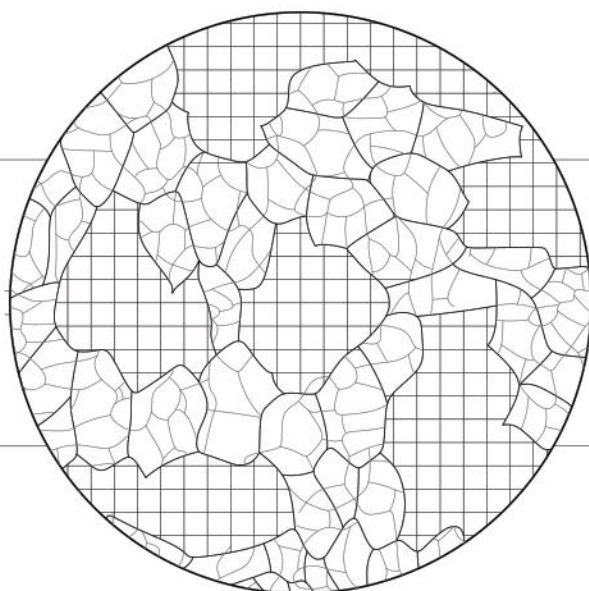


THE INDIGENOUS PARAGON



An intersection between Architecture and urban Native American identity

THE INDIGENOUS PARAGON

**THE
INDIGENOUS
PARAGON**

By Katherine Young

Advisor: Brian Osborn
California Polytechnic State University
San Luis Obispo

Undergraduate Architecture Thesis
2020-2021



The world we live in is influenced by its design. Our goals, feelings about ourselves, and views on the world are dependent on the built environment around us. It is pertinent for our modern society to address the needs of minority populations and develop an architectural process that responds to culture. Architecture has the ability to be congruent with the needs of Native American communities and can help remedy the prevalence of cultural detachment, generational poverty, and lack of access to resources within native populations in an urban context.

Currently, the majority of efforts to remedy these problems are aimed at housing developments or economic advancements on reservations and have a limited impact on the indigenous population as a whole. The rapid urbanization of Native Americans due to federal Indian termination and relocation policies in the 1900s has led to over 78% of Native American's living in urban centers. According to studies on this subject, these policies were enforced by the government to reduce the need for federal assistance on reservations. Consequently, federal money has not followed the migration, with only about 1% of the Indian Health Service's spending going to urban programs. In addition to the lack of federal support, studies suggest that the majority of urban Native Americans feel detached from their heritage due to historic trauma and a difference in value systems. Native American value systems differ from American colonist/capitalist ventures creating an incongruity between cultures. Colonial culture views land as a profitable commodity in contrast to native populations who do not simply view land as a linear resource; they have an interconnected relationship with land as a means for community, spirituality, and identity. This incongruity is yet another reason why Urban Native Americans feel detached from their culture in urban settings.

Lack of representation of cultural values in the built environment has created a glaring absence of architecture that reinforces a sense of place for indigenous people within the city. Consequently, in modern society, the indigenous lifestyle is the antithesis of capitalism. According to data from the 2010 census, the majority of Native Americans in Los Angeles have been displaced from their traditional village grounds into locations far away from their culturally significant sacred spaces. More often than not, their former village locations have been gentrified and have become spaces representative of capitalism and economic greed. This project will suggest a radical and violent upheaval of extreme examples of capitalism. This disruption will destroy/mix that place with spaces of peace such as such as land, community, education, and advocacy.

Architecture can be congruent with the needs of Native American communities in Los Angeles to design for a feeling of empowerment, inclusion, and cultural identity. Furthermore, it is crucial to create an intentional intervention in an urban context that can engage numerous cultures in a multifaceted dialogue regarding urban Native American identity.

I. *Taamet Peshaax* (The Sun is Rising)

- *Introduction*
- *Consequences of Colonialism*
- *Risk of Cultural Detachment*

II. *Colonial Gridation*

- *Value System Differences*
- *Mapping Stolen Space*
- *Los Angeles, California*

III. *Reclaiming Spaces*

- *Tongva Land*
- *The Indigenous Paragon*
- *Logic of Reciprocity*
- *Cyclical Program*
- *Intermediary Zones*
- *Living Streets*
- *Modular Building Proposal*
- *A Place of Peace*



Chapter 1:
Taamet Peshax (The Sun is Rising)



Indigenous people around the globe face cultural detachment, generational poverty, and lack of access to resources. In the United States, the rapid urbanization of Native Americans due to federal Indian termination and relocation policies in the 1900s has led to over 78% of Native American's living in urban centers.¹ Despite this well documented fact, only 1% of federal funding is allocated to urban populations.² From the beginning, Native American value systems have differed from colonist/capitalist ventures creating a radical incongruity between Native American populations and their urban environments which has resulted in cultural detachment, generational poverty, and lack of adequate access to resources. If we continue along the current pathway of not making intentional spaces for indigenous populations, society risks increasing rates of cultural detachment within Native populations and potentially losing these cultures forever. This thesis seeks to interrupt the logics of the city (extreme capitalism and gridded logic) and have replaced it with a logic of reciprocity (cyclical and temporal programs), cultural spaces, and a shared public right of way.



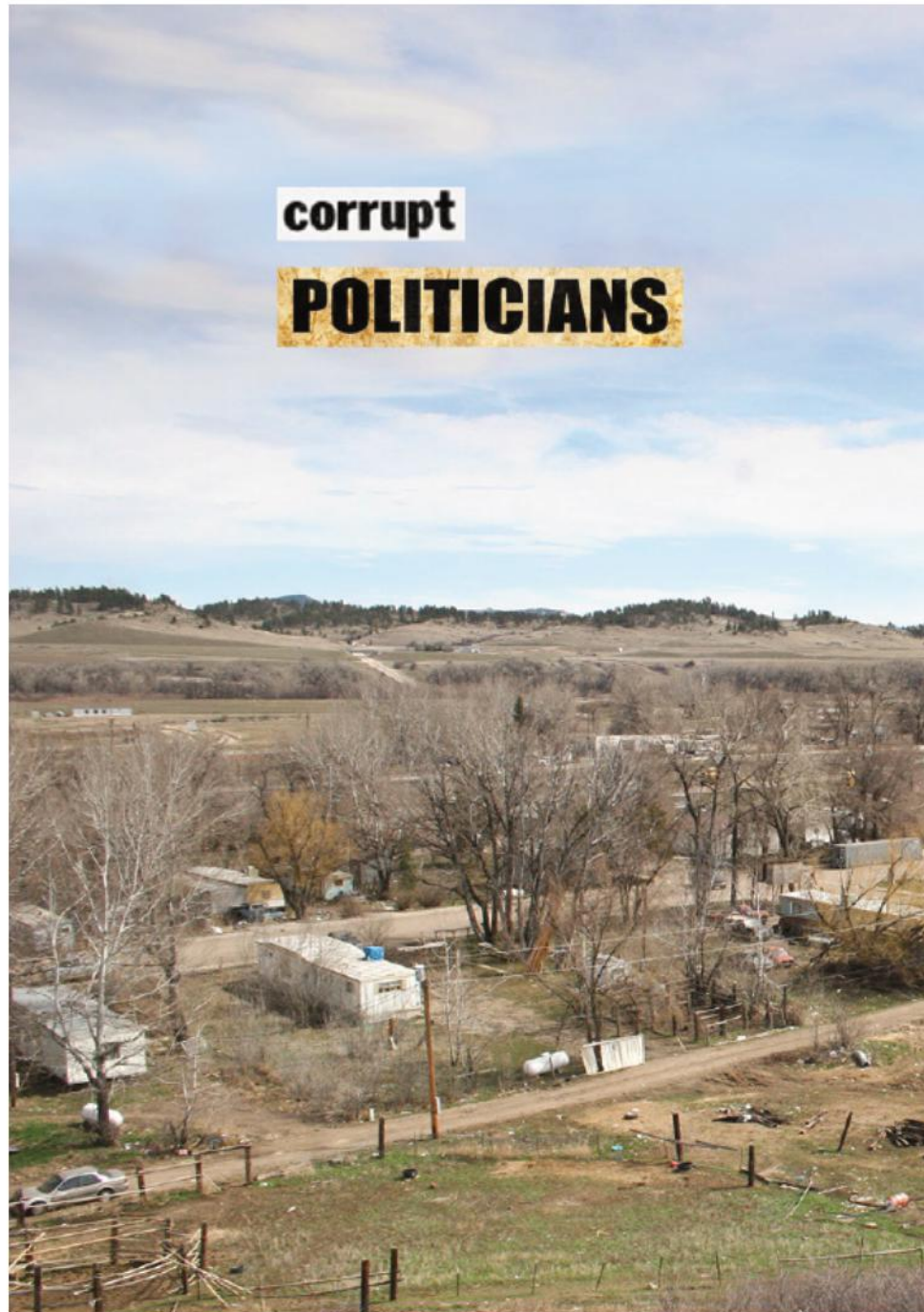
¹ Whittle, Joe. "Most Native Americans Live in Cities, Not Reservations. Here Are Their Stories." *The Guardian*, September 4, 2017

² Williams, Timothy. "Quietly, Indians Reshape Cities and Reservations." *The New York Times*, *The New York Times*, 13 Apr. 2013



Architecture can be congruent with the needs of Native American communities to design for a feeling **empowerment, inclusion, and cultural identity**. This calls for an intentional urban intervention that confronts the differences in ontologies of land and engages numerous cultures in a multifaceted dialogue regarding urban Native American identity.







Similar to the general population, Native Americans across the US are migrating to urban centers. Currently, over 78% of Native Americans live in cities across the United States rather than in reservations.³ According to a report by the National Urban Indian Family Coalition, the process of urbanization for many Native people was accelerated by the Federal Indian Termination and Relocation Policy in the 1950s and beyond. This led to the relocation of 200,000 native people from reservations to cities specifically to end the "Indian problem" and reduce the need for federal assistance on reservations.⁴ Federal funding does not always directly address Native American needs in America's cities meaning that part of the safety net available to Native children and families living on reservations or tribal territories are unavailable to those located in urban centers.

This migration goes to the center of the query of whether or not the more than 300 reservations in America are indispensable or a hindrance to Native Americans, an argument that dates to the nineteenth century, when the reservation system was developed by the federal government.

³ Whittle, Joe. "Most Native Americans Live in Cities, Not Reservations. Here Are Their Stories." *The Guardian*, September 4, 2017

⁴ Williams, Timothy. "Quietly, Indians Reshape Cities and Reservations." *The New York Times*, *The New York Times*, 13 Apr. 2013



According to studies from the same organization, the poverty rate of urban Native Americans is 20.3 percent compared to 12.7 percent for the general urban population. Additionally, compared to the general population, urban Indians have - 38 percent higher rates of accidental deaths - 54 percent higher rates of diabetes - 126 percent higher rates of liver disease and cirrhosis - 178 percent higher rates of alcohol-related deaths.⁵

Recognizing this set of statistics is crucial in understanding the opportunities, issues, and barriers facing urban Native families and individuals. This data can also help guide the selection of the best program models and practices for strengthening Native populations.

⁵ "Urban Indian America - The Annie E. Casey Foundation."



Cultural detachment is the phenomenon of belonging to two or more cultural groups, yet never feeling fully accepted by either. This cross-cultural disconnect can lead to anxiety, depression, and socially distant behaviors. Failing to adopt the customs of the mainstream culture Native Americans live in may hinder their ability to successfully navigate their social reality, and failing to maintain the customs of the heritage culture they grew up in might result in a painful sense of loss. Yet, many feel marginal: they feel disconnected from both the heritage culture they grew up in and the mainstream culture of the society they live in. According to a study, more than half of urbanized Native Americans experience fear that they will not be accepted in professional settings within the majority culture, yet at the same time be concerned about maintaining their tribal identity.⁶

⁶ McNeil, Daniel W., Chebon A. Porter, Michael J. Zvolensky, John M. Chaney, and Marvin Kee. "Assessment of Culturally Related Anxiety in American Indians and Alaska Natives." *Behavior Therapy* 31, no. 2 (March 1, 2000): 301–25

Janeen Comenote, the executive director of the National Urban Indian Family Coalition, has stated that "Poverty remains one of the most challenging aspects to contemporary urban Indian life. While I do recognize that a sizable chunk of our populations are solidly middle class, every Native person I know has either experienced poverty or has a family member who is. Housing and homelessness remain at the top of the list of challenges."⁷ There are a few theories behind why Native American populations have such a high poverty rate.

One of the main theories is that Indigenous people are not supposed to have money: they were never meant to. Native tribes occupied this land consistently for 13,000 years without it, and they were rich beyond our wildest dreams. Yet they've had about 150 years to change 13,000 years of subsistence lifestyle into a complete dependence on money. Thus, if money is here to stay, so are Indigenous ways. Is it possible for the two to exist in congruity?

