

The Embrace & 1965 Freedom Rally Memorial Plaza

April 28, 2020

Boston Landmarks Commission

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1965 Freedom Rally & the Boston Civil Rights Community

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What We Heard

Previous Site

King Boston Competition (2018)

Public Engagement

Community 14 Community Meetings to develop Request for Proposal

1015 public responses to 5 finalist renderings displayed

Public Engagement is ongoing

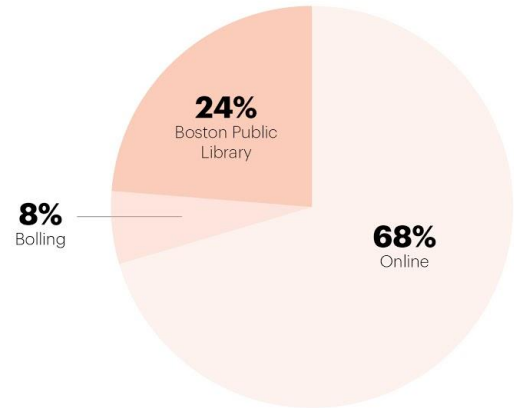
Media “A Stunning New Boston Memorial Will Celebrate Martin Luther King Jr. and Coretta Scott King”

– *Architectural Digest*

“The Embrace,” the winning entry by Hank Willis Thomas and MASS Design Group, performs an admirable balancing act. It’s mysterious, a gentle knot of arms and hands entwined in shimmering bronze. It’s subtle, oh so subtle, an intimate physical gesture evoking tenderness and care without being prescriptive or lionizing its subjects. And more than anything else, it’s human – instantly relatable, a gesture of connection and intimacy that every one of us craves.

– *Murray White, Globe*

King Boston Memorial Feedback Method



Previous Site and Program

The Embrace

“Civic Engagement through Radical Love”

Plaza

“A place to pause”

Amphitheater

“A place to gather”

3 The Embrace

21ft tall
31ft diameter

1 Plaza

15,400 sq ft

2 Amphitheatre

10,200 sq ft

Parkman Memorial Bandstand

33 ft diameter
Bandstand green: 42,800 sq ft

Previous Site

“Love is such a powerful force. It’s there for everyone to embrace that kind of unconditional love for all of humankind. That is the kind of love that impels people to go into the community and try to change conditions for others, to take risks for what they believe in.”

Coretta Scott King

Love is such a powerful force.
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That is the kind of love that impels people to go into the community and try to change conditions for others, to take risks for what they believe in.



Plaza - A place to pause



The plaza original concept came from the understanding of **quilts**.

Within the African American context, they have been rumored to be used for codes and communication in the Underground Railroad. The patchwork of a quilt symbolize unity and of coming together as it identifies smaller pieces of fabric joining in order to create something bigger than itself.

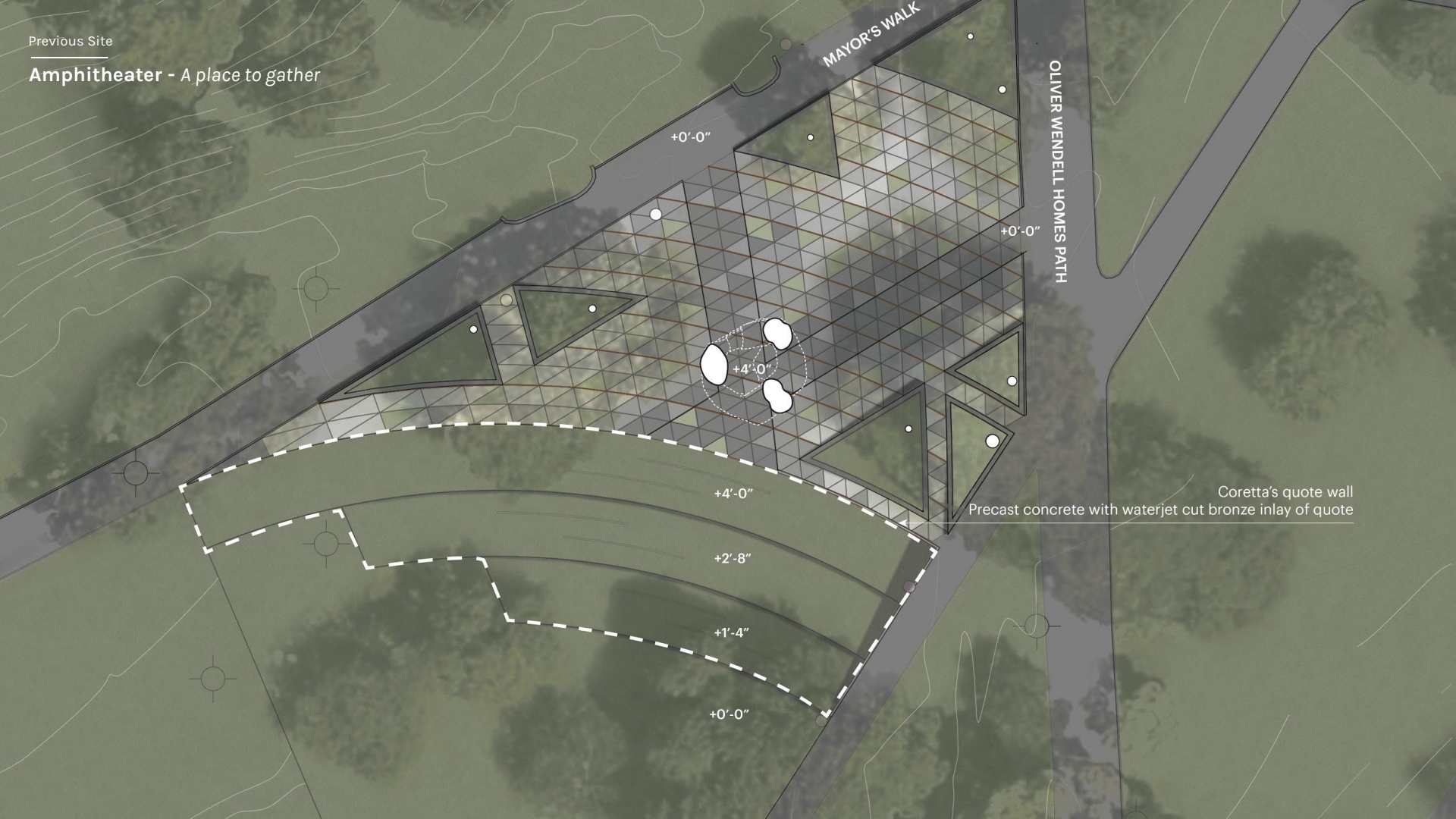
[Previous Site](#)

