

On _ Street, Home, and Social Infrastructure

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This short book grew as a part of my Graduate Thesis at the Southern California Institute of Architecture for completion of a Master of Architecture.

Of/In/On : Towards an Architecture of Social Infrastructure

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Special thanks to my partner Amelia, my parents Roger and Dana, my thesis advisor Devyn Weiser, and the many other friends and colleagues.

Contents —

- 4 Introduction**
- 6 Of_the Street**
- 16 In_the Home**
- 28 On_Social Infrastructure**

Introduction

Of/In/On: Towards an Architecture of Social Infrastructure was produced as a graduate thesis for a Master of Architecture at the Southern California Institute of Architecture (SCI-Arc) in August of 2025. *Of/In/On* was awarded a Merit Award for outstanding achievement and has been exhibited as a part of *Speculative Artifacts* at Art/Space 114 October to December of 2025, and *Architecture after the Fires* at SCI-Arc in October of 2025.

The thesis consisted of three parts: *Of* — deep research & ethnographic fieldwork, *In* — design intervention in Silver Lake, and *On* — polemic stances and theory. The three parts of the thesis were not rigidly delineated from each other. At times the lines between the different portions blurring and constantly informing and being informed by the other sections. The following work primarily highlights the third section *On*, polemic stances derived from and informing *Of & In*. *On* highlights three areas *Of* the Street, *In* the Home, and *On* Social Infrastructure.

On — Street, Home, and Social Infrastructure is a collection of ideas and polemic stances toward the broader thesis, towards an architecture of social infrastructure. Through a process of engaging with standards of street, home, and the built world of Los Angeles, California. The typologies and purposes of the street, contemporarily and historically in Los Angeles. A framework for a collective housing informed by a historical analysis. A process of defining and understanding of *social capital* and *social infrastructure* in the context of architecture. Can houses and streets be designed as *social infrastructure*?

Of_the Street

Los Angeles the City of Streets

The street is the space where Los Angeles finds itself. The civic identity, the myth, the reality of the city is constructed and continually reconstructed on and in the street. The street as a totality and specifically certain keystone streets act as the spaces where Los Angeles exists. These streets hold almost every conceivable purpose that a city could provide. These are spaces which could be described as *Stroads*¹. Spaces which are expected to host the activities of pedestrians and automobiles. Although all *stroads* favor one or the other, more often than not they privileged the automobile. The cornerstone streets in Los Angeles are no exception and are representative of that standard. Although they favor cars, they do not necessarily function well as modes of movement. Ask anyone who has spent their adult life sitting in bumper-to-bumper traffic on Sunset, Wilshire, Beverly, Vermont, Lincoln, the list goes on. A space that is called on to host far too many incongruent and often diametrically opposed activities will struggle to function well in any way.

It is here where Los Angeles can be understood as a city of streets the *dejure* and *defacto* reality of the city is segmented onto these streets. The zoning laws and building codes structure development to focus on and around specific thoroughfares. Creating sharp shifts in density from 10-30 stories to detached single family residential in 1-2 blocks. This forces much of life to be in and around these streets and a lack of good spaces for life push social activities into the street. From impromptu gatherings, takeovers, neighborhood events, and festivals, these activities take place in the street.

¹ Urban Planner Charles Marohn coined the term, *Stroads*, in 2011. Marohn is the founder of Stronger Towns, of which the term *Stroad* is representative of a urban typology that defines towns and cities in North America.

The street in this sense is the commons of Los Angeles.²

The street as the commons means that it is the space where protest most often occurs. It impacts on the personal autonomy of movement of the average person. The best, most visible protest in Los Angeles is the one conducted on freeways. It directly interrupts the days of most people. There is no one space, a plaza, a park, a building that even a small plurality of the city engages with on a daily or even annual basis. But the vast majority of Angelenos use the freeways on a near daily basis. The most important infrastructures to life in Los Angeles are infrastructures of personal autonomy, from surface level streets to freeways. This focus on the infrastructures of personal autonomy is representative of a city that struggles at holding broad spaces or infrastructures for developing *social capital*³ in any consistent form or scale.⁴

Ruscha, Banham, Debord

A core for where the theoretical backbone of Los Angeles as a city of streets, grows from three figures — Ed Ruscha, Guy Debord, and Reynor Banham. All three whole-heartedly engaged with the city, not just the built world or architecture but very explicitly urbanism and the city. They all do this in very different ways, with very different relationships to Los Angeles. Ed Ruscha held the deepest connection to the city of Angeles, with his artistic practice be informed and inspired by Los Angeles. His photo book *Every Building on the Sunset Strip* engages with the concept of Los Angeles through the explicit lens of studying a transect of the city. Through following one street almost analytically the city itself reveals itself. Not just that snippet but the whole of the city or at the

2 IMAS – Online resource provided by the city of Los Angeles regarding zoning and land use information on a lot to lot basis.

3 See page 25 for definitions regarding social capital and social infrastructure

4 The background of this grew from ethnographic field work conducted between February to May of 2025, culminating in diagrammatic studies of three walking studies in different areas of Los Angeles: 5th Street through the Arts District, Skid Row, Historic Core, and Financial District in Downtown Los Angeles, Sunset Boulevard Victor Heights, Echo Park, and Silverlake, and a study of stair streets in across Los Angeles focusing on Echo Park, Silver Lake, and NE Los Angeles. These studies were highlighted in the thesis but more fully through a series of photography books, *UnPublic Space*, *On a Sunny Afternoon*, and *Forgotten Stairway*. These walking studies and the large collection of field work was flushed out more completely in my text, *Uncertain Space* (2025).

very least a wide spectrum of that city.⁵

The second of the three people, Reynor Banham expresses a fascination with Los Angeles. His love was genuine, the flaws and all, but it was always firmly from the perspective of an outsider. *Los Angeles: the Architecture of the Four Ecologies* engages with the many anomalies, curiosities, brilliance, and absurdity of the built world of Los Angeles. Although I hold *The Architecture of Four Ecologies* up with a near reverence. I took specific interest in *Ecology #2: Foothill*,⁶ as a study of the spaces where we find some of the most fascinating trinkets of urbanity in Los Angeles, the hill-sides. The hillside, in Los Angeles and across Southern California is often a space of play. A space of dualities — obscene wealth and impromptu dwelling, architectural marvels and suburban *mcmansions*, the edge of urbanity and the frontier of the wild. It is often the last spaces in the city where the cost of land can be amendable to play. It is a space rife with possibilities and dangers alike. Another of his works, *Reynor Banham Loves Los Angeles*,⁷ is a love ballad to Los Angeles. It like Rusche's *Everybuilding on Sunset* engages with Los Angeles in the most obvious “correct way,” through the car. To understand Los Angeles is to understand the streets and freeways as both means of movement but as spaces of cultural production.

The third of the three people was a member of the *Situationist International*, Guy Debord, who engaged with the many realities of the city, from the esoteric, to the generalized, to the hyper specific. Debord did not engage directly with Los Angeles as the previous two people, yet his broad study and focuses can apply understanding, inform, and contextualize urban realities which apply to Los Angeles. I want to focus on one segment of his work, the *Guide Psychogéographique de Paris*. A representational study of the experienced reality of the city. Nicholas Herrman represents

5 Ruscha, Ed. *Every Building on Sunset Strip*. 1966. Further research into that text was conducted through the Getty's Archive, especially through their resource 12 Sunsets: Exploring Ed Ruscha's Archive.

6 Banham, Reynor. *Los Angeles: The Architecture of Four Ecologies*. 1971. – Although the entire text informed the broader work, chapter 5, *Ecologies II: Foothills* (95-111), was the section that had the largest effect on the broader thesis and of this section.

7 Banham, Reynor and Julian Cooper (director). *Reynor Banham Loves Los Angeles*. 1972. An hour-long documentary from the BBC highlighted Reynor Banham's love affair with Los Angeles. In my opinion there is no better representation of 20th century North American wants, ambitions, flaws, and successes. The film highlights the uniqueness of Los Angeles as well as a city rife with contradictions and idiosyncrasies.

