



ivana barisic
masters of architecture

university of detroit mercy
school of architecture
ar 510 & ar 520
advisor: noah resnick
may, 2009

rethinking reconstruction

table of contents

abstract	5
thesis statement	7
precedent	19
site selection	21
banja luka ferhadija	24
detroit j.l. hudson	42
conclusion	59
appendix I history of bosnia banja luka photo album	61
appendix II history of detroit	75
bibliography	80

abstract
architecture can neither exist
independent of its designers, nor
can it exist independent of its
dreamers

The concept of the “city” is usually not something that can be developed overnight, nor is it merely a terrain to build structures upon. The city is much more complex. It takes more than just buildings to weave urban fabric. It takes memories, friendships, cultures, and diversity. Within the architecture that creates the aesthetic of a city, lies the true concept of a city - its people. And it is through their efforts and their history that a city is born, turning otherwise empty structures into a place where cultures are represented, memories are preserved, and homes are created.

Architecture can neither exist independent of its designers, nor can it exist independent of its dreamers.

Throughout history cities have been destroyed and their urban fabric has been damaged by unpredictable and uncontrollable forces of both human and natural origins such as economical, political and natural disasters. Detroit, Michigan and Banja Luka, Bosnia, are examples of cities that have experienced disasters of human origin and are the primary focus of this thesis investigation. Detroit is an example of how economical stress and racial discrimination has lead to the destruction of a city. Historically, a leading economic power due to manufacturing and automotive industry and with great future potential, Detroit is now deserted leaving many structures originally meant to serve as businesses now empty and abandoned. Detroit is slowly erasing its visual memories and its culture while leading itself to a state of semi-permanent destruction.

However, past conflicts of political and religious interests in Bosnia were far more distressing, because architecture was used as a means to eradicate people, their nation and their heritage. Homes, institutions, places of worship and of gathering were deliberately destroyed in an effort to erase people from their existence.

In both cases, exists the remaining pieces of a city – its people and a foundation that should not be forgotten. In the rebuilding of a city, it is not enough to focus on buildings and infrastructure; rebuilding must consider the present urban condition, contextualizing socioeconomic needs of the people. While the built environment is important, and may be the focus in some cities, it is crucial to consider civic issues in order to revitalize culture, communication, and relationships - all of which contribute to the spirit of a city and essentially complete it.

The goal of this thesis is to identify the different causes of destruction and the effects they have on people, using this information to answer some important questions: How does one begin to reuse and readapt space after the destruction, especially when it brings back horrifying memories? As a designer, how do you preserve architecture of the past while building new, innovative structures that will respect and sustain memories of the past? Is it justified to rebuild what was originally there on the basis that it once existed, or is it necessary to accept it for what it is now and how it may benefit the present community?

This thesis attempts to introduce strategies of regrowth for post-destruction cities; the focus is not to bring them back to where they once were, but instead focus on where they are now, and their current needs - while still acknowledging and respecting the past in an effort to look forward.

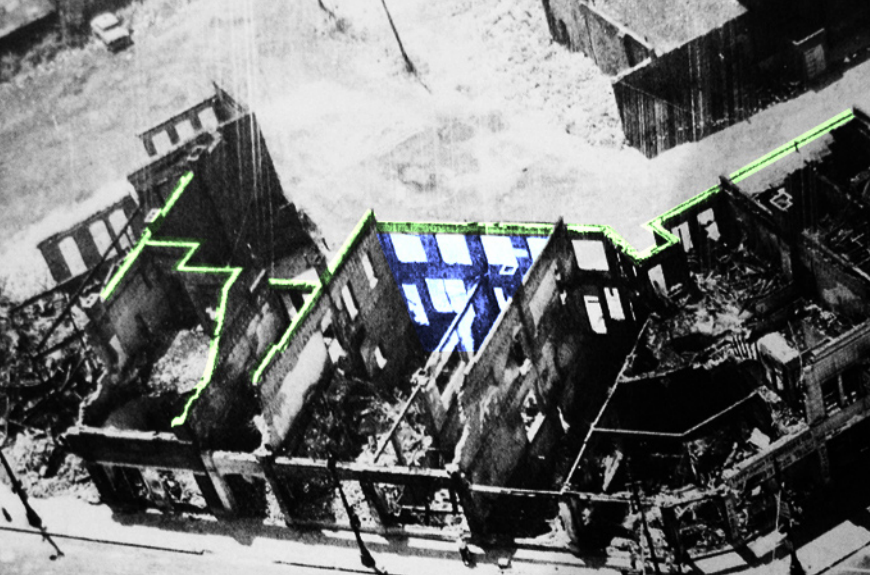
thesis statement
cities cannot be revived unless
people regain a sense of
belonging within the urban
fabric and the realization that the
city belongs to them

Throughout history, the twentieth century has arguably been the most violent and destructive century in human existence. According to Anthony M. Tung, it was a century of “dramatic urban expansion, improvement, and redefinition, but it was also a century when urban architectural culture was destroyed at a rate unmatched in human history” [15]. This century has undergone two world wars and many other political and economical conflicts of ethnic and racial origins. Numerous cities were destroyed leaving voids in urban fabrics. Where there once stood architecturally pleasing and community benefiting structures, now stands abandoned buildings or in many cases nothing at all.

After such disasters, it is not enough to rebuild a city simply by rebuilding the individual structures that were destroyed. Rather, it is the constant challenge of recreating the spirit of a city that is far more important in its rebirth. Especially after the destructive tendencies of war, cities cannot be revived unless people regain a sense of belonging in the urban fabric and the realization that the city belongs to them. This is a reoccurring struggle that awaits all cities after their destruction, regardless of the cause; however, it is also through architecture that such cities can be brought back to life. To begin the process of revitalization, it is important to understand the core issues that brought the cities into such a state of despair in the first place. Then, one may effectively use architecture in response to past destructions in a restorative nature that will benefit the present community.

Detroit, once a king of American capitalism and home to the highest paid blue-collar workers, is now concentrated with poverty, joblessness, racism and decay. Since 1950, Detroit has lost a vast amount of its population, jobs, urban fabric and most unfortunately - its spirit. This is very evident throughout the city’s architecture where many buildings are either deteriorating, boarded up, abandoned or in many cases demolished leaving a trace of vacancy throughout the urban fabric. Many factors have contributed to the destruction of the city, such as racial conflicts and war-like destruction caused by urban uprisings and arsonage [1], as well as the decentralization of its primary industry which also caused the abandonment of many structures that were later demolished by either controlled sanctioned [2] or unsanctioned [3] means.

Banja Luka, located in Bosnia, is an example of a city that has undergone destruction caused by political and religious conflicts however. Interestingly enough, for this reason cities in Bosnia were destroyed in different manners. For example, Sarajevo, which is the most mentioned city, was destroyed in such a way that most would associate with a phenomenon of war – extreme bombing and explosives, leveling the entire city. In the city of Srebrenica, a massacre took place that killed thousands of people in a mere day. Some cities were destroyed through blood, crime and fear, while others like Banja Luka were destroyed through a self-destructive rejection of their own urban fabric; however, it was only the urban fabric belonging to the city’s minority ethnic groups that was targeted. In other words, architecture was used and targeted as a means to eradicate people of unwanted ethnic identities, destroying their heritage and an entire nation in the process. Homes, institutions, places of worship and of gathering were deliberately demolished in an effort to eradicate people from their existence.



[urban scale] cities:
destruction of



In Banja Luka, architecture was used and targeted as a means to eradicate people of unwanted ethnic identities and in this case, the Arnaudija mosque.



In the city of Srebrenica, a massacre took place that killed thousands of people in a mere day.



Sarajevo was destroyed in such a way that most would associate with a phenomenon of war – extreme bombing and explosives, leveling the entire city.



[neighborhood scale] homes:
destruction of



Unfortunately, this is not uncommon in today's society. However, before answering questions about how to deal with the aftermath and reconstruction of Banja Luka, it is important to understand the history of Bosnia in order to move forward with innovative yet meaningful designs that will benefit the city in the present while still celebrating and accepting destruction as part of its history.

[more specific history on grey pages]

Bosnia is sometimes referred to as the Balkans, while some think of it as central Europe and others as the South Slav lands; however, it is also often referred to as a country of ordinary people. This small country of ordinary people was one of the six republics of former Yugoslavia, where war broke out in 1992. Worldwide, most people do not know the true reasons as to why this conflict happened. Even many of the people who faced the actual tragedy are unfamiliar with the true reasons; however, in most cases, they also do not want to confront the issues behind the disaster.

In order to understand the logic of the war in Bosnia, it is important to understand its history. Bosnia's history is unique in that it had three separate civilization legacies which provided the country with rich traditions from three distinct cultures: Islam, Christianity and Judaism, all of which occupied such a small area of land. These three catastrophically different cultures shared a piece of land equivalent to 1/3 the size of the smallest state in America. Surprisingly, these same cultures lived together peacefully throughout five centuries.

As mentioned before, during the war in Bosnia, architecture was targeted and destroyed due to ethnic tension. For example, a mosque that lived through many prior wars was destroyed, only because the structure was built by and represented an ethnic minority group. In the case of Banja Luka, where the majority of the population was and still remain Serbian, many Muslim mosques and Catholic churches have been destroyed, simply because they were built and represented by the ones that were unwanted within the city of Banja Luka. After the war, as mentioned, Banja Luka started rebuilding. These same structures that were once destroyed were rebuilt or are still in the process of being rebuilt but again, for the same wrong reasons that they were destroyed in the first place. They were being rebuilt just because the other ethnicity destroyed it and now stand empty because there are not enough Croats and Muslims in Banja Luka to occupy them. Only 4% of the current population in Banja Luka is Muslim and rebuilding numerous mosques that will remain empty only adds (or does not answer) to the collapse of urban society, which according to Ivan Lovrenovic in the book, *Bosnia: a Cultural History*, was "one of the greatest corruptions that the war brought to Bosnia" (211).

