

Occasions for Design

by

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## ABSTRACT

The specific problem to be considered in this thesis is the task of designing for a recently formed religious community. The project contained in this problem involves the design of a new building(s) to accommodate their activities adequately. The problem presents unique opportunities for design, because the religious activities provide the setting to establish some new physical relationship in American religious architecture that could contribute favorably to the goals of the organization. The religious community being considered is the Society for Islamic Brotherhood located in the black community of Boston. Formed within the last ten years by black converts to the Islamic religion, the organization desires to construct a mosque, a school and a clinic for use by the total Islamic community of Boston. Instead of proposing a building design for this project; this thesis will focus on the shaping of events that will contribute to the construction of the project. The Islamic center intended for Boston will be considered as a series of events that will continue over time. The first phase of events that will be one of establishing a workable program for the proposed building; the second phase will be the design of the building; the third phase will be the construction; and finally, the fourth phase will be the occupancy of the building. The events of the first phase should anticipate the others and in some ways grow into the activities that will sustain the usefulness of the building(s). This thesis deals with the first phase of the project; the building program and the events and issues surrounding its definition. Two types of events will be considered:

A. Formal administrative events with long term goals and activities.

B. Informal cultural events with short term goals and activities.

The aspect of the problem that will be investigated is the inadequacy in the relationship between the given proposal for building construction and the context within which the project is to be completed. For example, two weaknesses in this relationship are insufficient funds and inadequate site conditions. The inadequacies that effect the successful completion of the building design, can be alleviated by finding occasions for design in the preconstruction activities of different persons involved in the project.

In attempt to identify some of the variables that affect the design of an Islamic center, chapter one will provide a problem statement; chapter two will provide historical background relating to the environment; chapter three will describe the necessary administrative events; and chapter four will provide a structure for short term cultural events. The historical background will contain information about religion in the urban black community, about religious architecture, and about Islamic architecture. The proposal for administrative events will contain building requirements and suggestions for long term planning; and the proposal for cultural events will describe the activities and equipment necessary for the occasion. The contention here is that architectural design used in conjunction with other social systems can contribute to the quality of events. The events must be meaningful and purposeful in order to make significant impact on the initiators and the participants. In this way events would

not be isolated from physical structure but would grow into it.

Sources for research material were interdisciplinary, including literary sources and personal interviews. References were taken from sociological theories of human organizations and historical interpretations of religious architecture. Publications dealing with methods of design development were consulted. For information regarding the specific group considered, recent periodicals, government records, and informal interviews were used. Visual material was collected to illustrate historical and contemporary architectural forms.

## 1.0 PROBLEM STATEMENT

The first chapter of this thesis presents an elaboration of the problem being considered--the design and construction of a religious center sponsored by an Islamic organization based in the black community. Following this introduction to the problem, relevant information about topics related to the environment from which the problem arises will be discussed; a comprehensive program for administration of the project will be suggested; and an alternative program for more immediate events will be suggested. Finally, in the conclusion, issues that the designer should consider will be raised. The approach taken is influenced by a similar but less complex project involving graphic design and building renovation for a small black theater company with minimal funding. The members of the theater wanted to build a permanent location for their productions; and they sought design assistance from the M.I.T. Community Projects Laboratory. The project may have been more successful if the long term goal of permanence had been simultaneously considered with the short term reality of temporary, transient stage productions.

## 1.1 THE PROJECT

The Society for Islamic Brotherhood proposes to construct new facilities with the black community for their present and future activities. The religious center would include a mosque, a school, a clinic, and facilities for limited retail activities. A major justification for this proposal is that the buildings currently available for use as mosques do not favorably accommodate all the functions that members engage in. There is a mosque located in Quincy, Mass. that is inadequate because it was designed for only one function, i.e., prayer meetings and because it can accommodate only about 100 users. Another mosque located in Roxbury is inadequate because it requires major repair, the cost of which exceeds the value of the property. Although it can accommodate more than one type of activity, different functions cannot occur simultaneously there without conflict in circulation. A serious complaint is the inability of men and women to use the building without violating religious customs. The Roxbury mosque is also inadequate because less than seventy people can use it comfortably.

A second justification for the proposed religious center is that the educational and medical facilities desired by the Muslims are not available. For example, members of the Islamic society must visit a public clinic to see a Muslim doctor. By constructing their own facilities the Muslims could engage in religious and social activities without extreme conflict resulting from living in an environment dominated by Christian culture. The religious center located in their own community would be designed to fulfill their specific needs. The educational facilities would provide: day care service, primary school instruction for grades one through six, after school instruction for older children, a library for use by adults

and children. The mosque would provide for both religious and social needs including a prayer and meeting room, living accommodations for transient visitors, and kitchen and dining areas for large social gatherings. The clinic would provide medical care for adults and children and a pharmacy.

The religious center is planned for use by Muslims and non-Muslims (primarily visitors). Future Muslim users would include black and white American converts to Islam. American born descendants of Eastern Muslims, foreign students from the various colleges in the city who wish to maintain their religious customs. While the Islamic society is of the Sunni sect of Islam, it is very likely that other Islamic sects active in the city such as the Ahmadiyya sect and the Ansaru Allah sect would also use the center. Non-Muslim users of the center would be mostly black residents of Roxbury and Dorchester. Those users who are not members of the Islamic religion would probably be interested mainly in the clinic and day care service.

As yet the project for the religious center has been given no specific site for further development and no commitment regarding the budget for construction. Site selection and the budget for the entire project are still to be negotiated. The time projected for completion of the construction of the center depends on when funding is obtained and the amount of the financial commitment. At the present time, the only strong commitment is toward the quality of the religious center. Some issues related to the quality of the building proposed for construction are the following:

Simplicity of design should allow all facilities to relate to the surrounding environment.

Distinctiveness of design should be expressed through symbolic forms found in Islamic architecture.

Permanence. The building should display permanence and organizational strength of the religious community.

The demand for simplicity and permanence can be handled by the designer quite easily using conventional methods. The conflict that could arise regarding these issues effect the administrative events that precede designer involvement. The physical conditions of buildings in the black community raises the question of whether such a location was in the best interest of the total Muslim community. Non-residents of Roxbury would probably want the center to be placed elsewhere. Another location could make the project more feasible economically. Whatever resolutions comes out of administrative events, the designer cannot rely solely on physical coordination with the site surroundings, especially since there is some conflict between this requirement and the desire for distinctiveness. The demand for distinctive physical character places many restrictions on the planning of the physical structure that require further considerations by the designer who must decide how many of these requirements can be accepted without inhibiting the attempt to produce "architecture". This thesis proposes the design of occasions or events as a first step in the solution of certain aspects of the project and will identify some of the project requirements that need special attention from the architect.

An event will be considered as any series of occasions where people get together for some purpose that has the potential for ritualization,<sup>1</sup> and that encourages total and equal participation by persons affected by it occurrence. An event should be open and flexible and can be educational, social, administrative, religious or commercial in purpose. The experience of an event can be used to create a permanent physical structure or it can

be repeated for a desired effect. The process, of programming, designing, and constructing the proposed religious center are considered administrative events that will be repeated until the permanent physical structure is produced. The public activities currently produced by the Islamic Society are considered cultural events that may not be repeated. The importance of viewing the building process as an event in this particular project is related to the ability of occasions to enhance collective memory. The ability of the public and members of the Islamic society to remember the experience of interaction during the planning of the building as well as during occupancy will add greatly to its success in conveying the objectives of simplicity, distinctiveness and permanence.

An event may be spontaneous or structured. This thesis assumes that architecture can be applied to administrative and cultural events, both will be structured to a large degree. However, one could conceivably take the "ad hoc"<sup>2</sup> approach to this project. Architecture is here defined as a cultural value system (i.e., a set of criteria by which to judge the construction of buildings) which is legitimately expressed in different ways by various groups within the society. The architectural process of programming, designing, and construction will be considered as a political process which allocates "valued things" (status, roles, objects) based on formal contractual agreement and informal consensus. The role of the architect in that process will be considered as one of "facilitator" of consensus as well as designer. The primary concern of this thesis is with pre-design events and issues that determine the workability of the finished product.

## 1.2 THE SOCIETY OF ISLAMIC BROTHERHOOD

Formed within the last ten years, the 150 members of the society are mostly young Black men and women (under 40) with school age children. Many of the members are poor; a few are college educated. Before acquiring a permanent location in a building in Roxbury, they met in each other's homes for religious and social activities. The building they now use is old, having been constructed in the last century to house two families on a corner lot; but the building has been partially renovated. On the first floor are desks for the five officers and storage area. This floor is the main public space where non-Muslims are received and literature distributed about the religion. On the second floor are desks and chairs used when classes and meetings are held; a kitchen, dining area, and bathroom are located here. On the third floor is the mosque prayer room that is usually restricted to use by the members except on occasions for group prayer, when it is open to the guests of the worshippers. This room is essentially a carpeted space with a chair for the religious leader.

There are several religious activities that Muslims engage in that differ from Christian rituals. Like all religions there is an initiation period for newcomers. However, all that is required to join the religion is a declaration of belief in God as "Allah" and belief in Muhammad as one of His Prophets. Muslims are expected to pray five times a day and to fast from sunrise to sunset for the period of one month during the year.

The times for daily prayer are determined by the solar movements and holidays are determined by the lunar movements. Friday is the official day for group prayer but because of U.S. custom, this meeting is sometimes held on Sunday. The Sunni sect differs from other Muslim sects<sup>3</sup> in theo-

logical interpretations of scripture. The following is a list of the rituals that would directly effect the design of the Islamic center.

Fard    Obligatory prayer which includes the five daily prayers, the Friday noon congregation and the funeral prayer. Failure to observe these prayers is a serious sin.

Wudu    Partial ablution of body. Head, arms and feet must be washed before prayer.

Eed Prayer    Yearly festivities celebrated when the month long fast is broken and after the completion of a pilgrimage. (Al-Ati 1963:34-44)

Besides the above functions, the mosque is also used to accommodate Muslim visitors from different countries and cities throughout the U.S. Whenever visitors need a place to stay in Boston, the women are accommodated in the homes of Islamic society members and the men have the choice of taking the same type of accommodations or staying at the mosque. Because of religious prohibitions against eating the flesh of dead animals fresh meat is also sold at the mosque for the community consumption.

Two parcels of land in Roxbury are owned by the Society for Islamic Brotherhood. One of the buildings is useable and the other is being repaired by members skilled in the building trades. The revenue for such improvements are obtained from the Islamic Council and from individual contributions. The land adjacent to the building could be rented for the lightweight construction. Revenue for small projects such as outdoor bazaars have been provided in the past. There is a five member administrative staff for the Islamic Society. The religious leader represents the community in the Islamic Council for the Greater Boston area. Besides being involved in building, several members also maintain small craft operations such as making jewelry, incense, clothing etc.

### 1.3 SUMMARY

The construction of a religious center is an ambitious project for the small organization. However, the services that they wish to provide are needed and desired by non-Muslims as well as their own community. Working parents would certainly appreciate having day-care and after school care for their children. Non-public medical and pharmaceutical facilities would also be appreciated in the Black community. Other Muslim sects could use a convenient meeting place to share their religious beliefs. The alternatives that are available for development of the project are a (a) to completely redesign the two buildings now owned by the Islamic society to include the desired functions; (b) to buy the adjacent property for expanding functions; (c) to choose a new site for development. The first alternative is not feasible because complete renovation would cost more than the building is worth. The second alternative is not feasible because the owner of the adjacent property will not sell the land and because the site is in a less than ideal location for development. The third alternative is feasible in the long-run but requires much time to be implemented. This thesis assumes that long-range commitment to the third alternative determines the administrative events to programmed, and that short-range commitment to rented space noted in the second alternative determines cultural events to programmed.

Before presenting details of the two types of events, some background information will be presented that effects the decisions made in planning the events. The political aspects of religion in the black urban community will affect programming of long range administrative events. Certain customs associated with Islamic religion will affect programming of public cultural

events. These and other issues external to the problem statement will be discussed in the next chapter.

## 2.0 RELIGION AND THE BLACK URBAN COMMUNITY

This section of Chapter Two will explore some aspects of religion as experienced with the black community that could influence the completion of a building project such as the one outlined in Chapter One. The main emphasis will be on the secular non-theological aspect of religious organizations. In order to explain this point this section will include (a) some general characteristics of the black settlement of northern cities (b) an explanation of black nationalism and how it could effect the architectural process (c) a brief history of religion in the black ghettos of northern cities. The topics mentioned above are intended to show that religious organization in the black community do not necessarily maintain a sacred status from the point of view of the general American population and at times have been considered a threat. Fluctuating policies with regard to such organizations would determine the ease with which a project such as the construction of an Islamic center is accomplished, if it is located within the black community. Formal administrative events requiring negotiation with government agencies and non-resident professionals affected by the point of view of the general population would either be facilitated or inhibited by national policy.

## 2.1 THE BLACK ENVIRONMENT

### A. Black Settlements.

Black urban settlements are racially homogeneous, segregated and the product of residential succession. Inhabitants of black settlements form a community<sup>1</sup> that is small in comparison to the rest of the U.S. population, that is strongly based on familial relationships and that maintains its own tradition. While the majority of black people in urban settlements are poor or working-class, some are middle class. Black settlements or "ghettos"<sup>2</sup>, as they exist today, have developed from small isolated neighborhoods of the nineteenth century which grew as a result of the migration of black people from agricultural centers to urban centers. Almost all of these settlements have common physical, social, and economic characteristics that have persisted throughout this century. Buildings are mostly residential, left-over from previous white owners and occupants, the black population is confined by racist actions of the white U.S. majority and also dependent on the majority for revenue and services. Very few economically successful commercial and industrial areas for use by black people has been caused by racial discrimination. Forces within the cities that have promoted discriminatory action against black people have been identified as real estate brokers, salesmen, and organizations, white owners, financial institutions, newspapers, and home builders. (Darden 1973:     ); they have operated whether the buildings were purchased or rented regardless of the location of the buildings outside the designated black area, or the economic status of the purchaser. The forces that designate areas of the city for occupancy by black people have effectively reinforced what Clark termed "invisible walls" that emphasize the

physical ugliness of black settlements in comparison with the physical acceptability of most white neighborhoods.

The "walls" of confinement reflect social and cultural separation of the races within the urban environment and the society. Despite limited attempts to alter these conditions the black community still has little social mobility, although physical mobility is common. Black people have never been a part of the American "melting pot". Social interaction between racial groups has taken place in employment and education but has been restricted in religious affiliation, in marriage, and in civic and other social activities. An effect of the conditions described is that the black community has been accountable to the public and private agencies of the white majority population who control the economic, and physical aspects of the urban environment. Accountability to public agencies that enforce laws governing objects, actions, and intentions to act has been used to regulate the growth of black urban settlements. Except for "vertical ghettos" or housing "projects"(Moore,1968), erected by government agencies, growth in the black community has been horizontal, that is, growth has been based on enlarged population and residential succession (the process by which an adjacent white neighborhoods are occupied by black people). Although black settlements were not planned and are not desired by most Americans, the areas exist in every major city in the U.S. and they are growing through territorial expansion and population increase. Many conditions can also be observed to demonstrate lack of growth in the black community, meaning lack of improvement of inadequate conditions. Public services have been poorly provided. Massive unemployment persists affecting economic resources and the improvements that could be made if money was

available to the residents. Buildings are old, deteriorating and neglected. Selective demolition of dwellings for urban renewal leaves large areas of the settlements barren. The negative conditions that illustrate the lack of growth have existed in black urban settlements throughout this century. The durability of these negative conditions has affected members of the black community in many ways. As a result of the negative conditions the black community has had to develop some means of navigating a crumbling physical environment and to create some positive meaning out of a hostile social environment that has been promoted by whites.

The ability to decipher a black urban settlement and to organize it into a coherent pattern is difficult for a non-resident. However, inhabitants daily, negotiate the terrain and perceive some sense out of the apparent disorder, nonresidents have difficulty in identifying local phenomena, in restructuring pattern out of relationships and in assigning meaning to the black settlement. Yet residents recognize it as a true, if not desired, reflection of their condition within the American society, and respond to the clues that make everyday actions possible, constantly change as much as possible the organization of the settlement, and communicate an image to other black urbanites.

