

A THRESHOLD FOR THE HOMELESS:

BETWEEN THE SMOOTH AND THE STRIATED





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Landscape Architecture of North
Dakota State University

By

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In today's society the homeless are often marginalized because they do not fit the normalized idea of sedentary dwelling in post-industrial societies. This leads to a misunderstanding of the motivations and personal values of those that are homeless. A stigma like this creates a critical disconnect between the people who want help and those that can give it. To counter this detrimental mentality, it is best to create an environment in which this group of people can be free to make personal choices about how they wish to dwell, which may help them better integrate back into their community.

Due to Winnipeg's historical ties to nomadic people and its percentage of these people represented within the homeless population, it seems reasonable to propose that a new type of homeless shelter be placed here; one which strays from the idea that there is a single correct sedentary way to live one's life. The design encourages free choice between being sedentary or transient; wanting a home or accepting homelessness.

The overall proposal is that through a socially conscious and individually focused interpretation of a homeless shelter, these people will be able to live in a way that facilitates purposeful dwelling.

Project Typology:

Homeless Shelter

Project Site:

Downtown Winnipeg, Manitoba, Canada

Theoretical Premise:

How can architecture allow for a freedom of choice in how those that are homeless choose to dwell and find their sense of being?

Function:

The Winnipeg area currently cannot address the needs of all of its homeless population; therefore this design should accommodate for as many people as it can while still taking into account security and privacy.

Since not all who are homeless require the same services, there should be differentiated types of assistance.

Due to things such as substance abuse and mental illness, security should be one of the highest priorities for all people in the facility, including the workers and the residents, as well as for those in the surrounding neighborhood. Monitored access to entrances is imperative.

Since many of the people that are homeless lack any sense of privacy, as much consideration as possible should be given to allowing each individual some perception of privacy while also maintaining the proper security.

Form:

Due to the lack of understanding regarding the paths to homelessness and the stigma that the community typically assigns to those that are homeless, the design of this building needs to lead to better understanding by the community and even the residents themselves that the purpose of a building like this is to provide quality resources for those who need to be considered important.

Since being a homeless person becomes the main label of those in that situation rather than their own name and background, there needs to be, in the design, aspects that promote the idea that each of the residents are unique and a significant individual in the crowd.

Because normal shelters' main concern is not typically the look and feel of their space, but rather just efficient functionality with little regard to the association between quality spaces and a sense of importance, the design needs to focus on how appealing and quality architecture can instill in this group of people that this building is for them and that they are important.

Economy:

Due to the high traffic and use of some of the spaces, the design should consider using durable materials and furniture to promote longevity of the spaces.

Though this project will be funded with expenses carefully monitored, the design should still consider quality architecture just as important as function and efficiency.

Time:

Since stability is not a constant in a homeless person's life, there should be attention paid towards creating a powerful building.

Due to the almost constant turnover in some of the spaces, the design should consider flexibility in its layout so that if more or less people require each space, they can be changed.

proposal

PRECEDENT STUDIES

PROGRAMMATIC PRECEDENTS

Joan Kroc Center, San Diego, CA



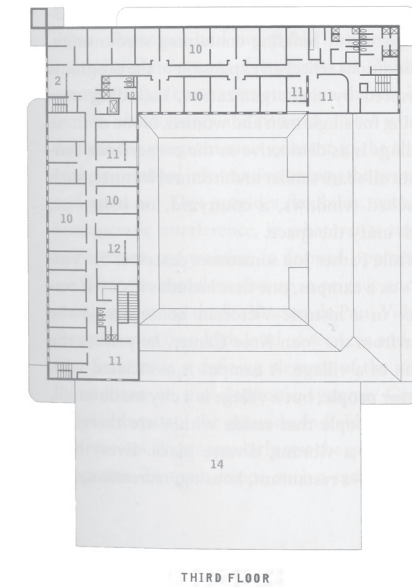
Joan Kroc Center
Fig. 2

The Joan Kroc Center is a part of a larger complex, the St. Vincent de Paul Village, that focuses on assisting a wide range of homeless people in the San Diego area. This complex consists of seven different campus sites that each specialize in a certain type of assistance, such as low-income housing, mental illness and chemical dependency facilities, and services geared towards just teens. One of the key differences between this complex and those that are more traditional shelters is that it is an all-encompassing campus-like situation that makes it virtually unnecessary for its inhabitants to leave. Within this “village” there is not only the standard housing and dining services, but also a medical and dental clinic, both an elementary and high school, and daycare services. Throughout the entire complex, there are 870 beds for transitional housing and 136 permanent apartment units, making it one of the largest homeless assistance facilities in its area. (Packard, n.d.)

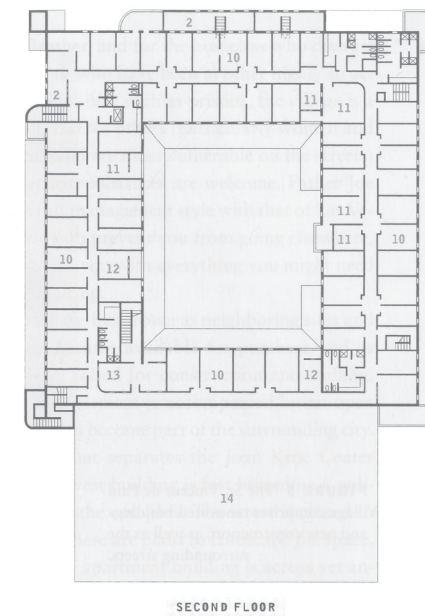
KEY	
1 Entry	8 Dining
2 Offices	9 Kitchen
3 Clinic	10 Bedrooms
4 Multi-use	11 TV room/lounge
5 Chapel	12 Library
6 Day room	13 Resource center
7 Classroom	14 Existing structure

Fig. 3

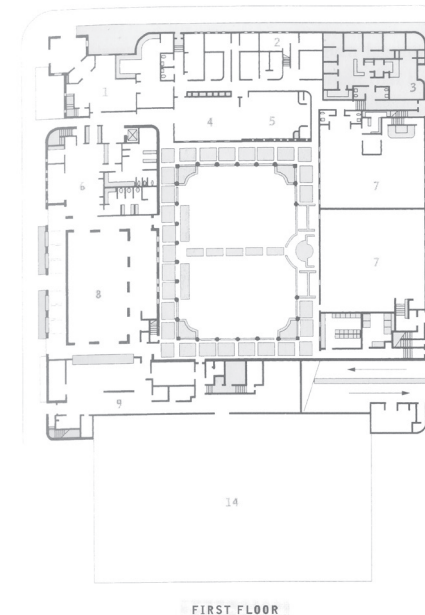
The Joan Kroc Center was the first building of the St. Vincent de Paul Village. Built in 1987, this 110,000 square foot facility cost a total of \$11.6 million, all funded privately. Its founder, Father Joe Carroll sought to privately raise most of the money to keep the facility from being specifically dictated by government standards. Overall, this building can house 350 people, and includes many of the services mentioned previously. Though the wide range of services is impressive in itself, one of the building’s most profound features is its attention to quality architecture. Tall bell towers, arched openings, and a large central courtyard give this homeless facility a sense of grandeur that is not typically associated with that building typology. In the book *Designing for the Homeless: Architecture that Works*, Sam Davis talks of how “Father Joe views these architectural elements as signatures of the entire enterprise, sending a message to the residents that this is a dignified and important place, and that by association, so are they.” (Davis, 2004)



Joan Kroc Center Third Floor
Fig. 4



Joan Kroc Center Second Floor
Fig. 5



Joan Kroc Center First Floor
Fig. 6

Conclusions:

The underlying idea that all that is needed is available for the inhabitants of this building and complex is a good take away, because these services are put into place to eliminate any sort of outside distraction that would hinder these people from focusing on bettering their lives. This is an important thing to consider, because most traditional shelters have a set of hours when its residents need to leave and find something to busy themselves, and this model may prove that this should not be the case. It seems reasonable to believe that helping people to focus on solutions to their problems, rather than forcing them away would be a more efficient expenditure of resources.

The biggest concept to take away from this building is its focus on quality architecture. It seems rational to conclude that living in a quality building, constructed with consideration specifically towards that population, would improve quality of life. The building's centrality also lends a sense of a safe haven to its inhabitants. Whether the complex's success is due to its services or its high standards of architecture, or perhaps a combination, it is an important example of a quality homeless assistance facility.

Cooper House Apartments, Fargo, ND



Cooper House
Apartments

Fig. 7

The Cooper House Apartments, located in downtown Fargo, is a homeless housing option in the area unlike any other. This property, managed by the Fargo Housing Authority and developed by Beyond Shelter, Inc., supplies permanent housing for those who are considered chronically homeless under the model of “housing first.” By providing housing before any other services, this model strives to provide stability above all else. This apartment building has 32 efficiency units and 11 one bedroom apartments, with seven in total being accessible. Each apartment is fully furnished with items donated by the community. Also included in the building is a community room, computer work stations, and a laundry room. The managers of this building do not seek to prohibit alcohol or require treatment of any kind, but rather give the residents control and freedom of their own spaces. The goal of a project like this is to give stability to a homeless person's life so that they can focus their efforts on bettering other aspects of their lives. Apartments like this do charge rent, but in an income-based way. Some benefits of assisting homeless like this is reduced costs for the public on services like law enforcement, detox, emergency shelters, and emergency room visits. (Cooper House Apartments, n.d; Haley, 2015)



Cooper House
Apartments
Interior

Fig. 8 & 9

Conclusions:

This is an important example to consider because it takes into account that not all homeless can be assisted in the same way. It provides a solution for those who have experienced homelessness long-term and are less likely to stop being homeless. The concept behind a property like this is one that shows that the community truly cares to help these people. This could be because of empathy or because of reduced public costs, but in the end it still achieves the same goal. This model is a very humanistic approach to helping these people in the community.

Bud Clark Commons, Portland, OR



Bud Clark Commons
Fig. 10

Bud Clark Commons, in Portland Oregon is an example of a facility that truly encompasses the differentiation of housing and services between the different levels of homelessness. This \$29 million, 347,680 square foot building houses three distinct programs: a walk-in day center, temporary shelter, and permanent housing. Each of these programs are catered towards the three distinct levels of homelessness, which are emergency, transitional, and chronic. Not only does this building have programs for each of the different types of homelessness, but it also keeps them distinctly separate, including different entrances. Residents can enter the permanent housing on the south side where there is secured access. The north side of the building has a public entrance for the day center. The temporary shelter can be entered on the west side. Unlike many traditional shelters of today, this homeless facility is located in a nice part of downtown Portland, and is directly next to the historic Union Station and upper income mixed-use buildings. (Bud Clark Commons, 2011; Bud Clark Commons/Holst Architecture, 2011)

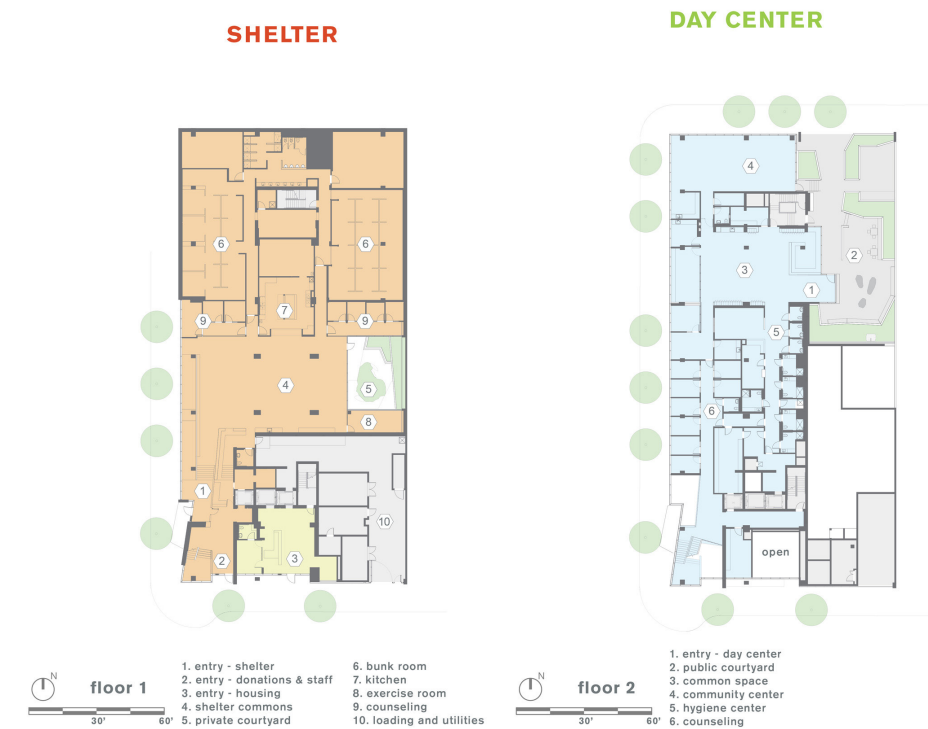


Fig. 11 & 12

The day center houses a hygiene center, counseling services, a mail and computer center, a library, a medical center, a barbershop, an art studio, and a community courtroom. The temporary shelter contains 90 beds for homeless men. The permanent housing has 130 studio apartments at 352 square feet each. This building not only addresses the issues of those with little or no income, but also considers how to give this assistance while also being energy efficient. The building has LEED Platinum certification, and because of this, the energy savings are about \$60,000 per year. (Bud Clark Commons, 2011; Bud Clark Commons/Holst Architecture, 2011)

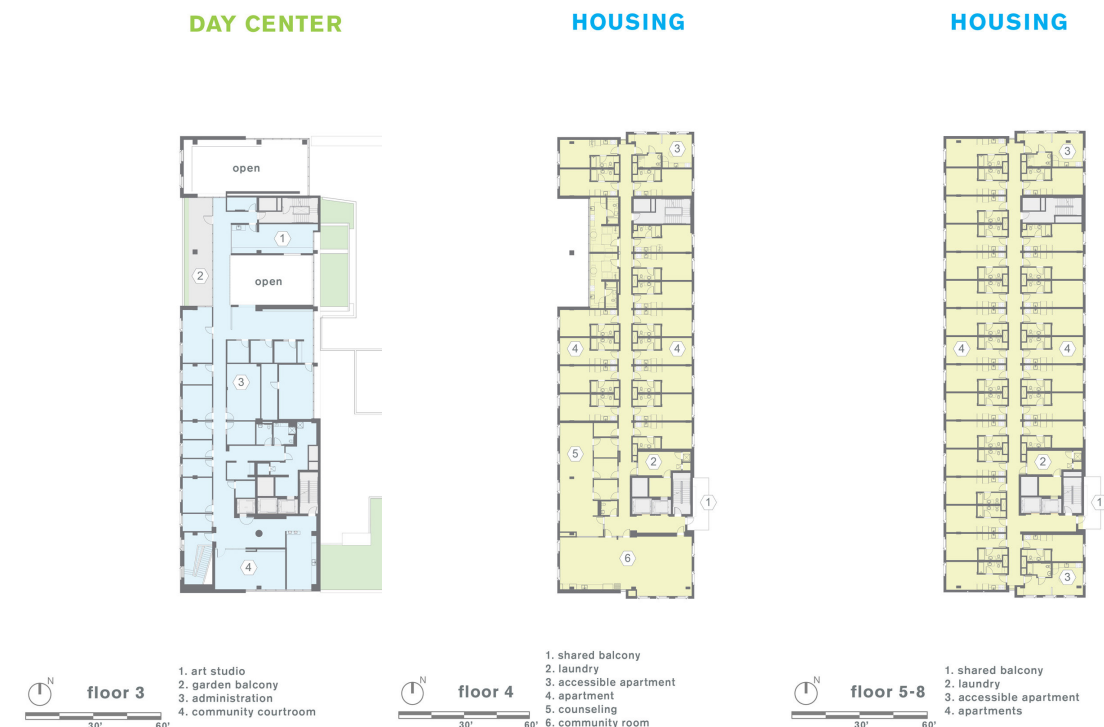


Fig. 13, 14, & 15



Public access
Fig. 16



Entrance door.
Fig. 17



Rooftop garden
Fig. 18



Apartment unit
Fig. 19

Conclusions:

This building encompasses all things necessary for successfully helping the differing homeless. The separation between the three different programs can be appreciated because it most likely is much easier for both those doing the assisting and those being assisted to focus on the needs at hand. It is also important to notice how this building is placed in an important part of town rather than the outskirts. It can also be said that architectural quality was greatly acknowledged. This is a building that is designed in a way that makes its users feel important. Costs were not cut when it came to design quality or even sustainability. Achieving LEED Platinum is not a cheap task, so there was great investment made to have future operational savings. This example seems to be a good combination of the two previous examples, with its architectural, programmatic, and social success.

Andrei Tarkovsky's *Nostalgia*



Nostalgia:
Domenico's
Home
Fig. 20

The original work considered is Andrei Tarkovsky's 1983 film *Nostalgia*. In this film, Tarkovsky parallels his own experience of being unable to ever return to his home. The main character, also named Andrei, was a poet that was constantly haunted by the remembrance of his lost home. Due to this constant distraction, Andrei would fail to see the beauty of what his research would bring to him. The only encounter that broke this distraction for him was with a "madman" that echoed this longing for home. This man, Domenico, found his home within a vacant building, entombed in puddles of water. Within this inhospitable place, Domenico creates his own sense of place and belonging. Due to his life being so engrained in the space, this idea of home actually seems acceptable, if not commendable for its amount of choice and freedom. Andrei sees Domenico's ability to find home anywhere as a comfort to him, if not a goal.

The reason this film was so successful was not specifically because of its storyline, but also because of how the film was composed. Long, slow moving scenes required an active participation throughout to create the connections between the disparate parts. For example, it may be considered difficult at first



Nostalgia:
Andrei

Fig. 21

to associate the black and white shots with the remembrance of the past, until seen in comparison to Andrei fiddling with his old house keys in his pockets. Rather than being like the fast paced movies of today, this film forces the viewer to watch closely to find the intricate pieces that make up the whole of the story. Ross Brown, author of the article Space and Time-The Experience of Architecture in Cinematic Works of Andrei Tarkovsky, speaks of the use of the “tension that exists between space and time” to essentially sculpt the story. This time can be seen through Andrei’s nostalgia of his lost home, his past memories of that home, and the decay of the vacant buildings he finds solace in. Also, by creating these long shots, this concept of time has a longer duration to allow for reflection.



Nostalgia:
Black & White
Past

Fig. 22

Overall, the main way that this film works is by allowing its viewers to come to their own conclusions. This need for completion is summed up well by the words of Cyril and Liliane Welch in the article Reading Poetry and Philosophy: The Case of Michel Butor: “The fundamental development in man occurs when he learns to distinguish at every moment of his life the difference between the existence appearing at the moment and the need for something else, which accounts for, in effect usurps the place of, existence.” It is by looking past the explicit to understand the implicit that this film forces its viewers to participate in it. If there is no participation being done, this film would just be a very long, dry sequence of rather unrelated shots. It is through this active participation that the quality of this piece prevails.

Daniel Libeskind’s Jewish Museum. Berlin, Germany



Daniel
Libeskind’s
Jewish Museum

Fig. 23

There are parallels that can be drawn between architecture that is designed to house the past and architecture that is designed to house those in the present. The premise of the Jewish Museum in Berlin was to bring to light the history of the Jewish people, that were so brutally exiled and executed, in one of the cities that had held the greatest power over their demise. When asked of how he would address such a task, Daniel Libeskind answered: “It is really more a question of how one deals with ruins and with history: Does one wipe them out? Does one simply forget about them? Or does one deal with them in a constructive way, as they are part of the memory of the city?”

Rather than solely allowing the collection to tell the story, Libeskind focused on how this sense of memory and also that of loss could be integrally portrayed throughout the building. This collective memory is shown by allowing the tremendous void caused by the absence of this group of people and their combined history to become literal voids within the museum. He describes this occurrence by saying, “the voids of the museum provide a setting for nothing really to be displayed, because there is nothing really to be seen. It is just an emptiness which will never be eliminated from this city.” These voids become just as important as the collection because they allude to the idea that the history that should be there was never allowed to happen. His use of voids really calls forth the recognition of all that was lost.

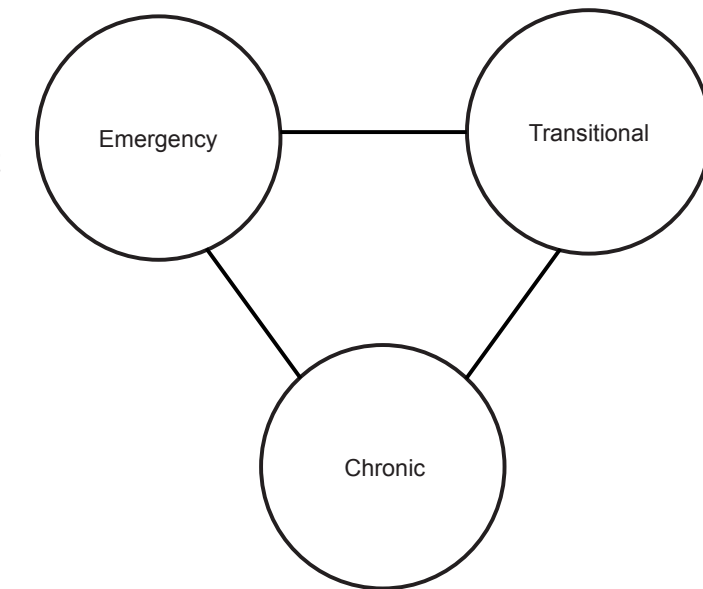


Jewish Museum
Void
Fig. 24

proposal

MAJOR PROJECT ELEMENTS

When originally considering what the basis of this thesis should be, it seemed logical to building upon what seemed to work in society, instead of challenging the norm like what actually resulted in the end. I originally thought it best to create three distinct levels of assistance to cater to the emergency, transitional, and chronic homeless populations. The original plan was to eradicate homelessness, and I naively thought that possible. Shown here is the original space list and building area summary.



