting Environmental Harmony

Located in the South of Market area of San Francisco near the Tenderloin district, the site is a part of one of the most unstable socioeconomic areas of San Francisco while being located within one of the most stable climates in the United States. Its latitudinal proximity to the equator means an abundance of sunlight warms the region during the winter, and during the summer fresh bay breezes cool the region. Temperatures rarely average more than mid 60's in the summer and below mid 40's in the winter, making the region an enticing area for habitation. Cradled between residential housing and the highway, the cool bay breezes are somewhat hindered to the site unless the resulting design should be pulled away from the houses which currently tease to caress the side of the existing building. The extreme angle of the sun in the summer allows for ease of shading despite the lack of vegetation on the site. However, from the state of the bush adjacent to the current building occupying the site and the vines upon the adjacent building's wall, one can tell that the soil is still able to support plant life which is important in the creation of a temperate subclimate within the site provided landscaping will be done in the site to promote social interaction.

Despite these two instances of life, the urban site, although lacking signs of distress, is inherently dead. The lack of significant vegetation and visible water sources gives an appearance of a site completely removed from nature, a sight controlled by the willful hand of man.

Figure 53 Sun Path Diagram

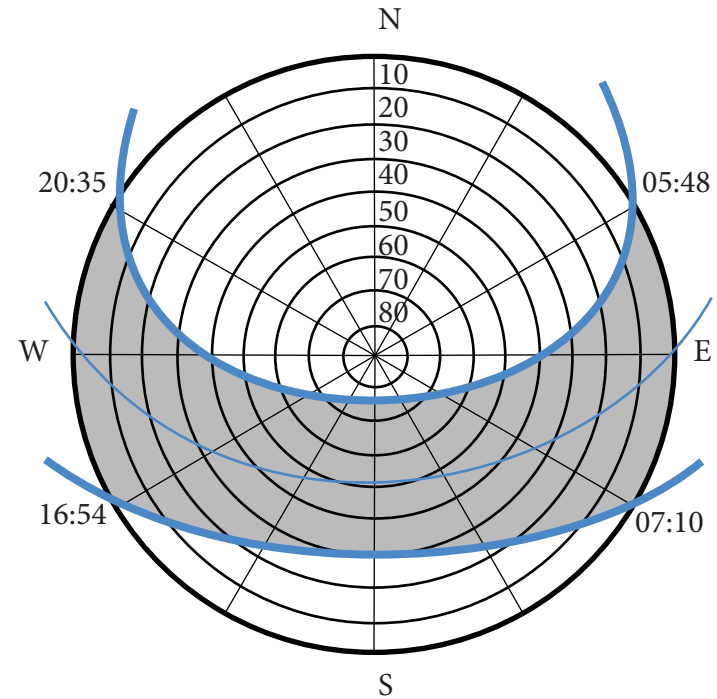


Fig. 54 Wind Rose Diagram

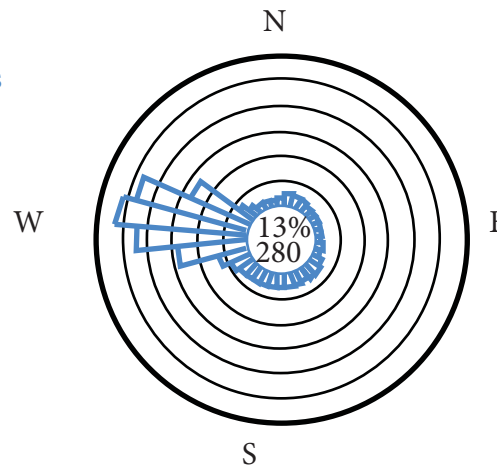
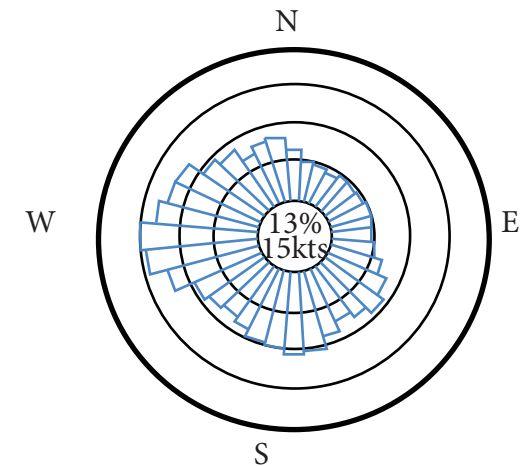


Fig. 55 Wind Speed Diagram



SITE ANALYSIS

The frequency of sunny days allows for the cold concrete exterior of the existing building to pass a warm invitation to passersby. However, its cold, firm nature overshadows the spaces between it and the adjacent buildings causing the alleys on its west and north sides to be almost constantly in shade and the slit on its east between it and the residences to be always blackened, rendering the windows on the houses to be useless for both views and sunlight, including reflected sunlight. At night, this shading becomes even more ominous with only a few flickering incandescent beacons guiding the passerby through the alleys, causing a sense of discomfort to those unfamiliar with this place. It does not, however, seem to affect the dancers who gather in the adjacent building weekly to engage in the spirit of dance.

Save for a single office space constructed above the existing building, all buildings remain a consistent 2 stories above the pavement, dancing with the lifting surface of the highway as the rise to meet it. During the day this dance is interjected upon by traffic to the east and south of the site as well as along the highway itself. The bus station across the street to the southeast occasionally joins in on this dance, but only for a moment as passengers embark and disembark from it during the day, but during the night, exhausted vehicles sleep in the lot, not to stir until the sun rises in the morrow.

The soils of the site, not to be excluded, joins in this dance upon showing of its dancing partner. The soils, comprised of silty, clayey gravels and sands produces significant amplification of tectonic movements causing a shear wave velocity of between 200 and 350 m/sec. The soils have become highly salinated due to a lowering water table.

The topography of the land is open to most activities, being only around 3.5% allowing it do drain rainwater without much issue. However, just to the north the slope becomes much higher, indicating potential of running water down the slope ending up at the north end of the site.

Fig. 56 Topography



Overall Slope
<4%

CLIMATE DATA

Fig. 57 Monthly Average Temperatures (F)

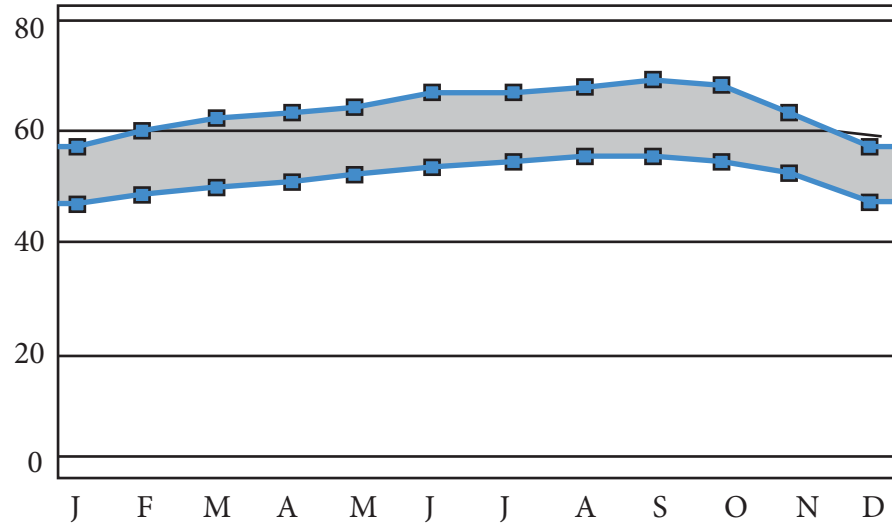


Fig. 58 Monthly Humidity (ave %)