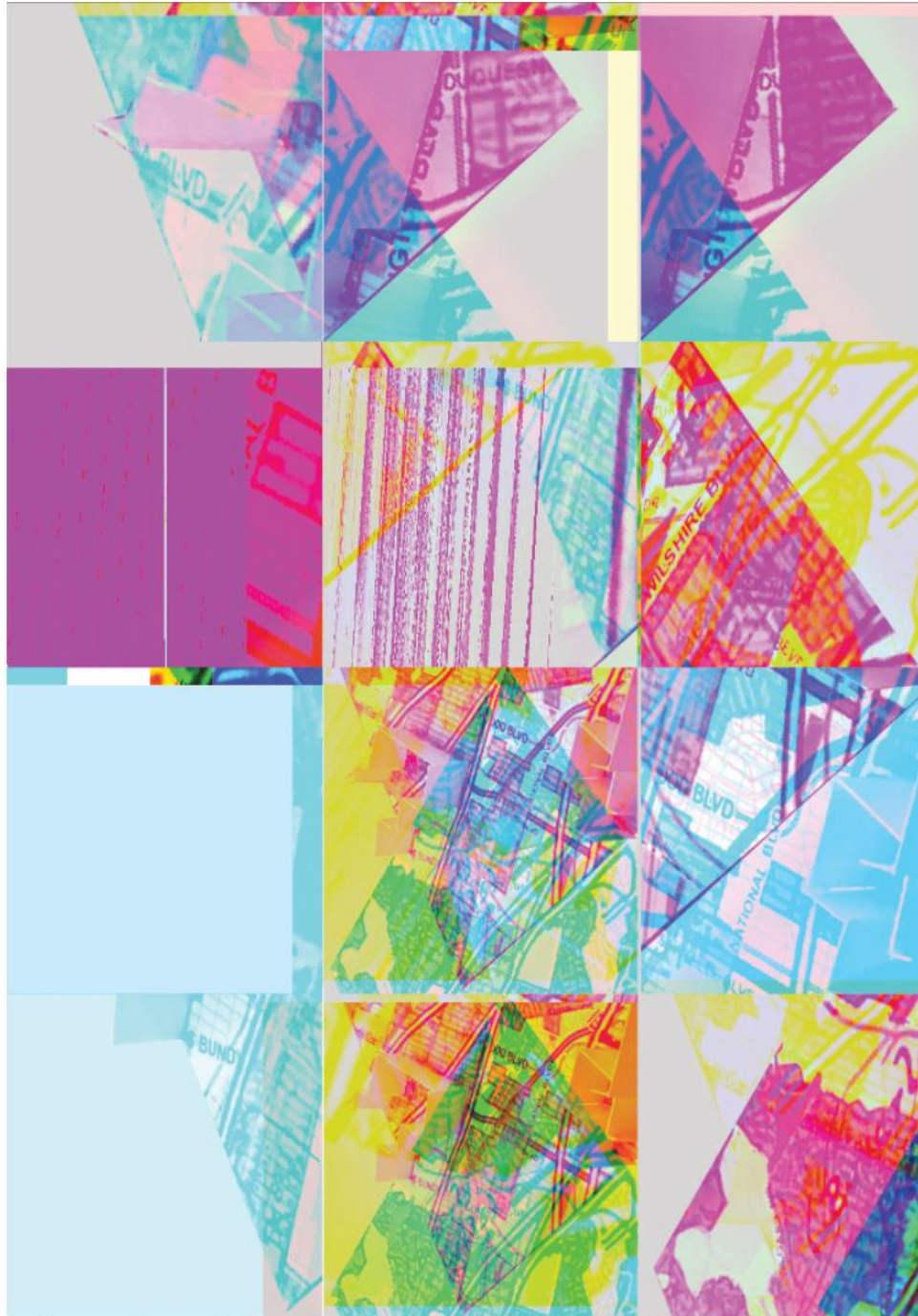
It is possible for Indigenous people to survive and thrive despite the incongruities that may be placed in their paths. A visible example of an Indigenous value system that is still exhibited today is in many of the Pacific Northwest tribes that practice the culture of Potlatch, where the value of the wealth of someone is determined by how much they can offer their tribe and honored relationships and guests. The more you are capable of giving away, the more you earn social respect and value as a "wealthy person. Your worth is determined by how much you give, not by how much you take and accrue, within the society.

Joe Whittle, an enrolled Caddo tribal member, freelance photo-journalist and seasonal field ranger for US Forest Service living in the Bay area. After speaking to numerous people, he reflected on the fact that no matter where he goes in Indian Country, he sees the same Indigenous values – ones that transcends far beyond economics. It's a value system that has nothing whatsoever to do with money and one that dives deep into the core of Native American identity.⁸

^{7/8}Whittle, Joe. "Most Native Americans Live in Cities, Not Reservations. Here Are Their Stories." The Guardian, September 4, 2017



Urban Native Americans are surrounded by a colonial, unresponsive, and purely foreign landscape. The surrounding built environment rejects their views on land and life itself. According to a survey I took of Tongva members, 82% responded that in urban settings they feel lost in a sea of unfamiliarity. They feel no cultural attachment to the land that is historically and culturally theirs. This is a problem that needs to be addressed in modern society. The government and city planners must stop avoiding the voices of urban Native Americans and respond to their demands for representation in cities.



Chapter 2: **Colonial Gridation**

Ever since the beginning of expansion and colonization the western world has tried to repress Indigenous values. Whether this concerns religion, dress, or way of life, the Indigenous value system has been persecuted in every regard. Western ideals have been forced on Indigenous populations for centuries and despite being labeled as the "vanishing race by common culture, Native Americans have failed to disappear. They have persevered despite all of the odds against them. However, due to this innate value system difference, Native Americans lack a feeling of "sense of place" in an urban setting.

Urban Native Americans often feel detached from their culture in urban settings because they do not see themselves in the society and the urban built environment around them. As Jay Bad Heart Bull, the president and chief operating officer of the Native American Community Development Institute, said "It's easier to get lost in the city. It's easier to disappear". There is little to no representation for Native Americans in the urban built environment. Additionally, more often than not, spaces of peace are being replaced by places of capitalism. Unlike reservations which have a plethora of open space, urban centers, specifically those on native land, provide no space for Native populations to practice cultural activities.

indigenous v. western

organic v. grid

sacred land v. commodity land

holistic v. compartmentalized

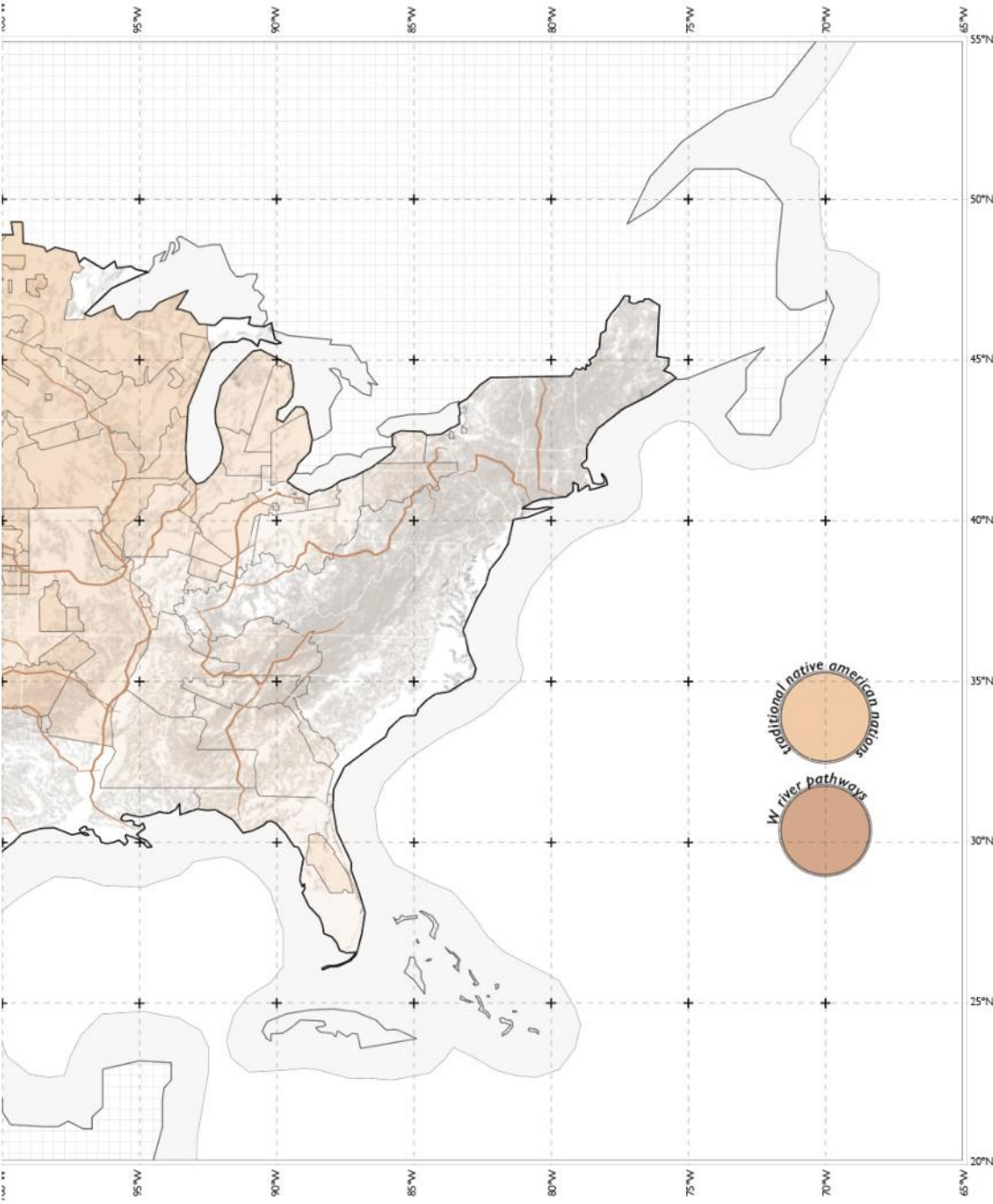
spiritual v. scientific

many truths v. one truth

cyclical time v. linear time

community wealth v. personal wealth

⁹ Williams, Timothy. "Quietly, Indians Reshape Cities and Reservations." The New York Times, The New York Times, 13 Apr. 2013