Three Levels of Homelessness
Fig. 25

Department	Function	Workers	Capacity	No. of Units	Area/Unit	Net Area	Net Area Subtotal
Public	Front Entry			1	100	100	
	Reception	1	10	1	500	500	
	Office/Donations	3	3	3	500	1500	
	Lobby		15	1	1000	1000	
	Restrooms		5	2	600	1200	
	Subtotal						
Emergency Shelter	Common Room	1	50	1	2500	2500	
	Sleeping Room	2	50	2	1250	1250	
	Restrooms		5	4	600	2400	
	Clinic	4	4	4	500	2000	
	Hygiene Center	2	2	1	600	600	
	Counseling	3	3	3	500	1500	
	Dining	5	100	1	5000	5000	
	Detox	1	2	1	500	500	
	Administration Office	3	3	1	500	500	
	Subtotal						
Transitional Shelter	Common Room	1	50	1	2000	2000	
	Sleeping Units	2	2	20	350	7000	
	Restrooms		5	8	600	4800	
	Clinic	1	1	1	500	500	
	Laundry		5	2	500	1000	
	Counseling	2	2	2	500	1000	
	Common Kitchen		4	2	500	500	
	Administration Office	2	2	2	500	1000	
	Chapel	1	10	1	500	500	
	Library	1	10	1	1000	1000	
	Classroom	1	15	1	700	700	
Subtotal							20000
Permanent Housing	Laundry		5	2	500	1000	
	Efficiency Apartment		1	24	350	8400	
	1-BDR Apartment		1	14	600	8400	
	Administration Office	1	1	1	500	500	
	Community Room		50	1	2000	2000	
Subtotal							20300

Original Space List
Fig. 26

Original Building
Area Summary
Fig. 27

Space Name	People	Capacity	Net Area	Net:Gross	Gross Building Area
Homeless Housing					
Public	4	25	4300	0.5	8600
Emergency Shelter	21	100	16250	0.5	32500
Transitional Shelter	10	50	20000	0.5	40000
Permanent Housing	1	40	20300	0.5	40600
Subtotal	36	215	60850		121700

After extensive research and a change in mindset, it did not seem like this was the answer for this population. Shelters like this already exist, and yet some homeless refuse to use them, it seemed prudent instead to understand that some people choose to be homeless. Instead of considering how to get people to exit homelessness, I focused on how to allow for a freedom of choice. The new list of proposed spaced includes both the traditional homeless shelter services, but also services that help to sustain those that wish to remain homeless.

Space List:

Purpose:

Front entry/lobby	Relief from outdoors
Reception	Users are greeted & offered directions
Administration & director's office	
Donations	Where donations can be made & received
Clinic/pharmacy	Users can receive medical assistance
Detox	Assistance for those that suffer from substance abuse
Hygiene center with laundry	Bathrooms with showers/bathtubs; laundry machines
Counseling	Counseling for those with mental ailment
Dining Room	Dining for anyone that is need of a meal
Common kitchen	If users want to cook their own food

Space List:

Purpose:

Chapel	Non-denominational; self-reflection; worship
Library	Quiet space; resources available for personal use
Classrooms	Offers classes for self development
Computer lab	Opportunities to use the internet
Children spaces	Safe spaces for families
Personal spaces	To sleep, relax, eat
Security	Ensure the correct use of spaces and user safety
Mechanical	

Owner:

To assist the people within their own community, it is proposed that the city of Winnipeg would fund a facility like this that better serves its homeless population.

Guests:

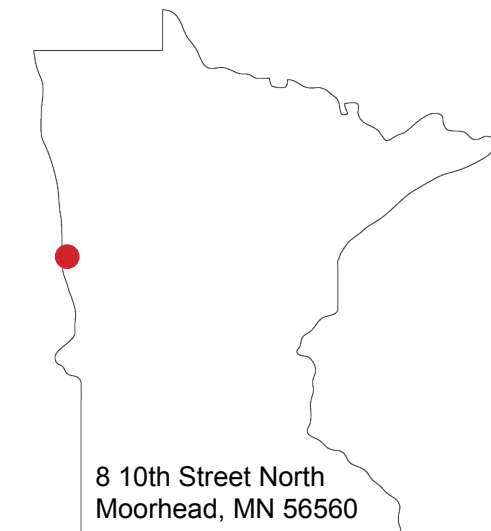
This facility is open to any that want or need assistance or shelter, whether that be those that are homeless or people with low incomes. This specific facility tries to recognize that being homeless may be someone's choice, so that anyone in that specific situation feels welcome. There are services within this facility that can be used by anyone in the community. The number of users cannot be determined due to the ever changing nature of the spaces.

Staff:

Full-time staff is needed for the administration, dining services, clinic, detox center, and security. Volunteers will be needed for any additional services. Since this facility offers great freedom of personal choice, many things can be carried out by the individuals themselves.

Initial Site:

Originally, the proposed site was located in Moorhead, Minnesota. It was chosen because it was within a community that I am very familiar with and because of the existing building. I thought that parallels could be drawn between the bettering of a building and the bettering of the homeless. Once I turned away from the idea that everyone wants to exit homelessness, the site no longer seemed fitting.

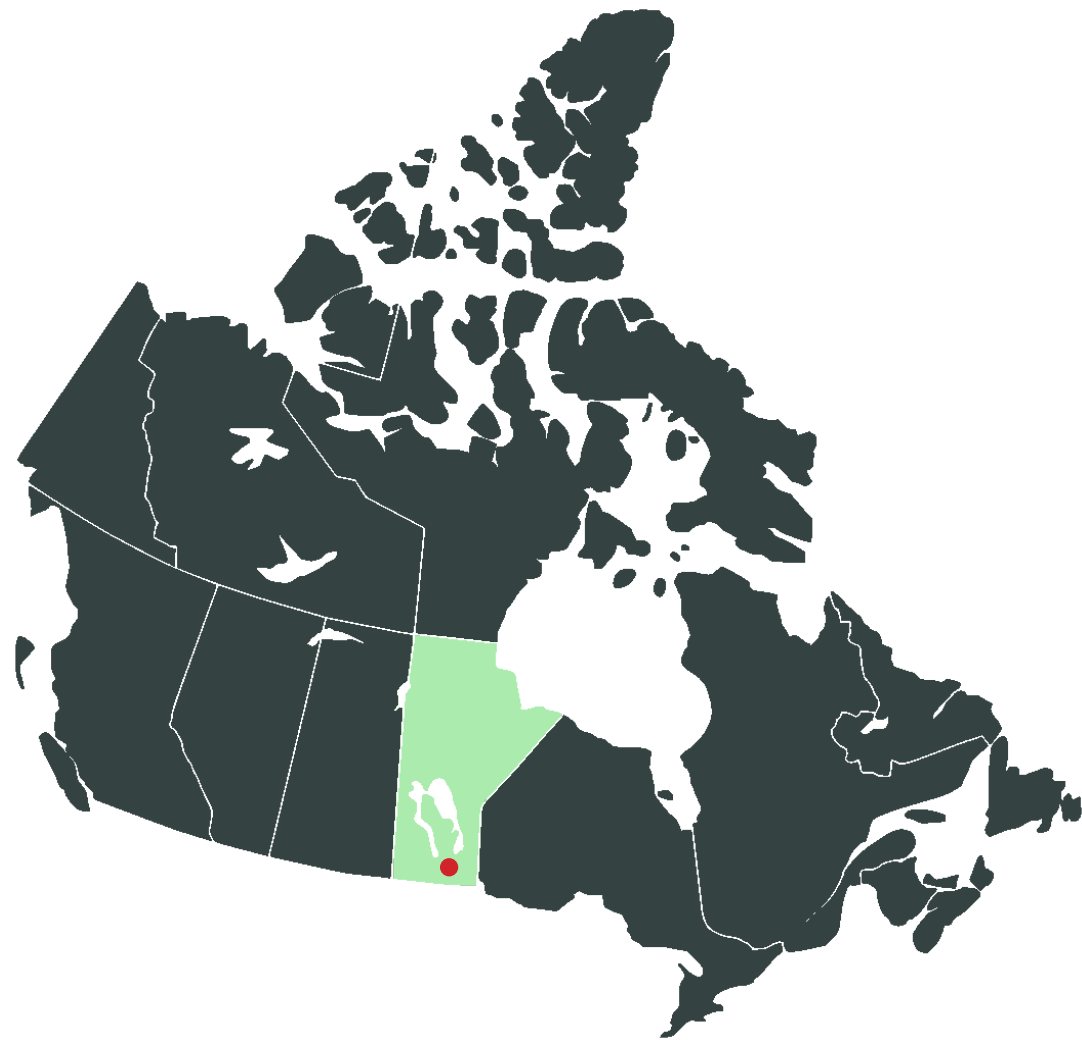


Initial Site
Fig. 28



Warehouse
Fig. 29

Actual Site:



Winnipeg,
Manitoba,
Canada

Fig. 30

After much research into homeless populations within cities, Winnipeg caught my interest. Though it may not have a huge homeless population like other larger cities, it had an interesting characteristic about it. The largest population represented within the homeless of Winnipeg is aboriginal people. When considering that choosing homelessness is in essence choosing to be nomadic, it seemed interesting that the original nomadic people of the area make up a majority of those that are still nomadic: the homeless. This site was also chosen based on its extreme climate. It seems unimaginable to have to sleep and live outside when the winters are so long and harsh.



189 Rupert Ave
Winnipeg, MB
R3B ON3

Fig. 31

Like many large cities, the homeless population of Winnipeg is most highly represented in the core of the city, so it seems reasonable to choose a site within this area. By placing a building like this within an area considered a valuable historic part of the city, rather than ostracizing this population to the less desirable areas, it is hoped that this site would facilitate a better integration for this group of people back into the community.



Areas of Emphasis:

Threshold

Not meant as a permanent housing situation
Homelessness should not be considered a wrong way to live

Void

These people are used to living in the voids or the in-between spaces in a city
To bring in and celebrate those voids

Balanced separation between the standard methods of helping the homeless and those of sustaining

Separated but one would not stand without the other

Openness and freedom of choice

To not put limits on those who are not used to them
There is always a view/path to the outside
Individualized spaces

Smooth space

That which the users can make their own
Ability to get lost

Theoretical Goal:

To provide a new solution for assisting those that are homeless that does not try to force them to exit homelessness.

Physical Goal:

To allow for an intermingling between those that are not homeless and those that are, due to the location being in a heavily populated area.

Social Goal:

To create a better integration of the homeless into their community in a way that acknowledges that they are free to choose the way in which they want to dwell.



DESIGN METHODOLOGY

This section takes a look at the next steps in the process of this project. It defines how all of the tasks required for completion are done. Included is what needs to be researched and how the research will be conducted, the documenting process, and the overall project schedule. It is important to complete a plan like this so that all aspects of a project are considered.

For both descriptive and interpretive research methods, one of the most effective ways to conduct research is to read existing documents. A homeless shelter is not a new concept, so there is a large amount of existing information regarding them. Again, it would be beneficial to conduct case studies as well as read the works of past scholars who focus more on psychological aspects. The first piece of research will be conducted over the winter break. It will consist of reading select works from major philosophers that are relevant to the subject.

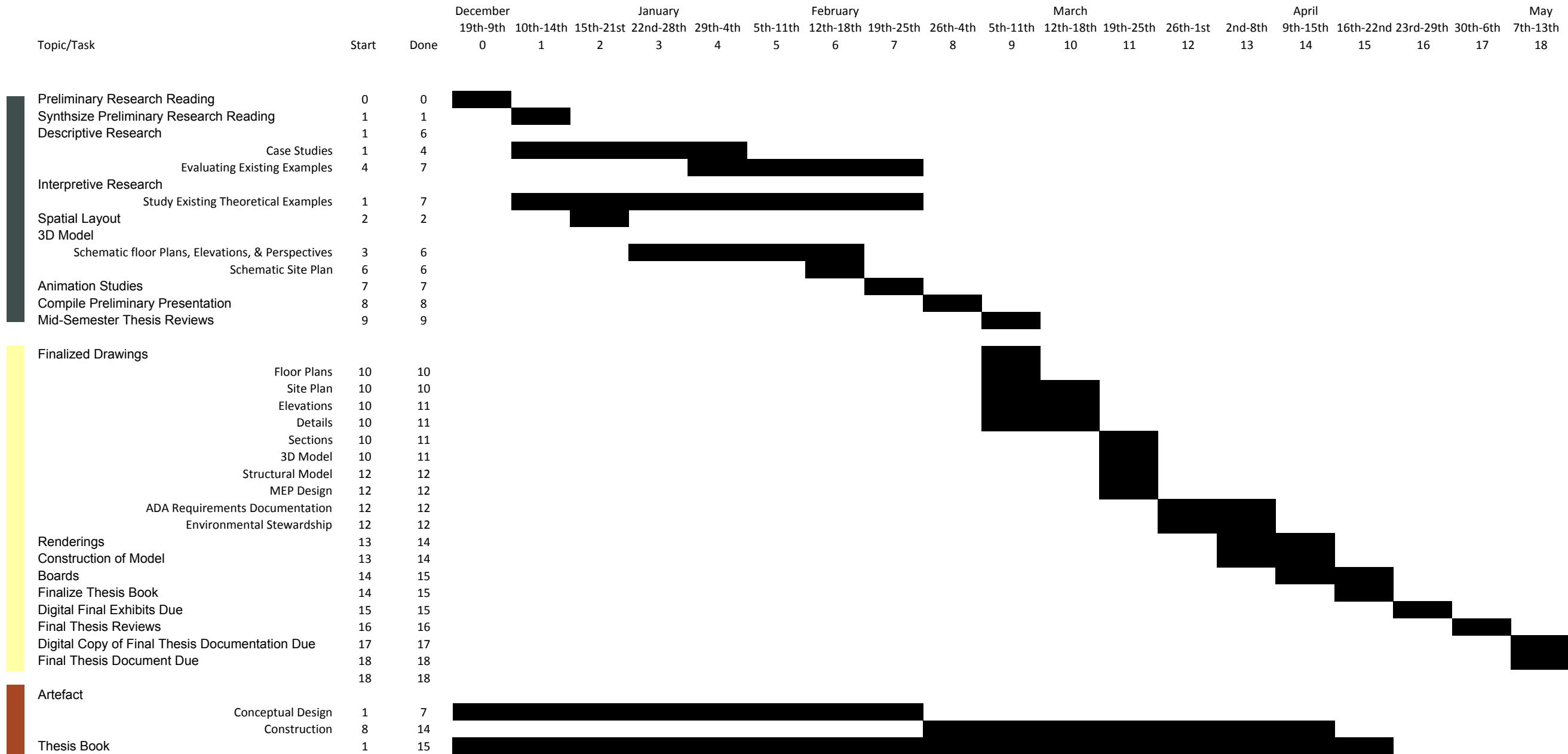
RESEARCH DIRECTION

DOCUMENTING

Due to the comprehensive nature of a project like this, it is important to conduct a great amount of research. One cannot truly understand a subject until they look at what has previously been documented about it. Some of the most important things to research would be case studies of existing homeless shelters and low-income housing to better understand the positive attributes of the existing as well as their shortcomings. Another aspect to research would be the schools of thought that are in regard to homelessness, stigma, or anything else that deals with the mentalities of those being judged or stereotyped. In general, performing more research is beneficial to better understand the needs of this group of people.

It is extremely important to keep organized records of the design process for future reflection. To do this, one needs to create a plan of what will get documented and where. It seems fair to say that this documentation should be compiled weekly. Readings and their analyses should be placed within a binder that is separated by weeks. Any sketches or schematic design should take place within a sketchbook and then scanned to create a digital copy. Any sort of physical models should be documented by taking photographs and then placing those photos within a sketchbook. The entire process of constructing the artefact should follow these same guidelines but be placed separately from the rest in its own sketchbook/binder.

SCHEDULE



- █ Thesis Conceptualization
- █ Architectural Representation
- █ Ongoing

Schedule
Fig. 32



Note:

This research paper was composed in the very beginning of the thesis process. It contains many relevant ideas, but there are some aspects that have changed, like the site/context and the goal of ending homelessness.

Narrative:

This research paper addresses some of the problems that homeless people encounter, and then argues that something needs to be done in regards to these problems, specifically by suggesting a re-imagined homeless shelter. This paper takes a look at the causes of homelessness, the demographics of the Fargo-Moorhead homeless population, the stigma associated with those who are homeless, and then how quality architecture could potentially work against these issues. In general, this paper argues that more should be done to help out the homeless population. It is followed up by an annotated bibliography that analyzes the relevance of each source cited.

The Impact of Stigma on the Lives of the Homeless Population:

When thinking of the homeless population in an area, many people feel sympathy and speculate upon solutions, but when actually facing a personal encounter with someone who is homeless, fear and discomfort overpower one's sympathy. This becomes an issue when there is such a disconnect between those who need help and those who can help. This brings up a question: how can a society, or even just a community, assist those that are homeless in a way that makes them feel like they are a part of that society again? This seems like an improbable goal when people are so off-put by those that are in lower circumstances. One of the best ways to help those in need would be to first develop an understanding of what caused them to be in that situation and what their needs are now. Once there is an understanding, it is easier to consider what a community can do to improve the lives of the homeless both socially and in terms of housing and services. It is important for the community to truly understand the discrimination that the homeless face every day. Confronting this stigma would help to alleviate the social constraints associated with homelessness, and would make it easier for these people to reach out for and receive assistance. To truly improve the circumstances for those considered homeless in the Fargo-Moorhead area, there needs to be a socially conscious and architecturally high quality housing option, because there is currently an insufficient amount of these spaces in comparison to the demand.

When first trying to understand the circumstances that homeless face, it is important to take a look at what causes people to become homeless. Becoming

aware of this helps to determine how the problem can assist with creating solutions. Once something is known to be an issue, strategies can be formed to help others either avoid the problems in the first place, or inform the people trying to help those in need about what must be fixed. Ideally, it would be best if all roads to homelessness could be diverted, but in reality, it is just as important, if not more, to know how to fix the circumstances. In the case of determining what causes people to become homeless, it is most common for an outside party to impart blame on those in a lower situation than their own. The authors of the article *The Stigma of Homelessness: the Impact of the Label "Homeless" on Attitudes Toward Poor Persons* (1997) talk about a survey that was conducted regarding people's responses when asked why others have become homeless. They found that:

[The respondents] placed more importance on poor people's behavioral characteristics, such as lack of thrift and proper money management, lack of effort, lack of ability and talent, and loose morals and drunkenness, than on economic and social factors such as low wages, scarcity of jobs, poor schools, and racial discrimination. (Phelan, J., Link, B., Moore, R., Stueve, A., 1997, pp. 324-325)

Without any further information many will continue to perpetuate the stereotype. Some of the actual causes of homelessness, as described by author Sam Davis in his book *Designing for the Homeless: Architecture that Works* (2004), include broken homes, prison or hospital release, discharge from the armed services, natural disasters, and inability to pay for housing, among many others (p. 15). Through these examples, the author made clear that a majority of the time

causes like these are the reason that people become homeless rather than because of their own failures. That is not to say that this is true in all cases, but it is important to understand that not all homeless should be blamed for their situation. Davis also points towards two more causes that are more current. He states that one reason is because, "the technological revolution of the last several decades has created an entire new class of unskilled workers. Jobs for unskilled workers do not pay enough to cover the cost of housing in most cities (Davis, 2004, p. 16)." This seems like a reasonable assumption. Technology has advanced so much in the current job market that the only way to be successful is to receive a higher education specializing in certain technological areas. Since this is not obtainable to all, it is understandable how the job market would be considerably smaller for them. A way to potentially solve this would be to offer specific educational programs to those in lower circumstances to help them to gain more relevant skills in such a technology based society. The other root cause for the current homeless population, as described by Davis, is that there was an extreme cut in the number of mental institutions in the nation. He states that the number of institutions went from 500,000 to 100,000 in the span of 20 years. People considered to be able to function to some extent in society were discharged. (Davis, 2004, p. 15-17) It is easy to see why this made the homeless population escalate, because there had to have been some debilitating characteristic that forced them into a mental institution in the first place. How were they expected to completely take care of themselves? Again, information like this makes it very clear why there is a very large homeless population in the nation.

To successfully construct housing catered to the homeless for a certain area, it is imperative to look at the demographics. According to Wilder Research, in the study *Homeless Adults and their Children in Fargo, North Dakota and Moorhead, Minnesota (2013)*, the United States Congress defines a homeless person as someone who:

Lacks a fixed, regular, and adequate nighttime residence; and has a primary nighttime residence that is supervised, publically or privately operated temporary living accommodation, including emergency shelters, transitional housing, and battered women's shelters; or has a nighttime residence in any place not meant for human habitation, such as under bridges or in cars (Wilder Research, 2013, p. 21).

Wilder Research also mentions that "the total homeless population identified in the Fargo-Moorhead area was 874 persons (p. 2)." Based on this definition and statistic, there are an unbelievable amount of people within the community that are without the security and comfort of a residence. The other startling fact about this statistic is that it is based off of an estimate in 2012, so it is dated. According to the United States Census Bureau (2015), the population of Fargo has increased by 12.3% between 2010 and 2015, and Moorhead's population has increased by 6.5%. Based on this evidence that there has been definite population increases in the area, it feels safe to assume that the amount of homeless people has most likely increased. This makes the number of homeless even more shocking, especially when it is considered that the survey and census most likely missed people.

Also important to consider is the fact that not all of these people were able to be

in shelters. 458 people of the 874 lived in some sort of temporary shelter, but 416 were unsheltered (Wilder Research, 2013, p. 22). This brings up the question of why. Do these people choose to be un-sheltered, or is there really that great of a shortage of housing? Based on the extreme weather conditions of this area, it seems fair to assume that most would not choose to be without shelter.

When determining what services should be offered in housing shelter, it is pertinent to consider what the needs may be of the people staying there. Another demographic that is essential to know is how many of the homeless have a mental disability. In the Fargo-Moorhead area, 46% of the homeless were expertly told that they had a mental disorder (Wilder Research, 2013, p. 6). This is a huge percentage of the homeless population. This should be accounted for when there is any question of how many resources are needed to help these specific people.

