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Awakening Experience: Amish Youth and the Search for a Modern Identity

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nicole f. secinaro
may 25, 2009
independent project proposal
roger williams SAAHP
advisor: hasan-uddin khan

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amish youth and the search for a modern identity

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a b s t r a c t

This Thesis investigates Amish Youth and the proposal of a center for modern identity development that facilitates the opportunities to to experience a new, worldly perspective during their only period of “choice”.

My goal is to generate modern experiences through fundamental communication and mediation between Old Order Amish teenagers and modern amerricans during their Rumspringa.

This center for development will enable the teens to retain a modern identity successfully until they make a decision to be baptized into the Amish community. I want to execute this primarily focusing on education for the amish teens. This center will also allow them to progress in socialization and interaction within the modern world while maintaining their amish values.

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Lewis Carroll, Author of the classic story *Alice and Wonderland*, once said, “**Who in the World am I?**



Alice and Wonderland

Ah, that’s the great puzzle.” Truer words have seldom been spoken, for forming a definition of the self is indeed an adourus lifelong adventure. Do we ever really know who we are, or are we always searching, always changing, always looking for ourselves in places where we can no longer be found, having moved onto somewhere new?

The person I am today may not be the person I am tomorrow or the day or week or month after that. Who I am depends upon the storms that I encounter while steering this ship that is my life. At some points it is difficult to steer this ship, for my vision it is obscured by clouds and rain; at other times, the sky is clear and I know just which direction I wish to take. One must ask who I am today, but with my response, I must give fair warning that the self I am today is transient, lasting until some person or experience changes the shape of my life.

Today, I am also sad, thinking of the years that have gone by so quickly, and realizing that there is only one year more before I likely go off once place or another and begin another chapter in self discoverey. Time is so frustrating; Humans always seem to be waiting anxiously for “what happens next” not realizing that time is passing before their very eyes until they look back on how long it has been and how short it seems.

Today I am also thoughtful. I pensively mull over many options, wondering how I will know which road to follow, hoping that I will receive some form of devine guidance in deciding where I go from here.

Today I am focused. I always wish to do the best and justifying this impossibility is difficult for my mind to handle. And yet the idea is slowly dawning on me that being the best may not be all about the skill of a performance, but rather the effect it leaves on others. I might even venture to say that our mistakes further define who we are.

Today I am many things, too many to even realize them all. But perticularly today, I am curious. I am curious to know what others think I am and curious to find weather I have discovered anything new in exploring myself so. There is so much I have to uncover that I wonder how I will make any true progress before I have changed once again. We are indeed always changing always looking for the part of ourselves that we want or need to find, and seldom finding it. Life is indeed a journey and the self is indeed a puzzle always left unsolved. I hope to always be something of a work in progress of what I am today, constantly learning and changing to be a person of improved character, increased wisdom and compassion for my fellow being.

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manifesto - manifesto (măn'ə-fēs'tō)
A public declaration of principles, policies, or intentions

“A human being should be able to change a diaper, plan an invasion, butcher a hog, con a ship, design a building, write a sonnet, balance accounts, build a wall, set a bone, comfort the dying, take orders, give orders, cooperate, act alone, solve equations, analyze a new problem, pitch manure, program a computer, cook a tasty meal, fight efficiently, and die gallantly: Specialization is for insects.” Heinlein uses this quote to explain to us that a little bit of everything is a good thing and if you specialize in one trait you will leave this world with no experience in life whatsoever. Any experience builds character. Architecture represents ideas through problem solving and character allows us to express new ways of answering these problems. Each and every project we were able to study has allowed me to broaden my knowledge through creativity, inspiration, design, culture and most importantly people, while building my character at the same time. I believe that experiencing architecture is about dipping your hands in every bowl possible and soaking up the ingredients it takes to make a certain space fit the people that are going to exist in it, and allow them to exist in it well.

We as architects need to find compromise in what we control and what we provoke creatively. Creative people have to believe in the value of their work. If you don't have any belief then you can't give anything. Designing is an act of giving, and a belief in the value of the work fuels the desire to express something. It's important to know what your values are and to take care of them. A lot of designers are easily influenced by their critics and take bad criticism very personally. I think a common concept that we forget is: just because people are critical doesn't mean they are right. In reality, criticism should force designers to be bold and take more risks. Risks are proof of ability and strife. These risks allow us to see things from a different point of view.

The ugliest things become the prettiest things.

**I can find
complexity in purity.
Elegance in plainness.
Intricacy in streamlining.
Richness in reduction.
Depth in minimalism.
Surprise in uniformity.
Innovation in re-use.
Cool in the avoidance of cool.**

**And I have found there is true sophistication in
simplicity.**

We must be brave enough to live creatively. By not quite knowing what we are doing or where we are going we can discover wonderful things.

On Inspiration- it's has become highly overrated. I've witnessed many people that sit around waiting for the clouds to part when I have come to find that physical experience leads us to the art of inspiration. We learn by doing. People are always blaming their circumstances for what they are not doing and not solving. I don't believe in circumstances either. It does not matter if you are late or early, if you are here or there, if you said it or didn't say it, if you are clever or if you were stupid. It doesn't matter if you were having a bad hair day or a no hair day or if your people look at you cockeyed or your boyfriend or girlfriend looks at you cock-eyed, or if you are cockeyed. If you don't get that promotion or prize or house or if you do - it doesn't matter. The people who accomplish things in this world are the people who get up and look for the circumstances they want, and, if they can't find them - they go out and make them.

We need to recognize that we are surrounded by a great deal of accidental architecture. There are many spaces and sites whose aesthetics lack any sense of intention. We must begin to look at value of functionalism and design. When you look at a race car you don't see its beauty; you see the power and the function of the car. The idea of form over function begins to force design into becoming an evolution of successes and failures. We learn from the bad and respect the good. We fail to realize that good design does not occur suddenly or without work. Designers shouldn't ever be so attached to a design or a design element that they can't throw it out and start again.

I am interested in radicalism... where this architecture comes from – I believe it can come from nothing and everything at the same time. Also, I am interested in space and the sense of buildings. I think that architecture is no longer about its reality but its part in society. Even voids can become a part of our everyday architecture telling us to “Mind the gap” in London. Since when did we start watching out for architectural voids in fear for our safety?



getty images

Visiting the Amish

The Origins of My Investigation

A few visitors establish meaningful contact with those born into the Amish Society but they are generally not tourists. Virtually every Amish family has friends in the outside world (English friends) who come periodically for farm produce, to exchange experiences or favors, or who enjoy talking in unstructured and non-threatening circumstances. In these exchanges are the elusive moments of communication between the outsider and the Amish. Both know they come together from different stances and have identities that are “not for sale.” Both are in a sense “tourists” temporarily having an “experience.” As tourists they occupy a small limited territory. The Amish person enjoys temporary relaxation from the routine and this may be momentarily experienced when he rides in an automobile or has a conversation with an outsider. The destination matters little. What matters is the excursion, the new scenery, the gratifying experience, the exchange of words or gestures with another human being. The outsider is typically a person from the urban world who relishes temporary relief from the complex and competitive struggle of the industrial world. For the English outsider “an Amish experience” constitutes as a historical moment. A moment that denies the actuality of the present; it may approximate a religious experience. For the Amish person who is touring the outside world it is a moment of illusion; for them it is a reality without community and therefore without spirit.

- Amish Society, page 312



getty images



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the project:

Problem statement, Project statement + Architectural Intentions

Problem Statement

I believe that we have lost excitement in the art of experience. We no longer carry a shock value in society, which allows us to lose sight of successful buildings. We as a modern society are caught up in a constant streamline to the future and cannot remember our experiential past. Those living in time-locked societies such as the amish are in the same position and become so afraid to experience new things with the fear of risking their relationship with family and god which in return prevents gaining character from the modern world.

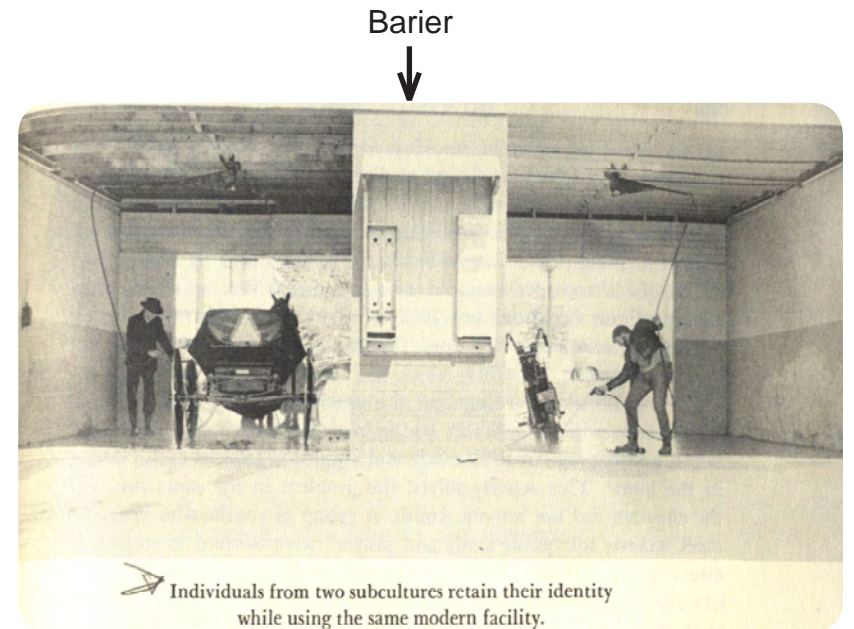
As an American of the 21st Century I think that we have a lot of difficulties proving we have the ability to coexist within two completely different societies because we like to experience things in moderation -

moderation?

“Moderation? It’s mediocrity, fear, and confusion in disguise. It’s the devil’s dilemma. It’s neither doing nor not doing. It’s the wobbling compromise that makes no one happy. Moderation is for the bland, the apologetic, for the fence-sitters of the world afraid to take a stand. It’s for those afraid to laugh or cry, for those afraid to live or die. Moderation is lukewarm tea, the devil’s own brew.”

Dan Millman, *The Way of the Peaceful Warrior*.

We need to waken our experiential senses and learn to interact between to extremes in society.



Amish Studies

Project Statement

I am investigating Amish Youth and the proposal of a center for modern identity development that facilitates the opportunities to experience a new, worldly perspective during their only period of “choice”. My goal is to generate modern experiences through fundamental communication and mediation between Old Order Amish teenagers and modern americans during their Rumspringa. This center for development will enable the teens to retain a modern identity successfully until they make a decision to be baptized into the Amish community. I want to execute this primarily focusing on alcohol and drug education for the amish teens. This center will also allow them to progress in socialization and interaction within the modern world while maintaining their amish values. Education and mediation will serve as support so the Amish teens can learn the repercussions of their actions in the modern world.

For these young amish exploring adulthood I would like this center to allieviate the stresses of possibly leaving the amish culture and give them opportunity to discover different options through the use of new media. This time they are given during Rumspringa (*derived from the Deitsch term for “running around”*) creates a lot of pressure from their families to go back to a perminant amish lifestyle. By tradition they have rights to experience our society and our religions before they become tied down to ours. Amish teens in search of a modern identity could really benefit from a center for development and connection to the outside world.

This center would also prepare them for the future as an Amish business man or woman. Today, many Amish rely on their businesses as a main source of income and need to know their marketing and strategical capabilities even if they choose to become a member of the Amish community.



Photos taken in Reading Terminal Market 2008

Additionally I would like this center to provide modern Americans a connection to the Amish heritage through the existing Reading Terminal Market which already blends a state of the art systems technology without sacrificing historical integrity. "This public market is a gastronomic bazaar already home to Amish merchants, also houses a multitude of diverse ethnicities. The market promotes personal experiences, neighborhood shopping, and offers something for everyone." By connecting **Reading Terminal Market** to the development center this will provide a place for the teens to work while still maintaining their values during Rumspringa. Overall the project becomes an experiential hub for both old and new.



Photos taken in Reading Terminal Market 2008



Architectural Intentions

Over the past four years here at Roger Williams I was given a chance to develop my own opinion on what architecture should really be about and the specific architectural needs that are important in today's society. I really do believe these needs can ultimately be solved or relieved through circulation of the right people. I have taken a strong interest in the people aspect opposed to the design aspect of most projects. I wish to make this thesis project actually be *about* something rather than designing a building without any intention to really move today's world.

After first stepping onto the industrial floors of Reading Terminal Market I noticed that the building was sincerely about the people (of any faith or religion or culture) that flocked from all over to just be there and be inside the lively atmosphere and not just the market itself. The Market maintains the program of a giant warehouse that is filled to the brim with multi ethnic food stands forcing anyone who enters to make contact with other people. The fact that they have several Amish stands really demonstrates that the Market maintains strong ties with the regions culture. The Market's feeling seems to have remained untouched over the 110 years it has been open. It's an old building that holds old rich tradition and old customs but still progresses with modern world seeming timeless.

My intentions for the amish youth development center stem from this idea which is why I am encouraging a 2nd story connection to the existing Reading Terminal. For at the very moment an Amish teen turns sixteen they should be able to walk amongst our broad and cultured society as a modern human fulfilling their curiosity of the world. This center should enable them to enter this unknown world as bold risk-takers. They need to experience as much as possible to really understand what they are giving up after their commitment to the Amish Community. Many small personal

rooms in the center become vital to the Amish youth so they can really begin to reflect on their Amish identity as well as their new modern Identity.

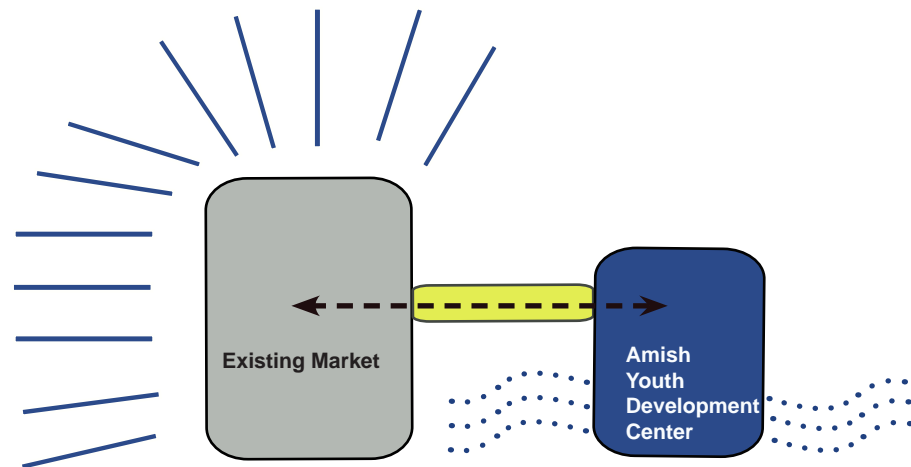


Diagram: Explaining that Amish can go work in the existing Market filled with new experiences, and go back to the development center and reflect on their modern identity as well as venture into the outside world.

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the amish

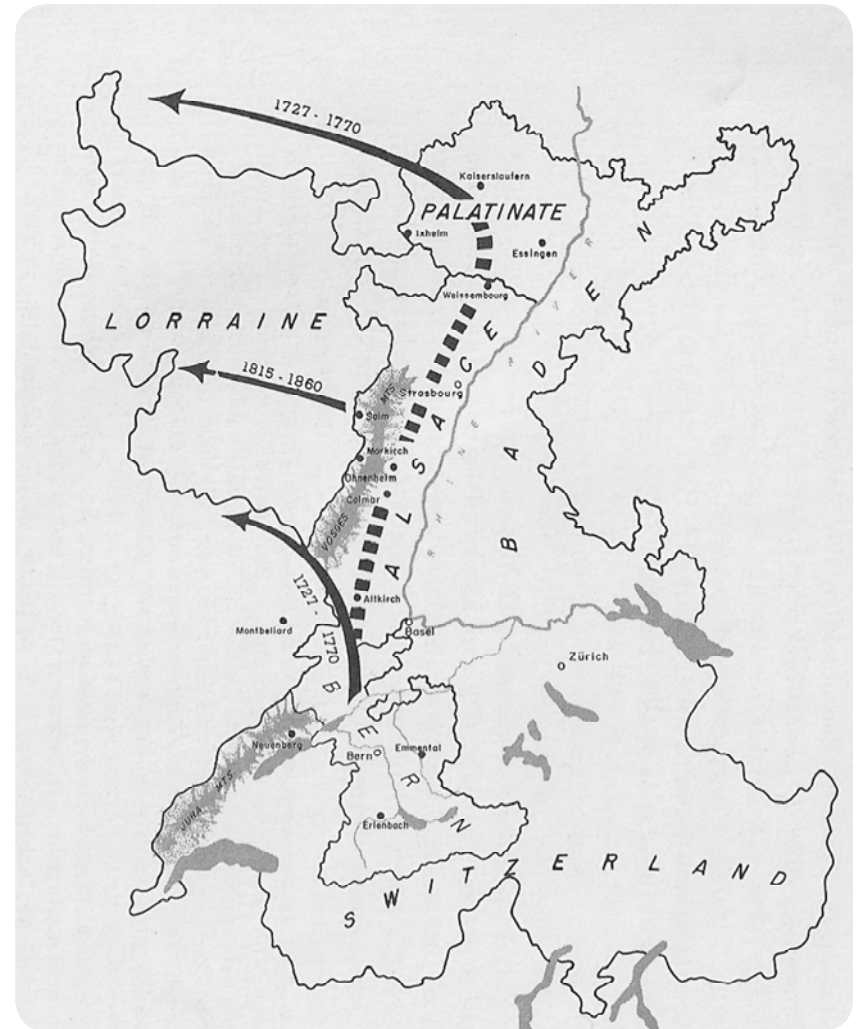
Who Are They?

Birth of Society

The Old order Amish who arrived on American shores in colonial times, have survived the modern world in distinctive, viable, and small communities. (*Amish Society*) The roots of the Amish began in Switzerland among *Swiss Brethren* in 1693 under the leadership of *Jakob Ammann*. Ammann believed *Mennonites* — peaceful Anabaptists of the Low Countries and Germany — were drifting away from the teachings of the 1632 *Mennonite Dordrecht Confession of Faith*. Ammann favored stronger church discipline, including a rigid application of shunning, the social exclusion of excommunicated members. Swiss Anabaptists, who were scattered by persecution throughout *Alsace* and the *Palatinate*, never practiced strict shunning as had the lowland Anabaptists. Ammann insisted upon this practice, even to the point of expecting spouses to refuse to eat with each other until the banned spouse repented. This strict literalism brought about a division in the Swiss Brethren in 1693 and led to the establishment of the Amish. (*The Amish*)

Swiss Anabaptism developed, from this point, in two parallel streams. Those following Ammann became known as Amish. The others eventually adopted the Mennonite name and were the basis of the *Swiss Mennonite Conference*. Because of this common heritage, Amish and Mennonites retain many similarities. Then, in the early 18th century they began immigrating to Pennsylvania because of intense persecution. (*The Amish*)

The Amish began migrating to Pennsylvania in the 18th century as part of a larger migration from the Palatinate and neighboring areas. This migration was a reaction to religious wars, poverty, and religious persecution on the Continent. (*Amish Society*) The first Amish immigrants went to Berks County, Pennsylvania, but later moved, motivated by land issues and by security concerns tied to the French



Amish Studies

and Indian War. Many eventually settled in Lancaster County, Pennsylvania. Other groups later settled in, or spread to Alabama, Delaware, Illinois, Indiana, Iowa, Kansas, Kentucky, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New York, Ohio, Maryland, Tennessee, Wisconsin, Maine, and Canada. They have been successful at resisting change and in retaining their traditional way of life. Amish have now lived in the industrialized America for over 2 and one half centuries. (*The Amish*)

Beliefs

The Amish consider the Bible a trustworthy guide for living but do not quote it excessively. To do so would be considered a sinful showing of pride.

1. Separation from the rest of society is based on being a “chosen race, a royal priesthood, a holy nation,
2. God’s own people” (1 Peter 2:9), not being “conformed to this world” (Romans 12:2),
3. avoiding the “love (of) the world or the things in the world” (1 John 2:15) and
4. the belief that “friendship with the world is enmity with God” (James 4:4).

Both out of concern for the effect of absence from the family life, and in order to minimize contact with outsiders, the Amish prefer to work at home. (*Amish Studies*)

The core value of Amish society is captured in the German word *Gelassenheit* (Gay-la-sen-hite). Roughly translated, *Gelassenheit* means yielding oneself to a higher authority. The Amish speak of “giving themselves up” to the church. *Gelassenheit* carries many meanings—self-surrender, sub

mission, yielding to the will of God and to others, contentment, and a calm spirit. Most important, *Gelassenheit* is the opposite of bold individualism that promotes self-interest at every turn. This is the point where Amish society diverges most significantly from contemporary culture.

The Amish abhor pride—attitudes and actions that clamor for attention and recognition—and teach the importance of humility. Showy clothing, wristwatches, fancy drapes, and



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ornaments on a harness may signal pride in Amish life. The prohibitions against cosmetics, jewelry, and personal photographs are designed to prevent pride.

Humility and obedience are twin virtues in Amish culture. A spirit of humility signals respect for others. Members are taught to obey those with authority over them: children their parents, students their teachers, wives their husbands, members their leaders, and younger ministers their bishop. Everyone is expected to obey the will of God as taught by the community. Despite the strong emphasis on humility and obedience, the Amish express great respect for the dignity of each person.

Community and tradition also play important roles in Amish life. The welfare of the community ranks above individual rights and choices. Communal wisdom, accumulated over the decades, is valued more than the opinion of one person. Traditional beliefs and practices are esteemed above scientific findings. (*Amish Studies*)



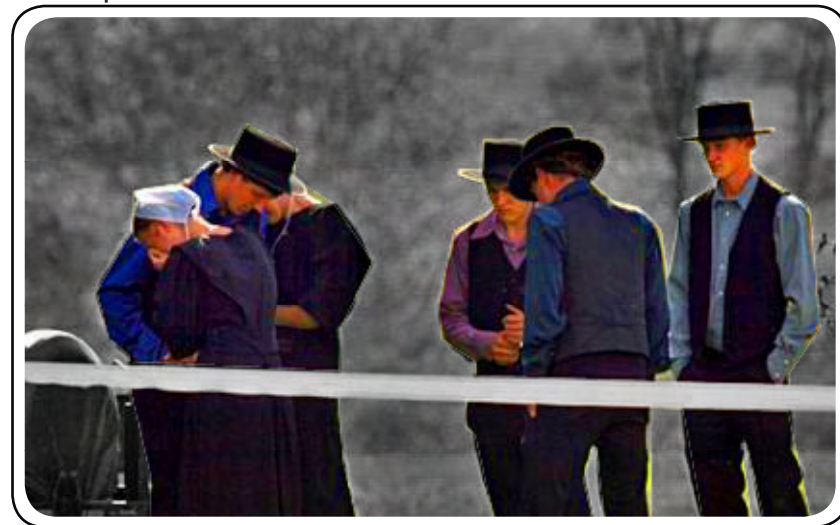
Diversity

There are currently four groups that carry the Amish name: *Beachy Amish*, *Amish Mennonites*, *New Order Amish*, and *Old Order Amish*. The Beachy Amish and Amish Mennonites own automobiles and use public utility electricity. The Old Order and New Order Amish groups use horse-and-buggy transportation and do not use public utility electricity. Overall compared to Old Order groups, New Order groups permit greater use of technology, encourage more personal Bible study, and have stricter guidelines for their youth. (*Amish Studies*)

It is risky to talk about “THE Amish” and to make generalized statements about all Amish groups in North America based on one Amish community. Typically, most Amish groups forbid owning automobiles, tapping electricity from public utility lines, using self-propelled farm machinery, owning a television, radio, and computer, attending high school and college, joining the military, and initiating divorce. Members are expected to speak a German or Swiss dialect and to adhere to the dress standards of their group. Most groups have battery-powered lights on their carriages but the most conservative affiliations use kerosene lanterns. The vast majority of Amish homes have indoor bathrooms but members in the most traditional groups walk to an outhouse. In some regions of the country, power lawn mowers are permitted but not in others. The women in one affiliation are permitted to use only treadle (foot-powered) sewing machines, but those in another group may power their sewing machines with batteries. Some communities are wealthy and others are rather poor. Clearly, diversity abounds even within affiliations and local church districts. (*Amish Studies*)

Shunning

Members who break church rules may be called to confess before the congregation. Those who will not correct their behavior are excommunicated. Excommunicated members are shunned in order to shame the individual into returning to the church. Members may interact and even help a shunned person, but may not accept anything — like a handshake, payment or automobile ride — directly from the wayward person. Some communities have split in the last century over how they apply the practice of shunning, as in the case of Swartzendruber Amish. This form of discipline is recommended by the bishop after a long process of working with the individual and must be unanimously approved by the congregation. Excommunicated members will be accepted back into the church if they return and confess their wrongdoing. (*The Amish*) The toughness of shunning has been the bone of contention throughout the history of Anabaptism.



Amish Studies

Occupations

Until the 1960s, most Amish people, regardless of the state in which they resided, lived on family farms. Amish farms were small, diversified operations with a dozen cows, some chickens, and a few beef cattle. Although many continue this tradition, Amish farms have grown more specialized, with dairy cows and, in some cases, chickens or hogs. Specialized farms tend to be more mechanized, but still less so than neighboring non-Amish farms. Farmers in most settlements typically use mechanical milkers and bulk cooling tanks. The more traditional farmers milk by hand and ship their milk in cans to cheese plants.

Many Amish farmers do not practice organic farming. A growing trend toward small specialty operations that produce vegetables, herbs, and flowers has emerged in some settlements. Some of these specialty operations do, however, use organic methods to target specific urban markets.

Although farming continues to hold a revered place in Amish life, the majority of Amish people in many settlements have abandoned their plows. In some communities, fewer than 10 percent of the households receive their primary income from farming. This shift to nonfarm work is the biggest change in Amish society in the last century. Still, despite their growing involvement in business and commerce, the Amish remain a distinctly rural people. Many families combine off-farm work with hobby farming.

In recent decades, hundreds of Amish-owned shops have sprung up in some communities. Most of these are small family businesses with fewer than ten employees. The bulk of these businesses produce wood products—household and outdoor furniture, gazebos, small barns, and lawn ornaments—though quilt shops, greenhouses, and bakeries have also been very successful. Small home-based shops



Randall Piercing.com

tend to be very profitable. The annual sales of the larger businesses may exceed five million dollars.

Many Amish men are involved in all aspects of residential and commercial construction. In certain settlements, dozens of construction crews travel considerable distances to construct buildings for non-Amish people. In other settlements, the majority of Amish men work in English-owned factories located in rural areas or small towns. In northern Indiana, for instance, many Amish work in factories that assemble recreational vehicles. (*Amish Studies*)

Technology

A lot of outsiders think that Amish completely reject technology. Although it is more accurate to say that they use technology selectively. They believe that technology is not evil, but it can lead to undermining worthy traditions and accelerate assimilation into the surrounding society. Mass media is a good example- they claim that introducing foreign values into their community which would then pull it apart.

"Amish use of technology often perplexes outsiders. Why would God frown on a telephone? What sense does it make to keep a tractor at the barn but not take it to the field? Is it not inconsistent, if not outright hypocritical, to hire non-Amish drivers but refuse to own cars? And what could be the difference between 12-volt electricity from batteries and 110-volt current from public utility lines? These distinctions may look silly to an outsider, but within the context of Amish history they are important cultural adaptations that have helped to slow the pace of social change and keep worldliness at bay.

The Amish seek to master technology rather than become its slave. Like few other communities, they have shown the tenacity to tackle the powerful forces of technology in order to preserve their traditional way of life." (*Amish Studies*)



Amish Studies



Amish America Blog 2008

social
change

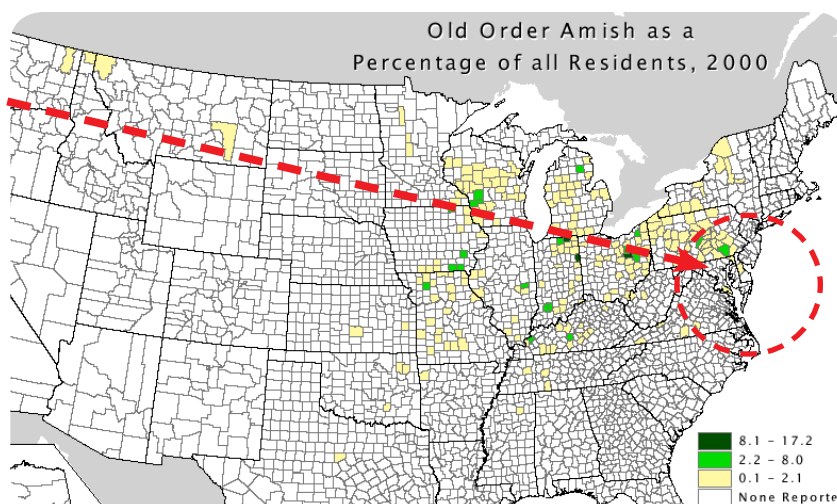


Population and Growth

There are 410 Amish settlements spread across 27 states and the Canadian province of Ontario. In total, these settlements include approximately 1,700 church districts (congregations). Nearly two thirds (1,080 of 1,710) of the districts are found in three states: Ohio, Pennsylvania, and Indiana. (See Population By State for a state-by-state listing of the Amish population.)

Observers might expect a traditional group that rejects higher education, car ownership, and the Internet to be on the wane. On the contrary, the Amish population doubles about every twenty years. The 200 church districts in 1951 grew to 1,710 by 2008.

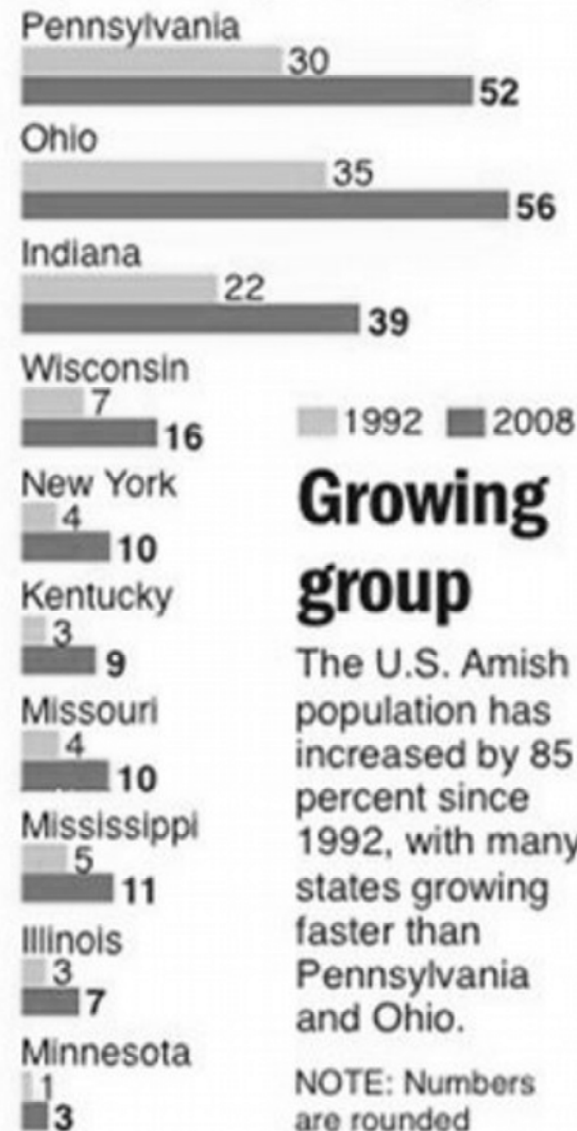
Large families and strong retention rates propel the growth. On average, families have about five children, but it's not unusual for them to have ten or more. Typically, 85 percent or more of the youth join the church. (A few members do leave after baptism; defection rates vary from community to community.) Although the Amish do not seek converts, outsiders may join if they comply with Amish guidelines. Several dozen outsiders have done so. (*Amish Studies*)



Amish America Blog 2008

Amish population

Top 10 states (in thousands)



Growing group

The U.S. Amish population has increased by 85 percent since 1992, with many states growing faster than Pennsylvania and Ohio.

NOTE: Numbers are rounded

SOURCES: "The Amish Struggle with Modernity," Young Center for Anabaptist and Pietist Studies

AP

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the amish population

Then & Now

Then

Population

Over 16 years - approximately 1992-2008, the North American Amish have grown 84 percent. Their population increased from 125,000 in 1992 to 231,000 in 2008. This estimate includes both adults and children, which allows us to look even further at the typical Amish family containing 7 or 8 children. This pattern shows a lot of growth and reflects the trend of the population doubling every 20 years.

States

There are twenty-seven states including the Canadian province of Ontario that Amish communities can be found in. Over a 16 year period there were six new states that welcomed Amish residents. Although the newcomer states only have a total of just 13 districts/ congregations which is less than one percent of the total 1,710 districts that have been recorded in 2008.

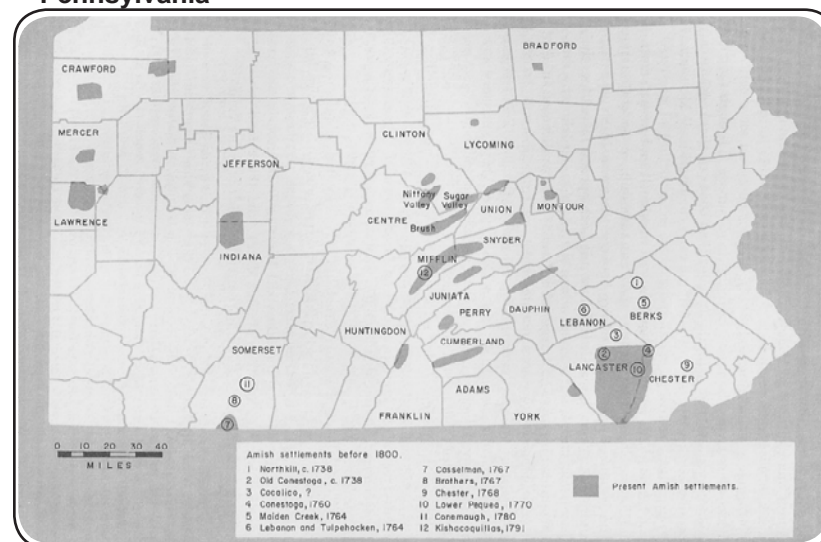
Settlements

Over the 16 year period the Amish show a net gain of 184 settlements which is an increase of 84 percent. Most new settlements are typically small with only a few families in one congregation. There are also the larger settlements such as Holmes County, Ohio, which include over 200 districts. Bigger settlements may have different sub groups where as smaller settlements usually only have one sub-group.

