

RE-INSTITUTE: REALIZATION OF UNREALIZED RESOURCES

by

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A thesis submitted in partial fulfillment
of the requirements for the degree

of

Master of Architecture

MONTANA STATE UNIVERSITY
Bozeman, Montana

November 2009

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November 2009

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ABSTRACT

There are preconceived notions that human beings and built environments have a defined life-span . Both the homeless population and the abandoned infrastructure of cities are seen as existent until their place in society has been tapered, suspended or given up on completely. Once the individual or building reaches a point of societal condemnation it is neglected and eventually forgotten, slipped into the archives of non-existence. What once was an element of a functioning whole becomes a void that is commonly overlooked.

Many forgotten people within the homeless population and buildings within abandoned infrastructure have an immense amount of potential energy that may be utilized to further their existence as a function of society. At a human level the homeless person flows through the social construct with little more acknowledgement than a shrug of the shoulder and a minor donation. In the built environment resources sit stagnant amongst constantly advancing infrastructure. In both circumstances the subject is left to exist as a non-participating part of a society that does not acknowledge their presence and lacks the mutual interaction that makes the vagrant or abandoned infrastructure an integral part of the social system.

The Re-Institute program identifies contributing factors of social exclusion at both human and infrastructural levels. These factors will be counteracted by reversing the primary concepts of social exclusion into a catalyst to solve the issue. The mechanisms used to combat the problems of social exclusion will exist in a sociological, environmental and programmatic realm within the Re-Institute project. Through the architectural and programmatic development of the program, these mechanisms will re-institute neglected resources back into a constructive part of society.

CHAPTER I: EXISTENCE OF RESOURCES UNREALIZED

Part I: Introduction

There are preconceived notions that human beings and built environments have a defined life-span . Both the homeless population and the abandoned infrastructure of cities are seen as existent until their place in society has been tapered, suspended or given up on completely. Once the individual or building reaches a point of societal condemnation it is neglected and eventually forgotten, slipped into the archives of non-existence. The “tossing aside” of threads in our social fabric is so often experienced that it becomes not only a forgotten factor in a working part of our social structure, but also their function and place within that structure is lost. What once was an element of a functioning whole becomes a void that is commonly overlooked.

Many forgotten people within the homeless population and buildings within abandoned infrastructure have an immense amount of potential energy that may be utilized to further their existence as a function of society. A wide range of functions can be assigned to the same person or building with little compromise of the function or with a minor alteration to the characteristics of the subject itself. At a human level the homeless person flows through the social construct with little more acknowledgement than a shrug of the shoulder and a minor donation. In the built environment resources sit stagnant amongst constantly advancing infrastructure. In both circumstances the subject is left to exist as a non-participating part of a society that does not acknowledge their

presence and lacks the mutual interaction that makes the vagrant or abandoned infrastructure an integral part of the social system.

Both the homeless and neglected infrastructures not only sit stagnant within a functioning societal system, but they begin to utilize the resources of those that are actively a part of the social construct. Each forgotten piece of society requires energy and resources external to that which they hold independently. One simply does not exist without feeding upon outside resources. This creates a dependence of the dormant upon the active, which becomes a drain on societal resources.

The Re-Institute program identifies contributing factors of social exclusion at both human and infrastructural levels. These factors will be counteracted by reversing the primary concepts of social exclusion into a catalyst to solve issues of social exclusion. The mechanisms used to combat the issue of social exclusion will exist in a sociological, environmental and programmatic realm within the Re-Institute project. Through the architectural and programmatic development of the program, these mechanisms will re-institute neglected resources back into a constructive part of society.

Part II: Realization of the Program

The purpose of the “Re-Institution” program is to acknowledge the presence of forgotten resources, the homeless (human) and infrastructural (Built), that reside on the sidelines of our social network. The neglected homeless and built infrastructure become a resource for a re-institution into a social structure that once abandoned their usefulness. The program then proceeds to analyze the circumstance for which they were socially

excluded. Then Re-Institute begins to use techniques to relieve them of their stagnant existence within our society and re-institute them into relevant parts of the social structure. The program then continues to develop the socially excluded and improve the social environment for which they will return to.

Not only will the re-instituted resource become more valuable to its own lifestyle and conditions of existence, but the homeless person or piece of infrastructure is inserted into a niche within the social context. The program will initially develop the abandoned site to be re-instituted amongst the infrastructure in use around it. The site finds its niche in the humanitarian and housing community by providing a place for homeless people to become a part of society again. The former abandoned and condemned piece of infrastructure will re-emerge as part of the present day structures in use.

Through the built programmatic elements within the site, the homeless man or woman is guided along a path that encourages the progression of one's life into a working social system. Those elements include a job placement center, temporary living units, permanent living units, physical and mental therapeutic centers, recreation area and a food bank. The foundation of a social niche is accomplished at a site specific level and at a New York City level. At the site specific level the homeless man or woman is joined by others that share similar circumstance to their own and construct relationships within their own social group. At the same time the citizen of the new community becomes integrated into the New York City social structure. This is accomplished through Re-Institute's integration into the city through job and homeless service networking. The Niche that the Re-institute program has attached itself to is within the other socially

responsible programs pertaining to the poverty stricken population of New York City. These programs are abundant within the immediate site area which is the Fourth district of the Bronx. The programs include: 14 health centers, 7 chemical dependency centers, 10 mental health organizations, 10 residential housing facilities and 13 food programs. The link to these programs is primarily the utilization of their existing funding and community connections that the “Re-Institution” program will eventually develop on its own over time.

Part III: Site

The process in which the “Re-Institution” program integrates the homeless and abandoned infrastructure back into working society begins with the site. The site at hand will within itself revitalize a piece of infrastructure. The site lays in New York City in the 4th district of the Bronx. The site is the combination of two former subway stations and the track that lies between them.

The two stations are the Sedgwick avenue station and the Jerome avenue stations both located at grade level on their respective sites. The Sedgwick station is partially below the major Deegan expressway at 161st St. while the Jerome station emerges on the west side of Jerome Ave. between West 162nd and west 163rd streets. Both stations have the same history as part of the New York City transportation system. The transportation system has a long history of re-developments that replace old tracks, tunnels and even stations. The progression of the subway system leaves miles of tunnels and tracks and thousands of square feet in station space.