Based on the previous information it is fair to say that there is a lack of housing and services in the Fargo-Moorhead area. This is reiterated by Wilder Research (2013) when they say that, "In Fargo, one-quarter of homeless adults interviewed reported being unable to obtain shelter because of a lack of available bed space (p .31)." This shows that there needs to be a change. The current practices in the area are obviously inadequate, and there needs to be a new system implemented. Dennis Culhane and Stephen Metraux, authors of the article *Rearranging the Deck Chairs or Reallocating the Lifeboats? Homelessness Assistance and it Alternative (2008)*, talk about a system that

takes into account the different levels of homelessness. They talk about how:

This combination of reforms, including providing supportive housing for people experiencing chronic homelessness, residential transition programming for people leaving institutions, and relocation and self-sufficiency assistance for people who are likely to experience transitional homelessness, could reduce or eliminate homelessness in its current form (Culhane, D., Metraux, S., 2008, p. 117).

This type of system strives to understand better the individualistic needs of the differing homeless people. It makes sense that not everyone would be at the same stage in homelessness. The people who have been homeless for many years obviously need some different services than those who are newly homeless. The concepts behind the article *Going Home: A 10 Year Plan to End Long-Term Homelessness in Fargo* (2006), are very similar to that of Culhane and Metraux. In 2006, the city of Fargo decided to create a policy to end long-term homelessness (*Going Home*, 2006, p. 1-2). The basis of this policy was to address the specific type of homeless considered long-term, instead of just having one overall set of services for all homeless. Though it did not fully achieve its goal of truly eliminating long-term homelessness, the ideas behind it are extremely important looking forward, and should be considered when creating different types of services and housing for specific needs. It is important to realize that the city of Fargo does truly want to better these people within its community.

Once there is an understanding about the root causes of homelessness and the demand for services and housing in the community, another issue needs to be

addressed. The next goal is to get people to care about the circumstances of the homeless. It is just too easy to ignore the plight of the homeless when passing them on the street. Why is this so? According to the article *The Stigma of Homelessness: The Impact of the Label "Homeless" on Attitudes Toward Poor Persons* (1997), there are two theories as to why the general public feels apathetic towards the homeless population. The first theory involves the idea that by being a member of this society, a person has it engrained in their mind that the existing social order is correct (Phelan, J., Link, B., Moore, R., Stueve, A., 1997, p. 324-325). This implies that homeless are seen as responsible for their situations. The second theory addresses how a person's downfalls are overestimated and their external forces are basically ignored (Phelan, J., Link, B., Moore, R., Stueve, A., 1997, p. 324-325). This again places blame on those in lower situations. The best way to get people to think differently would be to educate them. With more knowledge, people are more likely to think critically rather than make snap judgments.

Another way to possibly get those who are not homeless to be more interested in those who are would be to explain some of the economic benefits that permanent housing has over emergency housing. Sam Davis, in his book *Designing for the Homeless: Architecture that Works* (2004), talks about the roles that architects can play in convincing the general public of this. He states that "architecture can also help policymakers and the general public understand a key economic fact: it costs more to care for a homeless family in a shelter than in permanent housing (p. 20)." Davis goes on to mention the example of New York City in 2004. It cost \$3000 a month to keep a homeless family in a shelter,

but only \$742 a month in a subsidized apartment (Davis, 2004, p. 20). For people that are very conscious of where their tax dollars are going, this example should be a great incentive.

Overall, the most effective way to get people to care would be to instill in them a sense of empathy. In Rebecca McBride's article entitled *Survival on the Streets: Experiences of the Homeless Population and Constructive Suggestions for Assistance* (2012), a homeless person's firsthand account says that "it boils down to one thing: People are willing to help an animal before a human being (p. 57)." This is a pretty rough outlook for someone to have. To develop a sense of empathy towards this group of people, it is imperative again that people are educated. It needs to become common knowledge what this specific group of people lack in their lives. It is even something as simple as lacking having a voice. Michael Sorkin, author of the chapter *More or Less* (2004), states:

Housing is at the core of both our comfort and of our political life: We are where we live. From the earliest days of the republic, this link has been critical to the idea of American freedom. The connection begins with the definition of citizenship, the set of privileges and responsibilities that establish a citizen's value. Citizenship is thus itself a kind of "house"-a political envelope that defines both our freedom of action and our sense of our own limits (Sorkin, 2004. Pg. 11).

Without a home being a solid foundation for a political voice, those who are homeless virtually have no say in the country that is theirs. No one takes them seriously because a lack of a home is thought of as a lack of ambition and value. This should not be so. Again, it needs to be made apparent that these

people are just as much of a citizen and have just as much of a voice, as everyone else does in this country.

This all boils down to one of the major problems facing homeless people, which is the stigma associated with their situation. People are quick to judge a person they have never met just because of their circumstances. In the article "This is Where You Are Supposed to Be": How Homeless Individuals Cope with Stigma, by Rachel Rayburn and Nicholas Guittar, it is stated that "stigma is not inherently associated with an individual's qualities, but with a stereotype. This is certainly the case among homeless individuals, reinforced by popular misconceptions about the homeless as drunk, lazy men (Rayburn, Guittar, 2013, p. 160)." If this is truly the case the odds are against them regardless of how they got where they are. A changed mind-set and a sense of responsibility is what needs to replace this idea of a generalized stereotype. These people have already fallen on hard times, and people continuously make them feel even worse about it. So, not only do homeless have to deal with a lack of food and shelter, but they also have to struggle with a poor reputation that may not have been of their own making. That is a lot to ask of anyone. Like in the other aspects of their lives, they are expected to push through and handle all of these hardships at the same time. Rayburn and Guittar go on to describe some coping methods that homeless use to counteract this stigma. Disassociating with other homeless, accepting their fate, and pretending they are in a better situation are all ways in which people try to cope (Rayburn, Guittar, 2013, p. 160-162). It is very disheartening to realize that one of the greatest struggles for homeless is trying to appear as a normal member of the general public. It seems as if their

efforts should be focused elsewhere in their lives. Understanding and a changed way of thinking are key in the process of helping the homeless.

Not only does the general public need to be taught to care about the lives of the homeless, but also some homeless need to learn it as well. There are multiple reasons why homeless do not seek help, including a separation from a spouse, discrimination based on criminal record, and forced religion, to name a few (McBride, 2012, p. 56). Though these are all very relevant, the stigma of asking for help may outweigh these. So, not only does the stigma surrounding the homeless need to disappear to stop the degradation of their self-worth, but also so they can openly seek the assistance that they need.

One of the best ways to make the homeless feel better connected to the community and feel like people actually have some concern for them would be to give them a quality piece of architecture as their residence. Having something rich and powerful to call their home would hopefully instill in them that they matter and that they are strong themselves after all they have been through. It is easy to see why some homeless do not want to seek shelters that look, feel, and act like a prison. Those spaces are meant more to hide and control this group of people and make them feel different from the general public, rather than integrating them back into society with a building that everyone in the community can appreciate. David Brown, in his chapter *The HOME House Project* (2004), strengthens this idea by saying, “the unfortunate reality is that most affordable housing looks exactly like what it is and adds to boundaries that quietly separate race, culture, and class (p. 19).” In the Fargo-Moorhead area

today, it is fairly easy to pick out the buildings that provide homeless services, because they are not up to the same standard as all of the other higher-class buildings that now make up downtown. One goal may be to create a less conspicuous building so that those who need to use its services may not feel like it is obvious why they are going there. If a facility is prison-like and not of high standards, it is safe to say that it would be a place of last resort, rather than one that people would actually want to use. In the book *The Architecture of Affordable Housing* (1995), Sam Davis better explains this idea. He states:

Producing more units of low-cost housing is both politically wise and morally defensible, but just as making more cars does not reduce transportation problems, making more units does not solve housing problems. If the housing is not suitable, if people do not want to live in it, if it does not fulfill expectations or aspirations, it is soon abandoned or at least resented (Davis, 1995, p. 29).

This even asserts that quality architecture would be a better use of resources. Why spend a large amount of money on a building that people are not going to use? In the end, it seems crucial to provide worthwhile architecture to promote the use of the building as well as to promote what this building means to those in need. It is a place of safety and strength in lives where those attributes are considered luxuries.

In conclusion, there are a multitude of factors that need to be considered before designing for the homeless in an area. Understanding the demand and needs, as well as the specific demographics is imperative to even begin to comprehend the scale of what needs to be done in this community. Once this is understood, it

is necessary to alleviate the stigma associated with being homeless to promote a better rapport with those that are homeless and a better sense of self-worth for those in the lower situations. The overall best way to facilitate this integration back into society is to use architecture to produce a quality building that serves as a space for different levels of housing as well as provides needed services to those that are homeless. The main goal of this building would be to help those who feel as if they are outcasts, transition into feeling like an integral member of their community.

Annotated Bibliography:

Badanes, S., Brown, D., Nicholson, B., Sorkin, M. (2004). The HOME House Project and More or Less. The HOME House Project: The Future of Affordable Housing. Winston Salem: Southeastern Center for Contemporary Art; Cambridge, MA: MIT Press. (pp. 10-19)

The HOME House Project is a book that addresses a new way of thinking about affordable housing. It acknowledges that design is just as important as affordability and sustainability. The HOME House Project is a competition that encourages innovative ways to incorporate the three essentials that were listed before. The chapters most relevant were More or Less by Michael Sorkin and the beginning of the HOME House Project by David Brown. These specific parts of the book were a sort of introduction to the actual project. They were relevant

to me, because they address why many people have such a disconnect with people of lower circumstances. This disconnect leads to a lack of empathy towards people that do not fit the American ideal. This was even further addressed through a discussion of the root causes of this underlying issue.

City of Fargo (2006). Going Home: A 10 Year Plan to End Long-Term Homelessness in Fargo. Fargo, ND: City of Fargo

This 10 year plan for the Fargo area sets up strategies to virtually eradicate long-term homelessness. It describes seven strategic points with their costs and means of implementation. Its purpose is to assume more responsibility for those who are chronically homeless, and use up a majority of the available resources. The underlying concept behind this plan is important for understanding what the Fargo area dreams to achieve. It also addresses the fact that all homeless do not have the same needs. There is a spectrum that needs to be considered and accounted for, especially in this area. Though it may not have been as effective in practice, the theory behind it has community influenced merit.

Culhane, D. P., & Metraux, S. (2008). Rearranging the Deck Chairs or Reallocating the Lifeboats? Homelessness Assistance and Its Alternatives. Journal Of The American Planning Association, 74(1), 111-121. doi:10.1080/01944360701821618

This article takes a look at some different categorizations of homeless people and how typical shelters do not fully address the needs of each of these groups.

These groups include transitional, episodic, and chronic. The article talks about the different needs of these categories and then suggests alternative ways to approach housing and services to better suit the groups rather than just lumping them together. This article helps support the argument that they traditional shelters in the Fargo-Moorhead area are not wholly sufficient with their current efforts towards solving the homelessness crisis. The ideas in this article bring to light some new approaches towards developing strategies for the people in different levels of homelessness whether their situations be fairly temporary or more permanent. It is important to consider a more specialized and individualized methodology towards helping people exit homelessness.

Davis, S. (1995). *The Architecture of Affordable Housing*. Berkeley and Los Angeles, California: University of California Press.

The main focus of this book is the lack and necessity of quality affordable housing. It talks in depth of the restrictions against this type of housing, including community and government regulations and costs. The author also gives examples of the different scales of affordable housing and of aesthetically pleasing and functional affordable housing architecture. Overall, its information was helpful because it talked about the importance of creating more housing options, but in a way that emphasized quality architecture. The author kept reiterating how quality housing is meant for everyone, and if it is bad quality, no one will want to use it. It just becomes a waste of resources.

Davis, S. (2004). *Designing for the Homeless: Architecture that Works*. Berkeley and Los Angeles, California: University of California Press.

This book takes a very holistic view towards designing for the homeless. It takes a look at some of the causes and issues associated with homelessness, and how architecture has previously and continuously attempted to handle it. It brings forth the shortcomings of the early installations of homeless housing, and then encourages new ways to approach an age-old issue. It sheds light upon the costs of a multitude of phases between construction and operation. It also gives insights about what a homeless housing project needs to fit its occupant's needs. Case-studies are also included to further the understanding about architecture's role and homelessness. This book was relevant to my paper because of its historical approach to what has and has not worked in successfully assisting the homeless. It also brought to light that some of the unsuccessful cases are fairly similar to what is currently being employed in Fargo-Moorhead. Overall, it gave an informative overview about what needs to be considered when designing for the homeless.

McBride, R. G. (2012). *Survival on the Streets: Experiences of the Homeless Population and Constructive Suggestions for Assistance*. *Journal Of Multicultural Counseling & Development*, 40(1), 49-61.

This article focuses on research into individual homeless lives. The study was conducted through interviews with eleven homeless individuals. It addressed the various opinions that people in homeless situations had towards topics like their

ability to receive assistance and what they felt was lacking within the systems towards assistance. The article did address how a survey of eleven people cannot truly be used to generalize for the entire population, but rather it puts a voice towards what many may feel firsthand about the experience. This article's information was relevant because it achieved more than just speculation. Through the firsthand accounts, it was beneficial to learn of existing wants and needs from people actually experiencing homelessness.

Moorhead City, Minnesota; Fargo City, North Dakota. The United States Census Bureau. <http://www.census.gov/quickfacts/table/PST045215/2743864,3825700>

The goal of this website is to inform about demographics of specific cities. In this case, the cities that were inquired about were Fargo, ND and Moorhead, MN. It showed such things as population, race, and age estimates, among others, from the last two years that they census was conducted. From this information, it was easy to understand growth rates. This was important because some of the other sources are not the more current and these numbers help to make better informed speculations. It is easier to conclude that there are most likely a larger homeless population now when the population has increased so greatly.

Phelan, J., Link, B. G., Moore, R. E., & Stueve, A. (1997). The Stigma of Homelessness: The Impact of the Label "Homeless" on Attitudes Toward Poor Persons. *Social Psychology Quarterly*, 60(4), 323-337.

This article discusses the results of a survey regarding the differing levels of stigma attributed to both homelessness and being in poverty. It started out by describing multiple theories about why there is stigma towards the two groups of people in general. It then discussed the survey and the responses that were given in regards to multiple stories ranging from a mentally ill homeless person to a physically unable poor person that did have a home. The overall conclusion was that homeless people receive a greater amount of stigma. Especially those that are mentally ill. This article greatly supported the claim that homeless people experience a great deal of stigma in regards to their situations, regardless of how they entered into that position. The description of theories of why there is a stigma towards the homeless reinforces the idea that there is a subconscious disdain towards people that do not fit traditional circumstances.

Rayburn, R. L., & Guittar, N. A. (2013). "This Is Where You Are Supposed to Be": How Homeless Individuals Cope with Stigma. *Sociological Spectrum*, 33(2), 159-174. doi:10.1080/02732173.2013.732876

In this article, homeless people were interviewed about their experiences regarding how they entered their current position and how they felt about it. Though the questions were not geared towards the stigma that homeless people face, the researchers further analyzed the interviewee's stories about their experiences to reveal mechanisms in which they deal with stigma in their everyday lives. In the end, the researchers concluded that there were three distinct mechanisms that the homeless people that were interviewed used: "distancing, embracement, and fictive storytelling."

This article is relevant because it leads to a better understanding about what they do to feel more like the people of mainstream society. Its firsthand accounts solidify the idea that this category of people strive to live a “normal” life. It provokes a sense of empathy and hopefully would encourage a feeling of responsibility towards those in lower circumstances.

Wilder Research (2013). Homeless Adults and their Children in Fargo, North Dakota and Moorhead, Minnesota. Saint Paul, MN: Wilder Research

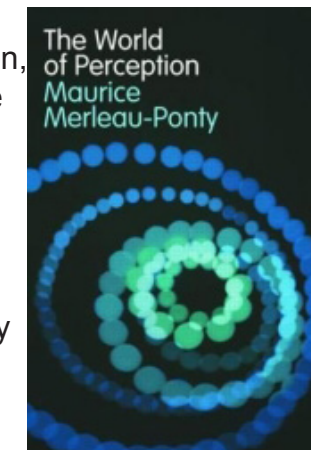
This survey, conducted by Wilder Research, looks at the statistics and trends of homeless people in the Fargo-Moorhead area. It obtains its information from the census of 2012 and surveys of sheltered and un-sheltered homeless individuals and families. It studies in depth the demographic and situational qualities of the homeless in the area. It is imperative to look at information such as this when making the argument that the services for homeless in Fargo-Moorhead are inadequate. Some of the most pertinent information included the number of un-sheltered people and the percentage of people that were turned away from a shelter within a specific month. Though this information is from four years ago, its content is still relevant based on its analysis of trends from previous years. Overall, it concludes that the homeless population has continuously increased.



Perception:

The article *The World of Perception and the World of Science*, by Merleau-Ponty, analyzes the idea of perception, and how all things are perceived differently because of the individualistic interpretation of the observer. One of the points that he brings forth is the idea that beings such as animals, children, and primitive people are continuously thought of as less than because they do not fit the standards of being a ‘normal’ adult. He emphasizes that these beings will never be essentially understood until they are no longer thought of in an unfair comparison to others. This idea ties in closely with the stigma that is associated with homelessness. Being homeless does not fit into the accepted standards of today’s society. To take a look at the homeless in a way that does not force society’s ideals upon them but rather assists them in a way that they actually want to be assisted that helps them reach their own values, would be a more humanistic way to handle the situation.

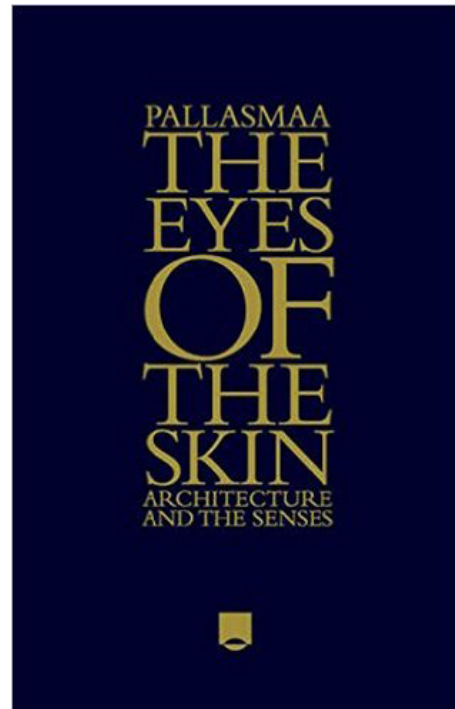
Merleau-Ponty also talks about how individuals can only truly understand themselves, and can only see disparate pieces of another person that are used to create a perception of them. This again points to the idea that it can never truly be understood what is best for anyone else, but only for the individual self. To force ideals on others may work with the individual’s values, but may actually exacerbate the problem by standards of those considered non-typical. Assistance is only helpful when those being helped actually want it. The overarching idea that Merleau-Ponty emphasizes is that objectivity can never actually be achieved because of everyone’s different interpretations of what is right.



The World of Perception
Fig. 33

Experience:

The Eyes of the Skin, written by Juhani Pallasmaa, extrapolates on how a person's senses create the experiential world, and how architecture is the basis of this world of perception. Pallasmaa talks of how "architectural space frames, halts, strengthens, and focuses our thoughts, and prevents them from getting lost." Through this framework, experiences emerge. By taking into account how design can address the senses, experiences can be molded to fit the typology and need. For instance, a successful place of dwelling could have a look of permanence, while also conveying warmth through intimate spaces and a softened acoustic quality. Through the senses, an individual can discern the scale, comfort level, and habitable qualities of a space. When designing a residential building for people who may be unaccustomed to the experience, it is crucial to consider this idea that experiences perceived in a building by the senses help to establish a person's sense of being and connection with the world.



The Eyes of the Skin
Fig. 34

Meaning:

In the article *Architecture and the Crisis of the Modern Science*, by Alberto Perez-Gomez, modern architectural theory is being criticized because of its reliance on mathematical efficiency rather than on the true needs of the human condition. In the world of today it is very apparent that the top priority during building construction is keeping the cost low by creating the minimum number of spaces needed with the least material used. Perez-Gomez talks of how the idea of "why one builds" is generally being overlooked. He emphasizes the need of existential meaning and consideration of its users to again be the basis of architectural theory. Perez-Gomez also recounts the views of Claude Perrault. Perrault acknowledged that if math and science created the perfect formula for a building model, there would be no need to search for new ways; essentially, there would be no need for architects. Seeing that this is not the case, there must be more to a good building than proportions and formulas. Meaning must play a role. In the case of a homeless shelter, it is normally a building that is generally considered in terms of a model. Since there is yet to be a perfect example, there is room for the exploration of the existential meaning behind homelessness and its effect on architecture.

Dwelling:

In his lecture *Building, Dwelling, Thinking*, Martin Heidegger discusses the connection between building and dwelling. He starts off this discussion by presenting two questions:

1. "What is it to dwell?"
2. "How does building belong to dwelling?"

He begins by addressing the first question. He argues that to build is in essence dwelling. There is currently an association between dwelling and a place of lodging. With this mindset, a person can only dwell in residential buildings, and not anywhere else, but it is not being seen how any of these buildings serve a purpose to man.

The understanding of this is muddled by the lack of a standard that speaks of the essence of both dwelling and building. A contributor to this confusion is language. The typical belief is that we are in control of language, but in fact it controls us by creating limits. Heidegger uses the example of the German word *bauen*, which means to build. The original word for building that *bauen* was derived from was *buan*, which essentially means to dwell. This origin speaks of how the way we are on earth is dwelling. Through the transformation of language, there has become a disconnect between the superficial and essential meaning. The essential meaning of dwelling is man's being, but it became about how dwelling is accomplished. Heidegger talks of this transition by stating, "For with the essential words of language, what they genuinely say easily falls into oblivion in favor of foreground meanings." In the end, the understanding of *bauen* can be understood in these terms:

1. "Building is really dwelling."
2. "Dwelling is the manner in which mortals are on earth."
3. "Building as dwelling unfolds into the building that cultivates growing things and the building that erects buildings."

