

# *01 The Odyssey, 2016-2021*

Li Zhou



## The Odessy of Myself-- A Lesbian in China

Being a homosexual in China, I see the queer issue from a local perspective. Odyssey is my comprehension of a journey of struggling that queers will experience in life, especially in China where homosexuality remains an unspeakable secret.

The First project, **Queering Chengdu**, is to make the issue visible and immediate by presenting queer social space in a popular neighborhood to **awaken awareness** of the public and the queers themselves.

Once young queers start to have body contact, **Grand (Gay)la**, as the second period is a space to view and **experience sexualities** of queers and all humans, entwined with subtlety and wilderness, as experiences imbued with the sublime.

As queers start to wonder who they truly are, here comes the third story in the Odyssey. **(Con)queer Club** is for queers who are lost and in need of a space to **explore true selves** and be certain of their identity.

Finally, **The Invisible** is a project about those who are ignored by the nation and the mainstream social standard, not only queers but also elderly, disabled, anti-communism...Extending accessibility for them to **reclaim existence** of the city, and live a better life, as everyone grows old and become invisible at the end.

## Content

### 01 Queering Chengdu

2020 Spring

### 02 Grand (Gay)la

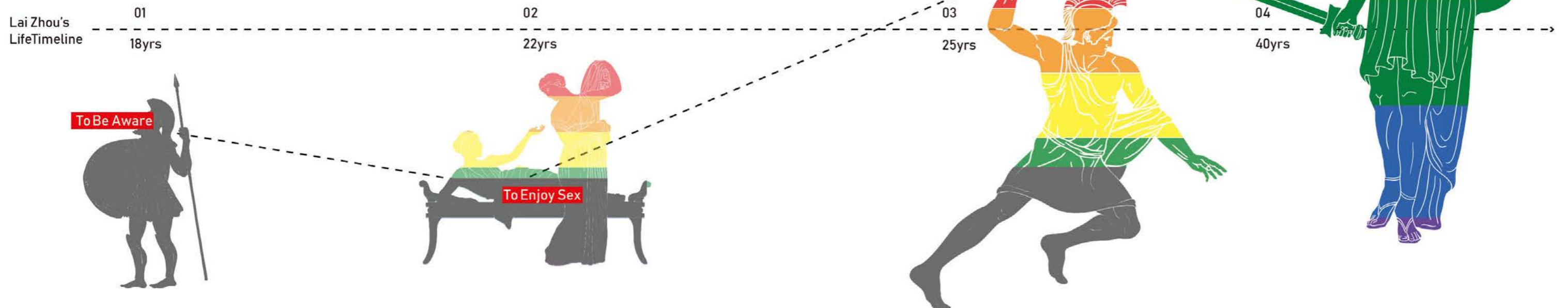
2020 Spring

### 03 (Con)queer Club

2019 Autumn

### 04 The Invisible

2019 Autumn







## 01 Queering Chengdu

2020 Spring  
Individual Work

Queering Chengdu is the first manifesto of the Odyssey. In conservative states such as China, gender awareness is missing from public education. In order to awaken the public before any advancements can be placed, the first vital step is to make the issue visible and immediate by presenting queer social space in a popular neighborhood to awaken the public awareness.



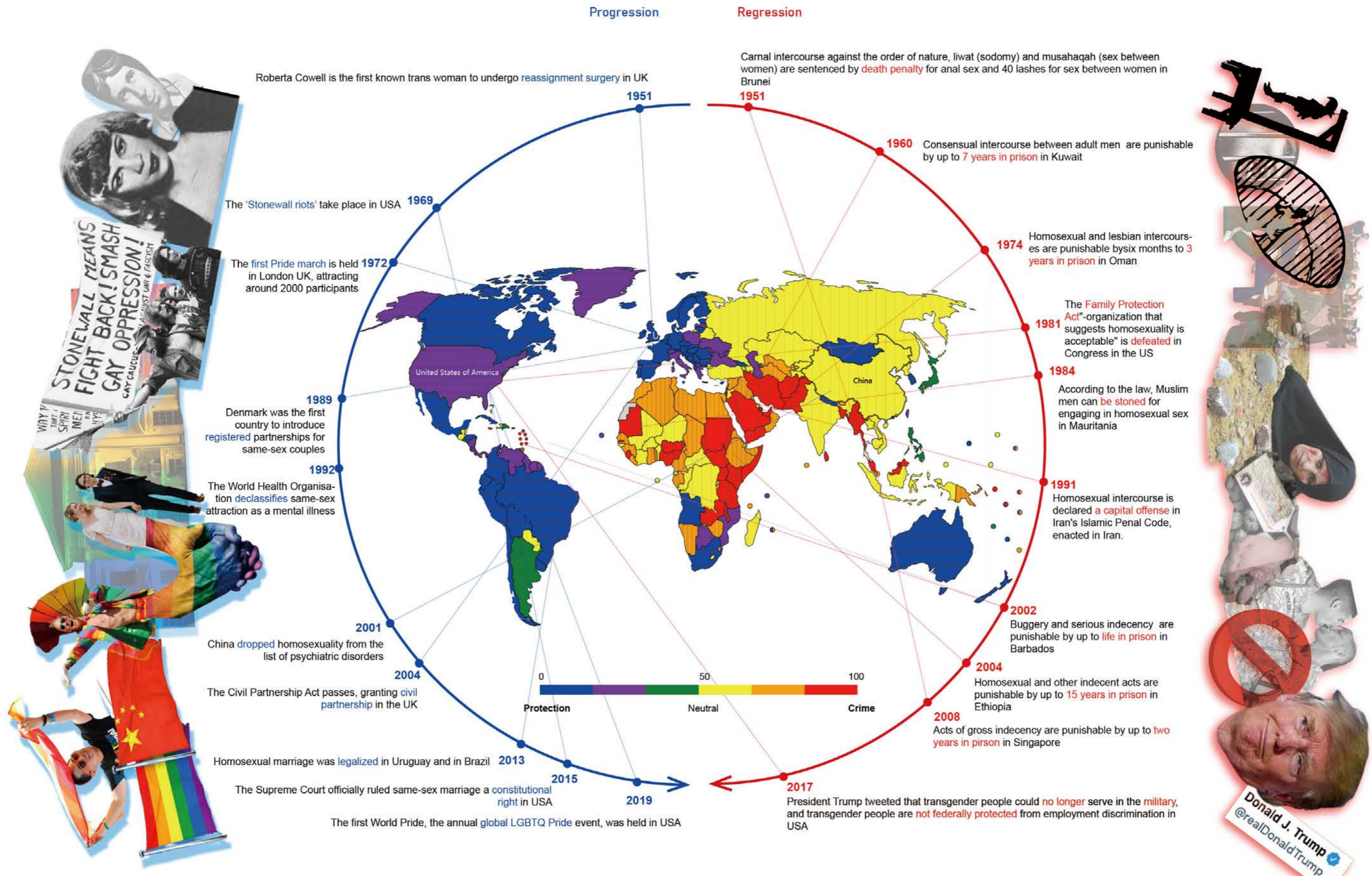
# THE GEOHISTORICAL TIMELINE OF PROGRESSION AND REGRESSION TO QUEERS OF THE WORLD

Queer history is a history of persecution and survival. Homosexuality has been a byword of shame and secrecy, and only lately been recognized, accepted, and brought back to mainstream narrative. Attitudes towards homosexuality in contemporary world also vary among countries. Queers

are protected by law in some, while being sentenced to prison or death in others. The map shows the attitude of major countries across continents in the world. The timeline on the left demonstrates the progressive events in history that stimulate the development of queer rights, shedding lights

and hope to the protections for speech and association of LGBT, advancing the well-being of LGBTQ individuals and expanding social understandings of sexuality and gender identity. The timeline on the right shows the regressive events of conservative countries where homosexual acts

remained illegal and were punishable by imprisonments. Queers are subjected to low tolerance or even constant discrimination and exclusion in these countries.





# THE CURRENT SITUATION FOR QUEERS IN CHINA AND ANALYSIS OF CHENGDU CITY

In the map, it shows that Chengdu City is an interesting exceptional case. Coastal regions in China tend to display more lenient attitudes towards homosexuality as they have higher disposable income and higher exposure to information about LGBT movements from the western world. However, Chengdu, despite being the most inland city in China, is even more welcoming to LGBT community than metropolis such as Beijing and Shanghai. Chengdu is also colloquially known as the "Gay City".

Chengdu has always been the city of entertainment in China. Geographically, it is a basin with stable and comfortable climate. Politically, the city has never been elicited as a capital or political nexus. Therefore, people in Chengdu are living stress-free and prosperous lives without turbulences and struggles. Consequently, people are leading happy lives and following their pursuit for happiness and true selves more readily than other regions in China.

Even though some provinces are more open than others, queers in China still undergo a lot of pressure in the general context, the majority are unwilling to reveal their identity in the public sphere, and their activity areas are still limited to night time venues, such as dark rooms in bars, where they consider to be safe to momentarily come out.

A timeline on the right display a history of wilderness of Chengdu. Having lived in Chengdu for over 10 years, I am hoping that Chengdu can be the first place in China to experiment an alternative future and show a difference.

## Personal Stories of Chinese Queers

I was sent to a special "hospital" for electroshock after I came out. I couldn't live a normal life for years after I escape from that hell.



Xining

My boyfriend has to slide in my home late night and leave after we have sex because we can't afford hotel.



Chengdu

I married a woman who doesn't know I'm gay and had a child, to cover my sexuality, also for my parents' desire of becoming grandparents.



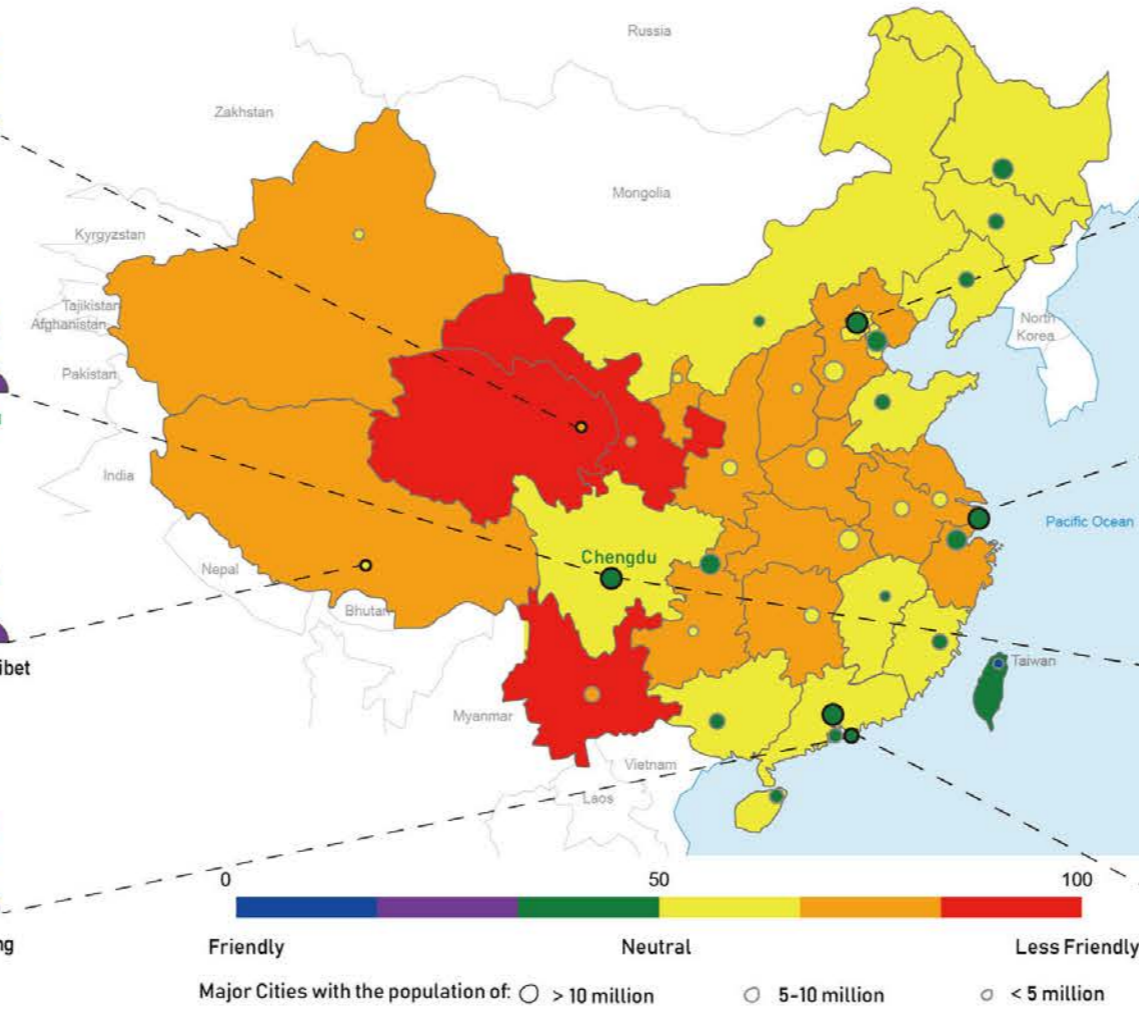
Lhasa, Tibet

I have to pay my family's utility bill to exchange for their ignorance of my lesbian identity. I feel desparate when I think of my future life.



Hongkong

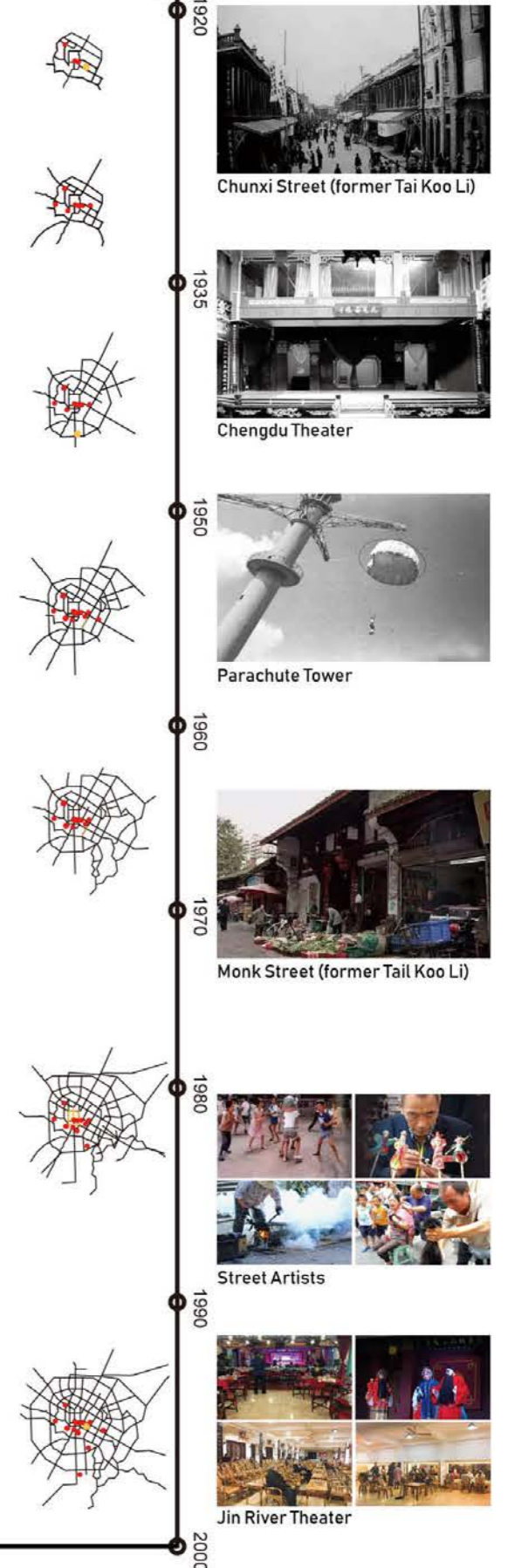
## Attitude toward Queerness in China



## Queer Space in China



## Development of Chengdu City



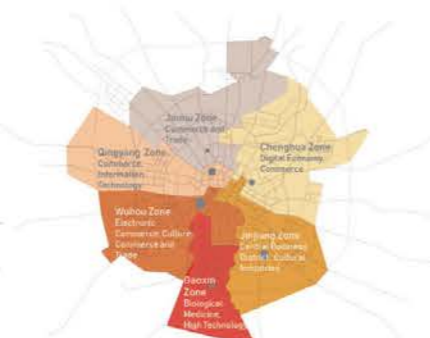
## The Analysis Mapping of Chengdu

Zoning Map



- Residential
- Administrative
- Commercial
- Industrial
- Education and Research Development
- Sports
- Green Space

Economic Map



- Zone Center
- Income Level: Low to High

Queer Space Map



- Saunas, KTV, Spa and Massage
- Bars
- Organization

Metro Line Map



- Line 1, Line 2, Line 3, Line 4, Line 5, Line 7
- Taikoo Li, City Center





THE STREET STYLE IN CHENGDU AND THE BLOCK DISSOLVING EXPERIMENT

The site of the project, situated at Taikoo Lane, one of the most famous commercial circles in China, as well as the city center of Chengdu. Chengdu's fashion has taken Tiktok by storm, and gathered fans around the world to watch the changes and innovations in fashion. Photographers captures the avant-gardeness of Chengdu's fashion every day.

Chengdu's fashion shows qualities of defying stereotyping and blurring the gender boundaries in people's wear and appearance. For example, girls cut their hair in brush cut, and wear suits, male wears traditional fabric clothing and braid their hair long. The diversified expressions of models, or any fashion frantic and pedestrians fill in new vibes to Tai Koo Lane.