Plaza - A place to pause



Previous Site

Amphitheater - A place to gather



Coretta's quote wall
Precast concrete with waterjet cut bronze inlay of quote

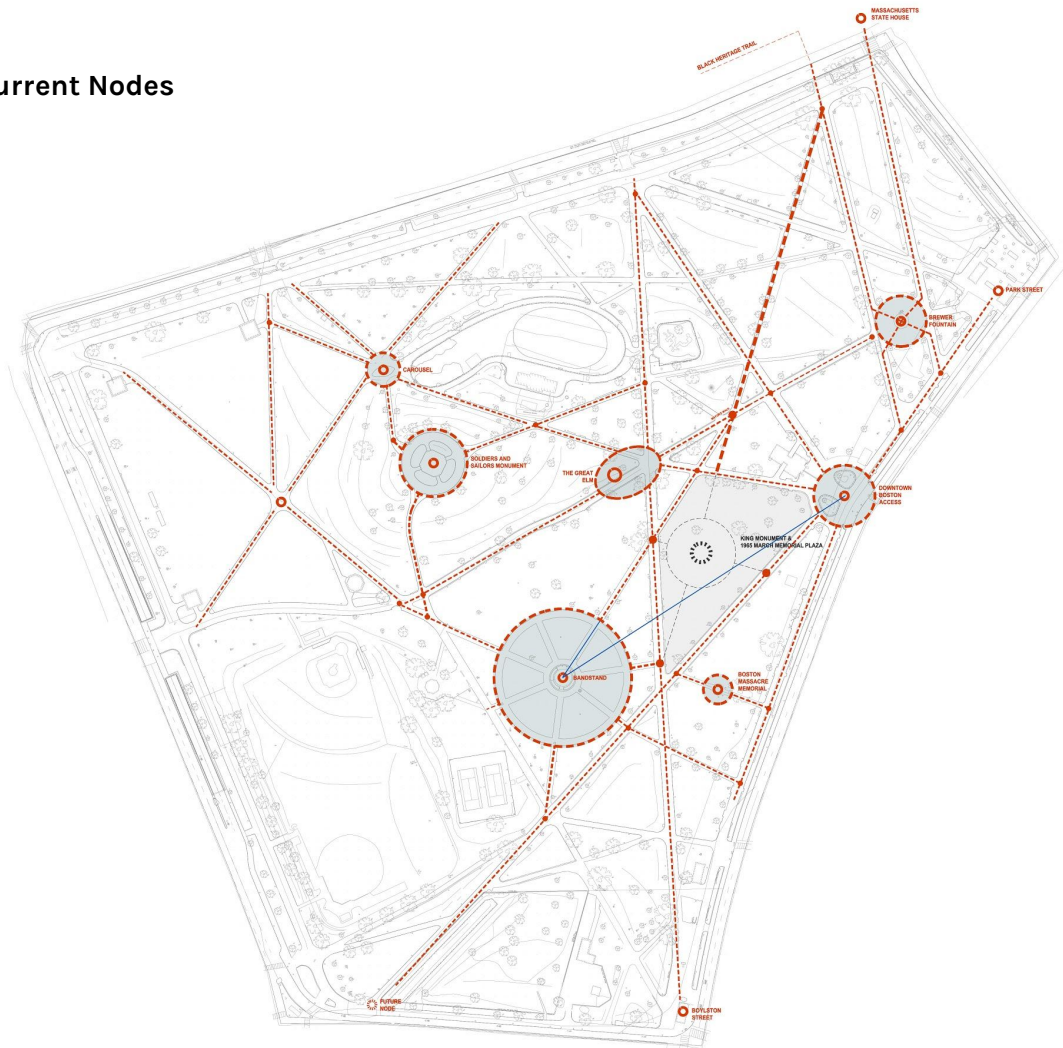
Site Update

New Site Approach

The **Boston Common** can be read as a series of historic nodes interconnected in a network of paths.

Our goal is being contextual and responsive to both the **King Legacy**, and the **history and future of the Boston Common**.

Boston Common - Current Nodes

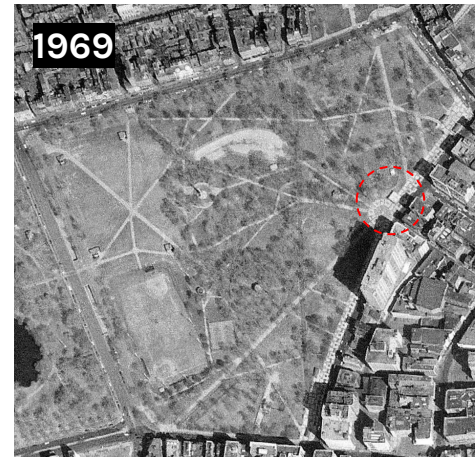
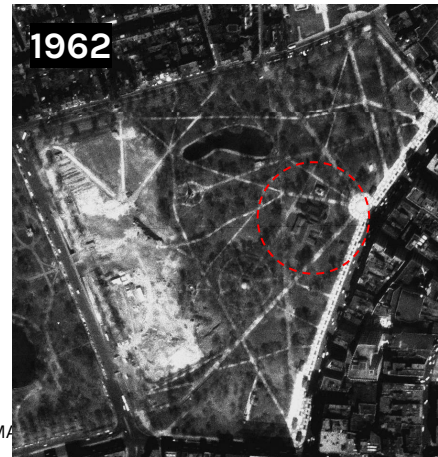
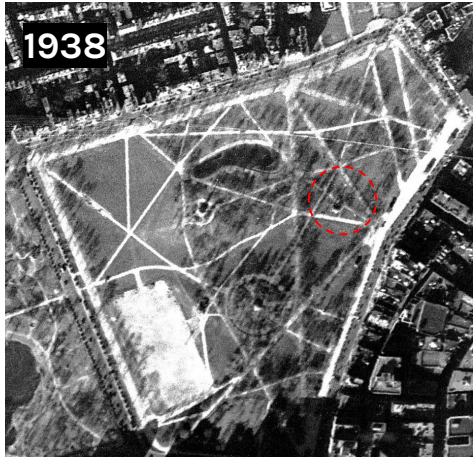


Boston Common - The Visitor Center over Time

1950s - Freedom Trail established and a temporary Visitor Information Center was located within the planned memorial site. Before then, the Park Rangers service station provided an informal visitor center on a seasonal basis.

1967 - Boston Visitor Center added at north edge of Parkman Plaza along the Lafayette Mall.

c. 1994 - The current Visitor Information Center expanded and refurbished the Ranger Station at this site, adding an 84-year-old “women’s comfort station” with the aid of \$1.4 million in city capital funds and a year’s work. Provided public restrooms for the first time since 1966.



Boston Common - The Visitor Center over Time

View of the Ranger Station that was expanded to create the current Visitor Center, left.
Boston Visitor Information Center (1967), as seen in 1988, right.



The Ranger Station from the Parkman Plaza.



The existing Visitor Center acts as a wall across Lafayette Mall.

Site Update

1965 Freedom Rally & the Boston Civil Rights Community

Collective action is usually forgotten. This project is an exceptional opportunity to tell the story of the Boston people that in their fight for social rights marched with King during the **1965 Freedom Rally**.

1965 Freedom Rally

FREEDOM RALLY

On **April 23, 1965**, Martin Luther King, Jr., led one of Boston's first freedom marches from Roxbury to Boston Common. Galvanized by his presence, 22,000 people gathered together to hear him speak in one of the city's most enormous demonstrations for civil rights.



1965 Freedom Rally

“Little did I imagine that such a day was possible when I walked through this same Boston Common as a student 10 years ago. This will go down as one of the greatest days that Boston has ever seen.”

Dr. Martin Luther King Jr.



1965 Freedom Rally

April 23th 1965



1965 Freedom Rally


April 23th 1965



1965 Freedom Rally

April 23th 1965

Why we march with Dr. Martin Luther King



We march today with Dr. Martin Luther King to protest the sufferings endured by the citizens of Boston.

WE MARCH TO CITY HALL

To protest the exclusion of the poor from anti-poverty planning.

To protest the bad faith of public officials in failing to enforce our housing codes.

To protest continued segregation in public housing.

In short, we march to protest the lie that a New Boston can be built without social justice.

WE MARCH TO THE SCHOOL COMMITTEE

To protest poor and racially imbalanced schools, and demand a commitment by the School Committee to a program and timetable to end this educational genocide, beginning September 1965.

To call on the citizens of Boston to repudiate the School Committee majority which says:

"These Negro parents have no background, they are just a pair of hands."

"We do not have inferior schools, what we have been getting is an inferior type of child."


"White parents don't want their children to go to school with backward Negroes."

Will YOU Join Us?


FREEDOM RALLY

Pre-Rally Master of Ceremonies: Rev. Gilbert Caldwell
Welcome: Governor John A. Volpe
A Message of Welcome from: Richard Cardinal Cushing
Master of Ceremonies: Rev. Virgil Wood
Speakers: Mr. Alan Gartner, Mrs. Ruth Batson, Dr. Ralph Abernathy, Dr. Martin Luther King.
Benediction: Rev. Richard Owens


Mr. Alan Gartner
 Chairman, Boston Congress of Racial Equality




Rev. Virgil Wood
 President, Massachusetts Unit, S.C.L.C.




Dr. Ralph Abernathy
 Vice President at Large, Southern Christian Leadership Conference



Dr. Martin L. King
 President, Southern Christian Leadership Conference.



Mrs. Ruth Batson
 Massachusetts Commission Against Discrimination



FROM BOSTON CONGRESS OF RACIAL EQUALITY

CORESPONDENT

373 Blue Hill Avenue, Roxbury, Massachusetts 02121

April 11, 1965

CORE Pickets Taxi

Protesting the discriminatory hiring policies of the Cleary Cab Co., eighteen CORE members picketed on April 3 in front of the home of its president and owner, Mr. Sidney Freedman, 316 Blue Hill Ave., Milton.

