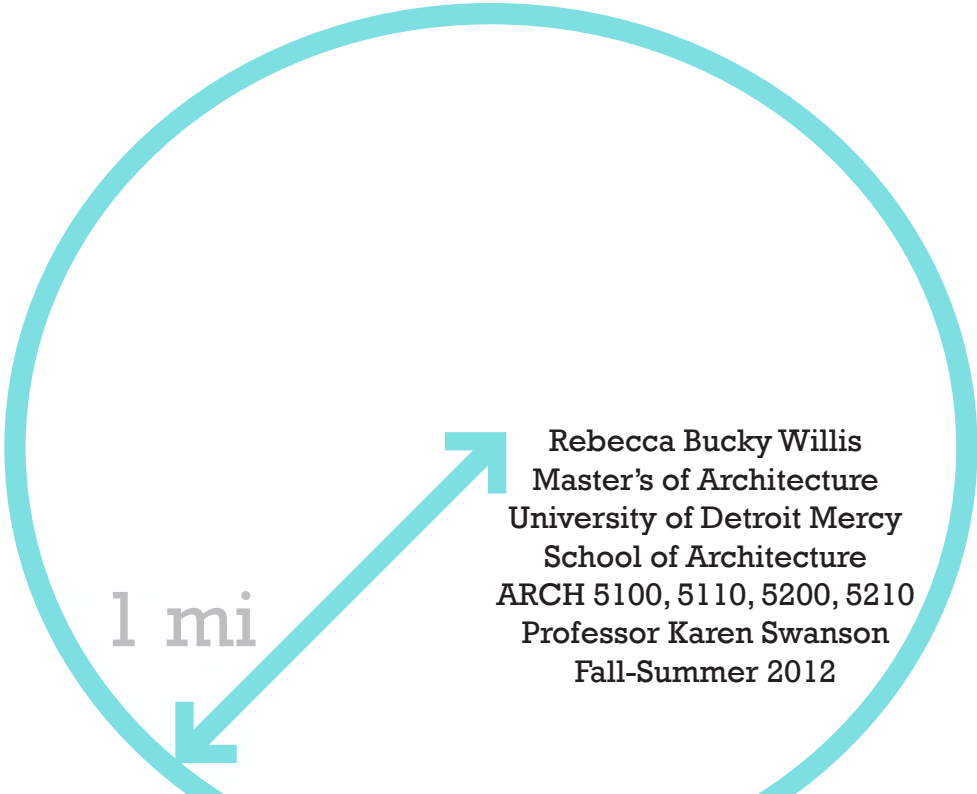


Bleeding Heart Design

Towards an altruistic design process.





1 mi

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Interact with this book!



Observe the images with this symbol as a configuration of dots or try to find the original image within the abstraction.



This symbol, which means that the matters of the heart should be fervid, appears 15 times throughout this book. Try to find them all!



Write interesting resources, websites, projects, thoughts, etc. for the next reader or stick a post-it note with your comments on any page.



Initial and date the last page of this book to allow future readers to see its history.



And enjoy the random tidbits peppered throughout the book!

“ I did not compose my work as one might put on a church vestment... rather it sprung from the truly fervent faith of my heart, such as I have felt it since my childhood. ”

- Franz Liszt



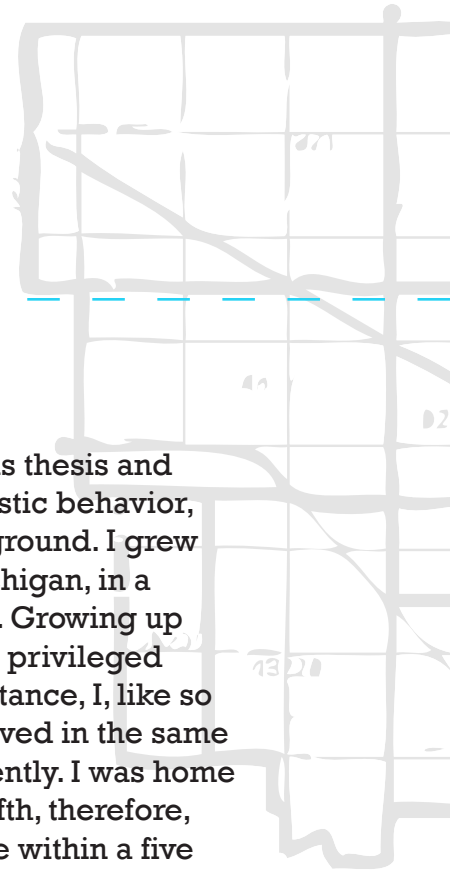
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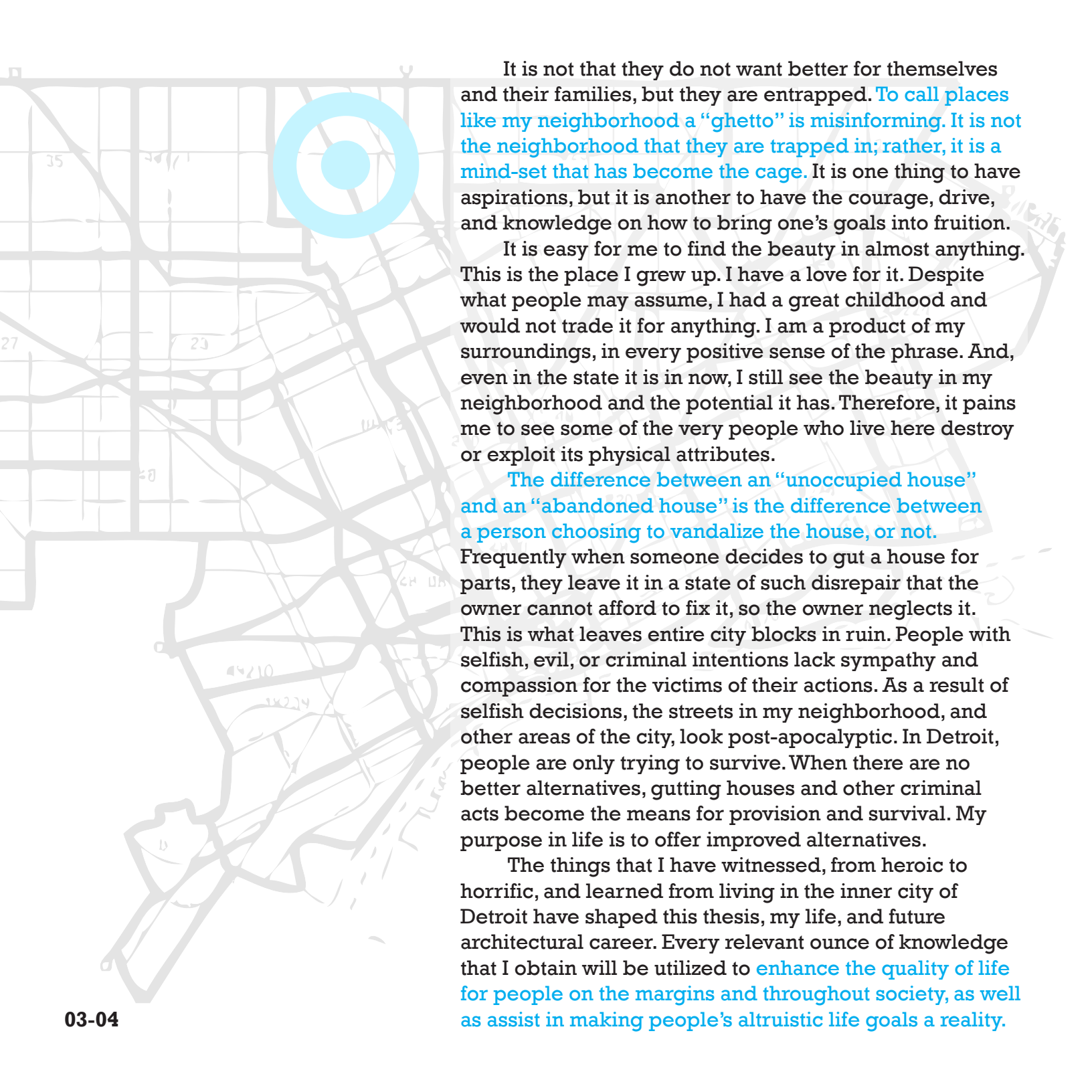
Preface

Ethnological Study!

To understand the derivation of this thesis and the origins of my fanaticism over altruistic behavior, it is important to know about my background. I grew up on the northeast side of Detroit, Michigan, in a neighborhood called Lindale Gardens. Growing up in the inner city of Detroit, to me, was a privileged experience not many have had. For instance, I, like so few of my neighborhood peers, have lived in the same house all of my life and live there currently. I was home schooled from first grade through twelfth, therefore, I spent the greater part of my existence within a five block radius.

Imagine standing in one spot for 22 years and watching structures and lives decompose around you. That has, in essence, been my life in Lindale Gardens. After so many years, I began to see a pattern from the characteristics of the people who lived around me. The majority of people in my community, and in other areas of Detroit, live to simply “get by”. They do whatever they have to do to make ends meet: work dead end jobs, rely on government assistance, perform criminal acts, and more. Often times the “next generation” does exactly, or worse than, what the generation before them did. There is a sad irony in seeing a substance abusers son grow up and become a drug dealer. It is a cruel succession that is rarely altered.





It is not that they do not want better for themselves and their families, but they are entrapped. **To call places like my neighborhood a “ghetto” is misinforming. It is not the neighborhood that they are trapped in; rather, it is a mind-set that has become the cage.** It is one thing to have aspirations, but it is another to have the courage, drive, and knowledge on how to bring one’s goals into fruition.

It is easy for me to find the beauty in almost anything. This is the place I grew up. I have a love for it. Despite what people may assume, I had a great childhood and would not trade it for anything. I am a product of my surroundings, in every positive sense of the phrase. And, even in the state it is in now, I still see the beauty in my neighborhood and the potential it has. Therefore, it pains me to see some of the very people who live here destroy or exploit its physical attributes.

The difference between an “unoccupied house” and an “abandoned house” is the difference between a person choosing to vandalize the house, or not. Frequently when someone decides to gut a house for parts, they leave it in a state of such disrepair that the owner cannot afford to fix it, so the owner neglects it. This is what leaves entire city blocks in ruin. People with selfish, evil, or criminal intentions lack sympathy and compassion for the victims of their actions. As a result of selfish decisions, the streets in my neighborhood, and other areas of the city, look post-apocalyptic. In Detroit, people are only trying to survive. When there are no better alternatives, gutting houses and other criminal acts become the means for provision and survival. My purpose in life is to offer improved alternatives.

The things that I have witnessed, from heroic to horrific, and learned from living in the inner city of Detroit have shaped this thesis, my life, and future architectural career. Every relevant ounce of knowledge that I obtain will be utilized to **enhance the quality of life for people on the margins and throughout society, as well as assist in making people’s altruistic life goals a reality.**

Thesis Paper

Introduction

One of the two most important commandments from Jesus Christ in the Holy Bible says, “**Love your neighbor as yourself**” (Luke 10:27). The concept is simple but rarely upheld in today’s every-man-for-himself society. The pursuit of happiness is the catalyst of the majority of human actions, yet crime rates and compassionless actions are astronomical. For some, malicious behavior lines the path of their pursuit to happiness. Father Gregory Boyle, the founder of Homeboy Industries, an organization that trains and educates former gang members and criminals, stated: “**Somewhere along the line, we forgot that we all belong to one another**”. Have people truly forgotten?

When the question is posed in a discussion of architecture and aesthetics, it can seem that the two concepts do not interrelate. However, criminal activity as a means to any end can not only relate to architecture but can be influenced by the power of architecture, facades, functionality of a community’s structures or even the lack of functional structures. Architecture that considers with great compassion the needs, desires and goals of a community can inspire the community’s members towards more positive and altruistic ambitions and resolutions. The degree of the compassion involved in the development of buildings should lean towards extreme to be effective in this way.



Above: "Gun Collage"
Print 35"X23"

Bleeding Heart

A bleeding heart, as defined by the Webster dictionary means

- o : a person who shows extravagant sympathy especially for an object of alleged persecution”.
- o : a person regarded as too sentimental or too liberal in dealing with social problems”
- o : a person considered unduly soft-hearted or sympathetic without warrant or right”. (Goldman. Sparks)

The term bleeding heart has many connotations, such as flowers, birds, politics, and protesters. Some of the connotations are positive, visual or even lean toward the extreme. To have extravagant compassion towards people may be thought of as absurd. It is obviously not a concept that the masses abide by. If more people did uphold this selfless concept then society would be extremely different than it is currently. Architecture, likewise, would be affected significantly if an architect were a bleeding heart. The term can establish itself as an additional sector to the field of architecture and design where the extremeness of compassion would not be absurd, but effective.

The definition of “public interest design” was often misunderstood by the public who did not quite understand what it was just by hearing its name. However, over the years the public interest design sector has grown and is dispelling the ambiguity of its name and establishing itself for what it truly is: a growing movement at the intersection of design and service (Pitera)(Cary).

However, the concept of a bleeding heart architect encompasses more than sympathy. It depicts a lifestyle.

“Bleeding hearts” are people who are less inclined to only think of themselves and the people that are closest to them. Instead, they think holistically and become more aware of their social responsibilities. **A bleeding heart gives way to the consciousness that people are all interconnected and dependent upon one another in some way.** How people interact and relate to one another impacts each individual involved in the interaction for the rest of their lives; and every human interaction is the catalyst for the next interaction. It is the continual act of life and communication. Everyone is susceptible to the actions of others. Even the microscopic actions reverberate throughout the ethers and eventually touch base within someone’s conscious, or subconscious, and changes them forever. A bleeding heart architect puts deliberate efforts into increasing awareness of how he or she affects the world with actions and design.

Human Condition

It is not hard to see that something is off balance in the condition of the world. In the news the stories of negativity far outweigh those that are positive. People in third-world countries are starving while other nations struggle with obesity. There are people who murder and those who get killed; thieves and those who are stolen from; batterers and those who get beaten. The list is extensive.

What seems to be lacking in the lives of the people who destroy the very surroundings they inhabit, to attempt to summarize the complexity of these issues, is compassion towards others and fulfillment of purpose. Just as animals and plants exist to fulfill a purpose, it is the job of the human being to fulfill the purpose that God created them for. If not in acknowledgement to God, then in the perception that it is the purpose of every living

being to uphold virtuous ethics and contribute positively to their community, city, state and earth in order for mankind to insure its survival and prompt global civilization.

The Federal Bureau of Investigation reported **12,996 homicides in 2010. That is over 35 murders a day. There were close to 70,000 reports of rape and over 311,000 robberies along with a myriad of other crimes (“Crime Rates in U.S”)**. If selfishness, crime, and malice shadow people on their pursuit of happiness, something is amiss. “People living in poverty commit crimes because, for them, the benefits of stealing something outweigh the risk of getting caught. The effects multiply since one person in a neighborhood who commits a crime sends a message to others in the neighborhood that criminal behavior is acceptable” (Stanic). Studies show that people who are uneducated, live in poverty, and or grow up in single parent/broken families are more likely to commit crimes. “As income levels rise, crime levels often decline proportionately” (Stanic). However all crimes are not branches of these specific root issues. Mental illness, hatred, envy, and myriads of additional complexities are at play within the aspects of the criminal mind.

People have come to grips with the fact that sad and malevolent things are happening every day. In some ways these stories become blasé, or just another story in the news. And they learn not to concern themselves with issues that are “out of their hands” on their own path to happiness. Complacency to societal issues does not fuel the fire that causes movements; it lulls activism for public interest.