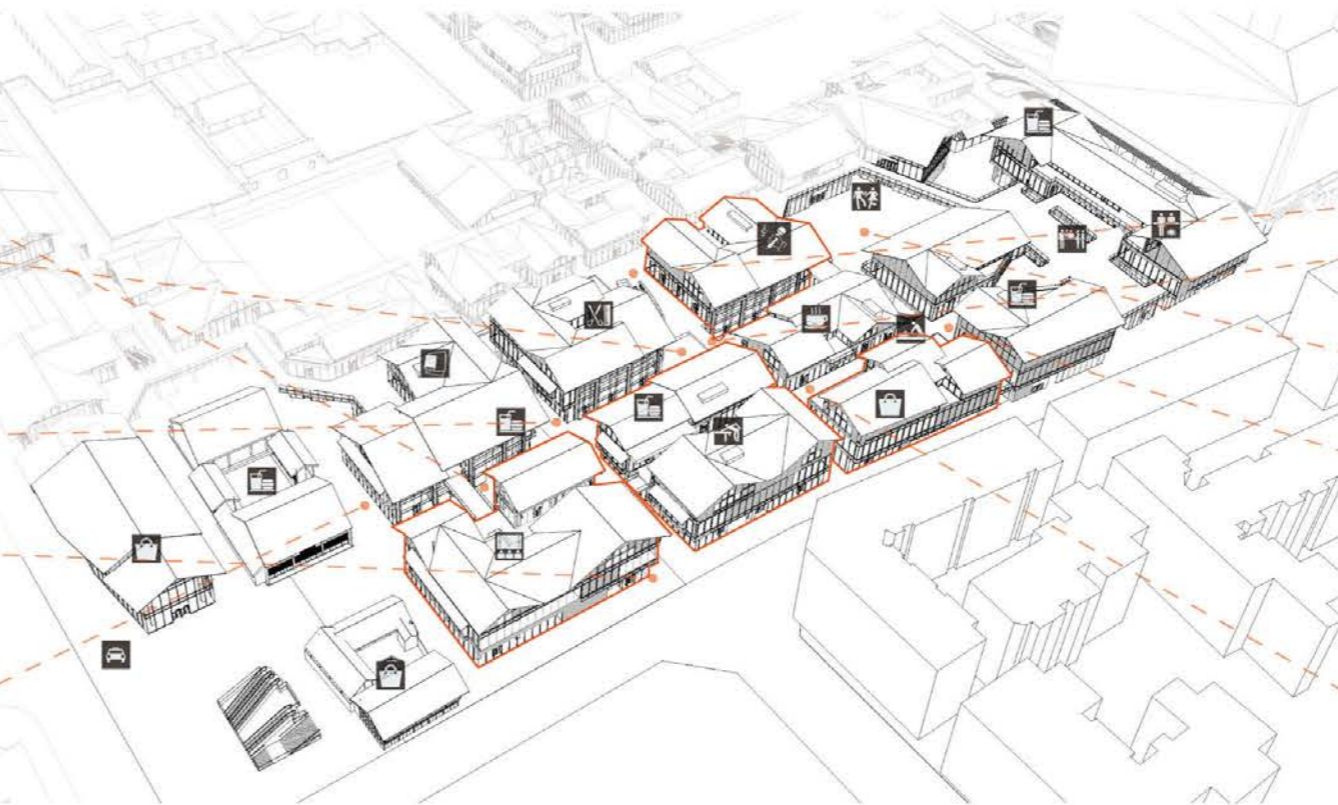
Tai Koo Lane, in itself, is a highly walkable commercial street, designed in comfortable human scale and provided vast public space. The neighborhood also signature traditional Chinese sloped roof, as an evidence of the collision of the new and old. Tai Koo Lane is now essentially a venue for expression, where contemporary young people express their self-perceptions while reconstructing their own identities.

Exploring Street Style in Chengdu City Center



Born

Female

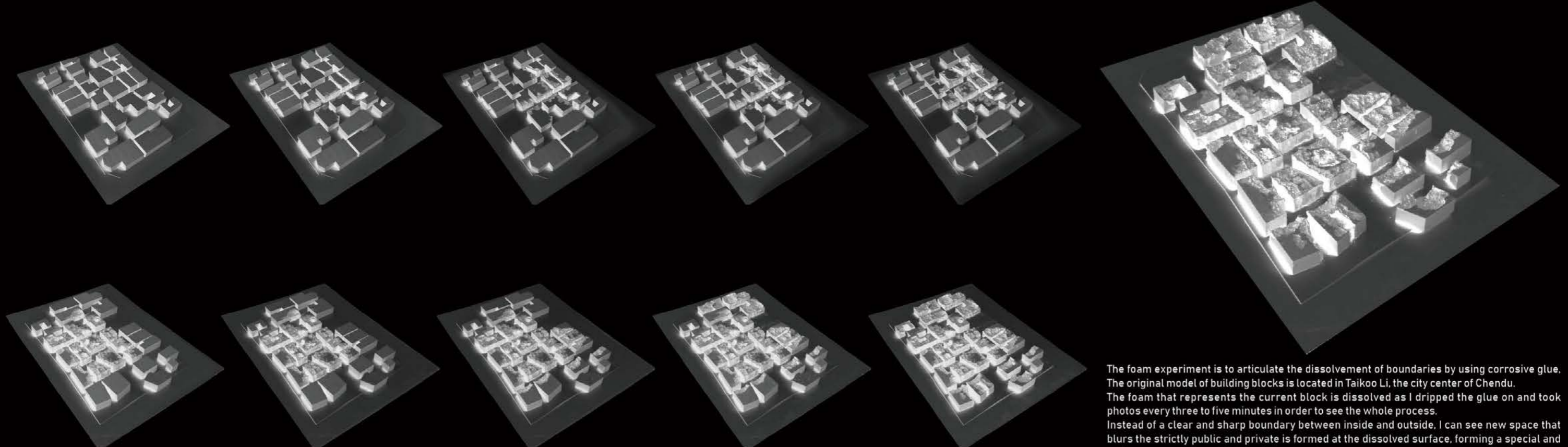


Male

Born

Long hair, pigtail, dress, shopping bags, hand bages, hats...

Foam Acid Dissolving Experiment

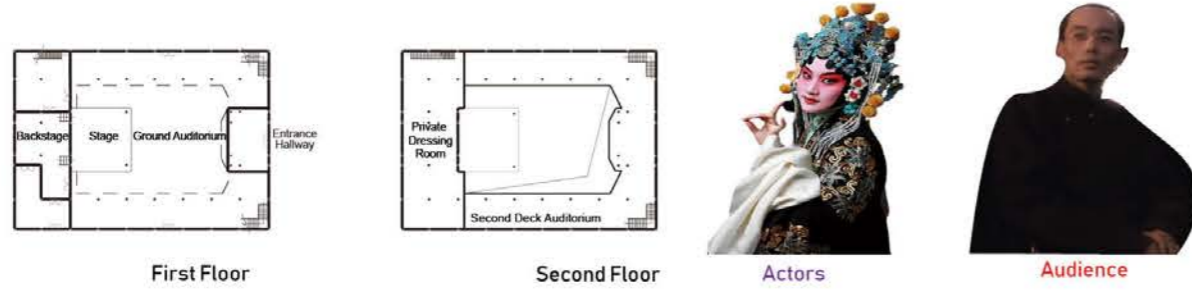


The foam experiment is to articulate the dissolvment of boundaries by using corrosive glue. The original model of building blocks is located in Taikoo Li, the city center of Chendu. The foam that represents the current block is dissolved as I dripped the glue on and took photos every three to five minutes in order to see the whole process. Instead of a clear and sharp boundary between inside and outside, I can see new space that blurs the strictly public and private is formed at the dissolved surface, forming a special and entire space system with the existing streets.

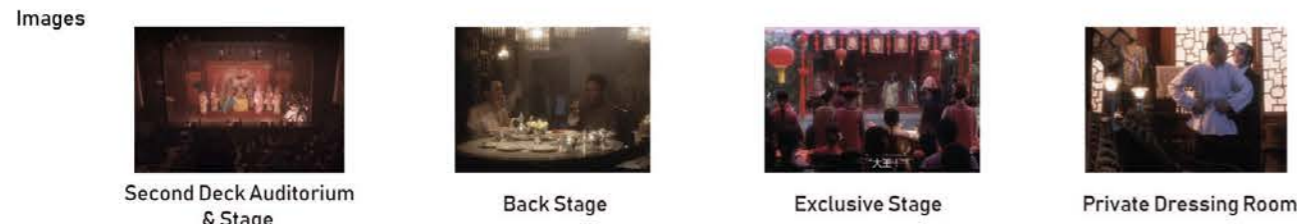
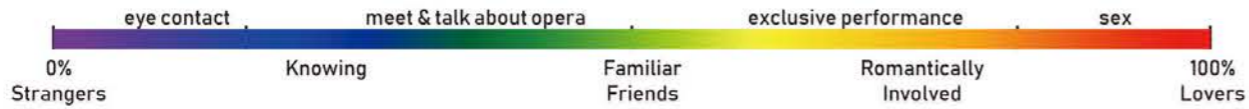


# SPATIAL ANALYSIS OF QUEER LOVE IN CHINESE TRADITIONAL THEATER AND PLAN ANALYSIS

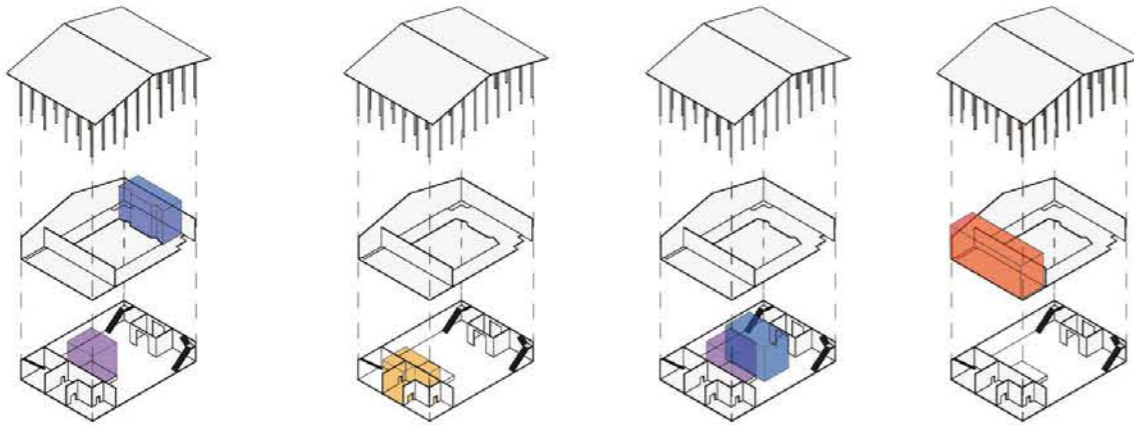
## Plan of Chinese Traditional Theater



## Behavior Analysis between Ancient Audience and Actor



## Axonometric view



## Section

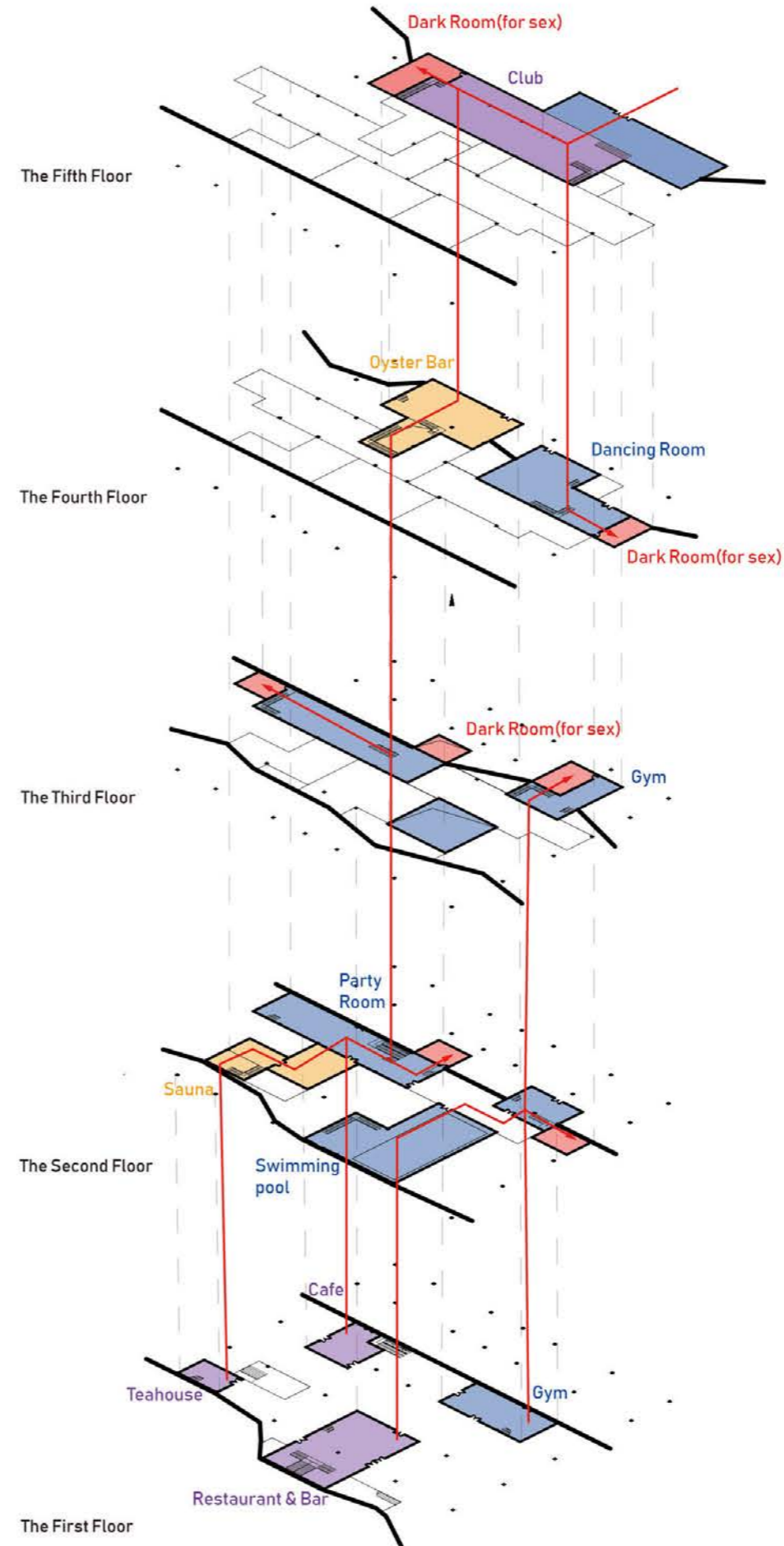


## Behavior Analysis between Modern Queer Lovers



Stages	SEDUCTION	MINGLING	SUSPICION	TANGLING
Space	Restaurant, Teahouse, Club...	Sauna, Oyster Bar...	Swimming Pool, Dancing Room, Gym, Party Room...	Dark Room

## Axonometric Plan



In studying how space facilitated the process of the audience and actress meet, get along and fall in love in traditional Chinese theaters, I derived a circulation suitable for modern queers to meet and develop relationships accommodating current queer's characteristics of being sensitive, shy, and passive.

People can experience the journey of the four stages, seduction, mingling, suspicion and tangling by either entering from the ground or the top floor. The four kinds of space vary in the extents of public and privacy, to enable queers have appropriate space to spontaneously develop a relationship.

The fifth floor is a club, which serves as not only an entrance but also a final stop for pleasant sensation seekers.

The third and fourth floor are acceleration venues for new counters interested in developing next level intimacy, where lovers experience the throb and delicacy, and the easily reachable dark rooms are especially prepared for sexual activities.

The first and second floor are mainly public and semi-public space, providing space for seduction and mingling, subtle eye contact is the key when people are walking around and socializing. Likewise, dark rooms are arranged on the second floor to offer sexual intimacy for queers seeking a quick and exciting experience.



THE SITE PLAN AND SECTION CUTTING THROUGH A DIRECTION FACING THE STREET

The site of the project, one of the stations along the Gay Metro line across several districts, is the most popular young neighborhood, Tai Koo Lane, Chengdu. I have lived in Chengdu, the "Gay City" in China, for 10 years. In recent years, I have seen unisex clothing thrived and signals of revivals of gender awareness implicitly undergoing through ways of individual expressions. Therefore, I chose this neighborhood to gather the sparks of new passion, and unite the individual power to collectively push forward the social recognition and acceptance of the queer population.

For the architecture, I designed a grid structure in the open street space and inserted corroded and boundaries-blurred building blocks. The acid-foam experiment is to articulate the dissolvment of boundaries, while deliberately inserting the blocks in an exposed structure is a metaphor for queers finding their own space within the social structure without undermining it, supported by spatial analysis of traditional Chinese theatres.

Section A-A





THE SECTION AXONOMETRIC

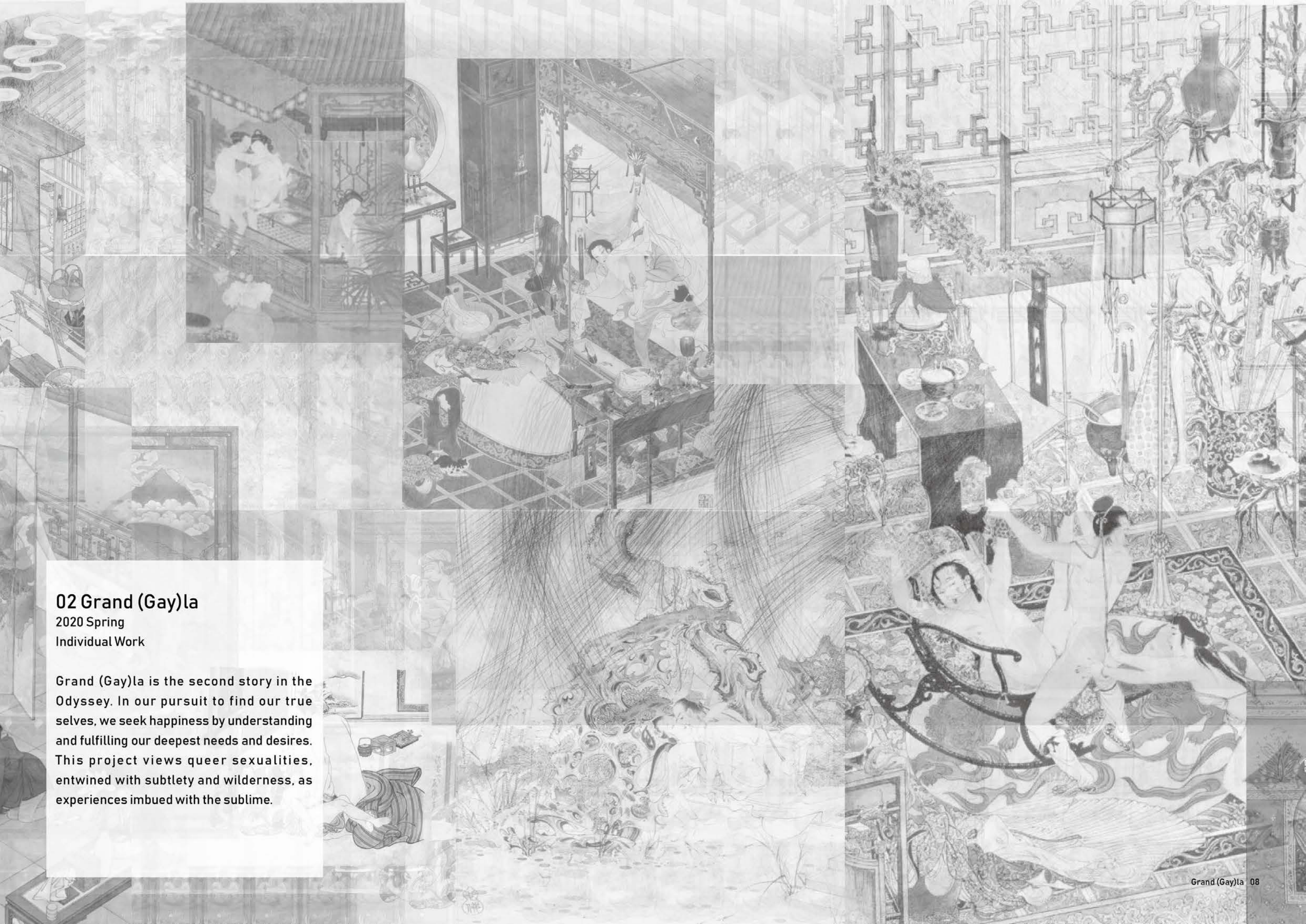
If the train has a station,  
If the passengers have a destination,  
If the tickets are valid,  
They would no longer be hiding,  
Let the light fill in,  
Next stop,  
Queering Chengdu

如果火车有尽头  
如果乘客有终点  
如果车票有时效  
他们不会再隐藏  
让光发生  
下一站  
解放成都

QUEERING  
CHENGDU







## 02 Grand (Gay)la

2020 Spring  
Individual Work

Grand (Gay)la is the second story in the Odyssey. In our pursuit to find our true selves, we seek happiness by understanding and fulfilling our deepest needs and desires. This project views queer sexualities, entwined with subtlety and wilderness, as experiences imbued with the sublime.