Districts

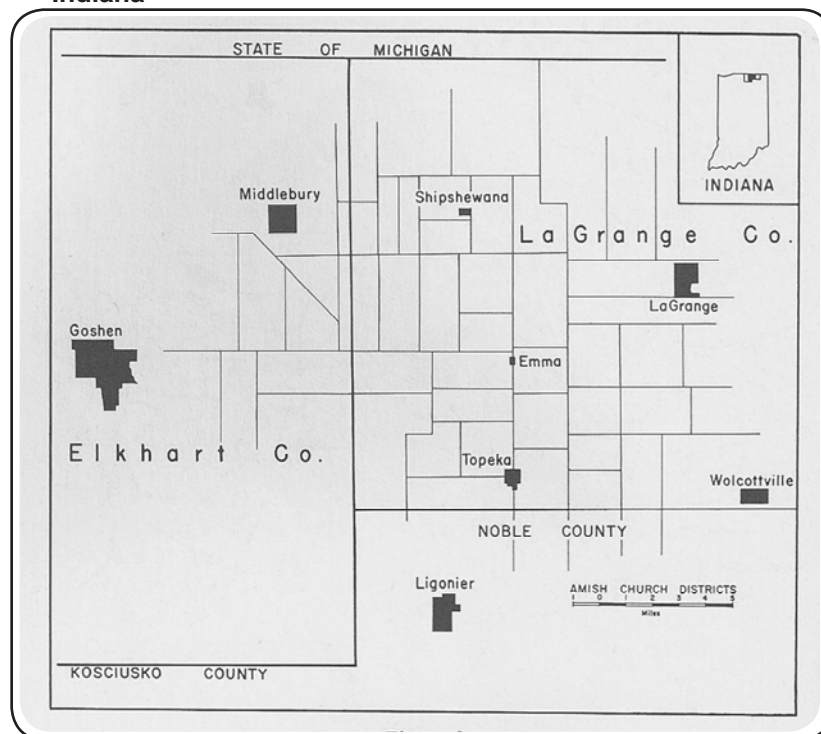
The number of local Districts (Congregations of 20- 30 families) grew from 929 to 1,710 an increase of 781 in the 16 year period. (*Amish Studies*)

Pennsylvania



Amish Studies

Indiana



Amish Studies

Now

Big Three States

Historically, Ohio, Pennsylvania, and Indiana have claimed about two thirds of the North American Amish population. Their share of the Amish pie declined since 1992, from 69 percent to 63 percent in 2008. All three of them (Ohio: 60 percent, Indiana: 72 percent, Pennsylvania: 73 percent) had a lower rate of increase than the state/provincial average of 84 percent.

High Growth States

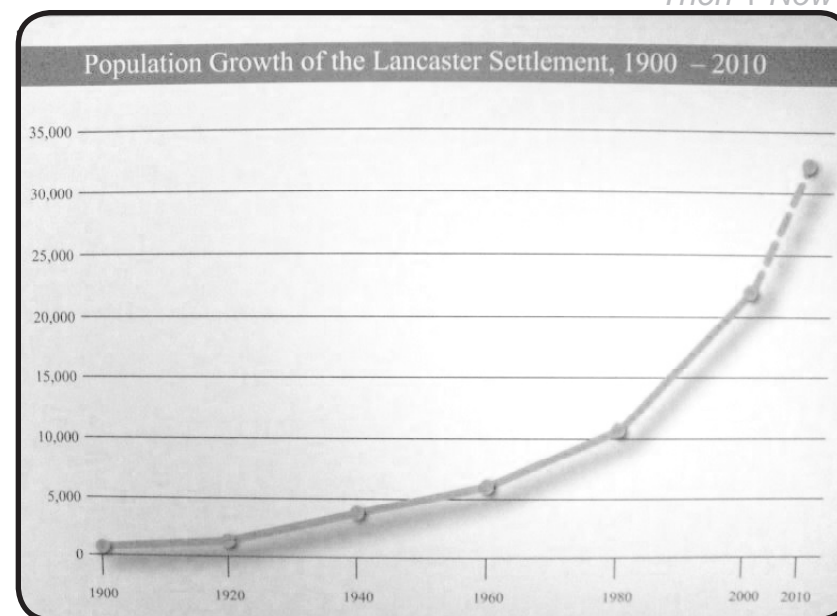
Ten states enjoyed increases over 100 percent in their Amish population during the 16-year period: Virginia (400 percent), Kentucky (200 percent), Minnesota (156 percent), New York (150 percent), Montana (150 percent), Kansas (140 percent), Illinois (133 percent), Missouri (131 percent), Wisconsin (117 percent), and Tennessee (117 percent). All of these statewide increases were above the state/provincial average of 84 percent.

Reasons For Population Growth

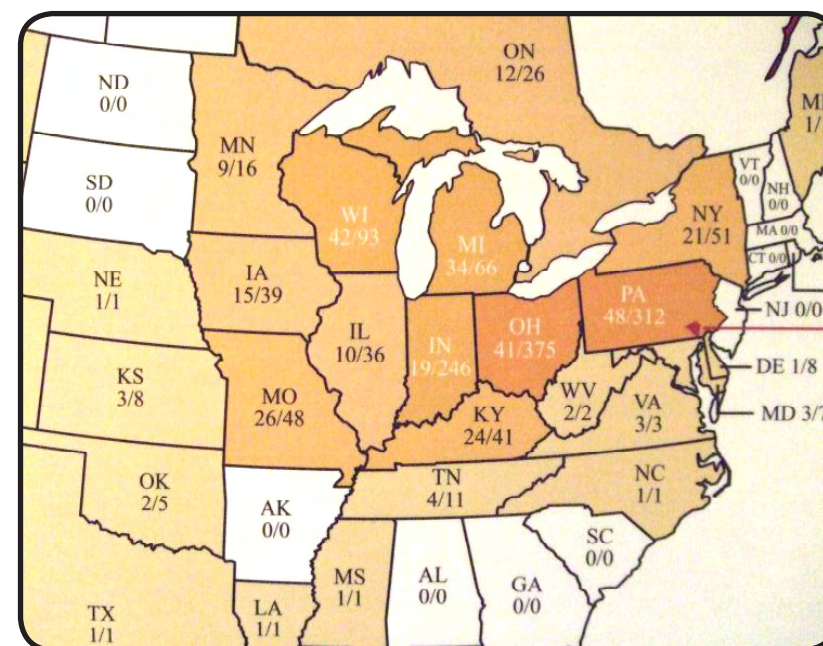
The primary forces driving the growth are sizeable nuclear families (five or more children on average) and an average retention rate (Amish children who join the church as young adults) of 85 percent or more. A few outsiders occasionally join the Amish, but the bulk of the growth is from within their own community.

Reasons for New Settlement Growth

The Amish establish new settlements in states that already have Amish communities as well as in “new” states for a variety of reasons that may include: 1) fertile farmland at reasonable prices, 2) non-farm work in specialized occupations, 3) rural isolation that supports their traditional, family-based lifestyle, 4) social and physical environments (climate, governments, services, economy) conducive to their way of life, 5) proximity to family or other similar Amish church groups (*Amish Studies*)



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amish youth and the search for a modern identity. **awakening experience:**

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rumspringa

a subject of the Anabaptist Christian movement, that begins around the age of sixteen and ends when a youth chooses baptism within the Amish church or instead leaves the community.

Description

In many communities, *Rumspringa* is a period when some Amish youth, boys more than girls, experience greater freedom. They are no longer under the control of their parents on weekends and, because they are not baptized, they are not yet under the authority of the church. During this time, many Amish youth adhere to traditional Amish behavior. Others, however, experiment with “worldly” activities—buying a car, going to movies, wearing non-Amish clothes, buying a television or a DVD player. In the larger Amish settlements, an adolescent’s behavior often depends on the peer group he or she chooses to join. Amish parents may worry about which group their child will join because the choice will influence the teen’s behavior.

Traditional youth activities may include volleyball, swimming, ice skating, picnics, hiking, and large outdoor “supper” parties. The most typical gatherings are “singings.” Groups meet in a home and sing German hymns and English gospel songs for several hours and then enjoy a time of conversation and food. The “faster,” more rebellious groups sometimes drive cars, rent a building for parties, or go to bars and nightclubs in nearby towns.

A fling with worldliness reminds Amish youth that they have a choice regarding church membership; however, most of the forces of Amish life funnel them toward church membership. Knowing they have a choice likely strengthens their willingness to obey church standards and, in the long run, the authority of the church itself.

The practice of *Rumspringa* varies greatly from community to community. Some church districts provide adult supervision, but others do not. *Rumspringa* as a wild rebellious experience is virtually unknown in some smaller settlements and in certain affiliations. In fact the practice would be suppressed among some Amish subgroups, including many New Order groups. (*Amish Studies*)



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Going Away

“Adolescents seem to serve as a repository for the conflicts of the culture and as a bearer of its mythic projections. The more complex society becomes, the more perplexing, troubling, and problematic their role appears to be.” (Taken from S. C. Feinsteins scholarly journal on the subject). Many Amish children come across dangers of being on their own that are more concentrated than normal American adolescents. Schatman explains two reasons for this:

1.) they arrive at adolencece after childhoods that are far more sheltered than those of our own children.

2.) The Amish teens begin the Rumspringa Journey carrying weighty baggage consisting of the moral imperatives, biblical precepts, and a complex set of rules.

Typical American adolencece have difficulties during this time period of growing. In addition to experiencing what a normal teen would go through, Amish youth will have powerful emotions that are specific to their situation. They are finally allowed to dabble in their curiosity of the world.

When the Amish youth go away, left at stake is the Amish community. The Rumspringa process is nothing less than the survival of their sect and way of life. If the un-baptized children who venture into the world at sixteen do not later return to the fold in sufficient numbers, the sect will most likely dwindle and die out. This is a tremendous risk for the for the Amish community!” The Amish count on the rumspringa process to inoculate youth against the strong pull of the forbidden by dosing them with the vaccine of a little worldly experience. It is proven that the retention rate is some 80- 90 percent. *(To be or not to be)*



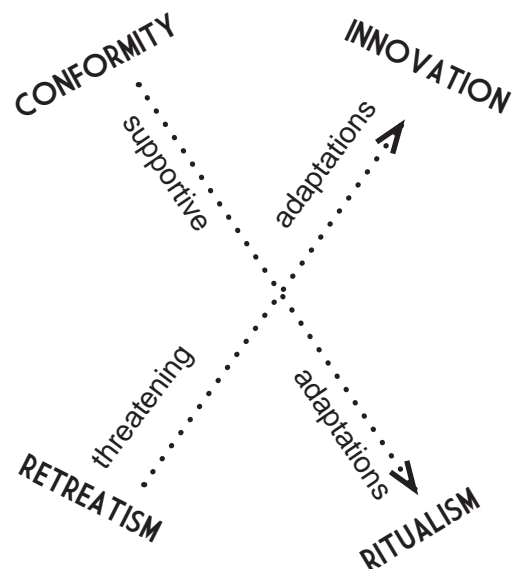
Diagram:
Blending Young Amish into Todays society

The Choice

Amish youth in rumspringa know that what awaits those who choose to return and join the church is the expectation that they will thereafter live within the tough tenets of the *Scheitheim* and *Dortrecht*. And they have a strong sense of what shape their lives will have if they return. This vision of what lies at the end of the rainbow may comfort them, but they also know that the safety net of community can be a confining mesh for those unwilling to live within the rules. All the more reason then, while “unleashed,” to drink a cup of experience to the dregs and ready themselves for the most important decision they will ever face: to be or not to be Amish. The Choice is all-encompassing.

(To be or not to be)

Modes of individual adaptation to the Amish Community



Amish Studies Diagram

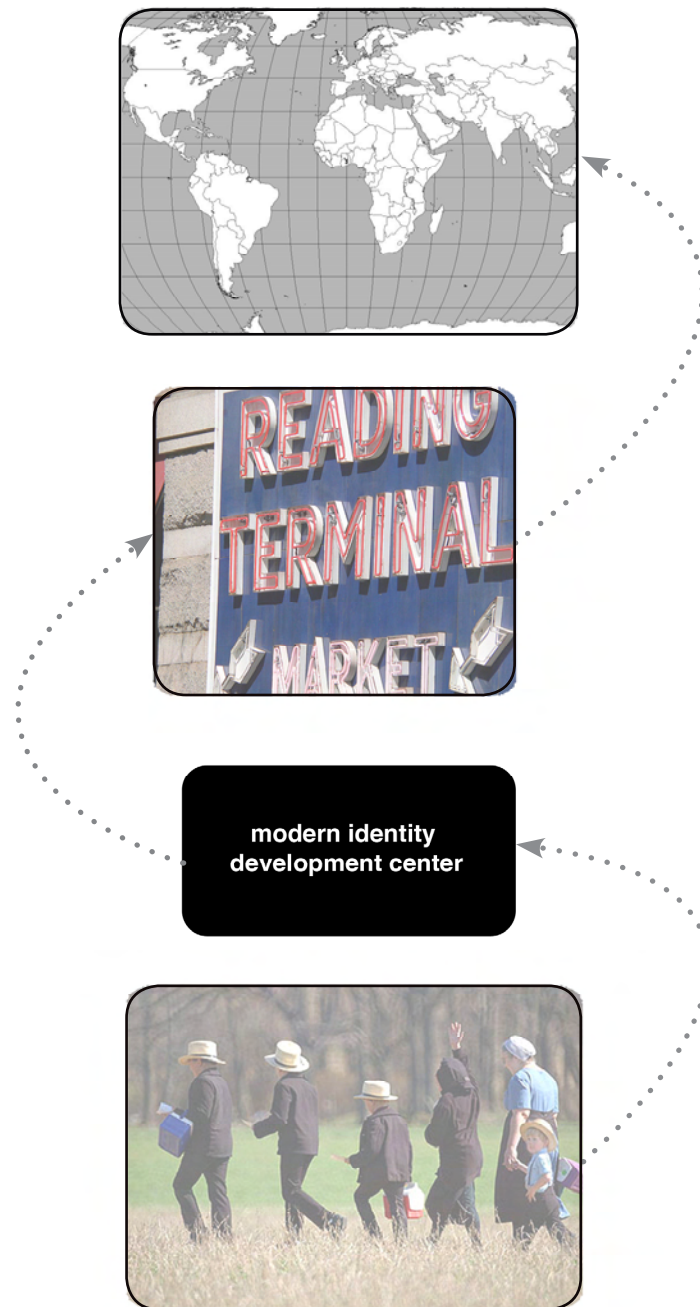


Diagram: Option 1 (entering the outside world)

The Effects

All adolescents in America today face a version of the basic task of Amish teens in Rumspringa.: to accumulate enough evidence and impressions to enable them to shape the course of their futures, insofar they can. Mainstream America youth may not have as detailed a sense of what awaits them when they conclude their adolescence, but they have other equally useful advantages, namely several points at which they can make a decision - on graduating from high school, or college, or graduate school – and a wide panoply of careers, locales, lifestyles, and potential life partners from which to choose. Mainstream adolescents also retain the latitude to later change their choices, to revise their choices, to revise their decisions about their futures. One of the chief characteristics of American life in the early twenty first century is its number of second chances- several careers, multiple marriages, lots of moving of residences, and plenty of opportunities to for starting over.

Amish youth have few such options, and only one moment in which to make the most important decision - perhaps the only significant decision – of their lives. Once they have agreed to reenter the ancestral culture, it becomes difficult to leave again and the consequences of doing so are harsh.

Many Amish parents who confiscate their children's earnings promise that in the future when they marry or want to set up their own businesses – they will give them large gifts or land. For those who do not return to the fold the thought of not having this could create an unstable feeling.

(To be or not to be)



Diagram:
Amish teens become touched by modern americans creating different effects.

Coming Home

80-90 percent of Amish youth end up coming home being baptized into the church and thereafter molding their lives to fit within the boundaries of the community and its demanding faith.

“It’s in the back of my mind every day.” says an Amish Teen

Intertwined with religious faith reasons is the sense of purpose that being Amish can provide, and that seems to returnees much more difficult or impossible to have, or to sustain for long, on the outside. Some come back for more practical reasons, such as liking the slower lifestyle or the comfort of a familiar surrounding, or because they are uncomfortable on the outside. And of course

– Some do not come back.
(To be or not to be)

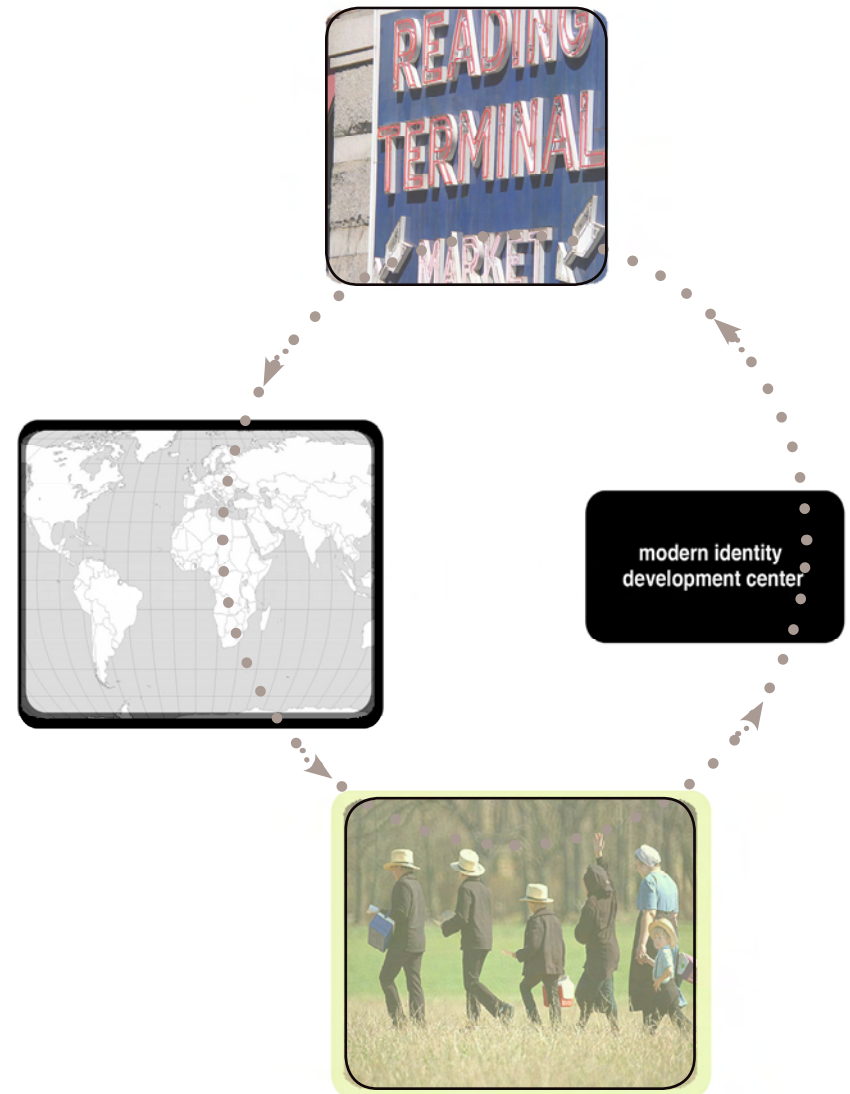


Diagram: Option 2 (coming full circle)

Q & A with an Amish Teen

curteousy of Amish America

“And what’s the ‘hardest thing’ about being Amish?”

Now for the “hardest question”. Let’s start by saying that for different individuals there are different answers. For the modern or postmodern soul the hardest thing would be the lack of unlimited personal choice. But for the Amish person who knew who he or she was ever since he or she can remember, that plethora of choice is nothing but a whirlpool of confusion, and it makes no sense at all to ride that whirlpool for awhile to try and find yourself.

The Amish person basically has two choices, that is ‘**To be or not to be**’. Yet “the hardest thing” also varies from one Amish person to another. Some chafe at the technological restrictions of the *Ordnung*. Some wish for more intense spiritual expression, in other words they do not appreciate the quiet and deep spirituality that can come from traditional methods of worship.

Others are frustrated by the career limitations. This is ironically being increased by the shift from an agrarian way of life to one that includes entrepreneurship.

The latter is the one that probably bothers me the most. One of my fears would be to get stuck working at a dead-end job for somebody else the rest of my days.

So for myself I would say the hardest thing is the irony of knowing that being an educator, an engineer, a banker, an accountant, a veterinarian would be an enjoyable and fulfilling career as long as it would last, but the price to pay for achieving a career such as that would most likely entail the sacrifice of your Amish identity.

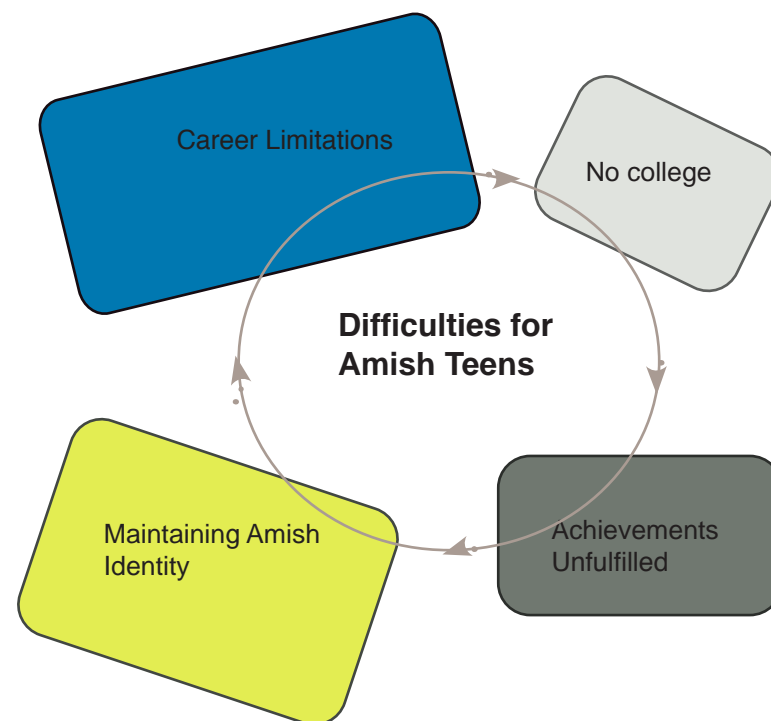


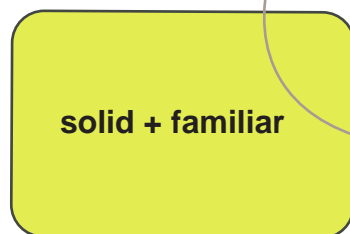
Diagram: Constant Difficulties Amish Teens face everyday

I think that had I entered into that world or had been pushed into high school and college by my parents as many American children are, I probably would have met with some success.

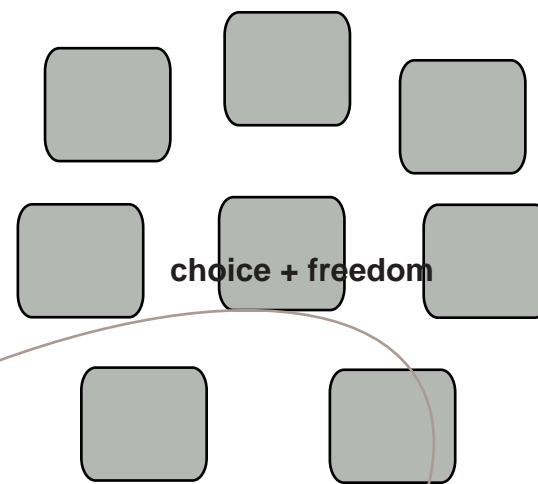
On the other hand I cannot imagine being any happier than I am now. And I certainly would not want to wind up being a lonely and eccentric professional pushed away to a nursing home where nobody understands me anymore. All things considered, I think it is best to simply seek to do the Lord's will and follow his plan for my life. I was born in Lancaster, PA to a specific set of Amish parents and that was not an accident but rather part of a plan.

Every person's circumstances are in the same way part of a plan, but in a different context."

- Amish America Blog 2008



Amish Identity-
Serves as less interesting but comforting and familiar



Modern Identities -
become more interesting
but risk losing amish identity.



ABC tv special

Diagram: The Fight Between Faith and Freedom

awakening experience:
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the program
an outline of programtic spaces

Within the 50,000 sq feet in the lot adjacent to Reading Terminal Market I wish to incorporate the following spaces for modern identity development amongst amish teenagers. The Program for the existing market is also listed as well as the 5,000 sq foot extension for which i am proposing a pertrusion to second floor of the Terminal enabling a connection to the development center at the existing 2nd level of the market witch was the original train station back in 1896.

Development Center	Existing Reading Terminal Market	Market Extension
<ul style="list-style-type: none">- Entry/ Lobby- Multipurpose Room- Library/ Reading Room- Media Center- Athletics Area- Outdoor Athletics Area- Mediation Room- Administrative & Support	<ul style="list-style-type: none">- Fish Stand- Meat Stand- Beer Garden- Sushi Bar- Salad Bar- Deli- Ice Cream- Coffee- Dairy- Amish Food Market- Hotdogs- Seafood & Flsh Market- Chinese- Produce Area- Middle Eastern Specialties- Gourmet- Cheese Steaks-Amish Bakery- Spice Shop- Cookie Store- Flower shop-Thai Market	<ul style="list-style-type: none">- Mexican- Amish Diner- Italian- French <p>Existing on 2nd Floor</p> <ul style="list-style-type: none">- Original Train Station- Historic preservation
Offices		
<ul style="list-style-type: none">- Mentor Program Offices- Faith and Reflection Area		
Housing		
<ul style="list-style-type: none">- 15 Female Units- 15 Male Units- Communal Housing Area		
Common		
<ul style="list-style-type: none">- Circulation- Storage/ Facilities		

The following charts and diagrams describe the development center into furter details. The quality of the spaces are addressed as well as the lighting, spatial connections and the porposed connection to the 2nd level of the Reading Terminal Market. The spaces in grey indicate the agile spaces that convert into different programs depending on the time of day or the fuction needed at that very moment.>

Program Spaces

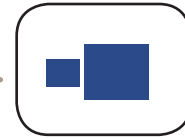
The goal of the program is to provide a place for development and to create an atmosphere that allows Amish teens comfortably adapt their identity to the modern world.

SPACES	Overall Feeling	Natural/Artificial	Dark	Height	Public/ Private	Pace of Space	Direct Connections	Views
Entry/ Lobby	Sunny, possibly looking on to an atrium or double height space giving an open feeling of acceptance.	Artificial & Natural- From Double height courtyard	Bright	High- two stories	Public	Fast	Connect to Outside	Street View/ Atrium View
Multi-Purpose Room	Very Agile and able to convert easily. Semi-private for possible meetings or events. An exciting environment	Artificial & some natural	Normal	High	Public	Fast	Connects to Lobby/ Entry Area	Views to street
Library/ Reading Room	Quiet, private used for self-discovery and modern discoveries through books and magazines. Very Peaceful.	Natural from the street side	Bright	Low - one story	Private/ Public	Slow- Medium	Connects to Media	Views to street (On 2nd level)
Media Center	A New and modern technical media space. Very fast paced and productive feeling.	Artificial	Normal/ Darker	Medium	Private	Medium - Fast	Connects to library/ Entry	Views to street (On 2nd Level)
Circulation	Bright & private		Bright	Medium	Public	Medium	Connects throughout	
Storage Facilities			Dark	High	Private	Slow		

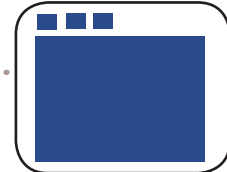
SPACES	Overall Feeling	Natural/Artificial	Dark	Height	Public/ Private	Pace of Space	Direct Connections	Views
Male Housing Units	Quiet, private-facing away from the streetside	Artificial	normal	Medium	Private	Slow- Medium	Connects to Market/ Multi-purpose	Views to courtyard
Communal Housing Area	Interaction, hang out area			Medium	Semi-Private		Connects to Housing	Views to street
Athletics Area	Lively and open. Possibly connecting to the multi-purpose room converting to two separate programs. Vibrant	Artificial	Bright/ Normal	High	Semi-Private	Fast	Connects to Multi-purpose	Views to Courtyard
Outdoor Athletics Area	Possibly a courtyard space. Sunny and vibrant with some athletic court set up that is convertible.	Natural	Outside-Bright	Outdoor-possibly 2 level?	Semi-Private	Medium- Fast	Connects to Courtyard	In Courtyard views internally
Mediation Room	Very personal space. Comfortable allowing the teens to open up and talk.	Natural from the street side,	Normal-Dark	Low	Private	Slow	Connects to Interfaith and Reflection	Views to courtyard/ Streets
Admin and Support	Small quaint offices	Artificial & some natural	Normal	Medium	Private	Slow- Medium	Connects to Mentor & Mediation Program	Views to courtyard
Mentor Program and		Natural from the street side,	Bright	Medium	Private	Slow	Connects to Admin	Views to courtyard
Faith and Reflection Area	Very quiet, peaceful, possibly some water element to allow the feeling of reflection	All Natural from skylight	Bright & normal	High	Semi-Private	Very Slow	Connects to Mentor & Mediation Program	Views to courtyard
Female Housing Units	Quiet, private-facing away from the streetside	Artificial	normal	Medium	Private	Slow- Medium	Connects to Market/ Multi-purpose	Views to courtyard

Spatial Descriptions

Entry/ Lobby: Upon entrance of the center, Amish youth should feel at home and comfortable. This will set the tone for the entire experience at the modern identity center. Looking past the entry i would like to include some sort of water element.



Multipurpose Room: This part of the program should be convertable and agile. Acting as a multi-purpose area for large meetings, group gatherings, and other events. Seating should be removeable as well.



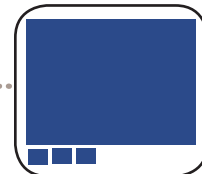
Library/ Reading Room: This area should be quiet and serene becoming a place to go read and study things that the young Amish have been curious about. Books on their own history could be available as well as different religions etc.



Media Center: This media center should have the most recent technologies as well as previous ones that any Amish youth may not have encountered. Tutorials as directions should be provided as well as daily computer classes- specifically geared towards business and marketing- should be provided. Televisions as well as other media should also be available in this part of the program.



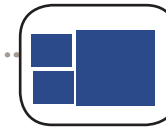
Athletics Area: This is an area that specifically focuses on courts for such games as “eke” ball that is a common Amish sport as well as new indoor sports such as baseball, kickball, or basketball. This can also be converted easily so that any new game that the youth wish to learn can be played in this area.



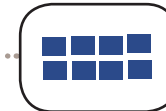
Outdoor Athletics Area: A large courtyard with a garden area as well as a volleyball court that can be converted into other sports courts.



Mediation Room: A room specifically for mediation - very comfortable and dim. Not a bright open space because mediation is a personal discussion. Big enough for a few people in case there needs to be a group mediation.

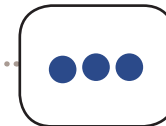


Administrative & Support: Offices that complement the program. A directors office as well as those who help run the program. A few offices for Amish adults that want to help run the program as well. This offers help from both ends and allows familiar faces to become a part of the program. These are all small private offices.



Mentor Program Offices:

A few small offices. Part of the mentor program- this enables amish, amish converted modern, and modern Americans to become a part of this program. These outsiders can provide a every point of view after time spent at the development center. Quiet and quaint offices preferably facing the courtyard or the streets.



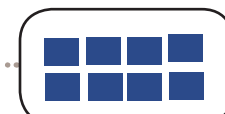
Faith and Reflection Area

Very quiet and personal. An area to pray, reflect, and relax during this sensitive period in their life. Very spiritual focusing on the original Amish faith practices along with with other options almost becoming an “inter-faith” room. This can also be used by the faculty and mentors etc.



15 Female Units

typical “college dorm” room - shared bathrooms



15 Male Units

typical “college dorm” room - shared bathrooms



Communal Housing Area

A typical hang out area possibly facing the courtyard. Comp-foting and relaxing.

