CONFLICT AND CONVERGENCE: A PROPOSITION IN LISBON

By

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Bachelor of Science in Architecture
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ABSTRACT:

The built environment’s neutrality as response to diversity has proven inadequate and at times catastrophic. In a world of increasingly permeable borders it is no longer possible to design for a nostalgic image of a homogenous mode of living.

Globalization has created cities of the uprooted and the disenfranchised. The neutrality approach of the design of living spaces has continued to stigmatize those who inhabit them, promoting xenophobia, and oppression. Yet this newfound ultra-transience is not a passing phenomenon, but rather a permanent effect of increased mobility, and therefore must be accounted for in future designs.

Can the revitalization of urban housing be found in the idiosyncrasies, both social and spatial, in a redefinition of boundaries, public and private, less as obstacles and more as connections, and in dialectic between the ordered and the ambiguous?

For architecture, and specifically housing, to go beyond its mode of self-reference it necessitates a paradigm shift of dictated neutrality to that of an ordered disorder. This implies an architecture of multiplicity. One which promotes variety and little constraint to change, yet is also ambiguous enough to be defined and re-defined by the act of dwelling.

Taking the city as an exemplary structure which over time has supported various strata of diversity, social and physical, this project attempts to serve as simulacra of a city, providing the carcass that can support the strata created in time. As such, it may serve as tool of empowerment and catalyst for urban xenophilia.

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"How to encompass diversity in unity? How to make the social differences contained in crowds cohere in designs that aim at visual wholeness between people and nature? What invention could bind strangers together? What could make social diversity as abundant and instructive as was natural diversity?" and finally "How to invent a form which provokes discovery?" [152] Sennet, Richard. 1990. The Conscience if the Eye. New York: Alfred A. Knopf.

"...what new forms of space can promote a diversity of class use? What is the productive outcome, if any, of social diversity? Can the current diversity and mix of activities in terms of socio-economic and ethnic characteristic continue, or will gentrification take over and homogenize this space? To what extent is social diversity reflected in building type?" [38] Sassen, Saskia. 1996. Rebuilding the Global City: Economy, Ethnicity and Space and Analytic Borderlands: Race, Gender and Representation in the New City. in Re-Presenting the City: Ethnicity, capital and Culture in the 21st-Century Metropolis, ed by Anthony D. King. New York: New York University Press.
INTRODUCTION:

Can the revitalization of urban housing be found in the idiosyncrasies, both social and spatial, in a redefinition of boundaries, public and private, less as obstacles and more as connections, and in dialectic between the ordered and the ambiguous?

This is a question bound up in many other questions that relate to the city and its people. These questions are important because cities, along with globalization, are becoming more and more diverse. Mobility is not only easier and more frequent, but borders are also more porous.

Cities are in constant flux, and along with a resurgence of the trend back towards the centre of cities, they are also loci of diversity. Considering the tremendous influx of newcomers to cities one the most pressing issues is the provision of housing. Housing has in the past been used as a form of control, by those in power, in order to limit movement and perhaps even prosperity, as places of confinement, serving merely as shelter never to be defined as home. The overwhelmingly negative response that has since resulted has finally given credence to the significance of home as more than a neutralized space for ‘existence minimum’.

Neutralization has proven inadequate and perhaps even disastrous in addressing the needs of a populace which turns out to be heterogeneous, not the imagined for homogeneity. It is no longer possible to design for a homogenous mode of living. Lifestyle, at any particular mode, can no longer be equated with a particular class, race, or ethnicity, because along with greater freedom of movement there is also greater desire for individualism. The assumption that all have the same needs and therefore live the same way, in addition to the pretext of “existence minimum” that left little room for the quarks and chaos that make life interesting, resulted in a dictated neutrality. What is now necessary is instead for architects to be skilled at distilling the idiosyncrasies of diversity and articulate them in design. This would entail a design that allows for user appropriation and the definition of space, or mode of living, as Christian Norberg-Schultz describes in his book The Concept of Dwelling, through the act of dwelling.