Timeline of Human Erotic Enjoyment

Instances of homosexual love and sexuality has been recorded within almost all ancient civilizations in forms of relics, paintings, sculptures, scriptures and beyond. As I look into the long history of records,

I begin to realize that sex and sexuality as being such an ancient yet evergreen topic. One can only imagine the complexity of natural causes and reasons to how the instinct has been suppressed and continued in time.

**1500 B.C.**  
Ancient Rome: the first condom



**800-146 B.C.**  
Ancient Greece: erotic arts



**79 A.C.**  
Pompeii: penis shaped pattern on architecture



**200 A.C.**  
Buddhism: mural and sculpture of sex for religious practice



**217 A.C.**  
Roman Bath: the Terme di Caracalla, where people naked bathing in public



**266-420**  
Jin Dynasty: the Emperor invented a goat carriage to help decide which wife's room to sleep



**618-907**  
Tang Dynasty: sex toy for lesbians



**1600**  
Qing Dynasty: The Plum in the Golden Vase, is the most influential erotic Chinese classic.



**1750**  
Japan: "Nanshoku", the relationships between samurai and their boyfriends.



**1880**  
The first vibrator was invented to help ladies with their "female hysteria".

**1896**  
The earliest known pornographic film, Le Coucher de la Mariée, is screened in Paris.



**1908**  
The first recorded blow up doll appeared in psychiatrist Iwan Bloch's book, "The Sexual Life of Our Time".



**1953**  
The first issue of Playboy is published. The premier issue featured Marilyn Monroe on the cover as well as



**2000**  
Amsterdam Red Light District, was prostitution legalized.

Historical Events in Chinese Culture



Qin Dynasty (212-207 B.C.): **Burning all books and burying scholars alive**



The Republican Period (1912-1949): Women must wear **corset** and baggy clothes, or else been arrested



The Cultural Revolution (1966-1976): Academic and intellectuals were **denounced**, causing over 200,000 suicides

**Sexual Repression** has been existing in China for 5,000 years, undermining and debased erotic pleasure.

A recent survey found that 20% of Chinese men didn't know what the clitoris is and 50% of Chinese women had never had an orgasm. A sex revolution is poised off.



Now (2000-): **Electroconvulsive therapy** for homosexuals having sexual desire for the same sex; Grooms were teased and **dressed as rapist** on the street.



New China Period (1949-1956): People **peaking** at the bridal chamber is one of the custom of Wedding Horseplay.

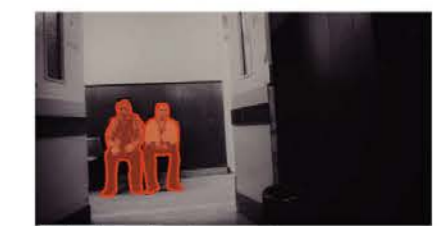
Modern Gay Couple's Life in Hong Kong -- The life of Intimacy, Conflicts, and Depression



Intimacy in a telephone booth



Quarreling in a roadside hotel room



Sitting in corridor, frustrated



Dancing in public kitchen





## SPATIAL ANALYSIS OF SEX SCENES FROM ASIAN EROTIC CLASSIC

The visual arts and traditional Chinese literature portraying queer sexualities suggest a universal societal fetishization of queer eroticisms. Analyzing these artifacts enriches the discourses on queer sexualities beyond the geographic and historical constraints of the West. Expression,

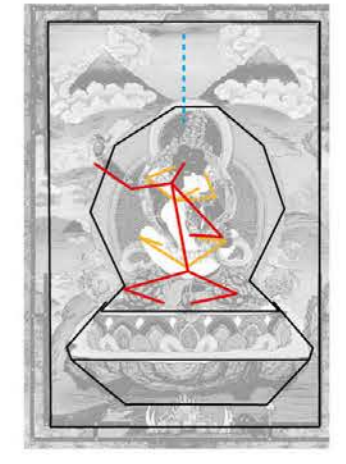
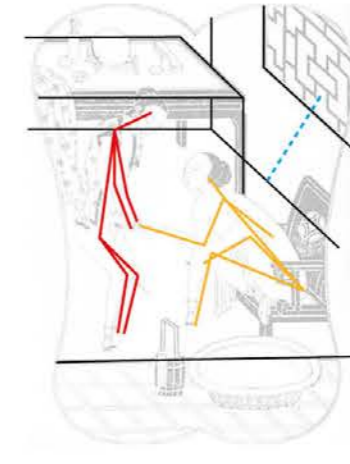
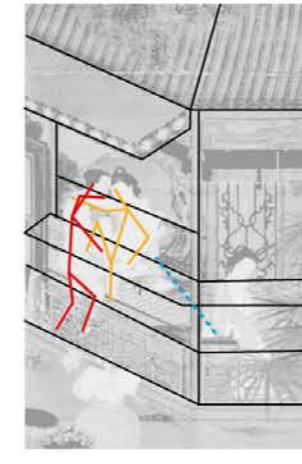
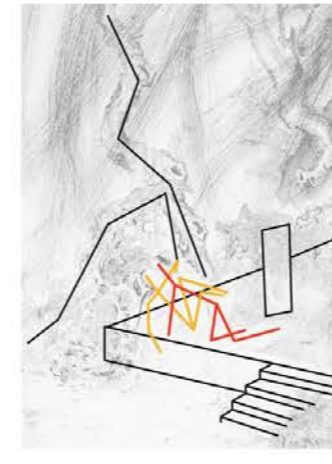
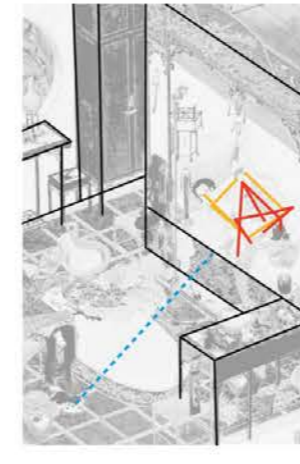
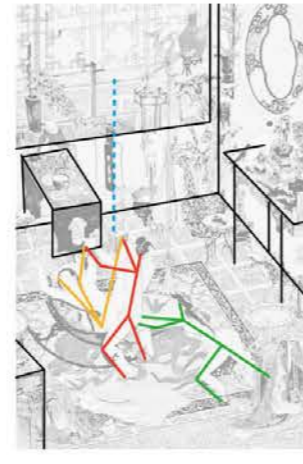
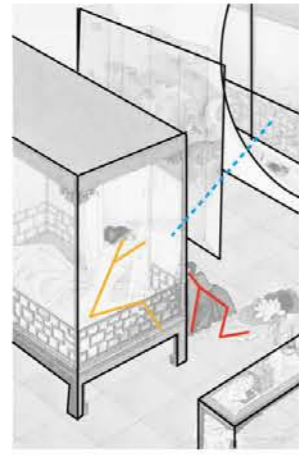
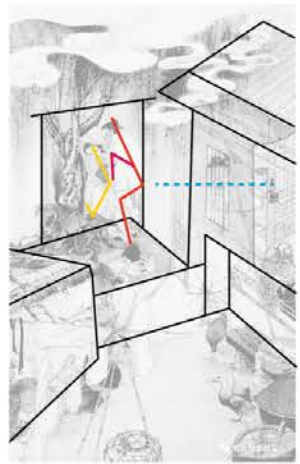
position, role, and sequence are all part of the erotic act. When translated through design, architecture can transcend its static conceptions and reclaim its central role in promoting and defining sexual imaginings. Paintings from the Erotic Classic -- Plum in the Golden Vase from the

Qing Dynasty is especially solicited to provide inspirations of spatial qualities in creating different ambiances of backdrops of sexual activities.

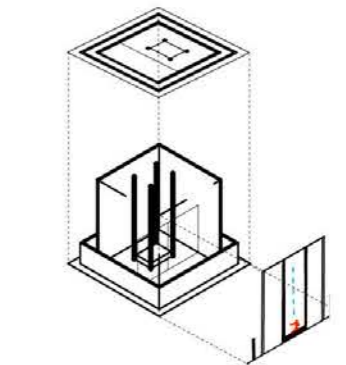
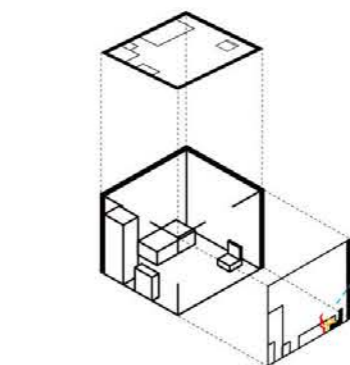
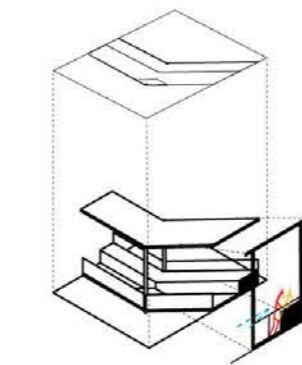
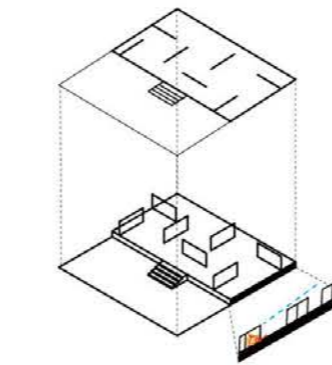
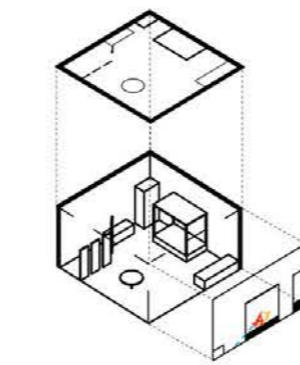
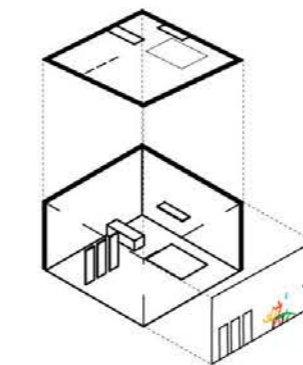
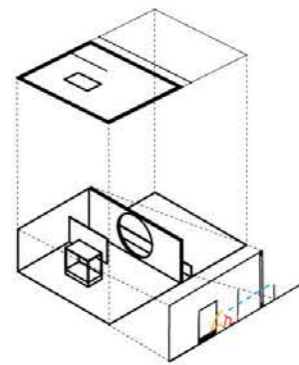
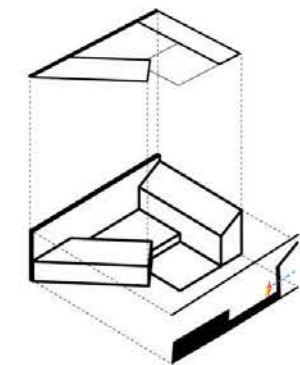
### Ancient Erotic Drawings of Scenes in "Plum in the Golden Vase", a Chinese Erotic Classic, and Buddhism



### Human Body Gestures and Spatial Outlines



### Recreating Spatial Models From Sex Scenes

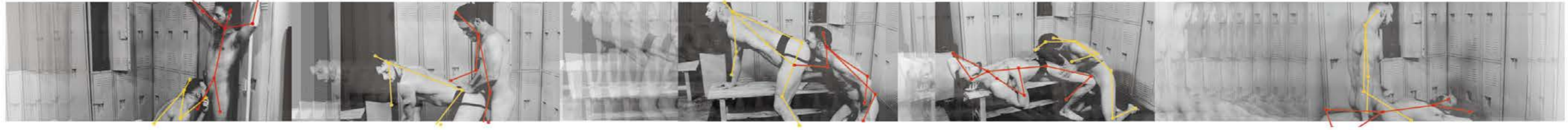




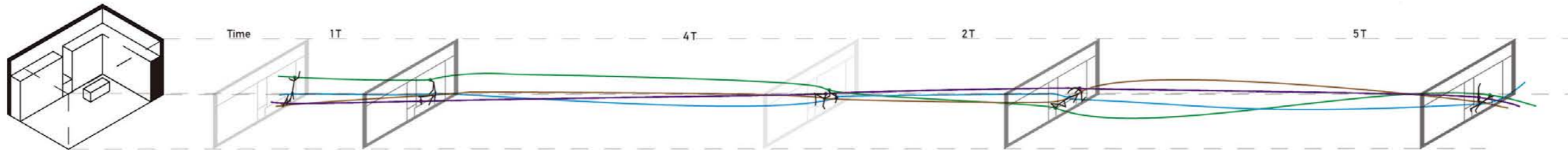
# ANALYSIS OF MOVIE SCENES TRANSLATING TO SECTION

## Gay Movie Scenes

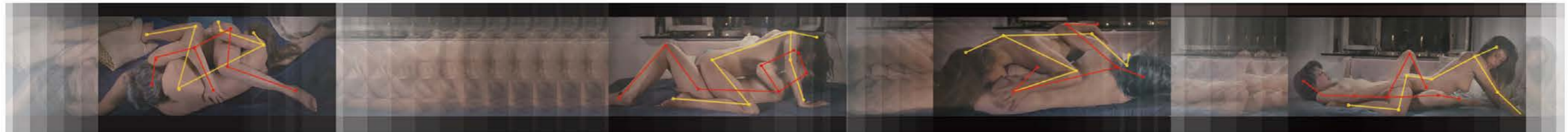
Gay Movie Captures And Body Gesture



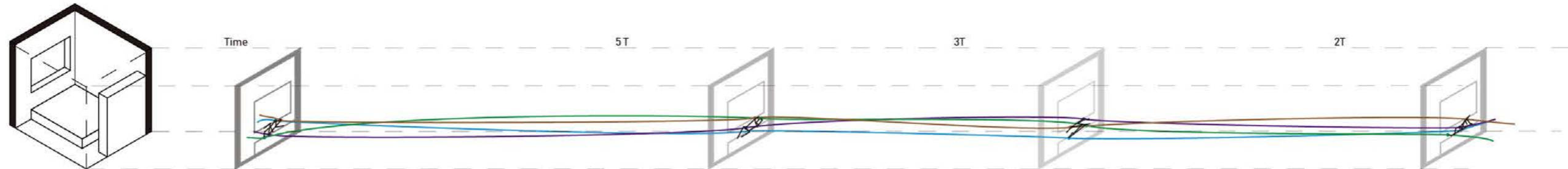
Tracking Movement Of Certain Parts Of Body



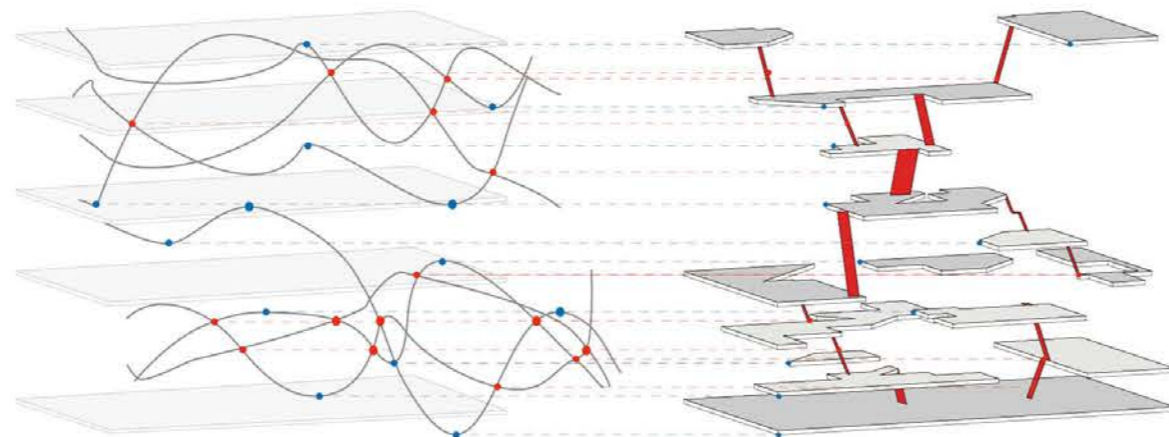
Lesbian Movie Captures And Body Gesture



Tracking Movement Of Certain Parts Of Body



## Section Analysis According To Body Movement



How can scenes from queer movies provide critical insights into the essence and uniqueness of queer eroticisms, and what do they tell us about architectural space? To answer this conceptually, the analytical frame of "erotic spatial interactions" is applied to understand the spatial implications of sexual embodiments for the practice of architecture.

This project uses bodies as drivers of architectural space where the erotic and the spatial are infused, with sexual manifestations organized along a sequential axis. This sequential axis articulates a route derived from the Chinese erotic classic Plum in the Golden Vase.

The design also takes reference from two erotic movies of gays and lesbians, the two movies vary in dynamics and orientation of body. In translating sex positions into architectural form, rhythmic curves are drawn by connecting body parts in movements along time. Curves of different body parts juxtaposed above each other, and as the curves intersect at each other, the intersection points bring up floors and stairs to connect different floor levels, as well as visual corridors to ensure one floor is visually reachable from another.



# SITE PLAN AND FLOOR PLAN

## Site Plan

The site is located at Tsuen Wan, Hong Kong. Tsuen Wan is the oldest masterly-planned town in Hong Kong. It is now a residential district, mostly inhabited by young people. In city with high density, intensity and pressure as Hong Kong, young people may not have the time and luxury to travel long distance to elsewhere to seek for emotional or sexual solace. Therefore, a venue at the neighborhood would be vital as an outlet.

The site situates at a neighborhood with shopping malls and residential blocks, with high population flow and is a direct renovation from an old industrial building. The original facade of the factory building is covered by red bricks and accompanied by a court at the front. Therefore, the sex museum of this project takes disguise as an abandoned factory but in fact hosts a sex museum inside. People coming into the space can enjoy the wilderness of cruising sexual intimacy while sitting before historical relics, which granted them profound and powerful support for their pursuit for erotic pleasure and raw desires.

