

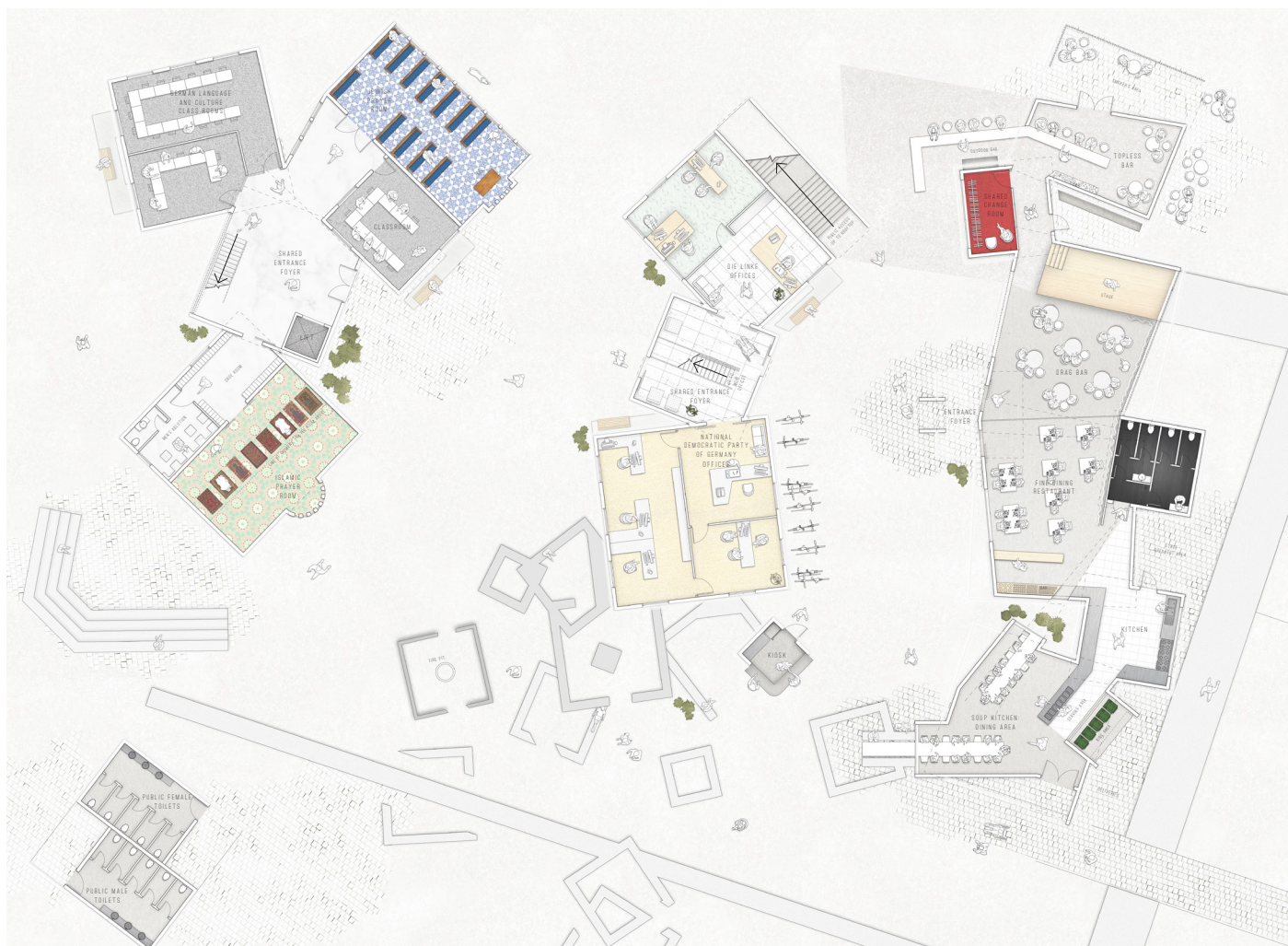
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|---------------------|---------------------------|------------------------|-------------------------|---------------------------|
| 1 WELCOME CENTRE | 10 FAMILY PLANNING CLINIC | 17 ADDICTS ANONYMOUS | MAGAZINE STORE | OFFICES |
| 2 NEEDLE EXCHANGE | 11 BIKE REPAIR CENTRE | MEETING SPACES | 25 KEBAB STAND | 33 TOPLESS BAR |
| 3 SPRAY WALLS | 12 WOMEN + CHILDREN'S | 18 JOB SEEKERS CENTRE | 26 JEWISH PRAYER ROOM | 34 DRAG BAR |
| 4 STRIP CLUB | REFUGE | 19 SECOND HAND LEATHER | 27 GERMAN LANGUAGE AND | 35 FINE DINING RESTAURANT |
| 5 PUNK RECORD STORE | 13 BOTTLE SHOP | CLOTHING | CULTURE CLASSROOMS | 36 SOUP KITCHEN |
| 6 TOBACCONIST | 14 ILLICIT SUBSTANCES | 20 WELFARE SERVICES | 28 ISLAMIC PRAYER ROOM | 37 PSYCHOLOGIST |
| 7 SEX SHOP | QUALITY TESTING | 21 SPIELHALLE | 29 PUBLIC TOILET BLOCK | 38 OVERNIGHT HOMELESS |
| 8 FIXERSTUBEN | 15 TECHNO MUSIC NIGHT | (GAMBLING ROOM) | 30 SEXUAL HEALTH CENTRE | ACCOMMODATION |
| (HEROIN INJECTION | CLUB | 22 TOILET BLOCK | 31 DIE LINKE OFFICES | |
| ROOMS) | 16 IMMIGRATION LEGAL | 23 INTERNET CAFE | 32 NATIONAL DEMOCRATIC | |
| 9 GAY BAR | SERVICES | 24 PORNOGRAPHIC | PARTY OF GERMANY | |