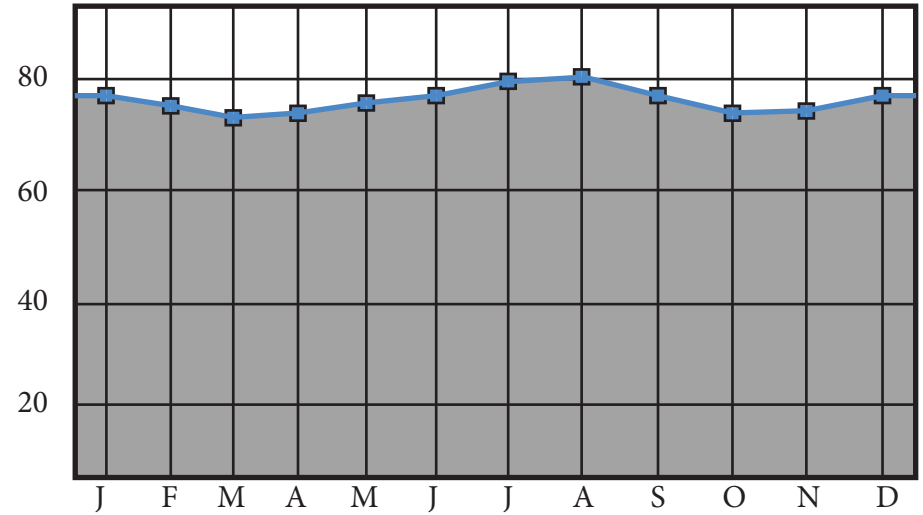


Fig. 59 Monthly Precipitation (inches)

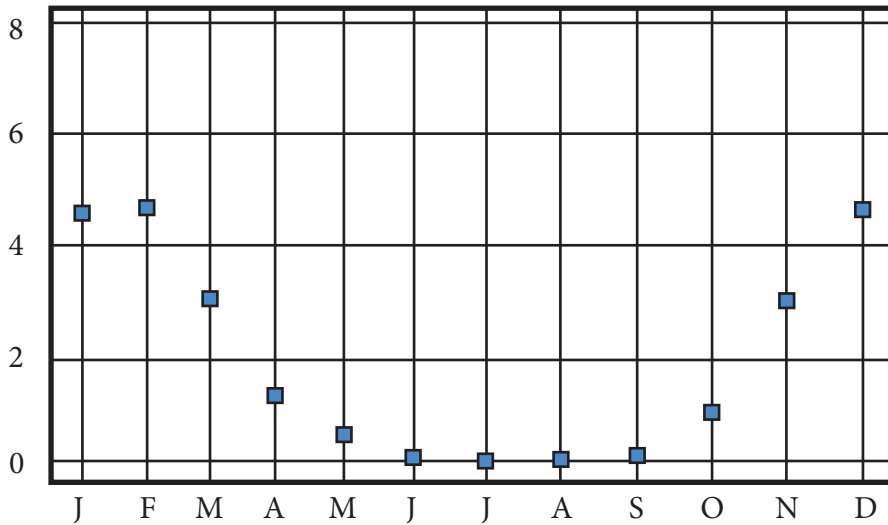
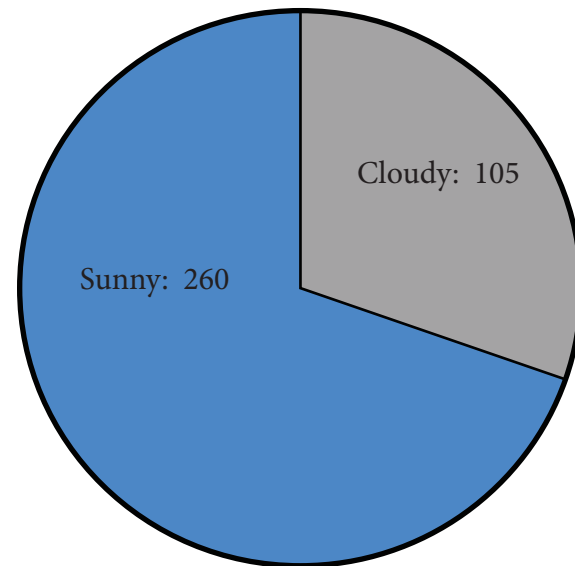


Fig. 60 Annual Cloudy/Sunny Days



CLIMATE DATA CONT.

Fig. 61 Noise

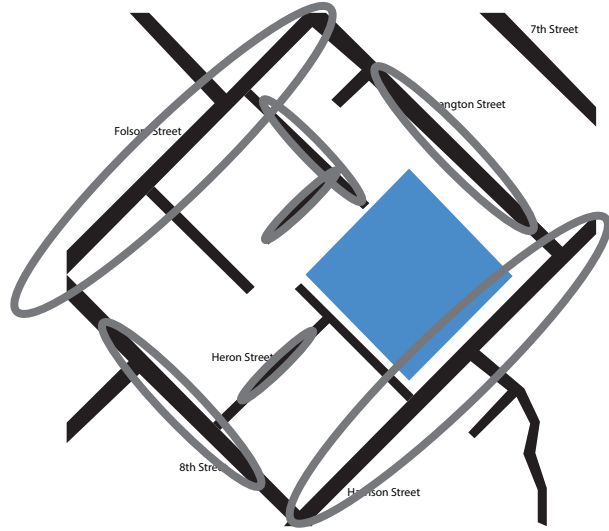
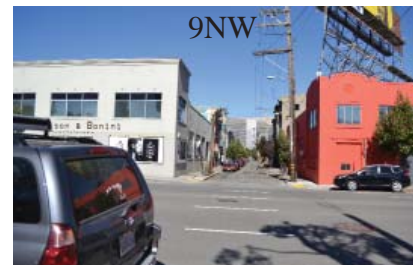
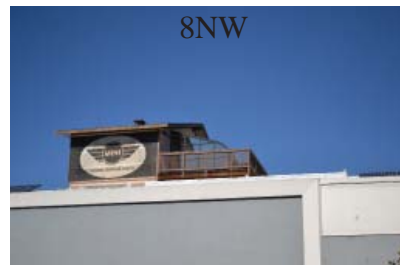