There are multiple examples throughout Bosnia and Herzegovina of many structures that were built and now remain empty. One of them is a Catholic church in Presnace where the population of Catholics in that part of the city is very low. For the same reason that this particular church is not currently being used, proposing to rebuild the rest of the destroyed churches and mosques just because they were destroyed is not a strong enough reason. The reconstruction of such buildings would be appropriate if they corresponded to the needs of today's society while still responding to the religious nature of the site, whether it be of Catholic or Islamic origin in Banja Luka. As Mikhail Bakunin once wrote: "again out of destruction a new spirit of creativity

arises". This is true in many cases; however, in the case of Bosnia, and specifically Banja Luka, a new spirit of creativity is missing due to the fact that these structures are being rebuilt for the wrong reasons and society cannot move forward if it still dwells on the past. The act of rebuilding might recreate the city in an aesthetical aspect but it does not mean that it will recreate the spirit that once existed. Therefore, in rebuilding the city of Banja Luka, it is important that close attention be paid to how architecture can unify people, bringing them back to what once was part of a beautiful and diverse country of Bosnia while still looking to the future and this can only be achieved if we design for the present. For example, if the desire exists to rebuild a particular place of worship, especially in areas where the particular religious ethnicity is low, the city could implement an additional aspect or usage to the program in an effort to bring together all ethnicities to the space. Such a program would not only assemble these groups physically, but could potentially assemble a sense of unification and understanding. Banja Luka is rebuilding fast, which may sound positive, but it is not until we carefully analyze how and what structures should be built that the city will begin to prosper both in the material and spiritual senses.

Unfortunately, unlike Banja Luka, the progression of rebuilding Detroit after its economical and racial conflicts is occurring at a much slower rate and in many cases, it is still declining. Detroit is an example of a city that has undergone dramatic urban and industrial expansion in the 19th and the beginning of the 20th centuries. According to Thomas J. Sugrue, in the book, *The Origins of Urban Crisis*, Detroit was the very essence of American industry and its focus was not merely the automotive industry, but also various others like stove making, brewing, furniture building as well as chemical companies such as aircraft part fabricators, oil refineries, salt mines, steel mills, garment manufacturers, food processing plants, the largest pharmaceutical manufacturer in the world and a major producer of adding machines and typewriters.

Due to the industrialization of the city, Detroit became a destination for those seeking employment, especially for blacks from the South who were trying to escape cruel treatment and were looking for a better future. With the mentality that it was very important to own land; many people migrated to the North because it promised stable and better paying jobs that could eventually allow them to afford the purchase of property. Henry Ford, among others, offered higher wages for blacks and therefore attracted them to come to Detroit with the hopes of improving their living standards as well as to gain political freedom. However, despite available work, Detroit was very segregated. People of color were mistreated; there was always racial tension and unrest. Blacks were confined to the lowest paying and the most insecure jobs, making home ownership impossible and although Detroit had affordable homes for blue collar workers, blacks were not even allowed into the private real estate markets. They were not given loans, and were actually charged more for monthly rent than whites. It was due to this racial discrimination and the unequal treatment of black people, that urban uprisings became a part of Detroit's history.

At this point, tension was much vivid and certainly made a clear separation between black and white citizens of Detroit.

Detroit's first urban uprising took place as early as 1863 and was clearly based on racial



[human scale] culture:
destruction of



tension. In 1943, another uprising occurred in the city of Detroit, where white mobs chased, attacked and murdered blacks along Woodward Avenue as well as in other parts of the city. This uprising happened at the time of “increasing black and white competition for jobs and housing and by 1967, discrimination and deindustrialization had ensured that blacks had lost the competition. White resistance and white flight left a bitter legacy that galvanized the black protest in the 1960’s” (Sugrue 260). This led to the largest and most brutal urban uprising in 1967. After five continuous days of violence, many people were killed, arrested and large amounts of property was destroyed – still visible through vacant lots and abandoned structures today. Once a booming city due to its automotive industry and with great future potential, Detroit is now left with many abandoned and empty structures awaiting demolition. Despite its history of great prosperity, industrial power and inspiring architecture, Detroit still struggles due to the way in which racial and economic stress has shaped the city. Both Detroit and Banja Luka, despite the political and economic struggles, have faced deeper issues including discrimination. These issues have caused people to abandon their homes and their cities, leaving a deep scar not only for the existing urban fabric but for the existing residents as well. However, wounds of war and discrimination cannot be healed by simply rebuilding a city; they must be healed by rebuilding the city’s spirit and architecture too must follow this ideology in order for regrowth to be successful. It is crucial to educate people of their past if the present is to include unification and if society wants to benefit from their mistakes. As George Santayana stated, “Those who cannot remember the past are condemned to repeat it.”

destruction:

can have a same effect on the built environment regardless of origin



home in detroit, michigan
destroyed by economical degeneration



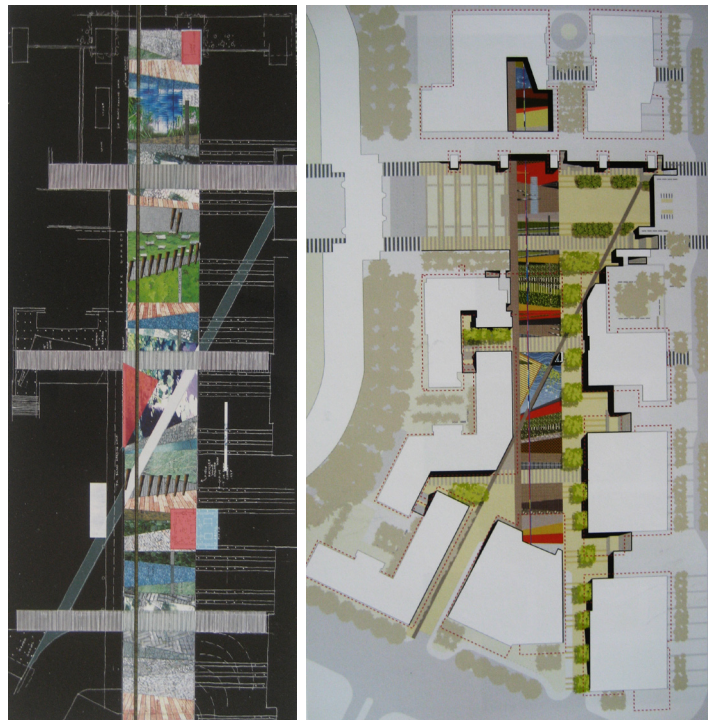
home in new orleans, louisiana
devistated by the natural forces of hurricane katrina



home in banja luka, bosnia
shattered in the political conflict during the civil war

precedent:
shanghai carpet; shanghai, china

Shanghai carpet is a richly textured plaza designed by Tom Leader. It forms “the central outdoor spine” of Shanghai Yang Pu University City Hub, buildings designed by Skidmore, Owings and Merrill. This plaza is sunk with networks of stairs, ramps and escalators that links the street level to the shops and the plaza itself. The composition is treated like a collage to allow for a changing sequence of experiences and to break up the linear nature of the site (Reed 64).





detroit is host to vast numbers of homes in various states of decay



detroit is host to vast numbers of vacant commercial and industrial spaces



detroit is host to vast numbers of vacant spaces that essentially become targets of destruction

site selection: criteria

The site criteria for this thesis demands a thorough understanding of the history of any post-destruction city, the unbiased aspects of the origins and effects of the destruction that it has undergone, and a profound analysis of the existing needs and conditions of the built, social and economic environments. All of this information is necessary to cleverly select a site within a post-destructive city; a site that is representative of the attained knowledge as well as the endured aftermath.

Another component to the site criteria is the site's location. Thus by looking for an adequate location in the distressed built environment, it becomes easy to pinpoint actual locations in which the post-destructive forces are most prominent. This allows for a strong foundation and for a location that is provocative enough to spark dialog in a catalytic manner. The fact that the built environment in these urban areas is still in a state of post-destructive tendencies of war, as well as both economical and political conflicts, makes such areas an ideal component of the urban fabric to begin redevelopment.

These criteria allow for an architect to recognize potential sites with a deeper knowledge and concern for the socioeconomic and political states of destroyed urban fabric seeking reconstruction.

Therefore, this thesis focuses on two primary cities, Banja Luka and Detroit, and uses above mentioned criteria in the site selection process.

architecture served as a tool to erase humanity from existence

to destroy an unwanted ethnic group,
especially when representing a minority within a city,
the approach is to destroy their architecture:
homes, institutions, worship and gathering places -
resulting in an erasure of that particular ethnicity

1. ferhadija mosque
2. arnaudija mosque
3. representing destroyed catholic churches
4. representing other destroyed mosques within the city