Devious cultures are enticed onto the site through the insertion of their supporting services. The selected programs are a reflection of many of Berlin's more risqué subcultural activities. I mean the term 'devious behaviour' not just encompassing the illicit but also the condemned and the contended societal activities.

To prevent an 'us' vs 'them' mentality fermenting, programs

with common acceptance in popular culture have been also dispersed throughout the new architecture.

The scattered placement of the architecture throughout the site while using a consistent architectural language is designed to give the site a regularity that it presently lacks. The epicentre of the new architecture creates an area of peak intensity.



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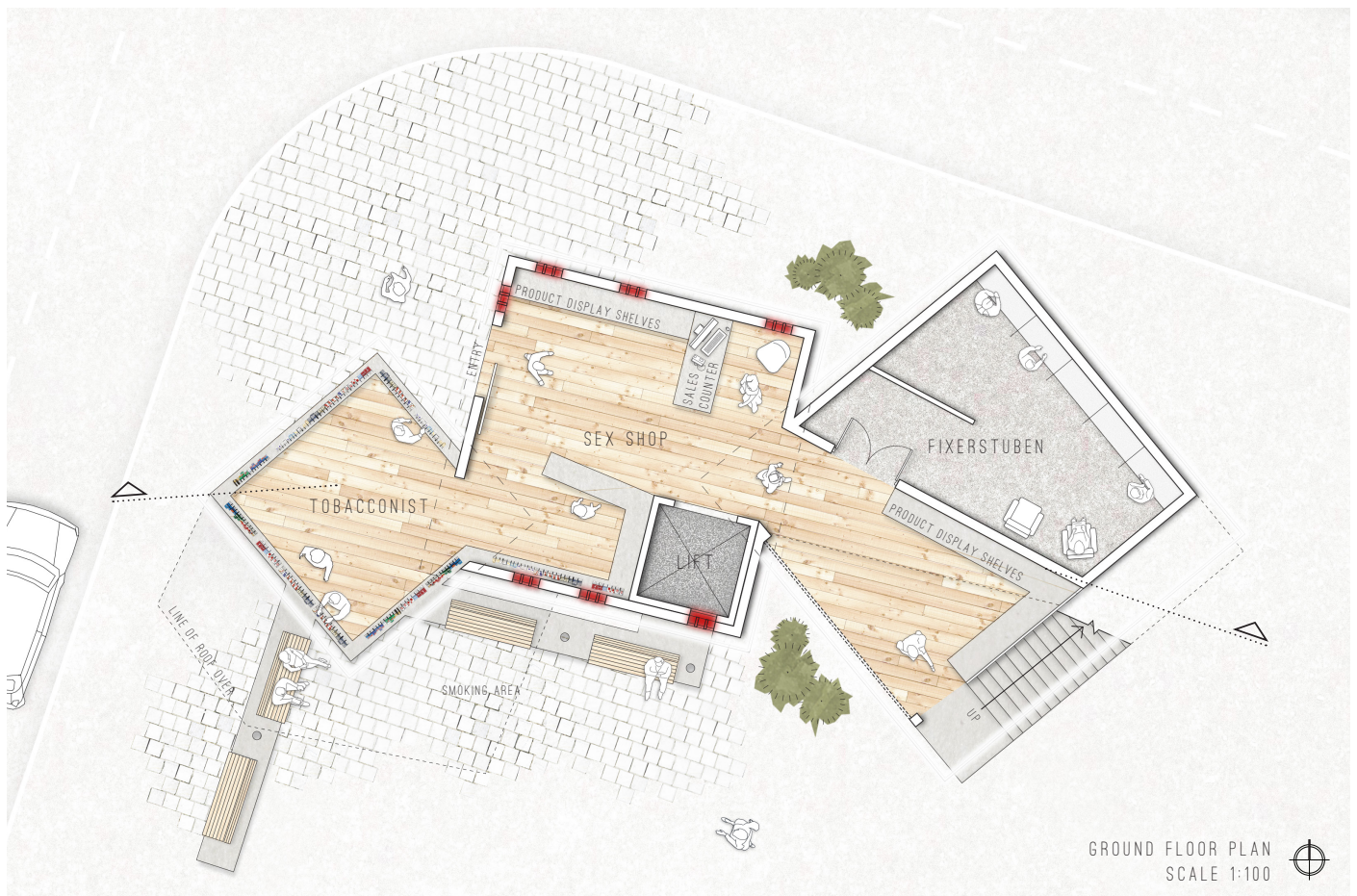
The existing architecture only accepts acts of high-brow culture. The most reductive notion of this is the purist 'white box'. The new architecture mocks this reductivism, paralleling the objects of high-brow status to the services for devious cultures. The