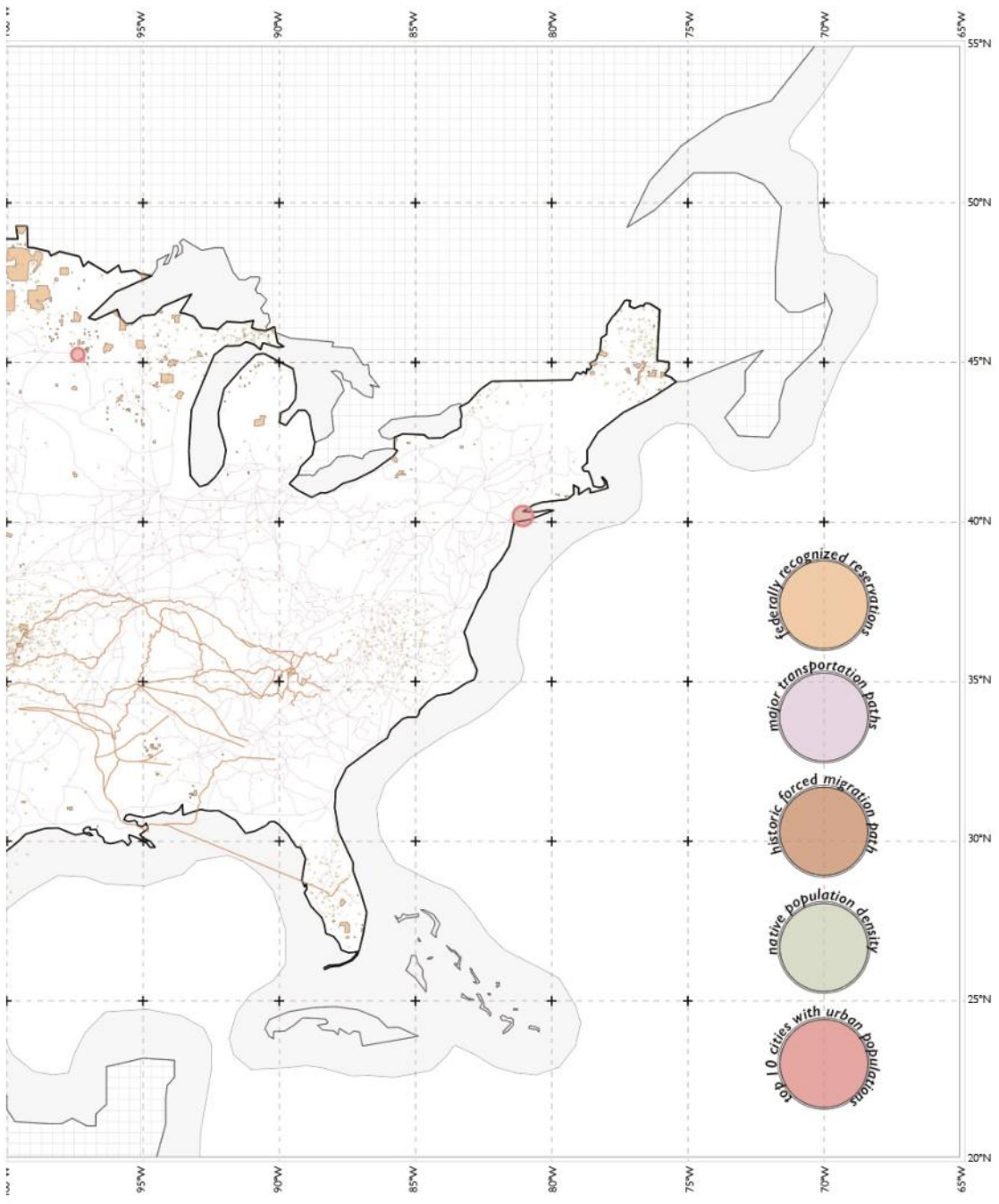
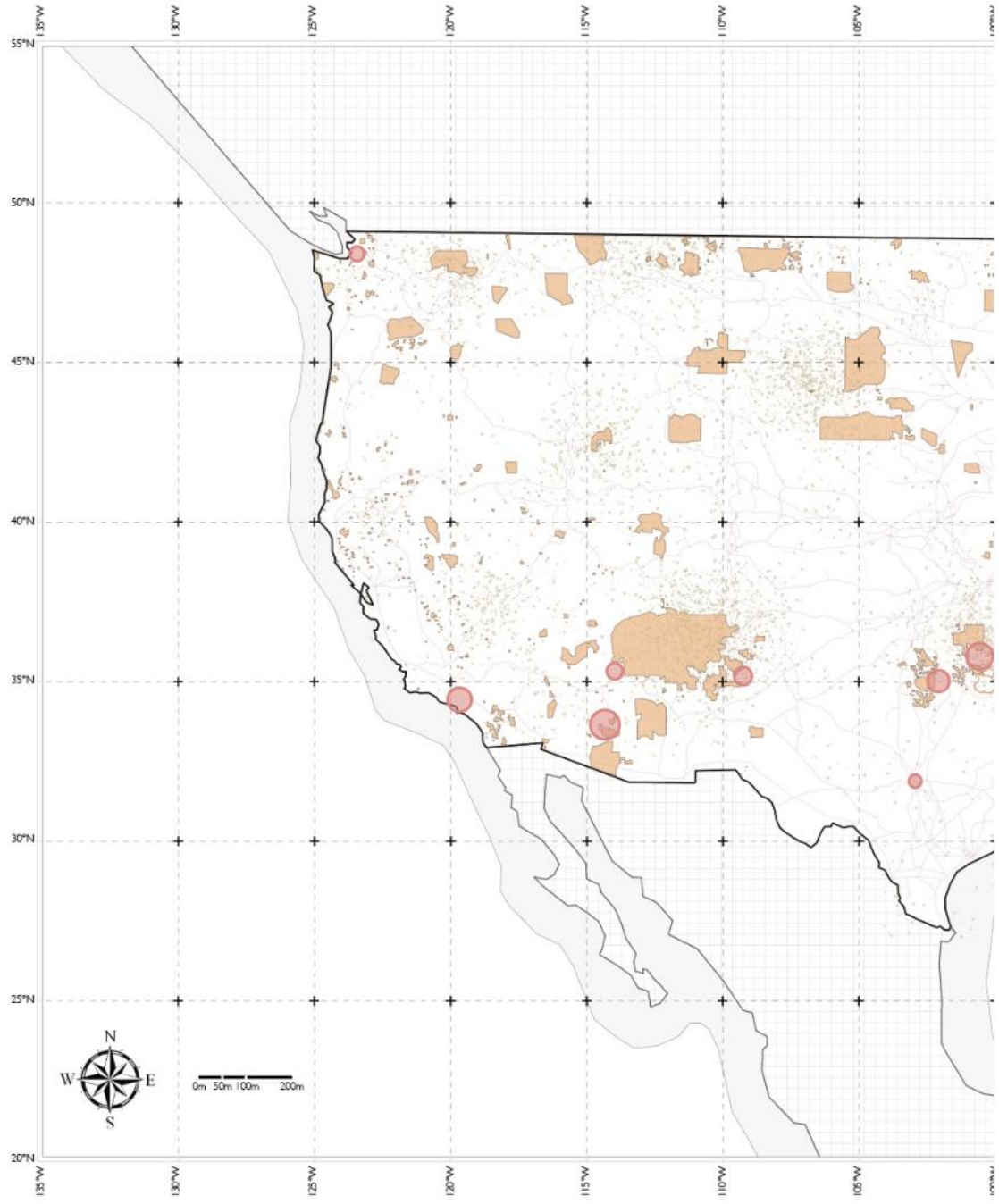
The world we live in is influenced by its design. Our goals, feelings about ourselves, and views on the world are dependent on the built environment around us. Consequently, it is important for Native Americans to see their culture reflected in the built environment around them. For example, in Phillip's Neighborhood, Minneapolis, there are spray-painted murals of tribal chiefs, schools that teach tribal languages, and teaching materials that show children with dark skin and long, black hair. This representation has almost doubled on-time graduation rates for Native American students. Now imagine this in an architectural context and image what it could do for urban Native populations.¹⁰

As the original protectors of this land, Native ideas and values need to be heard. For thousands of years, Native Americans lived in conjunction with nature learning how to nurture and care for the land. Native populations do not simply view land as a linear resource; they have an interconnected relationship with land as a means for community, spirituality, and identity. This connection helped allowed Native populations thrive. In today's modern world, we are facing mass extinctions and natural disasters. Perhaps re-adapting to native American values would be the solution that society needed to resolve the crisis's that society is facing.

¹⁰ Campbell, Alexia Fernández. "How America's Past Shapes Native Americans' Present." The Atlantic, Atlantic Media Company, 13 Oct. 2016

Each year, more and more Native Americans are migrating to urban centers. Tulsa and Oklahoma City, Oklahoma; Los Angeles; New York City and Phoenix are each home to more than 100,000 residents who identify at least as partially Native American. Typically, the urban centers closest to reservations have the largest percentage of Native Americans. In conjunction, as the majority of reservations are located in the western United States, the eight of the ten cities with the highest percentage of Americans are in the west. These locations are the points of focus for a thesis study such as this: urban centers with a large percentage of Native Americans. More often than not, these urban centers lack representation for native populations. However, there are a few exceptions: Minneapolis's Phillips neighborhood and Oklahoma City.¹¹ Each of these locations have a plethora of resources available for Native populations and provide an example what Native American Representation can look like in an urban context.

¹¹ IndianCountryToday.com. "Top 5 Cities With The Most Native Americans."

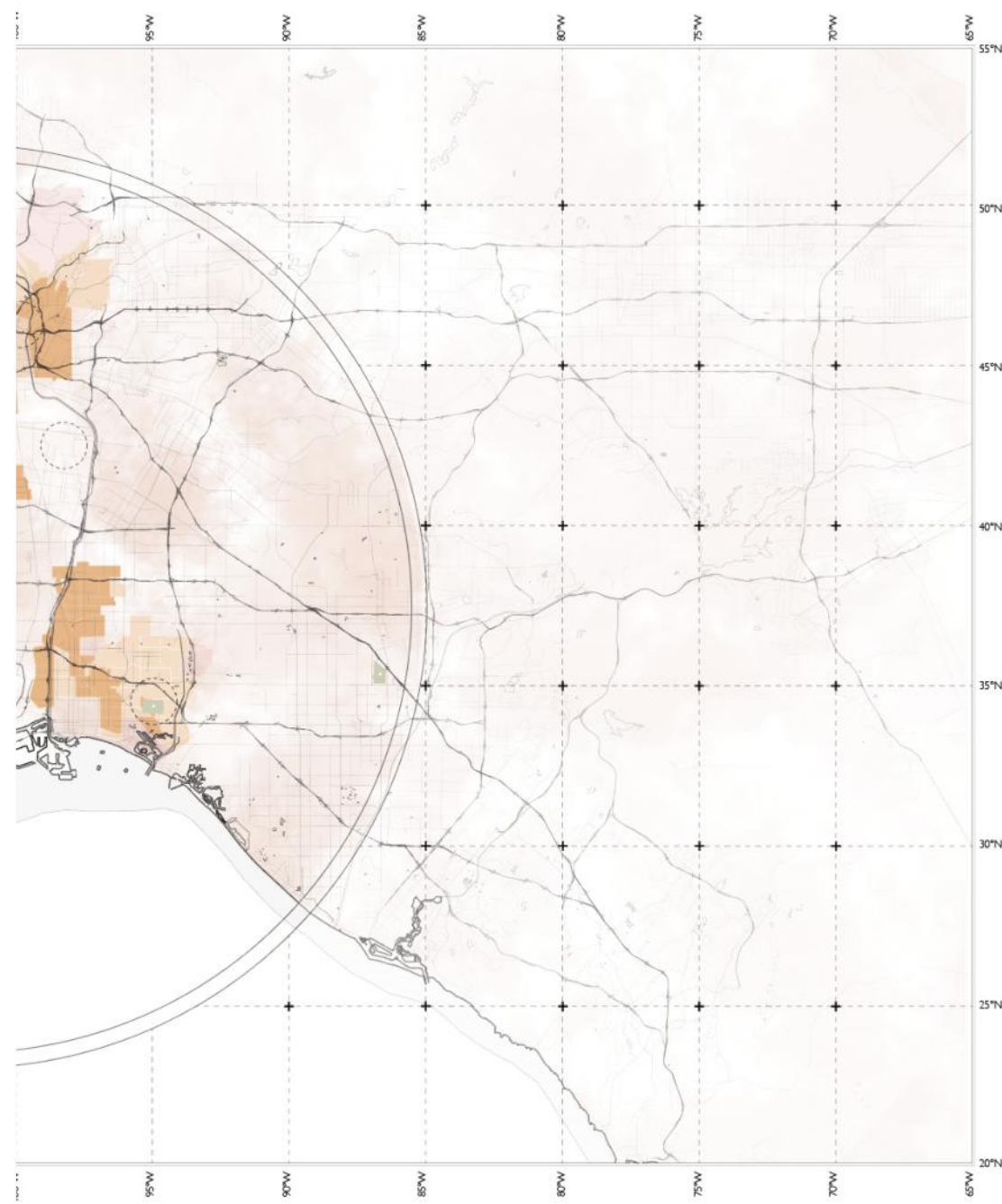
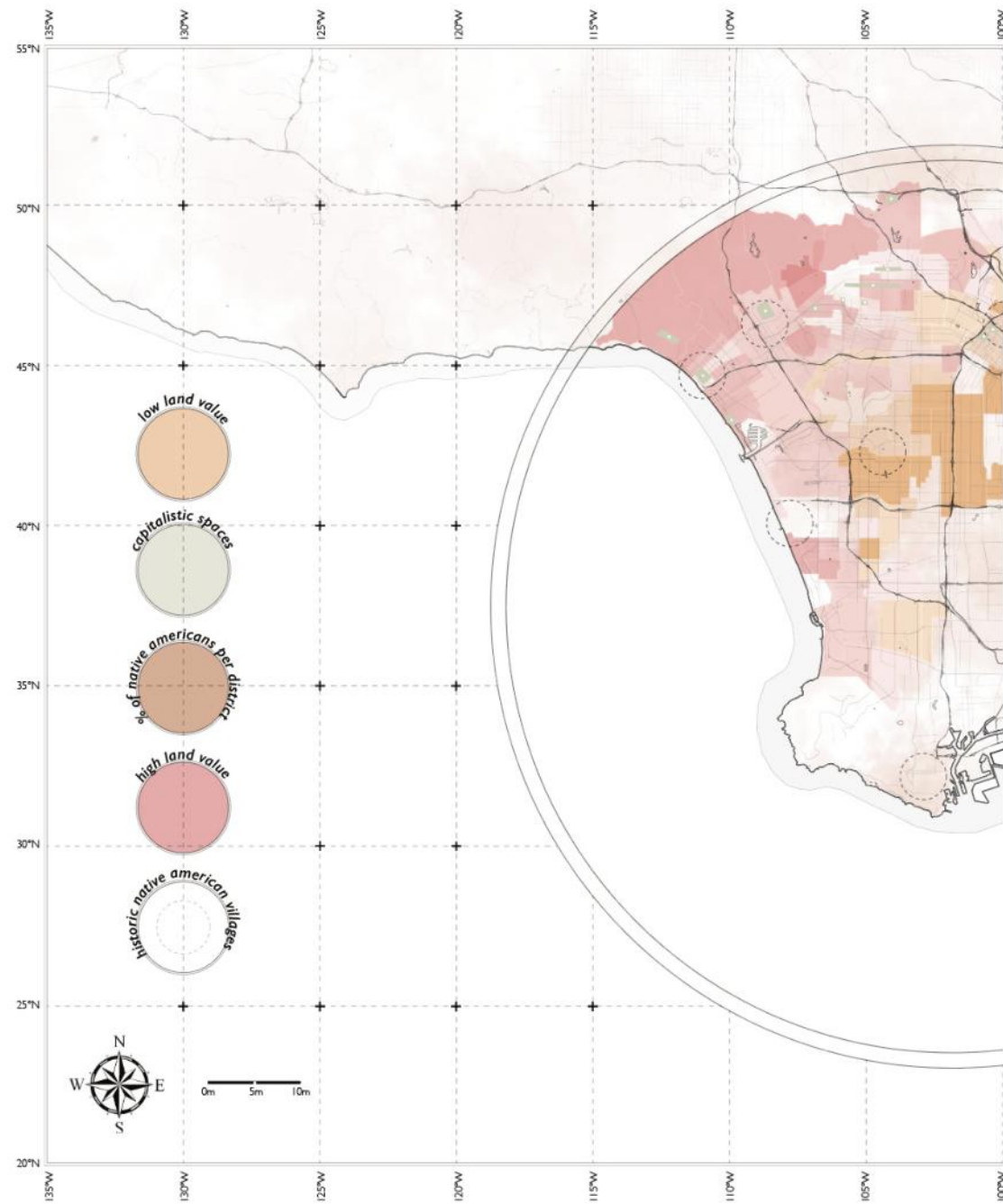


When analyzing cities with the highest percentage of Native American population, Los Angeles stands out. According to a recent census, 54,236 people who identify as Native American live in Los Angeles. Within the city, the United American Indian Involvement provides services for mental and physical health, as well as youth education for urban Natives. The Southern California Indian Center organizes the area's largest pow wow every November in addition to running programs to aid families around L.A. They also run InterTribal Entertainment, which provides training for Native Americans looking to get into the entertainment industry, and works to develop, produce and market Native-focused film and television projects. However, despite these resources, there is no area in the urban center for Native Americans to gather.¹² According to data from the 2010 census, the majority of Native Americans in Los Angeles have been displaced from their traditional village grounds into locations far away from their culturally significant sacred spaces. More often than not, their former village locations have been gentrified and become spaces representative of capitalism and economic greed. For the aforementioned reasons, Los Angeles will be the focus of my study for this thesis.