It is up to every human being to address these issues in themselves and in others. The idea of becoming a bleeding heart deals with sensitivity towards people who are in need of provisions such as medical attention, shelter, and education but do not know how to obtain them. With compassion comes provision to the people in need. People who are “in need” are not always those who



are generally considered “less fortunate”. The reality is that everyone on earth is in need of something, and always will be. From people on the margins to people in mansions, everyone can be considered “needy”.

Emotional Contagion

The Emotional Contagion theory states that people have “the tendency to automatically mimic and synchronize expressions, vocalizations, postures, and movements with those of another person’s and, consequently, to converge emotionally” (Cacioppo, Hatfield, Rapson). Therefore, every individual has the power to shift his or her environment and the lives and emotions of everyone they encounter.

“In general, the key is awareness. The most insidious aspect of a negative mood is that, often, it infects you unconsciously. If you realize, ‘This person is depressed. I’m catching his mood. That is why I’m depressed,’ you can manipulate it. You can control it.” (Sy, Cote, Saavedra)

If someone were to enter a major airport terminal and yell “BOMB”, just by saying one word, hundreds of people would experience the consequences. Bomb squads could possibly be deployed, investigations initiated, flights delayed or canceled, etc. The consequences of one simple action can be astounding. All of humanity is highly susceptible to the actions of other human beings and every individual has the power to change lives for the better or for worse. Awareness of self-emotions and how ones actions can impact those around them in positive ways is the first step towards altruism through architectural design.



Role of Architects

Sit and think of the most malicious people ever heard of, and the kindest people. No matter their gender, culture, age, language etc, the common thread in all of their lives is buildings and structures. Structures surround humans from birth to death. However, **architects only “design 2-5% of the built environment” (Bell, Wakeford 9)**. Architecture, if utilized and designed effectively, can become a tool to change the characteristics of the people who encounter it.

One of the great missed opportunities we have as architects lies in serving the needs of the billions of ill-housed people around the globe, who need our design skills and who have no direct way of paying for them. That may seem like a noble, but unreachable goal in a profession not structured to meet such needs, but a large and growing number of architects, academics, and activists have begun to take this challenge seriously, engaging in a range of humble and very hard-headed projects (Bloomfield).

Architecture can no longer be thought of as being performed by a single discipline. It is an interdisciplinary collaboration that produces successful architecture that offers functional and practical solutions to the needs of the participant, as well as strategic aesthetics. A complex collaboration between social scientists, interior designers, engineers, architects, building inhabitants, etc. must happen to improve solutions to building design problems.

“Many architects still downplay the direct relationship between personal judgment and visual

discrimination (the 'I' and the 'eye')" (Reisner).

Post-industrialist/modernist architects often forget who they are designing for. In turn, the object of design is unsuccessful if it does not connect, on a phenomenological and personal level, with the participant it was designed for.

Mies Van Der Rohe's Farnsworth house serves as an anti-precedent. Mies focused on the "idea" of "good design" and disregarded functionality and the needs of the client. Ms. Farnsworth was so unhappy with the design that she sued Mies. Her emotions and needs were not addressed and therefore she could not comfortably connect with the design of the house, yet the design is exemplified in the architectural profession and world renowned (Blake 85-89).

Yeal Reisner, the author of "Architecture and Beauty", a book of conversations with popular architects about their ideas of beauty and architecture, addressed the complexities of architecture and the fights that designers have between utility and poetics, function and image, rationality and metaphysics, technology and art, economy and symbolization in the following statement:

"The prevailing architecture of the 20th century ignored the nature of these dialectics. With its logical and impersonal nature, it deprived people of an emotional environment because, if there is no emotional input, there is no architecture that touches people's emotions. If the 21st century's architecture is to resolve this and reconnect with people, today's architects must confront the 'troubled relationship' inherent in the profession and fully reclaim their visual authorship." (Reisner)

The relationship of architecture and design to humanity is immeasurably binding and influential. Therefore, designers must realize the importance of their craft and its impact on society.

The "1%" is a campaign for architecture firms across the U.S to offer one percent of their firm's billable hours for pro bono work (Theonepercent.org). One percent

of over four-hundred firms is about five million hours per year. This sounds like a lot but only adds up to 20 hours per firm employee per year. Is one percent enough to ask for? What would the U.S begin to look like if three percent was asked for? Or even five percent? The built environment engulfs humanity like a flood, and like water people are dependent upon buildings and shelter to survive, but architects design only a minuscule amount of the built environment.

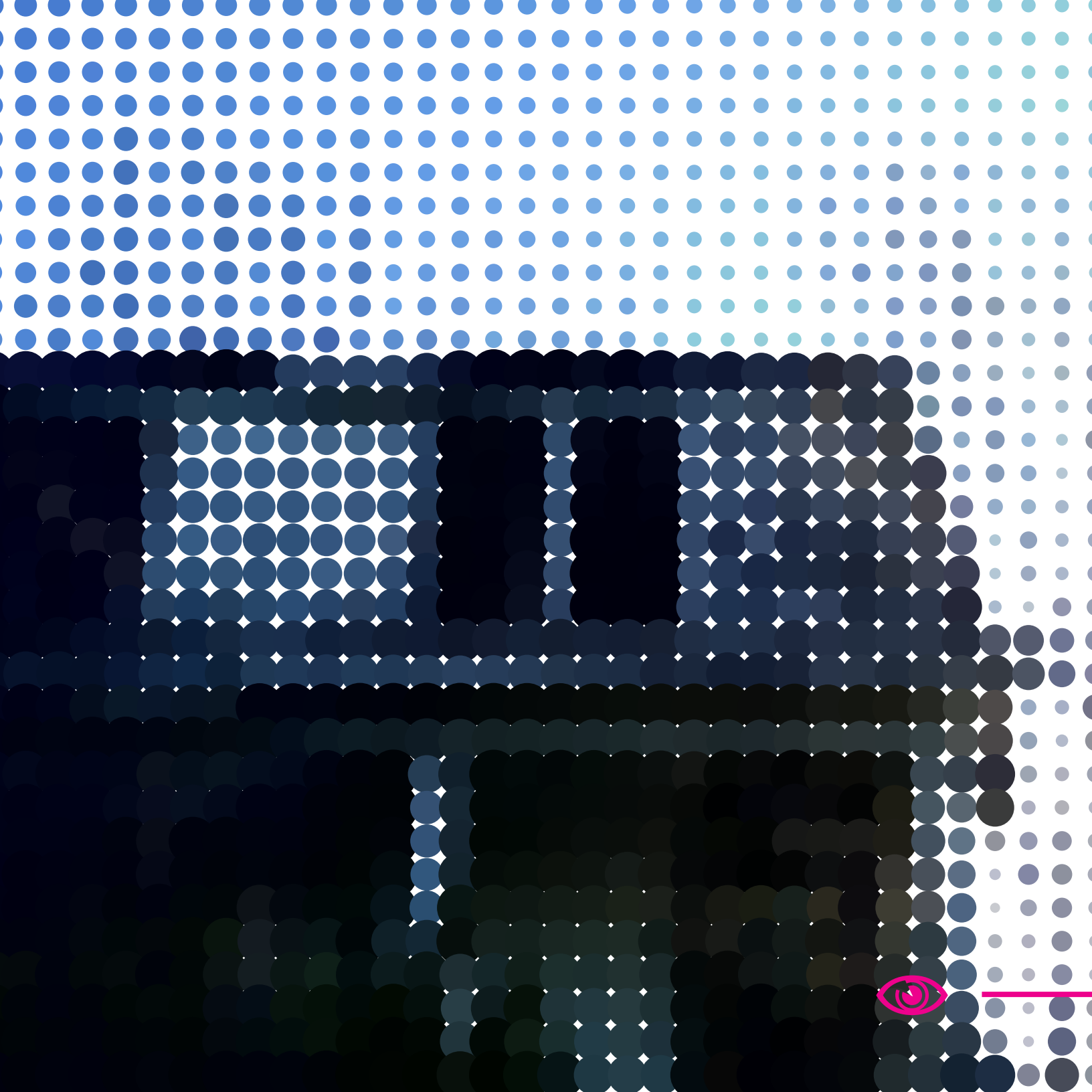
It is often asked “what is life without art?” or “what is life without music?” A question to add to the ranks is “what is life without architecture?” It is often overlooked as a true artistic necessity. Because of all the extra costs and expenses associated with hiring architects, commissioning designed architecture is seen to be a privilege. And architecture is usually located in the metropolises of the world and is not as easily accessible like art and music. Few have the chance to actually travel and visit the main staples of ancient and modern architecture. But for the masses, astounding architectural design is rarely, if ever encountered. Therefore most people do not feel a connection, or have a relationship, with designed architecture.

Architects must be thought of by society as artists rather than just designers for the privileged few who can afford to pay for architectural design services. Architects and designers must become activist for good design and strive to offer their design skills towards the accumulation of good design for today’s global insatiable need for significant architecture and design.

According to Reisner, “[The lack of confidence in how much intellectual depth can be captured by intuitive imagery is mirrored in the lack of respect for the image unless it carries a strong social, political or rational message.](#)” Architectural design, like art, has the power to probe beyond the surface of human emotions. It has the power to enrage, inspire, stifle and ignite passion. What

is woven into architectural teachings and practice in this day and age is a common knowledge of design tools. Christopher Alexander's "A Pattern Language" reduces architecture to a series of essential patterns. One suggests that to make the resident of a home feel 'cozy' in a space, design low ceilings and use warm toned materials. Another suggests that to make office employees productive and energetic, simply incorporate natural sunlight and open spaces. These, and a myriad of other techniques, have been proven to work, but have now become the norm and blasé. Deeper depths must be reached. Architecture can make someone feel more than just warm and cozy. It can also make someone feel energized, giving, compassionate, nurturing, selfless, driven and meaningful. If art can achieve these ends, by igniting self-reflection and self-discovery, so can architecture. Art is not always pleasing to the eye, but it usually accomplishes what the artist intended.

Architecture and design can alter the characteristics of its participants and impact them in ways that endure beyond their exiting of a building. In turn, architects can assist in building people as well as structures and communities. In the plans to revitalize Detroit, and every other struggling city, should lay a plan to address the characteristics of the citizens. People are what make a city what it is. Detroit is in its current state, including positive and negative attributes, because of the people who inhabit it. However, the positive contributions from Detroiters who are fighting to make Detroit a better city are far outweighed by the destructive contributions given to the city by vandals, arsonist, litterers, thieves, murderers, gangs and drug dealers. As well as by the people who contribute nothing at all.



(b.h.d)

Bleeding Heart Design

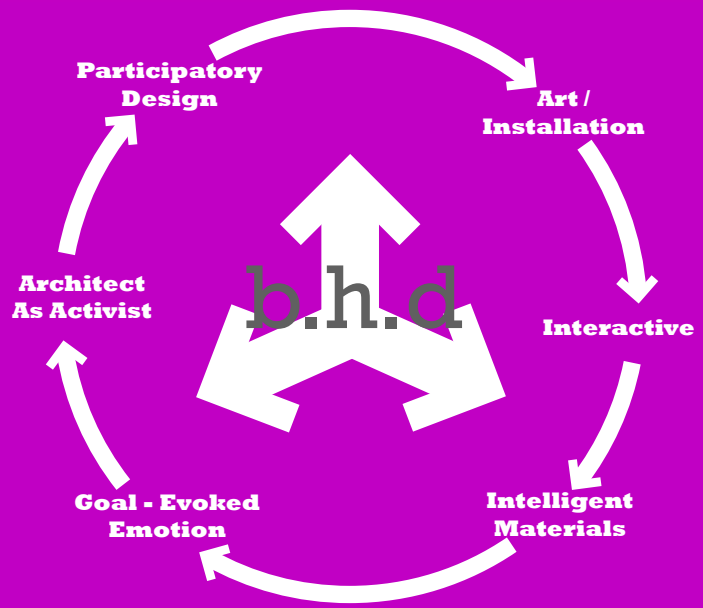
Bleeding Heart Design is not a typological design style, but it is a mentality and is presented as a plausible solution to devastating societal and environmental issues. This process implores architects to allow the hearts, minds, aspirations, personalities and needs of the very people they design for to drive every idea, sketch, analysis, detail and immerse every process of design. Utilization of the bleeding heart design method creates architecture and design that speaks to the very core of the people who see it.

B.h.d falls under the umbrella of public interest design and is a mosaic of art, installations and architecture. **The purpose of b.h.d is to evoke emotions that spark positivity in the lives of the people who encounter it. In turn it stifles and demotes negative and malicious behavior and characteristics, it promotes self-evaluation and it makes people question the positivity of their role in society.** If the design is successful, the participant will then seek to change their role to a more positive one and fulfill lifelong goals that benefits mankind. Because there is no one set demographic for malicious people, and people who lack compassion, b.h.d should not be thought to be implemented in strategic places, but it should be implemented anywhere and everywhere. **Wherever there are people, there is a need for b.h.d.**

B.h.d encompasses participatory design, art, public interest design, activism, sociology, smart materials, interactive design and installation art. As part of the b.h.d process, architects seek to reap the benefits of participatory design by getting the community and building inhabitants involved with the process of design.

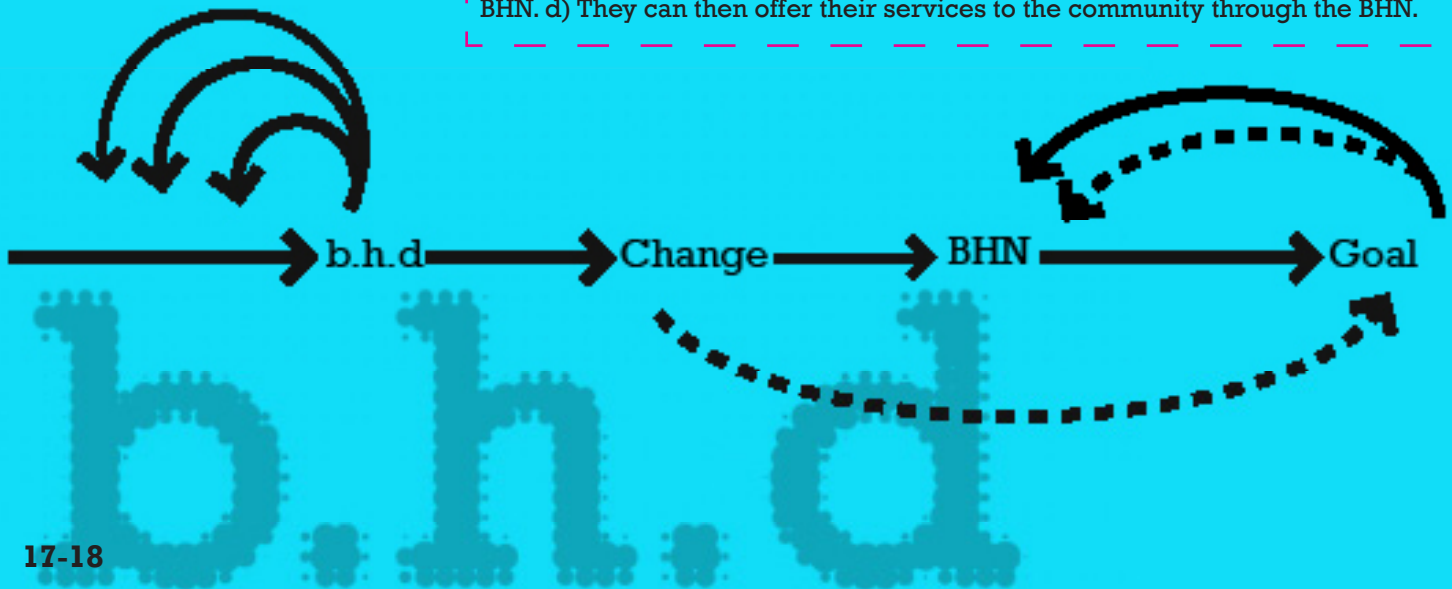


...The designer is clear on what emotions the design intends to evoke; compassion, jubilation, patience, kindheartedness etc. If the design is successful, the people who encounter the design will be changed by it for the better and spurred to continue the compassion conveyed through the structure. They can then utilize the BHN to reach their goals, if they do not know how to on their own.