Navigation of this environment has been possible through collective memory of past events. Knowledge of local history and customs is important for determining good and bad locations, safe and unsafe territory, and active and inactive establishments. Meaningful events of the past can be determined by residents because the black community has limited social mobility in the larger society and because the community occupies a territory where deteriorating physical conditions endure (Buildings are

often taken down but rarely built up). In order to manipulate the urban environment, the black community has relied on expedient actions that satisfy immediate needs; rules for behavior can be reversed when the situation warrants such change. The imageability of existence in black urban settlements does not depend solely on the observation of physical conditions that can be identified and structured. The observer must maintain behavior similar to that of the residents, i.e., the recall of significant events that affect the community and perceive the need to use expedient action.

## B. Black Nationalism.

Black nationalist sentiment has been present throughout American history. Bracey et. al., have identified many varieties of black nationalism that differ in intensity and application to social institutions. The simplest kind, "racial solidarity", has no ideological basis beyond the organization of black people because of race and common experience of oppression. Other types are economic nationalism, cultural nationalism, and religious nationalism. Economic nationalism can be capitalist or socialist. The capitalist or "bourgeoisie nationalism", advocate either the establishment of parallel economic institutions with the black community or the establishment of black owned businesses to control the market within the black community. The black socialist advocate the abolition of private property. Further distinctions of the term black nationalism are "bourgeoisie reformism", that accepts the parallel structure and pluralistic model of American society; revolutionary black nationalism<sup>3</sup> emigrationism, territorial separatism, and Pan-Africanism. These varieties in the nationalism ideology can be adopted individually or simultaneously. The major differences between the various types of nationalism are the degree of acceptance of assimilation into the broader American society and the type of assimilation, either physical or psychological. Any black controlled organization based in the urban ghetto displays some form of nationalism, if only the simplest type of racial solidarity caused by residential confinement. When such groups are involved in planning for new construction, they are naturally forced to select a position somewhere along the continuum between maximum and minimum assimilation. Such exists in such areas as physical construction, and manufacture of materials. The

symbolic significance exists in the status of those participating in the process of construction, in the economic control, in the role given specific interest groups, and in the values employed in making these decisions.

Nationalism in architecture has been the modern self-conscious tradition by Charles Jencks. He described two possible directions in which this tradition could advance. (Jencks, 1973:) One direction is the use of past models to confer "earthly immortality on the builders". In the past architects of this tradition build monuments, suppressing their individual judgments for the service of the reigning powers. Their justification lay in belief in pragmatism, fatalism, and the status quo. Jencks noted that nationalist monuments of Europe are indistinguishable from capitalist buildings.<sup>4</sup> Modern architecture was stripped of its social idealism when national governments and leading corporations accepted it as the symbol of their own accomplishments.

The fact that architects do not need a social cause to design monuments was recognized by Chermayeff when he identified two so-called architectural diseases, "the King Mong Syndrome" and the "Marble Halls Complex."<sup>5</sup> In describing the former, Chermayeff stated that "if your design is somewhat questionable, make it big enough and it will be impressive". He described the latter as being used "when the opportunity for exaggerated size cannot be rationalized, and a desire to use extraordinarily expensive materials as the steppingstone to greatness takes over."

The most important difference between the nationalism referred to by Jencks and black nationalism is that black nationalism is a protest against oppression, not an act of repression. The argument regarding whether separatism is "reverse racism" is irrelevant today since separatism has been

abandoned by many black nationalists, because of court action declaring such behavior unlawful in public institutions and because interdependency between the races makes it expedient to assimilate to some degree. Nationalism affects every social strata of the black community to some extent, however, its effect on architecture has been limited since few black people are involved in the building industry. Because some of the demands expressed by Society for Islamic Brotherhood regarding the quality of their proposed Islamic center arise from nationalist sentiment, some consideration will be given to the utility of black nationalist politics in building.

Except in its simplest form black nationalist intentions are extremely idealistic and somewhat romantic when compared to the real situation existing in the black urban settlement. They offer ideal visions of future conditions, however, as indicated by Bracey's analysis, not even the "bourgeoisie reformists" avoid nationalist sentiment.

Architecture cannot by itself achieve the goals of any of the forms of nationalism previously described. Effective structuring of decisions, however, can attempt to approximate the political goals and to fulfill an immediate cultural need. A nationalist position is essentially one in support of "user control". The means for exerting such control are limited. In practical areas, there is not control of manufacture or delivery of materials since production takes place outside the black community; there is little control of the construction process itself since black people have been restricted from labor unions and only recently entered the contracting business successfully. However, it is possible to control the function of a building after it has been constructed. In the black settlement this

is difficult to achieve in new construction because so many of the building processes that precede occupancy are not controlled by the residents.

The areas of greatest control lies in symbolic action. The selection of a site within the black community may have more value as a symbol of community achievement than a location selected solely on the expediency of its economic value. Those persons chosen to participate in the planning of new construction also have a symbolic role. Nationalist sentiment may require that the architect and builder be members of the community, but in most cases this is not possible. Community financing would also be sought, but most likely outside sources would have to be used. There are only a handful of black owned banks in the country. Government financing can be obtained from federal, state, or municipal funds or from other countries looking for American investments. Using U.S. government funds tends to limit functional choices (at various times financing is available for only certain types of construction) and also to limit cultural symbolization of values, ideas and beliefs (Federal standards of construction limit the design possibilities by going into extreme detail regarding construction).

Considering the many deterrents to a consistent and successful black nationalist position with regard to architecture in the black community, it is possible to define both ends of the nationalist continuum with some qualifying statements. Minimum assimilation in the building process could be defined as a condition in which the owners, architects, builders, and financier are members of the black community. This does not assume total separatism since some assimilation would undoubtedly take place, if only in the process of delivery of materials. The participants in a process

of minimum assimilation could be either a symbolic group in which case racial solidarity would be the cohesive factor or a periodically active group organized for revolutionary nationalism.

Maximum assimilation in the building processes could be defined as a condition in which most of the participants are not members of the black community. In this situation user-control is non-existent. Realization of this fact has caused the initiation of various devices to encourage the participation of future residents in the design process.

The religious organization most identified with black nationalism, the Nation of Islam has constructed several buildings following a policy of minimum assimilation with the larger American society. The proposal of the Society for Islamic Brotherhood to build an Islamic center expresses religious commitment to maximum assimilation and political commitment to minimum assimilation. Ambivalence exists in the Islamic society regarding this aspect of the project and the contradictory reality of existence in the black community which necessitates defense against racial discrimination. Further discussion of black religious organizations will be included in the following section.

### C. Black Religion.

The purpose of this section is to identify some forms of black religion not commonly known and to relate their characteristics in order to avoid any confusion about the Society for Islamic Brotherhood and similar organizations. In the process of revealing these distinctions the history and characteristics of black urban religions will be discussed. Besides the Christian churches, such forms as "storefront" churches, cults and non-orthodox Islamic religions will be mentioned. To illustrate that black religions are not always regarded as sacred by the general population and that they often engage in secular activities to provide community services.

Black religions have adopted various forms in the inner city that vary in degree from non-sacred activities to complete rejection of Christianity. In the south, religious functions were the only legally sanctioned form of congregation permitted to black people without white interference. As long as the organization did not threaten white dominance, the church enjoyed freedom. This one area of freedom was used to develop several social activities necessary to communal life. Through church organizations, land and buildings were acquired for use in social activities. Under the shield of religion, organizations were formed to provide "mutual aid", health care and insurance, and general economic cooperation. Church associated fraternal organizations engaged such enterprises as weekly newspapers, real estate ventures, banks, hotels, building and loan associations, and grocery and general merchandising stores. The first schools for black people were "sunday schools".

Denial of voting rights led to the development of the church as the major arena for political activities, imparting status and power to whom-

ever aspired to leadership. Despite these activities, however, the "other worldly outlook" of Christianity persisted in church members dismissal of injustice as temporary. The situation changed when migration to cities produced a shortage of churches to adequately accommodate the social needs of all those who came to urban centers. New forms of recreation had to be tolerated; churches became larger; interest in common welfare lead to participation in civic affairs as more legal rights were acquired. The secular dimension of black churches developed from local interest in common welfare to regional and more recently national proportions.

One response to increased secularization has been the "store front" church. These churches were created as a reaction to the impersonal quality of denominational churches that lacked the intimacy associated with interaction in rural areas. While in the storefront church, the individual could maintain the status that was reduced in large churches. Membership was small and meeting took place in rented stores, residences, or theaters. The manner of worship was more active than in large churches. Some of the cults that developed in the cities also used this form of congregation. Among them were those that sought pure form of Christianity through "ecstatic worship", and those that were aimed at transforming the "Negro" identity of their followers. The latter form of cult worship display nationalist tendencies in their desire for reform. The Moorish Science Temple of American founded in 1913, conferred Asiatic distinction on its black members who shared no direct relation to the Islamic religion that originated in the Middle East. Along with the Church of God or Black Jews, these reformist cult were among the first groups of black people in the century to organize and form an autonomous identity in order to reject

the dominant white society of the U.S. Cults of either Christian or non-Christian orientation exercise rigid control over the private lives of their members and make greater use of the place of worship than more orthodox evangelical churches. The nature of cults in the black community and the history of activities of the black church indicate that the propagation of religious activities is not based only on belief in the point of view of a particular sect, but also involves the alleviation of political and social constraints of physical confinement to a specific section of the city.

The other-worldly orientation of most black religions has been attacked as contributing to the low status of black people in American Society. A negative attitude toward other-worldliness has contributed to the success of certain cults in the black community. One group that recognized the usefulness of values attached to the "Protestant ethic" in American society put it maximum use is the Nation of Islam. The religion of the Nation is a syncretistic potpourri of Islam, Garveyism, millenarianism, and nationalism. C. Eric Lincoln noted the validity of the Nation of Islam as a religious sect in the first full study of the movement in 1961. The Nation grew from one temple in Detroit in 1932 to several temples all over the U.S. today. It is Islamic in its assertion of God as "Allah". The Garvey influence has been expressed in the emphasis on economic self-sufficiency of the black people. Originally the Nation also condemned whites vigorously as the source of all evil in society. The activities of the Nation were organized to develop "a self-discipline community whose members strive by hard work, self-discipline, and sacrifice to live in accordance with a central. "(Essien Udom: 1962; 198). Another characteristic has been its oligarchic rule by militant, highly disciplined

ministers. The ideology of the Nation was more political than religious. In its initial stage it expressed a Utopian belief in what could be called "Black Zionism, an image of the rise of the Black nation from within American.

While the main support was from the most disadvantaged of the black urban society, the aim of the Nation was clearly to create a Middle-class dream. (Essien Udom 1962; 28, 119-20). This is illustrated in the extreme control of behavior that followers have been subjected to in order to project the exact opposite of the stereotyped image of the Negro. By the 1960's the Nation had become very influential and powerful within the black community. The nation-building incorporate the construction of schools, retail business, office buildings as well as temples and mosques. The Nation of Islam had acquired the respect of those black who were disillusioned by the protestations of integrationists. With the recent change in leadership, complete reversal of certain policies took place. Whites were invited to join the organization; strict dress codes were released; and attempts were made to establish a more direct relationship to orthodox Islam.

At the same time that Elijah Muhammad was developing the Nation of Islam in Detroit, some orthodox Moslems started a campaign to convert American black people in Harlem. Their success was limited and meager in comparison to that of the Nation. The success of the Moslem sects was attributed to the simplicity and ease of conversion to Islam, the freedom in the U.S. that made change of religion a private act, and the lack of racial discrimination among the multi-racial Moslem population. Several mosques and Islamic societies were formed in the thirties mostly in the

cities of the Northeast. Until the surge of nationalism support brought on by the revolutionary movements of the sixties, the majority of Moslems within the U.S. were immigrants from the Middle East. The new converts from the black communities of the inner city accepted literal translation of traditional Islamic doctrine. In this respect they differed from the Nation of Islam that has not been officially recognized by the orthodox Islamic community. Another difference is that while the Nation of Islam once subscribed to racial separation, the orthodox Moslems always accepted racial integration among other Moslems. Some whites were also converted to Islam. Unlike the Nation that is organized under one leader, each of the various sects of Islam have their own religious leader. The sects differ according to interpretation of religious doctrine. Three are very prevalent in the northeastern U.S.; the Ahmadiyya, the Sunni and the Ansaru Allah, all of which have organized within the black communities of large urban centers.

Most black religions that in some way seek to transform the "Negro" identify have been received with some suspicion by outsiders, especially whites and the black middle class. In the early stages of their development, most of these religions have been perceived as a threat by government agencies. The hostility of some law enforcement officials to the members of such religions contributes to the strong desire among the members for privacy and the need to maintain as much control over their environment as possible. Examples of the hostility between public officials and members of these religions exist in the harrassment of the Moorish Science Temple in the 1930's and the resistance to the Nation of Islam because of its anti-white ideology in the 1950's and '60s. Most of these religions can

be described as nationalistic since the members strive for racial solidarity. However, more extreme forms of nationalism by which people assert the "right to cultural, economic, social, and political self-determination and control of their own destinies" (Blackwell 1975:287) can only be ascribed to a few black urban religions. Cultural nationalism, the need to revive the black cultural heritage by emphasizing the cultural linkages to Africa is supported to a limited degree by black Moslems. Some orthodox black Muslims express cultural nationalism through external symbols of religious unity with African Moslems such as the use of African styles of dress. The combination of Islam and cultural nationalism appears to strike a balance between the integrationist threat to white society and the maintenance of a black culture sought by the separationist nationalist, as it was practiced by the Nation of Islam.

## 2.2 RELIGIOUS ARCHITECTURE

The design of buildings for use by religious institutions in the twentieth century America presents considerable conflicts for the architect. Conflict exists primarily in the contradiction between the architectural belief system and the religious belief system. Industrialization prevalent in American society has affected aesthetic sensibility in the practice of architecture; and lack of homogeneity within the population makes it difficult for an architect to match professional belief system with those of a client for whom religious expression is most important. An example of this can be observed in the design of a **Harlem** church by an Italian architect. (Art Forum June 1976:49) The client group were the congregations of five former "store-front churches", who jointly financed the construction of a new building for alternate use by each religious congregation. The approach of the architect was sculptural and the finished building represents a sharp contrast to the spaces formerly used by the clients. The contrast was positive because it was probably functionally more suitable; but at the same time the contrast was negative because the building lacked evidence of participation of the members of the church that is characteristic of "store-front" churches.

Because of the conflict between religious belief and architectural belief the "design of religious buildings has become predominantly an intellectual and aesthetic function on the part of the architect; it is not, as it was in the past, an extension of faith." (Ar. Rev., March 1970:5). A religious belief system is not in itself something that would adversely affect architecture because religion makes possible the practice of values that positively enhance human interaction.

While the substitution of science for religion has eliminated the negative superstitious aspects of religious beliefs the propagation of its positive humanizing aspects have been made difficult. The aspects of religion that could be evaluated positively are affection, personalization, and duration (L. Wright 1970: 177-8). Through the first quality, affection, human action itself becomes the valued goals and not the product of such action. When actions are valued, relationships between people i.e., what the people are doing gains importance. Affection can be expressed in the built environment through craftsmanship and ornament. Craftmanship is obtained through the constant repetition of complex series of action. Ornament is the expression of pleasure in work and is the natural by-product of actions performed well. Through personalization, a second quality of religion, the individual participant in an action attains importance. In the religious view, society consists of people and the objects produced by society are the setting for human existence, not the reverse. The third quality of religion, duration, is one through which vital and intimate concern for the past transcend the academic, esthetic, and the sentimental interest in human action. Duration is brought about through concern for the continuing drama of life. The qualities of affection, personalization and duration are desired by religious organizations involved in building. However, such qualities are difficult to obtain within an architectural belief system that relies on machine manufactured materials, and mass production. Labor and economic consideration also make it difficult to avoid production of buildings planned for obsolescence.