Sedgwick and Jerome stations both had passenger service for forty years between 1918 and 1958. Both were part of the route of the elevated subway (the el) that traveled from 155th street and 8th Ave in Manhattan to the Sedgwick station. Once at Sedgwick Ave. the elevated subway turned only to face a rock outcropping, where a tunnel was blasted through creating the underground part of an elevated subway. The el was in service until the 1920's when the subway became the primary source of transportation for the area. The line was slowly omitted out of the transport system continuing for a short period of time as a connecting line, then closed completely in august of 1958. The elevated structures and pathways were torn down, while the tunnel and the concrete forms of the platforms still remain today (Brennan).

The Sedgwick subway station is located just under the Major Deegan Expressway looking west over the Harlem River into Harlem. From the edge of the platform going west exists about 75 feet of open landscape down an overgrown hill to active railroad tracks, beyond the tracks remain 217 feet to the shore of the Harlem River. There remains around fifty yards of open space on the platform before it penetrates the earth moving east towards the Jerome Station. At the tunnel one sees two entrances, as the former existing subway had two tracks around 20 feet across running parallel to each other.

At around twenty feet wide and twenty two feet tall the tunnel is rather expansive. To pick between the left and the right tunnel is to choose where the easiest access allows. Signs of former occupancy scatter the tunnel. Workable subway tracks still intact, access ladders to mechanical spaces above and plenty of garbage strewn hints

of a long and forgotten history. Walking 1,300 feet under five roads and three and a half city blocks, one finds themselves slightly north east emerging into the light once again.

Emerging from the darkness of the tunnel one is surrounded by numerous 5-12 story apartment structures. The fifty feet between the existing buildings allows room for the former tracks to extend the 145 feet east to Jerome Ave. This existing courtyard-like space is overgrown with tall foliage and strewn with garbage. Underneath the remnants of fifty years of dormant existence lay the former Jerome Ave. platform and a portion of existing track line. The remaining platform emerges up to the edge of the sidewalk on Jerome Avenue about twelve feet above pedestrian passerbys.(Brennan)

The entire site contains imagery of subway history in New York City and just a glimpse of the entire collection of lost infrastructure within the city. Through the garbage and overgrown foliage one only catches moments of distant history, yet sees primarily the recent history of neglect. The site reveals glimpses into the long story of the subway line stemming from the far gone days of operation, through the years of useless existence up to the present day. The utilization of this specific site instantly re-institutes a forgotten piece of infrastructure back into the dynamic life of New York City. The program contained within the newly developed site serves the same purpose with homeless populations of New York City.

Part IV Case Studies of Unrealized Resources:

To begin to understand the existence of unrealized resources in the human sociological form, one must delve into the mindset of these individuals and groups. It is crucial to understand the situation of a few specific circumstances to begin to realize the potential lying in wait amongst the millions of other neglected human resources. The proceeding anthropological shorts are annotated from The Mole People by Jennifer Toth. The stories to follow in particular contain aspects that break the preconceived notions of homeless communities and expand the limits of a potential useful resource.

Bernard's Tunnel

Bernard has a space he calls his home. Below the treacheries of the upper world he seeks refuge within a community of friends in a series of bunkers that once housed railway employees. Graduate of the university of Maryland, he stumbled upon this place of great recluse upon a rocky breakup with a significant other. Gained respect amongst the ranks of his fellow peers for acts of bravery that rival one of the Medal of Honor, he now resides as the mayor of his own safe haven. His own pioneered frontier lies before him as he cooks and cares for those around him. Occupying one of six chairs around an eternal flame below an open grate, Bernard doesn't dwell upon the minor hardships of material labor in the tunnels. "People think foods the biggest problem down here, it's not. It's pride. They throw away the cream of the cream in New York, which makes scavenging relatively productive. I expect to find the hope diamond out there in the street some day. It's dignity that's hard to get."(Toth 103). His personal psyche is what

worries him and the psyche of those around him. His community works out a system of information networking. The community relies on each other for hints on the latest places giving out food or throwing out old food, as well as the restaurants to steer clear of. He believes that with major subsistence needs met, one can alter a state of mind to become happy. When asked if he is happy he replies “sure, whatever happy is. I understand that I can’t change anything from the way it is, except for my mind” (Toth 105). He has found a niche and provided for himself a mind altering state to deal with the abnormalities of the underground. He recognizes the shortcomings of his situation while doing everything to stay positive and doing nothing to release the grip the underworld has upon him.

Ali M Mayor of the Deep Tunnel

“I want you to write that we are better off down here without the perversions of the world upstairs. I need no man to validate me or my existence. I did this only to let you know how sick the upstairs is.” (Toth 195). An African American man with an unkempt graying beard is the elected mayor of this dark community. He mentions the impossibility of a temporary visitor to even begin to see the underground the way these dwellers do on both a physical and moral level. Ali M runs the community with great persistence towards high moral standards and a relatively high standard of living (for the tunnels). To run would imply a dictator-like presence; Ali M is a facilitator for the variety of jobs assigned to all who dwell in his tunnel. Everyone takes a role, sticks to it, and relies on a set of “Human Religion” principles. The “teacher” of the community

teaches only what is important within the context of the tunnel, basic elementary level classes along with ethics, morals and philosophy. All the objective subjects are those that their “race” takes pride in. “Human Religion” is a series of principles circulating around trust, caring for their brothers and sisters and a strong belief in thorough emotional communication. These moral teachings are accompanied by a sense of togetherness within a race of people that is indistinguishable, quite literally, due to the lack of a full light spectrum under the subsurface. All are free to go but strongly encouraged to stay and avoid the shortcomings of the life above ground.

Ali M was cast into this role as a mayor of the netherworld by the people who rejected him in his former life of a professor to the people of the upper realm. He was forced, just as the rest of his “federation”, to begin questioning his validity as a part of the “upstairs” world. He was a victim of societal neglect and found others who fit the same status to unite a society where all are one in the same.

In similar ways one looks upon excluded populations of people in society, the built environment also takes a similar role. Pieces of our built infrastructure are neglected to a point where they too are subject to societal exclusion. The proceeding example is but one circumstance of how a piece of the built environment is slowly phased out of its place in society.

