spatial in-justice

Exploring
socially
just spaces
in London

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"(social) space is a (social) product."

Lefebvre, Henri. 1992. The Production Of Space. Malden, Mass.: Blackwell.

Research
Essay

"There exists a mutually influential and formative relation between the social and the spatial dimensions of human life, each shaping the other in similar ways."

Soja, Edward W. 2010. Seeking Spatial Justice.
Minneapolis: Univ. of Minnesota Press.

00
Abstract

Spatial (in)justice is characterised as the geography of social (in)justice. The city is a network of ecologies composed of infrastructure, economic ideologies, and wealth. The inequalities that emerge as a by-product of these systems highlight the injustices in London evolving from social, economic and spatial patterns in the form of gentrification. This research positions the London metropolis as a demonstration of political power structures. Derived as a result of neoliberal policies implemented since the late seventies and thus becoming a driver of social class inequality. The relationship between architecture and socio-spatial conditions will be addressed in this research and effect, an architectural intervention will be proposed as a solution for gentrification.
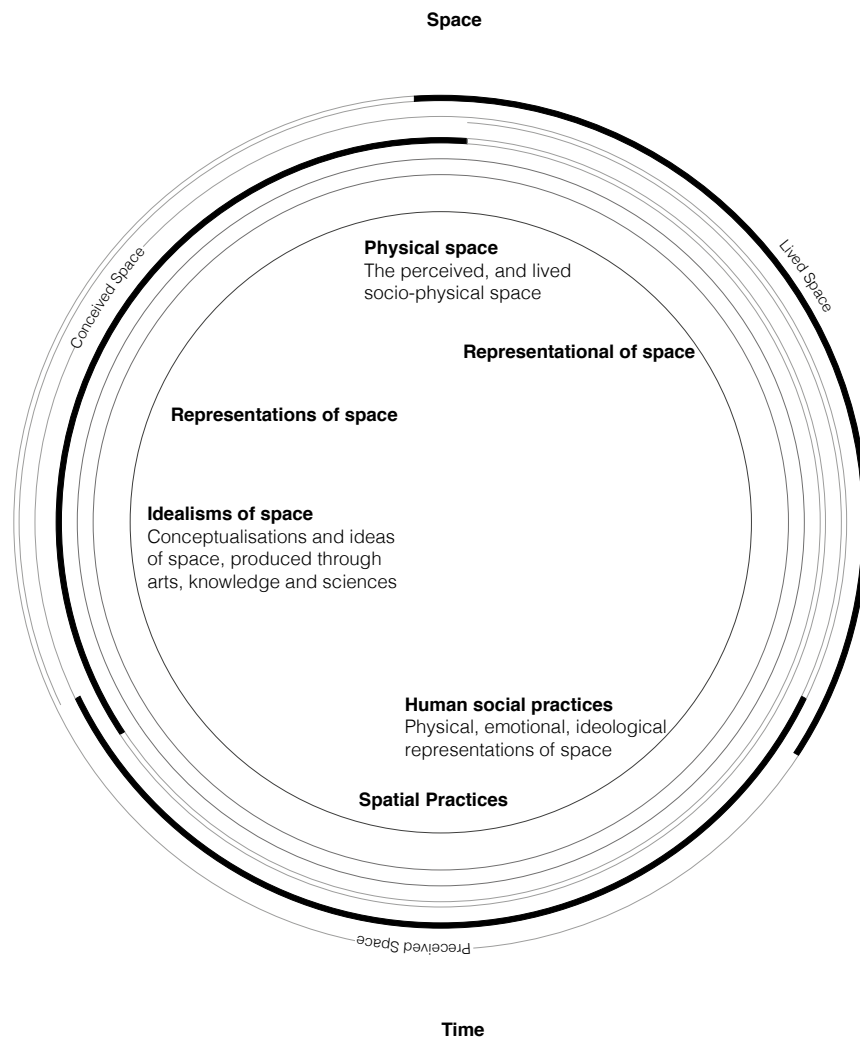
Space

Physical space
The perceived, and lived
socio-physical space

Representational of space

Representations of space

Idealisms of space
Conceptualisations and ideas
of space, produced through
arts, knowledge and sciences

Human social practices
Physical, emotional, ideological
representations of space

Spatial Practices

Conceived Space

Lived Space

Precieved Space

Time

Figure 1: Tezbasar, Ceyda. Henri Lefebrve's Spatial Traid.
2022.

01

Introduction

"Cities are political programmes made visible."[2] Wolfgang Nowak describes metropolis cities as a reflection of governmental systems and societal structures. In the case of London, the visibility of this can be seen in its spatial and social patterns. The proximity of the urban poor located next to neighbourhoods for the super-rich is evidence of that. The city's pursuit as a "playground for the rich"[3] has simultaneously ignored the working class resulting in a population of urban poor. "This is a city increasingly for money, not for people. In doing so, these combined forces have torn up the mission statement of the city as a place for all."[4] Low-income communities have been disproportionally affected, and this has been amplified since the global pandemic. It is estimated in August 2020, more than 1.54 million Londoners above the age of sixteen, were claiming state benefits. In contrast, London's richest 10% saw a large increase in household wealth.[5]

Spatial Justice, defined by the works of Edward Soja characterises the relationship between social justice and the spaces within our cities. Justice, and injustice, evolve as a social construct. It is equally a global concern that is sustained through democracy and issues regarding human rights.[6] In London, these spaces are heavily influenced by political and economic domains which in effect cause widespread systemic inequalities. These Urban spaces in the city are inherently political and are driven by power dynamics that can often lead to isolation and control over marginalised residents. This can be seen most clearly in the Grenfell Tower fire in the cities' wealthiest borough; Kensington and Chelsea. It quickly

emerged as an unfortunate consequence of systemic inequalities and neoliberal policies, in favour of the borough's wealthier residents. This exacerbated social inequalities in the city and intensified the city's hyper-commodified housing sector. An example of this is the privatisation of Ernö Goldfinger's Grade II Listed Balfron Tower located in Tower Hamlets. Built-in the late1960s as a brutalist utopia for social housing[7], the building became an architectural icon of urban regeneration and a commodity for the middle classes. The social inequalities that arise in London's housing sector are undeniable and the increase of gentrification continues to exaggerate social and spatial injustices.

This research investigates the social inequalities in London and how it emerges in the built and urban environment. In particular focusing on its materialisation in first and third places, paying close attention to boroughs with rising concerns of gentrification. The research explores the relationship between the social and physical realms in our cities, with a core focus on the spatial injustices that reveal themselves in a politically governed metropolis. By doing so, the research becomes an integral part of an architectural intervention. Initially, the project will explore the effects of gentrification at the city scale by contextually analysing historical urban geographies of first place and the effects of social changes in the spatial environment. Analysing existing historical data on the urban displacement of low-income communities can be used as a tool to understand the socio-spatial geographies of an area. To put this into practice, relevant theories will be explored to conceptualise the human

2 Burdett, Richard, and Deyan Sudjic. 2011. Living In The Endless City. London: Phaidon Press Ltd.
3 Minton, Anna. 2017. Big Capital. London: Penguin Books.

4 Ibid.
5 Trust for London. 2021. "London's Poverty Profile 2021". COVID-19 And Poverty In London. London: WPI Economics.

practices that arise from spatial conditions, to be then translated into a design intervention and defined architectural positioning.

Spatial justice explores the need for an inclusive and just city for its residents. Through the investigation of sites where injustice, in the form of gentrification, has occurred systems that have shaped these unjust biases will be identified. To identify these inequalities, a theoretical framework of existing works of scholars is critical, to understanding the development of urban conditions. The paper begins by defining injustices while outlining the theories upon which these assumptions are based. The research then aims to explore the effects of gentrification on housing (first place) and social spaces (third place) in low-income neighbourhoods.

6 Soja, Edward W. 2010. Seeking Spatial Justice. Minneapolis: Univ. of Minnesota Press.
7 "Balfron Tower, Non Civil Parish - 1334931 | Historic England". 2015.

02

Defining Injustice

To understand the injustices that arise from spatial conditions, we must first engage with the social production of space according to sociologist Henri Lefebvre, who argues that human experience is relative to the space and time of different practices in cultural and material conditions.[8] This theory provides a framework for understanding the historical transformations of urban spaces in the context of gentrification and changing social conditions. Lefebvre's notion that space is inherently social, theorises that space and time are produced through human habits. With this understanding, space, therefore, does not exist mutually for all, as a space (or place) is viewed objectively and experienced subjectively by each occupier. This provides a framework for how space and place are conceived, perceived, and experienced.[9] In understanding the social production of space Lefebvre's spatial triad is critical. These spaces are viewed as representations of space (conceived space) concerning how space exists in the physical and how one's own experience conceives the built space; spatial practices (perceived space) identify the individual perception of space on one's own inherent experiences; and representational space (lived space), argues spaces only exists because of human use.[10]

Therefore one can argue, that without the everyday human use of third places, such as high streets, could not be considered a space. These spaces are shaped by the everyday lived experience and do not just exist in the physical but also in the social. They are inherently important in the multifaceted uses and experiences of space in the city; the same space can be interpreted differently in ownership and use of the space.

As rightfully mentioned in 'spatial agency' although Lefebvre's analysis of space, produced in the seventies, can be adapted to today one must also take into consideration modern concerns such as "the issues of globalisation, climate change, and the rise of the virtual".[11] These issues arise concerning spatial justice all the while having implications on the production of space. Building on this, Lefebvre's theories of the right to the city provide a lens to consider the spatial inequalities in London that arise from the social production of space. These notions can provide a framework for the spatial conditions that create and sustain injustice. Lefebvre's conceptual framework forms the basis for Edward Soja and David Harvey alike. Soja's theories of spatial justice are heavily influenced by Harvey's notions of injustice in understanding systemic urban accumulation and the social space concerning notions of justice in the city.

With this, a critical understanding of Edward Soja's Seeking Spatial Justice serves as a secondary framework for this research to understand the social, economic, spatial, and political infrastructure that produces injustice in our cities. Soja posits theories of ontological research to understand human nature and the geographies in which they correlate. Conveying the interplay between human patterns and geography is critical to understanding the social injustice that results from a place. This research project utilises critical theory to understand the problems

8 Lefebvre. 1992.
9 Ibid.
10 Ibid.

11 Awan, Nishat, Tatjana Schneider, and Jeremy Till. 2011. Spatial Agency. Abingdon, Oxon [England]: Routledge.

of oppression in our spatial qualities, with significance to human geographies' social and historical existence. Analysis of Charles Booth's urban cartography of poverty in London is used to understand the social and spatial implications of urban planning and land use. In doing so, the research assumes the significant role of urban spatial conditions in the creation and maintenance of social injustice and challenges London's urban thresholds can provide an archetype of third place reshaping its significance in urban life.

03

Problem Statement

The research is based on the notion of spatial injustice in conjunction with the ongoing gentrification in low-income communities. This change, in a metropolis such as London, is often inevitable. In this case, the basic right to safe and adequate housing is discarded in the absence of a localised community. Third places play an important role in a communities social cohesion, this research argues third places in disadvantaged enclaves hold a significant role in human social activities. Furthermore, the threatening scarcity of such places caused by gentrification and economic reform leads to a less inclusive and just city. This research primarily questions the relationship between the social and the spatial realms, and how this conceptualises notions of spatial justice.

The concept of spatial justice was first introduced by urbanist Edward Soja and further developed by scholars such as David Harvey. In their theories, the city is viewed through a geographical lens with a socio-spatial perspective to assess the impact of urban planning and accessibility on our social structures. This raises the question of the influences of social production in a spatial context and its impact on equality in the city. The theories of existing scholars explore the concepts of oppression, discrimination, and notions of social justice in the city and the relationship of spatial qualities in third places. Ray Oldenburg examines the importance of third places in our cities from a sociologist's perspective and calls for the revival of "great good places"[12] as part of the social vitality of communities. The above mentioned theoretical framework will provide an understanding of existing theories on the city about social production and justice, to answer the following research questions;

03.1

Research Question

How does architecture respond to issues of spatial inequality in the built urban environment?

03.2

Sub Questions

1. Can third place be a 'saviour' from neoliberal policies?

2. What spatial implications arise from the lack of third place in low-income communities?

In order to answer the above questions, the research takes on a theoretical approach, using existing ideologies as a framework to examine developments in urban history and society relative to the discourse on space and justice. In addition, a site visit was undertaken to explore the spatial implications of social inequalities and to identify the emerging aspects of gentrification.
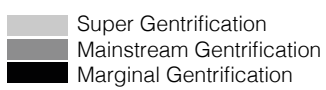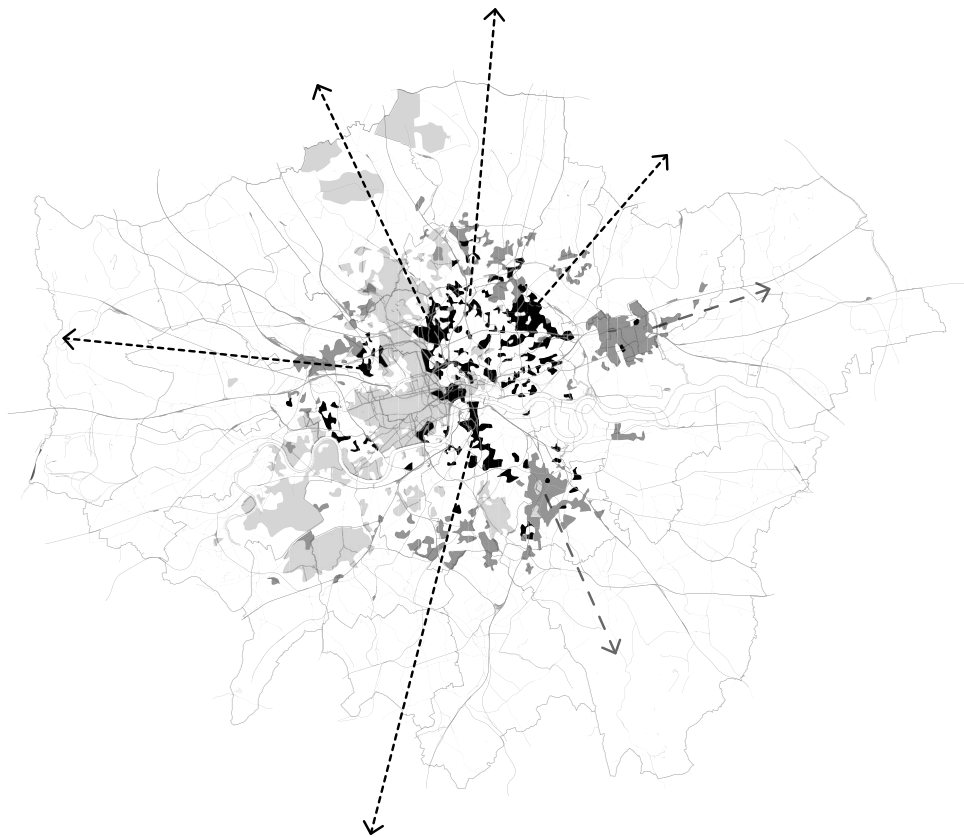
Super Gentrification
Mainstream Gentrification
Marginal Gentrification

Figure 2: Tezbasar, Ceyda. Map of Gentrification. 2022.

2015

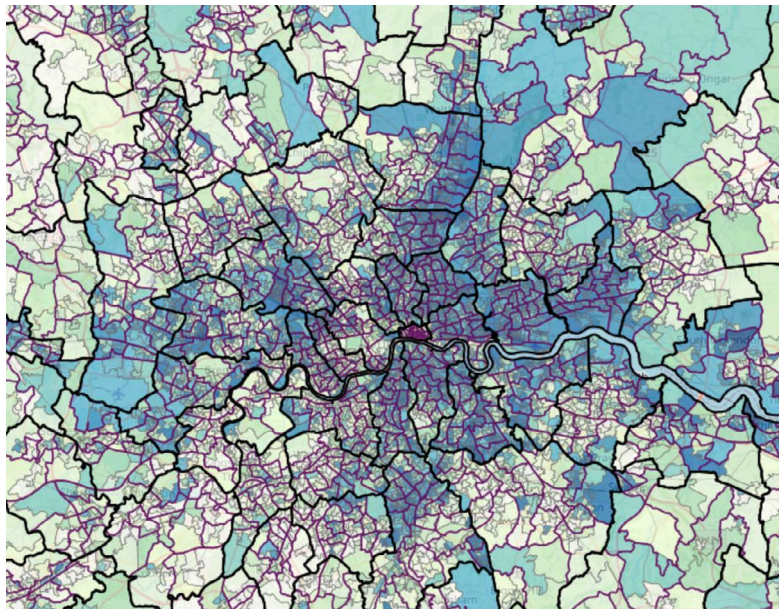Figure 3: Dclgapps. 2019. Indices Of Deprivation: 2019 And 2015. Image. https://dclgapps.communities.gov.uk/imd/iod_index.html.
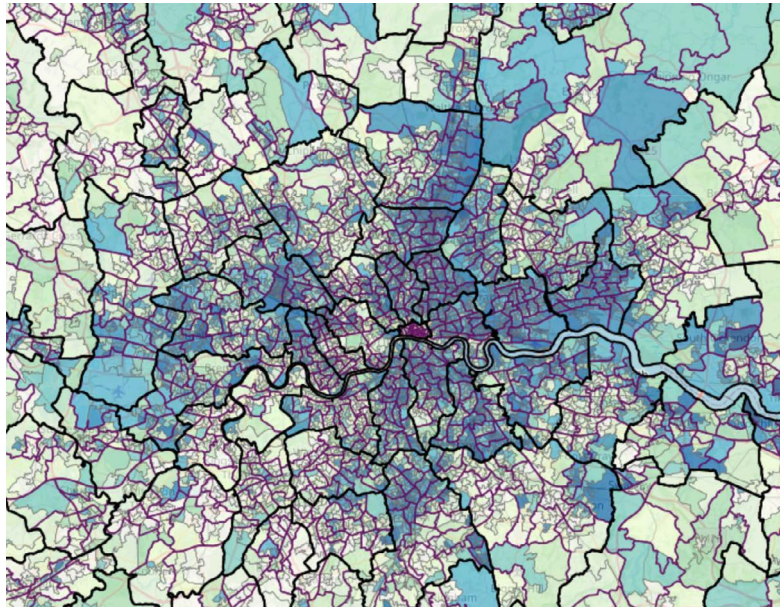
2019

Figure 4 (Below): Ibid.

04

Who is London For?

04.1

History

"Pushing people to the periphery, like in Paris, is disastrous for the health of a city which is hollowed out. Cities need areas of arrival, they need slums, where people from all around the world and all classes can settle and start their journey. Notting Hill, Spitalfields, Camden Town, Brixton, these were all considered 'slums' in living memory but are now gentrified and atrophied by affluence."[13]

In the aftermath of the industrial revolution, in 1801 London's 1 million population (ref) had increased rapidly to accommodate the large influx of migrant workers, and the demand for housing was at its peak. Much like many global cities, the response to the rising population resulted in drastic changes in urban planning, to accommodate the socio-economic growth. In turn, the development of infrastructure carved out enclaves in urban planning for the less wealthy population. Charles Booth's infamous 1898-9 map of London's poverty was one of the first to highlight these enclaves and initiated the clearance of the Victorian slums.[14]

After the second world war, brutalist architecture was devised as an affordable alternative to housing a large number of the population. These housing estates were a sign of progression for Britain's economy and were very much examples of brutalist utopian architecture, built for social intent, but often criticised for their utilitarian design. The architecturally celebrated Robin Hood Gardens, built-in 1972, were often referred to as inhumane and subsequently pushed its

demolition in 2017.[15] The Urban Age project investigates the consequences of these large scale changes in urban planning to "find that cities are becoming more spatially fragmented, more socially divisive and more environmentally destructive"[16] and in turn, becoming increasingly more spatially unjust. The issues regarding access to housing are still relevant to this current day, with the population reaching 10 million.[17] The economic viability of London means it is an attractive city for migrants. Elms suggests the need for 'slums' in the city as a space for arrival for continued patterns in migration. Although the notion of slums suggests an area that is overcrowded and has a lower standard of living, the need for accessible, safe, and adequate housing for all in the city is critical in formulating cohesive communities that allow for inclusivity.