¹² IndianCountryToday.com. "Top 5 Cities With The Most Native Americans."

Los Angeles was built on Native land. When the Spanish invaded, they robbed Native cultures of their land, culture, and identity. However, there has been a recent revival of indigenous rights in Los Angeles. People are beginning to claim their heritage and speak up for their culture. When studying the map of Los Angeles, it is evident that spaces of extreme capitalism and gentrification are sitting on traditional Native Land. For example, Beverly Hills is sitting on Tongva land. Specifically, there is a culturally significant sacred spring (Kuruvungna Springs) in Brentwood that was disregarded and incorporated in University High School's campus grounds. Many places representative of capitalism in Los Angeles also overlap with traditional Native land. These places of economic greed and consumerism have displaced Native populations. Consequently, the indigenous lifestyle has become the antithesis of capitalism.¹³

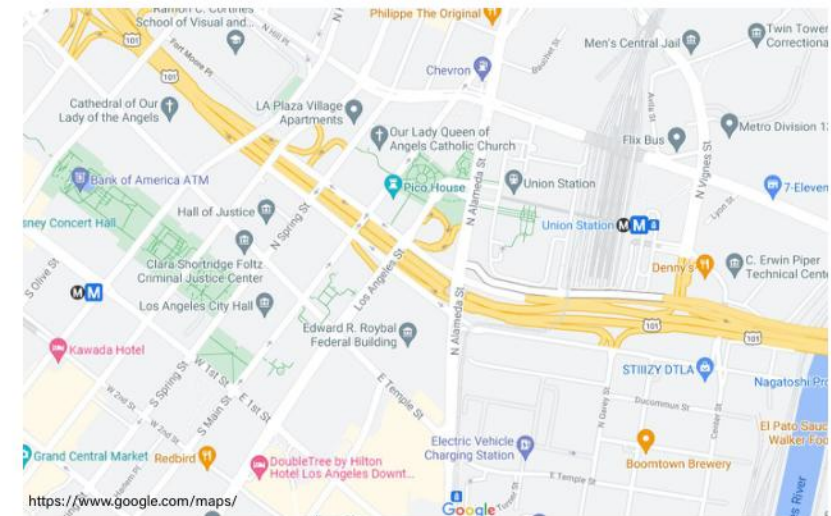
¹³ Green, Sean. "Mapping the Tongva Villages of L.A.'s Past." Los Angeles Times, Los Angeles Times, 9 May 2019



When choosing an exact location of where to create an intentional urban intervention within Los Angeles County, I was drawn to the site of Downtown LA; a place full of wealth disparity, economic greed, and stolen land. The Tongva village of Yaanga was located where the current downtown Los Angeles is seated and is believed to have been the largest of the Tongva villages. Just west of the Los Angeles River, Yaanga now lies beneath the 101 Freeway. The original village seems to have only remained intact until about 1813. After being forcibly relocated several times, eventually eastward across the Los Angeles River, it was razed to the ground by the Los Angeles City Council under American occupation in 1847. Yaangavit were used as slave laborers by Franciscan padres to construct and work at San Gabriel Mission and Nuestra Señora Reina de los Ángeles Asistencia. Buried intact deposits from Yaanga have been found throughout downtown Los Angeles, such as in the vicinity of Alameda Street, Bella Union Hotel, Union Station, Plaza Church, and the Metropolitan Water District Headquarters.¹⁴

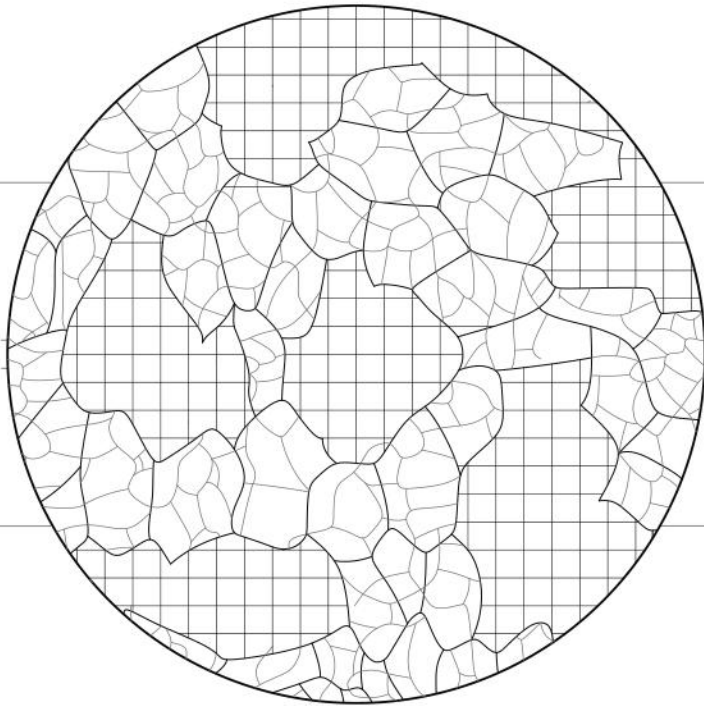
Consequently, upon further inspection of this part of downtown Los Angeles, there are 5 culturally significant locations to the Tongva that require reclamation and reexamination of. These locations include previous evacuation sites, a previous Native American slave auction site, a church built with this slave labor, the first Native American Refugee Camp in Los Angeles, and Calle de los Negros.

That last location is very significant in the history of Native Americans in Los Angeles. The colonial government of California passed an act which made it legal for the colonizers to enslave Native people who were charged with "loitering" or public drinking. At the time, local ranchers and vineyard owners paid their Native Californian workers with alcohol, a practice that in turn encouraged public intoxication. Local lawmen regularly conducted sweeps, arresting Native people. Calle de los Negros is one of these locations often patrolled by the lawmen.¹⁵



¹⁴ Green, Sean. "Mapping the Tongva Villages of L.A.'s Past." Los Angeles Times, Los Angeles Times, 9 May 2019

¹⁵ Dinkelspiel, Frances. "Op-Ed: Los Angeles owes Native Americans an apology" Los Angeles Times, Los Angeles Times, 21 June 2019



Chapter 3: **Reclaiming Spaces**

When determining how to program this vast expanse of land, it is worth further investigating how the indigenous lifestyle is the antithesis of capitalism. This process began by comparing spaces representative of the indigenous lifestyle (such as spaces of peace, education, community, and advocacy) with places representative of capitalism (such as spaces of gentrification and economic greed). Within Los Angeles, there are numerous locations that exemplify extreme capitalism. Westfield Mall, Beverly Center, The Grove, and Rodeo Dr., and downtown L.A. all epitomize capitalist values.

Now, imagine if we disrupted these spaces with places of peace, acceptance, and reconciliation with nature. This interesting dialogue is one that needs to be addressed in a modern, diverse society. It is crucial to create this disruption to analyze and acknowledge the distinct difference in value systems between western society and indigenous cultures. From there, we begin to see how it is critical to create an intentional intervention in an urban context that can engage numerous cultures in a multifaceted dialogue regarding urban Native American identity.

Place of Peace

A place where people can be one with nature. A space of people to meditate on their existence and the world around them. A place of no judgment. A place that does not incite stress. A place to get away from it all. A place of serenity. A place of soothing comfort like being wrapped in a blanket in the winter.

Classrooms for Native Education | Museum Space | Native education day care and preschool

Place of Advocacy

A place to be heard. A place to listen. A place of support and acceptance. A place of protest and resistance. A place to have a multifaceted dialogue regarding social, economic, political, and environmental issues. A place where you can ask and answer questions.

Community Support | Housing

Place of Community

A second home. A place of no judgment. A place for cultural activities. A place to connect with others. A place of support. A place of public information. A place to make friends. A place to go when you have nowhere else. A place of relief. A place of many uses.

Community Center | Restaurants | Agriculture Space | Reclaim Burial Grounds | Hunting Grounds

Place of Peace

A place where people can be one with nature. A space of people to meditate on their existence and the world around them. A place of no judgment. A place that does not incite stress. A place to get away from it all. A place of serenity. A place of soothing comfort like being wrapped in a blanket in the winter.

Places to just exist | Monuments



Integrating all of the aforementioned places into an already existing urban context requires a rejection of the existing. The stagnate way that program is addressed by modern society directly opposes that of the Tongva people. Historically, the native people of Los Angeles were hunters and gatherers; they did not adopt agriculture until the colonizers arrived. Furthermore, the Tongva people were known to migrate to better access whatever food sources were ready to be harvested. This fluid and dynamic perspective of programming directly contrasts with the existing.

Consequently, this project attempts to overthrow the existing programming system in Los Angeles by not presuming the function of spaces within the intervention. This approach to programming is not expressly laid out by those not of native descent; instead this project suggests one possible way that the reclaimed land can be utilized. All of the methods of programming and design mentioned by this thesis are just one possibility of many so that, non-native people do not presume the needs of Native Americans. Instead, this thesis is creating a logic where program might work.

The intervention proposal suggested by this thesis allows for the land, the program, and the natural systems to change over time. The development and layering of this program over time will grow to resemble the historic lifestyle of the Tongva people before the colonizers arrived. The very first move of this intervention is to reclaim land for the Native people of Los Angeles to call their own. The reclamation of this land is purposefully disruptive: it covers roadways, breaks into existing buildings, and completely destroys places that are representative of grotesque capitalism. The areas of reconciliation were determined by the site of historical significance mentioned earlier in this thesis and are portrayed in the diagram to the left.

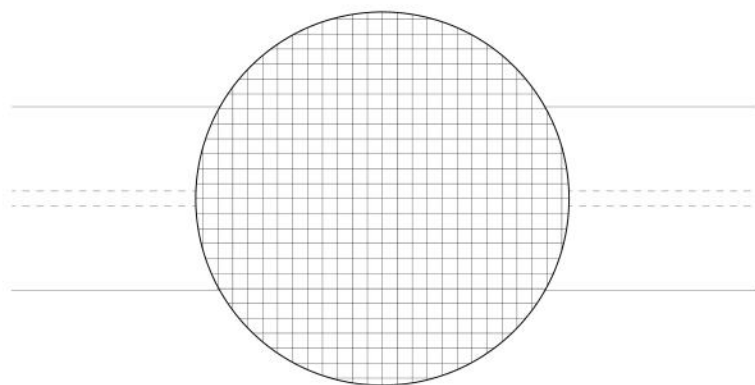
The reclaimed land stretches and grows across Downtown Los Angeles in an organic manner to directly contrast the rigid grid lines of our colonial culture. The existing orderly logic of the city is disrupted by the dynamic, organic logic of nature. Land's natural tendencies to grow and evolve are accounted for in this design as it sprawls across the cities reclaiming historically significant land for the Native People of Los Angeles. This land attempts to recreate and reanimate the previous ecosystem of Downtown LA that was destroyed as the city grew.

THE INDIGENOUS PARAGON

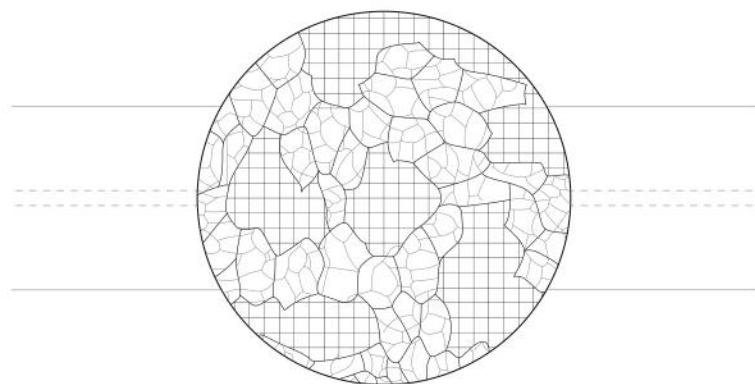
Project Intention

Los Angeles, a city with over 55,000 Native people, is built on numerous Tongva villages - yet there are no federally recognized lands for these people to call their home. This intervention seeks to **disrupt the logic of the city** by reclaiming 5 significant cultural sites that form the inner crux of this alternate logic system. The program of this site is **cyclical** and exhibits a **range of permanence** to encompass the dynamic essence of the natural world and acknowledge that the land and the program can change over time. The program of this intervention is woven through an intentional patchwork of land, built space, and pathways that allows inhabitants to find peace and mutualistic harmony with the land around them.