These three aspects are an unfolding of the word. At first, it is understood that to build is to dwell, but then a deeper understanding can be felt. From this feeling, we seek to place its understanding on something tangible like building things. By bringing in the Gothic word *wunian*, another dimension is added. *Wunian*, which can share the meaning of *bauen*, actually suggests being at peace, which in turn can mean freedom, that is then preserved, and is essentially saved. By understanding this connection of meanings, it becomes apparent how to dwell is to be.

Heidegger equates this being with a person's tie to the fourfold of earth, sky, divinities, and mortals. One cannot be considered without its relation to the others, but they are never truly considered as one. Heidegger addresses the role of humans by saying, "Mortals dwell in the way they safeguard the fourfold in its essential unfolding." Mortals do this saving by seeing the essence of the others, but also by letting them be what they are; for example, to let the sky be the sky. This fourfold is only understood when they are assigned to things. This happens through the nurturing of things that grow, and the construction of things that do not.

Heidegger addresses this second question by using the example of a bridge. A bridge in its very nature, brings together the earth around it. It creates a realization of the banks, the stream, and the landscape. At the same time, it lets the earth be, as well as gives mortals the freedom of its use. A bridge that reaches upwards also points towards the sky and to the divinities that grant its usage. Sadly, our way of thinking can justify this as an afterthought of the bridge rather than what the bridge actually is. This bridge, by gathering the fourfold in this way, creates a site or locale, for all of this to happen. Heidegger says, "To say that mortals are is to say that in dwelling they persist through spaces by virtue of their stay among things, and locales." Locales are where the lives of man happen. To create locales that facilitate spaces is to build, and building is directed by the fourfold.

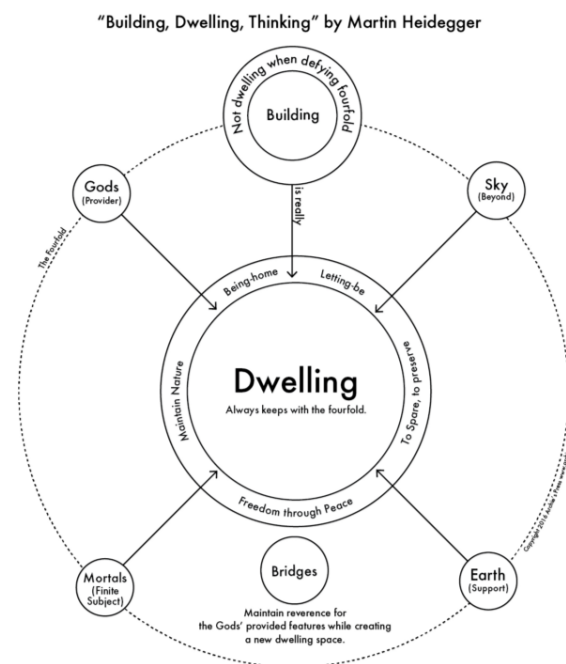
The overall idea behind this lecture is that there is much more to the idea of dwelling than just taking up residency somewhere. It is brought to light that the concept of dwelling has lost its original meaning through a transformation in language that focused more on the tangible ideas than the essence. Through the understanding of the significance of the relationship between the earth and sky, and mortals and divinities, it can be seen that to dwell is to find a sense of being in the world. By building, humans accept their place within these terms.

Culture:

The article *On the Relevance of Phenomenology*, an interview of Dalibor Vesely, discusses the importance of culture within a society that sees science as an ultimate truth. Objectivity is far superior than the subjective experience. Vesely points towards a shift that needs to happen in the architectural profession to bring forth again the consideration of culture and context. He poses the question of "what kind of imaginative and competent picture can be built up in architecture in order to represent a culture that has the power to resist the pressures that are put upon it?" Contextualization is imperative when designing for any group of individuals. A designer needs to understand that the experience within a space is what creates a connection between a person and where they would like to call home.

Active Participation:

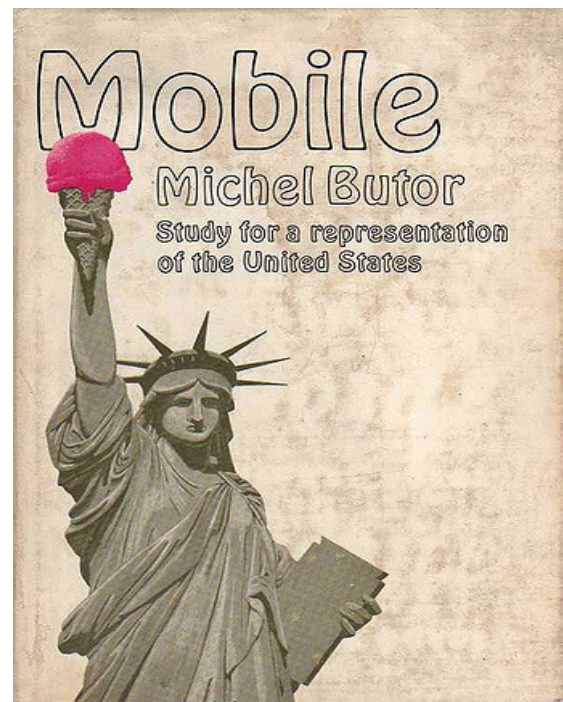
The essay *Reading Poetry and Philosophy: The Case of Michel Butor*, written by Cyril and Liliane Welch begins by describing the conflict between the schools of poetry and philosophy. Philosophy was often discounted by poets due to its methodical approach of breaking down the understanding of the human condition. In opposition, philosophers dismissed the overall purpose of poetry. Recently, there can be seen a sort of mediation between the two disciplines on account of both sides. Poetry now contains reflective tones, and philosophy better understands the importance of looking beyond what has previously been held true. The authors point to the works of Michel Butor to show this idea of a reconciliation between the two approaches. Through his work, it can be understood that both poetry and philosophy are necessary to comprehend anything of the temporal human condition.



Building Dwelling Thinking Diagram Fig. 35

To shed further light upon the connection between poetry and philosophy, the authors relate them in terms of the way in which a person reads. Reading calls forward an active participation to bring it readers through the normal into the new. The authors state, “To read, whether a novel or a poem, a treatise or an essay, is to gather together, to sort out, to rearrange, and to recall.” To read a work, there are three aspects that are required: a turning toward the human condition, an evocation of ourselves, and a change in the countenance of being. All are required in order for the reader to enter into the experience of the work.

Reading is even further scrutinized through its use of language. In one way, language creates a purposeful control that facilitates this looking beyond the norm. In another way, language can also perpetuate this idea of the normal with its customary habits. These two directions create the difference between the transcendence of reading versus just a continuance. By using language that challenges current assumptions, it is required of the reader to actively participate in a way that can break through the explicit meanings. The authors speak of the difficulty of doing so. They state that, “The reader initially strives to retain his customary attitude and the ordinary language associated with this attitude, yet he discovers (often to his displeasure) that he cannot even follow the drift of the work without transcending custom and entering into the three-dimensional event of extra-ordinary language.” By requiring a participation, the work becomes one of active creation rather than just a following of thought.



Mobile

Fig. 36

The creativity of reading can be seen in both philosophy and poetry. Philosophy requires an active reasoning that compares new ideas to an existing world. Poetry, in turn, requires a reconciliation between the multiplicities of a work. Michel Butor's *Mobile: Study for a Representation of the United States* is given as an example of a work that requires participation when reading. The authors provide a challenge to the readers before supplying the poetic piece. They ask two questions to the readers:

1. “To what are we welcomed, what do we see?”
2. “Who welcomes us, whom do we hear?”

By asking these questions, the authors point towards Butor's purpose of requiring the reader to stitch together the meaning. Disparate aspects of this poem, such as states, sensuous descriptions, and Indian histories, require this active participation of its readers that “demands a human response.” Without feeling this need to create conclusions, the work would fail because it did not facilitate an entering into the event. Without this play in the event, relevance cannot be found. By instigating this need for participation, works like this prevent the readers from using their typical frame of mind. Due to the lack of plot or narrator, *Mobile* essentially becomes the reader's own creation.

The authors then move on to question how a writer facilitates a type of participation that encourages a want to change commonly accepted perceptions and assumptions. The authors quote Butor when he says, “The activity of the poet is of necessity revolutionary. Indeed, within a society which perverts language, he unmasks the perversion; he is therefore in open battle. He applies his energies to institute the right connections between words and images: his task is to illumine the spirit of the reader by means of these connections-to awaken him, to give him an entirely new power, to rid him of the spell in which a corrupt society entraps him; his task is consequently to provoke a transformation of this society.” The writer's goal is to then create a moment where the reader is able to see through what is normally accepted. By combing the ordinary in precise ways, it may in turn converge upon a new way of perceiving the whole.

Like philosophy and poetry, architecture seeks to create a greater meaning than what is considered the typical building and experience of that building. It searches for ways in which it can both integrate within a community, but also stand for something new. Like reading, architecture requires an active participation of its users to see that the standard and the typical may not be the truest, most successful form.

Mindsets:

In the chapter *The End of Philosophy and the Task of Thinking*, Martin Heidegger discusses the ever evolving ways of thinking. He begins by presenting two questions:

1. “What does it mean that philosophy in the present age has entered its final stage?”
2. What task is reserved for thinking at the end of philosophy?

Heidegger begins to answer the first question by creating an understanding of the philosophical branch of metaphysics. In this school of thought, beings, including the world, man, and God, are all represented within Being. Through this encompassing Being a common ground is created that brings forth a shared presence and understanding. This understanding creates a ground for what is real. By claiming that philosophy is coming to an end, Heidegger is referring to the completion of this idea of metaphysics, rather than a death of philosophy. This to him does not mean that completion equates to perfection; rather it points towards a gathering of all past philosophies due to the lack in the change of fundamental ideas since the early philosophers. This can be seen by the evolution of science through philosophy. He states, “The development of philosophy into the independent sciences which, however, interdependently communicate among themselves ever more markedly, is the legitimate completion of philosophy.” This evolution towards the sciences has taken away man’s need to justify himself in the world in philosophical terms by giving him a tangible hold through technological sciences. In the end, Heidegger does not believe this to be the end of the conscious thought process. He calls for a possibility of a creation of a way of thinking that is neither completely rooted in metaphysics nor science.

By bringing forth this idea of possibility in the realm of thinking, the question arises of how this would come about and under what terms. This new way of thinking may not be eminent, but speculations can be made. To even consider an idea like this, it is important to better understand some methods of thinking. Heidegger brings in the philosophies of Hegel and Husserl as examples.

Hegel argues that it is important to discuss philosophy, but nothing is brought forth until it is manifested in something; in essence, an idea. To bring forth “the things themselves,” this idea creates the matter of philosophy. This matter, based on historical grounds, opens up the possibility for subjective analysis and discussion. In comparison, Husserl believes in a “genuine scientific method of

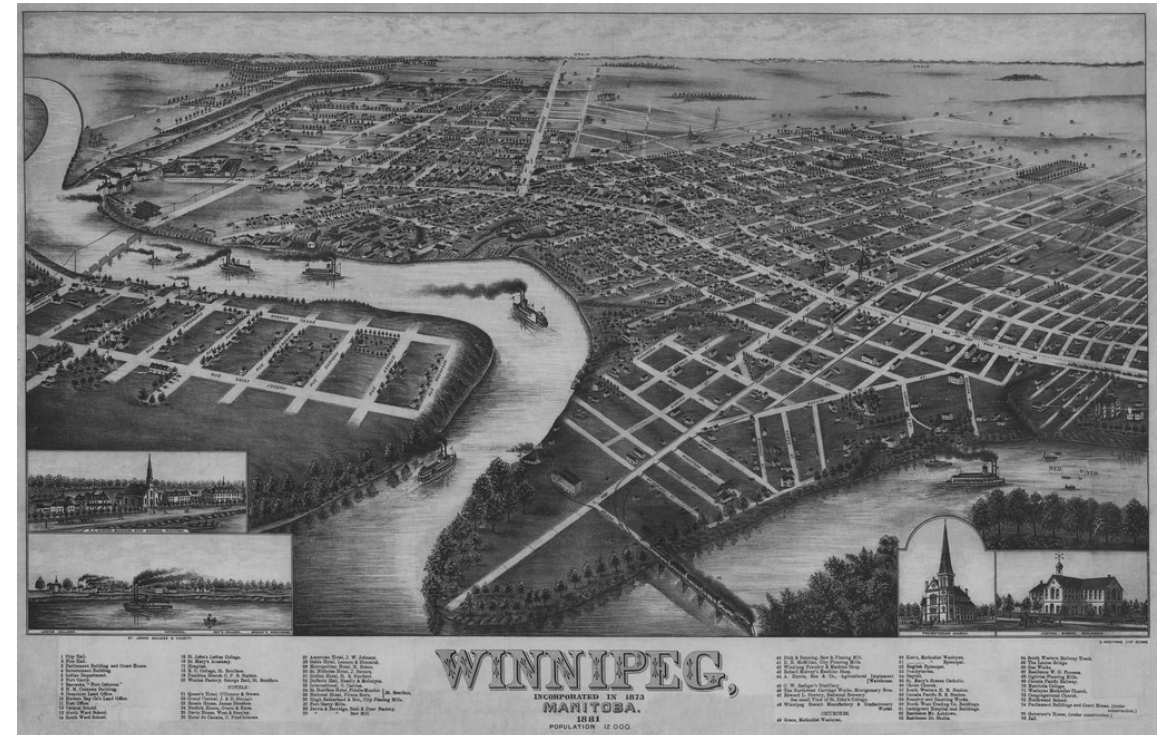
investigating consciousness.” He does not acknowledge the idea that all ideas have been considered before, but rather searches for a philosophy that considers the specific context. Both schools of thought are rooted in the idea of subjectivity, but the basis of the creation of these ways of thinking are vastly different.

In the end, both methods evaded the notion of how to actively bring about this new way of thinking, rather than just looking at different forms of thinking. Heidegger argues that an openness needs to be created to facilitate this idea of “letting-appear.” Through this openness, speculative theory can thrive. He states, “The quiet heart of the opening is the place of stillness from which alone the possibility of the belonging together of Being and thinking, that is, presence and apprehending, can arise at all.” This openness can be created by an unconcealment of thought or an understanding of truth.

By considering that what we think now may not be the end of all idea, a semblance of hope can be seen. By opening up to new ways of thought, some of the maladies of today may cease to exist. It seems reasonable to say that this idea of the end of philosophy can be seen as a challenge.

Project Justification:

As of yet, there is not a facility for the homeless that acknowledges and accepts that some people choose to be homeless.



Magnitude

Fig. 37

Out of the 7 billion people in the world today, it is almost inconceivable that 1.6 billion, or 23 percent, of those people live in inadequate shelter, and within that number, around 100 million are homeless. Of that 100 million, 200,000 reside within the country of Canada. By taking a look at the Canadian city Winnipeg, a study can be made as to how to assist this group of people in their specific culture. In Winnipeg, 135,000 people are at risk of becoming homeless. It is estimated that there are currently 7,600 people that are considered hidden homeless, 1,915 people utilizing shelters, and 350 people living on the street. Considering the magnitude of this situation guides in establishing a framework through which this project is considered.



Stereotype

Fig. 38

When thinking of the homeless population in an area, many people feel sympathy and speculate upon solutions, but when actually facing a personal encounter with someone who is homeless, fear and discomfort overpower one's sympathy. There is a common stereotype that is brought forward when encountering even the thought of the homeless that questions work ethics, substance abuse, and temperament.



Sense of Being

Fig. 39

These types of ideas create a huge disconnect between the people who want assistance, and those that can give it. To counter these mindsets and stereotypes, it is best to create a better understanding of how and why this group of people came about their situation, and how homelessness may tie in better with their sense of being.



Purposeful Dwelling

Fig. 40

The overall proposal is that through a socially conscious and individually focused interpretation of a homeless shelter, these individuals will be able to live in a way that facilitates purposeful dwelling. It is important to consider that some of these individuals may want the typical assistance to exit homelessness, but others may prefer assistance towards living a better life according to their own values. To truly help the homeless, it is imperative that there is a better understanding of the existential significance of what it means to dwell and find a sense of being in any situation.



Stigma

Fig. 41

The stigma associated with homelessness is one of the root causes of the lack of interest and understanding from those who are not homeless. The homeless are considered less than because they do not fit the idea of a 'normal' person. The more that someone owns is apparently equitable with a sense of worth. One can never truly understand the situation and motivations of the homeless if they are thought of in this unfair comparison. Maurice Merleau-Ponty, in the article *The World of Perception and the World of Science*, emphasizes this idea by arguing that "the emphasis fell on trying to measure how far their efforts fell short."



The Typical
Fig. 42

People do not consider that the typical standards of the middle or upper class are not what everyone strives for. It should rather be considered how the individual feels about their own self-worth. If this typical standard is what they do want then there should be assistance in place to help them achieve that goal. If that is not what they want in life, they should not be condemned for it, but rather assisted in a way that appreciates their values while also better integrates them into the community.



Trace
Fig. 43

To create this integration, there needs to be established a community sense of empathy towards this group of people. It becomes an impossible task for one to help, when one does not care. A mass shift in mentality needs to occur to get people to understand this rift between what they perceive as correct, and what is best for the individual. People like Rebecca Belmore are trying to instill this type of idea through their art installations. *Trace* is a compilation of clay beads formed by the grasping of a hand, arrayed in a way that symbolizes a blanket. Through this piece, a connection to the historical context of the aboriginal culture of the area is revealed by these impressions of people's hands. The purpose of her process is explained by saying "the modest gesture of forming these beads is a reminder of how precious and universal the bond is between humans and the earth." A humbleness is portrayed that unites all in the area together, and through this union, a sympathetic relationship of roots and ties is established.



Perception

Fig. 44

Perception plays a huge role in this idea of the typical or normal. Who has the honest right to say what is best? Everyone has different opinions and interpretations, so there is never complete objectivity. Only the individual knows what they consider true. This brings forth the concept that being nomadic in today's society is what some homeless consider their rightful path. It is understandable to say that there should be some integration between being nomadic and finding a place in today's society. The main idea is that society's ideals should not be wholly forced on a group of individuals that do not believe them to be true.



Nostalghia

Fig. 45

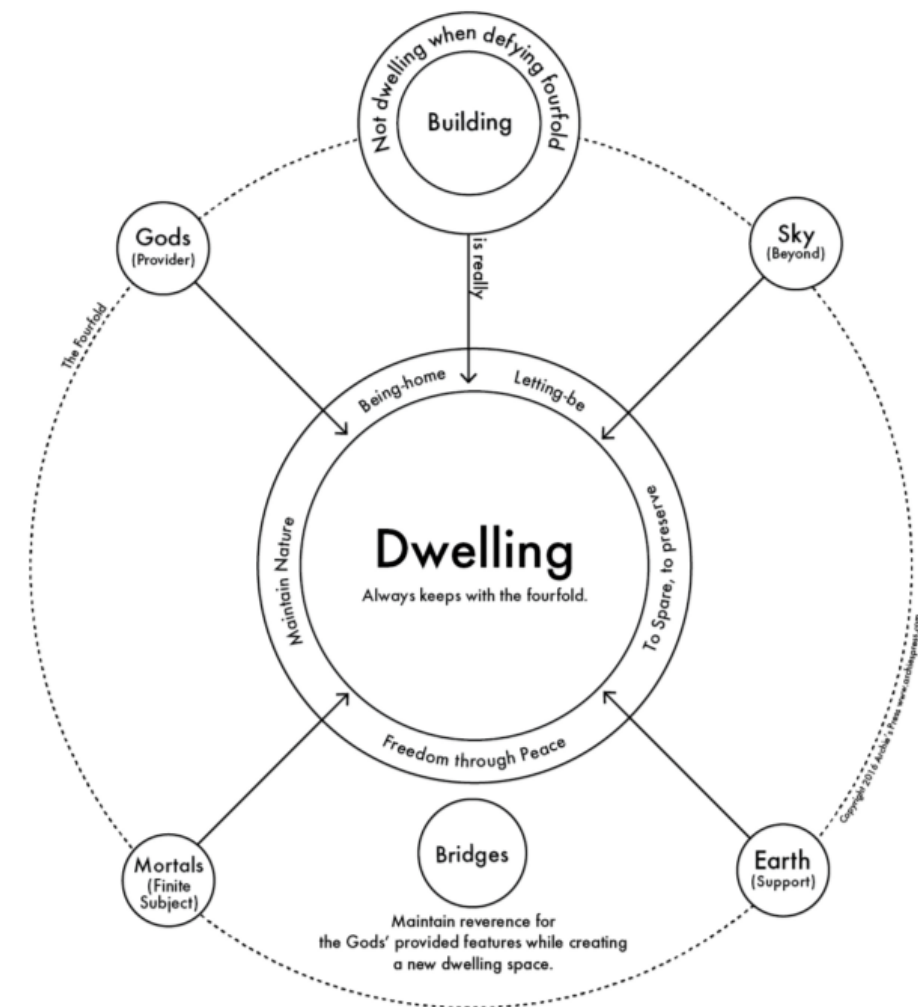
In Andrei Tarkovsky's film *Nostalghia*, a "madman's" idea of home, place, and ritual are presented. In this home, there is standing and dripping water, wholly vacant spaces, and an overall sense of inhospitableness, but because his life is so engrained in the space and the illustration of all of the little things that matter to him, it is actually seen as acceptable, if not commendable for its amount of choice and freedom.



To Dwell
Fig. 46

To better understand this idea of there being no objectively correct way to live one's life, it is critical to examine what it means to dwell. Dwelling fundamentally signifies how people acknowledge their involvement and presence within the context around them. It does not exclusively mean to live in a building or to remain sedentary, but rather to "initiate [a person's] own essential being," according to Martin Heidegger in *Building Dwelling Thinking*.