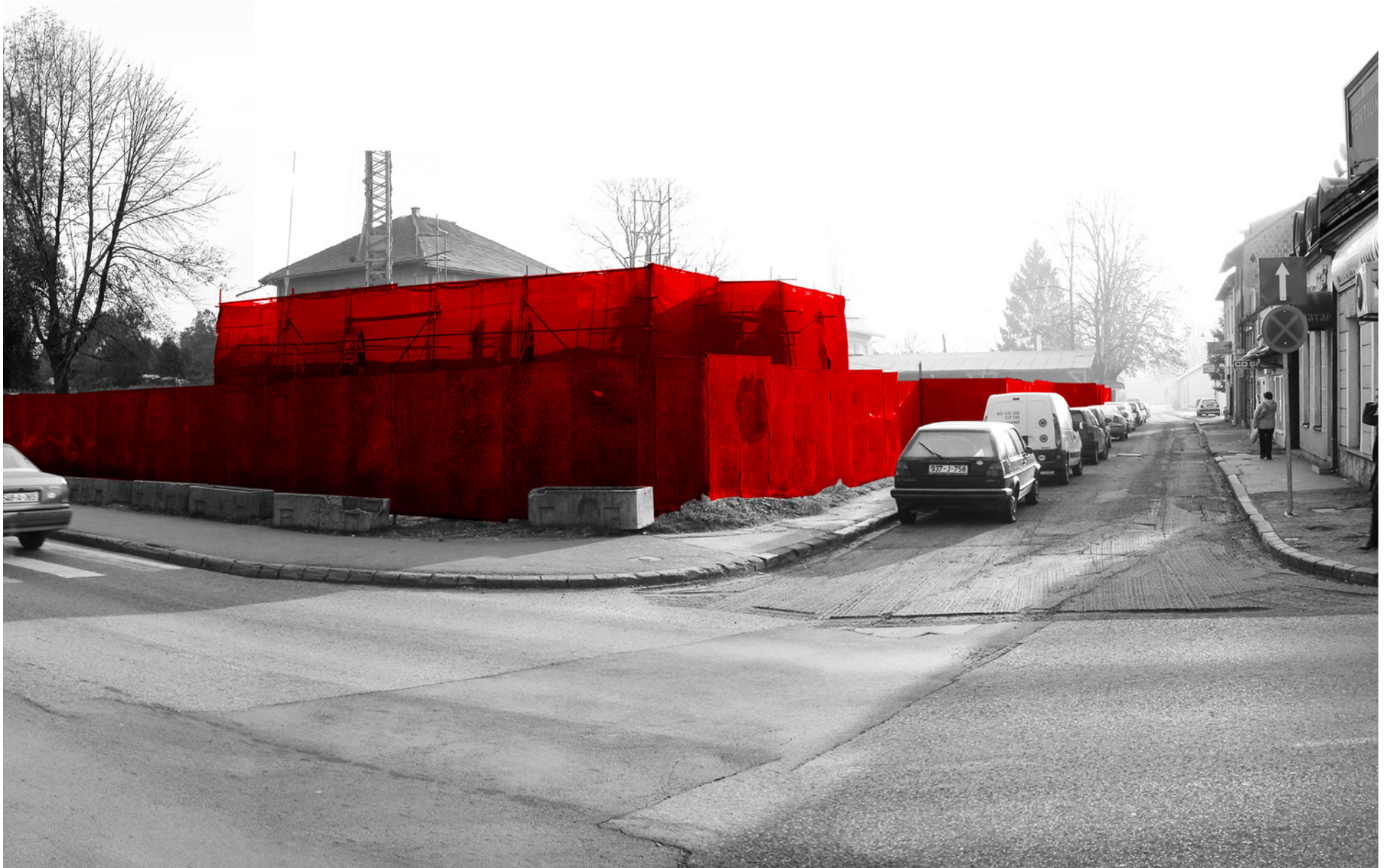
banja luka:

selected site: the former grounds of ferhadija mosque

In this thesis, the site chosen for the city of Banja Luka is the former grounds of the Ferhadija mosque which was destroyed during the civil war in Bosnia.

Due to its historic distinction, international recognition and its location, it is a perfect site to start the city's reconstruction. It is located in the city center, along Skendera Kulenovica Street, which is surrounded by retail on both sides. However, the retail is interrupted by an undeveloped green space adjacent to the site and within the site itself. The proposal for the former Ferhadija mosque site is to continue retail spaces along Skendera Kulenovica in order to maintain this strong retail component.

However, the design will distinguish the former grounds of Ferhadija mosque from its surrounding context and invite passerbys into the new gathering space where the mosque once stood.



ferhadija mosque: history

The Ferhadija mosque was built in 1579 in a classical Ottoman style by an unknown architect, a student of Mimar Sinan, one of the greatest of all Ottoman architects. The mosque was commissioned by the Bosnian Sanjak-bey Ferhat-paša Sokolovic. It represented one of the greatest masterpieces of Bosnian architecture of the 16th century and it served as an icon for the city of Banja Luka. The Ferhadija mosque complex, located in the city center, also included three small adjacent mausoleums, a central fountain, stone and wrought iron fence with the small fountain on the corner. Built in a modest scale as it was common for structures of this type in Bosnia and Herzegovina the mosque was 18 m (59 ft) in width and 14 m (46 ft) in length while the main dome was 18 m (59 ft) high. The minaret was 43 m (141 ft) high.

The Ferhadija mosque was destroyed on May 7, 1993, along with other fifteen mosques that were destroyed in the city of Banja Luka during the Bosnian war.

image on right:
ferhadija mosque prior to demolition
image below:
ferhadija mosque after demolition



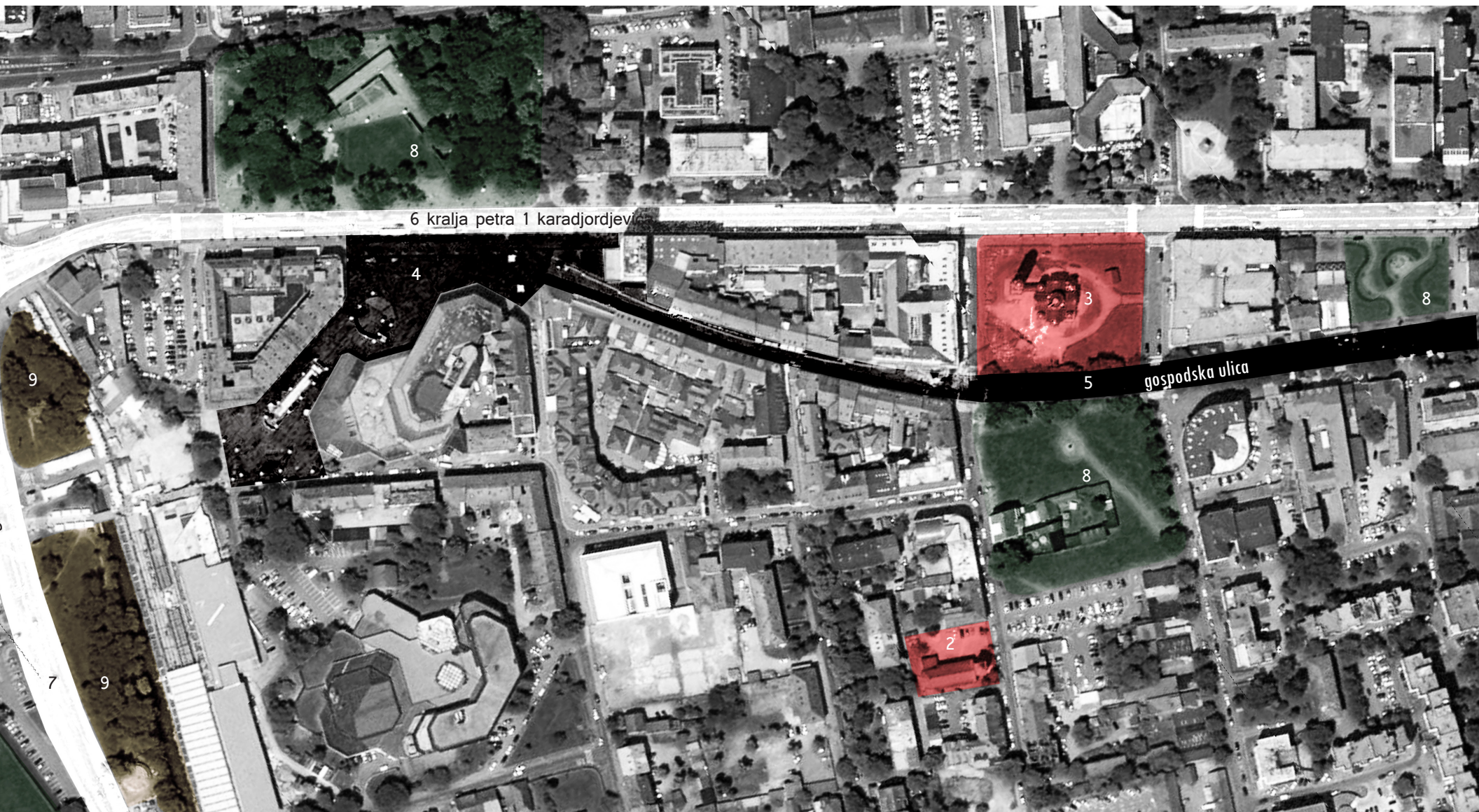
site analysis

site location. important urban connections

In the initial stage of design, it is important to keep in mind the connections to both the catholic and orthodox churches nearby and attempt to unite them through urban design.

1. ferhadija, the chosen site
2. catholic church
3. orthodox church
4. main public plaza
5. pedestrian throughfare/public space
6. main retail/vehicular throughfare
7. main street
8. green/public space
9. undeveloped/open space





images of the site:
showing existing condition and its surrounding context



image taken from the site facing streetscape along skendera kulenovica street



top view of the site taken from a residential building across skendera kulenovica street



views of the street adjacent to the site

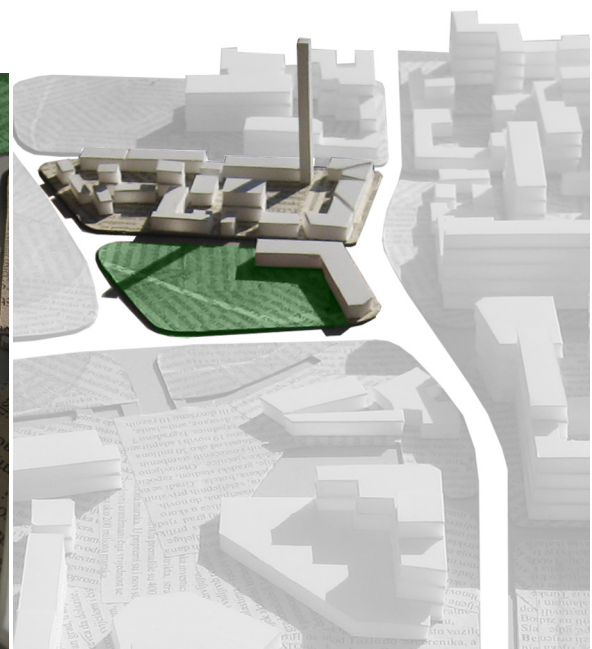
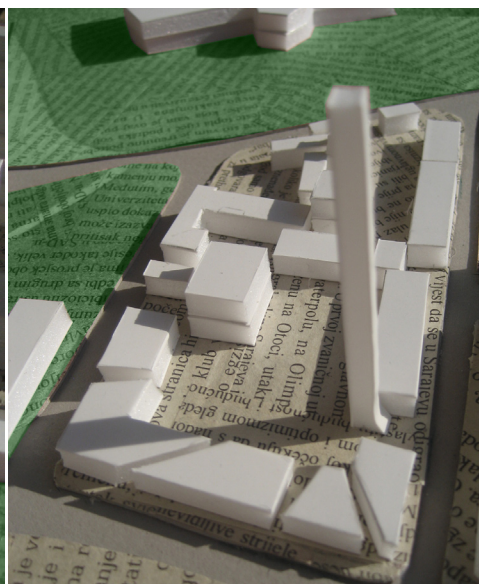


proposal:
site plan

1. voids, former frounds of Ferhadija mosque
2. the tower
3. muslim place of worship
4. plaza/civic space
5. retail along the main street
6. park adjacent to the site



