EQUITABLE DESIGN THROUGH THE URBAN MUSEUM: CATALYZING COMMUNITY REVITALIZATION AND ENVIRONMENTAL JUSTICE IN THE SWEET AUBURN HISTORIC DISTRICT (The New APEX Museum)

Day'Zhanera King

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(The New APEX Museum)

The Sweet Auburn Historic District
Atlanta, Georgia

This Final Thesis Project is Presented to the Faculty of the Department of Architecture College of Architecture and Construction Management

Primary Advisor Pegah Zamani Ph.D
Thesis Coordinator Liz Martin-Malikian,
Chair of Department Tony Rizzuto Ph.D.

By Day’ Zhanera A. King

In fulfillment of the requirements for the Degree Bachelor of Architecture
Kennesaw State University
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Writing a book is hard. But, brainstorming, developing, organizing, researching, citing and understanding a written and graphic work that addresses a real life issue is much harder. Teaching someone else how to do it must be the hardest.

It is teachers who provide hope for our future students. Educators who puts forth the effort to challenge, inspire and effectively communicate with their students not only provide a safe learning space, but also propels their students’ success and ambition.

At times, I think some professors lose sight of their purpose to encourage that hope for the youth outside of academic enrichment. It’s not just a job. It’s a state of being, and I appreciate the consistent professors who encouraged me to persevere instead of encouraging me to stop or “take some time off”.

I am eternally grateful for my Thesis advisor, Pegah Zamani, and Thesis Prep professor, Ameen Farooq for challenging my original design to be more than another experiential theatre, and design beyond my comfort. Zamani taught me how to design for humanity. Farooq taught me to question everything about design.

Professor Martin along with Zamani encouraged me to submit and ultimately become selected as a presenter for the National Conference For Undergraduate Research of March 2020.

Women in architecture support the development of each other and the few men who respect them are just as important to do away with gender biases for the minority women.

Time waits for no one and is of the essence.

With that being said I formally acknowledge their consistent guidance, wisdom and patience:
Pegah Zamani
Ameen Farooq
‘Liz Martin
Kathryn Bedette
This book wouldn’t be all that it is without You All.
Thank You.
THANK GOD!

DEDICATION

This Thesis is dedicated to:

My Mom & Family:
La’ Keesha King, Sanaa, Josh and Canaan,
Thank you to my Mom raising me to see real life, to be bold and take calculated risks. Thank you for loving me unconditionally, and always supporting me. I hope you all learn something from my college experience and grow a breaking generational cycle and bring generational wealth. Remember wealth is a mindset.

My 9th grade literature teacher:
Patricia Harris, shout out to you for encouraging me to courageous challenge myself beyond my design and suggesting my career path in architecture, with determination and promise room for growth. You taught me to write like the business, because if it’s that woman and few, in your situation, there a reason for my 4.0 in college essays.

My Friends:
Thanks for all of the emotional support through college, and local for all of my little nights in studio.

My Haters:
I couldn’t have been more motivated and driven to prove you all wrong, truly make this all work of my heart, thank you. I was often doubted or told “NO” many times and many ways while obtaining this degree.

Humanity: My People:
This is for you knowledge, use it.

Owner of the APEX Museum:
Dan Moore
Thank you for never doubting me, welcoming me to explore APEX museum and use my knowledge and experience for the betterment of our community and our culture landmark. You started the race to tell the real story of Black Americans and with the baton the marathon will continue.

Myself:
I had a lot of adulting to do during this journey. So, I thank myself for being open to growth and remaining driven despite my hardships.
“The US will become ‘minority white’ in 2045, Census projects
Youthful minorities are the engine of future growth.”
- Brookings Editor William H. Frey

This thesis discusses issues of environmental racism, environmental injustice, lack of equitable design, violation of human rights, prejudices and detrimental side effects, and contains strong language.

While this written work is a relative first-person experience, as a black person in America, raised in the thriving predominantly Black southern City of Atlanta and as a female professional in a predominantly male society, it appeals to universal issues of mistreatment of people based on both gender and race and the manifestation of mistreatment reflected onto the planet Earth.

THIS THESIS:
- Challenges how qualities of equitable design improve the emotional and physical wellness within a community raise cultural awareness
- Promotes a livable, equitable and ecological community
- Reestablishes a sense of identity and community through historical relevance
- Manifests effective equitable design through environmental justice
- Implicates social architecture, urban recreation and the modern museum to promote cultural awareness and pride, improve mental health, increase social networks, and social capital through elements of equitable design
- Renovates and expands the African American Panoramic Experience (APEX) Museum located in the Sweet Auburn Historic District in Atlanta.
- Enforces the following types of design: Urban design values, Ecological, Universal and equitable design, Local and Neighborhood planning.
CHAPTER ONE

RESEARCH

1.1 DESIGN HYPOTHESIS 1.2 LITERATURE REVIEW 1.3 DESIGN IMPACT 1.4 HISTORY OF MIXED-USE COMMUNITY CENTERS 1.5 CASE STUDIES
INTRO

Have you ever heard of the Black Lives Matter Movement, or B.L.M.? B.L.M. was created as a response to the resurgence of racism and xenophobic hate-crimes against black people and their communities, often at the hands of police. Actually, it was the scape-goating of blacks plus black poverty, the exponentially high black unemployment rates, and the over policing of black neighborhoods. B.L.M. is the modern activist response to the continuance of Richard Nixon’s War on Drugs, Bill Clinton’s crime bill and the massive, disproportionate incarceration of black men. BLM grew weary of seeing black men and women ignored in healthcare, evicted from their homes, bullied by police, as much as I grew weary seeing it on MARTA train rides into high-school Atlanta every weekday. Black Lives Matter made a bold social statement, but a very relative one in the context of political debates over war on poverty, drugs and crime. Lyndon Johnson on his War on Poverty once said, “Negro poverty is not white poverty — many of its causes and many of its cures are the opposite.” There are deep, corrosive, obtuse differences —radiating pain into the community and into the fabric of the individuals’ lives— that must be attacked the responsibility of white society’s contribution to the problem. So, the black is the black person, the black is targeting black men, as the white is targeting white men. BLM is made a bold social statement, but it only made a splash in the ocean of political debates over war on poverty, drugs and crime. Lyndon Johnson on his War on Poverty once said, “Negro poverty is not white poverty — many of its causes and many of its cures are the opposite.” There are deep, corrosive, obtuse differences —radiating pain into the community and into the fabric of the individuals’ lives— that must be attacked.

His approach to subtract the responsibility of white person’s contribution to the problem, fix the black individuals, specifically targeting black men, as if they were broken to begin with, rather than addressing the economic issues within the community at hand is wrong because urban poverty and urban unrest in the black community has been addressed as a problem of discipline, rather than a problem of denied opportunity. However, there is some truth to his comment on urban warfare and its cure being rooted in the community. I agree, community healing begins with the manner in which American society addresses the urban warfare within the black community instead of completely altering the existing aesthetic of the neighborhood through the development of overly-ambitious or tin-eared design initiatives, let’s transform urban environments without disrupting them.
This study challenges how society approaches urban warfare in the minority community through the use of equitable design in the Sweet Auburn Historic District and redevelopment of the Atlanta APEX Museum. The inquiry underlines environmental injustice; explores strategies of EQUITABLE DESIGN and SOCIAL ARCHITECTURE to promote cultural awareness and improve the overall community well-being.