Fig. 62 Photo Grid

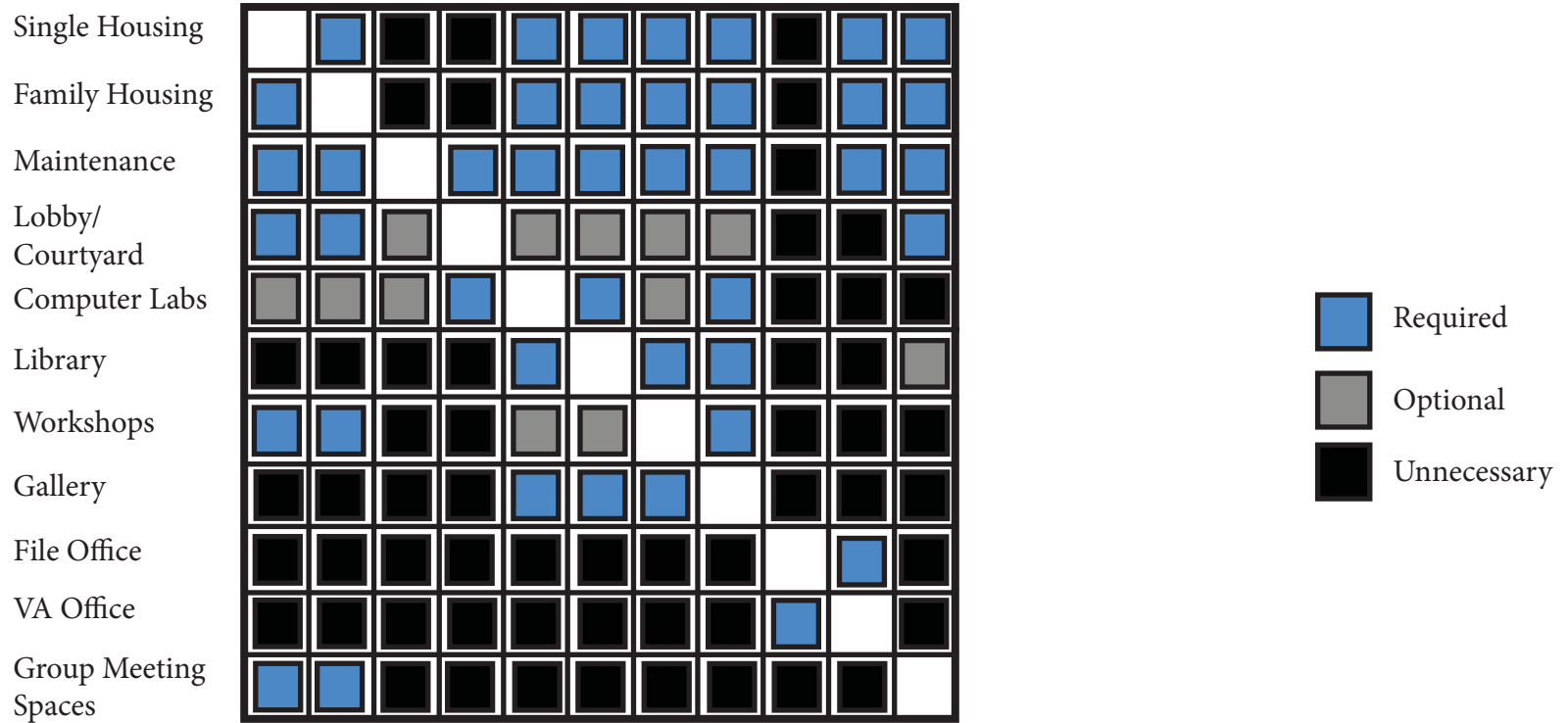


PROGRAMMATIC REQUIREMENTS

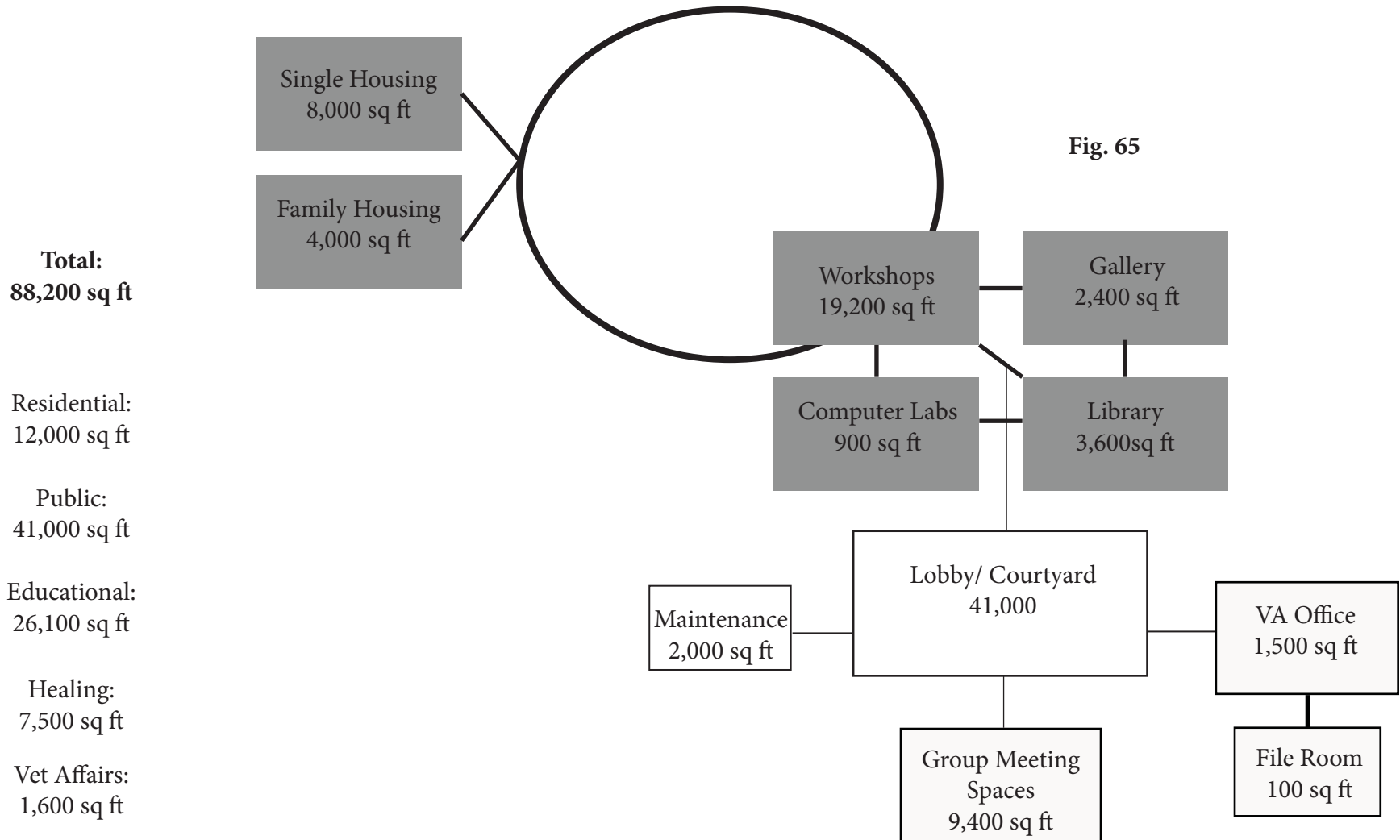


INTERACTION MATRIX

Fig. 64



INTERACTION NET



DESIGN DEVELOPMENT



Fig 68 Scenes From the Artefact Film



ARTEFACT

Creating an Experiential Distance

Finding the Space Between Metaphor and Philosophy

Through my artefact I hoped to find a bridge between the Experiential, and Philosophical dimensions not addressed in current designs pertaining to the homeless. Water plays the role of the homeless within my design. As the water dwells within the beds of the filters, it is given time to reflect upon what is above, what came before this moment. Upon sweating through the filter, it becomes active, falling to the next filter, creating a ripple as it becomes part of this new body of water. The ripple temporarily alters the perception of the body it joins. This artefact serves to call attention to my three main concepts within my design: Cradling as a source (apparent in the bodies of water), as filter (apparent in the way water progresses through the layers) and as rest (apparent in the moments of reflection as stillness is obtained), Dwelling as seen through the symbolic and physical interactions of the water through the artefact, and the Space Between most apparent in the cyclical experiences of the water through the linear aspects of the artefact. These moments did not become apparent to me immediately, rather, they became apparent to me through my own symbolic and physical participation within the design and the experiences created within.