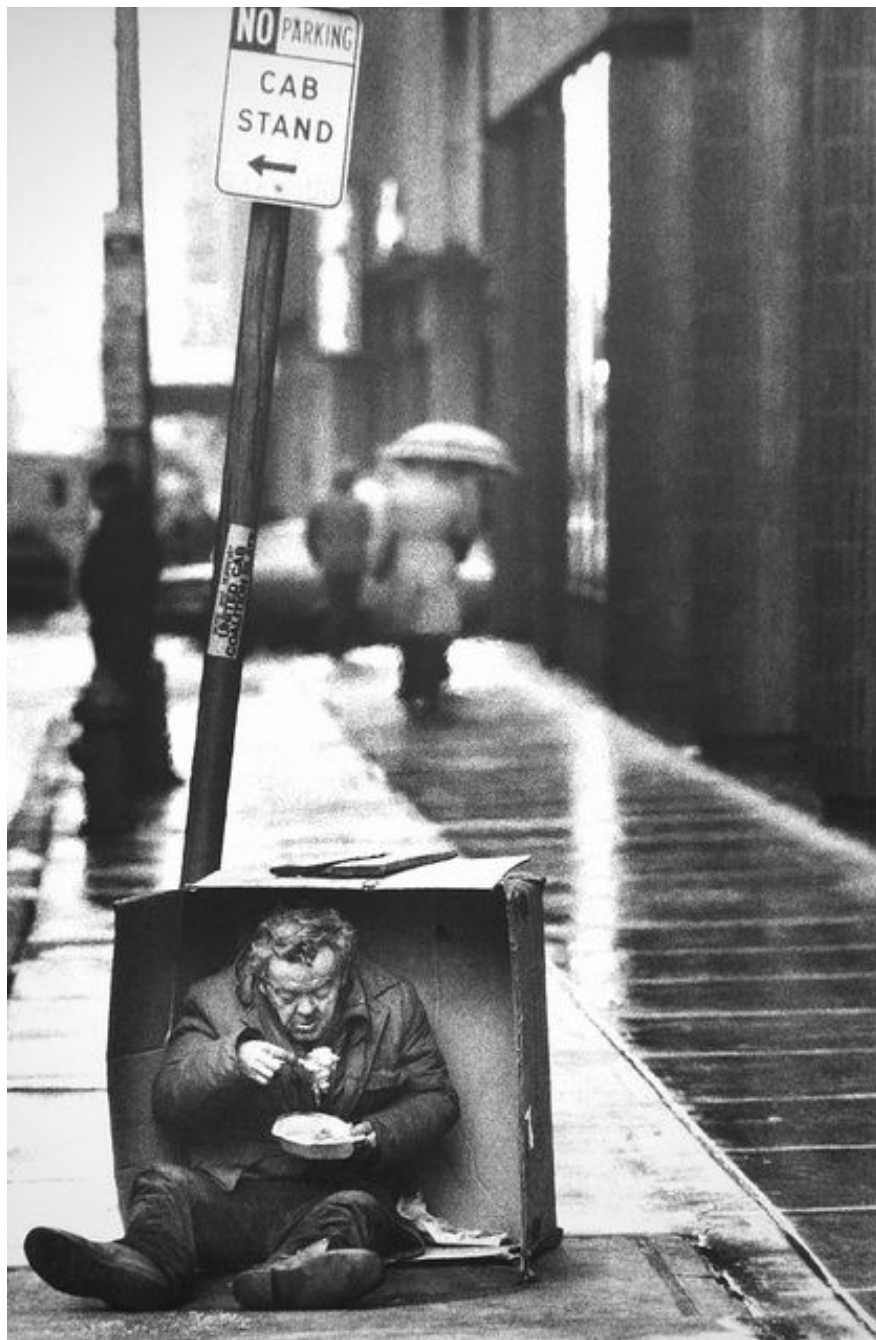
"Building, Dwelling, Thinking" by Martin Heidegger



Building Dwelling
Thinking
Diagram

Fig. 47

It is much more than finding a space to live; it is synthesizing one's self within the larger context of the earth and sky, and humanity and the heavens. Conclusions to an idea like this are very individualized. Meaning and a sense of being in life are critically correlated with an individual's values and interpretations. Again, this points to the idea that there is no correct answer to finding one's way in the world.



Nomadism
Fig. 48

The idea of how the homeless partake in the world around them can easily be compared to the idea of nomadism. Constant movement and the creation of temporary shelters, places both groups within the realm of living in the here and now of the world. In the article *Polyphilo's Thresholds: Alternatives for Nomadic Dwelling*, Alberto Perez-Gomez points out that being nomadic "reveals the individual's sense of participation in the cultural order and the natural world." The idea of not being bogged down by possessions and monetary investments actually allows for a multitude of new choices. These choices are now driven by what one truly wants to fulfill in life.



Choice
Fig. 49

In regard to this new freedom found from a lack of material ties, Vilem Flusser, in his essay *Taking Up Residence in Homelessness*, states that "the migrant does not become free by denying his lost home, but by overcoming it." There is now the idea that a person could make choices of what they want to be a part of; choices of who they want to associate with. It seems as though a lifestyle of freedom like this would be preferable. Why then is it considered less than?



Aboriginals

Fig. 50

The first inhabitants of the Winnipeg area were seasonal nomadic aboriginals. Their history in the area can be traced back to roughly 6,000 years ago in areas where they did their hunting and fishing. It was even due to their luck and skill in these sports, that the first Europeans settled there. This rich history of these original people of the land still lives on today.



Winnipeg Bridge

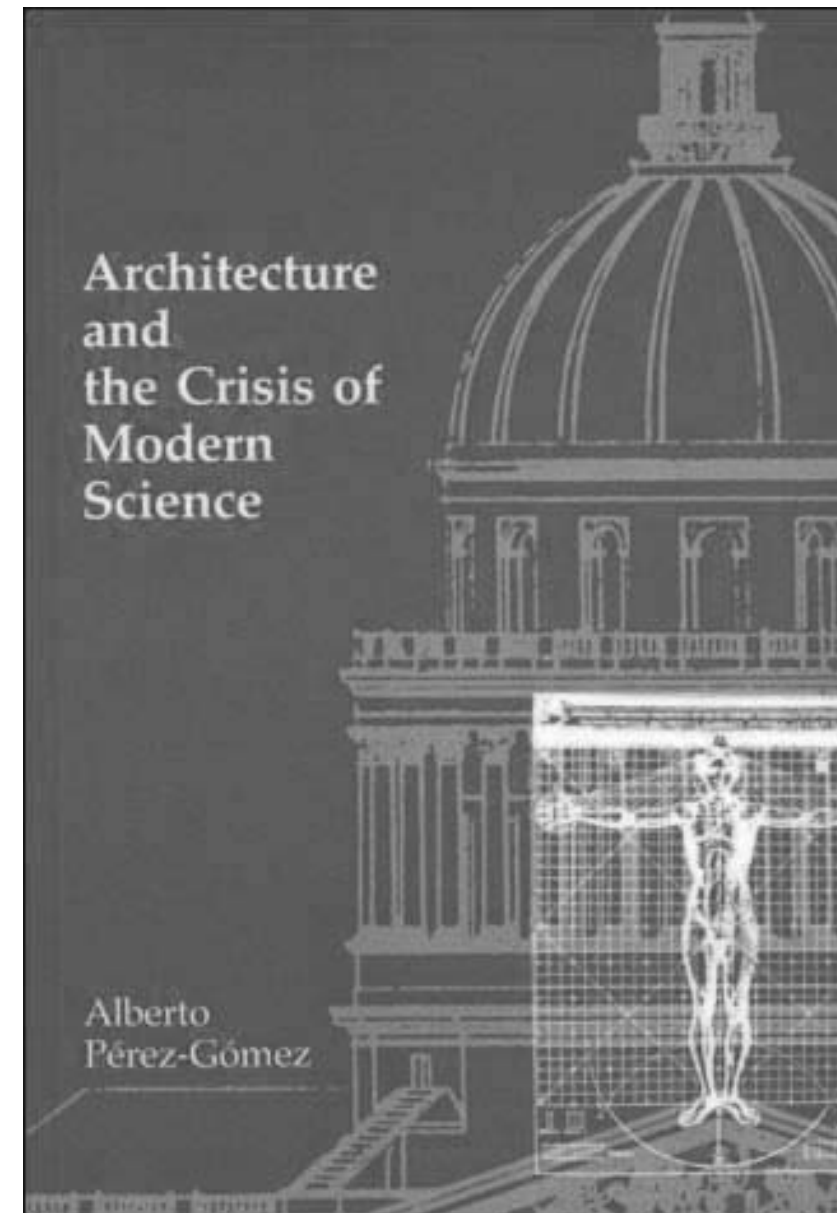
Fig. 51

Winnipeg, the 7th largest city in Canada, is still home to the largest aboriginal population in the country. Whatever the underlying causes are, unfortunately this specific population makes up a majority of the homeless population: 70%. It is interesting to consider the connection of their heritage of nomadism and their representation within the homeless. It might be able to be concluded that there may be a link with their transient history and the propensity to not fit into today's idea of living in a city.



Typical Shelter
Fig. 52

The typical standards of today's homeless shelters do not mesh well with this idea of individualized approaches in regards to the different needs and desires of the homeless. To some extent in today's society, there does need to be effort to help with the reintegration of this group of people back into the community, but it needs to be done in a way that appreciates and understands what creates value in each person's life. A variation of this approach can be seen by creating specialized areas for the three levels of homelessness, which are emergency, transitional, and chronic.



Architecture
and the Crisis of
Modern Science
Fig. 53

Though this approach is a great baseline to start with, there needs to be careful consideration of what this means for each category. Some, say those in an emergency situation, may want the comfort of what is considered a standard home with its usual limits. Others, those considered chronically homeless, may be more accustomed to the nomadic lifestyle and may want assistance in a way that lets them create their own space. As of yet, all of these variables are not integrated in a way that has become the profound typical example of a shelter. In the article *Architecture and the Crisis of Modern Science*, Alberto Perez-Gomez quotes Claude Perrault when he wrote, "if the law that stipulates the necessary imitation of antiquity were true, we would not need to search for new means to acquire the knowledge that we are lacking."



Daniel Libeskind's Void

Fig. 54

To promote and strengthen this reintegration, it seems reasonable to argue that a shelter that is of high quality could impart on its users a sense of place and belonging in their community. Juhani Pallasmaa talks of how “architectural space frames, halts, strengthens, and focuses our thoughts, and prevents them from getting lost.” Through this framework, experiences and an underlying sense of permanence emerge. Since many of the building’s users may not be accustomed to the idea of seeking out a space that in their eyes appears limiting, it is imperative that the architecture of the building be viewed as more than just constricting walls. Because architecture is a base point for the world of perception today, it is crucial to consider the idea that experiences perceived in a building by the senses helps to establish a person’s sense of being and connection with the world.



Trinity

Fig. 55

The overarching idea is that through this building, those that are homeless will experience a smoother transition than if they were at a typical shelter. A building like this should wholeheartedly focus on the experiences of its users and what it does for a person’s sense of self. Anne Bordeleau, in the essay *Monumentality and Contemporaneity in the Work of Tarkovsky, Goldsworthy, and Zumthor*, speaks of how the artist behind the painting Trinity conveyed a deeper and stronger sense of the meaning of the painting that far outweighed the actual painting in and of itself. She states, “in the Trinity, one is drawn into the spiritual space of the painting, rather than its material construct, invited to dwell on the eternal rather than the earthly and the temporal.” This is exactly what a building should do for its users that may be searching for a connection between their sense of being and integration within the community.



The Smooth and the Striated

Fig. 56

To tie together this idea of nomadic living with the expectations of society today, it seems fair to say that there needs to be a space in which these transient people can have a haptic experience that is catered specifically to them and can be ever changing. Gilles Deleuze and Felix Guattari, in the chapter *The Smooth and the Striated*, approach this idea through the concept of smooth space. To them this space is about the experience and the journey. This concept varies greatly from the standardized forms and layouts of the shelters of today.



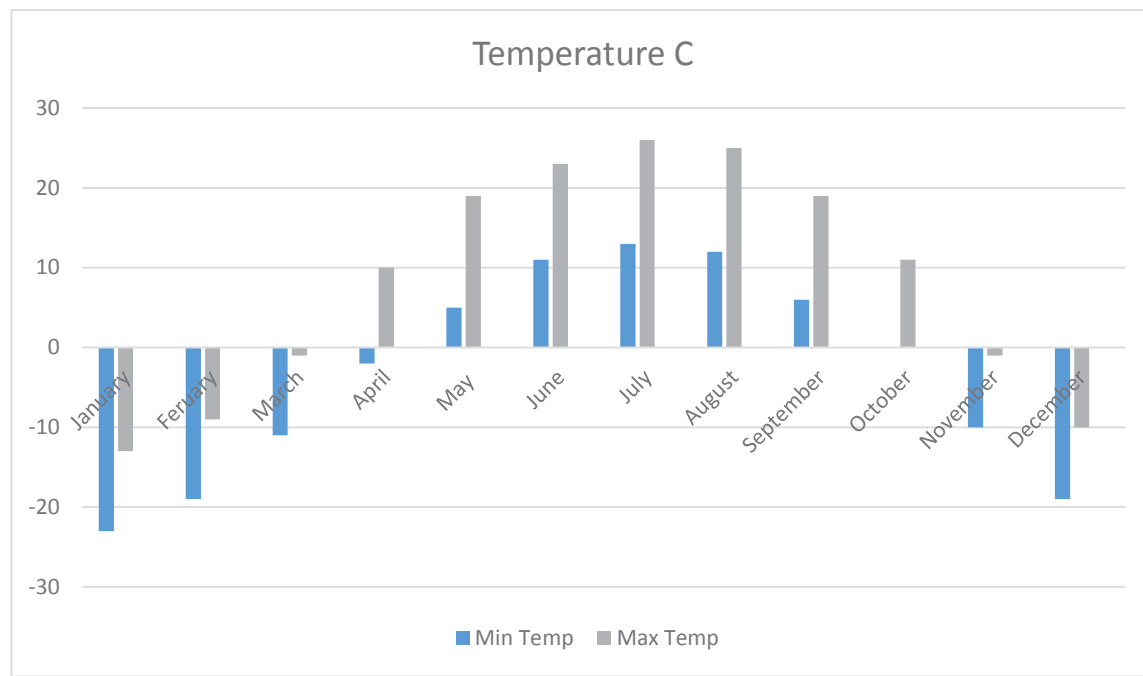
Smooth Space

Fig. 57

Smooth space by contrast is irregular and can be created anywhere. Flexibility seems to be inherent in an architectural space meant for those used to movement and a sense of freedom. For those that typically experience this freedom, it would be a difficult transition for them to go straight into the strict, or striated.

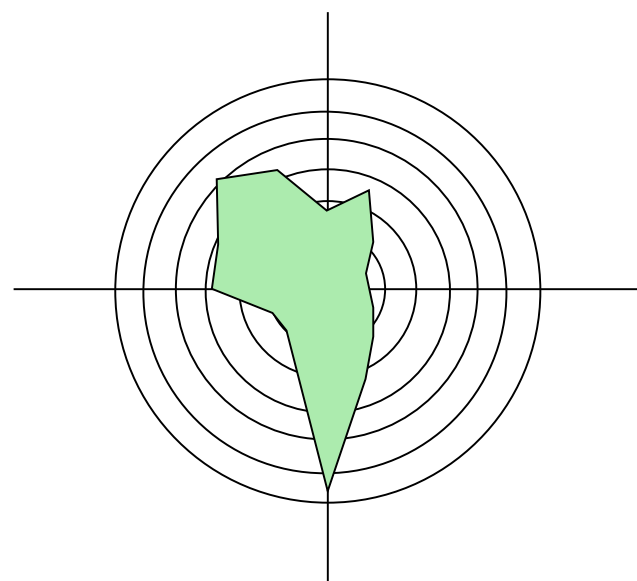
research

SITE ANALYSIS



Temperature Days

Fig. 58



Yearly Wind Rose

Fig. 59

The cold, continental climate of Winnipeg makes its winters long and cold, and its summers moderately warm and short. Wind is also a huge factor in this area. Frigid temperatures and wind can create deadly circumstances. Again, it seems unbelievable that anyone would have to live outside.



Figure Ground

Fig. 60



Existing Parking Lot

Fig. 61



The United Way

Fig. 63

Currently, the site is an existing parking lot, mixed amongst a multitude of cultural services that could serve to further cater to this population.

To the south of the site is the Manitoba Museum, which is the largest museum in the city, and to the west is the Winnipeg United Way, which is a community volunteer organization. Again, by placing this building within an important and influential neighborhood, there should be a level of importance lent to the building and its users.



New Development Next to Site

Fig. 62



The Manitoba Museum

Fig. 64

research

PERFORMANCE CRITERIA

Structure:

Concrete was chosen for a robust structure that both reflects the materials of the exterior environment as well as signifies a strength within the building. To span the 20 to 30 foot distance between column bays, there were parameters to follow:

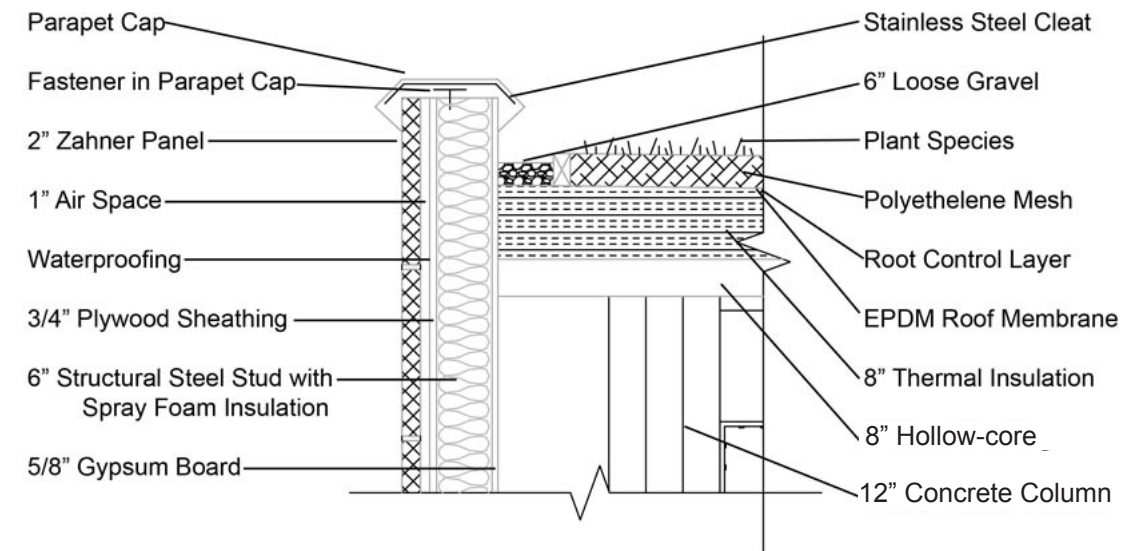
- 12" columns that can be unbraced up to 12'-0" tall
- 8" thick hollowcore slab with a 4'-0" width and a 2" topping
- 2'-0" rectangular beams

Hours of Operation:

To allow for the freedom of choice, the main body of the building will always be open. Spaces like the clinic and dining center will have set hours of operation.

Sustainability:

Sustainable measures will be able to be seen throughout the proposed building. Large sections of glazing will allow for optimal daylighting and access to views. By building where there is already an existing parking lot, not habitat will be disturbed. Green roofs will also play a large role in creating the idea of a fine threshold between the inside and outside.



