PROJECT 1:
PATTERN LANGUAGE
MAJA CUNNINGHAM

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Sarajevo valley was a home to various settlements as early as the 1st century AD. The city as we know it was founded by the Ottoman people in the 15th century in a linear fashion from east to west straddling the river Miljacka. The city's layout reflects the Ottoman planning ideals and the distinct division between commercial and residential sectors. Western planning influences were brought to the city by the Austro-Hungarian empire that followed the Ottoman empire in the late 17th century when the residential dwellings within the city were introduced. Austro-Hungarian monarchy was replaced by the Republic of Yugoslavia in 1929. However, it is the split of Bosnia from Yugoslavia that ignited the civil war that lasted from 1992 to 1996 that caused the most damage to the city. During the 1000 day long siege Sarajevo became a city of hostages, almost entirely cut off from the world; cut off from water, food, electricity and gas supply. The hills surrounding it were raining death every day and the main thoroughfare within the city became known as Sniper Alley. The aggressors targeted major cultural buildings and completely destroyed more than half of the city's buildings and left none untouched.
Marinovor District occupies a strategic position between the old city and the new districts of Sarajevo. It is located at the most narrow strip between the north and south hills. All three major traffic connectors, river, freeway and railroad, define the edges of the district. Former "Sniper Alley" runs through the center of the district and touches the proposed site on the North side.

This area includes the barracks of the former "Marshall Tito", which stand as major obstacles to the urban continuity of the city. The district houses the old museum, the university's philosophy and natural science building, the parliament and UNIS towers. Recently, the area has undergone a major redevelopment. However, the proposed site remains untouched, holding a large parking lot and a series of dilapidated shacks. Due to this strategic position, it would be the ideal location for a catalytic project that would incorporate light industries, urban agriculture and bring a new market into the city center.
SQUARES: EXISTING STRUCTURES

TURQUOISE: UNITIC TWIN TOWERS
GRAY: PARLIAMENT
ORANGE: HOLIDAY INN
MAGENTA: ST. JOSEPH CHURCH
BEIGE: SCHOOL OF PHILOSOPHY
PURPLE: TRAIN STATION
BURGUNDY: AVAZ TOWER
BLACK: FORMER COMMUNIST BARRACKS
LIGHT BLUE: NATURAL HISTORY MUSEUM
DARK GREEN: SUADA DILEROVIC BRIDGE

CIRCLES: UNDER CONSTRUCTION

RED: GRAND MEDIA CENTER
BLUE: THIRD UNITIC TOWER
YELLOW: TRILAND PROJECT
GREEN: AL-SHIDDI BUSINESS CENTER
PINK: PROPOSED SITE
During the Siege, Sarajevo lacked major necessities to sustain life: food, water, electricity, gas. Having been completely blocked off from the villages that typically supplied them with fresh produce and meat, Sarajevans relied on the aid packages that were extremely scarce. Sarajevo lost many parks during the war. Some have become cemeteries, others have lost their trees to fire. A green oasis in the center of the city would bring some of that natural charm back. A urban agricultural center with food service / market component as well as space for light industries would have somewhat alleviated that problem.

My proposal for this project would include fields for growing vegetables and grains, greenhouses, small workshops and rooftop gardens with the ultimate goal of self-sufficiency. It would almost function as a living organism using and producing in perfect check and balances. People of Sarajevo have learned to survive together during those difficult years, this project would emphasize that spirit and energy to preserve life.

The agricultural sector does not produce enough to meet demand, and the country must import food. However, the need for a large market is great. Almost every day somewhere in the city, farmers selling their goods on the streets. They are not well organized and city does not regulate their operations. The existing market is too small and is currently located in the eastern part of the city. A new market in the fast growing Marijin Dvor would provide the balance in the Western districts.
Daily produce market

Traditional Turkish goods

Old City, Bascarsija

One of many street markets
Sarajevo is the capital and largest city of Bosnia and Herzegovina, with an estimated population of over 400,000 people. The city is historically famous for its traditional religious diversity, with Islam, Orthodoxy, Catholicism and Judaism coexisting there for centuries. However, war changed the ethnic and religious profile of the city. Bosniaks (Muslims) now account for 78% of population compared to 48% before the war. This change had major impacts on the gender roles. In accordance with Islamic traditions, women are expected to be subservient to men. They are responsible for all domestic tasks, including cooking, cleaning, and child rearing. They are also more equally represented in agriculture than they are in other fields (www.everyculture.com). As such, they would be the primary users for the proposed project. However, the small workshops would attract artists as well as older generation craftsmen into the area.
PATTERN 41: WORK COMMUNITY

The people of our culture believe that they are less alive when they are working than when they are at home, and we make this distinction subtly clear, by choosing to keep the word “live” only for those places in our lives where we are not working.