Debord's map through the lens of searching for an honest map. Debord represents Paris not as the drawn map of the literal city, but instead the city as an archipelago of interesting, intriguing, and important areas interconnected via, automobiles. This honest map as Herrman depicts, is the city not as its' map would articulate it as but the lived reality of where the idea of Paris is constructed, reconstructed, realized, and lived.^{8 9}

To best understand Los Angeles the city must be read through the lens of specific streets. As portrayed through the work of Ruscha and Banham. As well as my own fieldwork along with the *dejure* and *defacto* structures of Los Angeles the city can be understood almost 1 to 1 as to the Guide Psychogéographique de Paris. Instead of an archipelago of areas surrounded by banality, the areas rest along certain cornerstone streets. Where portions of these streets are more important or interesting than others they also are interconnected as a means of movement are those same streets as well as freeways which float above the city, within the city but not a part of the city.¹⁰

My map of Los Angeles engages with my perceived reality of Los Angeles. Los Angeles is a city where these keystone streets hold too many responsibilities. Between the highlighted moments of intrigue or interest those same streets and others interwoven with them function to move people between one another. The same spaces which function as arterial roads which weave the city together, hold spaces of gathering, entertainment, and public infrastructure. The highlights three primary moments of intrigue, two that are about movement and one that is about points of interest that are not explicitly about movement but primarily about entertainment, cultural production, or recreation.

The two spaces of movement highlight a disparity in how people move around the city of Los Angeles. The street as a means of personal autonomy in an automobile has a logical extension of the freeways. Freeways which are laced throughout the map, stretching into the far-off surrounding areas. The other mode of movement highlights personal autonomy and movement through

8 Debord, Guy. Guide Psychogéographique de Paris. 1955.

9 Fig. 1 - Debord, Guy. Guide Psychogéographique de Paris. 1955. See p.16

10 Fig. 2 - Lorenze, Maxwell. Los Angeles City of Streets part of Of/In/On (Graduate Thesis at SCL-Arc). 2025. See p.17

public transit. Although buses run along all of the highlighted streets few prioritize buses in any meaningful way. The light paths running under and amongst the streets represent the subways and light rail. The divide between the prevalence of the freeway and the metro highlights a divide in how Los Angeles is experienced.

The last of the three types highlight spaces that draw people into them yet sit apart from how people experience the city on a daily basis. Griffith Park, Elysian Park, Barnsdale Art Park, and Dodger Stadium to name a few are draws for many in Los Angeles but they are not often centers of daily life in Los Angeles, they are points of intrigue in the expanse of the city. These spaces are connected with the city to various extents; all being centrally located but floating above the city and not completely accessible.

The Street as the Commons

The street, especially in cities, functions as the canvas of social and communal life. This has been the case since prehistory. It is the space where all pretense of privacy and individualism must be buffered through the context of the broader community. The street can be the space which functions as the glue which holds a neighborhood, town, or city together. But this requires deliberate design decisions to prioritize the underlying qualities and infrastructure which allow for *social capital to develop*.

Jane Jacobs contextualizes this in *The Life and Death of Great American Cities*.¹¹ In her seminal treatise on the American city, she utilizes a phrase, *Passive Surveillance*. This was not to be understood as a mechanism of state surveillance but is a mechanism of passive actions, often secondary or tertiary effect, within the daily life of a particular community. It can be boiled down to a community members knowing each other, the community watching over itself. Parents don't have to worry about their kids, the elderly have people who expect them in daily life, these are dense communities with strong interwove social connections. For Jacob's beyond her home in New York City, Boston's North End neighborhood was in part where these ideas grew from. These communities were not wealthy or new, often they were old, poor, and ripe for *urban*

11 Jacobs, Jane. *The Death and Life of Great American Cities*. 1961.

renewal. They were communities which often worked against well understood markers for what makes a community successful. She held a fascination with this community as a representation of the characteristics needed for a neighborhood to produce what we would now call social capital, against the prevalent thoughts at the time.

This idea of the street, almost as an extension of public life is captivating. The street has always existed as more than just the space of movement but the uncertain space between structures. It is that understanding of the street that I am most interested in. The Street as the commons and as a social infrastructure.

- How can we understand a street which is explicitly designed as a social infrastructure?
- Who is prioritized in the street as a social infrastructure?

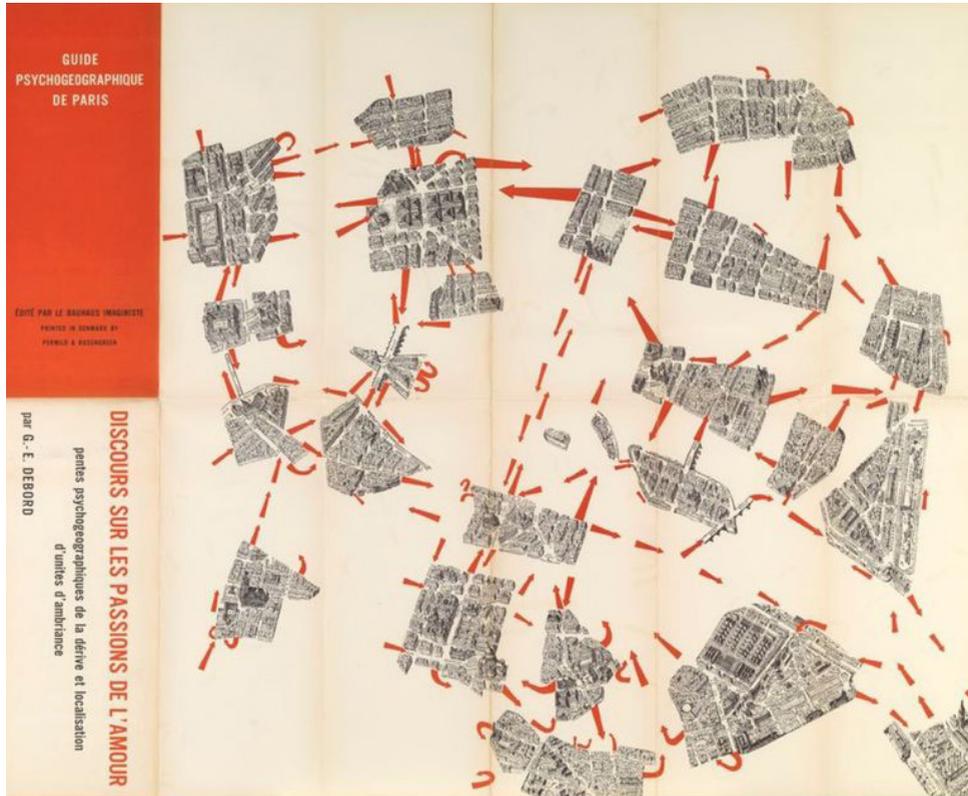


Fig. 1 - This is an image of one of Guy Debord's *guides* of Paris. This difference between a map and the lived experience of a place can often be vast. Where a map mutes the reality of a place, Debord sought to add depth and context to the way a city is lived and interacted with.