Green Roof Detail
Fig.65

Code Considerations:

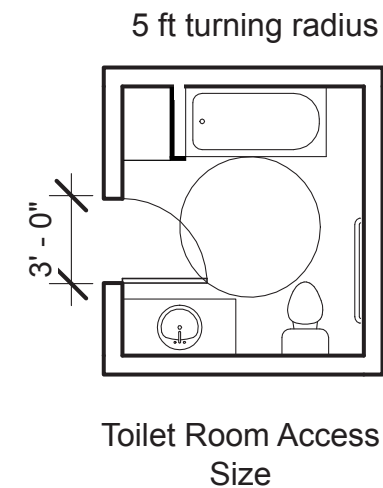


Fig.66

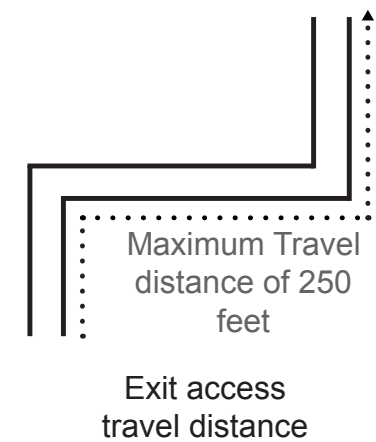
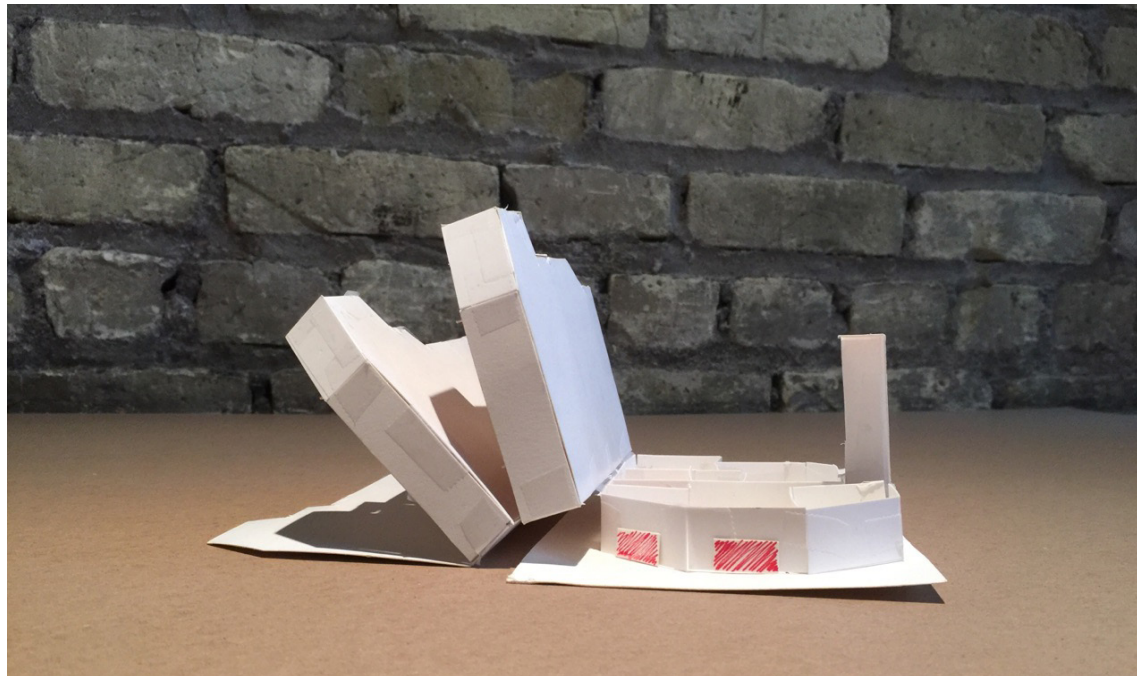


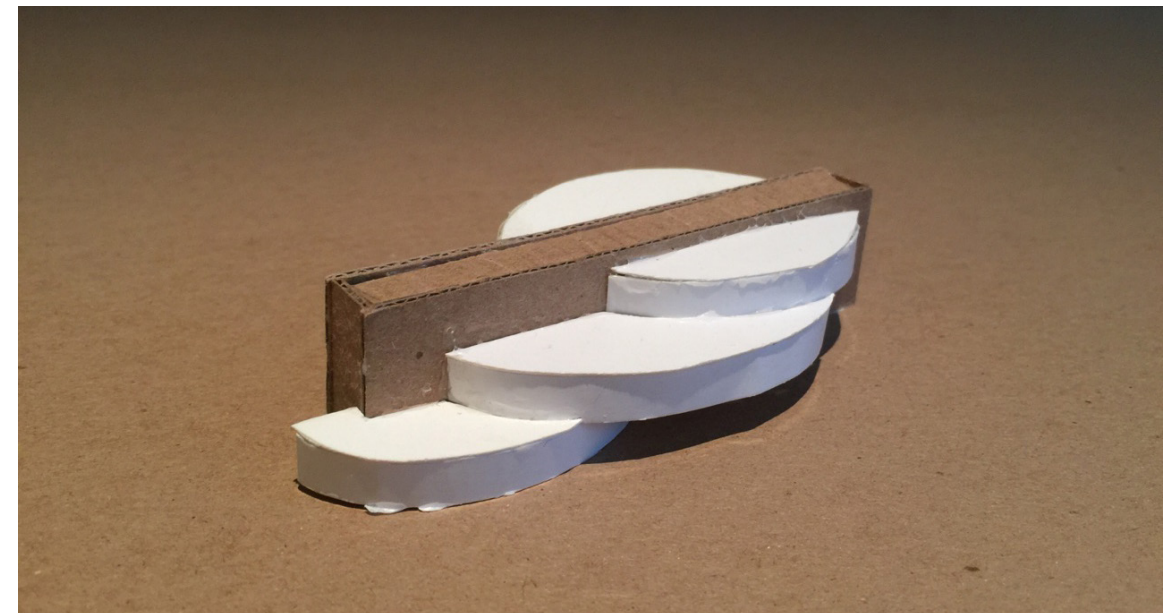
Fig.67

Process Models:



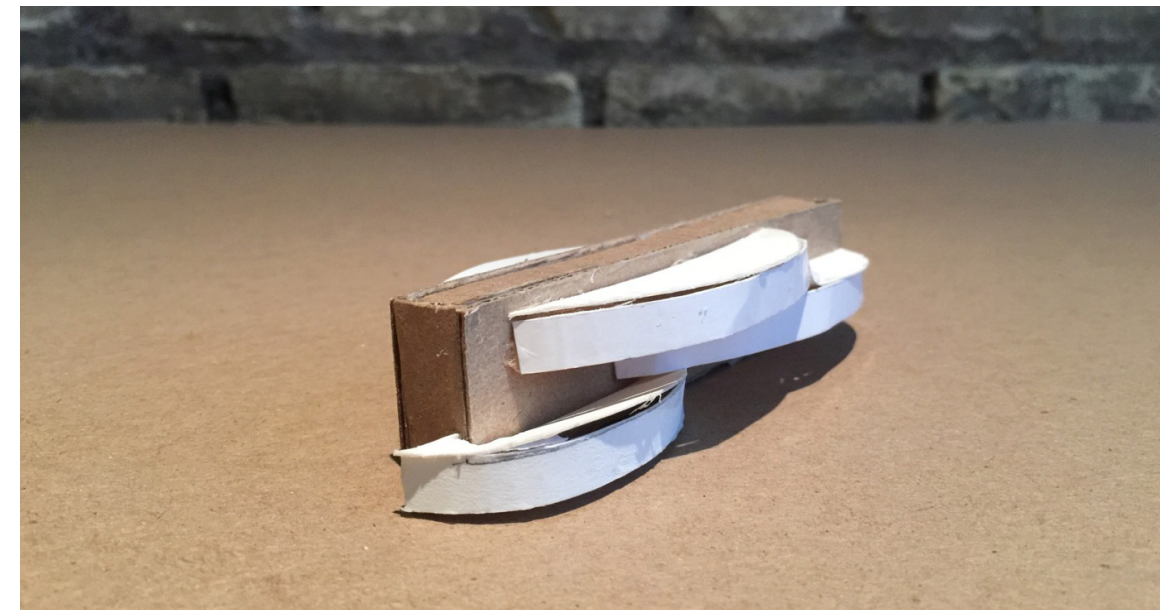
Iteration 1
Fig. 68

This first iteration turned into being a three-dimensional version of a bubble diagram. The general layout was considered but there was little hierarchy between spaces.

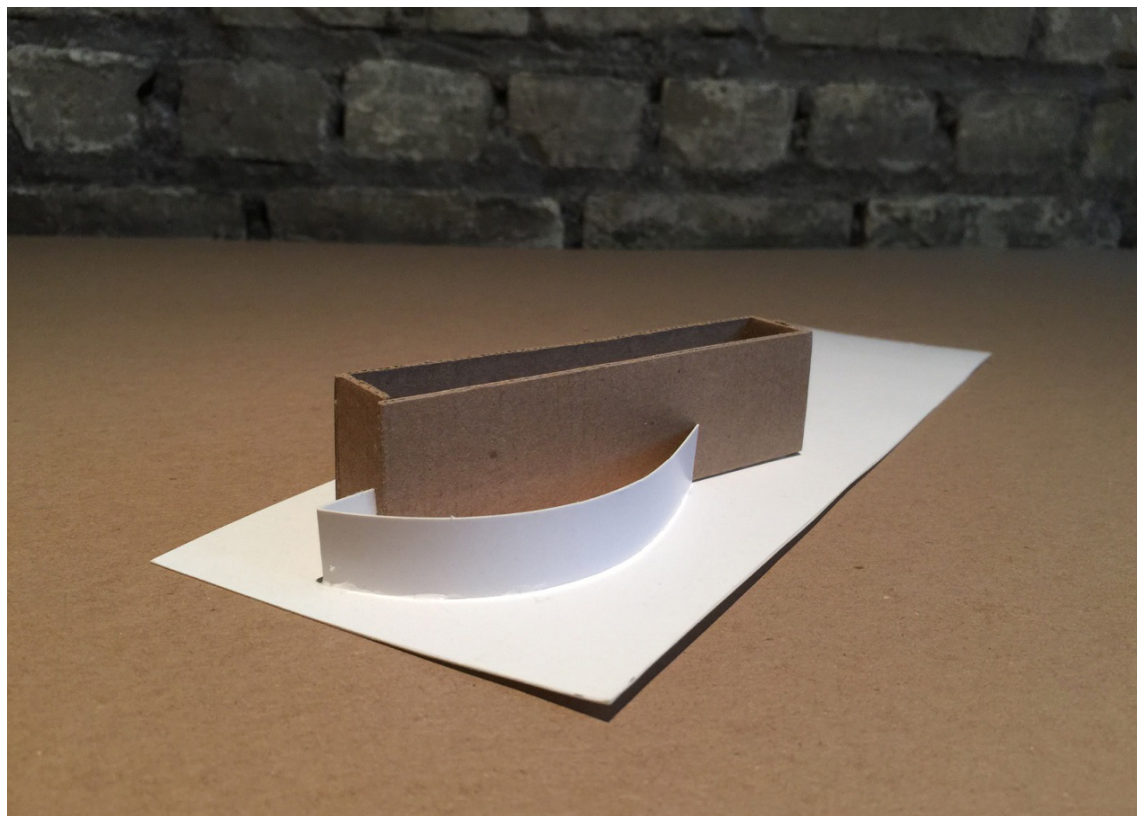


Iteration 2
Fig. 69

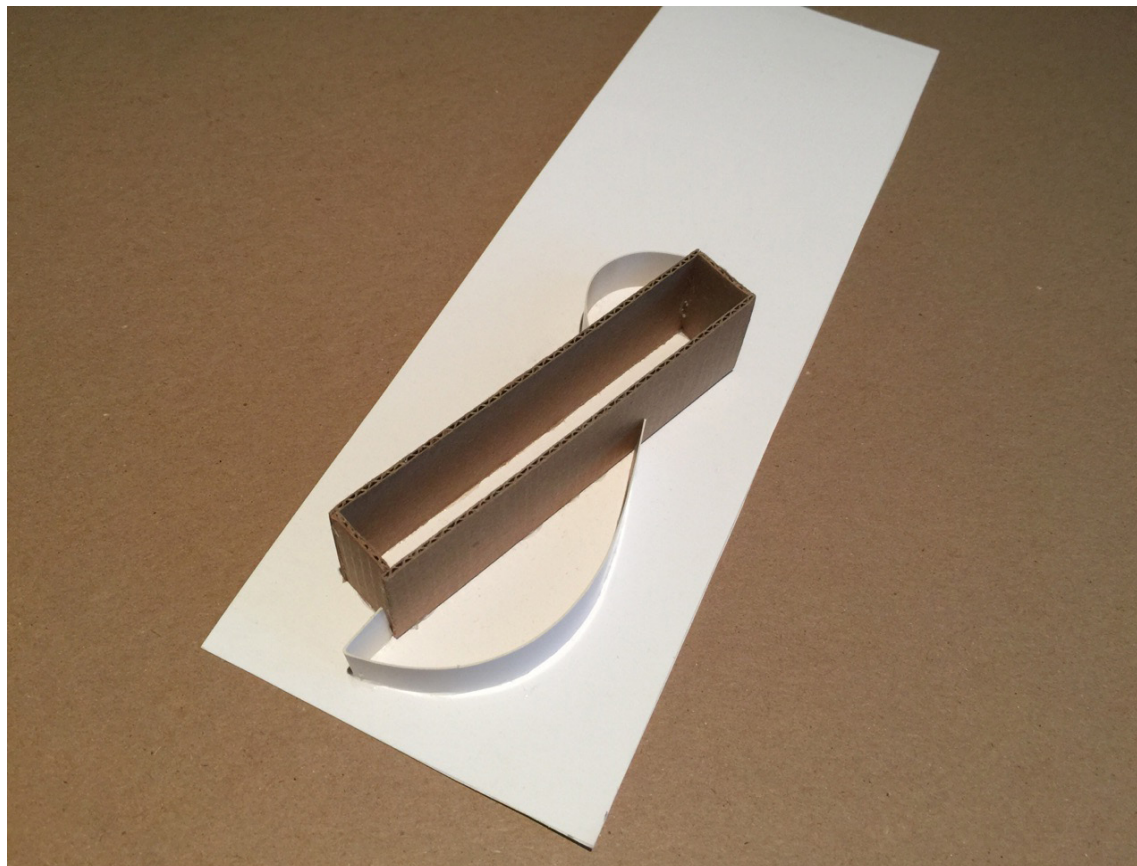
Even from the beginning the idea of a sense of freedom within the building was considered. A central corridor was key to allowing views to the outside at all times.



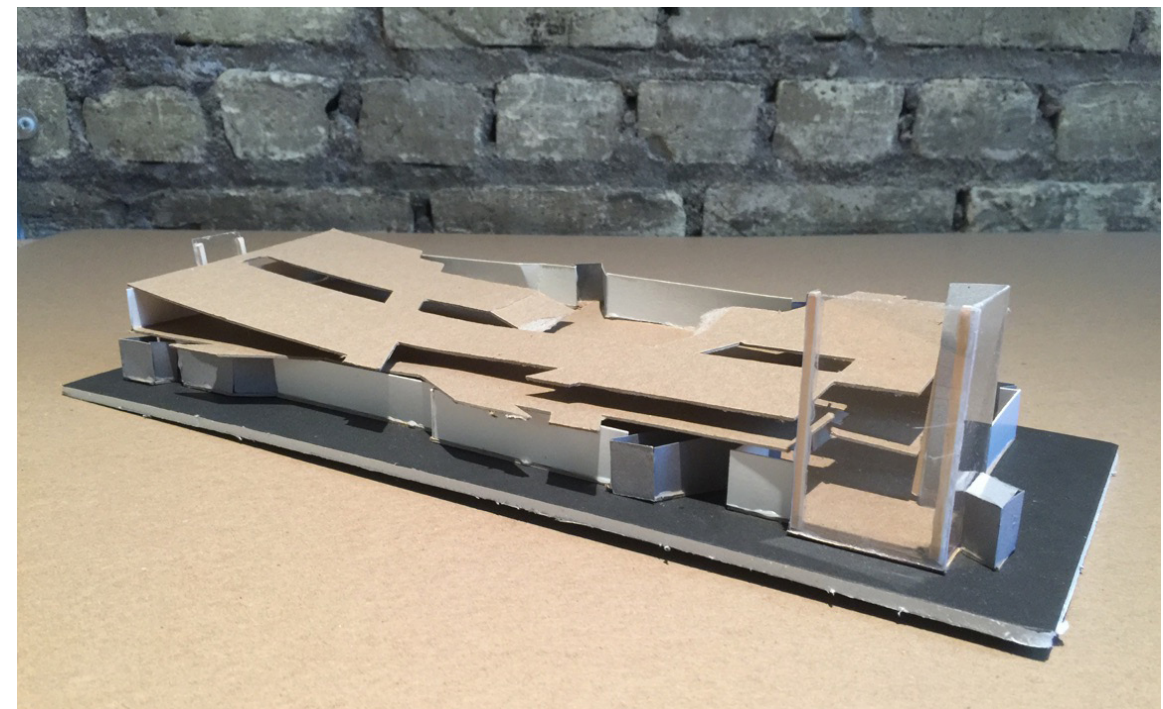
Iteration 2
Fig. 70



Iteration 2.1
Fig. 71

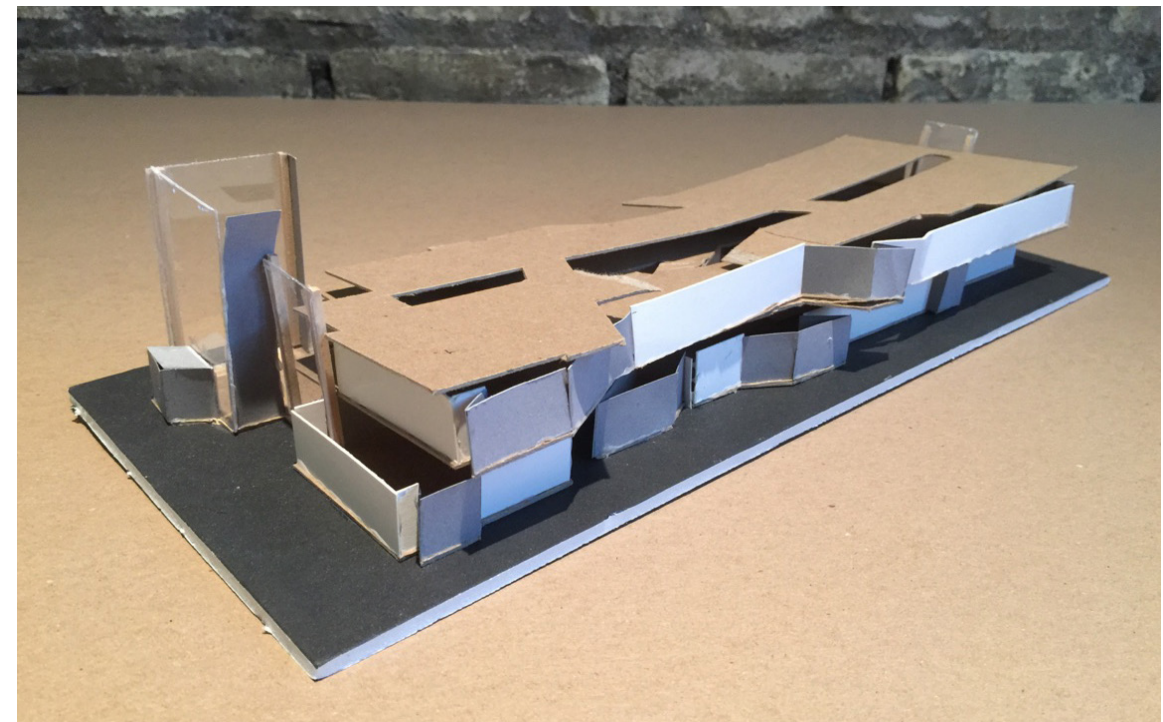


Iteration 2.1
Fig. 72

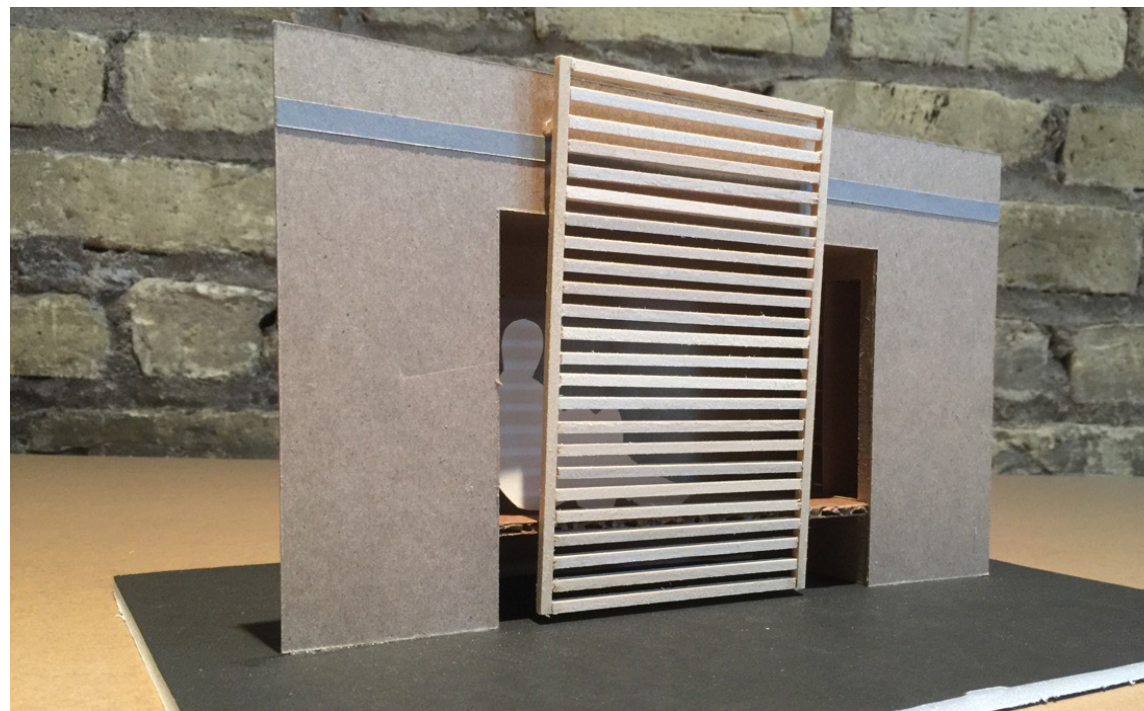


Iteration 3
Fig. 73

This model was the first look at the in-between spaces within and outside the building. It focused on the idea of being able to get lost.



Iteration 3
Fig. 74



Personal Space
Fig. 75

The idea of a personal, semi-private space was explored through this model. It provides a space for its users, but the users then get to make a choice of what they want that space to be for them.