Of 50 regular drivers and about 100 substitutes at Cleary, none are Negroes. Yet Mr. Freedman has repeatedly refused to negotiate his company's hiring practices, despite a year of dealings with CORE's Employment Committee. He has said that it is "the neighborhood and not he" that is opposed to the hiring of Negroes.

CORE's demands are that Mr. Freedman publicly announce his intention to follow a policy of non-discrimination in hiring and service, and that he hire as drivers five Negroes who meet the same standards as those applied to white applicants. Mr. Freedman must meet his responsibilities and not put them off on the "white neighborhood," stated Emscott.

CORE urges everyone to write or call Cleary Cab, stating support of CORE's position; to refuse to patronize any company that fails to practice equal treatment; and to write to Boston's Mayor and City Council protesting the licensing of companies which discriminate.

TENANT GRO

Roxbury tenants have better living conditions on if organizations have formed, and d Tenants Association, Chair of the Association is Mr. Jo Braxton, Secretary is Mrs. J. Alexander.

On Thursday, April 22, at 7:30 p.m., a kickoff meeting for Association will be held at Blue Hill Christian Center, Roxbury tenants are invite attend.

Block organizations are created in the following neighborhood: Howard Ave., Ley St., Warren St., Blue Hill St., from Grove Hill to near CORE office), Homestead and Mt. Pleasant Ave.

Their purpose, in the w of one spokesman, is to help determine the futur

City's "Enforc

The City of Boston has in but its way of dealing with far from satisfactory to CO codes has not been forceful tion nor concern in dealing the overall problem of hou for those now condemned to in dwellings that are dilapid unsanitary, unsafe.

Consequently, CORE and ants are planning direct for the near future. Plans to be announced later.

Boston Civil Rights Community



Michael E. Haynes, left, with Reverend Martin Luther King Jr. at the time of King's speech before the Massachusetts legislature on April 28, 1965.

- Pastor at Twelfth Baptist Church in Roxbury from 1964 to 2004.
- Served in the Massachusetts House of Representatives from 1965 to 1968, representing Roxbury.
- During the 1960s and 1970s Haynes played an active role in the civil rights movement.
- In 1965, he helped plan Martin Luther King Jr.'s entrance into Boston when he came to speak on Boston Common that spring.

Boston Civil Rights Community



Reverend James Reeb

- Reeb was a white, Unitarian Universalist minister, pastor, and activist in the Civil rights movement in Washington, D.C. and Boston, Massachusetts.
- In 1965, Reeb traveled to Selma to answer Martin Luther King's call for clergy to support the nonviolent protest movement for voting rights.
- Reeb died on March 11, 1965 while marching in Selma, Alabama, after being attacked by a group of white supremacists.
- Delivering Reeb's eulogy, King called him "a shining example of manhood at its best" (King, 15 March 1965).

Boston Civil Rights Community



Reverend Virgil Wood

- During his Pastorate in Lynchburg, Virginia, he became actively involved with the Civil Rights movement, setting up Dr. Martin Luther King, Jr.'s work there as the Lynchburg Improvement Association, a local unit of the Southern Christian Leadership Conference (SCLC).
- From 1963 to 1970, Dr. Wood led the Blue Hill Christian Center in Boston's Roxbury community, and was the head of the Massachusetts Unit of the SCLC.
- He served with Dr. King, Jr. as a member of his National Executive Board of the SCLC for the last ten years of Dr. King, Jr.'s life and work, and coordinated the State of Virginia in the historic march on Washington, D.C., on April 28, 1963.

Boston Civil Rights Community

Reverend James P. Breeden and Noel Day

- Organized Boston's 1963 Stay Out for Freedom campaign through their Citizens for Human Rights (CFHR) organization - organized thousands of Black Bostonians to engage in collective non-violent direct action to protest de facto segregation through the creation of the nation's first Freedom School in 1963.
- In 1961, Reverend Breeden was among 15 Freedom Riders arrested in Jackson, Mississippi and charged with "actions likely to cause a riot."



1964 REV JAMES BREEDEN (left) AND REV VERNON CARTER

Boston Civil Rights Community

Ruth Batson

- Chairwoman of the Public Education Committee of the NAACP Boston Branch.
- June 11, 1963: Challenged the all-white Boston School Committee and the segregation of the Boston Public Schools by pointing out that schools with high black enrollments had poor funding and horrible school conditions.
- After serving as chairwoman of the Massachusetts Commission Against Discrimination from 1963 to 1966, Ruth helped launch the Metropolitan Council for Educational Opportunity (METCO) voluntary desegregation program.
- She was the first black woman on the Democratic National Committee, and the first woman elected president of NAACP's New England Regional Conference.



Boston Civil Rights Community



Otto P. and Muriel S. Snowden, pictured c. 1950 in their first office at 151 Humboldt Ave.

- Social workers & founders of Freedom House, Inc. in 1949.
- Freedom House, Inc. grew out of their community organizing with the Council on Community Affairs of Upper Roxbury (1947-1949).
- The initial goal of Freedom House was to centralize community activism in the fight for neighborhood improvement, good schools, and harmony among racial, ethnic, and religious groups in Roxbury, Massachusetts.
- They were committed to working to ensure the stability of Roxbury as a middle-class, racially mixed neighborhood by linking the community to existing services and creating services where they were lacking.

Boston Civil Rights Community



Margaret Moseley presents Reverend Martin Luther King Jr. with a \$200 check from Boston friends and well-wishers at a reception held for him in March of 1958.

- Margaret Moseley was a community, peace, and civil rights activist.
- She was a founding member of Cooperative Way, a consumers' cooperative in Boston in the 1940s, and served on the board of the Civil Liberties Union of Massachusetts.
- She was a founding member of Freedom House in Roxbury, president of the Community Church in Boston, and Massachusetts legislative chair for the Women's International League for Peace and Freedom (WILPF), which established the Margaret Moseley Memorial Peace Education fund in her honor in 1989.
- In 1965, Moseley traveled to Selma, Ala., with six other women from WILPF to work on the voting rights campaign.

Boston Civil Rights Community



Reverend Walter C. Davis of the Charles Street African Methodist Episcopal Church, left at the Freedom House reception for Reverend Martin Luther King Jr., March 20, 1958.

- President of Charlame Park Homes, moderate-income housing constructed by Charlame Park Homes, Inc., sponsored by the Charles Street A.M.E. Church.

Boston Civil Rights Community

Reverend Vernon Carter, Pastor of All Saints Lutheran Church

- In 1965 Rev. Vernon Carter, minister of the All Saints Lutheran Church in Boston's South End throughout the 1950s and 1960s, conducted a personal 114-day vigil/march in front of the Boston School Committee Headquarters to protest racial imbalance in the Boston schools.

FREEDOM'S JOURNAL
MASSACHUSETTS FREEDOM MOVEMENT
BOSTON FIVE CENTS

**LOCAL MINISTER SAYS
I WILL FIGHT FOR FREEDOM AT THE DOOR OF MY CHURCH !**

The Rev. Vernon E. Carter, Pastor of All Saints Lutheran Church made the following statement this week:

If the power structure finds it necessary to enter my church in order to break up our Freedom School, I will defy these officers at the door. I will have to be physically removed in order for them to break up our school. In our church is a statue of Christ with arms open as if to say, "Come unto me, all ye that are weak and heavy laden and I will give you rest."

The Church has historically given sanctuary to people who have suffered from unjust laws and practices. The integrity of the Church is at stake. Civil disobedience is an American privilege at crucial periods in our history. If the power structure has any moral integrity, it should concentrate on enforcing a good law--the 1954 Supreme Court decision against segregation of schools--rather than seeking to obstruct sincere efforts to fulfill a good law which they refuse to enforce. If the office of the Attorney General would like to be truly democratic, it should state both sides of the issue and declare the public school system of Boston as unconstitutional in using children to foster segregation. If anyone should be arrested for violation of the law, it should be the School Committee of Boston, Mass., for adamantly declaring that there is no segregation of schools in Boston in order to evade the issue.

STAY OUT STILL ON !
SEND YOUR CHILD TO FREEDOM SCHOOL FEBRUARY 26TH

Sarah-Ann Shaw

- As leader of the the Northern Student Movement (NSM), she initiated its program that combined “educational opportunities” for children and advocacy for “civic responsibilities” among parents, including canvassing and voter registration and engaged many women as “parent advocates and coordinators.”
- She was the first female African-American reporter in Boston.
- Known for her presence in civil rights movements and as a volunteer in education programs.