The intent of this thesis research project is to REVITALIZE a once-thriving, culturally rich, and urban community through equitable design and establish of the neighborhood center.

This proposal will result in the transformation of the existing APEX Museum retrofitted into The Urbanized APEX Multi-use Cultural Center most importantly, the study responds to the deficiency of space that fails to respond to its community and presents design solutions that respond to the issue of individual hindrance from lack of community-centered design that improve the quality of life and wellbeing of its community.

THESIS STATEMENT
In Yellow Woods article titled “UNIVERSAL DESIGN VS. EQUITABLE DESIGN” equitable design is observed and its effects at a macro and micro scale.

**GLOBAL**

At the macro-level it involves future casting, master planning for a world and a way of living we can only imagine. Climate change, drive-less cars, outrageous carbon footprints, explosive density. Design that adapts as we learn in real time. For instance, a company like phenomenally successful & New-York-based We Work, which has a front row seat in progressing design-innovation around more equitable office design. Creating algorithms from data about how people really work (a mix of open & closed spaces) versus how we think they work (wide open spaces) has informed their in-house design team and allowed a more equitable mix of work spaces.

Most of these spaces reflect nature driven designs made to lower the carbon footprint, decrease stress and increase mental health much like the locations with the lowest carbon footprint (Nauru, Niue, Kiribati).

Equity is about providing opportunities to thrive and should question the disparity of reality versus conceptualized, what value do we take & move forward from this story and what do we leave behind.

**LOCAL**

At a micro-level Equitable Design revolves around the individual and their relationship with the space. Smart homes, multi-generational housing, multi-tasking furnishings - structures that adopt to a user that will never remain static. As an example, the most recent figures from the Pew Research Center show that a record 20% of Americans live in multi-generational homes. The idea of aging in place has become a main driver as the baby-boomer population grows older and housing becomes more expensive. Extended families living together require a compromise of spaces, a capacity for annual retreat and community which Equitable Design tools can help navigate.
In an interview with Daniels Stones Newsweek “Resolving Environmental Injustice on a Local Level,” Julie Sze, director of the Environmental Justice Project at the University of California, explains how environmental justice is rarely politically motivated but more an issue of business-focused zoning and lax regulatory control and can also be a symptom of the larger inequality in America, which often falls along race and class lines.

**ENVIRONMENTAL JUSTICE MACRO VS MICRO**

In an interview with Daniels Stones Newsweek “Resolving Environmental Injustice on a Local Level,” Julie Sze, director of the Environmental Justice Project at the University of California, explains how environmental justice is rarely politically motivated but more an issue of business-focused zoning and lax regulatory control and can also be a symptom of the larger inequality in America, which often falls along race and class lines.

**GLOBAL**

The scope of this type of environmental injustice on a global scale: globalization directly affects the climate change and which in turn affects people disproportionately in the third world. Global contaminants from groundwater contamination to toxic expulsions from refineries is occurring as a result of inequality, which is happening in the U.S. On a national scale, ground-water contamination and lack of clean air are found more in developing countries and more-disadvantaged communities especially in the U.S. China also emits more carbon dioxide than the U.S. and EU combined, which is an abnormally high amount with negative health effect.

**LOCAL**

Sze says in the Southeast resides large African-American communities live around oil refineries which may be a factor of employment discrimination. The effect of nuclear mining on uranium-rich communities is an entirely different historical problem which plays with factors like race, class, zoning laws and, of course interests in political decisions. New Orleans post-Hurricane Katrina & New York both exemplify the immediate results of industrial pollution on environmental factors and lack of appropriate policy. Black and Latino child-asthma rates are almost eight times the national average. That plays into the zoning/history that concentrated all these industrial developers in the same place. The problem is compounded by the fact that these communities lack the resources, time to assemble, and access to decision making. One of the slogans behind environmental justice is giving people “a place at the table.” Elements of environmental justice like access to decision makers, access to legal resources and many others mirror the mobilization of that middle- and lower-class communities differently.
EQUITABLE DESIGN

In "A students guide: ENVIRONMENTAL JUSTICE LANDSCAPE ARCHITECTURE" written by three Masters of Landscape Architecture Students who wanted to learn more about how landscape architecture can promote social justice and equity through design. Equitable Design is defined as both a process and an objective. As a process, equitable design taps into the tools of inclusive and participatory design with communities. Equitable design is one that promotes environmental justice as an explicit objective through the creation of healthy places and access to resources. Environmental justice is expressed in the landscape as equitable design. The Principles of Equitable Design are i. Facilitate Meaningful Community Engagement in Planning and Land Use Decisions ii. Promote Public Health and a Clean and Safe Environment iii. Strengthen Existing Communities iv. Improve Access to Opportunities and Daily Necessities v. Provide Transportation Options vi. Provide Housing Choices vii. Preserve and Build on the Features That Make a Community Distinctive.

Equitable Design Is defined as both a process and an objective. As a process, equitable design taps into the tools of inclusive and participatory design with communities. Equitable design empowers marginalized users through spatial design and by providing amenities that are usable and accessible to all people. An equitable design employment marginal uses through spatial design and by providing amenities that are usable and accessible to all people. An equitable design does not produce or distribute pollutants hazardous to public or ecological health. An equitable design is inclusive to all allowing everyone feel welcome and free from discrimination. An equitable design does not accelerate gentrification or the displacement of people from their homes. An equitable design does not produce or distribute pollutants hazardous to public or ecological health. An equitable design is inclusive to all, ensuring that participation in decision-making is actively involved.

1.3 DESIGN IMPACT

According County Health Rankings, community arts programs are a highly suggested design method to raise social support and develop social capital through our community. [NEA-Strategic plan 2013-2019, White, J. et al. 2018, Stuckey 2018] Available evidence indicates that participatory and creative activities can improve mental health for children, [Kelch 2013] including delinquent youth (Rappaport 2011). Such programs may also promote community involvement (Chung 2009). However, additional evidence is needed to confirm effects.

Community arts programs may improve health on the features that make a Community Directive. Participatory Design and Planning i. Healthy Places ii. Access to Resources.

Creative extracurricular activities such as music, dance, drama, and visual arts, frequently part of community arts programs, can improve self-confidence and self-esteem, and increase positive behaviors among participating children and adolescents (Bungay 2013).
ENVIRONMENTAL JUSTICE

According to The American Society of Landscape Architects (ASLA), the Professional Practice Networks say environmental justice addresses issues of (1) unequal distribution of resources such as clean air and water, healthy food, homes, parks, places to walk and play in public, etc., (2) inaccessibility of public goods and resources because of transportation, cost or discrimination; and (3) exclusion of abilities and full participation in decisions about one’s community largely because of poverty, race, income, recent immigration, or other marginal status.