The Michigan central train depot was built as a massive transportation hub project in the early 1910’s. The eighteen story 550,000 sf. building began as a major infrastructural hub for the city of Detroit connecting citizens to and from the region. Within the same building were two dining rooms, a barber shop, a carriage garage, and

massive circulation and waiting spaces. At the high point of its operation in the twenties the station was circulating 75 trains a day, to various destinations around the United States. The major circulation component to the station was the rail system from downtown Detroit to the station itself. The hopes of centralizing a new downtown business district around the site came to a standstill during the depression. The Second World War boosted the use of the space for a time then hit rock bottom in the mid fifties (Kohrman).

By the mid 1930's, the rail system of Detroit was being phased out and the route between Detroit and Chicago was gradually taken over by the prevalence of automobile travel. As the passenger count dropped attempts to sell the structure in 1956 and again in 1963 proved unsuccessful. In 1971 Amtrak took over the nation's passenger service and the station itself. The days of the station seemed bright until 1984 when the station was sold for a new transportation hub that was never realized. On January fifth 1988 the last train left the station, the doors closed never to see the likes of human customers again (Kohrman).

The station essentially became a victim of infrastructural progression that it couldn't quite keep up with. Primarily the transportation infrastructure and the business surrounding it finally put the station to rest. The initial design element of the carriage garage was quickly omitted by the presence of the city's rail system. The rail system then succumbed to the popularity of the automobile. That chain reaction stunted the public's use of trains all together, rendering the building useless for its original use.

The station became useless to society by the advancement of technology at a fundamental level. While underlying social issues faded the station as well. First and foremost was the prevalence of the auto industry in Detroit. The city thrived off the economic influence that the auto industry had upon it. That was the beginning of the station's downfall. The demise withstood under the popularity and need for the modern automobile. The automobile became a standard household appliance that took the convenience of motorized transportation to a whole new level. Other modes of transportation were trampled by the popularity and obsession the American population had with advancement and convenience.

Today the station remains derelict surrounded by a confusion of potential remodeling options. But as of now the building remains a haven for looters, graffiti artists, urban explorers and the local varmint population.

CHAPTER II: SOCIAL EXCLUSION

Part I: Introduction to the Problem

The human resources involved in the Re-Institute program are the homeless persons of New York City who are not effectively active in the flow of the common social structure within the city. Lack of inclusion of a homeless individual, whether by choice or circumstance, leaves a void where a string of impacting existences would have occurred. Where they could have interacted with the larger function of society through social networking, job placement and community involvement, they were excluded and restricted from participating. The homeless affected by concepts of social exclusion may consist of a homeless vagrant, a severely poor individual in and out of shelters or that of a recent victim of middle-class economical circumstance. In any circumstance the homeless population becomes “excluded” from the society they were once a part of. The concept of the process in which a person is ousted from mainstream society is labeled “social exclusion”.

The concept of social exclusion is a sociological theory popularized in the mid to late 20th century (Wagle 42). Social exclusion breaks beyond the materialistic, self involved processes of the individual. It focuses more on the interaction, or lack thereof, between an individual and their surrounding social construct. Social exclusion is “the process through which individuals or groups are wholly or partially excluded from full participation in society in which they live” (Wagle 42). Social exclusion results from a systematic response to: isolation, rejection, humiliation, lack of social support and a

denial of participation at a social level. The response to one or more of these characteristics have the potential to eternally separate one from the world around them.

Aiding in the propagation of these causative factors, according to Hilary Silver, are three paradigms of social exclusion: monopoly, specialization and solidarity. Silver refers to these paradigms under her theory of re-conceptualizing social disadvantage. Although pertaining to various political and philosophical orientations each of the three are certainly not mutually exclusive. Silver relied on the theory that a variety of moral rules and social bonds exist to keep one in touch with society, and that these paradigms begin to disconnect those bonds (Wagle 46).

All three paradigms have aspects that can be applied to the process of social exclusion in relation to the impoverished homeless population of New York City. The homeless population has essentially been excluded and has created a sub-culture of human beings within the city. Each paradigm serves as a deviation upon the personal experience of each individual within the sub-culture. All three have validity in an individual's path to a state of vagrancy whether the individual feels that the social institution they were a part of neglected their need to participate (monopoly paradigm), that their specific niche within the social structure was compromised (specialization paradigm), or feel they didn't utilize the availability of social institutions (solidarity paradigm). These specific paths must be drawn upon to realize a successful way back into mainstream society.

The paradigms of social exclusion apply to societal circumstance of how a homeless person is ousted from society. The processes by which that exclusion occurs

may be applied to a different type of assemblage within our society, the built environment. In combination with the human causative factor, the physical properties of abandoned infrastructure finish the exclusion process by leaving the built subject useless within the social context.

Amidst the young and freshly renewed infrastructure of New York City lies a plethora of neglected built environments. The city is built upon layers of infrastructure, many of which were cast away by more modernized built environments. Many are utterly unsuitable for any kind of useful existence, while others sit with great potential to be inserted back into mainstream use. The neglected built environments of our current infrastructure experience similar conditions that the homeless populations do on the way to social uselessness. The unused infrastructure in question remains a part of the built environment, yet is neither thoroughly acknowledged nor integral to societies overall function. The once involved pieces are now ousted from a whole into a category of neglect through physical limitations and circumstances. In similar ways to victims of social exclusion in the human sense, in the realm of built infrastructure buildings become part of “developmental exclusion”.

Developmental exclusion does not imply that the buildings emotionally detach themselves from their place in a social structure according to the three paradigms. The hurdles that a piece of unused infrastructure run into are similar at a physical level of limitation. That hurdle can relate to the emotional and societal variations that a homeless person runs into according to the three paradigms. The difference is a societal exclusion based upon conscious interactions with society and emotional responses to societal

circumstances. Compared to, in developmental exclusion, the limitations the physical properties of a piece of infrastructure have that limit the effective inclusion of the space within surrounding context.