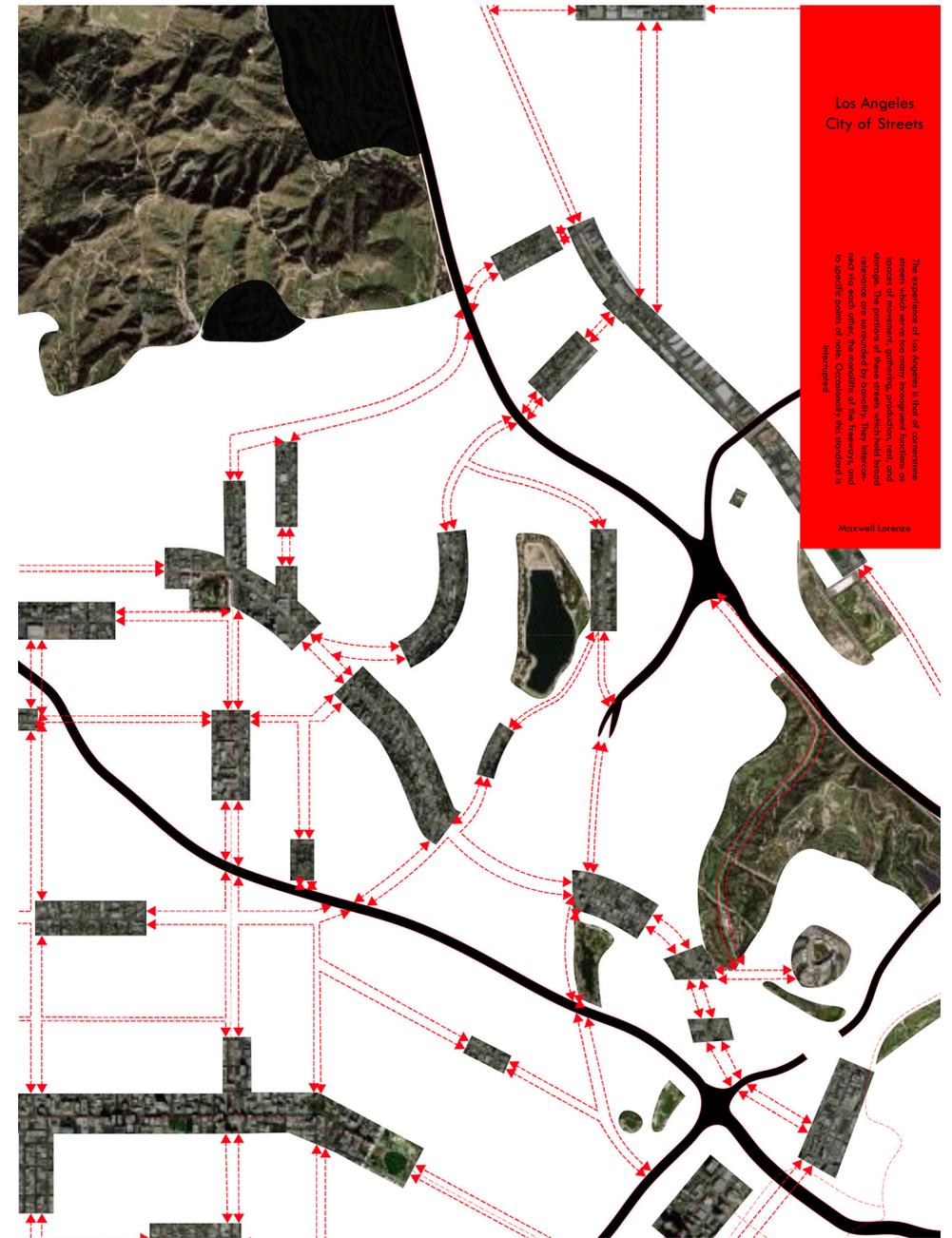


Fig. 2 - This is an image produced for the broader thesis OF/In/On. This is meant to highlight the lived reality of Los Angeles. Both as a commentary of car culture, but of the way in which Los Angeles was merely adapted to the car not necessarily built for it. Where is the archipelago of spaces that make up the idea of Los Angeles.

In _ the Home

Home: Rest, Work, Politic

A space of rest, growth, work, life, death, love, and community. The heart of where societal life is born, nurtured, and replenished. The home is one of the most multi-functional and important spaces to humanity. It is a space that is tethered to the human condition. Home, in some senses of the word, is one humanity's first architecture typologies. Dogma in their book *Living and Work*, engages with a deep history of home. This study of dwelling spaces from prehistory to the present, begins from the place that the first two architecture humanity ever produced were centered around gathering and dwelling. As social creatures we need space to gather, but we also need space to recover and recuperate. Home is an ancient space, that at its' core is a space of recuperation. It must always be a respite of the world around it. If a home does not do this it fails at an elemental level, but to view the home as a space solely of respite is incomplete.¹

Home is a space of rest and recuperation. But it has never been purely a space of respite. In that same history of home Dogma examines the home as a multifunctional space of rest, and often through human history is a space of work. The biggest artificial delineation is of the work conducted in the home. 20th Century North America disregarded, devalued, belittled, and stigmatized home labor and domestic labor. This is chiefly due to it being perceived as *women's work*. Although through platitudes and empty proclamations society would say they honor the work of the wife to maintain the home and raise the kids. Work of the home was caveatted as lesser to the work of the outside world, the "work of the man." In a capitalist society, the value of labor is derived from capital, the work of the home is either unpaid or underpaid. This enshrines that the value of the labor of the home is undervalued in comparison to the labor of work outside the home which is paid.

¹ Aureli, Pier Vittorio and Martino Tattara. *Living and Working*. 2022.

Dogma engages with the place that the home is a space of work, a larger spectrum of work. If work is understood not solely as a means for acquiring capital, it becomes obvious that the work of the home is work.²

An understanding of home as a broader space of work is a historic contextualization of home. This perception of home as a space of work must reject the false delineation as means of stigmatizing the type of work. Although this is the case there is still a need for contextualizing the types of work of the home. This must be conducted through an understanding that these works are equal, neither should be given more importance than the other. I would propose that the types of work are categorized as outward facing versus inward facing.³

Inward Work — Work that is conducted with the intended audience, consumer, purpose — being within the home.

Outward Work — Work that is conducted with the intended audience, consumer, purpose, — being outside the home, society at large.

A caveat is that there is a possibility if not a certainty that there is work which toes the line between inward and outward, that is **Neutral Work**. In addition to the space of Neutral work, it should be understood as the middle point on the spectrum of types of work which range between Inward Work and Outward Work.

Home is a multifunctional space of work. Work that serves many purposes but can be defined through its directionality. This context for the home is a guide. It is consequential in understanding a broader vision of home as a space of collectivity and a space that is in opposition to current standards of home in the United States and more specifically Los Angeles.

2 This understanding of labor and the value attached to it can broadly be derived from the ideas of Karl Marx and Frederick Engels. Weather Das Kapital in part or whole — ideas such as Labor Theory of Value, Capital, Use Value, Exchange Value.

3 This heavily informed by The Domestic Sphere, as well as further influence from the work of Dogme — Fortunati, Leopoldina. The Domestic Sphere. Burning Farm no. 7. 2024.

The Minimum Dwelling

In the Minimum Dwelling by Karel Teige,⁴ a relatively simple question is contemplated. What might the “minimum dwelling” be? What are the goals of the minimum dwelling? How does the concept of the minimum dwelling relate to the goals of the society that it is in? Although the book was written in the 1930s many of the questions asked by Tiegge are pertinent to this day. I think that is both representative of his being ahead of time but also due to the broad reaching globes’ inability to address the discussed question fully in the last 100 years.

In the way that Dogma acknowledges that a standard of housing: minimum, worker, or otherwise, is a reflection of the prevalent ideology cultural systems, and structures of power in a given society. With the case of the Minimum Dwelling, it grows firmly from Marxist and Collectivist ideas of urbanism and built world. One that values the collective over the individual. A society where the collective serves a society which serves them.