semi-translucent white glass façades speak the language of the Kulturforum. Although each cube implies distinct programming, the interiors disobey this segregation and follow their own agendas.

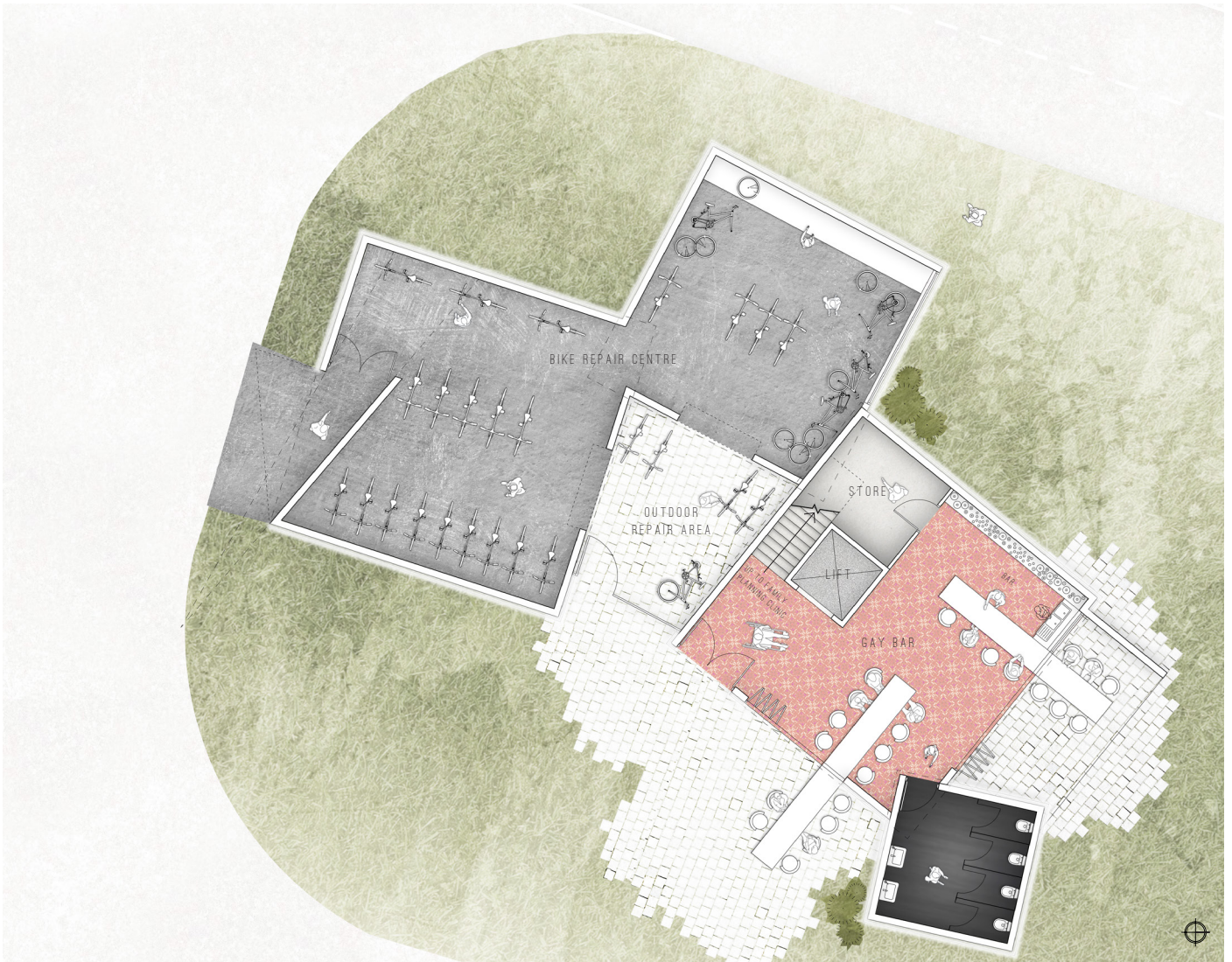


The interior spaces are bounded and divided by white concrete walls. At particular moments the concrete protrudes out of the white boxes hinting at their