



PORTFOLIO

DIMENSION OF IMAGINATION
KONG XINYI

Dream of Architecture

Portfolio of XINYI KONG

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Decrypting the Unresolved Fluvial Conflicts: The Hudson's River as Sacrifice Area

Grandeza Studio Professor: Amaia Sánchez Velasco & Jorge Valiente Oriol TA: Amy Suzuki Team: Shiki Xu &Xinyi Kong

Manhattan, the busiest portal in New York city, welcomes millions of people every day. However, behind its prosperity and brightness, there is an overlooked problem: Where does the waste produced by Manhattan go? How does the city deal with this invisible burden?

The Department of Environmental Conservation has many water treatment plants, but despite its large business and the amount of sewage it produces, only one water treatment plant handles Manhattan's waste.

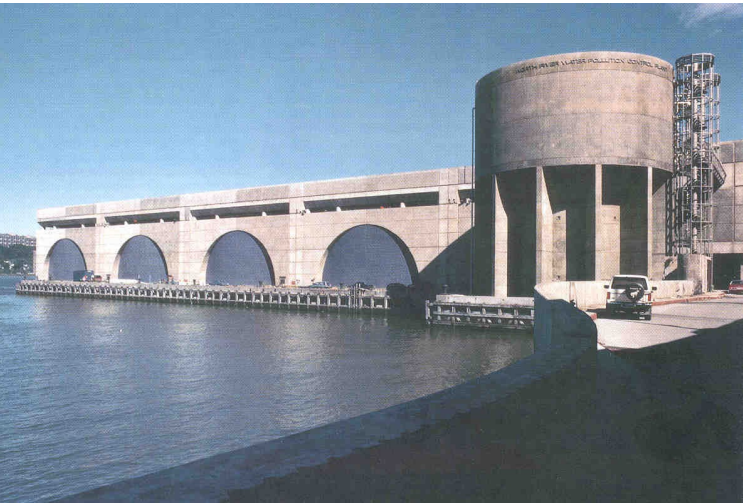
The plant was created in 1986, and since its creation it was problematic and revealed an environmental injustice to the African and Latin American minorities in the upper west side.

The original plan was to build the plant near 72nd Street, but the public works department was pressured by middle and upper-class whites at the time, prompting the plan to change the construction site to between 137th and 145th Streets.

Since then, stale smells and unpleasant odors have enveloped the entire area, polluting the water quality of the Hudson River, which was originally a picnic area and swimming lessons.

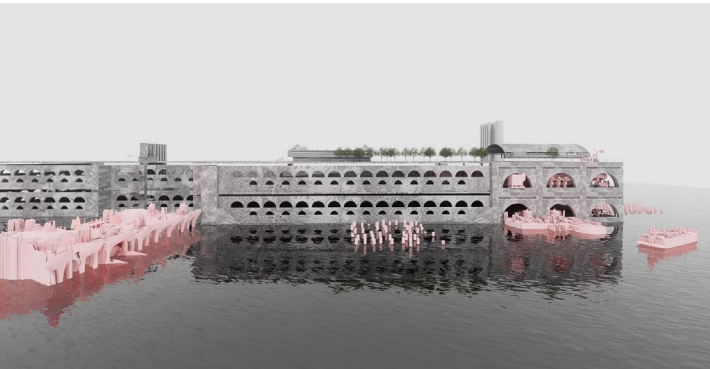
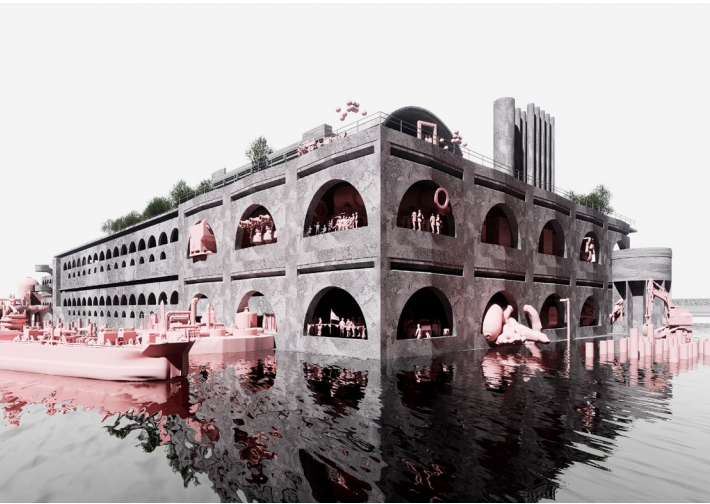
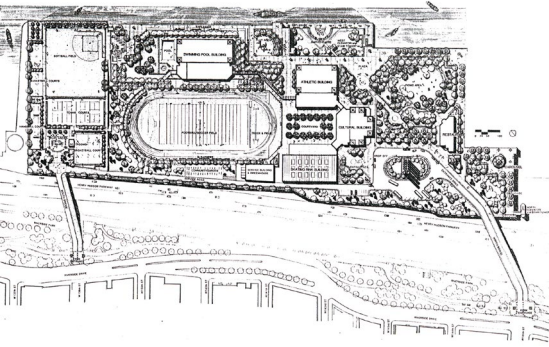
Many in an organization founded by Peggy and Chuck Sutton tried to protect Upper West Harlem, a vulnerable neighborhood, and pushed for changes to ensure a healthy environment for residents. However, their serious response was slow and weak. To quell complaints, the city created Riverside State Park in 1993, wrapping the polluted core with recreation and green space. They named it “Danny Farrell” but never gave it a name. This was not restoration, but greenwashing - covering up trauma with scenery.

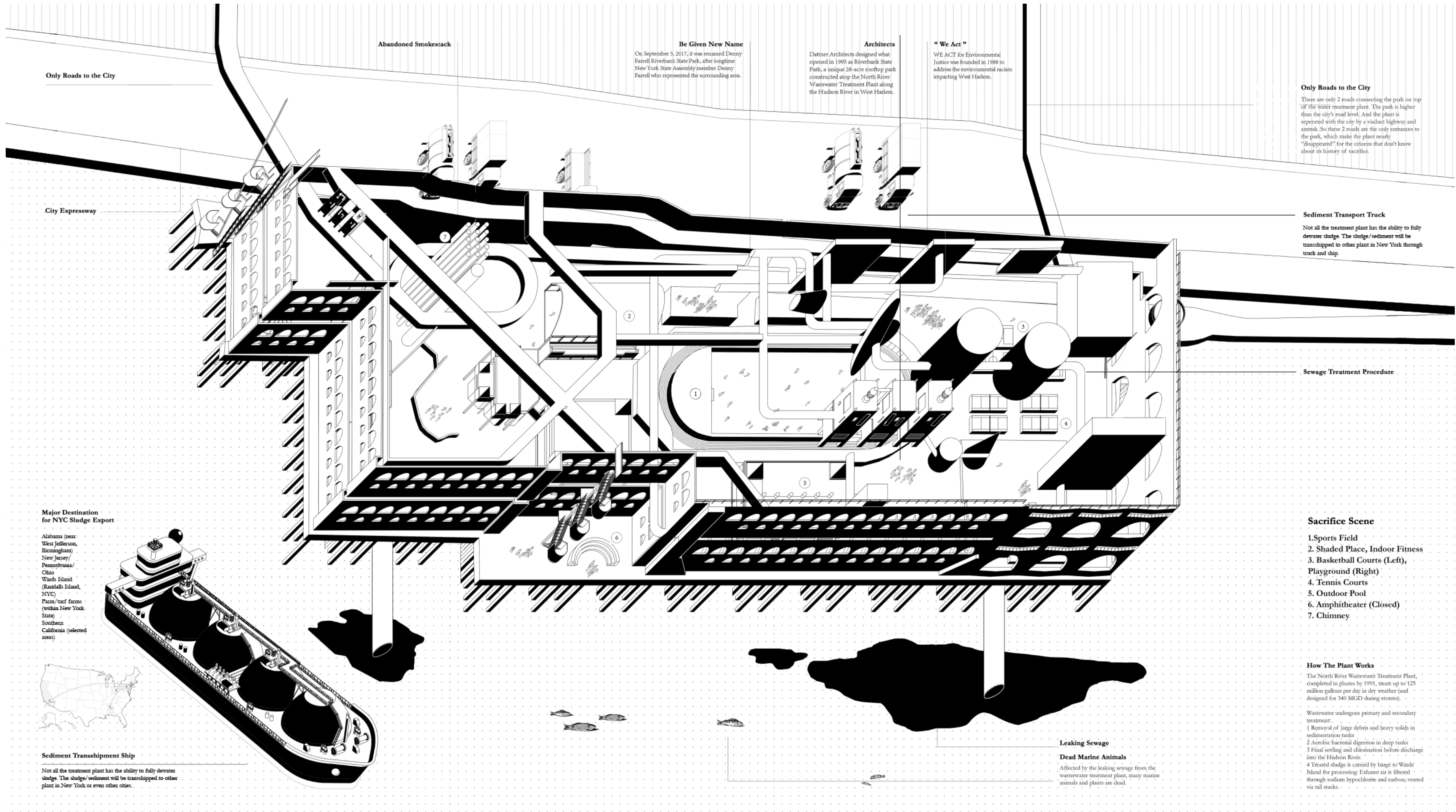
Three swimming pools, skating rinks, amphitheatres and restaurants make the park appear "healthy and vibrant". But the underground facilities were once called "sewage Chernobyl". This green is not an antidote, but a performance.



Today, visitors from outside West Harlem who come to Riverbank State Park to relax rarely realize what kind of land they are standing on - few know that buried beneath their feet lie decades of sacrifice, protest, and suppressed memory. People run, perform music, play, picnic, and laugh, all without noticing the massive smokestack rising from underground at the edge of the park - no longer in use, yet standing as a silent monument to a buried history. The Hudson River witnesses.

It remembers the flow not only of water, but of power.
It remembers which neighborhoods could say “no,” and which were told to endure.
It remembers the smell, the protest, the forced beautification.
It sees the grass and knows what’s buried beneath it.





Constructing the Fluvial Future

The project began with research on the North River Wastewater Treatment Plant in Upper Manhattan. While the facility was built to manage the city's waste and sewage, it created another problem: environmental injustice. Black and Latino communities in the surrounding neighborhoods bore the health risks and environmental burden of this hidden infrastructure. From this observation, I introduced the idea of "sacrifice." The river, the ecology, and the local residents all became sacrifice zones. My question was: could we go further, and imagine "sacrificing sacrifice" itself? Could design reconfigure these relationships so that people, waste, and ecology no longer exist in a zero-sum hierarchy?