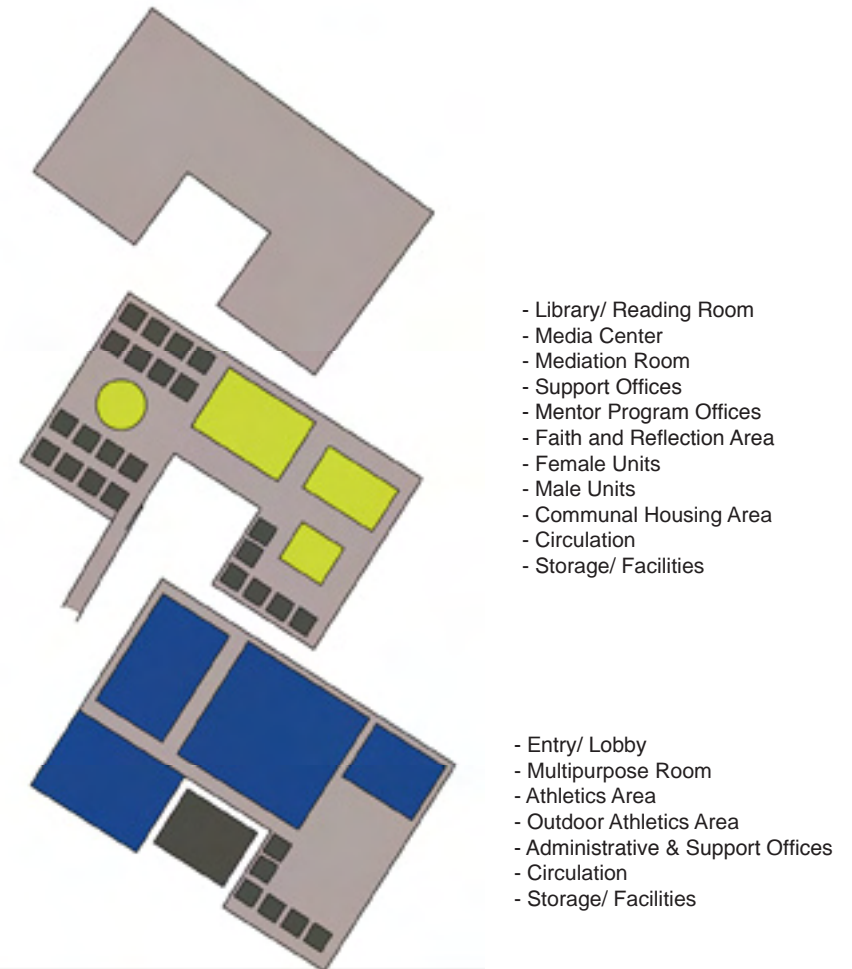


Programmatic Adjacencies



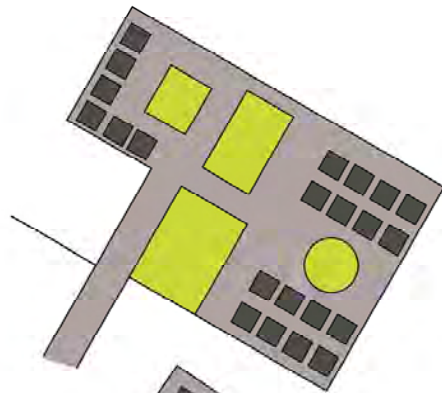
Layout 1

In this particular programmatic layout the court yard / outdoor athletics area is facing the side of the existing building to the right of the proposed layout. Personal spaces are found on the second level but facing outward on to the street with views of reading terminal market. A 2nd story connection is also provided for the youth to go back and forth to the terminal. The lower level are the more public spaces + athletic areas.

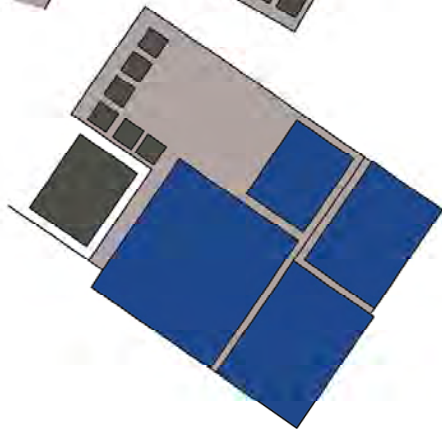


Layout 2

In this particular programmatic layout the court yard is facing the street causing a less private outdoor space which would they be able to be used by everyone no just amish youth. The Private program remains on the second story and the semi-private spaces remain on the first floor. A 2nd story connection is still provided in this layout. A possibly roof garden on the 3rd floor?



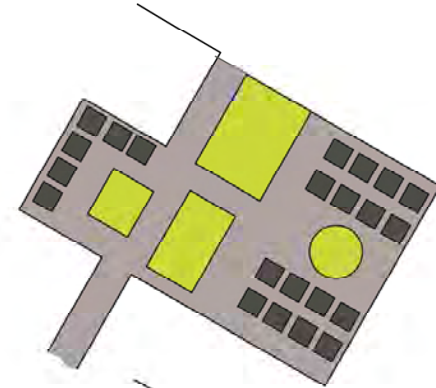
- Library/ Reading Room
- Media Center
- Mediation Room
- Support Offices
- Mentor Program Offices
- Faith and Reflection Area
- Female Units
- Male Units
- Communal Housing Area
- Circulation
- Storage/ Facilities



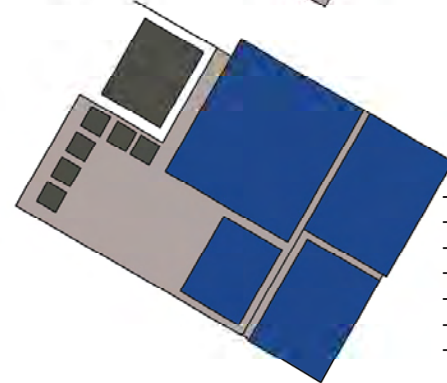
- Entry/ Lobby
- Multipurpose Room
- Athletics Area
- Outdoor Athletics Area
- Administrative & Support Offices
- Circulation
- Storage/ Facilities

Layout 3

In this layout the second floor holds the housing for the Amish teens in the front, allowing them to fill any curiosity with the world being at the front and center of a major hub + intersection. The Faith and reflection areas can be found at the back remaining more private and off the streets. The courtyard and outdoor athletics remain exposed but towards the back of the building while also pushing the entrance to 12th street instead of at the exact corner.



- Library/ Reading Room
- Media Center
- Mediation Room
- Support Offices
- Mentor Program Offices
- Faith and Reflection Area
- Female Units
- Male Units
- Communal Housing Area
- Circulation
- Storage/ Facilities



- Entry/ Lobby
- Multipurpose Room
- Athletics Area
- Outdoor Athletics Area
- Administrative & Support Offices
- Circulation
- Storage/ Facilities

Layout 4

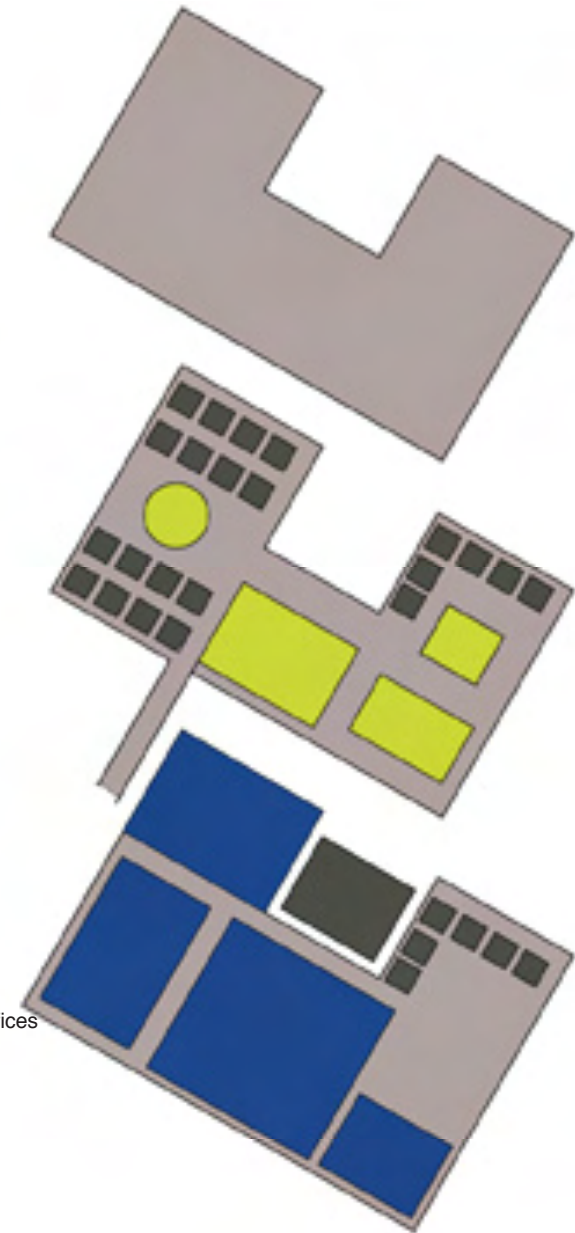
In this layout, again the second floor holds the housing for Amish teens in the front. The faith and reflection areas along with media and library can be found facing 12th street. Although this time the courtyard is tucked away in the corner facing the wall to create a private feel while still allowing the natural light to filter through. The remaining program is on the bottom as well as the entrance being forced upon 12th street.

Best overall Programmatic Idea

Scheme #1 is the best overall scheme because i feel as through the courtyard and outdoor athletics space tucked away creates and open, but private space. This project is nt about exposing the Amish, but creating a modern yet subtle place for identity searching. The athletic areas and multi-purpose rooms located on the bottom serve as the more public spaces. The private spaces are located on the top as well as the entry to the existing reading terminal's second level. The entry along the bottom is located along Arch street and follows the existing entries along that street.

- Library/ Reading Room
- Media Center
- Mediation Room
- Support Offices
- Mentor Program Offices
- Faith and Reflection Area
- Female Units
- Male Units
- Communal Housing Area
- Circulation
- Storage/ Facilities

- Entry/ Lobby
- Multipurpose Room
- Athletics Area
- Outdoor Athletics Area
- Administrative & Support Offices
- Circulation
- Storage/ Facilities



Possible Footage

Development Center

- Entry/ Lobby	1,000 sq feet
- Multipurpose Room	5,000 sq feet
- Library/ Reading	700 sq feet
- Media Center	700 sq feet
- Athletics Area	2,000 sq feet
- Outdoor Athletics	2,000 sq feet
- Mediation Room	1,500 sq feet
- Administrative & Support	1,000 sq feet
- Mentor Program	1,000 sq feet
- Faith and Reflection Area	1,500 sq feet

Housing

- 15 Female Units	1,500 sq feet
- 15 Male Units	1,500 sq feet
- Communal Area	700 sq feet

Common

- Circulation	2,000 sq feet
- Storage/ Facilities	500 sq feet

Market Extension

- Walkway	2,000 sq feet
- Mexican	300 sq feet
- Amish Diner	500 sq feet
- Italian	300 sq feet
- French	300 sq feet

= 30,500 sq ft



sketch up + google maps

20,500 sq feet

amish youth and the search for a modern identity. **awakening experience:**

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the site:
location & identification

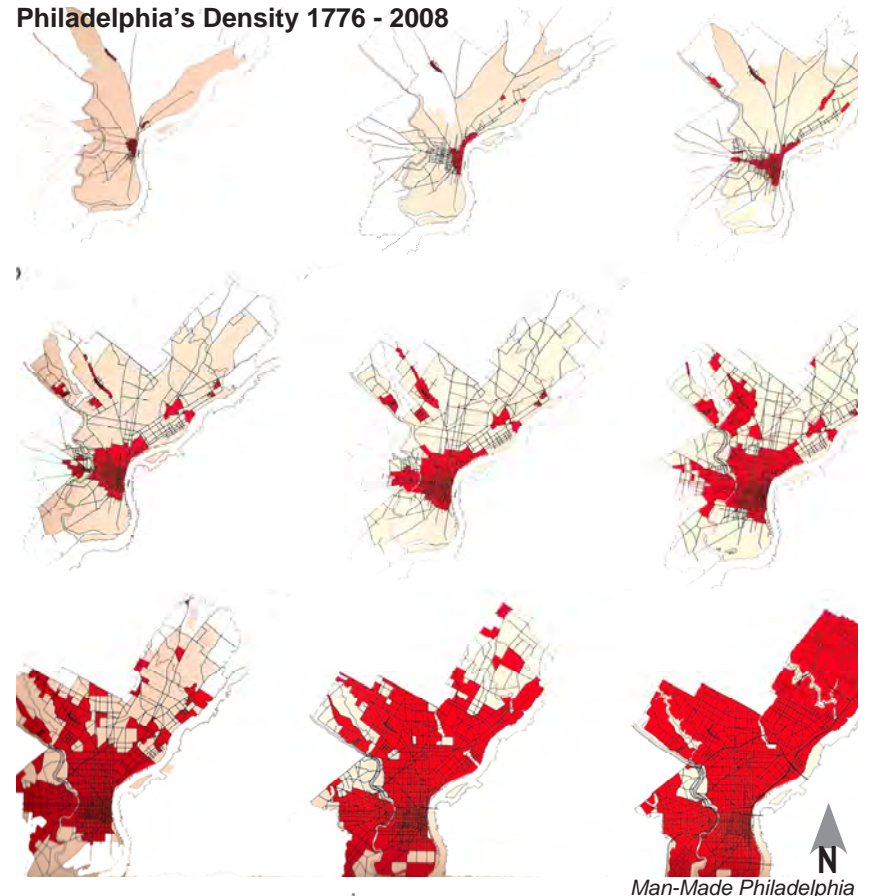
Location: Philadelphia, PA 08035

Philadelphia is the largest city in Pennsylvania and the sixth-most-populous city in the United States. It is the fifth-largest metropolitan area and fourth-largest urban area by population in the United States, the nation's fourth-largest consumer media market as ranked by the Nielsen Media Research. Popular nicknames for Philadelphia include Philly and The City of Brotherly Love. The city is recognized as a strong candidate global city. A commercial, educational and cultural center, Philadelphia became part of the American Dream. It was in this city that some of the ideas, and subsequent actions, gave birth to an American Revolution and American Independence, making Philadelphia a centerpiece of early American History. It was the most populous city of the young United States and served as the nations second capitol in 1774.

Philadelphia is located at 40° 00_ north latitude and 75° 09_ west longitude. According to the United States Census Bureau, the city has a total area of 142.6 square miles (369.3 km²), of which 135.1 square miles (349.9 km²) is land and 7.6 square miles (19.7 km²), or 5.29%, is water. Bodies of water include the Delaware and Schuylkill Rivers, and Cobbs, Wissahickon, and Pennypack Creeks.

Philadelphia has many neighborhoods, each with its own identity. The large Philadelphia sections, North, Northeast, Northwest, West, South and Southwest Philadelphia surround Center City, which falls within the original city limits prior to consolidation in 1854. Numerous smaller neighborhoods within the areas coincide with the boroughs, townships, and other communities that made up Philadelphia County before their absorption by the city. Other neighborhoods formed based on ethnicity, religion, culture, and commercial reasons. (*Philadelphia*)

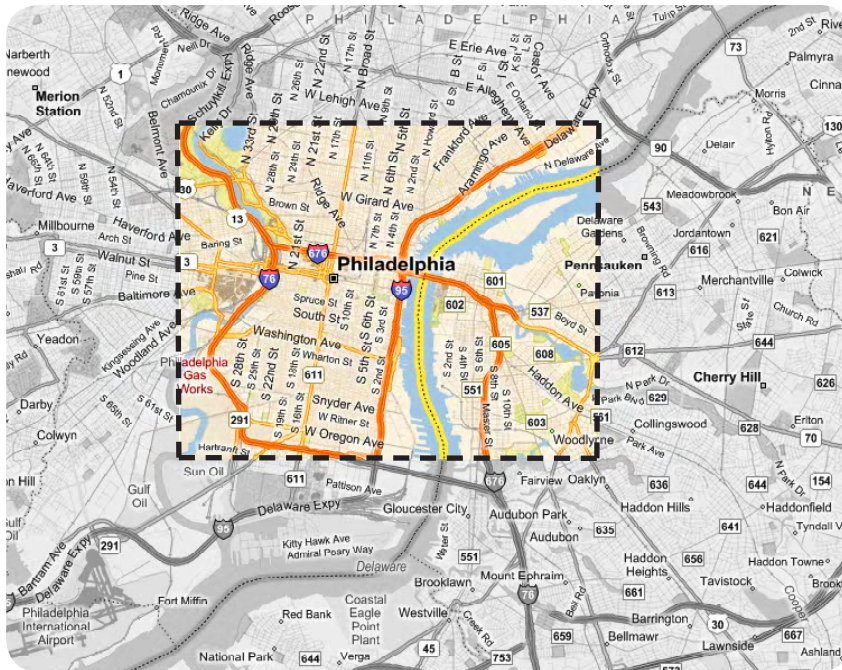
Philadelphia's Density 1776 - 2008



Site Identification: Center City



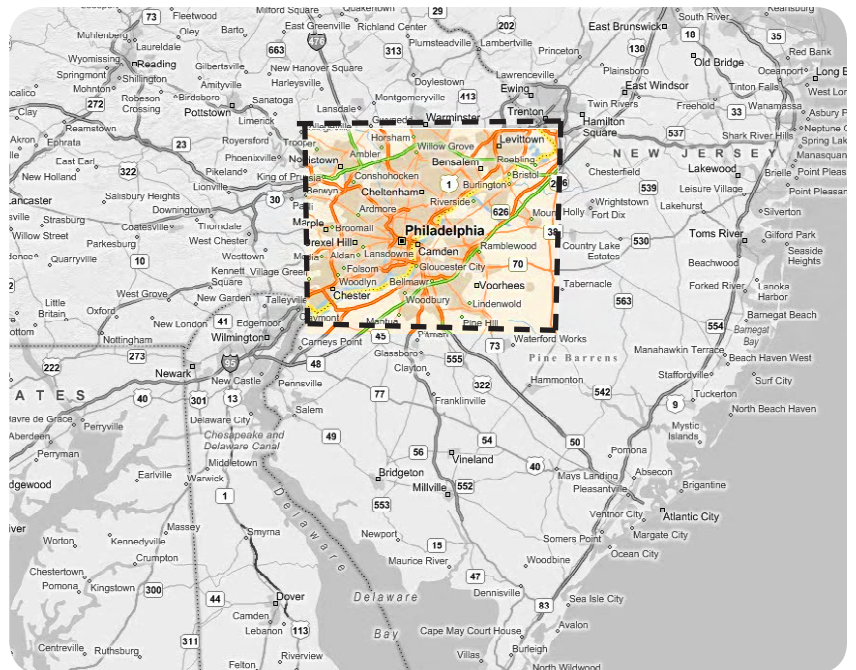
Scale:



Scale:



Scale:



Scale:

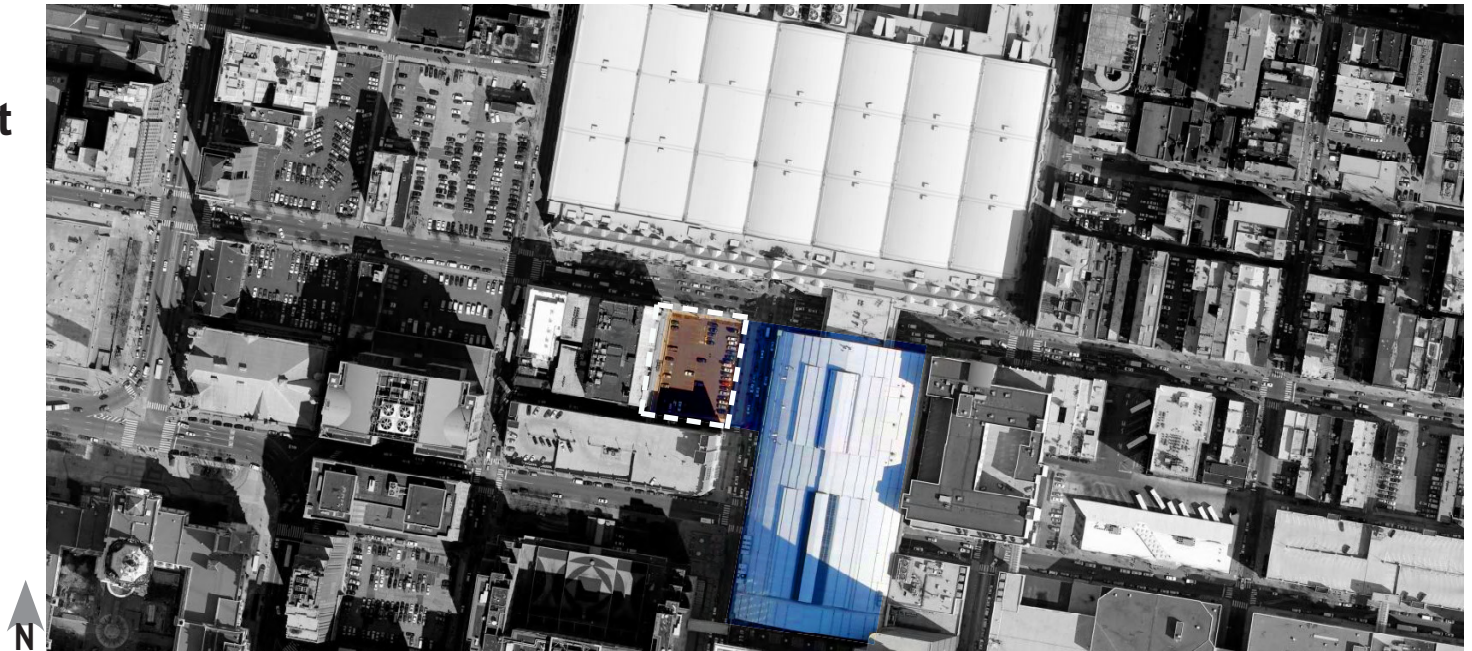
Longitude and Latitude: 40dg. N 75dg. W
Overall Dimensions: 120ft x 170 feet

Overall Area: 20,500sq feet
Block Area: 400 x 185 = 74,000sq ft

Corner of 12th+ Arch Street

Near:

- .Subway Station
- . Convention Center
- . Reading Terminal
- . City Hall
- .Comcast Center



Site - Photo taken from South





Site Plan

Site Diagrams

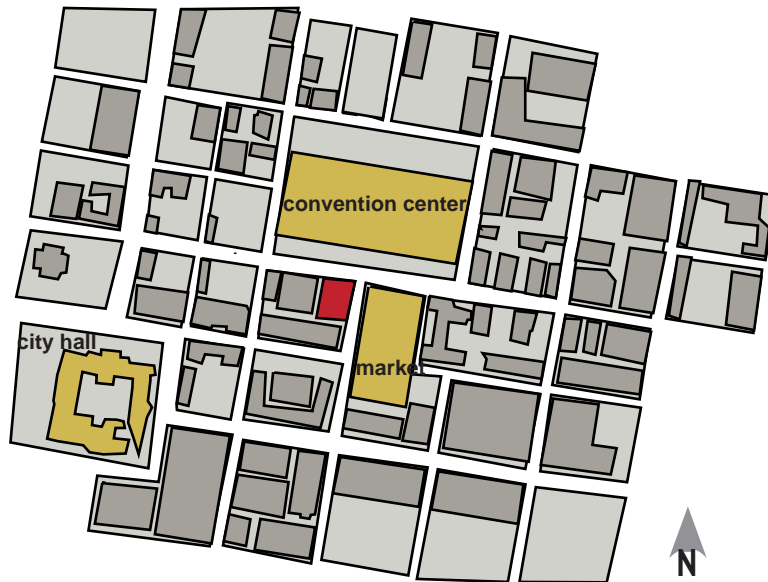


Diagram: Important Landmarks

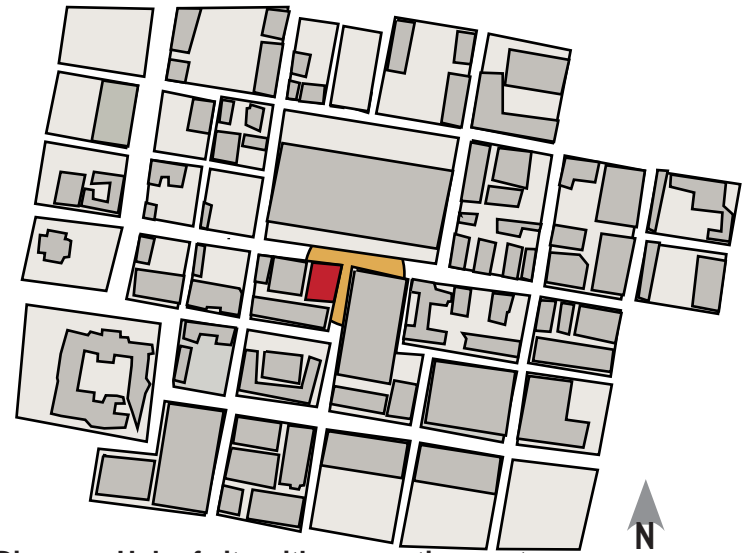


Diagram: Hub of city with convention center +
Reading Terminal Market

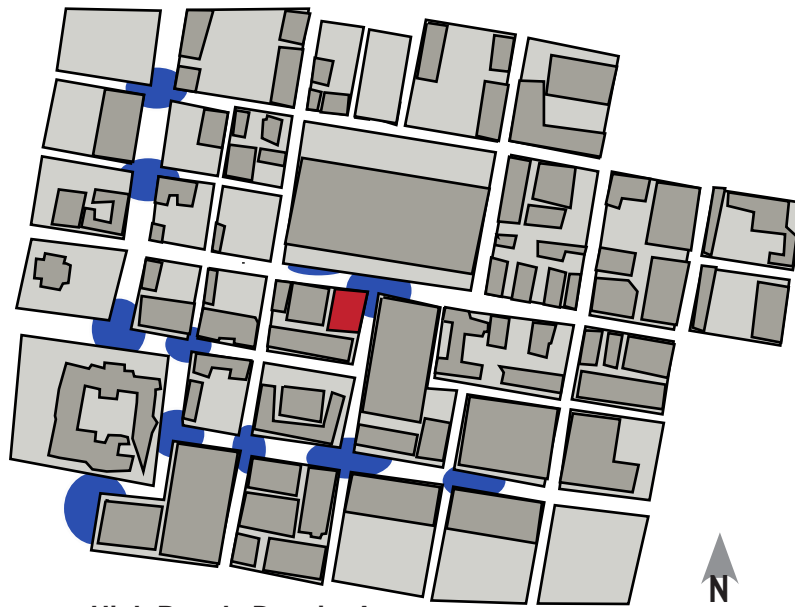


Diagram: High People Density Areas

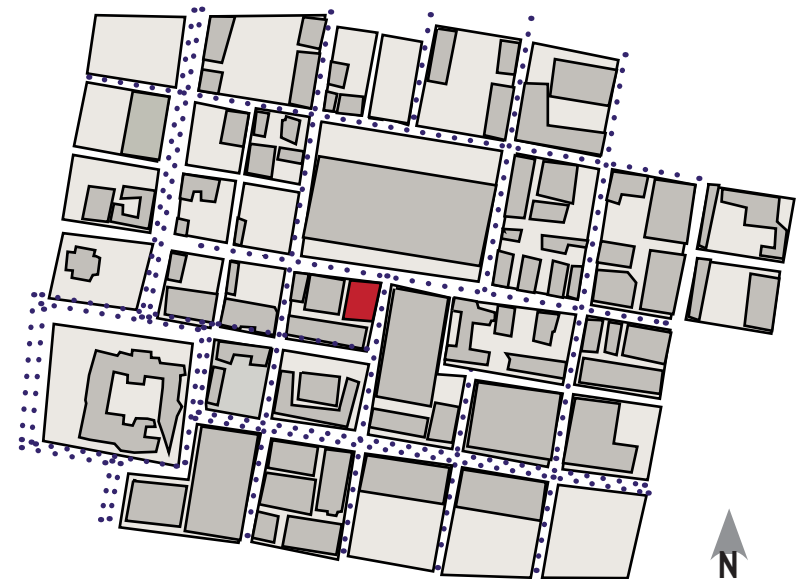
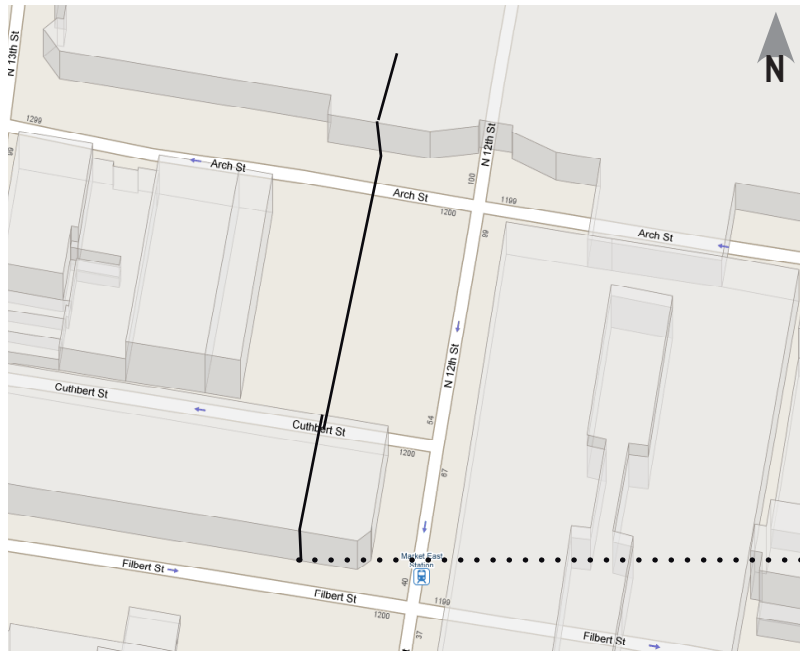
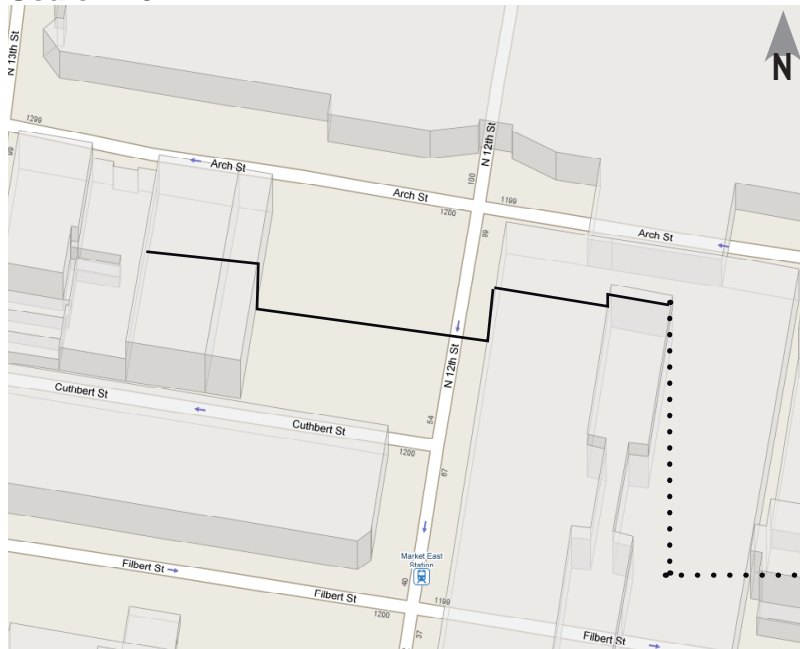
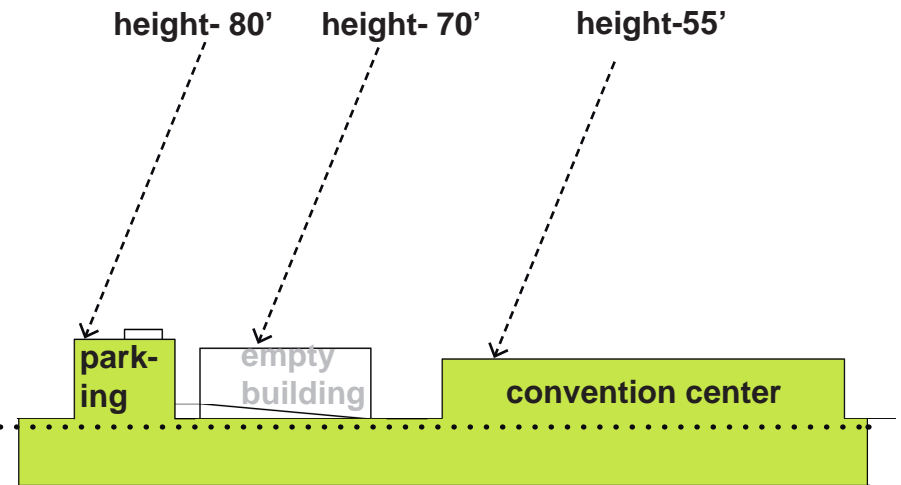


Diagram: Traffic Pattern

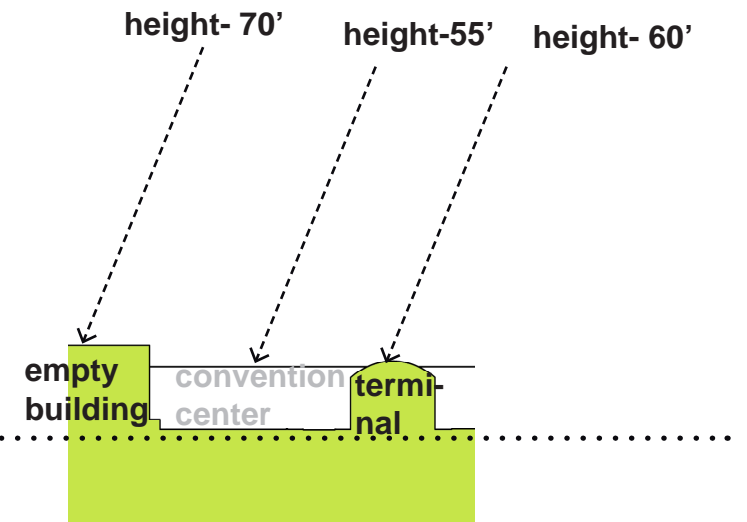
Site Sections



Scale: 1'0" =

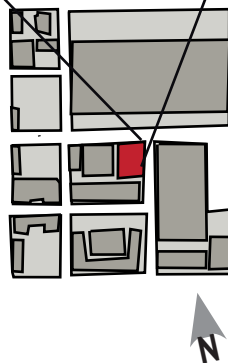


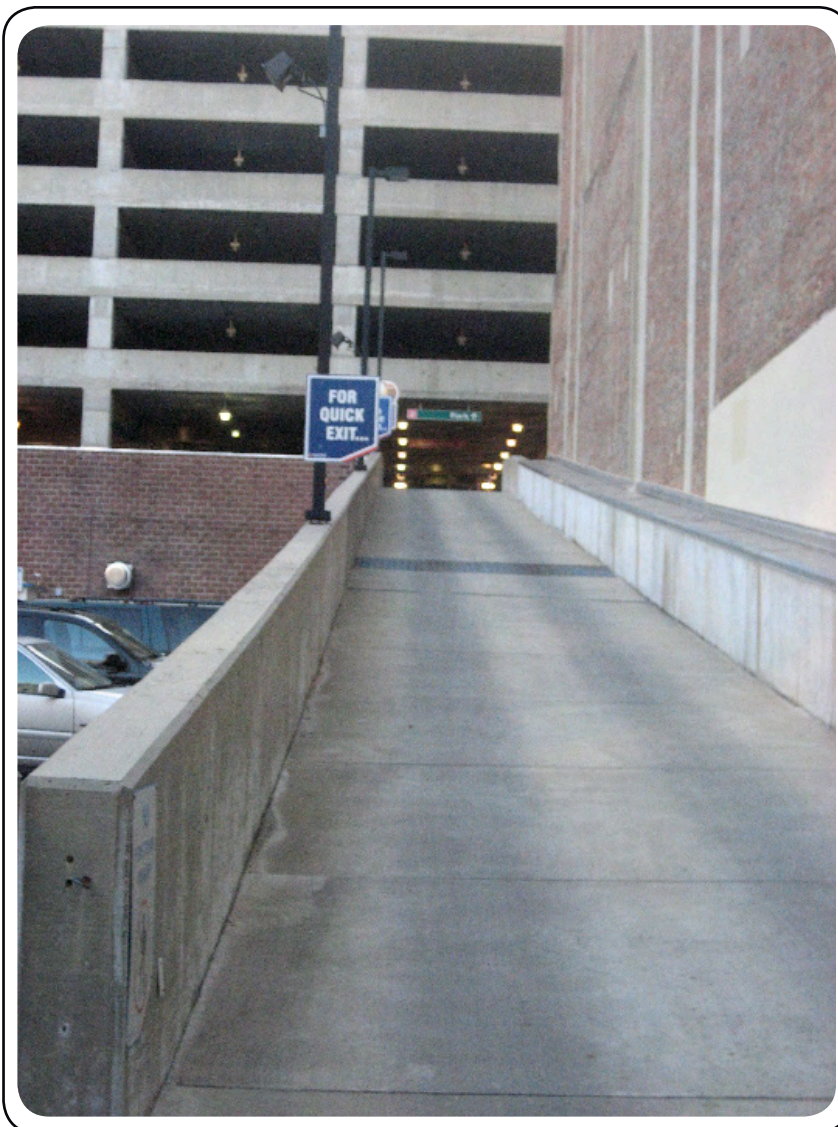
Scale: 1'0" =





Site - Photos taken from East

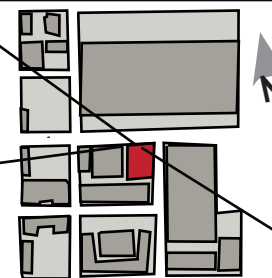




Parking Garage Entry: Located on the North side, the parking entry will have to be included in the decision for the final plan.