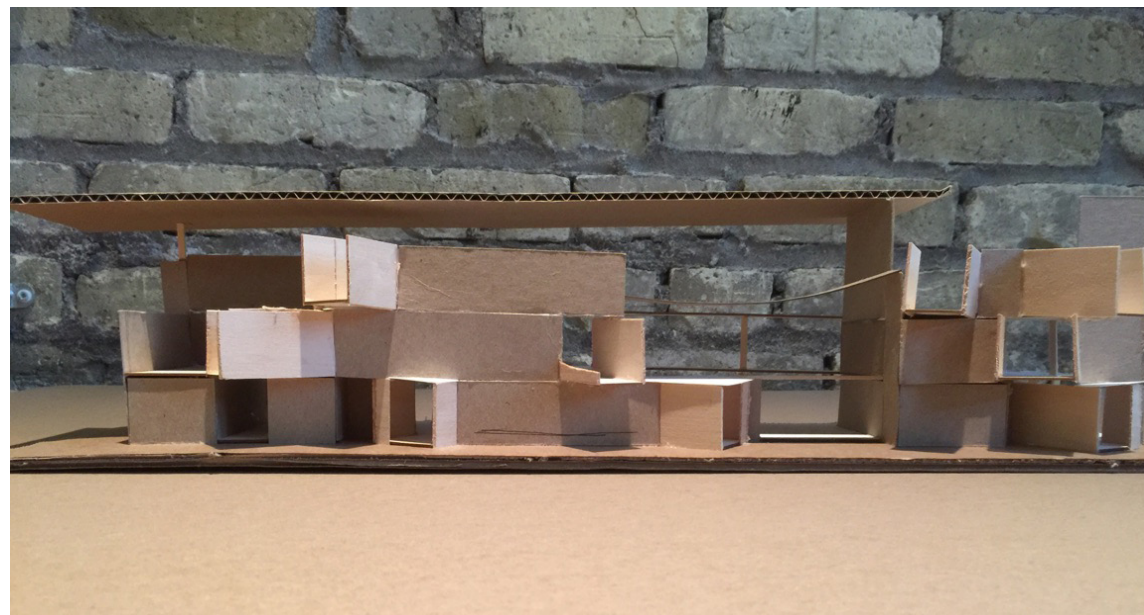


Personal Space
Fig. 76



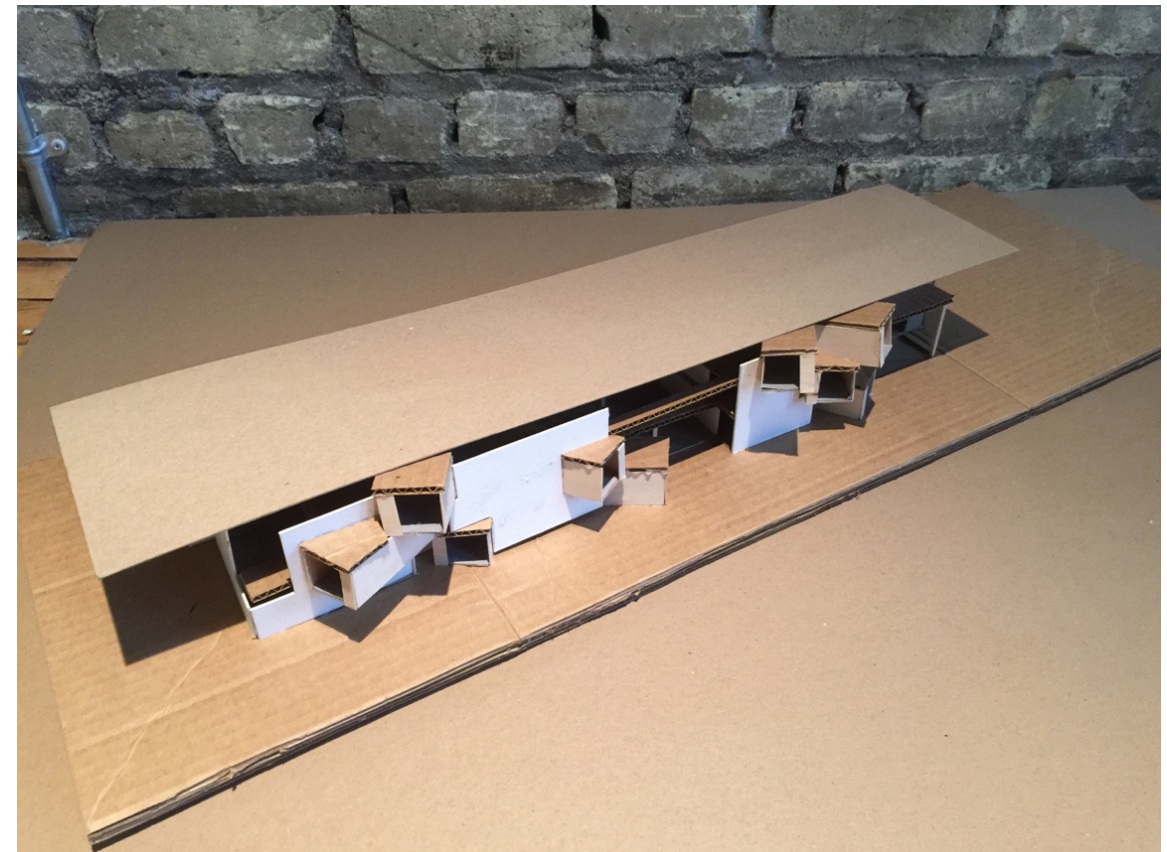
Iteration 4
Fig. 77

This model became an extreme version of iteration 3. To simplify the concept and spatial layout, it was suggested to dissect the model to rid it of the extraneous pieces of the design.



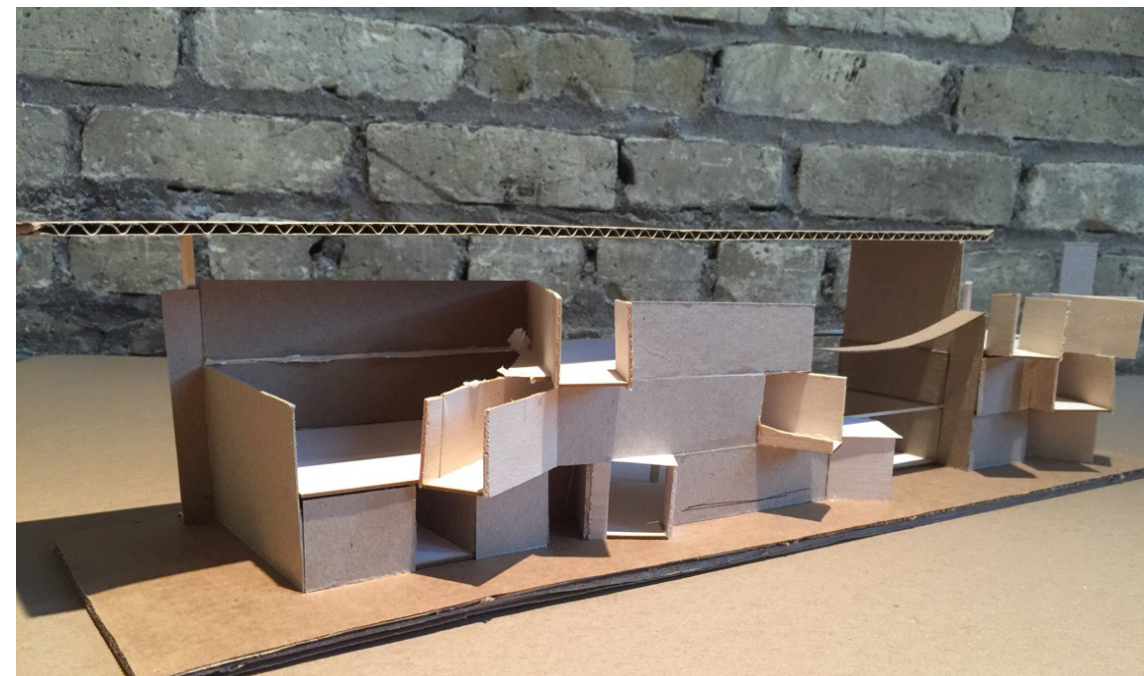
Iteration 5
Fig. 78

Once removed from the rest of the model, this piece became the basis for the future iterations. It was specifically chosen because of its composition of the extrusions and its attention to spaces within other spaces.

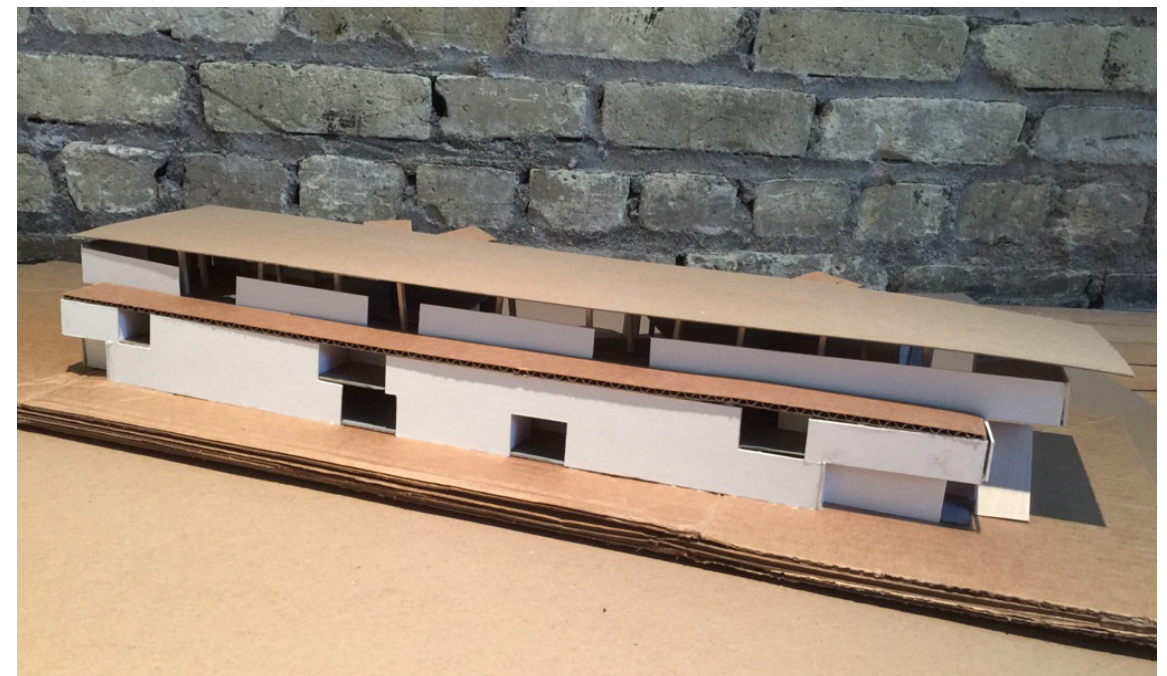


Iteration 6
Fig. 80

This was the last iteration before the final model was made. It stuck with the premise of iteration 5, but it built upon it to accommodate for needed spaces.



Iteration 5
Fig. 79



Iteration 6
Fig. 81

The Artefact:

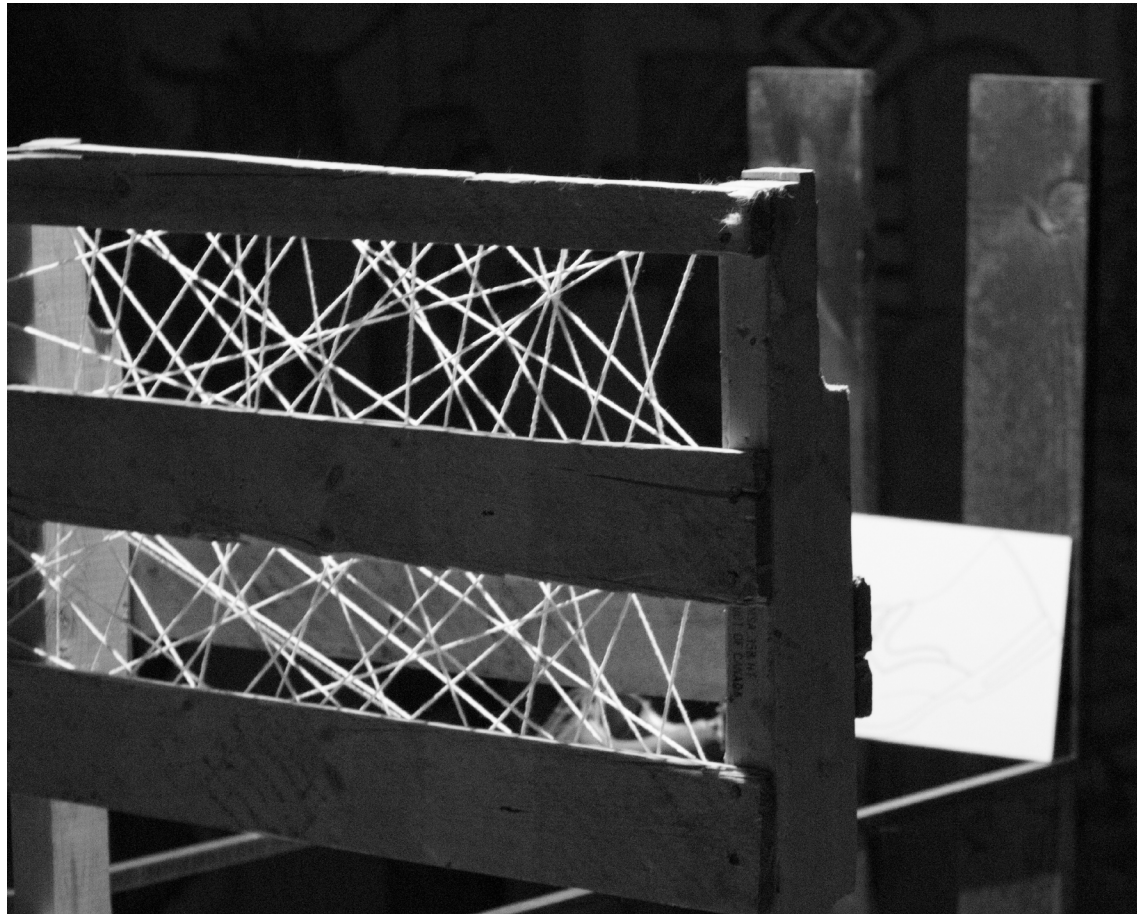


Artefact 1
Fig. 82

The first method of exploration into how the architecture could facilitate these types of experiences was through the creation of the artefact. This artefact speaks of the dualities that are present in both the lives of the homeless as well as those that the proposed building will encompass: the old versus the new, the smooth versus the striated, and the sedentary versus the transient. The shoe in the center represents the threshold between a person and their world. The underlying concept of the building will be fluidity of movement, and this movement can be seen through the alignment of the sedentary shoe, and the picture of a shoe in movement.



Artefact 2
Fig. 83



Artefact 3
Fig. 84

The string strives to portray that idea of the smooth and the striated in comparison to the old and new. The chaotic string hints towards the smooth by being amorphous and with its juxtaposition within the old, the nomadic nature of the homeless is portrayed. On the opposite end is the singular string in the new. This does not put one in favor over the other, but rather suggests towards a joint effort in the entire framework of the project.



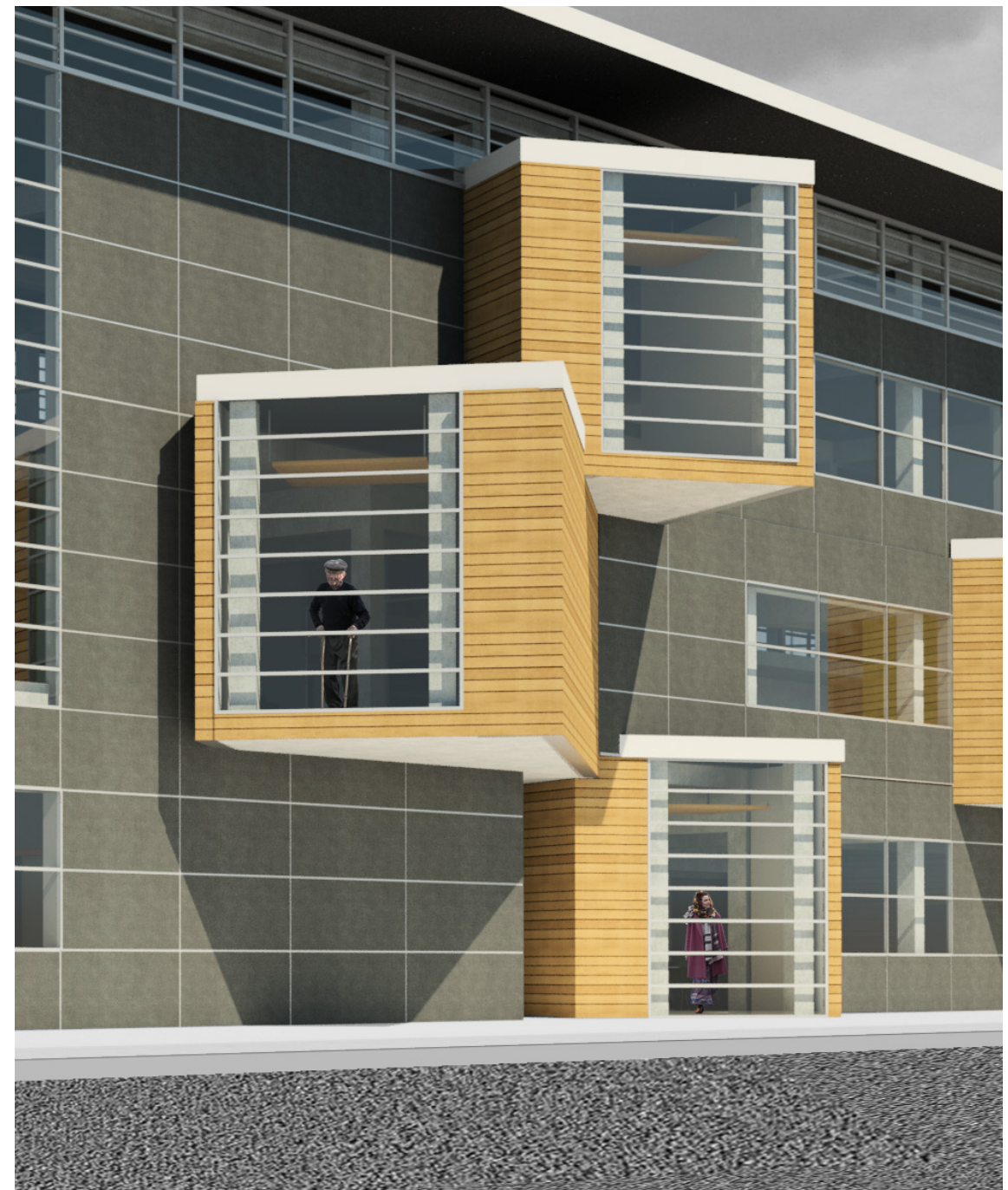
Threshold
Fig. 85

One of the main differences between the typical homeless shelters and this new interpretation is that there is no longer the idea that being homeless is always undesirable. In this new building, its users are given the opportunity to choose to remain homeless or to choose to seek assistance to exit homelessness. This idea of threshold means that it is a space that serves as a transition towards their final choice. Services are available to help those that wish to live the typical sedentary life, but there are also services to sustain the transient.



In-Between
Fig. 86

The main goal of a facility like this is to help create an understanding in both its users and the surrounding community that everyone deserves to choose how they want to live. This building is not meant to be a permanent housing solution; it lacks some levels of comfort for that reason. It is meant to serve as a vehicle through which decisions can be made.



Protrusions
Fig. 87

Due to the open-ended nature of this building, a wide variety of diverse people will be constantly present. To put emphasis on this diversity of lifestyles, multiple pathways intersect, overlay, and crossover to specifically change the perspective of those using them. Even when approaching the site, there are different episodes happening in each of the protruding paths. This again points towards the lives of the various users, and to how everyone may be there for different reasons.



Interior Void
Fig. 88



Exterior
Materials in the
Interior
Fig. 90

Many times, the voids within a city, for example alleys, bridge overhangs, and in between buildings, are where homeless find solace. To further this idea of threshold between where they have been and where they are going, it seemed a reasonable transition to pull this familiar construct into the building. For most people and even for Daniel Libeskind in his Jewish Museum, voids are the spaces that remain unused and that create necessary separations between the usable space; they are intentional breaks that create a pause within what is considered functional. Libeskind used these deliberate pauses to spark a reflection on what is not there. In this building, the opposite will be true. Because its users are commonly found in the voids, they will become the spaces for some of the most major functions in the building. The voids will serve as a framework that points to the most important.



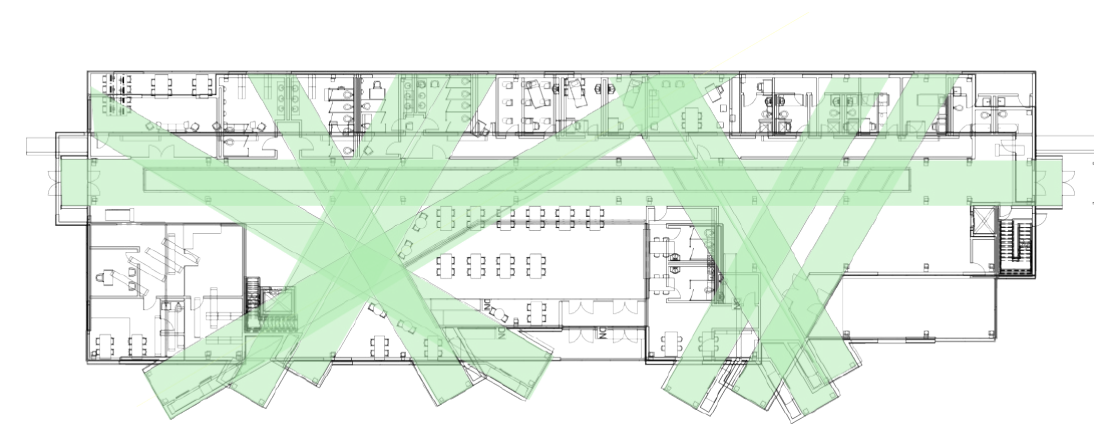
Jewish Museum
Void
Fig. 89

To further this idea of bringing their typical environment into this transition space, materials were chosen that reflect that of the city. The robust concrete structure pulls connections from the surrounding buildings and cityscape. A continuation of exterior ground materials into the interior creates a smoother flow between the spaces. Even using some of the exterior wood material of the building in the interior brings into questions which side, indoor or outdoor, is more significant than the other.



Views to Exterior
Fig. 91

The protrusions also serve to frame the world that this group of people came from. Instead of focusing on the distant horizon for its views, the building's main focus is directed at the alleyways or the in-between spaces. By doing this, these protrusions frame a new perspective of their typical world.



Openness
Fig. 92

Placing harsh limits on those that are used to none seems like a reason that these people would not want to use a building, so a key concept of this facility is the idea of openness and freedom of choice. The goal is to never make them feel in any way trapped, but rather to emphasize that they are always free to leave. To evoke this experience, it seemed prudent to allow for views to the exits at all times. The main central corridor provides constant visual escape as well as points to their access to the exterior. By providing these visual cues, this idea of threshold comes into play again; the interior is never far from being the exterior.