Why should we accept the world in which eight hours of the day are “dead”; why shall we not create a world in which our work is as much part of life, as much alive, as anything we do at home with our family and our friends?

If a person spends eight hours a day working in a certain area, and the nature of his work, its social character, and its location, are all chosen to make sure that he is living, not merely earning money, then it is certainly essential that the area immediately around his place of work be a community, just like a neighborhood but oriented to the place and rhythm of work, instead of the rhythms of family.

For workplaces to function as communities, five relationships are critical:

1. Workplaces must not be too scattered, nor too agglomerated, but clustered in groups of about 15
2. The workplace community contains a mix of manual jobs, desk jobs, craft jobs and selling
3. There is a common piece of land within the work community, which ties the individual workshops and offices together.
4. The work community is interlaced with the larger community in which it is located.
5. The common land, or courtyards, exist at two distinct and separate levels.

Therefore:

Build or encourage the formation of work communities - each one a collection of smaller clusters of workplaces which have their own courtyards, gathered round a larger common square or common courtyard which contains shops and lunch counters. The total work community should have no more than 10 or 20 workplaces in it.

If you spend eight hours of your day at work, and eight hours at home, there is no reason why your workplace should be any less of a community than your home.
Because of diverse and casual nature of activities that take place in open spaces, people require a space which has subtle balance of being defined and yet not too defined, so that any activity which is natural to the neighborhood at any given time can develop freely and yet has something to start from.

Modern housing projects especially suffer from the lack of this kind of space. When indoor community rooms are provided, they are rarely used. People are not comfortable using such an intimate and enclosed space and the the casual passing interest build up never happens. On the other hand, vacant land is not enclosed enough. It takes years for anything to happen, it provides little or no shelter and too little “reason to be there”.

What is needed is a framework which is just enough defined so that people naturally tend to stop there; and so that curiously naturally takes people there, and invites them to stay. Then once community groups begin to gravitate toward this framework, there is good chance that they will themselves, if they are permitted, create an environment which is appropriate to their activities.

A small open space, roofed, with columns, but without walls at least in part, will just about provide the necessary balance of “openness” and “closeness”.

Therefore:

In every neighborhood and work community, make place of the common land into an outdoor room—a partly enclosed piece, with some roof, columns, without walls, perhaps with a terrace; place it beside an important path and within view of many homes and workshops.

There are very few spots along the streets of modern towns and neighborhoods where people can hang out, comfortably, for hours at a time.
A man enjoys his work when he understands the whole and when he is responsible for the quality of the whole. He can only understand the whole and be responsible for the whole when the work which happens in society, all of it, is undertaken by self-governing human groups; groups small enough to give people understanding through face-to-face contact, and autonomous enough to let the workers themselves govern their own affairs. The evidence for this pattern is built upon a single, fundamental proposition: work is a form of living, with its own inartistic rewards, any way of organizing work which is at odds with this idea, which treats work instrumentally, as a means only to other ends, is inhuman.

The style of work that has been created by the technological progress of the past two hundred years made the workers operate like parts of a machine. In result workers are alienated from the inartistic pleasures of their work which in turn result with wide variety of negative consequences: high absentee rate, alcoholism, industrial sabotage, fast turnover and general unhappiness.

For the most of human history, the production of goods and services was a far more personal, self regulating affair; when each job of work was a matter of creative interest. And there is no reason why work can’t be like that again, today. These small self-governing groups of the past, are not only most efficient, but also the only possible source of job satisfaction. They provide the only style of work that is nourishing and inartistically stifling.

Therefore:

Encourage the formation of self-governing workshops and offices of 5 to 20 workers. Make each group autonomous - with respect to organization, style, relation to other groups, hiring and firing, work schedule. Where the work is complicated and requires larger organizations, several of these work groups can federate and cooperate to produce complex artifacts and services.