Actual site - photo taken from the North West

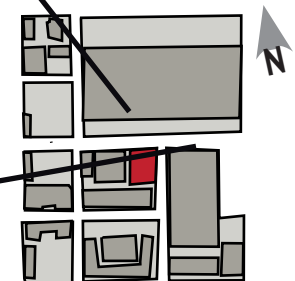




Underpass through Convention center showing another 2nd story connection.

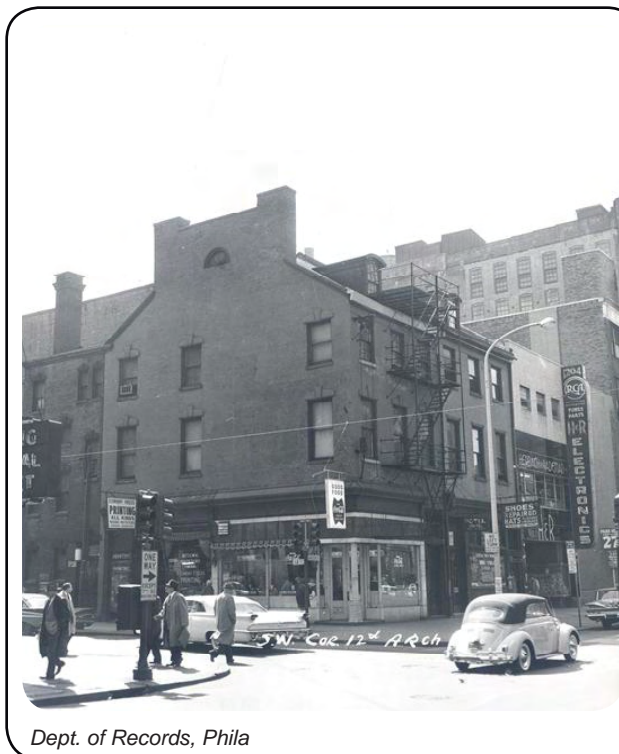


Connection from Convention Center to Reading Terminal (second level).



History of the Site

The Actual site itself used to be part of the shops that held up along Arch Street in the early years. With the convention center to the north of the site and the Market and Terminal to the East the site served as prime location for parking considering all of the attention the area would be getting. The Reading company built a 750 parking garage south of the site, flowing onto the site in 1983 for the market and the gallery mall which was not to far away. The foundation for the garage was engineered to bear the load of a high-rise office building or hotel. A Hilton Hotel was built on top of the garage after the convention center opened.



Dept. of Records, Phila

Southwest Corner of 12th + Arch Streets



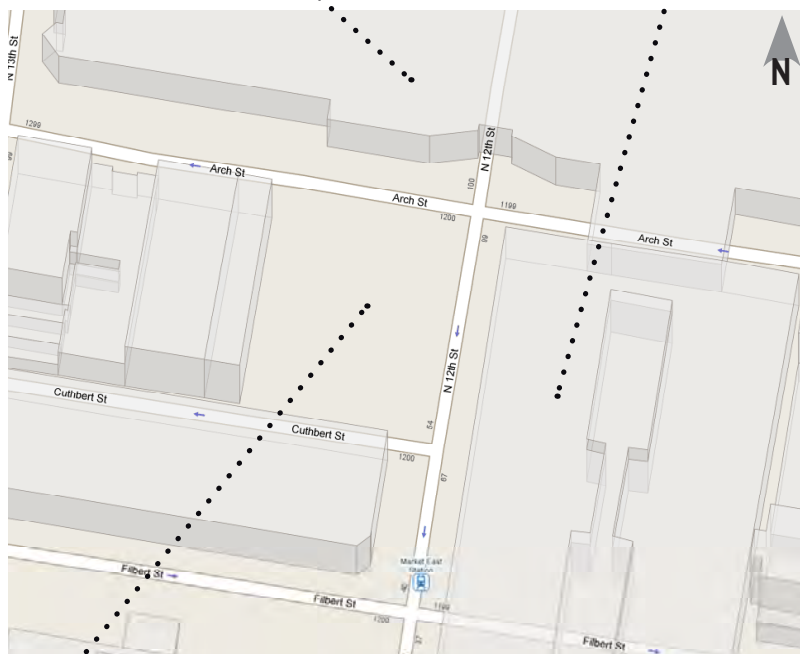
An illustrated History of Reading Terminal



Dept. of Records, Phila

Convention Center - Built in 1985

Reading Terminal - Market (lower level) + Terminal (upper level) Opened in 1892, the last train to run through the terminal was November 6, 1984



Site: Converted into a parking lot in 1983 for coming because of the new hub that was established.



Dept. of Records, Phila

South East corner of 12th+ Arch Streets





Dept. of Records, Phila

Then: 1917

Now: 2009



Heading East down Arch Street, approaching the Reading Terminal



Architectural patterns on + near site

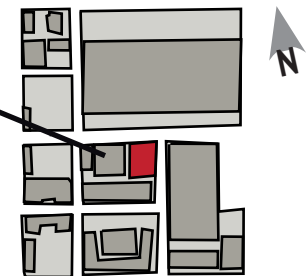


Dept. of Records, Phila



Dept. of Records, Phila

Currently empty building located next to the site.

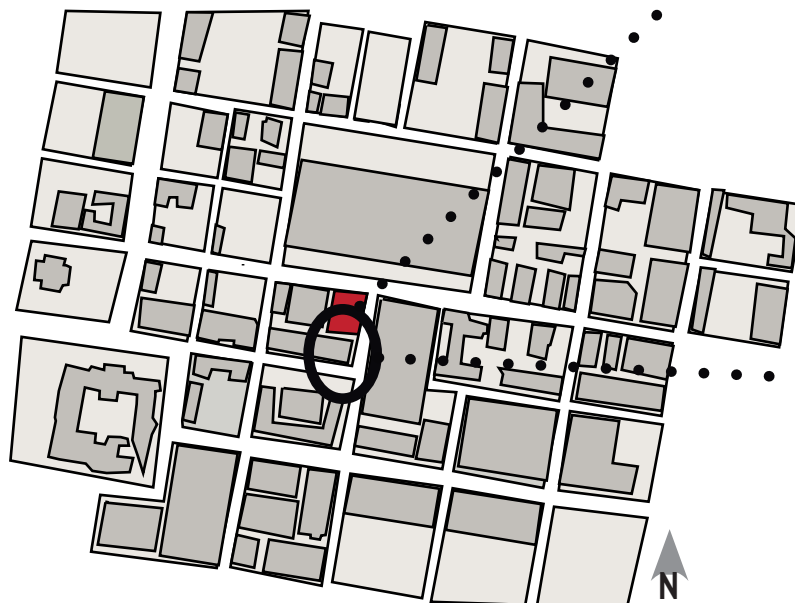


Transportation

Market East Station is an underground SEPTA Regional Rail station located in the Market East neighborhood of Philadelphia, Pennsylvania. Its official SEPTA address is 12th and Filbert streets. It is the easternmost of the three Center City stations on the SEPTA Regional Rail system, and is part of the Center City Commuter Connection, which connects the former Penn Central commuter lines with the former Reading Railroad commuter lines. The station opened in November 1984, is owned and maintained by SEPTA, and replaced the former Reading Terminal, which a small part of the station is directly under. (The old terminal 2nd story became part of the Pennsylvania Convention Center.) [market east]



Encarta



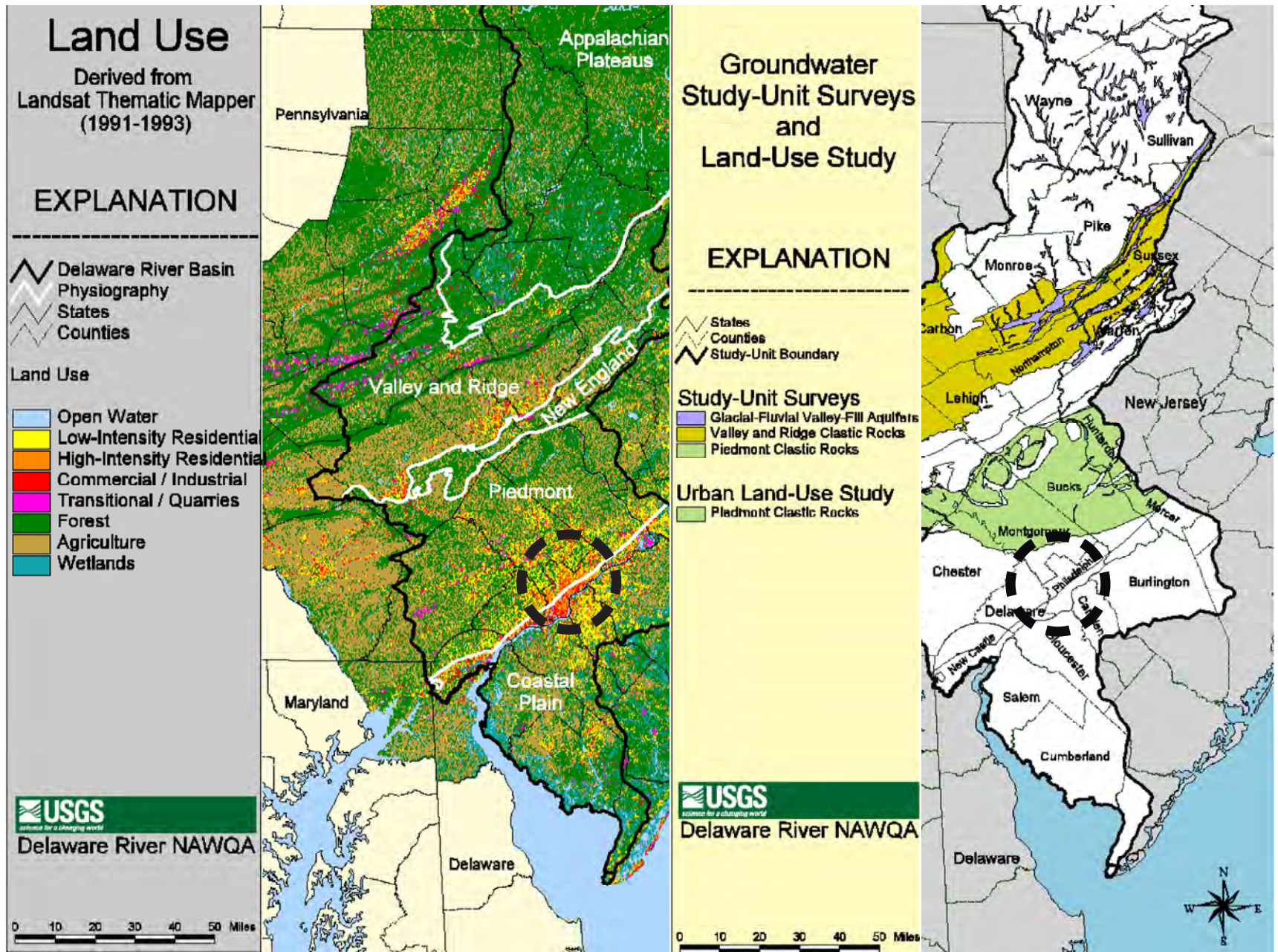
The SEPTA Subway system is directly south of the site referred to as the 'Market East Station'.

Rapid and Commuter Rail System



Land Use

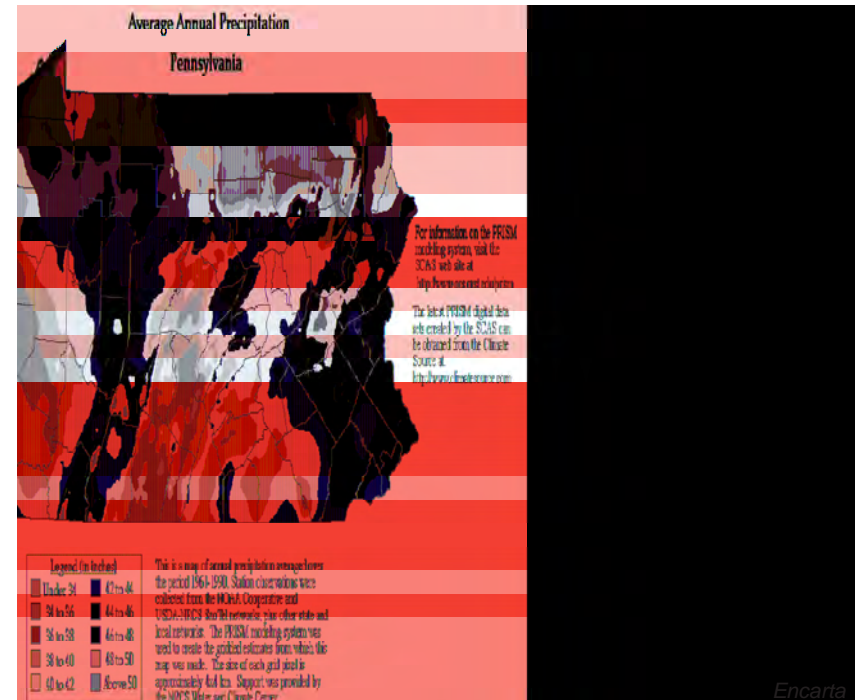
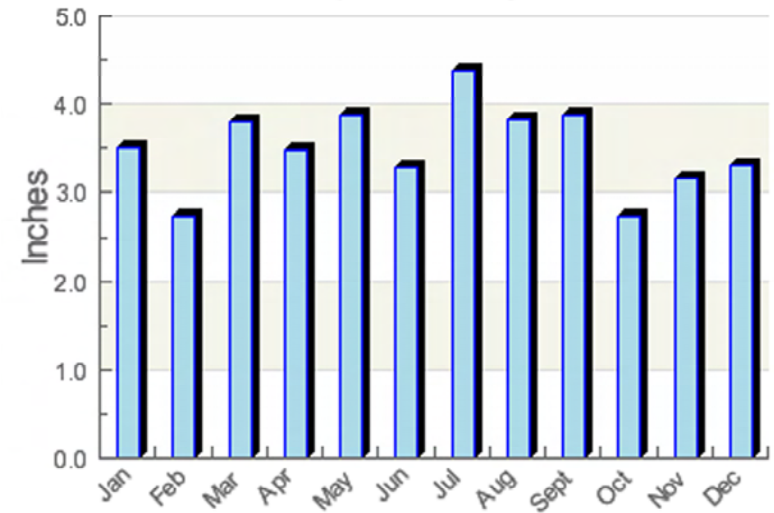
The Land use is pretty common for a large city. The area of my site is primarily High Intensity Residential and Commercial/ Industrial. It is an urban site so there are not many trees or open water.

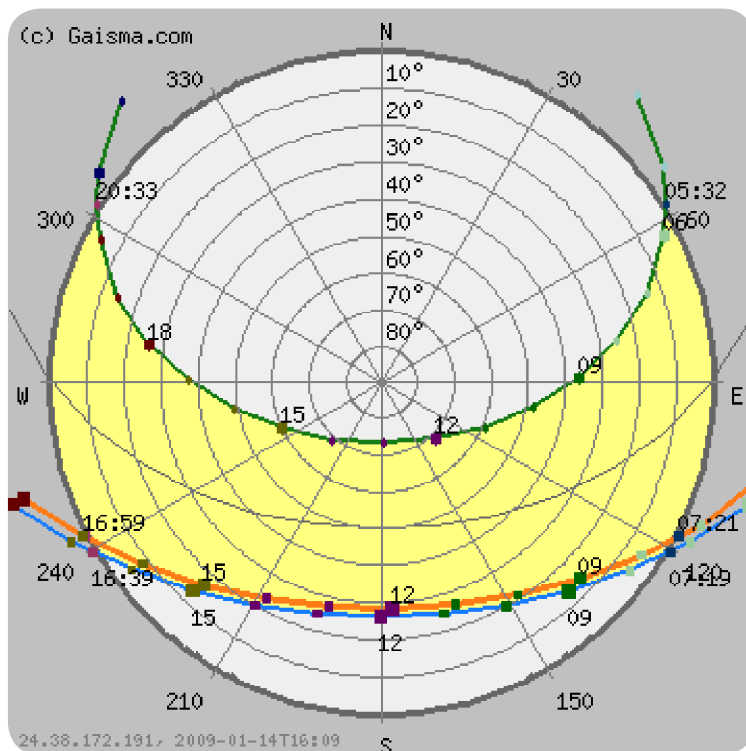


Climate

Philadelphia falls in the northern periphery of the humid subtropical climate zone. Summers are typically hot and muggy, fall and spring are generally mild, and winter is cold. Snowfall is variable, with some winters bringing moderate snow and others bringing some snowstorms. Annual snowfall averages 21 inches. Precipitation is generally spread throughout the year, with eight to eleven wet days per month, at an average annual rate of 42 inches. The highest precipitation months are pring leading into the summer. Early fall and late winter are generally driest, with February being the driest month, averaging only 2.74 inches of precipitation.

Average Monthly Precipitation
Philadelphia, Pennsylvania

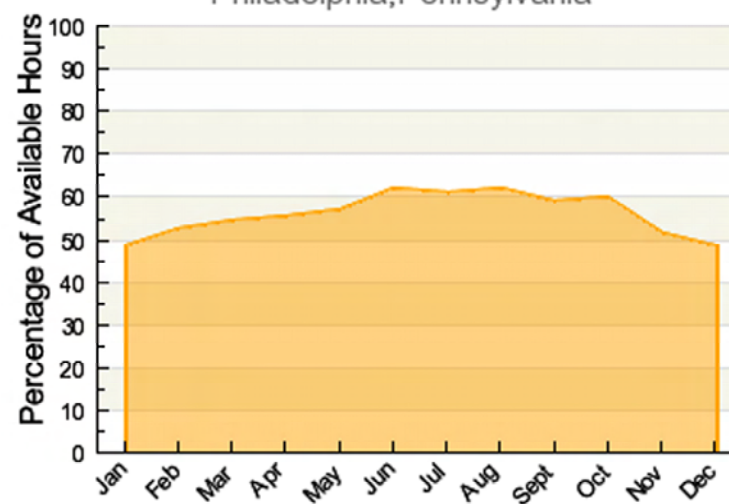




Encarta

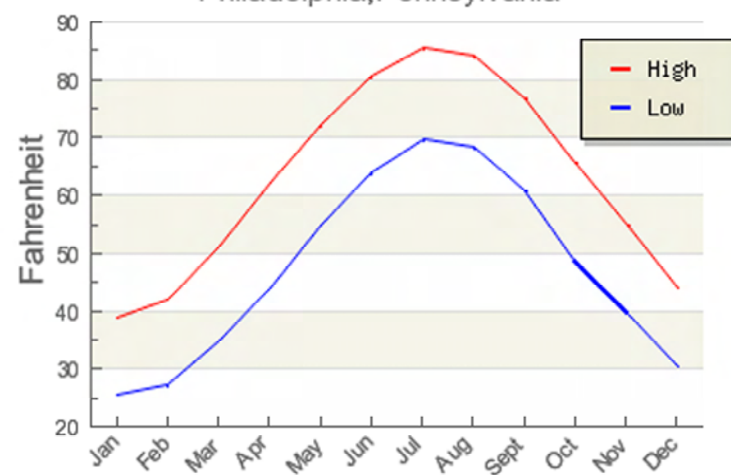
Percentage of Possible Sunshine

Philadelphia, Pennsylvania



Average Temperature Range

Philadelphia, Pennsylvania



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amish youth and the search for a modern identity.

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surrounding architecture:
Reading Terminal Market + Convention Center

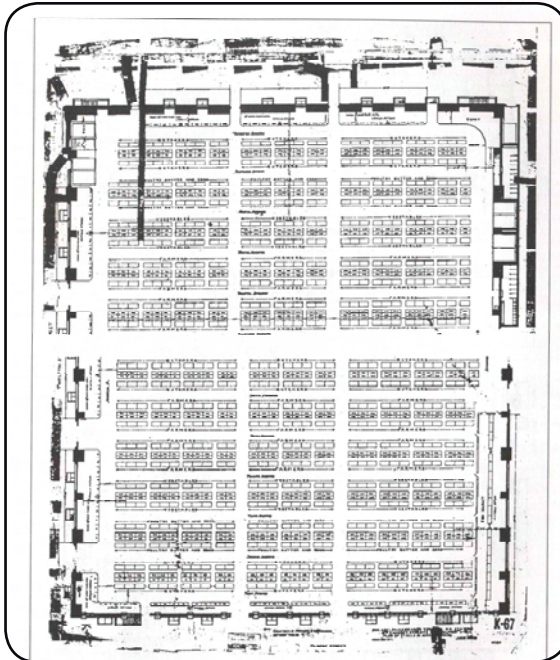
Reading Terminal Market

Mouth-watering aromas. Produce fresh from the field. Amish specialties. Fresh meats, seafood, and poultry. Unique, hand-made pottery, jewelry and crafts from around the world. The hustle and bustle of a multitude of diverse people. It's all here in Philadelphia's historic farmers market, Reading Terminal Market. An exhilarating selection of baked goods, meats, poultry, seafood, produce, flowers, ethnic foods, cookware and eclectic restaurants are peppered throughout the Market. This market is a unique and extraordinary historic farmers market in Center City Philadelphia.

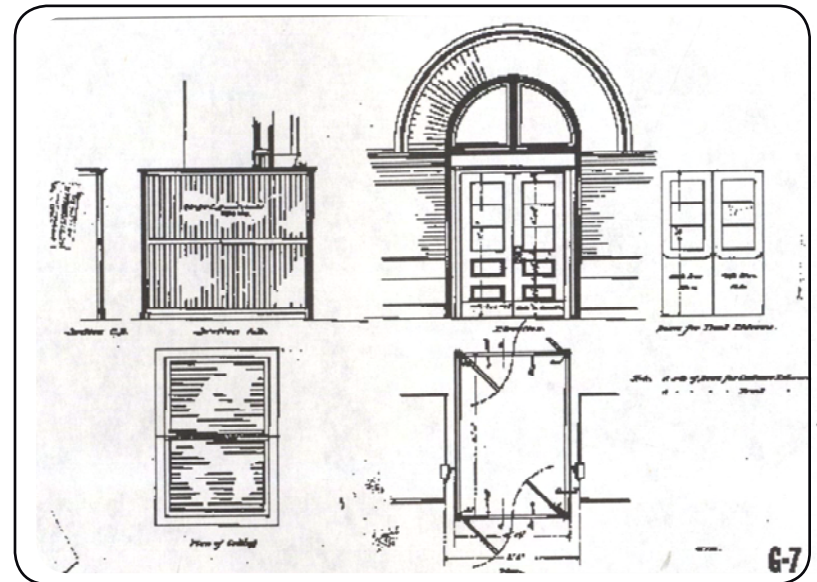
Reading Terminal Market opened its doors in 1892. The new Market was approximately 78,000 square feet and held nearly 800 spaces for merchants, each positioned in six foot stalls. The Market was laid out in a grid system similar to the streets of Philadelphia. There were twelve aisles and four avenues. It was the perfect location for easily receiving and shipping goods. (*Reading Terminal.org*)



Elements of Style



**Original Plans
and Details**



History of Reading Terminal

Through the Years

Soon after opening, the new state-of-the-art Reading Terminal Market would boast that its refrigeration facility was by far the biggest in Philadelphia with its half-million cubic feet of space and 52 separate rooms, each cooled to individual temperatures.

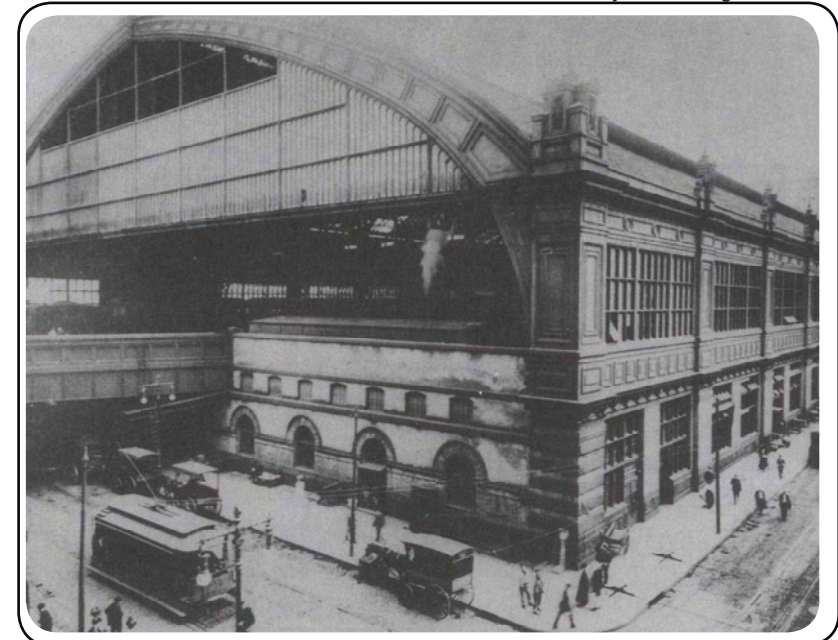
In later years, business flourished as suburban housewives began to take advantage of another aspect of the railroad's involvement in the Market—a free market basket service on suburban trains. Under the system, the homeowner could arrange for her grocery order to be filled in the Market and the basket placed upon a train bound for her town and held at the station until she picked it up.

As horse-drawn wagons gave way to refrigerated trucks in the years after World War I, the Market was able to improve its earlier attempts at home delivery. The trucks provided service every hour to some 60 suburban towns and resorts along the New Jersey shore.

In November 1931 the Reading Terminal Market and the Merchants' Association jointly celebrated the Market's 40th anniversary with a week-long "Food and Home Progress Exposition," which drew tens of thousands of people from all over the region. A proud Reading president, Agnew T. Dice, bragged that the railroad's unique food emporium had won nationwide fame, touting that it was the biggest market in Pennsylvania, and the largest under one roof in the country. (*Reading Terminal.org*)

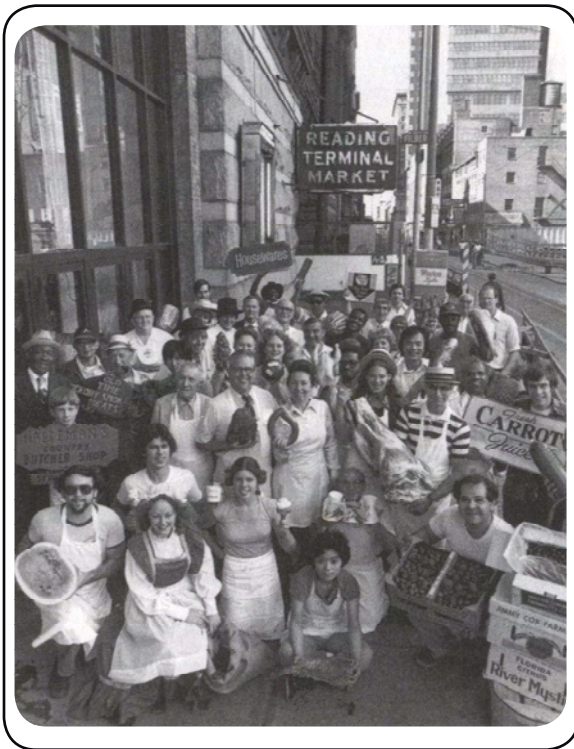


History of Reading Terminal



History of Reading Terminal

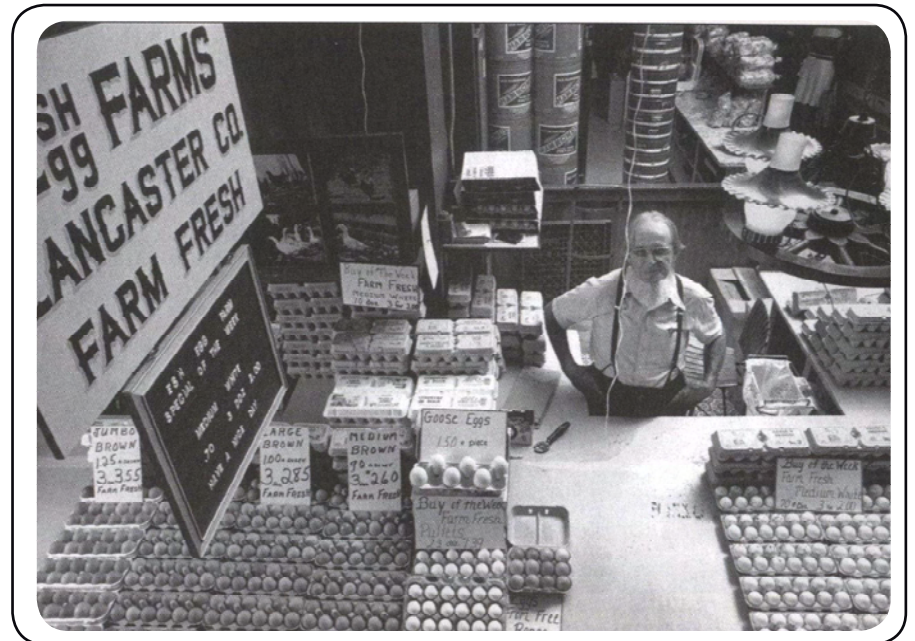
This 1907 view shows the many ways people traveled to the market by train, horse, streetcar, automobile, truck, and on foot.



History of Reading Terminal



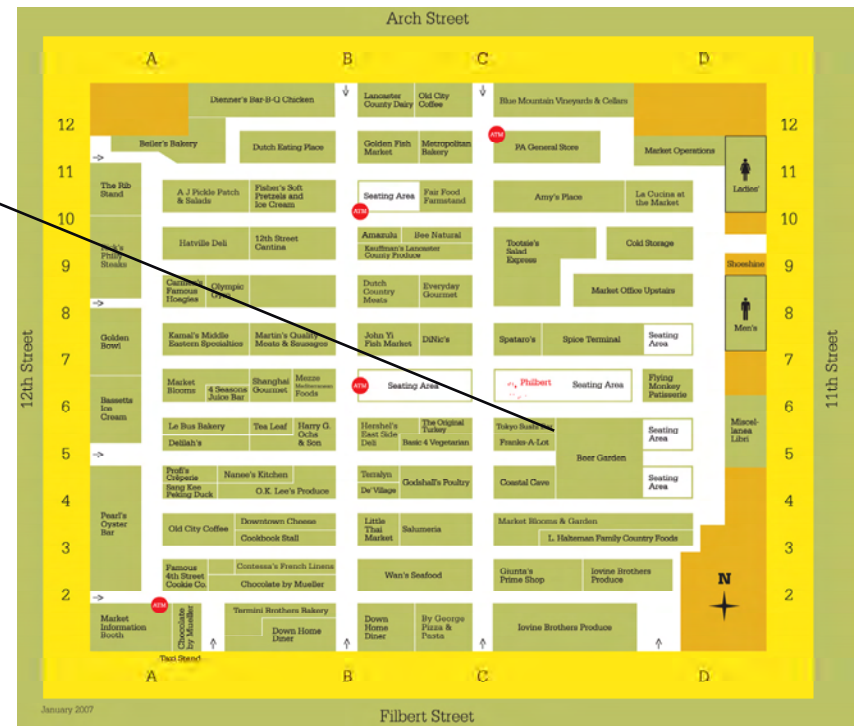
History of Reading Terminal



History of Reading Terminal

The Market Today

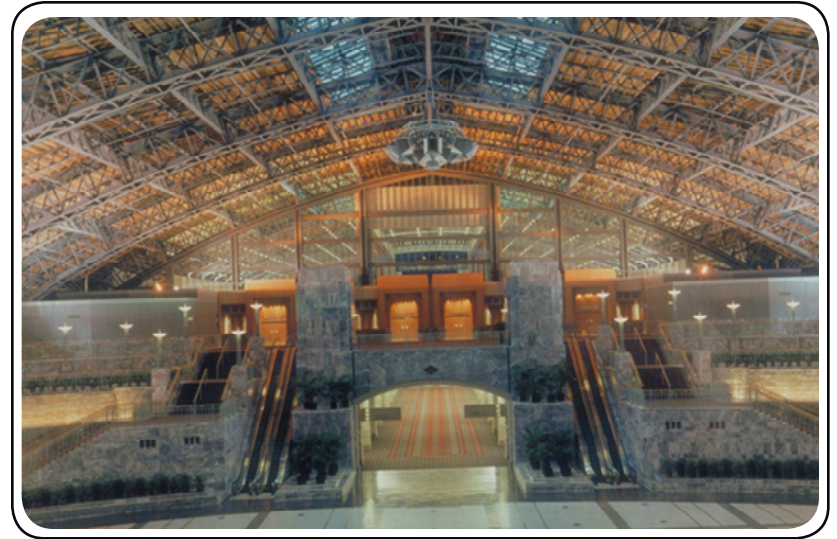
In 1985, the train shed above the Market fell silent when the city's commuter-rail system was rerouted to bypass the terminal. After several years of negotiations and false starts, the Pennsylvania Convention Center Authority was created to acquire and convert the Reading Terminal into a spectacular entranceway to the new convention center under construction. Philadelphians, with fire in their eyes, immediately demanded assurances that the venerable gustatory jewel under the silent tracks would be part of the rehabilitation plan for the building. It was agreed and construction to revitalize the Market began in the early 1990's. (*Reading Terminal.org*)



The Convention Center

The Pennsylvania Convention Center (PCC) represents the largest public construction project undertaken in the state of Pennsylvania. The Grand Hall and Ballroom occupy the renovated Reading Terminal Trainshed, the oldest surviving single-span arched trainshed roof structure in the world, and the only one of its kind remaining in the United States. The PCC also preserved the Reading Terminal Market on the ground level of the Trainshed, maintaining the continuous use of that location as a market place since 1653. The PCC, located in the heart of downtown Philadelphia, makes this convention center one of the few such major facilities actively integrated into an urban center allowing our visitors access to a host of restaurants, shops, cultural institutions and other downtown amenities.