In addition to the mentality that sustained cultural dilution and neutralization, was the modernist adherence towards a finite organization of space and the importance of building to be singularly defined. What this has lead to, with which we are currently still grappling with, are both restrictive zoning which limits mixed-uses as well as the building as self-referenced object in space.
ENDNOTES TO INTRODUCTION:

a. “Multi-ethnic, multi-racial and multi-national populations are becoming a dominant characteristic of cities and regions across the globe, and this is causing a profound disturbance to the values, norms and expectations of many people. The multicultural city/region is perceived by many to be much more a threat than an opportunity. The threat is many layered. It is perceived as economic, as cultural, as religious, as psychological.” [164] Sandercock, Leonie. 1998. Towards Cosmopolis: Planning for Multicultural Cities. Chichester; New York: John Wiley.

b. “The monistic approach to planning, with its focus on assimilation came under attack, especially following the social unrests of the 1960’s, for planning’s failure to address the pressing problems of minority neighborhoods.” [41] Burayidi, Michael A. 2000. Urban Planning in a Multicultural Society. Westport, Conn.: Praeger. (Chapter 3, Tracking the Planning Profession: From Monistic Planning to Holistic Planning for a Multicultural Society 37-51).

c. “Rather than speaking for communities, as in the older advocacy model, this new-style planning is geared to community empowerment. Planners bring to the table skills in research and critical thinking, knowledge of legislation and the workings of state agencies, specific skills in fields like housing and local economic development, organizing and financial skills, and a commitment to social and environmental justice.” [205]... “The old model of the expert planner arriving at the public interest through rational deliberation is irrelevant to the new complexities of land and resource management in multicultural settings.” [217]... “Planners could be midwives at the birth of cosmopolis. But they won’t be, unless their practice is politically informed and consciously values-based.” [218] Sandercock, Leonie. 1998. Towards Cosmopolis: Planning for Multicultural Cities. Chichester; New York: John Wiley.

d. “If architects were arbiters of social mores during the reform era of public housing and unwitting pawns in the era of housing as public utility, they became proponents, advocates, and postulators in the age of community activism....Architecture and architects were viewed as instrumental, not superfluous or ineffectual, in addressing and solving housing problems.” [21] Davis, Sam. 1995. The Architecture of Affordable Housing. Berkeley: University of California Press.
The architect, being neither a sociologist, anthropologist, nor politician, must now find his/her place within a new paradigm of designing that is inclusive of diversity and cultural idiosyncrasies. Learning from the effects of modernism, it seems that the training of architects/planners must now be less that of dictating how people shall live, but rather facilitate how people want to live. As such they will be "midwives" in the process of conceiving housing.

Going further in recognizing the importance of the individual's definition of space, the process must then entail a "framework" ambiguous enough that it can be defined and continuously re-defined by the act of dwelling. This is not to say that the architecture profession is rendered "superfluous". On the contrary, architects shall serve as enablers, establishing the permanent "carcass" that is specific to a site [considering issues of topography, climate, site conditions, etc.] while at the same time allowing for an ephemeral or variable "build out" or membrane that can be redefined over time.

Like a city that has witnessed various changes in its social and physical structure, and that has morphed over various strata of time but continuous to have urban vitality, housing could be like an urban village. What I am proposing, is that housing need not be [and considering the present scenario of increasingly permeable borders and mobility, should not be] inclusive of the idiosyncrasies of culture of the moment in a frozen artifact called building, but rather a carcass that recognizes diversity as an ever changing entity in a place in time. The mode in which the carcass is created is outlined by the architect but defined and redefined by its inhabitants over time, like strata. By providing a stake for those who inhabit it, it shall serve as a tool of empowerment in the city of the disenfranchised.