To address this, I developed a series of speculative scenes where infrastructure and daily life overlap. Ultraviolet light used for disinfection becomes a communal sunbathing ground. Human and bird waste is collected into a "shit sanctuary," turned into compost and fertilizer. Filtered wastewater nurtures endangered oyster populations and other marine habitats. Methane gas from fermented solids powers a musical tower at the center of the park, turning waste into celebration. These narratives shift the role of the wastewater plant from a hidden burden to an open metabolic system, where humans and non-humans share resources and cycles.

Working on this project gave me a new methodology for addressing design challenges: to dismantle fixed narratives and generate unexpected intersections. Infrastructure versus recreation, pollution versus ecology, waste versus resource—rather than treating these as oppositions, I tried to fold them into coexistence. This approach moved beyond technical solutions into a broader critical practice, asking not only how systems work but why we have chosen to frame them as we do.

This project also pushed me toward cross-disciplinary thinking. I drew from public health discussions of environmental injustice, ecological studies of oyster restoration, and sociological perspectives on sacrifice and resistance. At the same time, narrative and artistic strategies allowed me to frame these investigations spatially. Bringing together such different references taught me to navigate design problems with more agility, and to see architecture as a platform for interdisciplinary dialogue.

Only Roads to the City

City Expressway

Long Table for Food

We created this space so that people from the community can sit together along a shared table and engage in conversation. It's a place that celebrates the individuals who make up the society, strengthening connections and reinforcing relationships among them.

Worm's Shit Sanctuary

That beast of a building that turned pipes and vents into public expression. Our pipes grow food. Our scaffolds hold rain. Our compost heats the roots. Everything here is part of a cycle, a flow, a metabolism. Not a metaphor. A literal system of energy, waste, and renewal. The city's stomach, on full display. This is our patch of soil and worm farm.

Ship

Rather than simply being a vehicle for transporting waste to distant locations, this ship takes on a new life. It serves not only as a functional mode of transportation for oysters, a vital part of the ecosystem, but also as a space for celebration. It's a floating venue for parties, gatherings, and events, turning a typically, utilitarian structure into a vibrant, multifunctional experience.

Vertical Circulation

Entering the park, you can go down the building through existing paths. You're guided down into the parts the city used to hide.

A Park Built on Metabolism

This project reclaims the site of a former sewage treatment plant, not by hiding its past, but by transforming it. Where once waste was buried and forgotten, we now expose and activate the systems beneath. The result is not a park that covers over the dirty work, but one that engages with it directly.

Waste Becomes Resource

Water is cleaned and recirculated. The infrastructure itself becomes visible and integral, forming a living, breathing metabolic machine. Rather than concealing the city's waste systems, the architecture integrates and celebrates them—demonstrating how urban metabolism can be both functional and public.

UV-light Bath Club

More of the existing structures that were once buried underground. We've transformed the UV-light water refinement chambers into spaces that aren't just for water treatment, they're occupiable by people. Under the playground, beneath the steel grid, there's a pool, a place to pause, float, cool off. And yes, the original machines are still there, doing their work. Grids follow the structure, but the pools could break free, irregular, soft, uncontained.

Sunrise Fart

That glowing orb in the middle can rise and fall like a sun. Inside, it's a huge space, open to interpretation, people nap, dance, meditate, riot. Whatever. It shines. It stinks. It lives.

Pool for both People and Oysters

This long strip of water flows from inside the building to outside, connecting bodies and shells. One part is for swimming. The other? An oyster nursery. We share the pool, because metabolism doesn't stop at the human body.

Party Ship

It's a floating venue for parties, gatherings, and events, turning a typically utilitarian structure into a vibrant, multifunctional experience.

Welcome to SHIT SANCTUARY!

Hudson's River Political Personhood: Staging Alternative Fluvial Futures
Prof: Amaia Sanchez-Velasco & Jorge Valiente Oriol, TA: Amy Suzuki, Produced by: Shiki Xu & Xinyi Kong

The Scene:
Pool for both People
and Oysters.

This long strip of water flows from inside the building to outside, connecting bodies and shells. One part is for swimming, The other? An oyster nursery. We share the pool, because metabolism doesn't stop at the human body.



The Scene:
Market & Long Table
for Food.

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The Scene:
Worm's
Shit Sanctuary.

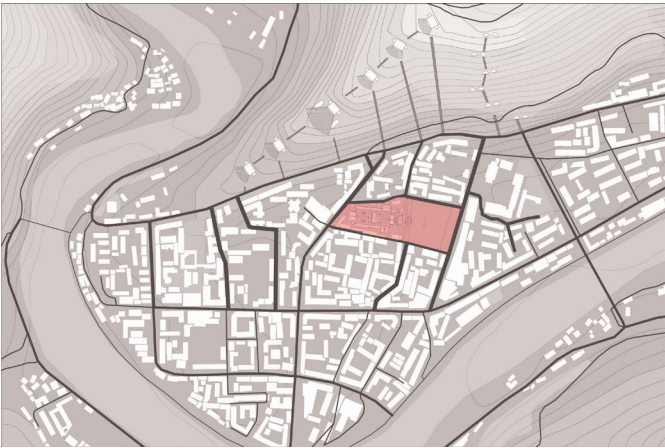
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The Scene:
UV-light Bath Club.

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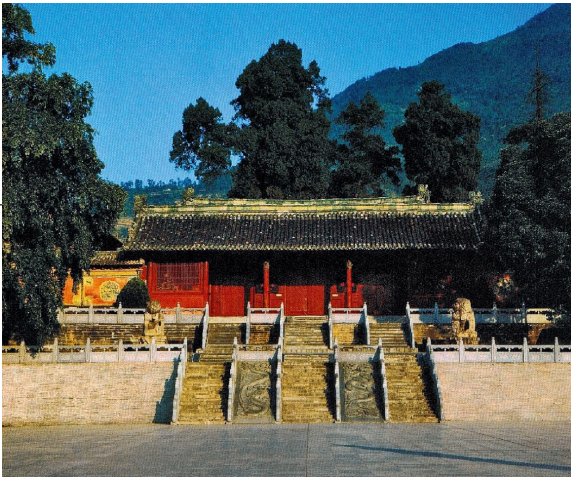
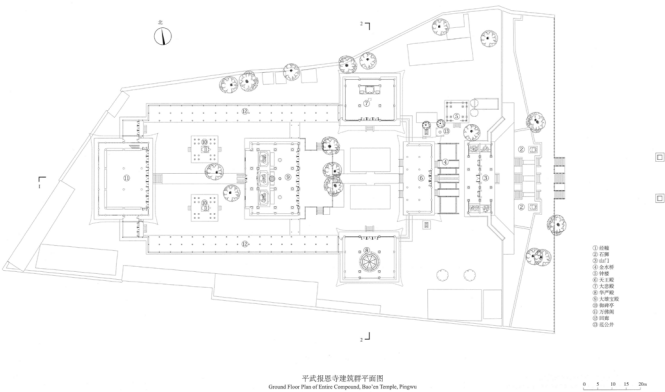
Pingwu Bao'en Temple, located in Long'an Town, Pingwu County, Mianyang City, Sichuan Province, is one of the most significant surviving examples of Ming dynasty Buddhist architecture in southwest China. Constructed between 1440 and 1460 CE, during the reign of Emperor Yingzong of the Ming dynasty, it was commissioned by local official Wang Xi in gratitude for imperial favor and divine protection—hence the name “Bao'en,” meaning “Repaying Gratitude.”

Unlike many temples rebuilt or altered through centuries of war and modernization, Bao'en Temple remains remarkably intact, preserving its original Ming architectural layout and construction techniques. The complex follows a north–south axis, consisting of a Mahavira hall (大雄宝殿), Great Compassion Hall(大悲殿), Avatamsaka (Meditation) Hall, Imperial Stele Pavilion(御碑亭), Ten Thousand Buddhas Pavilion(万佛殿), side courtyards, and surrounding corridors. Its wooden structures, exquisite dougong (bracket sets), and well-preserved murals and colored sculptures display the high craftsmanship of Ming artisans.

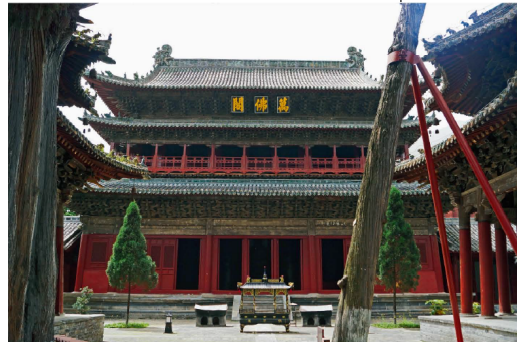
The temple's plan integrates Buddhist spatial hierarchy with local Sichuan topography. Surrounded by low mountains and facing the Fujiang River basin, it harmonizes religious architecture with natural landscape—a principle rooted in both Buddhist and Chinese cosmological ideas of balance and reciprocity.

Pingwu Bao'en Temple has undergone several conservation phases since the 20th century. It was listed as a Major Historical and Cultural Site Protected at the National Level in China in 1988, and subsequent archaeological work has revealed the temple's drainage systems, road foundations, and subsidiary courtyards. Restoration has emphasized minimum intervention and in-situ preservation, allowing visitors to experience the authentic Ming-era temple environment.

Today, Bao'en Temple stands as both a religious monument and a cultural time capsule, offering insight into Ming dynasty temple planning, ritual practice, and architectural aesthetics. It also exemplifies the broader phenomenon of the “Sacred Turn,” how sacred spaces evolve through cycles of devotion, neglect, restoration, and reinterpretation.