04.2

Political Reform

In the 1980s Margaret Thatcher's Conservative government introduced the "right to buy" scheme which granted tenants the right to buy their homes from the council, intended to privatise London in favour of the middle class. In conversation with Harry and Steve, two London cab drivers of thirty years, Thatcher's housing act provided them with "the need to buy into the property market, when it was previously impossible to do so"[18] However, it is important to mention, that although the two men praised this neoliberal scheme, they also mentioned the struggle of being able to afford their basic needs due to the fear of losing their home to the council. Investing in the right to

13 Elms, Robert. 2020. "Banister Fletcher Lecture. Robert Elms: Cities Need Slums". Podcast. The London Society. https://soundcloud.com/user-774172019-482986949/2020-banister-fletcher-lecture-robert-elms-cities-need-slums.

14 Professor Laura Vaughan BA MSc PhD, Professor of Urban Form and Society and the Director of the Spac. 2019. Mapping Society: The Spatial Dimensions Of Social Cartography. London: UCL Press.

buy scheme, was from a need to save their homes from being sold off to a private buyer. Born into council housing in East London, Harry now lives "45 minutes out of London."[19] This process of gentrification excludes the working class from settling in the city and is thus a driver for social class inequality, and spatial injustice.

"One by one, many of the working-class quarters of London have been invaded by the middle classes – upper and lower. - Once this process of 'gentrification' starts in a district it goes on rapidly until all or most of the original working-class occupiers are displaced and the whole social character of the district is changed."[20] Gentrification is a globally charged issue and has been on the uprise in London, since before the term was coined by Ruth Glass in 1963. As a result, the city's social makeup and urban structure are being shaped by global neoliberalism into an enclave for the super-rich and marginalising low-income residents who don't fit the new lifestyle. The lack of inclusivity and accessibility to the city produces outcomes of spatial injustice, fabricating issues regarding societal biases, and systemic policies which; establish, allow, and sustain these inequalities.

04.3
Identifying Gentrification

Glass describes the notion of social mobility as examined in these images of the multiple indexes of deprivation in 2015 (fig.3) and 2019 (fig.4). Gentrification can have a ripple effect on the state of an area. With more citizens driven out to the peripheries, as a result of rising house prices, and systemic forced migration, like that of previously mentioned Balfron Tower. While the level of deprivation of the inner cities of the city decreases, London's outskirts are becoming increasingly deprived.

Historically, the population of the City of London has been steadily declining since the post-war area[21] as urban planning and policies have made the borough into one of affluence, all the while the metropolitan area is increasingly expanding. Residents have been pushed or voluntarily moved outwards, in search of cheaper living. However, with many still working in the city, infrastructure continued to expand. With increasing economic and political pressures, space in and around the City of London has become a competitive market. Glass identifies this as the "natural increase of commerce and economic activities"[22] regarding occupational pursuits, the rise in private transportation, and improvements to social and educationally facilities. These in turn contribute to the overall standard of living in an area, and individual households thus contributing to the development of more homes. Deeming an attractive area for middle-class settlers, in effect, the process of gentrification begins.

15 "Robin Hood Gardens". 2022. Iconichouses.Org. Accessed January 8. https://iconichouses.org/icons-at-risk/robin-hood-gardens.
16 Burdett, Richard, and Deyan Sudjic. 2011. Living In The

Endless City. London: Phaidon Press Ltd.
17 "London Population 2022 (Demographics, Maps, Graphs)". 2022. Worldpopulationreview.Com. https://worldpopulationreview.com/world-cities/london-population.

Charles Booth's descriptive map of London's poverty, 1898-9,[23] (fig.5) identifies seven distinctions of social class in London's urban landscape. In mapping society, Laura Vaughan describes Professor Bill Hillier's hypothesis of London's urban morphology as a result of "spatial logic"[24] in which land usage was arranged by accessible mobility. By examining Booth's map of the 'East Central District' of Tower Hamlets and Hackney, the spatial implications of the city become apparent. Thresholds of accessible road networks and transport infrastructure are signifiers of a higher social class, while the poor and lower class are nestled in the enclaves in between. Booth's map made visible the social inequalities and spatiality of social class in the urban environment and as a result, an understanding of today's morphological patterns of gentrification in relation to Glass's concept of increasing economic and commercial activities is defined. This is also clear in the increasing individualism and consumerism imposed by neoliberal ideologies.

Gustave Doré's "Over London, by Rail" (fig.6) depicts the Victorian slums of London, nestled amongst the viaducts of London's transport infrastructure. In comparison, the scene of Beck Road in East London's Borough of Hackney (fig.7) depicts terraced row housing that has been cut through by the railway viaducts, much like Doré's view of London slums. By the seventies, the introduction of "short-life" housing cooperatives gave a temporary housing scheme to replace the squatting of derelict Victorian properties, and an alternative to social housing. Housing

cooperative 'Acme' was set up by a group of recent artisan graduates, who took over previously Victorian slum row housing, set to be demolished, on Beck Road. What were once Victorian slums, and identified by Booth as a mixed area of 'some comfortable other poor' transformed into a street for a creative community are now valued at over £1.million. It is undeniable the pressures sustained by demographic, political and economic changes throughout the years and the major influence on gentrification.
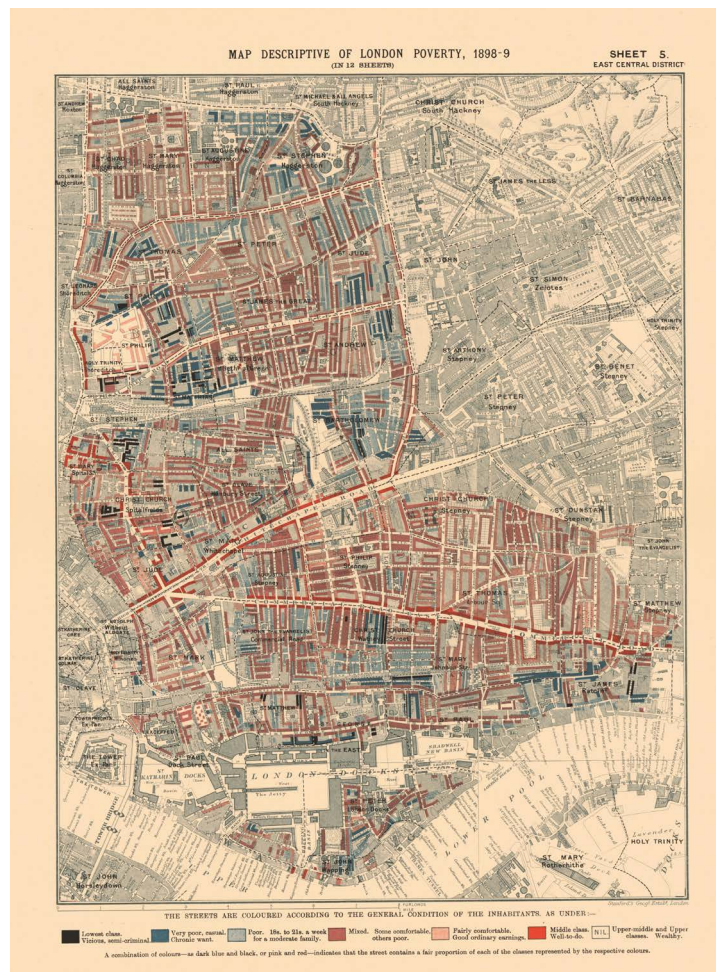
Figure 5: Charles Booth. LSE. 2016. Sheet 1 Eastern District. Image. https://booth.lse.ac.uk/learn-more/download-maps/sheet1.

Figure 6 (Above): Doré, Gustave. 1872. 'Over London-By Rail', Engraving, London, England. Image. https://collection.sciencemuseumgroup.org.uk/objects/co8014229/over-london-by-rail-engraving-london-england-1872-print.
Figure 7 (Below): Tezbasar, Ceyda. Beck Road, Hackney. 2022.

05
Third Place

The term 'third place' was first introduced by sociologist Ray Oldenburg, who highlights the importance of accessible public space in urban communities, referring to the places we inhabit between home (first place) and work (second place). As a by-product of social production, local third places in low-income neighbourhoods are important in forging better social relations and social inclusion in urban poverty. Oldenburg argues "Third places often serve to bring people together for the first time people who will create other forms of association later on."[24] While our understanding of Elms' argument is the need for areas of "arrival". Both add importance to the lack of social integration in communities for migrants and citizens of low social class, to develop social and economic opportunities. Although what Oldenburg fails to bring into question here is the distinctive social patterns that arise between diverse social groups in modern society. The lack of community visibility in London is a direct relation to the injustice and inequality in the city. The relationship between infrastructure in low-income neighbourhoods and lack of third-place affects social interaction and community vitality.

"His [Anders Duany] anecdote points up the fact that our post-war residential areas are extremely hostile to strangers, outsiders, and new residents of the area. The streets are typically vacant and there are no local commercial establishments where one might stop to get directions"[25]

In the wake of the pandemic people living in council estates found the need for more accessible community infrastructure (fig.8). From self-built and managed community gardens, to encourage outdoor interaction to the importance of community centres as a space offering health and social care to those most vulnerable, the suffering of loneliness and in need of financial aid. This supports Lefebvre and Harvey's theorisations of the right to the city and the production of space. All of these estates were erected in the late 60s/early 70s without many of these commercial and social spaces, however, through the lived experience of human use, these spaces are established. It is clear the need for third places in lower-income communities, with the social vitality dependent on the shared experience and collective right to change their living spaces, thus countering the effects imposed by neoliberalism.

There is a current need to strengthen third places in relation to theories of the "Right to the City," first introduced by sociologist Henri Lefebvre and explored by many scholars, including economic geographer David Harvey. Harvey defines the right to the city as "far more than the individual freedom to access urban resources: it is the right to change ourselves by changing the city"[26] The right to the city centralises the importance of collective autonomy in urbanisation and the freedom to define and adapt one's own built environment as a human right. As Harvey puts it, the "intense possessive individualism" is a product of neoliberal capitalism and has shaped the new era of urbanism and human socialisation. Neoliberal ideologies put society in the line of consumerism, and have contributed to the financial crisis, the crash of health and

24 Oldenbury. 1999.
25 Ibid.

26 Harvey, David. 2012. Rebel Cities: From The Right To The City To The Urban Revolution. Verso.
27 Ibid.

education, and environmental disasters, to name a few. The neoliberal power that amounts to these crises, increases alienation and powerlessness amongst its citizens, preventing a right to the city, and thus contributing to spatial injustice.

This research argues the important role of third places as a point of social assimilation in the migration of working-class citizens, and 'third place' plays an important social, economic, and political role in our communities. The rising scarcity of informal third places, such as community centres and public high streets in low-income communities accommodates the individualism of neoliberal policies. With a lack of social cohesion and increased isolation, the "collective power to reshape the process of urbanisation."[27] is taken away. In London, this manifests itself in the form of gentrification and the associated displacement of culture and community. Oldenburg defines 'the third place's function as a staging area."[28] We can see this in the role of the high street as a 'stage' for local residential actors who have emerged from discrimination and oppression. The use of third place as a site of activism and social movements can be visibly explored in our public spaces. In "The great good place" Ray Oldenburg defines third place as the "grassroots of democracy."[29]

[28] Oldenbury. 1999.
[29] Ibid.
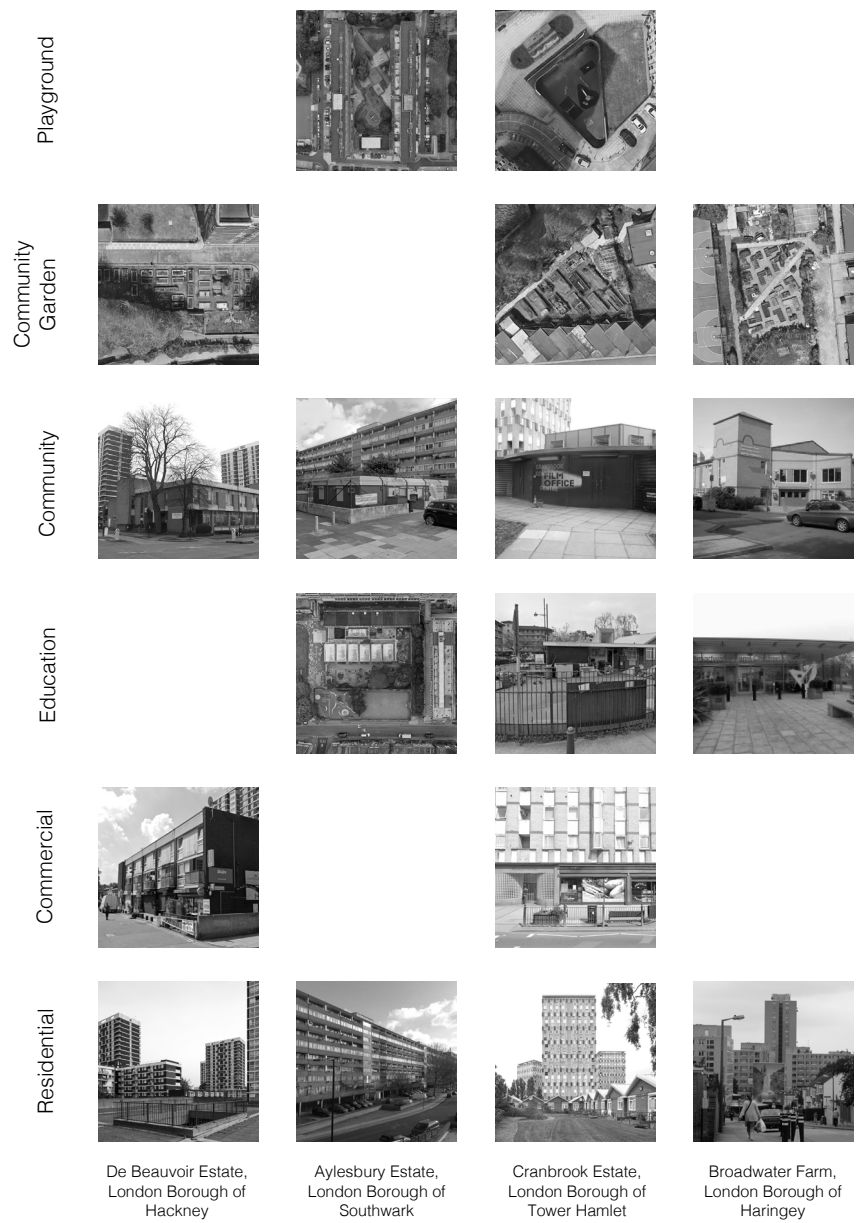
Figure 8: Tezbasar, Ceyda. Community infrastructure in London's council estates. 2022.

06
The Role of Architecture

In questioning the role of architecture in social and spatial justice, the role of the architect must be briefly mentioned. In Lefebvre's triad of space production, the conceived space focuses on the physical properties. Such products can be replicated and are described as a "space of scientists, planners, urbanists, technocratic subdividers and social engineers, as of a certain type of artist with a scientific bent - all of whom identify what is lived and what is perceived with what is conceived."[30] Lefebvre identifies the conceived space as one of the architects, urban planners and such. Although the physicality of space highly influences how it is experienced and used, the individual perception changes this experience for the user. The architect's role is finite, and one's expertise is often limited to one's own perceived and lived experiences. To offer a more socially inclusive and spatially just project, the architect must also consider the social structures of those who will inhabit the space or place. Therefore, Lefebvre's concept of the spatial triad is critical to understanding the social structures that challenge the existing neoliberal systems within the conceived space.

To elaborate on the role of the architect in the social realm, a discussion with architect Boris Zeisser on his most recent housing co-operative project 'Dewarren', located in Amsterdam. The housing cooperation (acknowledged as Wooncoöperatie in the Netherlands) is set up by a group of individuals, that autonomy of their own living spaces and thus reside in the collective housing they work together to fund, design, and run their micro-community. Much like the artisan short-life housing cooperatives of 1970s London. The question of the architect's role in this is brought into focus when discussing Zeisser's role in Dewarren. "I had to tell them some of their proposals were idealistic and they needed to think about what changes will happen in the future."[31] In this case the architect shifts to a managerial/advisory/draughtsman role, as they work closely with the co-operative to conceive ones on spatial practices. In doing so, the users' perception mentioned in Lefebvre's triad of space, is an integral part of the conceived space. By doing so, how does this change the traditional role of architecture in a social intervention? Zeisser's work with the cooperative is not stagnant, much like typical architect-client relations. The project of Dewarren focuses on economic viability, environmentally conscious and spatial qualities with residents to create better living environments and give residents authorship. Up-cycled materials give residents ownership of their own building. His work with the residents continues after the building reaches completion, forming a more social relationship with the 'client' and the building, focusing on the lived space through the final occupation.

"Architecture is immanently political because it is part of spatial production, and this is political in the way that it clearly influences social relations."[32]

This theorisation is also backed by the likes of Lefebvre who emphasise the need for social relations in the productions of space and how social class is implicit to capitalism.

30 Lefebvre. 1992.
31 Zeisser, Boris. 2022. Dewarren. Ceyda Tezbasar Interview by Telephone.
32 Awan. Tatjana. Jeremy. 2011.

The architectural craft of aesthetics and tectonics is static, limiting the users' experience in the confines of a pre-designed space. A user's path is pre-determined and controlled. This is not to say all buildings are confined to these conceptualisations of space, a precedent of this can be viewed in Zeisser's project with Dewarren which goes beyond the limitations of architectural artistry, and considered the social and ecological conditions of space in relation to the evolving lived experience.

07

Conclusion

In reference to David Harvey's notion of "collective power in the process of urbanisation"[33], creating a spatially just city can provide opportunities for spaces to be carved out to facilitate a sense of belonging for at-risk citizens. This can be achieved by increasing accessibility and making a platform for people to have authorship over their community spaces. Spatial agency identifies buildings as "lived in structures that only become complete through their use"[34] but providing occupiers with the right to their urban environment, autonomy and authorship over materiality and construction will enable residents with the tools and skills to continuously adapt their living spaces as their lived experiences change, in reference to David Harvey's right to the city.

The research positions the importance of Lefebvre's spatial triad in architectural discourse. Architecture has a critical role in how one interacts with the lived environment, and one's inherent own perception differs from these realities. The research concludes spaces as being inherently social and are highly influential in political and economic policies in the built urban environment. Architecture should not be viewed as a static object by one that has the ability to adapt to these changing influences.

Tower Hamlets has, and is, undergoing rapid changes to its socio-spatial landscape as an effect of gentrification, visible in both its architecture and urban planning. The proposed design intervention focuses on the need to strengthen third places by identifying areas in the transition of gentrification and counteracting this through 'anti-gentrification'

design intervention. In doing so proposal identifies the importance of project management, funding, and construction to enable occupiers' autonomy. The site of focus is an urban enclave in East London, categorised as an area of development by the London borough of Tower hamlets. In an analysis of the site, it is clear to see patterns of marginal gentrification emerging, thresholds of increased infrastructure and high streets dividing the working class from the arriving middle class, much like in Charles Booth's poverty map. The design intervention focuses on the need to strengthen third places by identifying areas in the transition of gentrification and counteracting this through anti-gentrification' design intervention. In doing so proposal identifies the importance of project management, funding, and construction to enable occupiers' autonomy.

The idea of Acme's artisan 'short-life' living spaces encouraged residents with an ad-hoc approach to decorating, which is commonly not encouraged in rental properties, both in public and private, and gave residents the freedom to re-configure the interior design and layout. Stud walls were able to be removed and re-built, and floors could be ripped out and re-positioned. Self-help housing allowed residents to configure their living environments according to their own perceptions and lived experiences. In comparison Brois Zeisser's housing cooperative focused on collective design, focusing on ecology, socio-spatial cohesion, and the importance of building recycled building materials to provide ownership over the conceived space. With this research in mind the proposal

aims to provide an accessible, adaptable, and inclusive architecture that allows for socio-spatial justice, by focusing on material sustainability. The proposal seeks to incorporate a Community Land Trust Networks as a cooperative, backed by governmental and national funding schemes to create a socially just scheme for residents and local community members alike. This ideologist architecture gives residents the means for self-production of space and accessibility to the right to the city, could this, as a design intervention be a form of anti-gentrification?

08

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Professor Laura Vaughan BA MSc PhD, Professor of Urban Form and Society and the Director of the Spac. 2019. Mapping Society: The Spatial Dimensions Of Social Cartography. London: UCL Press.

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Research
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FASCINATION

Gentrification
cause and affect

Historical analysis

Oppression and
displacement
of marginalised
communities

Matrix

Urban
Scale

Architecture
Scale

-Design Focus-

Literature Review

RESEARCH TOPIC

Spatial Injustice

**Conceptualisation
of space formed by
human practices**

Ethnographic research

RESEARCH FOCUS

High street as an
archetype of **third place**

RESEARCH QUESTION

What are the spatial conditions in
third places that create and sustain
injustice?