In this architecture, knowledge is paired with temporal sensual entertainments, supplemented by the ancientness vibes

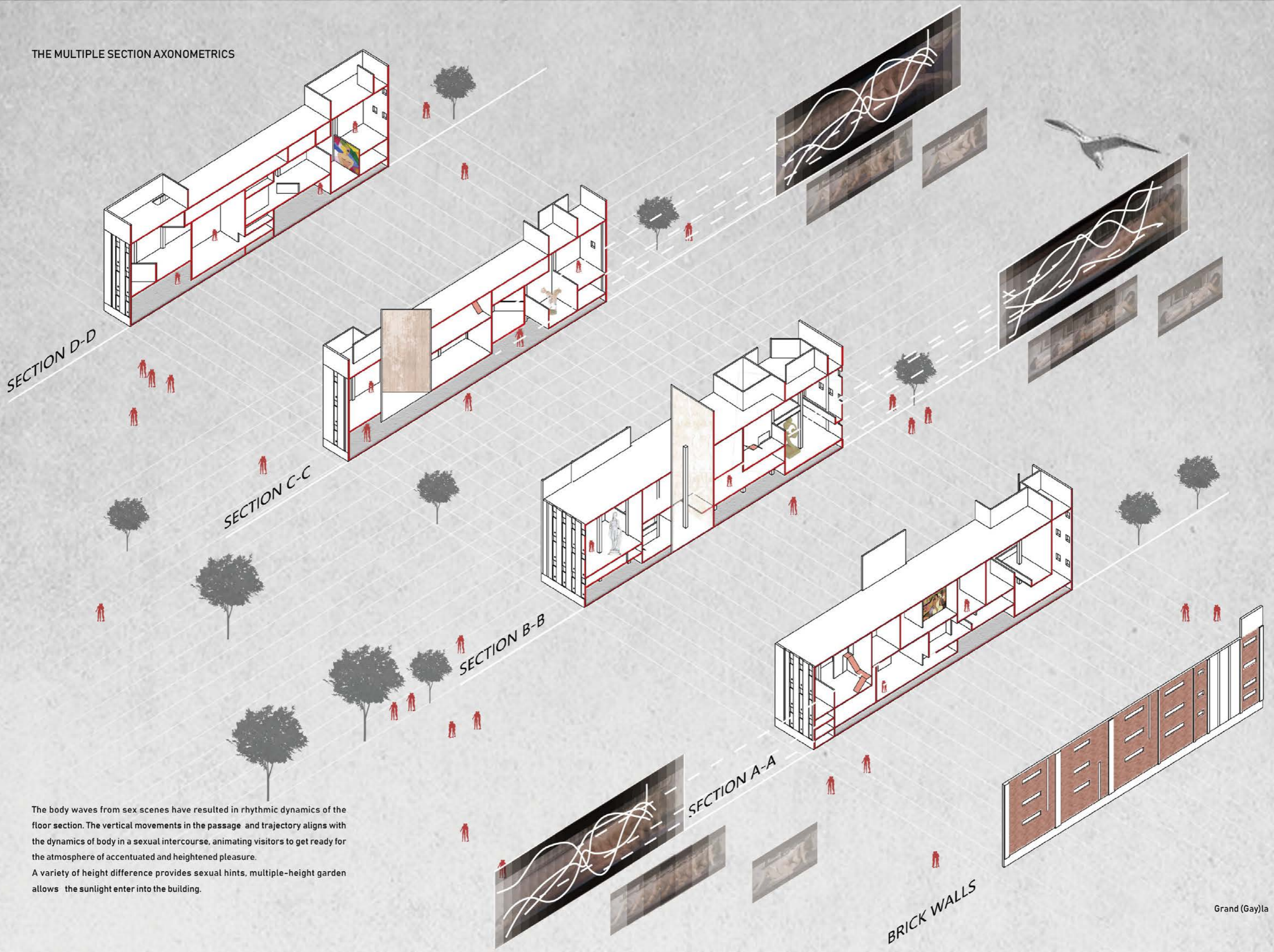
## The Second Floor Plan

*I think of what is so ancient and ever green,  
Body, sex, fetishization over the both,  
Despite the barrenness of  
The queer scene in our spacetime,  
Relics of the past turned the clock back  
travel to further continents,  
There I seek solace, support and profoundness from history,  
Evolving a base of wilderness and emancipation.  
Now, a plum is held in the golden vase.*

是什么永恒不朽  
超越性欲与肉体  
尽管枷锁禁锢  
断袖、磨镜 在专属空间  
古老时间的漩涡  
穿越大陆  
终于找寻到 支持的源头 厚重的力量  
狂野 微妙  
金瓶梅 再次 再度开放



THE MULTIPLE SECTION AXONOMETRICS



The body waves from sex scenes have resulted in rhythmic dynamics of the floor section. The vertical movements in the passage and trajectory aligns with the dynamics of body in a sexual intercourse, animating visitors to get ready for the atmosphere of accentuated and heightened pleasure. A variety of height difference provides sexual hints, multiple-height garden allows the sunlight enter into the building.



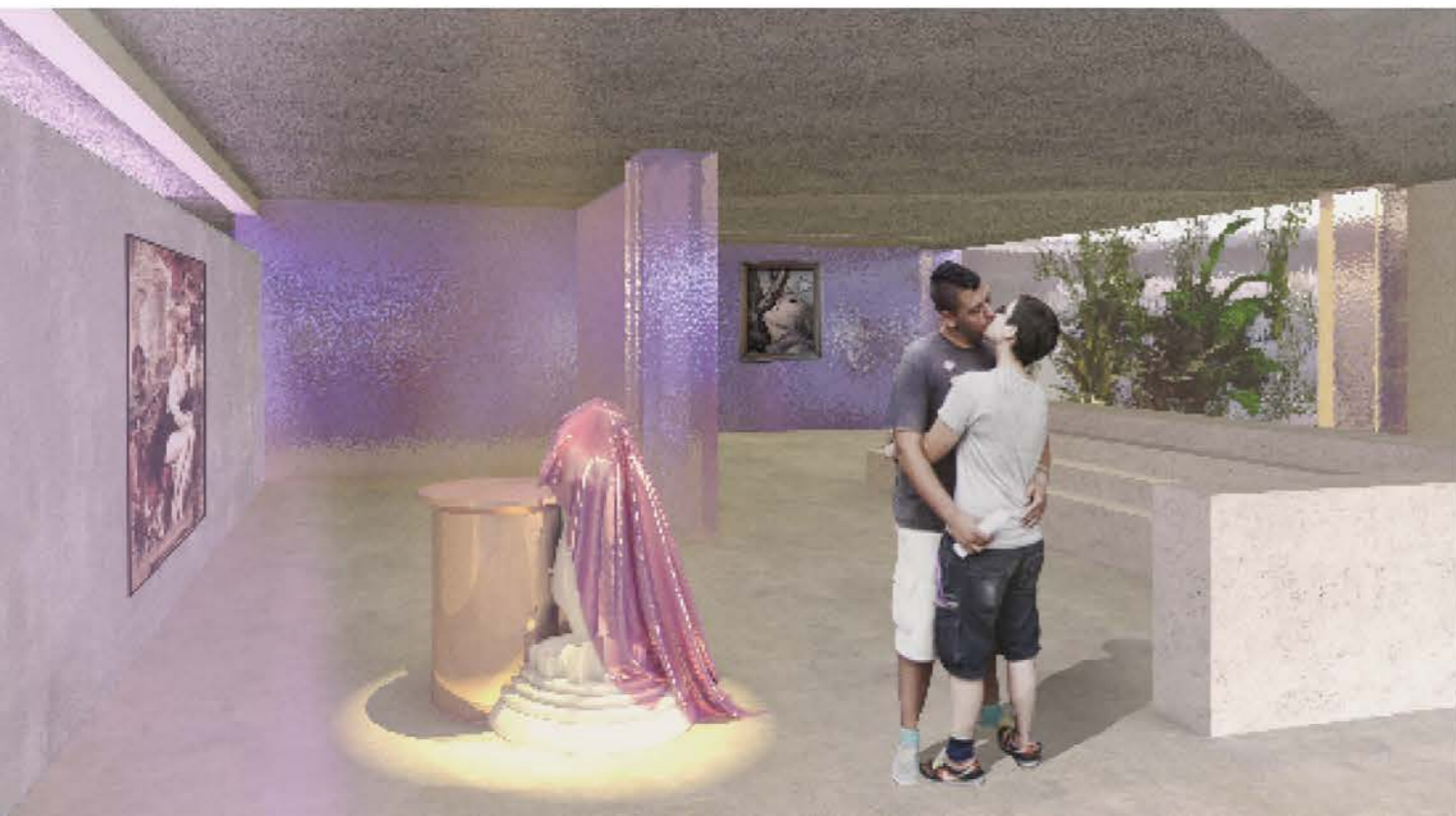
SECTION AND RENDERINGS

Section Cutting Through A Multiple Height Garden And Exhibition Space

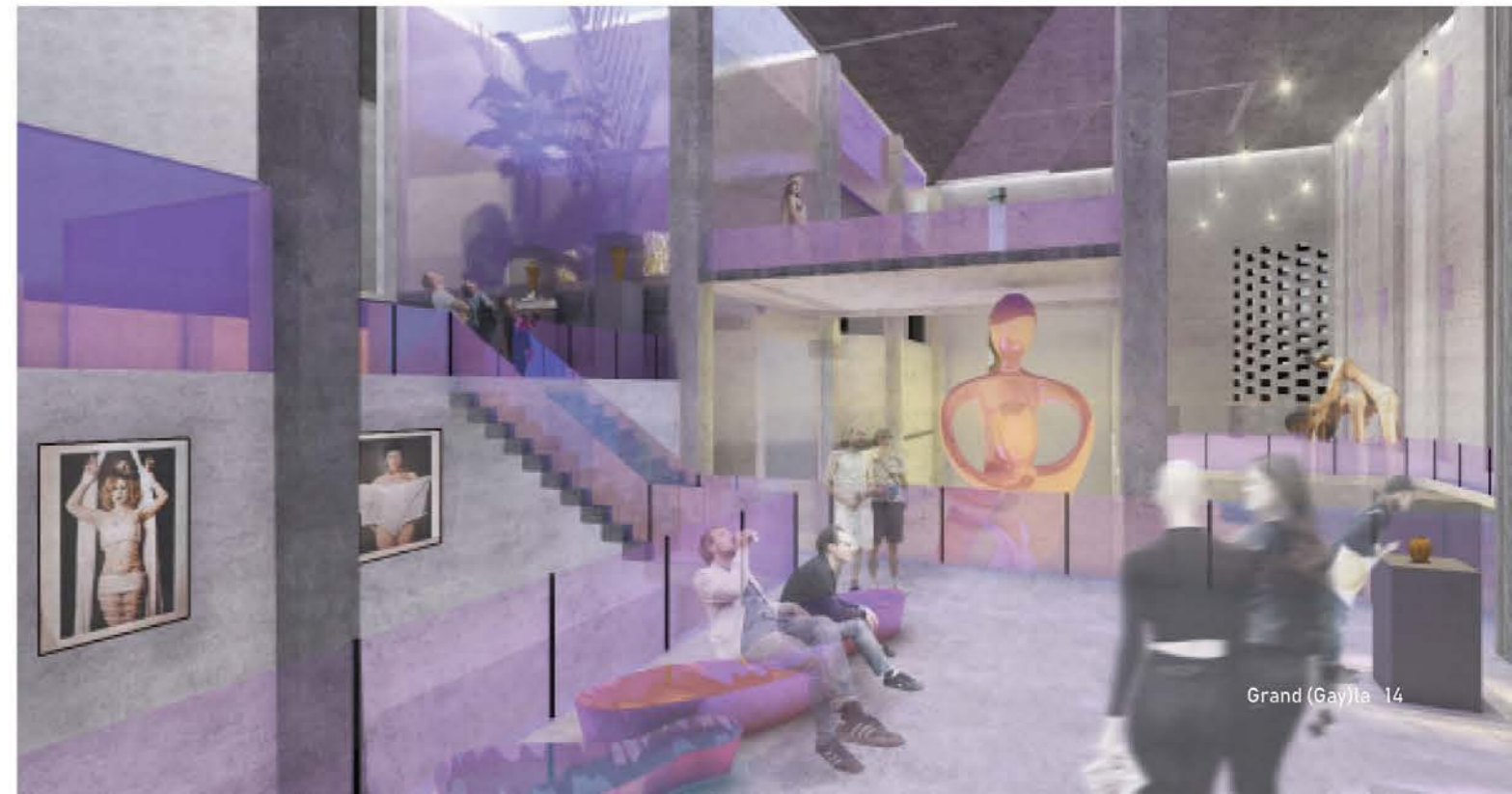


Section A-A

Exhibition Space



Second Floor Entrance Deck





## 03 (Con)queer Club

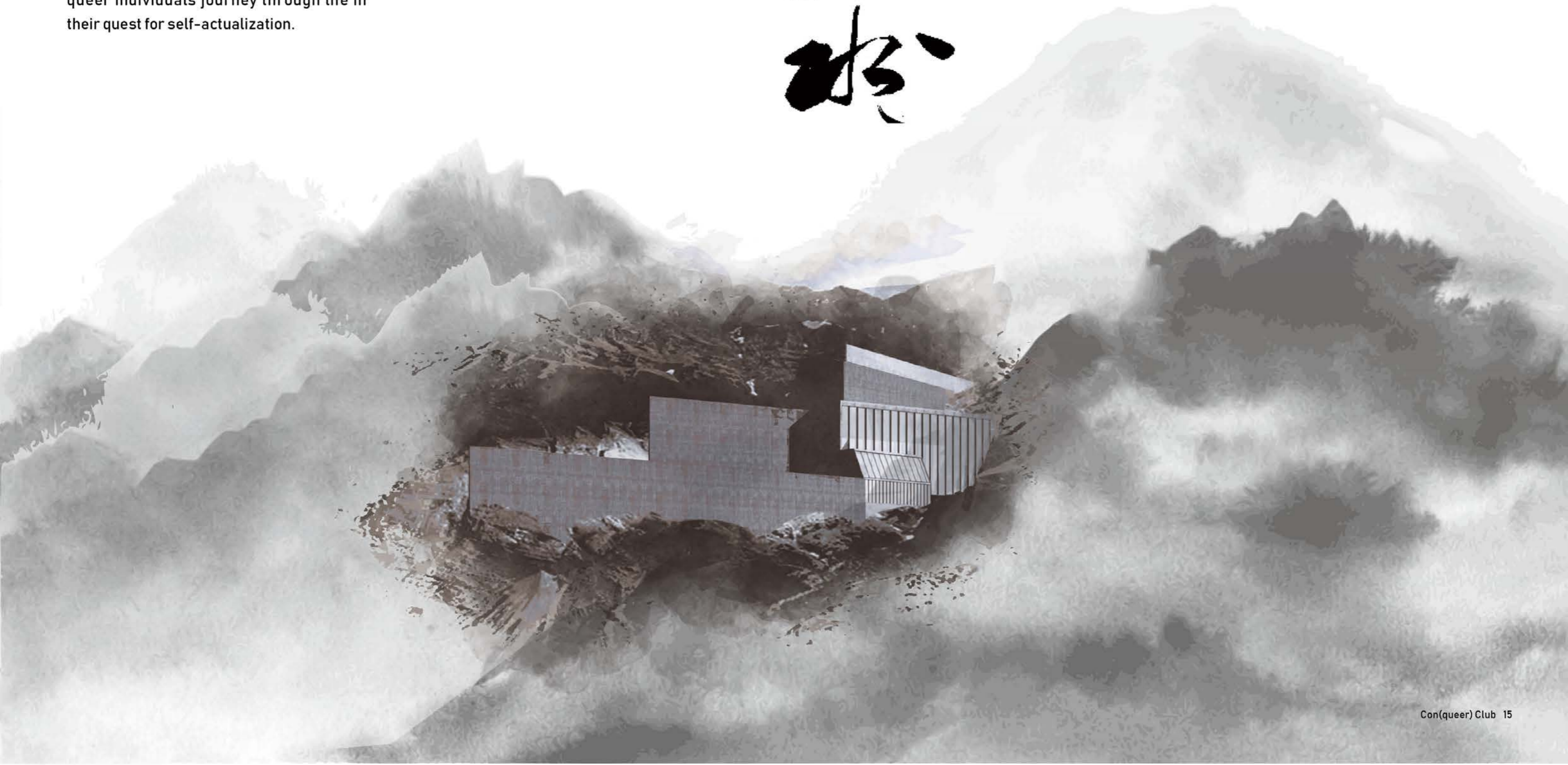
2019 Autumn

Individual Work

As the third story in the Odyssey, (Con)queer Club explores how queer individuals experience and overcome the obstacles imposed by a dominantly heteronormative society. The project is an architectural intervention that articulates spatially, how queer individuals journey through life in their quest for self-actualization.

山水

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# ANALYSIS OF THE RELATIONSHIP BETWEEN ARCHITECTURE AND NATURE AND ROUTES

## Relationship between Architecture and Nature

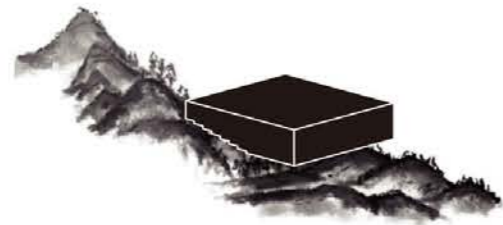
The process of self-discovery is reflected in a duality of experiential spaces, interlinked by the symbiotic relationships of architecture and nature represented in the five phases.

[Isolating] where architecture reigns supreme; [Encountering] where architecture remains dominant but allows for the landscape to perforate; [Challenging] where nature and architecture are in equilibrium; [Integrating] where nature consumes most of the architectural space, and finally [Becoming] whereby the architectural spaces are subsumed by the existing landscape.