1. Prayer Flags (Jingfan)
2. Guardian Animal (Lion Stone Statue)
3. Temple Gate (Shanmen)
4. Golden Water (Jinshui) Bridge
5. Bell Tower (Zhonglou)
6. Heavenly Kings (Tianwang) Hall
7. Great Compassion (Dabei) Hall
8. Avatamsaka (Huayan) Hall
9. Mahavira Hall (Daxiongbaao) Hall
10. Imperial Stele Pavilion
11. Ten Thousand Buddhas (Wanfo) Pavilion
12. Corridor (Huilang)
13. Fan Gong Well



Between Secular Life and Monastic Practice -Extension as a Transitional Space for Lay Buddhist Practitioners

Sacred Turn Studio Professor: Ziad Jamaledidine

Beyond the tourism and Reviving the Sacred: A Waqf for Contemporary Monastic Practice (Lay Buddhist) in China

I am planning to create a waqf inspired by my research on sacred spaces in China. Many temples host short 3–7-day meditation retreats that allow participants to experience simplified monastic life. These practices have transformed temples into spaces that balance worship, tourism, and temporary spiritual immersion. They have also grown popular with Western visitors, and many major temples now offer English-language programs.

At the same time, the everyday life of monks in China has changed. Many commute to the temple like workers, while increasing numbers of laypeople seek temporary monastic experiences to escape the pressures of modern life. This has created a dual condition in many temples: immersive retreat environments on one side, and museum-like tourist spaces on the other.

Some participants choose to become lay Buddhists, called Jūshi in Chinese. They follow the Three Refuges and Five Precepts, practice Buddhism while living ordinary lives, and do not join the monastic order. In my research I also call them half-monks, a direct description of their mixed social and spiritual status.