Fig 67 The Layering of the Artefact



PROCESS

Wandering the Design

Finding Inspiration Through Symbolism in Interaction

Through exploration of the question, “How does one stimulate not just physical, but also emotional and social well-being within a design for the homeless?” I sought to create a new revision of the homeless shelter which engages the user physically, mentally, and socially within the design. In addition, I aimed to create a design which reconciled the ephemerality of nomadism with the monumentality of settled cultures. Initially, my pursuit of these goals dwelled within the realm of the literal. However, as I gained knowledge on the subjects of Nomadism and Dwelling, the spaces, and my own perception upon them, evolved to become the space between literal and metaphorical, creating a much more experiential way of Being within the design and lives of the occupants.

In the beginning, I was focused mainly upon the ideas of dwelling and home. In this sense, I first believed that these terms could be reconciled through the creation of unique spaces for each occupant, to create a literal difference in the way they were housed. However, as I dabbled in ways of completing this objective, I began contemplating whether I have the spaces built by the occupants such as in the slums of the world, by creating a framework for them to build off of, or even allowing for the spaces for the homeless to be able to be transported with them. These, however, still dwelled the literal sense of the ephemeral.



Fig 69

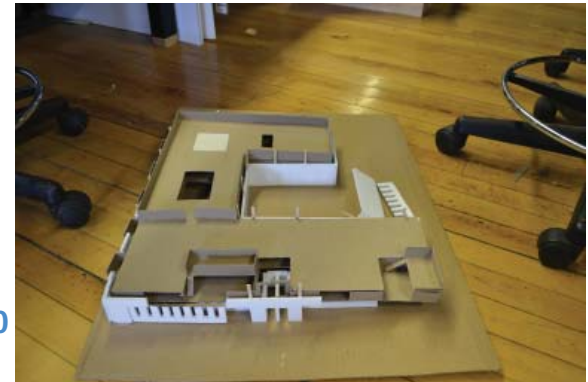


Fig 70

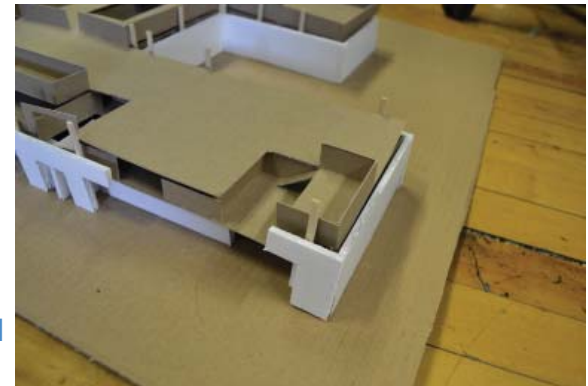


Fig 71

PROCESS CONT.

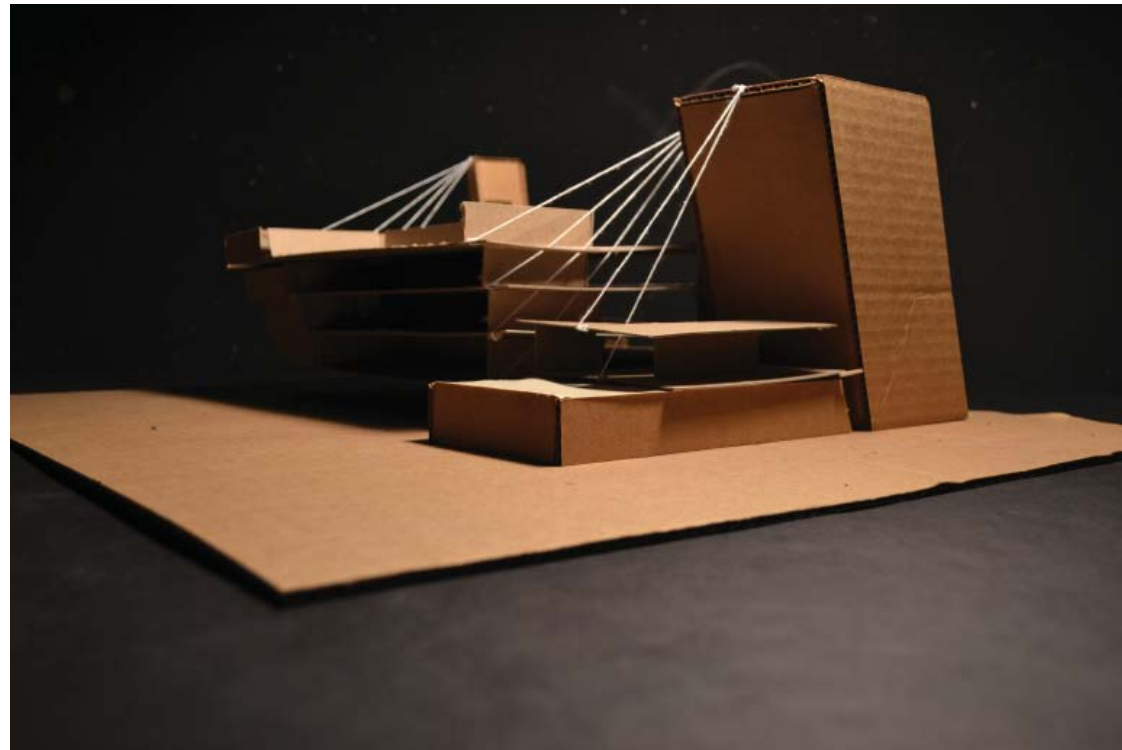
So the question remained: How does one create a sense of Nomadism, of wander, through the experiential quality of a design which is itself is unchanging in the physical sense? It was at this stage of my design process where I started playing with the perception of time for the occupants. Taking inspiration from Rosie's Place as previously mentioned and from my artefact, I started envisioning the residences in the concept of progression through layers and started building upwards rather than preserving the existing building upon the site. I created a series of layers of residences suspended above one another, the suspension cutting through, allowing for the occupants to reflect upon the spaces above through the openings the suspension travelled through. This opened up communication between the levels at a more experiential level.

However, the workspaces had still not become fully integrated within the building. This did not fit with the Heideggerian concept of what we do as informing who we are. However, in this moment I found a form which worked both literally and metaphorically with what I wished to accomplish within my design. Further play within this form would become the basis for the advancement of my design.

Fig 72



Fig 73



PROCESS CONT.

The precarious nature of the slanted portion of the building brought me back again to the artefact and the incumbent cradling of the water bodies. In this stage of the design, I began playing with the idea of cradling of the residences. I offset them to allow for a moment of reflection between the residences and workshops across the space between the workshops and residences. Through the louvre structure, I created a cradle for each floor of the residences with spaces between them to allow for passive cooling. The ramps between the workspaces and residences became the rocking sensation of the cradle. In addition, I began envisioning the progression through the building's layers as a cyclical experience within a linear timeline, allowing for the residences to draw links between past and present through interaction with the spaces. During this stage I played with whether the louvres would become literally separate cradles, which ended up becoming too complex structurally to function, eventually deciding to keep it as one structure with many cradles within.