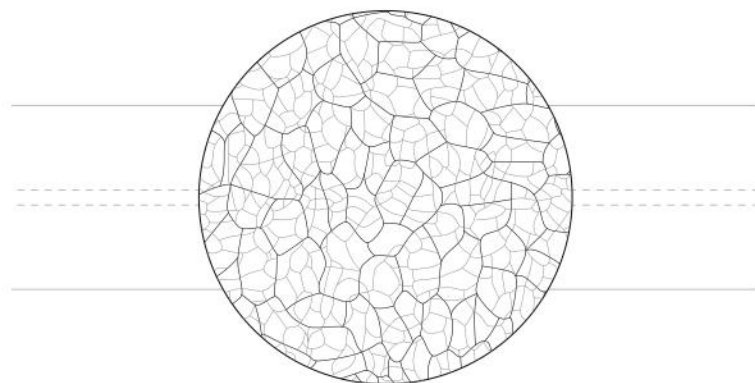
"There are no owners in nature."
-Freequill



LOGIC OF THE COLONIZERS



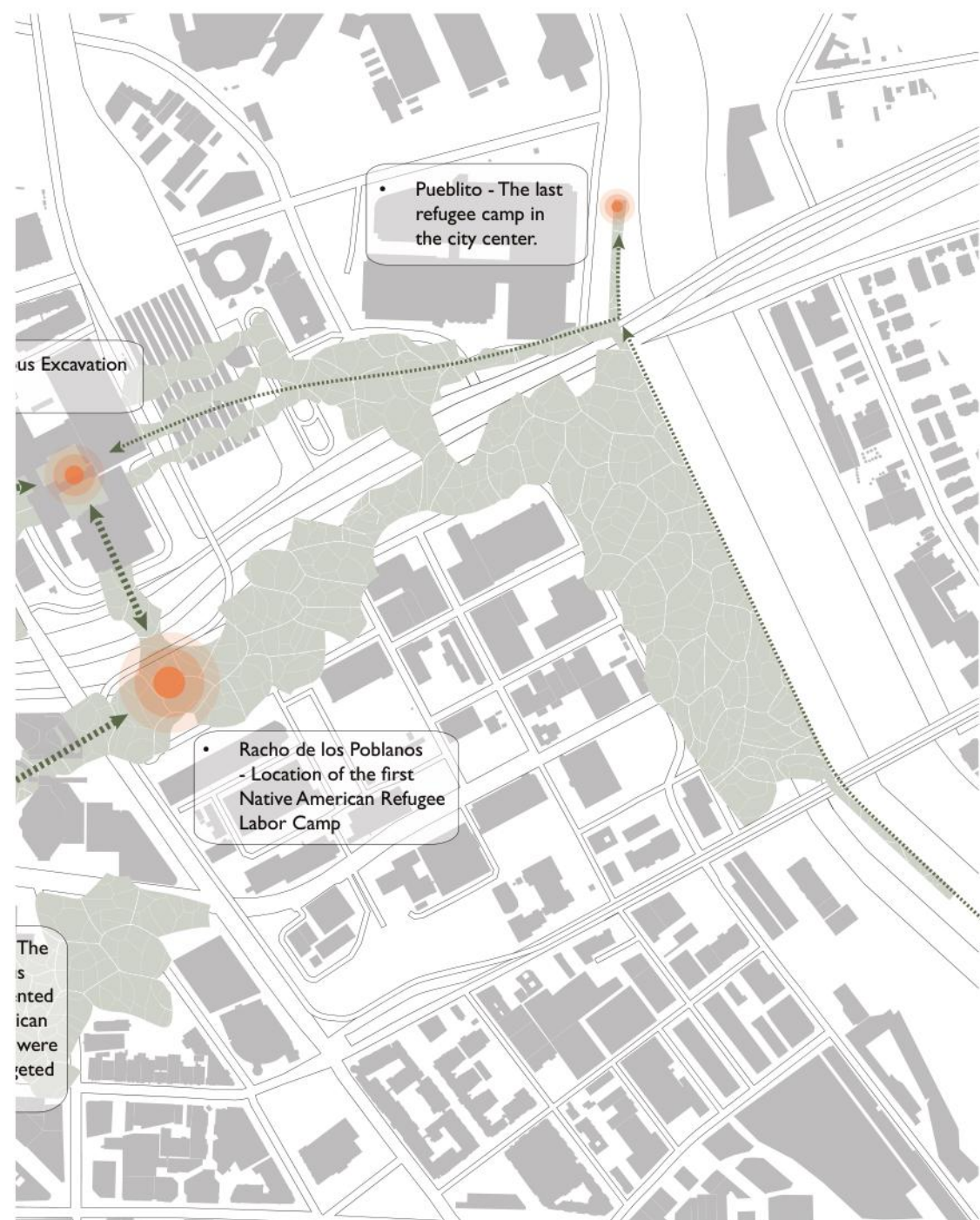
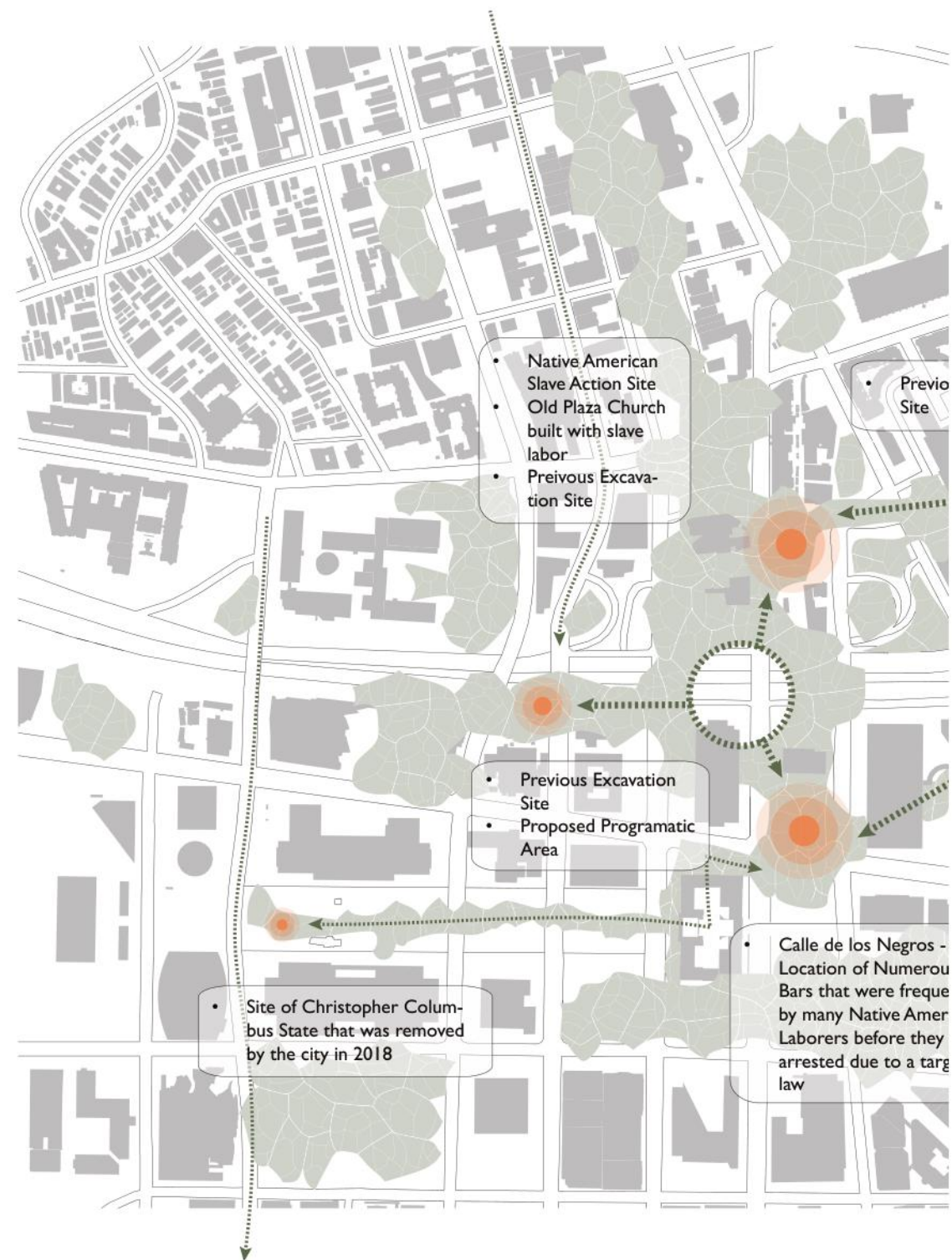
LOGIC OF THE PROJECT



LOGIC OF RECIPROCITY

This thesis reclaims over 100,000 acres of land in the downtown Los Angeles area. This reclaimed land stretches and grows across downtown Los Angeles in an organic manner to directly contrast the rigid grid lines of our colonial culture.

The areas of reconciliation were determined by sites of historical significance to the Tongva people including previous evacuation sites, slave auction sites, refugee camps, and Calle de los Negros



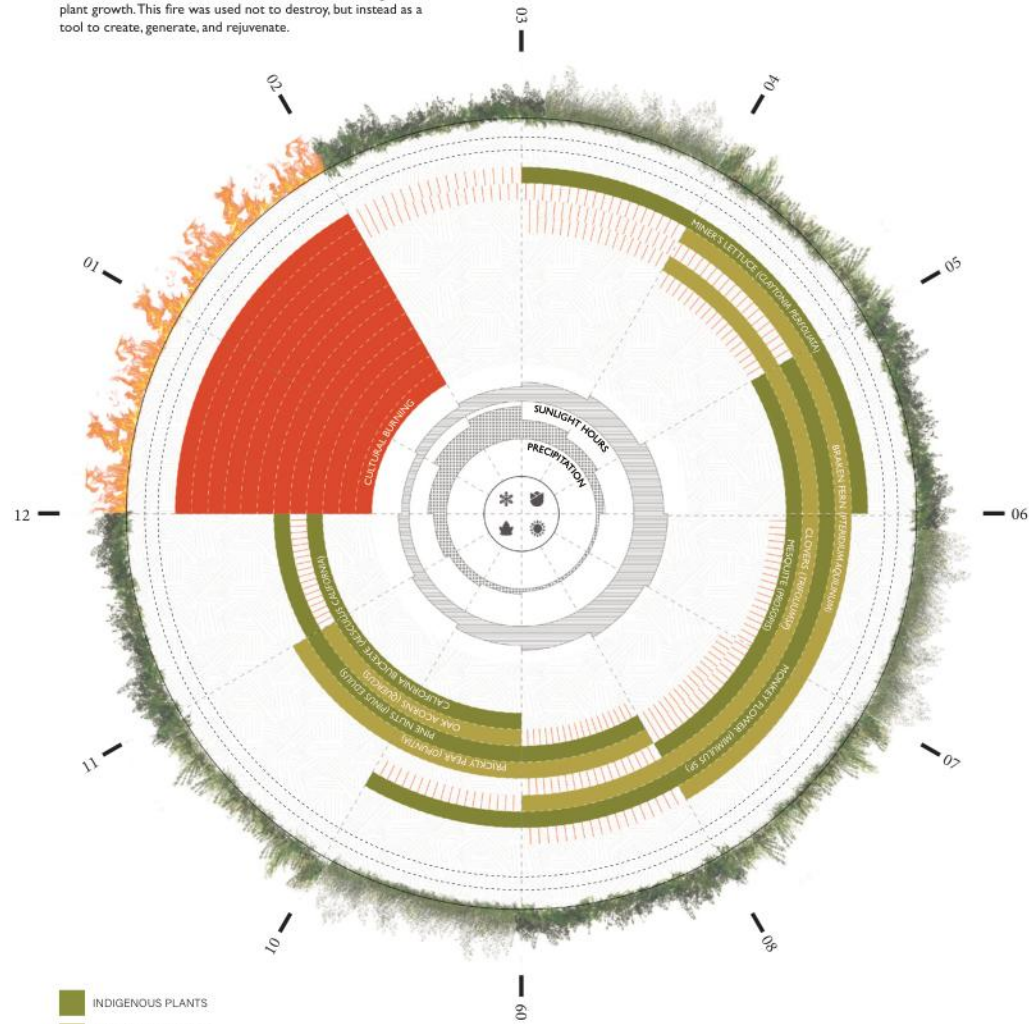


As mentioned previously, this thesis does not attempt to create a finalized explanation about how this land will work. Instead, this thesis proposes one possible explanation portraying how this expansive land mass can be utilized by Native people and the public. Keeping with the fact that land changes over time, and with it so does the harvestability of certain crops, the programming of this land changes with time in conjunction with the plants.