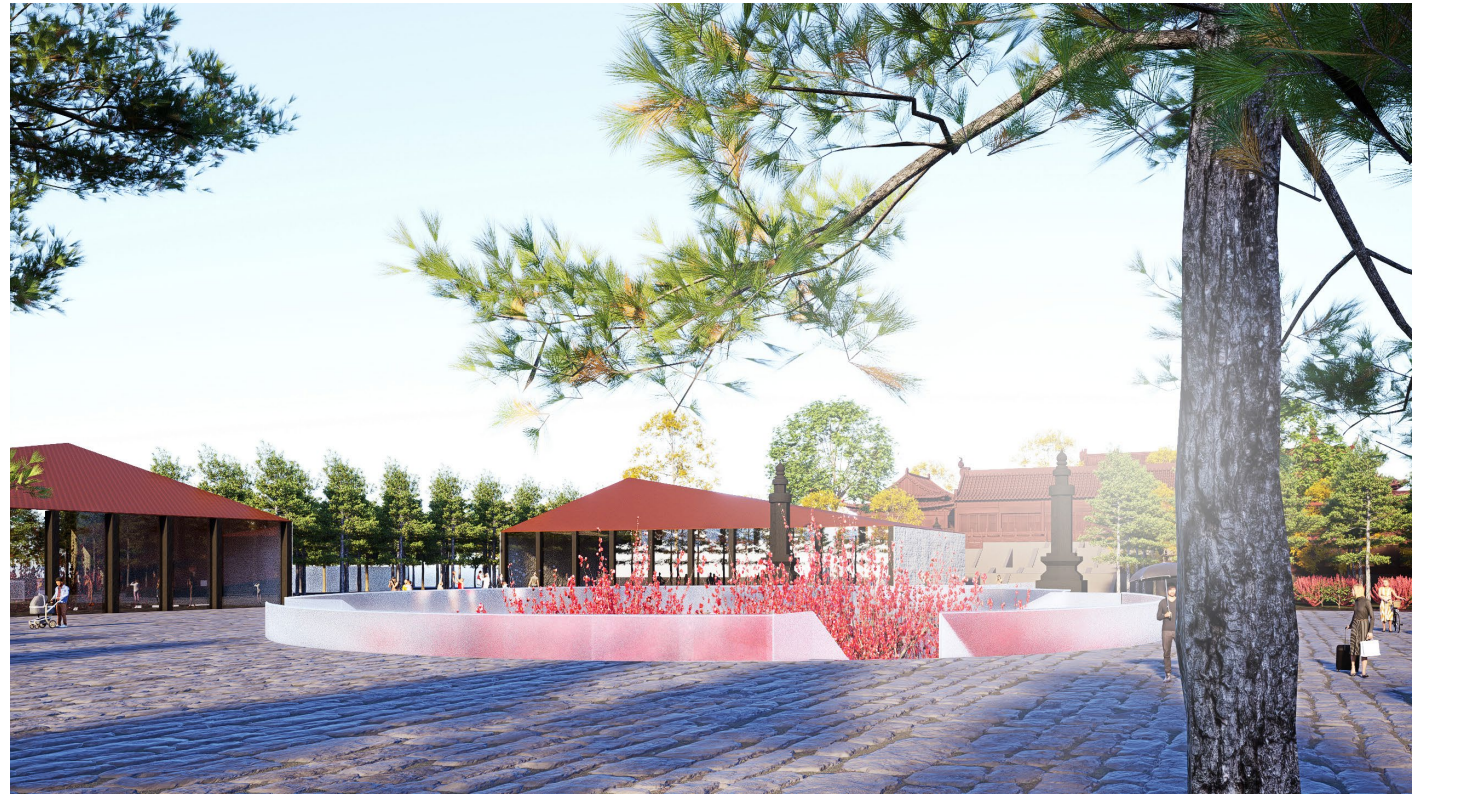
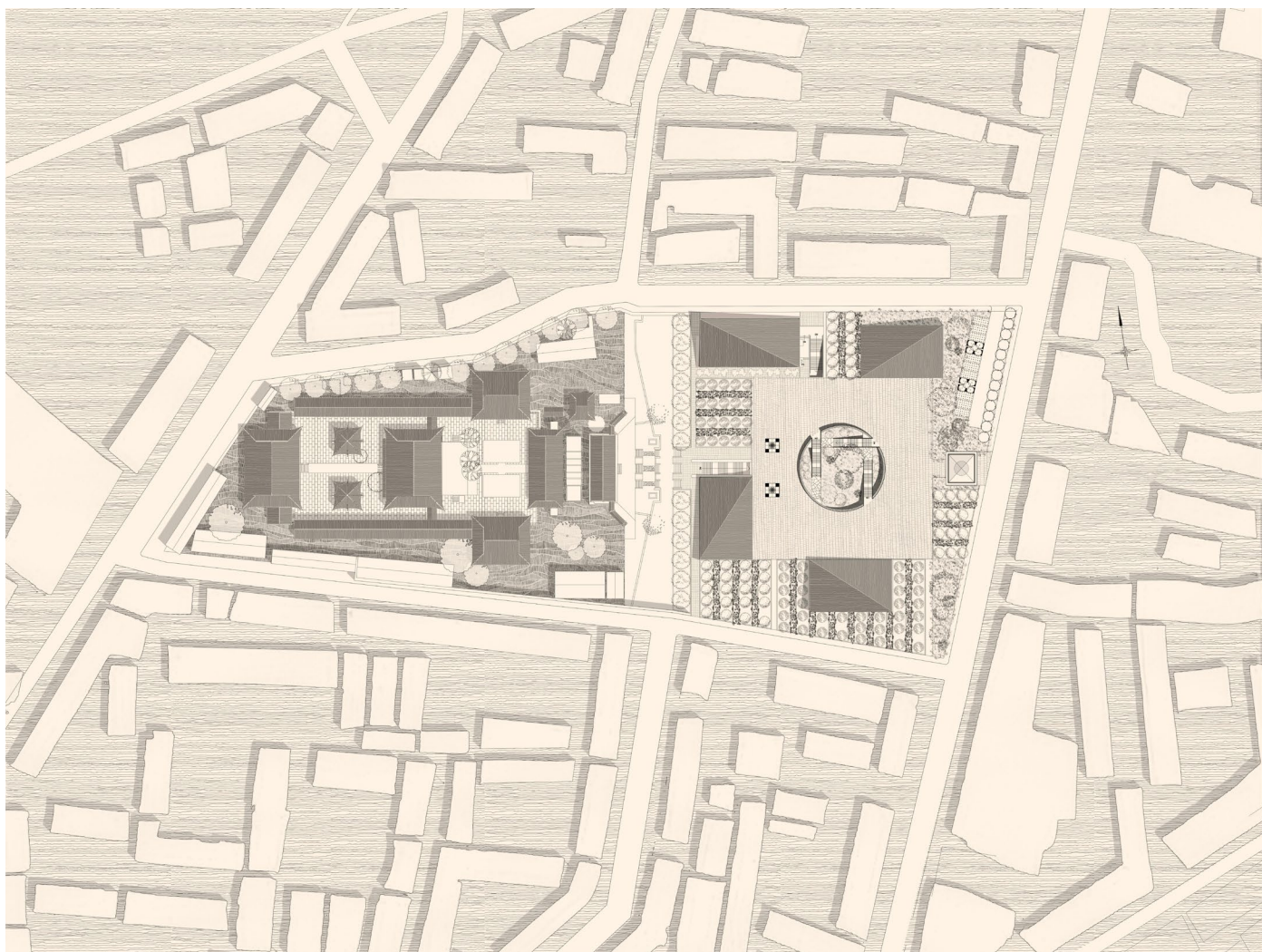
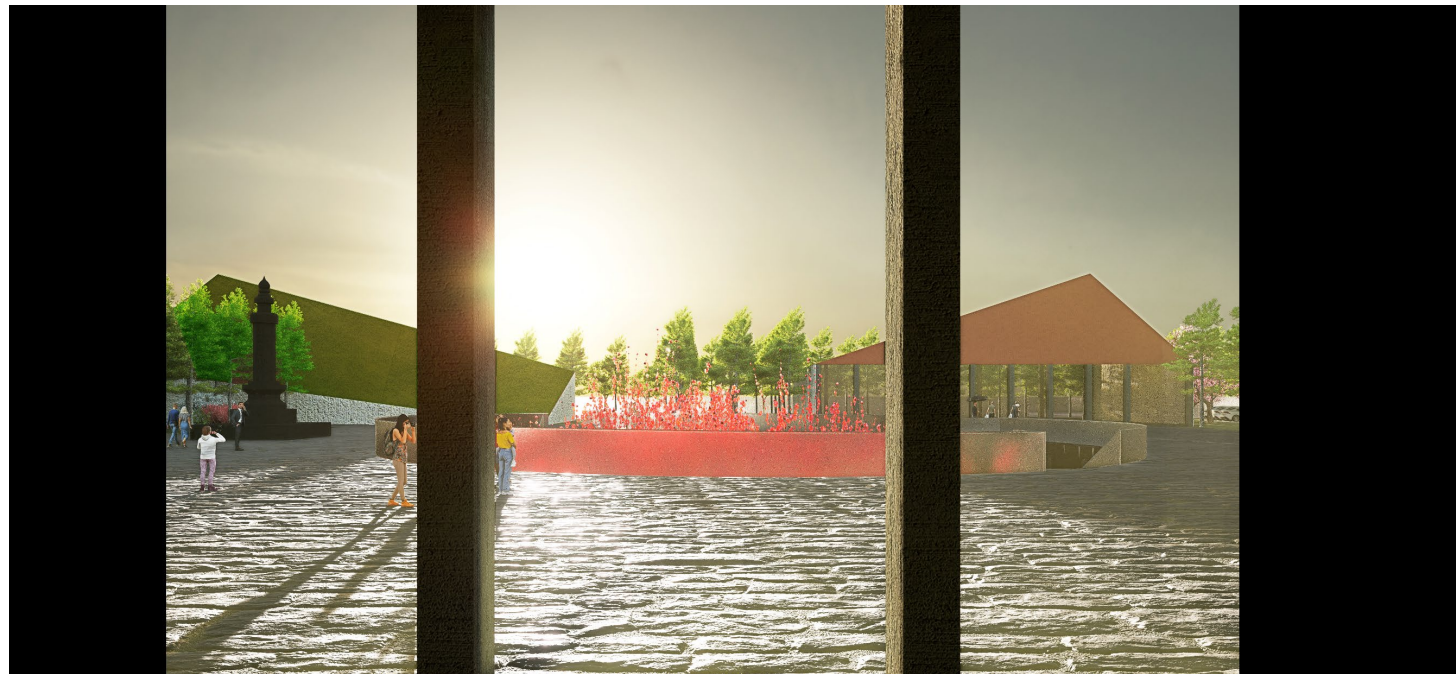
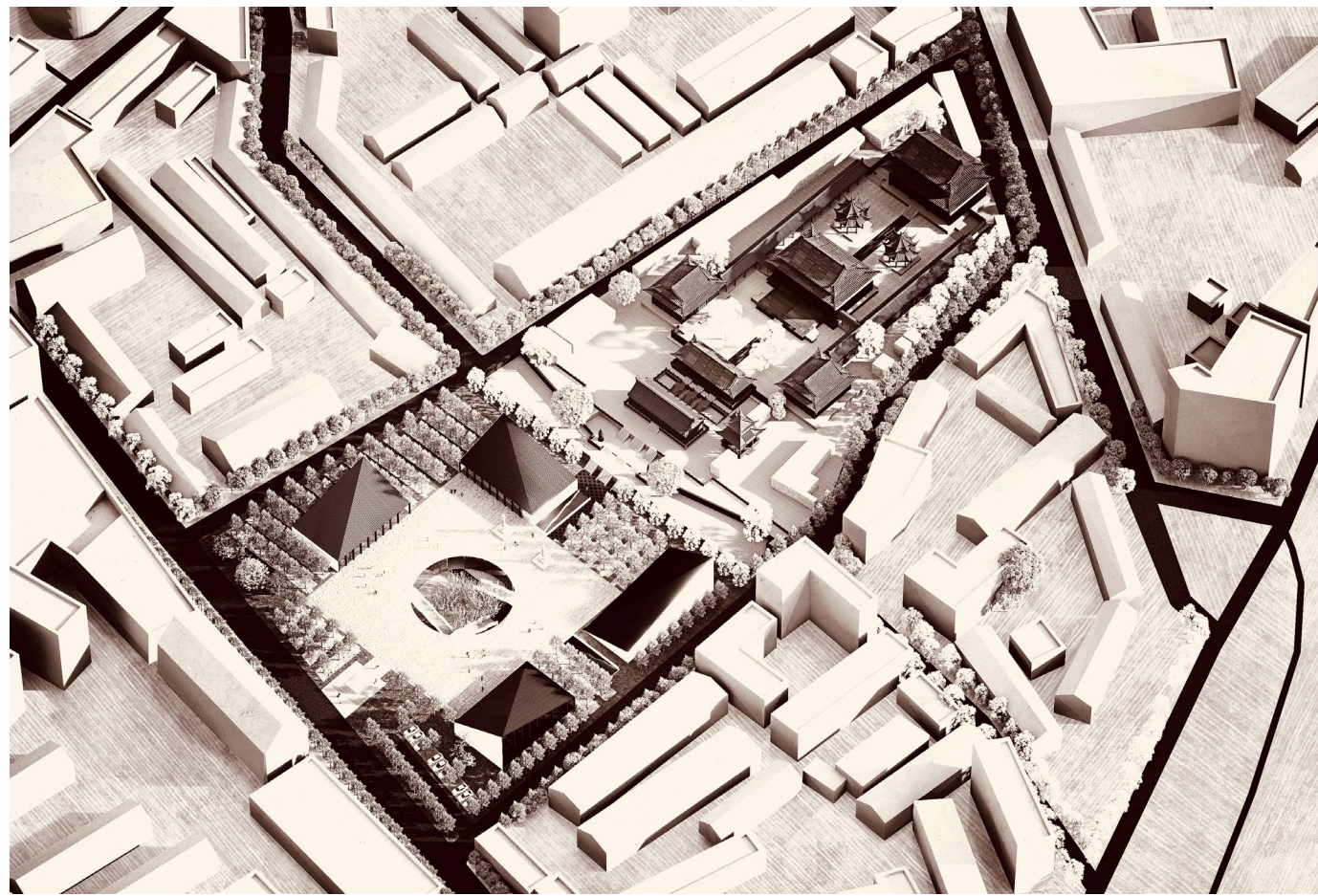
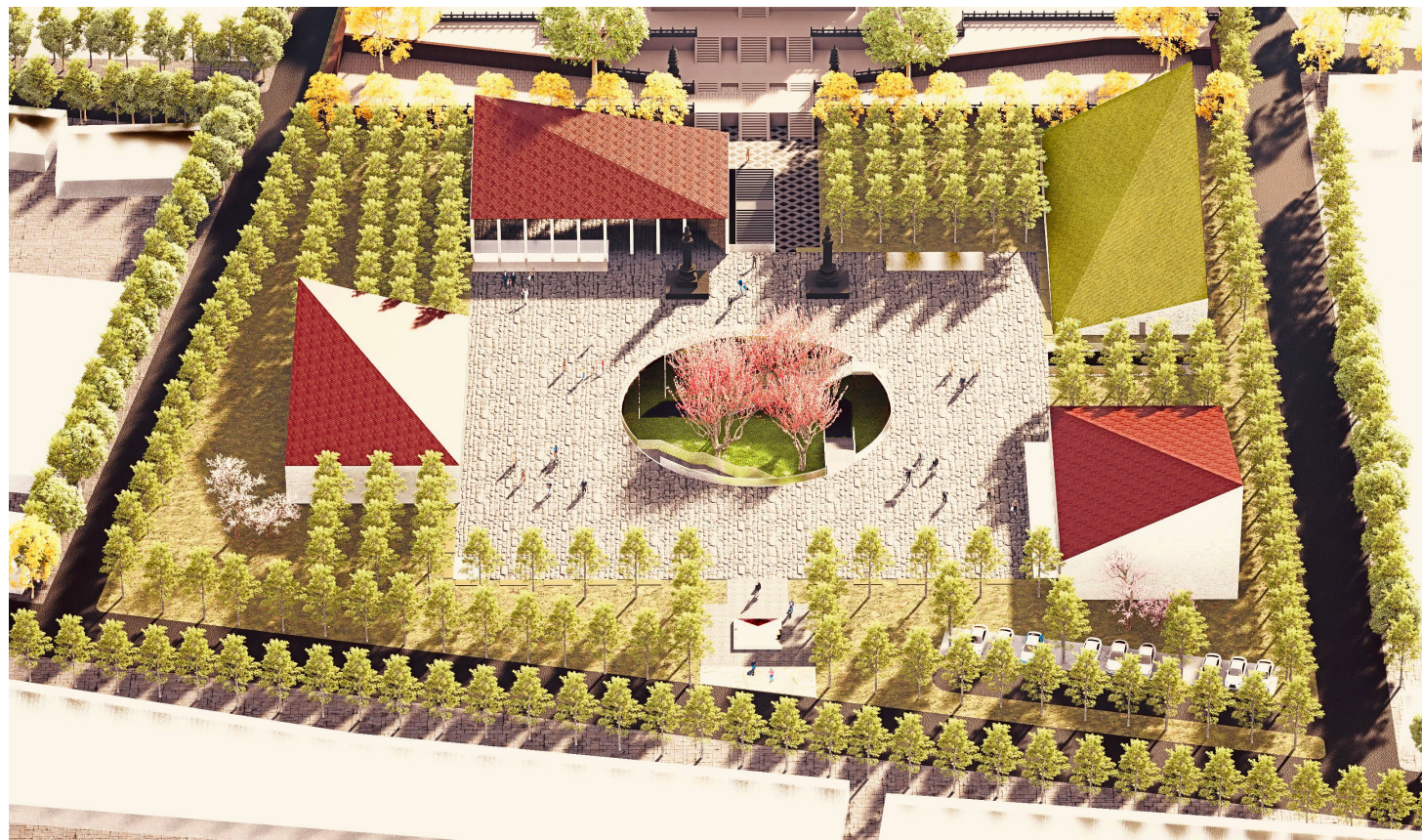
My waqf will be established on an existing temple complex site. The new design creates a dedicated place for these lay Buddhists, located outside the historic temple complex but aligned with its main axis. It forms a transitional space between sacred life and daily life. The half-monks can participate in activities of the existing temple, while tourists and pedestrians can observe their practices.