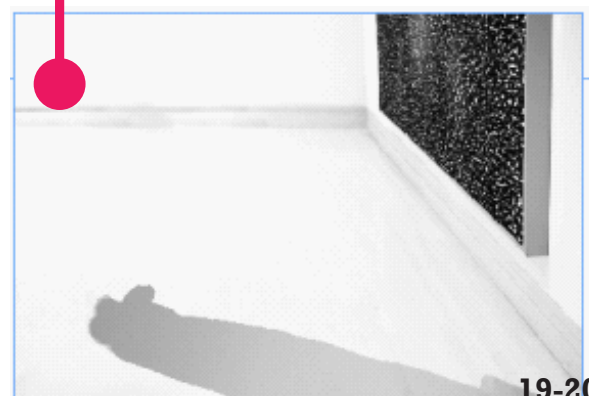
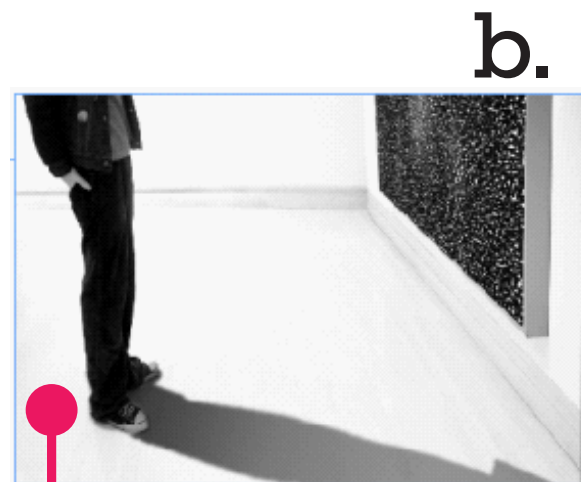
Above: diagram of the aspects that encompass b.h.d.

Below: illustration of the b.h.d process. a) The participant observes b.h.d one time, or multiple times. b) The decision to change life goals to be more altruistic occurs. c) The participant can achieve their goals with, or without, the help of the BHN. d) They can then offer their services to the community through the BHN.





EXAMPLES



(BHN)

Bleeding Heart Nexus

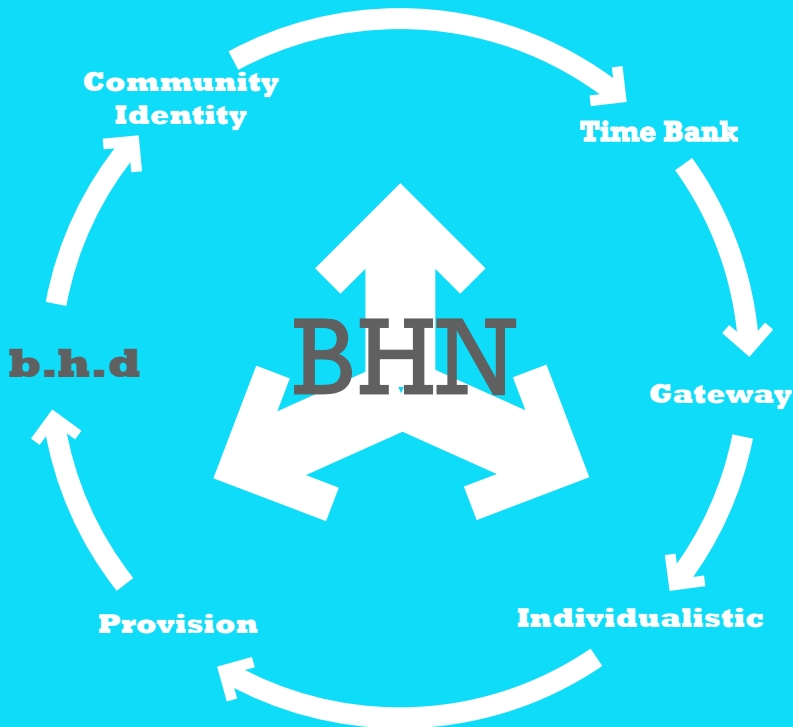
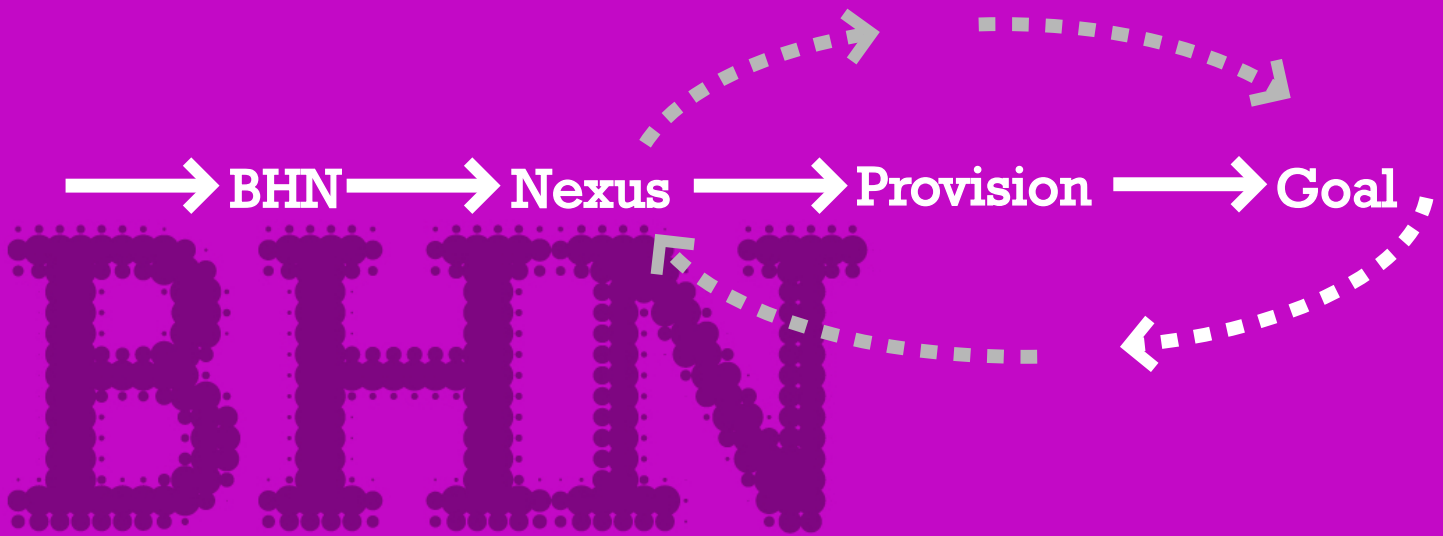


Above: BHN
logo options.

B.h.d and the Bleeding Heart Nexus work together as a system to achieve the goal of creating bleeding heart people. The BHN will relate to people in the community on a person-to-person basis. It becomes the living heart of the ministry of b.h.d. It supplies what design cannot: interaction between human beings. Architecture and design can only achieve so much in this process. Design is seemingly limitless, but something more is needed, and that is eye-to-eye contact, hearing a familiar voice, the warmth of an encouraging touch from a friend, and the chance to see true sympathy incarnate.

The Bleeding Heart Nexus is a network of people who uphold the same standard of care and attention for the improvement of humanity and communities. BHN is also an incubator for satellite locations of small, large, local, and national organizations and institutions. The process in which the BHN invites each organization and institution to inhabit and utilize the spaces that they provide in each community is specific to the character, culture, and needs of each neighborhood. Whatever the community is lacking to be self-sustainable, the BHN provides, whether it's a thrift store, job placement program, education, recreation facilities, soup kitchens etc. Because the BHN takes an approach that deals with people on an individual and personal level, each BHN institution umbrellas a 1-2 mile radius. This is to insure that everyone is in close proximity to the BHN center and provision.

The BHN network would be a group of bleeding hearts. People who are willing to share whatever they have to offer, whether it's time, money or knowledge,




Above: illustration of the BHN process. a) The BHN connects people to the Nexus or Time Bank. b) Provides people with what they need to achieve their altruistic goals. c) People could continually utilize the BHN for future provision and connection with the community.

Left: diagram of the aspects that encompass the BHN. The BHN is used as a “gateway” or resource that connects non-community members to the residents and vice versa. If any information was needed about the character of the area, the BHN would be the source to go to.

MISSION

Our mission is to provide people with what they need to contribute positively to their community, city, nation and Earth; and to provide in a way that is specific to the person and the character of the community. We endeavor to connect individuals, organizations, businesses and institutions to one another in order to venerate humanity's interdependence.



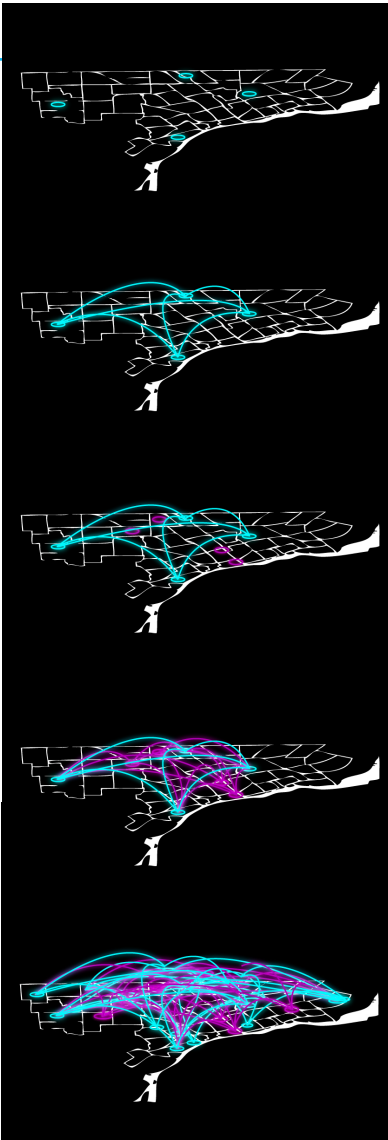
towards the betterment of humanity. With the mindset that we are all interdependent of each other and that everyone has something to offer towards this improvement.

Conclusion

What is the community like which has no malicious, selfish or criminal minded people, but, it has kindhearted, giving and caring people who improve their community, not ruin it? It is not a utopia, in the intangible aspect, because it can actually be achieved. It is an interactive, flourishing community. It is the very essence of the word 'community'. It is a place filled with people with life goals that do not exacerbate society, but contribute positively to it. It is a neighborhood with people who work honestly to make ends meet, rather than break the law to obtain provision. It is safe, inspiring and a place people flock to, not flee from.

In the belief that architectural form follows function, can architectural aesthetics go beyond visual stimulus? Can emotional impact become a function of every designed thing? [Can people learn to be healed of malicious personal traits from design? Can design stunt hateful and criminal intentions and replace those feelings with compassion and sympathy?](#) Yes it can. However, it can only do these things when designers begin to act as artists, adopt collaborative design methods, take on public interest design projects, break away from typical aesthetic design and move towards artistic expression which flows from the heart for the well-being of the structure's utilizers and observers.

[Architects and designers must move towards an altruistic design process and produce more bleeding heart design.](#)



BHN location & network growth across Detroit

CLASSIC SPEECHES TO RENDER YOU...

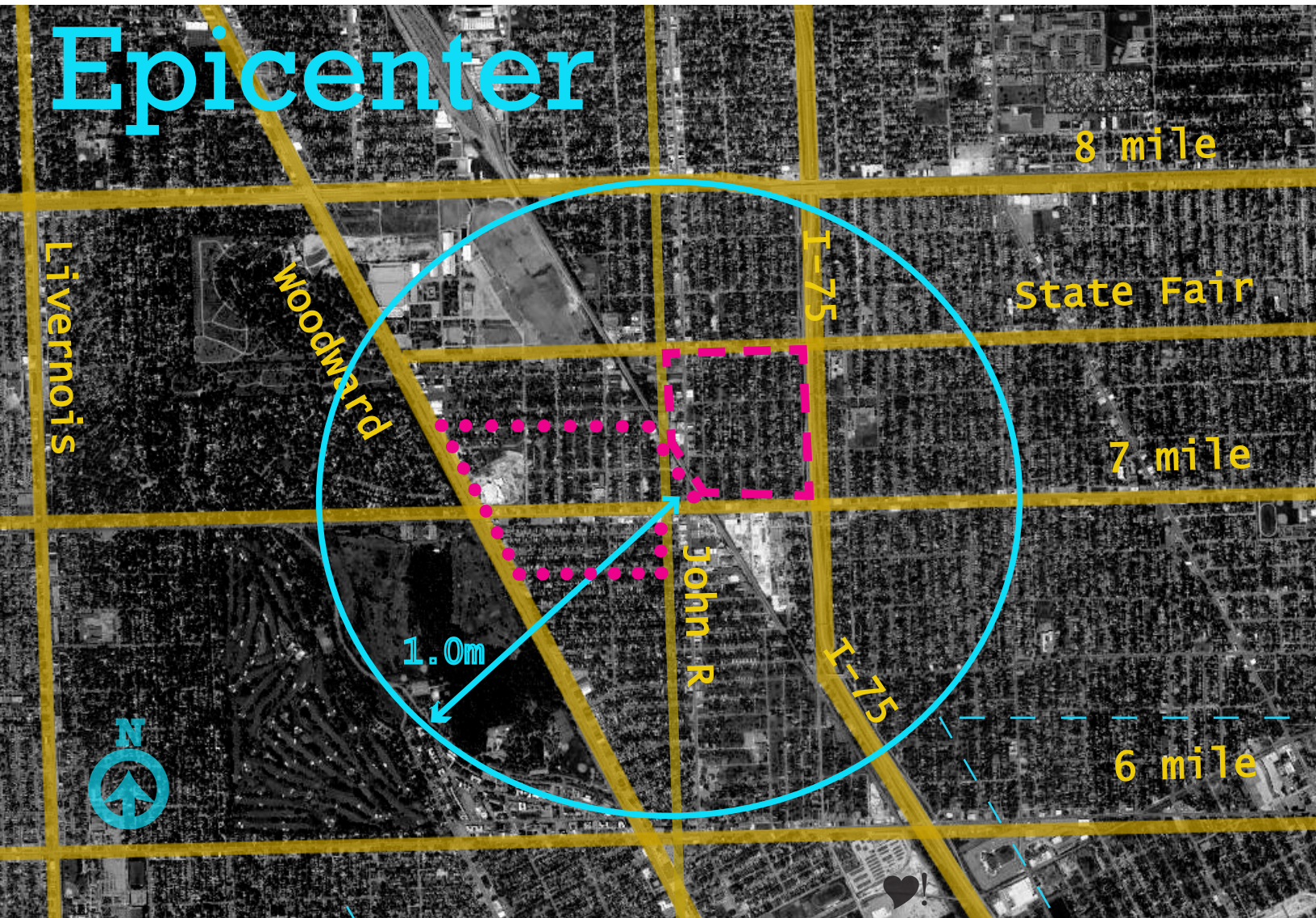
Speechless

I'm sorry but I don't want to be an Emperor - that's not my business. I don't want to rule or conquer anyone. I should like to help everyone if possible, Jew, gentile, black man, white. We all want to help one another, human beings are like that. We all want to live by each other's happiness, not by each other's misery. We don't want to hate and despise one another. In this world there is room for everyone and the earth is rich and can provide for everyone. The way of life can be free and beautiful. But we have lost the way. Greed has poisoned men's souls, has barricaded the world with hate; has goose-stepped us into misery and bloodshed. We have developed speed but we have shut ourselves in. Machinery that gives abundance has left us in want. Our knowledge has made us cynical, our cleverness hard and unkind. We think too much and feel too little. More than machinery we need humanity; more than cleverness we need kindness and gentleness. Without these qualities, life will be violent and all will be lost. The airplane and the radio have brought us closer together. The very nature of these inventions cries out for the goodness in men, cries out for universal brotherhood for the unity of us all. Even now my voice is reaching millions throughout the world, millions of despairing men, women and little children, victims of a that makes men torture and imprison innocent people. To those who can hear me I say 'Do not despair'. The misery that is now upon us is but the passing of greed, the bitterness of men who fear the way