This thesis is an investigation which questions whether or not it is possible to create space, and in this case housing, for a populace which is increasingly mobile, impermanent and diverse, which rather than neutralizing that diversity embraces it by designing the possibility for diversity, and little constraint to change.
"The migrant's intentionality is permeated by historical necessities of which neither he nor anybody he meets is aware." (Berger 43)

"The migrant worker comes to sell his labour power where there is a labour shortage." (Berger 58)

"So far as the economy of the metropolitan country is concerned, migrant workers are immortal: immortal because continually interchangeable." (Berger 64)

**Permeability of Borders**

In the major cities of Europe where recent shifts of population, due to a new porosity of borders, have created a new socio-cultural dynamic in each city, its housing is no longer adequate or responding to the needs of its new citizens. As such, whereas the city core portrays the image of ethnic inclusion, the periphery breeds xenophobia, an overwhelming symptom at odds with globalization. As the borders of nations become more permeable, cities, it seems, become more impervious.
“The contemporary town dweller is a nomad who moves from place to place without taking part in the growth of his environment, just as he does not have to reproach himself with its poverty. He experiences his town as something outside himself and finds his self-expression, entirely in conformity with his nomadic existence, in his motor car. We have indeed come a long way from the man we imagined at the beginning: a man who creates his environment in harmony with himself.” 39. Habreken, N. J., 1972. Supports: An Alternative to Mass Housing.
Transience of Living

One of the ways that city dwellers assert their existence is by way of an address, a place they can call their own. The diasporas of people who have recently arrived from all over the world and in particular from the new east European states and the Ukraine, are ghosts of Lisbon, without an address, and unaccounted for in any census. Most of them highly trained, they travel to Portugal, often leaving their families behind and even risking their lives for the promise of jobs and a better life. Many of the unaccounted 150,000-200,000 immigrants are illegal residents. Their living conditions are substandard, hidden in the vastness of the periphery, away from the sunny streets of the tourist centre.

Most of the workers provide the labor force for the booming construction industry, filling the positions of Portuguese citizens who have themselves emigrated elsewhere in search of a better life. As such, Lisbon is a city of constant flux. Immigration replenishes emigration, the immigrants never accepted as were the émigrés. Those who emigrate, usually do so with the intention of returning, while those who immigrate do so with no intention of permanence. Portugal is not a particularly obvious choice of destination. In comparison with the rest of Europe it still has very high levels of poverty and unemployment. It is also a “significant exporter of labor, a situation which would further indicate very limited employment opportunities for immigrants, particularly when we note that “Portuguese emigrants go abroad to perform the same types of work that immigrants are doing in Portugal!” [Baganha, 80] The main incentive is that it is easier and safer to live and work clandestinely in Portugal because police controls are limited.

Impermanence is symptomatic as a mode of living in many cities throughout the world, and although in Lisbon it pertains mostly to what can be considered the proletariat, it is the same case in other cities but perhaps for different reason: students who remain in a city only for the duration of their studies, business people who must relocate as often as weekly for their jobs, or sojourners, residing in a city temporally perhaps simply for pleasure.
“A temporary solution, the shelter, represents the characteristics of a discipline. Like a penal institution, a shelter can be the ultimate representation of the means to which the marginalized can be controlled, documented, observed, and molded. And, like a penal institution or mental hospital, it can be a site of confinement.” (Arnold 114)

State implementations show a clear relationship between "welfare state regimes and urban segregation and inequality." (Malheiros 1068) Perhaps the most prevalent mode of intervention by the Portuguese government since the establishment of the Programa Especial de Realojamento (PER) established in 1993 is that of slum clearance, whereby blocks of housing are built in their place. Although living conditions certainly improved, since the same people with the same problems were housed again together, the same social conditions persisted, thus strengthening the ghetto. A new, perhaps more positive, government approach to solve the problem of ghettos and segregation is now to disperse the social housing buildings throughout the Lisbon metropolitan region.
"The home represents the synthesis of the two rubrics of normative criteria defining citizenship: it signifies economic independence and is the precondition for any degree of citizenship and further; it symbolizes political identity. In an increasingly uprooted world, home and homeland are constructed as sites of retreat from anxiety and tension. Difference, political struggle, and economic problems are displaced onto the homeless and immigrants. The lack of a home signals an asymmetrical power dynamic: homeless individuals are not merely inconvenienced by their homelessness but culturally stigmatized and politically disenfranchised." [Arnold 3]

"The home as precondition for citizenship and symbol of industriousness is also idealized as "a place free of power, conflict, and struggle, a place- an identity, a private realm, a form of life, a group vision- unmarked or unriven by difference and untouched by the power brought to bear upon it by the identities that strive to ground themselves in its place." [Arnold 52]