ALL INCLUSIVE: Everyone should equally participate in and planning decision-making regardless of: 
- Race
- Class
- Income
- Gender identity
- Sexual Orientation
- Indigenous Status
- Age

HEALTHY PLACES: Reclaim critical resources accessible to all places.
- Green Space
- Healthy Food
- Transportation
- Safe Home & Work Housing
- Jobs

ENVIRONMENTAL RESPONSE: Environmental issues that create an unhealthy place.
- Air Pollution
- Accidental Hazardous
- Water Pollution
- Toxic Releasers
- Brownelia
- Waste Incinerators
- Radioactive materials
- Landfills
- Incinerators
- Pest Control
- Contaminated Sites
- Lack of leisure
- Lack of water
- Poisoning among children
- Unhealthy (2)
- Inaccessibility
- Unequal distribution
- Bare Areas
- Lack of leisure
- Lack of water
- Poisoning among children
- Unhealthy

QUALITY OF LIFE:
- Safe Home & Work
- Environmental
- Social
- Health

SUSTAINABLE & RESPONSIBLE LAND USE: Planning decision making is essential to equitable, balanced places in the interest of sustainable planning for humans and other living things.

ENVIRONMENTAL INJUSTICE (RACISM)

Environmental injustice is practices acting against environmental justice, also known as the intentional placement of hazardous waste sites, landfills, incineration, and polluting industries in communities inhabited mainly by African Americans, Hispanics, Native Americans, Asians, Pacific Islanders, migrant farm workers, and the working poor. Minorities are particularly vulnerable because they are perceived as weak or passive citizens who will not fight back against the poisoning of their neighborhoods in fear that it may jeopardize jobs and economic survival. Environmental justice addresses issues of these discriminatory practices.

Practices of Environmental Injustice are called factors or environmental inhibitors such as the following listed: The placing of hazardous and other noxious facilities, lead poisoning among children, asthma and other respiratory illnesses, unsafe, indecent, and exploitative workplace conditions, cancer, birth defects, and developmental illnesses, pesticide poisoning of farm workers, contaminated sites and properties, high unemployment, and polluting industries in communities inhabited mainly by African Americans, Hispanics, Native Americans, Asians, Pacific Islanders, migrant farm workers, and the working poor. Minorities are particularly vulnerable because they are perceived as weak or passive citizens who will not fight back against the poisoning of their neighborhoods in fear that it may jeopardize jobs and economic survival. Environmental justice addresses issues of these discriminatory practices.

ENVIRONMENTAL JUSTICE

Respect the sacredness of mother earth, ecosystems, and the interdependence of all species, and the right to be free from ecological destruction.

SUSTAINABLE & RESPONSIBLE LAND USE

Affirm the interconnectedness and the interdependence of all life, and the right to be free from ecological destruction.

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PARTICIPATORY PROGRAM DESIGN

In an AHRC funded research study titled “Participating with the Co-experience Environment” (June 2005 – June 2006) experts analyzed a small group of participants to question how a physical environment designed specifically for co-experiencing might contribute to new knowledge in design. The study concluded that participatory activity of equitable collaborative spaces is indeed progressive the mental state and physical response to a communal space. Environments designed specifically for co-experiencing establish the role for the physical environment in experience is to be designed in a way “that ‘re-moves’ participants from their everyday experience and offers them the opportunity for a discourse of discovery.” The program of this Urban Museum will foster environments that creates the opportunity to attain design intentions, and intended occurrences the take place. It will creates an the opportunity to encounter one of these experiences. The psychological mental and emotional health effects of participatory program and design are proven to have the following impacts: (1) Improve Mental Health, (2) Inspire Behavioral Change, (3) Provide Sense of Purpose & Self Discovery, Improve Community Economic Reports, (4) Empowerment Through Education, (5) Visual Connection to Nature, (6) Increase Social Capital and Interactions, (7) Increase housing stock, and other crimes. (10) Decrease S.E.S. Bias, (12) New Job Opportunities for locals.

Participatory program examples include but are not limited to program involving Visual Arts: painting, drawing, sculpting, film & photography; Architecture; Musical Arts: singing, instrument playing (bands, musical groups), musical composition; Creative Movement & Athletics: dance, drama, performance arts; Literatuire: story writing, public speech, poetry, educational & cultural classes; Dwelling: reflective spaces, museums, maker spaces (technological resources) and support groups.

AIA 10 COTE MEASURES OF SUSTAINABILITY

Although design revolves around aesthetics, it is centered on the building performance for people. Formerly known as the COTE Top Ten, the framework for Design Excellence consists 10 measures. According to a journal published the American Institute of Architects, also known as AIA, titled “Design for Excellence: Inspiring sustainable, resilient, and inclusive design” the ten measures organize our thinking, facilitate conversations with our clients and the communities we serve, and sets meaningful goals and targets for climate action.

The icons to the right clearly define each of the measures, including best practices, high impact strategies, resources, and case studies that promote climate action.

1. Design For Integration
2. Design For Community
3. Design For Ecology
4. Design For Water
5. Design For Economy
6. Design For Energy
7. Design For Wellness
8. Design For Resource
9. Design For Change
10. Design For Discovery
Figure 1. “How art works” inspired by Iyengar et al.

In a comprehensive article on The Connection Between Art, Healing, and Public Health, Heather L. Stuckey and Jeremy Nobel say that “[a]rt helps people express experiences that are too difficult to put into words, such as a diagnosis of cancer.” Engaging and participating in the arts can jump-start people to process a wide range of mental health conditions and psychological distress. What’s amazing is that these benefits trickle through creativity. Creating art, with or without words, is extremely expansive.

When applied to the masses, the arts do impact the community. With time, people age, possibly loss of social connections, such as friends, family and workplace - as well as other limitations such as decreasing physical health. In turn, engaging in the arts in social settings such as those proposed in the APEX transformed Urban Museum, introduces new social opportunities and extends support within communities.

Communication and human interaction assists with loneliness and isolation. The same idea is applied in care homes, where arts activities are incorporated within the weekly schedule to increase social interactions between residents and residents and staff ultimately improving mood and well-being.

This same idea can be applied to the Urban Museum in terms of communication and human interaction for residents who may experience loneliness, or any other negative symptoms as a result of the poor state of their home, work and surrounding environment. These poor environments are directly correlated with the high incarceration, depression and poverty rates commonly found in predominantly minority communities, such as the Sweet Auburn-historic and Downtown Atlanta Community.

In an Iowa State Investigation labeled “Expanding architectural practice to advance social justice: Social architecture creates equitable shelter”, graduate theses student, Hannah Rosenthal declares equitable shelter as extension of social architecture, that is, a product and a system which facilitates social justice because it aligns with respected theories on the nature of social justice.

“Equitable shelter is an environment that ensures the provision of shelter, protection from the elements, acting as a gateway to the satisfaction of basic needs, self-actualization, self-expression and self direction.” This conclusion aligned closely with the literature on social justice, demonstrating that equitable shelter as both a product and a system advances social justice.