Phase 1: Architecture Dominating----Isolating



Phase 2: Nature Sliding in----Encountering



Phase 3: Nature Challenging Architecture----Challenging



Phase 4: Nature beating Architecture----Integrating

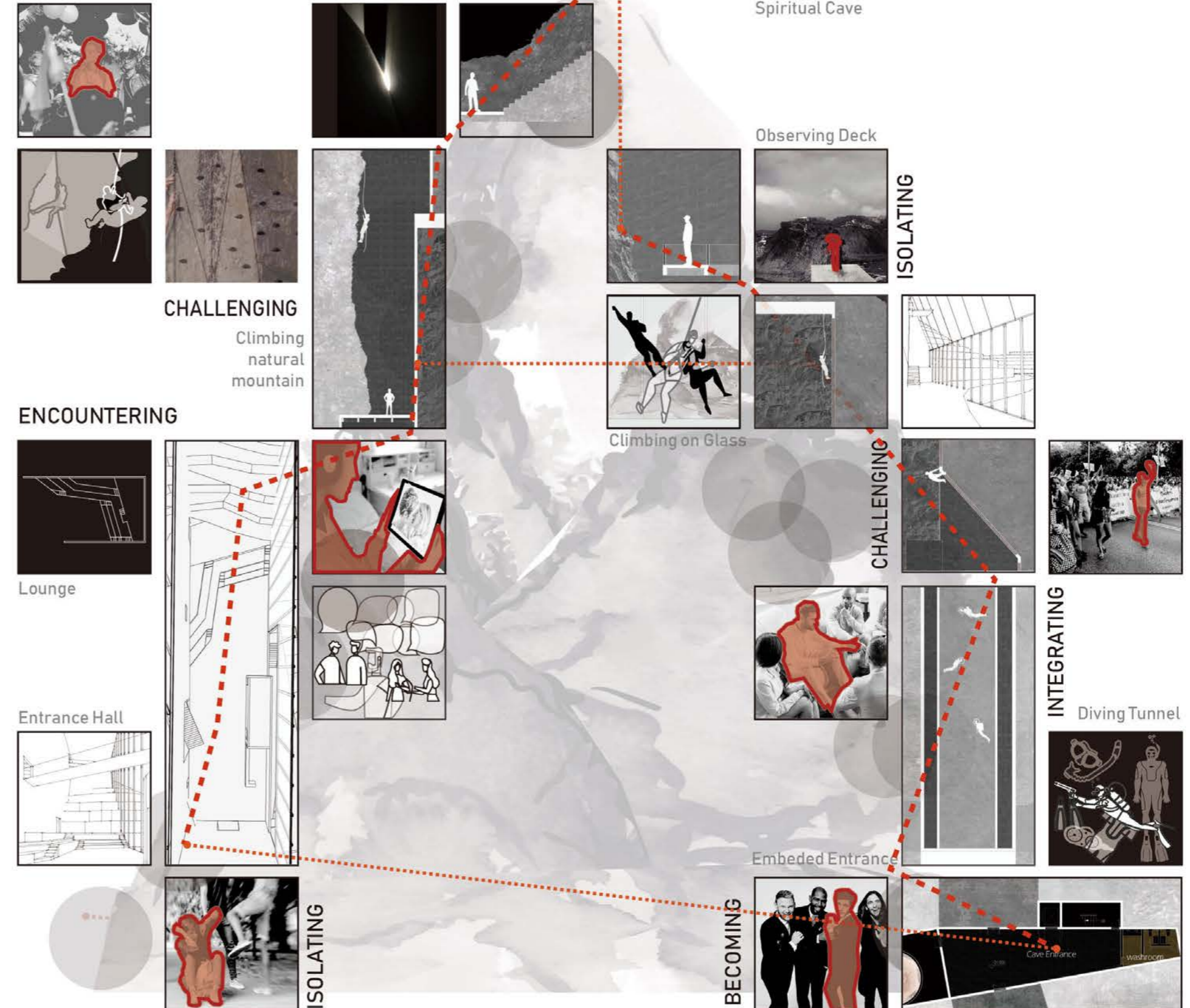


Phase 5: Nature Dominating----Becoming



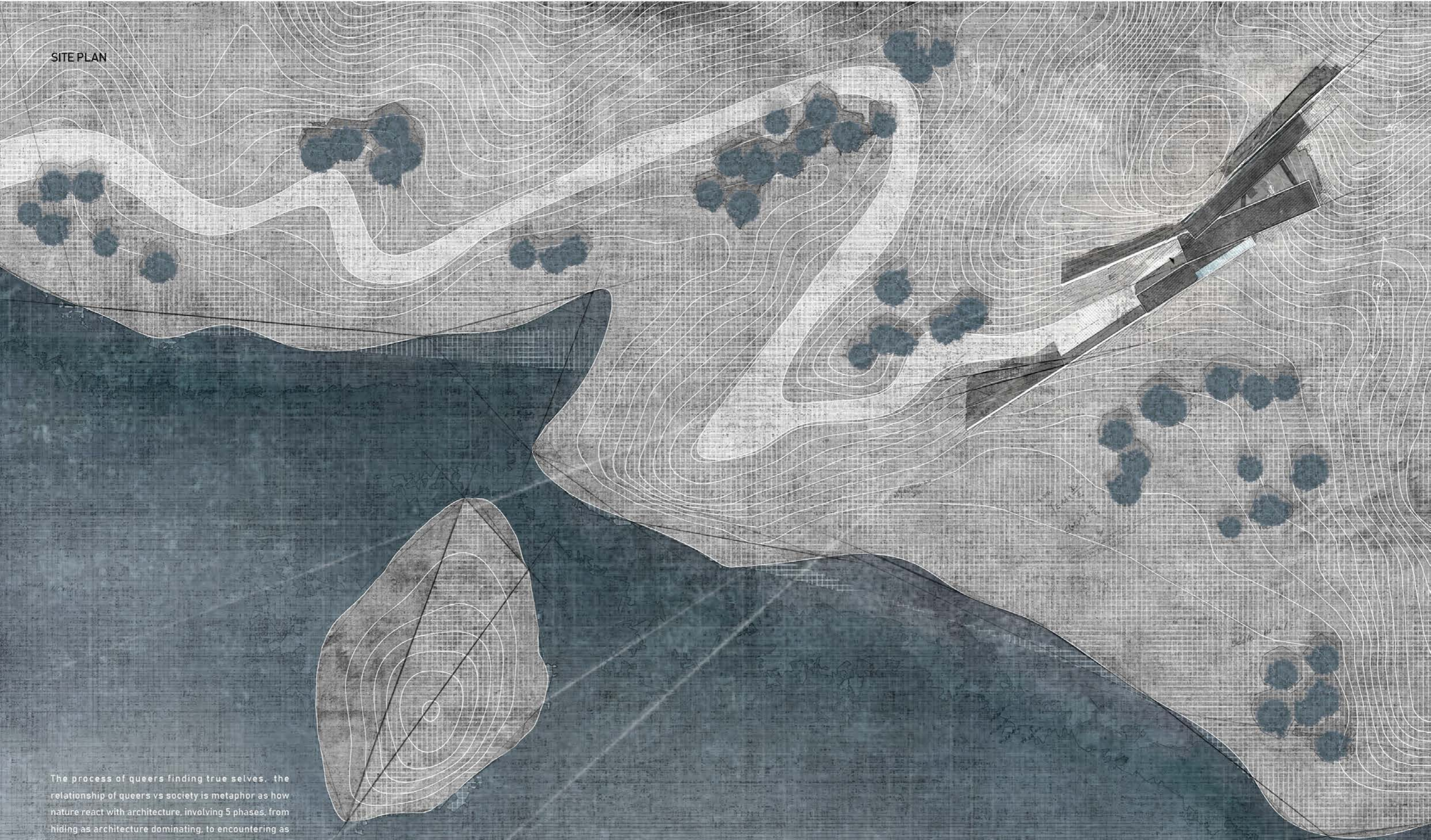
## The Opposite Two Routes to Experience Different Phases

The project has taken a metaphor in comparing the relationship between nature and architecture to the relationship between queer and mainstream narratives. In the process of self-discovery, queers likely undergo 5 stages of real life encounter and psychological states, extrapolated by two opposite routes in the architecture.





SITE PLAN



The process of queers finding true selves, the relationship of queers vs society is metaphor as how nature react with architecture, involving 5 phases: from hiding as architecture dominating, to encountering as nature slightly slide in architecture, challenging as nature becomes major part of space, integrating as nature consumes most of the architecture, finally to becoming as embedded totally in nature. By creating different space with the 5 phases and connecting them logically, overlapping sometimes is the main design thinking.

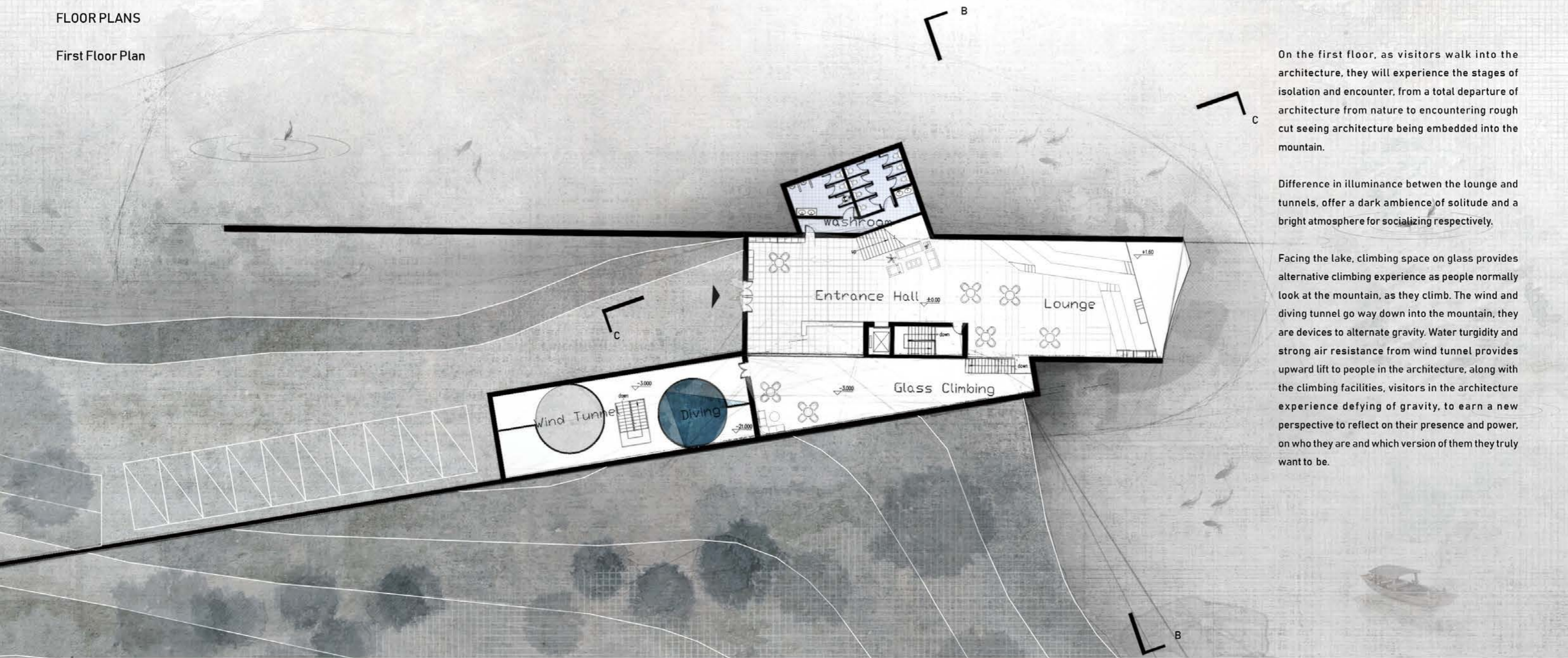
(Con)queer Club provides two directions of the exploring journey, from hiding to becoming and vice versa, where queers can experience alternative routes and the psychological changes along it. Located in a remote mountainous site near a lake away from dense urban centers, (Con)queer Club is an optimal place for experiencing

the symbiotic relationship between architecture and the landscape; human and nature. The near vertical cliff-like slope of the topography provides unique experiential challenges including rock climbing, in addition to unobstructed views of the expansive and sublime landscape that can have lasting psychological effects on the viewers.



FLOOR PLANS

First Floor Plan

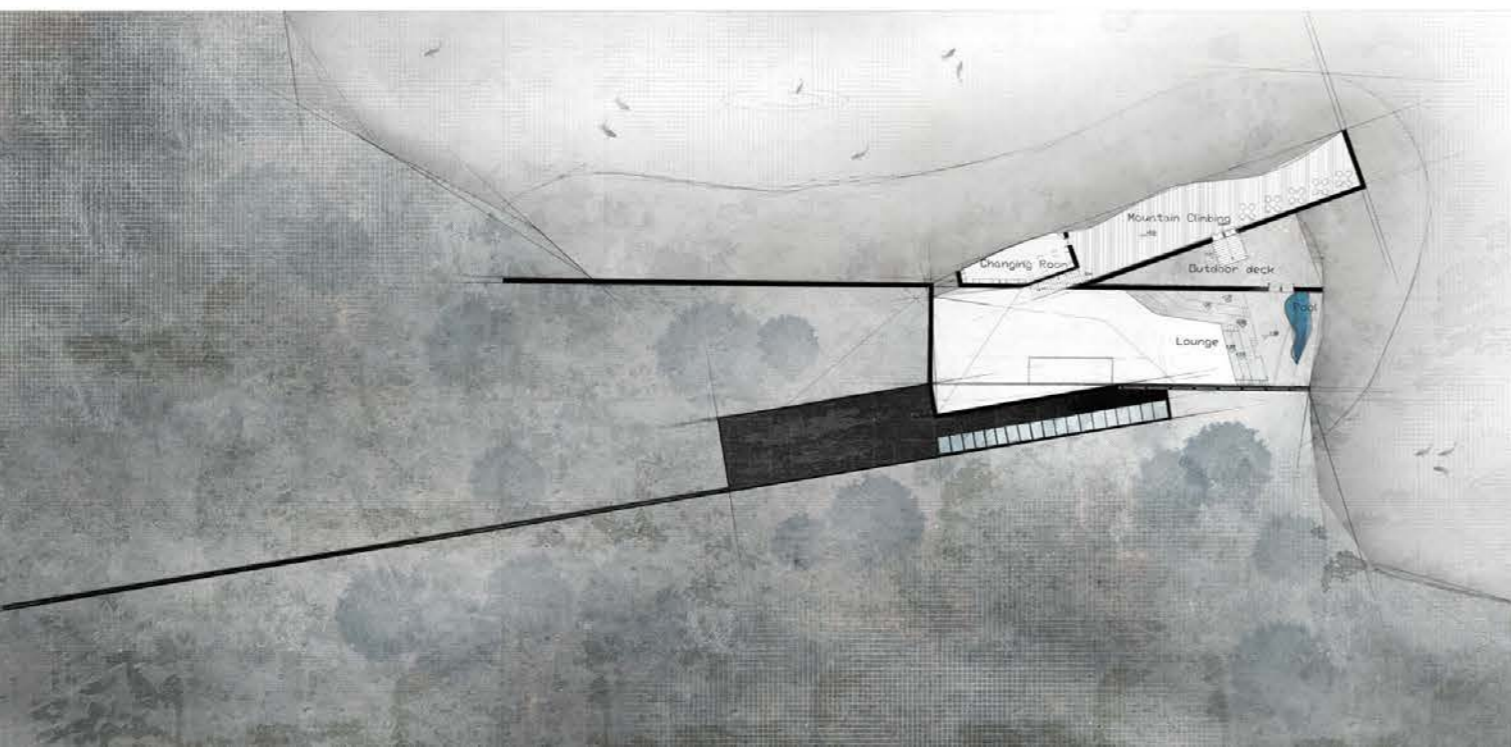


On the first floor, as visitors walk into the architecture, they will experience the stages of isolation and encounter, from a total departure of architecture from nature to encountering rough cut seeing architecture being embedded into the mountain.

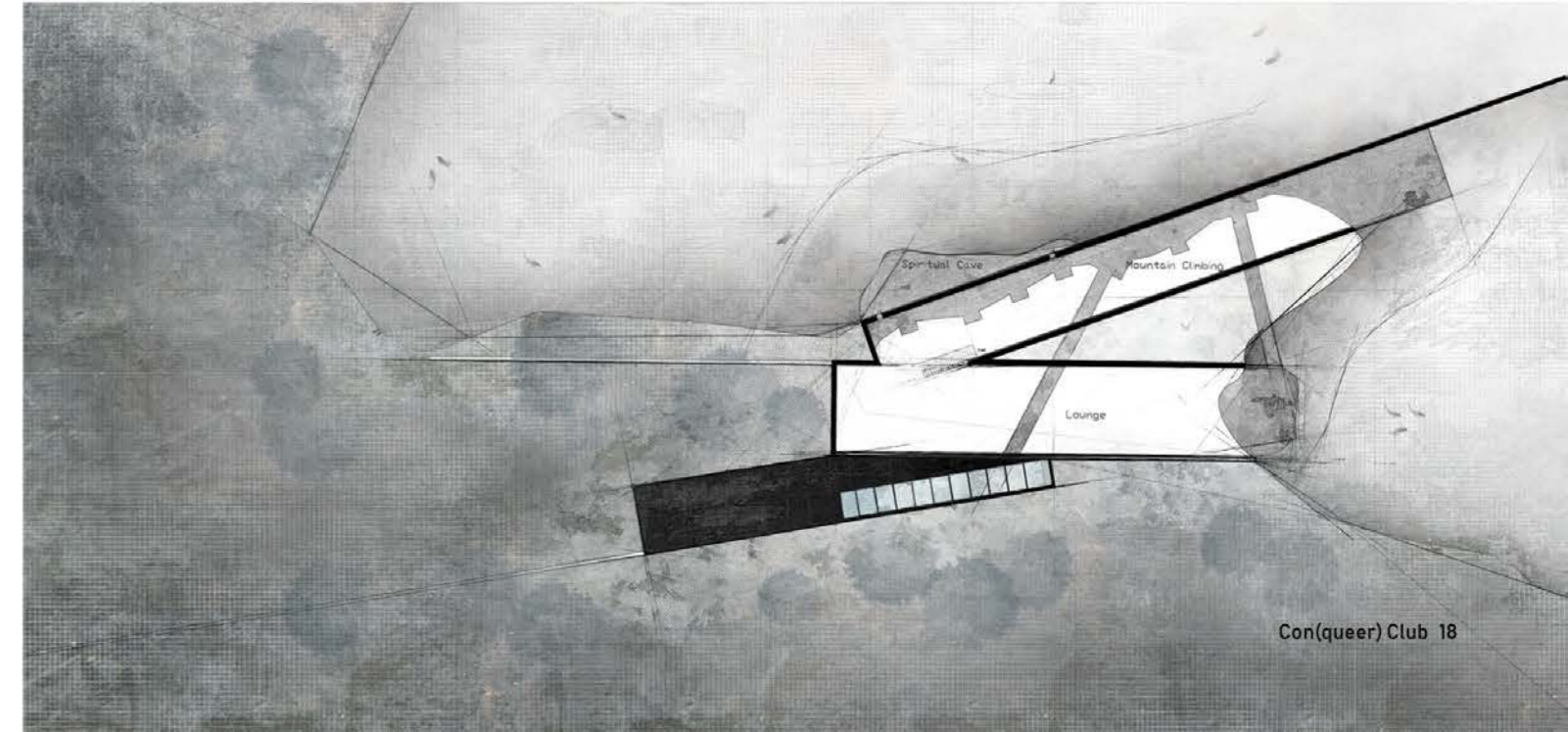
Difference in illuminance between the lounge and tunnels, offer a dark ambience of solitude and a bright atmosphere for socializing respectively.

Facing the lake, climbing space on glass provides alternative climbing experience as people normally look at the mountain, as they climb. The wind and diving tunnel go way down into the mountain, they are devices to alternate gravity. Water turgidity and strong air resistance from wind tunnel provides upward lift to people in the architecture, along with the climbing facilities, visitors in the architecture experience defying of gravity, to earn a new perspective to reflect on their presence and power, on who they are and which version of them they truly want to be.

