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### Proposal Sketch

A piece of prime real estate in Chapel Hill, North Carolina, located on a busy corner with great walking access and the potential for visual appeal, remains empty, even as the surrounding areas develop. A chain link fence encloses the property, reigning in weeds and trees that have bloomed into a safe haven for insects, squirrels, and the occasional rabbit. The property was originally destined for commercialization; CVS Pharmacy bought the piece of real estate over a decade ago. But residents refused, and in a sense, shut down the city's efforts. A branch of the Occupy Movement took over the place until police threatened to arrest them. Instead of a new CVS pharmacy, a chain link fence went up and no development occurred. Inspired by the Occupy movement that successfully shut down the property's development, cardboard signs and flags of protest for all manner of movements began to line the fence. When the BLM protests began, the place became an unofficial site of artistic expression and social justice. When Joe Biden won the presidential election, people flocked to the place to sing and dance and express their joy. It's hard to describe the reason why this place has become so important to Chapel Hill residents. Its centralized location is certainly a contributing factor. But it has also become Chapel Hill's last stand against mostly welcome development, a reminder of its past, and a place to express hope for the future.

This piece of land has been destined for development for so many years, over a decade now. So why hasn't anything about it changed? Its symbolic representation of the art, culture, and values of Chapel Hill are strong, and it seems almost as if changing the property in any way that doesn't reflect those values would be a slap in the face to Chapel Hillians. Perhaps, a better

destiny, a more appropriate destiny, would be to turn this unofficial center of social justice and community outreach into an official one. An art center, a community center, a place where meetings could be held or classes could be taught, a home for children's summer camps or community poetry readings or even a home for those social justice movements that seemed to grow from this place would all be appropriate. As a policy developer or municipal planner, I would find this to be the most appropriate compromise between people and town.

This proposal, of building a community center on the property, draws on Langegger's ideas of place, territory, and locality. Currently, the community views the property as a place, having cultural meaning, belonging to the people, and having a collective memory which legitimizes its community ownership in the eyes of Chapel Hillians. However, the city views the property as a territory, a place to enforce laws (like removal of graffiti and signage and enforcing the privacy of the property with a fence) and stake a claim over a potential money maker that is not shareable with the general public. I believe building a community center will unite the two, place and territory, into a locality. People can attach collective memory, belonging, and culture to this place, while the city retains its rights to the property, through an income and a regulation of laws on the site. As a locality, Chapel Hill could repurpose the site into something of value without reducing its value.

Taking into account Kitto's definition and philosophy of the polis, this locality could act as the central location of the polis' activities, a sort of acropolis in a sense. Kitto defines the polis as the whole communal life of the people, including the political, cultural, moral, and even economic. This locality would be that for Chapel Hill, drawing on its collective memory and its future.