This analysis reveals that inclusive, participatory and proactive modes of practice work uniquely well in these areas and directly lead to political, economic, social, and environmental empowerment and equity, respectively.

Ultimately, community involvement and consideration for the locals build’s neighborhoods political and social capacity, and empowers participants with the design tools necessary to meet their own needs. The design is used to expand both social justice and social architecture, whilst uplifting depreciated communities.

The built environment of architecture affects mental well-being and individual psychology. A paradigm of responsive architecture is developed through changing the space and placing parameters.
THE EXPERIENCE & PROGRESSION OF DIVERSITY AND CULTURE IN MEDIA

Legend: entertainer Bert Williams

- **1913**: Produced **Lime Kiln Club Field Day**, one of the first all-black casts in movies.
- **1915**: **D. W. Griffith** produced the silent motion picture **The Homesteader**, marking the first Black film producer.
- **1919**: **Maria P. Williams** became the first Black Women to produce, direct, and act in her own film, **The Flames of Wrath**.
- **1923**: **Hattie McDaniel** became the first Black movie star. But for that distinction, she received an Oscar in 1940, for her supporting role as Mammy in 'Gone With the Wind'.
- **1927**: **Jean Hersholt** was the first Black person to win an Academy Award, for his role in 1927's **The Passion of Joan of Arc**.
- **1928-1948**: The **Golden Age of Motion Pictures** included increased numbers of black actors, but they were often in non-white roles.
- **1939**: **First Black Women** to be recognized for their contributions to the industry was in 1939 when **Hattie McDaniel** won the first Academy Award for Best Supporting Actress.
- **1940**: **First African American Television Drama** featured a primarily Black cast and tackled the issue of racism.
- **1970s**: The **Roots** television miniseries was the first to attempt to capture racial oppression, lynching, and much more in a historical setting.
- **1971**: **Soul Train**: The first Afro-Cultural show, featured performances by R&B, soul, pop, and hip hop artists; as well as funk, jazz, disco, and gospel artists.
- **1977**: **First Honest African American TV Show**: "Roots" was also one of the first of its kind to capture racial oppressions, lynching, and much more in a historical setting.
- **1980s**: The ** amazingly** highest grossing and longest running **Soul Train** was America's longest running and longest running music-dance show.
- **2006**: **First Afro Culture Show** by a director, producer, and writer, **Tyler Perry Studios** is an American film production studio, founded by actor, filmmaker, and playwright Tyler Perry.
- **2012**: **First Black Woman to Win Sundance**: Ava Marie DuVernay won the directing competition at the 2012 Sundance Film Festival for her film **Middle of Nowhere**.
- **2018**: **First Black Woman to Win** the American Film Institute's **Sundance Film Festival**: **Ava Marie DuVernay** won the directing competition at the 2012 Sundance Film Festival for her film **Middle of Nowhere**.
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The National Recreation and Parks Association (NRPA) developed a presentation that reflects the benefits of recreation centers and well planned parks. “Sprawling land use patterns have altered our travel behavior, lead to physical inactivity, and contributed to soaring costs for health care and investments in our transportation system. Planning for parks and recreation facilities can promote active lifestyles, build healthy communities, and lower health care and transportation costs.”

The nasty living conditions of environmental injustice cause influx in health demands and costs, physical inactivity, and lack of transportation increases public transit systems.

Increase Health Longevity: “According to the National Recreation and Parks Association (NRPA), children who live close to multiple recreation centers were more physically active and less likely to be obese than children that did not have access to recreation centers. Community recreation centers hold the key to key to social equality and inclusion in your community. Regardless of race, ethnicity, gender, age, or socioeconomic status, there are valuable programs… fitness classes, after-school programs, or job training, there’s still something for everyone.”

Reduce Stress: “Stress greatly affects the community at large, and studies conducted in both the United States and Australia have found that people who participate in recreational activities are more resilient to stress and experience better mental health. Recreation has a positive impact on happiness as well. A study in the Journal of Happiness Studies examines the results of over 23 studies dating back to 1980. The studies included over 500,000 people found that there were correlations between happiness and exercise.”

Families Benefits: “Recreation centers present opportunities for parents to model good health for their children. Research from the University of Cambridge indicates that for every minute of physical activity a mother engages in, her child is more likely to perform 10 percent more of that activity.”

Social and Equity Benefits: “… recreation facilities provide social and equity benefits for community members. According to an analysis of social equity and parks conducted by NRPA, they provide equal access to all citizens regardless of age, gender, socioeconomic status, ethnicity, or disability… recreation facilities can foster community pride, bring people together, create destination-oriented places, and connect people to each other and nature.”

Precedents such as recreation facilities, cultural centers, museums and studios mimic similar social and architectural settings the Urban Museum intends to recreate for the Sweet Auburn Historic district.

The following sketched diagrams illustrate the architectural connection between the framework and how it translates to an inhabitable space. The framework: participatory design, design impact, equitable design, environment justice and injustice are the muses of the museum. Each sketch implements a design quality of the framework, so when paired with a precedent image, the sketched diagrams represent qualities intended for the Urban Museum that are reflected in the Precedents design. The museum and arts portion of the program caters directly to the participatory program, environment justice and injustice education throughout the design of the urban museum because there are all intertwined architecturally. Thus, they are not displayed in the diagrams.

Continuous views invite the natural exterior inside and provide well-lit dwelling spaces.

Exhibitions and recreational spaces promote social interaction.

Connect the existing to the new development through program.

Communal atrium spaces create a welcoming gathering hub and promote use of natural sunlight & social engagement.

View Details
Chapter 2 | SITE ANALYSIS

2.1 SITE SELECTION
2.2 SITE ANALYSIS
2.3 EXPERIENTIAL ANALYSIS
2.4 SITE STUDIES
2.5 MENTAL HEALTH NEEDS OF COMMUNITY
I selected Sweet Auburn as the site of this thesis because I witnessed its rise and fall growing up as an inner-city student in Atlanta. For some time of my childhood, it was the center of hundreds of booming brown and black owned businesses, which was a rare success for people of African, Indian or Spanish descent during its prime.

Designated a National Historic Landmark in 1976, but not shortly after it was found as one of 111 of America's Most Endangered Historic Places in 1992 by the National Trust for Historic Preservation, the Historic District Development Corporation. Like so many other predominantly Black and brown-city neighborhoods, Sweet Auburn fell victim to many qualities of environmental injustice such as lack of investment, crime, and abandonment. Compounded by highway construction that split it in two, Sweet Auburn Historic District.