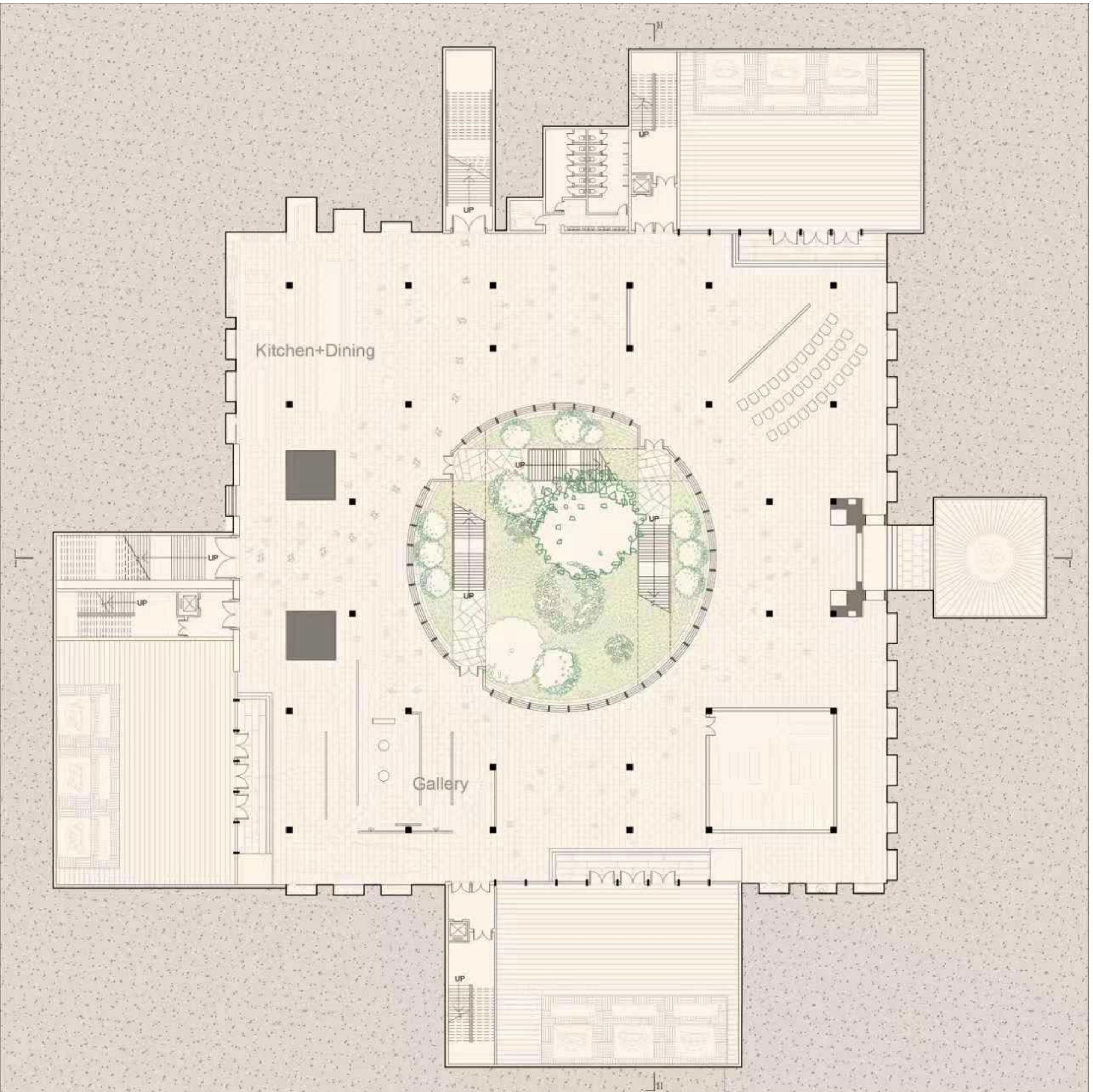
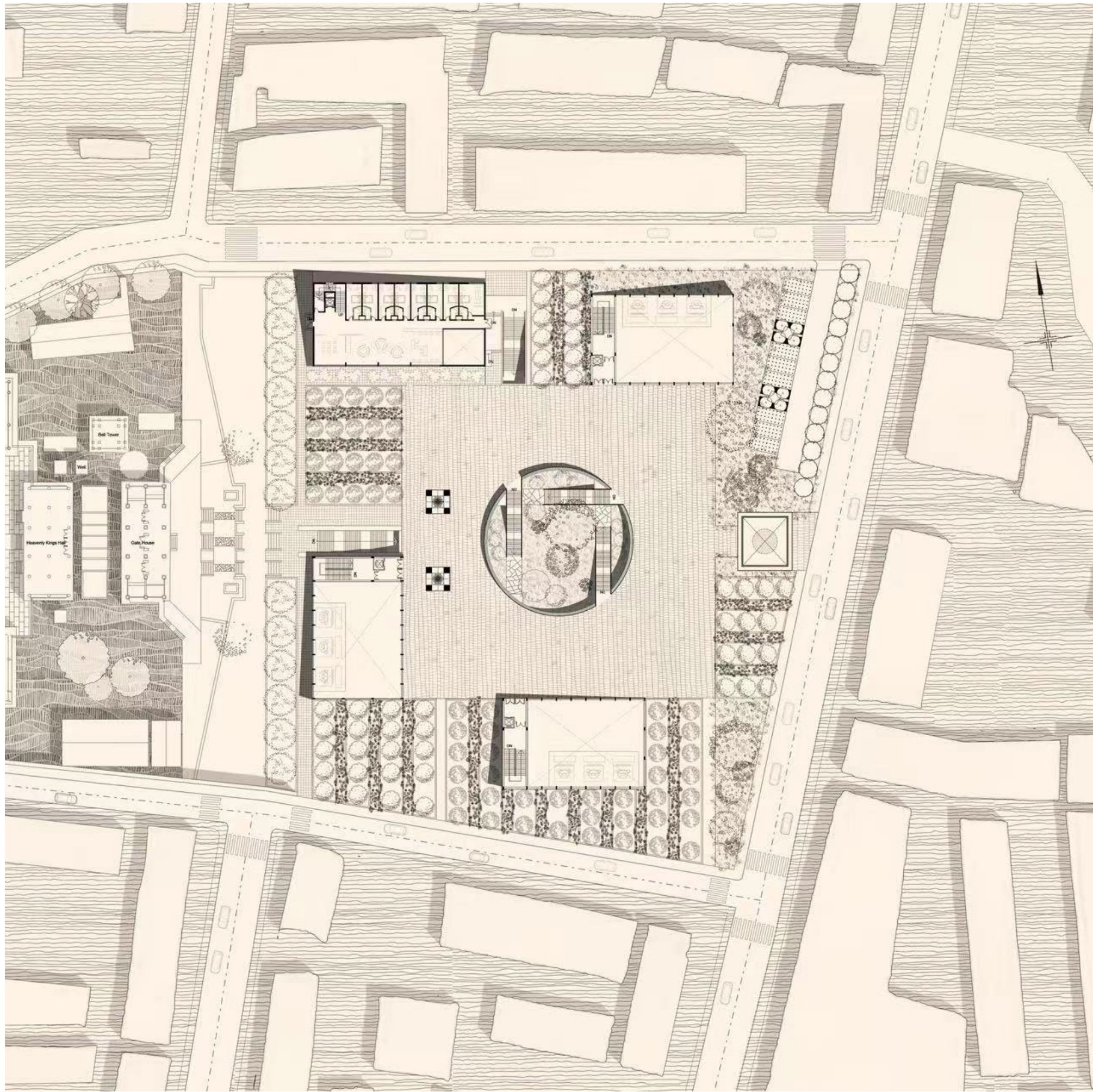
The original temples follow an upward slope along the central axis, while the new addition extends downward. To preserve the plaza used by local residents, a multifunctional complex is placed underground, connecting three new temple halls and residential quarters for lay practitioners. A sunken circular circulation core brings visitors underground, with another staircase linking back to the original temple entrance. The underground level includes a kitchen, gallery, souvenir shop, and other functions typically found in a museum.

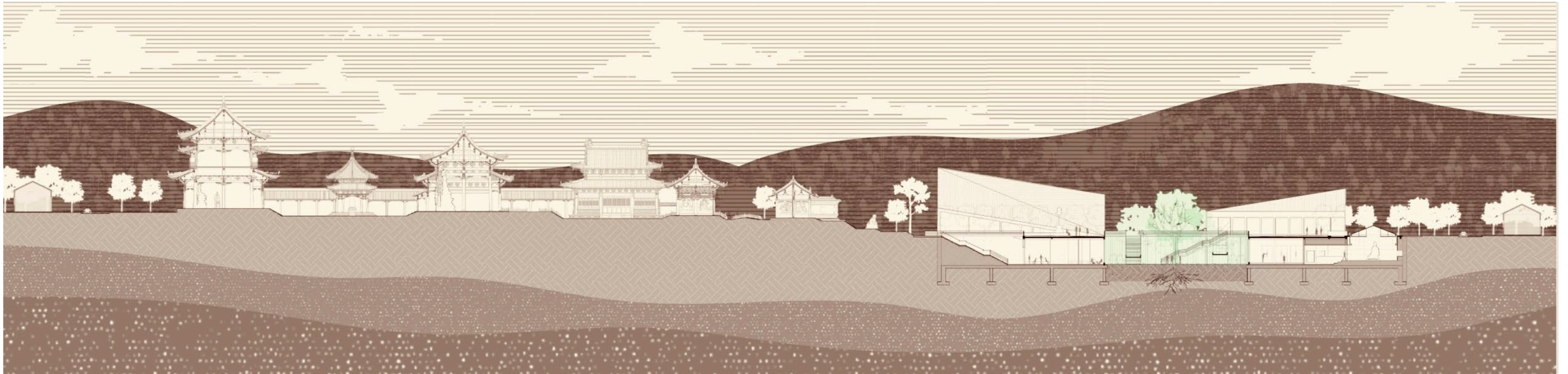
Many temples today employ part-time or “fake monks” for tourism. These individuals return to ordinary lives after work and may not even believe in Buddhism. My waqf proposes instead that lay Buddhists serve as guides and support staff. Their lives during their stay are modest and monastic, and they are genuinely committed to Buddhist practice. This approach aims to restore spiritual authenticity to temple spaces.

Funding will come from tourism revenues generated by other temple sites, while the beneficiaries will be devoted lay Buddhists and people who sincerely wish to learn Buddhist philosophy. Tourist sites support the new areas dedicated to practice.

This waqf benefits the broader Buddhist community by strengthening respect, belief, and education. Centered on Buddhism, especially Zen, it offers both tourism experiences and the opportunity to participate in the rhythms of Buddhist daily life. Daily routines may reinterpret traditional monastic schedules, beginning at 4 a.m. and involving meditation, work, and rituals throughout the day.