First Floor Plan



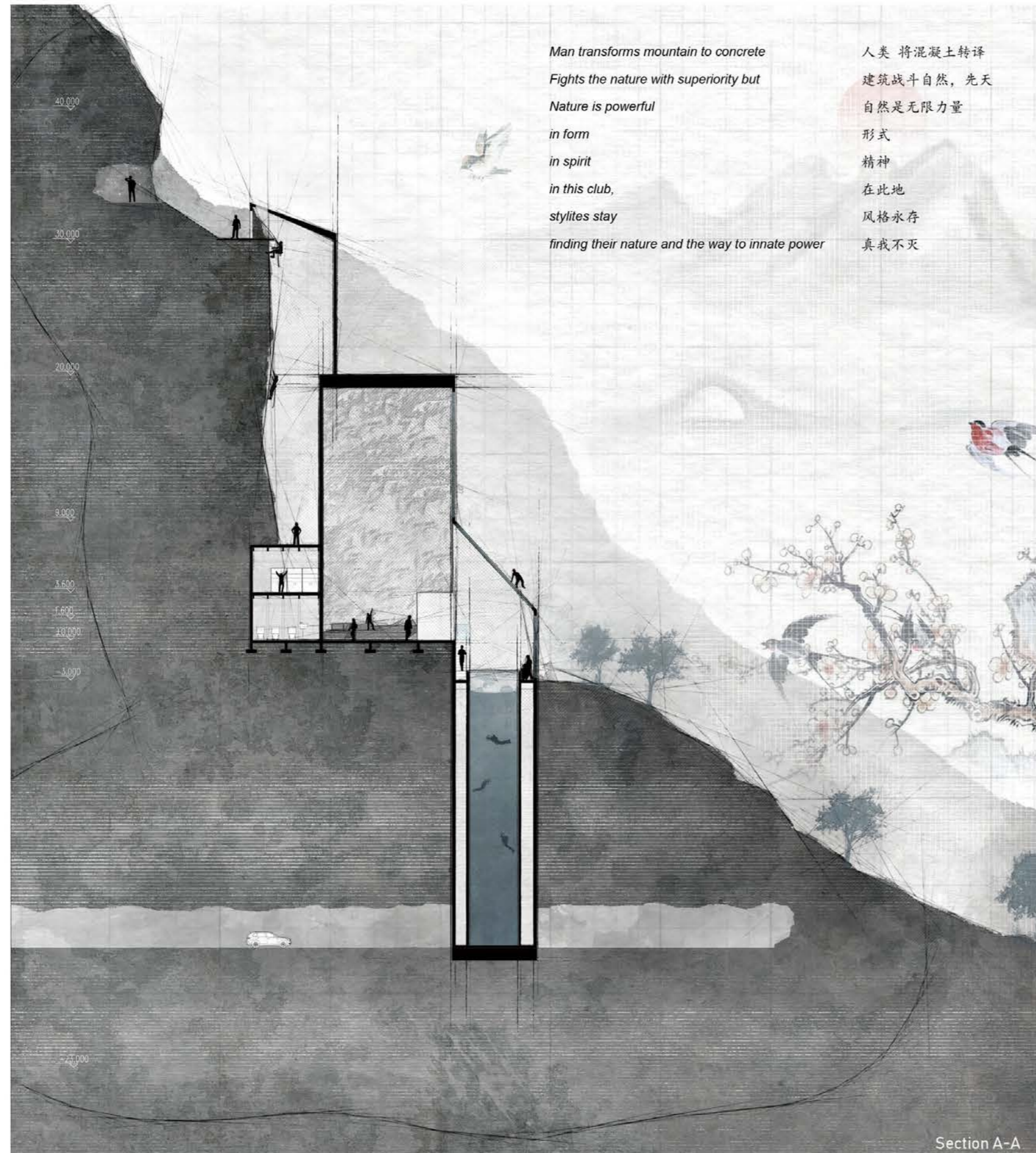
Top Floor Plan



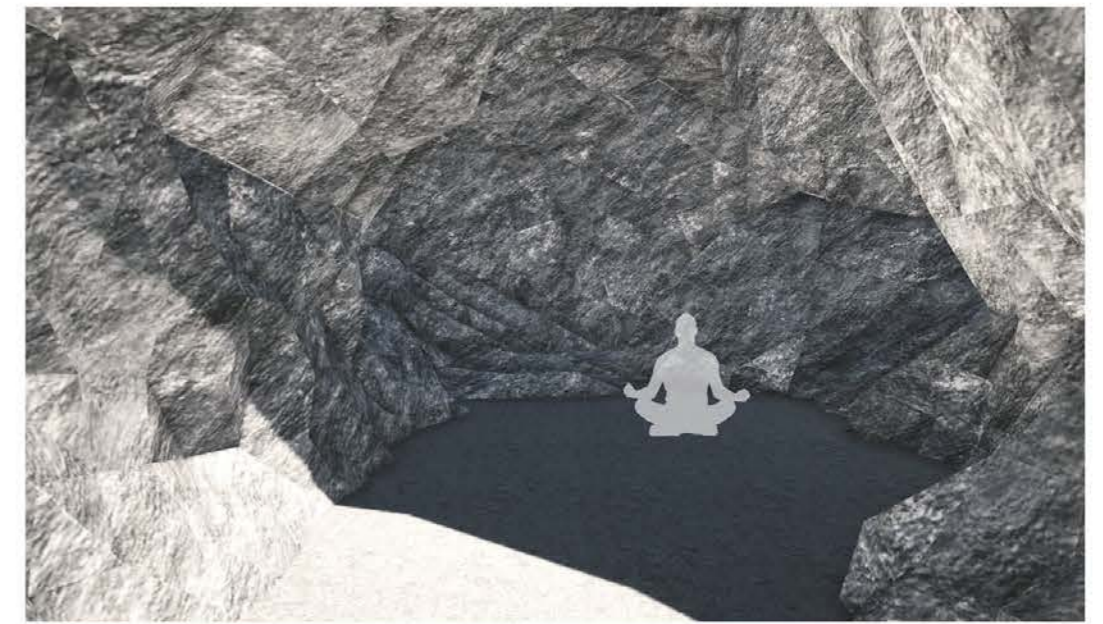


THE SECTION AND RENDERINGS

The Section Cutting Through Climbing Space, Spiritual Cave, Entrance Hall and Diving Tunnel



The Spiritual Cave - [Becoming]



The only route to arrive at the becoming stage is through the stage of challenging. At becoming stage, visitors will arrive at a venue of augmented nature where they experience serenity and relaxation of living off the burden of manmade contexts.

The (Con)queer Club is filled with challenges, rewards, and surprises. The club goes way up the mountain through climbing to fight gravity, and goes down by wind and diving tunnel losing bounds by gravity. Meanwhile, the entrance hall stays in a neutral and stable state, sustaining an equilibrium with the mountain.

The Climbing Space - [Challenging]

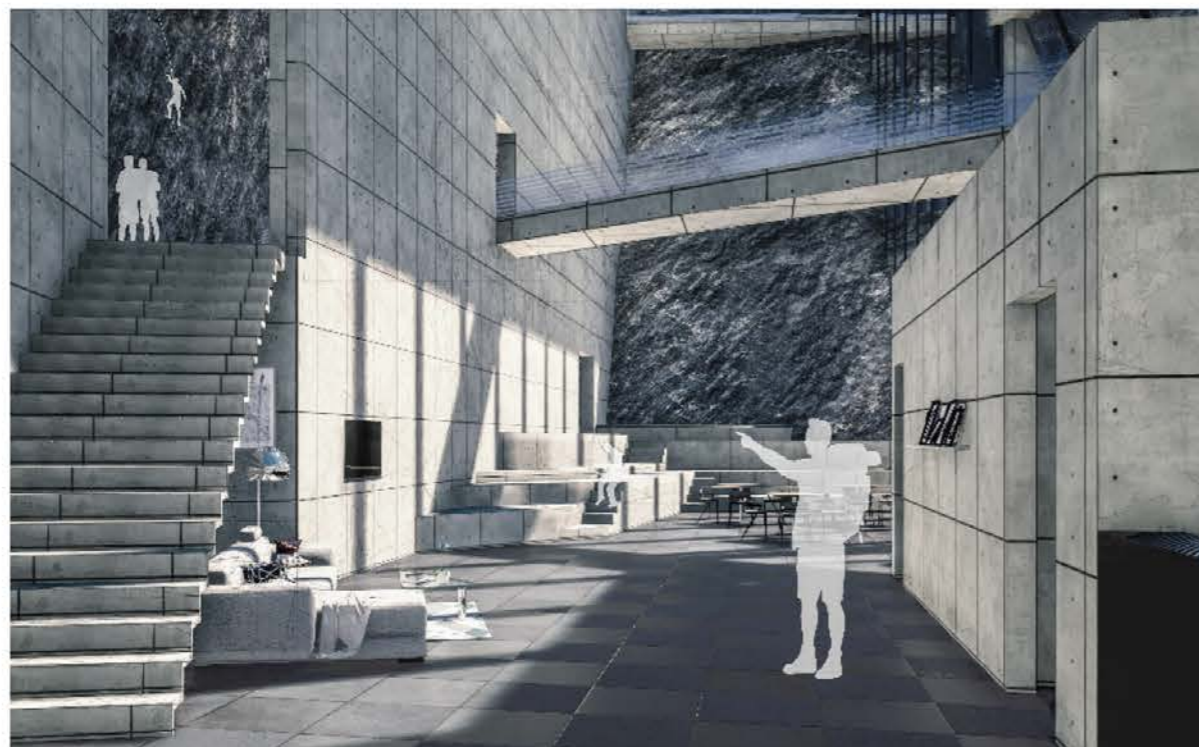




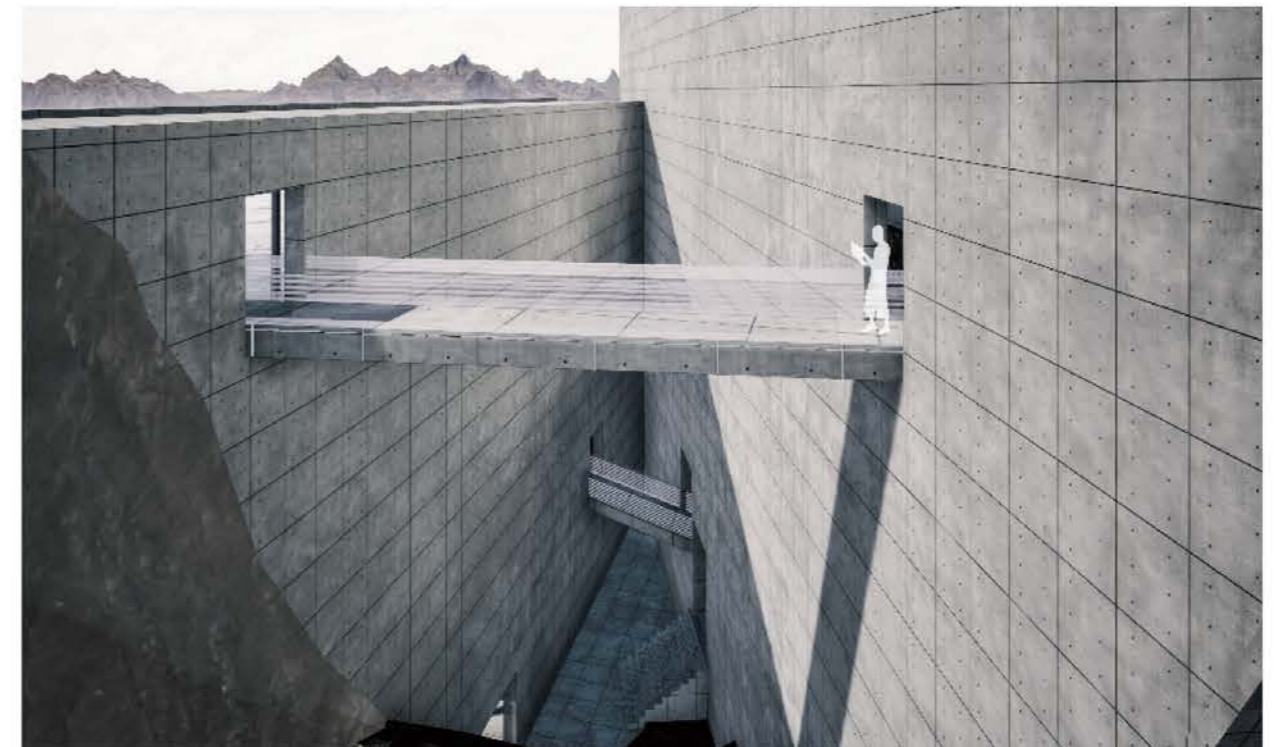
The Sections of Climbing Space, Entrance Hall and Air Corridor



The Entrance Hall



The Air Corridor

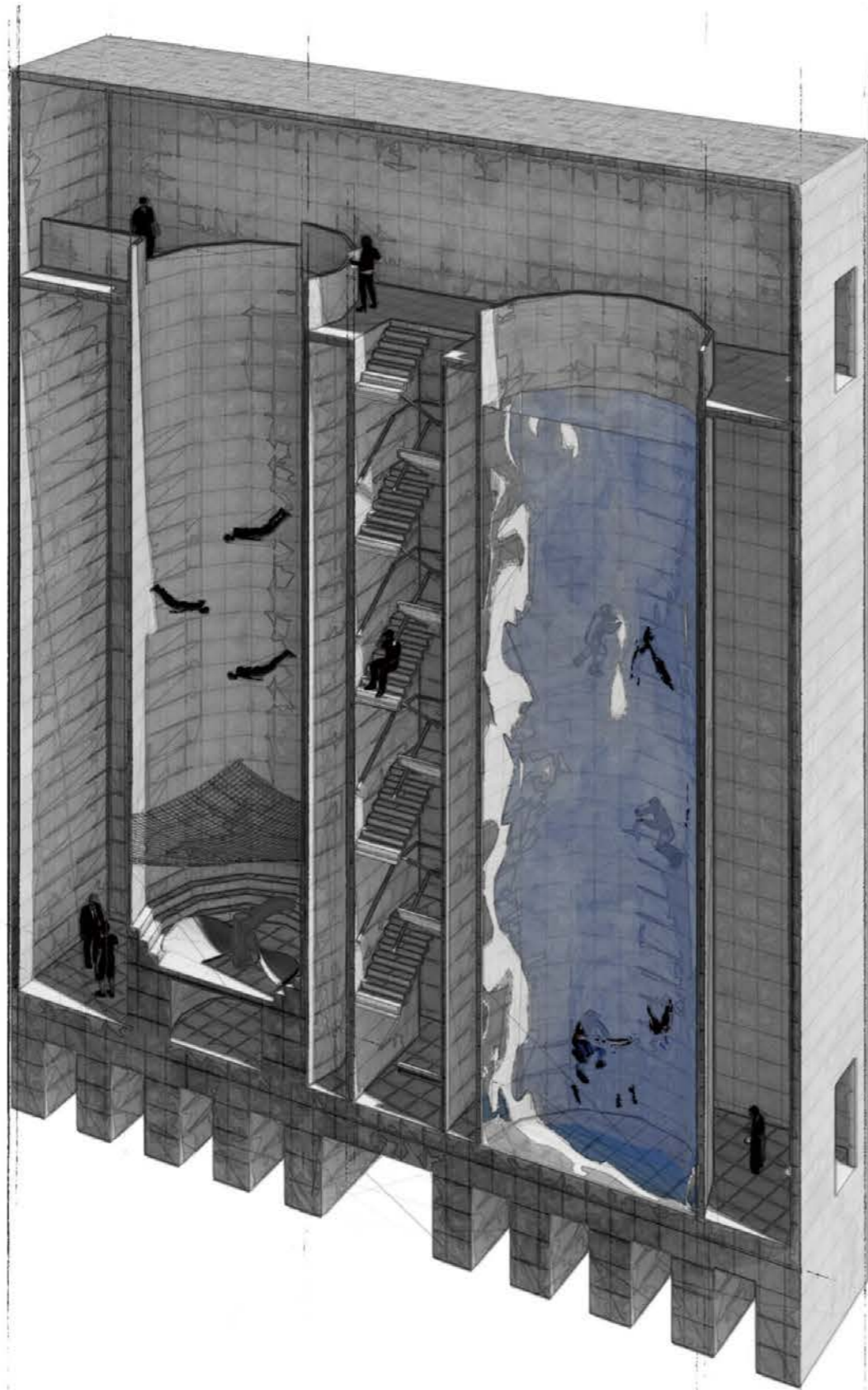




## THE TUNNELS AND DETAILS

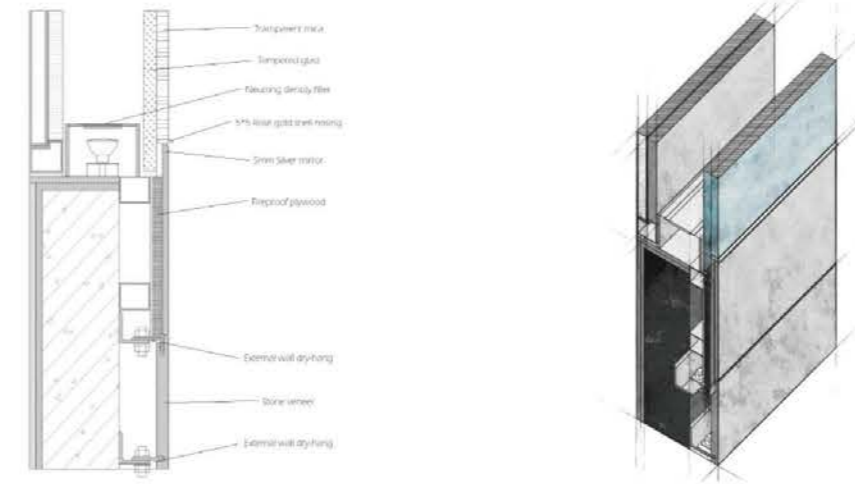
### The Section Axonometric of the Wind Tunnel and Diving Tunnel

Walking down the stairs provides a visual experience of seeing events in the wind and diving tunnels from various heights and perspectives. In the space with limited illuminance from the glass on the ceiling of the tunnel system, provides a unique chance to confront themselves in calmness and solitude.