The Collectivist Reconstruction of a Dwelling⁵ wholly gets to this intentionality. Tiegge laid out a re-imagining of the home, which was in contrast of the prevalent worker housing seen throughout Capitalist Europe and North America, as well as the scourge of tenement housing. Tiegge reprioritized the spaces in the home affirming the need for private spaces yet stipulating it as *dwelling cells*. A concession that people need privacy to rest and recuperate, but all other functions in the home are intended to be shared. Tiegge reprioritized the spaces in the home affirming the need for private spaces

In many ways it could be thought of in comparison to the modern bedroom. But the comparison ends unless it is in a home which disrupts the nuclear family. The home functions as a shared space collective of people that reside there, not necessarily for one family. This communal housing lays out the vision that the home is inherently a collective space with small spaces of private dwelling. Tiegge asks what could a standard of housing that uplifts those that reside in them not at the behest of the broader community but to the

4 Teige, Karel. The Minimum Dwelling. 1932.

5 Fig. 3 - Teige, Karel. The Minimum Dwelling. 1932. p 17.

benefit of the larger community. This derivation of the home, functions as a basis for a broader notion of the collective home

The Collective Home

What is the collective home? A collective is group of persons which share a common goal, responsibility, intent, interest, need, or issue. A collective home in that can be understood through any number of precedents of a Co-Op, Baugruppen, Commune, etc.⁶ The collective home is a space of shared responsibility, desires, and needs. It is a direct continuation of both the work Karel Tiege and the work of Dogma. It is inherently an uncertain multi-functional space, it is a space critically impacted by society around it and is meant to greatly impact that society. If the *Constructivist Reconstruction of Dwelling* reimagined the home as a grand shared space with individual dwelling cells, the Collective Home is a continuation yet also a derivation.

The clearest shift is in the scale of the reimagined Collective Home. This home operates as a part of an architecture of *social infrastructure* is the inclusion of the third rung of space — the *Social* — a public space. A space with no barriers or rungs of entry, open to all in a society, for the benefit of each other and society as whole. The street in and around the home is structured as a space for people. This inclusion to ground the collective home into a broader infrastructure. The second rung is *Collective*; this is a semi-public space. Similar in nature to the envisioned shared spaces of the Collectivist Reconstruction of a Dwelling. The biggest diversion is acknowledging that the *Collective* is a space of Inward work. It is also a space that can host outward work which can be concurrently be hosted in social. The last space is that of the *Dwelling*, the private space. This is a space meant for one, two, the most intimate of connections, it is at its' purest a space of rest, recuperation, and

⁶ There are as many models for the ownership of property as there are typologies of home. I am intrigued by a collection of them which sit in some way oppose to the standard model of property ownership which values the property purely as an asset and not as a dwelling. A couple simplified definitions with a source which further defines it. Co-Op – A property owned by a corporation of which the residents own shares in (Park, Michael Y., What is a Co-Op. 2024.). Baugruppen – A German legal structure which allows for a group of people to form a Building Group, where they act the developers and owners of the building (Floria, Maria-Cristina. By Residents for Residents: What is the Baugruppe System?. 2024.). Commune – Is a significantly more loose definition of living as a party of a collective group where all residents are take responsibility for the collective.

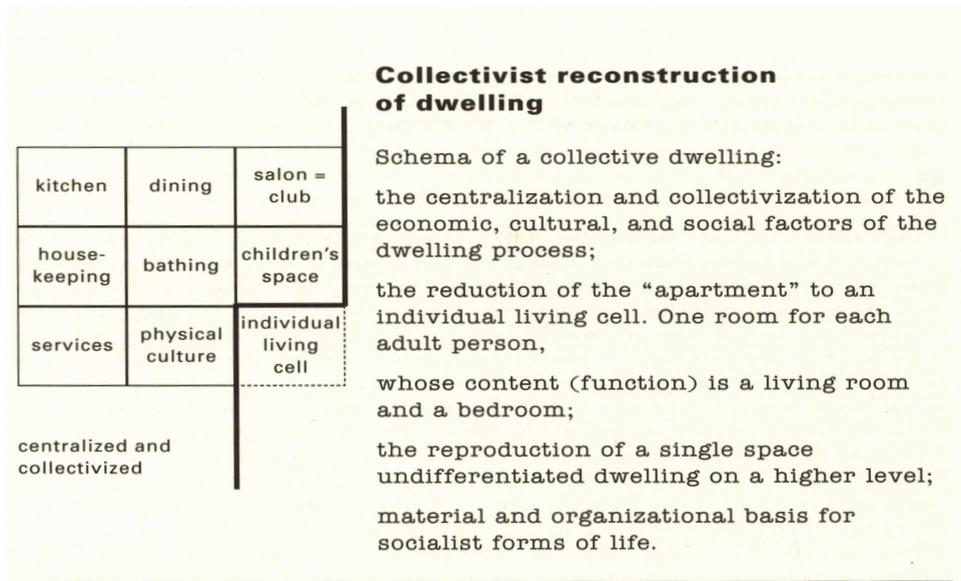


Fig. 3 - A diagram produced by Tiege which highlights the basic programmatic structure of the *Collectivist reconstruction of dwelling*. Dwelling is more than a function but in this context is understood to be a social act. An act that is an extension of a non-individualistic society, blurring the boundary of private and public.

privacy.

The Collective home is three spaces: Social, Collective, and Dwelling. These three spaces are separate, but they are structured to work symbiotically and to the mutually beneficial goal of operating as a social infrastructure.^{7 8}