01_

TONGVA CROP ROTATION DIAGRAM

The Indigenous people of Los Angeles lived a hunting and gathering lifestyle up until the colonizers arrived. Their diet shifted by season based on indigenous plants and wildlife. In the winter/early spring months, Native Californians would partake in an annual cultural burn to clear out underbrush and encourage new plant growth. This fire was used not to destroy, but instead as a tool to create, generate, and rejuvenate.

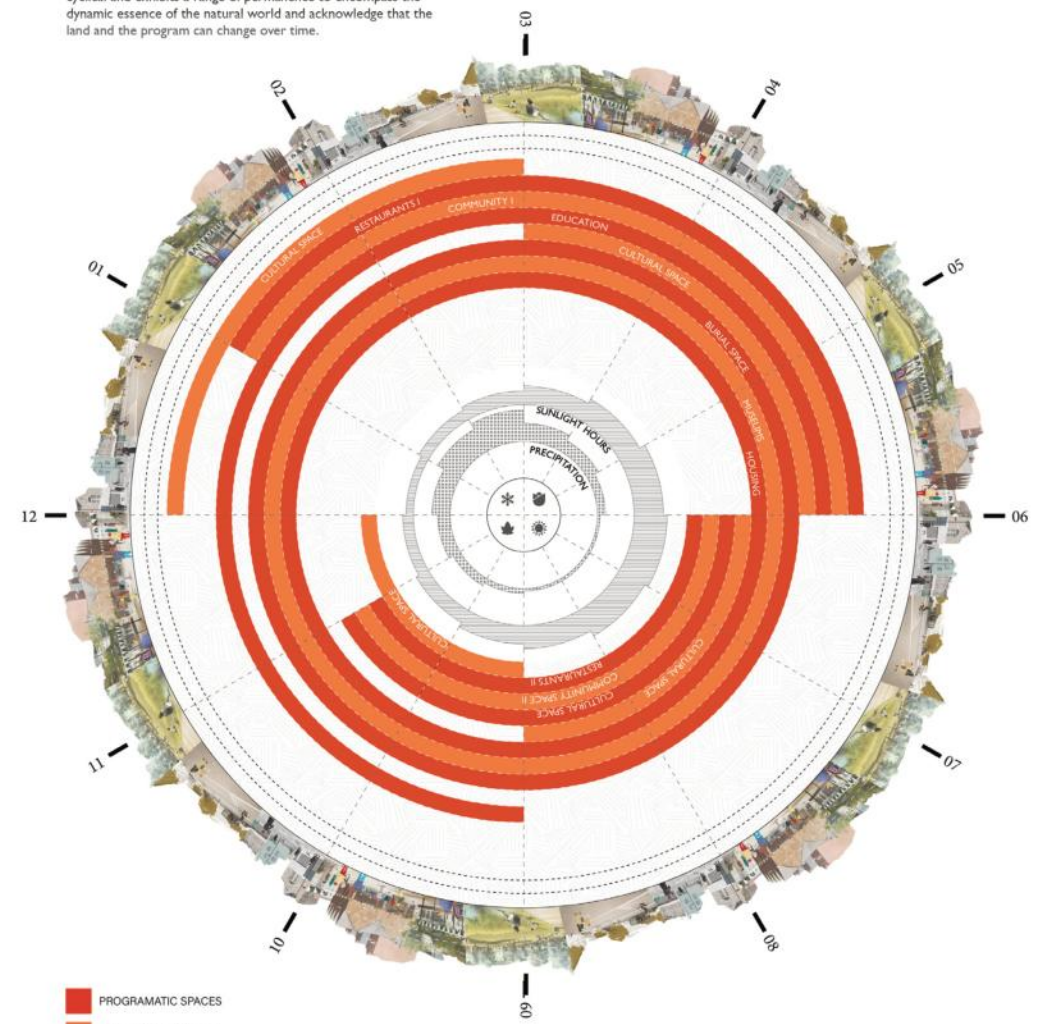


-  INDIGENOUS PLANTS
-  INDIGENOUS PLANTS
-  CONTROLLED BURNING
-  PRE/POST HARVEST
-  SUNLIGHT HOURS
-  PRECIPITATION

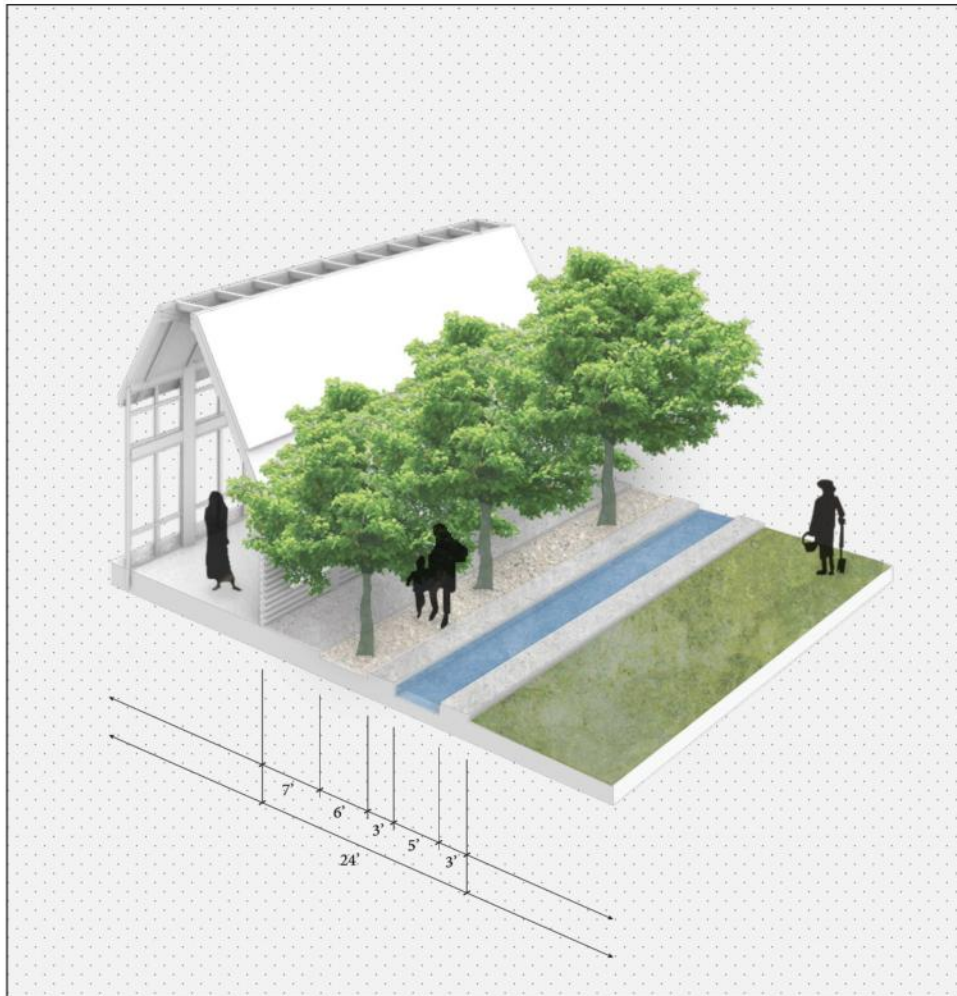
02_

INTERVENTION PROGRAM ROTATION DIAGRAM

The Indigenous people of Los Angeles lived a non-static lifestyle that required migration; their spaces moved as the people moved. Consequently, the program of this program is designed to move and develop over time. The program of this site is cyclical and exhibits a range of permanence to encompass the dynamic essence of the natural world and acknowledge that the land and the program can change over time.



-  PROGRAMATIC SPACES
 PROGRAMATIC SPACES
 SUNLIGHT HOURS
 PRECIPITATION



One of the most crucial steps in the cyclical programmatic process relates to prescribed burning. For more than 13,000 years, Tongva, Chumash and hundreds of other tribes across California and the world used small intentional burns to renew local food, medicinal/cultural resources, create habitat for animals, and reduce the risk of larger, more dangerous wild fires. This fire will chew out the underbrush and lick the moss off the trees. It will blister the hazel stalks and coax strong new shoots that will be gathered and woven into baskets for babies and caps for traditional dancers, and it will tease the tan oak acorns to drop. It will burn the invasive plants that suck up the rain.

This project embraces the idea the cultural ideal that “fire is medicine” and proposes a prescribed burn every five years to heal the land. Now, as this site is in the middle of downtown LA, there are precautionary steps that prevent the fire from encroaching on existing/proposed programmatic structure. According to regulations, fireguards are important to help control a fire. There are many types of fireguards including streams, water impoundments, bluffs, thin plant communities, cool season grasses, bare soils (usually bladed or tilled), roads, burned areas, and mowed vegetation that is wetted. This project implements an “intermediary zone” according to these standards.¹⁶

¹⁶ Natural Resources Conservation Service. “Prescribed Burning Safety” US Department of Agriculture, June 1998

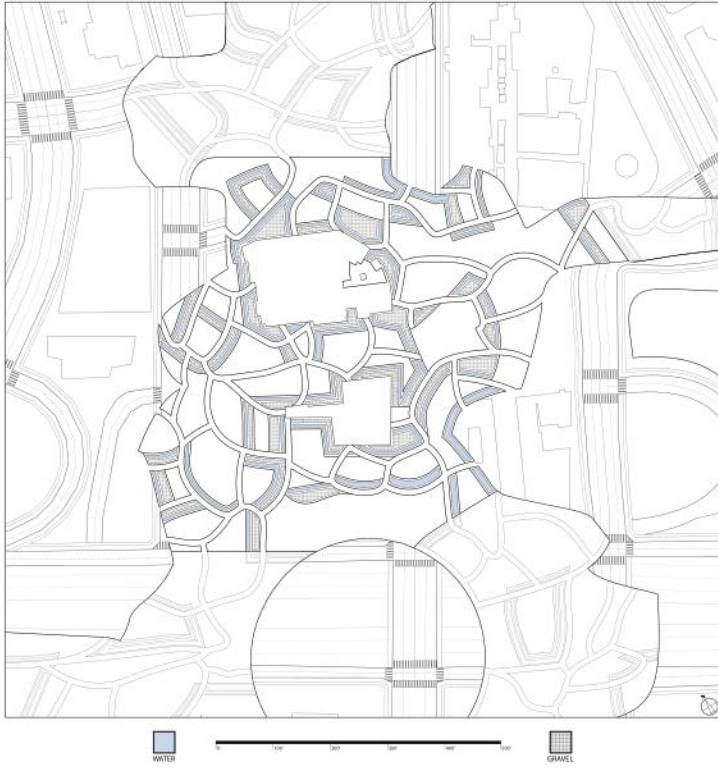
As this thesis intentionally disrupts the thoroughfare of downtown Los Angeles roads to rebuke colonial standards, many integral transportation connections have been disturbed. However, as Native people in Los Angeles also rely on these connections, as well as ambulances and other emergency vehicles, it is important to establish some connection points that allow limited traffic to cross the site.

These connection points are joined by a system of living streets that interact in the open space, pathways, and intermediary zones on the site. Cars are able to drive one by one through a narrow street (9' - 10') that winds and turns in a series of inconvenient, yet accessible, pathways. The street is designed without a clear division between pedestrian and auto space (ex. no continuous curb), so motorists are forced to slow down and travel with caution. Traffic calming measures are implemented to slow down vehicles. Limiting vehicular speed not only improves pedestrian feelings of safety, but also promotes greater use of the public space. Humans, bicycles, and vehicles are able to interact with each other in the woonerf reminiscing design. Like the European concept of a woonerf—which views the street as a social space, rather than just a channel for vehicular mobility, this design allows pedestrians and drivers alike to escape the high-speed intensity of downtown Los Angeles.¹⁷

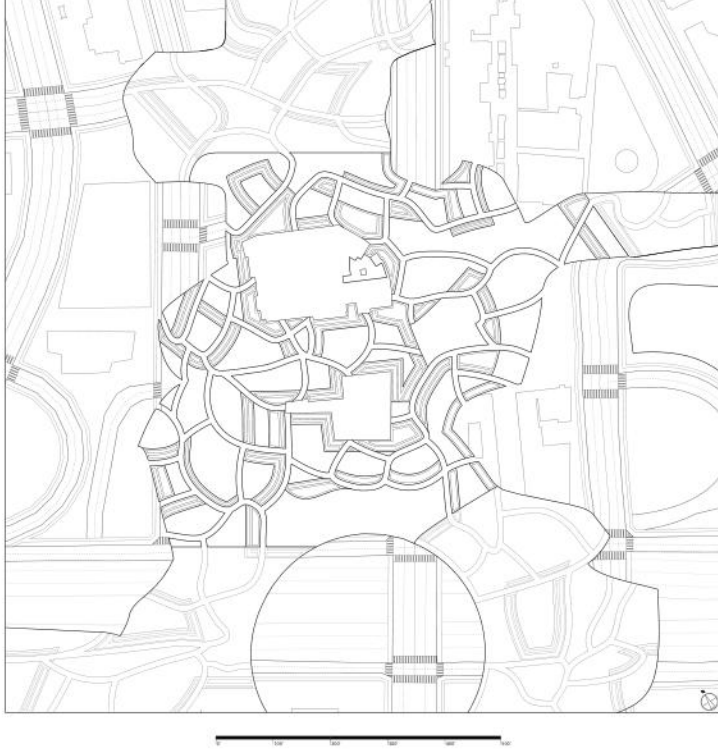
¹⁷ Collarte, Natalia. "The Woonerf Concept" Master of Arts in Urban and Environmental Policy and Planning, Tufts University, 7 December 2012



