Walden II's Formula

Kristi Dassonville
Thesis 1988
MSU
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Kristi S. Davenport
In memory of my grandfather Magill and special thanks to my parents.
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Purpose:
To explore B. F. Skinner's guilded socialist ideas in *Walden II* as an ideal community, where ideal means perfect, visionary and of a future happening.

Scope:
To create special relationships as defined by a "vernacular style". [A small number of building types, adapted to various needs, arranged with emphasis on the connections between volumes rather than the volumes themselves...by members of a defined culture who build in a tradition agreed upon by all, essential to their way of life.]

Focus:
To define a basic underlying concept of component organization from which a balance is established between communal and individual activities.
Social Theory
In order to understand the theory behind this thesis, you must first understand the social theory established in Walden II, by B. F. Skinner. Walden II is an experimental community based on behavioral Engineering, "an experimental analysis of behavior applied to practical problems". This behavior forms a social structure that acknowledges and rectifies the societal problems, thus creating an ideal community.

First, these people, involved from the beginning, teach the idea of learning and thinking instead of forced memorization or participation, as seen in today's University systems. Likewise, they are given endless opportunities and willing guidance that in turn generates curiosity, a "forever" act of educating. This curiosity, since there are no restrictions or negative reinforcers, procreates voluntary participation. Voluntary and participation are key words in the sense: everything done in Walden II is voluntary; furthermore, in order for this community to continue functioning there must be participation from every supporter. This experimental group of people acts as one large family positively reinforcing one another in their innovative yet self-controlled ideas for the amelioration of the community; remembering not a betterment of the individual over the community. Learning here, is a triumph over oneself.

Secondly, this community reflects the social idea of an "egalitarian" life. Foremost, is the relief of the traditional roles and chores individuals enact as
family members. From birth, the newborn is allowed a natural process of growth where there is a common concern for its evolution. As the child grows it is taught to emulate its elders such that the member will avoid abrupt changes in society and all the things associated with the advancement in age. The mother, who in today's society plays a major role, is given the opportunity to give birth to a family yet does not have to take sole responsibility of rearing them. Those unable to have children share in the communal process of child care. The community, a family equivalence, acts as an ensemble of impressions. That way, everyone acquires interpersonal respect. No longer is there jealousy, egotism, parental traits (the individual develops their own) or bias; nor is there the pressure to choose between immediate family or peers. Therefore, equal deference is shown to each member no matter the type of contribution to the community. For any contribution to the commonweal, is viewed equally important. The loyalty that formally bonded blood ties, now bonds communal love to form the "big family".

Another pressing issue, derived from the elimination of role playing, is personal satisfaction. Here, the individual can develop a unique identity along with particular ideals. Though personal gain above others is de-emphasized, inner personal gain is positively reinforced. In Skinner's community, there is no coercion to do anything unwillingly or nonvoluntary. In fact, great
gratification is achieved when you do something you want to do. A variety of opportunities are offered for one's fulfillment in educational, social, and occupational preference. Our contemporary ways vie for personal status within the aforementioned categories such as fashion or a super ego which breeds conscience, selflessness and domination. According to the ethics of this experimental group, one should "love your enemy". Fortunately, there are no enemies here; but it is the idea of self control, over those scientifically extinct traits which jeopardize the idealness of Walden II, that shares a part in the common good. Since these members opt to support their ideas, communal and personal, then there is no sacrifice. Therefore, if there is no giving up or "loss incurred" then this experimental advancement is "fulfilling the needs, expectations, wishes, or desires" of the members. Even the aspect of privacy is respected such that within this communal endeavor one still holds on to their personal needs and ambitions which in the end contributes to the value of Walden II. If all this is offered to a member, how can one not be satisfied in both ways? In this community it is seen as satisfying everything and losing nothing.

Still, another gain from this community is the obsolete status of economic security. In the foregone years, a family stabilized their security with its able bodies prepared for hard work in order to support their blood ties. Due to the government, inequality and other factors,
people had to suffer through bad pay, bad jobs, inflation, etc. supplemented by provoked attitudes of prejudice, competitiveness for status and possessiveness, to name a few. Skinner's utopia is arranged such that there is an equipoise in labor worthiness. Walden II has a labor distribution where one earns labor credits instead of money. That way, each person contributes to their ability and it is respected for contributing to the whole. One is only required to earn what is necessary for their equal share; this controls the idea of professional competition. The temporal work requirement is minimum, therefore one has sufficient time for anything they want to do. The work performed is a daily choice of occupation, that way one doesn't get bored and can put into it some enthusiasm. Believingly, a little hard work per day, especially of voluntary type, is soul satisfying. Instead of each biological family competing against one another for self security in a bad economy, Walden II had modified the family to serve the stability of the whole group.