of human progress: the hate of men will pass and dictators die and the power they took from the people, will return to the people and so long as men die liberty will never perish. Soldiers, don't give yourselves to brutes, men who despise you and enslave you, who regiment your lives, tell you what to do, what to think and what to feel, who drill you, diet you, treat you as cattle, as cannon fodder. Don't give yourselves to these unnatural men; machine men, with machine minds and machine hearts. You are not machines. You are not cattle. You are men. You have the love of humanity in your hearts. You don't hate - only the unloved hate. Only the unloved and the unnatural. Soldiers, don't fight for slavery, fight for liberty. In the seventeenth chapter of Saint Luke it is written 'the kingdom of God is within man' - not one man, nor a group of men, but in all men, in you the people. You the people have the power; the power to create machines, the power to create happiness. You the people have the power to make life free and beautiful, to make this life a wonderful adventure. Then in the name of democracy let's use that power. Let us all unite. Let us fight for a new world, a decent world that will give men a chance to work that will give you the future and old age and security. By the promise of these things, brutes have risen to power, but they lie. They do not fulfill their promise, they never will. Dictators free themselves but they enslave the people. Now let us fight to fulfill that promise. Let us fight to free the world, to do away with national barriers, do away with greed, with hate and intolerance. Let us fight for a world of reason, a world where science and progress will lead to all men's happiness. Soldiers, in the name of democracy, let us all unite!

-Charlie **Chaplin** Film: "The Great Dictator" 1941

Epicenter



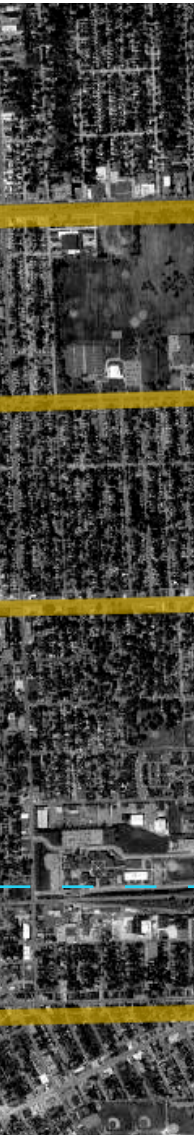
Chaldean Town



Lindale Gardens



A one mile radius was chosen to maintain a sense of community and character, and remain within walking/biking distance.



The 7 mile and John R. Rd. area in Detroit, Michigan was chosen as the first place to deploy the b.h.d and BHN system. The term “Epicenter” was adopted to refer to the site because it is the first place of deployment. The specific communities of Chaldean Town and Lindale Gardens have high levels of crime, violence, abandoned residential propriety, and under educated people in the area. Its abandoned and unused commercial property and its potential to become a retail and business destination were decision factors in site selection in addition to personal experiences and memories in the area.

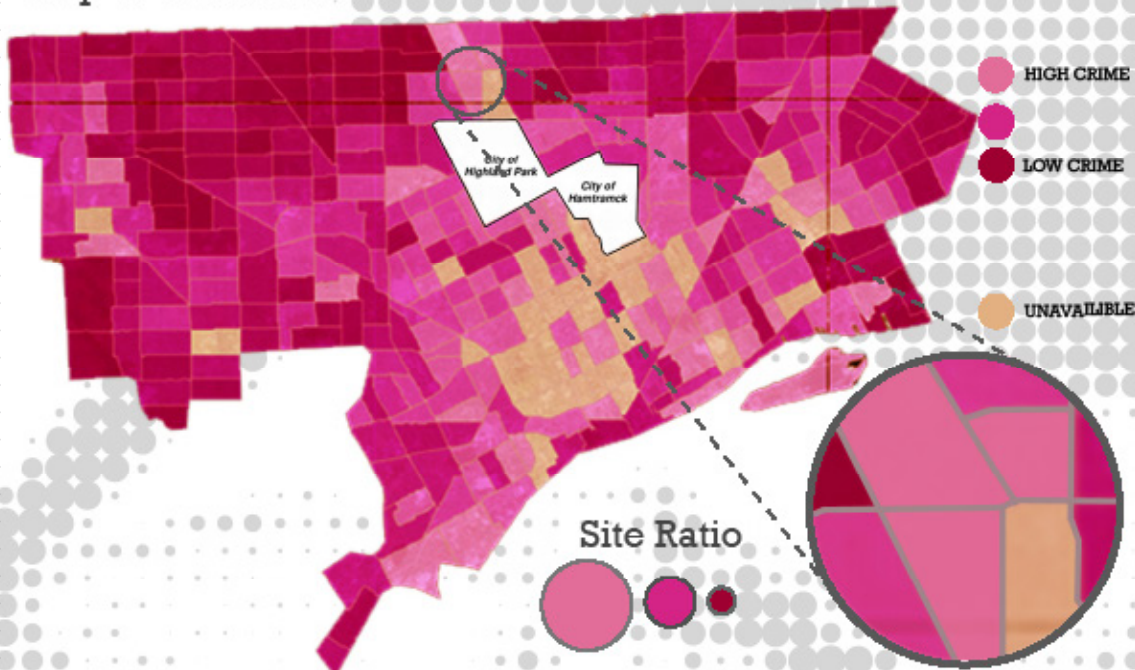
The Epicenter is lacking a myriad of things that would make it a sustainable community. It lacks reliable transit, community identity, neighborhood niches and community assets. The community BHN will address these needs.



The Epicenter has high crime and vacant lot percentages as well as a large number of residents without a high school education or GED.

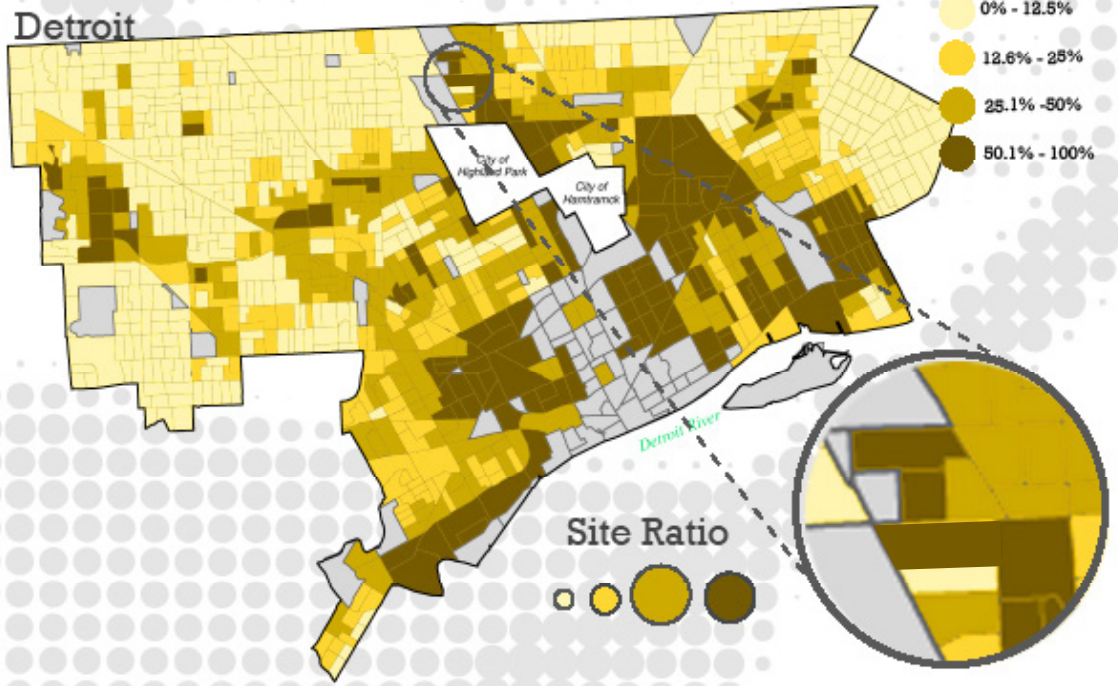
(DataDrivenDetroit.org)

Map of Crime Rate - Detroit



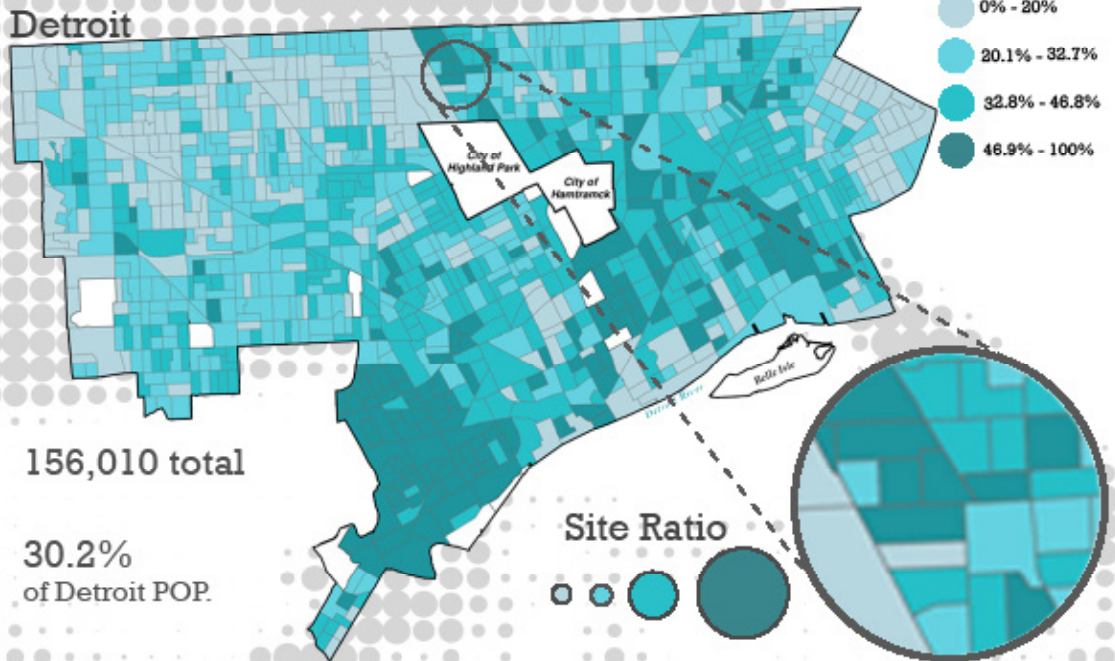
% of Vacant Lots, as Percentage of Residential Parcels, (2008)

Detroit



% of Population 25 + with No High School Diploma or GED, (2008)

Detroit



156,010 total

30.2%
of Detroit POP.



The site was surveyed, street by street, in order to compose an updated, 2012, detailed map of the areas property and land conditions.

The Arab American & Chaldean Council (ACC) initiated the erection of pre-manufactured, two and one story, affordable housing units in Chaldean Town in 2007 (MyACC.org). This is shown, on the map to the right, in blue.

Many of the abandoned homes in this area are scheduled to be demolished by the city within the next 1-2 years under Mayor Dave Bing's Neighborhood Stabilization Program. The Mayor's goal is to demolish 10,000 derelict houses by the end of his term in 2013. Currently 5,014 structures have been demolished across the city and 7,121 await demolition. The number of houses scheduled for demolition is expected to increase (DetroitMi.gov)



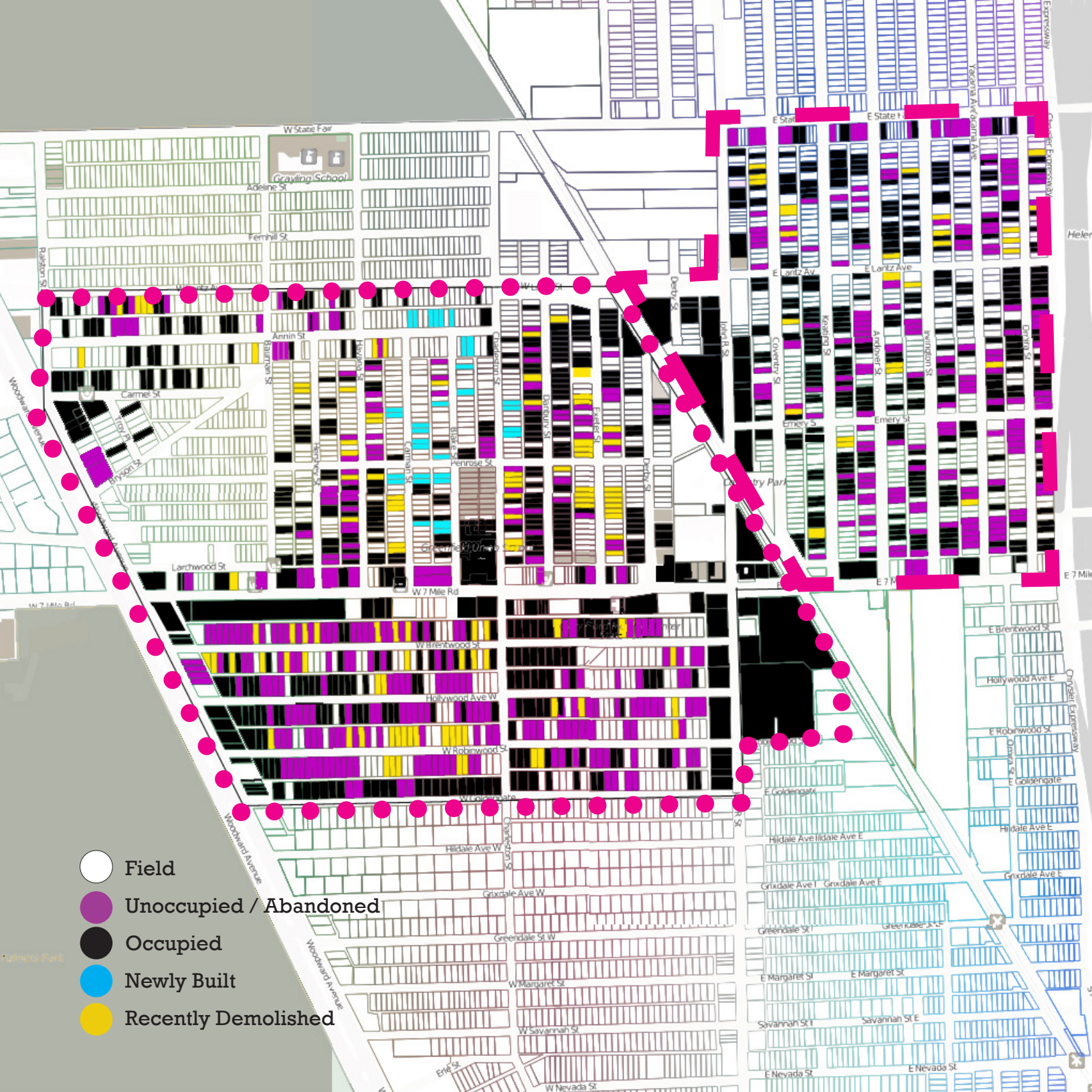
Survey boundaries

Chaldean Town



Lindale Gardens





- Field
- Unoccupied / Abandoned
- Occupied
- Newly Built
- Recently Demolished

1. Vacant Storefront

2. Altercation

The area where I witnessed a drive by shooting at the age of 9.