Teetering
Artefact

Fig. 93



Teetering
Building

Fig. 94

Going back to the artefact, there is this teetering between the old and the new, and the smooth and the striated. This can be seen in the architecture through the balanced separation between the standard methods of giving assistance and those of sustaining the homeless. Again, much like the artefact, one is not more important than the other, but rather both are necessary to maintain the stability. The distinction between the two is articulated through the separation caused by the main central corridor. Both sides are connected by small paths that link much like the links beneath the shoe, or the threshold of a person.

First Floor

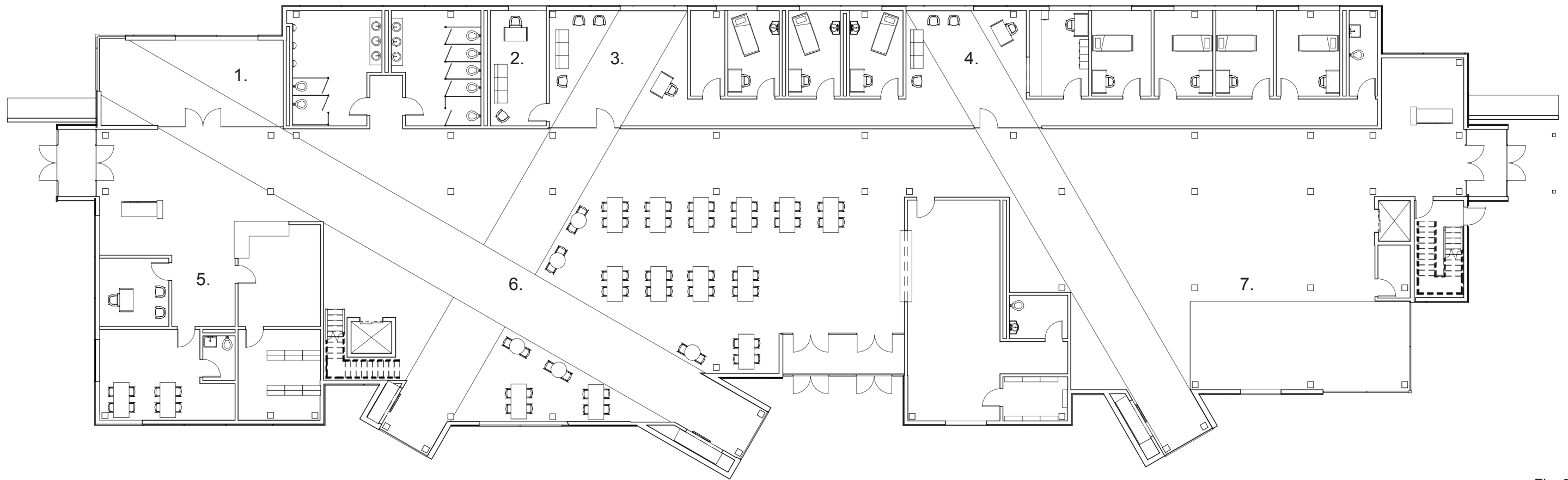
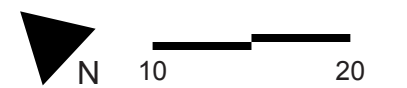
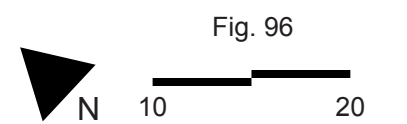
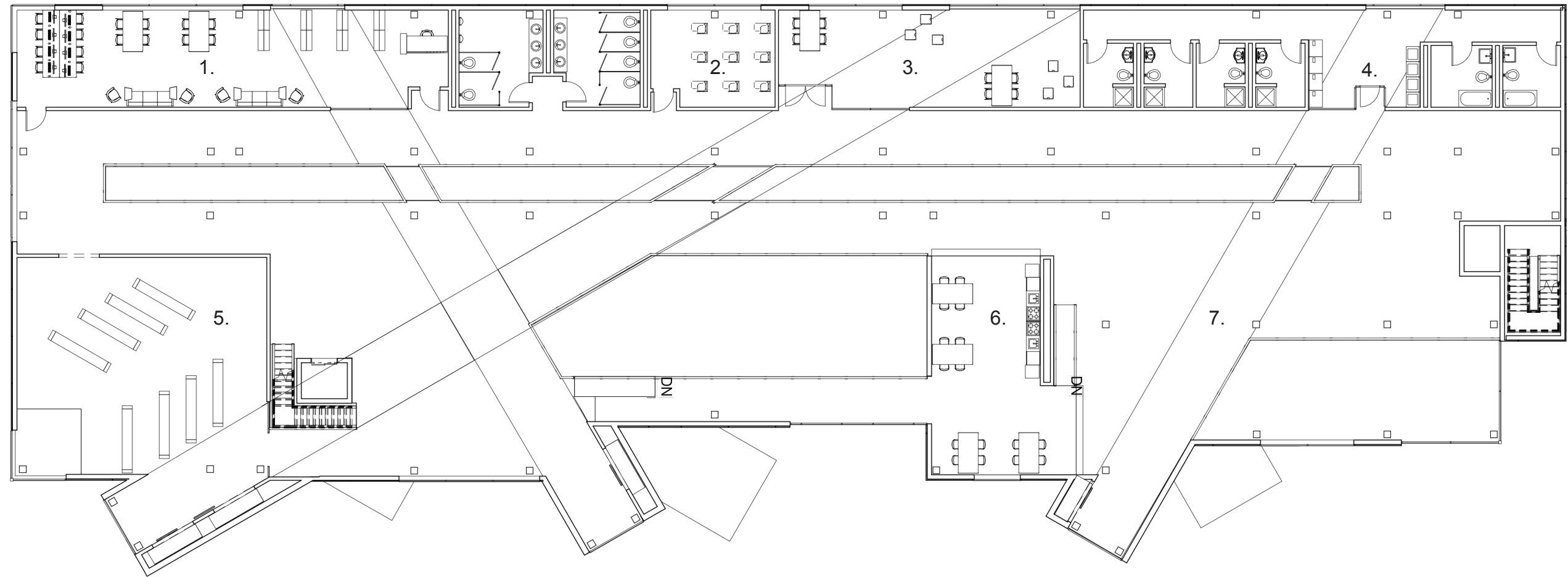


Fig. 95



- 1. Donation shop
- 2. Counseling office
- 3. Clinic
- 4. Detox center
- 5. Administration office
- 6. Dining Center
- 7. Smooth Space

Second Floor



1. Library
2. Classroom
3. Child Center
4. Hygiene Center
5. Chapel
6. Community Kitchen
7. Smooth Space

Third Floor

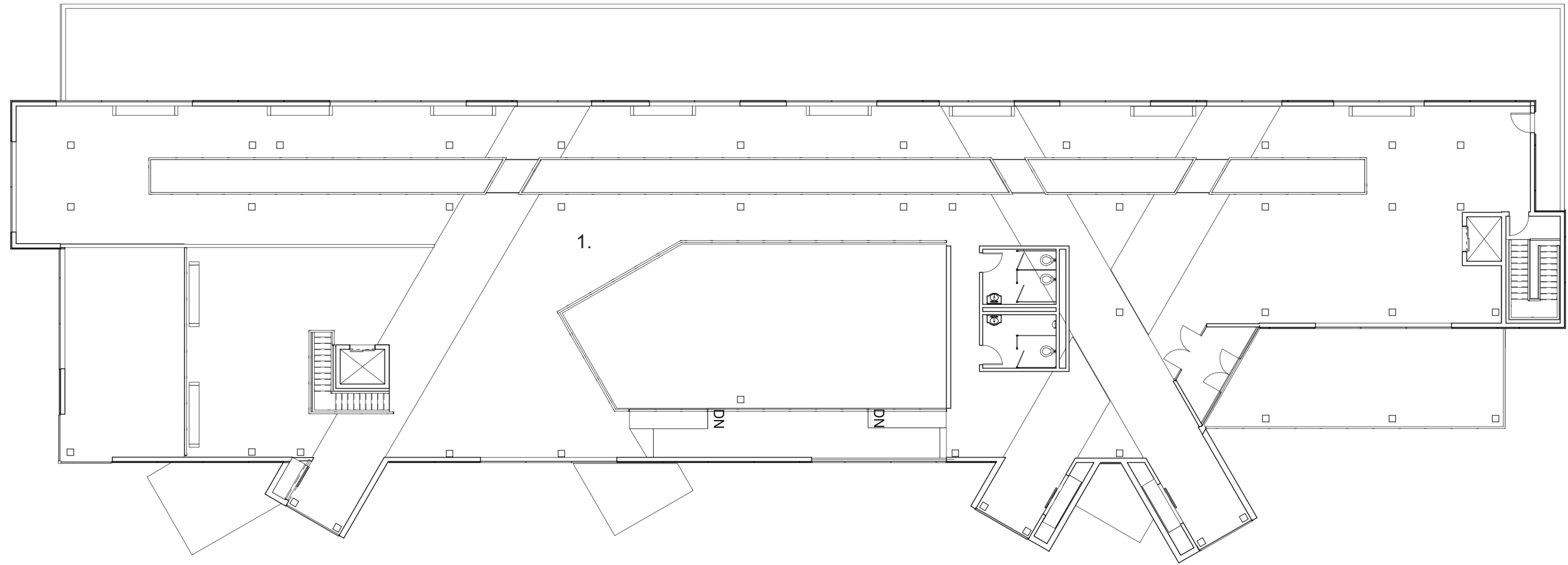


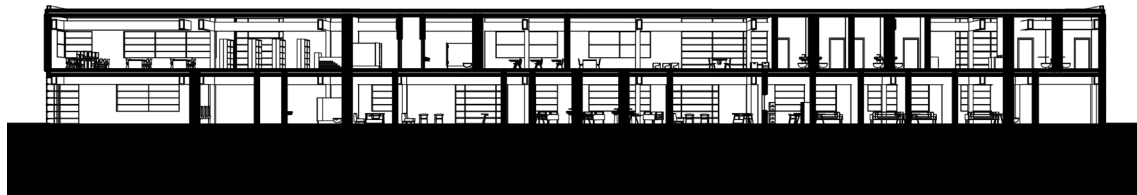
Fig. 97



1. Smooth Space

Striated Section

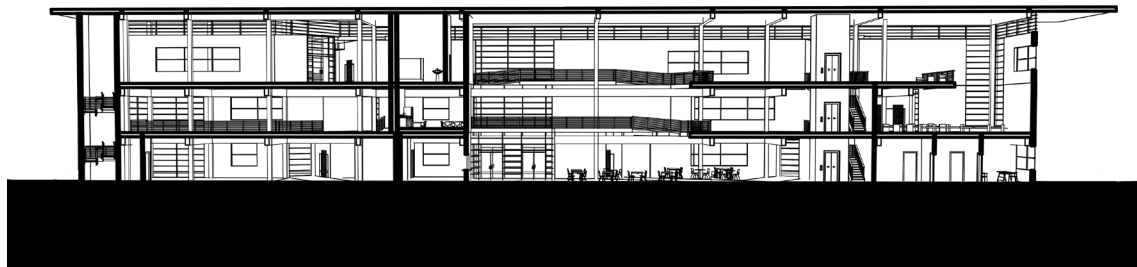
Fig. 98



Within these separations there are services that can assist anyone that is within the spectrum of homelessness. The technical or the more striated side of the building houses the more traditional services that are associated with assisting the homeless. These spaces include a donation shop, a counseling office, a clinic, a detox center, a library, a classroom, a child center, and a hygiene center.

Smooth Section

Fig. 99



The less technical side, that of smooth space, includes some distinct areas like the dining center and the chapel, but the entirety of this side is meant for personal interpretation.



South & East Elevation

Fig. 100

It may be best to again delve into this concept of smooth space. In this setting, smooth space is space of which the user created. It did not exist in that specific way until the user determined its parameters. Once the user leaves. That specific idea of space to that person does not exist anymore. It was an individualized construct that only means something to that person. It is hoped that by leaving open space and by creating nooks in which people can get lost, these individuals will be able to create meaningful spaces that help them to make the decision in regard to their homelessness. These areas in the building are much like the situation of living on the street, without the harsh climactic conditions. By having this similarity of choosing their own spaces, it again becomes a threshold between where they have been and where they are going.



North & West Elevation

Fig. 101



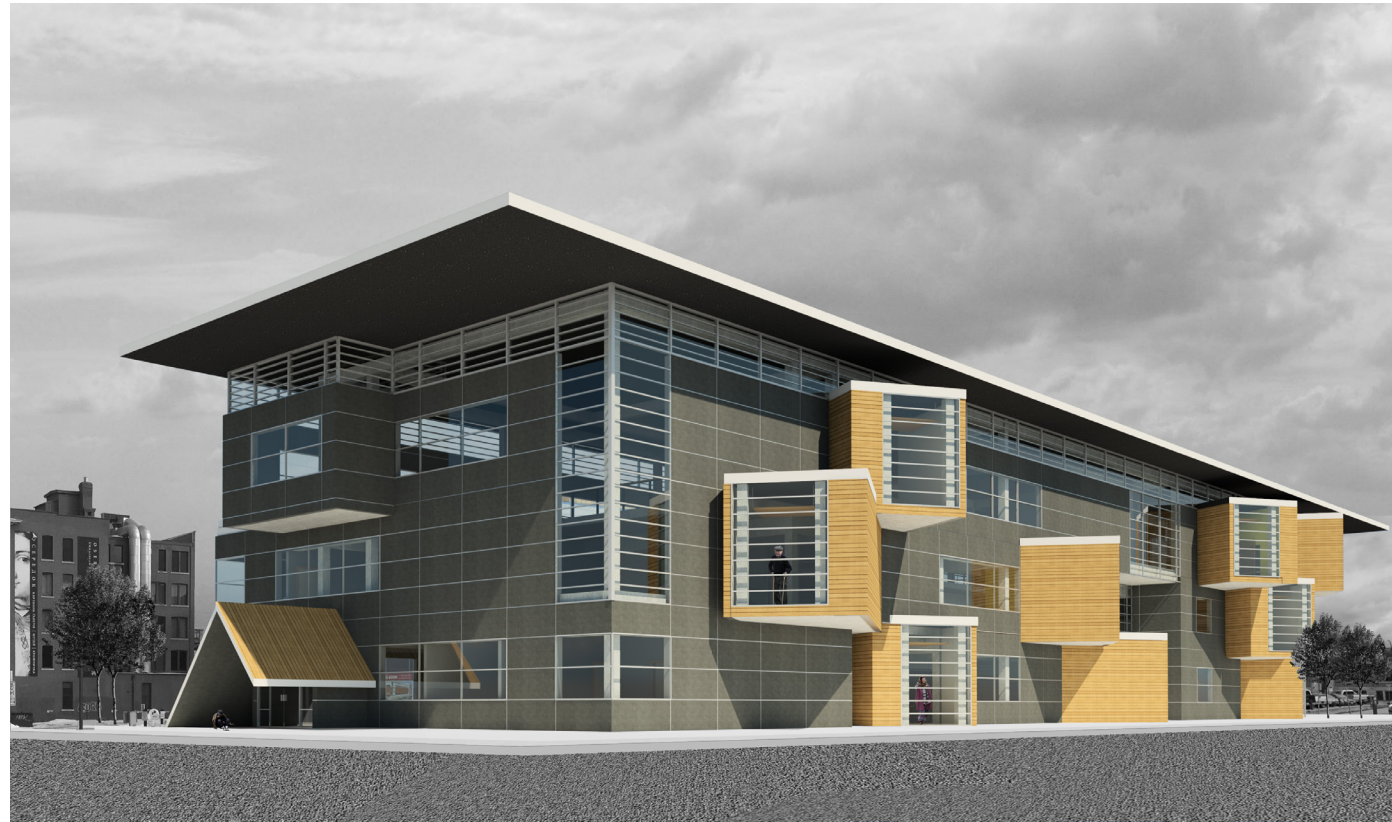
Chapel
Fig. 102

Some of those predetermined spaces can even follow this same idea. A space like the chapel can of course be used for worship or gathering, but it can also be used for sleeping or contemplation. It even possesses the ability to allow for personal interpretation, while also provoking the consideration of their new importance within the community.



Smooth Space
Fig. 103

Individualized personal spaces are also predetermined, but they too allow for interpretation. A level of privacy can be chosen by the user through the use of a movable screen. It is also not decided what the user must do within. Overall, the idea is to allow for a freedom of choice in everything that they do within the building.



Exterior
Perspective

Fig. 104

The building responds to its specific site by celebrating its in-between spaces. The most prominent side of the building faces the alley instead of the main street. All views are pointed towards those alleys, giving importance to the places that this group of people normally dwell in.

Also, a majority of the glazing in the building is on the south facade, allowing for thermal heat gain in the winter and optimal daylighting all year round.



The first three programmatic precedents helped to set a basis for what is available today for the homeless population. They were useful to look at to determine which of the traditional services would be included in the striated portion of the building.

Experiences were better seen in the works of *Nostalghia* and Daniel Libeskind's Jewish Museum.

Much like *Nostalghia*, the artefact also requires a great deal of participation and interpretation to actually see it as something that is relevant. It is difficult to just blatantly understand that a sculpture like this is representative of an experience evoked through architecture, but with some context and a critical frame of mind, conclusions can be made.

This artefact speaks of the dualities that are present in both the lives of the homeless as well as those that the proposed building will encompass: the old versus the new, the smooth versus the striated, and the sedentary versus the transient. The shoe in the center represents the threshold between a person and their world. The underlying concept of the building will be fluidity of movement, and this movement can be seen through the alignment of the sedentary shoe, and the picture of a shoe in movement. The string strives to portray that idea of the smooth and the striated in comparison to the old and new. The chaotic string hints towards the smooth by being amorphous and with its juxtaposition within the old, the nomadic nature of the homeless is portrayed. On the opposite end is the singular string in the new. This does not put one in favor over the other, but rather suggests towards a joint effort in the entire framework of the project.

When considering *Nostalghia* and the artefact in relation to one another, some similarities can be seen. Both portray the movement of a transient being through different periods of time. Both do not condemn this transience but rather emphasize that this is an acceptable way of living. In general, both speak of history; a history of the place, but also of the person.

Like in the Jewish Museum, the idea of void plays a huge part in both the artefact and the architecture of my proposed threshold for the homeless. While still being voids for people who experience exile, they actually convey the reciprocal idea. The voids in Libeskind's museum represent the absence of something, while the voids in my artefact and architecture acknowledge the use, and even the fulfillment of these voids. Many homeless seek shelter within the spaces between structures. The voids within this building seek to create a smooth transition from living in the voids between buildings, to living in the voids in a building. They create a fluidity and openness that facilitate choice and freedom for a group of people that are not accustomed to the confines of traditional living.

Though the projects mentioned are vastly different, they are both linked through their use of voids as a means to acknowledge a bridge between what is overtly perceived and what their presence is actually conveying. In both cases, the voids bring to light instances of past and present life that are not favorable. Libeskind's museum points towards the lost history of the Jewish people, and this proposed building shows the homeless within today's cities. To succeed is to create architecture that facilitates this type of enlightenment.

Theoretical Goal:

By allowing the freedom of choice of how they want to be assisted, the users should feel that any choice they make will not be judged. The users also have the option to come and go as they want.

Physical Goal:

By placing the building within a busy historical district, it is more likely that they community and the homeless would have more encounters, which would hopefully create a new rapport between the two groups.

Social Goal:

By providing a quality building for those that normally do not have one, it seems likely that a new level of importance would encompass its users, which would hopefully in turn have the same impact on the surrounding community.



Board & Model Installation

Fig. 105



Final Models

Fig. 106

appendix

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2015 Spring-NDSU Library, Johnson Wax Laboratory-Mark Barnhouse

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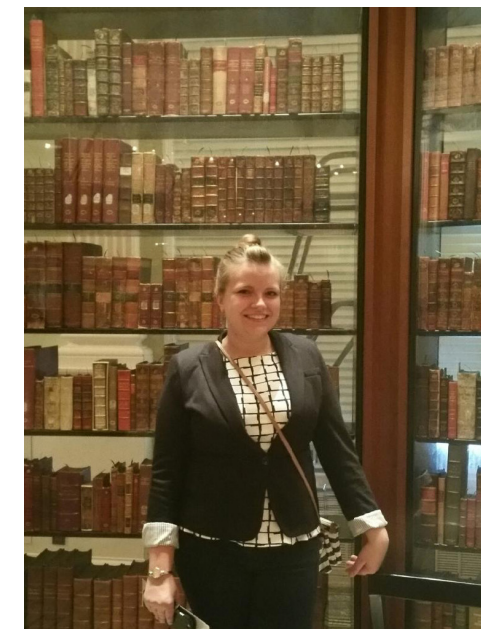
2016 Spring-Urban Design Studio-Don Faulkner

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A.1: Professional Communication Skills

Write and Speak Effectively	1-140
Use representational media appropriate for both within the professional and within the general public	1-140

A.6: Use of Precedents

Examine and comprehend the fundamental principles present in relevant precedents	13-23
Make informed choices about the incorporation of such principles into architecture and urban design projects	125-126

B.1: Pre-Design

Prepare a comprehensive program for an architectural project that includes:	
An assessment of client and use needs	27
An inventory of spaces and their requirements	24-26
An analysis of site conditions (including existing buildings)	29, 30, 87-90
A review of the relevant building codes and standards, including relevant sustainability requirements and an assessment of their implications for their project	91-92
A definition of site selection and design assessment criteria	29-30

C.2: Integrated Evaluations and Decision-Making Design Process

Demonstrate the skills associated with making integrated decisions across multiple systems and variables in the completion of a design project, including:	
Problem identification	66-86
Setting evaluative criteria	31-32
Analyzing solutions	124-127
Predicting the effectiveness of implementation	124-127