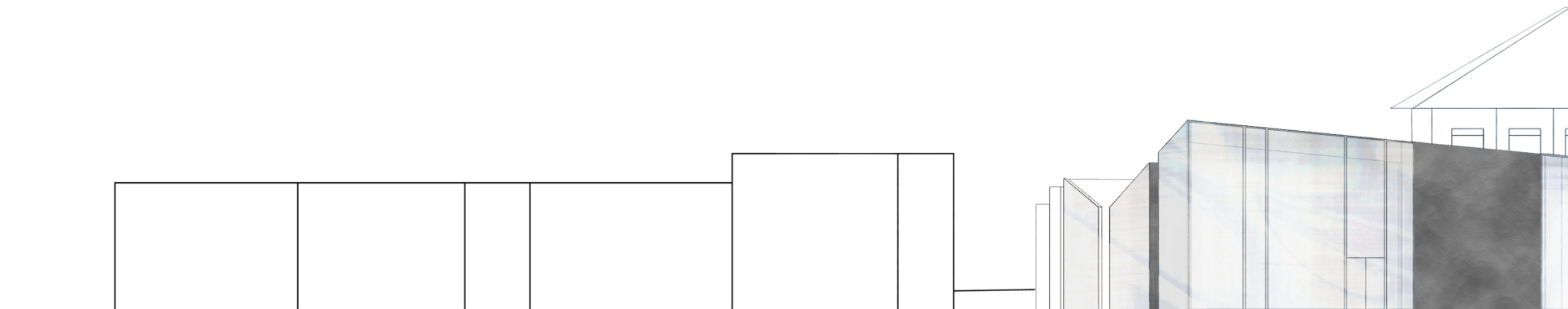
site model



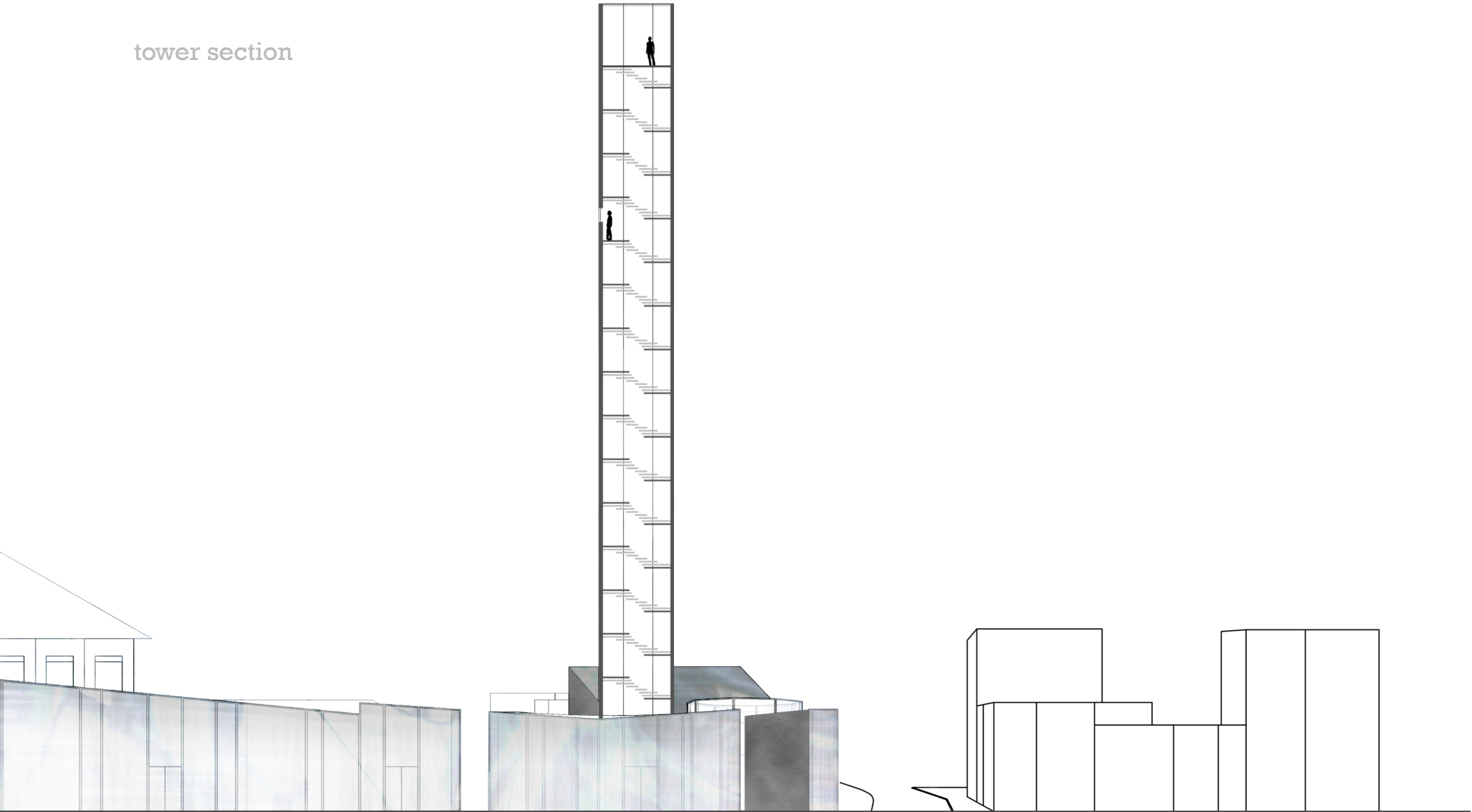
street elevation

Of the areas in which the mosque used to sit, the only part that this thesis proposes to rebuild is where the minaret once stood; however, it is now a tower designed with a means of reuniting all three ethnicities, that until this war lived together for many centuries.

Through the use of openings, the tower will allow for visual connection to all of the churches and mosques within the city of Banja Luka. The very top of the tower will only be opened to the sky, allowing for a reflective moment. Below is a section that shows this experience.



tower section



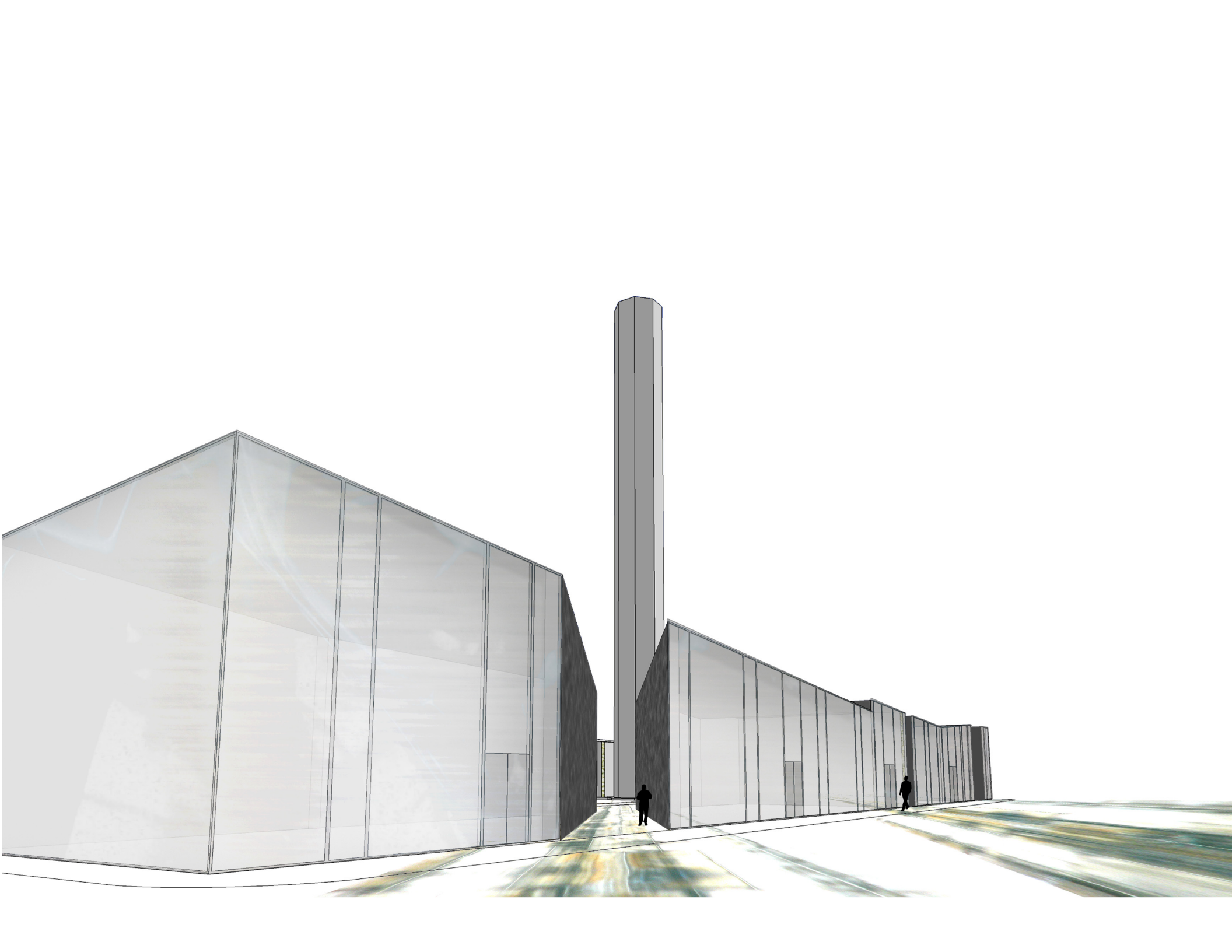
angled cuts through retail space leading to the tower

The Ferhadija mosque was once the catalyst and the foundation for the development of city of Banja Luka. It was a city that acknowledged all of its ethnic groups: Croats, Serbs, Jews and Muslims. However, due to the recent war, this situation has changed. The city is no longer a comprehensive compilation of multiethnic groups; instead Croats and Muslims were forced to leave the city. Banja Luka still remains predominantly Serbian with a very low population of Muslims. For this very reason and because religion is not what it used to be to the current residents of Banja Luka, this thesis does not propose to rebuild a mosque. Furthermore, even though the physical war is over, there still exists a silent war between the muslims, croats, and serbs.