1. The State Fair

The Annual Michigan State Fair I visited as a child was discontinued, leaving the 160 acre Fairgrounds vacant. What was once a major asset for the area, is now blight. However, the 8 mile and Woodward corner of the Fairgrounds will soon become The Shoppes at Gateway Park.

2. Emery House

3. Coventry Park

This park, that I visited as a child, is no longer serviced by the City Recreation Dept. and is now empty and abandoned.

4. Chaldean Town

3. 7 Mile Underpass

5. 711 Hollywood St.

This map illustrates how a typical site analysis is different when the analyzer has memories and experiences in the area. Seemingly insignificant details hold personal value and enriches the focus of what is observed. This is beneficial to restoring, and upholding, the true character of the site when considering what was and what could be.

- 🟡 Restaurants
- 🟠 Transportation
- 🟢 Education
- 🟣 Shops / Grocery
- 🔵 Organizations
- 🟡 Park
- 🔴 Place of Worship
- 🟣 Government Bld.

⋯ Epicenter Borders

⋯ Video Locations

1. The State Fair
2. Altercation
3. Coventry Park
4. Car Crash
5. Tennis Lessons
6. F.A.R.M Urban Garden

🔴 Installation Locations.

🔵 Personal Connoted Places.

1. "We Need..." Location
2. Emery House
3. "Our City" Location
4. "Career Path" Location
5. Epicenter Project

4. Car Crash

My first car accident. The car was totaled but my brother and I walked away okay!

5. Tennis Courts

Palmer Park: where I had my first tennis lessons. And taught youth how to play tennis.

6. F.A.R.M Urban Garden

The Foundation for Agricultural Resources in Michigan was an organization that taught Detroit youth how to grow organic vegetables and maintain a home garden. The program stopped running because of lack of funding and volunteers needed to teach the children.

1. Site analysis and compilation of existing information.
2. Acquire temporary location (b.h.d)
3. Community surveys and engagement (b.h.d.)
4. Host neighborhood forums.
5. Initiate Time Bank Nexus
6. Focus group interviews.
7. Establish/ support community identity.
8. Identify needs of the community.
9. Establish neighborhood provision nexus
10. Open BHN incubator.

Process

TIME BANK NEXUS

IDENTITY

Chaldean Town - Support Identity
 Religion
 Commercial business
 Culture

Lindale Gardens - Establish Identity
 Garden & agricultural community
 Street art district
 Commercial / industrial business

STAGE 1 - 1ST YEAR

1. Start an account
2. List skills
3. Give/receive hours in the Time Bank Nexus within the community limits

STAGE 2 - 2ND YEAR

4. Establish credibility
5. Give/receive hours within city limits.

STAGE 3 - 4TH YEAR

6. Give/ receive hours within state limits.

STAGE 4 - 6TH YEAR

7. Give/ receive hours nation wide.

STAGE 5 - 10TH YEAR

8. Give/ receive hours world wide.

PROVISION

- Soup Kitchen/ Recovery Center
- Thrift Store
- Bike Rental Kiosk
- Bike Paths
- Gathering Space
- Gardens
- Street Art
- Home Improvements
- Food Co op
- Violence Prevention
- Parks
- Adult Education



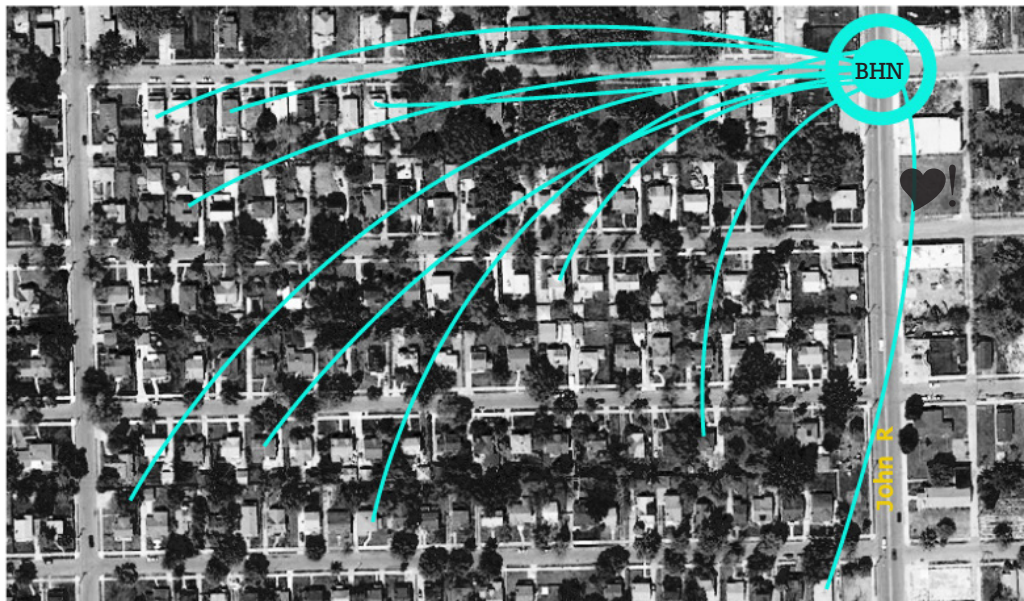
Bleeding Heart Nexus

The BHN Process begins with site analysis. A temporary building location will be the place for community transaction until a building can be remodeled or built that meets the needs of the community and utilizes b.h.d.

The time bank is initiated to start immediate improvements in the community as well as connect residents to each other. Time becomes currency. This is also a chance for under educated or unemployed residents to gain experience in their field of interest by practicing their skills voluntarily. It also allows people with criminal records to gain credibility, work experience and resume references. The 5 stages of the Nexus Time Bank allow members to build trust with one another and serves as an incentive to be dedicated to Time Bank for many years.

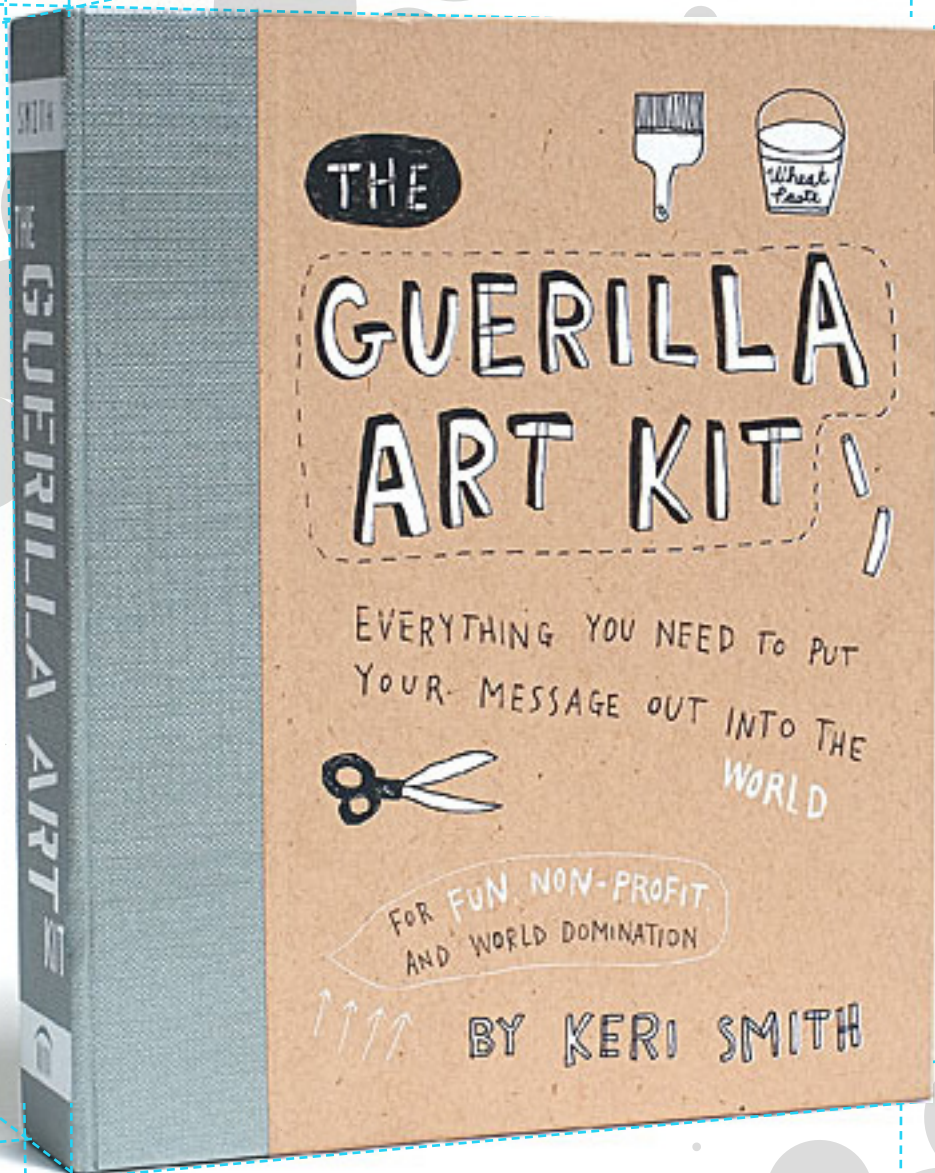
For example, if Sylvia needs the exterior of her house painted, but can't afford to pay a painter, James who is skilled in painting would work for 10 hours for free painting Sylvia's house. He would then earn 10 hours in his time bank account. James could then receive 10 free hours of service from another Nexus Time Bank member.

The final step of the BHN deployment phase is the opening of the BHN Incubator. The incubator becomes a gathering place for residents and the community gateway for provision.



BOOK 2 Buy

...or borrow!



“Keri Smith’s “Guerilla Art Kit” deserves ...



- Rebecca Willis !

“I RECOMMEND THIS BOOK ALL THE TIME!”

-ERIK HOWARD. THE ALLEY PROJECT

SMITH DEFINES GUERILLA ART AS:

Anonymous works installed, performed, or attached in public spaces with the distinct purpose of affecting the world in a creative or thought-provoking way.



What other street art books or websites do you recommend? Who is a good street artist to research? Etc.

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**THIS BOOK IS SURE TO
AWAKEN THE GUERILLA
ARTIST IN YOU!**



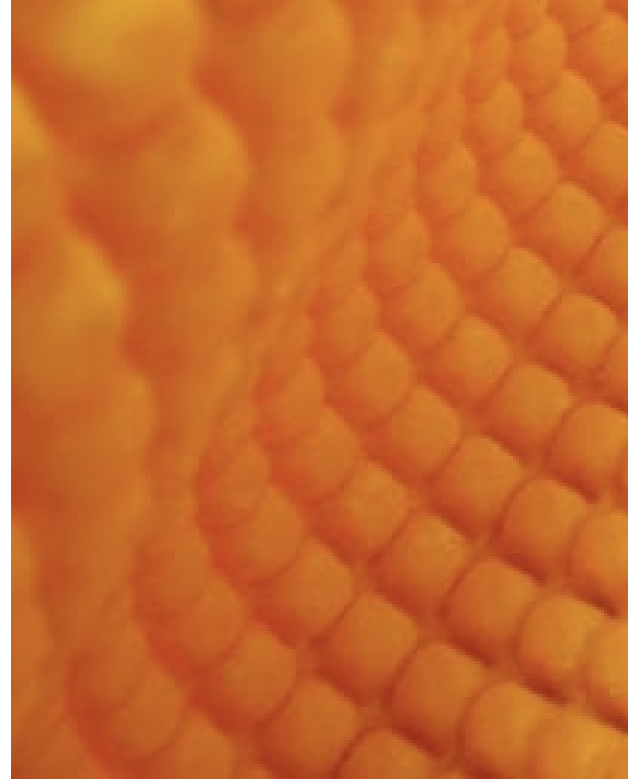
:Precedent Studies



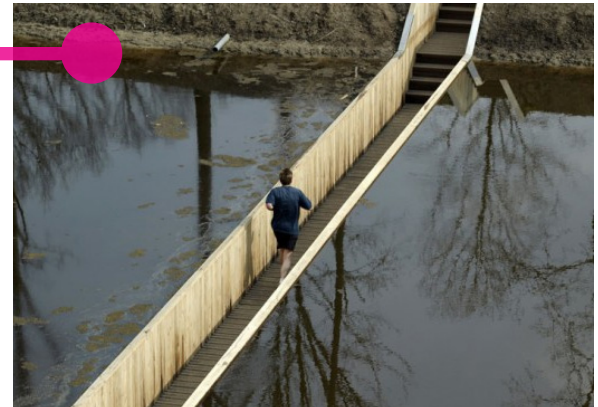
:Thesis Projects



“Moses Bridge”
by RO & AD Architects



“Melting Men”
by Nele Azevedo





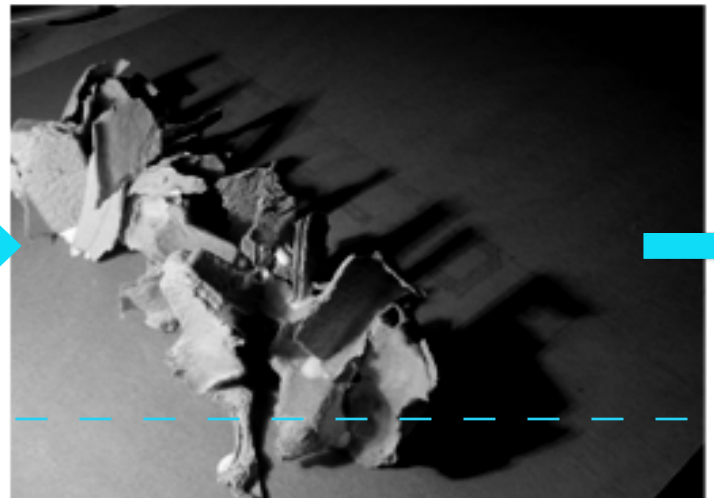
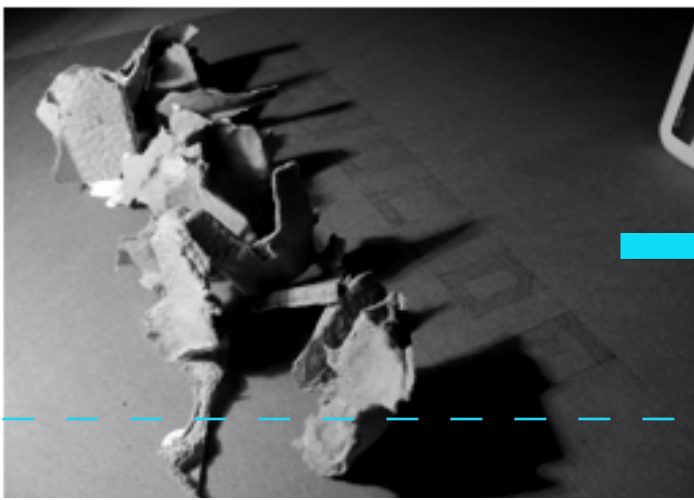
“d3o”
Soft material that
stiffens on impact



39-40

“Stairway”
by Lead Pencil Studio

“Reading between the Lines”
by Gijs & Van Vaerenbergh



Genocide

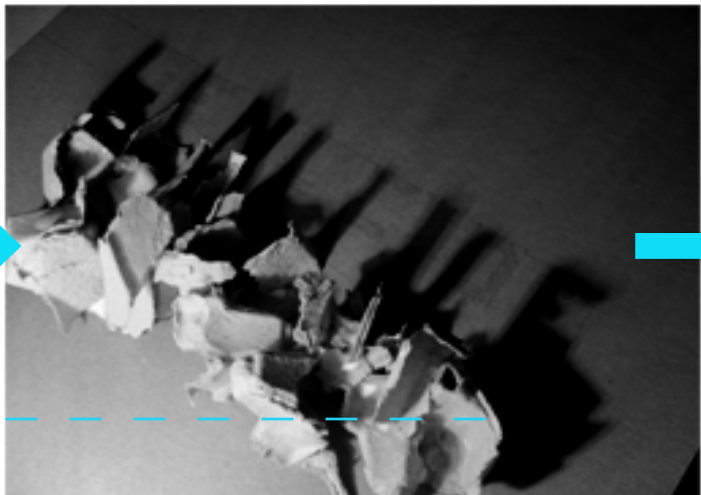
Shadow Art

(P) = (b.h.d)

This piece was created to serve as an extreme reference of what happens when malicious behavior surpasses compassionate actions, and when a number of smaller entities join together to reach a larger goal.