A part of my childhood, and it’s fair to want my children and their children to experience the success of their ancestors. It’s a symbol of unity for my cultural and racial community that I will fight to keep alive.
**MEDIAN & AVERAGE INCOME**

- Average Household Income: $67,216.50
- Median Household Income: $49,802.00
- People below Poverty Level: 5,976
- People above Poverty Level: 11,957

**POPULATION DEMOGRAPHICS**

- Total Population: 21,731
- Male Population: 10,587
- Female Population: 11,144

**Median Age:** 34.1
- Citizen US Born: 30,041 (22.23%)
- Citizen not US Born: 839
- Non-Citizen: 831

- Moved from Abroad: 183
  - Moved from Some Country: 2,235
  - Moved from Some State: 1,229
  - Moved from Different State: 710

- Gender Population:
  - Male Population: 10,475 (48.02%)
  - Female Population: 11,256 (51.98%)

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**Median Income Per Age**

- Under 25
- 25-64
- 45-64
- Over 65

- Income Ranges:
  - Under 25: $0
  - 25-64: $50,000 to $70,000
  - 45-64: $40,000 to $60,000
  - Over 65: $30,000 to $50,000
**NUMBER OF HOUSEHOLDS**

- Total Households: 11,331
- Average People Per Household: 2
- Family Households: 3,341
- Non-family Households: 7,970
- Households with Children: 1,470
- Households without Children: 9,860

**EDUCATION STATISTICS**

- No High School: 128
- Some High School: 3,834
- Some College: 5,894
- Associate Degree: 540
- Bachelor’s Degree: 6,484
- Graduate Degree: 3,711

**OCCUPATIONAL EMPLOYMENT**

- **White Collar:**
  - 11,396
- **Blue Collar:**
  - 1,125

- Self Employed: 1,064
- Private Companies: 8,932
- Governmental Workers: 1,285
- Not for Profit Companies: 1,246

- **Employment:**
  - Self Employed: 4.01%
  - Private Companies: 77.03%
  - Governmental Workers: 10.26%
  - Not for Profit Companies: 8.10%
The diagrams show the progression of racial and gender integration in Georgia, the City of Atlanta, and the Sweet Auburn Historic District over time. They indicate that while the non-White population and the majority of the Nation's Black population that reside in the South continues to grow in inner-cities where housing is affordable but environmental injustices are plentiful, the majority remains Whites throughout the state with very few examples of poor environmental health in their neighborhoods.

Since the birth of the APEX Museum in 1978, the amount of Black and Brown registered citizens located in the Southern Region of Georgia has almost doubled. With the influx of women, Brown and Black Americans, the slow death of the Richest Negro Street in the world, formally known as Auburn Avenue or the Black Wall-street, thrives with new developments along with environmental injustices.

“Atlanta is, as of 2010, the nation’s 4th largest black-majority city and has long been known as a “black mecca” for its role as a center of black wealth, political and social power, education, and culture including film and music.”

- Author N/A

Percentages provided by the U.S. Census Projected Population Growth and zip maps demographics, and AJC regional maps.
**DID YOU KNOW?**

Only 13.2% of the U.S. population, or roughly 45.7 million people living in North America, identify themselves as Black or African American, according to 2014 U.S. Census Bureau numbers. Less than 2/5 of the population, 55%, of all Black/African American people lived in the South, 18% lived in the Midwest, 17% percent in the Northeast, and 10 percent in the West.

**DEMOGRAPHICS & SOCIETAL ISSUES**

The personal and emotional development of community citizens are hindered as a result of intentional placement of environmental inhibitors. Jason D. Boardman, a Professor of Sociology at the University of Colorado Boulder, identifies the lasting effects and mental trauma that environmental structural racist causes in neighborhoods, in a focus analysis called “Stress and physical health: the role of neighborhoods as mediating and moderating mechanism.” Boardman concludes most theoretical and empirical work linking socioeconomic status, environmental quality, and health focus on one risk of environmental racism at a time.

Boardman concludes most theoretical and empirical work linking socioeconomic status, environmental quality, and health focus on one risk of environmental racism at a time. The problem is that there are not enough people with power questioning whether industrial environmental hazards negatively affect the mental and physical health, educational outcomes, or labor market success of community citizens (Downey and Van Willigen 2005.) In order to better understand the human, social, and economic consequences of living in highly disorganized, extremely poor, and highly polluted neighborhoods, Downey and Hawkins study suggest that “sociologists need to identify those communities that experience excessively high numbers of social and environmental stressors, determine whether these communities share specific socioeconomic and racial characteristics, and compare the psychological, physical, educational, and labor market outcomes of people in these communities to those of people in other communities.”

5/6 of the homeless citizens documented in Atlanta are B.A.A. Black Americans, who make up 40% of the incarcerated population, despite representing only 13% of U.S. residents. Incarceration is the key to maintaining financial predominance.

Among racial and ethnic groups, African Americans have the highest poverty rate, 27.4%, 45.8% of young black children (under age 6) live in poverty. People of color experience significant disparities in health coverage, with over 60% of P.O.C. un-insured in the United States.

Ethnographic Indicators of community well-being suggest that rural black communities are as vulnerable as their urban counterparts which influence behavioral changes.
With environmental influences like concerns over toxins, respiratory hazard index, diesel particle matter, and traffic, particle matter factors, climate change is a troublesome outcome. Climate breakdown and the global crisis of environmental degradation are increasing violence against women and girls, falling poor countries, and the amount of wasted resources, with the persistence of gender-based exploitation the ability to tackle the crises diminishes, according to a two-year study by the International Union for the Conservation of Nature (IUCN). "Women are already disadvantage and lock land rights and legal rights, so are vulnerable to exploitation. When the additional stresses caused by the climate crisis arise, they are the first to be targeted." This is a violation of the first principle of equitable design to facilitate meaningful community engagement in planning and land use decisions, and violation of environmental justice principles and inclusive, with the participation, and mutual respect and justice for all.

### ATLANTA

<table>
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</tbody>
</table>

#### SMOG HEALTH EFFECTS

- **Smog forms** when certain pollutants combine with heat and sunlight. They produce ground-level ozone, which mixes with fine particulate matter.

  - **Children, teenagers, adults, the elderly and people with lung disease or asthma** are encouraged to reduce prolonged or heavy exertion outdoors, especially when in code red smog alerts such as the large cities like New York, Los Angeles, and Atlanta.

<table>
<thead>
<tr>
<th></th>
<th>Code Red</th>
<th>Code Orange</th>
<th>Code Yellow</th>
<th>Code Green</th>
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<td>Atlanta</td>
<td>1.7</td>
<td>0.8</td>
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</tbody>
</table>

#### TRENDS FOR POLUTANTS THAT AFFECT PEOPLE WITH HEART DISEASE

- **Any pollutant**: code red or higher
- **Ozone**: code orange or higher
- **Particle pollution**: code orange or higher
- **Sulfur dioxide**: code orange or higher

### FULTON, GA

- **Number of Unhealthy Days for Active Outdoors Yearly**
  - 2014: 0.0
  - 2015: 0.0
  - 2016: 0.0
  - 2017: 0.0
  - 2018: 0.0

- **Number of Unhealthy Days for Active Outdoors Monthly**
  - January: 0.0
  - February: 0.0
  - March: 0.0
  - April: 0.0
  - May: 0.0
  - June: 0.0
  - July: 0.0
  - August: 0.0
  - September: 0.0
  - October: 0.0
  - November: 0.0
  - December: 0.0

#### MAPS

- **Vulcan Project**: The maps provided by this project provide an American carbon budget, to support inverse estimation of the North American fossil fuel carbon dioxide (FFCO2) emissions in the past. The purpose is to aid in quantification of the North American Carbon Program (NACP) to quantify the amount of days in code orange, code red, or code purple categories of the Air Quality Index.