Fig 74



Fig 75

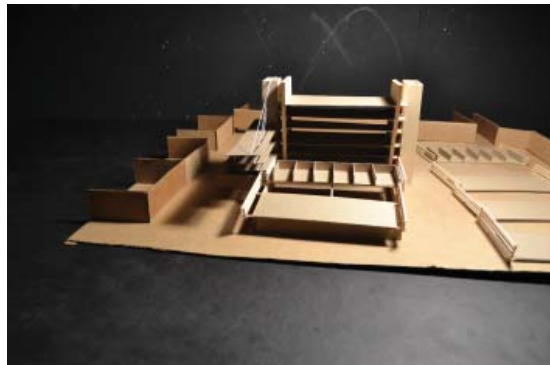


Fig 77



Fig 78



Fig 76

THE FINAL DESIGN

Creating the Space Between

Providing a Shelter for the Soul

Through the concepts of cradling, dwelling, and the space between, I looked to examine an experiential quality to my design which will serve to make the homeless feel at home, while simultaneously preparing them to move on past it. It must act as the space between society and the homeless, nomadism and settled cultures, dwelling and home. This focus on the space between not only served to symbolically link the building to the homeless, but allowed the deepening of the experiential qualities of the design. Through the experiences of design, the thoughts of the occupants are constantly linked back to a previous state of being. This link serves to inform their actions based upon the actions of their past, and their current reality.

Cradling the Reflection

The design must engage both the ephemerality of nomadism and the monumentality of settled cultures whilst engaging the occupants physically, mentally, and socially in order to achieve a holistic sense of well-being. I will do this through using the concept of cradle in 3 main ways; first, cradle as a source, both for inspiration and understanding, secondly, cradle as a tool for refining as the cradle used for filtering gold ore, and third, cradle as support, as rest. The design will serve to change the public opinion of homeless as people who lack the motivation to work, and simultaneously serve to inspire the homeless by having studios of escalating difficulties as the homeless progress through it. These will be housed in the main tower of the building and will be open to not only look out and be inspired by the world around it, but also to allow people outside to look in and see the homeless at work, learning new skills. Cantilevered out from the main tower, the residences, each floor having its own cradle offset from the floor plates of the tower will have ramped paths down to the workspaces to facilitate the active engagement with the workspaces, the back and forth motion in the space between the workspaces and residences rocking the occupants to sleep, but not before catching a glimpse through openings pointing towards the previous workspace, allowing for a moment of reflection upon what they have learned about their skill, and themselves. This back and forth motion serves also to bring attention to the balance of the ephemeral and static ways of life through the construction of a circular experience constructed within the timeline of the experience through the building as a linear transition from top to bottom.



Fig 79 Moment of Reflection From Residences

Fig 80 Moment of Reflection From Workspaces



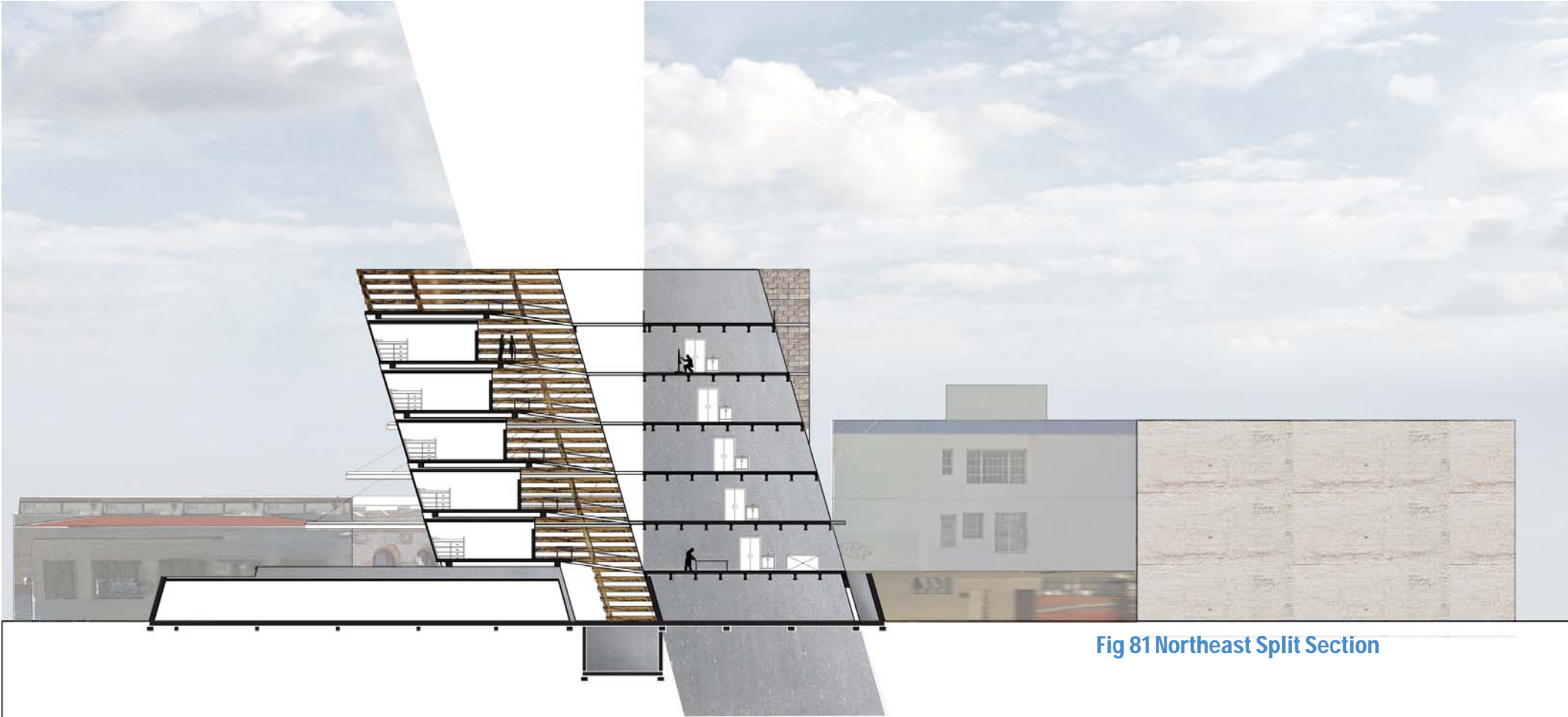
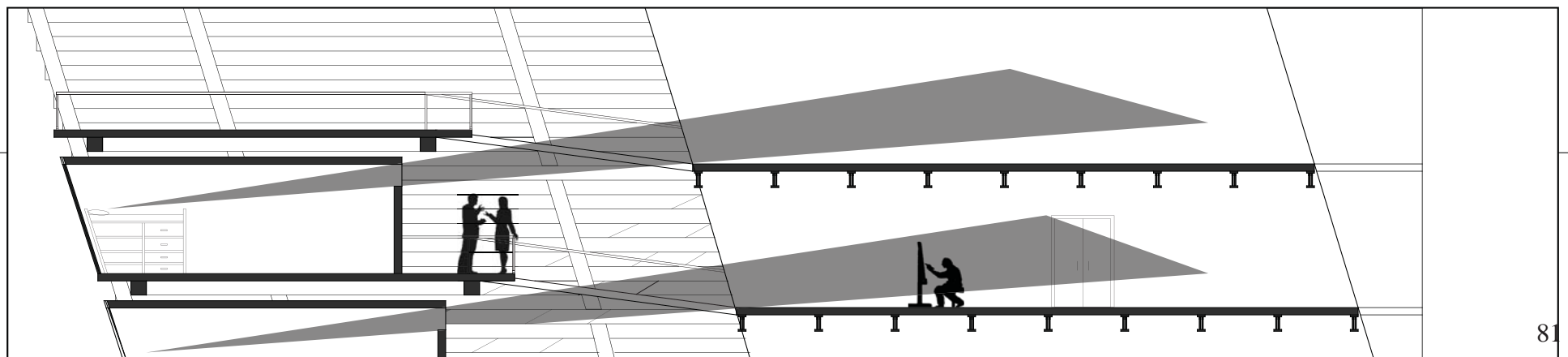