7 Fig. 4 – Lorenze, Maxwell. The Collective Dwelling Diagram no.1 part of Of/In/On (Graduate Thesis at SCI-Arc). 2025.

8 Fig. 5 – Lorenze, Maxwell. The Collective Dwelling Diagram no.2 part of Of/In/On (Graduate Thesis at SCI-Arc). 2025.

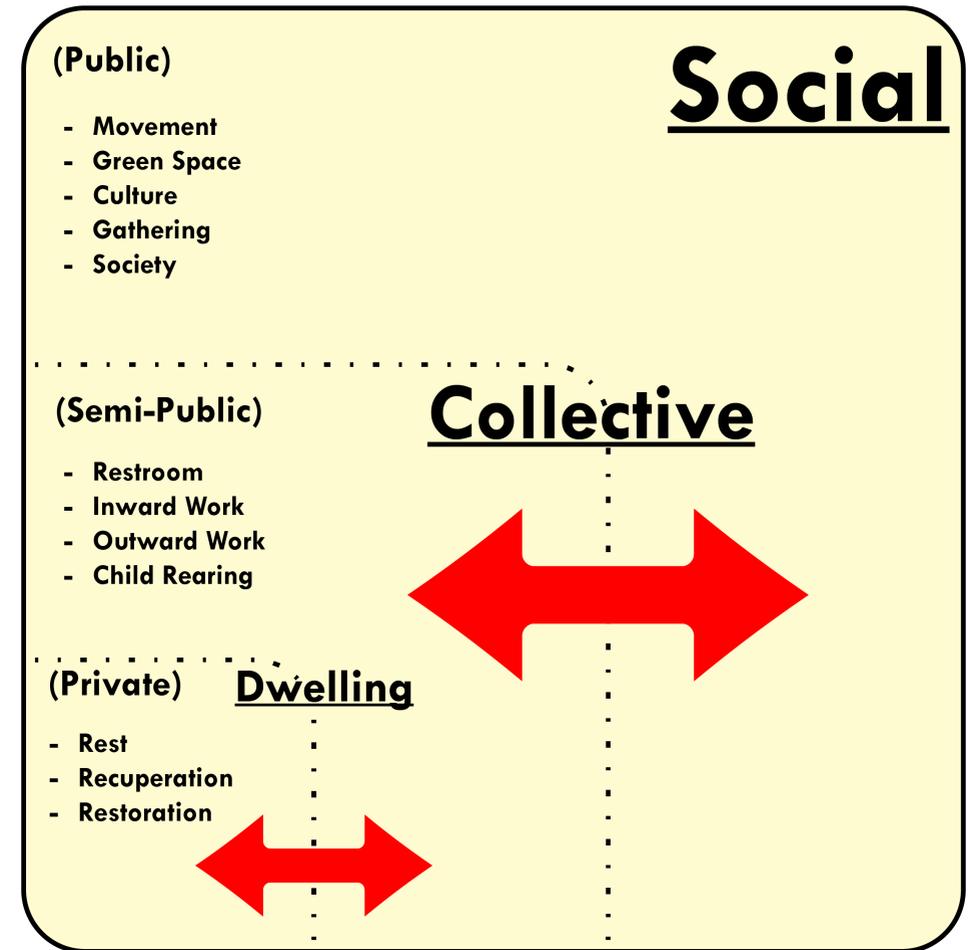
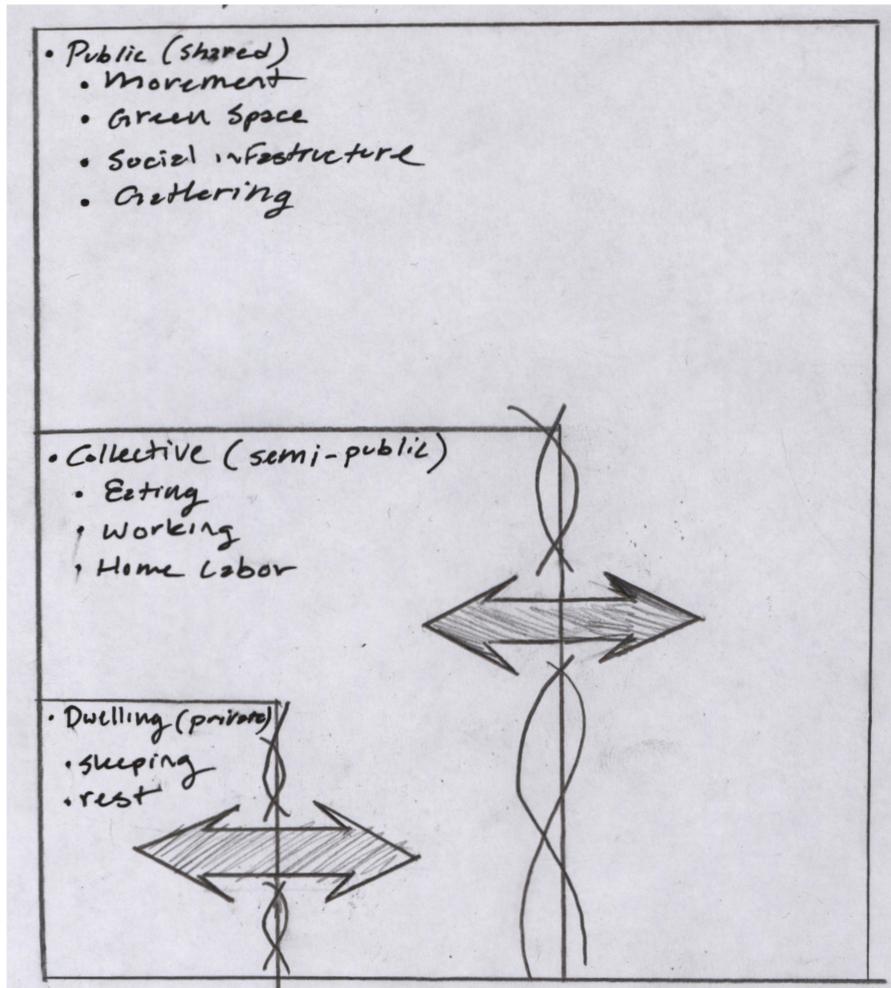


Fig. 4 and Fig. 5 – The diagrams which were produced for the larger graduate thesis *Of/In/On* as a tool for contemplating a programmatic breakdown of a multifunctional collective housing concept. The collective dwelling is directly inspired by the work of Karel Tiege in *The Minimum Dwelling*. The three core spaces highlight three phases of life from the completely public to the most private. Tiege envisioned the act of dwelling as a social act and for that to be possible it requires an urban infrastructure which is to the benefit of social acts, community acts, and collective acts.

Shelter Against Communism / Against the American Standard

The single-family home, in particular the suburban detached single family home is the post prevalent housing typology in the United States, about 60% of housing in the US is detached single family housing.⁹ The United States of today is one that is more urban than it has ever been in its history. But that is not necessarily in the cities proper. Although many American cities, especially on the coasts and sunbelt have grown. The biggest growth can be seen in urban to rural / wildland interface in the form of suburban sprawl. This standard grows from the post second World War boom period, (the 1940s through the 1960s) setting out standards which persist into present day. Although it is the standard, it is an inefficient housing typology. 5468796 Architecture in *platform.MACRO*,¹⁰ highlights that detached single family housing is not just inefficient, it is the most inefficient type of housing. It is the costliest per unit housing to build and to maintain. It is the most environmentally damaging: from landuse, intrusion on wildland habitat, the infrastructure that needs to be built, to the dependency on automobiles. It is inherently in opposition to city or town to hold social capital.¹¹

— Why is it the standard? —

As understood through Dogma's *Living and Working*¹², Yolanda Ward's *Social Deconcentration*,¹³ and Hester, Srnieck's

9 Analysis of US Census. 2021. From the <https://www.census.gov/acs/www/about/why-we-ask-each-question/rooms/>, as well as Staista, Manya Rathore.

10 5468796. platform.MACRO a book in platform.MIDDLE: Architecture for Housing the 99%. 2024.

11 Bourdieu, Pierre. The Forms of Capital. 1986. – Social Capital is touched on further in On _ Social Infrastructure.

12 Aureli, Pier Vittorio and Martino Tattara. Living and Working. 2022.

13 Ward, Yolanda. Spacial Deconcentration. 1981. – This text deserves a longer analysis, but this to add context for an often overlooked text. Ward was an activist in Washington D.C. in the Late 70s into 1980. Ward primarily engaged in activism and organizing around topics of racial, gender, and housing inequality. Spatial Deconcentration was birthed from a heist of documents from the offices Housing and Urban Development, specifically as a further background to The Kerner Commission (1968). Ward sought to bring light to the United States governments actions of Spatial Deconcentration. Spatial Deconcentration were the actions of urban renewal and destruction innercity neighborhoods by any means possible. For the purpose of targeting what the government saw as radical, anti-governmental sentiments tied to black and brown struggles for liberation which were born out of those dense, diverse innercity neighborhoods.

Shelter Against Communism.¹⁴ Suburbia was a deliberate act of social engineering to encourage societal values of individualism, private property, housing as an asset, and a fear of collectivism. Hester and Srnieck studies the role of suburbia as a frontier in the US fight against Communism. To instill the culturel and economics associated with private property, If a person has a plot of land and home to themselves, they will seek to protect, to defend it. In the words of William Levitt, “No man who owns his own house and lot can be a Communist. He has too much to do.” It isn’t about just the individualistic tendency to control what one has but it is about that the work of home upkeep consumes absolutely.

Dogma highlights that the types of housing produced by a society for workers, the poor, etc. are intentional. The goal of these housing typologies serves broader goals: productivity, types of work, and state of mind. A central goal from worker housing or social housing is to instill a cultural relationship and value to home. Aurelli and Tattara highlight that in North America and Europe it was a push toward private property as a means for cementing capitalism. The United States pushed this by force, as Yolanda Ward engages with, the U.S. policy of Spatial Deconcentration, meant to raze dense cultural diverse urban space and push people into racial homogeneous suburbs.

Home has never been a space of complete rest, it has always been a space of domestic labor. Through re-understanding the home as a space not of detached individualist single family structures but instead an interconnected collaborative collective housing interwoven through a pedestrian connected space of the street as a social infrastructure. This “home” sitting amongst the street as a social infrastructure, the home is a multidimensional, multifunctional space of labor, rest, and community. Home as a foundational space for culture, community, and family is not a controversial sentiment. But what do those lessons born from the home prioritize and nurture is where collective home seeks to sit. Home, and the functions within it are a place where *habitus*¹⁵ grows from and is central to

14 Hester, Helen and Nick Srnieck. Shelter Against Communism. 2021.

15 Habitus as a concept is core to the work of Pierre Bourdieu, he put name to an idea that was subconsciously understood to varying degrees throughout human history – Bourdieu, Pierre. Outline of a Theory of Practice. 1977 – Maton, Karl. 3 - Habitus from Part II - Field Theory: Beyond Subjectivity and Objectivity in Pierre Bourdieu Key Concepts. 2008.

it's production. The actions of the home are directly responsible to the rest of the functioning of society. If lessons of individualism and fear are taught consciously and subconsciously from the home they imbued into the rest of society, the opposite can also be true. Society refracts the lessons of the home.