"In the end it is citizenship (and its preconditions) that guarantees that one can either occupy public space or move about freely in a country. In a world of increasing fluidity, citizenship is an abstraction and yet is our identitarian home. It grounds us (albeit problematically) in a world of seemingly global and impersonal processes." [Arnold, 53]

"The historical process by which citizenship has become our most crucial identity- not only symbolizes the search for rootedness in an increasingly uprooted world, but also signifies a new emotional dynamic where it has become acceptable to allow thousands of people to be set adrift." [Arnold 53]

"The perception of home as a site of withdrawal, purity, and freedom from anxiety is not merely cultural but ideological and political." [Arnold 59]

Article 65 of the Portuguese Constitution states that “Everyone has the right for himself and his family to housing of a suitable size, meeting standards of hygiene and comfort and preserving personal and family privacy...” This however, is evidently not enforced as slums and homelessness can be seen throughout Lisbon. Most of the residents of slums and degraded housing are immigrants who have been unable to integrate themselves both socially and economically, with the major citywide deficit of housing in general exacerbating the problem.

This lack of “suitable” housing, in spite of the fact that it is prescribed by the national constitution, serves only to further worsen the already precarious situation of the immigrants. By lacking a “home”, they are unable to become integrated even if they should like to. The location of the slums or housing projects that were built to replace them are mainly in peripheral areas, cut off from the city, usually without access to services and transportation. As such, spatial segregation enforces social segregation. The lack of a “home” prohibits the formation of community, a community that might organize itself to collective action. As such the continual lack of “home” itself serves as a kind political control, making it impossible to ever achieve a sense of permanence and community.
“Did victories over tradition serve the needs of human beings? But in architecture, engineering and
technics, we nonetheless hailed every departure from precedent or tradition as a victory for the modern spirit;
and we did not suspect that many of our modern forms were as inadequate from the standpoint of organic human
needs as the stereotyped historic forms that the eclectic traditionalist half-heartedly imitated.” ... “Thus we see
that a truly modern design for a city must be one that allows for both its historic and social complexity, and for its
continued renewal and reintegration in time. No single instantaneous image, which reflect the needs of a particular
moment, can encompass the feelings and sentiments that bring the generations together in working partnership,
binding the past that has never died to the future that is already in question.” Mumford, Lewis. 1975. Architecture

“It is quite useful, then, to divide the population into imaginary groups. But the tragedy of mass housing
is that it is far more suitable for such imaginary groups than for the complex, varied reality.” [27] Habraken, N. J..
Crisis of Housing

The role of the architect is not insignificant in these matters and multi-dwelling housing may be the typology to use as a catalyst of expression. There is I believe, a significant crisis of housing, as typology, in general. Although there are many contemporary examples of innovative urban housing, this typology remains for the most part frozen in time, as though having taken a long hiatus from self-reflection, never to redefine itself. The stagnant reality of urban housing can be found in cities throughout the world. Most urban housing is no longer in the architect’s hands, but instead “left to market forces” and government policy.

In Europe where recent shifts of population, due to a new porosity of borders, have created a new socio-cultural dynamic in each city, its housing is no longer adequate or responding to the needs of its new citizens. In the United States the study of the urban multi-dwelling typology is also extremely relevant as the single family detached house continues to be the most desired form of living. Apartment living still considered by many as a second rate mode of living.

Existence minimum was a useful concept which addressed a critical housing shortage following the catastrophe of war; but it also reduced the inhabitants to a kind equal specimen and their needs to numbers and statistics. After wars ignited partly due to cultural clashes it is not surprising that the concept of neutrality, the reduction of all as the same, was a useful tool. In the process however, what was meant to be a good approach to an existing housing crisis, turned out to create its own problems. The neutrality created anonymity and isolation, and its oppressive effects are still being felt today. (Consider recent violence in the suburban ghettos of Paris.)
"The actual, immediate experience of man, in all its possible freedom and diversity, is taken as less important than the creation of a community that is conflict free; the sense of living in the present is violated for an ideal society in which men live in such harmony that one can never imagine them growing in ways that will violate the "correct" interrelations they have with each other."...