No one enjoys his work if he’s a cog in a machine.
PATTERN 83: MASTER AND APPRENTICES

It is the simplest way of acquiring knowledge, and it is powerfully effective. By comparison, learning from lectures and books is dry as dust. But this situation has all but disappeared from modern society. In the twelfth century, for instance, young people learned from working beside masters-helping them, making contact directly with every corner of society. If students can learn best when they are acting as apprentices, and helping to do something interesting - it follows that our schools and universities and offices and industries must provide physical setting where communal work is centered on the master's efforts and where half a dozen apprentices - not more - have workspace closely connected to the communal work of the studio.

Variations of this pattern are possible in many different organizations, as well as schools. The practice of law, architecture, medicine and building trades, social services, engineering - each discipline has the potential to set up its ways of learning, and therefore the environments in which its practitioners work, along these lines.

Therefore:

Arrange the work in every workgroup, industry and office, in such way that work and learning go forward hand in hand. Treat every piece of work as an opportunity for learning. To this end, organize work around a tradition of masters and apprentices; and support this form of social organization with a division of the workplace into spatial clusters - one for each master and apprentices - where they can work and meet together.

The fundamental learning situation is one in which a person learns by helping someone who really knows what he is doing.
Modern buildings are often shaped with no concern for natural light - they depend almost entirely on artificial light. But, buildings which displace natural light as the major source of illumination are not fit places to spend the day.

At present, people take for granted that it is possible to use indoor space which is lit by artificial light; and buildings therefore take on all kinds of shapes and depths. If we treat the presence of natural light as an essential - not optional - feature of indoor space, then no building could ever be more than 20-25 feet deep, since no point in a building which is more than about 12 or 15 feet from a window, can get good natural light. There are two reasons for believing that people must have buildings lit essential by sun. First, all over the world, people are rebelling against windowless buildings. People complain when they have to work in places without daylight. Second, there is a growing body of evidence which suggests that man actually needs daylight, since the cycle of daylight somehow plays a vital role in the maintenance of the body’s circadian rhythms, and that the change of light during the day, though apparently variable, is in this sense a fundamental constant by which the human body maintains its relationship to the environment. Too much artificial light actually creates a rift between a person and his surroundings and upsets the human physiology.

Solution to the problem depends on two assumptions: first, no point in the building should have less than 20 lumens per square foot of illumination (just below the level required for reading). Second, the place will only seem naturally lit if more than 50% of its light comes from the sky (assuming minimum of 10 lumens per square foot coming from illumination for the sky to anywhere in the building). The result is a building wing that is truly a “wing of light”: being about 25 feet wide - never wider than 30 feet - with the interior rooms “one deep” along the wing. When buildings are wider than this, artificial light, of necessity, takes over.

Therefore:

Arrange each building so that it breaks down into wings which correspond, approximately, to the most important natural social groups within the building. Make each wing long and as narrow as you can - never more than 25 feet wide.
PATTERN 118: ROOF GARDEN

The flat shape is quite unnatural for roofs from psychological, structural, and climatic points of view. It is therefore sensible to use a flat roof only where roof will actually become a garden or an outdoor room; to make as many of these "useful" roofs as possible, but to make all other roofs, which cannot be used, the sloping, vaulted, shell-like structures. We shall expect then that this pattern will generate a roof landscape in which roof gardens and sleep roofs are mixed in almost every building. However, the flat roofs that have become architectural facts during the last 50 years are rarely useful with their gray gravel and covered asphalt structures and they do not meet the necessary physiological standards.

To make the flat parts of roofs truly useful, and compatible with the needs of sloped roofs, it seems necessary to build flat roof gardens off the indoor parts of the buildings. In other words, do not make them the highest part of the roof, let the highest parts of the roof slope, and make it possible to walk out of the roof garden from an interior room, without climbing special stairs. It is far more comfortable to walk straight out onto the roof and feel the comfort of the part of the building behind and to one side of you, then to climb up to a place you cannot see.

Therefore:

Make parts of almost every roof system usable as roof gardens. Make these parts flat, perhaps terraced for planting, with places to sit and sleep, private places. Place the roof gardens at various stories, and always make it possible to walk directly out onto the roof garden from some lived-in part of the building.