The *Collective Home* is political. It intends to push for cultural, social, societal values of collectivity and community. A society which prizes high social capital above other markers.

On_Social Infrastructure

Social Infrastructure¹ —

— A call to understand the spaces where social capital is able to develop and thrive, to understand these spaces as an infrastructure in the same breath as hard infrastructure (Bridges, Roads, Sewer Systems).

— A social infrastructure should be more than a description, or mode of understanding; but instead a typology of built spaces. Examples of social infrastructure can range from public libraries and parks, to a café, or corner store. They can be designed space in the means of parks or public libraries, as well as impromptu or informal spaces — a particular street corner or DIY event space.

Social Capital² —

— The value associated with networks, relationships, interactions where social, communal, and civic interactions occur. Social Capital is qualitative measure for a part of a healthy society. A measure for studying the ambiguous and uncertain qualities of a society or community which traditional quantitative measures both capitalistic and otherwise for measuring a society.

— In part it is a different tool for studying the health of a society beyond the economic/production base quantitative measures for studying a city. Much like how HDI (Human Developmental Index) seeks to offer a more holistic and humanistic analysis of societies, regions, and nations. Social Capital is not a number, percentage, or figure it is a qualitative measure what it measures is the ambiguous, often uncertain glue which holds a community together.

1 This definition of Social Infrastructure is the lens that I am working from it is informed by -Klinberg, Eric. Palaces for the People: How Social Infrastructure Can Help Fight Inequality, Polarization, and the Decline of Civic Life. 2018.- and - Lantham, Allen and Jack London. Social infrastructure and the public life of cities: Studying urban sociality and public spaces. 2019.- My definition of Social Infrastructure seeks to layout my expansion of the term as a typology for built spaces beyond its' confines in the social sciences and public policy.

2 The definition of social capital grows from an amalgamation of sources: - Bourdieu, Pierre. The Forms of Capital. 1986., Klinberg, Eric. Palaces for the People: How Social Infrastructure Can Help Fight Inequality, Polarization, and the Decline of Civic Life. 2018., Durston, John. Building community social capital. 1999. -

Social Infrastructure, Architecture, and Urbanity

Social Infrastructure grew from social theory, gaining traction in urbanist circles and has started to gain more of traction in urban planning. It has functioned as a theory rather than any sort of design typology or formal guide. A cornerstone for depicting the theoretical underpinnings of social infrastructure, why it is important, and how it functions today; is the work of Eric Klineberg. Klineberg's book, *Palaces for the People: How Social Infrastructure Can Help Fight Inequality, Polarization, and the Decline of Civic Life*, lays out what social infrastructure is and the value it adds and offers to a place.³

Klineberg in *Palaces for the People* examines existing building and space typologies which are social infrastructures, of which two are particularly applicable. The first, New York Public Libraries is an example how a social infrastructure operates and functions. The Second about a case study engaging with neighborhoods in Chicago's South Side.

Klineberg engages with the New York Public Libraries, not the grand showstopper libraries of the system but the often underfunded and rundown branch libraries. Branch libraries which serve a plethora roles and functions from English classes for immigrant communities to a virtual bowling league for senior citizens, which competes against other libraries. The library is not resource of books but is a civic heartbeat functioning in a system which has cut civic minded programs for the better part of half a century. The library serves a cornucopia of functions, the functions in the basement community rooms of a library nurture community, create connections, and help build a better functioning city. The library is a space of acceptance with very few if any restrictions on entrance and respite.

The second example alludes to passive surveillance posed by Jane Jacobs,⁴ through Klineberg's study communities in Chicago. He began studying in Chicago after the fallout of a deadly heatwave.

³ Klineberg, Eric. *Palaces for the People: How Social Infrastructure Can Help Fight Inequality, Polarization, and the Decline of Civic Life*. 2018.

⁴ Jacobs, Jane. *The Life and Death of Great American Cities*. 1961. – Passive Surveillance is the name Jacobs gives to the functioning of communities like the North End in Boston (Especially in the 50s and 60s when Jacobs was working. A dense, multigenerational, diverse neighborhood where the activities of the neighborhood are constantly under the eye of the neighbors, a passive action which has countless health and safety effects on the residents of the neighborhood.

It became clear that the death rates did not cleanly follow any socioeconomic or racial lines. Certain neighborhoods had much lower fatality rates than others and there were no obvious reasons why. The reasons were hard to find in data, instead they were found in difficult to quantify characteristics. Those were neighborhoods with highly articulated community interconnections, from prized neighborhood garden patches to particular cafe spaces. These are spaces which function as meeting or gathering space for a community where the community gathers to break the malaise of modern life. Small, seemingly insignificant spaces played vital roles constructing the framework for a community to handle catastrophe better than statistically similar communities along with statistically more affluent communities. These spaces handled these catastrophes well due to a community here people had at the very least passive yet positive and present relationships with each other.

Social Infrastructures represent the spaces which hold a neighborhood together from a community level. These are spaces which have always existed, all serving their communities in one way or the other. The spaces Klineberg highlights along with others open up a conversation on what does a social infrastructure look like? That is easy to answer, there is no set look. Social infrastructure up until now has chiefly existed as a descriptor. It adds context and defines existing spaces for their activities, behaviors, and characteristics. It does not define nor care about the forms or characteristics from an aesthetic and even a formal level. There is a place for an architectural typology of social infrastructure.

A Proto-Architecture of Social Infrastructure.

Over the next pages are three architects and three of their projects that in various ways function as a proto-architecture of social infrastructure. In one way or another, all of these architecture have a design intent to function as social infrastructure, even if it is not necessarily by that name. Through these architects and their projects I seek to begin to create an aesthetic backbone and functional typology for what an architecture of social infrastructure could be.



The first project, Assemble's ongoing project of *Granby Four Street*, in Liverpool. They have been assisting with a community led project of rebuilding the working class community of Granby. Since 2011 *Granby Four Streets* has operated as a Community Land Trust. Assemble's involvement began shortly after that, they saw how to help the community revitalize to the benefit of the existing residents.

One of the related projects, the *Granby Winter Garden*, which highlights a small social infrastructure that is structured to the benefit of social capital for the community Granby, and benefit to the long term goals of *Granby Four Streets*. In 2018, *Granby Winter Gardens* opened in a formerly dilapidated row house. The community and Assemble choose to turn the old row house into a multi-functional community space. Through the addition of a glass roof, ample plant life, interesting small spaces, and seating areas allowed for the experience of the outdoors all year long during the dreary English winter. The space became a community node, especially for the elderly. This type of small, interwoven, not overly prescribed public space allows for communities to imprint their wants and needs onto it, to the benefit to the whole community.⁵

⁵ Images from the Assemble website. Both for the Granby Winter Gardens and Granby Four Streets