Finally, to insure all this one would think some type of authoritarian control would be needed. Since Skinner has enforced the concept of an equal, whole group and did away with the individual dominant status; there is no need for hierarchy of rulers. Though to keep from chaos, simple rules and codes have been requested. The success behind this community lies in the belief that it cannot survive without total support. Because the experimental basis behind
Walden II and its reliance on constantly educating, they have arranged a framework of knowledge which enhances the idea of emulation. This structure begins with the "people" and is then aided by the "managers", who are highly knowledgeable sources of particular occupations. One does not work for them but can learn from them. Then comes the "planners" who check on the effectiveness of the community as well as try to make improvements with the community's consent. Great personal relations are established due to the respect for "signs of commendation and censure". There is no dominant hierarchy, reason being that the "managers" and "planners" must contribute an equal amount of labor as do the "people". As mentioned, the type of contribution is discretionary. There are no physical restraints, nor threat of force, or even threat of privacy; therefore, within Walden II there is freedom without authoritarian manipulation. The success of the community prospers from the total support of its members.

In the most basic sense, this society can be described as E. Howard has defined Socialism: "a condition of life in which the well-being of the community is safeguarded, and in which the collective spirit is manifested by a wide extension of the are of municipal effort."
Formal Theory
The idea of a perfect community or a utopia is far from new; B. F. Skinner happens to transcend the communitarian strategy established by past religious groups up through contemporary affordable settlements. It is necessary to view these formal responses of varying utopia-like communities in order to access a viable solution to Walden II's social community.

To begin with the monastery is the precedence for prototypical communitarian ideas and methods. From that, sprang other sectarian groups hoping to build the perfect commune, in which symbolism played a major role. Symbolism was an explanation for the group's derived identity. For instance, some built literally from Scriptures where the importance was product not process. This type had authoritarian rule by threat of damnation; and therefore, was not an experimental type such that criticism for growth or change was not allowed. Coherent architectural statements were often created to symbolize strength in their religion. More serious were the groups that ornamented the land accordingly, such as those who tried to replicate Eden or those who planned elaborate gardens symbolic of their link with nature and the outside world. The Shaker's, prominent communistic practitioners, believed in organizing their social ideas into a model town through so called design considerations of "garden", "machine" and "model home". They believed in an "environmental order" (fig. 1).
Fig. 1

Environmental order, caricatured in toy villages, found full religious expression in the Shaker domains: Church Family, Hancock, aerial view from the direction of Mount Sinai. 1960.
Successively came nonsectarian groups established from the socialist theories of Jeremy Bentham, Robert Owen, Stedman Whitewell, Charles Fourier, etc. Though the idea of a collective, co-operative society was consistent throughout, the development of a coherent physical commune was difficult, mainly due to the lack of effective leadership. The perfect designs of rigid, geometric plans envisioned by the utopian writings of Owen and others were more or less imaginary spaces which couldn't be applied realistically. These spaces were regulated to an ultimate society often taking the form of a fortress (fig. 2) similar to institutions or jails. One absurd idea was to raise the entire community onto a platform so it could be seen by all. Others wanted moats to surround them (fig. 3 & 4). Things like this were costly, monetarily as well as temporal and laborious. A pragmatic solution often resulted, for they designed by consensus, uncontrolled as mentioned. Participation, itself, dictated the process and the product which in this society could be questioned, a consequence of inefficient leadership.

Still newer communities looked to existing architecture for their patterns. A few have presented a landmark quality where they imitated contemporary monumental or eclectic, neoclassical architecture. This building type could have resembled a palace which combined a household with a garden, or a grand hotel depicting collective dwellings, or smaller yet, tent type structures similar to exhibition pavilions. A popular method
Communitarians could resist inappropriate designs but prisoners and the mentally ill were, in some cases, helpless victims of mad inventors: Eastern State Penitentiary, Philadelphia, designed by John Haviland, 1829. Each prisoner is isolated in a private cell with private exercise yard.