Long-Axis Section



Short-Axis Section

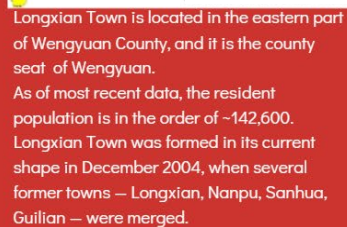
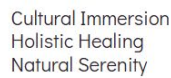


During this spiritual retreat in China, you'll meditate alongside monks, join temple rituals, and explore hidden monasteries that few visitors ever reach. The atmosphere of Mount Wutai invites stillness, reflection, and renewal — offering travelers not just a journey through history, but a journey inward. Perfect for seekers of peace, mindfulness, and authentic Buddhist culture, this retreat is where China's spiritual heritage truly comes alive.



3-Day Taoist Retreat

Authentic Taoist Practices



Meditation Retreat

A meditation retreat is a transformative journey that can be a turning point in your mindfulness practice. It offers a profound experience of self-discovery and inner growth.

In this program, mindfulness practice extends beyond sitting on a meditation cushion. Every moment of daily life becomes an opportunity to cultivate mindfulness, rediscover the present moment, and open your heart and mind to greater awareness.

<https://www.masterwanxing.com/deepen-your-mindfulness-with-awareness-meditation-retreat-product/>



Donghua Temple



- Private transportation throughout the itinerary.
- Shared accommodations in well located, tourist to superior class hotels include breakfast, service charge and government tax.
- All entrance fees sightseeing; excursions and activities as per the itinerary
- 2nd class express train from Turpan to Dunhuang (Luyuan Station), Lanzhou to Tianshui, Tianshui to Luoyang, Luoyang to Xi'an listed in the Itinerary
- Private friendly and professional English-Speaking guides
- Visa support letter for you to apply Chinese visa easily.
- Travel and health insurance when travel with us.
- 8, A 24/7 helpline while you are traveling.



Highlights

- Picturesque Heavenly Lake and Tianshan Mountain chains
- Wonder city of Turpan along old Silk Road
- Visit the Local Uyghur Family in the ancient Tuoyuq village in Turpan
- Explore Dunhuang's markets and soak up a very different culture to that of western China.
- Explore Mogao Grottoes, the home to the largest, best-preserved, and richest Buddhist art in the world—the first cave was carved here in 366 AD.
- Explore Terracotta Warriors, which is one of the world's biggest archaeological discoveries.

www.silkroadtravel.com/china-silk-road-tours/buddhism-tour.html



15 Days



Day 1

- ## Day 3

- Begin your day with a revitalizing session of *Baoduangjin* (Eight Pieces of Brocade Qigong).
- Explore the majestic Golden Summit, accompanied by a Taoist priest. Immerse yourself in the serene spiritual atmosphere atop Wudang Mountain.
- Descend the mountain and visit a renowned Taoist I Ching expert. Experience a personalized Taoist Eight Characters (Bazi) fortune-telling session, providing insights into your destiny and life path.
- Indulge in a unique Wudang Taoist medical therapy session, featuring traditional techniques like spinal alignment and moxibustion to restore balance and promote well-being.
- Conclude the retreat with a closing ceremony.



- Begin your journey with a visit to the legendary Prince Slope (Tai Zi Po), a sacred Taoist site associated with ancient teachings.
- Enjoy a welcome lunch featuring local specialties and Taoist-inspired dishes.
- Participate in an introductory Tai Chi session led by a Taoist master, focusing on fundamental movements and breathing techniques.
- Conclude your retreat with a serene guqin music therapy session, where the soothing melodies of this ancient instrument promote inner peace.
- Begin a mindful silent hike (止语) through the serene mountain trails. Engage in Taoist walking meditation, immersing yourself in the sounds and sights of nature.



DHC generally follow this form. Details may change as we get closer to the date.

4:00 am Wake up
5:00 am Early Morning Practice
7:00 am Breakfast
9:00 am Mid-Morning Practice
11:30 pm Lunch (Contemplative)
1:30 pm Work Period
3:00 pm Afternoon Practice
4:00 pm Tea Break
4:30 pm Late Afternoon Practice
5:00 pm Dinner
7:30 pm Evening Practice
9:00 pm End of Day



Sitting Meditation
Engage in foundational sitting meditation sessions designed to help you experience the present moment with gentle awareness, tranquility and focus.

Walking Meditation
These sessions cultivate a heightened sense of presence and awareness while in motion, allowing you to integrate mindfulness seamlessly into your everyday activities.

Individual Meditation Instruction
Receive personalized guidance from our seasoned Meditation Instructors. During one-on-one sessions, you can address your unique meditation challenges.



Silence and Functional Speech
Experience periods of silent meditation, where both silence and functional speech are observed. These quiet moments deepen your introspection and enhance your meditation experience.

Contemplative Meals
Enjoy mindful meals taken in silence, fostering a deeper appreciation for each bite and promoting a meditative state even during eating. This practice enhances your relationship with food and mindfulness.



ITINERARY

Day 1 Urumqi Arrival
Day 2 Visit Grand International Bazaar
Day3 Drive to Turpn (200 kms) Sigheeing
the Culture and Folklore
Day4 Train to Dunhuang, Amazing Sand
Dune and Crescent Lake
Day5 Visit Mogao Grottoes then Drive to
Jiayuguan (370 kms)
Day6 Visit Jianyuguan Fortress. Drive to
Zhangye Danxia Park (223 kms)
Day7 Sigheeing of Mati Hanging Temple
and Giant Buddha Temple



Day8 Amazing Tianshanhan Grottoes and Leitai Han Tomb. Drive to Lanzhou
Day9 Speed Boating to Enjoy Binglingsi Temple and City Sightseeing
Day10 Train to Tianshui and Tianshui Sightseeing
Day11 Speed Train to Luoyang. Kongfu Show in Shaolin Temple
Day12 Longmen Grottoes and White Horse Temple Sightseeing. Train to Xi'an
Day13 Wonders of Terracotta Warriors and Big Goose Pagoda
Day14 Worship The Femen Temple and Visit Shaanxi Province Museum
Day15 End of Tour

TRIP NOTES

- We will upgrade trains to 1st class where available if book the tour 5 months in advance of departure.
- We will upgrade trains to 1st class where available if book the tour 5 months in advance of departure.



Sample Schedule of Monastic Daily Life

4:00 a.m. – Morning Chanting and Meditation

- Activity: The day begins with collective chanting and silent meditation to center the mind and prepare for the day.

- Space Needed: Main prayer hall (vihara), a large open space-oriented east, with soft light, natural ventilation, and acoustics designed for chanting.

6:30 a.m. – Breakfast and Reflection

- Activity: Communal meal from the alms received, followed by a period of quiet reflection.

- Space Needed: Dining hall, modest, shaded, naturally lit, often open to gardens for simplicity and mindfulness.

8:00 a.m. – Temple Maintenance and Labor Practice

- Activity: Cleaning, gardening, or repairing temple structures; manual work as a form of mindfulness and humility.

- Space Needed: Gardens, courtyards, and workshops, outdoor workspaces for growing food, maintaining tools, and engaging with nature.

10:30 a.m. – Study and Teaching

- Activity: Reading sacred texts, teaching novices or visitors, and philosophical discussion.

- Space Needed: Library and teaching pavilion, quiet study areas with minimal furnishings, open to natural light and air circulation.

12:00 p.m. – Midday Meal (Final Meal of the Day)

- Activity: Monks eat their last solid meal of the day in silence, practicing gratitude.

- Space Needed: Dining hall (reused), same as morning, emphasizing modesty and cleanliness.

1:00 p.m. – Rest and Personal Meditation

- Activity: Short rest followed by individual meditation or chanting.

- Space Needed: Individual meditation cells or small huts, private, minimal enclosures for solitude and reflection.

3:30 p.m. – Study, Chores, or Teaching Visitors

- Activity: Continuation of study or temple chores; some monks interact with lay visitors or students.

- Space Needed: Open courtyard and visitor hall, transitional communal spaces for learning and exchange.