Besides the requirements that affect the production of architecture

religious organizations also demand functional requirements for individual worship, for learning assembly, and for large assembly. Learning assembly space is used for initiation, discussion of the meaning and purpose of ritual, and for various secular activities. A major problem of designing for religious organizations is the programming, since the process of defining specific objectives is slow and sometimes fruitless. (Thompson 1973: 117). The programming problem can be alleviated to a certain extent by participation and domestication. Participation means that members of the religious organization would share with the architect the task of defining the spaces to be constructed. Domestication means that the concept of religious building as a home for the community (a congregational living-room) would guide the planning and design. The concept could be expressed through secularization of style of architecture used. Assimilation of the religious building into secular environment would emphasize the continuity between the sacred and non-sacred culture. Another way to express domestication is to transfer emphasis from enclosure to visible human behavior. Finally, domestication can be expressed by incorporating domestic activities into the program (i.e., cooking, sleeping) and by providing multi-use spaces.

The buildings occupied by black urban organizations to a large extent express the positive qualities of religion. This is possible because membership is small and because limited resources make participation necessary. Affection is especially important and usually takes the form of crafts such as renovation of buildings for the use as churches and colorful ornamentation of the exterior of the buildings to mark the sacred space. Because religious organizations could rarely afford the construction of

new buildings, they used rented space or purchased old buildings. This has been true for the old forms of "store-front churches" as well as the newer Islamic religions. The aesthetic quality of the transformed space was enhanced by employing local artists to produce original work. A standard pattern of symbolization can be perceived from choice of colors and arrangement of objects. Limited economic means did not prevent the development of a distinctive style focused on specific themes in religious life. The buildings by black religious groups also expressed domestication by transforming secular space into sacred space and also by combining domestic activities with religious activities within the same place. A common occurrence in black urban communities is the location of a church or temple on one floor of a residential building while other floors and adjacent buildings are used for any kind of residential and commercial enterprise.

### 2.3 TRADITIONAL FORMS OF ISLAMIC ARCHITECTURE

The proposed construction of an Islamic center as a multi-service community center is in many ways consistent with the traditional concept of religious architecture that has developed in countries where the Islamic religion is dominant. This section of Chapter Two will show the origins and purposes of the mosque, the religious activities that it has accommodated, the basic forms that were adopted, the equipment that accompanied the for, and the religious personnel of the mosque. The traditional concept of the mosque is based on an analysis of Middle-Eastern architectural forms. A brief statement will be included about the adaptations of the traditional forms in the West and in Africa. The obvious connections between the proposed project and the traditional forms will be discussed in Chapter Three along with implications for program definition and design as part of the administrative events.

#### A. Origins and Purpose.

The mosque is a meeting place for the performing of the Islamic prayer. The word mosque is derived from the Arabic masjid meaning a place where one prostrates in front of God. By the command of scripture (Kur'an) obligations to prayer has greatest value when fulfilled in the mosque. An early distinction developed between two kinds of mosques, one for Friday congregation of the total Muslim population of a city and one for daily use by individuals. Some mosques were built for use by a particular sect, some were memorials to the Prophet of Islam. Many Christian sanctuaries were transformed into mosques during the religious wars. There were also tomb mosques built near the graves of ancestors or saints. Prominent leaders also built mosques to be the center of their daily activity, and these were

*Madrasa of Nur ad-Din, Damascus, 1172. Plan.*

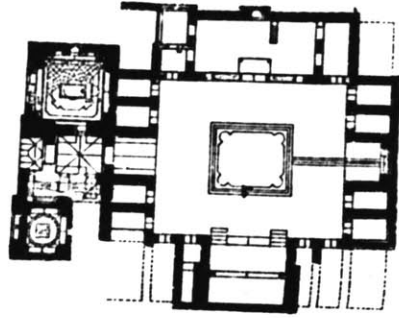
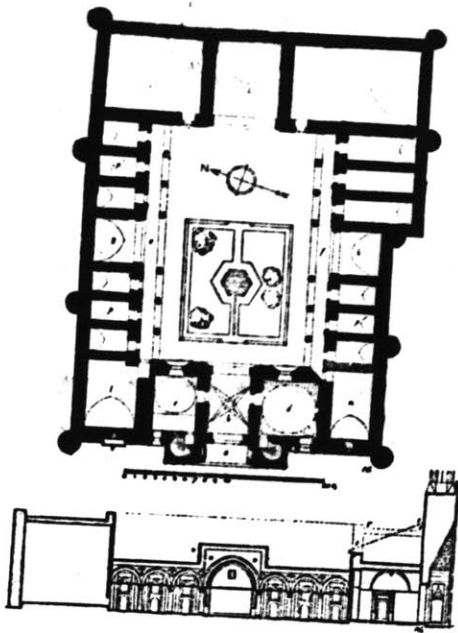
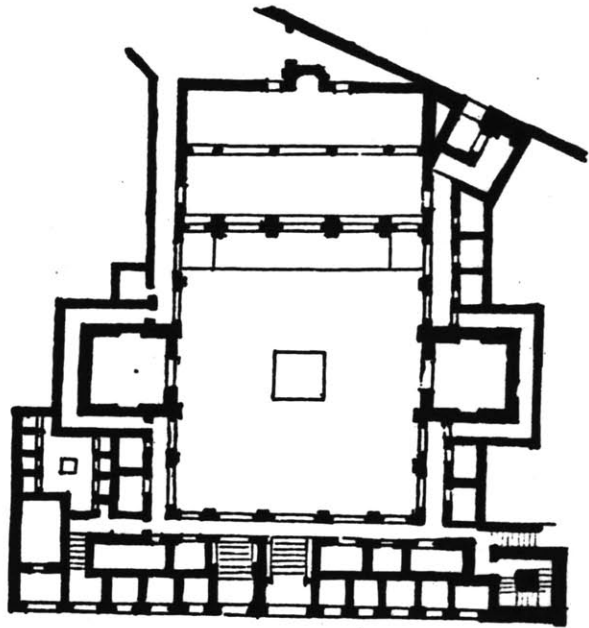


PLATE I



*Gök Madrasa, Sivas, begun 1271.  
Plan and section, restored.*



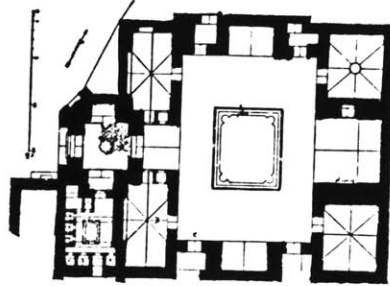
*The Bou Inaniya Madrasa, Fez, 1350-55. Plan.*

later named after their founder. (Gibb 1953: 331-5). The hypostyle<sup>6</sup> system distinguished the mosque as an Islamic form. When the religion was founded, a yard with rows of trees were used for ritual gatherings. The yard was then walled in various ways using reeds, clay bricks, and plaster. A flat roof was later added to cover booths that extended from the pillared halls. Pillars were sometimes taken from Christian churches for use in the mosque which was square or rectangular in plan with an east-west orientation (Muslims are directed to pray facing the east). Mosques were used for other activities so, the booths or rooms that were adjacent to the prayer room accommodated a multitude of activities.

Besides the function as an assembly hall for common recitation of prayer, mosques were used for religious instruction, memorial services, as hostels for traveling scholars, places of asylum for the persecuted, and sometimes for teaching (Kuhnel 1963: 338). They also serviced the community by providing shelter and cooking facilities for Muslims traveling on pilgrimages. Eating was allowed, though not in the prayer room, and banquets were sometimes held in the mosques. Women could enter the mosques under some elaborate restrictions;<sup>7</sup> a special area was marked for their use. Nocturnal visits to mosques were also common practice; during some festivals the building was illuminated. Marriage contracts were also concluded in Mosques (Gibbs 1953: 335-9). Of the many functions stated above, the mosque as school, (madrasah), and as monastery, (ribat), especially relates to the project considered in this thesis.

Schools for the purpose of studying Islamic sciences were built close to the mosque. The most important subjects taught were the memorizing of the Kur'an, the understanding of the text, and the learning of proper Muslim

*Maristan of Nur ad-Din. Plan.*



*Ulu Cami and Maristan. Plan and section.*

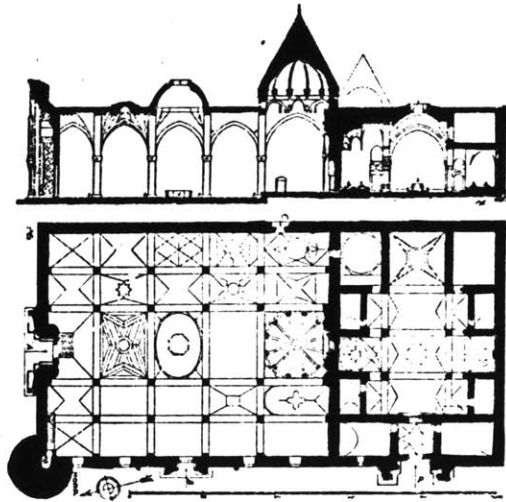


PLATE II

conduct. Libraries were often acquired through donations. The difference between the mosque and the madrasah, was slight, since the mosque usually contained a living-room that was used for study and that was later called madrasah also. Conversely, schools that were built usually contained prayer rooms. Other subjects taught included the Arabic language, arithmetic, and medicine. Lectures were given by teachers seated on carpets to students who sat in a circle on the floor. Buildings constructed as madrasahs were cruciform in plan. On four sides were large liwans--anterooms--surrounding a central court. Liwans were connected by dormitories that could be used as prayer halls - Plate I.

Associated with the madrasah was the ribat or monastery that was used by militant sects who waged religious wars (Kuhnel: 1963: 342). However, the word ribat also referred to any dwelling provided for the devout. Such men could reside in a cell in the mosque or fortress. The ribat was intended as a home for Sufi learning and devotional exercises (Gibbs 1953: 300-10).

Along with the ribat, hospitals, maristans, were also associated with the madrasah. Doctors treated men and women separately and also taught medicine. Plate II.

#### B. Mosque Forms.

The major features of the typical mosque were the plan based on the simple walled tree-lined courtyard used in the pre-Islamic times, musalla, and the east-west orientation marked by a highly decorative eastern wall, quibla. Early mosques were distinguished by the large square or rectangular courtyard called a sahn that was closed off by an elaborate prayer room, haram (Kuhnel 1963: 338). In the center of the courtyard was a fountain for ablution; the sahn was surrounded by one or several arcades. The open

halls surrounding the courtyard were attached to chambers; these closed rooms were used for teaching or as women's prayer rooms or as storage for weapons (Plates III, IV).

The "qibla" wall was marked as such by a niche, mihrab, usually concave in shape, that denoted the most sacred part of the mosque where the religious leader lead congregational prayer from a raised podium. Other features of the traditional mosque were the minbar, the maksurah, and the minaret. The minbar was a high chair used as a pulpit and positioned to the right of the prayer niche. Originally the minbar was placed two steps above the congregation, but it developed into a highly decorative and elevated seat sometimes constructed of stone or marble, that was a symbol of rule. (Plate V). Several mosques also provided the nobility with a separate loggia, maksurah.

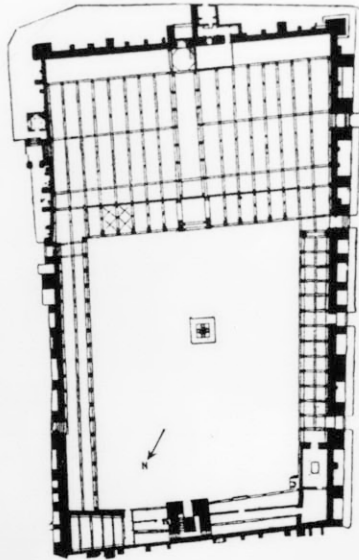
The minaret was not a feature of the earliest mosques and it is not required by the religion. The dikka platform in the prayer room was used for pronouncing the call to prayer from among the congregation. Although the minaret does accommodate the ritual call to prayer quite possibly it was an adaptation of the towers of Christian churches.

The word from which the term minaret is derived had several meanings, lighthouse, signpost, and cloisters. The latter meaning referred to the use of the towers by ascetics for dwellings. A very common form of minaret was square at the base, with an intermediate octogonal element, and a cylindrical shaft at the top. (Plate VI). The location of the minaret in the mosque varied. Minarets were placed at the front of the sahn, in line with the mihrab, or in the corner of the courtyard. One or several minarets were placed either inside or outside the mosque.

Plate III



31. Great Mosque of Qairawan. View of dome over mihrab. (Photo: Creswell)

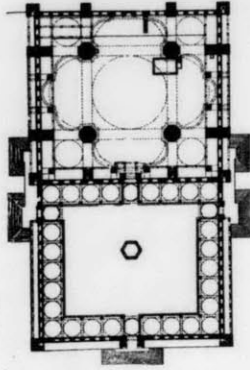


32. Great Mosque of Qairawan. Plan.



PLATE IV

129. Mosque of Ahmet I (Blue Mosque), Istanbul, 1609-16. Plan.

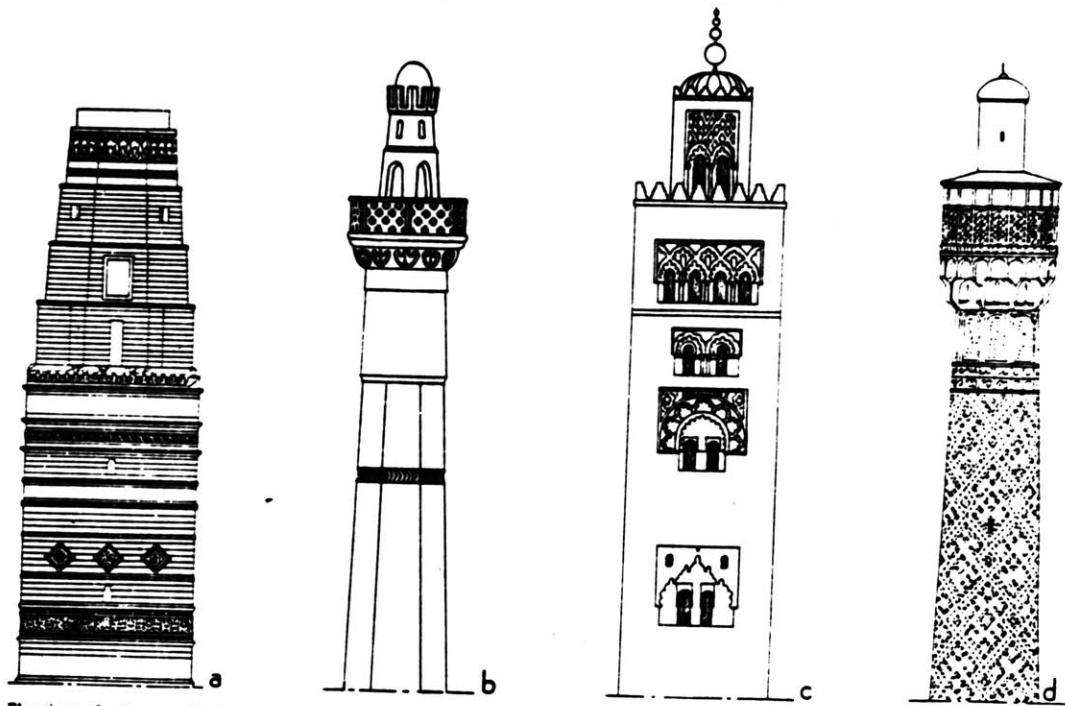


131. Mosque of Ahmet I. Exterior.

PLATE V

56. *Mosque of Tlemcen. Mihrab bay.*





Elevations of minarets. (a) Cairo, Mosque of al-Hâkim, west minaret; (b) Neyin, Iran, Masjid-i-Jâmi'; (c) Marrakech, Mosque of the Kutubiya; (d) Isfahan, Chahâr Bâgh Mosque.