interior functionality, as well as adding human scale to the site and the invitation for public use and interpretation.

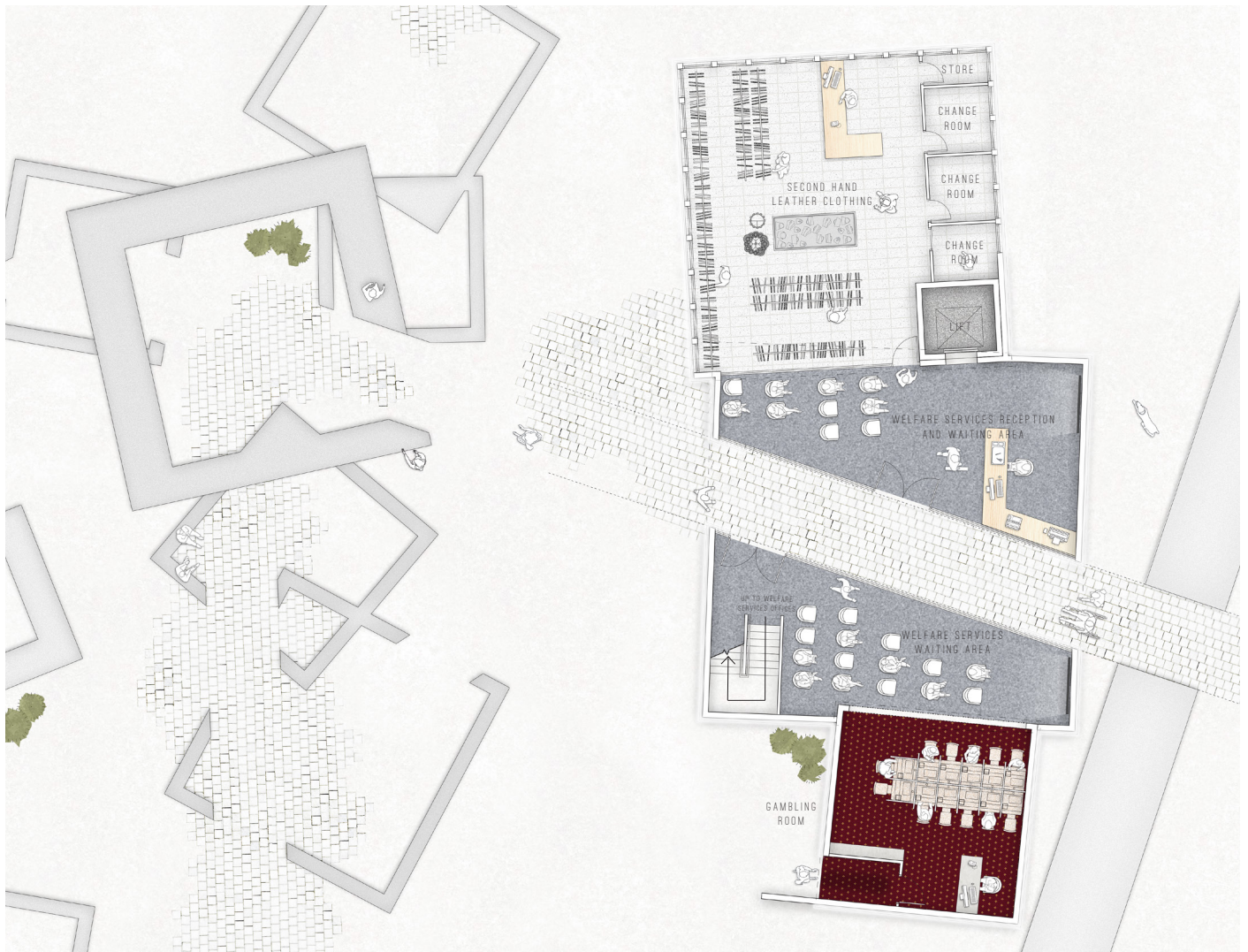
The translucency of the white glass boxes allow hints of 'otherness' seep through their skin, be it their less rigid white concrete interior form, the shadows of activity or the inconsistency of their lighting conditions.