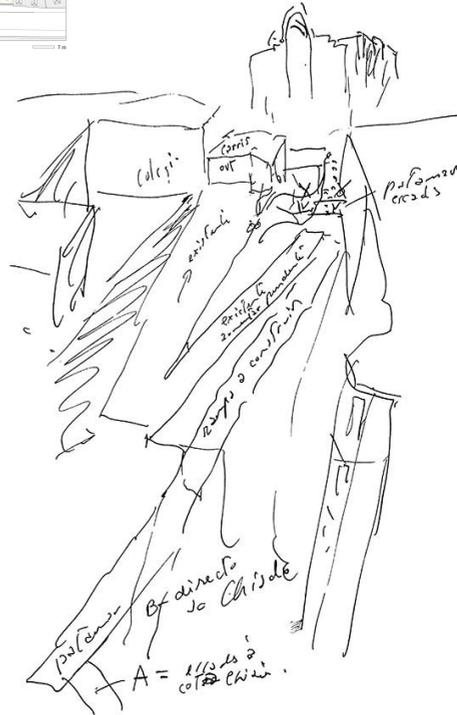
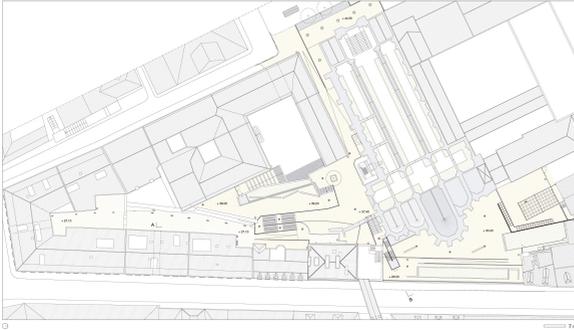
In 1988 a devastating fire ripped through the Chiado area of central Lisbon. It destroyed almost a dozen building while affecting almost two dozen buildings. The rehabilitation of Chiado was drawn out and incredibly contentious. In the end Alvaro Siza was selected by the city for the project.

Siza has a unique ability of designing unique, people centric, community cornerstones. The Urban Renewal of Chiado is emblematic of this taking a contentious space and evolving it into a complex multifunctional social infrastructure. Chiado, a historic area of the city, requiring that the buildings that were destroyed should maintain a certain character emblematic of the 17th and 18th century. Siza did this, and where the project becomes a social infrastructure what he did between the buildings.

Between and behind the building, ramps, stairs, and small plazas move people from building to building and amongst the difficult topography of the site. Although not destroyed in the fire, the Gothic ruins of *Carmo Convent* (destroyed in the Lisbon Earthquake of 1755) are behind and above the site. Siza weaves paths behind the busy streets of Chiado up to the famous site, laying out a second rung of movement highlighted by small spaces, sweeping views, and respite from the city.

A part of the project was the connection to the Lisbon Metro, with one of the busiest stations running below the site. Siza connected the stations via a tunnel cut into the facade of one of the buildings, cutting deep underground. This project sought to elevate the act of movement amongst a city. More than repairing what was destroyed Siza sought to shift how people engaged with the city. This process linked areas that were once desperate with a lively pleasant connection.





Images (Top to Bottom): The first two are from *Connection between Chiado and Terraços do Carmo, Lisbon*, *Arquitectura Viva | Reconstrução do Chiado [Reconstruction of the Chiado area]*, Canadian Centre of Architecture. The image on the previous page was also from *Arquitectura Viva*.

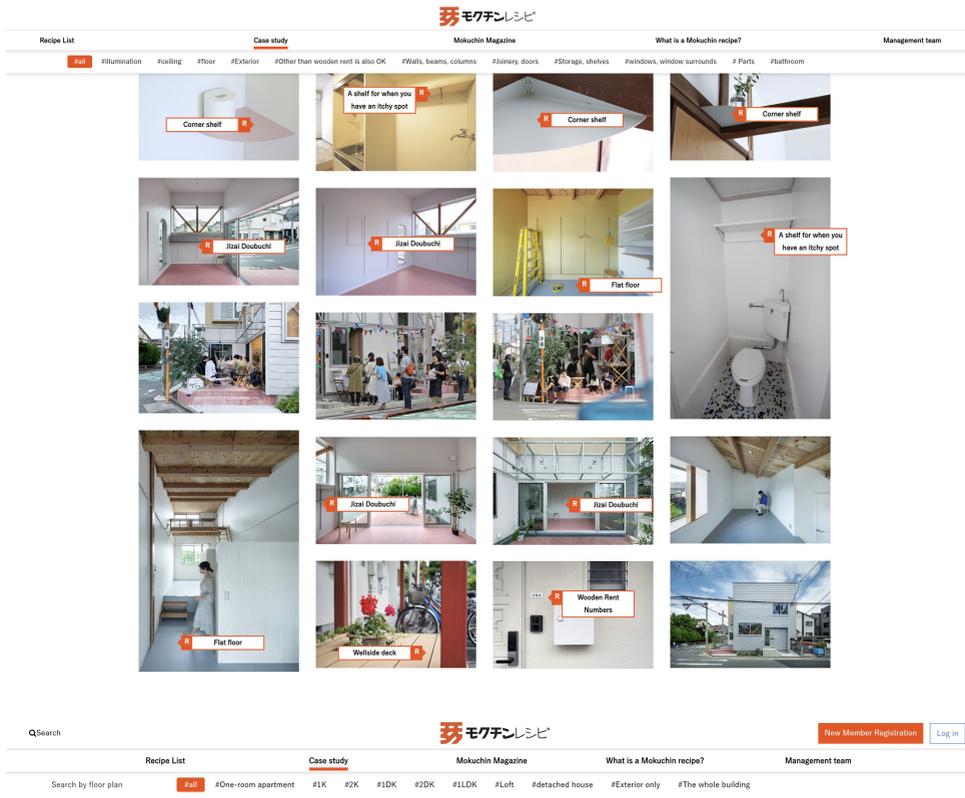


The Mokuchin Recipe is the centerpiece for CHAr (Commons for Habitat and Architecture), a nonprofit design practice run by Yutaro Muraji. The Mokuchin Recipe is a vast collection of designs, resources, and methodologies centered on the Mokuchin. The Mokuchin is not a single apartment but instead a typology of apartments categorized for their small size and timber framing. Constructed from surplus industrial materials often on vacant residential lots. They were a response to the destruction of Japanese cities during the second world war and the subsequent rapid urbanization in decades after.

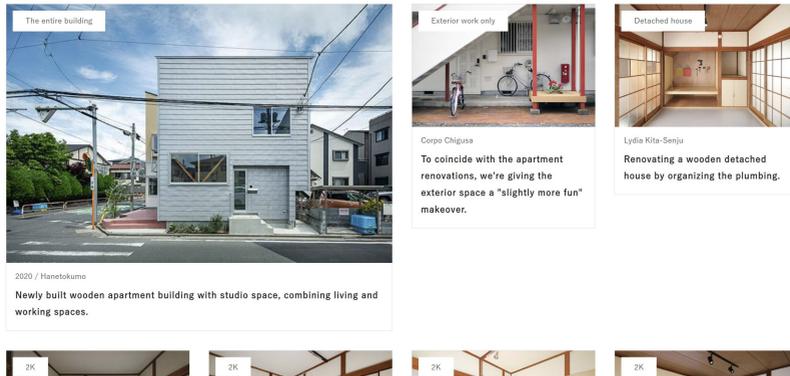
In recent decades they have become a more undesirable living space, due to the age, size, and appearance. The Mokuchin Recipe is a response to these challenges to get the most out of a valuable part of the Tokyo housing stock. It is most evident through its' website which seeks to offer both more intensive design renovations and smaller DIY-type solutions. The website is a platform for sharing ideas, contacts for who can help build those ideas, step-by-step instructions for how to build them yourself, and membership space to connect the residents and owners alike.

CHAr highlights that good design is not necessarily glorious, and it is not always physical. The design intrusions make these communities and the buildings themselves more livable and functional but they also serve as a space to connect like minded individuals who want to update and improve existing housing stock.⁶

⁶ CHAr chapter 5 in *Make Do With Now*. 2022.



60 renovation projects completed.



These images are of the Mokuchin Recipe Website — the top image is of various case studies from the scale of a fixture to structural renovations | The bottom image is of the total renovations which CHAR has conducted through the Mokuchin Recipe.