PLATE VI

The mosque also had a special wooden stand for the Kur'an and a seat for the reader. Many copies of the Kur'an were stored for readers. Pictures or images were excluded from any part of the mosque. Floors were carpeted and individual prayer mats provided. Lighting was particularly important in the mosque because of evening meetings. Incense became a regular requirement of the mosque. The required ablutions necessitated a constant water supply for drinking purposes as well as for washing. The main personnel of the mosque were; the imam, head of government and leader of congregational prayer; the khatib, representative of the king and religious savant; the mu'adhdhin, public crier performing the call to prayer.

Most Islamic architecture was characterized by a lack of concern for structural variation. The forms showed a massive horizontal direction with little exploration of vertical possibilities. A single space was created by the arcaded courtyard and prayer room with its forest of columns. Enlargements to the structure were built by adding bays with disregard for the symmetrical axis previously established. Horizontality was broken slightly by the introduction of the pointed arch. Instead of monumental entrances, many small doorways opened into the courtyard. The use of the dome reinforced the massive horizontality of Islamic architecture. "Moslem architects were more concerned with the decoration of the exterior by rows of small domes and with the creation of contrasts between the slim minarets and the massive volume of the main central dome." (Kuhnel 1963: 347). An area of significant concern in Islamic architecture was the interest in decorative effects. Decoration encroached on structure with treatment of the stalactite work, a technique that surfaced prior to the pendentive. Using this technique the transition between the dome and its square supporting structure was

accomplished using small corner niches built up onto a network of small cells, creating a pattern that covered the surface of the transition area. The absence of large furniture made treatment of wall surfaces especially important.

Interior walls, never flat, were interrupted with niches of various shapes used to store small objects. Floors also were given special attention with use of geometric patterns since sitting on the floor was a part of the daily rituals. The decorative patterns used were abstract and rhythmic. Motifs were developed and transformed from geometric symbols and plant forms sometimes taken from other cultures. Some of the elements used in decoration were Arabic script, checkerboard and zigzag patterns.

#### C. African and Western Adaptations.

Mosques in sub-Saharan Africa differed slightly from the classical Islamic forms, however, the purpose and function remained the same, i.e., to facilitate congregational prayer. Factors that contributed to the differences between the Middle Eastern and African mosques were climatic conditions, available materials, local building techniques, rural or urban location, and social structure. In West Africa the Sudanese style mosque exemplified by its "towering, rhythmic buttress-like pillars" (Prussin 1967:

), contrasts with the North African mosques in size and structure, in construction detail, in definition of plane, and in degree of verticality. The West African mosques (Plate VII), were built using various earthen construction techniques. One type was characterized by pyramidal minarets solidly built of mud with shaft-like access to roofs and projecting timbers providing permanent scaffolding for maintenance. Another type made use of pointed arches and symmetrical facade composed of three major minarets

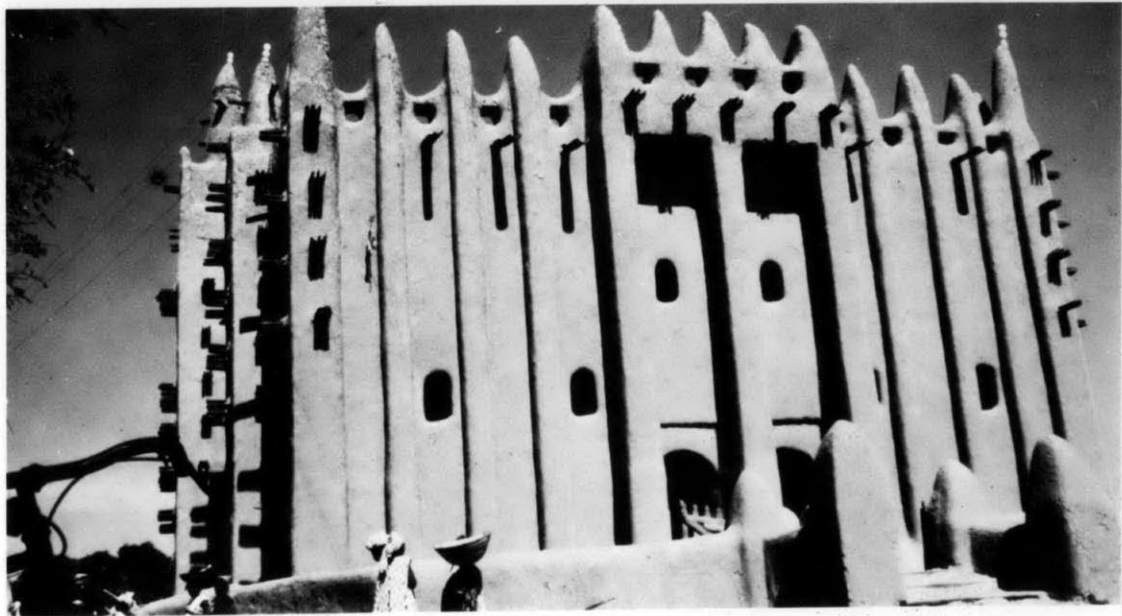
PLATE VII



(7) Mosque at Bobo Dioulasso

Monumentality is  
achieved through a sense  
of verticality.

(5) Mosque at Mopti



interspersed with vertical buttresses. The integration of the minaret with the facade was an innovation in mosque design. A third type of West African mosque was built so small that one had to stoop to enter it. The major features of this type of mosque were horizontality, diminutive size, and merging of minaret and buttress. Finally, a fourth type of mosque was sculptural and symbolic rather than architectural. This type of mosque was not used for prayer but marked the adjacent open space where congregational prayer took place.

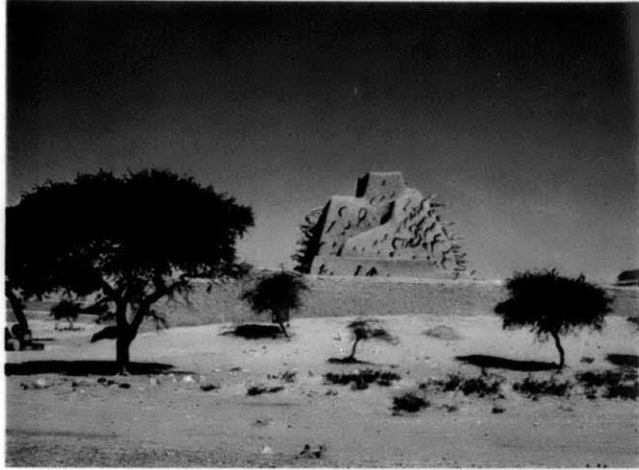
The early mosques of West Africa were much simpler than those of North Africa and displayed a wide range of interpretation of the form that such a building should take. One large open space was used for gatherings; the minaret was integrated into the form of the building; and the vertical dimension was exploited using local construction techniques. The element that was absent from early West African mosques and that appeared in the mosques of East Africa were the dome and ablution area. The ablution space included a well, washing area, and footscrapper built into the floor and positioned toward the east or south wall of early ~~Early~~ <sup>**EAST**</sup> African mosques. Small side rooms were placed symmetrically to the east and west of the prayer room to accommodate extra worshippers. Minarets were not used until the nineteenth century and the minbar was reduced to a straight flight of masonry steps. Most East African mosques were constructed of coral; and plaster was prepared for the flat roofs and vaults. Walls were built from random rubble or coral rag. The "mihrab", doors, windows, and structural arches between bays were arched without keystones. Other features of the East African mosques were low ceilings, heavy pillars, numerous spatial divisions and repetitive use of small domes. The characteristics that are

common among mosques south of the Sahara are use of masonry construction with local materials, and local building techniques, diminutive size in comparison with the North African mosques and flexibility in interpretation of Islamic law regarding the form of the mosque.

The very brief discussion of the above different styles of Islamic architecture indicate a wide range of interpretation of the scriptural guidelines for the building of mosques. The Ka'aba and the Dome of the Rock have been basic models for the development of the mosque but the form that developed for the typical mosque did not resemble the plan for either one. The house of the Prophet has sometimes been called the model for the typical mosque form, a claim that generally refers to the use of the hypostyle system. The various appendages to the building that emerged when occasions for meeting became ritualized have been adopted as necessities for the design of a true mosque by followers of the religion. Historical evidence shows that many of the features of mosques as represented in the most well known and artistically exceptional buildings of Islamic architecture were optional and open to very free interpretation. The sub-Saharan African mosques provide clear evidence of this both in the west where the mosque form was stretched from the extreme of a miniature building, to a vertical expanse surrounding an open court with the key as the dome, to a massive horizontal intermediary where the transition between secular space and sacred space is emphasized by physical necessity of blending; (Plate VIII) and in the east where the interior of the mosque was reduced to the bare essentials by eliminating the little furniture that was used and emphasizing the roof structure with vaults and domes.

PLATE VIII

(2) Tomb of Askia Muhamed at Gao



(10) Mosque at Kawara



(3) Mosque at Djenne



(1) Sankore mosque at Timbuktoo



In America, the contemporary interpretation of the mosque has also strayed from the North African ideal. A Canadian mosque consists of a gabled prayer space next to a minaret. (Plate IX). The pitched roof is an obvious digression from classical form. Mosques in the U.S. are constructed with fake columns inside the prayer room, with onion-shaped domes (Plate X) and without minarets. Invariably compromises have had to be made regarding interior furnishings. Like early Muslims who converted to Christian churches for the own purposes or the Prophet who used his own house, some existing buildings have been converted into mosques. Usually when an old building is used, the details of the interior became especially important. Thus, one would find excessive wall decorations, decorative columns, increased attempt to manufacture such elements as "minbar", "mihrab", "dikha", etc. Also when an existing structure is used, a conscious attempt is made to find one that has some feature that relates to the form of the ideal mosque, preferably a building with a domed roof or a tower. If, for some reason this cannot be accomplished the building is painted some significant color to distinguish it from its past usage and from the secular buildings or the surrounding area. (white and blue are commonly used). Buildings especially constructed for use as mosques rarely show the attention to detail in decoration of the interior that can be evidenced in existing buildings, converted into mosques. The alterations to the exterior and interior of the existing buildings are always hand crafted by the members of the community. While the intention of the artist is to reproduce the decoration found in eastern architecture the product of their work has a unique quality that results from materials used and the improvised techniques developed. Many American

PLATE IX



PLATE X



mosques have been constructed solely for religious and administrative functions. However, those that have been imposed on existing buildings have been used for many purposes, from religious instruction to communal living. The latter function could have contributed to the active participation in the decoration of the building.

The preceding discussion of the characteristics of Islamic architecture and its various adaptations was intended to demonstrate the historical precedence to validate the free interpretation of the mosque form. Orthodox Muslim communities in the U.S. have commitments to some elements found in eastern Islamic architecture notably the dome and the minaret. The presence or absence of such elements as well as whether any attempt is made to reproduce the elements in the eastern style are topics for discussion in the events that contribute to the construction of a mosque in Boston. The next chapter will be an elaboration of administrative events that precede design of an Islamic center. Because images of the proposed religious center are strongly influenced by historical references to style in other cultures, emphasis in design should be placed not on the physical form but on the social activities that are part of the daily lives of future user.

### 3.0 FORMAL ADMINISTRATIVE EVENTS

The description of the proposed project for an Islamic center shows the need for planning both formal and informal events related to building construction. The historical and environmental information provided in Chapter Two highlighted the circumstances under which the religious center is to be constructed and some traditional solutions to similar building projects. This chapter will focus on the formal administrative events necessary for effective programming of the design. Formal planning is a necessary part of the procedure adopted because of the many inadequacies in the problem as stated. Although the Islamic society is strongly committed to the specific requirements affecting quality of design, the ability to pay for the cost of such features is dependent on fund raising. Also the committment to a location within the black community is a decision based more on symbolic values of the members than on economic values. Because of this decision the need for formal economic planning is increased especially in areas of physical and economic maintenance. In this chapter the issues of administrative planning and building quality will be discussed. The third section of the chapter presents the program and a possible site.

### 3.1 ADMINISTRATIVE PLANNING

Administrative issues that affect the internal and external operation of the Society for Islamic Brotherhood must be resolved in order to successfully complete the proposed building project. The Islamic society as a religious community desiring a somewhat Utopian institution within the black community is faced with creating a balance between authority and participation and community privacy. The purpose of planning formal administrative events is (a) to create an atmosphere conducive to effective participation of members in the project and (b) to produce successful interaction with outsiders. The common objective of building a multi-service Islamic center necessitate establishing a workable relationship with the non-Muslim environment. Therefore, some changes in normal operation of the Islamic society are necessary.

Internal issues that affect the building project are methods of social control and the organization of work. The proposal to construct a religious center is the beginning of a more public existence for the Islamic society. Transition from a very private religious sect to a public servant of community needs is an extreme change requiring adjustments within the organization. This transition affects the role of participants administering building construction. The role of leadership is subject to change, because of the new duties associated with construction. Successful programming depends on total participation by members and leaders.

Methods of internal social control determine the quality of participation and is expressed by the type of leadership selected for the project, the decision making policy, the objective goals.

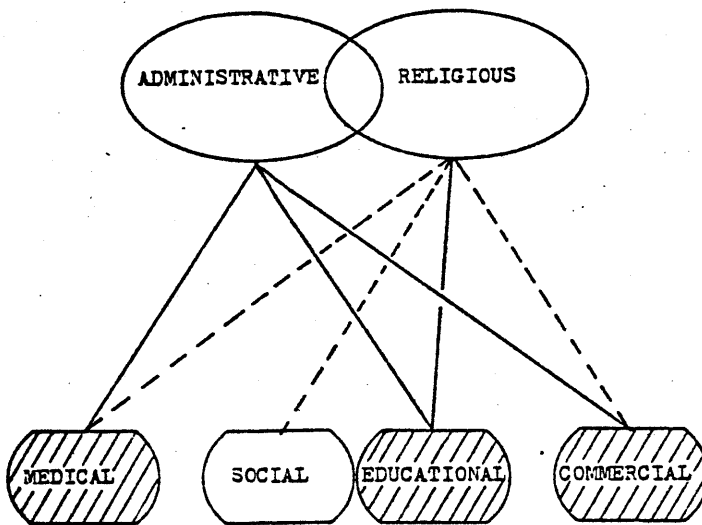
The five member executive committee, who form the leadership of the

Islamic society are selected for terms of not more than two years. The committee is currently responsible for both administrative and religious decisions. The effect of continuing this type of joint leadership for the proposed project is indicated in Figure 1. This example illustrates (a) a hierarchical relationship between the administration and other components of the building program, (b) an administrative policy strongly influenced by religious practice. Non-Muslim users of the religious center are forced in this situation to choose between voluntary adherence to unfamiliar customs or avoidance of the services offered. Complete reliance on joint administration is potentially damaging to the project because of suspicion and hostility or outsiders toward Muslims. Non-Muslims do not share the religious values of orthodox Muslims. Services offered by the proposed center do not all require strict adherence by users to these practices. By combining religious and administrative functions in this project, religious values can be confused with social issues making effective administration of a building construction difficult. Interaction with non-Muslims is necessary before construction and after occupancy.

Support staff, consultants, and volunteer workers will include outsiders. In order to prevent conflict formal administrative events must be structured to prevent unnecessary value conflicts. Long-term planning of formal events allows for adjustment within the Islamic society and for adjustments in their relationships with non-Muslims.