Many of the programs are either camouflaged or exaggerated by their entrances.

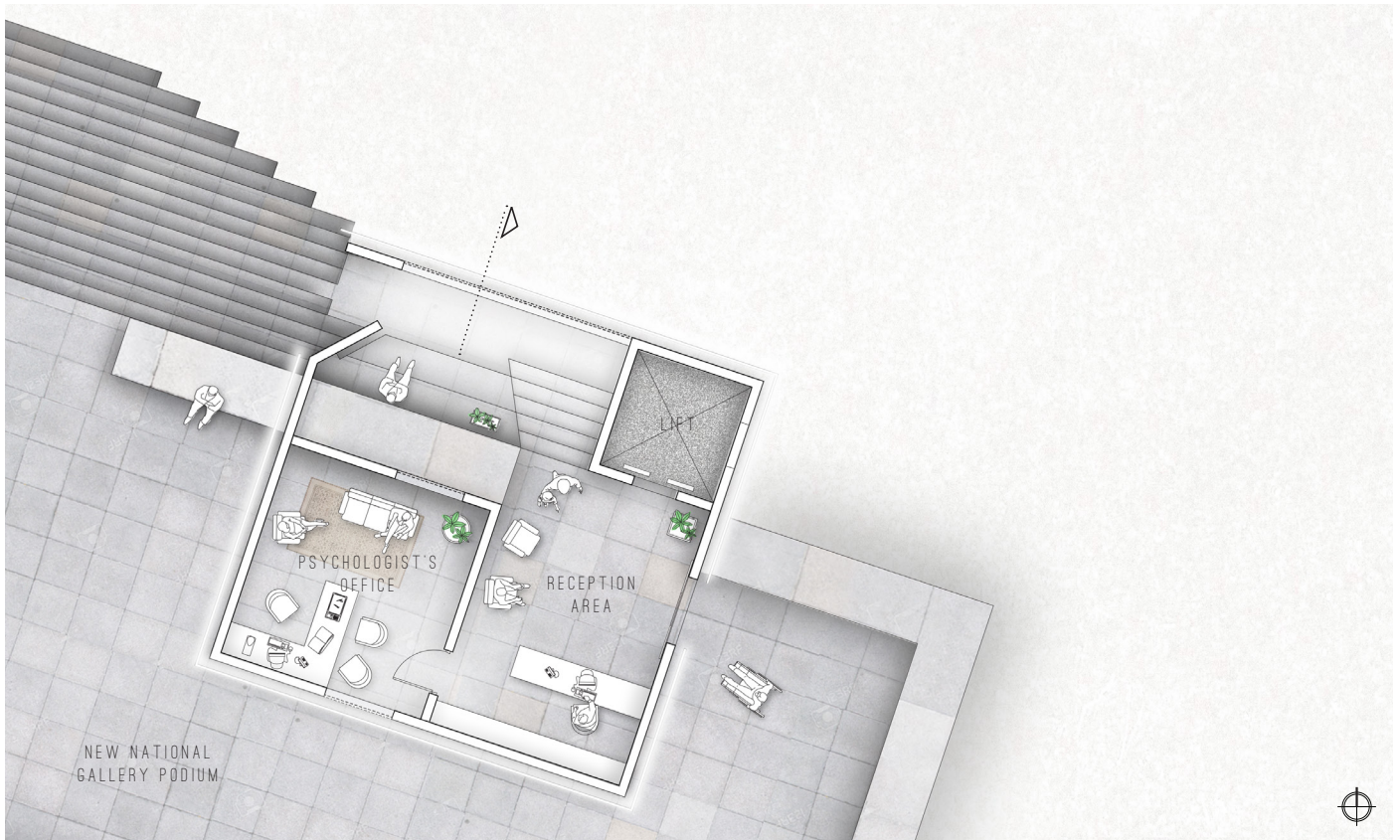


Some programs feed directly off of the existing architecture



Games are played in the relationship between connecting programs and existing buildings on the site; moments of interaction between programs are endorsed.





This project is not about inflicting judgement nor reassuring stigmas that surround particular subcultural groups or behaviours, it is about investigating and even celebrating the

curiosities that occur in the in between and allowing for the production of dynamic and unpredictable by-products. It is exactly this that I have come to find to be the success of Berlin.