Instead, this thesis challenges and encourages the design of spaces that will be used by all three ethnicities. One means of bringing people to this site is through the use of retail, which also surrounds the site since it is located in the city center of Banja Luka. Through the use of form and materials, the idea is to create a civic space in which all people will gather, but in a way that will also respect the grounds in which the mosque used to sit.

The actual perimeters in which the mosque stood are left as void spaces, sunk lower into the ground in an effort to symbolize change and that something was once there that no longer exists. These void spaces can now be considered as spaces for gathering or reflection.

However, the location of the minaret and one of the fountains in the front are now built to serve the community.



it is through the lens of architecture that one can perceive destruction

it is through architecture that we see the effects that economical stress and racial tension had on the city- vacant land, abandoned buildings as well as unfinished projects, all serve as evidence of the city's past and current struggles

1. GM
2. derelict industrial space
3. an unemployed blue-collar worker
4. a destroyed pathway



atwater st

2

3

4

detroit

selected site. the former j.l. hudson department store

In this thesis, the site chosen for the city of Detroit is the former grounds of the J.L. Hudson department store which was also destroyed, but in a controlled manner due to the past economic issues that the city of Detroit faced and is still facing today.



j.l. hudson history

J. L. Hudson's Department Store was opened in 1911 and the store thrived during the growth of Detroit and the auto industry during the first half of the 20th century. J. L. Hudson's Department store was an icon of Detroit and at its time was the world's tallest department store. It was a symbol of 'urban and entrepreneurial' American history, located on Woodward avenue downtown Detroit covering an area of a full block.

In 1954, Hudson's expanded into the suburbs of Detroit, with an anchor store at Northland Mall, which at time was the largest shopping center in the United States. Due to white flight and businesses moving out to the suburbs the Hudson's store in downtown Detroit closed on January 17, 1983. It remained empty until it was imploded by controlled demolition on October 24, 1998.



image on right:
j.l. hudson decorated with
the largest american flag ever made



image below:
j.l. hudson during demolition



site analysis

site location. important urban connections

1. former site of j l hudson department store
2. detroit library
3. capitol park
4. harmonie park
5. campus martious
6. grand circus park
7. woodward. main vehicular throughfare
8. people mover





images of the site:

below is an image referencing the site's proximity to the people mover



eye-level view of site at intersection of woodward and grand river ave



below are images taken from the site facing woodward ave

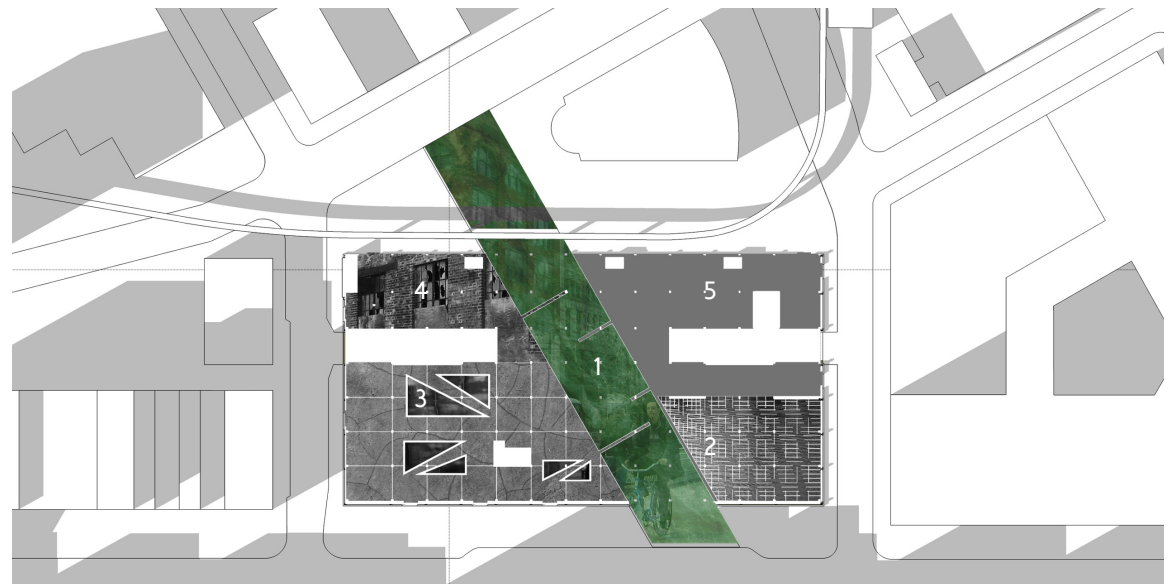


intersection of woodward and grand river. main corner

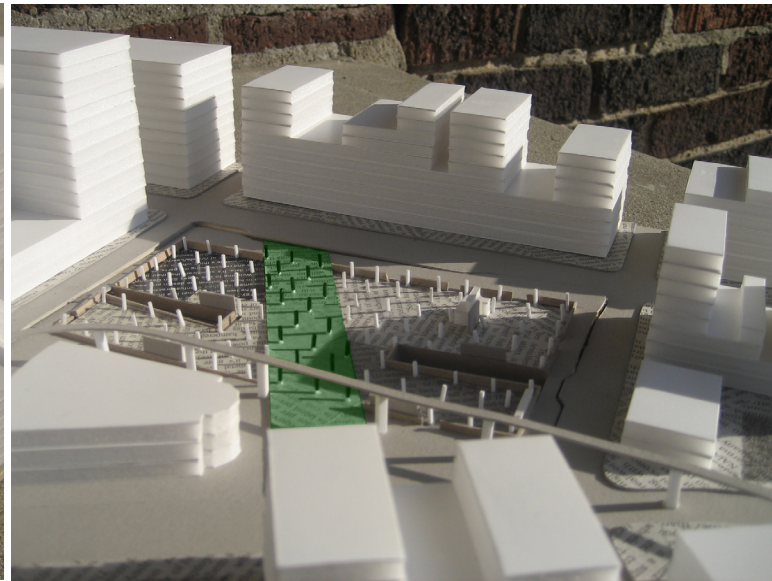
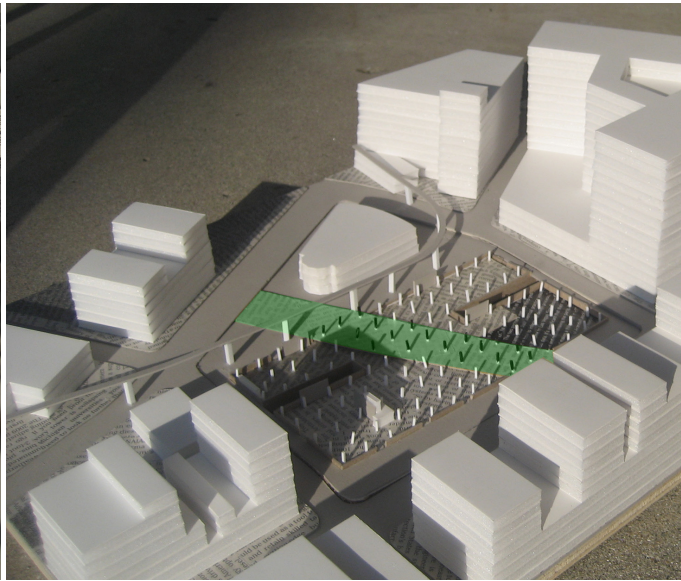


proposal for detroit:
site plan

1. soft scape. geenway
connection to libaray
connection to capitol and harmonie parks
2. water fountain
3. refelcting pools
4. collection of bricks
from demolished buildings within Detroit
5. hardscape



site model



softscape. hardscape

The former grounds of the J.L. Hudson department store now is a civic space that will house interactive screens of not only Banja Luka, but numerous cities that have undergone destruction as well, such as Bam, Iran; New Orleans, Louisiana; Baghdad, Iraq; Mostar, also located in Bosnia.

Besides these screens, there will not be build or rebuild structures on the site. Rather, the existing columns that are representative of Detroit's past will stand as a memory to the once biggest department store as well as to the new development that failed to be built. The columns will be painted yellow to have a visual impact to their significance.



experience

Water plays an important role in this site as a sign of life and rebirth through fountains and reflecting pools.