The exterior of the building reflects the traditional construction materials of the historic Philadelphia streetscape; internally, it combines state-of-the-art-meeting facilities with a hotel-like ambiance. (*Penn CC*)

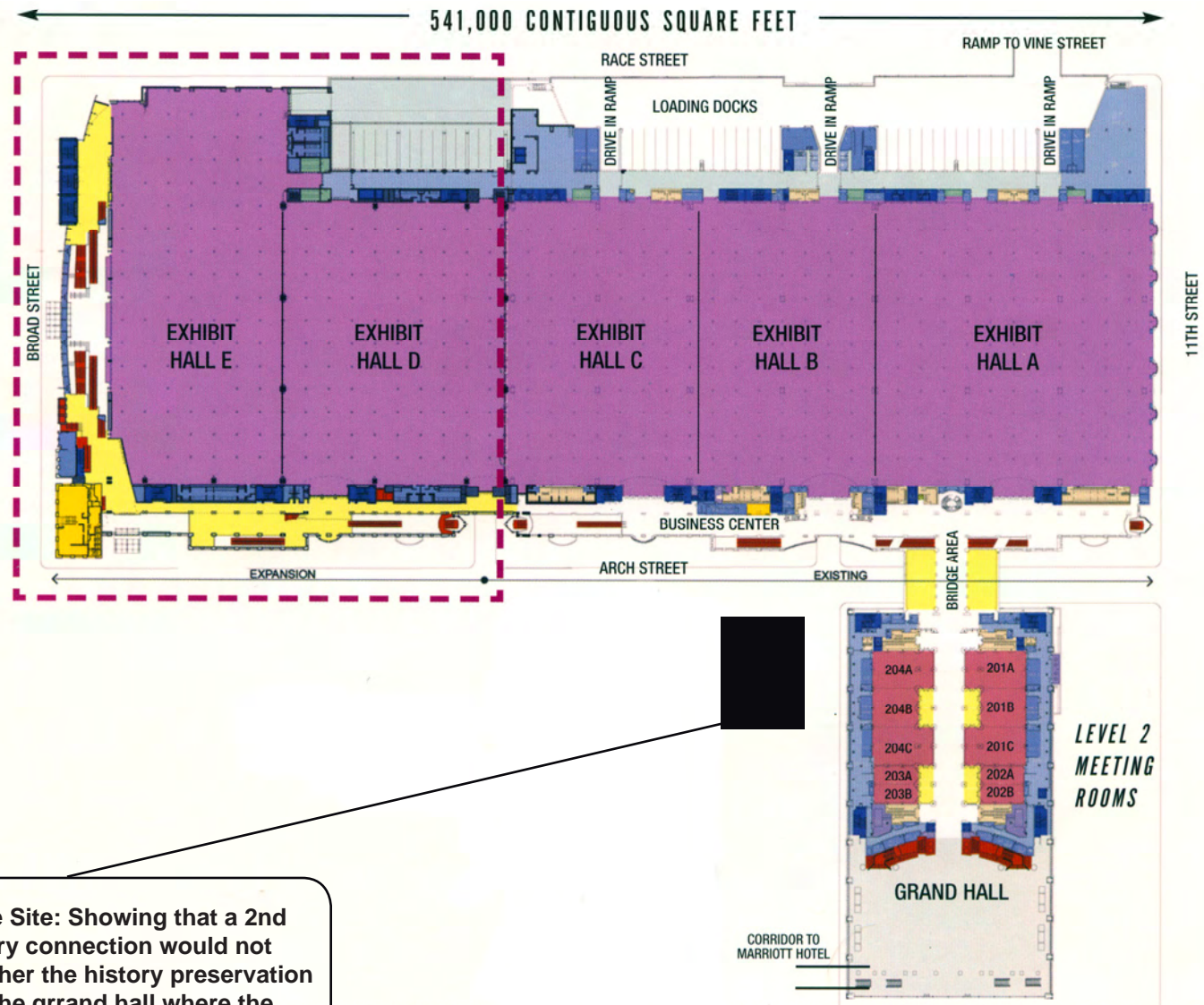


Penn CC.org



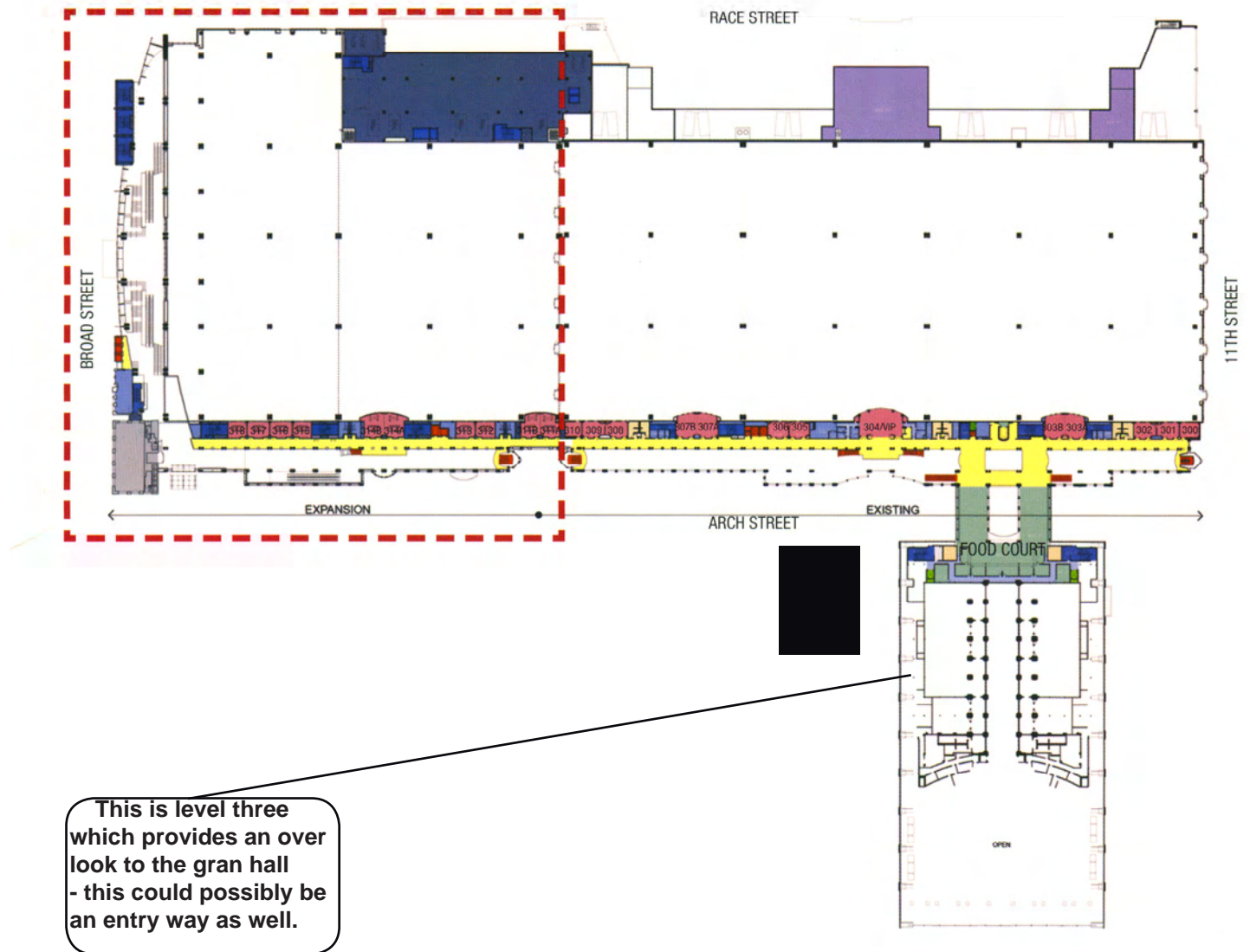
Penn CC.org

Convention Center - LEVEL 2



The Site: Showing that a 2nd story connection would not bother the history preservation of the grand hall where the trains used to come from.

Convention Center - Overlook - LEVEL 3



awakening experience:
amish youth and the search for a modern identity.

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regulatory environment
Zoning + Codes

Zoning

The city shall be divided into the classes of districts described in this title . The districts are located and bounded as shown on the zoning maps adopted by the ordinance of August 10, 1933.

Any such structural extensions or additions shall be in conformity with the area and height regulations of this title for the district where the structure is located. and shall be contained within the boundaries of the lot occupied by the structure .

“Historically certified” property shall be limited to those properties certified as historic pursuant to the requirements.

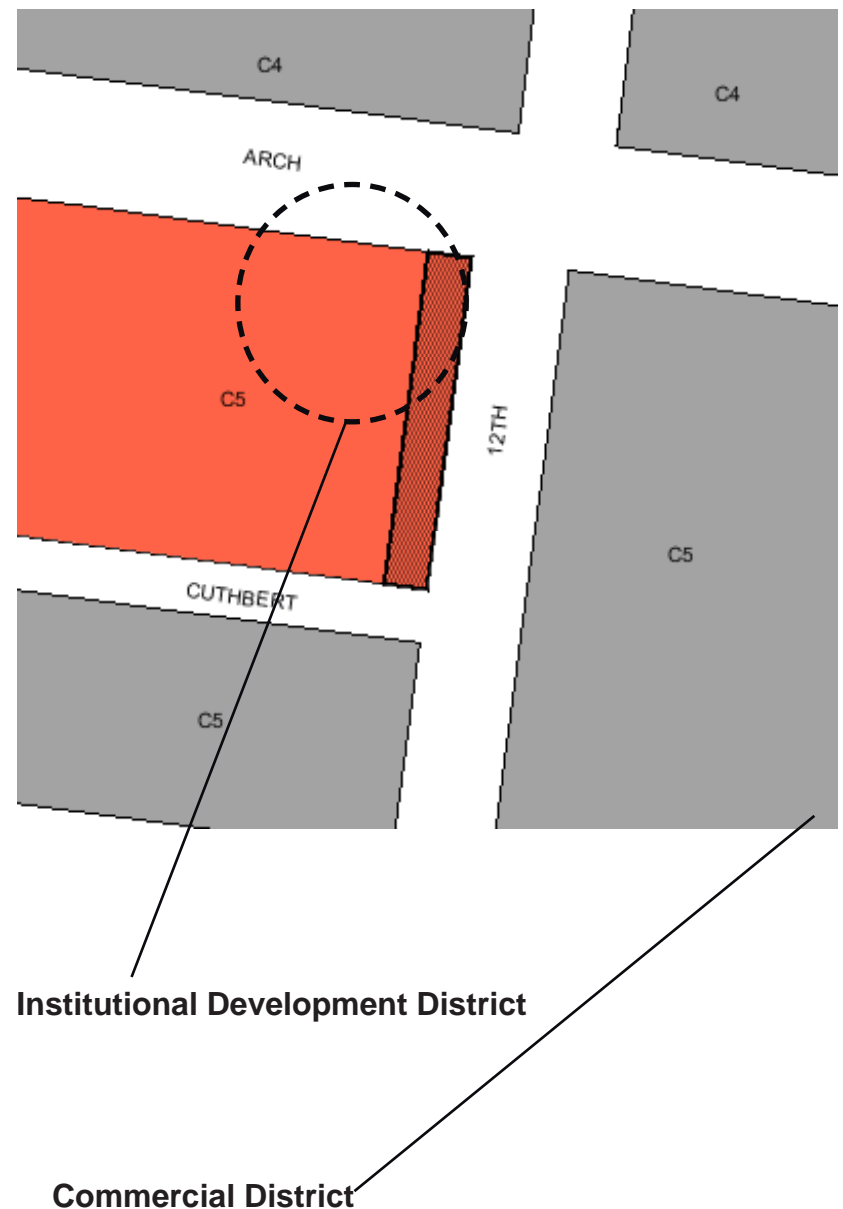
The classes of Districts shall be known as

- (A) Residential Districts
- (B) Commercial Districts
- (C) Industrial Districts
- (D) Recreational Districts
- (E) Trailer Camp Districts
- (F) Sport Stadium Districts
- (G) Institutional Development District

Institutional Development District:

- churches, chapels, convents, monasteries and any other place of worship
- any place of learning

There shall be no height regulations in this district except as height may be limited by the other applicable provisions in this chapter.



Codes

The following are specific codes that apply to my project and the ideas i wish to propose architecturally.

Chapter 11-200 Openings +Excavtions on the streets.

(1) no person shall make any opening or tunnel in, or break or remove any pavement of, any part of any street except pursuant to the provisions of this title or as otherwise specifically provided.

Chapter 11-4004 City Planning

(1) minimun street width shall conform to original street widths

Chapter 11-500

(1) no contract for grading, drainage, curbing, paving, or any other municipal work or improvement on any street, court, or alley shall be entered into unless such street, court or alley has been properly dedicated or opened to the use of the public.

(2) the sidewalks of all the public streets, and the roadways and sidewalks of all private streets, shall be graded, curbed, paved and kept in repair at the expense of the owners of the land fronting thereon, except as otherwise provided.

Code Definitions:

“Active Space” - Space which provides for public activity at the ground floor of the building.

“Alley” A common right-of-way shared by 3 or more attributing landowners.

“Connector Space” a Public space within a lot which may be open or enclosed and which is designed or intended to be used by the public to pass from or through the lot to a public sidewalk, a public transit course or station.

“Court” - an open area other than a front yard, side yard or rear yard on the same lot with a building.

“Inner Court” A court which does not extend to the street, alley or yard.

amish youth and the search for a modern identity.
awakening experience:

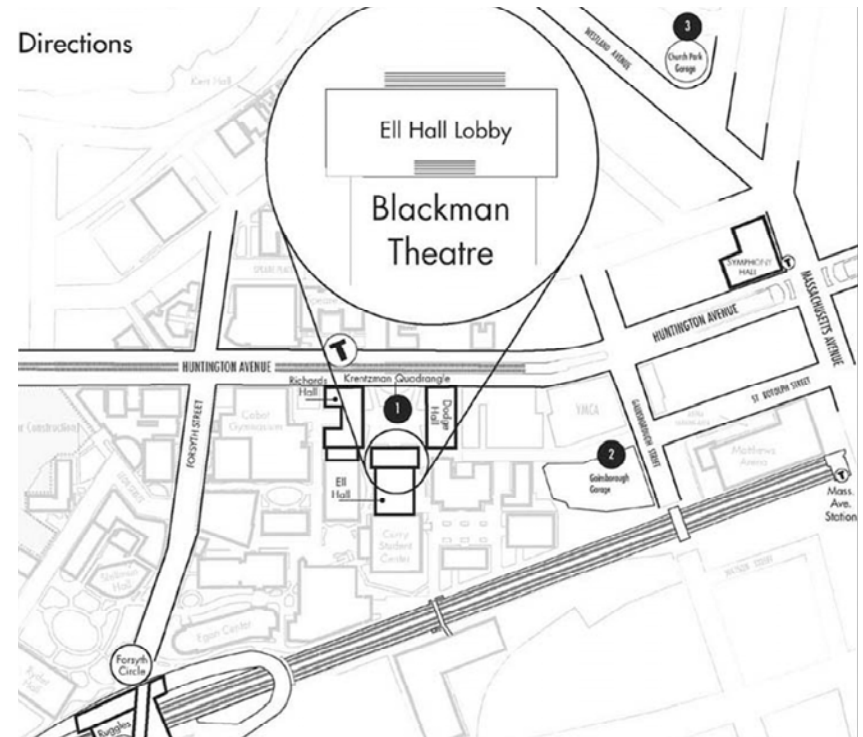
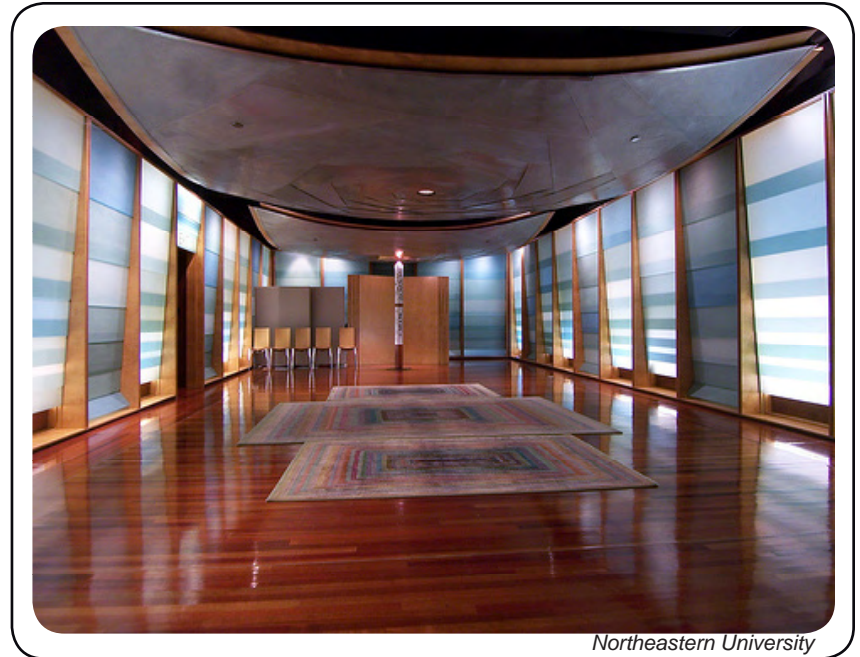
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precedent analyses:
A Center for Interfaith.

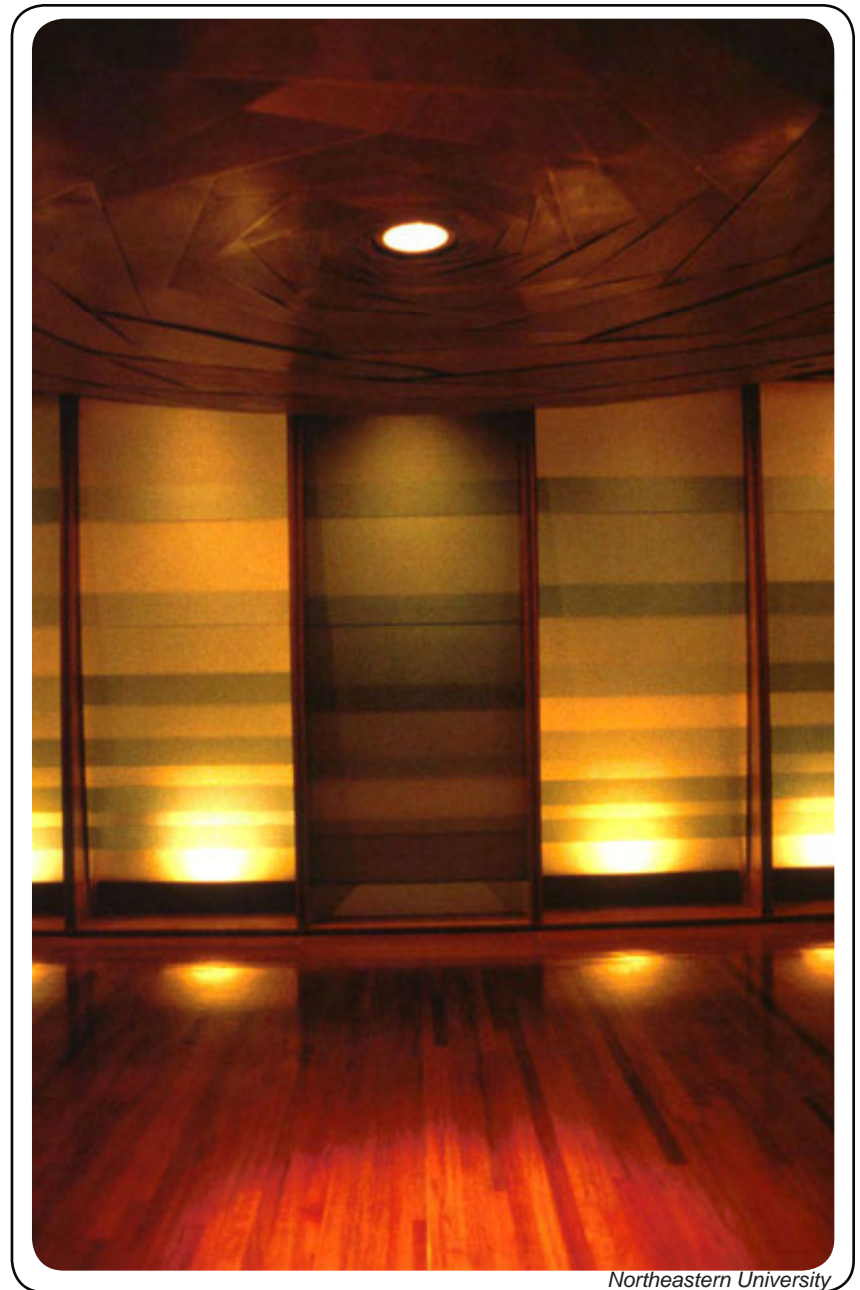
'An Interfaith Spiritual Center'

Northeastern University, Boston, MA

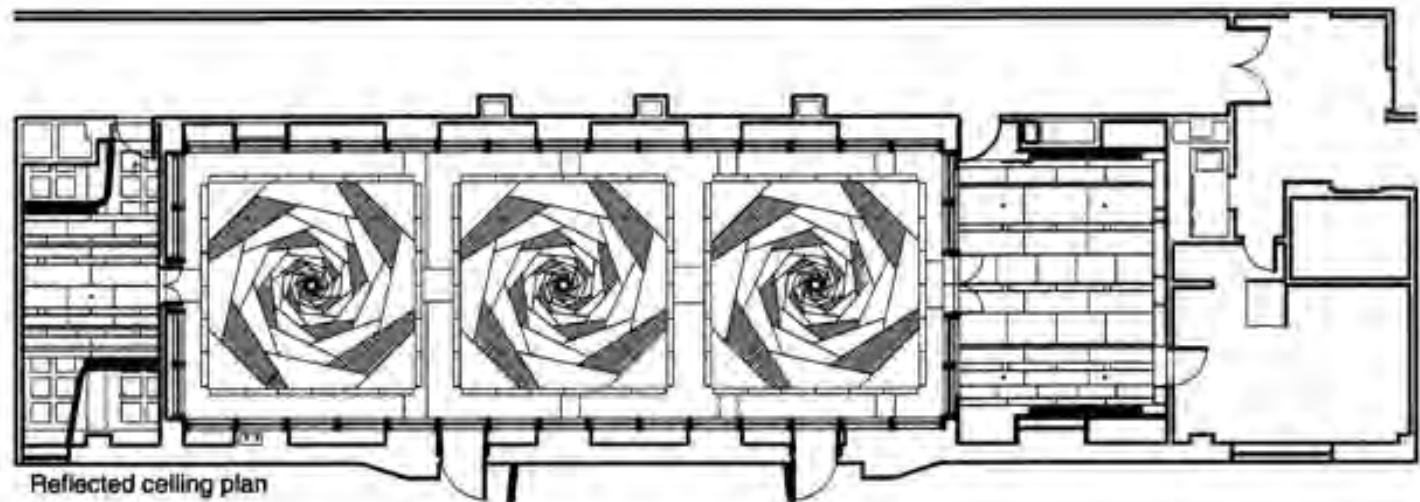
A spiritual centre located on the second floor of the Ell Centre of Northeastern University. Divided into three areas - two antechambers and the prayer hall - it provides a flexible and neutral common space for the specific requirements of distinct religious faiths. The walls are lined with a layered glass curtain-wall, allowing different lighting schemes that create various ambiances.



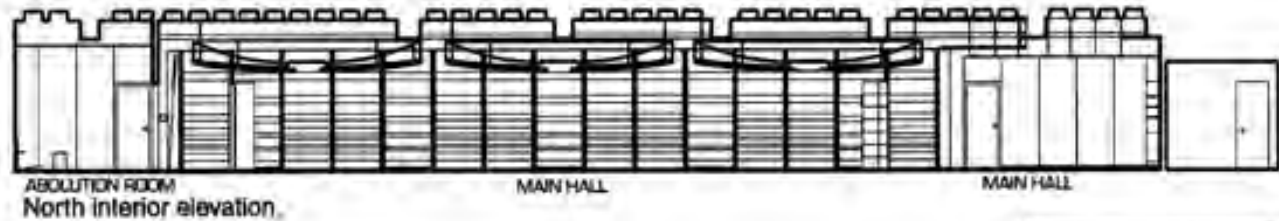
The award-winning Sacred Space is utilized for a broad range of puposes including student events, worship services, interfaith dialogues, meditation and yoga classes, and weddings. In addition to hosting both weekly groups and special events, the Space is frequently open for individuals to use on a walk-in basis for private prayer, meditation and peaceful time.



Adjoining the Sacred Space east entrance is the Reflection Room, an intimate library and reception/meeting space where small groups can gather to share their faith, listen and learn, or join discussions. Reference books from various faith traditions are provided, and individuals are welcome to use this area for study and spiritual reading.



Reflected ceiling plan



ABOLITION ROOM
North interior elevation

MAIN HALL

MAIN HALL

20'/6m

Northeastern University



PROGRAM

The Sacred Space

Capacity- 120

Features- The Space is normally left empty with area carpets. 120 chairs, a movable table/altar and lectern/pulpit, 30 yoga mats, and 40 meditation cushions are available by request.

Additional features- adjustable dimmers in the back-lit glass panel walls and overhead spotlights allow for a variety of moods. Acoustics are excellent and rarely require a microphone, although an amplification system is available.

Location- 200 Ell Hall

The Reflection Room

Capacity- Stand-up reception 30, round-table meeting 10

Features- The Reflection Room has a conference table, as well as a comfortable sitting space with cushioned chairs. Ample side tables can accommodate food.

Additional features- Small reference library on built-in shelves

Location- East entrance of the Sacred Space, 201 Ell Hall

The Ablution and Private Prayer/Meditation area

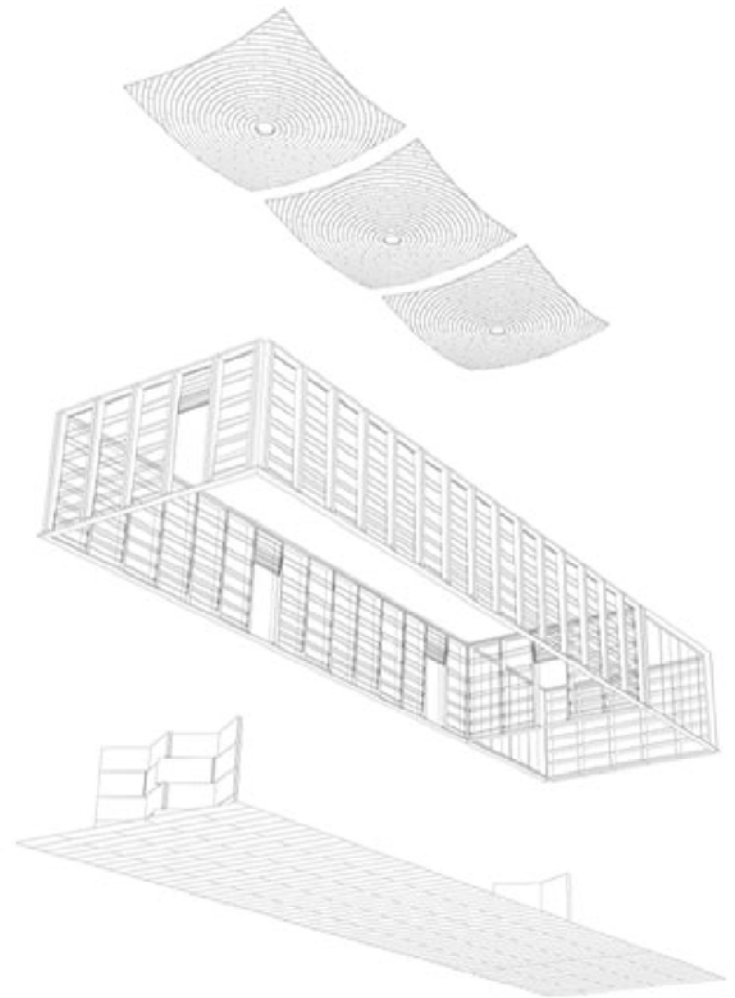
Capacity- 5

Features- The Ablution Area features a low stainless-steel sink with several water faucets, which allows for ablution at foot level.

Additional features- A curtained and carpeted area adjacent to the sink accommodates 1-5 people for private prayer or meditation. This area is especially useful for those wishing to pray while the Sacred Space is in use.

Location- West entrance of the Sacred Space, 200 Ell Hall

Northeastern University



Northeastern University



Northeastern University

The Spiritual Life Center is Dedicated to:

- . Serve, support, nurture and celebrate the spiritual & religious well-being of all.
- . Build awareness of the role and importance of spirituality.
- . Support the needs of the community by offering: accessible, appropriate worship and meeting space; spiritual resources and educational materials; and a strong diverse team of staff and chaplains.
- . Offer programs that foster: deeper spiritual understanding; healthy religious practice; reflection on ethical decision-making; and organic integration of spiritual wellness into ones' daily life and work.
- . Encourage an overall vision that institutionally honors the spiritual well-being of all those in its campus community, neighborhood community, and world community.
- . Build a campus atmosphere of active interfaith dialogue and cooperative engagement among faith groups that promotes understanding and respect among individuals, as well as a healthy commitment to one's own faith.
- . Help improve the overall breadth of opportunity and quality of life for students.
- . Foster a program of social action and volunteerism in the community, which is informed at its root by spiritual values and imperatives.
- . Support, embrace and respect the richness of diversity on all levels, including for those among and within faith traditions; those who are marginalized within their faith communities; and those who hold to no particular spiritual tradition. *Northeastern University*



Northeastern University

‘A Youth Development Center’

Michael Willis Architects Youth Development Center, Transformed a vacant building at 88th Avenue and MacArthur Boulevard in Oakland, into a multi-agency center that serves the youth and families of Oakland. The 25,000 square foot center will offer a variety of services to encourage healthier lifestyles, foster achievement and leadership, and surround the youth and community with a positive influential environment. Facilities at the center include classrooms accommodating school based programs. These programs include computer learning, painting and sculpture, computer graphics, and physical arts, a laboratory and pharmacy, meeting rooms and offices for staff, a “Cyber-Café” that will provide internet access in a café like environment, and the “Living Room” and little theatre, an open hangout for the youth and community to be together.

To confirm that the existing building was salvageable and capable of being transformed into the multi-functional center the city envisioned, Michael Willis Architects performed a feasibility study. The next step involved developing a concept of which services would be provided. Michael Willis Architects is in the design development stage of transforming this vision to a layout that will not only accommodate the variety of services and environment types to be included under one roof, but making this building physically stand out as a “vital contribution to the social and economic enhancement of the community”. MWA is proposing to reface the building, from the side street to the more prominent, MacArthur Boulevard, which will draw clients to the facility.