The Ideal Community
Fig. 3. Community designed by Robert Owen, model by Stedman Whitwell, 1825. The model is raised off the prairie on a platform; family houses under peaked roofs surround the square; dining halls and communal facilities extend toward a central greenhouse; corner buildings are schools and "conversation rooms."

Fig. 4. "View of a Phalanx, a French village designed according to social theory of Charles Fourier," Charles Daubigny, ca. 1848. Fourier is shown sitting on a bench in the foreground. "Little hordes" of children advance up the hill; refreshment pavilions for field workers are in left foreground.
was via pattern books where utopia designers recommended octagonal house plans. To them, polygonal forms suggest equality, which enhanced the social theories. The most influential, so far, is that of vernacular traditions. These designs originated out of necessity like the early Americans who built log or sod cabins. Even today, communities are constructed from available materials; though, money tends to play a big part. Quality of an establishment improves with financial improvement. Although money was a factor, the more important issue for designing all the communities was the collective purpose inherent in the process. By the 1840's in the U.S., the true communitarian movement was established thus each pattern could borrow from another.

In keeping with prototypical communes, a common goal was to create a model town with the use of three symbols accounting for the settlement. First is the concept of "garden" from which the founders "planted and pruned their way to an earthly paradise". This was the art of landscaping along with the horticultural and agricultural productivity. In case, the Zoar society reflecting their religious beliefs created radiating geometrical patterns from their harvest and landscape agriculture. Besides the designed environment, the site itself was considered. For instance, one group wished their community to be placed atop a hill so that the surrounding people could view them "on high". Of course, not all took these ideas but each traditional
community had very justifiable reasons for their location.

The second concept being "machine" reflected on the society's view towards improving technology. Inventiveness guided many communities in modifying not only industrial productivity, like labor saving devices, better quality products and the more efficient use and design of the facilities, but also healthful aspects like heating, lighting, sanitation and medical equipment. "Machine", further yet, symbolized advancement in general which also applied to social theory improvement. Many of the socialists recognized a common solution of labor distribution (collective cooperation) resulting in an overall group efficiency. Skinner, too, addresses these issues similarly with his "experimental" community prompted for amelioration.

The last symbol deals with the communities design and lifestyle, the "model home". An ideal home meant a sociable, collective economy, family acquainted, and preferably more leisure time for women. Reorganizing the work details lightened the load on women and thus started the egalitarian movement where everyone shares in all the responsibilities. This type of collective service plan worked best if the members lived together instead of in isolation; individual houses were often regarded as lonely, wasteful and oppressive. Importance was placed on the exterior, being the facade, of an ideal home to evoke respect for the members and their establishment, as well as to satisfy it
aesthetically. Within the home, an ideal hearth symbolized security among the members by weaving them together mentally and spiritually. These notions behind the model home were to ensure a comfortable environment similar to an isolated home. All three of these concerns of the traditional commune summoned one another to support the model town. The "garden" enhanced the collective dwellings while the mechanical reinforced both the "garden" and "home". The "'garden' expressed commitment to the wise use of land and natural resources"; the "'machine' expressed belief in creating ingenious inventions"; and the "ideal home expressed the interest in extending the family spirit and collectivizing homemaking".

Although these fractional concerns seemed simple enough to solve, there were other inherent matters that perplexed the strategies of building an ideal community. The difficulty was in resolving contradictions so that the group could function without stifling personal integrity. Initially the effort on the members part had to be collective yet at the same time voluntary which was a social problem not an architectural one. Most often, members' commitment was insured up until their domain was developed. Another social conflict was the idea of controlling chaos in general while still allowing innovation; further yet, a balance between authority and participation. The last incumbering issue deals with the community's wish to be unique yet replicable. The latter is both
a social and architectural dilemma. A successful community, physically and socially, was then built by combining design skills with those organizational skills.