THEORETICAL FRAMEWORK

Lefebvre, Henri. 1992. The
Production Of Space. Malden,
Mass.: Blackwell.

Harvey, David. 2009. Social
Justice And The City. University
of Georgia Press.

Soja, Edward W. 2010. Seeking
Spatial Justice. Minneapolis:
Univ. of Minnesota Press.

Oldenburg, Ray. 1999. The Great
Good Place. Da Capo Press.

Social Production

Spatial practice
Perceived space

**Representations
of space**
Conceived space

**Representational
space**
Lived space

01

Introduction and
Problem Statement

Justice (and injustice) evolve over time as a social construct, a global concern sustained through democracy and issues of human rights in urban environments. In the case of London, these spaces are heavily influenced by political and economic currents and widespread systemic inequalities. Urban spaces in the city are inherently political and are driven by power dynamics that can often lead to isolation and control over marginalised residents. This can be seen most clearly in the Grenfell Tower fire in the cities' wealthiest borough; Kensington and Chelsea. It quickly emerged as an unfortunate consequence of systemic inequalities and neoliberal policies. This has exacerbated social inequalities in the city and has become increasingly evident in the hyper-commodified housing sector. An example of this is the privatisation of Ernö Goldfinger's Balfron Tower located in Tower Hamlets. Built in the 1960s as a brutalist utopia for social housing in the 1960s, the building became an architectural icon of urban regeneration and a commodity for the middle classes. Social inequalities in London housing are undeniable and continue to plague the city. The urban agglomeration of Battersea has become highly desirable to overseas investors 's "Poor door" manifests it's self as spatial injustice. The visibility of oppression, discrimination and inequality is evident in these housing projects. However, this study explores how the notion of spatial injustice and how it's materialisation in the city's third places.

The term 'third place' was first introduced by sociologist Ray Oldenburg, who highlights the importance of accessible public space in urban communities, referring to the places

we inhabit between home (first place) and work (second place). As a byproduct of social production, local third places in low-income neighbourhoods are important in fostering better social relations and social inclusion in relation to citizenship, poverty, and racism. "Third places often serve to bring people together for the first time people who will create other forms of association later on" (Oldenburg 1999). The current need to strengthen third places is related to theories of the "right to the city," first introduced by sociologist Henri Lefebrve and explored by many scholars, including economic geographer David Harvey, who defines the right to the city as "far more than the individual freedom to access urban resources: it is the right to change ourselves by changing the city" (Harvey, 2012).

This research is based on the notion of spatial injustice and relates to London's High Streets as a third place and the importance of the social production of these archetypes in locally marginalised communities. These micro-economies emerge from human practices of material conditions that in effect produce social systems and communities. The social and economic class divide is visible in the differentiation of the city's main streets and is a representation of human and cultural community practices and an agent for the social and spatial dimensions of human life. Gentrification threatens these neighbourhoods, class divisions are increasing and the UK capital has become a playground for the 'alpha elites' (Minton 2017) whose economic and political power is deeply rooted in London's ecology and infrastructure.

02

Research Questions

This research aims to answer the following question in hope to conceptualise, and re-imagine the city of London;

What are the spatial conditions in third places that create and sustain injustice?

To support the research of this question, the following sub-questions are required;

1.What distinctive human practices define the urban space?

2.How is social oppression embedded in the urban fabric?

03

Theoretical Framework

The concept of spatial justice was coined by urbanist Edward Soja and further developed by scholars such as David Harvey. In their theories, the city is viewed through a geographical lens with a socio-spatial perspective to assess the impact of urban planning and accessibility on our social structures. This raises the question of the influences of social production in a spatial context and its impact on equality in the city. The theories of existing scholars explore the concepts of oppression, discrimination, and notions of social justice in the city, as well as the relationship of spatial qualities in third places. Ray Oldenburg examines the importance of third places in our cities from a sociologist's perspective and calls for the revival of "great good places" in our cities as part of the social vitality of communities.

To understand the injustices that arise from our spatial conditions, we must first engage with the social production of space according to Henri Lefebvre, who argues that human experience is relative to space and time of different practices in cultural and material conditions. This theory provides a framework for understanding the historical transformations of urban spaces in the context of gentrification and changing social conditions. The theory that space and time are socially produced through human habits provides a framework for how the third place is conceived, perceived, and experienced. conceived, perceived, and experienced. Building on this, Lefebvre's theories of the right to the city provide a lens to consider the spatial inequalities in London that arise from the social production of space. These notions can provide a framework for

the spatial conditions that create and sustain injustice. Lefebvre's conceptual framework forms the basis for Soja and Harvey alike. Soja's theories of spatial justice are heavily influenced by David Harvey's notions of injustice in understanding systemic urban accumulation and the social production of space in relation to notions of justice in the city.

A critical understanding of Edward Soja's Seeking Spatial Justice serves as a framework for this research to understand the social, economic, spatial, and political infrastructure that produces injustice in our cities. Soja posits theories of ontological research to understand human nature and the geographies in which they correlate. Understanding the interplay between human patterns and geography is critical to understanding the social injustice that results from place. This research project utilises critical theory to understand the problems of oppression in our spatial qualities, with significance for the social and historical existence of human geographies.

04

Methodology

The position of this research assumes the significant role of urban spatial conditions in the creation and maintenance of social injustice and challenges London's High Street as an archetype of the third place and its significance in urban life. It analyses immigration patterns and the socio-spatial landscapes that have emerged, examining the symptoms of inequalities and injustices at a scale from the city to the architecture. This research primarily questions the relationship between the social and the spatial and how this manifests it's self into conceptualisations of injustice. This theoretical framework will review literature to understand the existing theories of scholars on the city in relation to social production and justice. This form of methodology will provide an existing contextualisation of the city that can be applied to the context and provide a basis for conceptualising a design project.

In order to consider London within a social and geographical framework, a methodology of ethnographic research will enable the study of human geographies in socio-cultural environments within the city at an urban and architectural level. Ethnographic research is used to describe the human practices and material expressions of a space, place or building. Initially, the project will explore the effects of gentrification at the city scale by contextually analysing historical urban geographies and the specific social effects of changes in the spatial environment. In analysing the urban displacement of low-income communities, data mapping can be used as a tool to understand the geography of an area and to capture the

spatial-geographic patterns of gentrification. Mapping using transects is a useful tool to understand the relationship of the high street in the context of the neighbourhood. The high street is explored as a node of exchange and expression, and how everyday human practices are represented there. It also analyses the spaces, micro-economies and street culture that raise recurring themes of immigration, oppression and discrimination. It is possible to analyse both third and first place to understand the contextualisation of oppression in London neighbourhoods. "UNDO-REDO's" comparative framework in Paris Haussmann could provide a basis for an analytical comparative matrix of the features of London's homogeneous urban landscapes, comparing urban and architectural features of neighbourhoods in the city to find patterns of inequality and injustice. To put this into practice, relevant case studies will be explored to understand the human practices that arise from spatial conditions to translate this into design research and defined architectural positioning.

05

Relevance

This study argues that 'third place' plays an important social, economic, and political role in our communities. However, the threatening scarcity of such places in our cities is increasing. In London, this manifests itself in the form of gentrification and the associated displacement of culture and community. Oldenburg defines 'the third place's function as a staging area" (Oldenburg 1999) We can see this in the role of the high street as a 'stage' for local residential actors who have emerged from discrimination and oppression. The use of third space as a site of activism and social movements can be visibly explored in our public spaces. Social inequality has remained a constant in the urban landscape of all cities around the world. In London, this inequality has become increasingly apparent with the economic boom, housing crisis and increasing poverty in the city. The problem of social injustice in our urban environment can be seen on a global scale caused by the limited access to resources, safe and adequate housing. This research aims to focus on vulnerable communities suffering from displacement from cities through spatial justice and urban empowerment with the theories of the right to the city.

Bangla community protesting the gentrification of Brick Lane.
Manush, Nijjor. 2021. Image. https://novaramedia.com/2021/09/22/a-la-bour-council-just-greenlit-the-social-cleansing-of-bangladeshi-brick-lane/.

06

Annotated Bibliography

Harvey, David. 2009. Social Justice And The City. University of Georgia Press.
Economic Geographer David Harvey focuses on the issues of city planning and policies defined by politics, capatalism and social geographical frameworks. In this book Harvey questions the social production of space relative to the notions of justice in the city in terms of employment, housing, city zoning, transport and how these contribute to poverty in the city.

Harvey, David. 2012. Rebel Cities: From The Right To The City To The Urban Revolution. Verso.
In the chapter's defining The Right to The City Harvey explores the relationship between urbanisation and capitalism, using Henri Lefebvre's theory on the right to the city as a framework while analysing Haussmann's renovation of Paris to understand systemic urban accumulation. Rebel Cities defines the struggles of the city in capitalist and class, understanding the London Riots as a product of this. The anti-capitalist resistant nature of the book calls into question the social and geographical ways in which we can reorganise cities.

Lefebvre, Henri. 1992. The Production Of Space. Malden, Mass.: Blackwell.
Sociologist Henri Lefebrve, who coined the notion of The Right to The City, theories the social production of space. Lefebrve theorises three nodes of the production of space, defined as the spatial practice, representations of space, and representational space.

Minton, Anna. 2017. Big Capital. London: Penguin Books.
Journalist, Anna Minton writes about the issues surrounding the housing crisis in UK's capital, questioning 'who is London for?'. The book sets out the political drivers of this housing crisis and how it fuels the social inequalities of " the pinnacle of new London: a playground for the rich, built on an inhuman scale."

Oldenburg, Ray. 1999. The Great Good Place. Da Capo Press.
Oldenburg gives a sociologist perspective on the importance of third place, arguing the social vitality of such spaces are critical to local economies.

Simone, AbdouMaliq. 2004. People as Infrastructure: Intersecting Fragments in Johannesburg. Public Culture, 16(3), pp. 407-429.
AbdouMaliq Simone is an urbanist with a focus on the spatial and social distribution of urban landscapes. This essay explores the notions of marginalisation and the economic infrastructure that derives from cultural and economic activity from residents with limited access to resources.

Soja, Edward W. 2010. Seeking Spatial Justice. Minneapolis: Univ. of Minnesota Press.
Geographer Edward Soja, coined the term spatial justice in this book, derived from the notions of geography and socio-spatial theory. Soja argues the inadequacy of resources as a direct response of spatial injustice, referring to basic human needs and the right to the city.

2011 London Riots, Tottenham high road.
2011. Image. https://citygeographics.org/2011/08/22/
the-london-riots-the-unemployment-link/.

03

Research

"One by one, many of the working class quarters of London have been invaded by the middle classes – upper and lower. Once this process of 'gentrification' starts in a district it goes on rapidly until all or most of the original working class occupiers are displaced and the whole social character of the district is changed."

Ruth Glass. London: Aspects of Change. 1964.

Demolition and Estate Regeneration in London

Regeneration site

ENFIELD

BARNET

HARROW

HILLINGDON

WALTHAM FOREST

HARINGAY

HACKNEY

REDBRIDGE

BRENT

CAMDEN

ISLINGTON

HAVERING

EALING

HAMMERSMITH AND FULHAM

WESTMINSTER

KENSINGTON AND CHELSEA

TOWER HAMLETS

NEWHAM

BARKING AND DAGENHAM

CITY

HOUNSLOW

LAMBETH

SOUTHWARK

GREENWICH

BEXLEY

RICHMOND UPON THAMES

WANDSWORTH

LEWISHAM

MERTON

BROMLEY

KINGSTON UPON THAMES

SUTTON

CROYDON

Estate regeneration schemes demolish or partially demolish estates, often rebuilding expensive apartments for sale in their place which only include small amounts of affordable housing. According to a London Assembly report, between 2005 and 2015 around fifty estates with over 30,000 homes were subject to estate regeneration schemes which almost doubled the number of homes and increased the number of private homes tenfold but entailed a net loss of 8,000 social rented homes.

Minton, Anna. 2017. Big Capital. London: Penguin Books.

Gentrification
Case Study

Shoreditch, East London

Stage One
Pioneering gentrification
Individual Lower-middle class residents fix up the neighbourhood.

Stage Two
Expanding gentrification
The Middle class move in and displacement starts

Stage Three
Adolescent gentrification
Large scale investment of public and
private investment

Stage Four
Mature gentrification
Existing residents are priced out of the area by an influx of private investors and upper-class.

1

1999

2

2008

3

2013

4

2020

1979
The right to buy
Margaret Thatcher

2016
Sink Estates
David Cameron

2020
Build, Build, Build
Boris Johnson

1972
Alison and Peter Smithson
2 Robin Hood Gardens
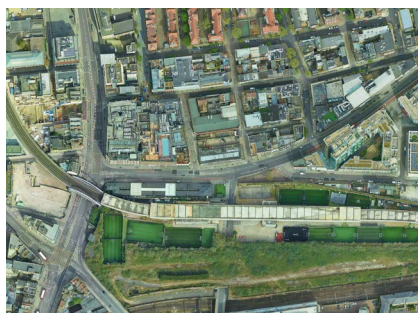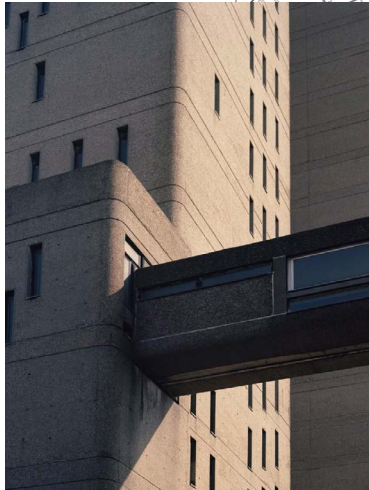
Poplar

1 Balfron Tower
Erno Goldfinger
1967

"Streets in the sky"

2017
Demolition
2 Robin Hood Gardens

1 Balfron Tower
Studio Egret West
2014-Present

Poplar

1
2
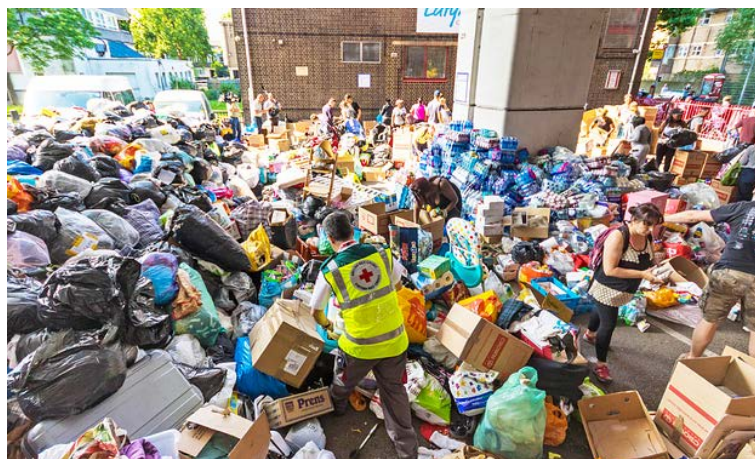
"In time of local crisis, people typically find it necessary to help themselves as much or more than they are helped by municipal agencies."
Oldenburg, Ray. 1999. The Great Good Place. Da Capo Press.
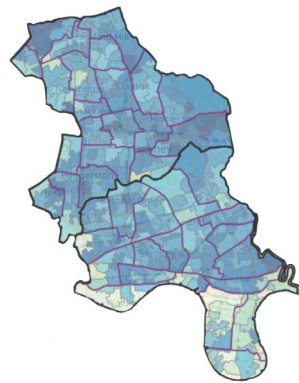
Income Deprivation
The proportion of population experiencing low-income
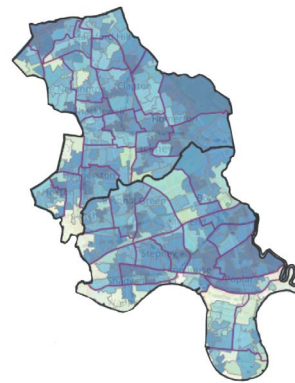
Income Deprivation
The proportion of population experiencing low-income
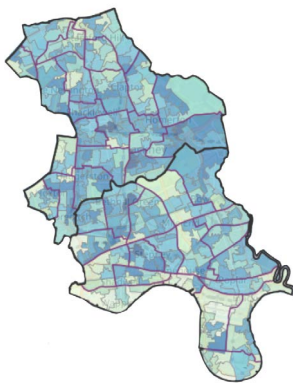
Employment Deprivation
The proportion of the working age population who are involuntarily out of work

Barriers to Housing and Services
The physical and financial accessibility of housing and local services
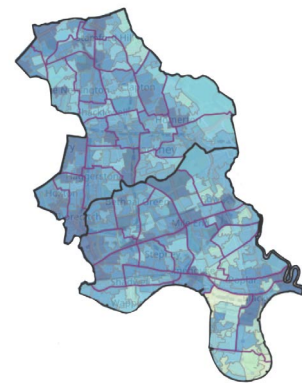
Living Environment Deprivation
The quality of the local environment

Borough Characteristics

Population
1. Diversity and Multiculturalism
2. Young population

Health & Well-being
1. Increasing life expectancy

Education
1.Student's from working-class households attaining London average grades

Borough Threats

Population
1. Increase in population
2. Polarisation as a result of Gentrification
3. Loneliness in older population

Deprivation
1. Top 10% most deprived in the Country
2. Top 3 crime rates in London
3. High rates of child poverty
4. Income deprivation

Health & Well-being
1. Long term health problems
2. Loneliness in older population
3. Increasing mental illness & obesity

Least Deprived ──────────────⟶

Site Analysis
Transportation

London Fields
Overground Station

5 min walk   10 min walk

Cambridge Heath
Overground Station

Hoxton
Overground
Station

Bethnal Green
Underground
Station

Bethnal Green
Overground
Station

Shoreditch High
Street Overground
Station

Stepney Green
Underground Station

London underground
London overground
Boris Bikes
Bus Stop

Site Analysis
Heritage

Hackney Road Conservation Area

● Locally Listed Building
Conservation Area
Site

Site Analysis
Community Infrastructure

London Borough
of Hackney

London Borough
of Tower Hamlets

London
Fields Park

Victoria Park

5 min walk

10 min walk

○ Education
△ Health
□ Parks
+ Estate
-- High Street

Site Analysis
Maker Mile

Broadgate
Market

Vyner Street

10 min walk

5 min walk

△ Creative Agencies
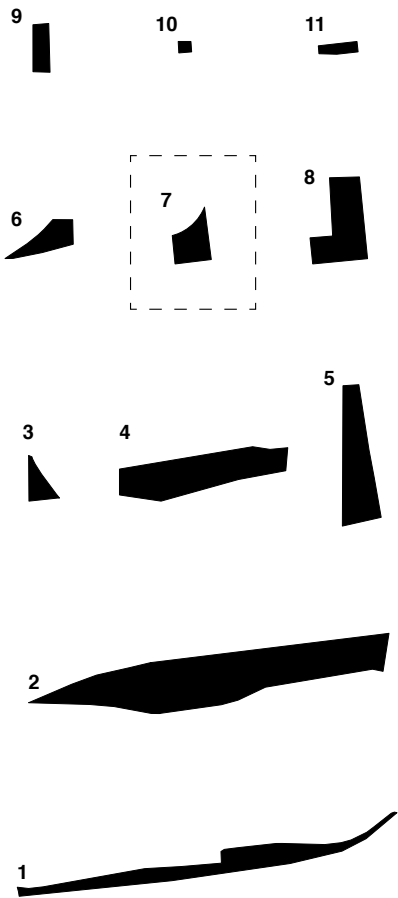
Catalogue of Enclaves
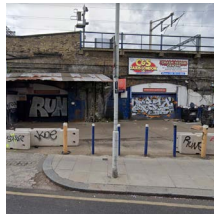
1 Commercial Garage
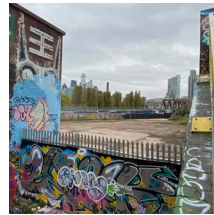
2 Vacant

2 Commercial Garage
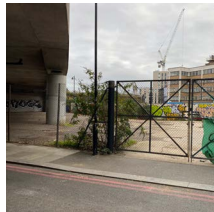
3 Vacant

4 Vacant
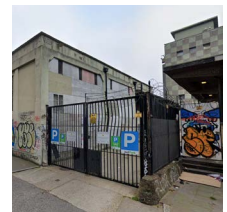
5 Vacant

6 Commercial Garage
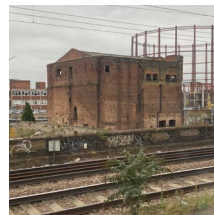
7 Vacant Industrial

8 Vacant Industrial

9 Commercial

10 Residential Street

11 Vacant Industrial
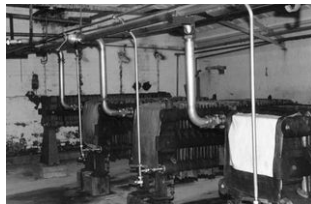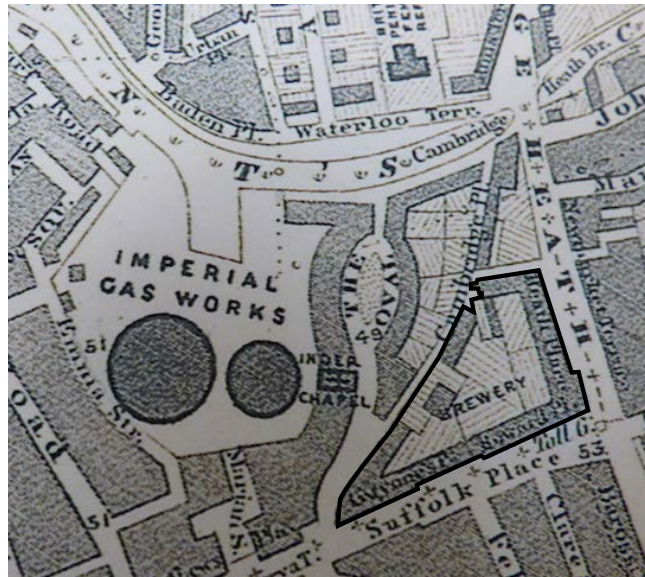
SESC Pompeia Factory

Location: Sao Paulo, Brazil
Architect: Lina Bo Bardi
Year: 1977-1986

Sands End Arts and Community Centre

Location: London, United Kingdom
Client: Hammersmith & Fulham Council
Architect: Mae Architects
Year: 2020

Graduation
Plan

Personal Information

Name: Ceyda Tezbasar
Student Number: 5392721

Studio

Name/Theme:
Architectural Design Crossovers

Main Mentor: Joran Kuijper
Second Mentor: Freek Speksnijder
Third Mentor: Roberto Cavallo

Argumentation of choice of the studio:
The choice of studio stems from its multidisciplinary approach to architectural design and to enable an understanding and investigation into the ever changing field conditions and spatial practices within London.