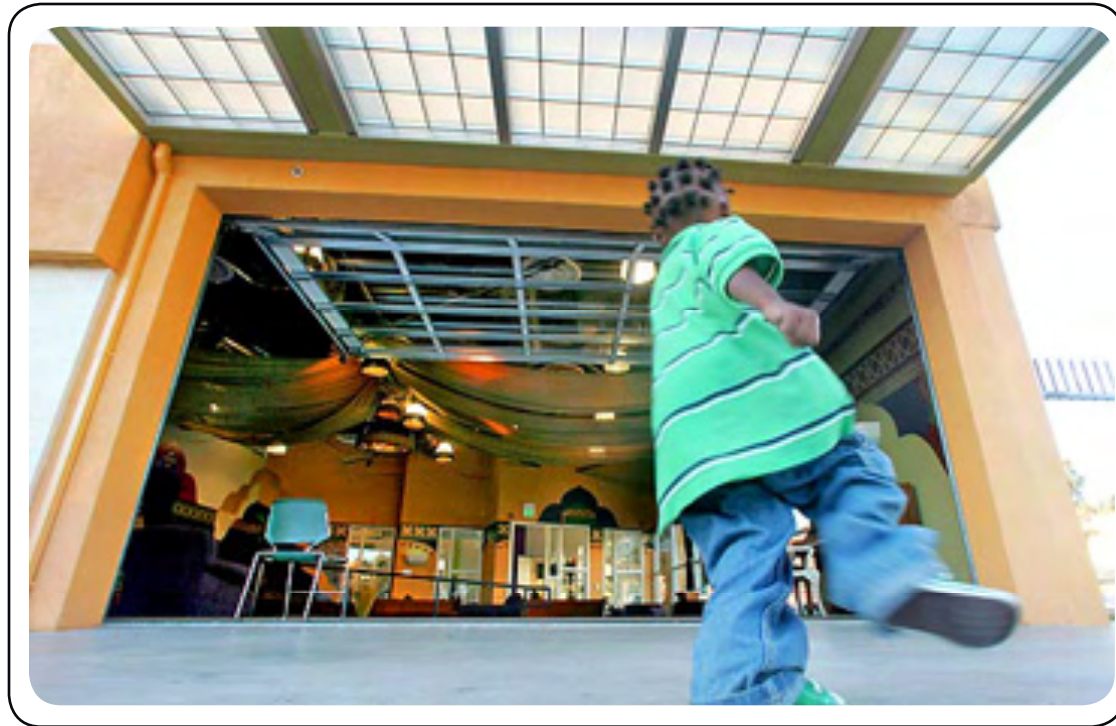
Overall i really admire the program of the building and capabilities. Its fuction is serving the community and reeally building up the youth morality in the area.



michaelwillisarchitects.com



michaelwillisarchitects.com



michaelwillisarchitects.com

Attractive front entrance- Welcoming.

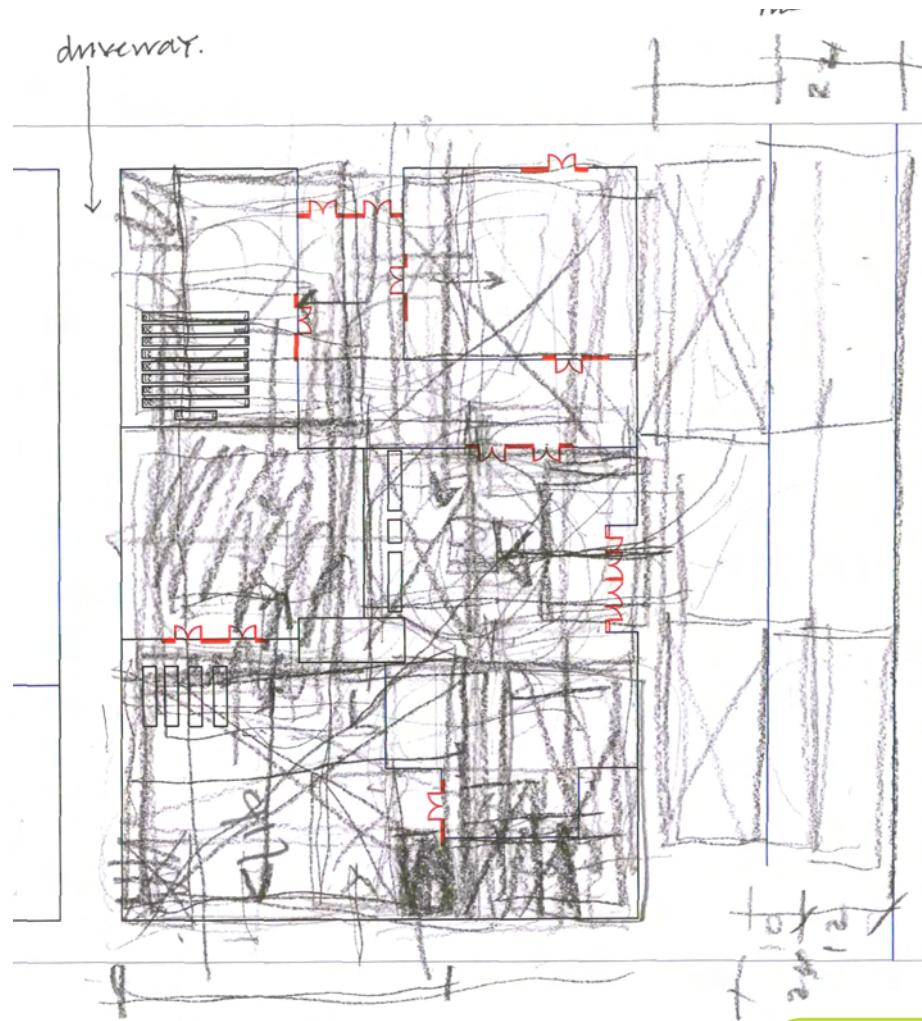




Images before Construction





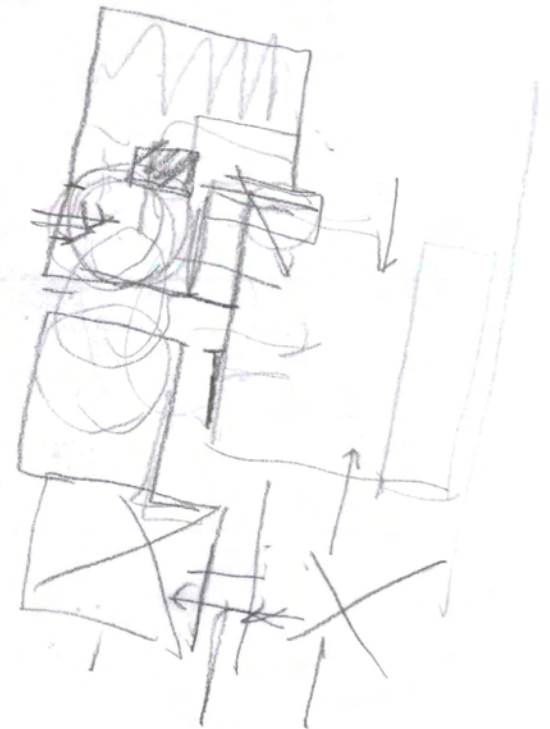
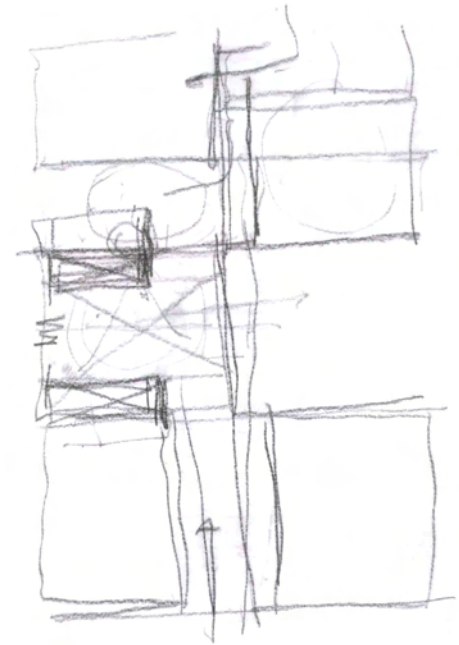
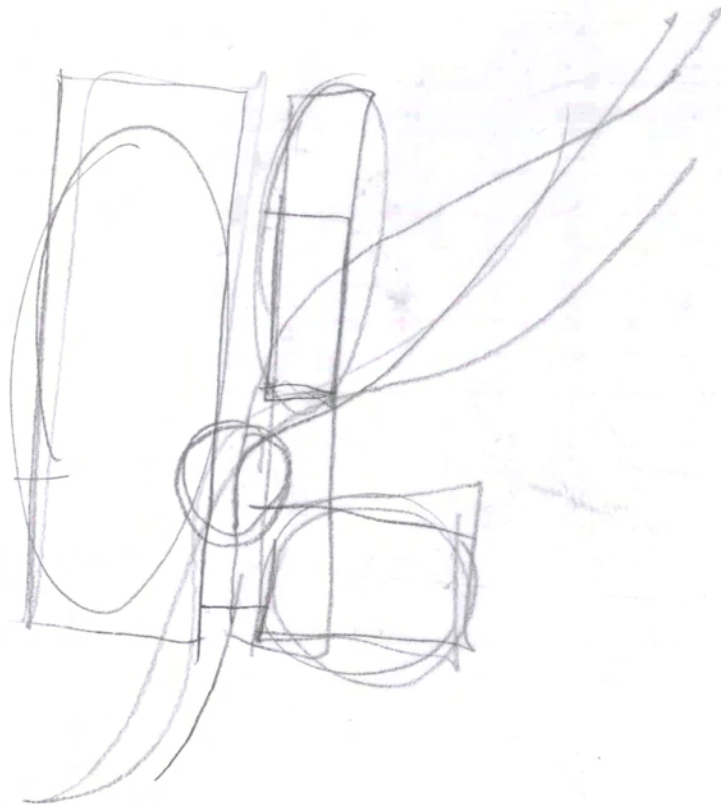


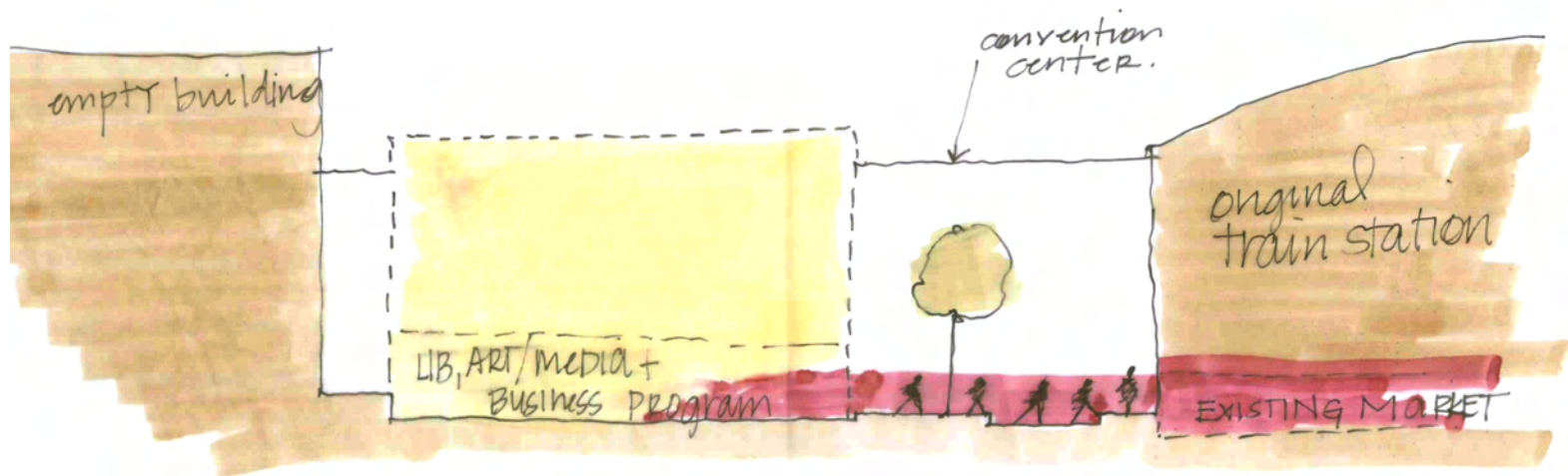
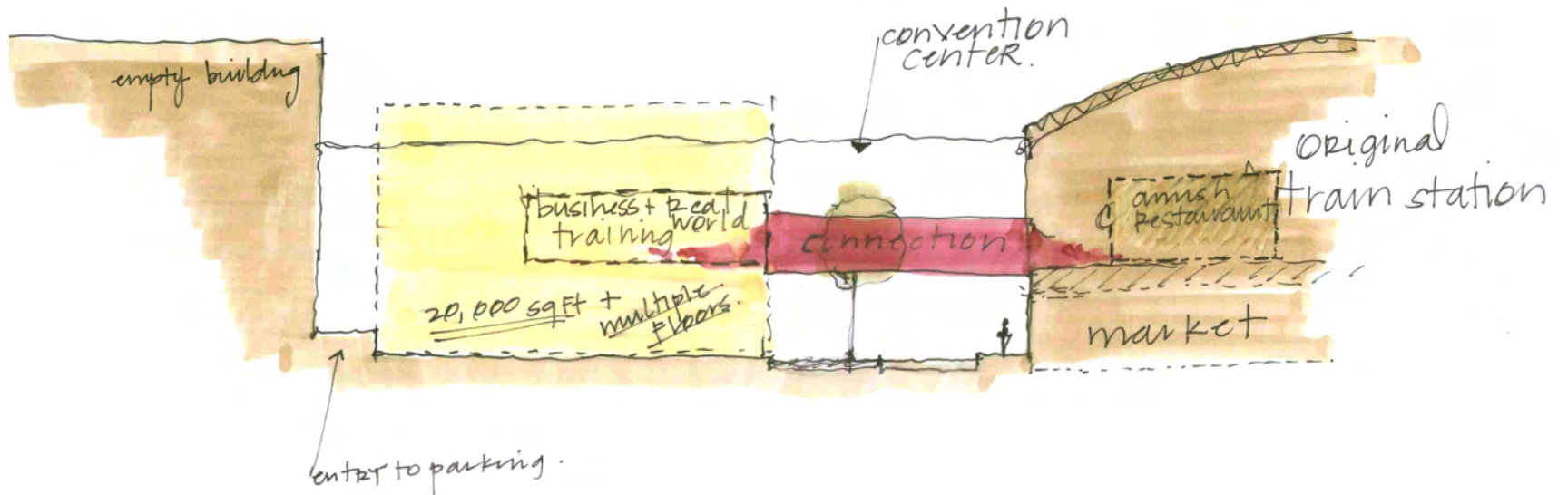
the process:
Designing + Sketches.

Preliminary Sketches

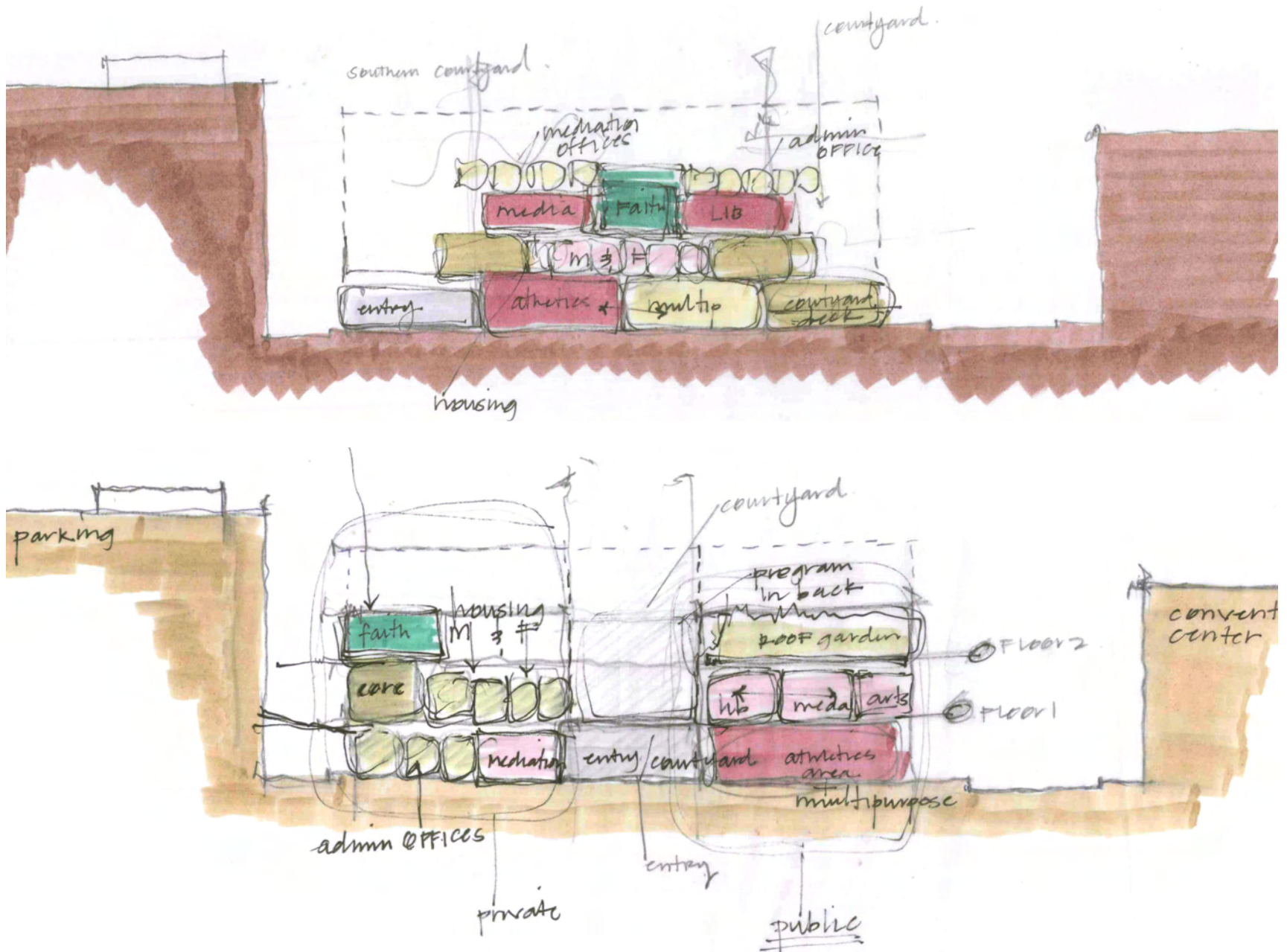
Beginning to think about
circulation
program
direction

.



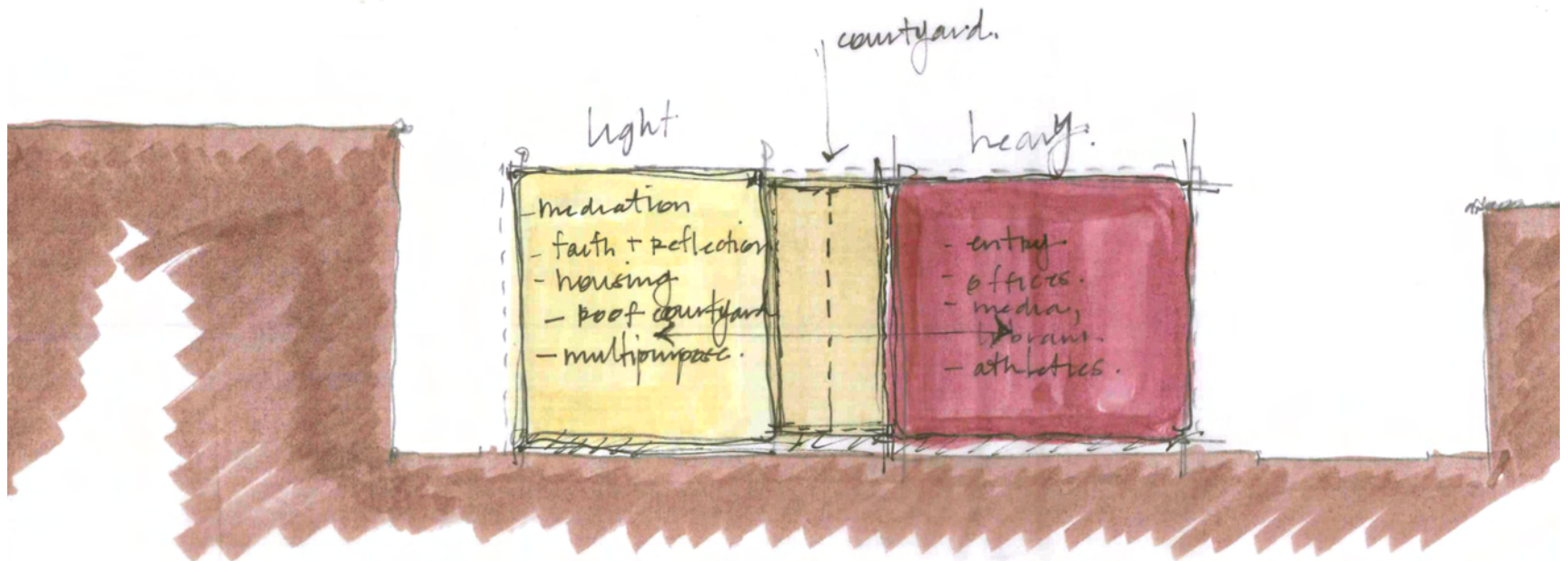


Different methods of connection to the Market

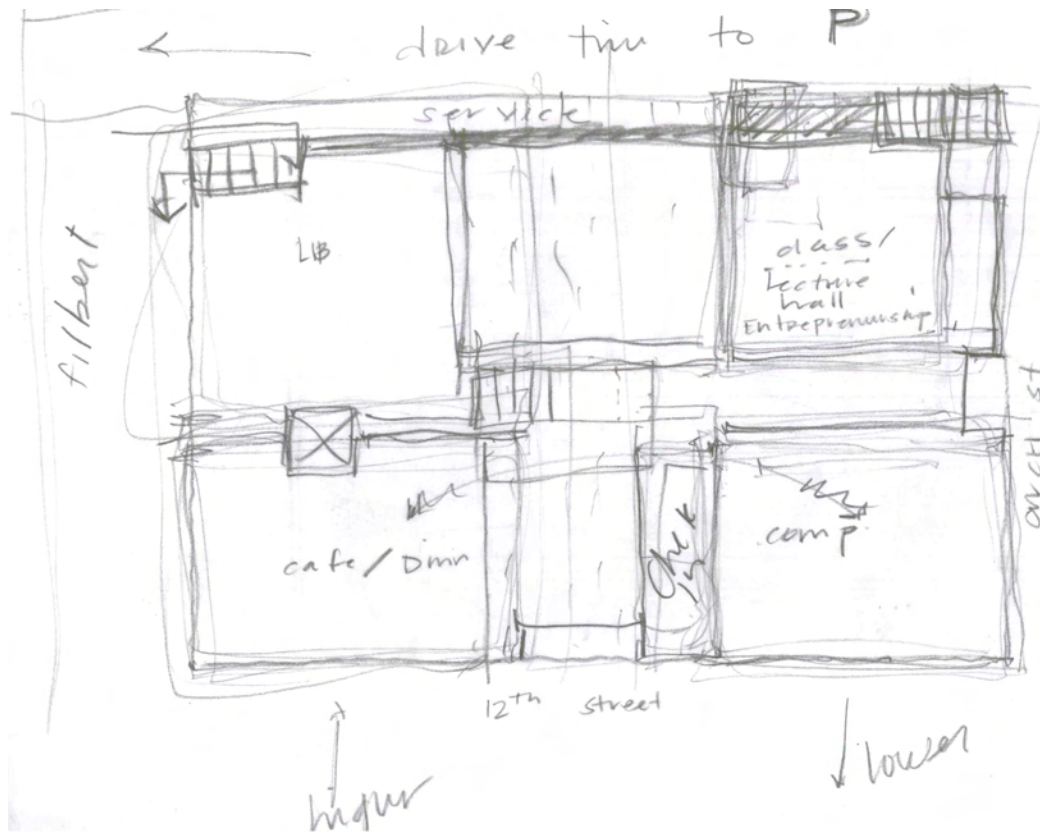


Different ideas expressed sectionally through program and level height

Layering.

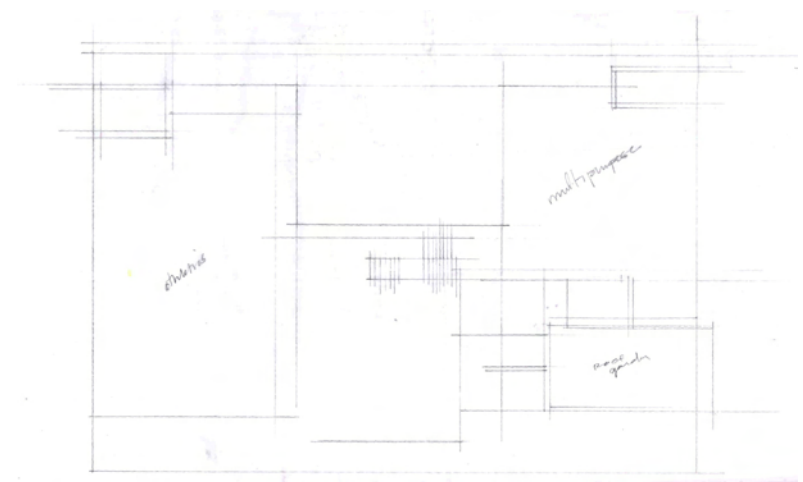
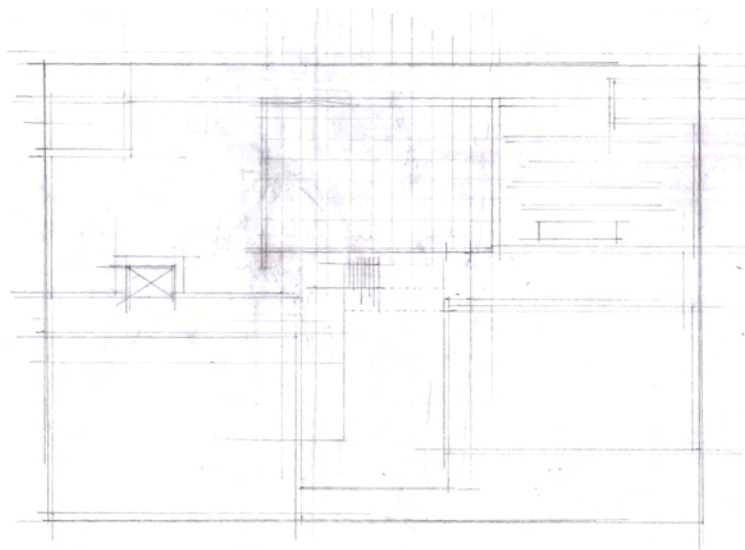


The idea that sectionally and programatically the square footage fits the site.



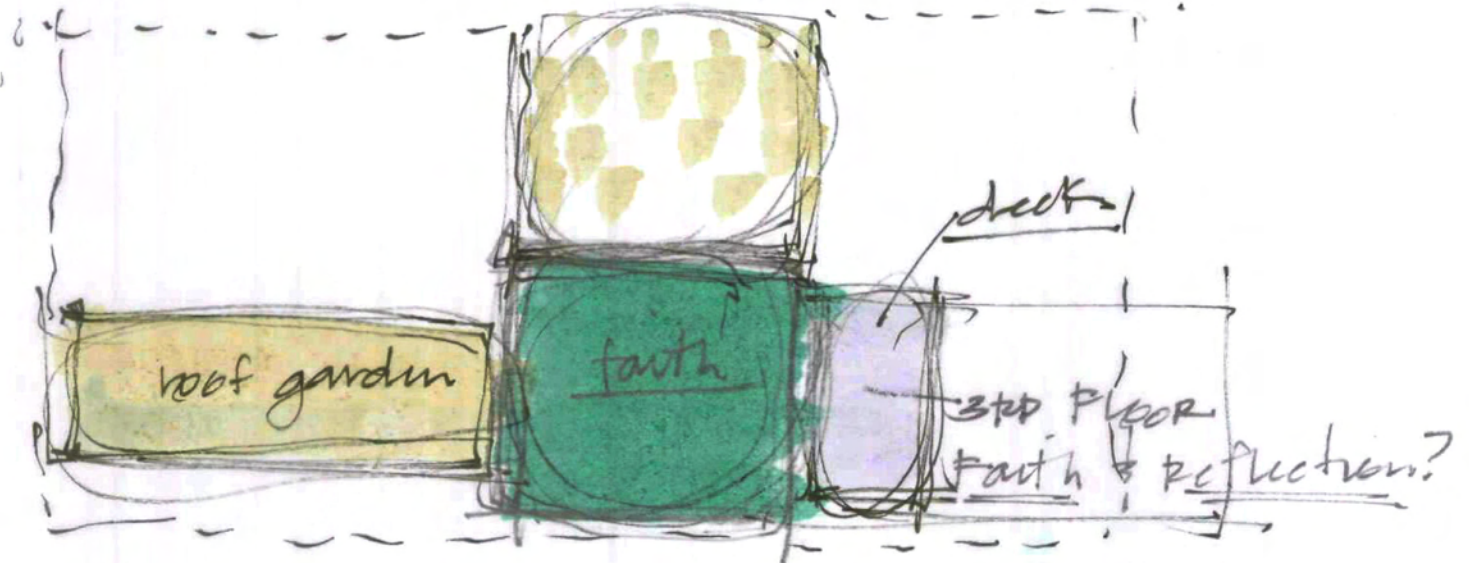
Beginning Sketches of Floor Plans and Program.

Process Plans

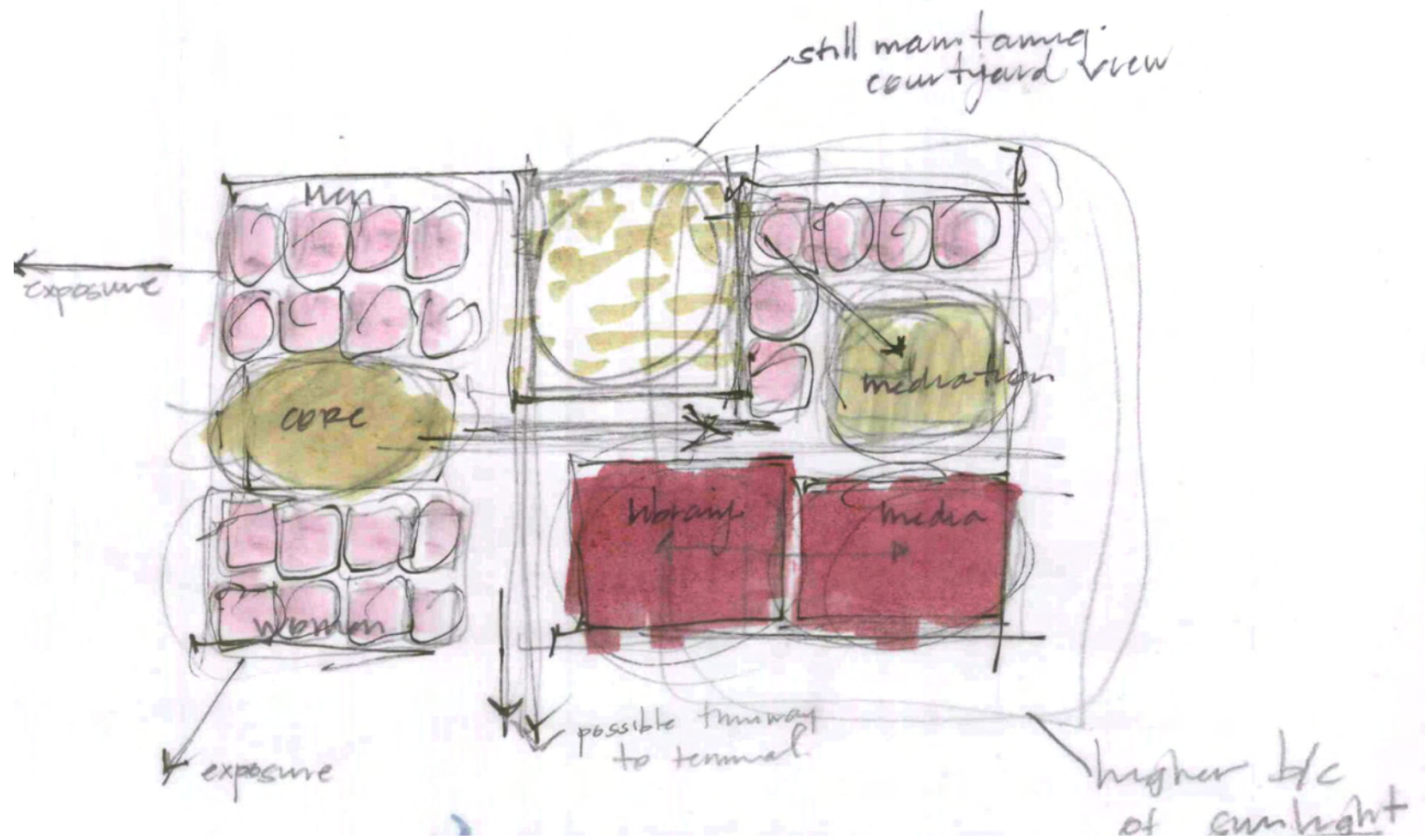


program still thinking
about...