NEWS IMAGES, ONE UNBROKE THE CASE science of the 'BZ' newsroom.

The toughest stories, she says, were child abuse cases. The most contentious? School Committee hearings during the height of court-ordered busing. But the ones she remembers most vividly, says Shaw, were the stories of people like Ed White, a furloughed prisoner in his 60s whom Shaw followed around for a day, “seeing the world through his eyes as a free person,” as Shaw puts it.

“Her one goal,” says ‘BZ’ news director Peter Brown, the 10th newsroom boss under whom Shaw came to serve, “was to make sure everyone’s voice got heard. And I mean, everyone’s.”

Boston University professor Jim Thistle, a Channel 4 news director in the early ‘70s, says Shaw was a key resource whether she was assigned a story or not.

“On both sides of the racial divide there were noble and not-so-noble people,” says Thistle. “Sarah-Ann was our listening post whenever we had a tough call to make.”

Even after moving to WCVB-TV (Channel 5), Thistle says, he



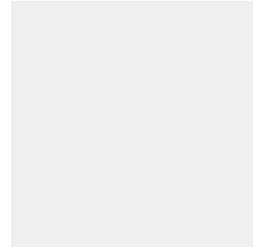
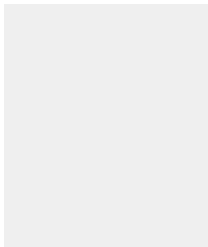
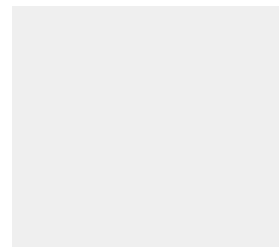
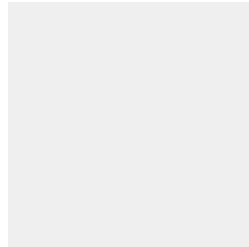
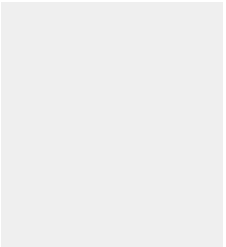
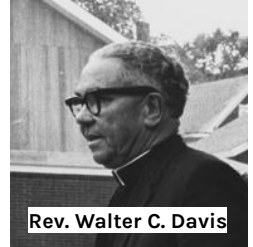
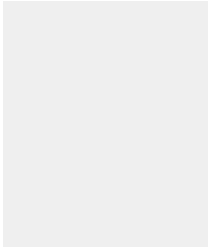
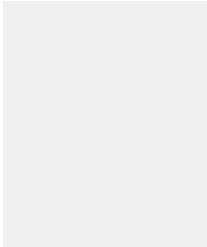
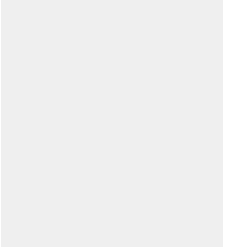
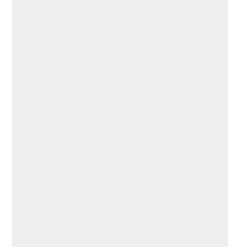
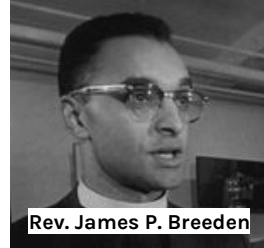
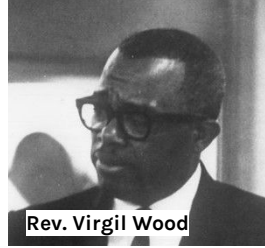
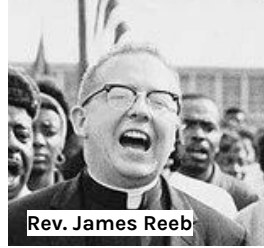
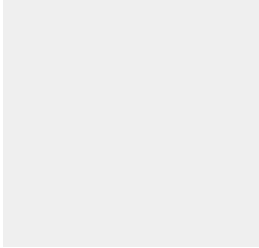
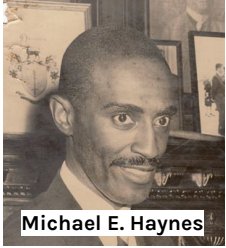
Neighborhood coordinator Sarah-Ann Shaw in 1968.

reached earlier this fall, Shaw explains as she crosses a busy intersection. “I didn’t have to retire — they probably would have kept me as long as I liked,” she muses. “But I didn’t want to spend another winter slogging through the snow to ‘BZ. And my grandchildren” — ages 15 and 11 — “live right around the corner from me.”

This is good, Shaw laughs, because to this day she cannot drive a car. Her children — Klare Shaw-Moss, a former Boston Globe Foundation director who will soon be a senior associate at the Barr Foundation in Boston, and Eric Moss, Shaw’s adopted son, an LA-based director — gave her driving lessons for her birthday some years ago. The lessons did not take. “The most terrifying experience of my life,” Shaw calls it.

She promises to stay busy. First postretirement stop: signing up to be a third-grade reading tutor with the Boston Partners in Education program. A “pack rat” by nature, Shaw has kept cartons of papers from the movement days, material that she intends to donate to the Museum of Afro-American

Boston Civil Rights Community



Site Update

The “Garment of Destiny”

New Design Concept

“In a real sense all life is interrelated. All men are caught in an inescapable network of mutuality, tied in a single garment of destiny.

Whatever affects one directly, affects all indirectly. I can never be what I ought to be until you are what you ought to be, and you can never be what you ought to be until I am what I ought to be...

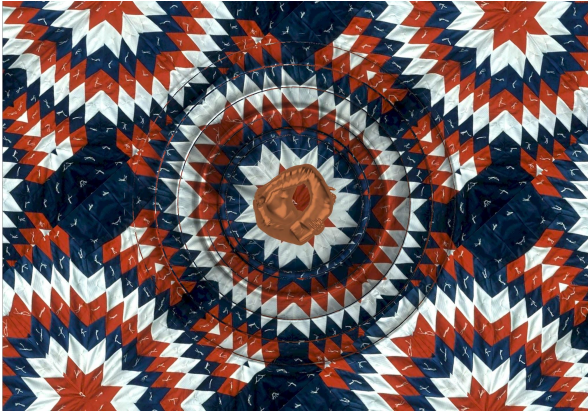
This is the inter-related structure of reality.”



Martin Luther King Jr., Letter from the Birmingham Jail

The “Garment of Destiny”

Fabrication
“THE GARMENT OF DESTINY”



Function
THE PEACE WALK



The “Garment of Destiny” Fabrication

Fabrication
“THE GARMENT OF DESTINY”



QUILTS - These garments are made collectively, contain historic narratives and symbolic meaning, and are intended to comfort the community.

The “Garment of Destiny” Fabrication

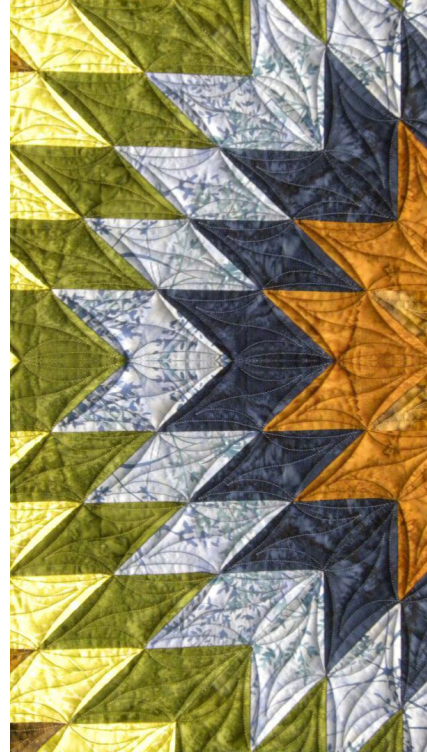


African American quilting traditions are embedded with narratives of **hope, healing, and history**.

Many techniques are linked to African heritage, such as the use of strip construction, large-scale designs, contrasting colors and asymmetrical patterns.