Graduation Project

Title of the graduation project:
Spatial Injustice

Location: London, United Kingdom
The posed problem:
London is a manifestation of power structures and neoliberal policies since the late seventies. Margaret Thatcher's Conservative government aimed to reduce social housing in favour of the middle class, and social class inequality consequently became a driver of spatial injustice.

Research questions and design assignment in which these result:
What spatial conditions arise form the lack of third place in low-income communities? The research takes the position that 'third place' plays an important social, economic, and political role in our communities. However, the threatening scarcity of such places in our cities is increasing. The design proposal seeks to address these issues through spatial empowerment of third place for low-income communities, with theorisations of "Spatial Justice", and the "Right to the City".

Process

Method Description
The project will explore the effects of gentrification at the city scale by contextually analysing historical urban geographies and the specific social effects of changes in the spatial environment. In analysing the urban displacement of low-income communities, data mapping can be used as a tool to understand the geography of an area and to capture the spatial-geographic patterns of gentrification.

Literature and general practical preference:
Harvey, David. 2009. Social Justice And The City. University of Georgia Press.
Harvey, David. 2012. Rebel Cities: From The Right To The City To The Urban Revolution. Verso.
Lefebvre, Henri. 1992. The Production Of Space. Malden, Mass.: Blackwell.
Minton, Anna. 2017. Big Capital. London: Penguin Books.
Oldenburg, Ray. 1999. The Great Good Place. Da Capo Press.
Soja, Edward W. 2010. Seeking Spatial Justice. Minneapolis: Univ. of Minnesota Press.

Reflection

The research essay touches upon the specific conditions that have arisen in London throughout the years, and the gentrifying factors that affect the spatial patterns of the urban and architectural contexts. As a result, an understanding of the spatial qualities that arise from embedded systemic inequalities comes into focus. The design proposal centralises marginalised communities in an existing localised area and its urban situation within the wider context. The research acknowledges how third place can be a critical factor in such communities while considering the architectural role in creating more socially just spaces. In doing so, existing theories are positioned in understanding the spatiality of architecture and its wider, socio-economic factors. Henri Lefebvre's spatial triad was important in understanding the role of architecture in such heterogeneous cities. The project proposal thus focuses on the architectural tectonics of that on the scale of the building and the landscape, while connecting to the localised urban context, aiming to dismantle the systems created through spatial injustices by creating; a connective, inclusive, and accessible space, within a wider commercial and artisan context.

Having spent most of one's life in London, it has become a very familiar context. The chosen site is one where my own experiences and wider knowledge have provided an understanding of the patterns of gentrification that have been coming into effect. The specific site was one of London's many neglected 'urban voids', situated under the viaduct of transport infrastructure. The zoning of programmes in the design proposal brings into

focus the social inequalities that arise from a lack of community infrastructure in low-income communities and the spatial qualities that pose a threat to these communities. While the architectural tectonics plays a large role in the dismantling of these inequalities, the role of the architect in social architecture is also examined. In conversation with Architect Boris Zeisser, the role of the traditional architect is brought to question. Zeisser discussed his most recent project to start on site, a co-living space for the housing cooperation De Warren, where his role as the architect took on a managerial role, while the design was a collaboration with the De Warren residents, resulting in a recycled timber and CLT building in Amsterdam. This way of architecture provides the residents with autonomy over their own living spaces and ownership of the selection of recycled materials.

The project explores the ongoing process of gentrification in the London Borough of Hackney, and Tower Hamlets focusing on the continuing momentum of gentrification and the rising concerns of displacement and marginalisation of an existing community. The concerns of gentrification are that of spatial, social, and economic research, and will continue to affect a large portion of our cities. In London, the increasing focus on the 'super-rich' is deepening its social inequalities and class-based segregation. This is becoming more and more evident. The 2017 fire of Grenfell Tower is proof of this widening gap between the wealthiest and marginalised communities, and the systemic inequalities that arise from this. An understanding of patterns in gentrification is formed and in such highlighting

'urban voids' connected to transport links become a space for development and an attractive asset for the middle class. The research conducted has provided a basis for understanding the spatial patterns of gentrification. With an understanding of spatial morphology and the importance of accessible third places in low-income communities, the project explores the effects of gentrification on a localised community.

The existing buildings on site are largely derelict, with some notable being used as an illegal squat. This brings an understanding of the character of the existing post-industrial area. With the recent influx of artisan communities, the area has begun to shift towards a more 'hipster' lifestyle and with many not being able to afford the area, squatting has occurred. In contrast to the derelict brick buildings, the proposal seeks to introduce material sustainability with the use of timber to introdu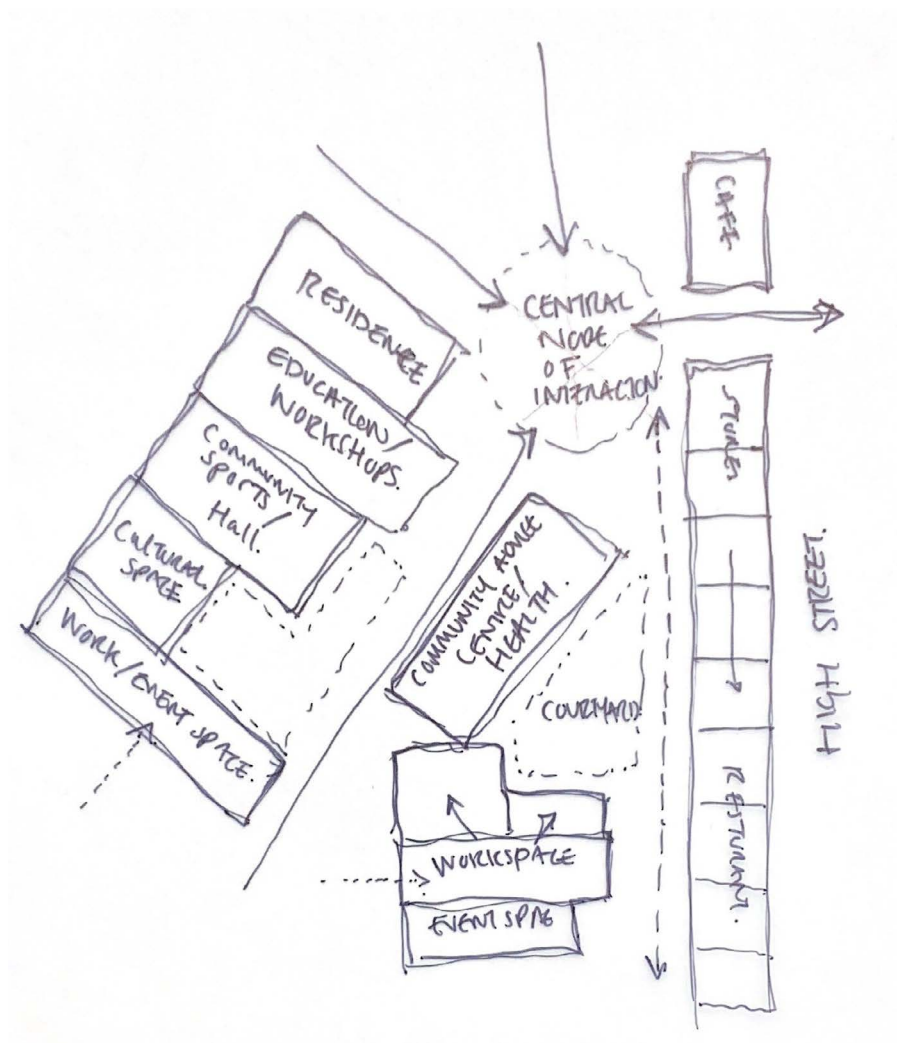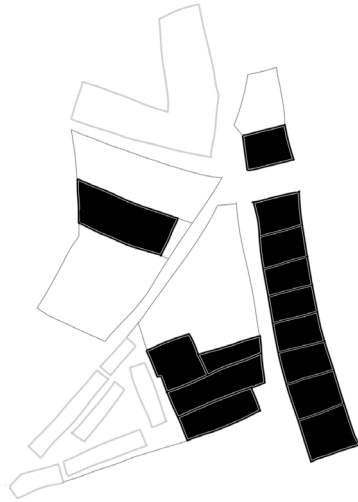ce a contrasting old and new, architecturally referring to Ruth Glass's notions; "At any hour, London in 1963 shows the juxtaposition of new and old, both in the fabric and in the structure of society". The site is programmatically and architecturally zoned. The functional buildings that focus on providing inclusive and social spaces within the localised and wider context, the 'bridges' that provide internal connectivity within these functions, and then the thresholds, create a permeable entrance to a site that was once closed off with fences and barbed wire. In doing so, the design proposal seeks

to create a more socially and spatially just development, in a counteraction to the ongoing

gentrification. With existing area knowledge and being part of the working community of the area, it was interesting to examine the site through a socio-spatial perspective and understand residents' perspectives. To further understand the site and its localised low-income community on-site visits were conducted to examine the social interactions with the existing site and an understanding of the imposed gentrification of east London through those who have lived through since before Margaret Thatcher's movement gave an insight into the existing and future difficulties of the site.

Gentrification has been a controversial topic in many heterogeneous cities such as London, and to conceptualise a project that aims to contradict what has been going on in cities for many years is a difficult task to uphold. Questions that arose during the design were; What truly defines "anti-gentrification" in an architectural language? and more importantly, can architecture stop gentrification from happening? It is true for one to say architecture can produce more inclusive and socially just spaces, however, to say architectural design can be a gentrification's cure for all is not true. Through this research the understanding that gentrification is highly systemic, and has been embedded in London since the rise of neo-liberalism, most evident in Thatcher's conservative government.

To question the role of architecture in gentrification, the research on Henri Lefebvre's spatial triad, tells us that the 'conceived space' is limited. It focuses on the architect's intervention. However, our understanding of

the notions of the 'perceived' and 'lived' space, concerns the human experience and how people use a space which may be different to how it was intended to be by the architect and designers. An understanding of Lefbrve's theory can be a pedal stall for architectural practices to design more inclusive spaces. The understanding is that there is a limitation of the architect's role and there needs to be a space for the evolution of design that is parallel to the localised human conditions. With this understanding of space and the knowledge of London's systemic policies, it proved difficult to design a space that didn't feel like an imposition on the site. What is the threshold that defines gentrification from that of an inclusive space? This was a major question when designing, however, the proposal aims to tackle this in small architectural decisions, as well as through a program targeted to connect a localised low-income community with the area's newer residents.

With the current cost of living reaching its all-time high, it is needless to say that socio-spatial inequalities are more evident than ever. As more people are struggling to feed their families, more foreign investments take ownership of the city, and more elitism begins to arise. Architecture can play a role in developing more just spaces for marginalised local communities, but tackling gentrification on a city scale is a much larger economical and political task in itself. Local communities must create spaces in the cities for themselves, and architects must facilitate architecture for the developing communities, much like Zeisser's housing project in Amsterdam.

Design
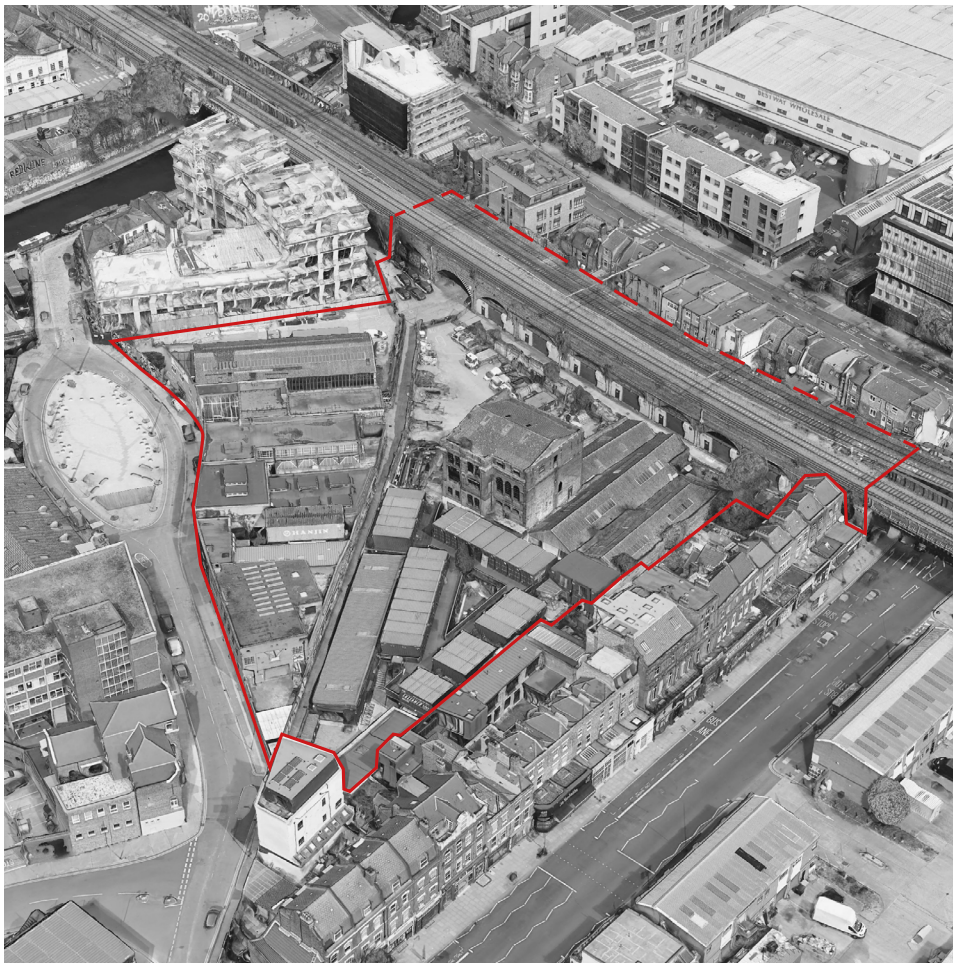
Site location
Hare Row,
Bethnal Green,
London Borough of Tower Hamlets

Project size
10,7639sqft / 7508sqm

Goals and Objectives

The borough of Tower Hamlets is
identified as a borough of Depriva-
tion, of income, poverty and welfare.
With a large portion of the population
living in social housing.

With gentrification transforming the
city in favour of the middle class, the
increasing decline of social housing
and third place.
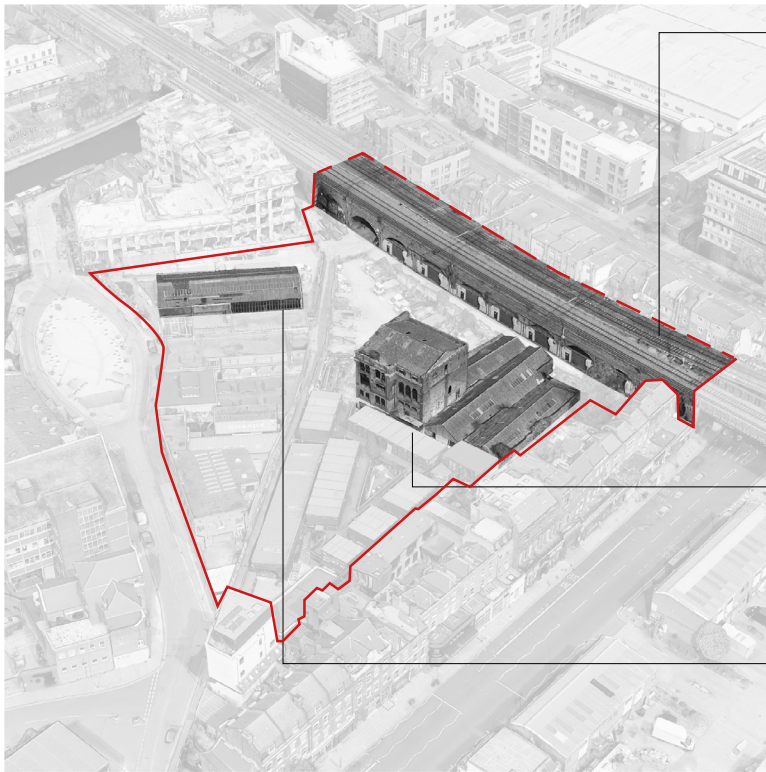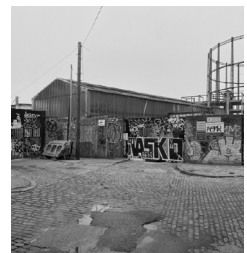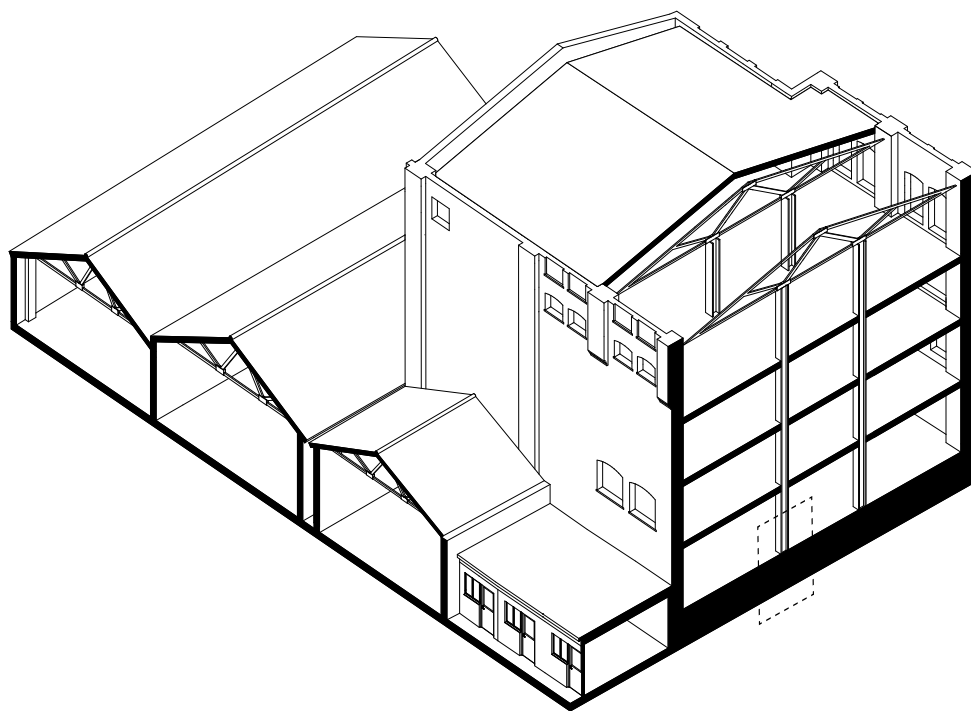
View of Boiler house