An architecture of social infrastructure is more about intent and functionality, not about any one aesthetic or formal quality. It is about the design of spaces that prioritize moments for people to connect, for comfort, that are pedestrian centric, and that encourage people to gather. What is the role of the architect? The role of the author has long been struggled over, it is not as a sole genius, but it is not devoid of value either. There is space for genius and miraculous design but it is in conversation with the use-value a space has for a community. It might be that an architecture of social infrastructure asks an architect to be a *Urban Curator*.⁷ An architecture of Social infrastructure ranges in scale — a website with a spectrum of design incursions, an urban renewal project, a library, and a home.

This begins to apply to where might my articulation of an architecture of social infrastructure sit? Beyond the forms, aesthetics, and functions highlighted in previous precedents and works examined, I am interested in the total form. The relationship with the building to the context it sits in. A view to think of the street around the building not as barrier to the outside worlds but instead to be a new space which uplifts the interior spaces, is uplifted by those same spaces, and acts as a third rung of interactions. Where the interior of buildings is often situated as primarily shared and communal spaces, along with occasional private spaces they exist in symbiotic relationship with the street.

On the right is an example of what this relationship may look like. In a neighborhood zoned for low multifamily density, I intrude a density that is similar yet subverts the tradition home/unit structure. They exist as shared collective housing. This collective housing is interwoven at the same time with pedestrian centric streets which have space out small plaza spaces throughout. These streets exist within the context of three stair streets which run up and down the hills. My interjections seeks to not just construct a development but interconnect the broader community both by a means of movement but also through spaces to rest and gather.⁸

⁷ The term *Urban Curator* is in reference to how Teddy Cruz and Fonna Forman use it in *Socializing Architecture: Top Down Bottom Up*.

⁸ Fig. 9 & Fig. 10 – Lorenze, Maxwell. *Exploded Axonometric of Home part of Of/In/On* (Graduate Thesis at SCI-Arc). 2025. – Lorenze, Maxwell. *House on a Hillside part of Of/In/On* (Graduate Thesis at SCI-Arc). 2025.



Fig. 9 - Homes, Street, and Hillside. Non-standard forms of home among non-standard streets on a non-standard hillside

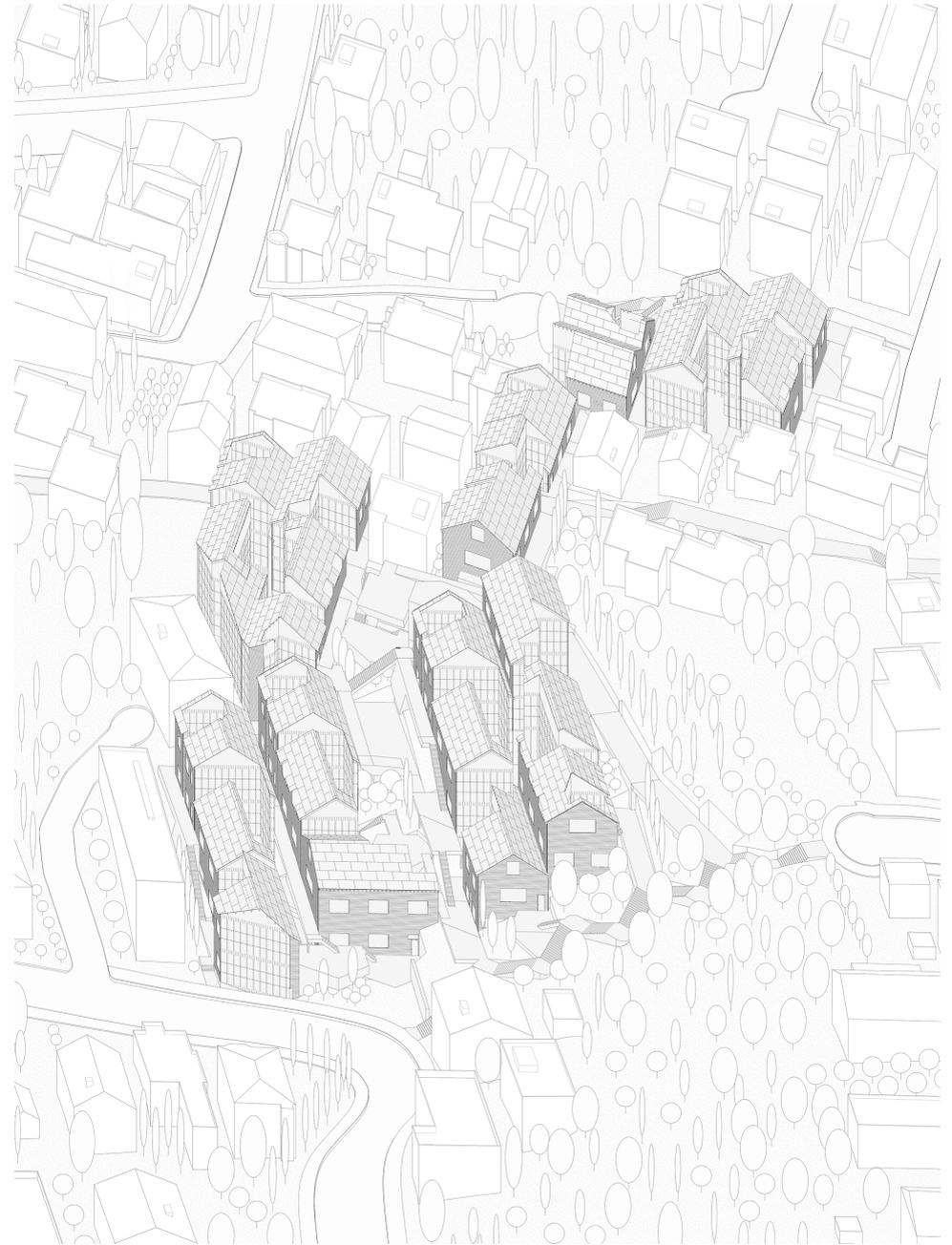


Fig. 10 - Standard form and standard materials create an illusion of sameness with the surrounding homes. The standard is abstracted and altered to create moments to form the spaces of collective dwelling.

Towards an Architecture of Social Infrastructure

I believe that conversations of social infrastructure are beneficial to the discipline. I think they should become a core pillar of how and why we build. As I have stated, that the composite of theory, design pedagogies, precedents, social theory, and urbanism highlight that bits and pieces of an architecture of social infrastructure have been interwoven over the last century. The morals, meaning, and ethos attached to it have shown up in various projects, pedagogies but a clear intent in purpose is where I seek to leave this project. An architecture of social infrastructure would primarily be seed change in the programmatic intent of a project. The following are my thesis regards to what and architecture of social infrastructure prioritizes and focuses on.

Calling on a reimagining and refocus of our practice.

An Architecture of Social Infrastructure-

Calls for a broadening of precedent research, site analysis to take research methods and typologies from other disciplines. A focus on broad ideas of society and culture being paramount,

Calls on a de-commodification of land, especially residential spaces. The act of treating housing and land in general as a commodity further insensitivities design and construction which primarily cares about it' financial benefits,

Calls on a standard of abundance in regards to a minimum standard of dwelling. A standard which seeks to enrich values associated with a society with high social capital. The highs cannot be this high when the lows are this low,

Calls for an alteration of the standards of domesticity in the United States, from the single family home, the automobile, to the labor partaken in the home. They and we have failed ourselves, our environment, and the future,

Calls on a reimagining on how we zone our cities, requiring high density near transit, and opening up all residential space to gentle density,

Asks to construct urban infrastructures both hard and social where the pedestrian is prioritized, and multimodal modes of movement are prioritized over the automobile,

Asks that the street itself become a social infrastructure which is not so rigidly segmented away from home but exists collaboratively with the spaces of home,

Asks that spaces prioritizing and stimulating social capital to develop are held in the highest regard and are treated equally to hard infrastructure,

Ask that the home be regarded as a space of work and rest. That pedestrian scale recreational development intertwine with these spaces.

Ask for the home to become a space of collective dwelling, an act in direct relationship to the street as social infrastructure. The collective home is a space interwoven in to the fabric of the street, parks, and public space.