A new relationship that could be used in the proposed project is shown in Figure 2. Separation of administrative and religious functions enables non-Muslims to participate in the service facilities without interfering with religious functions. In this way the unity among Muslims produced

FIGURE I







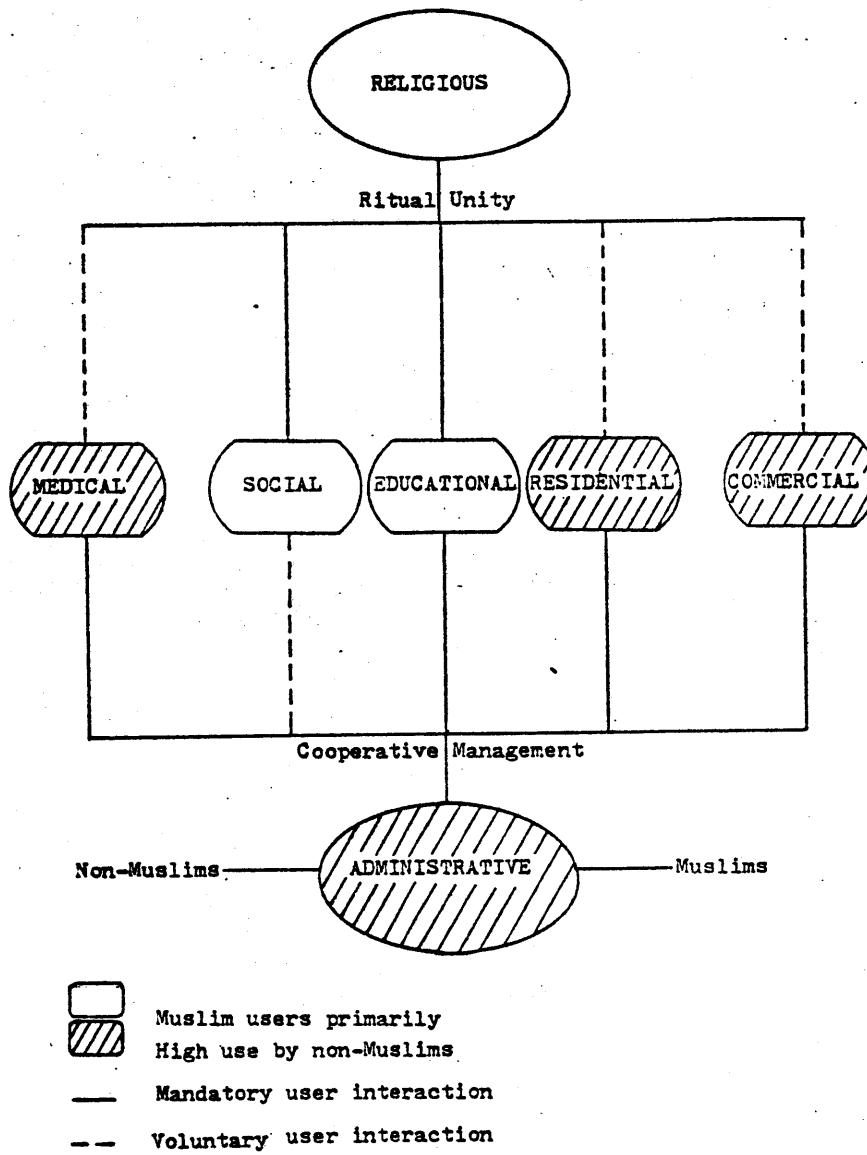
-  High use by non-Muslims
-  Mandatory user interaction
-  Voluntary user interaction
-  Muslim users primarily

FIGURE 2



by religious ritual is balanced with cooperative management between Muslims and outsiders. Both religious and administrative activities involve the type of cooperation in which individuals perform according to their perceived duty. However, cooperative effort in management activities involving non-Muslims produces interpersonal cooperation in which mutual goals of management of the building project. During occupancy, the Islamic society envisions a building environment in which their social and religious values are maintained. This type of relationship is part of the production phase of building as well. The Muslim desire to participate in the construction and design work. Since the building(s) will be a product of their value system and initiative, formal administration makes member participation in all phases of production possible especially in that area of construction where craftsmanship can be utilized.

The relationship of the Islamic society to the outside environment is affected by the internal structure of the organization and also by the balance of community and privacy reflected in production of the Islamic center. The boundary relations established between Muslims and non-Muslims environment will promote interaction on many levels. Strategies that are used to establish boundary relations are "1) attempts at social isolation, generally involving physical separation as well; 2) a sort of guarded commerce with outsiders; and 3) a full openness, disclosure, and interaction." (Filley, 1973: 34-35). The type of boundary currently used by the Islamic society is extremely guarded interaction with non-Muslims. This type of relationship has to become more open for practical reasons such as obtaining financing and the maintenance of services. While full openness would leave members vulnerable to outsiders, a filtered system of disclosure can

be established once the distinction is made between issues of religious value and issues of social value. Eventually, full openness may be required for some components of the projects, i.e., residential and commercial components.

The previous chapters illustrated that construction within the urban community is subject to regulation by the public sector and to evaluation by the private sector. Because of this situation formal events that require participation of non-Muslims must be planned for long-term cross-cultural interaction. The boundary relationship established by the Muslim leadership on occasions for administrative planning will affect the cost of the project, the site selected and the building design. Those occasions where only interaction with Muslims is necessary permit openness because of homogeneity of religious values.

### 3.2 BUILDING QUALITY

Effective programming determine the quality of the building construction. The Society for Islamic Brotherhood has outlined a program for building construction that indicates the design of a religious oriented multi-service center aimed primarily for use by black orthodox Muslims. The major components of the program are:

- I. Religious facilities
- II. Administrative facilities
- III. Social facilities
- IV. Educational facilities
- V. Commercial facilities
- VI. Medical facilities
- VII. Residential facilities
- VIII. Open Space

The Islamic society holds a firm committment to determine the quality of the exterior building design, especially the quality of the religious component of the program. Three desired characteristics of the external appearance are the following.

SIMPLICITY, i.e., the design should allow all the facilities to relate to the surrounding area.

DISTINCTIVENESS, i.e., the design should be expressed through symbolic forms found in Islamic architecture.

PERMANENCE, i.e., the design should display organizational strength of the religious community.

The quality of external appearance is important for the Religious, Administrative, Educational, and Medical, and Commercial facilities.

Building features that communicate the desired image are massing, building shape, orientation and relationship to open space (both public and private). The Islamic society places primary importance on distinction in design of the building exterior. Distinction is conveyed through the use of forms associated with non-Western religious architecture. Identification with Eastern forms of Islam and its architecture leads to the demand for the domed roof and the high tower (minaret) in the design of the religious facilities. Other demands based on Islamic associations are east-west orientation and rectangular floor plan. Obviously once these features are accepted for the religious component they affect the design of all other building components since the project is conceived as one interconnected unit. The desire for simplicity can be conveyed through materials, proportioning of elements and control of ornamentation.

Simplicity is an important factor in communicating with the public, the non-Muslim community who will be using the facilities. Design of the building exterior should encourage active participation of the public with the project. Interaction between the public and the Islamic society forms the basis of collective memory that contributes to the permanence of the institution established. Physical permanence without collective participation is subject to disapproval from the public in the form of vandalism, crime, etc. The design of the facilities, therefore, should include activities that are of mutual interest to the Islamic society and the public and that promote interaction during occupancy as well as during the planning process. Although the design of other components may require more time and detail the design of religious component is crucial to the success

of the project because of the symbolic importance of religious facilities to the Islamic society and because of the demands made regarding physical appearance.

A list of functional and behavioral characteristics derived from interviews with members of the Islamic society was used to develop Table One. This table summarized the importance of six issues, (i.e., public image, technical performance, cost, comfort, maintenance, and flexibility) to each component of the program.

PUBLIC IMAGE is defined as evaluation of group facilities  
by no participants on exterior appearance

TECHNICAL PERFORMANCE defines such qualities as room size,  
spatial continuum and equipment

COST refers to the possible need for funding from sources  
outside the Islamic society

COMFORT refers to the utility of the specific facility to the  
user surveillance

MAINTENANCE refers to the need for repair and surveillance

FLEXIBILITY refers to the adaptability of a space to more  
than one use.

Table 1 indicates (a) that the major issues determining the quality of the project as whole are public image, technical performance, flexibility, and comfort, (b) that the program components requiring the most time and attention to detail are educational, residential, and medical, and (c) that the external image characteristics are important for all components except the social and the residential.

Religious facilities are central to design of internal spaces as well

TABLE 1

	I.	II.	III.	IV.	V.	VI.A	VI.B	VII.
PUBLIC IMAGE	○	○		○	○	○		○
TECHNICAL PERFORMANCE	○			○	○	○	○	
COST				○		○	○	
COMFORT	○		○			○		
MAINTENANCE			○	○	○		○	○
FLEXIBILITY		○	○	○	○			○
	REL.	ADM.	SOC.	EDU.	COM.	MEDICAL		RES.

VI.A = clinic, VI.B = pharmacy

○ = high correlation

○ = medium correlation

— = low correlation

as building exterior. The Islamic society requires that secular activities be physically connected to religious facilities. In order to accommodate observance of prayer ritual that occurs five times during the day. The interaction between the program components and scheduled times for prayer is shown in Table 2. This table shows the correspondence between the operating for each component and the recommended times for prayer. Access to religious activities is most important for social and residential components and least important for commercial and medical components. Other criteria affecting the quality of building interior are technical performance, comfort, maintenance, and flexibility shown in Table 1. Of these, flexibility is most important for the greatest number of all components, and maintenance is least important.

The interest of the Islamic society in emphasizing religious orientation for all facilities makes domestication an important feature of design of the project. Flexibility and domestication are needed to encourage experience of the building activities as a family unit. In the social living units must accommodate both transients and permanent staff, and recreational areas must provide activities that interest men and women. In educational facilities day care and school resource center must accommodate a variety of activities for children and also provide a comfortable environment for adult users. Residential facilities must be flexible in providing for Muslim families with non-Western lifestyle and at the same time provide for comfort of non-Muslim visitors and relatives. A unique quality of the facilities provided will be the ability of users to take advantage of services as a family unit rather than in isolation. The two largest service areas, the educational and medical facilities

TABLE 2

COMPONENTS	Fajr	Zuhr	'Asr	Maghrib	'Isha
RELIGIOUS	X	X	X	X	X
ADMINISTRATIVE		X	X		
SOCIAL		X	X	X	X
EDUCATIONAL		X	X		
COMMERCIAL		X	X		
MEDICAL		X	X	X	
RESIDENTIAL	X	X	X	X	X

- Fajr Early morning prayer between dawn and sunrise  
Zuhr Early afternoon prayer after the sun declined from the zenith  
'Asr Late afternoon prayer before sunset  
Maghrib Early after sunset prayer immediately after sunset  
'Isha Late after sunset prayer between sunset and dawn

will be organized to encourage attendance by whole families at one time for example the medical facility will provide babysitting and the educational facility will provide adult classes.

A basic issue related to expression of flexibility and domestication within the project is the Islamic custom of separation of men and women for religious activities. Such restrictions extend to secular activities as well. Because of the concept of women as having a fundamentally different identity from men there is a sharp definition of what activities can be performed by men and what activities can be performed by women. How these activities are to be performed is also regulated. Men are conceived as providers who bear major social and financial responsibility for conduct of the family unit. Women are conceived as maintainers of the family unit. While the external image of the family is controlled by men; the internal cohesion of the family is regulated by women. In order to reinforce these concepts women are exempted from attendance at congregational prayer and handling financial matters. Women are also confined during their regular periods and during and after childbirth. Women are expected to supervise children most of the time. Except for times of confinement when interaction with men is forbidden, these customs are not strictly adhered to by all Muslim women. The primary reason for the customs are to prevent unnecessary conflict inside or outside the family unit; women are believed to be the primary source of distraction for men, a reaction that is discouraged except for marital partners.

The effect of these practices on the building quality could be an extension of the Islamic concept of the "veil" where spaces for female activity would be hidden from the more public male activity. However, the use of the design to promote that quality in the building is unneces-

sary and inapplicable to American social customs. The project proposes a mixture of public (non-Muslim) and private activities. Since the institution will be situated in a non-Islamic community, violation of some Islamic rules of conduct must be expected from outsiders. All components of the program are to provide for the transition from public view of appropriate behavior to the private view of the Islamic society. Because of the tentative relationship between the surrounding community and the Islamic society, openness in spatial organization cannot be sacrificed for the valued image of Eastern customs. The separate identify of men and women can be expressed through interweaving of spaces that allow sensory contact without threatening religious concepts. Visual contact is especially useful between men, women and children and between non-Muslim visitors and Muslim families.

### 3.3 THE PROGRAM

This section contains detailed information relevant to the programming of the Islamic center. The functional and behavioral requirements listed were derived from interviews with members of the Society for Islamic Brotherhood. Figures and tables were the result of my own evaluation of these requirements. An introduction will precede each list of requirements that reflect the basic concept of each of the components. The assumption that the Islamic center will be located in Franklin Field district of Boston affects all decisions. Information about this location is presented at the end of the chapter.

The proposed project calls for the construction of religious, administrative, social, educational, commercial, and medical facilities with the black community of Boston. All components of the program are related to religious functions. The total area requirements for each of the facilities is presented in Table 3. The residential component was added to the original program to provide a means of revenue to sustain the original program to provide a means of revenue to sustain the maintenance of the entire project. Real estate investment in housing provides income for the organization and encourages a communal setting conducive to the religious objectives of the Islamic society.

The concept for the development of the Islamic center is shown in Figure 3, in which the private and public relationship of the entire Islamic center is demonstrated. Religious facilities are the most private areas that at the same time connect to all other functions; social, facilities are semi-private; semi-public areas include educational and residential

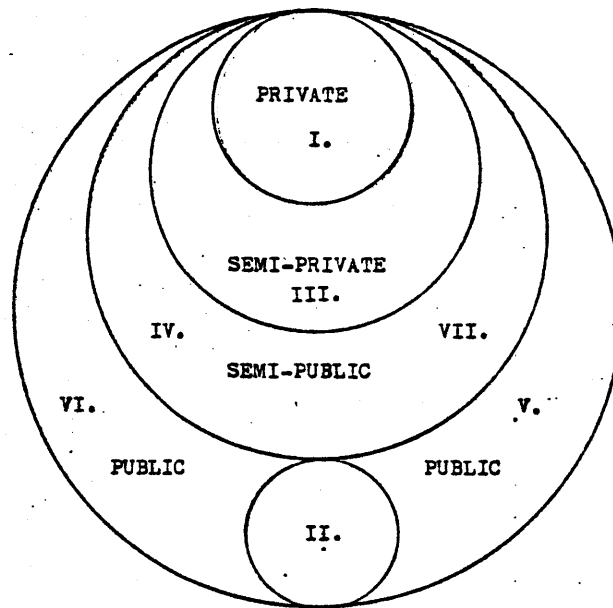
TABLE 3

	COMPONENT	STAFF	USERS	SQ. FT./ PERSON	TOTAL SQ. FT.
I.	RELIGIOUS	2-5	100-800	4	3200
II.	ADMINISTRATIVE	6-12	5-30	130	1950
III.	SOCIAL	3-6	20-400	9	4675
IV.	EDUCATIONAL	20-30	100-300	121	36,350
V.	COMMERCIAL	9-12	25-50	69	3450
VI.	MEDICAL	8-10	50-100	96	9600
VII.	RESIDENTIAL	1-2	70-100	300	30,000
VIII.	OPEN SPACE	1-2	-----	-----	19,750



facilities; and public areas include medical, administrative, and commercial facilities. The relationship between privacy and community for each component is illustrated on the following page. The areas of spatial interaction among the facilities and an estimate of the degree of interaction is shown in Table 4.