Part II: Monopoly Paradigm of Social Exclusion

The paradigm of social exclusion focusing on institutions and the effect they have on society is the monopoly paradigm. It views our society as a system of hierarchical groups seeking to control resources and monopolize specific sectors of those resources. This system heightens advantages for the included and raises barriers to further restrain outsiders from entering, therefore creating unequal memberships into the major societal groups. This paradigm focuses on institutions because of the tendency for large groups to target individuals and constrain them from certain advantages and disadvantages of particular social assemblages. Monopoly paradigm acknowledges the ability of a society's group mentality to contribute to the disadvantages of individuals. The tendency of exclusive assemblies to restrict entry and encourage quick expulsion of the unruly increases the number of excluded individuals. This leaves space in a societal structure to allow for the "in between" to become a group of its own and become a group of mismatched individuals with the common theme of being excluded from the social order.

The monopoly paradigm has application to the transient communities of New York City simply due to the homeless demographic as an ousted group in itself. The homeless community reached the point of poverty as individuals, but as a whole they make up a sub-group that is restricted to certain areas of the social construct. Once one is

in a state of perpetual vagrancy the upper castes of society begin to label and place assumptions upon that person. The resources are limited for many homeless people to truly make their way back up the social ladder. This project will alleviate the many problems associated with this struggle and potentially make the process a progressive life changing experience for all who are involved. The program will create a competing socially powerful community to combat the restrictions placed upon the vagrant population.

Within concepts of the monopoly paradigm in terms of "developmental exclusion", there seems to be a parallel with infrastructure in a physical sense as it becomes useless to the dominating sectors of infrastructure. For example: Once a new, faster, more efficient subway is developed, the older system many times becomes insufficient for general use. When the new structure is fully integrating into the primary transportation system the older systems are restricted more and more by the success of the new larger "monopolizing" entity. This process gradually excludes the older physical entity from participating in any re-integration, eventually phasing the old system out completely. While the development of newer technologies by the societal entity bring upon the useless nature of the old subways, the pure physical qualities of the space ultimately restrict integration of the new system into the old. This becomes a "putting a square peg into a round hole" circumstance, where the round peg and hole once worked and society developed the square peg.

Part III: Specialization Paradigm of Social Exclusion

Specialization paradigm of social exclusion assumes initially that society is an amassed collection of individuals. Each with their own interests, capabilities and that the division of labor is a construct embedded into the social structure. In terms of specialization in social exclusion, it results from discrimination or a breaking of the contractual exchange of rights and obligations of the individual from the societal whole, it is a response to individual interactions and behaviors within a society (Wagle 47). This becomes a concept of individualistic reasoning for an exclusion from the societal whole. It does not place guilt upon an entire group, but rather the way individuals respond to others within our society. This analysis puts people in a place where they become aware of their presence in a delicate balance and places pressures upon the individual to include themselves. The homeless individual may abandon his/her specific niche within the social structure. They choose to withdraw their sphere of influence by decreasing their interaction with others.

Specialization works as an emphasis on the concept of self worth and the importance of it within the homeless community. Self worth can begin to increase self awareness and motivate individuals to reinstate themselves into their once neglected spot in society. Yet in Bernard's case he has found his specific niche within a new found community underground. He has neglected to recognize his former place in the upper world and accepts his new place within what he recognizes as a reasonable environment. Bernard chose to abandon his former self and realizes that his new situation is not ideal

but accepts it as his only option. So within the specialization paradigm, Bernard has discarded his social place and found a new, less desirable, specialized spot as the organizer of an underground sub-group of people. His situation of homelessness was drawn from the abandonment of his specified spot in a social structure and he now struggles to maintain some sort of identity within his new group. If he were to understand the availability of new places for him in mainstream society, he may utilize those opportunities. Re-Institute will recognize and highlight these opportunities of re-institution as one of many methods in offsetting social exclusion.

The specialization paradigm is one that has an implied similarity to the physical piece of infrastructure at a conceptual level. The Exclusion of the abandoned infrastructure is minimally controlled by human interaction and decision making. At a conceptual level of developmental exclusion, the specialized physical properties that control the piece of infrastructure's use within the built environment become obsolete in the changing society around it. The pure physicality of the object gives the building such a disadvantage that it is unable to sustain a position in the balance of built infrastructure. Just as broadcasted television is being converted to an all-digital network, leaving older televisions obsolete within the evolutionary changeover of technology. The piece of the abandoned built environment becomes futile strictly because of the specific physical properties, and use, of the object itself. The progression of a society exposes the useless nature of those physical properties and excludes it from mainstream use.

The way in which the Michigan Central Depot was ousted from infrastructural use is a prime example of how specialization effects the built environment. The intended use

of the space was to be a central guide point for a specified transportation system. The particular niche the station had within the social order relied on the sustainability of that system. When the train system ultimately became obsolete in the wake of newer technology, the building was rendered useless. In a similar way that the depot lost its specialized function within the transportation sector occurs in the lives of the homeless individual. The homeless person's exclusion occurs where they don't maintain their specified place in the social construct through conscious decisions of negative interactions. While the piece of infrastructure falls to its specified place within the developing built environment.

Part IV: Solidarity Paradigm of Social Exclusion

The solidarity paradigm targets the individual's reaction to society as the primary cause to their exclusion. Exclusion In this case refers to the availability of social rules and institutions designed to integrate individuals into society and the person's failure to utilize that opportunity. The excluded from this view are the poor, unemployed, and the ethnic minority not following examples of the mainstream individuals who are well off (Wagle 46). The solidarity paradigm is difficult for many to accept because of its undertones of offensive accusation. Many believe this specific paradigm blames the individual for not integrating themselves and being negligent towards their individual place in society. Yet this paradigm allows for the homeless to learn from precedents of the prosperous as a framework for their own survival. The socially neglected can follow, or at least taking note of, processes utilized by the well-off, employed and socially

vibrant population. It provides an opportunity for the homeless excluded to seek the opportunities of the society they were once a part of.

In the case of Ali M's tunnel refuge, the community is a group that uses this paradigm's conceptual ideas to oust themselves from the "upstairs". In their case, they deny the existence of a social institution that would be available to them in the "upper world" to include them in society. Each individual within the tunnel is reliant on the set of moral standards that Ali M has set before them. They believe that these social rules and moral standards did not exist in their former life above ground; therefore they are under the impression that this community is truly original in its moral standards. The citizens of this underground society have no reason to go up beyond their haven of unique moral values.