Medium: paper egg containers & chip-board. 18"X 29"







"What does the future hold, when you hold the future?"
-L.E.A

BHF

Mission

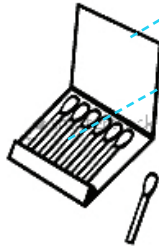
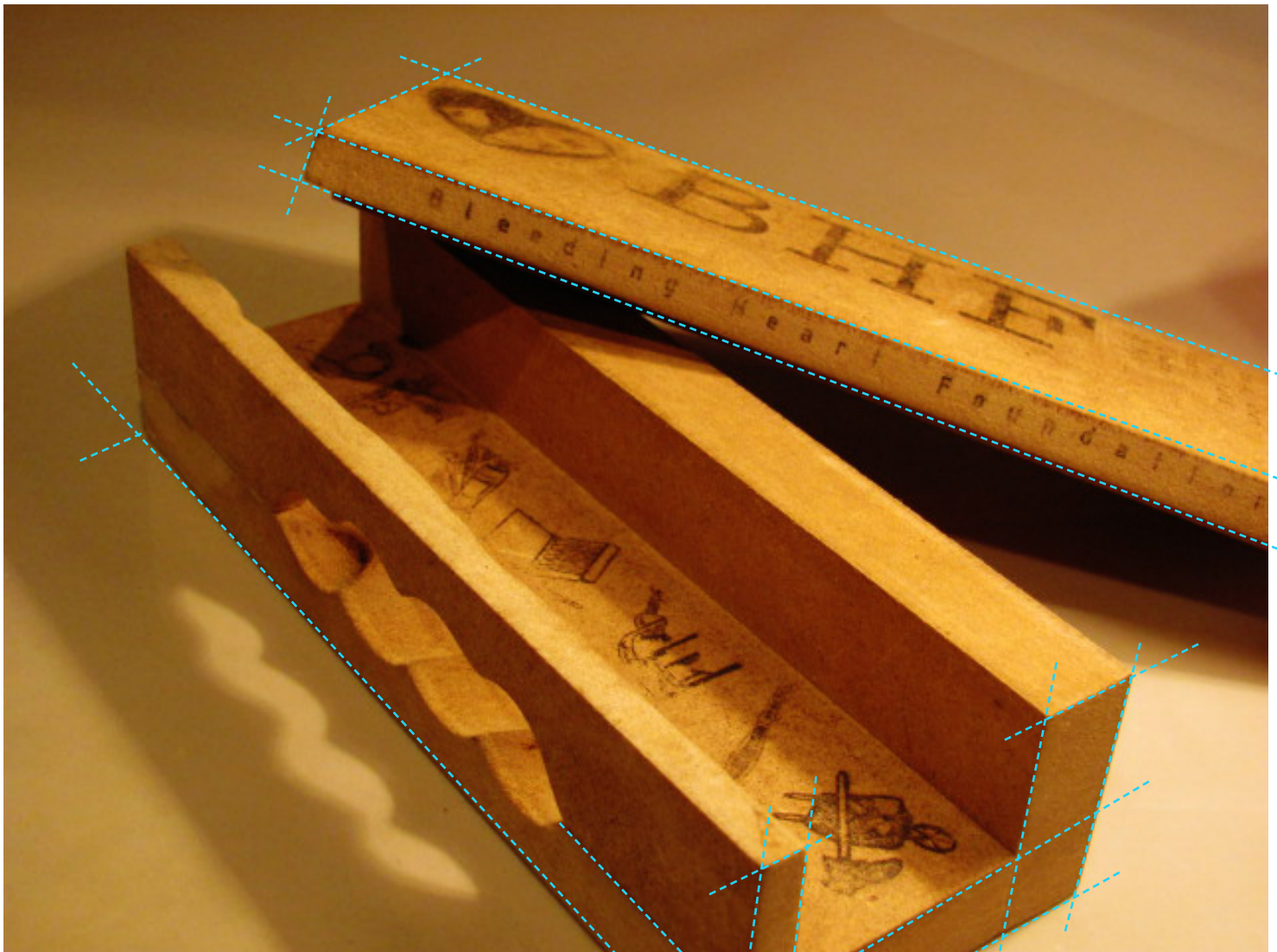
Statement :

Our mission is to provide people with what they need to contribute positively to their community, city, nation and Earth; and to provide in a way that is specific to the person and the character of the community. We endeavor to connect individuals, organizations, businesses and institutions to one another in order to venerate humanity's interdependence.

Info Boxes (P) = (b.h.d)

The Info Boxes explored the idea of integrating the human body with the organizations informational literature and materials. The Bleeding Heart Foundation (now the BHN) mission statement was stamped on the underside of the lids, along with a thought provoking quote. **Designed to join with the human hand, the Info Boxes are an exploration of b.h.d on a small scale.**







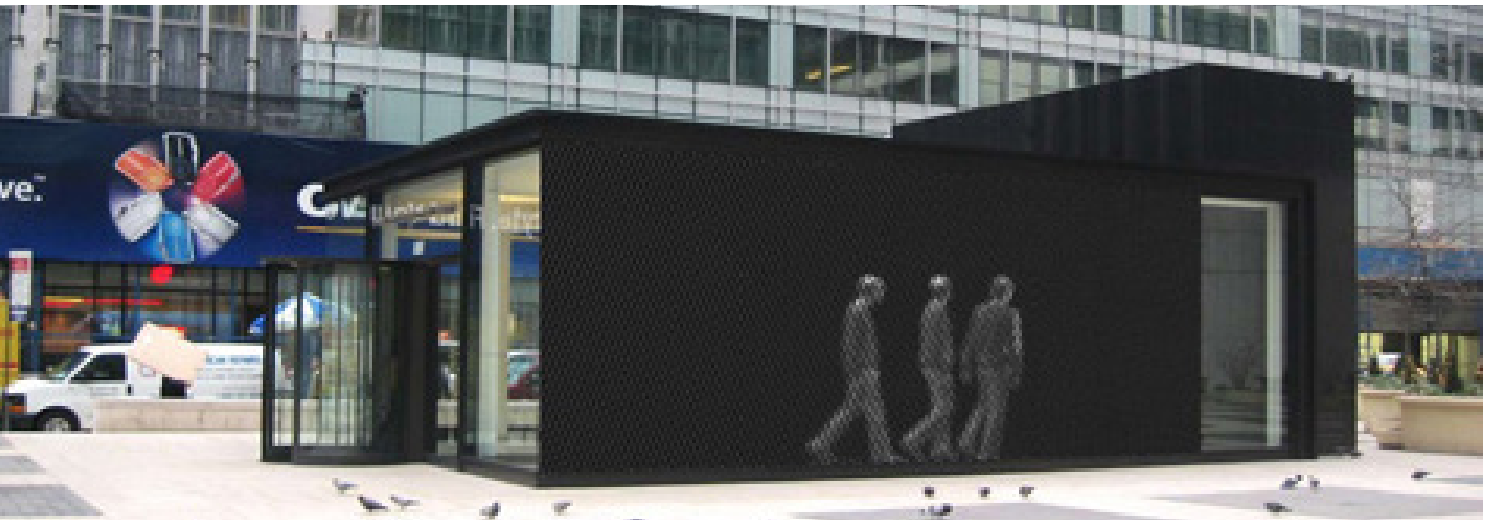
Aperture

by FRÉDÉRIC EYL

(Ps) = (b.h.d)

Aperture is a facade installation with interactive displaying modes. The facade's surface, with its apertures variable opening diameters, creates new imagery as well as a new channel for communication between inside and outside. Just like cameras lenses, the single apertures in the grid react directly to varying intensities of incoming light by altering their diameters correspondingly. The apertures open and close, imitating the movement of the person standing in front of them (Fredericeyl.de).

Aperture exemplifies b.h.d because it heightens the awareness of self and others with the use of innovative and smart materials.





Note the best example of kinetic architecture you know of!

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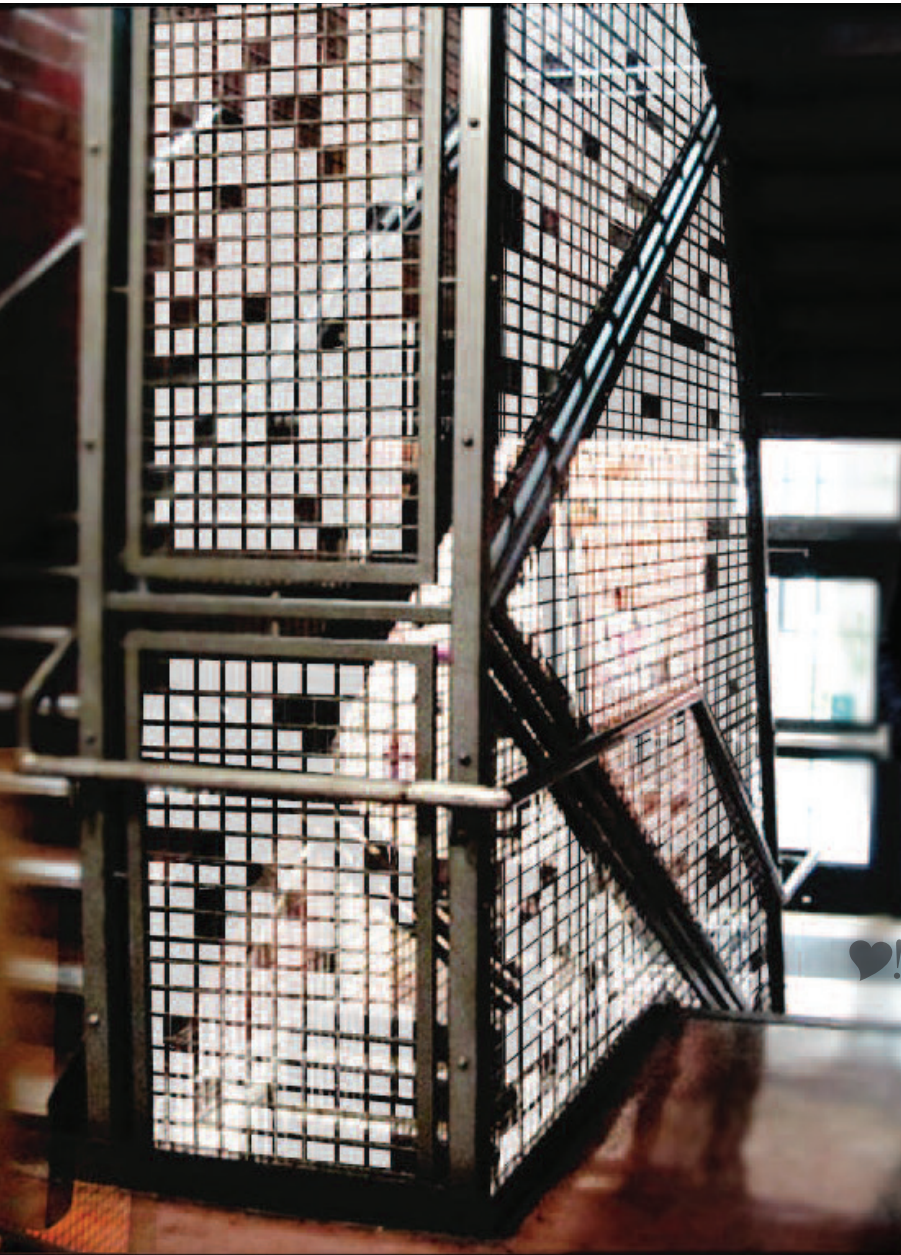
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T/m

Thought/motion (P) = (b.h.d)

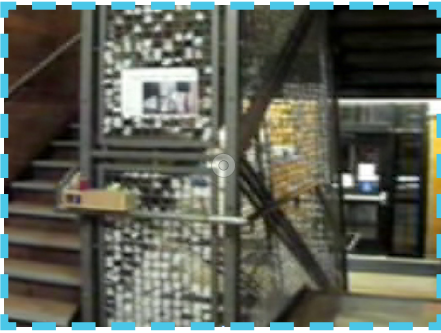


Inspired by the [Emotional Contagion Theory](#), smart materials and interactive-kinetic installation art, Thought/motion was created as a [communal canvas for expression](#) inside the University of Detroit Mercy School of Architecture. Hundreds of 1.5"X3.5" pieces of trace paper were left in a box next to the stair case, along with markers and clear tape.

Over the span of two months, a myriad of participants wrote comments on pieces of trace paper and loosely taped their comments to the staircase "cage". [The paper on the cage reacted to its environment by fluttering when people walked by](#) or when a gust of wind came through the exterior door as someone entered or exited the school.

The installation intended to [make people aware of the thoughts and emotions of those around them](#) and more aware of their position and movement through the space.





T/m
“Make tea not

“Gone is the time
for sleep”

war”



“I had a dream my life would
be so different than this
HELL i’m living”

“So you had a nightmare?”

“FTP- F@#% this project”

“give

“Used ☹️”

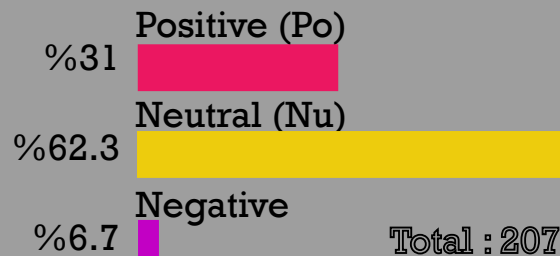
“File Transfer
Protocol☺️”

love”

“New! ☺️”

“I ♥ Polska”

Comment Subject



“FREEmobile”

by Jon Rubin - Seattle

(Ps) = (b.h.d) + (BHN)

The FREEmobile hosted local residents or families who shared, for free, what they liked to make or do with their direct neighbors. Each weekend a different neighbor drove through a Seattle neighborhood in the van handing out free homemade things or services. The FREEmobile also presented a model for bypassing the commercial market system of mass-produced goods and services by keeping the entire project local and homemade, handmade, or homegrown (JonRubin.net).