"Because the metropolitan planning persuasion is so naive in its assumptions of what constitutes a good city, because it is an expression of adolescent refusal to deal with the world in all its complexity and pain, the escalation of urban conflict into violence must inevitably result, for planners are not really concerned with mediating actual human behavior or providing fields of unpredictable interaction." [97-98] Sennet, Richard. 1970. The Uses of Disorder: Personal Identity & City Life. New York: Vintage Books.

Indeed, a consideration of the 'city core', in itself, already indicates a certain hedging of bets and, possibly, the beginnings of a recognition that the ideal of indiscriminate neutrality or inconspicuous equality was hardly attainable or even desireable." [59] Rowe, Colin. 1978. Collage City. Cambridge: MIT Press.

"Gridded space does more than create a blank canvas for development. It subdues those who must live in the space, but disorienting their ability to see and to evaluate relationships. In that sense, the planning of neutral space is an act of dominating and subduing others." [60] Sennet, Richard. 1990. The Conscience if the Eye. New York: Alfred A. Knopf.
Cities concentrate diversity, and as such they are made up of highly contested space. The way space is organized in cities determines the way in which people move through them. The grid for instance, as an urban device, has been used since the beginning of history as a way to control movement and to neutralize not only the landscape but also behavior.

Urban housing is yet another device that has been used as a way to control the "other", whether it is the poor or the immigrant, as a place of confinement. On the other hand it is in the home that one can be free from these power structures, and it also represents typologically an opportunity to combat neutrality. Urban housing is a vehicle to study and respond to the city.

The grid and the housing typology that came with it as response to the enlightenment catastrophe of the earthquake and tsunami of 1755, continues to be, as it seems, the ideal model for organization and regularization. Rational and practical as it may be, it serves also as the model for neutrality. It is this model that is being implemented to suppress diversity.

Baixa, as the rectangular grid centre of the city is called is representative of the enlightenment ideas of unity. It gives an illusion of the good life rather than depicting life itself. It is in Alfama, Mouraria, and Martim Moniz that the grid disintegrates. Alfama on the southern sunny side of the hill of St. Jorge's Castle is quickly becoming gentrified. Mouraria, on the northern side of the hill, is in the shadows and continues to be [as it historically has always been] the place of the marginalized. Finally, Martim Moniz is the name of the square and immediately surrounding area that serves as the link between the order and the chaos.
The City of Lisbon embodies many of these issues; a city in a country that has been transformed in the past two decades from a country of emigration to a country of immigration; a city historically known for ethnic tolerance, now breeding xenophobia. Both in terms of physical as well as social and psycho-geography it is a city of juxtapositions and contradictions; an enlightenment grid encroaching on a medieval maze; hills of sunshine and valleys of shadows, neutrality and disorder, coherence and chaos.

As Jorge Malheiros describes “In point of fact, the metropolis of Lisbon, connected to the exterior through the River Tagus, which opens into the Atlantic, has been characterized since the Reconquest [and even before] by the systemic encounter of peoples, of colours and cultures, which have left marks on the palimpsest of the urban landscape.” Fifteenth and sixteenth century Lisbon, as a result of the Discoveries, brought with it tremendous ethnic diversity, a diversity which molded the very fabric of Portuguese culture. With the exception of 18th and 19th century Galician immigrants, economic decline, exacerbated by the earthquake of 1755 that destroyed the decadent Baroque city of Lisbon and killed up to a third of the population, interrupted Lisbon’s cosmopolitanism up to as late as the middle of the 20th century.

It was only with the downfall of the Estado Novo (the forty-two-year long dictatorship of Antonio Salazar and his successor Marcelo Caetano) by the 1974 Carnation Revolution that immigration reigned. Immigration in the 1970’s came mostly from Portugal’s recently independent African colonies, such as Cape Verde, Angola, Sao Tome e Principe, and Guinea-Bissau, as well as from Brazil. The inclusion of Portugal in 1986 into the European Union helped to revive its economy tremendously, prompting a new wave of immigration from China, specifically from Macau, as well as from India, and Pakistan.