Accordingly, the design issues of the earlier communes is distinguished due to the innate collective purpose in their process. Communards strove for consistency, a balance between agriculture and industry; in other words a non-capitalistic society which was uncommon in American towns. [This idea was an aspect of uniqueness and replicability.] The Shakers, for example, were groups of 30 to 100 people who insisted on self-sufficient facilities, be it mechanical shops, stores, mills, schools, churches, etc. Each distinct facility was assigned to a particular family to insure its quality to other facilities. They cited and often painted these buildings according to their usage which established a color code system. Depending on the quality of life for each, under economic pressure along with the belief in equality, communes found themselves standardizing building types maybe even prefabricating such that they had standard additions or adoptions. More often, this occurred towards the contemporary times. Nevertheless, the idea of standardized plans, procedures and materials permitted adaptable site planning. Combining these design influences and the consensus designing by participation, the groups ended up with an ideal community which was best represented through practical, direct efforts.
Other significant areas of design slant towards tactile architectural considerations. Definitive communal territories were dependent upon boundaries, approaches and vantage points which created an unmistakable, regulated and elevated community. These symbolically emphasized their domain as an entity, separate from other societies. The boundaries architecturally isolated the society geographically such that it could develop undisturbed. Some of the ideal inventions consisted of possible moats or canals surrounding the complex; sitting in a valley; or encompassing vegetation. Realistically they ended up with "ecological insulation" like being situated on an island or peninsula, or by watersheds. Sometimes, depending on the degree of segregation, communication and transportation problems developed with nearby districts. In order to discern these communities in seclusion, approaches were needed to mark as well as direct the access' into the complex. Some techniques involved winding roads through the carefully designed gardens or a gradation in architectural elements (ie. ceremonial gates, fig. 5) or even a change in soil color. These were used basically to signify a sense of transition to the visitor from the ordinary world into the ideal. The third demarcation option, vantage points, granted panoramic viewing. These three devices were employed to designate the new world from the old.

Within the domain, lies the activity of the participating members. Past communes
consisted of two general groupings needed for shelter. The first are communal buildings which are necessary for a successful community. These include working, learning, and social gathering facilities. The other entails dwelling units or houses. A common idea was to separate children, teenagers and single adults. Originally, teenagers were to have a separate dwelling which shifted from the sacred family home. Then it further modified to children of all ages and single adults inhabiting communal dwellings. There were choices in housing types such as dormitory style, family apartments or sometimes plots for private units. Though trying to allow freedom, most societies warded off private dwellings since they withdrew from the community and end up a detractor.

Once the domain was defined and activity structures established, the final design device considered was the circulation connecting communal purposes. Directional paths, which linked the communal spaces with the private spaces, emphasized social involvement to a lesser degree, casualness, than was stressed in the active areas. Intentions were to encourage informal interaction among members without identifying with a specific individual or activity. These connectors range from underground tunnels to boardwalks or covered porches which allowed gathering between destination points.

Together in their entirety, the design issues form a physical bonding for the community. The success of this bonding
depended upon the extent of its members' social commitment to the actual facility. Formal communes allocated three commitments. The first is "instrumental" which supports group continuance suited to investment where one must weigh the leaving cost of a member to the profit of staying. The spatial equivalent to this idea was that of quantifiable space from which practical gains and losses were experienced (i.e. land use planning, construction, etc.). The second was an "affective" pledge which sustained group cohesion resulting from renunciation and communion where the emotional satisfaction outweighs the rejection of outside relationships. Correspondingly, physiological or cultural space is needed to satisfy personal spheres. This satisfaction was determined by the individual's perception of isolation or invasion. Satisfaction, here, is elicited by emotional enhancement or deterioration. The third and final commitment was "evaluative" which morally maintained social control an outcome of mortification and transcendence. The challenge was an identity and purpose gain. Paralleling spatially, an imaginary field existed that was unmeasurable and even mysterious. Moral dedication and a sense of being developed within this vastness.

The existence of the traditional utopia, where the social development coincided with the physical identity, created a supposed ideal model community; metaphorically described as a "living building". They were experiments improving by consensus so that it deferred
particular detailing to a more applicable solution at large.

On the contemporary side, utopia-like communities varied initially from their forbearers. No longer was symbolism of key importance; the picturesque and symbolic landscaping became a luxury. Although land use and good farming persisted in the rural districts, preference of site characteristics dwindled to site acquiescence of affordable settlements. In the urban areas, the communes end up in derelict spaces such like abandoned warehouses or decrepit houses.

Coeval patterns focus minimally on religious beliefs and more on the reconstruction of social ideas and their consequences. Intra-city utopias are mostly dedicated to communal resources, like schools, legal aid, and drop out centers or rehabilitating the physically and mentally damaged. Where as in rural areas, some usage of communal resources by the community is equaled by the respect for agricultural aspects.