“Before I die...” (Ps) = (b.h.d)

by Candy Chang - New Orleans



1.

Vacant
Storefront

“We Need...”

(P) = (b.h.d)

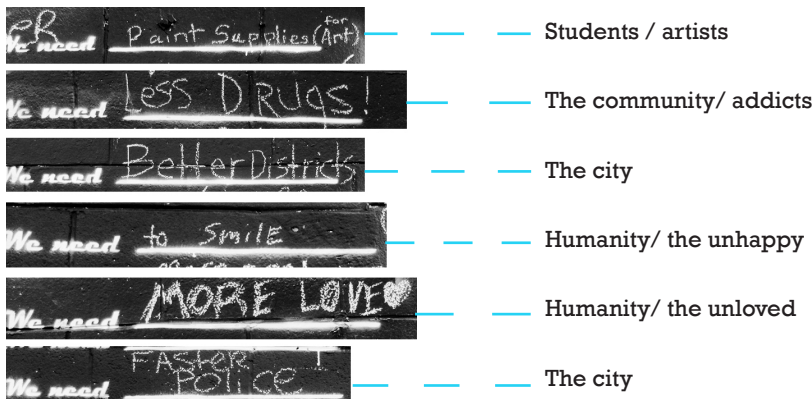
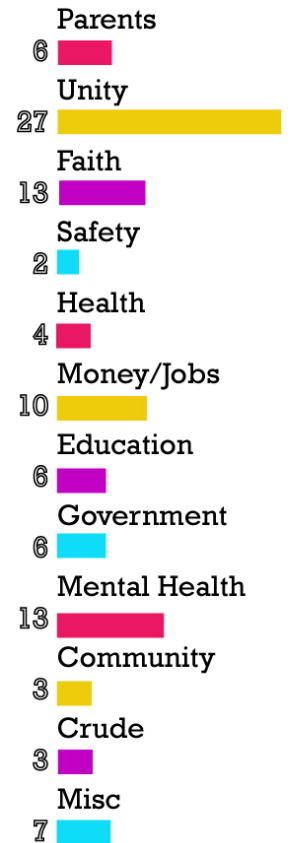




Instead of an individual focus, this graffiti installation stirs the idea of “we” not “me” or “I”. “We” is subject to the participant’s state of view. In all instances it includes more than just themselves and reminds them of the sects they categorize themselves in.

Right: Number of comments for each subject mentioned.

Below: Interpretations of the word “we” in the comment.



Track 2

Track Down

Looked down from a broken sky
Traced out by the city lights
My world from a mile high
Best seat in the house tonight
Touched down on the cold black top
Hold on for the sudden stop
Breath in the familiar shock
Of confusion and chaos
All those people going somewhere,
Why have I never cared?

Chorus:

Give me your eyes for just one second
Give me your eyes so I can see
Everything that I keep missing
Give me your love for humanity
Give me your arms for the broken hearted
Ones that are far beyond my reach.
Give me your heart for the ones forgotten.
Give me your eyes so I can see
Yeah
Yeah

Step out on a busy street
See a girl and our eyes meet
Does her best to smile at me
To hide what's underneath
There's a man just to her right
Black suit and a bright red tie
Too ashamed to tell his wife
He's out of work
He's buying time
All those people going somewhere
Why have I never cared?

Chorus

I've Been there a million times
A couple of million eyes
Just moving past me by
I swear I never thought that I was wrong
Well I want a second glance
So give me a second chance
To see the way you see the people all along

Chorus (x2)

[In Background]
Give me your eyes!
Lord give me your eyes!
Everything, I keep missing
Give me your arms!
For the broken hearted!
Give me your arms,
Lord, give me your eyes.

Yeah (x8)

Courtesy of www.lyricsmode.com

Check out Brandon
Heath's song
"Give Me Your
Eyes"



I can't believe what she said
I can't believe what he did
Oh, don't they know it's wrong
Don't they know it's wrong
Well maybe there's something I missed
But how could they treat me like this
It's wearing out my heart
The way they disregard

This is love or this is hate.
We all have a choice to make

Oh, Father won't You forgive them
They don't know what they've been doin'" (oh no)
Oh Father, give me grace to forgive them
Cause I feel like the one losin'

Well it's only the dead that can live
But still I wrestle with this
To lose the pain that's mine
Seventy times seven times
Cause Lord it doesn't feel right
For me to turn a blind eye
Though I guess it's not that much
When I think of what You've done.

This is love or this is hate.
We gotta a choice to make

Oh Father won't You forgive them
They don't know what they've been doin' (oh no)
Oh Father, give me grace to forgive them
Cause I feel like the one losin'

Why do we think that our hate's gonna break a
hard heart
We're rippin' arms over wars that don't need to
be fought
Cause pride wont let us lay our weapons on
the ground
We build our bridges up but it's just to burn
them down
We think our pain is own apologies and get
them to stop
Well truth be told it doesn't matter if they're
sorry or not
Cause freedom comes when we surrender to
the sound
Of Your mercy and Your grace, Father, send
Your angels down

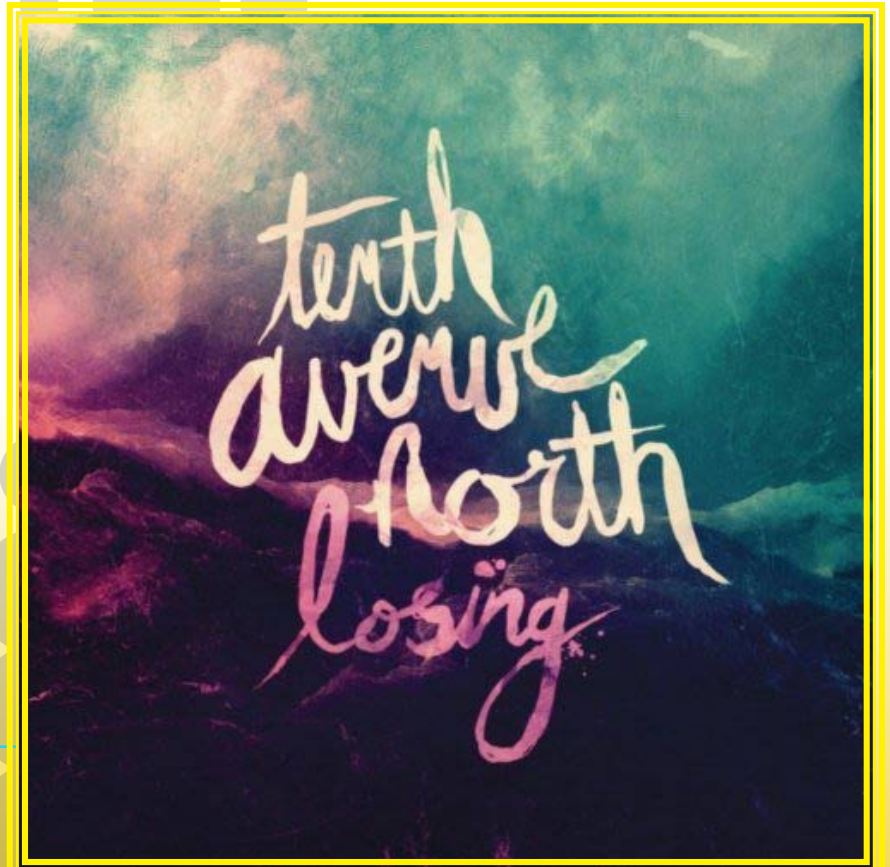
[X2]
Oh Father won't you forgive them
They don't know what they've been doin'
Oh Father, give me grace to forgive them
Cause I feel like the one losin'
I feel like I've been losing

Oh Father, give me grace to forgive them
Cause I feel like the one losin'

Courtesy of www.lyricsmode.com

...and while you're at it, listen to Tenth Avenue North's "Losing"

2 tracks worth the internet search! ;)



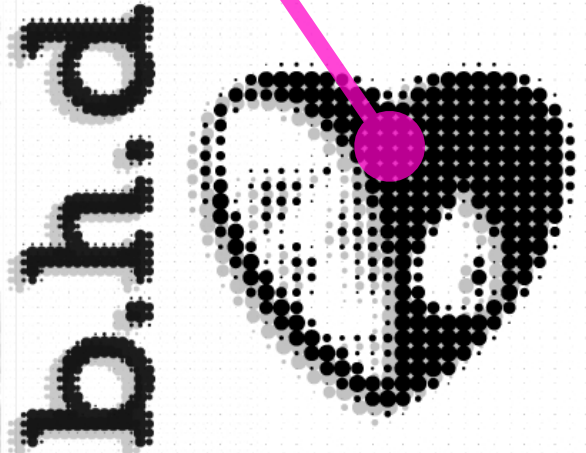
2.

Emery
House

“Street Branding”

 = (b.h.d)

The b.h.d and Bleeding Heart Nexus system could use graffiti as a means for advertisement. This concept never materialized, however it can be utilized in the future when the BHN is actually deployed in the community.



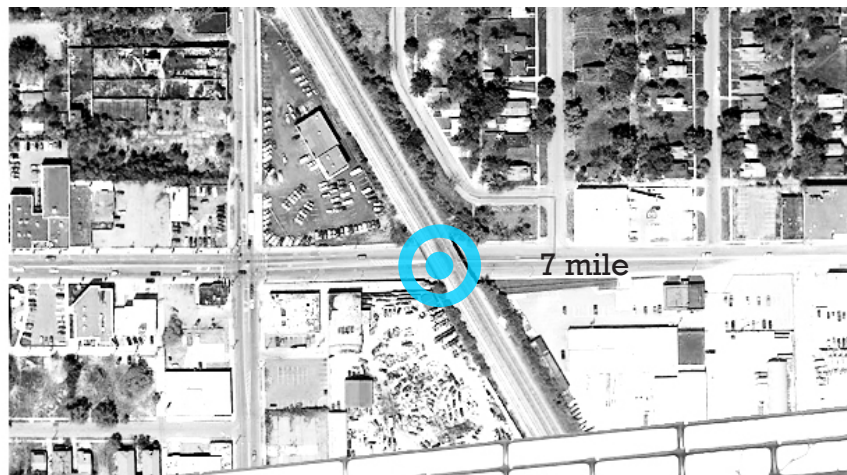
3.

7 Mile
Underpass

“Our City”

(P) = (b.h.d)

This anti-litter campaign was created to instill a sense of collective ownership and good stewardship within the Detroiters who read it.



*Our City
Is Not
a Trash
Can*



4.

Chaldean
Town

“Career Path”

(P) = (b.h.d)

Inspired by Candy Chang’s “Career Path” in Finland, the Chaldean Town Career Path was altered to include a 5 year perspective. Because of the low education rates in the area, this career path is intended to cultivate a 5 year action plan.

Stenciled on the sidewalk in front of an abandoned restaurant and empty lot, most of its passersby are on their way to, or from, the bus stop.

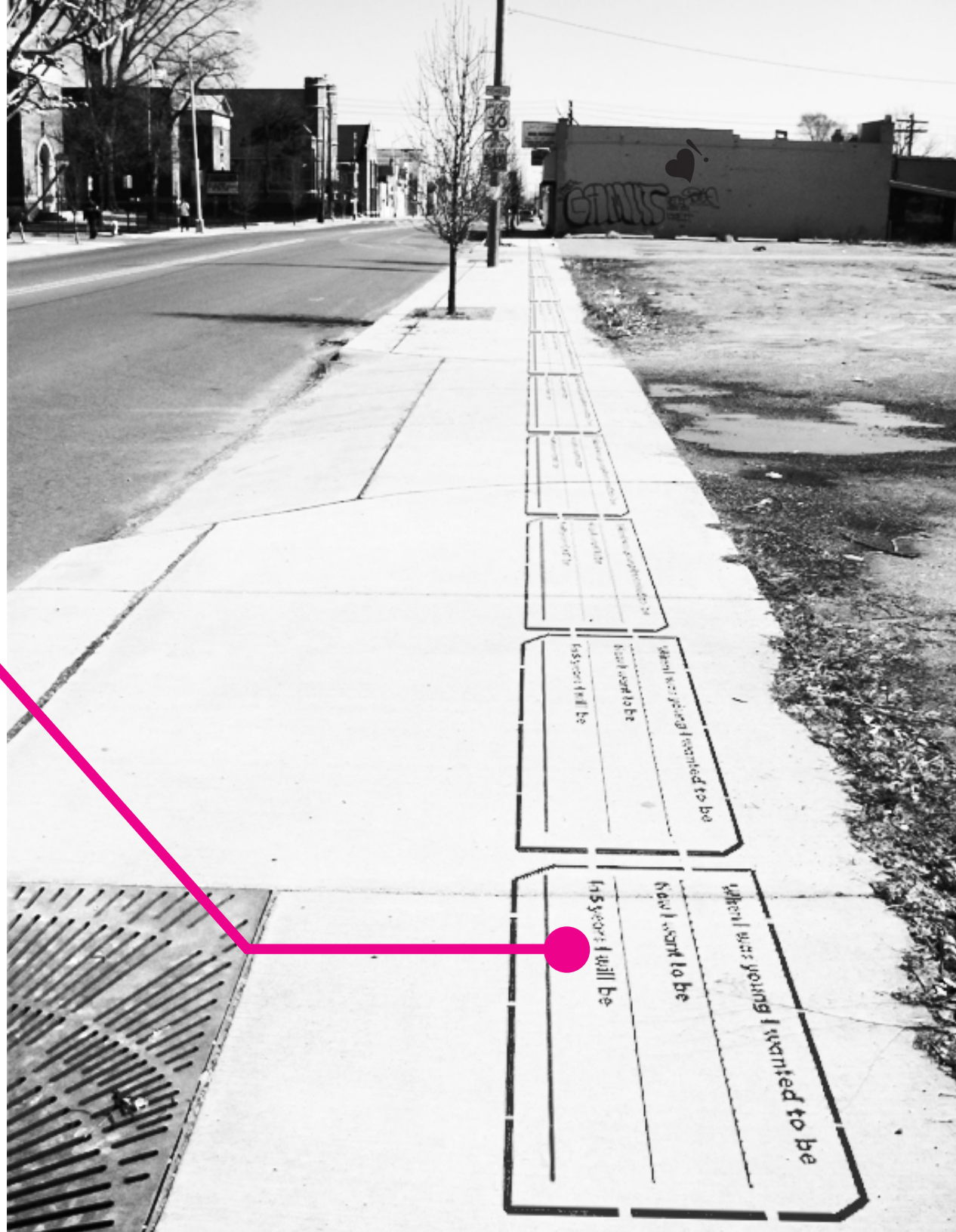
When I was young I wanted to be

Now I want to be

In 5 years I will be

“Career Path” (Ps) = (b.h.d)
by Candy Chang - Turku, Finland







“The Alley Project”