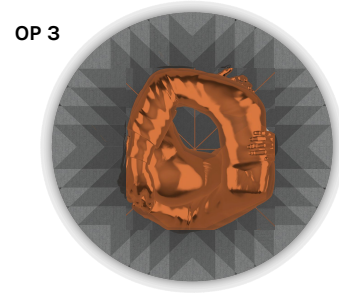
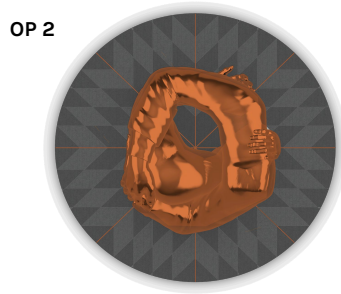
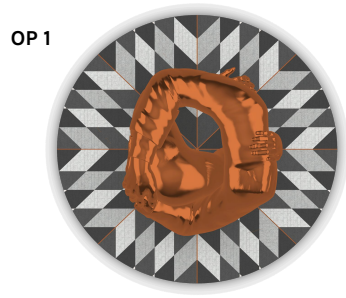
"Story" quilts employ applique elaborate narratives. The diamond shape is symbolic of the cycles of life. Pattern breaks are intended to keep away evil spirits.

Quilts were often constructed collectively, and are meant to be shared - representing **caring for the community**.

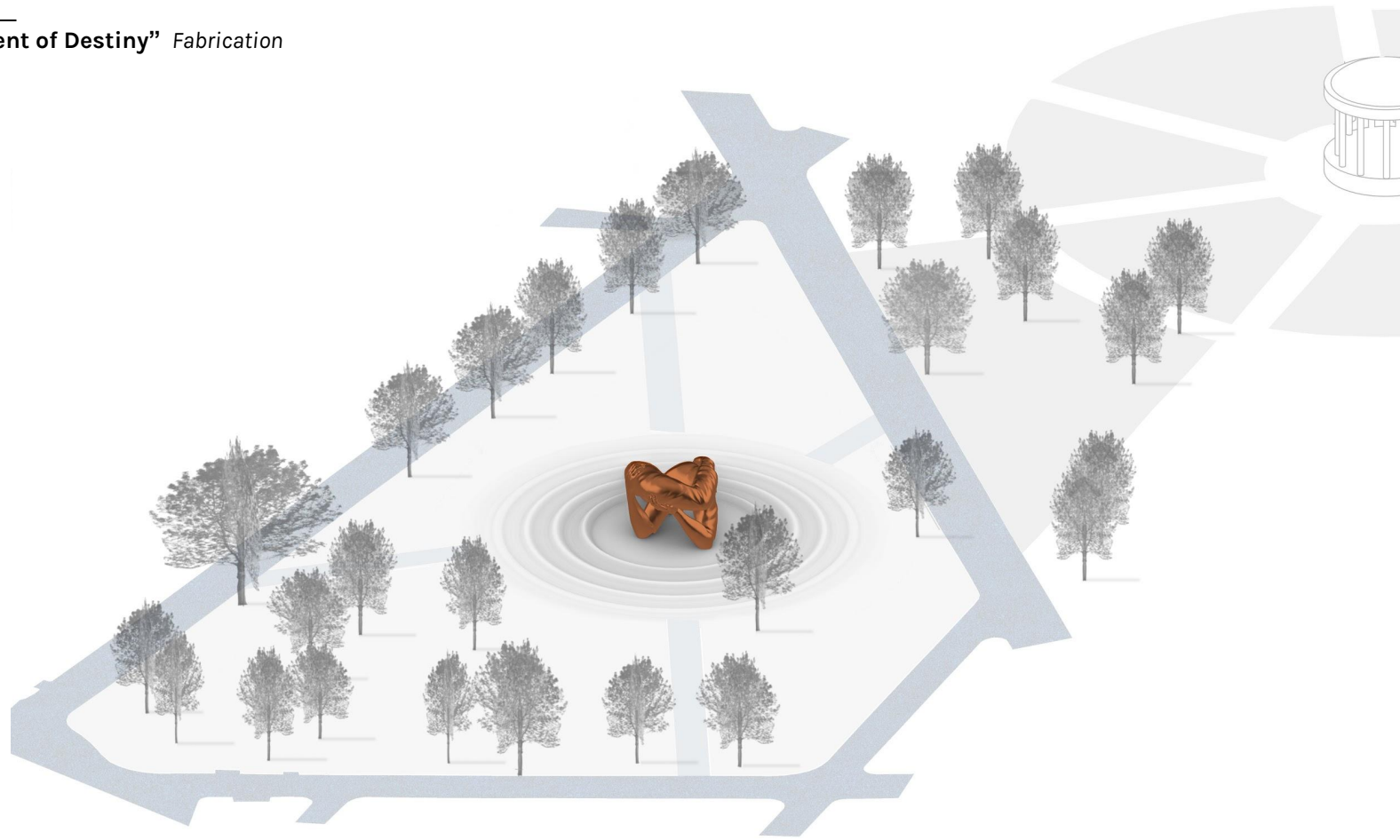


Examples of **STAR QUILTS**: concentric geometry patterns

The “Garment of Destiny” Fabrication



The "Garment of Destiny" Fabrication



The Peace Walk *Function*

Function
THE PEACE WALK

The LABYRINTH - an ancient form containing a single circuitous path that winds its way into the center. The labyrinth is a meditative journey: the path to the center is the same as the path out, and the path is always in full view.



The Peace Walk *Function*



“By walking, we generate peace within our body, our consciousness. We embrace and heal the pain, the sorrow, the fear in us, and that is the ground for helping peace to be a reality in the world.”

Thich Nhat Hanh

3rd Annual Candlelit Labyrinth Peace Walk at the Armenian Heritage Park on the Rose Kennedy Greenway in Boston in 2016. The Peace Walk occurs in tribute to those killed in the Armenian genocide of 1915 to 1923.

“Events like this help us remember that we aren’t alone.”
—Susan Deranian, event organizer.

The Peace Walk *Function*

“If you can’t fly then run, if you can’t run then walk, if you can’t walk then crawl, but whatever you do you have to keep moving forward.”

Dr. Martin Luther King, Jr.

The labyrinth evokes the power of **marching with others**.

Marching is a collective act, meant to bring people together, and to *demand observation*.

Marching cultivates a sensory awareness of our connection to others. Performed and embodied togetherness. Centering oneself and preparing for action.



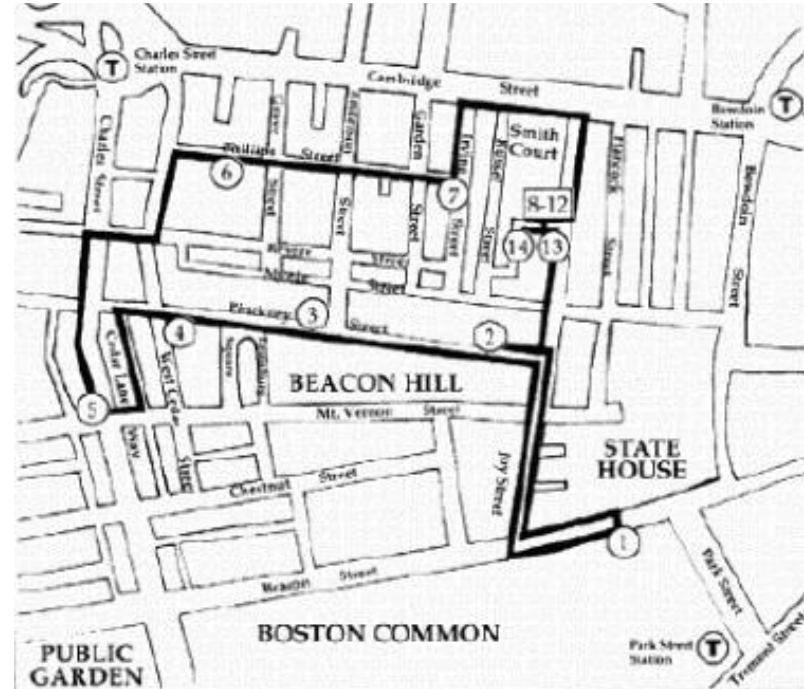
In Argentina, the Madres de Plaza de Mayo used their bodies as "walking billboards" for the pictures and names of their children who had been "disappeared" during the military dictatorship. It was forbidden to stand together in a group, so the mothers walked slowly in a circle in the Plaza de Mayo.