View of office and warehouse

1 Steel Roof Truss
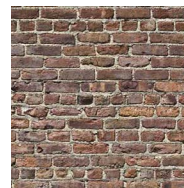
2 English Cross bond brickwork

3 Steel I-Beam Columns

4 Concrete Floor Slab
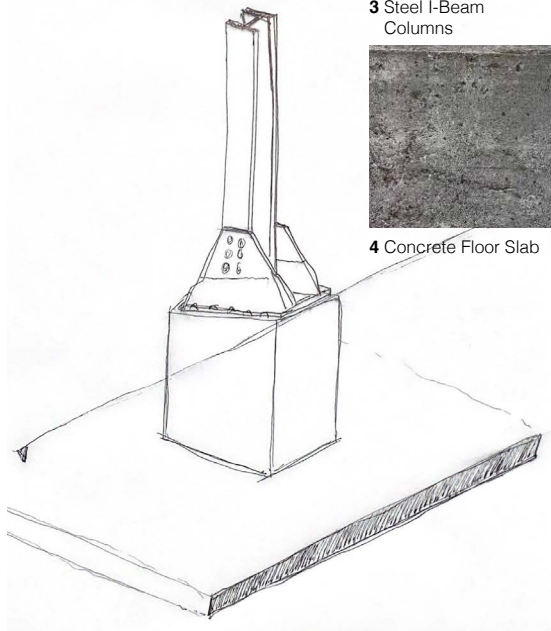
Existing Steel column underpinned with concrete foundation

"At any hour, London in 1963 shows the juxtaposition of new an old, both in the fabric and in the structure of society" Ruth Glass. London: Aspects of change.1964
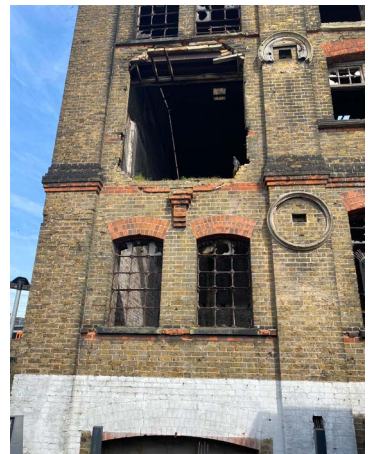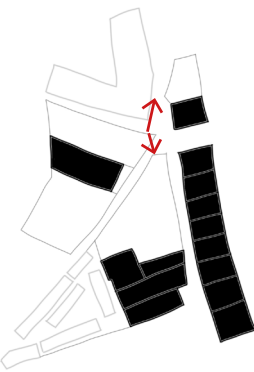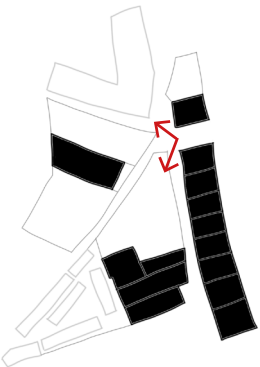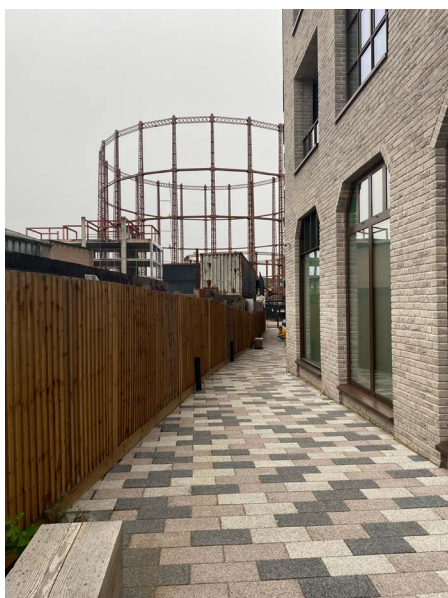
2020
Empress Works,
Corbridge Crescent,
London, E2 9DS

The Gossamer City Project
Office: £650 + VAT PCM (12 Months)
Retail: £750 + VAT PCM (12 Months)

RESIDENCE

EDUCATION / WORKSHOPS.

COMMUNITY SPORTS / HALL.

CULTURAL SPACE

WORK / EVENT SPACE.

CENTRAL NODE OF INTERACTION

COMMUNITY ADVICE CENTRE / HEALTH.

COURTYARD

WORKSPACE

EVENT SPACE

CAFE

STUDIO

RESTAURANT.

HIGH STREET.
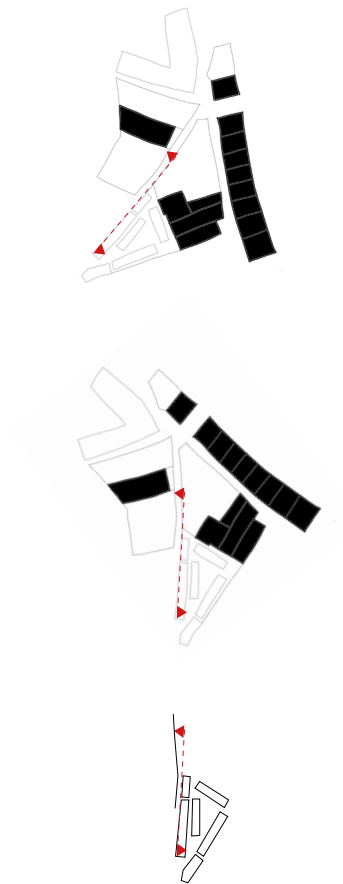
Stage 1
Existing industrial buildings retained and renovated into workspace to connect to existing local context
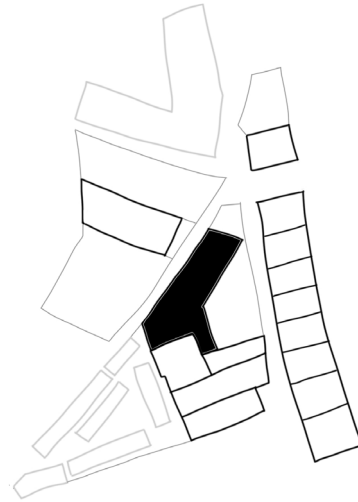
Stage 2
New Community centre offering local advice and health to existing locally vulnerable communities.
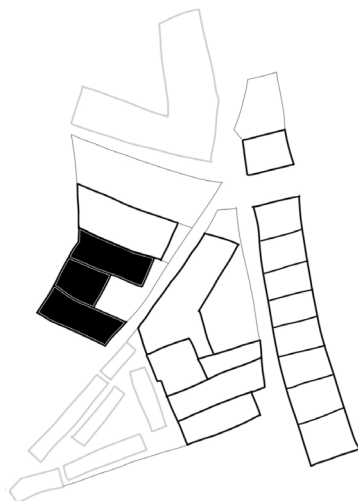
Stage 3
Expansion to Community spaces, accommodating cultural and sports facilities, and improving public access
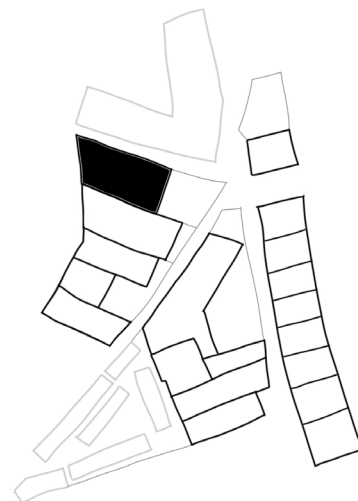
Stage 4
As housing infrastructure develops in the local area the site allows for accessible social housing

Existing Boiler house

Proposed
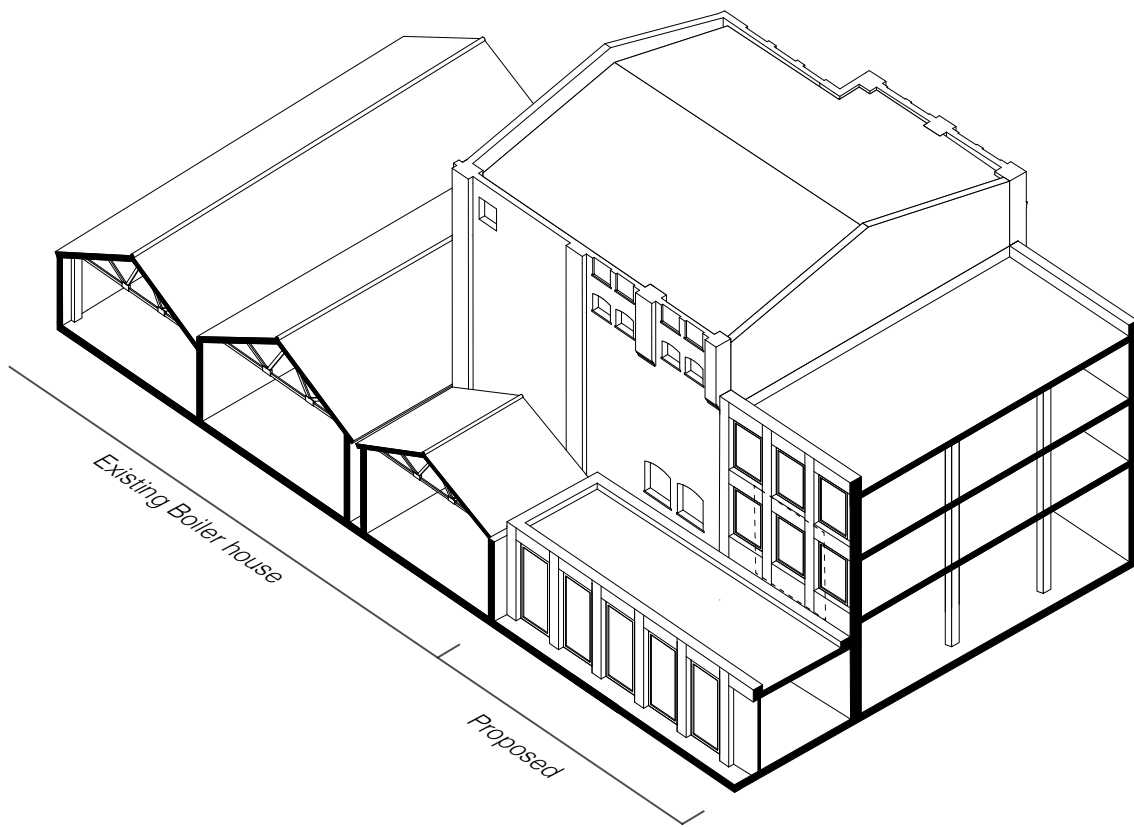
Remise Immanuelkirchstrasse Workspace / JWA Berlin + Ralf Wilkening Architect, Berlin Germany, 2020

Emiel Claus / PERNEEL OSTEN ARCHITECTEN, Belgium, 2016

1 Sedum Roof

2 Cross Laminated Timber (CLT)

3 Steel I-Beam Columns
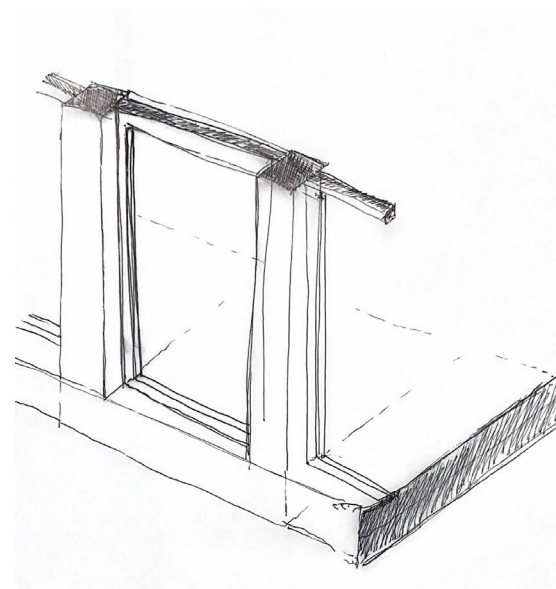
CLT Facade and floor
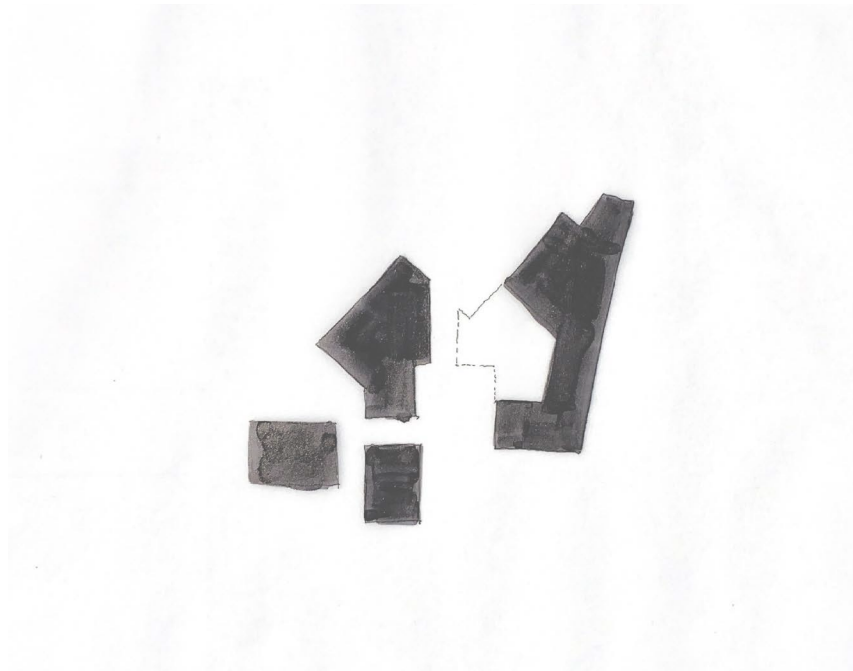
Negative Space
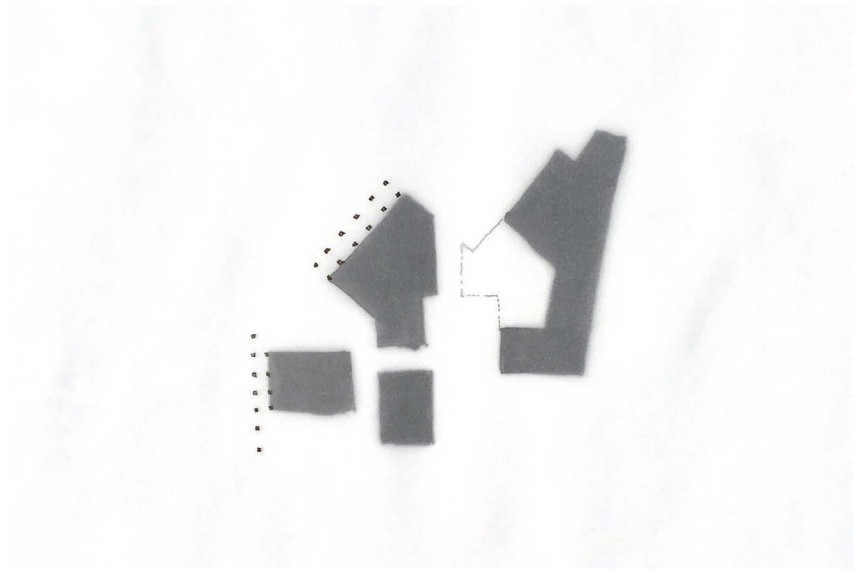
Thresholds
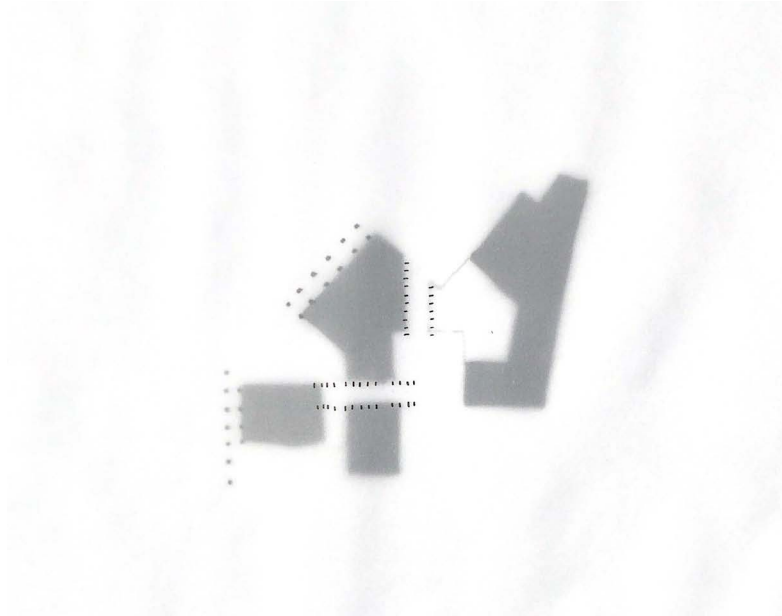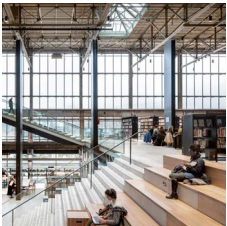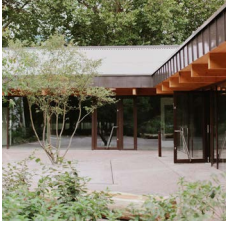
Connections
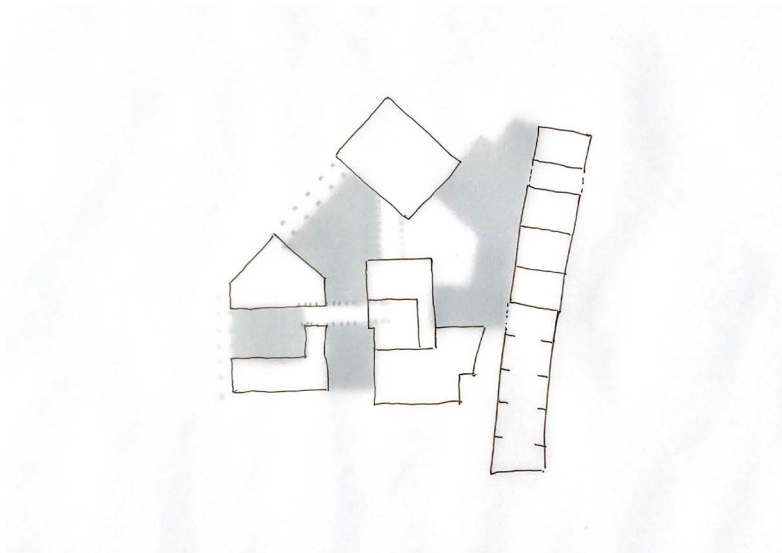
Positive Space