Design wise, many of the basic principles of social development affiliated with the schematic process hold true today. The massing and plans from the first utopias have been altered due to technology, the original second concept [machine] of a model town. Within the activities of the group, emphasis was refined to multi-use spaces such as dining and meeting areas which tend to be less formally defined. The aspect of privacy is addressed solely as a condition of the mind. "Is there privacy in a crowded room?"
None the less, each community of various purposes still strives for perfection, that ideal community. Dolores Hayden describes it as a "Real City: to provide the spontaneity and allowance for individual initiative of an ideal capitalism with a level of security in services of a socialist system." All societies, originally engrossed in a model for uniqueness and replicability which now negates duplication, maintain faith that social change is best "stimulated through the organization and construction of a single ideal."
The society of Walden II is my client for which I intend to design a suitable establishment. Characteristic of their social theories, this thesis will support the same practice. It is to be an experiment, like Walden II, such that it tests the validity of the designed connection between process and product in a basic form. An experiment in a scientific sense, is a trial where consistency is important such that changes or improvements can be made without altering the basic structure.

My design theory shall be organized and constructed similar to the organization of social theory. To produce a "living building", first one must explore the transition between socialist theory and practice. The physical structure, like the people, must think and act for itself in order to profit. The being needs some ordering warranted by the transfer of responsibility and control as through the age progression. Analogous of the structuring is B. F. Skinner's phrase: "The sunshine of midday is extremely painful if you come from a dark room, but take it in easy stages and you can avoid pain altogether." Applicable to all, especially new members, this statement perceives the society as building a tolerance or understanding of disagreeable or unfamiliar stimuli. Alternately, a sense of security is needed to comfort the members without hindering interpersonal respect, freedom or individuality. Within the collective group, it is important no to lose the individual. E. Howard impressively describes "individualism as a
society in which there is fuller and freer opportunity for its members to do and to produce what they will, and to form free associations, of the most varied kinds." This is the type of society Walden II secures within its domain.

This thesis will be routed toward the ideal architectural concept establishing a formula which corresponds Walden II’s social theories. Providing a strong basis for a "living building" allows for development, adaptation and addition in response to site and advancements. Beginning components evolve from the social theories and develop into a "vernacular style" for this society. The vernacular can only exist if essential to the members' way of life.
Goals, Concepts, Behavioral Objectives
G.1.1 To promote the collective identity of the society.
   Concept: Connect several small identity spaces.
   B.O.: Spaces designed or decorated by individuals and linked together represent the parts of a whole.
   Concept: Create changeable gathering spaces.
   B.O.: Providing moveable partitions would allow for a transfer of identity or mood.

G.1.2 To reflect the idea of egalitarianism.
   Concept: Provide same size spaces for both women and men.
   B.O.: Identical dwelling units would not elicit envy.
   Concept: Provide unrestricted access to all people.
   B.O.: Placing entries on central corridor would convey everyone is welcome.
   Concept: Maintain a balance between hierarchial space.
   B.O.: Regulating the quality of communal to individual space by size, features, texture and contrast will stray from feelings of dominance.

G.1.3 To create a satisfactory community to all.
   Concept: Provide spaces of opportunity.
   B.O.: An option of varying study, work and play areas warrants freedom of choice.
   Concept: Dense nonrestricting, non-
crowding spaces.
B.O.: Adjustable spaces allow a physical sense of freedom.

G.1.4 To promote the theory of emulation. Concept: Arrange spaces that provoke intrigue.
B.O.: Allows for a sense of graduation or stepping up.

G.1.5 To provide a place for relaxation. Concept: Create openness to views to allow for extension of thought.
B.O.: Provide fenestration to allow the user's senses to roam freely. (i.e. domed rooms)
Concept: Provide a soft atmosphere for unrestrained activity.
B.O.: Comfortable furnishings will allow one to be both physically and mentally relieved.
Concept: Provide a sense of security.
B.O.: Establishing boundaries for spaces promotes a sense of safety.
Concept: Convey natural movement through gathering spaces.
B.O.: Tranquility is a product of utilizing natural elements to enhance subtle motion.

G.1.6 To promote a sense of individualism. Concept: Supply differing spatial qualities.
B.O.: A variety of hard to soft spaces can match a person's mood.
Concept: Create manipulative dwelling units for differing characters. 
B.O.: Private adaptation to spaces fulfills personal needs as well as private.