Fig 81 Northeast Split Section

Fig 82 Moment of Reflection Diagram



The Spaces Between

In addition to the combining of the Nomadic cyclical experience with the linear perspective of time from modern living, I wish to address the space between home and homelessness through my design through the concept of dwelling. However, I also wish to create literal spaces between within the design to provide meaningful spaces where the occupants can interact with each other, relax, or mingle within society. I will do this through spaces such as the graffiti wall area and open “park” at the base of the building and through the widened walking areas creating a feel similar to the neighborhood sidewalk on each floor. I also seek to address the space between through the analysis and creation of interaction with interstitial spaces which link back to moments before, such as interior spaces which become indicative of the alleys within a city, within which, homeless spend much of their time on the streets. I wish to create an environment where the occupants dwell more within meditative thought, more within the moment. Therefore, I designed the building in such a manner as to never create a straight-forward path which one “must” take. This allows for occupants to interact more fully within their environment rather than within a preconceived plan. This also invites the occupants to linger, to interact within their environment more fully rather than feeling pushed into a space. This, I feel, gives them opportunity to define the way they dwell these interstitial spaces. It is through this creation of thought and of linking interaction with experience with which I will create a holistic sense of dwelling within the homeless community. And through their interaction within society, they will cause ripples in perception towards them and towards the way we live in today’s world, serving to revive the link between dwelling and home within our post-modern world.