conclusion:
rethinking reconstruction

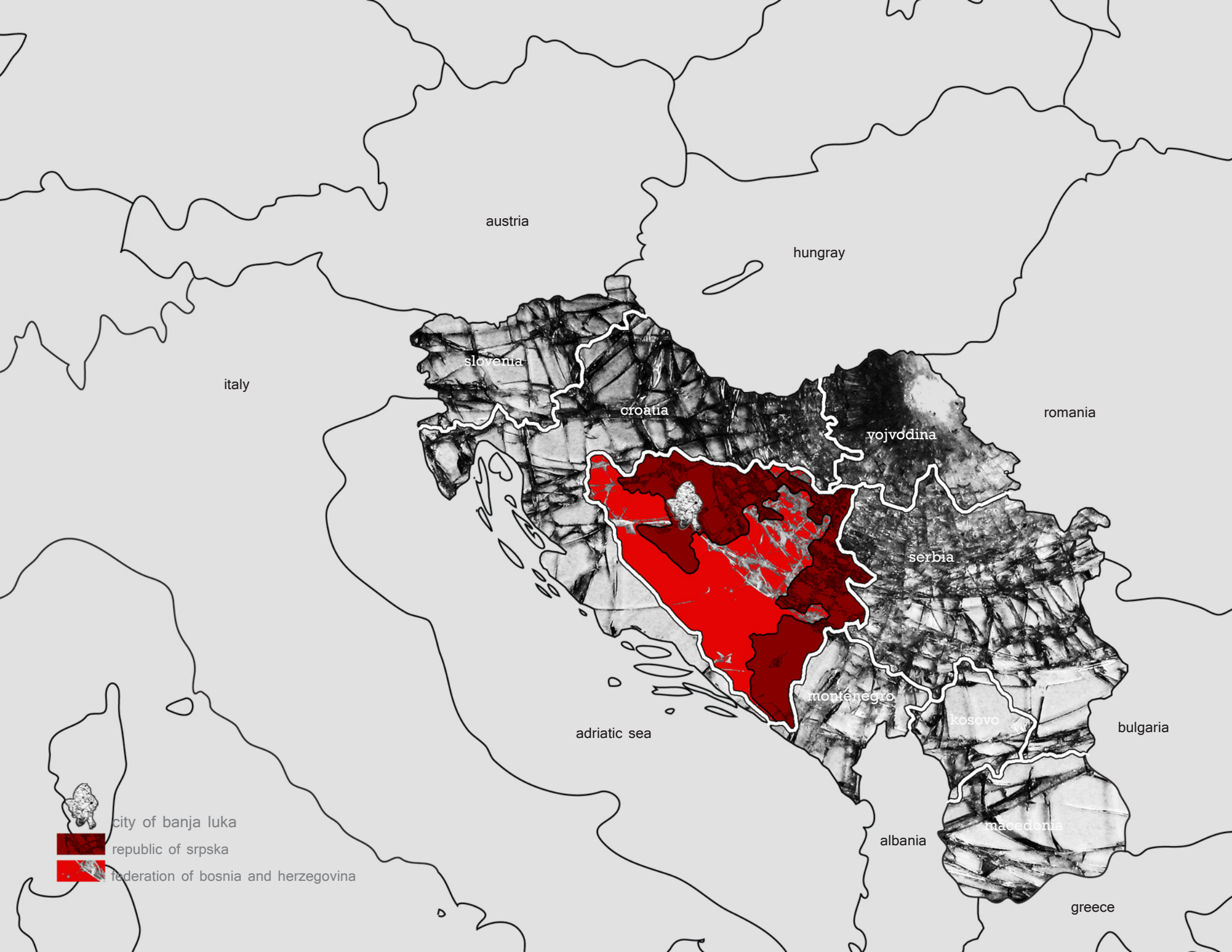
This thesis wishes to introduce strategies of re-growth for post-destruction cities that do not focus on bringing them back to where they once were, but instead focus on where they are now as well as their current needs - while still acknowledging and even celebrating the past in an effort to look forward.




The hope is to bring people together through these design strategies, rebuilding a city not only through mortar and bricks, but more importantly through communication.

appendix I
history of bosnia. banja luka
images of banja luka

bosnia and herzegovina: timeline. map. history

- 9 AD Bosnia first mentioned under Roman Empire
- 900 - 1180 Bosnia is under Byzantine rule
- 1180 - 1232 independent Bosnia
- 1232 - 1250 Bosnia under Hungarian control
 - 1377 Bosnia becomes a monarchy under the rule of king Tvrtko
 - 1389 Kosovo battle, Bosnian helping Serbia - defeated by Turks
- 1463 - 1878 Bosnia under Ottoman Empire
- 1878 - 1908 Bosnia occupied by Austro-Hungarian rule
 - 1908 Bosnia is annexed by Austria-Hungary
- 1908 - 1914 Bosnia under Austro-Hungarian rule
- 1914 - 1918 WWI
 - 1918 end of German, Russian, Ottoman and Austro-Hungarian Empires
 - 1920 Bosnia becomes part of Kingdom of Serbs, Croats and Slovenes
 - 1929 Kingdom of Yugoslavia
- 1939 - 1945 WWII
 - 1941 Kingdom of Yugoslavia is invaded by German forces
- 1943 - 1980 Josip Broz Tito lead the Kingdom of Yugoslavia
 - 1945 Partizans, anti-fasist forces win the battle against Germans, Kingdom of Yugoslavia becomes federative people's Republic of Yugoslavia: 6 republics and 2 provinces
 - 1974 Tito named president for life, 8 representatives from each republic
 - 1980 Tito dies
 - 1984 elections - 64% of Bosnian people vote for independence of Bosnia
 - 1989 Slobodan Milosevic becomes president of Serbia
 - 1990 misagreements between republics, Slovenia and Croatia leave congress - process of independence
 - 1991 Milosevic and Tudjman agree to split Bosnia in half
 - 1992 Bosnia declares independence - WAR
 - 1995 Milosevic, Tudjman and Izedbegovic with Richard Holbrooke and Wesley Clark sign Dayton Peace Agreement



-  city of banja luka
-  republic of srpska
-  federation of bosnia and herzegovina

The independent name of Bosnia and Herzegovina has been mentioned since about 1000 A.D. and since then it functioned as a state, country or province. Bosnia was settled by the Slavs during the 6th and 7th centuries, and was then Christianized in the 9th and 10th centuries. In the 14th century, the Ottoman Empire conquered the region and ruled for the next 400 years until the beginning of the Austrian rule. During this period, many Bosnian Christians (Croats and Serbs) converted to Islam. It is important to mention that this Turkish invasion, although culturally shocking, used various methods to achieve unification within the countries that it conquered. Despite its dominance, the Turks never forced the citizens of Bosnia and Herzegovina into linguistic, ethnic nor religious assimilations. The Islamic country of Turkey was tolerant of freedom for all religions as long as they acknowledged the Turkish Empire. It is also important to mention that the Turks did not rule in a tyrannous manner. People converted to Islam only on their own accord with the one exception of utilizing Christian boys for the Turkish army. The Turks believed that males without a family or a sense of belonging would be true fighters for the only thing they know, or in this case the power of the Ottoman Empire. As mentioned, tolerance was shown for followers of other religions to a certain extent allowing them to preserve their identities; however, they were still considered second class citizens. For this reason, many people voluntarily chose to convert to Islam simply so they could receive the recognition and privileges offered to the followers of Islam.

However, the long period of the Ottoman Empire eventually came to an end with an uprising in 1875-8 when Bosnia's rule was taken by the Austro-Hungarian Empire and remained part of this empire for forty years.



Just like the Ottoman Empire, Austro-Hungarians tolerated the three different identities - Croats, Muslims and Serbs, which provided a state of stability throughout the country by forcing the nation to function cohesively.



By 1918 the Austro-Hungarian Empire no longer existed and the South Slav lands became united for the first time at the end of WWI. At this time, the official name became the Kingdom of Serbs, Croats and Slovenes. After eleven years the name was changed to the Kingdom of Yugoslavia which stretched from the Western Balkans to Central Europe. It was formed by Croatia, Slovenia, Bosnia and Herzegovina, Serbia and Montenegro, along with the region of Kosovo, Vojvodina and Macedonia which at the time were part of Serbia.

In the very beginning of WWII, Yugoslavia was occupied by the Nazi regime and reorganized into four provinces under the foreign rule. However, most people voted against the Nazi regime and under the leadership of Josip Broz Tito, who organized the anti-fascist resistance movement known as Yugoslav Partisans, defeated the German army.

Yugoslavia, from 1945 until 1990, remained a socialist country as opposed to other countries on the Eastern Bloc; however, it was led by the Communist Party. Unlike other countries, Yugoslavia was situated in between the Western World and the Soviet Rule, for the most part free and united, including the diverse, at the time, republic of Bosnia and Herzegovina. Yugoslavia's communist president Tito ruled and had held the federation together allowing the people of Bosnia and Herzegovina to live a peaceful existence until his death in 1980.



After Tito's death, ethnic tensions started to grow in Yugoslavia. Towards the end of the 1980's, the Serbian leader, Slobodan Milosevic, came to power and drafted a memorandum concerning the position of Serbs as the most numerous people in Yugoslavia. He started to convince them that Serbs being the dominant identity of Yugoslavia needed to bring forth all the decisions concerning the country; in other words, using Yugoslavia as a metaphor for Greater Serbia. This ideology among other officials escalated to the breakup of Yugoslavia. As a result, the republics of Yugoslavia, Croatia, Slovenia, and Macedonia declared independence in 1991, and were recognized internationally. It was easily implemented because those republics were generally composed of one primarily dominant ethnic group unlike Bosnia.