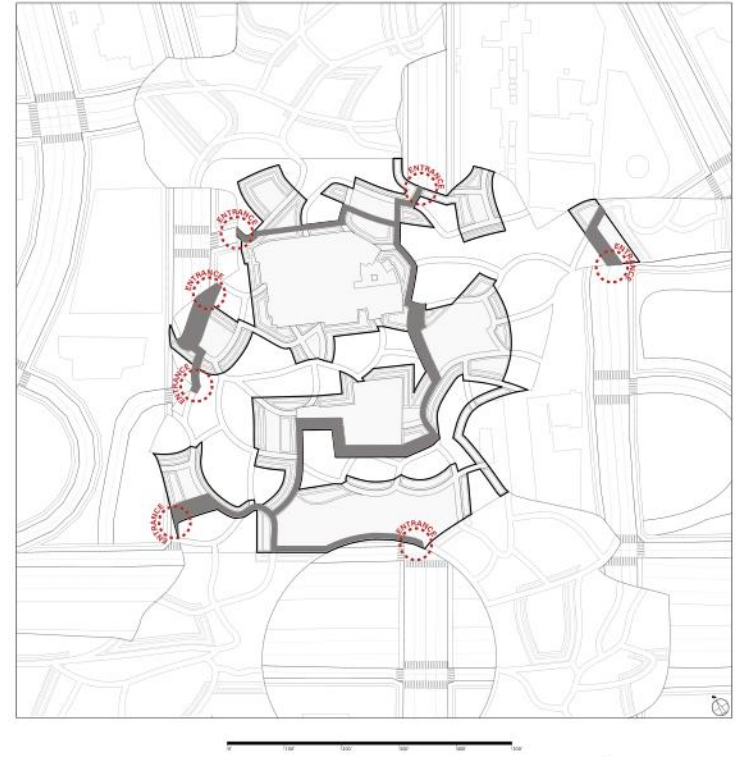
Highlight of Intermediary Zones



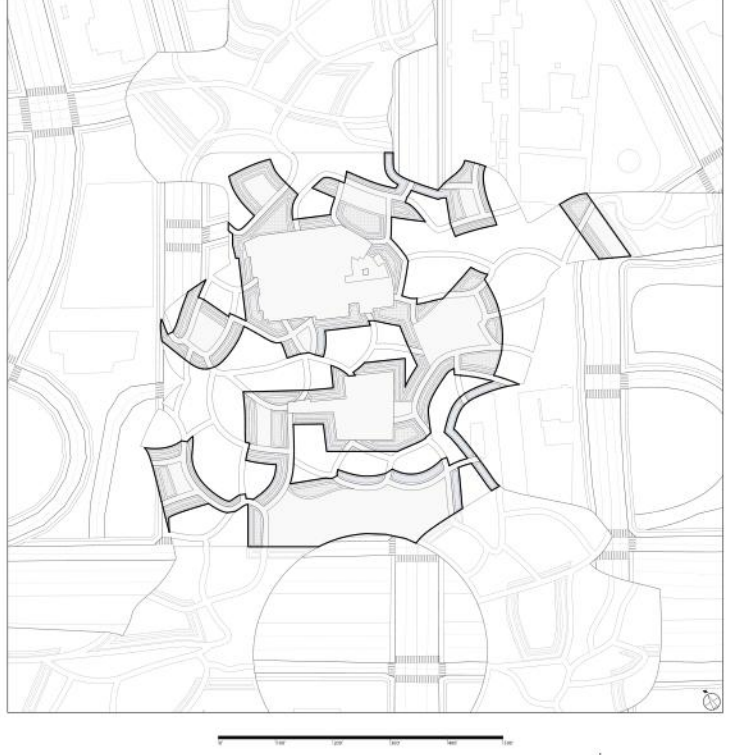
Zoomed-In Portion of Base Map

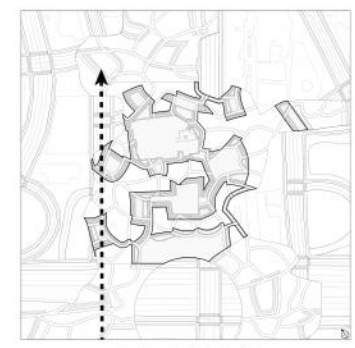
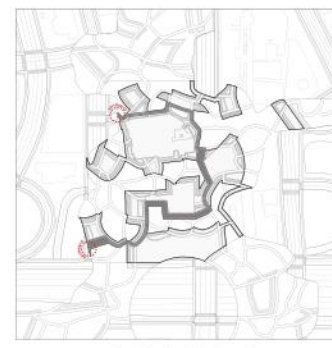
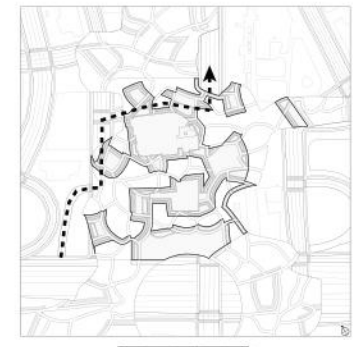
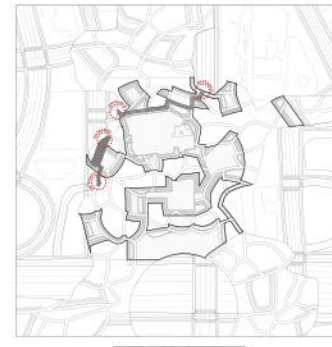
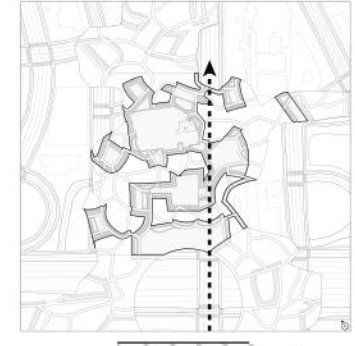
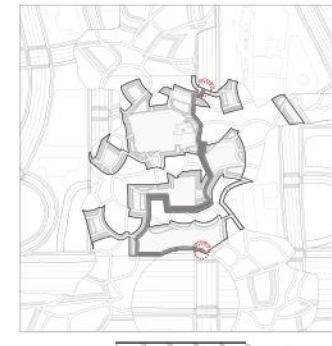
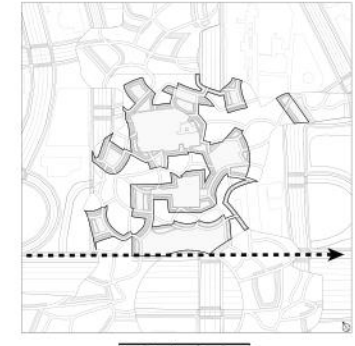
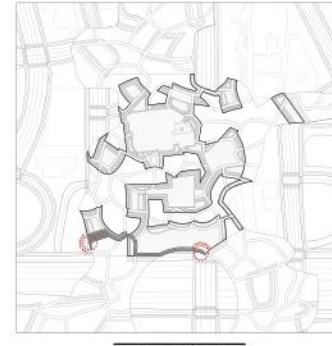


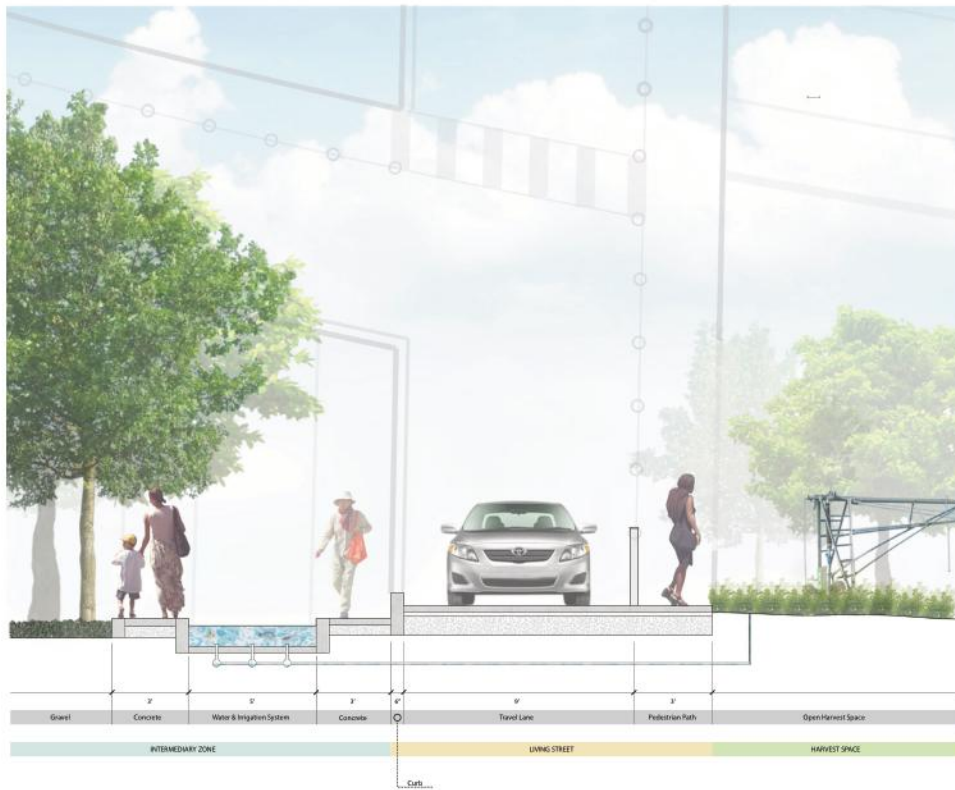
Living Streets within the Group of Intermediary Zones



Intermediary Zones Grouped Together





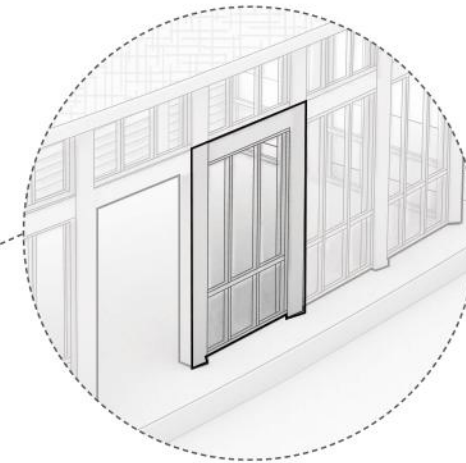
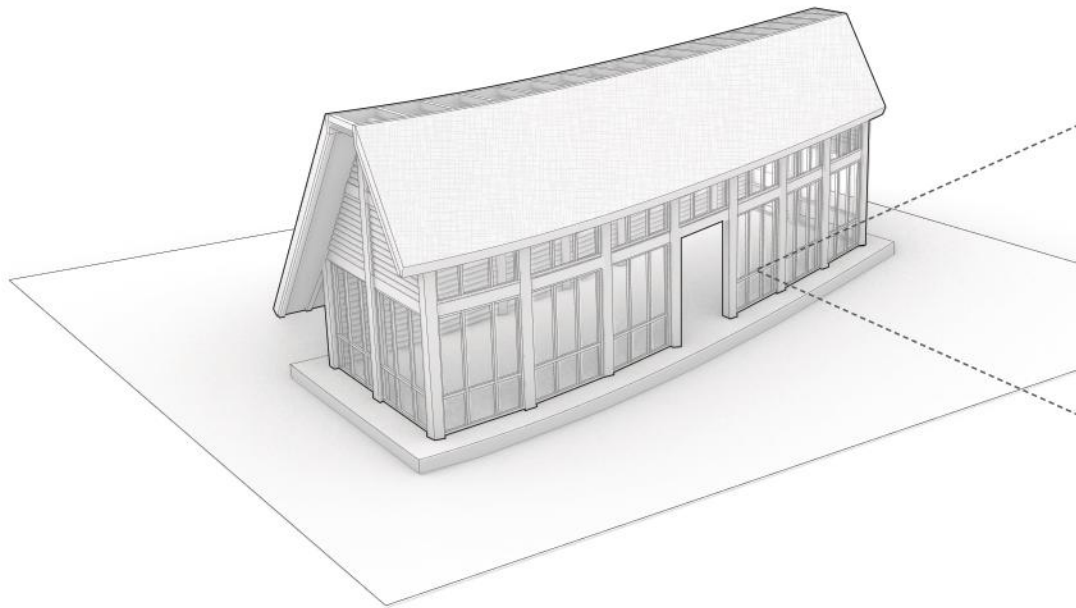


Benefits of a living street:

- i. reducing driving speeds and increasing levels of safety
- ii. creating more efficient use of space
- iii. increasing socialization and activities
- iv. creating a more attractive street
- v. increasing natural surveillance, which deters casual crime
- vi. enabling the elderly and others with limited mobility to have better access and mobility within in their own street environment
- vii. improving the environmental quality of urban streets, helping to increase the demand for urban living. However, this may increase property values, which can generate both positive and negative impacts.¹⁸

¹⁸Collarte, Natalia. "The Woonerf Concept" Master of Arts in Urban and Environmental Policy and Planning, Tufts University, 7 December 2012.