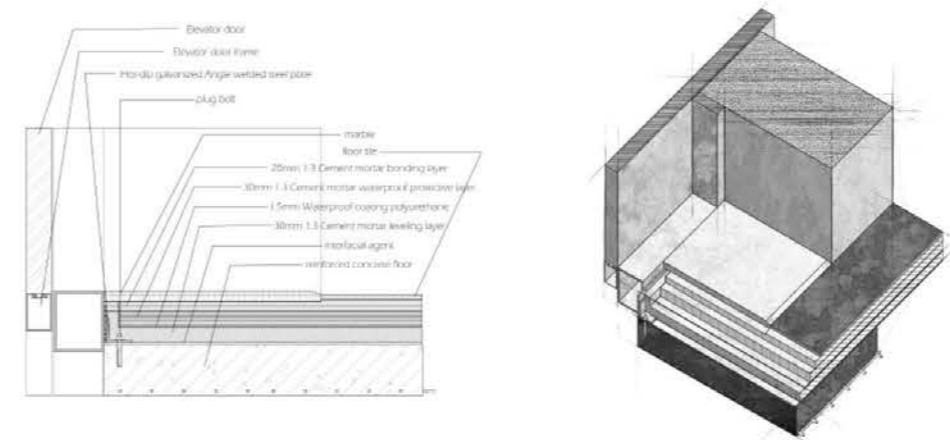


### The Details of Construction

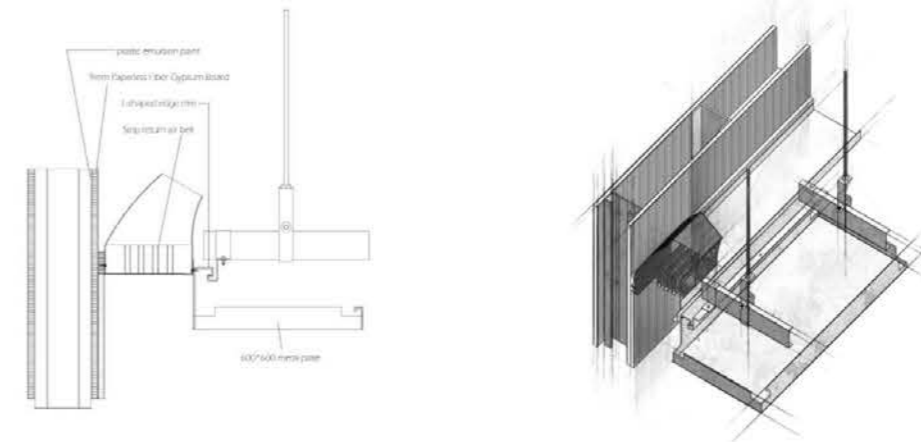
#### The Floor and Glass



#### The Floor and Marble




#### The Air Outlet



By revisiting the architecture v. nature binary through the lens of heterosexism v. queerness, (Con)queer Club is developed in five processual stages dictated by the dialectical relationship between architecture and the natural landscape. The five stages are not mutually exclusive but conceived along a spectrum that oscillates between the domination of the landscape by architecture and vice versa; the subversion of architectural intervention to the existing landscape, making it a perfect demonstration of how queer individuals journey through life in their quest for self-actualization.



A woman with short white hair, wearing a white short-sleeved shirt and dark pants, is walking on a rooftop terrace. She is using a metal walker. The terrace has a concrete floor and a metal railing. In the background, there is a cityscape with many buildings and a road. The sky is overcast. The overall tone is somewhat somber and contemplative.

## 04 The Invisible

2019 Autumn

Individual Work

In the final stage of the *Odyssey*, “The Invisible” brings to the neglected urban constituents and those social urbanites dispossessed by the processes of capitalist accumulation. How can we reimagine the city as an oeuvre – a place for inclusion and collective habitation?



THE COMPARE AND CONTRAST OF CHINA AND USA ESTABLISHING PUBLIC MINDSET AND TREATING THE INVISIBLE

The legitimacy of the nation-state as an independent sovereign entity is sustained through collective identity, a shared national identity by which its members assert their citizenship rights. Urbanization and the built environment are undeniably part of the nation-state's agenda for the construction of a collective identity. Individuals unfit for the ideologies

are treated invisible, invaluable, and insignificant in nation-states, drawing queers, disabled, political criminals to the same alignment. French philosopher Henri Lefebvre theorized that a city as an oeuvre – a work of art construed through the collective effort of all its inhabitants. However, Lefebvre warned that when capitalist accumulation supplants

the use-value of cities with exchange-value, they no longer become places produced by the people but prescribed for them by those in power. To a certain degree, Lefebvre claims had some truth. In an increasingly globalized world, cities in nations of varying political systems have adopted standardized building codes and urban configurations designed

to facilitate habitation for its normative and "productive" classes. Excluded from these normative frameworks are those constituencies that have historically contributed to the making of the city but are no longer viewed as economically viable assets. Such constituents include the aging populations, senior citizens, individuals with physiological and psychological disabilities, among other vulnerable groups.



Treating the Invisible

**Disabled:** discriminate on education, no free transportation, no accessible facility

**Old:** 240 billion 40% depressed

**Queers:** Forbade Shanghai 2020 Pride March

**Anti-commuism:** prison and surveillance

**Children:** teacher sexual assult



**Disabled:** not approving Conception on the Rights of Persons with Disabilities

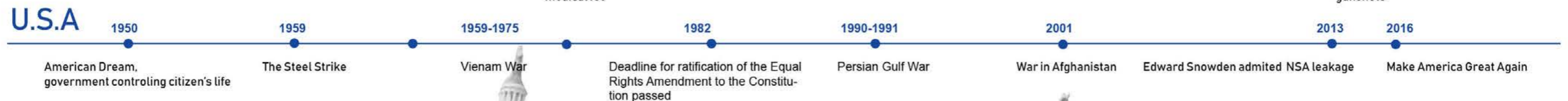
**Old:** Be given up in covid 19, can't afford high medical fee

**Queers:** use as propaganda, no real care

**Black:** Suffer gunshot

**Protesters:** police violence

**Children:** severe school safety issue, gunshots





## STREET ANALYSIS FOR THE NORMAL AND DISABLED

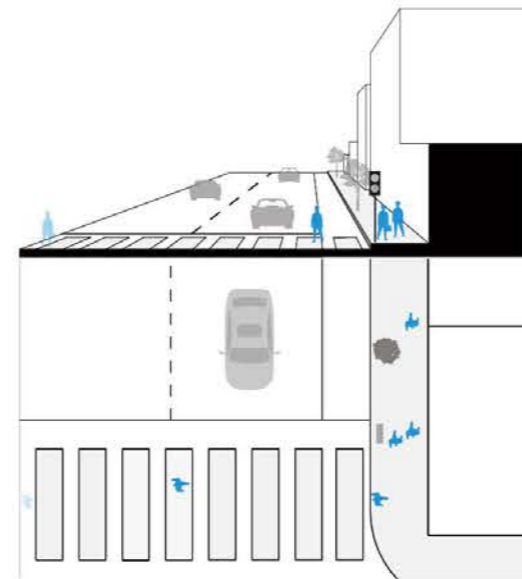
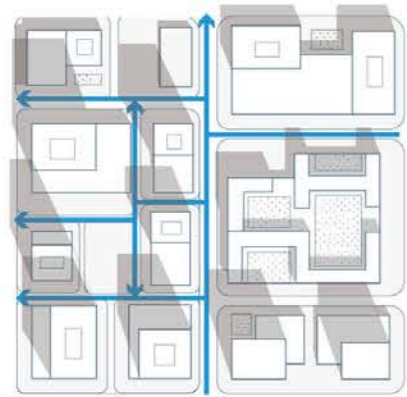
By analyzing some of the challenges they face in the "ordinary" spaces of the city, this project celebrates the shortcomings of ableism by proposing a connective infrastructure that weaves through several urban blocks in Shanghai as a prototypical public space that promotes collectivism

and inclusivity. In the case of the disabled in the wheelchair, street width, height of traffic light call buttons ought to be adjusted to their scale. For the blind, curved corners in replacement or sharp corners act to protect, and guide in direction, sound devices at traffic light would tailor for the

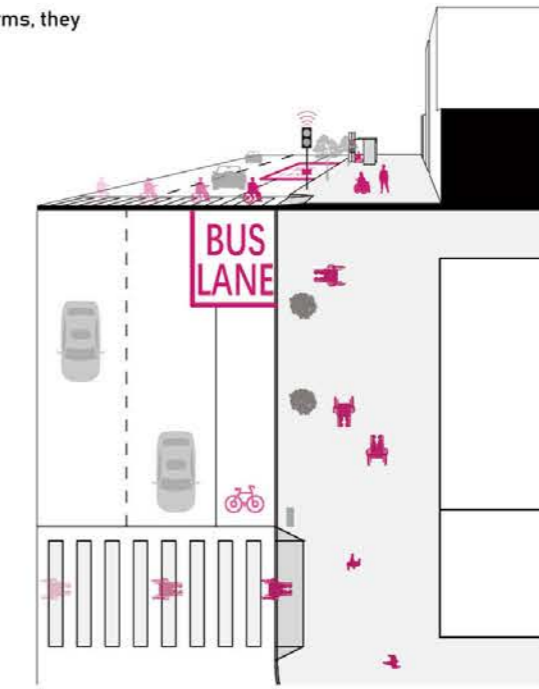
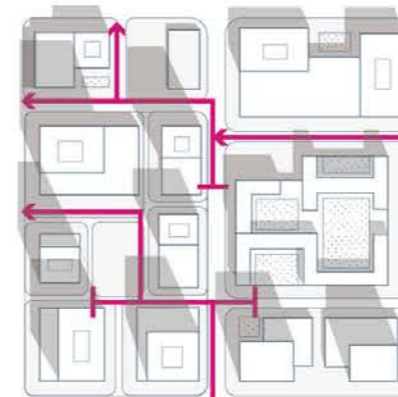
convenience of passage. For the deaf, despite their vision capability, they too, need wider space for communication as their judgements depends on the response of other people, who they can see clearly the others' body parts. Also, whilst deaf are unable to respond to audio alarms, they

are unable to sense cars from behind, meaning wider street is essential to protect them from crashing.

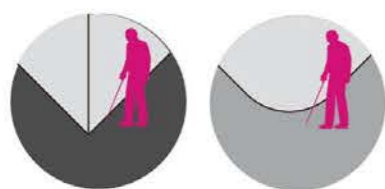
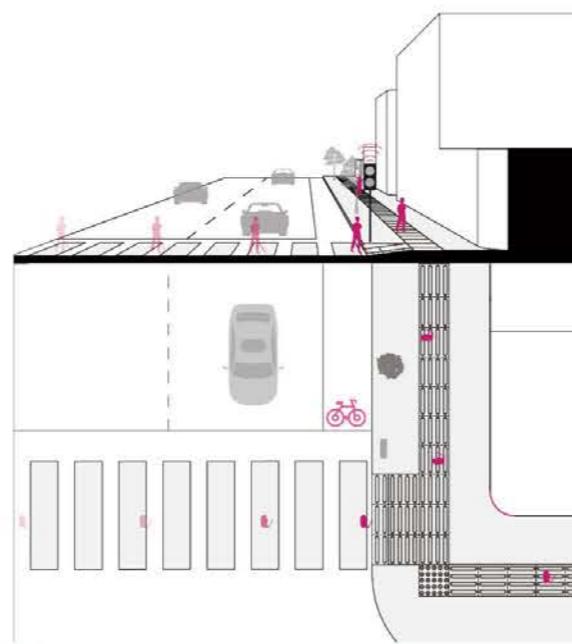
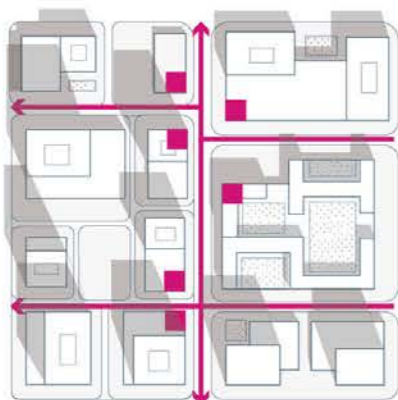
Normal People



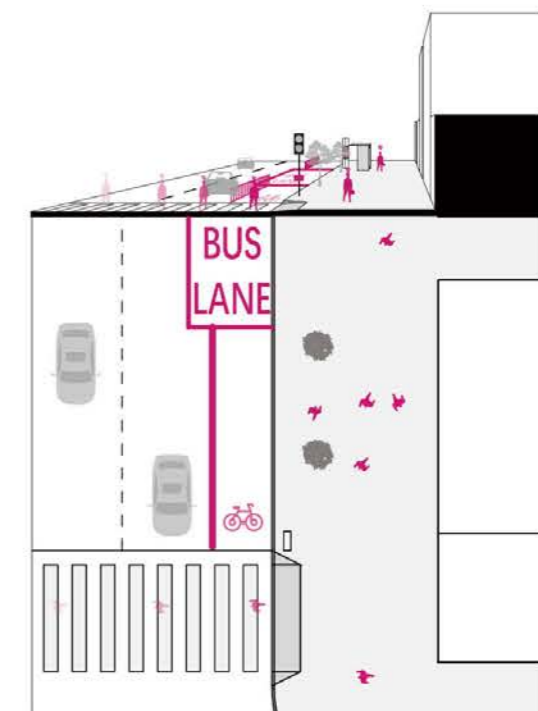
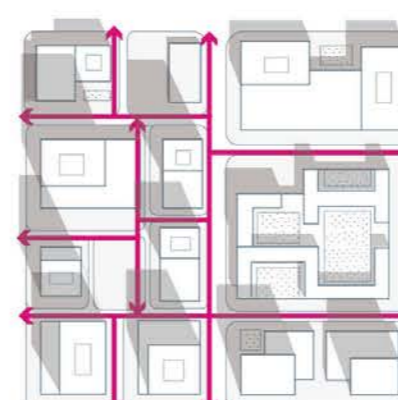
People on Wheelchair