Aesthetic qualities

Materiality

Exterior

Interior

Functionality

Exterior

Interior
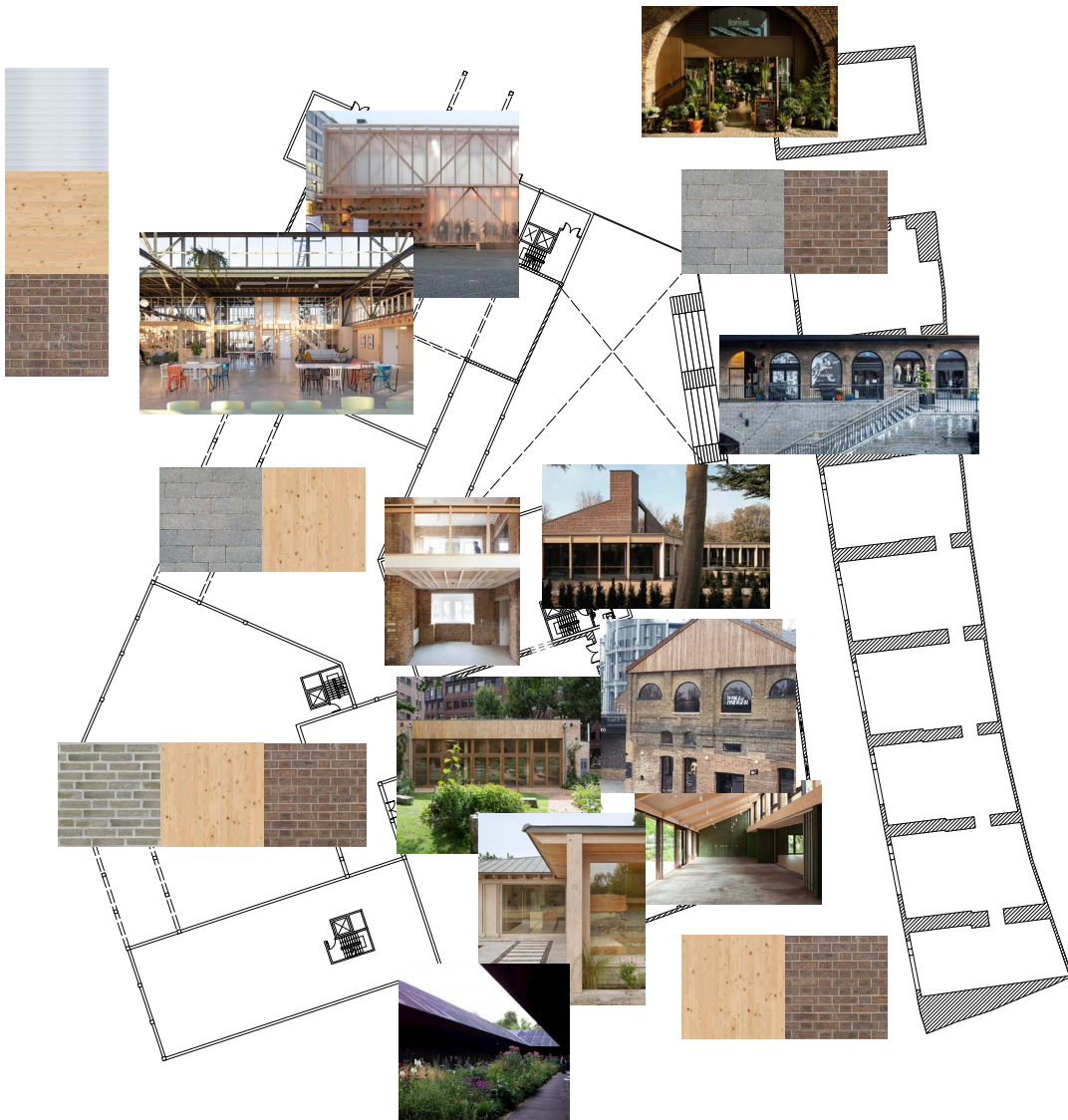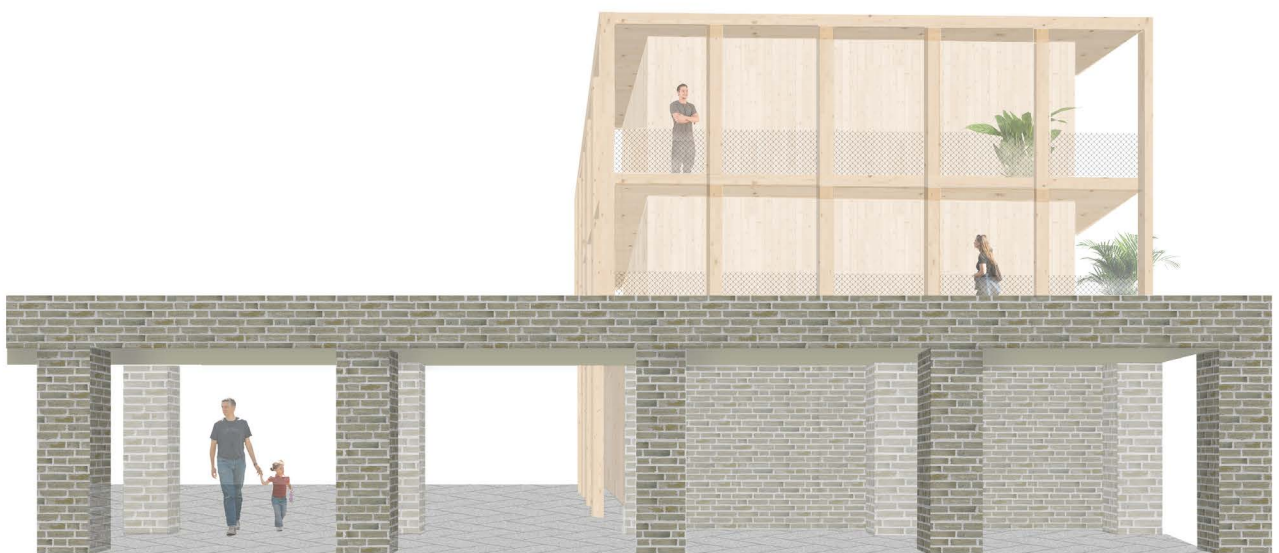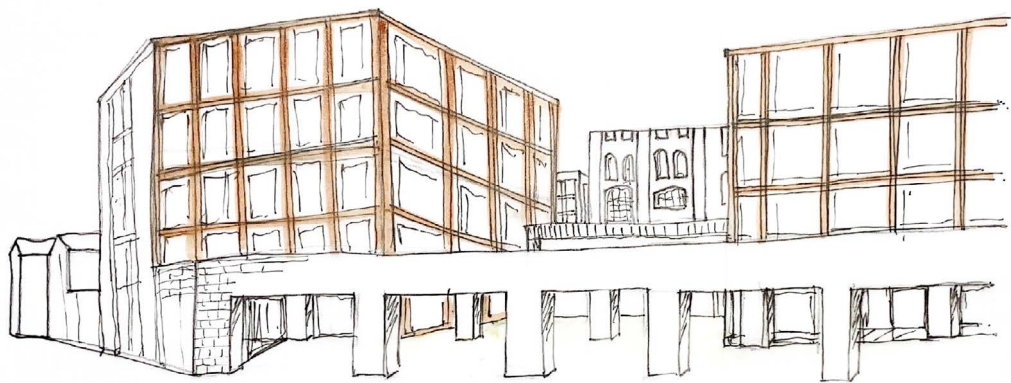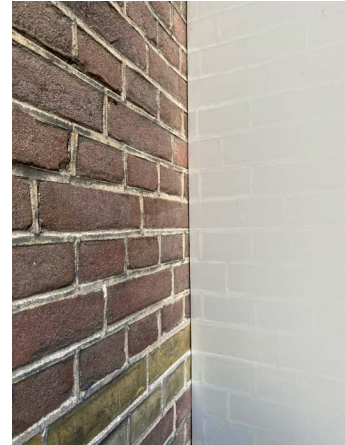
Hotel Mariënhage Eindhoven

Regents Canal

Bethnal Green
Gasworks

The Oval

Hackney Road

Cambridge Heath Road
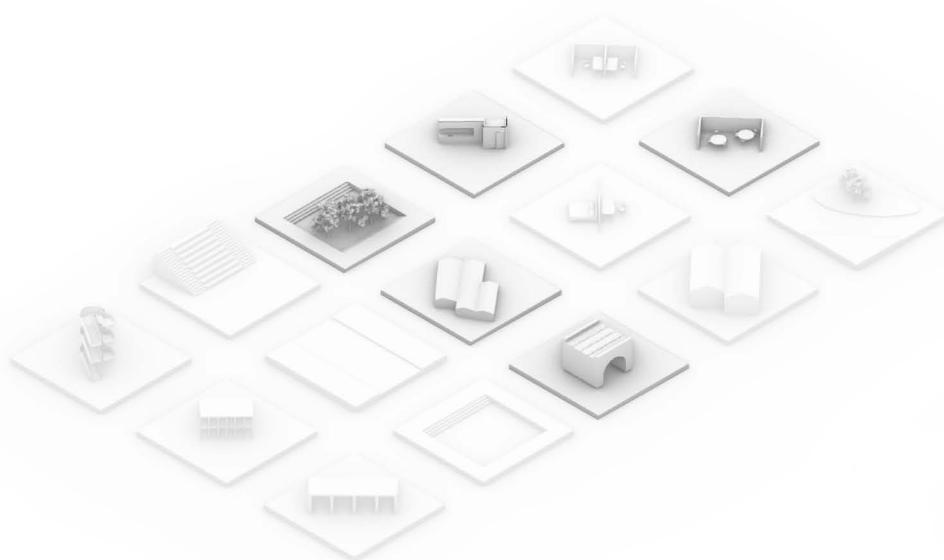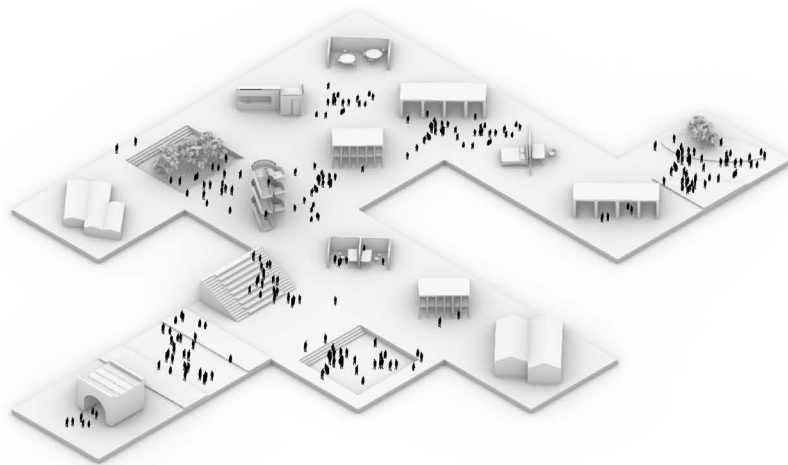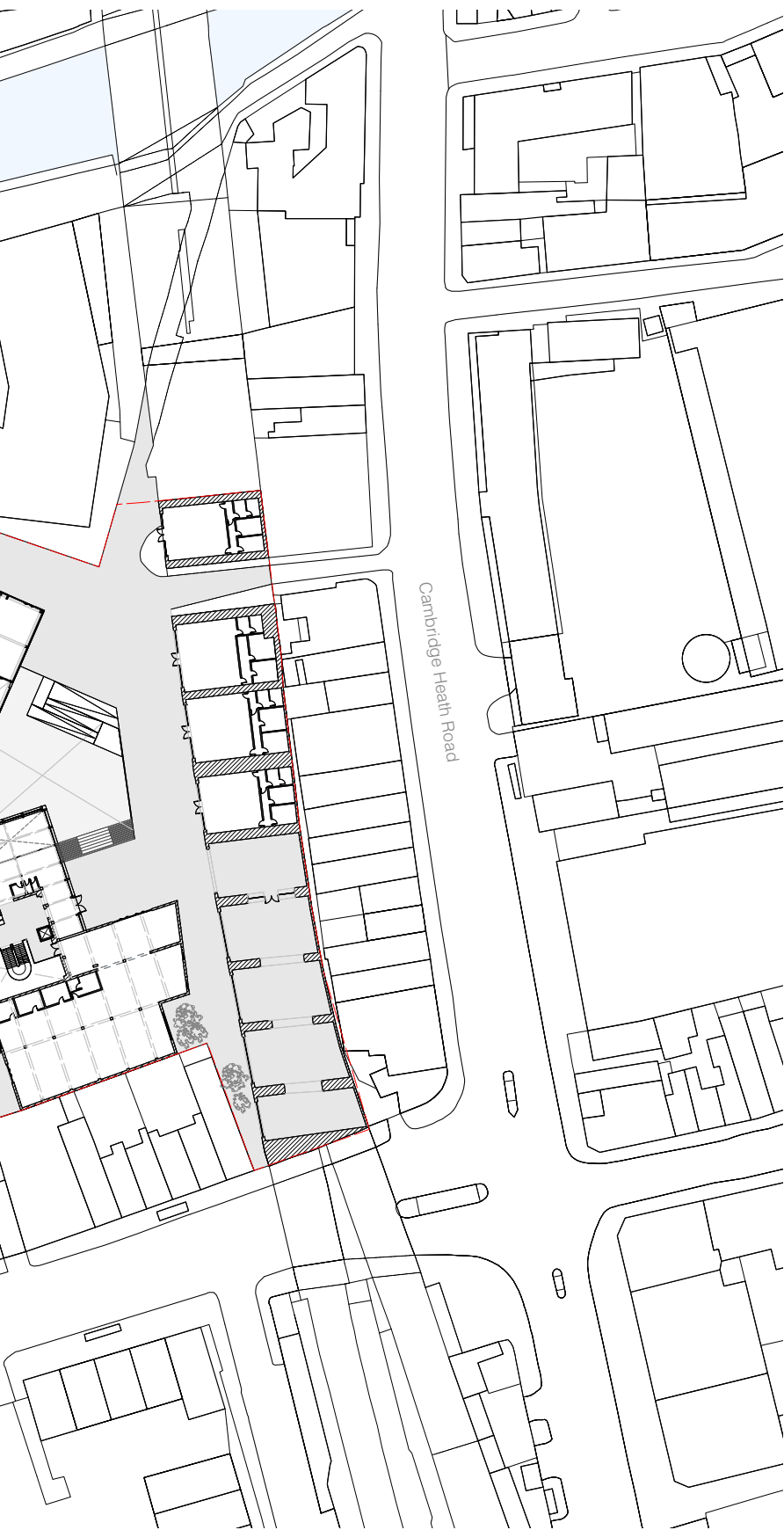
1 The oval public space

2 Community Arts centre
        2.1 Exhibition Space
        2.2 Flexible studio

3 Creative public space

4 Co-Living
        4.1 Collaborative office space
        4.2 Laundry room
        4.3 Adaptive space
        4.4 Lobby
        4.5 Services

5 Residential square

6 Social Housing
        6.1 Nursery
        6.2 Lobby
        6.3 Adaptive space
        6.4 Services

7 Community garden

8 Adaptive community space

9 Existing heritage building

10 Health and justice centre
        10.1 Adaptive space

11 Sunken public square
        11.1 outdoor ampitheatre steps

12 Commercial street
        12.1 Adaptive commercial units
        12.2 Market space

The Oval

-510mm

-510mm

2.2

2

-3000mm

-3000mm

3000mm

-3000mm

12.1

12

11

-3000mm

10   10.1

11.1

-3000mm

9

8

12

-3000mm

Ground Floor Plan
1:200

0m 2m 4m   10m   20m

2

10

9

11
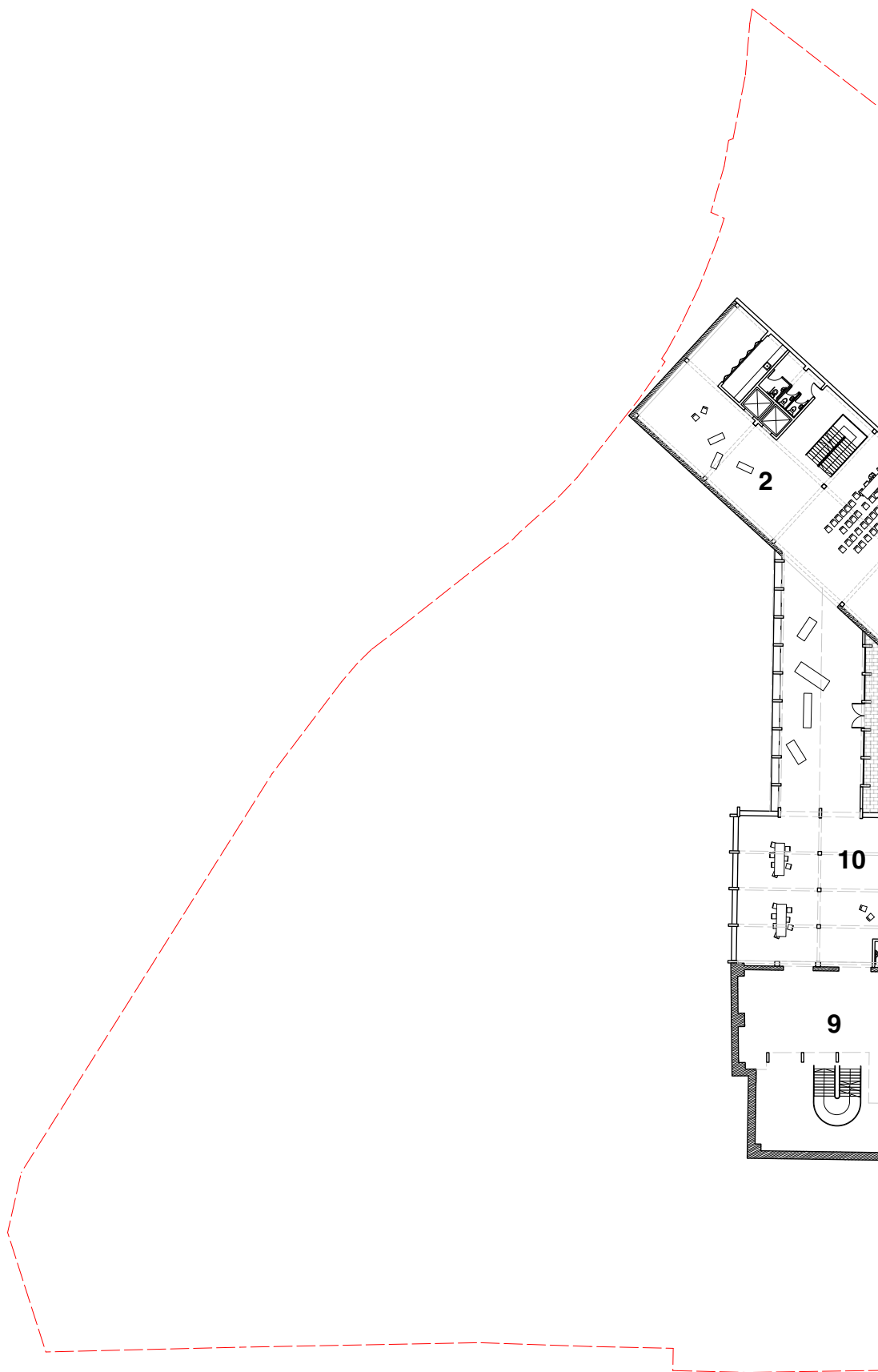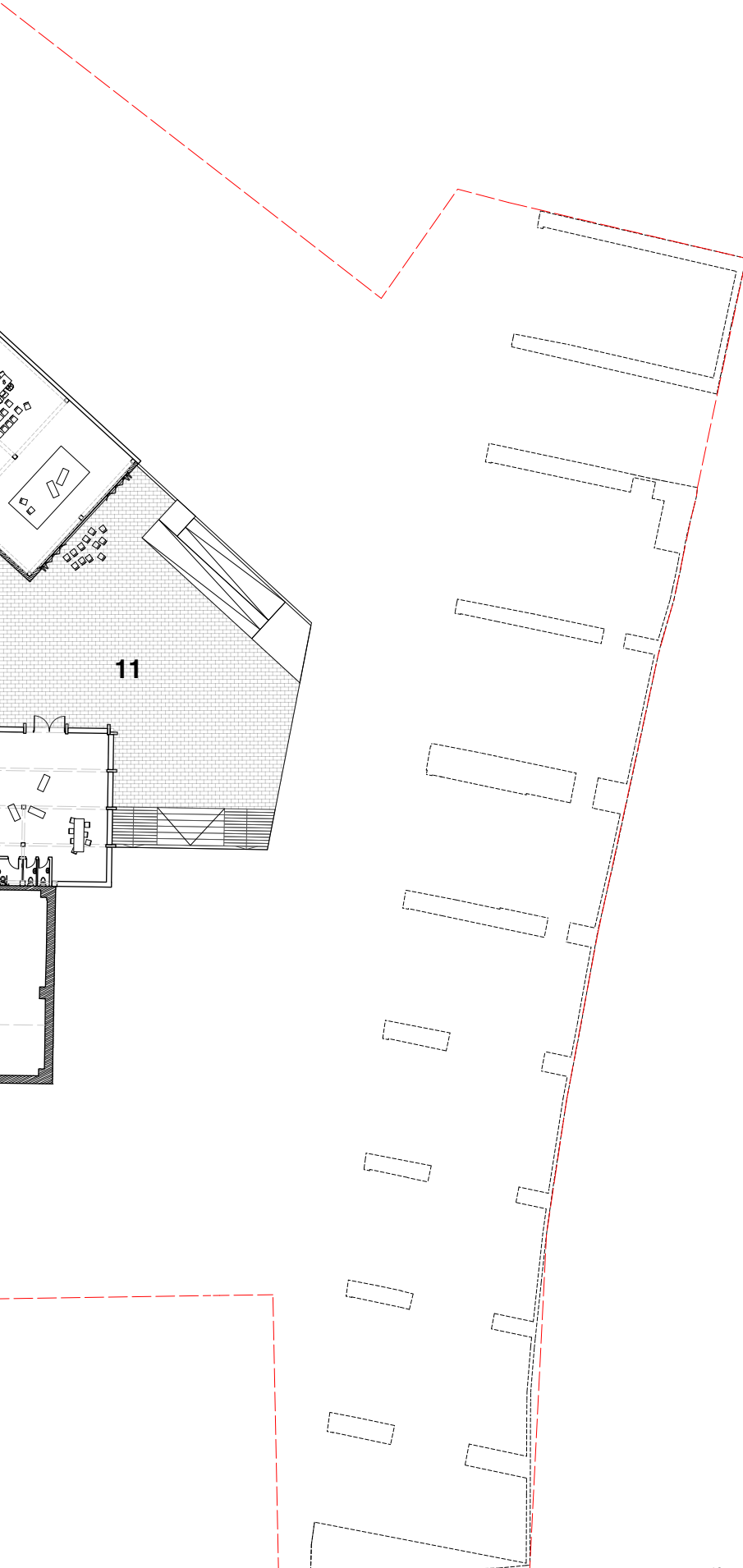
Basement Plan
1:500