The enactment of the euro as the official currency of the European Union 2002, and the inclusion of many eastern European countries to the European Union in 2004 established new permeable borders and ease of mobility. This in turn spurred a new wave of immigrants never known before in Portugal. Eastern Europeans, particularly from the Ukraine, currently make up Portugal’s largest immigrant population. It is interesting to note that as immigration spawned after the fall of the dictatorship regime and subsequent independence of African colonies, emigration was also very high due to high unemployment that continues to plague the country. This juxtaposition serves to add to the sentiment of xenophobia by the natives for the immigrants who they see as taking their jobs and diluting their supposed unified culture.
Immigration may have never been felt as it is today, and Lisbon is not equipped to embrace it, particularly when its economy continues to waver. Many of the newly arrived immigrants are illegal, therefore unable work as part of the formal economy and are instead relegated to the informal economy. As such, the government has no obligation to protect their rights. The major employer is the construction industry that exploits them while the government seems to turn a blind eye. "Hence the common view expressed by many -key informants and illegal immigrants alike-that 'the government will maintain them [illegal immigrants] until the public constructions are done', is a cynical but probably realistic assessment of a situation in which Portuguese government is by no means and innocent bystander." [Baganha, 94]

Political control/or apparent lack of it manifests itself in many ways, often contradictory, depending on what is most beneficial at the moment, through immigration policy. But it also manifests itself spatially, through neutrality. Neutrality in turn is manifested spatially in the segmentation of differences, made explicit in housing and in public space, or lack of them.

Lisbon, in spite of its own unique cultural, sociologic, political, and geographic characteristics and their implications, is a paradigm of the new cities in countries throughout the world that are being transformed by newly established permeable boundaries. They are evermore cosmopolitan, yet unable to embrace their newfound cosmopolitanism. The overwhelming reaction is xenophobia, at odds with an impending globalization. The overwhelming response is the institution of neutrality, both social and spatial. Architecturally, the tools that make up this device are housing, and public space (the lack of it, or the inaccessibility to it).

In Architecture as a Home for Man, Lewis Mumford writes: "Most of our housing and city planning has been handicapped because those who have undertaken the work have no clear notion of the social functions of the city." It should be added that the same are also acting under the pressures of "market forces" and government policy, which impose their own goals and values. On the other hand the architect, by definition of the profession, has a social responsibility to enact designs that go beyond profitability and the provision of shelter.
Mouraria, as the name implies, was the place to where the Moors were relegated after the Christians conquered the city from them, evidently because it was geographically the least favorable land of Lisbon; in the shadows and without of view of the Tagus river. Martim Moniz, known then as Baixa Mouraria, was their farmland, similar to a New England commons. Later it became densely built up with housing of the poor and was known as Socorro. It was deemed a shantytown by the dictatorship government of the Estado Novo and was razed in the 1950’s with the exception of the Chapel of the Senhora da Saude, which according to urban myth was Salazar’s favorite church. This demolition, “deeply altered the social and urban equilibrium of this complex unit created by the sediment of time” [translated from de Matos 23], a condition from which Martim Moniz has yet to recover.

After many incomplete or failed attempts, Martim Moniz, is today a place in the sun, an island surrounded by streets filled with cars, buses and electric trams, with its own artificial river that replaces the original which dried long ago. The people that enter it do so for different reasons and are themselves very different people. There are those that come out from the shadows to gather in the sun in the company of others like them. There are those that emerge into it from the subterranean parking below, most likely headed for the more elegant shopping district of the Baixa and Chiado. There are those who enter it unexpectedly by taking the incorrect exit out of the subway stop Martim Moniz. There are children who brave crossing the street to play in it. And finally, there are those who come to experience the real diversity that a metropolis can exemplify. But these are rare.
Martim Moniz is perhaps the most diverse neighborhood of the city of Lisbon. It is here where there is the largest concentration of ethnic shops and restaurants, as well as where Indians, Chinese, Africans, and Europeans work and live side by side. Yet it is also regarded as a somewhat dangerous place, warnings abound for tourists to watch their wallets and put away any camera equipment. I suspect, however, that this stems more from a fear of the "other", of difference or the unknown.