A vast part of the earth's surface, in a town, consists of roofs. Couple this with the fact the the total area of a town which can be exposed to the sun is finite, and you will realize that it is natural, and indeed essential, to make roofs which take advantage of the sun and air.
PATTERN 127: INTIMACY GRADIENT

In any building - house, office, public building, summer cottage - people need a gradient of settings, which have different degrees of intimacy.

In a building which has its rooms so interlaced that there is no clearly defined gradient of intimacy, it is not possible to choose the spot for any particular encounter so carefully, and it is therefore impossible to give the encounter this dimension of added meaning by the choice of space. This homogeneity of space, where every room has a similar degree of intimacy, rubs out all possible subtlety of social interaction in the building.

Intimacy gradient seems to exist in almost all cultures. Compare the plan of an African compound, a traditional Japanese house, and early American colonial homes. It also applies to almost every building type - compare a house, a small shop, a large office building and even a church. It is almost archetypal ordering of principle for all man's buildings. All buildings, and all parts of buildings which house well-defined human groups, need a definite gradient from 'front' to 'back', from most formal spaces at the front, to the most intimate places at the back.

Therefore:

Lay out the spaces of a building so that they can create a sequence which begins with the entrance and the most public parts of the building, then leads into the slightly more private areas, and finally to the most private domains.

Unless the spaces in a building are arranged in a sequence which corresponds to their degrees of privateness, the visits made by strangers, friends, guests, clients, family, will always be little awkward.
PATTERN 129: COMMON AREAS AT THE HEART

Any building which houses a social group supports this kind of contact by providing common areas. The form and location of the common area is critical. If a common area is located at the end of the corridor and people have to make it a special, deliberate effort to go there, they are not likely to use it informally and spontaneously. Alternatively, if the circulation path cuts too deeply through the common area, the space will be too exposed, and it will not be comfortable to linger there and settle down. The only balanced situation is the one where a common path, which people use every day, runs tangent to the common areas and is open to them in passing. Then people will be constantly passing the space, but because the path is to one side, they are not forced to stop. If they want to they can keep going. If they want to, they can stop for a moment, and see what’s happening. If they want to, they can come right in and settle down.

The three characteristics necessary for successful common area are:
1. It must be at the center of the building complex, building, or a building wing which the group occupies. So that it is equally accessible to everyone and can be felt as the center of the group.
2. It must be "on the way" from the entrance to private rooms, so people always go by it on the way in and out of building. For this reason the paths need to be tangent to it.
3. It must have the right components in it - usually a kitchen and eating space and a sitting space. It should also include an outdoor area.

Therefore:

Create a single common area for every social group. Locate it at the center of gravity of all spaces the group occupies, and in such way that the paths which go in and out of the building lie tangent to it.

No social group - weather a family, a work group, or a school group - can survive without constant informal contact among its members.
The importance of communal eating is clear in all human societies. There are almost no important human events or institutions which are not given their power to bind, their sacred character, by food or drink. It is clear the communal eating plays a vital role in almost all human societies as a way of binding people together and increasing the extent to which they feel like “members” of a group. Metropolitan society creates the possibility of meeting a wonderful variety of people, a possibility almost entirely new in human history, each person has the possibility of finding those few other people in the city he really wants to be with. But, this is only theory. In practice it is very hard. Few people feel confident that they have met their closest possible companions. On the contrary, people complain that they cannot meet enough people, instead they feel constrained to be with the few people they happen to have run into. To fully realize the great potential of metropolitan society three critical hypothesis need to be realized:

1. The process hinges entirely on overlap of the human groups in society, and the way a person can pass through these human groups, expanding his associations.
2. The process can only take place if the various human groups in society pose “group territories” where meeting can take place.
3. The process of meeting seems to depend especially on communal eating and drinking and therefore takes place especially well in those groups which have at least partly institutionalized common food or drink.

Therefore:

Give every institution and social group a place where people can eat together. Make common meal a regular event. In particular, start a common lunch in every work place, so that a genuine meal around a common table becomes an important, comfortable, and daily event with room for invited guests.

Without communal eating, no human group can hold together.
There are many ways of establishing connection with the street.

1. First, the obvious case: the wall along the street is made essentially out of glass, and the view in is of some inviting activity.

2. However, a glass connection creates relatively passive involvement. By comparison, a wall which is actually open - with sliding wall or shutter - creates far more valuable and involving connection. When the wall is open it is possible to hear what is going on inside, to smell the inside, to exchange word, and even to step in all along the opening.