- **Smog Trends**: The charts display the number of unhealthy days for the specified sensitive group. The bar for each month shows the total number of unhealthy days and the proportion of days in code orange, code red, or code purple categories of the Air Quality Index.
Mass communities have directly experienced socioeconomic decline and stressors of environmental racism due to facilities lacking equitable design qualities.

In a research study article titled “RACE, INCOME, AND ENVIRONMENTAL INEQUALITY IN THE UNITED STATES” authors Liam Downey and Brian Hawkins find poor blacks are likely to experience a greater range and intensity of social and environmental stressors than do members of other racial/income groups which is why poor blacks are not only more likely than other groups to live in highly disorganized and extremely poor neighborhoods with high rates of welfare dependency, crime, joblessness, and violence they are also more likely to live in neighborhoods with high levels of industrial pollution. This is why race and income should interact to produce environmentally inequitable outcomes. An illustration labeled “Table 2” shows that in the continental United States, non-Hispanic blacks are more highly overrepresented in environmentally hazardous census tracts than any of the other racial/ethnic groups included in the table. Non-Hispanic whites are also overrepresented in environmentally hazardous census tracts but not to nearly the same degree as non-Hispanic blacks.

Downey and Hawkins studies conclude that as a result of exposure to multiple social and environmental stressors, grave psychological, physical, educational, and labor market remain a consequence.

A Scheffe’s test was conducted to determine whether each group mean is significantly different from every other group mean in the table (Scheffe’s test controls for multiple comparisons). Thus, significantly results indicate different means rather than ratios that are significantly different from one.

Average Neighborhood Toxic Concentration Values by Race and Hispanic Ethnicity, the Continental U.S. 2000

<table>
<thead>
<tr>
<th></th>
<th>Black</th>
<th>White</th>
<th>Hispanic</th>
<th>Asians</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>732.47</td>
<td>597.53</td>
<td>403.34</td>
<td>299.20</td>
<td>291.25</td>
</tr>
<tr>
<td>Asian</td>
<td>1.78**</td>
<td>1.34**</td>
<td>1.49***</td>
<td>1.47**</td>
<td>1.42**</td>
</tr>
<tr>
<td>Other</td>
<td>4.14**</td>
<td>2.78**</td>
<td>2.34***</td>
<td>4.16**</td>
<td>4.18**</td>
</tr>
</tbody>
</table>

All 5 racial categories include non-Hispanics only. There are analyses of variance results. A Scheffe’s test was conducted to determine whether each group mean is significantly different from every other group mean in the table (Scheffe’s test controls for multiple comparisons). Thus, significantly results indicate different means rather than ratios that are significantly different from one.
Proximity to Superfund Sites
placing of hazardous and other noxious facilities

"The south-east, particularly North Carolina and Virginia, is notorious for its coal ash deposits, spills, and anti-regulation mentality. People of color have outsized exposure to coal ash pollution, which contains contaminants like mercury, lead, and arsenic. The EPA estimates that 1.5 million people of color live in areas vulnerable to contamination.

-Megan Mayhew Bergman

An estimated 70% of the country’s contaminated waste sites are located near low-income housing, and an Associated Press analysis suggests 2 million people live within a mile of one of the 327 Superfund sites vulnerable to climate change-related flooding, most of them in low-income communities and communities of color.

-Megan Mayhew Bergman

LANDFILLS WITHIN ATLANTA
SITE TYPOLOGY & FUNCTION

Building Footprints
Street Black Grid - Figure-Ground
Primary Grid
Secondary Grid
Mixed Use Commercial Institutional Religious/Office Vacant
Predominantly minority communities—specifically black communities—experience issues of environmental injustice the most. Resource scarcity, social and economic isolation in the United States is exhibited the most in poor urban African Americans than the general black population, even when compared with poor urban whites, according to Census 2000 5% Public Use Microdata Sample (PUMS). "Clear evidence exists documenting dramatic differences in death rates, life expectancy, and disease rates between African Americans and Whites. Black and Hispanic Americans are generally poorer, less educated, have higher rates of unemployment, are less likely to be covered by health insurance, and are less likely to own their own homes than White Americans. How these possibly other unidentified variables contribute to the health disparities remains less clear."

Water contamination plagues low-income areas and communities of color across the nation.
1. Communities of color have higher exposure rates to air pollution than their white, non-Hispanic counterparts.
2. Failing to meet the environmental justice principles sustainable and responsible land use and cessation of toxins is a violation of human rights.
CONNECTING CULTURE

MEANS OF TRANSPORTATION & CARBON FOOTPRINT

- 60.7% Family Car
- 26.2% Bus or Train
- 12.4% Motorcycle
- 1.2% Trolley Car
- 0% Bicycle
- 0% Walkability

- 1.9% CO2 per person kilometer traveled
- 1.9% Air pollution per person vehicle
- 1.9% Water pollution per person vehicle
- 1.9% Land use per person vehicle

- 240.8 Family Car
- 68.3 Bus or Train
- 119.6 Motorcycle
- 121.9 Trolley Car

- 60.7% Family Car
- 26.2% Bus or Train
- 12.4% Motorcycle
- 1.2% Trolley Car
- 0% Bicycle
- 0% Walkability
ENVIRONMENTAL INHIBITOR: INTERSTATES & VEHICULAR TRAFFIC

- Site: Trolley Car Route
- Environmental Injustice Enabler: Suburbanization Through Interstates

Community Impact:
- Increased Transportation
- Segregation
- Racial Zoning
- Trapped Inner-City Ghettos
- Decline in Property Value

Environmental Impact:
- Air pollution (CO2 & Greenhouse Gases)
- Food & Water Contamination
- Cancer
- Asthma
- Fatigue
- Cognitive Impairment
- Decreased Attention Span
- Mood Swings

Mental Health Impact:
- Depression
- Lack of Motivation
- Anxiety

Physical Body Impact:
- Physical Inactivity
- Respiratory Inflammation
- Damages to Nervous/Endocrine Systems
- Land Loss & Alienation

Increase in Transportation

Business Displacement (shutting & prospering)
Spatial analysis

The spatial analysis of the Sweet Auburn Historic District in relation to the site, 135 Auburn Avenue deconstructs the individual factors currently existing that affect the site and the experience of the individual on or near the site. At present, there are three environmental inhibitors: the I-85 and I-75 interstate, the trolley car, and vehicular traffic, so the majority of the environmental factors are vehicular routes which contribute to the poor air quality.

Where these routes intersect with primary, secondary roads and popular pedestrian shortcuts create nodes. These nodes are considered the sweet spots for increased noise, circulation, social interaction. Two of the major nodes reside on the corners of the site intersecting pedestrian paths, which runs vertical to Auburn Avenue. This is a result of the surrounding building context that is mostly Georgia State University buildings, so the majority of the social interactions from GSU students. These buildings also limit some views from the site.