There is a gapping hole on the northern side of Martim Moniz, where once stood several old rundown buildings and parking lots that were recently demolished. It is destined to gentrification. It can be said that it follows the Baixa model, inconspicuous and politically correct, whatever that may be. Just another method of neutralizing Martim Moniz. “It will be the new face of the old square, and eventually another reminder of the lack of harmony of the urban fabric, contributing to the gentrification of Lisbon’s central area, and also to the social-spatial fragmentation of the metropolis.” (Jorge Malheiros) This is but one example of the way in which diversity is being subdued.

What is being implemented in Martim Moniz shows the ruling power’s concern for the subjugation of diversity, and by association, collective empowerment. The tools here are public space and housing. The public space is hard to access, and its layout does not encourage interaction with the exception of a couple of kioske cafes, but here interaction relates to a commodity. The housing that is proposed follows the model of neutrality. “Diversity” is provided for by its multiuse functionality, with commercial spaces on lower floors. The intended occupants themselves may not specifically be those that need it most, those that engage daily in the neighborhood, but outsiders. Outsiders that will pay more money and further disenfranchise and displace the current populace.
With the exception of color photograph all images on this page are from Taveira, Tomas. 1982. Martim Moniz: Estudo de Renovação Urbana da Área do Martim Moniz. Lisboa: T. Taveira.

After demolition, only the Chapel of the Senhora da Saude was left standing. Market in Foreground.
“Faced with the fact of social hostility in the city, the planner’s impulse in the real world is to seal off conflicting or dissonant sides, to build internal walls rather than permeable borders.” [Sennet 201] But the city is in its definition, is the locus of difference, and not homogeneity. As Christian Norberg-Schulz explains in The Concept of Dwelling, “From ancient times urban space has been the stage where human meeting takes place. Meeting does not necessarily imply agreement; primarily it means that human beings come together in their diversities. Urban space, thus, is essentially a place of discovery, a “milieu of possibilities.” In urban space man “dwells” in the sense of experiencing the richness of the world.”

Is human diversity beyond the powers of human design? [Sennet] It is true that since the inception of modernism we have seen the further dilution of diversity. The professions of architecture and urban planning straddle the line between the tangible and mechanical, and the ephemeral and humane. Yet regarding the challenges now faced by cities it seems that both professions have shifted more and more towards the tangible and mechanical as a way to response to those challenges.

Martim Moniz reflects this symptom, destined also for gentrification and subsequent homogenization as the city tries to come to grips with a newfound diversity that it either has been unable to find a solution as to how best to address it or has instead chosen neutrality as its best response. What is needed is a space where boundaries are permeable and appropriation can take place, allowing users to identify with it as their own. Finally the architecture of the disenfranchised calls for positive ambiguity, in spaces that are malleable and that will engender surprise: an architecture of serendipity.
In his book *The Concept of Dwelling*, Christian Norbeg-Schulz writes: "The word "dwell-ing" here means something more than having a roof over our head and a certain number of square meters at our disposal. First, it means to meet others for exchange of products, ideas and feelings, that is, to experience life as multitude of possibilities. Second, it means to come to an agreement with others, that is, to accept a set of common values. Finally, it means to be oneself, in the sense of having a small chosen world of our own. We may call these modes collective, public and private dwelling."
Appropriation of street

Collective Space: fountain, laundry, bath
Physical and visual links
stratum

n. pl. strata or strataums

1. A horizontal layer of material, especially one of several parallel layers arranged one on top of another.
2. Geology: A bed or layer of sedimentary rock having approximately the same composition throughout.
3. Any of the regions of the atmosphere, such as the troposphere, that occur as layers.
5. A level of society composed of people with similar social, cultural, or economic status.
6. One of a number of layers, levels, or divisions in an organized system: a complex poem with many strata of meaning.


These drawings are part of a series meant to study the site/city as strata beginning with the contours of the city, themselves physical strata created in time.
These photographs reveal the base "carcass" of the original/permanent tiles and the variable/ephemeral strata of the postings.
Series of studies addressing potentials for massing patterns in relation to site figure ground and volumes in relation to site dimensions.
The design process was guided first through an analysis of the "conditions" found in the city of Lisbon that have been created over time and are now established elements of what generates both urban vitality and what gives Lisbon its "Lisboness". They were distilled as form in physical models and tested on the site.
CONDITIONS

Interior Privacy

Surroundings space with access from street

Buildings never expressed individually, part of unit, creating a "wall" serving as edge, defining the street, this orientation reinforces "un-"

surroundence" of spaces.