3. The most inviting case of all: activity is not only open to sight and sound on one side of the path, but some part of the activity actually crosses the path, so that people who walk down the sidewalk find themselves walking through the activity.

No matter how the opening is formed, it is essential that it expose the ordinary activity inside in a way that invites people passing to take it in and have some relationship, however modest, to it.

Therefore:

In any public space which depends for its success on its exposure to the street, open it up, with a fully opening wall which can be thrown wide open, and if possible, include some part of activity on the far side of the pedestrian path, so that it actually straddles path, and people walk through it as they walk along the path.

There are dozen of ways to build such an opening. For example, a wall can be made very cheaply with a simple plywood hanging shutter sliding on an overhead rail, and locked in place at night.

The sight of action is an incentive for action. When people can see into spaces from the street their world is enlarged and made richer, there is more understanding; and there is the possibility for communicating, learning.
A building produces a lot of waste. A sensible solution would be to process that waste where it actually occurs: on site.

Municipalities spend millions of dollars on managing, and disposing of the waste created from buildings and by building occupants. Treating waste water conventionally produces toxic sludge as a by-product that in turn is released into the nature unprocessed, and if processed it uses ecologically harmful chemicals. To properly treat waste water off-site using conventional methods increases the burden on the municipalities financially and the negative effect on the environment is felt by the increased energy use. Over the recent years that problem has been evaluated and few solutions have been introduced. Most notably the concept of a “Living Machine”:

The concept is adaptable to any region or climate. According to the researchers “The Living Machine is an intensive bioremediation system that can also produce beneficial by-products, such as reuse-quality water, ornamental plants and plant products—for building material, energy biomass, animal feed. Aquatic and wetland plants, bacteria, algae, protozoa, plankton, snails and other organisms are used in the system to provide specific cleansing or tropic functions. The tidal process operates outdoors in tropical and temperate climates. In colder climates, the system of tanks, pipes and filters may be housed in a greenhouse to prevent freezing and raise the rate of biological activity.” (livingmachines.com)

The process takes about four days to fully filter dirty water. It is chemical-free, odor-free, and, compared to conventional waste treatment, it costs less financially and ecologically. Water from this process can only be used to irrigate plants or as toilet water within the building it’s housed in. Using a living machine could reduce water demand by 85% (rainwaterbuildings.com) One could argue that the cost associated with installation of the machine would be offset quickly by the savings offered in the future. The Port of Portland has integrated waste management into the lobby of its new headquarters therefore making it an integral part of the overall design.

Therefore:

using technological advancements such as “the living machine” on site reduces overall impact on the environment and saves money in the long run. The treatment can become an important feature in the project thus enhancing the livability and overall satisfaction of the people using the building.
Every culture is different when it comes to the way we treat ruins. Romans have used them as building blocks in the past, today they charge us to see the left-overs. The Inca and Mayas left the ruins to the hands of time, to the weeds and the jungle. Germans have done as much as they could to completely restore and erase what once was. One can hardly argue that one way is more right than the other. However, they all have one thing in common; they all have had to deal with them in some way.

“Rebuilding can be as symbolic as the destruction that necessitates it. Construction can be used to cement a violent sundering of the built environment or to weave the fabric of a former life back together. Doing so creates new touchstones for collective memory.” (Bevan, Robert. Destruction of memory, P. 175) It is very difficult to find the balance between what we want to remember and what we want to forget. Buildings can be a painful reminder for one person and a memory of a special moment for another. Scarred buildings belong to all of us. A new design on a site with ruins needs to take emotional as well as practical considerations into account. From a practical standpoint a building that has solid structural properties should be re-used. It is more economical as well as environmentally conscientious. It could become a focal point of the new design and therefore enrich the way we experience a place. A good example of a project that successful utilized ruins was done by Latvian architects NRJA. They constructed this beautiful renovation of an old stone barn in Saka, Latvia. Rather than tear down the stone ruins of the barn, the family wanted to use the exterior wall of the barn as a protective barrier surrounding their new home, both for privacy as well as protection from the wind blowing in off the Baltic Sea. (www.inhabitat.com/house-of-ruins-by-nrja-architects)

Therefore:

Incorporating ruins into a new design commemorates the past and enriches new buildings. A good designer knows how to make a ruin a integral part of the new design.