G.1.7 To allow for personal privacy. 
Concept: Create spaces that discourage the formation of relationships. 
B.O.: Making it difficult for groups to gather ensures seclusion. 
Concept: Provide enclosed spaces to promote security. 
B.O: Enveloping oneself secures a sense of protection.

G.1.8 To establish consistency between activities. 
Concept: Provide transitional elements between spaces. 
B.O.: A change in material, size or physical objects stems a sense of movement. 
Concept: Elicit a sense of unity. 
B.O.: Harmonious material and color usage tunes a sense of order. 
Concept: Stimulate rhythm. 
B.O.: Recurrent elements unify motion of mind and body.

G.1.9 To reflect an easing in of members about the facility. 
Concept: Allow a gradation of stimuli. 
B.O.: Size variance between small private spaces and larger communal spaces warrants a sense of natural.
advancement.
Concept: Create spaces simulating the outside world.
B.O.: Ingenious entries joining exterior with interior activity neutralizes unfamiliar introductions.

G.1.10 To design an efficient plan for both circulation and organization.
Concept: Use a centralized plan to allow for easy accessibility and reduced circulation space.
B.O.: Dynamic spaces located about a central plan encourage interaction among members.
Concept: Use a linear plan to provide purely functional circulation and simple organization.
B.O.: Passive spaces organized linearly, limits interaction which secures privacy.
G.2.1 To provide a sense of community.
Concept: Provide spaces for varying group activity.
B.O.: Optional gathering spaces allow for individualism.
Concept: Integrate the old with the new.
B.O.: Arrange children spaces in conjunction with adult spaces to support learned cooperation.
Concept: Provide boundaries to define spatial relationships.
B.O.: Edges create closeness within the establishment.
B.O.: A sense of containment reflects the idea of self-supportive

G.2.2 To create an image of "heaven on earth".
Concept: Design structures that honor life.
B.O.: Lightness of texture and massing encourages calmness.
Concept: Outline the domain structurally.
B.O.: A definition of territory using architectural signifiers protects from fear and enhances survival ideas.

G.2.3 To create a place of nontraditional character.
Concept: Allow spaces for non-particular activities.
B.O.: Simple traits of a space permit adaptability by differing activities.
Concept: Organize spaces according to emulation not access needs.
B.O.: Arrangement for learning enhances the social theory. Concept: Reinforce a non-hierarchial spatial establishment.

B.O.: Balancing between individual and communal activities restrains overbearing faiths.

G.2.4 To create a component that communicates freedom. Concept: Provide non-confining spaces for ease of movement and mind.

B.O.: Odd shaped spaces such as domed, curved or polygonal liberate the corners that "constrict the mind."

Concept: Place personal spaces high above others to look out upon the surroundings.

B.O.: Ability to escape to a place aloft intimidation allows emotional self-control.

Concept: Interact personal spaces with the environment to enhance a link with the outer world.

B.O.: Introducing natural sound, light and views elevates tranquility.

G.2.5 To create a unique facility. Concept: Develop a reinforcing relationship with the site.

B.O.: Interacting with the land or environment produces sculpture.

Concept: Allow celebration of the creators' sense of themselves.

B.O.: Staying away from eccentric features represses patterned
architectural styles.
Concept: Develop the intrinsic qualities of the building that subtly engage intrigue.
B.O.: Refrain from usage of dominating elements to secure harmony.

G.2.6 To create a place that is self-satisfying.
Concept: Distribute positive spaces to provide individuals with choices.
B.O.: fulfilled personal preference discourages jealousy and diffidence.
Concept: Disperse spatial magnitude in proportion to stages of comfort.
B.O.: A content mind is liable to a ratio of privacy.
Concept: Provide focal points.
B.O.: A physical aim of concentration identifies oneself with the substantial.
Concept: Promote a pleasant atmosphere.
B.O.: Utilize quality materials, soft sound absorbants, to harness distasteful stimuli.

G.2.7 To provide a non-institutional character.
Concept: Provide a sense of lifeness
B.O.: Use of color and texture gives vitality to the structure and visual perception.
Concept: Allow for a sense of congregation instead of separation.
B.O.: Circulation with openness enhances gathering.
Concept: 

B.D.: Generic repetition endorses numbness, a negative response to ideal socialism.

G.2.8 To create a facility that shelters from the elements.
Concept: Design a self-contained facility interacting with the site.
B.O.: Nature working with artificial structures merge to encounter as a unity.
Concept: Equip the facility with protection devices.
B.O.: Backing into a fortifiable position ensures security.
Concept: Orient facility to maximize efficient seasonal use of sun and wind.
B.O.: Comfortability is enhanced by natural lighting, warmth and breezes.