The Peace Walk *Function*

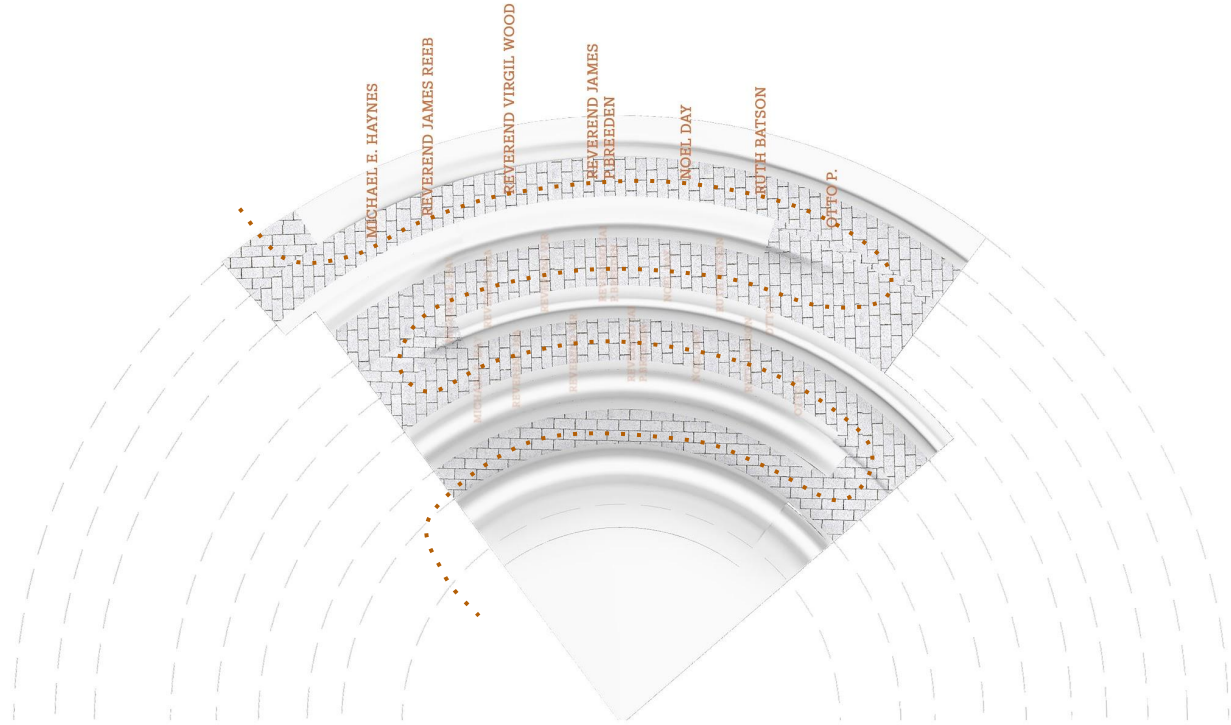
The FREEDOM TRAIL



The BLACK HERITAGE TRAIL



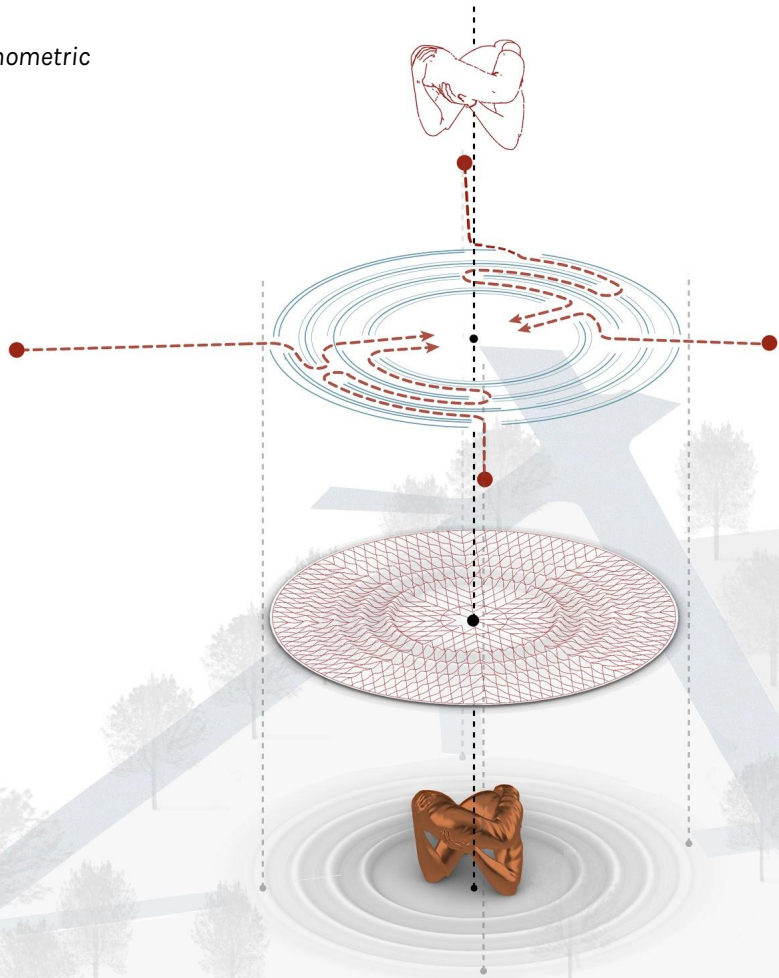
The Peace Walk *Function*



1965 Freedom Rally became one of the city's most enormous demonstrations for Civil Rights.

We see this new location allowing **The King Boston Memorial** to bring this ideas closer to the public scene of Boston and to have an identity on its own.

The "Garment of Destiny" Axonometric



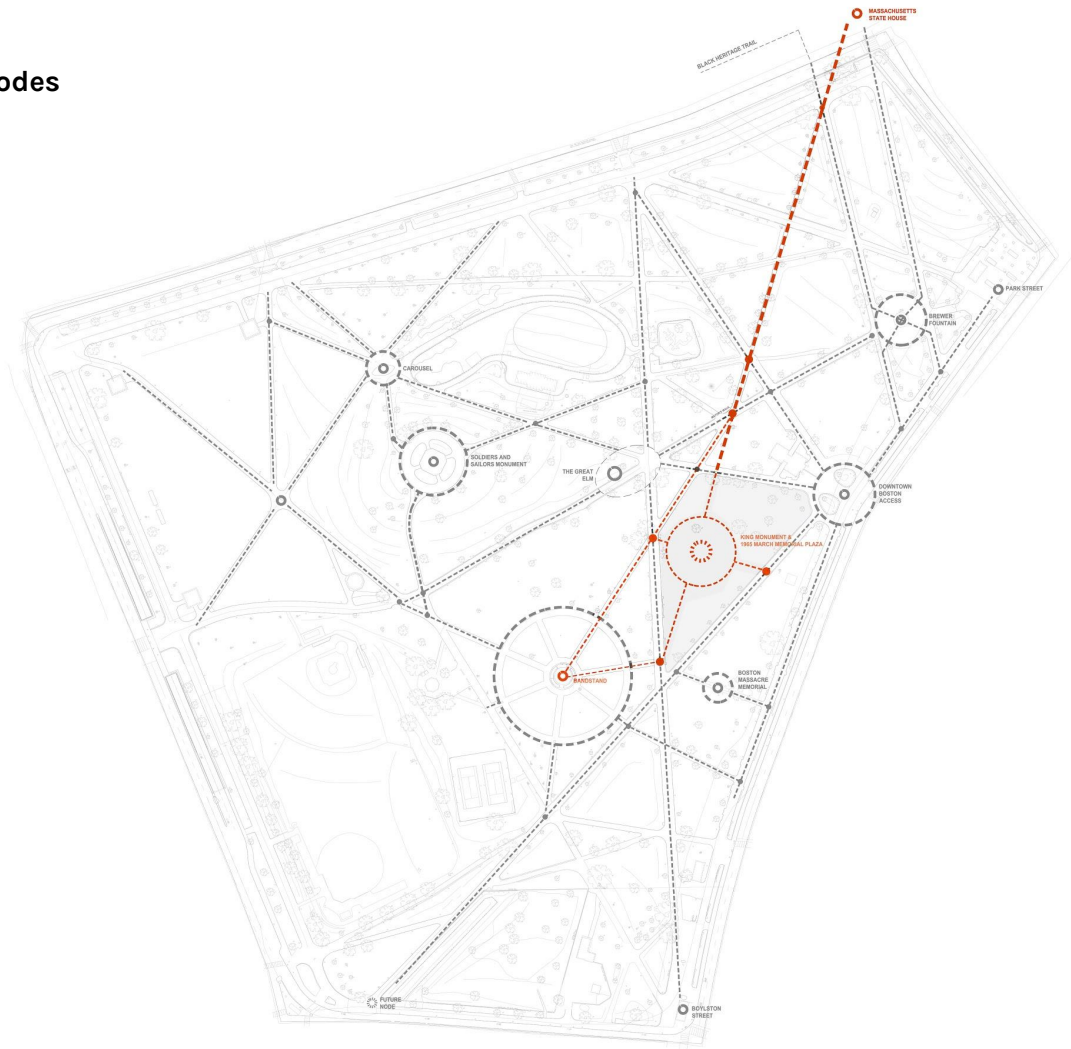
The EMBRACE - CALL TO ACTION

The PEACE WALK - FUNCTION

THE "GARMENT OF DESTINY" - FABRICATION



Boston Common - Nodes



1 | EMBRACE
Call to action and public attractor

2 | PLAZA
Flexible and vibrant space for keynotes, performance or social gathering