One of three parks rests on the outskirts of the University, while another exists for the culture of the King Center, and the middle park is socially driven for Sweet Auburn Festivals. Lastly, a plethora of abandoned parking lots amount to most of the eroding asphalt.
Higher Levels of CO2, greenhouse gases, diesel particle matter and other pollutants due to the consistently high vehicular traffic volume. Coupled with low oxygen rate from the lack of greenery and landscape, students and workers are put at high risk of air toxin ingestion, respiratory diseases and cancer.

Pedestrian corridor will replace vehicular traffic, and give way to predominantly pedestrian walk way, creating a social street front, which promotes business and networking.

The landscape zone will act as a plant-belt buffer zone between the paved pedestrian way, to increase Oxygen production, and combat poor air quality, thus creating a healthier environment for the pedestrian way.
CHAPTER THREE

3.1 DESIGN DRIVERS
3.2 PROGRAM PARAMETERS
3.3 DESIGN PROCESS
The mission of the APEX Museum, located on Auburn Ave NE, Atlanta, Georgia is to interpret and present history from an African American perspective to help all Americans and international visitors better understand and appreciate the contributions of African Americans to America and the world.

The purpose of the National Civil Rights Museum located in Ivan Allen Jr Blvd NW, Atlanta, Georgia, is to create a safe space for visitors to explore the fundamental rights of all human beings so that they leave inspired and empowered to join the ongoing dialogue about human rights in their communities.

The purpose of the Urban Museum as an extension of both the National Civil Rights Museum and the APEX Museum is to educate the public on the historic and current intentionality of environmental injustice. Its role is to educate the public on the long-term effects of environmental injustice, its role in racism, and to provide safe spaces within a programmatic range of cultural, educational, and human service activities beyond the arts to increase communal wealth and wellbeing; ultimately reestablish the cultural corridor by celebrating black culture & history to inspire cultural pride.
The Urban Museum intertwines the program of a museum, office, and recreational environment. The participatory program provides the Sweet Auburn Historic District with a variety of social and private settings, allowing visitors the choice to alternate roles between the observing spectator or dwelling audience. This program is heavily motivated by the positive emotional processing outcomes of artistic expression that invites creativity. The Urban Museum provides the community with job opportunities, a dwelling space for the youth, educational enlightenment with a trip to the museum for students but most importantly it provides resources and options for all.

The youth is the future. The future of tomorrow requires to preparations for successful careers and creative outlets. The way to community revitalization begins with replenishing the supplies for those next up.
ENVIRONMENTAL INJUSTICE AWARENESS

Through a series of sculptures, graphic walls, and vibrant murals the Urban Museum will raise environmental awareness through a multiple experiential design moments illustrated in schematic design. These moments will consist of visual panoramic experiences, interior set design aspects, galleries, exhibitions as well as interactive experiences. The characteristics embedded within these moments will showcase facts, exhibit artworks and historic findings relative to environmental justice and injustice. The mission of this portion of the program is to educate the public on the historic impact of environmental justice and injustice and the role American culture and Black play in them.

The culture of the Black community is tethered to the attacks of environmental injustice, and it’s important that the world keeps record of these crimes against people which are essentially becoming crimes against the planet Earth. Because a human is a keeper of the Earth, all humans deserve to know when the Earth hurting and at who’s expense. It’s time to let the people know, and it’s time for change.

Moments of designed for environmental relief such as green roof, pedestrian walks, plazas and environmental community services programs cater to the practice of environmental justice.
The historic background of the site dates back to when Dr. King walked the streets of Sweet Auburn. To combat the threat of gentrification, the Urban Museum prioritizes paying homage to the purpose of the Sweet Auburn Historic District and original Atlanta Trolley.

With historically black and minority sites such as this one currently experiencing the longterm effects of environmental degradation, it is imperative that the American people empathize and celebrate the strength, culture and grace of the American patis, the non-European or non-male population, otherwise known as the Black Kings and Queens of the American Nation.

The Urban Museum will begin the restoration of Black Excellence of the Sweet Auburn Historic. It is an extension of untold story of Black Americans first told in the original 40 year old APEX Museum adjacent to the site. Second, it is the motherland of Black Wall street, and to maintain this regality, it becomes a setting for networking, and practicing of environmental health with a pedestrian walk, cafe and a splash of urban acupuncture through landscaping.

Restoring the culture is like reviving a wilting flower with cold water. Hydrate it and it will flourish.

EQUITABLE DESIGN is the cold water and the culture is the thirsty flower. Implementation principles of equitable design not only improve the overall aesthetic of this precious community, but its efficiency which ultimately influences its people and preserves its rich culture.
**PRESERVING BLACK CULTURE**

BLACK CULTURE

布莱克文化

1. A member of a black-skinned people, including African-American, Pacific Islander or Asian American ancestry.

2. A term used to refer to African-American culture or the ways in which it is expressed.

3. Derived from American sub-cultures which shaped the social, psychological, economic, and political development of American culture.

4. Shaped the social, psychological, economic, and political development of American mainstream culture.

5. And brown persons and is necessary for addressing this thesis.

6. Nigga is cultural re-appropriation when used by African-Americans, but also among other minorities and ethnicities, in a neutral or familiar way and as a friendly term of address. It is also common in rap music.

7. The etymology of nigga is often traced to a friendly term of address. It is also common in rap music.

8. The term qualifies as a coreferential slur. Coreferentialism refers to the common assumption in the literature that slurs are offensive when used by outsiders. Considered offensive as nigger (Shifrin, Abot, and Kennedy).

9. To read definitions aloud refer Negro and its derivatives as “the n-word” with it differentiated suffix.

**BLACK**

/bred/ noun

1. A member of a black-skinned people, including African-American, Pacific Islander or Asian American ancestry.

**Afri-can**

/af ri kə n/ noun

1. A member of a black-skinned people, including African-American, Pacific Islander or Asian American ancestry.

2. A member of African-American culture or the ways in which it is expressed.

**AMERICAN**

/ə mə rɪ kə n/ noun

1. A member of the black-skinned people, including African-American, Pacific Islander or Asian American ancestry.

2. A member of African-American culture or the ways in which it is expressed.

**minor-ity**

/ˈmaɪ nər tɪ/ noun

1. A member of a small fraction of people or objects.

2. A group of people who are politically or socially marginalized.

**NIGGA**

/nɪ ˈɡɑː/ noun

1. The smaller number or part.

2. Black English Vernacular.

3. A slang term primarily used to describe black people who display negative characteristics similar to the caricature “coon” An important feature of many of the racist cartoons that both reflect and encourage the degradation of blacks. It is the signature phrase of racial prejudice. It is so profoundly offensive that a university has developed for those occasions when the word might be misunderstood or in an awareness program.