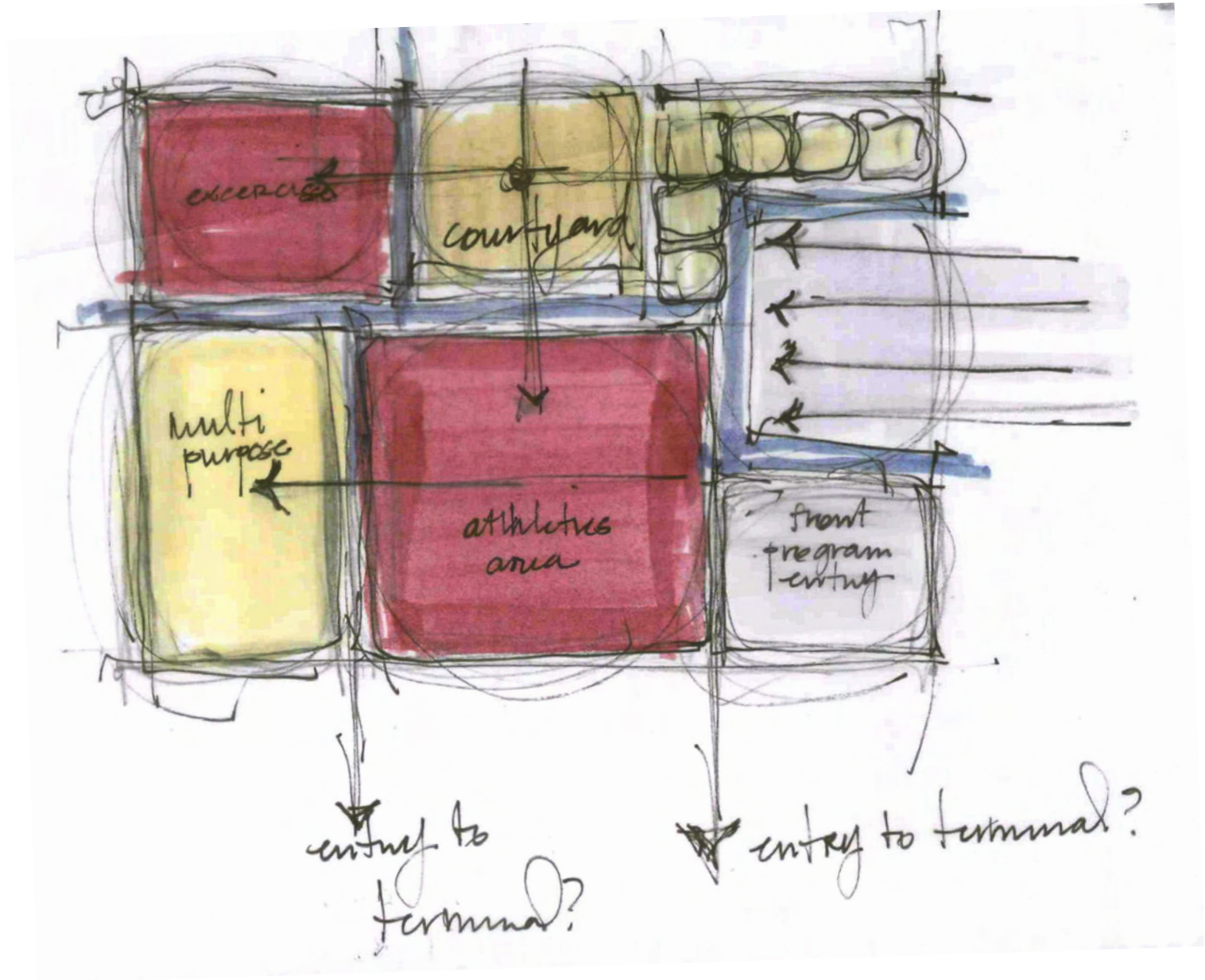
— class poems? — multipurpose?



Top Floor Program

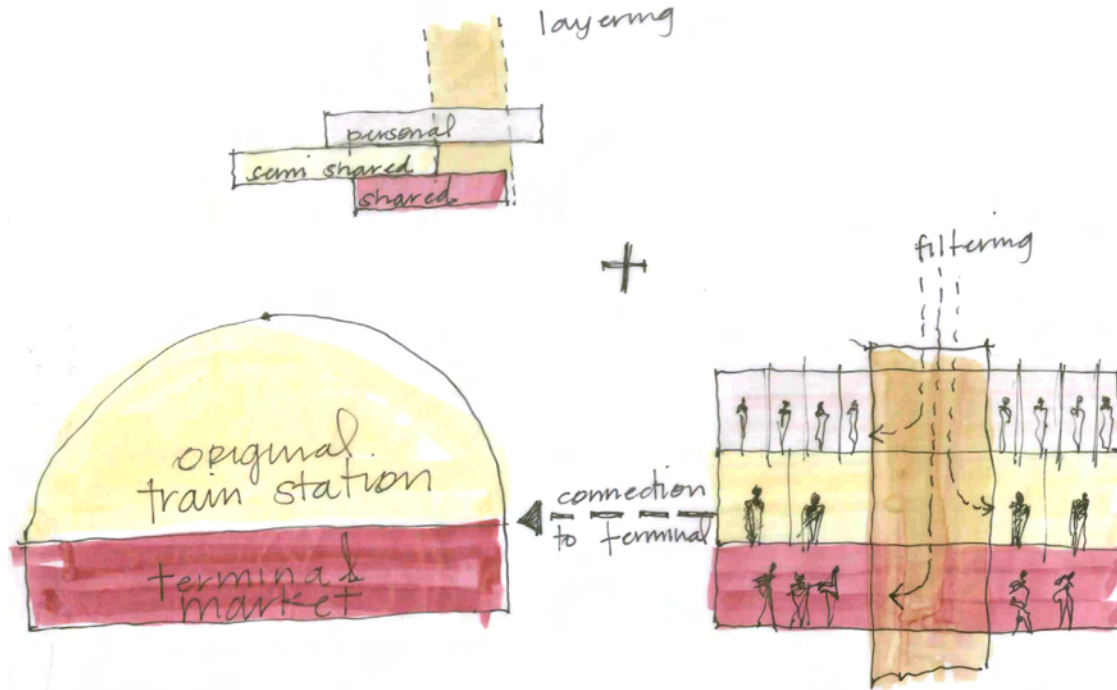


Middle Level Program

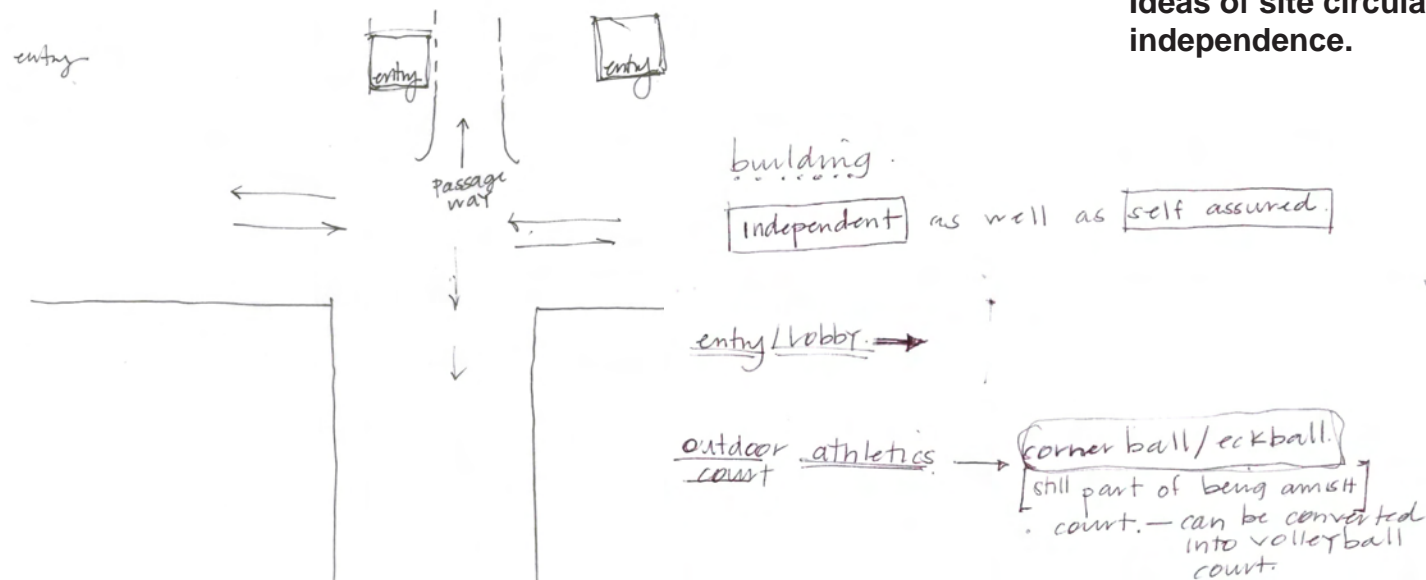


Entry level floor plan.

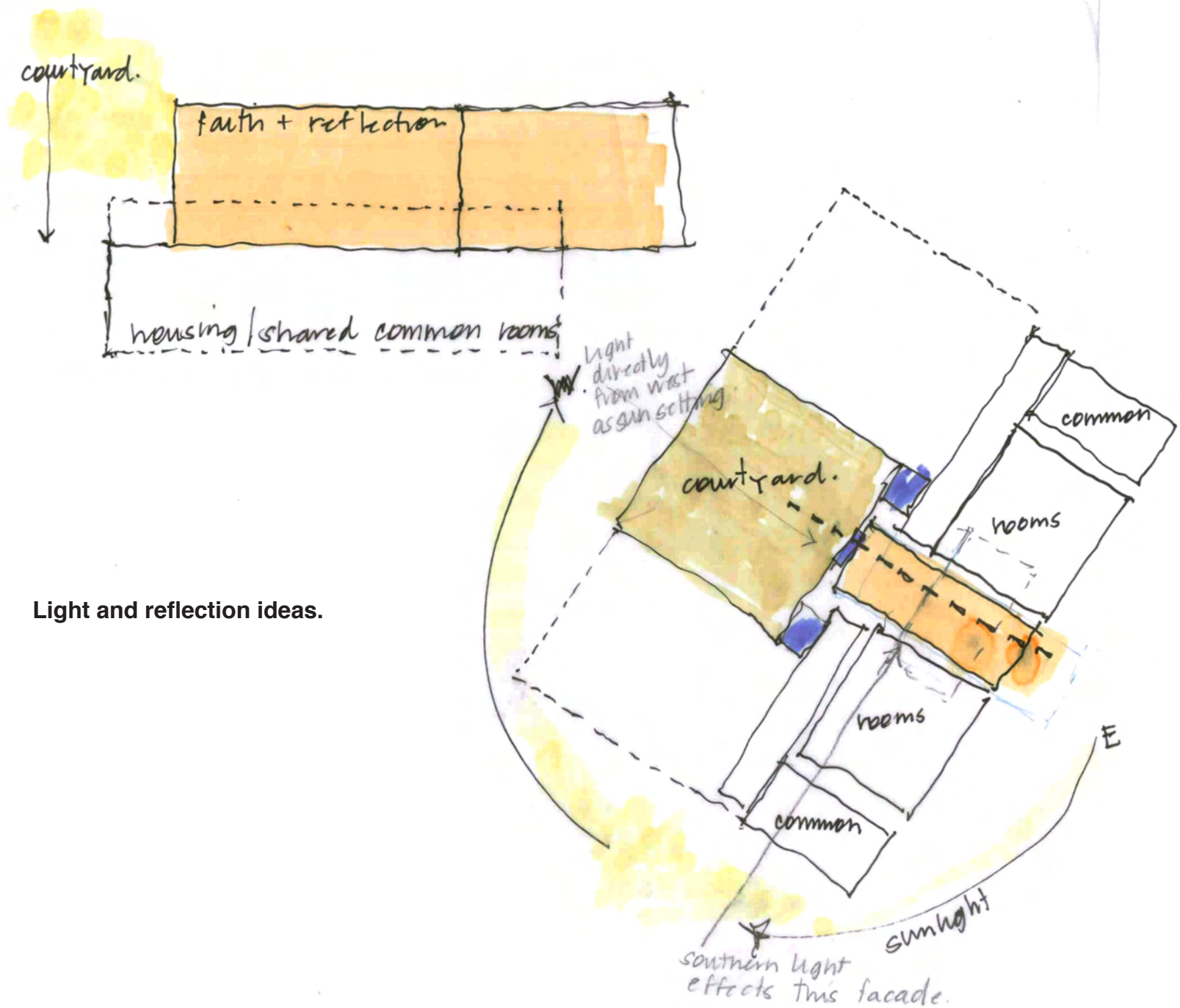
scheme 1. = layering by shared + non shared spaces.
held together by a core courtyard.



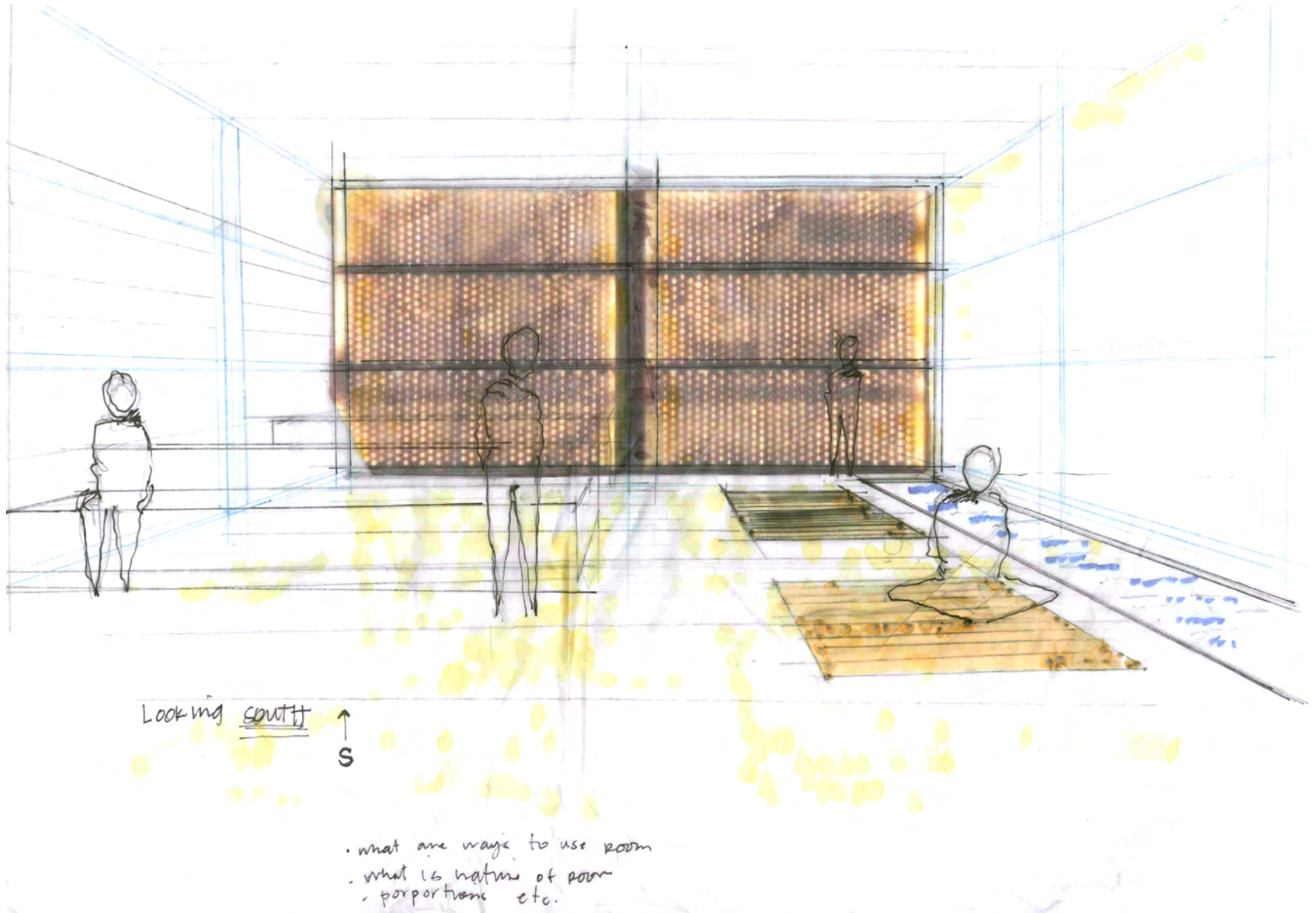
The relation of program in the youth center to the program in the market in addition to the layering effect of personal, shared and semi-shared spaces.



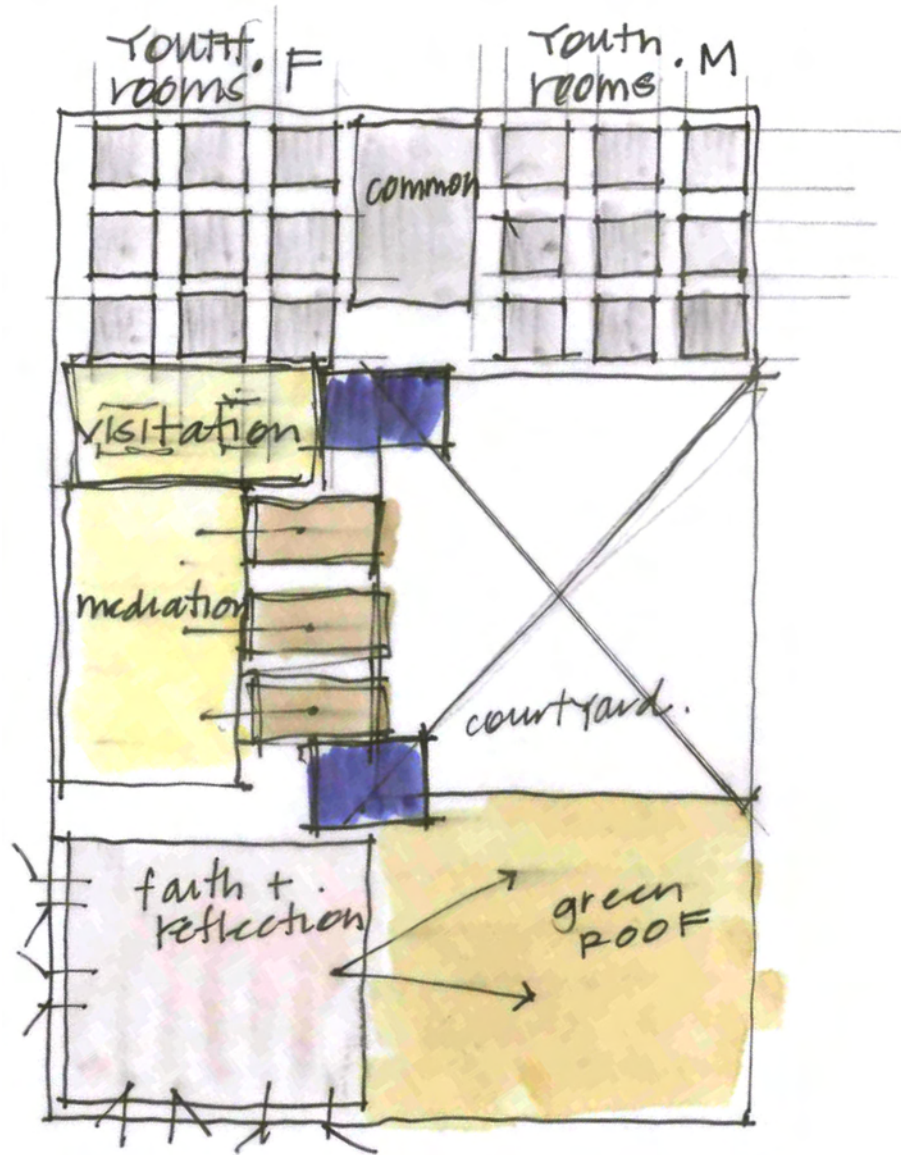
Ideas of site circulation and building independence.



Light and reflection ideas.



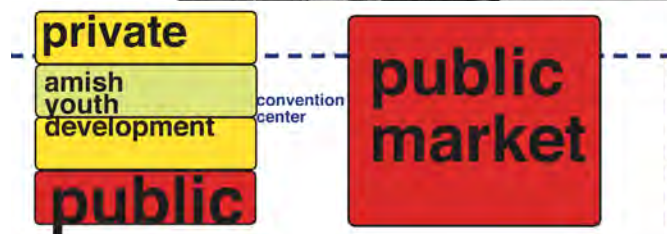
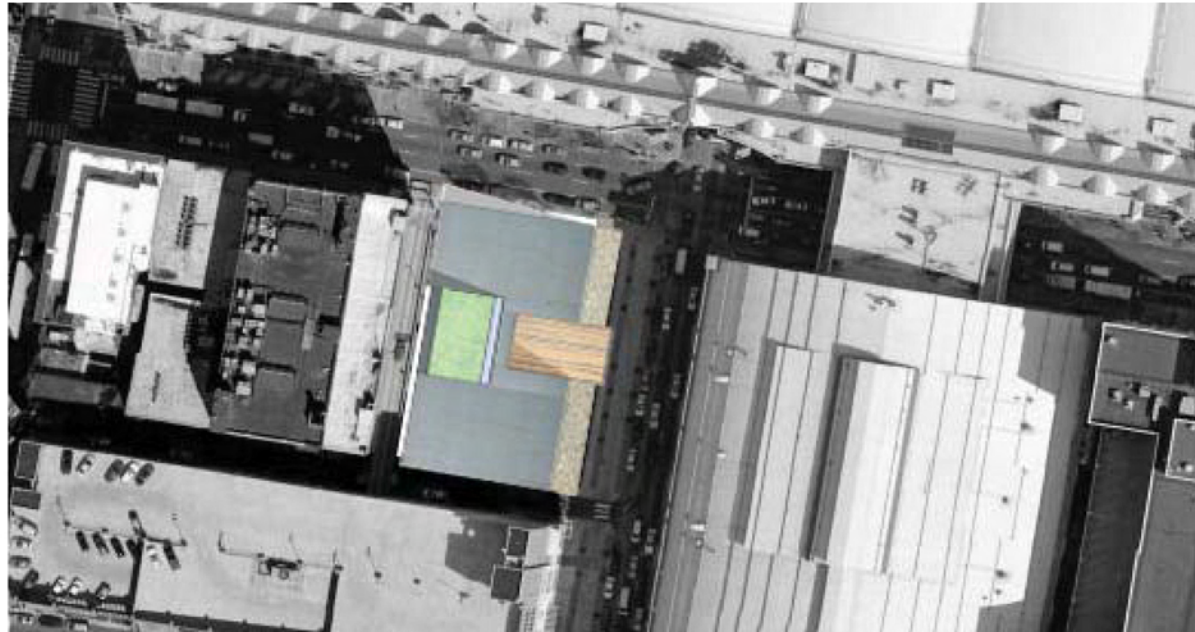
The immediate feeling when entering the reflection area



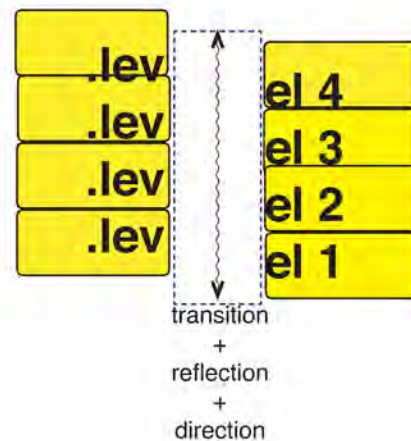


awakening experience : AMISH YOUTH AND THE SEARCH FOR A MODERN IDENTITY

independent project:
Technical Drawings.



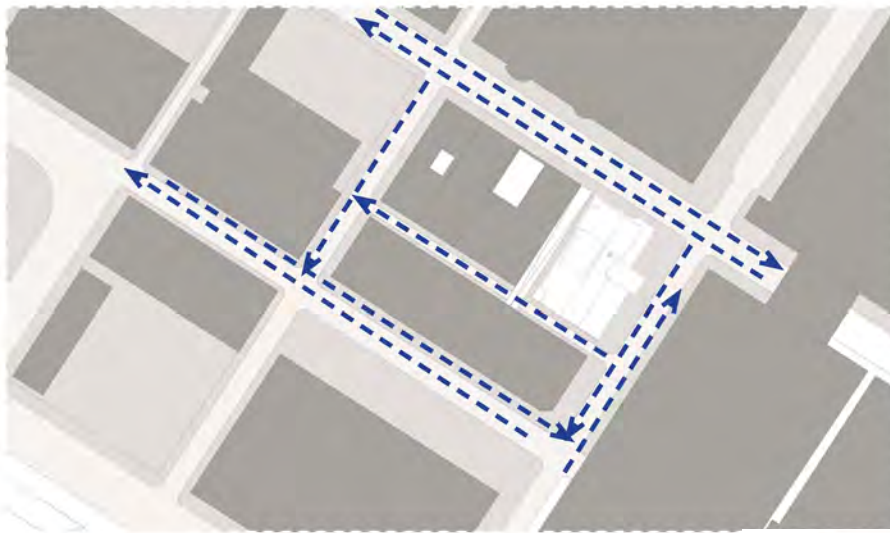
a sectional diagram explaining the public relation and the ground floor level becoming the gate to the outside modern world.



a cross sectional diagram- explaining how the center becomes the core representation for transition, reflection and direction.



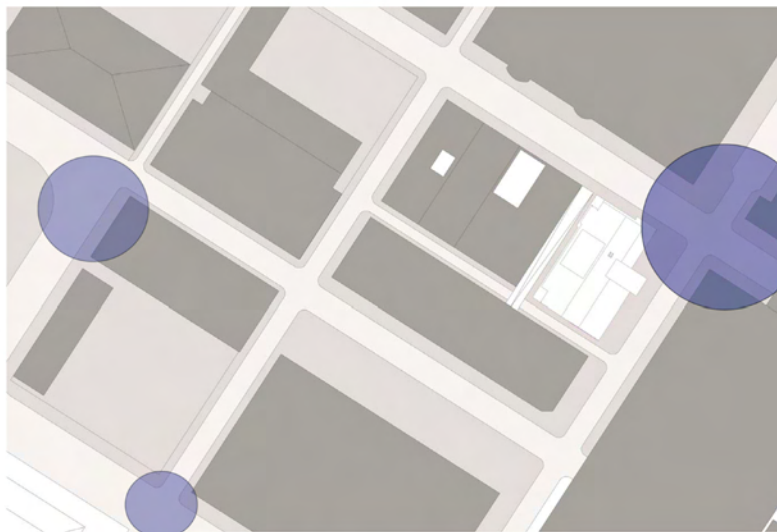
figure ground:
density and a strong presence of community



site circulation



surrounding program

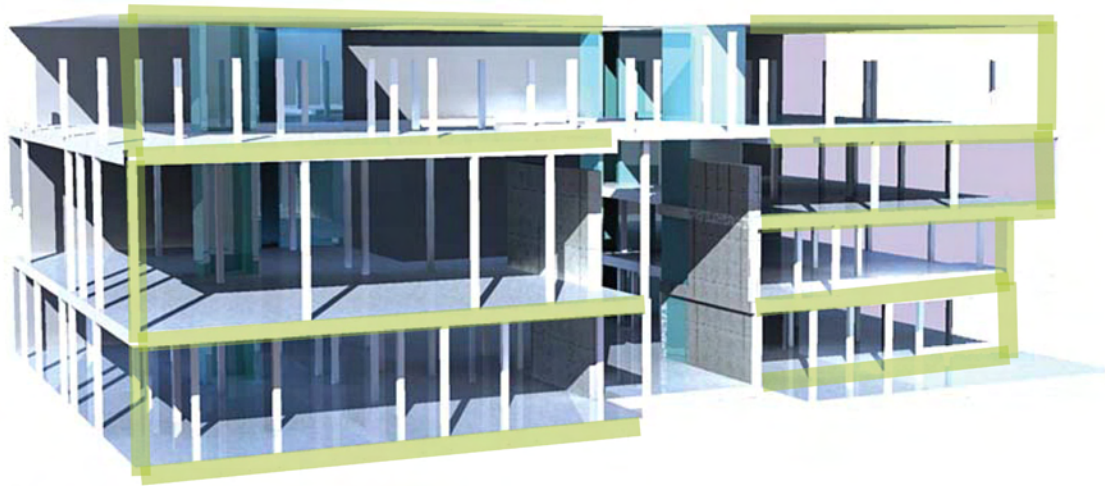


high traffic areas



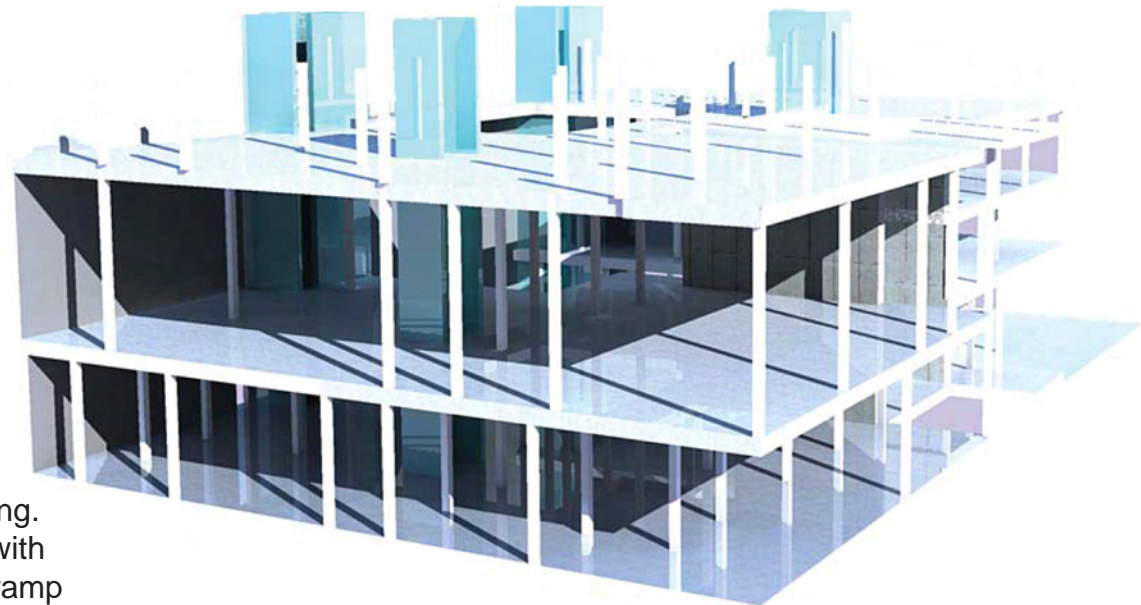
existing site:

an experiential hub [convention center + reading terminal market]

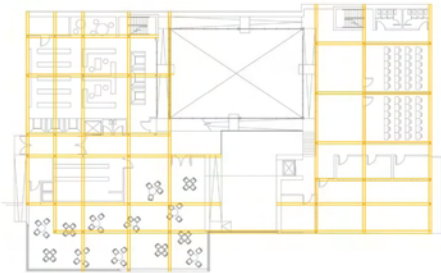
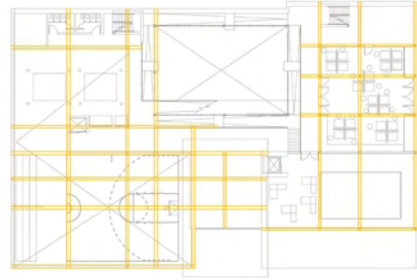
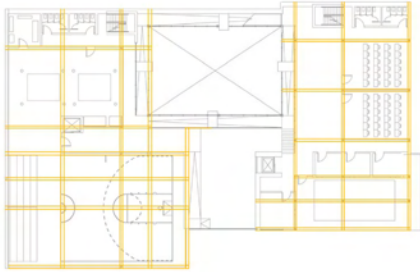
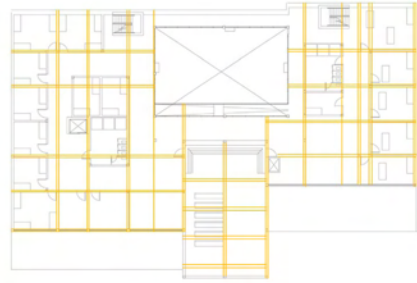
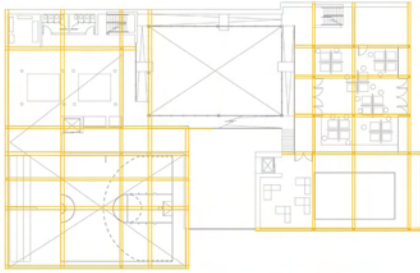


parti

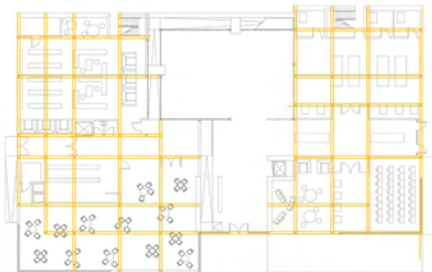
This Parti Diagram represents my original idea of the “two paths” or choice to leave or to stay that are bridged together through offset levels inside the building creating an experience on each level.