G.2.9 To create a place of datelessness.
Concept: Devise architectural elements that fit in with the environment.
B.O.: The environment is constant such that the facility must adapt.
Concept: Emphasize plain and simpleness.
B.O.: Establishing a basic character can be complemented or detracted.
Concept: Use indigenous materials.
B.O.: Advancing technology won't defy natural materials.
G.2.10 To provide an environment suitable to artistic endeavors.
   Concept: Provide places for display.
   B.O.: Consecutive exhibitions leading to cultural activities becomes a transitional enlightenment.
   Concept: Provide spaces in conjunction with exterior outlets.
   B.O.: Nature's art can parallel human art.
   B.O.: Natural lighting augments art.

G.2.11 To create a whole sense of division from neighbors.
   Concept: Use architectural signifiers to define territory.
   B.O.: Boundaries promote a sense of domain.
   Concept: Provide a transition or buffer zone between the domain and its neighbors.
   B.O.: Use of physical or visual elements gradually introduce an entry into a different realm.
Needs
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</tr>
<tr>
<td>Singles</td>
<td>14,850</td>
</tr>
<tr>
<td>Pairs/bunks</td>
<td>4208</td>
</tr>
<tr>
<td>Age 7-13</td>
<td>6180</td>
</tr>
<tr>
<td>Age 5-6</td>
<td>1440</td>
</tr>
<tr>
<td>Age 4-5</td>
<td>1260</td>
</tr>
<tr>
<td>Age 2-3</td>
<td>750</td>
</tr>
<tr>
<td>Age 0-1</td>
<td>300</td>
</tr>
<tr>
<td>Total Net Sq. Ft.</td>
<td>66,488</td>
</tr>
<tr>
<td>Nursery</td>
<td>S.F.</td>
</tr>
<tr>
<td>---------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Playrooms</td>
<td>150</td>
</tr>
<tr>
<td>Lavatory</td>
<td>50</td>
</tr>
<tr>
<td>Locker Room</td>
<td>90</td>
</tr>
<tr>
<td>General Area</td>
<td>200</td>
</tr>
<tr>
<td>Screened Porch</td>
<td>150</td>
</tr>
<tr>
<td>Total Net Sq. Ft.</td>
<td>640</td>
</tr>
</tbody>
</table>

Dining at max. feeds 228 people
- age 7-13 dine at one time.
- age 13+ dine at any time.
- age 3-6 eat in small dining room of their own.

<table>
<thead>
<tr>
<th>Dining Rooms</th>
<th>S.F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Children 3-6 yr.</td>
<td>828</td>
</tr>
<tr>
<td>1-2 persons</td>
<td>160</td>
</tr>
<tr>
<td>4-6 persons</td>
<td>960</td>
</tr>
<tr>
<td>8-10 persons</td>
<td>1280</td>
</tr>
<tr>
<td>10-12 persons</td>
<td>1152</td>
</tr>
<tr>
<td>Total Net Sq. Ft.</td>
<td>4380</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Kitchen</th>
<th>S.F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cafeteria Style 5.0 s.f./meal in one hour</td>
<td></td>
</tr>
<tr>
<td>Main Dining</td>
<td>1140</td>
</tr>
<tr>
<td>Childrens Dining</td>
<td>345</td>
</tr>
<tr>
<td>Service Width</td>
<td>420</td>
</tr>
<tr>
<td>Total Net Sq. Ft.</td>
<td>1905</td>
</tr>
<tr>
<td>Supporting Activities</td>
<td>S.F.</td>
</tr>
<tr>
<td>------------------------------------------</td>
<td>--------</td>
</tr>
<tr>
<td>Theater: max people = 200</td>
<td></td>
</tr>
<tr>
<td>Audience</td>
<td>1232</td>
</tr>
<tr>
<td>Projection Room</td>
<td>200</td>
</tr>
<tr>
<td>Library: 3000 volumes</td>
<td></td>
</tr>
<tr>
<td>Book area</td>
<td>86</td>
</tr>
<tr>
<td>People</td>
<td>2000</td>
</tr>
<tr>
<td>Lounges</td>
<td></td>
</tr>
<tr>
<td>Studios: 10 people</td>
<td>600</td>
</tr>
<tr>
<td>6 people</td>
<td>630</td>
</tr>
<tr>
<td>3 people</td>
<td>180</td>
</tr>
<tr>
<td>Meeting: 20 people</td>
<td>400</td>
</tr>
<tr>
<td>10 people</td>
<td>400</td>
</tr>
<tr>
<td>6 people</td>
<td>840</td>
</tr>
<tr>
<td>3 people</td>
<td>240</td>
</tr>
<tr>
<td>Reading: 10 people</td>
<td>1200</td>
</tr>
<tr>
<td>6 people</td>
<td>1440</td>
</tr>
<tr>
<td>2 people</td>
<td>210</td>
</tr>
<tr>
<td>Laundry</td>
<td></td>
</tr>
<tr>
<td>Clothing</td>
<td></td>
</tr>
</tbody>
</table>