Connection to surroundings

[Individual blocks may function as self contained neighborhoods but
provide connection to surrounding units]
IDEOGRAMS OF SITE

Embedded public volume

Autonomous public volume

Public appropriation of street, changes of publicness through contraction/ expansion

Embedded public open space
Ascending narrowing path
Ascent change of direction
Dead-end to different levels
Continuous path/ dead-ends/ terracing
These studies revealed a set of rules that were decided must be incorporated in the proposal if it is to be coherent with its location; the definition of street, the view corridor, and the connection through the site.

The definition of street implies that the proposal would define the street both along the neighborhood and the city. By doing so, the dimensions of the site would allow for a courtyard at the center, which is another important element in the livability of housing in the city.

The view corridor implies that the first rule of definition of street could be broken allowing for a throughway. In this way, there is permeability through the site between the city side and the neighborhood side.

The connection through site entails breaking up the housing component that defines the street with potential public or collective program that further serves to connect city and neighborhood as well as activating the courtyard with residents and city dwellers alike.
VARIABLE GRID

SECTIONAL TANGENCIES

SITE RULES
STUDY MODELS

A series of models were made to instigate the carcass or framework of the proposal. Each adheres to the previously accepted rules and examines a component of program or sitting.
This model begins to address the placement of the collective components in the courtyard as well as the subdivision of the housing components along the two bars.
Model studying the potential for terracing to be created through protrusions and recesses.
Model investigating sectional tangencies as a method of creating planar tangencies and terraces.
Model investigating sectional tangencies and the extension of the collective space beyond the site into the plaza as kinks.
Massing model showing differentiation between housing and collective space.
A PROPOSITION IN LISBON
SITE
The proposal is made up of two bars of housing which define the street with a courtyard at the centre and two public bars each protruding from the housing bars into it and containing the public program for the neighborhood; a major access point and a minor access point; and public/collective program linking the site to the extant infrastructure at Martim Moniz.

Perhaps the first instance of importance in what makes housing work well as exemplified in some of Lisbon’s oldest neighborhoods is diversity; social, economic, and programmatic. Housing is not placed in isolation, but amongst other public functions needed by the surrounding community and reaching out to adjacent neighborhoods, nor is housing placed for a particular income or ethnic group. From this was the developed the program.
Each of the housing bars is made up of units which allow for multiple thresholds/stoops activating the street. These in turn also contain living units. The circulation cores serve to connect the various units so that various configurations of living units may be possible, starting with the individual single unit of 4.5 by 12 meters. Within the units themselves a wet-core wall, serving also as secondary structure, allows variability of service spaces, kitchen and bathroom, which the living and sleeping spaces are interchangeable.

The differentiation of units is what transforms the base diagram of the proposal into a varied configuration of multiple possibilities, where terraces are both applied and created. It is through this play of configuration that at point connects spaces or divides them that brings forth this idea of positive conflict and convergence in this architecture.

Echoing the continuously changing social framework that makes up the city of Lisbon, the project is made up of a fixed/permanent structure or carcass with a variable and temporal membrane.
CORES AND STITCHING

Section model showing points of connection at circulation cores.
POSSIBILITIES

SINGLE UNITS ONLY

COMBINATION OF POSSIBLE UNITS

NEIGHBOURHOOD SCALE

Digital Study Model of variable living units showing how terraces are applied and created.
MASSING STRATEGY
Massing model of project

Massing model in site
COURTYARD ELEVATIONS/ SECTIONS

SECTION A

SECTION B
ELEVATION DETAIL
SCENARIOS

TIME/EXPANSION

USE OF COLLECTIVE PROGRAM

FUNCTION

ARTIST SPACE

CHILD CARE
THE UNIT AND THE COLLECTIVE
LIGHT AND AIR
Renderings showing massing at city side
Vignettes into interior of section study model
Renderings showing massing at neighborhood side and courtyard
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