The tunnel's citizens have ousted themselves from a society of existing societal rules and institutions for which they believe don't exist. The only society where the citizens of this tunnel believe these morals exist are within their own secluded refuge within the New York City underground. They only live in these derelict environments for the existence of this moral-based community. They use this rationale as a way to keep themselves and their children away from mainstream society. If Ali M's community were to realize that the world above them contained the moral standards for which they hold so high, they would seek those same morals above ground. Once they realized the existence of these morals above ground, the pure geographic appeal of the world above them would certainly be more desirable than their current situation. For now they desire the existence of desirable morals over geographic location. But if they

were to realize the existence of both moral standards and decent living conditions above ground, they would certainly proceed to the world they once left behind. The revealing of existing strong moral principles will be evident within Re-Institute. This outward expression within Re-Institute will draw a demographic similar to those within Ali M's to utilize the program's resources.

In terms of developmental exclusion and the sociological paradigm of solidarity there becomes corresponding ousting relationships. A building is far from a living organism and cannot control its own destiny or choose to be excluded or not. Yet the same causative factors enacted upon the homeless person resulting in their exclusion, pertain to the built environment as well. So if the use of a particular piece of infrastructure is unable to hold within its walls a viable function of society, it is rendered useless. Once the space reaches this point of ineffectiveness it becomes excluded from the surrounding infrastructure and sits derelict until a new use is realized. This similar process occurs as a homeless individual does not utilize the available institutions that make them capable of being a functioning part of society, until the individual uses their available capabilities to re-insert back into mainstream society. The difference here is the ability to choose to utilize resources given, where the human can and the building cannot. Either way the reasons causing the exclusion, either human or infrastructural, occur from the lack of resources that give the entity a place within a social structure.

These three ideas referring to the exclusion of either a human or infrastructural resource become pertinent in how this project approaches the problem. One must recognize the process in which these resources reached their state of stagnant existence

and comprehend the link between "social exclusion" and "developmental exclusion".

Both of which share a relationship while one is conscious of decision making (human factor) and the other simply being a victim to its own physical capabilities (built factor).

Through this investigation assumptions are lifted and specific circumstance takes precedent. The problem is more thoroughly fixed, paving the way for the realization of an effective solution to the problem at hand.

CHAPTER III: REINSTITUTION OF IMPOVERISHED THROUGH MORAL REFORM

Part I: Moral Reform, an Introduction

Now that the instigating factors in the abandonment of resources have been identified, the technique in which to curb this exclusion must now be presented. The former paradigms shall not be forgotten within the techniques to follow, they shall apply to the specificities of the program itself. To follow are however the broader concepts for the alleviation of poverty through the Moral Reform.

In the mid-nineteenth century began a sociological concept of alleviating poverty entitled “moral reform”. Moral reform was guided by two primary principles stemming from the improvement of virtuous characteristics of diligence, sobriety and thrift. The first goal was initially to reduce poverty. The second goal was focused on sustaining the first by increasing self-reliance and avoiding dependency amongst the poor. Concepts of moral reform were initially widely accepted. Once the reformists progressed into the twentieth century they found a resistance to their processes. Many felt that the followers of the moral reform were accusing the poor of having no virtuous attributes. The opponents felt it was an attack on the poor, blaming them for causing their own state of poverty. The trend of moral reformers became obsolete within the humanitarian community in the mid twentieth century into the early twenty first century, where concepts of the moral reform became once again recognized. Although reconsidered for the issues of present day society, the same concepts of moral reform exist and are recognized today.

Part II: Three Virtues

The virtues taught by the moral reformers were pertinent to the success of their poverty eradication theory. First was the virtue of diligence as a tactic to consistently pursue a way out with no room for stagnancies. To some, work is “to give force to the will, efficiency, courage, the capacity of endurance, and of preserving devotion to far reaching plans.” (Channing 15). The objectives within moral reform were not solely giving the poor life lessons on work ethic and handing them jobs. The reformers understood that industrialized work in the mid eighteenth century could indeed dehumanize a man. The concept of work to them was a way to structure one’s life and have certain linearity to ones daily routine. From this input of work and support financially for a healthy lifestyle monetarily, came improvements in moral character. These moral improvements aimed them towards a structured life reducing the presence of vice, disorganization and passivity. The sense of economic self-reliance precedes these moral improvements and stems from the beginning of diligence as a sought after virtue amongst the poor.

The sobriety virtue is a term widely misconstrued by moral reform antagonists. It has an undertone of drunkenness being the lifestyle of a poor man and the reason for their impoverished state. Sobriety was important to the moral reform concept for self-evident reasons such as buying less liquor allows for more family spending and not being sober makes one less appealing to prospective employers. Yet there was more than just subjective issues at hand when considering the sobriety virtue.

On a moral level the reformists recognized that intemperance in alcohol consumption was not only a cause of poverty but a result of poverty as well. One may drink oneself into poverty monetarily; one may also slip into poverty with a resultant alcohol problem. Due to alcohol's various associations with poverty, moral reformists attacked alcohol as a major social flaw and an evil within itself. Many flaws exist in social structures that instigate widespread poverty, many of which will never be eradicated until a utopian-like society is developed. Alcohol overconsumption was one of those social flaws that was so easily tangible that it could be targeted directly. The teachings of temperance relieve a person of one of the many social problems associated with poverty issues without fighting endless battles with non-forgiving encompassing social issues.

Thrift as the third virtue pursued by moral reform proponents is that of saving excess income and limiting unnecessary spending. It may seem as though the thrift virtue commands limited spending amongst a demographic that consumes far too little in the first place. Thrift also sparks questions of where "thrift" ends and "miserliness" begins (Schwartz 45). But the thrift virtue goes beyond ideas of saving monetarily; it is guided by the same principles as the prior virtues. By preserving monetary gains and exercising wise spending, one is led into further virtuous and moral gains. One who is considered over indulgent has moral shortcomings of self-fulfilling behavior and self-directed monetary efforts. Thrift counteracts these selfish moral intentions and begins to propagate further moral developments.