N

0m   10m   20m   50m
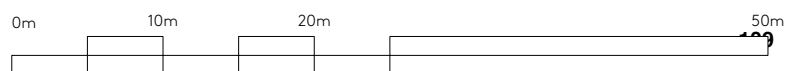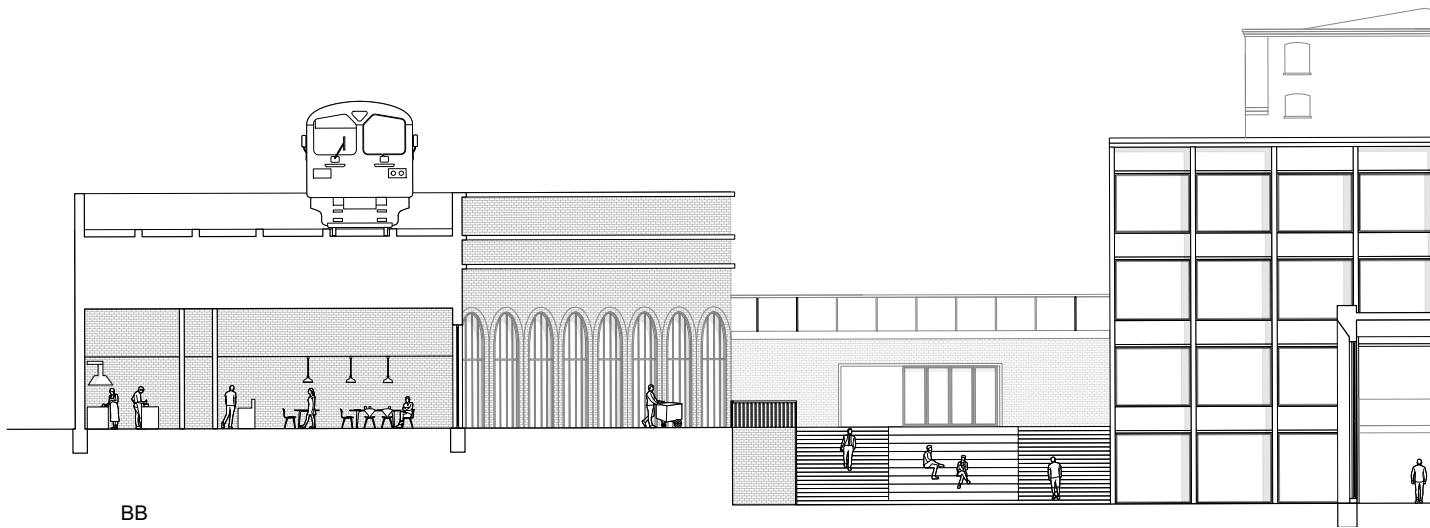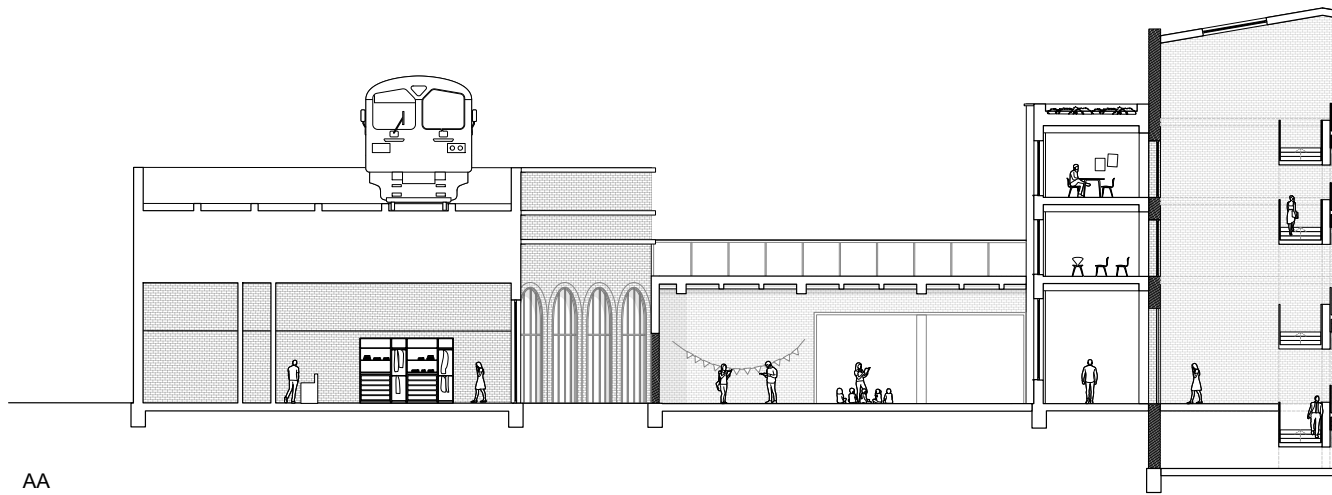
2 Community Arts centre
4 Co-Living
6 Social Housing
9 Existing heritage building
10 Health and justice centre

2

4

6

10

9
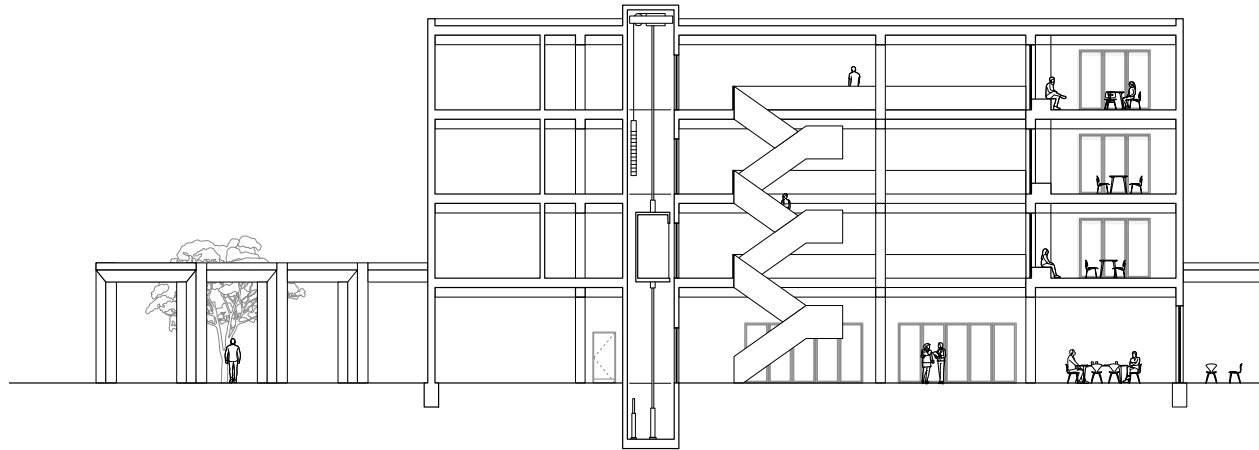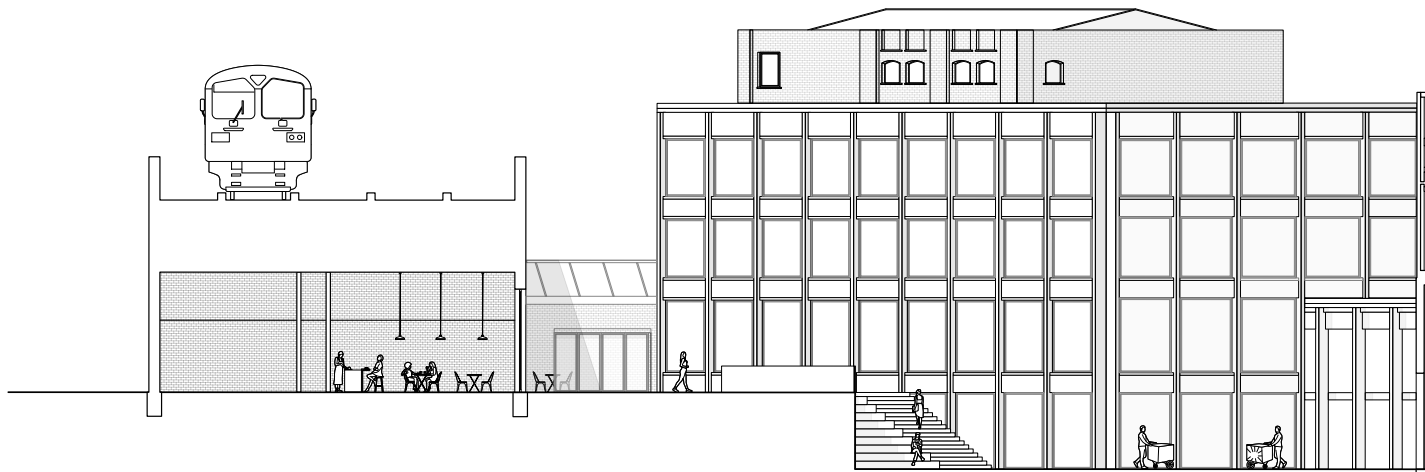
Railway Tracks

First Floor Plan
1:500

N

0m   10m   20m   50m

AA

BB

BB

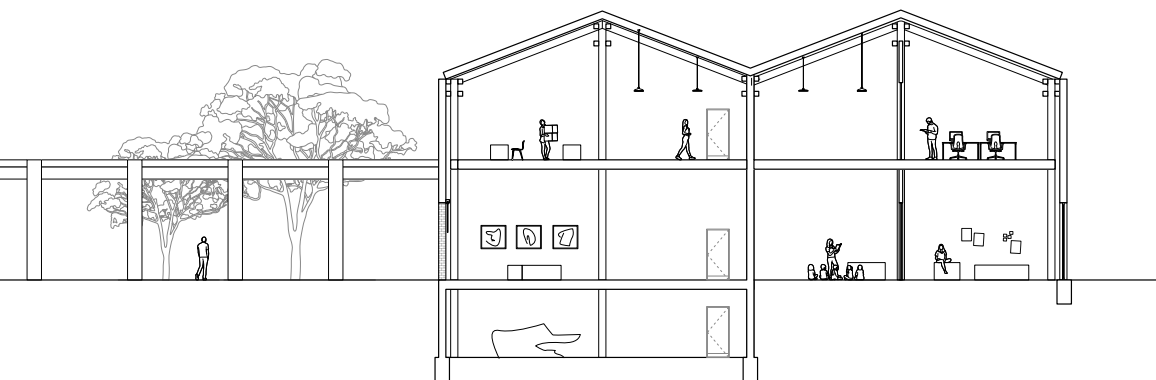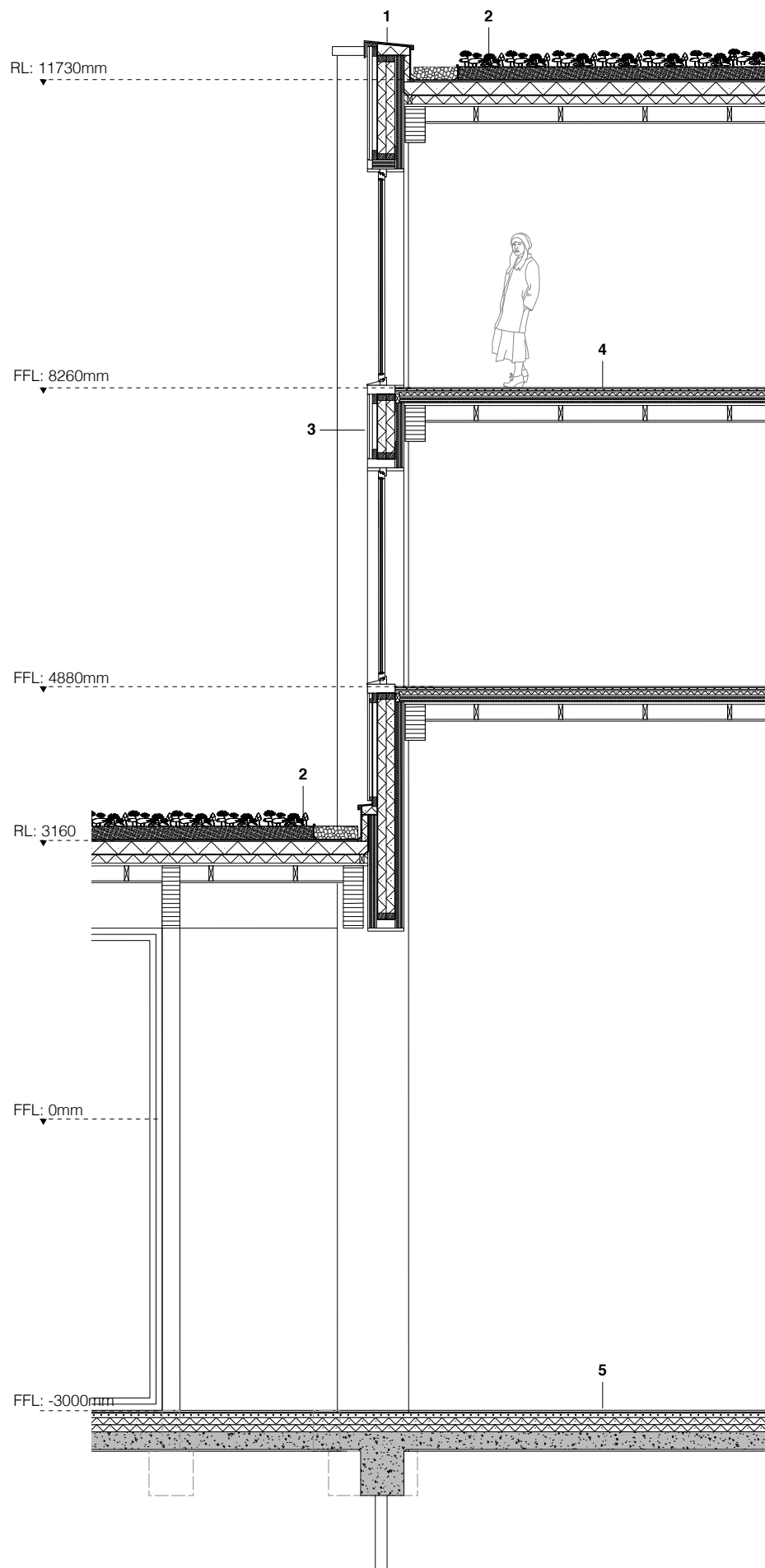AA