| Net Total Sq. Ft.                        | 9911   |

| Grand Net Total                          | 83,324 |
| Ratio 67/33                               | 27,497 |

<p>| Grand Gross Total                         | 110,821 S.F. |</p>
<table>
<thead>
<tr>
<th>DESIGN ELEMENT</th>
<th>ORGANIZATION</th>
<th>QUALITY</th>
<th>DIMENSION</th>
<th>RHYTHM</th>
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<tbody>
<tr>
<td>Dwellings</td>
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**Form & Definition**

**Edges**

**Surface**

**Openings**

**Used Within Whole**
Dwellings: Circulation Options
<table>
<thead>
<tr>
<th>DESIGN ELEMENT</th>
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<th>QUALITY</th>
<th>DIMENSION</th>
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</thead>
<tbody>
<tr>
<td>DINING</td>
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</tr>
</thead>
<tbody>
<tr>
<td>KITCHEN</td>
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<tbody>
<tr>
<td>THEATER</td>
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**FORM & DEFINITION**

**EDGES**

**SURFACE**

**OPENINGS**

**USED WITHIN WHOLE**

**Diagram**

- Central
- Linear
- Radial
- Bar
- Inclined
- Grid
- Dimension
- Space
- Scale
- Expressive
- Internal
<table>
<thead>
<tr>
<th>DESIGN ELEMENT</th>
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<th>DIMENSION</th>
<th>RHYTHM</th>
</tr>
</thead>
<tbody>
<tr>
<td>LIBRARY</td>
<td></td>
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</table>

- **FORM & DEFINITION**
- **EDGES**
- **SURFACE**
- **OPENINGS**
- **USED WITHIN WHOLE**
<table>
<thead>
<tr>
<th>DESIGN ELEMENT</th>
<th>ORGANIZATION</th>
<th>QUALITY</th>
<th>DIMENSION</th>
<th>RHYTHM</th>
</tr>
</thead>
<tbody>
<tr>
<td>STUDIO &amp; READING RMS.</td>
<td></td>
<td></td>
<td></td>
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</table>

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<th>RHYTHM</th>
</tr>
</thead>
<tbody>
<tr>
<td>NURSERY</td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>FORM &amp; DEFINITION</th>
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</table>

<table>
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<tr>
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</table>

<table>
<thead>
<tr>
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</table>

<table>
<thead>
<tr>
<th>OPENINGS</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>USED WITHIN WHOLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>DESIGN ELEMENT</td>
</tr>
<tr>
<td>----------------</td>
</tr>
<tr>
<td>MEETING ROOMS</td>
</tr>
</tbody>
</table>

**Form & Definition**

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<tr>
<th>DESIGN ELEMENT</th>
<th>ORGANIZATION</th>
<th>QUALITY</th>
<th>DIMENSION</th>
<th>RHYTHM</th>
<th>TRANSITION</th>
</tr>
</thead>
<tbody>
<tr>
<td>CLOTHING STORE &amp; LAUNDRY</td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

**Form & Definition**

**Edges**

**Surface**

**Openings**

**Used within Whole**
3 DIMENSIONAL CONCEPT

PROGRESSION CONCEPT

2 DIMENSIONAL CONCEPT
CLIENT DESCRIPTION: PROTOTYPE

VERTICAL MOVEMENT

HORIZONTAL MOVEMENT


3 DIMENSIONAL CONCEPT

PROGRESSION CONCEPT

2 DIMENSIONAL CONCEPT
VERTICAL FORM PARTI

HORIZONTAL FORM PARTI