FIGURE 3



- I. Religious facilities
- II. Administrative facilities
- III. Social facilities
- IV. Educational facilities
- V. Commercial facilities
- VI. Medical facilities
- VII. Residential facilities

A = Private  
B = Semi-Private  
C = Semi-Public  
D = Public Space

- I. RELIGIOUS FACILITIES
  - A. Prayer Room
  - B. Ablution Space
  - C. Storage/Meeting Area
  - D. Reception
  
- II. ADMINISTRATIVE FACILITIES
  - A. Work Space
  - B. Conference Area
  - C. Offices
  - D. Reception Space
  
- III. SOCIAL FACILITIES
  - A. Living Area
  - B. Cooking Space
  - C. Recreation/Dining Space
  - D. Storage/Meeting Area
  
- IV. EDUCATIONAL FACILITIES
  - A. Day Care Area
  - B. Elementary School
  - C. Resource Center
  - D. After School Care
  
- V. COMMERCIAL FACILITIES
  - A. Lounge/Rest Area
  - B. Storage Area
  - C. Work Space
  - D. Display/Selling Space
  
- VI. MEDICAL FACILITIES
  - A. Consultation/Examination Area
  - B. Waiting Area
  - C. Pharmacy
  - D. Reception Space
  
- VII. RESIDENTIAL FACILITIES
  - A. Apartments
  - B. Cluster entrances
  - C. Reception Area (mail, public entrance)
  - D. Open Space (yards, gardens)
  
- VIII. OPEN SPACE
  - A. Playground
  - B. Garden
  - C. Courtyard
  - D. Parking

FUNCTIONAL AND BEHAVIORAL REQUIREMENTS OF  
THE ISLAMIC CENTER

I. RELIGIOUS COMPONENT

Facilities are the most private of all spaces. All other components of the program are connected in some to the religious. Although the practice of prayer interaction is provided in the rituals preceding entrance to the prayer room. The necessity of removing and storing shoes before prayer makes the area for storage a space for social activity as well.

I. REQUIREMENTS

1. The mosque should be centrally located on the site
2. The mosque should have an east-west orientation
3. Men should have their prayer space in front of women
4. An area should be allotted for visitors and women who cannot participate in prayer
5. The prayer room should be carpeted
6. Niches should be provided for use by children
7. The imam should have a special area in the prayer room
8. The mosque space should be domed
9. An ablution space should be provided for men and women
10. The ablution space should be adjacent to the prayer room
11. Storage space should be provided for shoes and clothing outside the prayer space
12. The prayer room should be quiet and conducive to contemplation
13. Some device should separate men and women in the prayer room

14. Traditional equipment such as the minbar, and the qibla wall should be provided in the prayer room
15. Storage should be provided for prayer mats
16. The prayer room should be accessible to all other facilities
17. Social activities should be located near to the prayer room to accommodate celebration of festivals.

## II. ADMINISTRATIVE COMPONENT

Facilities are most public space. All arrangements for dealing with the non-Muslims is made through the administrative offices. This area is intended for use by all components that are income producing such as the educational, commercial and medical facilities. Besides managing finances, administrators maintain building(s) and property. Administrative facilities are the main reception area for the public.

### II. REQUIREMENTS

1. Space should be provided for conferences and meetings
2. An area where guests can feel welcome should be provided
3. Signposting should provide information about all the available services
4. The administrative staff should have access to all other facilities
5. Space should be provided for bookkeeping, employment of staff and maintenance supervision
6. Storage should be provided for records and staff use
7. Surveillance of the Islamic center should be possible for the administrative staff
8. Any security measures necessary should be handled by administrative staff

### III. SOCIAL COMPONENT

Facilities are semi-private areas intended for use by Muslims. Except for living areas intended for use by men, all spaces for social and recreational activities are geared toward family unit. Areas for use by women have access to children's play area. The dining area is intended for recreational use as well as food consumption. Shoes are not worn in the recreational area.

#### III. REQUIREMENTS

1. An apartment should be provided for the person responsible for maintenance
2. Sleeping space should be provided for visitors
3. Cooking space should be provided for use by staff during weekdays and for use during festivals
4. A reception and dining area should be provided for large gatherings
5. A women's lounge should overlook children's play area
6. The dining space should accommodate eating at low tables
7. Storage for shoes should be provided

#### IV. EDUCATIONAL COMPONENT

Facilities are semi-public and intended for use by Muslim children and by adults. The area for instruction of children is perceived as a relaxed open atmosphere where learning is an exchange between adults and children. Eastern customs will be observed in some areas. Non-Muslims will participate attend classes there. Parents will be encouraged to visit the school and will have an equal relationship with teachers.

#### IV. REQUIREMENTS

1. Day care should be provided for at least seventy-five children
2. After-school activities should be available for older children
3. Adults should be able to use some educational space for language and religious instruction
4. Staff and parents should be provided with a lounge area separate from the children's space
5. A library should be provided for use by children and adults
6. The should be equipped with audio-visual equipment
7. Equipment and space for use by children should be reduced in scale
8. The library should allow private study and collective study
9. The elementary school and day care center should be open to the public
10. The elementary school should provide for at least 250 children

V. COMMERCIAL COMPONENT

Facilities are open to the public but will sell items that are used by Muslims. The volume of commercial activity is kept small in order to retain exempt status. The more private areas allow interaction among worker in different crafts. Public access to some of the work activity will be provided. Access to open space will extend display/selling space outdoors.

V. REQUIREMENTS

1. Selling space should provide for small craft items, books
2. A separate space should be provided for the meat market
3. A common work space should be provided for craft workers
4. Storage space should be provided for each type of manufacturing activity
5. Display space should be open to the public
6. Special equipment should be provided for the meat market
7. Open space should be available for outdoor selling

## VI. MEDICAL COMPONENT

Facilities are public spaces set up for general practice. Attendance by complete families will be expected for medical services. Specialized work will not be provided. Attention will be given spaces in which children wait for treatment. Medical facilities will provide a pharmacy for filling prescriptions, an x-ray room, and a laboratory.

### VI. REQUIREMENTS

1. The clinic should give special attention to women and children
2. The reception area should be large with a special area for children
3. Consultation and examining rooms should be separated
4. Space for emergency care should be provided
5. A pharmacy should be provided for filling prescriptions
6. Storage should be provided for supplies and records
7. The staff should have a separate rest area
8. Security measures are needed for equipment and supplies
9. Floors and walls should be easily cleaned and maintained
10. Consultation and examining rooms should be completely private

## VII. RESIDENTIAL COMPONENT

Facilities are semi-public open to both Muslims and non-Muslims. Apartments designed for occupancy by Muslim families accommodate such customs as the removal of shoes in certain rooms, the prayer space with an easterly direction and a space for congregation of male guests. Residential facilities will have access to educational and social facilities and will be indirectly related to other public facilities.

### VII. REQUIREMENTS

1. A space should be provided for prayer
2. The prayer space should have a wall facing east
3. Bathrooms should provide for the ritual ablutions
4. Separate living room/study for men
5. Apartments should not be more than five stories high
6. Apartments should be provided with yards
7. Parking space should be available for some residents
8. Three apartments should share the same entrance
9. Special attention to circulation of men and women in daily living pattern
10. Place children's spaces close to women's spaces.

TABLE 5,6,7

COMPONENT ONE

RELIGIOUS FACILITIES	NUMBER ROOMS	TOTAL SQ. FT.
A. Prayer room	1	1650
B. Ablution space	2	800
C. Meeting/storage	3	350
D. Reception	1	250

COMPONENT TWO

ADMINISTRATIVE FACILITIES	NUMBER ROOMS	TOTAL SQ. FT.
A. Work space	2	3000
B. Conference	1	100
C. Offices	6	1300
D. Reception	1	250

COMPONENT THREE

SOCIAL FACILITIES	NUMBER ROOMS	TOTAL SQ. FT.
A. Living area	5	2500
B. Cooking space	1	600
C. Recreation/Dining	2	1200
D. Meeting/storage	3	375

TABLES 8,9,10

COMPONENT FOUR

EDUCATIONAL FACILITIES	NUMBER ROOMS	TOTAL SQ. FT.
A. Day Care	11	5750
B. Elementary school	30	21,850
C. Resource center	10	3250
D. After school	6	5500

COMPONENT FIVE

COMMERCIAL FACILITIES	NUMBER ROOMS	TOTAL SQ. FT.
A. Lounge/ rest	1	100
B. Storage/delivery	4	350
C. Work space	3	1500
D. Selling/Display	4	500

COMPONENT SIX

MEDICAL FACILITIES	NUMBER ROOMS	TOTAL SQ. FT.
A. Clinic	5	3100
B. Waiting area	3	2500
C. Pharmacy	4	3000
D. Reception	2	1000

TABLES 11, 12

COMPONENT SEVEN

RESIDENTIAL FACILITIES	NUMBER ROOMS	TOTAL SQ. FT.
A. Apartments	60	24,000
B. Cluster entrance	15	1500
C. Public entrance	3	800
D. Open space	---	3700

COMPONENT EIGHT

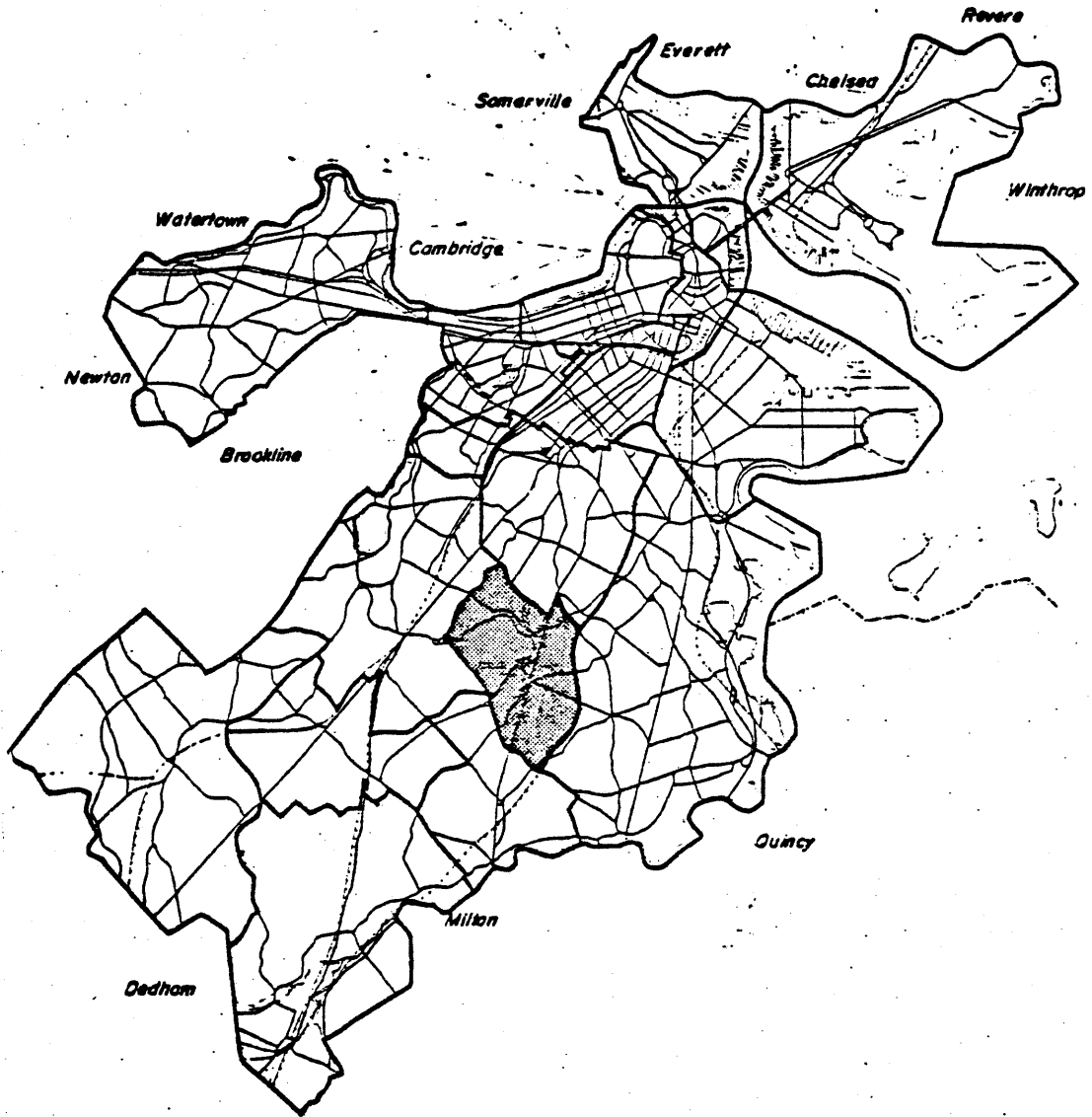
OPEN SPACE FACILITIES	NUMBER ROOMS	TOTAL SQ. FT.
A. Playground	---	7000
B. Garden	---	1350
C. Courtyard	---	900
D. Parking	---	10,500

## FRANKLIN FIELD

Most members of the Society for Islamic Brotherhood live in the Boston districts of Roxbury and Franklin Field; a few reside in Mattapan. The orthodox Muslim students belonging to the organization for the most part inhabit the South End area of Boston. Since the Muslim student population is considered transient the selection of a site was based on comparison of Roxbury, Franklin Field, and Mattapan. The important considerations for determining a possible location for the Islamic center were that the site be accessible to members of Islamic society and that the site be located in the black community. Of the three districts Franklin Field appeared to be the most suitable. Although Roxbury has a greater black population than the other districts, it also has the problems of drug addiction, traffic congestion in the major commercial area (Dudley Station), and high unemployment. Roxbury also has many service facilities some of which are owned by the Nation of Islam. Mattapan appears to be unsatisfactory because it is located at the edge of the city and because it has the smallest black population of the three districts.

Franklin Field is a basically sound community with a large black population (69%). It has a much lower density than Roxbury, having large amounts of open space i.e., Franklin Field, Franklin Park, and Boston State Hospital property. The median income for residents is approximately \$7,000. The city of Boston is currently investing in the following institutions in the district: The HIP Site Office, Franklin Field, the Dorchester Court House (renovation), Charles Drew Family Life Center. Improvements are also planned for Franklin Field, the Ripley playground and the Erie Ellington playground. The district of Franklin