by The DCDC - Detroit

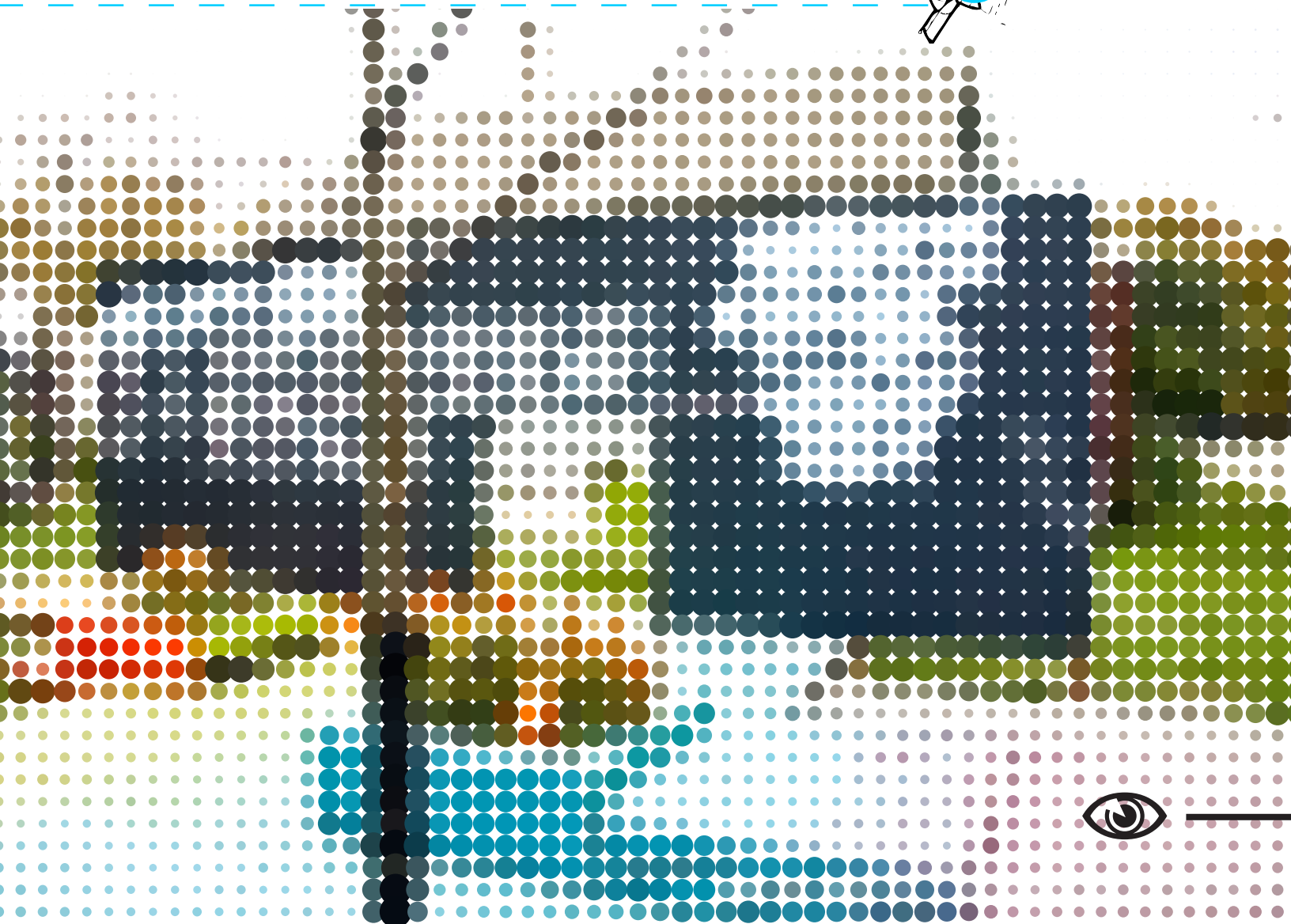
(Ps) = (b.h.d) + (BHN)



The Alley Project (TAP) is located in Southwest Detroit. Like the Epicenter, it is in one of the areas of the city with the highest crime and abandoned home and land rates, as well as low education rates. TAP provides space where youth, neighbors, artists, and the community can view, create, and exhibit street art. It was created through a year-long participatory process between community residents, artists, and architects from the Detroit Collaborative Design Center (DCDC), to be safe, legal, and support learning and relationships. TAP occupies one residential garage in the alley and two vacant residential lots located across the alley. In the lots, there are spaces with a variety of surfaces spread throughout for youth to create and display their graffiti artwork. The project also includes a walkable ten garage display of high-quality, graffiti murals (DCDC-UDM.org).

TAP is an example of b.h.d and the BHN because it brings the community together to appreciate and explore public art.





“The Power House”

by Design 99 - Detroit

(Ps) = (b.h.d)



Design 99 investigates the means of off-the-grid power production, public art initiatives and neighborhood participation. The term Power House describes two functions. First, the house is a power creator meaning it produces its own electricity from solar and wind power with an the intention of powering an additional adjacent house -- thus creating a localized power grid. Second, **the term implies a kind of taking control of ones own community by becoming an example of self reliance, sustainability and creative problem solving through education, communication and increased diversification of the neighborhood.** In all a place that symbolizes hopefulness and curiosity by integrating a complex web of social and artistic ideas into a neighborhood that might otherwise end up into a typical cycle of decay and criminality (PowerHouseProject.com).



quotemeal

Food for thought!

“Service is the hallway that leads to the ballroom of kinship”

- Fr. Gregory Boyle
Homeboy Industries



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“Advertisements of liquor and cigarettes control a lot of the visual space around us, and sale a product. When you control visual space, you control impression – people can use street art to sale an idea”

- Erik Howard
The Alley Project

“To be close to someone is to share in their warmth, both physically and emotionally. Places that remind us of the presence of people, of the life and activities that they generate, capture some of this sense of warmth”

- Lisa Heschong
*Thermal Delight
in Architecture. P27*

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What does the future hold, when you hold the future?

- Lori Allan

Story Time!

An anthropologist studying the habits and customs of an African tribe found himself surrounded by children most days. So he decided to play a little game with them. He managed to get candy from the nearest town and put it all in a decorated basket at the foot of a tree.

Then he called the children and suggested they play the game. When the anthropologist said “now”, the children had to run to the tree and the first one to get there could have all the candy to him/herself.

So the children all lined up waiting for the signal. When the anthropologist said “now”, all of the children took each other by the hand ran together towards the tree. They all arrived at the same time divided up the candy, sat down and began to happily munch away.

The anthropologist went over to them and asked why they had all run together when any one of them could have had the candy all to themselves. The children responded: “Ubuntu.



How could any one of us be happy if all the others were sad?"

Ubuntu is a philosophy of African tribes that can be summed up as "I am what I am because of who we all are."

Bishop Desmond Tutu gave this explanation in 2008 :

"One of the sayings in our country is Ubuntu – the essence of being human. Ubuntu speaks particularly about the fact that you can't exist as a human being in isolation. It speaks about our interconnectedness. You can't be human all by yourself, and when you have this quality – Ubuntu – you are known for your generosity. We think of ourselves far too frequently as just individuals, separated from one another, whereas you are connected and what you do affects the whole World. When you do well, it spreads out; it is for the whole of humanity."

Facebook: **The Universal One**

5.

711 E. Hollywood
Detroit, 48203

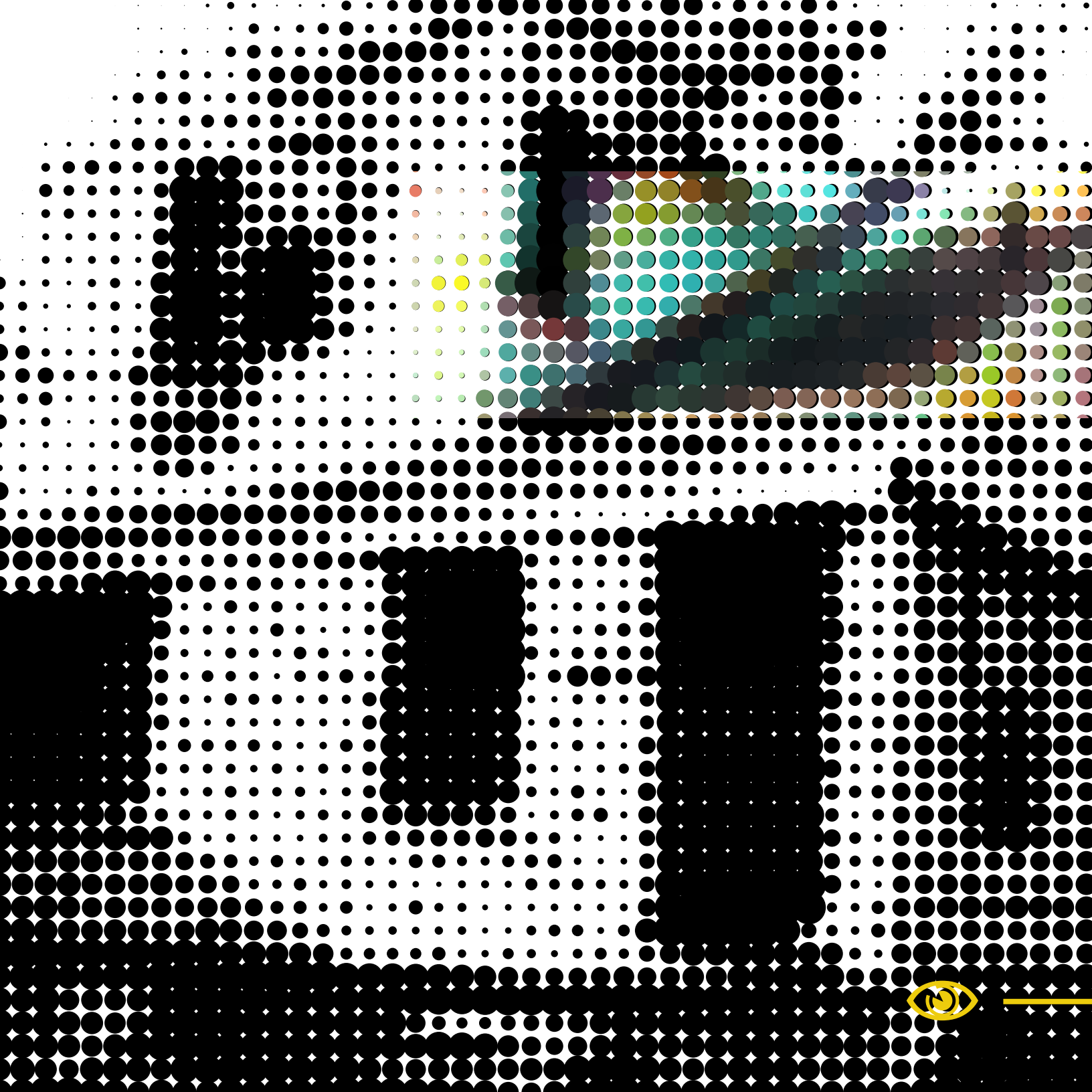
“Art House”

(P) = (b.h.d)

The Lindale Gardens Community Art Project, or “Art House” was the final project of the series of graffiti art installations in the area.

After gaining the owners permission to paint the house, a student consensus meeting was held in the University of Detroit Mercy School of Architecture to discuss design ideas for the house. Ideally, the community, or surrounding neighbors, would have been asked to collaborate on design ideas. However, because of time constraints and the particulars of the circumstances, design collaboration with the neighbors did not occur. But they were informed that the house would be painted.

With the help of more than 20 volunteers, the house took approximately 32 collective hours to complete. The entire budget of \$1,000 was donated by a very generous community philanthropist!





Illustrations of ideas gathered from the student design consensus.




After the last occupants of the house moved away, the owner removed the doors and front windows on the first floor in preparation for demolition and to discourage squatters from moving inside of the house.

Before



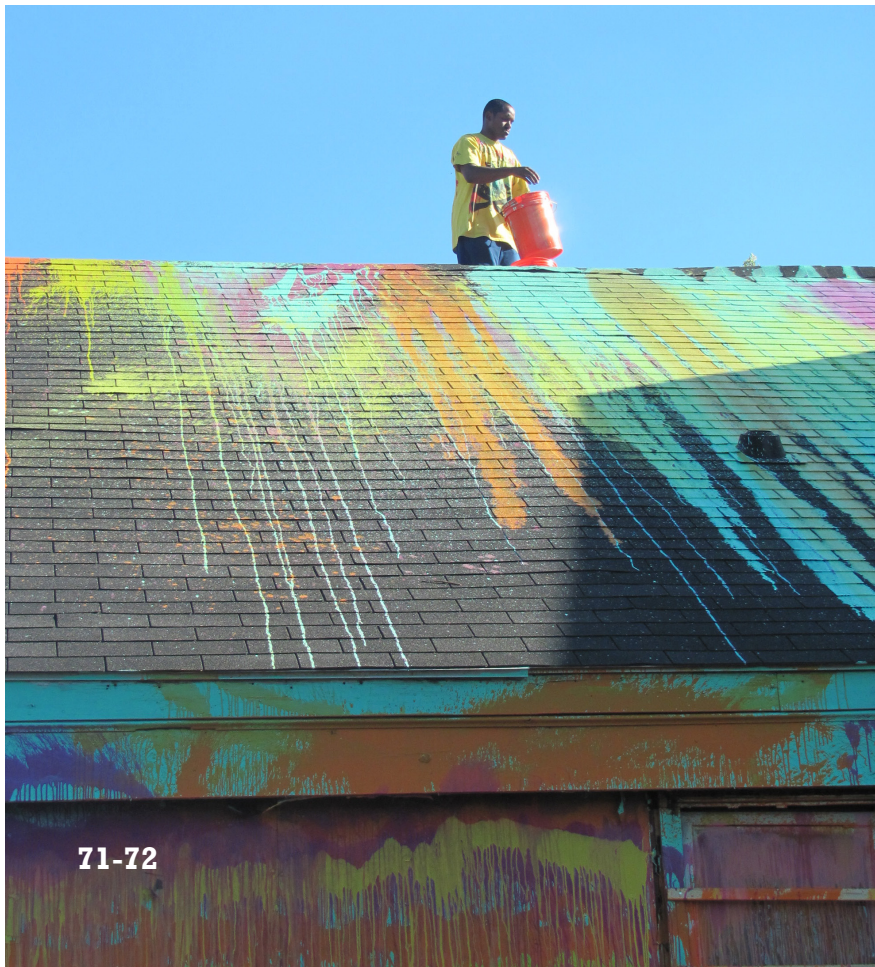
After



Within a few weeks time, vandals came and stripped the house of anything valuable. The aluminum siding was taken as well as the bricks on every side of the house but the front. After the house was vandalized it became more of an eyesore for the community and extremely unsafe.







71-72





by Alii Malik Al-Azzawi



73-74





how
can
you
turn
blight
into
beauty?



The Art House is an exploration of what happens when blight is transformed into an artistic community asset. “How can you turn blight into beauty?” was painted on the drive way to encourage the community, and other observers, to take action and change the environment around them for the better.

The “Art House” has become a pilot project for future Lindale Gardens neighborhood development strategies for transforming the area into a street/public art community.



Story Time!

Mr. Bass, a chaplain who lives in Roseville, Mi, decided, one day, that he would take his teenage son to visit his old house on the east side of Detroit. He hadn't seen the house in over 9 years and didn't know what to expect. When they pulled up to the house they found that it had been drenched in paint! They also found me and my project partner filming a short documentary on the front porch. Mr. Bass introduced himself and proceeded to tell us about the history of the house and some of his memories in it. He even agreed to let us capture him on film.

After our conversation, and just before he left, he searched for two bricks on the ground that were splattered with paint. One brick for himself and the other for the daughter of the Italian immigrant who built the house by hand, so many years ago. For the entire duration of the visit, Mr. Bass and his son were in pleasant awe of what they were encountering, and couldn't believe the timeliness of their visit to the "old house".

This story could have turned out differently had they encountered the dilapidated structure the "Art House" once was. Fortunately, the story he went back and told his family was a story of joy and delight; not sorrow and regret.

For reasons like this, my heart will continually bleed.





“If God hadn’t been there for me, I never would have made it. The minute I said ‘I’m slipping, I’m falling,’ your love, God, took hold and held me fast. When I was upset and beside myself, you calmed me down and cheered me up” Psalm 94:17-19 (MSG)



Acknowledgments

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