5:00 p.m. – Evening Chanting and Meditation

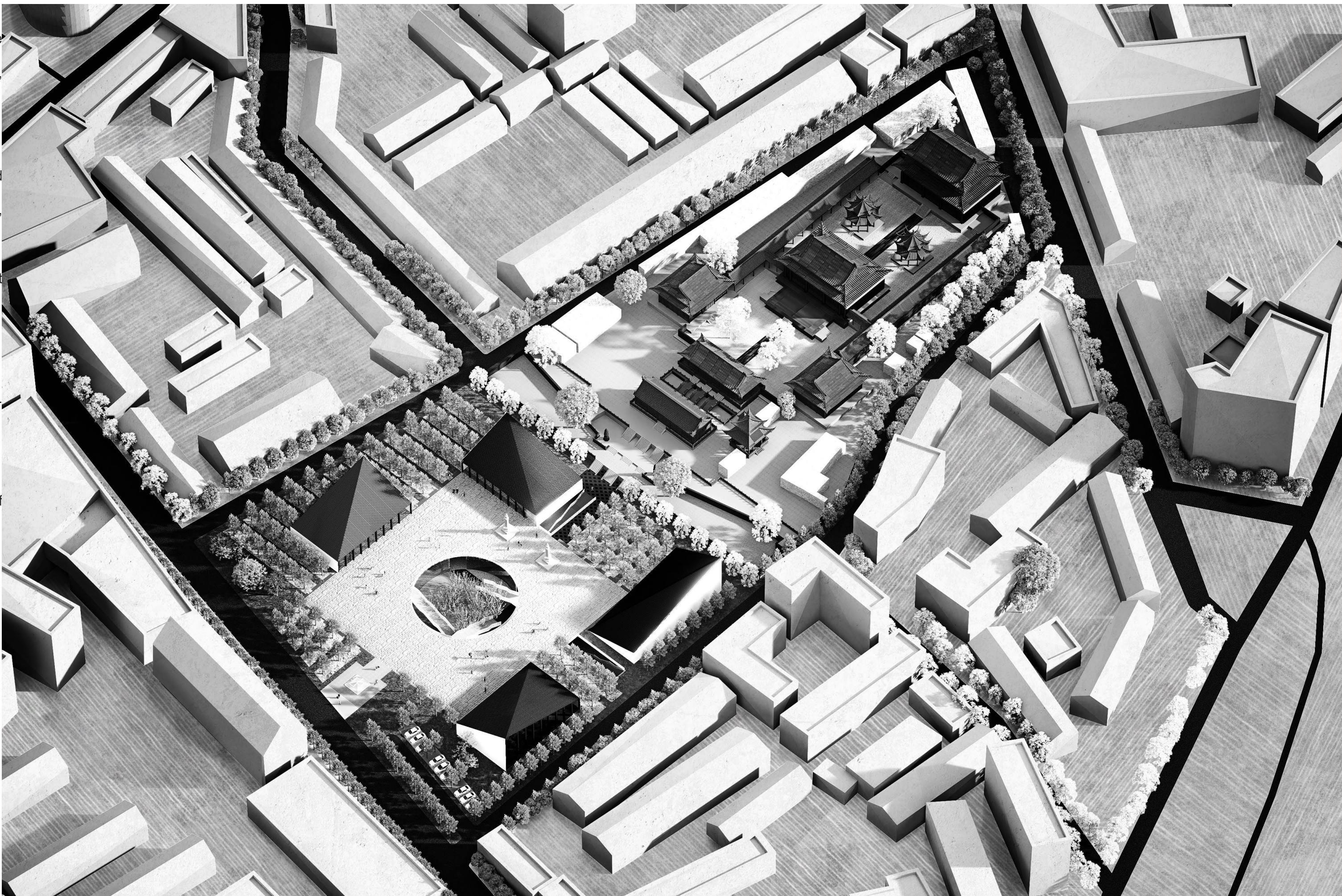
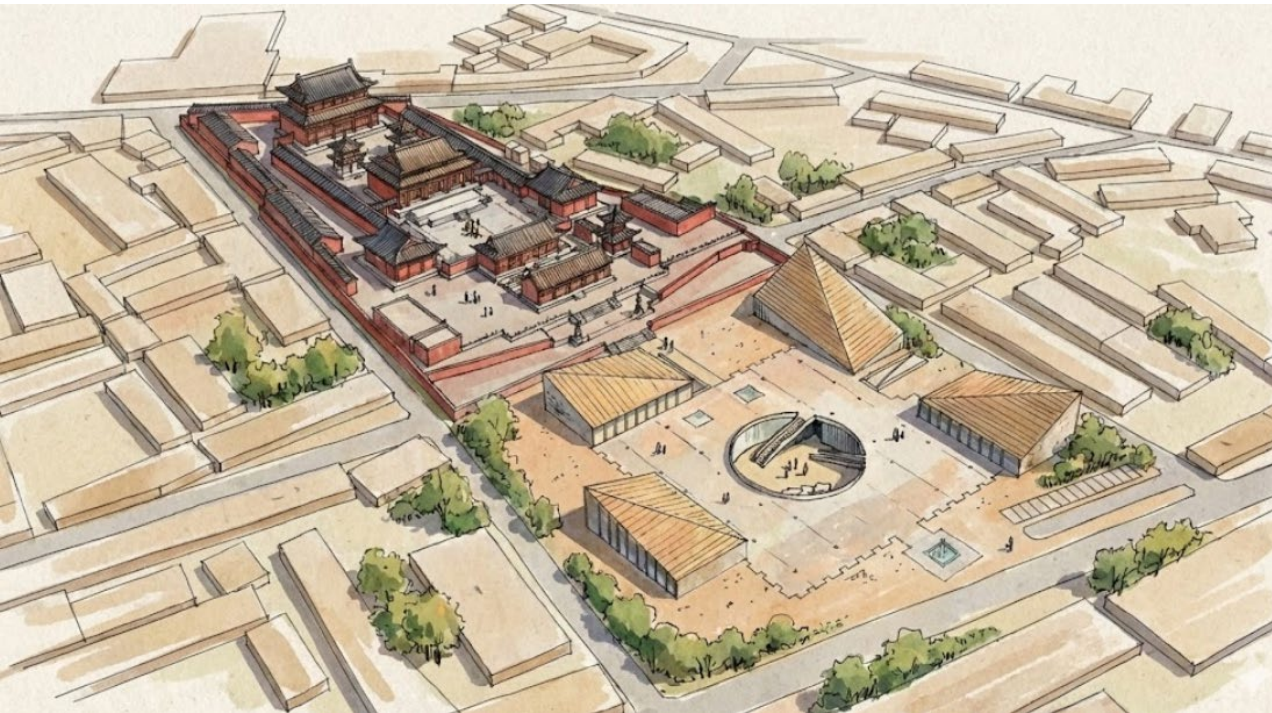
- Activity: Communal chanting and extended meditation to conclude the day.

- Space Needed: Main prayer hall (vihara), illuminated softly by candles or natural light, invoking a sense of calm and unity.

7:00 p.m. – Personal Reflection and Rest

- Activity: Silent reading, journaling, or prayer before sleeping early.

- Space Needed: Sleeping quarters (kuti), simple, quiet rooms emphasizing restraint and detachment.



Weekend Field

Bosque Metropolitano Studio Professor: Juan Herreros & Aistyara Charmita Shaning Team: Chang Cao & Xiaoyu Zhang & Xinyi Kong

Our project is named Weekend Field.

Located on the northwestern edge of Madrid, our project site is the threshold where the Madrid urban fabric meets three major forest landscapes: Monte de El Pardo, Casa de Campo, and Valdelatas.

These three forests nowadays work as a public recreational ground, together forming Madrid’ s northern ecological edge, which was once shaped by royal ownership, military control, and restricted access, therefore got preserved through systems of exclusion and territorial management.

As contemporary urban life becomes increasingly dense, privatized, and spatially compressed, many residents seek forms of domesticity that the city can no longer fully provide, such as outdoor gathering, collective leisure, and contact with nature and non-human species. As a response to this increasing demand, our project

L therefore reads these three forests as a continuous ecological belt, able to absorb the

Our selected intervention area lies between these forests and the expanding residential districts of northern Madrid, where highways, rail lines, perimeter walls, and recent suburban developments have fragmented both ecological corridors and public access. This zone functions less as a destination than as a field of movement, where city residents, wildlife, infrastructure, and seasonal occupation overlap.

And our follies, hence will operate as an extension of the city’ s domestic area, activated during weekends when the people traveling from the city become temporarily inhabited, and support short-term occupation without permanence. Then it will be deactivated, or in other words, be more dominated by non-human elements during the weekdays, while people travel back to their urban homes, giving the dominacy back to nature. A variety of follies will stand above the existing rural site, providing the possibility for visitors to create their own domesticity. People will be able to drive themself here from the city, pack with food and equipments, stay for a whole day, having multiple activities that their urban home cannot satisfy. At the end of the day, they will drive back home without leaving anything here.

With lightweight structures, the follies have the flexibility to cooperate with the mobility from the nature of driving, and also be able to minimize the effect that human beings could have on nature.

Starting from here, Family 1 focuses on temporary shading and the spaces created by fabric or sheet-based enclosures. Inspired by the common picnic scene, where people bring a blanket or sheet to the park to sit on, we saw an opportunity to rethink and expand that everyday experience.

We propose a wooden frame structure with pre-installed hanging shades suspended from it. When visitors arrive by car on weekends, they can pull the shades down and secure them using their vehicles, creating a tent-like space beneath. This adaptable setup can support gathering, picnicking, resting, parking, or other temporary activities.

Sheltering, Resting, Meditation

This folly is conceived as a small enclosed retreat within the larger structural system.

It provides a sheltered space for resting and meditation, offering a quieter and more introspective experience compared to the more active uses of the site.

The enclosure is made of a lightweight PTFE membrane, which filters light and creates a soft, protected atmosphere.

During the weekdays, when human activity recedes, the structure becomes increasingly occupied by non-human spicies, allowing the landscape to reassert itself.

Light and minimally grounded, it maintains a close relationship with the surrounding landscape.

Picnic, Dining, Terraces

This folly is conceived as the primary space for dining and picnicking within the field.

Unlike the other follies, it is organized through a system of floor plates, creating a more defined and inhabitable platform.

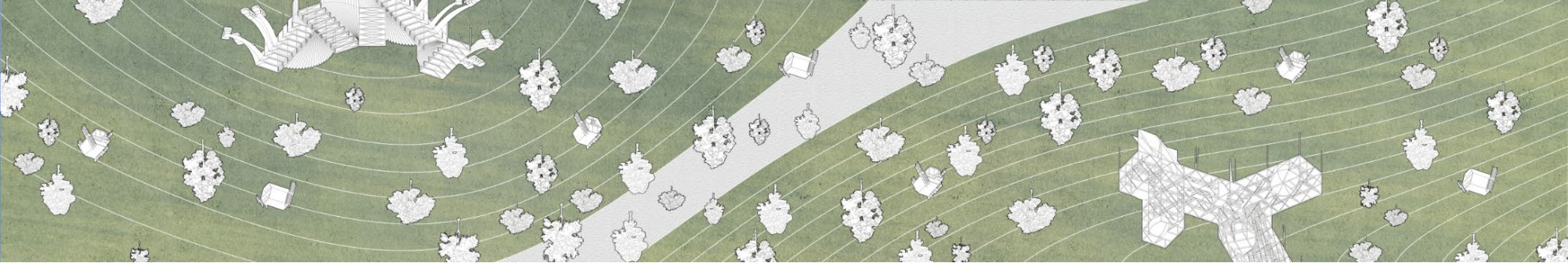
While parts of the tower remain open, fabric elements like curtains and suspended surfaces create moments of enclosure, allowing the space to shift between open and more protected conditions.