As a non-native designer approaching this topic, it is integral for me not to assume the needs of Native people in Los Angeles and be just another outside white person delegating what should be built on this Native land. This project seeks to empower and elevate Native voices in regard to their own land. Consequently, I do not attempt to say what exactly the architecture on this site should look like. Instead, I am proposing a potential idea of what could be designed on this site according to extensive surveys and research.



typical glass facade with
mullions



local CalEarth stacked
superadobe

Cyclical time is a driving factor in indigenous populations around California and this building proposal follows along that path. It is built modularly to allow for change over time. The two different types of modular panels include glass for public transparency and heavy CalEarth adobe for more private spaces. The roof includes an elongated skylight and is constructed via thatch materiality reminiscing Tongva structures of the past. It is an example of a potential structural system that can be assembled at a low cost and maintained with little maintenance.





0' 100' 200'



300' 400' 500'



Bibliography

"5 Important Issues That Affect Native Americans Today | Mom.Com." Accessed September 30, 2020. <https://mom.com/impact/important-issues-that-affect-native-americans-today/loss-of-tribal-language>.

IndianCountryToday.com. "10 Racist Advertisements Featuring Native Americans." Accessed September 24, 2020. https://indiancountrytoday.com/archive/10-racist-advertisements-featuring-native-americans-5dFlnW1WG009j4_cSAeUmA.

DesignIntelligence. "A Case for Indigenous Design Education," February 17, 2014. https://www.di.net/articles/a_case_indigenous_design_education/.

"American Indian and Alaska Native Metro Populations | CDC," June 29, 2020. <https://www.cdc.gov/tribal/tribes-organizations-health/tribes/metro-populations.html>.

"American Indian Groups Protest Chiefs before Vikings Game." Accessed October 1, 2020. <https://www.chatsports.com/minnesota-vikings/a/source/american-indian-groups-protest-chiefs-before-vikings-game-11861223>.

"Architecture & Landscape | National Museum of the American Indian." Accessed September 17, 2020. <https://americanindian.si.edu/visit/washington/architecture-landscape>.

Atkin, Tony, and Carol Herselle Krinsky. "Cultural Identity in Modern Native American Architecture: A Case Study." *Journal of Architectural Education* (1984-) 49, no. 4 (1996): 237–45. <https://doi.org/10.2307/1425296>.

"Cultural Identity in Modern Native American Architecture: A Case Study." *Journal of Architectural Education* (1984-) 49, no. 4 (1996): 237–45. <https://doi.org/10.2307/1425296>.

"Cultural Identity in Modern Native American Architecture: A Case Study." *Journal of Architectural Education* (1984-) 49, no. 4 (1996): 237–45. <https://doi.org/10.2307/1425296>.

"Tamara Eagle Bull: Stop Appropriating My Culture." *Architect*, April 4, 2019. https://www.architectmagazine.com/practice/tamara-eagle-bull-stop-appropriating-my-culture_o.

Barnett, Rod. "Designing Indian Country." *Places Journal*, October 11, 2016. <https://doi.org/10.22269/161011>.

Bureau, US Census. "The American Indian and Alaska Native Population: 2010." *The United States Census Bureau*, 30 Apr. 2018, www.census.gov/library/publications/2012/dec/c2010br-10.html.

"California, Arizona, Oklahoma: Where Most Native Americans Live | Best States | US News." Accessed September 21, 2020. <https://www.usnews.com/news/best-states/articles/2019-11-29/california-arizona-oklahoma-where-most-native-americans-live>.

Campbell, Alexia Fernández. "How America's Past Shapes Native Americans' Present." *The Atlantic*, Atlantic Media Company, 13 Oct. 2016, www.theatlantic.com/business/archive/2016/10/native-americans-minneapolis/503441/.

Harvard Graduate School of Design. "Course Catalog." Accessed September 18, 2020. <https://www.gsd.harvard.edu/courses/>.

Cuppers, Kenny. *Race and Modern Architecture*, n.d.

"Demographics | NCAI." Accessed September 18, 2020. <http://www.ncai.org/about-tribes/demographics>.

Green, Sean. "Mapping the Tongva Villages of L.A.'s Past." *Los Angeles Times*, Los Angeles Times, 9 May 2019, www.latimes.com/projects/la-me-tongva-map/.

IDEO U. "How to Design for Social Impact: 4 Tips for Complex Challenges." Accessed September 21, 2020. <https://www.ideo.com/blogs/inspiration/how-to-design-for-social-impact-4-tips-for-complex-challenges>.

Howard, Tanner. "Native American Routes: The Ancient Trails Hidden in Chicago's Grid System." *The Guardian*, January 17, 2019, sec. Cities. <https://www.theguardian.com/cities/2019/jan/17/native-american-routes-the-ancient-trails-hidden-in-chicagos-grid-system>.

Immonen, Evelyn. "Native American Creative Placemaking," n.d., 21.

"Indigenous Architecture Today: A Talk with Leading Native American Architects | Seattlechannel.Org." Accessed September 18, 2020. <https://www.seattlechannel.org/misc-video?videoid=x91941>.

Jul 03, CBC News · Posted; and 2020 4:00 AM ET | Last Updated: July 6. "Why Indigenous Architecture Is 'a Positive Force That Supports Nature' | CBC News." CBC,

July 3, 2020. <https://www.cbc.ca/news/technology/what-on-earth-indigenous-architecture-environment-1.5635295>.

Azure Magazine. "Just What Is Indigenous Architecture?," June 8, 2018. <https://www.azuremagazine.com/article/indigenous-architecture-unceded/>.

Lantz, Lynda, and Laura Appelbaum. "Final Report Sustainable Construction in Indian Country Initiative." *SSRN Electronic Journal*, 2014. <https://doi.org/10.2139/ssrn.2563131>.

"Marginal and Happy – How Can People Be Culturally Detached and Well Adjusted? | Race & Ethnicity / Culture | the InMind Blog | In-Mind." Accessed September 23, 2020. <https://www.in-mind.org/blog/post/marginal-and-happy-how-can-people-be-culturally-detached-and-well-adjusted>.

"Maricopa County Tops List of U.S. Counties with Largest Native American Population | The Arizona ReportTM." Accessed September 21, 2020. <https://arizonareport.com/maricopa-county-largest-native-american-population/>.

May 24, CBC Radio · Posted: 2019 3:17 PM ET | Last Updated: May 24, and 2019. "How 'community-Driven' Indigenous Architecture Is Transforming Space | CBC Radio." CBC, May 24, 2019. <https://www.cbc.ca/radio/unreserved/transformation-making-change-to-challenge-perceptions-1.5138261/how-community-driven-indigenous-architecture-is-transforming-space-1.5147564>.

McNeil, Daniel W., Chebon A. Porter, Michael J. Zvolensky, John M. Chaney, and Marvin Kee. "Assessment of Culturally Related Anxiety in American Indians and Alaska Natives." *Behavior Therapy* 31, no. 2 (March 1, 2000): 301–25. [https://doi.org/10.1016/S0005-7894\(00\)80017-9](https://doi.org/10.1016/S0005-7894(00)80017-9).

Redshift EN. "Merging Indigenous Traditions With Architecture to Preserve Heritage," July 3, 2018. <https://www.autodesk.com/redshift/indigenous-architecture/>.

"Native American Living Conditions on Reservations - Native American Aid." Accessed September 18, 2020. http://www.nativepartnership.org/site/PageServer?pagename=naa_livingconditions.

Phoenix Business Journal. "Native American Reservations Need Basic Infrastructure to Be Sustainable." Accessed September 18, 2020. <https://www.bizjournals.com/phoenix/news/2016/10/18/native-american-reservations-basic-infrastructure.html>.

"Native American Urban Center | Texas Architecture | UT SOA." Accessed September 24, 2020. <https://soa.utexas.edu/work/native-american-urban-center>.

IndianCountryToday.com. "Native American Youth and Family Center, Community Development Partners, Confederated Tribes of Siletz Indians Break Ground on New Affordable Housing in Portland, Oregon's Cully Neighborhood." Accessed September 21, 2020. <https://indiancountrytoday.com/the-press-pool/native-american-youth-and-family-center-community-development-partners-confederated-tribes-of-siletz-indians-break-ground-on-new-affordable-housing-in-portland-oregon-s-cully-neighborhood-Agem1SKXr0yiSewD2i2g5A>.

Studio Southwest Architects. "Native Culture Reflected Through Architectural Design," November 26, 2019. <https://www.studioswarch.com/2019/11/26/culture-reflected-through-architectural-design/>.

News, A. B. C. "Appropriating Native American Imagery Honors No One but the Prejudice." ABC News. Accessed September 24, 2020. https://abcnews.go.com/ABC_Univision/ABC_Univision/native-american-imagery-appropriation-redskins-disrespectful/story?id=20286034.

Dezeen. "Opinion: 'The Architecture of the Americas Is Not White,'" October 24, 2017. <https://www.dezeen.com/2017/10/24/aaron-betsky-opinion-pacific-standard-time-exhibitions-los-angeles/>.

Pleasant, Alyssa Mt., Caroline Wigginton, and Kelly Wisecup. "Materials and Methods in Native American and Indigenous Studies: Completing the Turn." *The William and Mary Quarterly* 75, no. 2 (2018): 207–36.

"Materials and Methods in Native American and Indigenous Studies: Completing the Turn." *The William and Mary Quarterly* 75, no. 2 (2018): 207–36.

IndianCountryToday.com. "Propaganda: 6 Works of Art That Shaped America's View of Natives." Accessed September 24, 2020. https://indiancountrytoday.com/archive/propaganda-6-works-of-art-that-shaped-america-s-view-of-natives-ZzmksZdoUiP-7CmEuCK4_g.

IndianCountryToday.com. "Pyatt Studio + BNIM Selected for Design of Lower Sioux Project." Accessed September 21, 2020. <https://indiancountrytoday.com/the-press-pool/pyatt-studio-bnim-selected-for-design-of-lower-sioux-project-cnr4mnkFgUW-1mRwrSmjJXw>.

Salman, Maha. "Sustainability and Vernacular Architecture: Rethinking What Identity Is." *Urban and Architectural Heritage Conservation within Sustainability*, November 16, 2018. <https://doi.org/10.5772/intechopen.82025>.

The Architect's Newspaper. "Studio: Indigenous, the Firm Rooted in the Worldviews of Native Americans," January 16, 2017. <https://www.archpaper.com/2017/01/studio-indigenous-profile/>.

"The 1950s Plan to Erase Indian Country | Uprooted | APM Reports." Accessed September 24, 2020. <https://www.apmreports.org/episode/2019/11/01/uprooted-the-1950s-plan-to-erase-indian-country>.

Fortune. "The Key to Designing for Social Impact? Empathy." Accessed September 21, 2020. <https://fortune.com/2019/03/15/empathy-design-social-impact/>.

"The Key to Designing for Social Impact? Empathy | Fortune." Accessed September 21, 2020. <https://fortune.com/2019/03/15/empathy-design-social-impact/#teconsent>. NEA. "The Sustainable Native Communities Collaborative: Bringing Social Impact Architecture to Indian Country," December 10, 2018. <https://www.arts.gov/audio/sustainable-native-communities-collaborative-bringing-social-impact-architecture-indian>.

"The World's Indigenous Communities." Accessed September 18, 2020. <https://www.activesustainability.com/sustainable-development/worlds-indigenous-communities/>.

IndianCountryToday.com. "Top 5 Cities With The Most Native Americans." Accessed September 21, 2020. <https://indiancountrytoday.com/archive/top-5-cities-with-the-most-native-americans-9H0nsmi1r0mWE5NwbuF5PQ>.

"Urban Indian America - The Annie E. Casey Foundation." Accessed December 1, 2020. <https://www.aecf.org/resources/urban-indian-america/>.

US EPA, REG 09. "Green Building Tools for Tribes." Collections and Lists. US EPA, January 15, 2016. <https://www.epa.gov/green-building-tools-tribes>.

When Architecture and Racial Justice Intersect | Architectural Digest. Accessed September 17, 2020. <https://www.architecturaldigest.com/story/african-american-cultural-heritage-action-fund>.

Bibliography

Williams, Timothy. "Quietly, Indians Reshape Cities and Reservations." The New York Times, The New York Times, 13 Apr. 2013, www.nytimes.com/2013/04/14/us/as-american-indians-move-to-cities-old-and-new-challenges-follow.html.

Whittle, Joe. "Most Native Americans Live in Cities, Not Reservations. Here Are Their Stories." The Guardian, September 4, 2017, sec. US news. <https://www.theguardian.com/us-news/2017/sep/04/native-americans-stories-california>.

Why I'm an Architect That Designs for Social Impact, Not Buildings | Liz Ogbu | TEDxMidAtlantic, 2014. https://www.youtube.com/watch?v=x0MnGZ1gB-4k&list=PLRuSHe5U5Qk-BO9AaYiGglyp5GERo2_f7&index=13&t=0s.

Zay. "Contemporary Native American Architecture #NativeAmericanHeritageMonth." Adafruit Industries - Makers, Hackers, Artists, Designers and Engineers! (blog), November 21, 2018. <https://blog.adafruit.com/2018/11/21/contemporary-native-american-architecture-nativeamericanheritagemonth/>.

*This thesis book is dedicated to my parents, grandparents,
and sister. Your generosity, attention, and love are the only
proof I need to see that life is, indeed, beautiful.*

--Katherine Young--