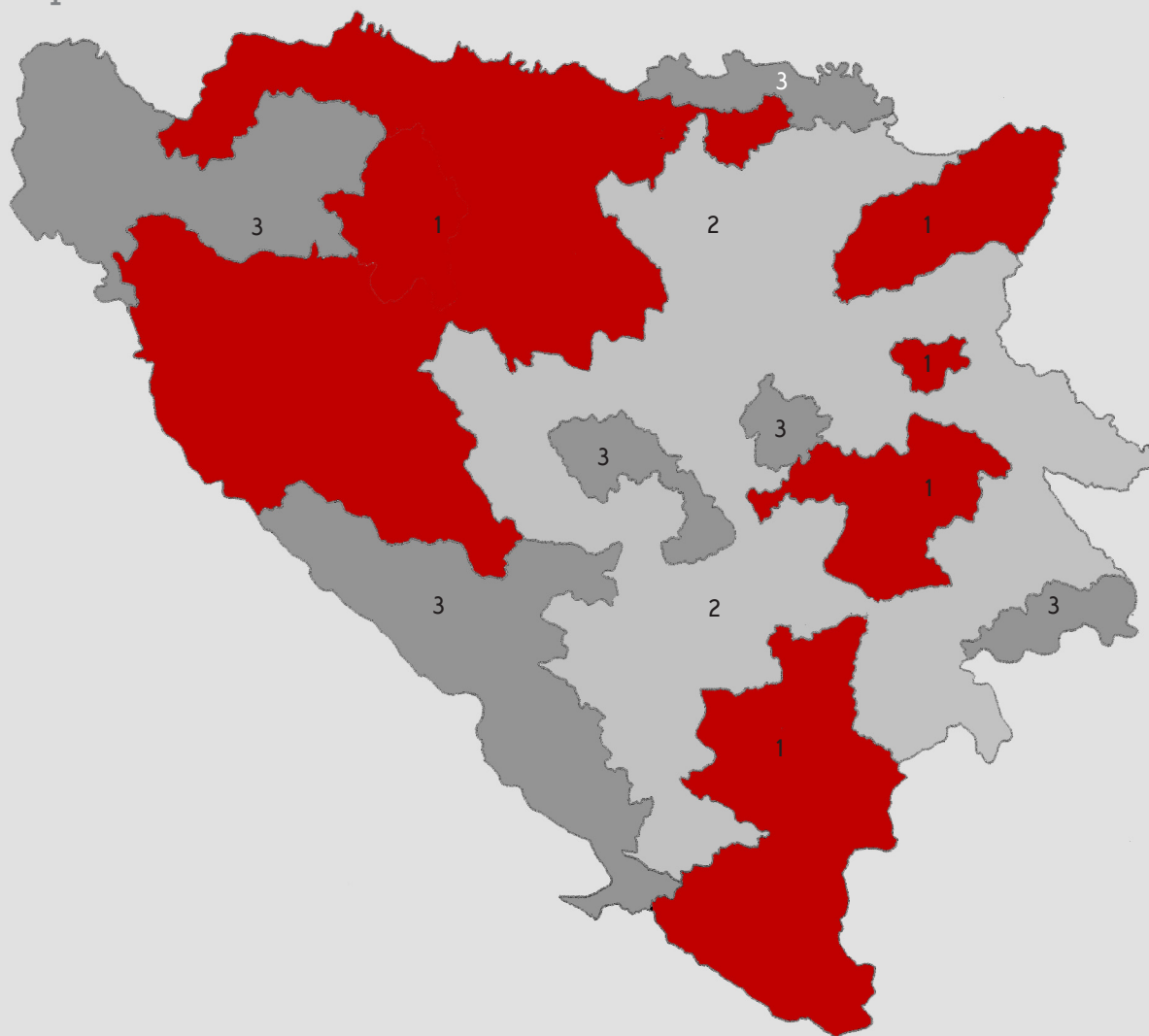
In fact, Bosnia had the most complex mixture of religious traditions with 44% Muslims, 31% Serbs, 17% Croats and 13% others. So when it came to declaring the independence of Bosnia and Herzegovina, the country held a referendum on independence in 1992 with the following question: "Are you in favor of a sovereign and independent Bosnia and Herzegovina, a state of equal citizens and nations, of Muslims, Serbs, Croats and others who live in it?" The Serbian leader actually forbade Serbs to vote due to their vision of annexing Bosnia and Herzegovina to Serbia. Therefore, only 64% of the population including some Serbs voted and 99.4 percent voted in the favor of independence for Bosnia and Herzegovina. This created great tension within the Serbian community as they saw themselves as well as the land they lived on as part of 'Greater Serbia'. Therefore, the very same day that Europe recognized Bosnia and Herzegovina as an independent country – the war started. At this point, a peaceful existence between these three distinct ethnic identities came to an end and was forgotten; it was now a time of blood shedding and

massacres and, for the first time in Bosnia, neighbors killing neighbors. In 1995, the Dayton Agreement was signed by Serbian President Slobodan Milosevic, Croatian President Franjo Tudjman and Bosnian President Alija Izetbegovic to put an end to this horrific war. This agreement affirmed Sarajevo as the capital and divided Bosnia and Herzegovina into two separate entities; the Republika Srpska and the Federation of Bosnia. The Serbs, in control of the Republika Srpska, were rewarded with 49% of the territory, leaving both Muslims and Croats with the remaining 51% of the country. Many Bosnians still feel betrayed for such partition of their country and the fact that instead of the Serbs being punished, they were rewarded with the land that once belonged to all three ethnic groups, now calling it their own territory.

However, many people were forced to leave their homes.... Serbs, Muslims and Croats...

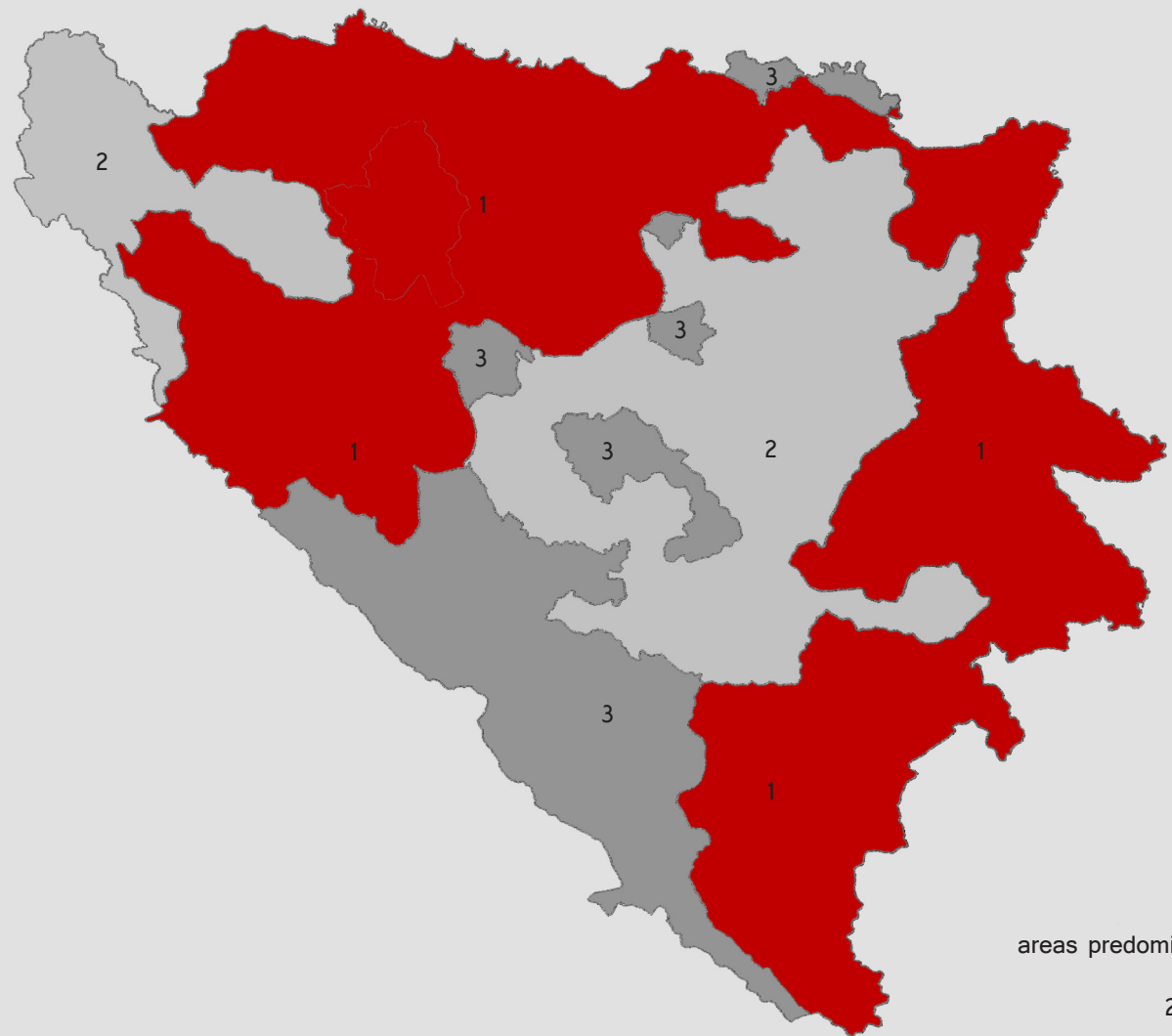


bosnia and herzegovina:
map of ethnic distribution before war



areas perdominated by
1. Serbs
2. Muslims
3. Croats

map of ethnic distribution after war



areas predominated by
1. Serbs
2. Muslims
3. Croats

banja luka: history. map

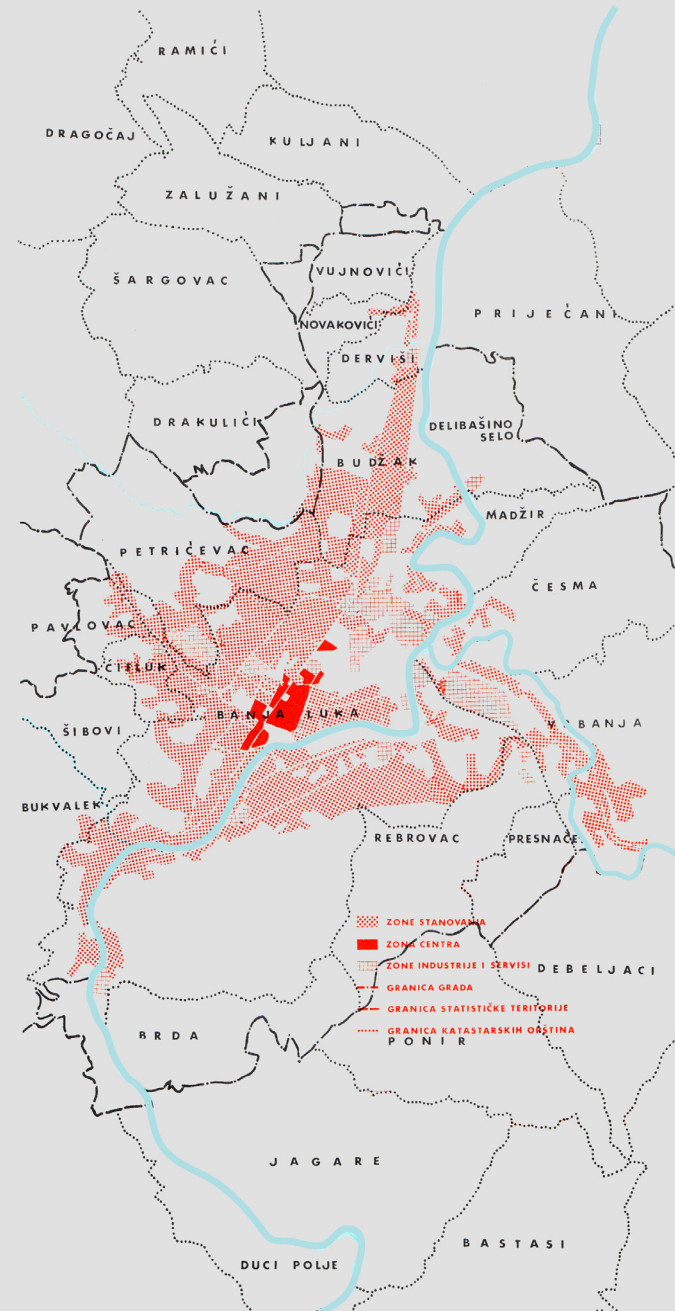
Banja Luka was mentioned for the first time in 1494 by croatian-hungarian king Vladislav II. Before this, in 1320, it was referred to as the city of Vrbas. Its history, however, dates back to ancient times.