Beyond the evident economical practicalities of saving and thriftiness exists a set of moral values that are promoted through the practical process. Once an individual begins to save monetarily he/she begins to realize their own capability to act on self motivation and discipline. It “enables them to overcome learned helplessness and vulnerability by increasing control over their lives” (Schwartz 44). The self confidence encountered allows growth and the realization of the possibilities to achieve progress in virtues of diligence and sobriety. So what was once one of the least accepted virtues has possibilities of being an underlying foundation for all the virtues.

The moral pursuits of this sociological concept will be of great importance to the success of the Re-Institute program. The program will utilize the three virtues as a framework for the ideals and goals of the project. The ideas of diligence, sobriety and thrift will be sought after in the new realized community but not in a preaching or forceful manner. One cannot force moral concepts upon a particular demographic. The individuals must accept the concepts for themselves and decide whether or not to pursue the goals of the process. Those rejecting the moral framework will not be refused the temporary relief services of Re-Institute. All are welcomed into the community to utilize life necessities such as showers, temporary sleeping quarters, soup kitchen etc.

Whether the individual accepts these ideals is up to them, but services pertaining to these virtues will be available and people will be encouraged to at least utilize available professional guidance. Within the virtue of diligence a job network with the surrounding community will be established. The network will assist in the re-institution of the unemployed into the working world. The further the program engages itself into

the community the larger that network becomes which in turn allows for a larger influx of available jobs.

Within the site's vicinity are several chemical dependency help services. A networking of these services to the Re-Institute program will be the essential element within the propagation of the sobriety virtue. Help to alleviate drug and alcohol dependency will be available to the residents of Re-Institute but not forced. Drug use will not be allowed to affect the whole community. No use will be allowed within the confines of the program and belligerent people will be referred to the surrounding treatment centers. Those with serious drug related illness will be referred as well but no individual will be forced to pursue treatment.

Thrift as a virtue will be attained through the Re-Institute program along with diligence and sobriety. The encouragement of the thrift virtue will become difficult within the homeless demographic in the area. To tell someone to save who has so little seems very unreasonable. The thrift virtue can be incorporated with the diligence virtue and grow into financial advice and counseling for those receiving work within the community. Again a passive strategy will be utilized but those who want the help will receive it.

Part III: Self Reliance over Avoidable Dependency

Moral reformists used their set of virtues to achieve self reliance over dependency for the poverty stricken population. Josephine Lowell speaks of programs promoting dependence: "we relieve men and women of the necessity of working, we reward them

for idleness, we encourage them in vice...We tempt our poor weak brothers and sisters to give up the struggle which has been appointed to make them strong and brave” (Schwartz 11). Lowell epitomizes the need to promote self dependency amongst individuals in need. Lowell’s statement discredits any dependency-bound theories of poverty eradication. The virtues in practice within the moral reformers emphasize this theory of self-reliance. Dependency leaves an individual with ideas of helplessness. They feel that the handouts are the sole staple to their existence and become complacent with stagnant survival.

Programs that encourage dependency are detrimental to the goal of alleviating the poverty stricken population of our society. Paul Polak in Out Of Poverty speaks of such downfalls in poverty mitigation through larger scale yet still applicable scenarios. The precedents that attempt to strictly donate goods to relieve someone of their poverty stricken situation and the ultimate failure of those programs are laid out in the circumstance of Bangladesh. One example is the donation of small hand pumps for drinking water donated to small villages. Just months later 80% of those hand pumps had become obsolete. That 80% were in disrepair and were never fixed due to no one taking ownership of them or feeling the responsibility to fix them. While if the pumps were paid for by a few individual villagers, they would have a sense of self reliance that would result in the maintenance of their own pumps and ultimately be responsible for their own survival.

Bumping the scale of dependency driven precedent is one with a business oriented relationship between the givers and takers. In the 1970’s the World Bank invested 35

million dollars to the production of diesel driven wells capable of irrigating fifteen acres of farmland. Deep tube wells capable of irrigating up to one hundred acres were also given to farmers at subsidized prices and only to those who could afford the cost, or bribe officials for priority. Due to the fragmented farming in Bangladesh with most farmers only owning an acre or two, water distribution became overly complex. The farmers able to pay or bribe their way into the large scale pumps became water lords selling water at largely inflated prices, making the rich richer and the poor poorer. When the subsidy ran out most of the pumps were shut down and sat derelict (Polak 36). When large scale finances become involved the redistribution is prioritized by those who are allocated the funds. Funds (donations and handouts) become misguided even when directly given into the hands of individuals and will eventually run out.

Around the same time of the large pump purchases a number of small farmers were able to finance non-subsidized smaller single farm pumps with little or no money down. Twelve years later, entirely self-owned pumps still irrigated more land at a fraction of the 35 million spent on the large scale pumps that sat unused (Polak 37). Financial and political factors certainly were a pivotal part of the process by which the large scale irrigation systems failed to play out. Yet one cannot ignore the sociological factors that played into the success of self-sustained irrigation within the families that purchased their own.

When the combination of financial plausibility and the reliance of one's own ability to sustain a living are utilized, there is great potential for economical and societal progression. The individuals involved in the creation of their own prosperity feel a sense

of pride and accomplishment. To slip back into the realm of poverty would be a failure upon them at a personal level. The risk of personal failure increases their perseverance to make the situation sustained.

Inversely when an individual receives resources that alleviate their impoverished state with no self directed help and it fails, fault is placed upon the system. The failed individual is left with the realization that if large organizations fall short, there is no way to achieve a higher standard of living on their own. If the individual is saved solely by an outside source and continues to thrive off of that source, they become dependent upon it. The dependence of that person upon an outside resource gives them an unneeded crutch to limp their way back into a functioning society.

That crutch will forever remain under them, never strengthening their full potential to succeed and feel good about themselves. The dependence they will maintain increases their sense of helplessness and lack of self-worth. The individual is also limited by the reach of those financial resources handed to them. Welfare and dependence based systems can only push a person so far until that limit is reached. Further beyond that requires the perseverance and belief that they can achieve a higher standard of living. But that kind of final drive was initially lost and never gained due to the assistance of the dependence crutch. This is where dependence-based systems really shine their true colors within the suffering population. They ultimately fail at truly realizing the potential of the individual to succeed and continue into a higher standard of living and sense of self worth.