FIGURE IV



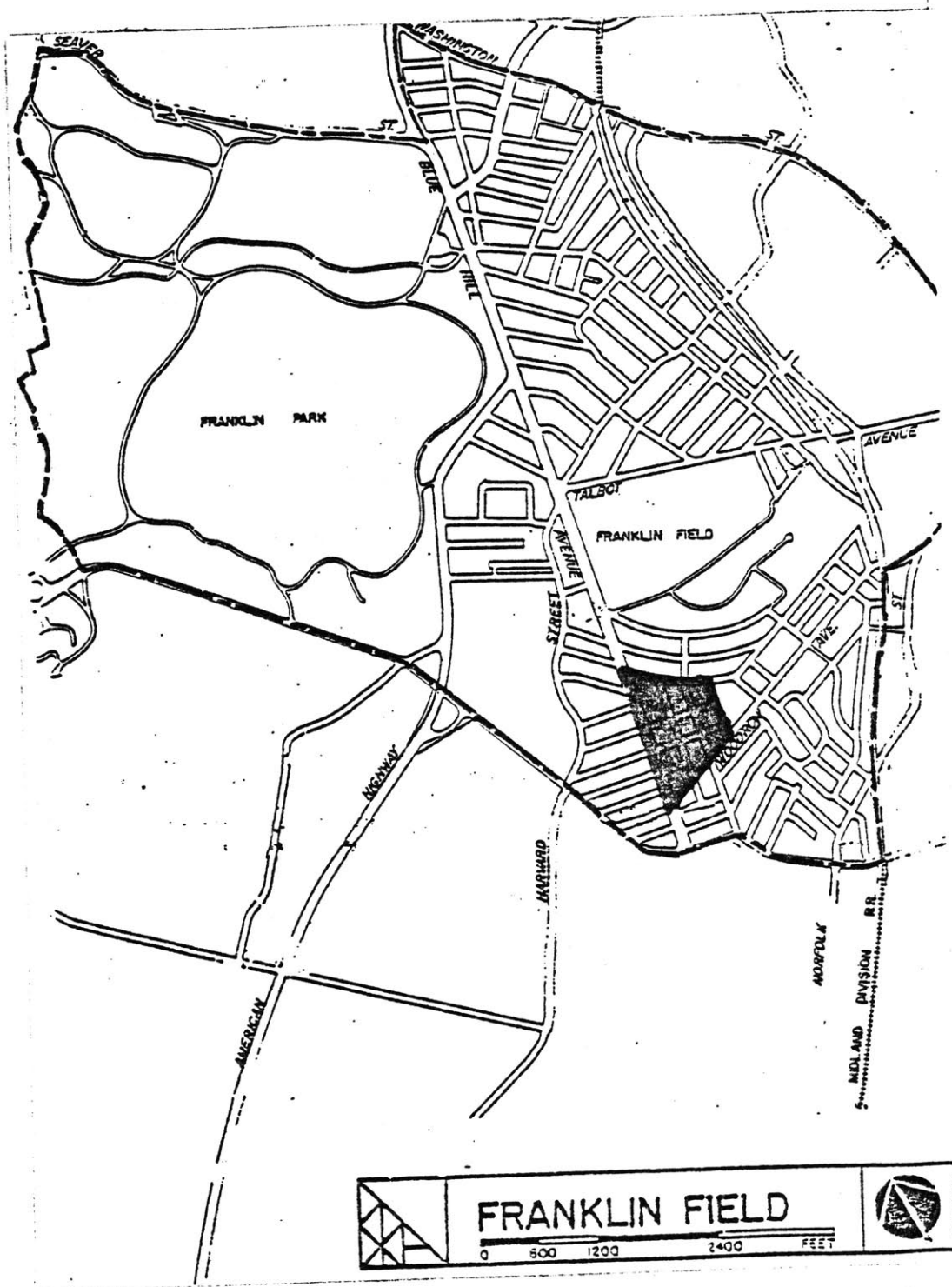


FIGURE V

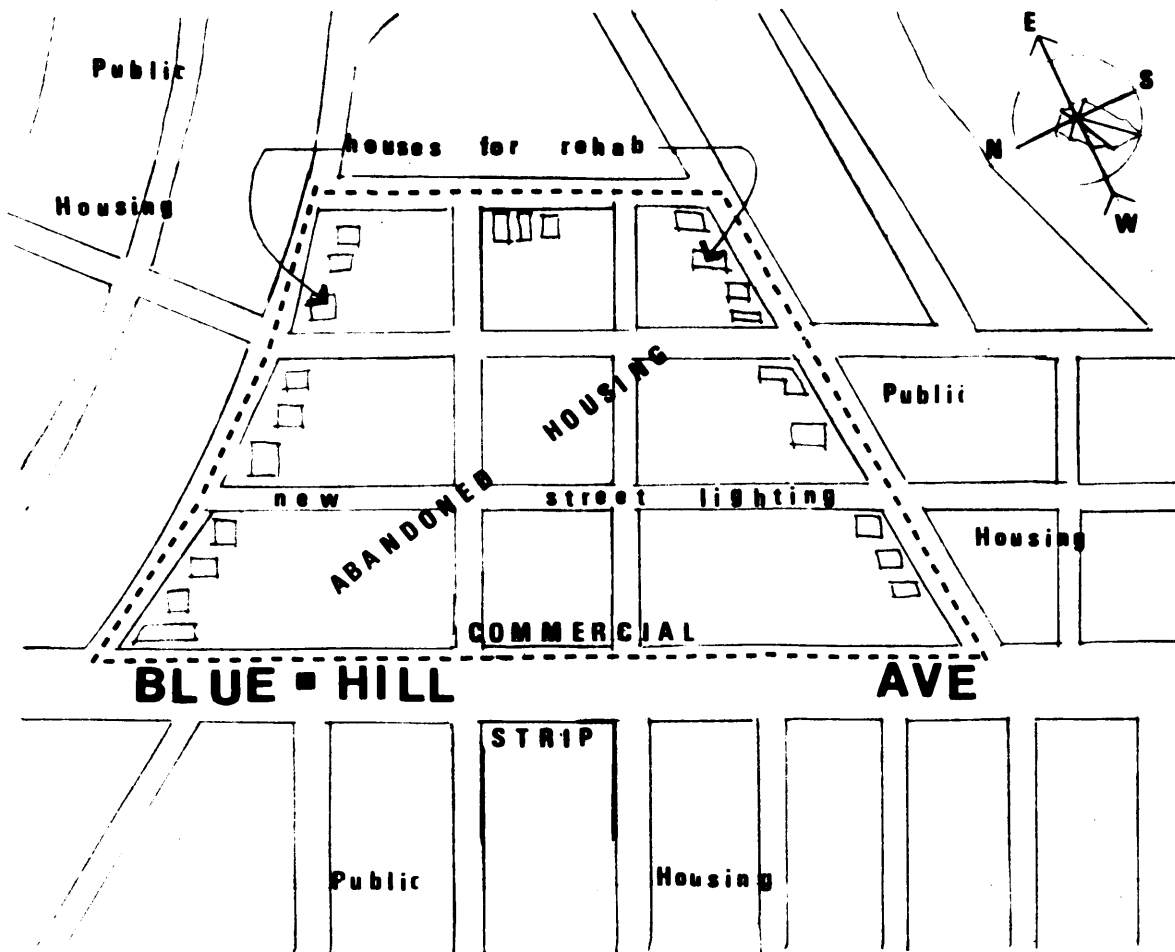


FIGURE 6 Site Characteristics

Field has all of the negative characteristics common to urban black neighborhoods however, these characteristics are of a lesser magnitude than in other areas of the city. The site chosen (see Figure 5 ) displays some of these characteristics. These problems cannot be avoided in any location that is within a low income black community. The site satisfies a symbolic requirement within the program as well as more objective criteria. This location is useful because (a) it provides for integration with the surrounding residential community (b) it has minimum traffic and pedestrian crossing problems and (c) it is not in a position to compete with other religious and social service institutions; and (d) it provides access to the public along the commercial strip without sacrificing privacy, and (e) it is easily accessible by means of public transportation.

#### 4.0 INTRODUCTION

Short term cultural events should implemented simultaneously with long-term administrative events. In this chapter a design alternative is suggested to facilitate planning of information occasions. By creating a moderately structured occasion that focusses on activities of the Islamic society members benefit from experience in communicating the need for their services and also from experience in the planning for physical construction. Non-Muslims initially passively involve in the cultural event could be influenced to actively participate with the Muslim community in providing services. Interaction with the public produced by informal cultural events can be evaluated and used to contribute to the success of formal physical planning. Any form of interaction between non-Muslims and the Islamic society develops collective memory of the total community. A cultural occasion that provokes a positive public image of Muslims promotes the effective distribution of the services contained in the building program. Small public events are reproducible because of distinctive and memorable activities that are successful. Cultural events can be added to the program for institutionalized services.

TABLE 13

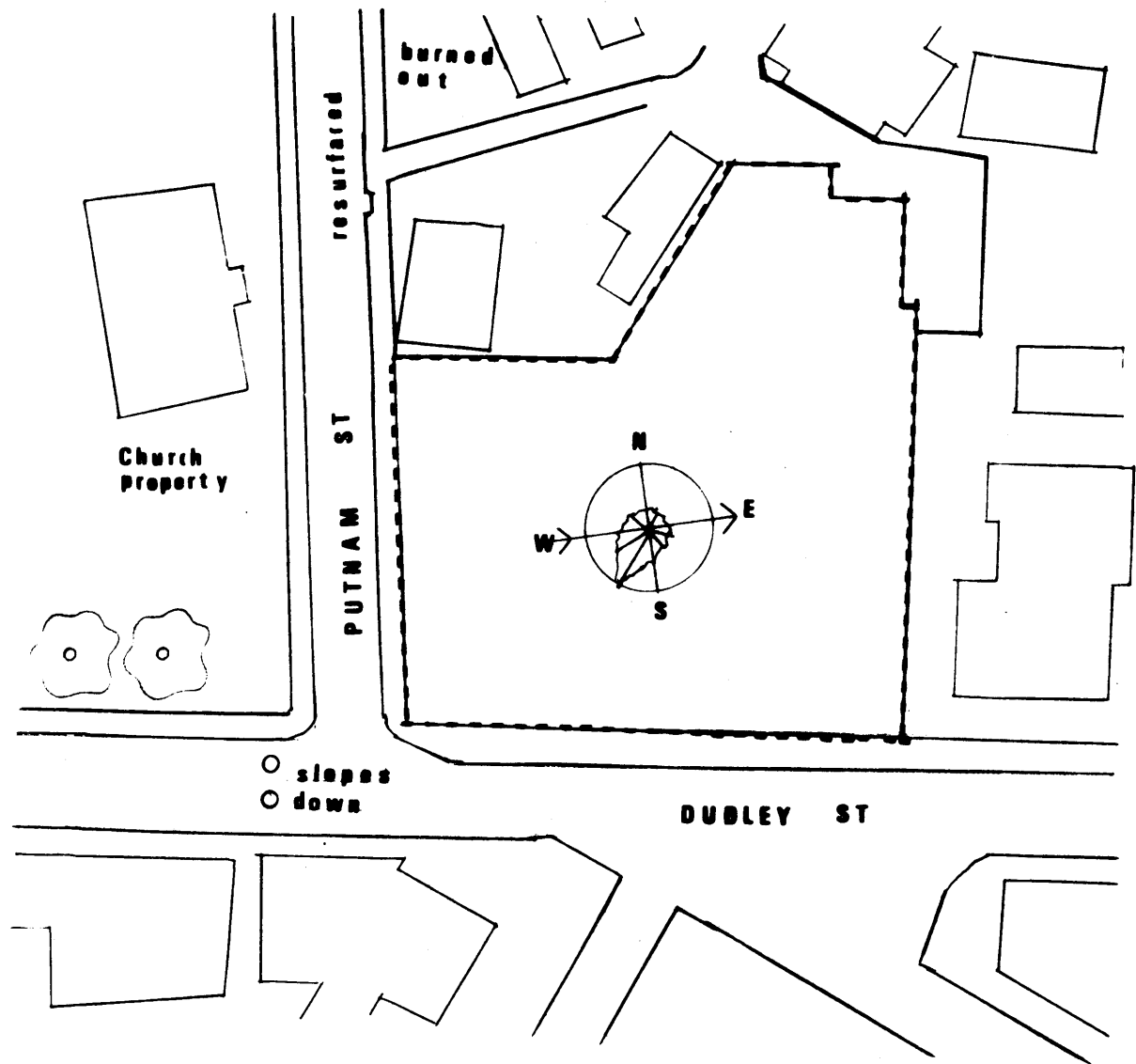
		PEDESTRIAN AREA	SELLING AREA	COMMON AREA	PLAY AREA	REST AREA
USERS	all	Y	Y	Y		Y
	women					
	preschool				Y	
	school				Y	
	high school					
	membership					
	elderly					
USE	viewing	Y	Y	M		Y
	eating	N		Y		Y
	walking	Y	Y		Y	
	running	Y			Y	
	assembly		M	Y		M
	climbing				Y	
EQUIPMENT	sand					
	climbing				Y	
	tables	M	Y	Y	M	M
	lighting		Y		Y	Y
	benches					Y
	sign	Y	Y			
	litter bins		M			Y
	ground cover			Y	Y	
QUALITY	compact		Y			
	spacious					
	intimate				Y	Y
	comfort			Y		Y
	private					
	formal			Y		
	continuous	Y				
	informal		Y			
	architectural		Y			M
ACCOMMODATION	auto access					
	service access		Y			
	parking					
	high maintenance		Y	Y		
	low maintenance	Y			Y	
	night use	Y	M	Y		Y
	wind control		Y	Y		
	rain protection		Y	Y		M
	noise control					
	sun protection		Y	Y		Y
	orientation			Y		
	surveillance		Y		Y	
	security		Y			
	safety				Y	
storage		Y	Y		M	

Y = Yes; M = Maybe;

#### 4.1 THE PROJECT

One event that the Society for Islamic Brotherhood has funded previously on a very small scale is an outdoor bazaar. This occasion was formerly planned without any type of physical structure. The bazaar was conceived as a variation of the Eastern market providing an outlet for Muslim craftsmen to meet with the public. The lightweight structure proposed in the chapter will expand the concept to include physical protection for large gatherings, therefore giving the event more flexibility. Such an addition is appropriate since the Islamic society also expressed the desire to conduct outdoor prayer meetings and conventions. The requirements for the structure are shown in Table 12. The main qualities desired are simplicity of construction, distinctive design, and replicability i.e., the structure necessitates use of easily accessible materials prefabricated support units, and human dimension. Distinctive design relates to signs and religious themes requested by the Islamic society. Replicability necessitates use of easily transportable units that can be conveniently stored. Cultural activities are aimed at family participation so that space must be provided for men, women, and children to interact comfortably. One large common meeting space must be provided; booths for display and selling. Special equipment and furniture needed can be donated or specially designed. Some important aspects of the cultural events for members of the Islamic society are scheduling of manufacture of units, assembly of the structure and disassembly. The experience of these events contributes to the success of formal administrative events preceding the construction of the Islamic center. Public participation will be influenced by effective signposting and by the degree of comfort experienced by visitors.

FIGURE 7 Suggested site for cultural event



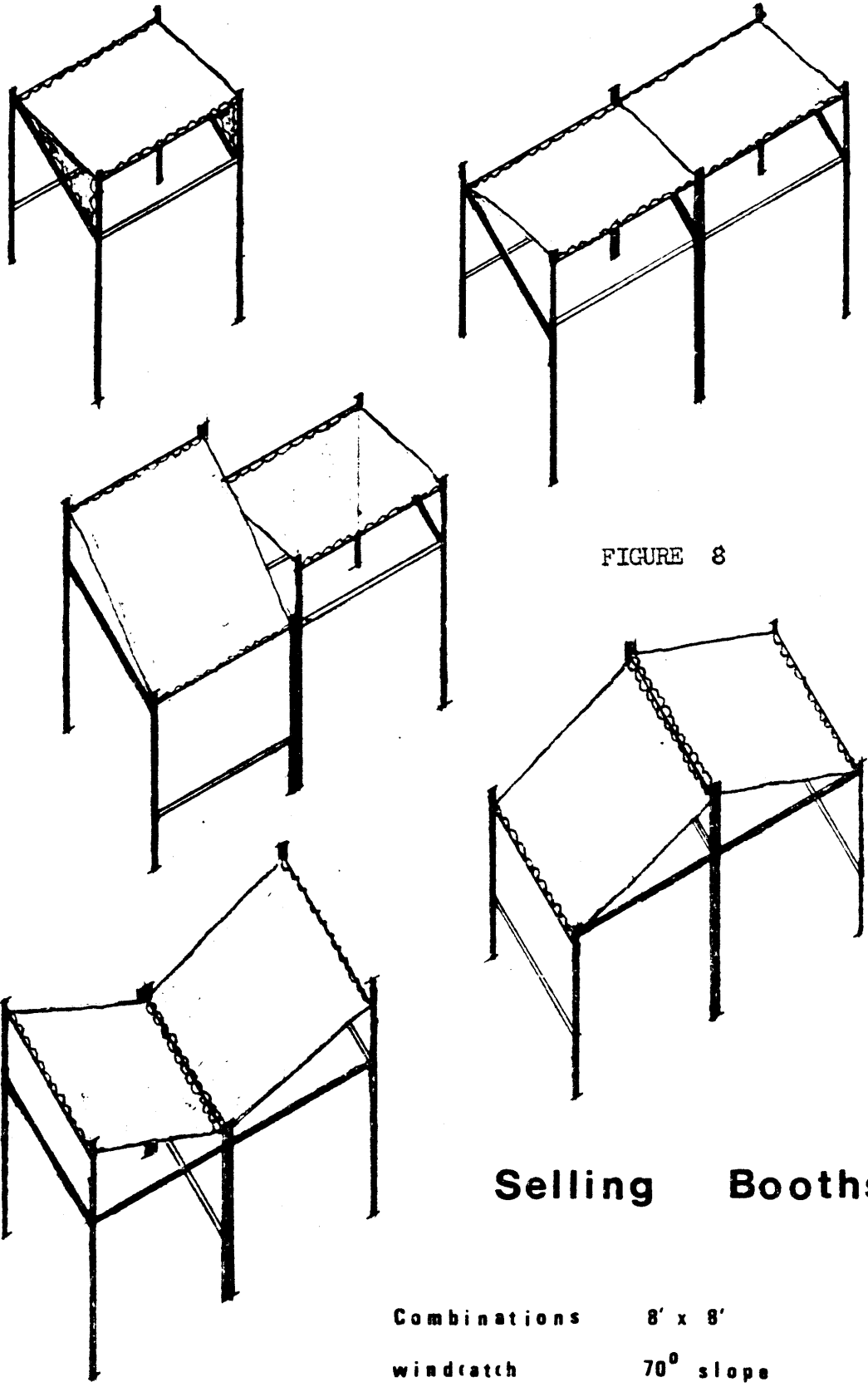
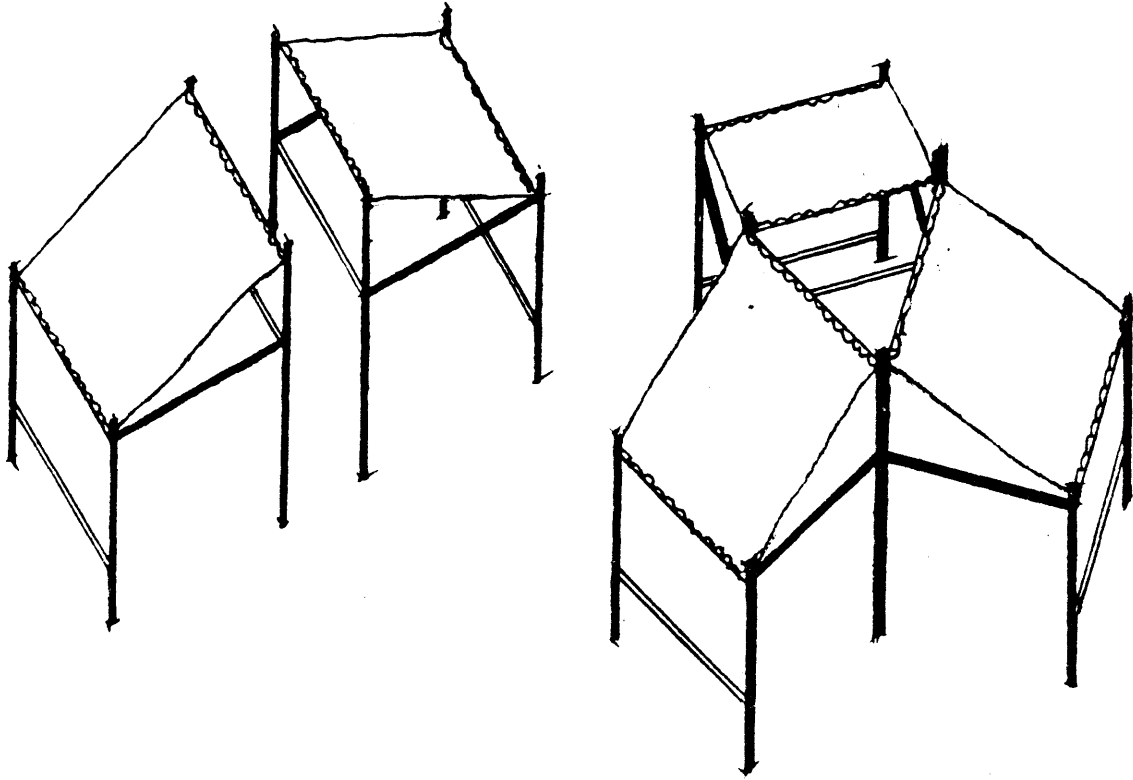