3 | PEACE WALK
Plaza access and Boston Civil Rights Community Memorial

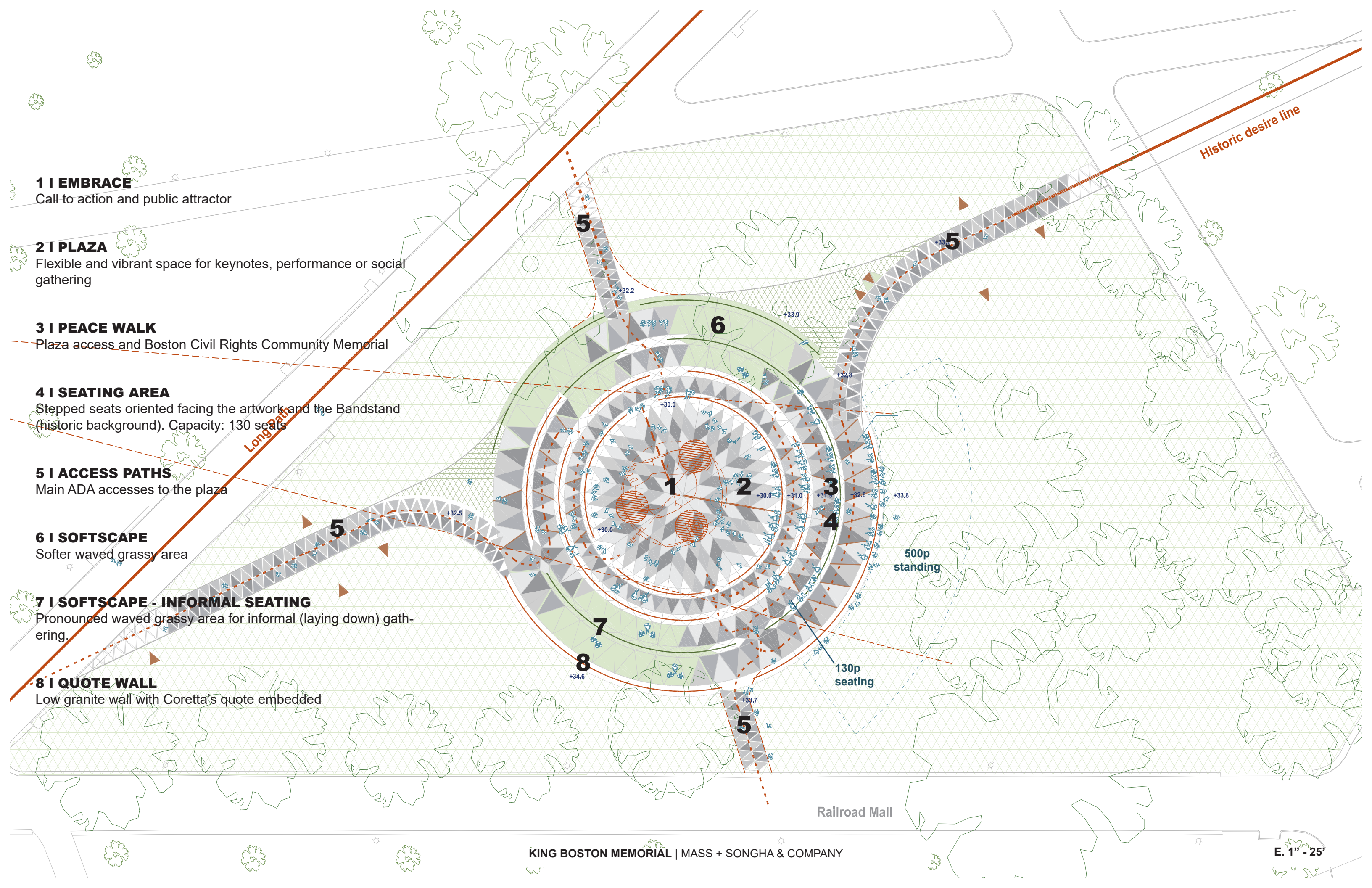
4 | SEATING AREA
Stepped seats oriented facing the artwork and the Bandstand (historic background). Capacity: 130 seats

5 | ACCESS PATHS
Main ADA accesses to the plaza

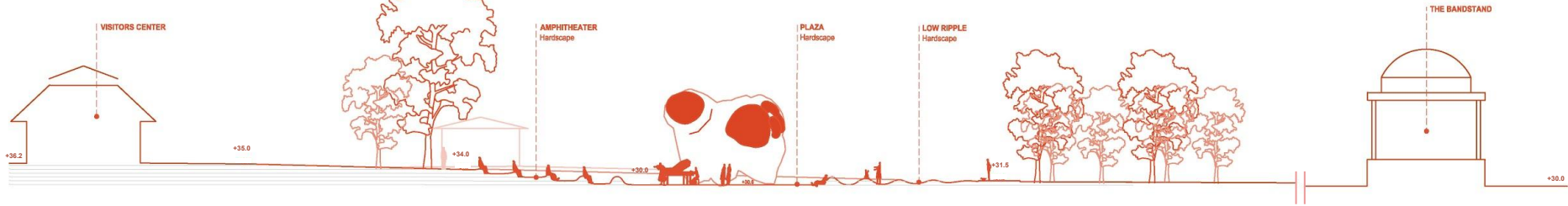
6 | SOFTSCAPE
Softer waved grassy area

7 | SOFTSCAPE - INFORMAL SEATING
Pronounced waved grassy area for informal (laying down) gathering.

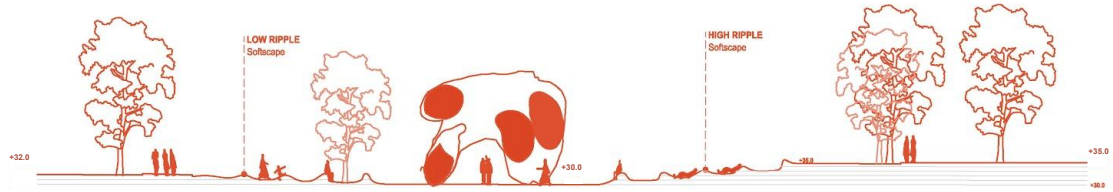
8 | QUOTE WALL
Low granite wall with Coretta's quote embedded



The "Garment of Destiny" Sections



SW-NE SECTION



NW-SE SECTION

The "Garment of Destiny" Renderings

CORETTA SCOTT KING
QUOTE

THE PEACE WALK

Boston activists for Civil Rights who supported the 1965 Freedom Rail with their march will be remembered along the meditation-mazes accesses.



The "Garment of Destiny" Renderings



CORETTA SCOTT KING
QUOTE

THE PEACE WALK

Boston activists for Civil Rights who supported the 1965 Freedom Rail with their march will be remembered along the meditation-mazes accesses.

The Garment of Peace Renderings



The "Garment of Destiny" Renderings



Which **material palette** are we thinking on?