Self-reliance becomes the ultimate goal in the wake of recognizing social exclusion and utilizing the three virtues of poverty eradication. Self-reliance will not only depend upon the human element within the program, but the site itself as well. The human element will not be able to exist as a self-reliant community without the physical programmatic functions of the built space itself. As a complex of human and built infrastructure they become a cohesive self-reliant community built from already existing pieces of a social structure. These pieces were waiting to be realized before the Re-institute program was part of the surrounding community and now have a place within the program and the larger social structure of new york. The techniques to achieve this goal occur in three progressive steps of development for Re-Institute. All steps include both the homeless population and the abandoned infrastructure of the site. The three steps are as follows:

1. Initial development and linking of resources
2. Beginnings of self-reliance
3. Expansion of the self-reliant community into the future

CHAPTER IV PROGRAM

Part I: Initial Development and Linking of Resources

The first step in the Re-Institute program begins at the infrastructural level with the development of the existing Jerome Avenue station at the east end of the chosen tunnel. This station has the most accessible location to a major street. This end of the site has a large open outdoor space just outside the tunnel that meets up directly adjacent to the street front of Jerome Avenue. The initial design plan will acknowledge the local homeless population and the existing organizations that are incorporated with that demographic. Through acknowledging the existence of this culture the program begins to draw in the homeless population with providing information related to the goals of the project. The goals of the project at a sociological and moral level will be expressed along with the logistics of the site development.

Within the fourth district of the Bronx are many organizations that have direct contact with the large demographic of homeless people in the region. Programs include health centers, chemical dependency centers, mental health services, daycare/residential facilities for children, residential programs for adults and food programs. Links with these organizations will be vital to the realization of the first steps of Re-Institute. Not only is this connection critical from a public awareness point of view but also as a financial foot in the door. The Re-institute program will be able to utilize funds from the donors of all the other organizations that currently exist within the New York area. The staffing resources within those organizations will be utilized to effectively reach out to

the local population that they already have a relationship with. These same experts will be of critical assistance in the development of their respective programs (mental health, food bank etc.) within the Re-Institute program.

This first step of linking resources is of great importance to the future sustainability of the program. A foundation of existing professional resources, community integration and financial backing are built. Upon this foundation Re-Institute will begin its integration into the community. The Jerome avenue station and proceeding west along the tracks will begin to be developed into a linking resource of offices and education centers. Programs involved within the programmatic space revolve around job placement, financial therapy, health care awareness and food bank. Preliminary development of the housing units will take place upon this foundation by local professionals as well. Only enough housing units will be built to sustain an initial population within the site. The framework for which these units were built will accommodate the further growth of the programs population through insertion of new permanent units by locally hired professionals.

Part II: Beginnings of Self-Reliance

This step follows the initial development of the program and expands the programmatic elements that began in step number one. The population is now in the preliminary stages of development and the acquired professionals from the first step have thoroughly set up their individual spheres of influence upon the growing population of the program. The housing units were initially developed by a group of local

professionals. From apprenticeship in initial program development, the residents of Re-Institute will gradually take over the task of organizing, running and expanding the future for Re-Institute.

As the infrastructural development proceeds, the current residents will take over the task at further developing the housing component of the program further into the tunnel. The skill set needed for this task will have been learned from the former professionals that have now receded out of the program altogether. The infrastructural development is now reliant on the population within the Re-Institute community to progress as the need for further housing options grows with a growing resident population.

The sociological development of the community follows primarily the same process as the infrastructural component. Once the organizational aid of the community is fully developed, the residents within the community will begin to replace the outside resources initially used. The program will now be organized by current residents. Potential new residents, along with their specific needs, will be handled through current occupants of the program. Outsourcing of some professional guidance such as health services and chemical dependency treatment will still be needed but the majority of the managerial needs will be executed by in-house occupants. At this point Re-Institute will be an entirely self-reliant community that has fully integrated itself into the surrounding social structure in both a human and infrastructural sense.

Part III: Expansion of the Self-Reliant Community into the Future

The finalizing step within the Re-Institute program relies upon the community to develop into the future. The progression of the community will occur within the built environment of the site and at a societal level within the community. Both developments will parallel the other in progression, as the population grows the need for further housing and facilities development becomes necessary.

As the demographic within the Re-Institute community matures, the population will increase with an influx of new members allowing for the expansion of more specific services offered by this program (see precedent 2). The incoming homeless population will witness the success of the senior members of the society and realize their own potential in the social structure within Re-Institute. Re-institute will expand as far as the growing population within its walls allows. The built environment will grow to accommodate all the sociological influx that is thrown at it.

The built housing units within the program have a length of 1,300 ft to expand to the west to utilize. From there the expanse can reach beyond the break of the tunnel into the expanse past down to the Harlem River. The expansion of the built housing units has the potential to reach other unrealized infrastructure within New York City. This expansion allows for more residents and varied typologies of living spaces. The future of the Re-Institute built environment is dependent upon the new population and their desires, needs and pure numbers. The future of the program depends on the self-reliance within the community and the community's ability to maintain that existence into an ever-expanding part of New York City.

Part IV: Combating Social Exclusion: Design Controls of Re-Institute

As the program proceeds through the three previous steps,(Part I: initial development and linking of resources, Part II: beginnings of self-reliance, Part III: expansion of the self-reliant community into the future) concepts of design development will follow the same evolution. Through the three steps and the progression that occurs, the design scheme will become more advanced and suited for the changing programmatic elements. The design evolution will develop as the sociological community develops along with the programmatic progression of the built environment. The same link between the built and human resources, mentioned in the explanation of social exclusion, will be evident throughout the design's progression. There shall be no digression between this link, as it is crucial to the success of Re-Institute. The adapting designed physical environment of Re-Institute will adhere not only to the three steps in the sequence of development but will respond to the ideas of social exclusion (solidarity, monopoly and specialization). The design response to these concepts will acknowledge the causative factors behind the three paradigms and prevent further exclusion through customizable design solutions.