FIGURE 8

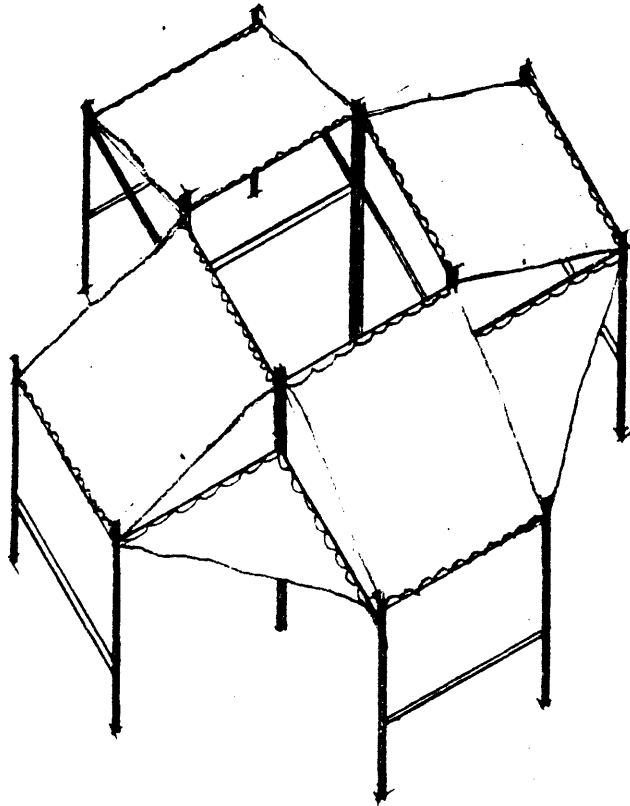
**Selling Booths**

Combinations	8' x 8'
windratch	70° slope



**Common  
Spaces**

FIGURE 9



**Booth  
Combinations**

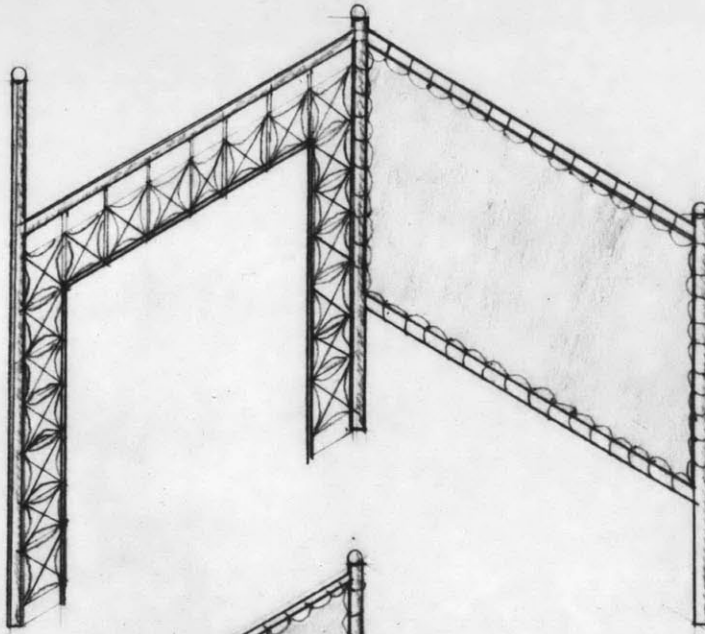


FIGURE 10

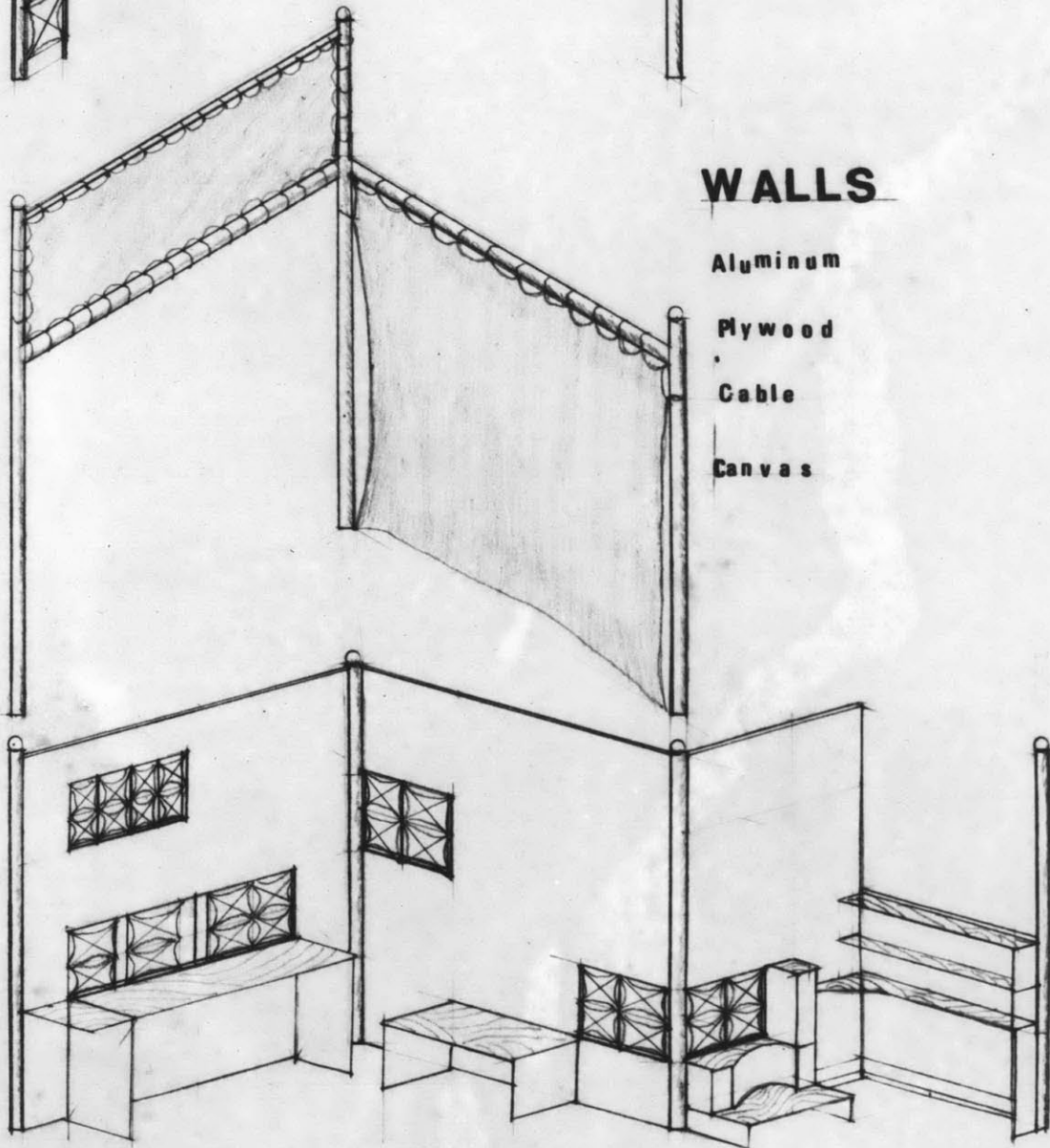
## WALLS

Aluminum

Plywood

Cable

Canvas



## 5.0 CONCLUSION

This thesis was based on the assumption that the most difficult part of designing for community groups involves programming, the identifying of environmental, functional, and behavioral issues related to a proposal for construction. In order to overcome this difficulty, "occasions" for design of both formal and informal events have been suggested. Formal events involved in administrative activities; and informal events involved partially structured cultural activities. Chapter Two presented very general historical information about the black urban environment and religion, about religious architecture, and about Islamic architecture that contribute to the understanding of the problem statement related in the introductory chapter. Chapter three elaborated on the administrative events required to successfully complete the proposed project. Chapter Four contained suggestions for the design of a cultural event that could occur simultaneously with formal administrative activities.

In evaluating the problem statement, the Society for Islamic Brotherhood appears to be a rather extreme case to consider as an example of programming difficulties. However the uniqueness of this organization makes the design issues related to their proposal extremely interesting and challenging. Preliminary considerations forming the basis for administrative events indicate a multitude of inadequacies in the environmental context.

All of the administrative problems indicated in Chapter three would not ordinarily exist for a more conservative community organization. The total magnitude of the difficulties probably could have been treated more comprehensively by a team of consultants. However, whether or not such a team is acquired the project could only benefit from the combination of administrative and cultural events in which the community organization shared control with professional advisor.

## CHAPTER ONE: NOTES

1. Here the word ritual is used in its secular sense of customary procedure or formal system of behavior.

2. In the last decade the "ad hoc" approach to building has gained wide popularity. However, the "make-do" aspect of life in poor communities leads residents to reject that approach to anything unless circumstances make it absolutely necessary. The book Ad-Hocism elaborates extensively on various approaches taken by advocates of this philosophy. In a later publication, Jencks identified this process as part of the "idealist tradition" in modern movements.

3. Three Muslim sects are active within Boston, the Sunni, the Ansaru Allah and the Ahmadiyya. The Ahmadiyya sect is not a recognized orthodox Islamic sect. The differences between this sect and others is their belief that the scriptures can be amended, their disbelief in conversion by the sword, their denial of Jesus as a Muslim prophet, and their acceptance of Mirza Ghulam Ahmad as Messiah of the Muslims. The Ansaru Allah sect

## CHAPTER TWO: NOTES

1. The meaning of communal used here is sociological i.e., "A relatively small, homogeneous society characterized by minimal division of labor, predominance of primary group relationships, and strong attachments to tradition;...in contrast to secular society." (Hoult,1969: 71).

2. The term ghetto was originally used to describe that area of European cities in which Jews segregated themselves and were later forced to live. Now, ghetto refers to any city sub-area characterized by the predominance of a particular type of people especially if such people have been forcibly segregated by formal or informal techniques..." (Hoult, 1969:145).

3. Harold Cruse observed, "the new Afro-American nationalism has emerged with both a positive rational wing and an anarchistic wing with nihilistic overtones. Revolutionary nationalism in black America has developed into a form of black Bakuninism." (1967: 365). He later concluded "the Negro movement, which is a rebellion, has its 'revolutionary' limitation: It is a movement without any unique ideas of its own." (1968: 109) Revolutionary nationalism in common usage of the term refers to aggressive tactics used by black urbanites to combat racism in the society. The ideology used to support this action comes from various sources from Pan Africanism to Marxism.

4. The similarities between nationalist monuments produced by repressive governments and buildings erected by within the capitalist society has been heralded as the downfall of modern architecture by Goodman in his book After the Planners. In chapter four, especially, he draws impressive parallels between the products and ideals of Fascism and the goals and buildings of contemporary city and federal governments (i.e. Pruitt-Igoe Public Housing Project, Grand Central Station project, government buildings

in Washington, D.C., etc.).

5. This quote from Chermayeff is useful because it relates one of the more obvious characteristics of architecture. However, I must point out to the reader that the choice of the "King-Kong" image is not quite accurate. The story of King Kong can be interpreted as a metaphor of the experience of the black man who was stolen from African imprisoned and finally attacked as a threat to the society. In this view the evil is not King Kong's size but the excessive goals and methods of his captors.

6. Hypostyle, means "shelter supported by columns." (Saylor, 1952:88)

7. Women are restricted in their movements according to Islamic practice. Women are expected to fulfill the basic obligations of the believer by profession of faith, prayer, fasting, the giving of alms, and the pilgrimage. However they are encouraged to pray at home. Some mosques forbid entrance by women; others allow women to enter from a side street or back entrance. In some countries, women are only allowed to pray in shrine mosques or children's mosques. During menstruation, pregnancy and nursing women are exempted from prayer and fasting because they are considered unclean during these times. The pilgrimage is one of the few opportunities for women to travel; these journeys are made not only to Mecca but the shrines of saints. (from "Variation in Religious Observance Among Islamic Women" by Robert and Elizabeth Fernea in Scholars, Saints and Sufis, 1972)

### CHAPTER THREE: NOTES

1. Fatima Mernissi has observed that "A woman is always trespassing in a male space (public space) because she is, by definition, a foe." "Women in male space are considered both provocative and offensive." In eastern countries women are not expected to venture outside the home except on special occasions such as the visit to the shrine of a local saint, to a funeral, or to the public bath or well.

The physical space outside the home is considered the domain of men who should not be disturbed by the presence of women. When women do enter the public space they are veiled. The circumstances of modern living presents many problems for the traditional view of the role of men and women in Islam. The members of the Society for Islamic Brotherhood do not strictly adhere to the traditional view in which any case varies from country to country in the Muslim world. The women members of the Islamic society must work and do not travel with their faces veiled; although a longer dress length than is commonly used is worn by most Muslim women. (See Mernissi, 1975: 81-87)

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