Destruction of a city is a large part of its history however painful and unsettling it might have been. Erasing all the ruins would mean erasing all the chapters from that period of time. Incorporating the scars of the city back into the cityscape adds layers to the urban structure and enriches the sense of place and times.
Cities and neighborhoods could benefit from enforcing a strategic plan to the rebuilding process and eliminating the illegal building initiatives that are transforming a city into an urban patchwork rather than a well-functioning and organized connection of neighborhoods.

Coming out of the war, a country’s main goals are that of rebuilding and repopulating. Sometimes a very little thought is given to the overall concept and the direction to which the revitalization is heading. In case of Sarajevo the city is crippled by illegal building practices that are shaping the city in a non-structured way. The dragging economy and lack of investors are leaving the city to individual initiatives. “The extensive illegal house building activity on the slopes is not just a response to active self-help in times of crisis. It is also enabled, because those wanting to to build have the right contacts. In one of the best locations, a hotel complex is growing with disregards all building regulations. Many individual parties use personal contacts in order to obtain benefits” (Jessen, Johann. Stadttrachten.eu Urbanity and the planning culture in Europe, p.168). The situation is further worsened by the very complicated ownership relationships left resolved since the Socialist times of Yugoslavia.

“The quiet legalization of illegally-built residential areas through their subsequent connection to the infrastructure is a planning practice which has been going on for years. The small houses with a view are the Balkans equivalent to individual homes-ownership in the city. This has recently been described by the term “kurban”. (Jessen, Johann. Stadttrachten.eu Urbanity and the planning culture in Europe, p.168). Legalization of illegal building is not the answer. The solution to that problem might be the push towards better conditions for private investors and a stronger push from the Urban Development Authority enforcing the existing plan for urban development by including the people into the decision making process. A group of selected experts and community leaders might need to establish themselves as a leadership group that would represent the people as well as share their knowledge thus establishing a strong connection to the city decision makers. The key is educating the citizens about the dangers of illegal building. The final appeal must be made in the name of the city itself, its cultural heritage and the way it wants to be seen to the rest of the world. Sarajevan have always been proud of the image the city has displayed, they just need to be reminded of it.

Therefore:
The key to success is encouraging the people of Sarajevo in shaping the city in a structured manner by educating them of the proper urban design process and repercussions of illegal building. Establishing a healthy hierarchy of qualified individuals to enforce the decisions made.
Pattern D: Forming an Identity

In case of Sarajevo the ethnic population shift created a major change to the population strata. “The greatest problem minorities face in the Sarajevo Canton is that they cannot reclaim their pre-war homes. However, creating the conditions for successful minority return goes beyond physically returning a family to its home. If minorities are not given the opportunity to practice their religion and culture without fear, compete for jobs without discrimination, enroll their children into unbiased school programmes and enjoy the security afforded to other citizens, they may return to Sarajevo, but not to stay.” (ICG Report - Rebuilding a Multi-Ethnic Sarajevo, P.1)

The problem of identity loss is one that architecture alone cannot remedy, however creating a solid framework to promote ownership and connection to the rest of the community is. Creating boundaries and emphasizing the importance of quarters, districts and neighborhoods will awaken the sense of ownership in people. Conversely, the main point of the division is the connection in-between. It is those areas of overlap that create the best and most interesting environments. The overlap in functions, as well as variety of users could have a positive effect on economy and social relationships. It might be a stretch to think that an democratic urban plan will erase the animosity in people, however a lot is to be said of a well thought out plan. Undoubtedly, we all want the same things, we want safety, we want to be happy and we want to be in charge of our own destiny. Having a framework ready to create something new people will overcome their biases and architecture will meet them half-way.

Therefore:

providing a solid framework for communities and allowing for cross-pollination can ultimately lead to a healthy and diverse layers within the city.
PATTERN E: WHITE CASTLE FOR REFUGEES

Children are our future it is said, yet so many are neglected and cut off from the rest of us. After major disasters we build shelters on the outskirts of the town and push the problems away, incidentally pushing our future away. Or the shelter comes in a different form, on the first look it seems like a big white castle, but after a closer look we see it is just another state-sponsored public housing. It is commonly installed after wars, major depressions, or big urban riots and commonly, it is ungainly, aggressive and glumly bureaucratic.” (Architectural Record, 10.2008, p.86).