Blind People



Deaf People

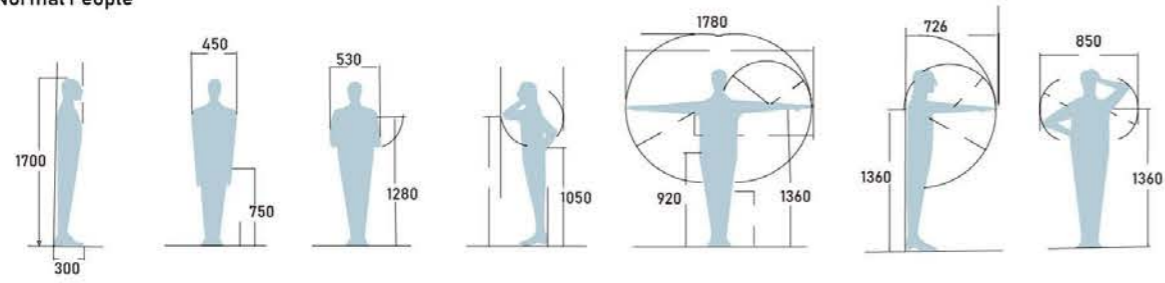




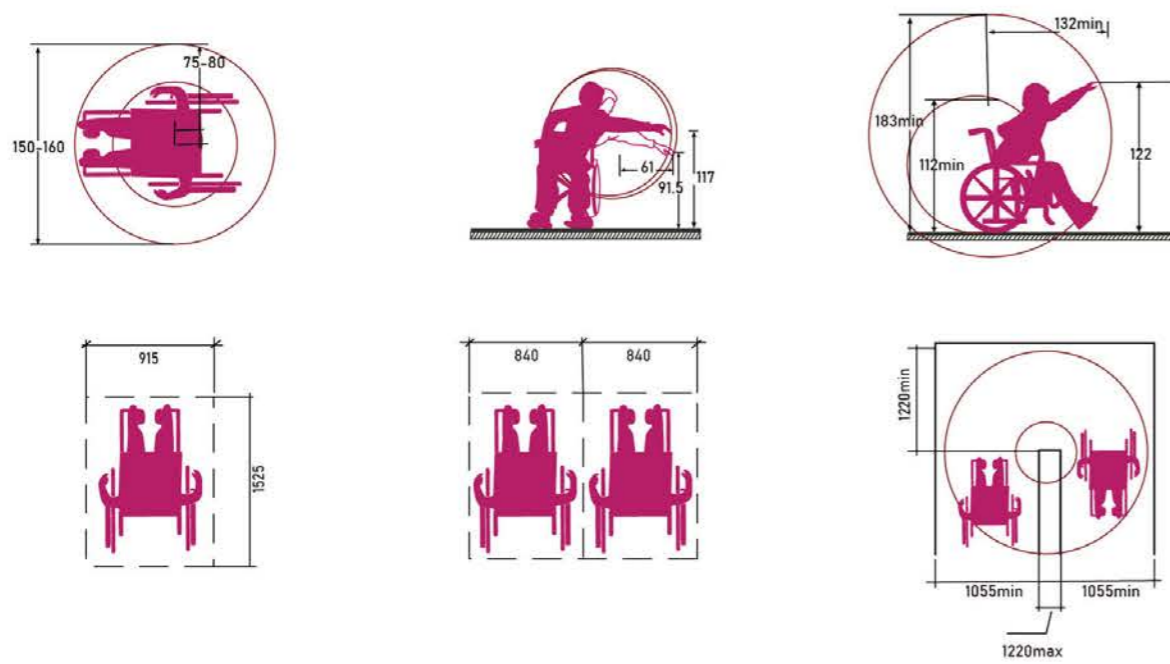
# HUMAN SCALE ANALYSIS AND THE NEED OF SUPER WALKING BLOCK

## Human Scale Analysis

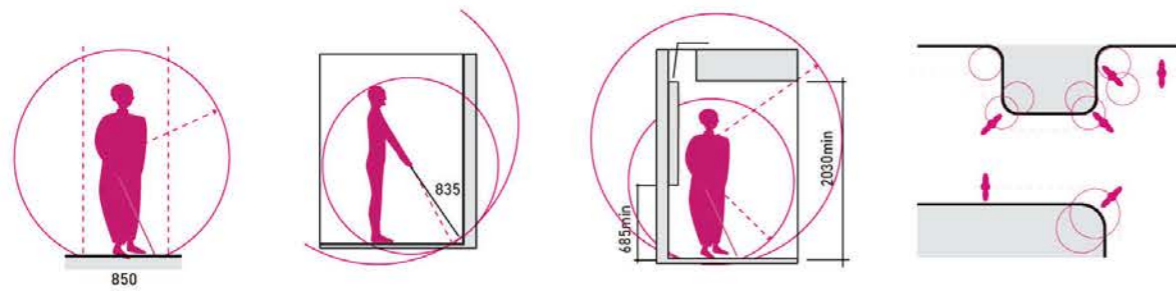
### Normal People



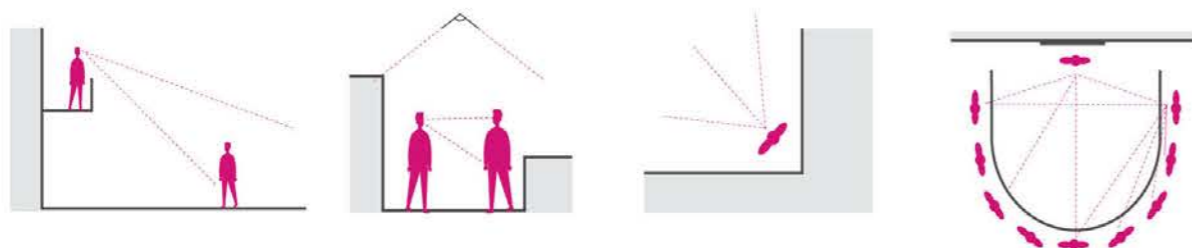
### People on Wheelchair



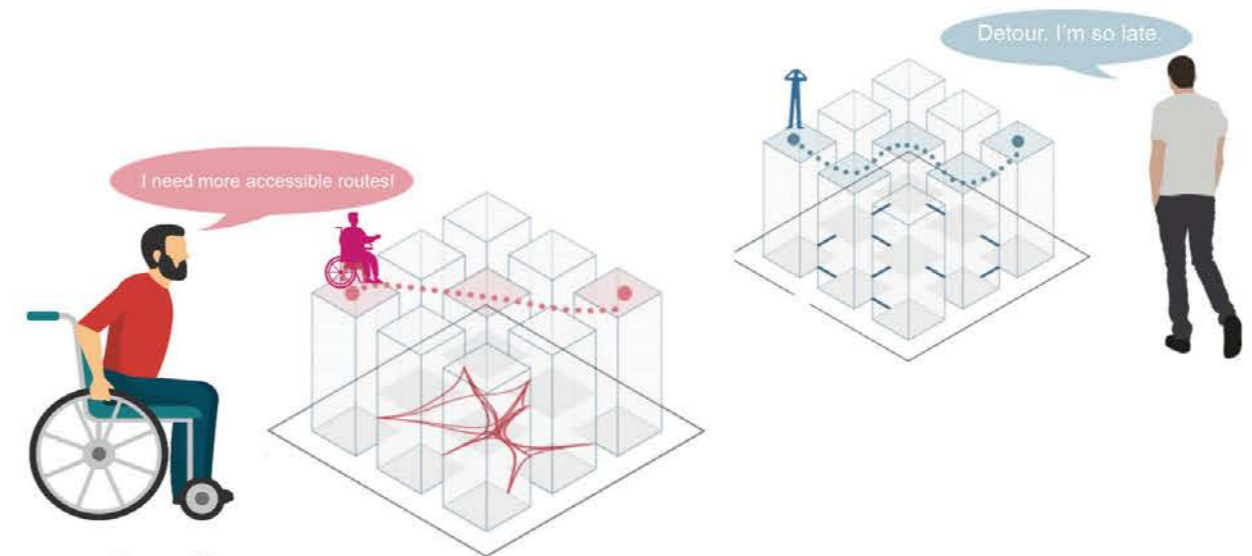
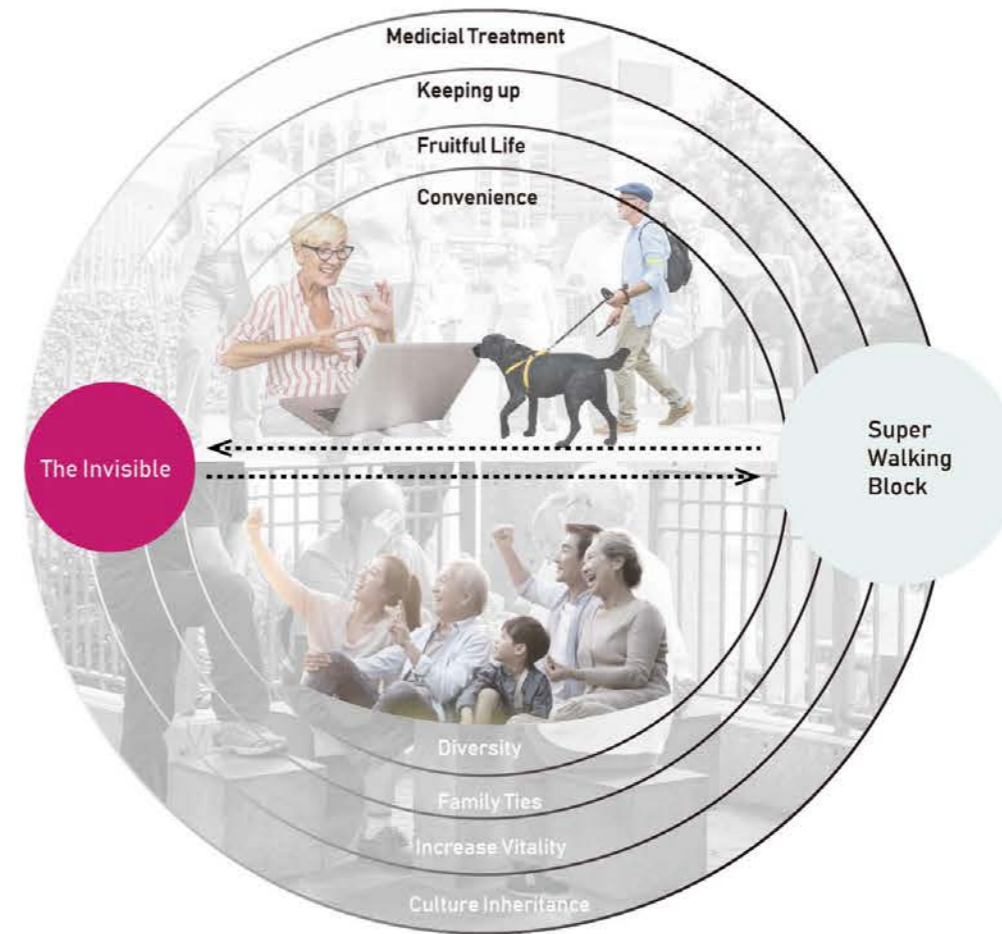
### Blind People



### Deaf People



## Mutualistic Relationship Between The Elderly And Super Walking



In caring for the Invisibles in the community, the design of the city blocks finally arrive at a highly accessible, human-scale community, suitable for walking without depression from high-rise. In a way, other residents other than the Invisibles are equally mobilized to come out and move.

sharing more comprehensive facilities and enhanced community interaction. In day time, as the younger people drift to workplace and schools, the Invisibles maintain the vitality and essential warmth of the community.



## CALCULATING THE SHORTEST DISTANCE FOR BETTER ACCESSIBILITY

In order to provide accessibility for the ignored people, the key is to find a method for calculate the shortest distance between important spots and public space. The following research analyzes the four most efficient way of the shortest distance, and among them, the Wool-Thread Model provides solution for the shortest detour which fits the condition the best.

The Wool-Thread Model is based on four forces, two internals and twoexternals, making a balance of the shortest distance. The evolution analysis is about applying the model into a standard Shanghai block in three levels: first connect the whole block in a lower height, then connect major metro stations underground, and lastly applying to a higher level for skyscrapers.

### Multiple Model To Calculate The Shortest Distance

Dijkstra Algorithm



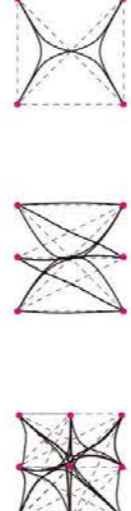
Direct Path Networks



Minimal Path Network  
--Bubble Experiment, 120°



Detour Path Network  
--Wool-Thread Model

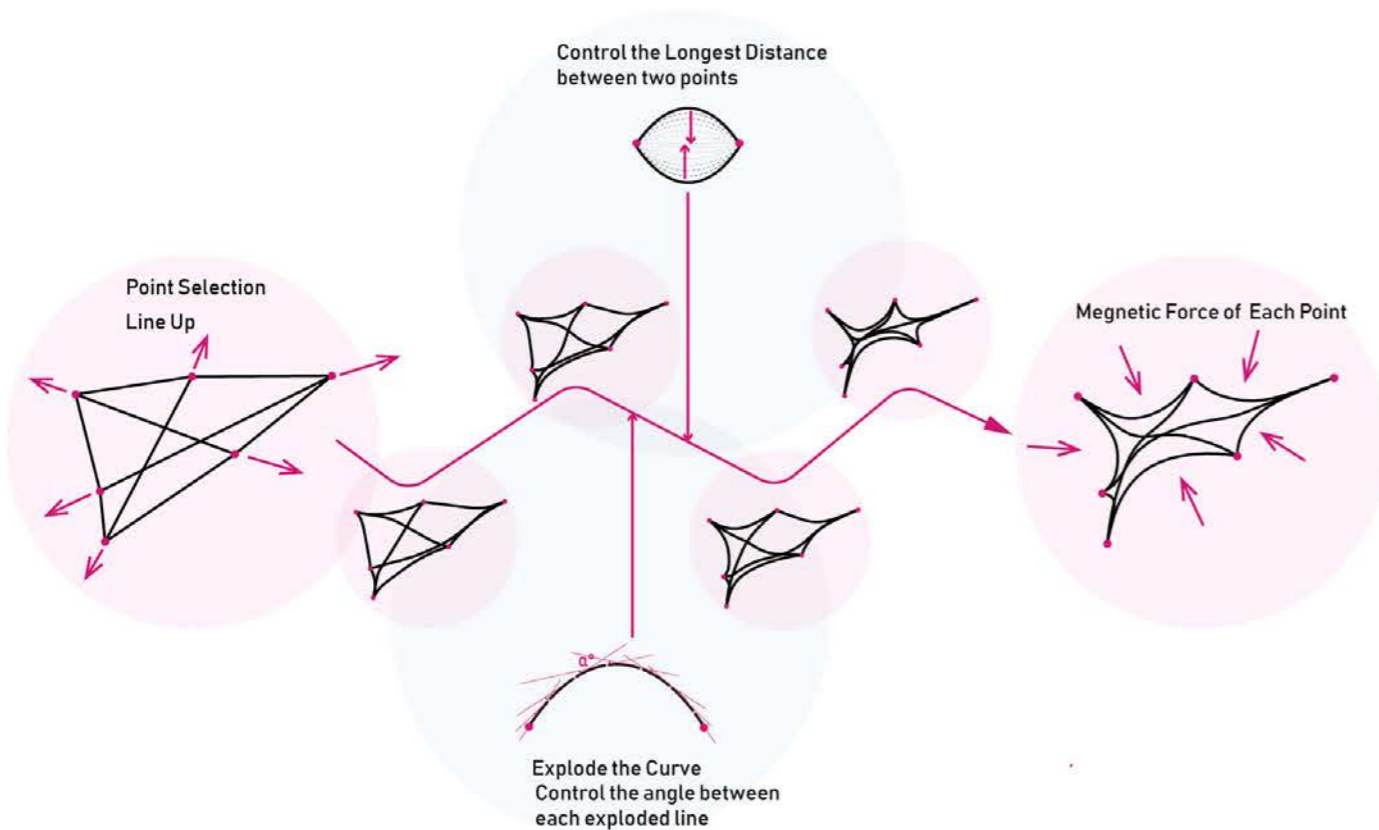


### The Functional Diagram Fo Calculating The Shortest Distance--The Wool-Thread Model

External Force

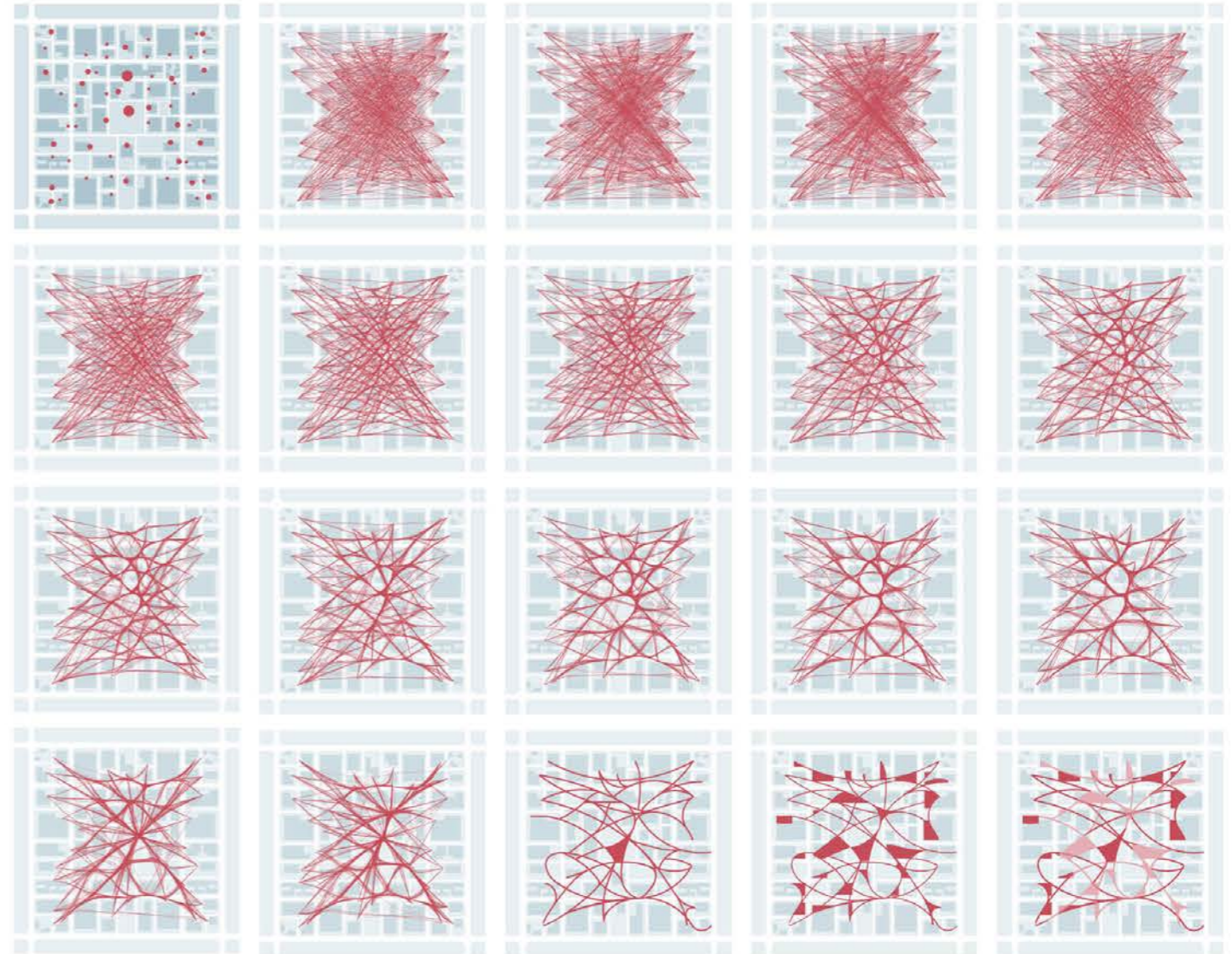
Internal Force

External Force

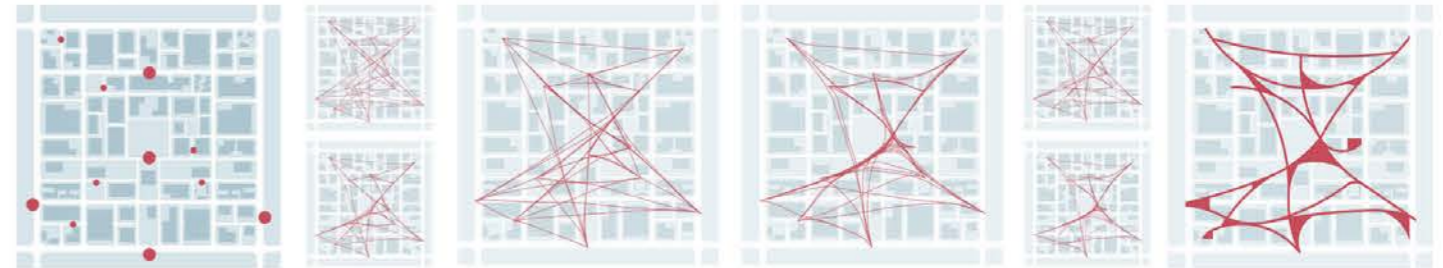


## Evolution Analysis

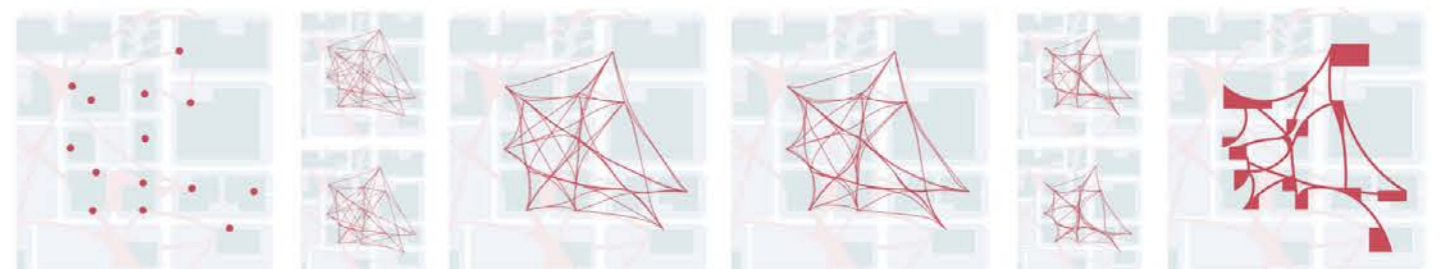
The Whole Block



The Underground Space



The Air Paths





## THE SECTION CUTTING THROUGH SKYSCRAPERS

In a way the Odyssey makes an argument that we are all queer and by expanding the notion of queerness beyond sexuality to encompass those that are sidelined such as the old and the frail, urban justice becomes a question that centers on the spatial experiences of the most vulnerable among us. Once we stop making assumptions that we all see, move,

smell, feel, and hear the same way, we can begin to problematize the way standardized urban blocks and structures are naturalized. "The Invisible" accounts for the unique experiences of the blind, the deaf, and the physically immobile.

The air path system is based on the Wool-thread Model in order to provide the shortest detour to multiple important spots. The system is not only corridors in air, but also includes public deck and space in the original buildings as they penetrated through them. Function and details of those public space are more concerned for the invisible, such as the

astronomical observation, theater that allows wheelchair to move freely and the medical care. Apart from the space in current buildings, the ramp in the air also fits the wheelchair users, and is wide enough for disabled to walk side by side without been knocked down by people walking the opposite direction.

- 1 Restaurant
- 2 Sky Lobby
- 3 Private Show Catwalk
- 4 Virtual Fashion Show Room
  
- 5 Fabric Art Showcase
- 6 Fashion Drawing Studio
- 7 Fashion Construction Studio
- 8 Multifunction Room
  
- 9 Master Office
- 10 Makeup & Dressing Room
- 11 Outdoor Show Space
- 12 Outdoor Café
  
- 13 Fashion Museum
- 14 Fashion Gallery
- 15 Fashion Library
- 16 Open Design Workshop
  
- 17 Public Catwalk
- 18 Fashion Week Catwalk
- 19 Lobby
- 20 Theater Auditorium
  
- 21 Parking Apron
- 22 Waiting Hall
- 23 Sky Garden
- 24 Astronomical Observation





THE AXONOMETRIC SHOWING PUBLIC SPACE IN AIR

They line up at the platform  
Waiting to be assorted  
To the district of disability  
Among the old, the queer, the protestors,  
People are discarded at no-man land  
As poison and rot worms in society  
It has come the time to reclaim their land,  
It has come the time to destroy  
The supremacy

他们排队在月台上  
等待 被分配  
在这个街道上  
在老人、同性恋、反抗者之间  
人们在无人城市 被放逐  
时候到了 去拿回 去反抗  
去毁灭  
至高无上者