The three steps involved in the programmatic development of Re-Institute will influence the design process through which it inevitably flows through. As the program grows in volume of citizens and programs throughout the years the design will become evident as an evolutionary and adaptive system. As the citizens become more self reliant alongside the housing and programmatic elements, the evolution of design will become

the ever-changing link between both the human and programmatic progression. In its entirety the Re-Institute program will show a gradient of progressive social change in design evolution from the initial phase of design exploration (Part I: initial development and linking of resources) up to the final step of Part III.

The design concepts of Re-Institute will not only follow the growing nature of the program itself, but it will prove to be a preventative device of social exclusion following the three paradigms. The primary issue within the monopoly paradigm is a sense of social ousting due to being excluded from a larger more powerful social institution. To counteract this feeling of a monopolizing entity, the organization and design of the living spaces and programmatic elements will utilize communal sociological design concepts. Communal organization of living units that propagate resident interaction, large public gathering spaces and circulation that instigates resident contact will all be incorporated. To promulgate a communal sense of space that will increase the opportunity to develop a group of like-minded individuals to compete with the larger social organizations that ousted them initially from the mainstream of society. Under this paradigm are individuals that are targeted and discriminated upon by a larger social organization.

If the communal spaces are broken down even further by inserting individuals with similar backgrounds into smaller shared spaces where in depth relationships may be developed, this strong group of individuals is more likely to be bound. If the individual binds with other individuals with the same goal of re-institution, they become a social organization with a sense of group involvement, all instigated by conscious communal

design. The theme under the monopoly paradigm will be that of a unique collective of individuals with similar goals of self reliance and re-institution.

The abandoned infrastructure of the tunnel remains an exclusion from the surrounding environment according to the monopoly paradigm. The assumed uselessness of the Tunnel within the larger transportation network of New York leave it derelict. To re-integrate the space into that transportation network will alleviate the hold placed upon it by the new monopolizing entities of current transportation trends. The entire length of the tunnel will become a continuous pedestrian walkway through this district of the Bronx. A continuous pedestrian path re-inserts the tunnel into the transportation network of the community, releasing the hold that the new developed transportation network within the city once had upon the site.

The primary concerns within the specialization paradigm involve a sense of disconnection with society due to their loss of individualistic specialized relationship with society. As far as the specialization paradigm is concerned, the individuals within the living units will acknowledge their presence and uniqueness within the Re-Institute community. The spaces occupied by residents will have a programmatic layout and design that is very unique to each individual's needs and desires that places them in a specific but vital part of the community as a whole. There will exist a set of living units of different types. The units will range from studio apartments to three bedroom family living units. Adding a layer to the sense of personal, unique space occurs within the units themselves.

The spaces within the living units of the different types become easily customizable and will be manually adapted to the needs of the individuals inhabiting the space. Expandable and customizable partitions incorporated into the living units allow for changes in personal use, taste and family size change. By giving the individual a living unit that is to each their own, alleviates the feeling of not having a specific niche within the social surroundings. The choice of a specific type of housing and then the ability to adapt the layout within that space allow the inhabitant to combat feelings pertaining to the specialization paradigm.

The living units and their adaptability acknowledge the exclusion of the individual amongst themes of specialization. The adaptation of the excluded infrastructure will combat specialization at the built environment level. As the tunnel has no longer a specified use in its current state of abandonment, physical adaptations and programmatic elements assign a specified use to it. To give the tunnel a use within the philanthropic community of homelessness eradication, alleviates the stagnant existence of the space within the built environment. The physical space and the people within it begin a re-insertion into the mainstream society through combating the specialization paradigm.

When the solidarity paradigm is considered, certain trends of exclusion arise that instigate design solutions. The excluded population under solidarity relates to their neglected use of resources and their disconnection with existing morals, social groups and sets of standards due to their neglect. Re-institute performs as a re-connection to those resources of social connection through an integrated programmatic layout. All who live within the program, whether permanent residents or temporary visitors, have close

access to the many resources made available by the program. This access is available through direct and numerous adjacencies of the living units and the programmatic office spaces (therapy rooms, soup kitchen, managerial services etc.). By weaving the program spaces throughout the entire program, Re-Institute makes the sources of reconnection into society completely available. The resources at hand within the program are a consistent reinforcement of the reason the program exists, to re-insert the individual back into society through the resources it offers.

Manipulating an ousted piece of infrastructure physically into a useful device within the built environment, will eradicate causative factors of solidarity within the surrounding context. Creating a homelessness eradication program through the development of the existing piece of infrastructure responds to this uselessness and creates a place for the tunnel, once again, within the built environment.

CONCLUSION

The step towards a completely self-reliant community consisting of once unrealized resources is an ambitious task at least. But if the steps taken are well placed with sincere intent, the final result can be realized. The Re-Institute program takes these steps through the realization of the problems of social exclusion. Re-institute uses principles of the three paradigms of social exclusion to counteract the causative factors of those paradigms. Through architectural and sociological programs the threat of social exclusion will be lifted from the infrastructural and human elements within Re-Institute. The end result is the utilization of unrealized resources, re-instituted into the social fabric they were once a part of. That re-institution better the lives of the homeless involved by creating a program to help their individual needs as ousted people of society. From initial development of a relationship with the community through those individual needs (chemical dependency help, mental health issues, financial need, etc), a bond links that individual with the community. That initial assistance lays the framework for further community attachment and increases the relationship within residents of the program. The project at a sociological level becomes sustainable as a place where residents feel that attachment and continue their loyalty as an integral part to the community.

Re-institute creates a usable space out of a piece of infrastructure that had no future but to lay stagnant. This project extracts wasted infrastructural space and re-inserts it into a useful section of society boosting the efficiency of the society that once neglected it. With no need for extensive new development, the utilization of structures

that already exist sustains the efforts originally laid upon that piece abandoned infrastructure.

The re-institution program breaks preconceived notions that all humans and pieces of infrastructure become entirely useless when they slip out of mainstream circulation. In fact these elements, both human and infrastructural, have great potential to impact the society that once left them behind. Both elements can affect the surrounding community they are reinstituted into in a positive way without draining upon resources within that community. The unrealized resources release their burden upon society and jump back into mainstream society with a renewed positive influence upon the social structure they were once a part of.

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