4. A word that caused numerous school districts to ban the great American novel. The adventures of Huckleberry Finn. (Urban Dictionary)

5. Negro was the word of the time, hanging from the ceiling. It is considered the name for blacks who display negative characteristics similar to the caricature “coon” An important feature of many of the racist cartoons that both reflect and encourage the degradation of blacks. It is the signature phrase of racial prejudice. It is so profoundly offensive that a university has developed for those occasions when the word might be misunderstood or in an awareness program.

6. A type of derogatory term used to refer to a person of any European or non-European descent.

7. A member of a small fraction of people or objects.

8. A group of people who are politically or socially marginalized.

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From the research conducted, this thesis can conclude that white privilege, while invisible to those who possess it, which was the catalyst for the segregation of America beginning with its people, initially because of the Trans-Atlantic Slave Trade, which led to the exploitation of populations, racial, and more specifically, pollutant chemical plants and poisonous factors that were allowed to sailors in our neighborhoods where our children go to school, play and live everyday!

**STRUCTURAL RACISM**

**White (as in “white people”)**

- The term white, referring to peoples, was created by Virginian settlers and colonial masters to distinguish European colonists from Africans.
- “White Christian” and “Enlightened” (sic) to designate European colonists from Africa and indigenous peoples.
- European colonial powers established white as a legal concept after Bacon’s Rebellion in 1676 during which indentured servants of European and Africans in the American South titled Jemele Hill is Unbothered (EP83) currently looks like from the perspective of a black female, democracy infested with white supremacists, however it looked a lot like Jim Crow Laws.
- These laws are the American government’s doing. It’s reflected in the likes of project housing, and practices of environmental degradation. The manifestation of this form of environmental injustices, which in turn resulted in the brink of the Trans-Atlantic Slave Trade. These prejudices led to the segregation of America beginning with its people, initially because of the Trans-Atlantic Slave Trade, which led to the exploitation of populations, racial, and more specifically, pollutant chemical plants and poisonous factors that were allowed to sailors in our neighborhoods where our children go to school, play and live everyday!

**White Supremacy**

- White Supremacy is the source of many odious crimes such as structural racism committed everywhere against Planet Earth including on American soil. It is the cause of heinous crimes such as structural racism committed everywhere against Planet Earth including on American soil. It is the cause of heinous crimes such as structural racism committed everywhere against Planet Earth including on American soil. It is the cause of heinous crimes such as structural racism committed everywhere against Planet Earth including on American soil. It is the cause of heinous crimes such as structural racism committed everywhere against Planet Earth including on American soil. It is the cause of heinous crimes such as structural racism committed everywhere against Planet Earth including on American soil. It is the cause of heinous crimes such as structural racism committed everywhere against Planet Earth including on American soil. 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The diagram below displays the connection between design and program intention of enforcing equitable design, prioritizing mental health, community empowerment through participatory design, raising environmental justice awareness through social architecture in attempt to create a space which serves as a catalyst to community transformation.
The overall intent of the Urban Museum to ultimately connect with the existing APEX Museum through program, and embrace the spatial opportunities that currently exist within the site.

Because the mission of the Urban Museum is about providing a safe dwelling space for its community, while educating the public on the likes of environmental injustices, it prioritized social activation on all fronts (North, East, South) excluding the West wall.

Integrating welcoming outdoor experiences amidst the Urban inner-city hustle and bustle pushes for asymmetric solid and voids within the design.
The Rucker building is historically renowned in the Sweet Auburn and cultural community. Named after Henry Rucker (1852 - Nov 14), a Black man born a slave in Wilkins County Georgia, served as the first black owned business for African & Black Americans on Auburn Avenue. It was built in 1904, was demolished in September of 2001 when a vehicle lost control and ran into the front support column causing the building to collapse, and was eventually been weakened by water entry.

This was an example of a multi-story commercial building in the subarea.

The Rucker Building’s notion to provide a safe space for Africans and Black Americans during a time when safe spaces and abundant...
The entryways primarily influence the vertical rhythm of the facade. The other openings, windows and chimneys, are offset from the center of the building, to align with edges of the cornices per opening; the centrally focal point within this aesthetic are a quality of its classic French renaissance style.

The facade is divided into 2/3rds contrary to its vertical alignment, it is not centrally aligned. This is to call attention to the importance of the thresholds on the street level entries and emphasize the storefront aesthetic.

The 2/3rd composition represents the hierarchy of design program elevation repetition. The window repetition is evenly spaced per section, however the repetition is interrupted on the first floor acting as clerestory windows for maximum daylighting and an overall spacious first floor.
The Golden Ratio (also known as the Golden Section, Golden Mean, Divine Proportion, Fibonacci or Greek letter Phi (Φ) or 1.618 a number sequence that is infinite (irrational). The first few numbers are 1, 1.61803398875... thought to make objects and people appear more attractive. Another Golden Ratio is also known as phi (pronounced fee). It exists when a line is divided into two parts and the longer part (a) divided by the shorter part (b) is equal to the sum of (a) + (b) divided by (a), which both equal 1.618.

Why is the Golden Ratio relevant to the design of the urban museum and how does it connect to the design adaptation of the Rucker building, and meaning to black culture?

The Golden Ratio is known for it's symmetrically pleasing proportion to natural appeal. It is considered architecturally, mathematically and scientifically sexy because of its divine division found in different aspects of nature, and many aesthetically pleasing treasure in the world such as the Mona Lisa.

Homage to & Connection to APEX Museum & African Civilization: As stated in their mission statement, the APEX Museum is dedicated to enlightening the public on the origins of Black Culture, otherwise known as the roots of African Civilization prior to it's people's American-stained oppression.

These roots are vested in the prime of the Egyptian Dynasties, when the pyramids of Giza birthed a wondrous architectural mystery into this earthly world.

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The colossal scale, perfect symmetry and lofty perch on a plateau above the fertile Nile River Valley reflect the divine role that Ancient Egypt’s leaders held in both their lives and afterlives. The ratio of the slant height of a pyramid to half the base dimension is 1.61804 which is extremely close to the Golden Ratio.

The Pyramids of Giza exist in Egypt, are mentioned in the APEX Museum exhibition as the origin of many people, but specifically those of African Egyptian descent.
FOUR
CHAPTER
DESIGN SYNTHESIS

4.1 COMMUNITY CONTEXT
4.2 SPATIAL ADJACENCIES + FUNCTIONS
4.3 ORTHOGRAPHIC CONTEXT
4.4 IMAGERY
4.5 CONCLUSION
The Urban Museum is a mixed-use, 6-story community center composed of rentable social and private spaces and resources listed below:

- Wooden Pedestrian Walk
- Plaza at Entrance
- Maker Spaces
- Public and Private E.J. Galleries
- Green Roofs
- Office Spaces
- Maker Spaces
- Art Studios
- Music Studio
- Dance Studios
- Classrooms
- Gym
- Miniature Auditorium
- Cafe
- Social Work Station
- 360-degree Panoramic Film (museum introduction)
- Reception

While the Urban Museum is a resource for its community, it exists to raise awareness about environmental justice and equity for all.

Pedestrian walk