Existing Materials with the Boston Common



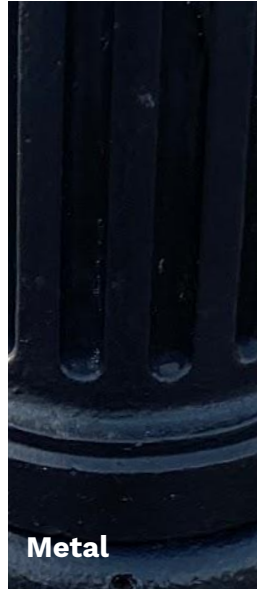
Asphalt

Pathways



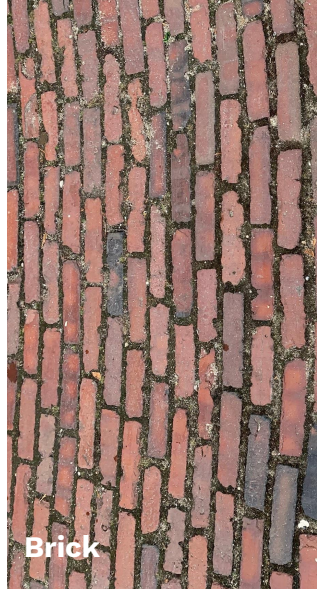
Marble

Bandstand



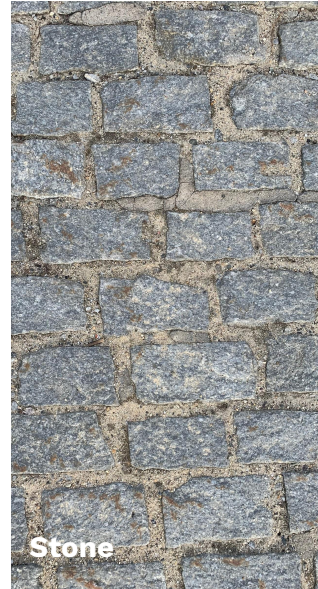
Metal

Lights, Plaques,
Trash bins, Manhole Covers



Brick

Pathways



Stone

Pavers



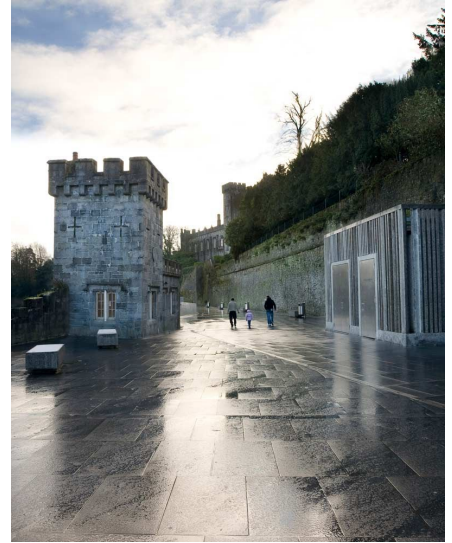
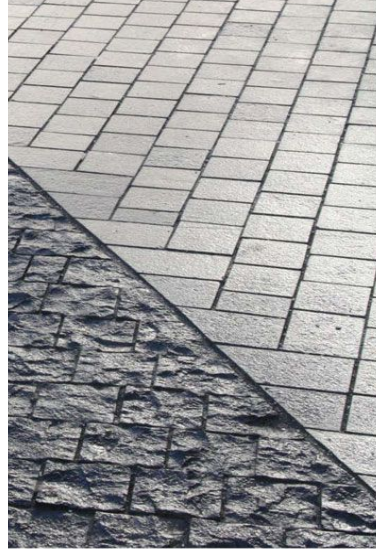
Granite

Benches, Curbs + Pavers

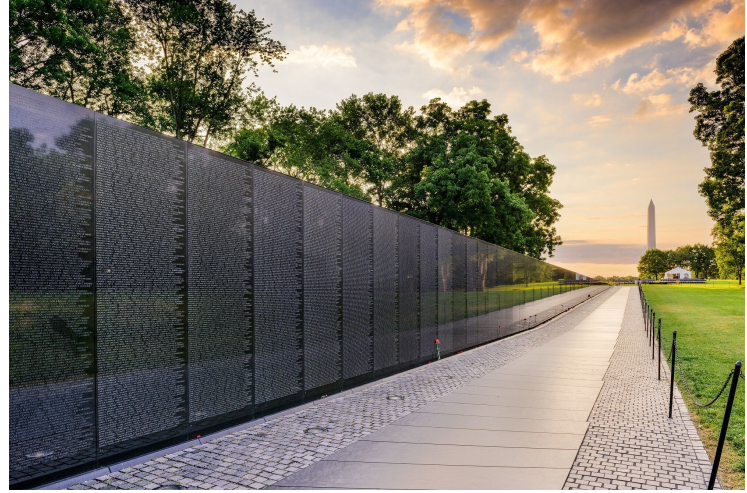
Less desirable

More desirable

Suggested Materials Stone



Suggested Materials Polished Granite



Suggested Materials Polished Granite

...UNTIL JUSTICE ROLLS DOWN LIKE WATERS
AND RIGHTEOUSNESS LIKE A MIGHTY STREAM

MARTIN LUTHER KING JR.



The Embrace

Concept

“Love is such a powerful force. It’s there for everyone to embrace – that kind of unconditional love for all humankind. That is the kind of love that impels people to go into the community and try to change conditions for others, to take risks for what they believe in.”

Coretta Scott King

The Embrace

“Civic Engagement through Radical Love”



What does the Embrace look like?

Material Finish Precedents

PATINA

- a thin film of color created by the application of heat and chemicals to the surface of a bronze
- Color comes from the reaction of chemicals with the copper in bronze

DURABILITY AND MAINTENANCE

- Familiar application
- Wash as needed with non-ionic soap and water
- Waxing 2x per year; in spring and fall



Material Finish Samples



“DEEP BROWN” on BURNISHED BRONZE



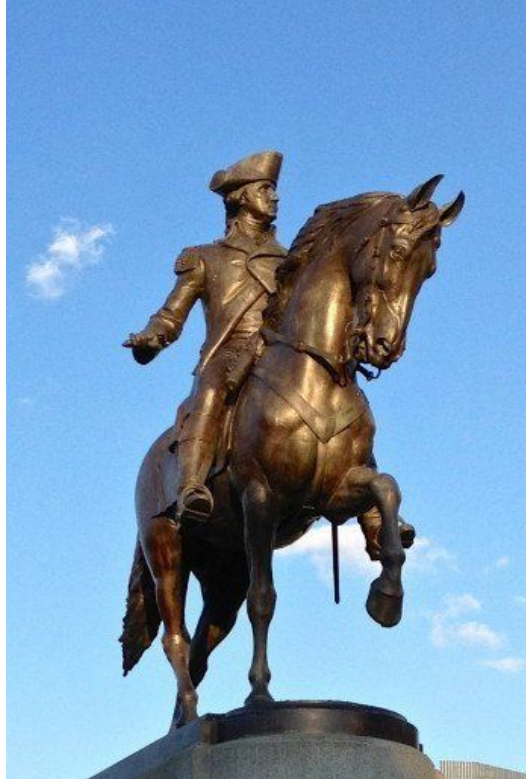
“HONEYCOMB” on BRONZE



“RUSTIC BROWN” on BRONZE

How other patina finished sculptures look like?

Material Finish Precedents



“George Washington” Boston Public Garden



“Unity” Hank Willis Thomas

Material Finish Precedents



“The Shaw Memorial” Boston Commons

Material Finish Precedents



“Sojourner Truth” Florence, Massachusetts



Harriet Tubman Park, Boston

National Precedents



"The Spirit of Freedom" Washington DC,
1997 Bronze



"Ohio Holocaust and Liberators Memorial" Columbus, OH
2014 Bronze

WHAT WE HEARD

THE EMBRACE

- MATERIALITY Patina more appropriated for the Common, more human, invites touching, tells visitors' story.
- SCALE Illustrate scale of proposal

LANDSCAPE - 1965 FREEDOM RALLY MEMORIAL PLAZA

- LOCATION & GRADING Node approach (floating island) and smaller seating area (amphitheater) makes for good movement. Consider intensity of the labyrinths.
- MAINTENANCE Develop detail for landscape features to ensure their viability and durability. Consider drainage details.
- ACCESSIBILITY Clarify entry points and universal accessibility.
- MATERIALITY Reduction in overall amount of paving from original proposal is a positive development
- FUNCTION Ensure that large crowds can adequately be accommodated. Consider sightlines and lighting for security
- PLANTING Study relationship to the existing tree canopy.



THANK YOU

KING BOSTON MEMORIAL | MASS + SONGHA & COMPANY