Fig 83 View Down Heron Street

Fig 84 View From Circulation Tower



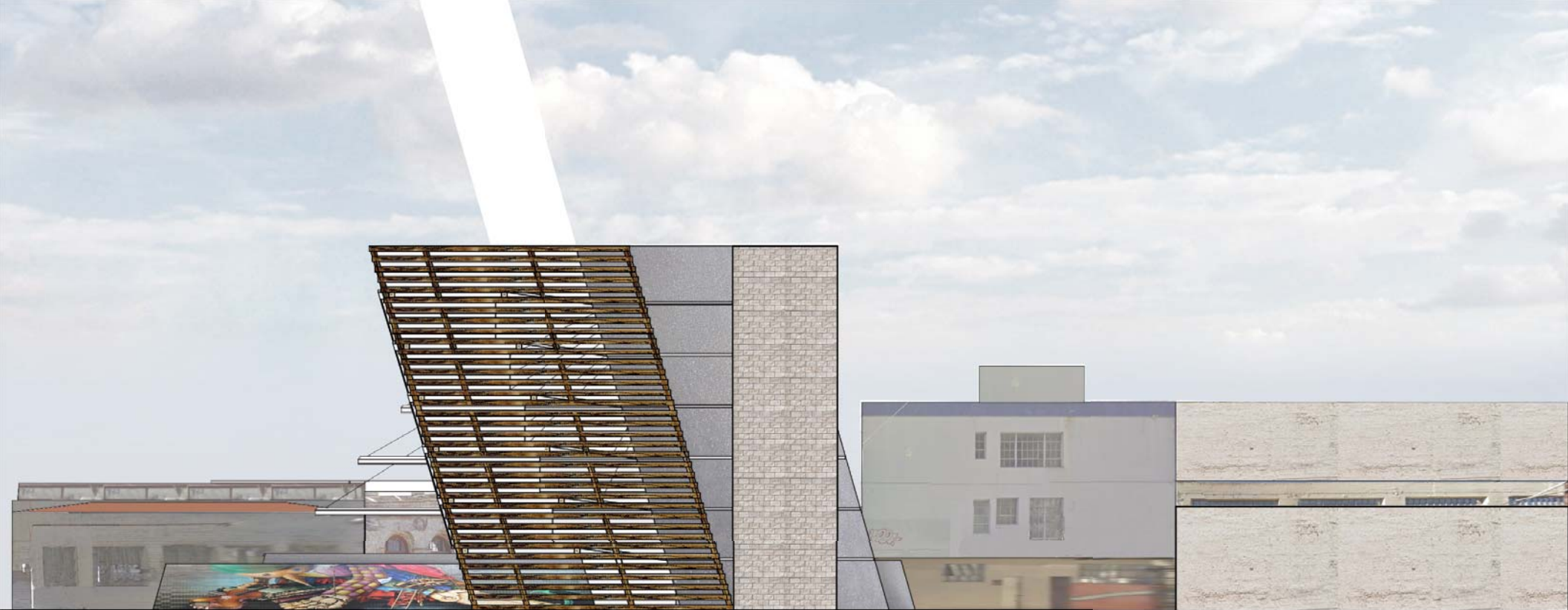


Fig 85 Northeast Elevation

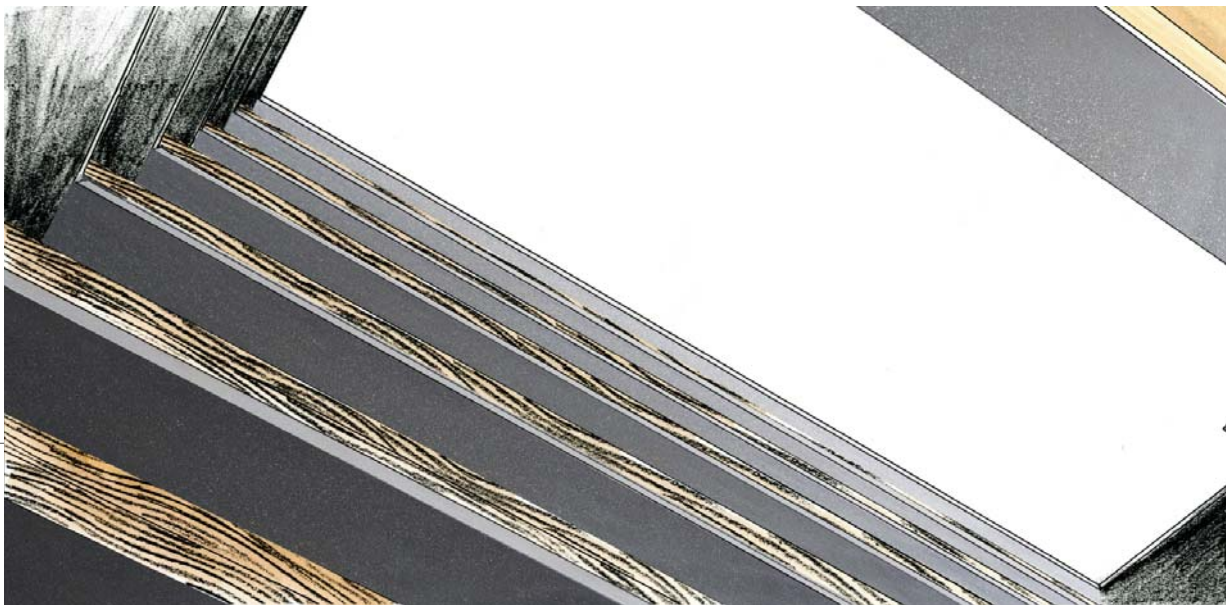


Fig 86 View up Center Atrium



Fig 87 First Floor Social Space



Fig 88 Roof Relaxation Space

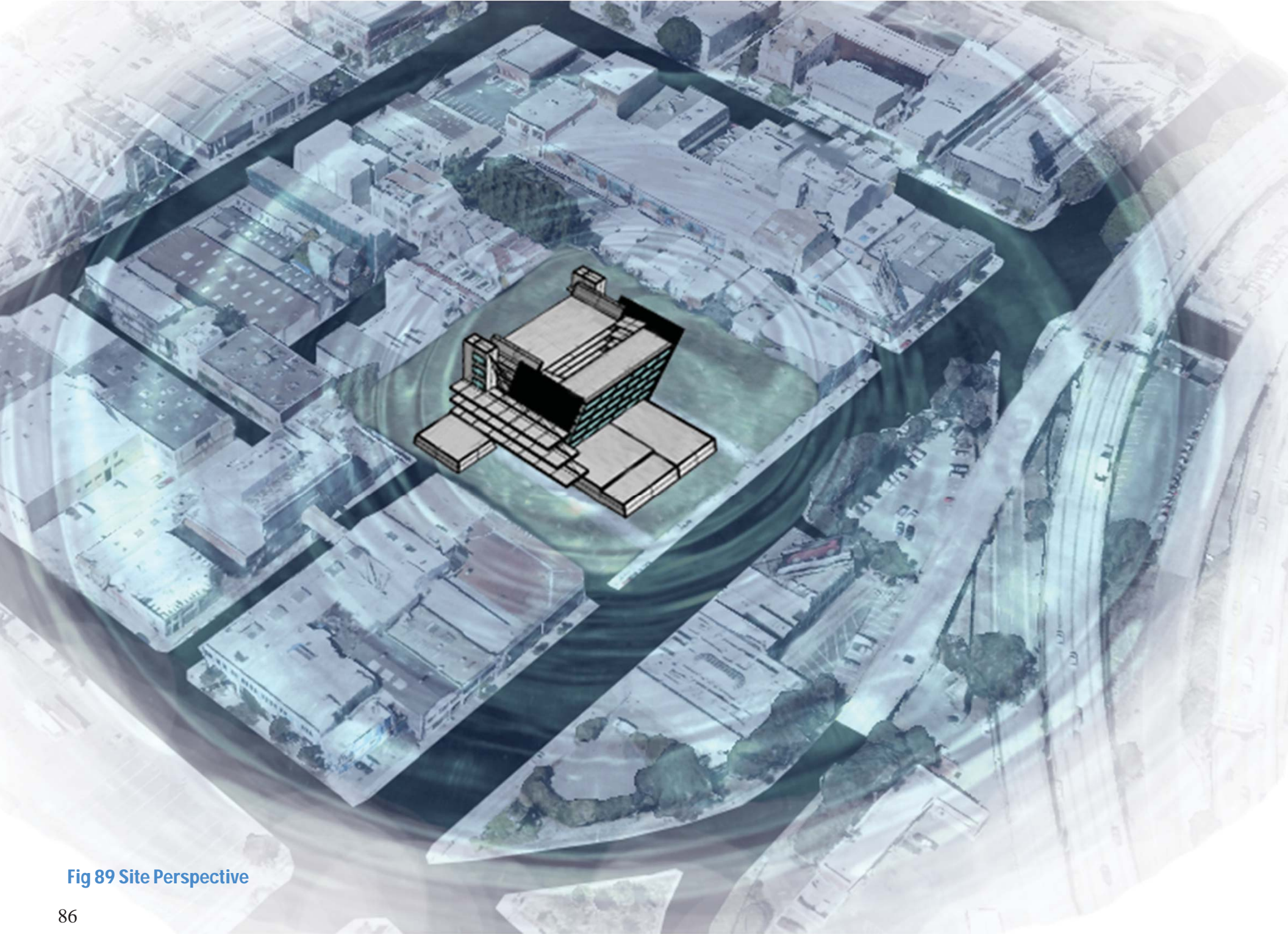


Fig 89 Site Perspective

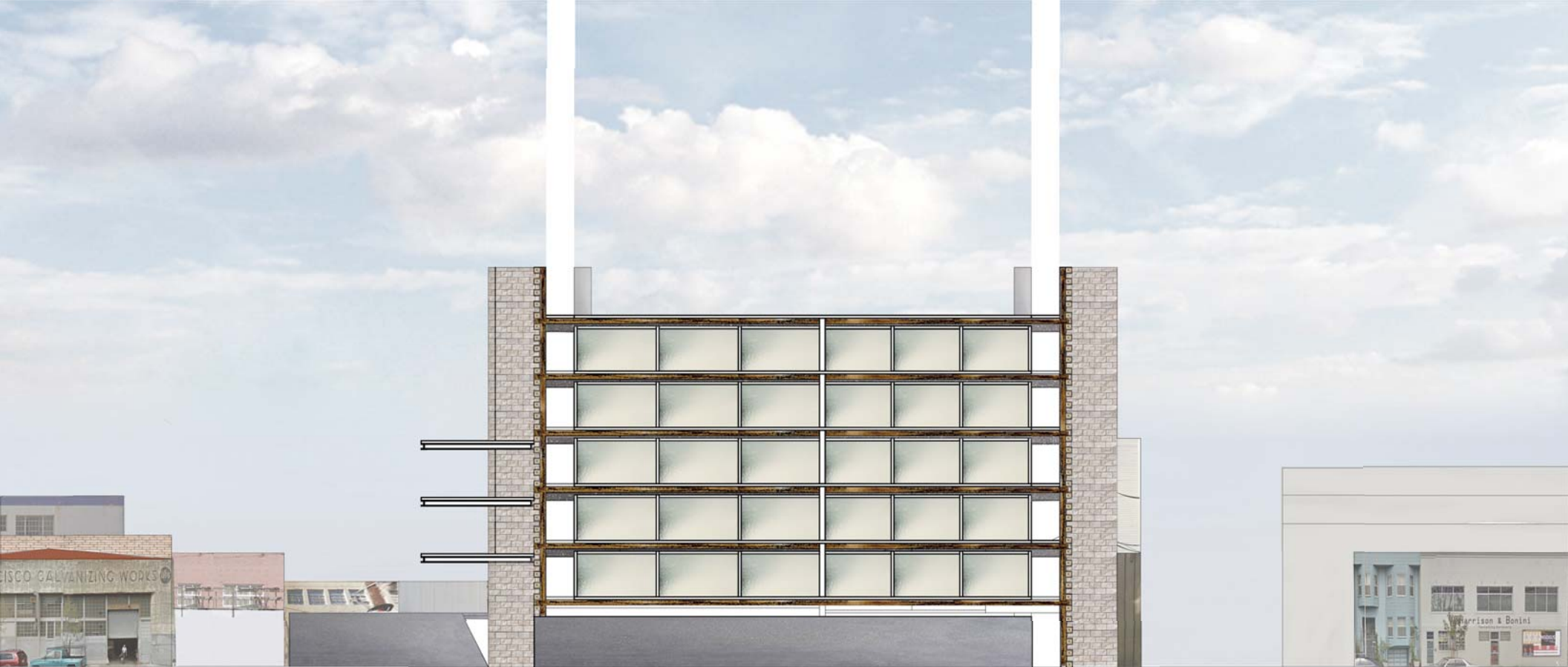


Fig 90 Southeast Elevation

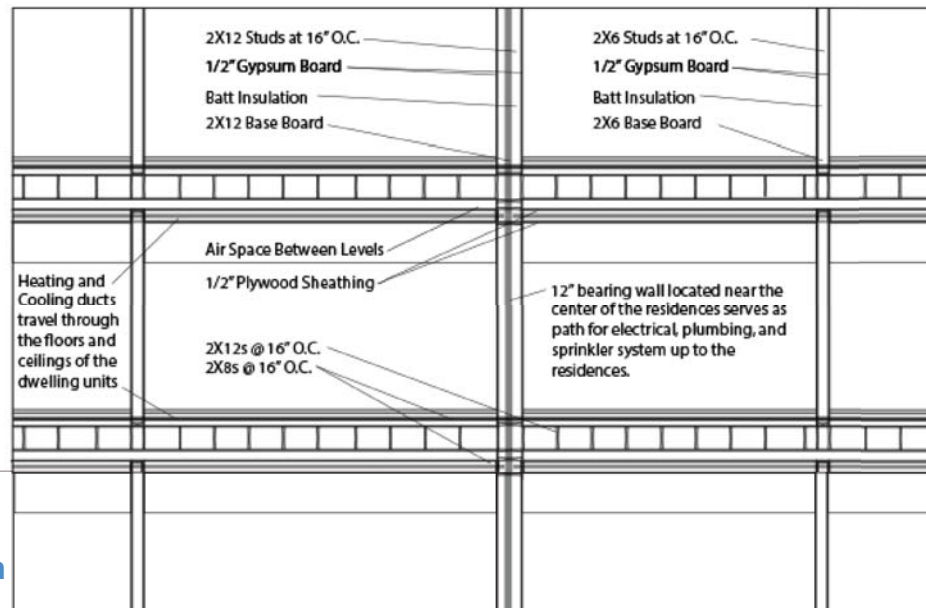


Fig 91 Mechanical Circulation Diagram

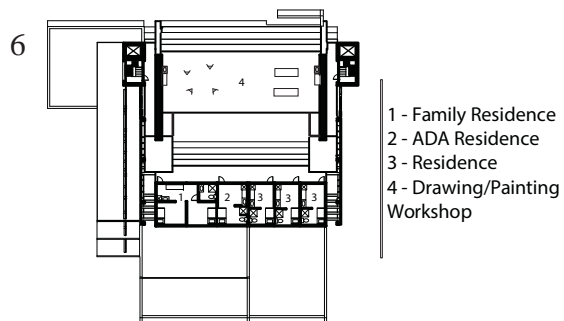
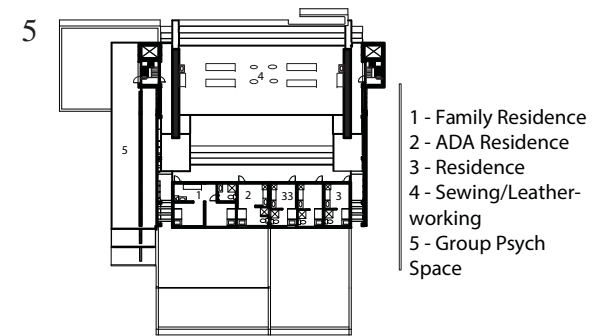
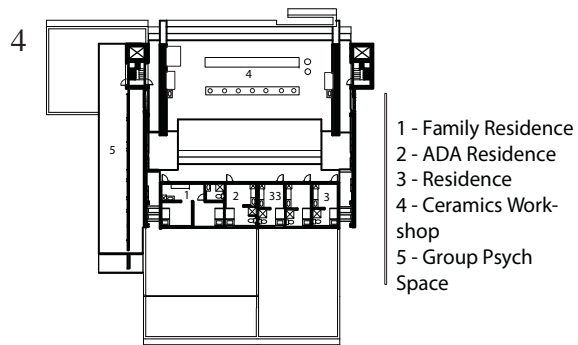
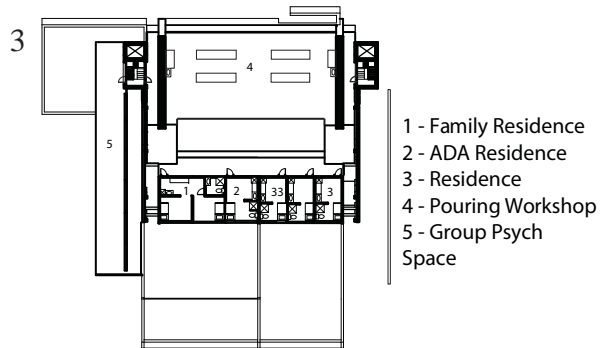
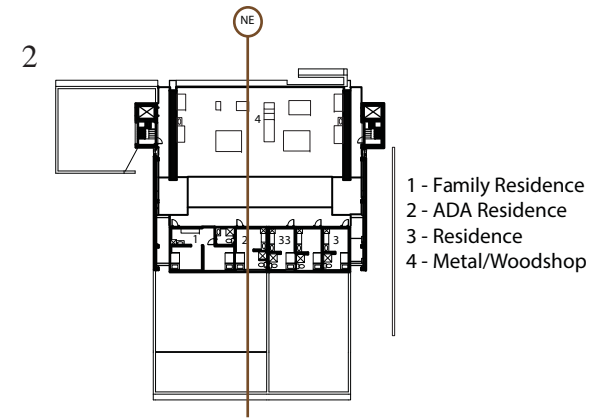
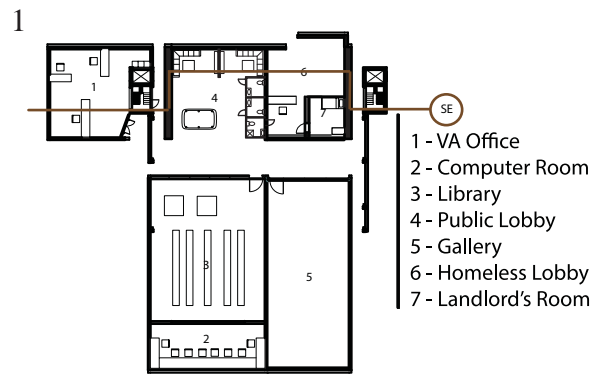
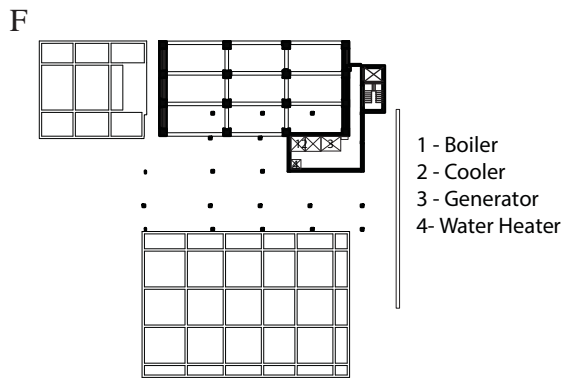


Fig 92 Floor Plans



Fig 93 Final Project Setup



Fig 94 Final Model



Fig 95 Final Model Atrium

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PREVIOUS STUDIO EXPERIENCE

2nd Year

Fall 2009

Heather Fischer

Tea House

Boathouse

Spring 2010

Stephen Wischer

Twin House

Hector Airport Addition

Spring 2011

Darryl Booker

Montessori School

Bird House

Marfa Texas Community

4th Year

Fall 2012

Don Faulkner

High Rise

Spring 2013

Frank Kratky

School in Africa

Marvin Windows

3rd Year

Fall 2011

Regin Schwaen

Zombie House Competition

Artist Cabins

Spring 2012

Milt Yergens

Flax Research Center

Office Building

5th Year

Fall 2013

Mike Chistensen

Parasite

Spring 2014

Stephen Wischer

Thesis

ABOUT ME

Name: Jason Economos
Address: 415 7th Street South
Apartment 5
Fargo, North Dakota 58103
Phone: (218) 686-6480
E-mail: gnome-king@hotmail.com

It's a good University...theoretically.



Fig 96