The freshly coined name for that kind of architecture reflects negatively not only on the governments and the policy makers, but on architects as well. “Do-bad architecture comprises informal, emergent, spontaneous, make-do structures. It is built to manage and contain seething problems rather than to resolve or transcend them. Do-bad architecture hurts and harasses.” (Architectural Record, 10.2008, p.86). Listening to the people and responding to their needs can turn a bad project into a great one. The Japanese architect Shigeru Ban who works exclusively on relief projects points out the key point in relationship to different relief clients: “It is important to hear people’s opinions and then devise or adapt a design to some of their requests. They are more comfortable if we start building after we have heard their ideas”. (Architectural Record, 10.2008, p.93). Locating low-cost housing in the city center rather than the outskirts will help with their integration into the city life and ultimately into the world, thus eliminating financial burden on the city itself.

Therefore:

Engaging the user group in a dialogue from the very start will ultimately lead to a more successful project and solid integration into the city fabric. Allowing for a more central location rather than a peripheral one will strengthen community ties and allow the dislocated population to feel part of the city.

Disasters create orphans and refugees. After it's all over it is precisely those groups that are suffering the most. They are placed on the periphery and disengaged from the city. Integrating the children of the war into the urban fabric and providing a place of healing and growth will ultimately benefit the city itself.
“Water was an important natural resource in the growth of early settlements. By having various features—a defense element, a source for agricultural production and trade, a means for transportation and industrial uses—water offered many advantages for cities. Therefore, locations that existed on water’s edges, especially natural and protective harbors, became favorable sites for the foundation of ancient cities. So, contrary to contemporary condition, throughout the history, there was a close and integrated water-city relation.” (Ege Butunier, Waterfront Revitalization as a Challenging Urban Issue, 42nd ISoCaRP Congress 2006)

Recently there is a dramatic rise of interest in waterfronts, as people everywhere seek great public spaces that can be enjoyed by the community as a whole. The biggest issues with waterfronts are that they are essentially privatized, one-dimensional or inaccessible. They deter rather than promote widespread economic and community benefits.

“Because waterfronts are being redeveloped so rapidly and at such a large scale, there often is not enough opportunity for the experimentation, evaluation, and information sharing that is crucial to the evolution of any great urban space. The result is that waterfronts in many cities are making the same mistakes over and over, particularly in limiting public use through misguided privatization schemes.” Thankfully, cities from Vancouver to Hong Kong to Oslo are breaking free from past mistakes and now see the water’s edge as a special place belonging to everyone. They realize that waterfronts developed as public destinations will better serve both private developers and community interests. The Aker Brygge project in Oslo—an old shipyard that was developed as an office, retail and entertainment destination with plentiful public space and a ferry port—is one of the best private developments we have ever seen, with thriving retail activity and a welcoming, comfortable atmosphere.” (http://www.pps.org/articles/theglobalwaterfrontrenaissance/)

Therefore:

Allowing for waterfronts to be important public spaces and part of a larger network of community there needs to be a solid chain of collaboration among the public and private sector, in conjunction with creating plans that will benefit the economic as well as social aspects of the urban fabric.
Pattern language introduced in this class is a new concept for me. My initial scepticism about the effectiveness of the language as it pertains to architecture slowly dissipated as I was understanding and learning more about it. Initially my objection to rigidity of the rules and regulations transformed into appreciation.

The major advantage in my opinion to the use of pattern language stems from the ease of application. I was able to plunge into my thesis project with a solid background set forth in the Pattern Language book. The ideas that were floating freely in my mind suddenly had a name a, description and solution. It allowed me to look critical at them because of the certain expectations I had for my project. Instead of trying to mold my project around them I was able to use them to my advantage. From initial few patterns I was directed to others. In that way I discovered things about my project that would have otherwise stayed undefined and possibly neglected. As I became more familiar with the synthesis of the patterns I discovered gaps and filled them in with my own specifically designed for the site I have selected. In my opinion book lacks solutions to sustainability issues. My goal is to address and apply as many as possible on my thesis project.

I hope to utilize this process in the future, maybe more as a guideline rather than a set of rules. The governing principles could be very useful in other areas as they promote critical thinking and problem solving, both of which are necessary in almost all major parts of our life.

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