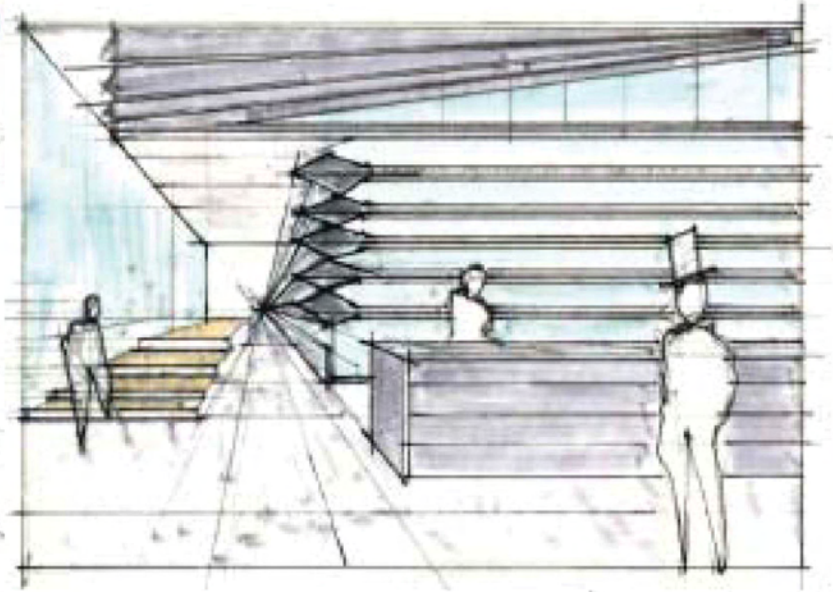
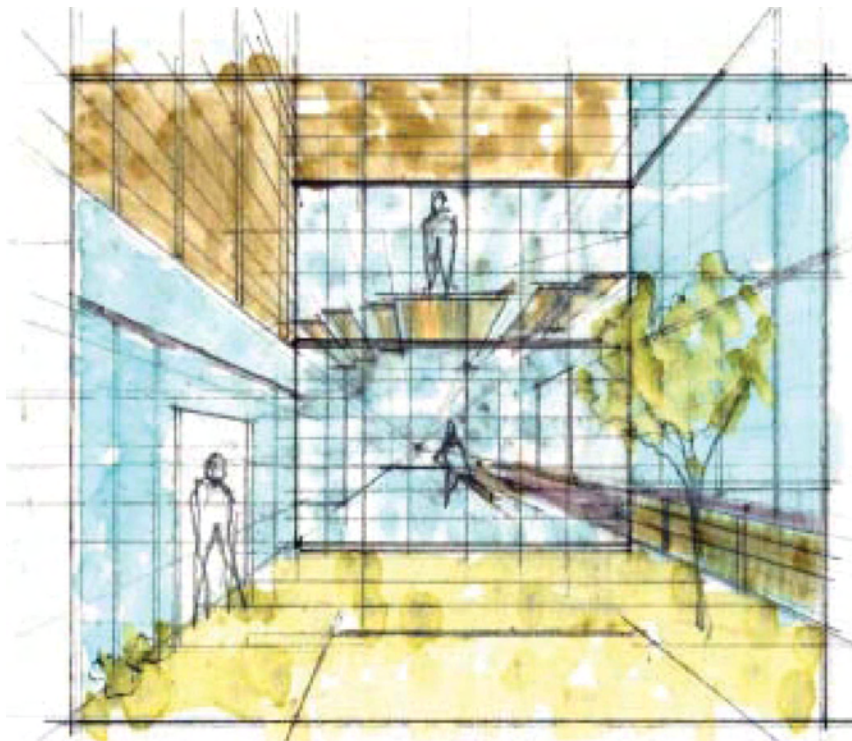
A diagram showing us the main egress and structure of the building. A typical grid system plan along with 4 stairwells used for egress and ramp systems for regular circulation. egress + structure



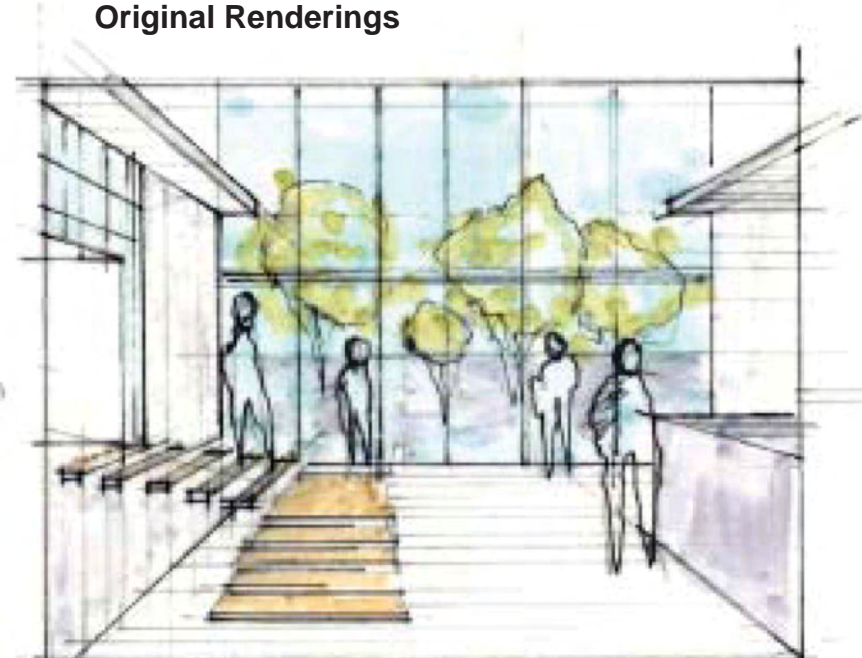
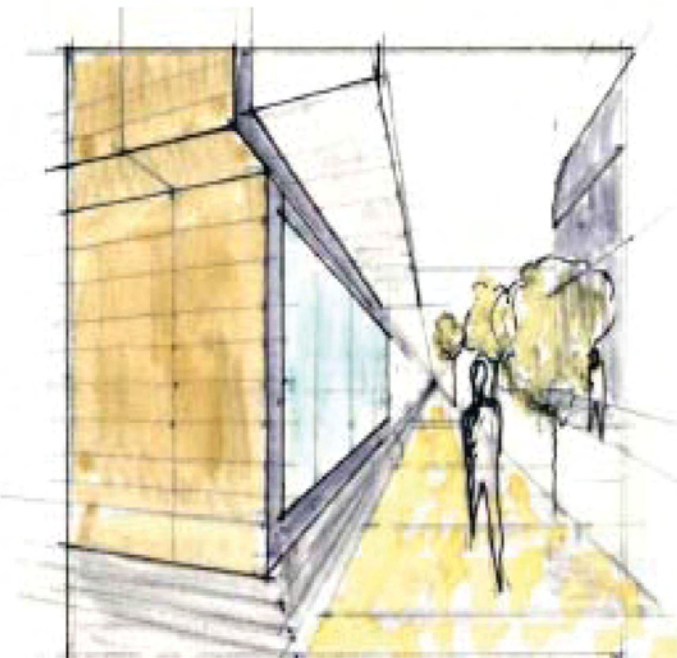
These Diagrams explain the structural grid that continues throughout the building on each floor. Column sizes are 2x2 steel tube columns and girders @ 16' o.c.



structural diagrams:



Original Renderings



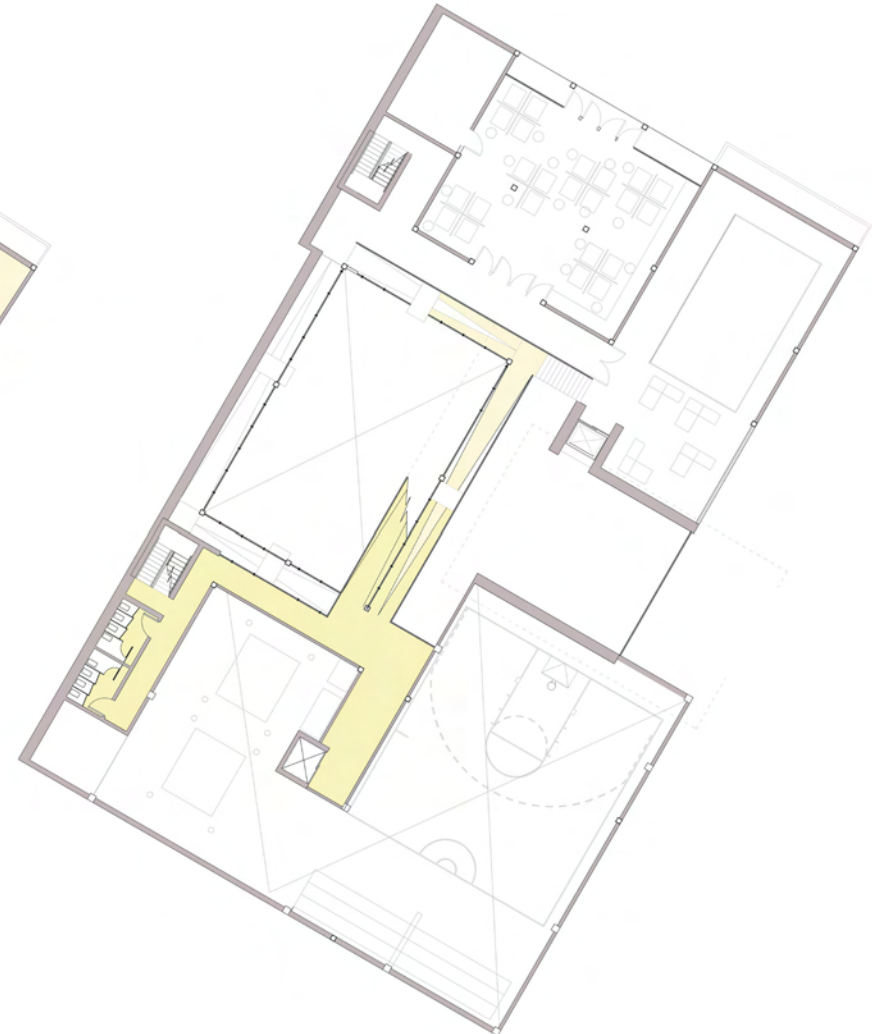




Basement and Ground Level Floor Plan



Lower Floor Plans



Middle Level Floor Plans



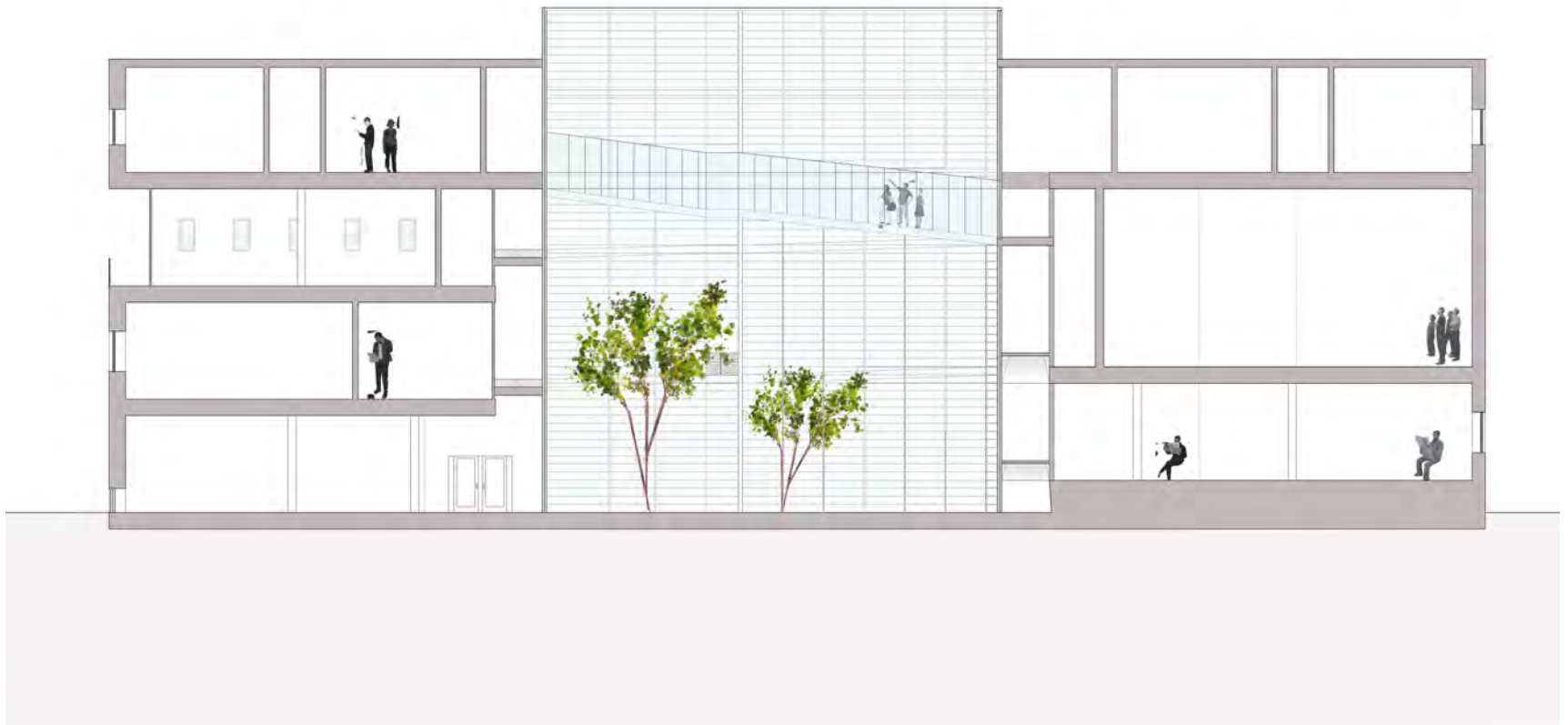
Top Floor Plan

SECTIONS AND ELEVATIONS

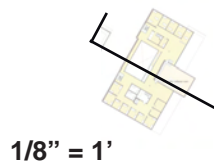
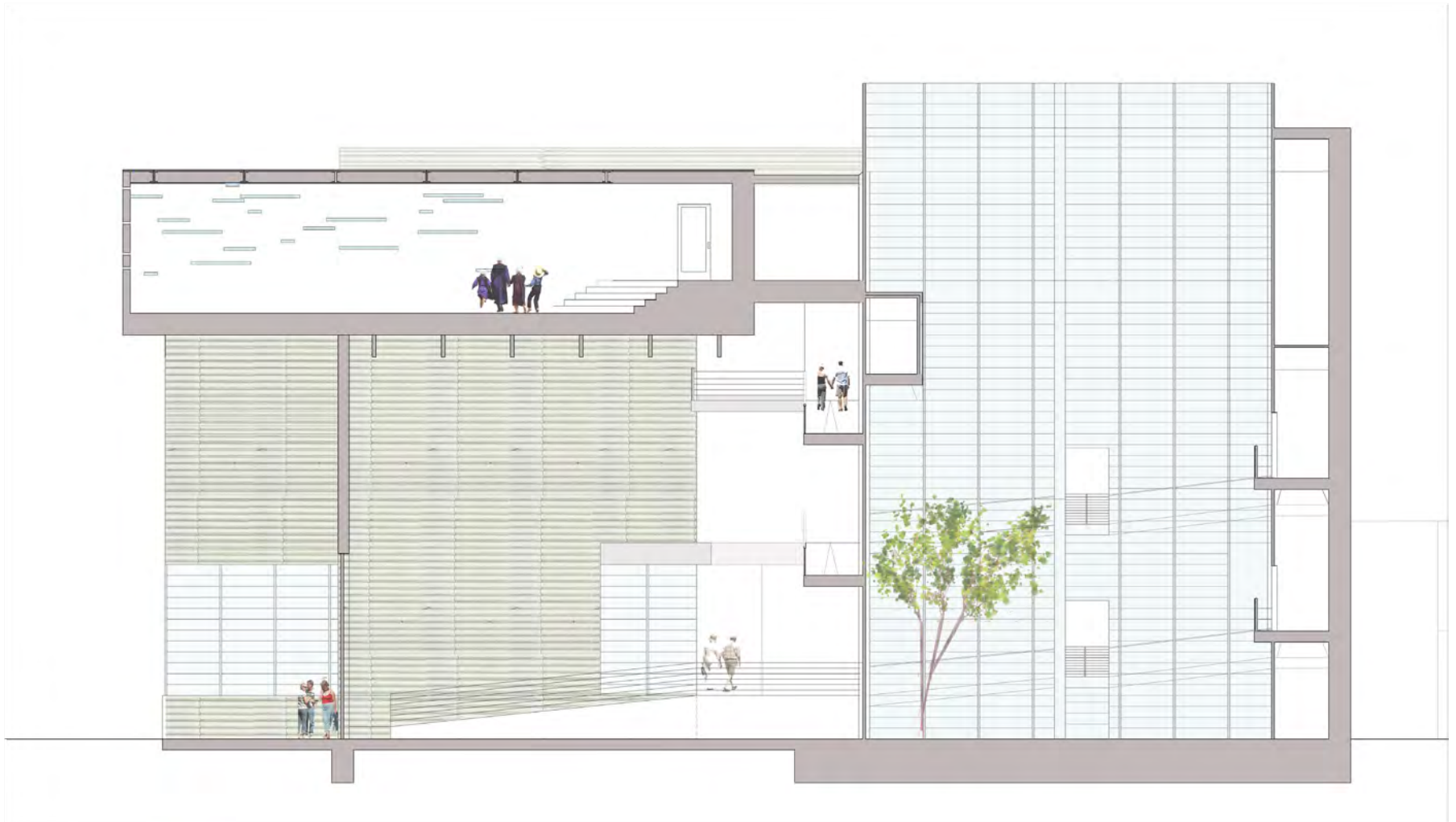


1/8" = 1'

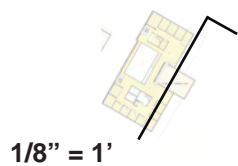
Section - Within this drawing you are able to visualize the layering and the movement of space



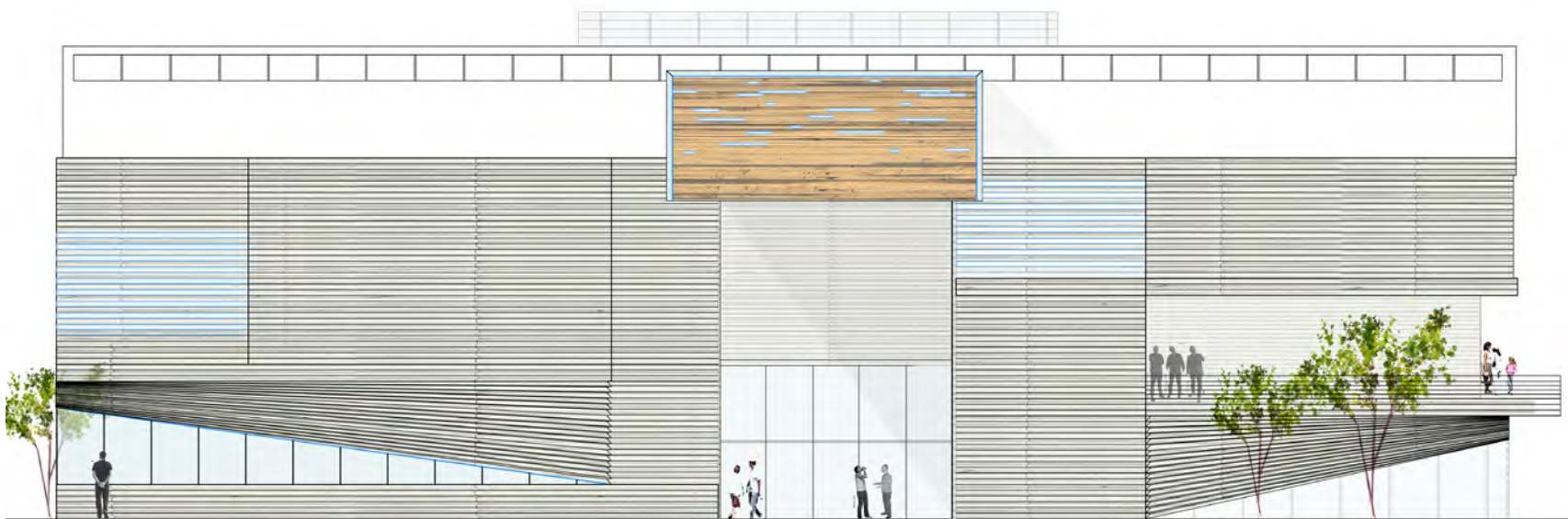
Cross- Section - Here we can see one of the dominant reflection spaces
- The Atrium.



Section - The room that is tucked away is shown here. The Amish reflection space. This gives one a good idea of the two prominent spaces together.



Cross- Section - Here we are able to see all of the different interactive spaces. including the double height entry.



Front Elevation

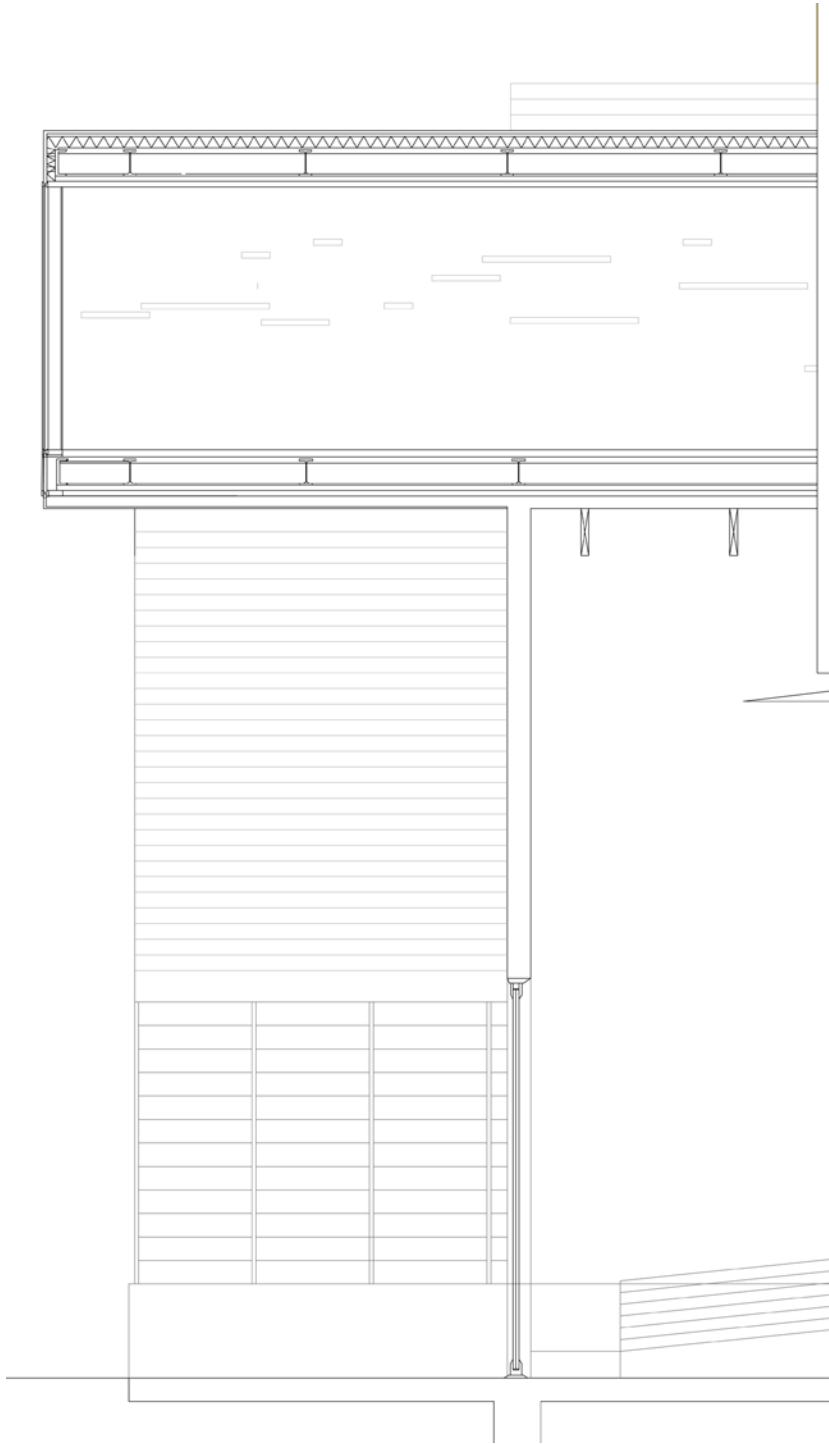
1/8" = 1'

Ribbed Gray Panels / Wood Material.



1/8" = 1'

Side Elevation - Here we experience the exposure of the ground level to the public and it becomes less and less towards the top - Leaving almost no exposure to the reflection space. Ribbed Gray Panels / Wood Material.

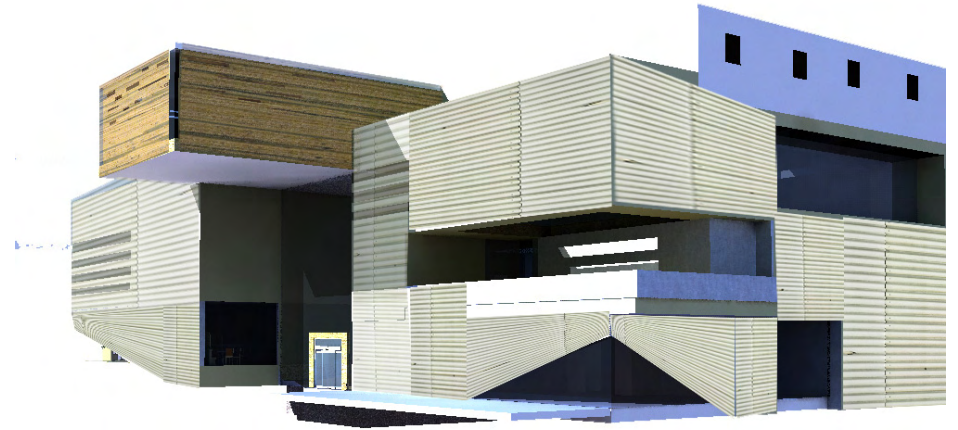
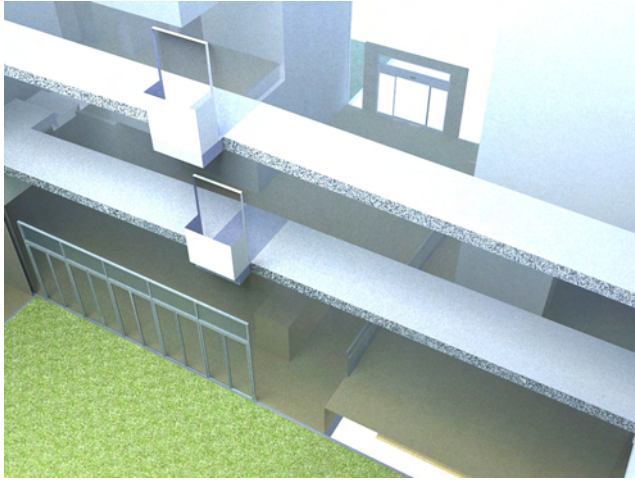


Wall Section - This is meant to explain the idea of the amish faith and reflection room that is meant to look as though it is peeking out onto the street.

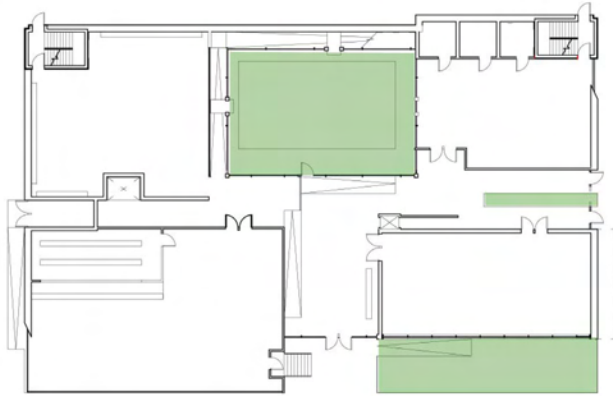


HVAC

HVAC contains two units to heat and cool each side because of the split levels and the area size. Main Hallway feeds off of both systems.



Renderings and three dimensional images.



green spaces

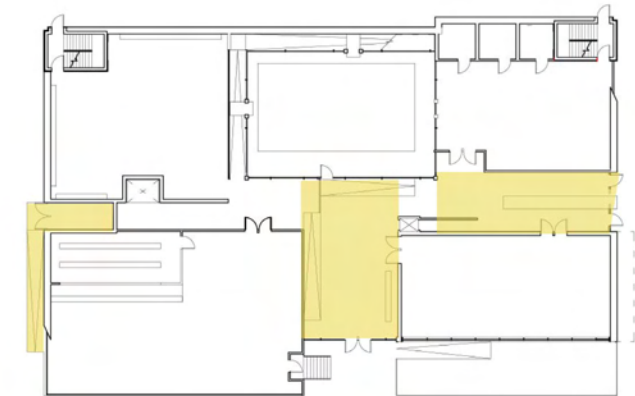


program

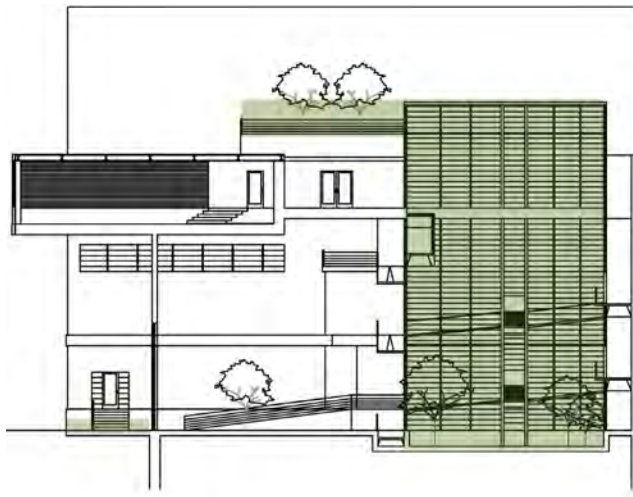
Diagrams



circulation



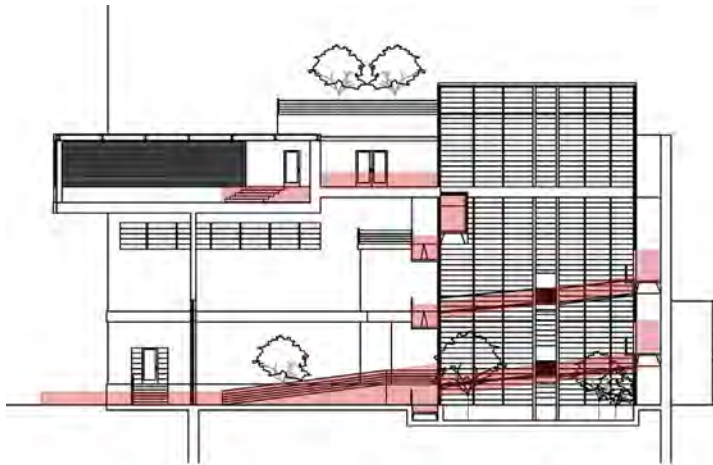
entry spaces



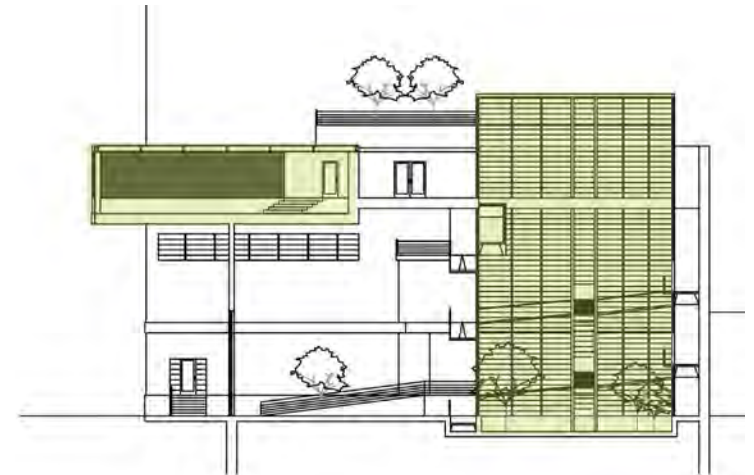
faith and reflection spaces



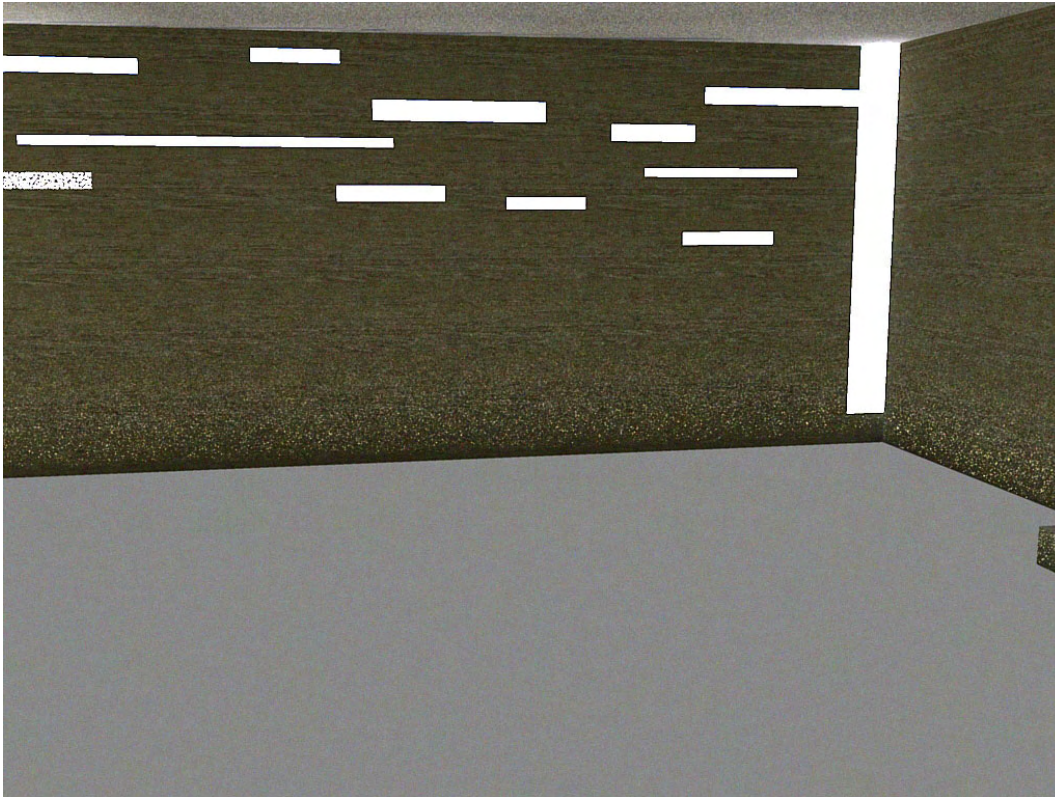
circulation



double height



green spaces



conclusion:
Final Thoughts

My Point of View

When looking at the structure and values of the Amish community verses the power and glamour of the world today - It is very difficult to believe that there is this allowance for rumspringa to take its course and still send back so many Amish youth to their original communities. Many of these youth finally realize their true Identity lies within their Amish faith and origins. Although, some also become star struck by the modern world and sacrifice their family for the pleasures of todays society. This 'running around' time in their lives is fascinating from the modern eye and in return allows typical americans to realize what our world has become and why our fast paced lives are so addicting to a society that is frozen in time.

The one word that it all boils down to is FREEDOM. To have a choice and a given opportunity to define ones own-self is what every American does everyday because that is what being an American is all about 0 Creating your own identity. Amish youth deserve this right as well - and really - either way you look at it they get to choose their path thanks to Rumspringa.

My Archiectural Representation:

My design represents one core element that is nestled and layered into a multitude of program, choice, and option. This youth center is intertwined in the heart of the city this enables amish youth in their Rumspringa to really begin to know themselves and become embraced by the ambition and character of the city. With a lot of prgram designed to enable the youth, the idea of this building is that they are being pushed an exposed to the outside world so they make their choice with a full understandinf of their progressing identity. This is not designed to push the Amish away from their communities but to truly Awaken their experiences so they can know they have made a promising choice.

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Rice, Charles E. , The Amish Year, Rutgers University Press, New Jersey, 1956

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In cooperation with the Association of American State Geologists

Funded by the USGS National Cooperative Geologic Mapping Program

Mandated by the National Geologic Mapping Act

URL http://ngmdb.usgs.gov/ngmdb/ngmdb_home.html

Database project personnel

Last Modified: September 17, 2008

USGS Privacy Statement

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