The first few centuries hold substantial evidence of Roman presence, including an old fort - "Kastel" located in the center of the city. The Romans built a fortress here to protect trade route from Salona to Servitium that passed through the city. Slavs settled the area in the 7th century A.D. When the Roman Empire collapsed, the Slavs took over.

The city became important after the 15th century. It came under Ottoman rule when the Ottoman Empire took control of Bosnia in 1510. Once the Ottomans finally controlled the town, they gave it a distinct oriental flavor. Ferhat-pasa Sokolovic is one of the founders of Banja Luka's town core. Between 1566 and 1574 he built over 200 structures such as artisan and sales shops to wheat warehouses, baths and mosques including Ferhadija, the mosque. It was the temporary capital of Bosnia from 1588 to 1638 and the scene of many battles between Austrian and Ottoman warfare. Along with the rest of Bosnia and Herzegovina, it came under the control of Austrian-Hungarian Empire in 1878. They rapidly modernized the town, building factories and connecting it to Vienna and other capital cities. The town expanded tremendously in the 20th century. This led to a modern city, which after World War I became the capital of Vrbas Banovina, a province of the Kingdom of Yugoslavia. During World War II, Banja Luka was occupied most by the Nazi regime.

From 1992 to 1995 it was again a scene of conflict during the civil war in Bosnia and Herzegovina. The city underwent considerable changes during the Yugoslav wars. Bosniak and Croat residents were forced to leave the city. Many Serbs from the outlying countryside moved to the city during the war now making it a predominately Serb town. Upon the declaration of establishment of Republika Srpska, Banja Luka became the administrative capital of the Republika Srpska. It is the second largest city in Bosnia and Herzegovina and by far the largest city in the northwest. This beautiful town is surrounded by rolling green hills and is split in two by the Vrbas, a very rough river.

image on right:
map of banja luka. city center and the sur-
rounding area



images of banja luka:
city center. geen/public space



appendix II
history of detroit

detroit: timeline. map. history

- 1701 Detroit is founded by Antoine de Lamothe Cadillac
- 1815 Detroit receives city status with population of 2,000 citizens
- 1850 industry and rapid growth
- 1863 first riots of angry whites in Detroit, following Lincoln's emancipation proclamation
- 1896 Charles King of Detroit is the first person to test drive a gasoline-powered automobile in Michigan
Henry Ford drives his gasoline-powered quadricycle
- 1900 Ransom E. Olds builds the first automobile factory and becomes a millionaire within two years
- 1903 Ford Motor Company is founded
- 1908 Model T is introduced; General Motors is founded
- 1909 Woodward Avenue becomes the first street in US. to be paved with asphalt
- 1911 J.L. Hudson's Department store opens in a high-rise building
- 1913 Ford introduces the assembly line
- 1917 Ford builds the River Rouge factory
- 1921 GM constructs the world largest office building on Grand Boulevard
- 1924 Chrysler Corporation is founded
- 1928 Chrysler Corporation buys Dodge Brothers to become third largest automobile manufacturer behind Ford and GM
- 1932-1941 the automobile workers' unions gain their first wage agreements after staging hunger strikes and demonstrations, allowing them to earn the highest wages in USA
- 1941-1945 factories switch to military production. Detroit becomes country's largest producer of war materials, "arsenal of democracy" women take on the industrial jobs
300,000 people from the southern states move to the city;
racism and housing shortages
- 1943 riot
- 1950-1960 blacks move to Detroit from the south; whites flee to the suburbs
- 1953 Detroit's population reaches its high point
- 1954 Northland Mall opens, first suburban mall in the US.
- 1956 Detroit's streetcar system is closed down

- construction of 41,000 miles of highways, using 90% of federal financing
- 1959 Berry Gordy jr. becomes the founder of Motown records
- 1960 Motown record corporation as one of the nation's most important record labels
- 1963 MLK leads 125,000 marchers down Detroit's Woodward avenue in a "walk to freedom" demonstration
- 1967 riots begin after police raid Blind Pig, a club on 12th street
more than 2,500 stores are set on fire, 43 people killed
and more than 7,000 arrested
- 1972 Motown records move to Los Angeles
- 1980 blacks are majority for the first time in Detroit with 64.3% of the total population
half of the men are unable to reach the normal labor market
- 1984 highest number of arson-related fires
- 1985 J.L. Hudson, last department store in Detroit closes
- 1990 estimates 60,000 homeless people and 15,000 unoccupied buildings in Detroit



Detroit is an example of a city that has undergone dramatic urban and industrial expansion in the 19th and the beginning of the 20th centuries. According to Thomas J. Sugrue, in the book, *The Origins of Urban Crisis*, Detroit was the very essence of American industry and its focus was not merely the automotive industry, but also various others like stove making, brewing, furniture building as well as chemical companies such as aircraft part fabricators, oil refineries, salt mines, steel mills, garment manufacturers, food processing plants, the largest pharmaceutical manufacturer in the world and a major producer of adding machines and typewriters.

Due to the industrialization of the city, Detroit became a destination for those seeking employment, especially for blacks from the South who were trying to escape cruel treatment and were looking for a better future. With the mentality that it was very important to own land; many people migrated to the North because it promised stable and better paying jobs that could eventually allow them to afford the purchase of property.





Henry Ford, among others, offered higher wages for blacks and therefore attracted them to come to Detroit with the hopes of improving their living standards as well as to gain political freedom. However, despite available work, Detroit was very segregated. People of color were mistreated; there was always racial tension and unrest. Blacks were confined to the lowest paying and the most insecure jobs, making home ownership impossible and although Detroit had affordable homes for blue collar workers, blacks were not even allowed into the private real estate markets. They were not given loans, and were actually charged more for monthly rent than whites. It was due to this racial discrimination and the unequal treatment of black people, that urban uprisings became a part of Detroit's history.

Detroit's first urban uprising took place as early as 1863 and was clearly based on racial tension. In 1943, another uprising occurred in the city of Detroit, where white mobs chased, attacked and murdered blacks along Woodward Avenue as well as in other parts of the city. This uprising happened at the time of "increasing black and white competition for jobs and housing and by 1967, discrimination and deindustrialization had ensured that blacks had lost the competition. White resistance and white flight left a bitter legacy that galvanized the black protest in the 1960's" (Sugrue 260). This led to the largest and most brutal urban uprising in 1967. After five continuous days of violence, many people were killed, arrested and large amounts of property was destroyed – still visible through vacant lots and abandoned structures today. Once a booming city due to its automotive industry and with great future potential, Detroit is now left with many abandoned and empty structures awaiting demolition.

bibliography:

Berens, Gayle, and Alexander Garvin. *Urban Parks and Open Space*. Washington, D.C.: Urban Land Institute, 1997.

Charlesworth, Esther. *Architects Without Frontiers: War, Reconstruction and Design Responsibility*. Oxford, UK: Elsevier Ltd., 2006.

Ed, Bryan Bell. *Good Deeds, Good Design: Community Service through Architecture*. New York: Princeton Architectural Press, 2004.

Fitch, James Marston. *Historic Preservation Curatorial Management of the Built World*. New York: McGraw-Hill, 1982.

Hauser, Michael, and Marianne Weldon. *Hudson's: Detroit's Legendary Department Store*. Charleston, SC: Arcadia Publishing, 2004.

Hayden, Dolores. *The Power of Place: Urban Landscapes as Public History*. Cambridge, MA: The M.I.T Press, 1995.

Herron, Jerry. *Afterculture: Detroit and Humiliation of History*. 1995.

Lynch, Kevin. *The Image of the City*. Cambridge, MA : M.I.T. Press, Harvard Univ. Press, 1960.

Page, Max. *Giving Preservation a History: Histories of Historic Preservation in the United States*. New York: Routledge, 2003.

Rational Architecture Rationelle. The Reconstruction of the European City. Bruxelles: Archives D'Architecture Moderne, 1978.

Reed, Peter. *Groundswell: Constructing the Contemporary Landscape*. New York: The Museum of Modern Art, 2006.

Robbins, Edward. *Shaping the City: Studies in History, Theory and Urban Design*. New York: Routledge, 2004.

Seymour, Whitney North. *Small Urban Spaces: The Philosophy, Design, Sociology, and Politics of Vest-Pocket Parks and Other Small Urban Open Spaces*. New York City: New York University Press, 1969.

Spens, Michael. *Landscape Transformed*. London: Academy Editions, 1996.
Sugrue, Thomas J. *The Origins of the Urban Crisis: Race and Inequality in Postwar Detroit*. New Jersey: Princeton University Press, 2005.

Tung, Anthony M. *Preserving the World's Great Cities: The Destruction and Renewal of the Historic Metropolis*. New York: Clarkson Potter, 2001.

Vergara, Camilo Jose. *American Ruins*. New York: The Monacelli Press, Inc., 1999.

Vergara, Camilo Jose. *The New American Ghetto*. New Jersey: Rutgers University Press, 1995.

Whyte, William H. *City Rediscovering the Center*. New York: Bantam Doubleday Dell Publishing Group, Inc., 1990.

Wigley, Mark. "Leaks." Volume 4, 2005: 24-30.

Woods, Lebbeus. *Radical Reconstruction*. New York: Princeton Architectural Press, 1997.