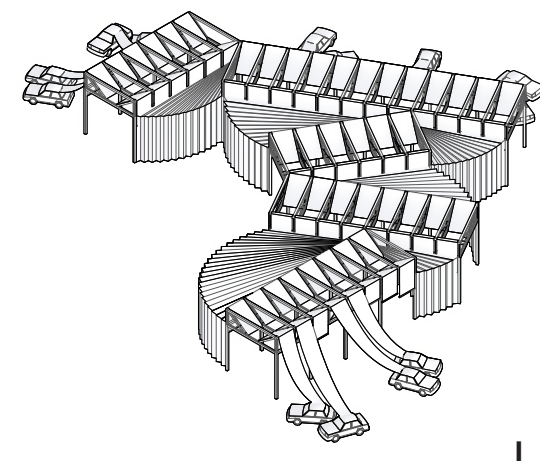
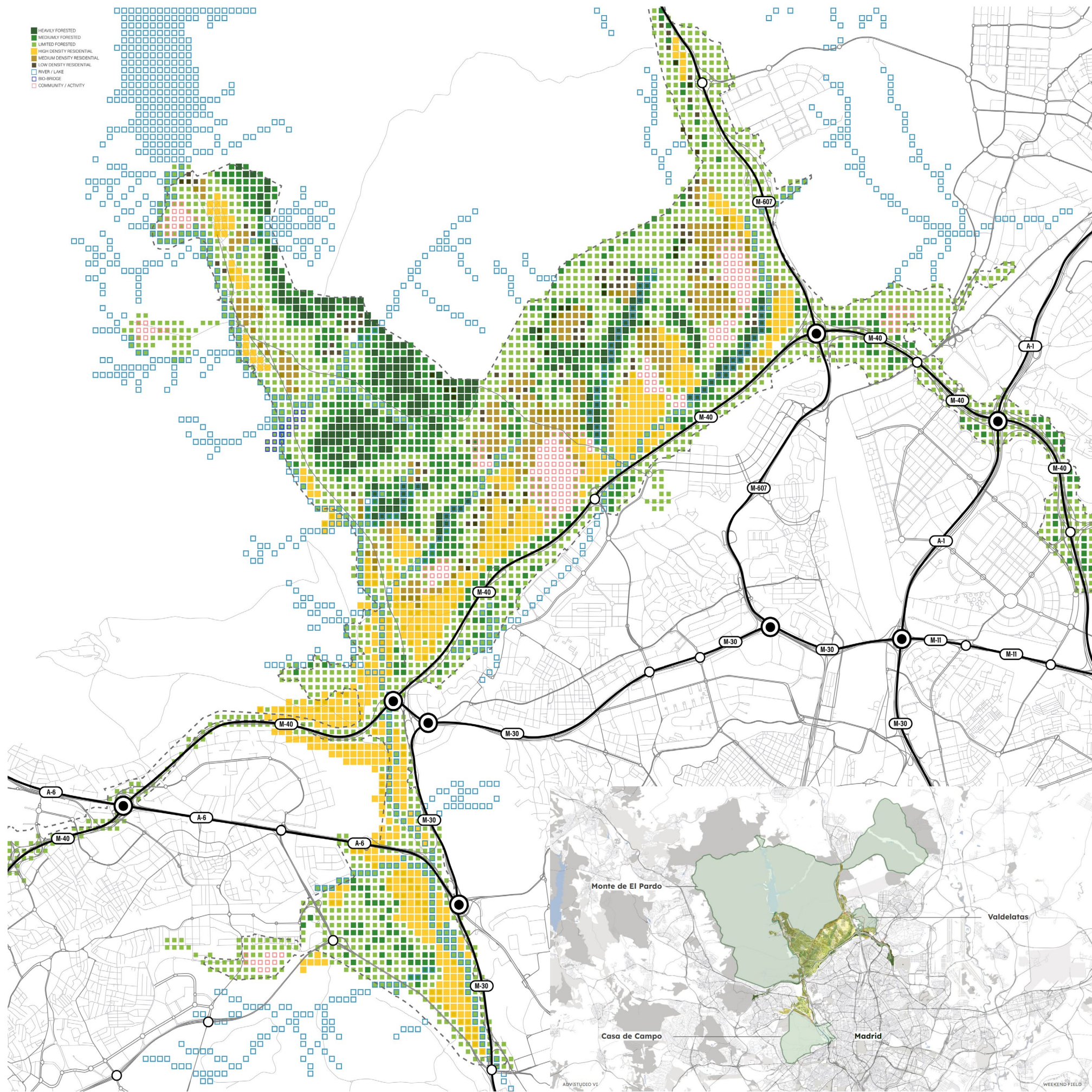
Birdwatching platforms, Pollinator gardens, Sightseeing, Green

This project is a folly composed of four types of units that accommodate both human and non-human occupants. Each unit has two floors and can combine human-occupied and non-human-occupied spaces. In some cases, the non-human spaces are completely inaccessible to people, while in others, they are accessible for daily maintenance and occasional visits.

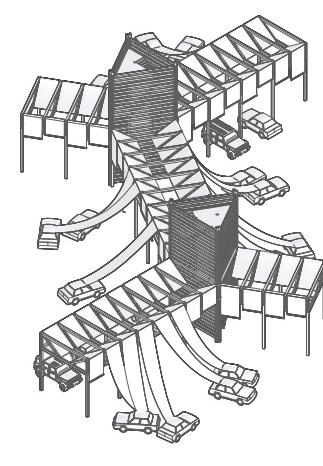
The other two unit types consist of purely human-occupied spaces and purely non-human-occupied spaces, the latter being generally inaccessible for daily human use.

The accessible green spaces include birdwatching platforms and pollinator gardens, as well as areas for growing artificial flowers and greenery.

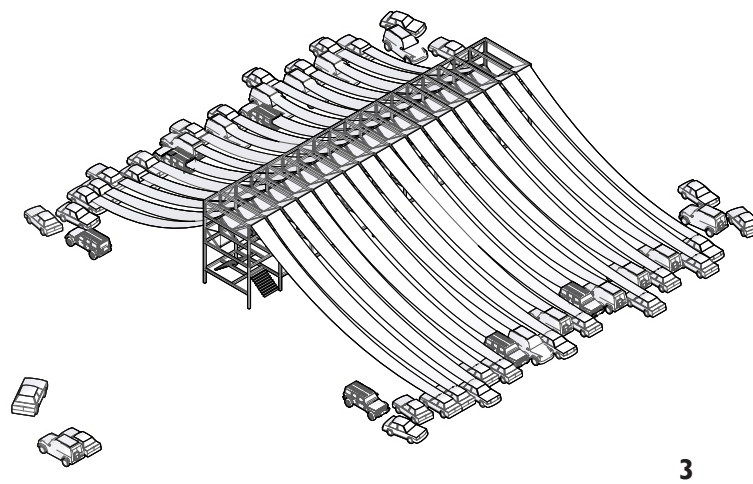




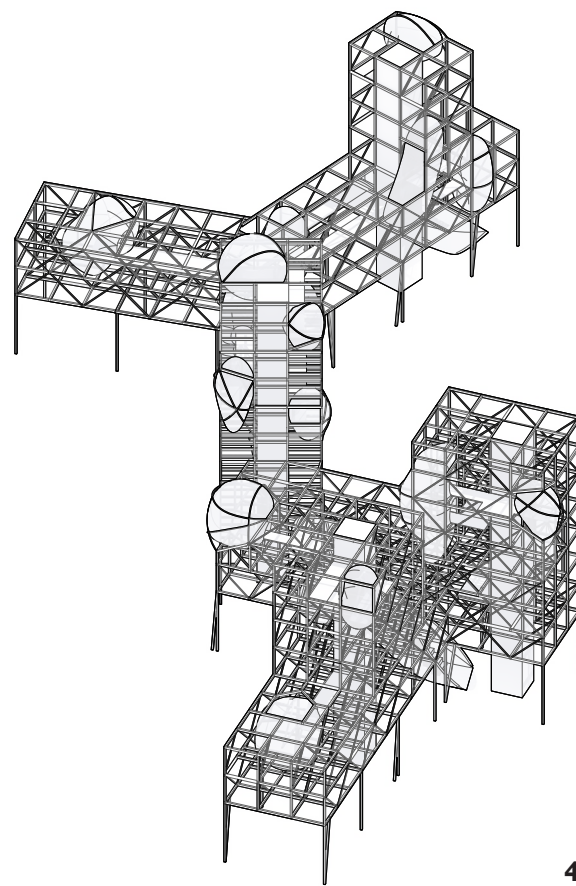
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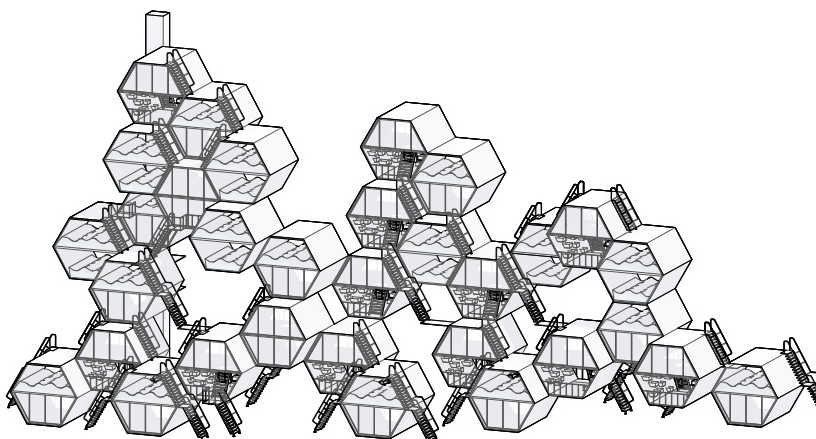
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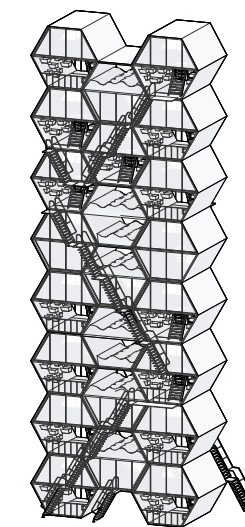
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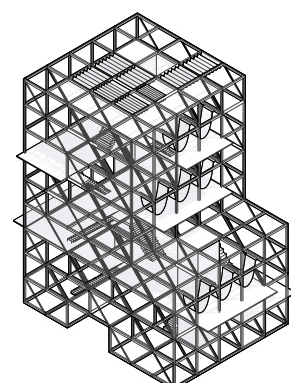
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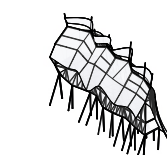
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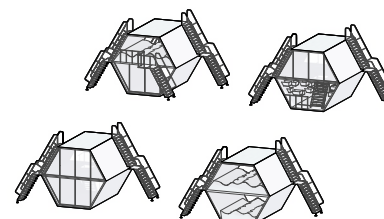
8



5



6



9

Family I

- 1 - BBQ, Kitchen & Parking
- 2 - Resting, Parking & Bird Watching
- 3 - Rave, Party & Gathering

Family 2

- 4 - Sheltering, Meditation & Birdhouse
- 5 - Picnic, Dining & Terraces
- 6 - Shading & Wildlife Habitat

Family 3

- 7 - Gardening, Sightseeing & Gathering
- 8 - Resting & Sightseeing
- 9 - Birdhouse & Connecting