CC

DD
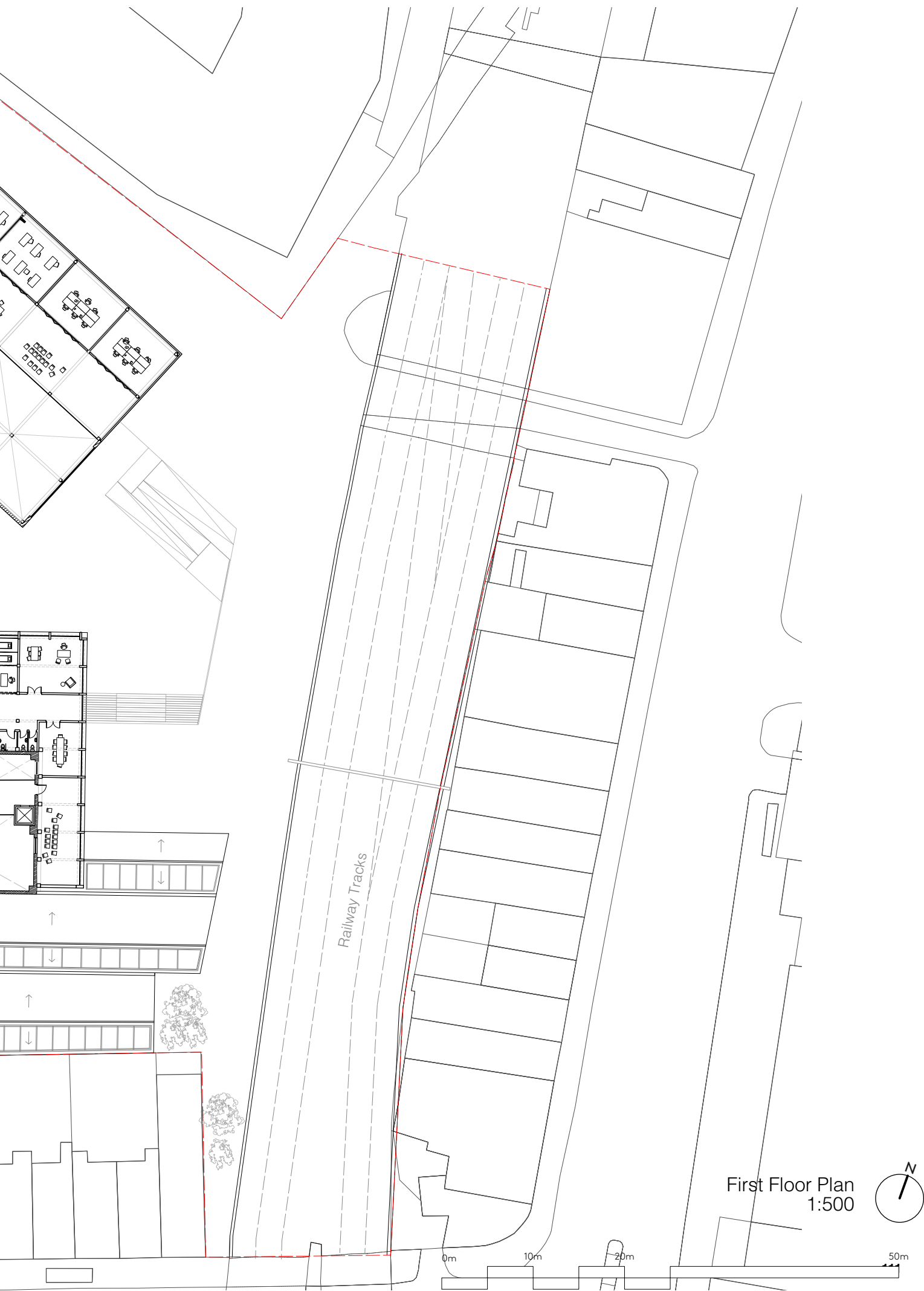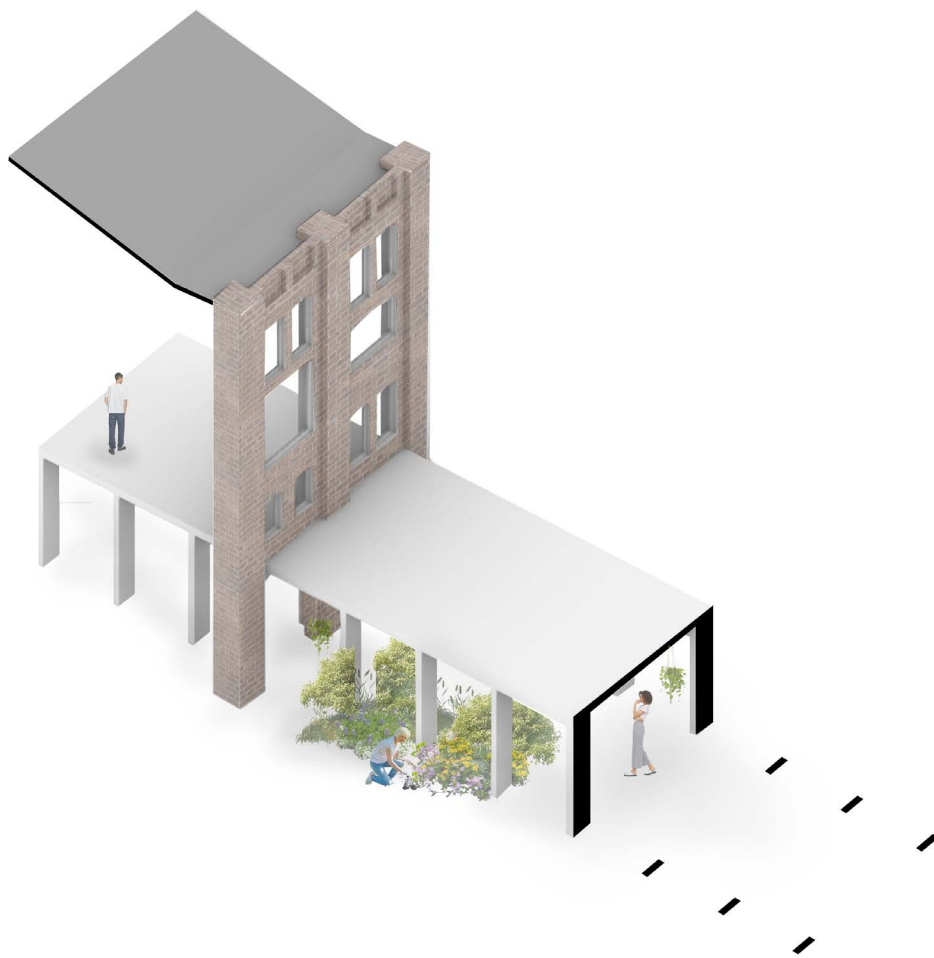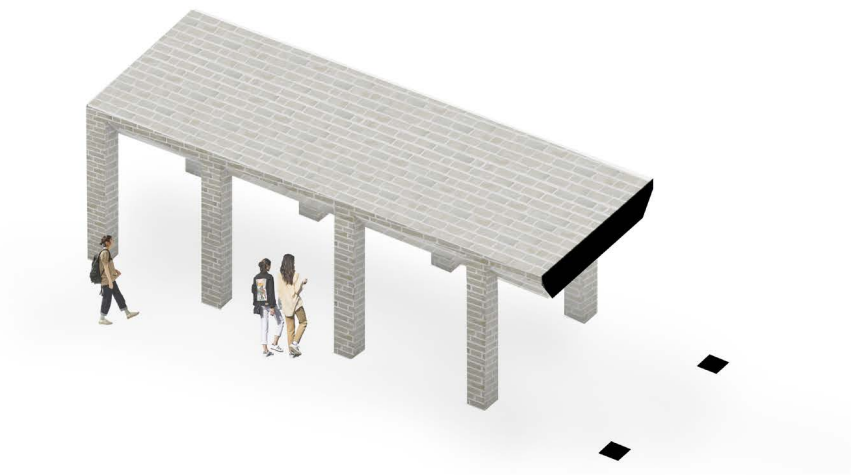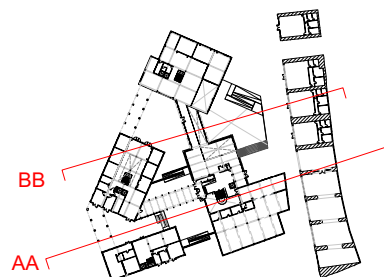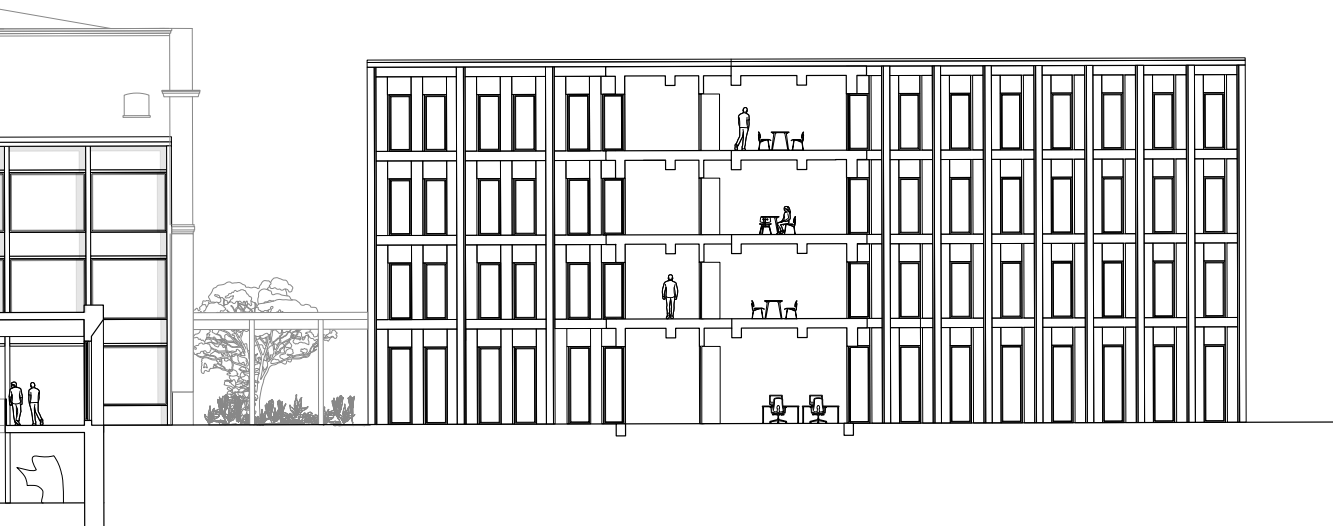
CC

DD

1. Sheet metal parapet cap,
   Rigid insulation,
   Cross-laminated timber
2. Gravel edge channel,
   Separation profile,
   Erosion fabric,
   Soil,
   Drainage board,
   Rigid insulation,
   Vapour control barrier
3. Cross-laminated timber
   Rigid insulation,
   Timber facade
4. Timber flooring,
   Screed with underfloor
       heating,
   Rigid insulation,
   Cross-laminated timber,
   Timber packers,
   Service void
5. Timber flooring,
   Screed with underfloor
       heating,
   Rigid insulation,
   Structural reinforced
       concrete

RL: 11730mm

1

2

FFL: 8260mm

3

4

FFL: 4880mm

2

RL: 3160

FFL: 0mm
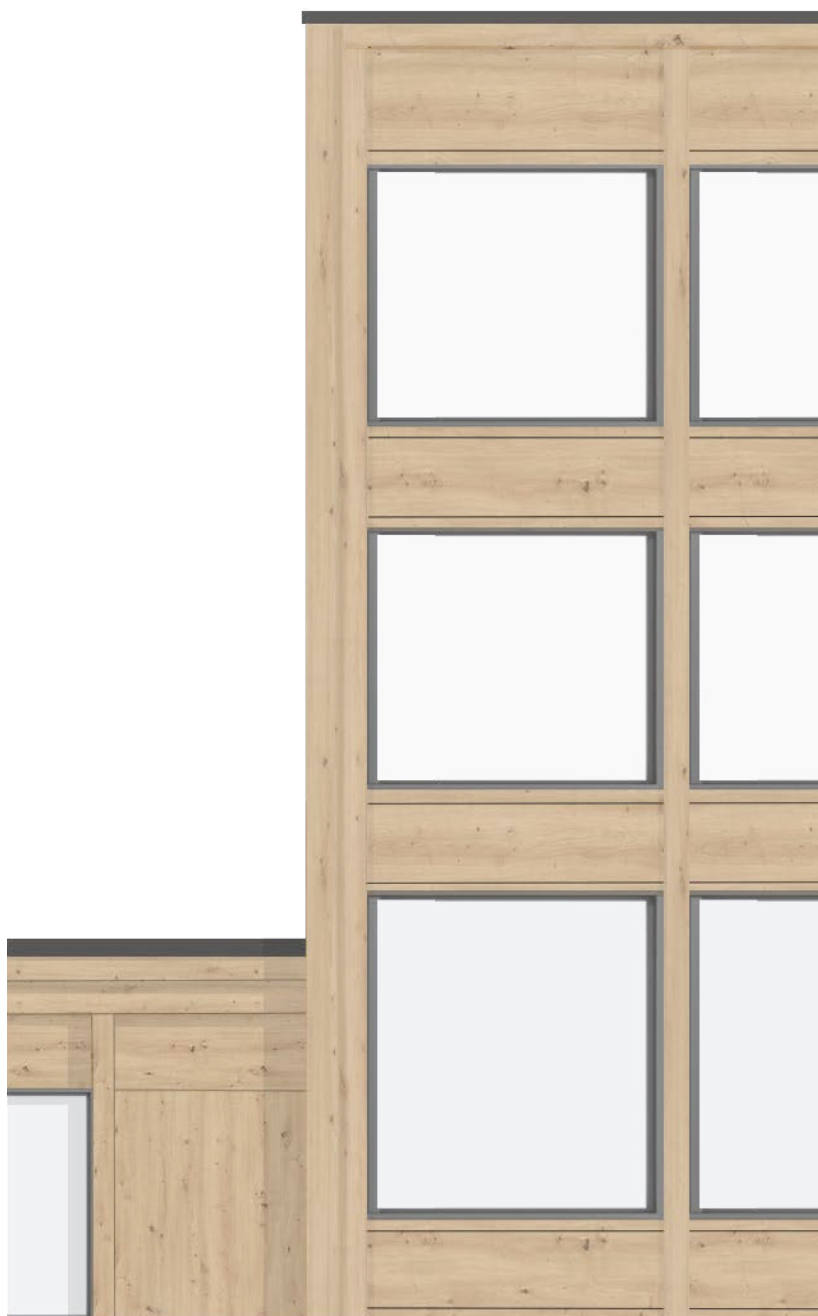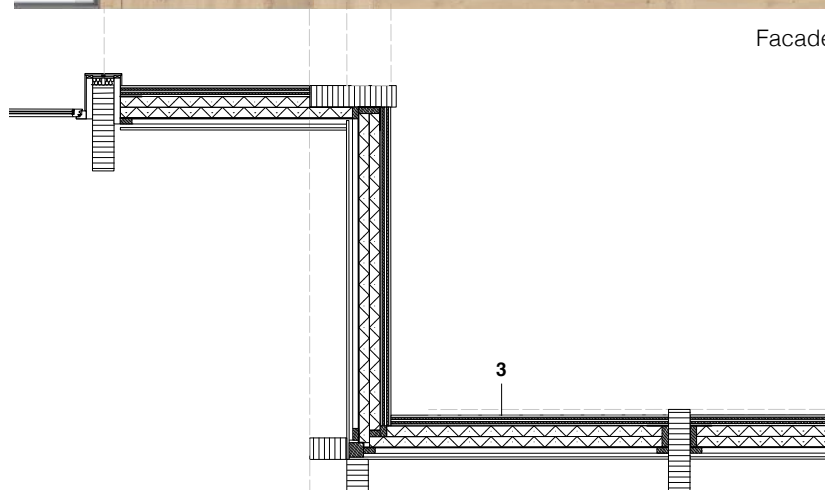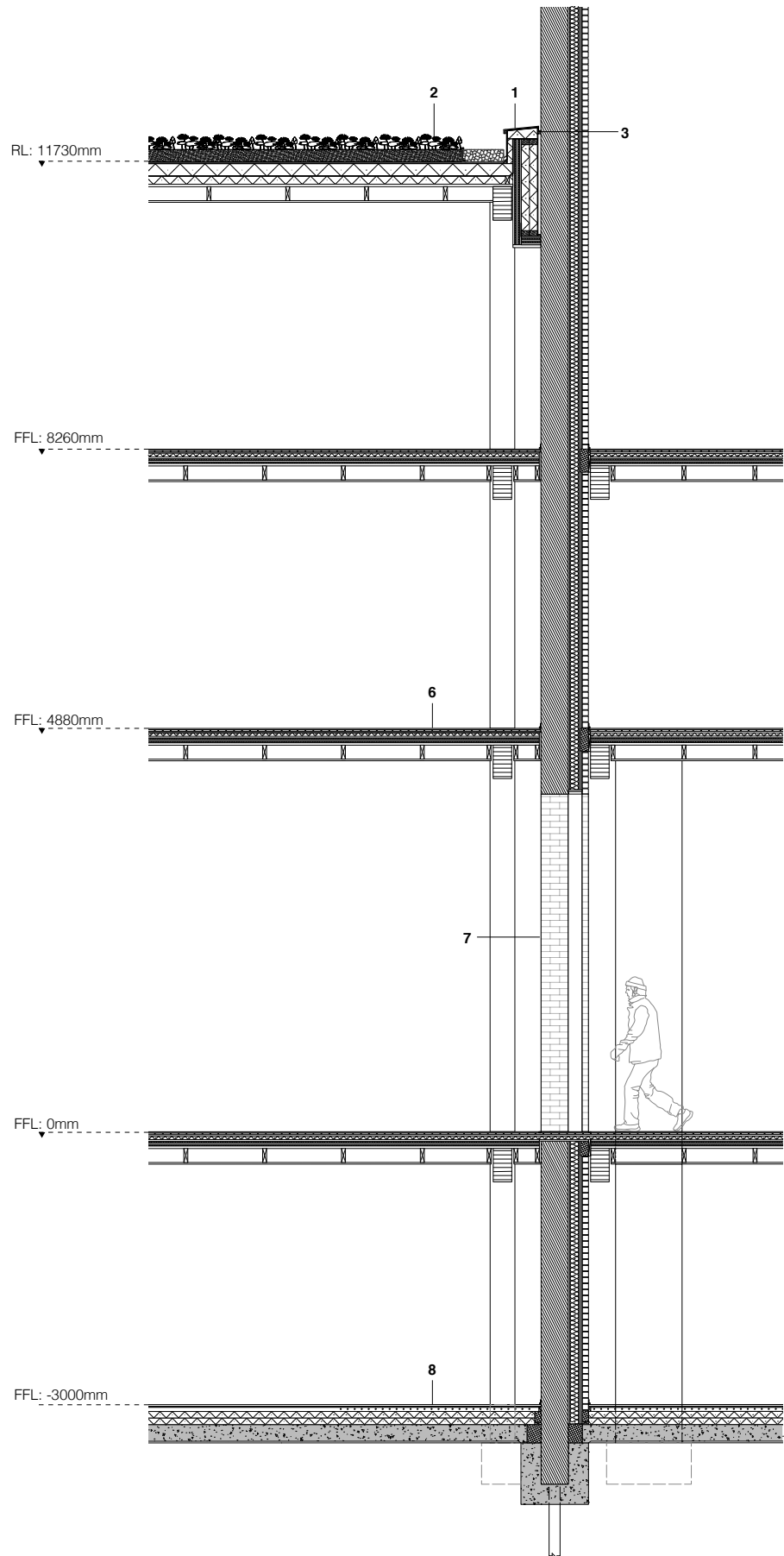
5

FFL: -3000mm

Facade

3

1. Sheet metal parapet cap,
   Rigid insulation,
   Cross-laminated timber
2. Gravel edge channel,
   Separation profile,
   Erosion fabric,
   Soil,
   Drainage board,
   Rigid insulation,
   Vapour control barrier
3. Movement joint
4. Existing structural masonry wall,
   Timber frame,
   Cellulose insulation,
   Acoustic air cavity,
   New masonry wall
5. Cross-laminated timber,
   Rigid insulation,
   Timber facade
6. Internal existing masonry wall,
   Cross-laminated timber,
   Timber packers,
   Service void
7. Internal existing masonry wall,
   Cross-laminated timber,
   New masonry wall
8. Timber flooring,
   Screed with underfloor heating,
   Rigid insulation,
   Structural reinforced concrete

RL: 11730mm

FFL: 8260mm

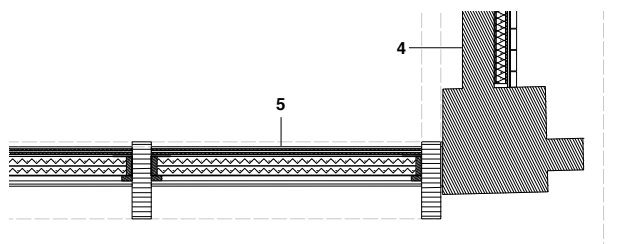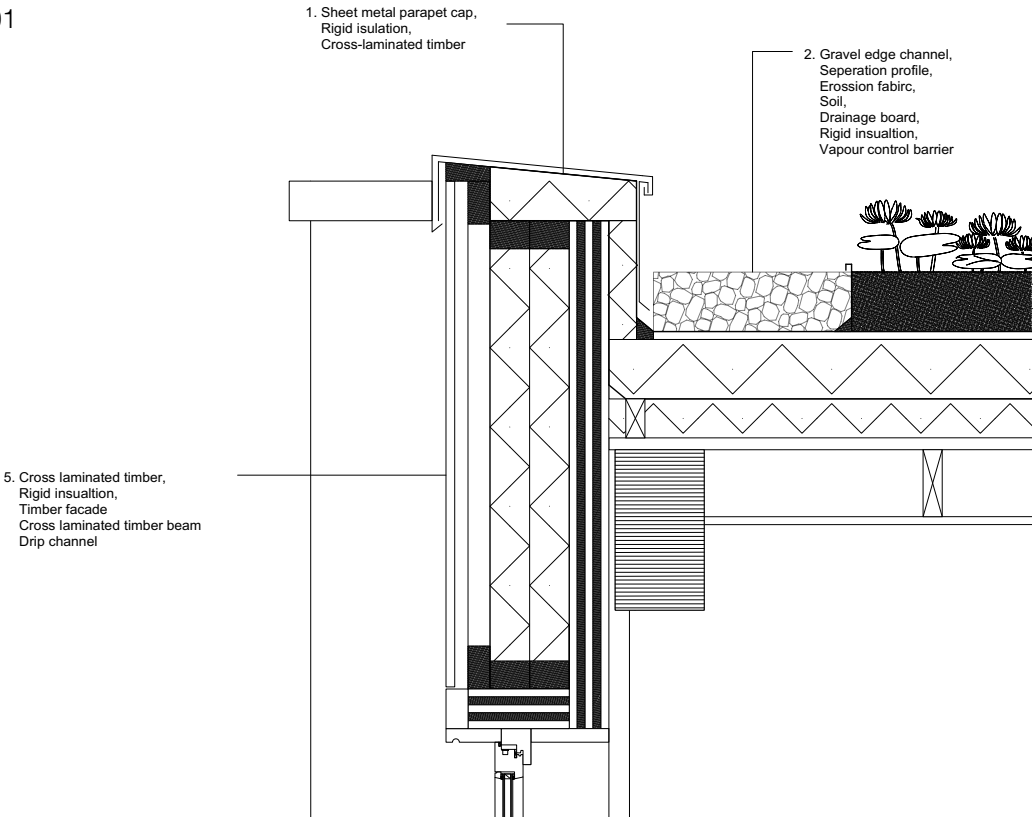FFL: 4880mm

FFL: 0mm

FFL: -3000mm

Facade

4

5

D01

1. Sheet metal parapet cap,
Rigid isulation,
Cross-laminated timber

2. Gravel edge channel,
Seperation profile,
Erossion fabirc,
Soil,
Drainage board,
Rigid insualtion,
Vapour control barrier

5. Cross laminated timber,
Rigid insualtion,
Timber facade
Cross laminated timber beam
Drip channel

D02

6. Timber flooring,
Screed with underfloor heating,
Rigid insulation,
Cross laminated timber
Timber packers,
Service void

5. Cross laminated timber,
Rigid insualtion,
Timber facade
Cross laminated timber beam

2. Gravel edge channel,
Seperation profile,
Erossion fabirc,
Soil,
Drainage board,
Rigid insualtion,
Vapour control barrier

Detail
1:10

D04

4. Existing structural masonary wall,
Timber frame,
Cellulose insualtion,
Acoustic air cavity,
Masonary wall

3. Movement joint,
Steel bracing

1. Sheet metal parapet cap,
Rigid isulation,
Cross-laminated timber

2. Gravel edge channel,
Seperation profile,
Erossion fabirc,
Soil,
Drainage board,
Rigid insualtion,
Vapour control barrier

D05

7. Internal existing masonary brick wall
Cross laminated timber,
New masonary wall

6. Timber flooring,
Led Lighting,
Screed with underfloor heating,
Rigid insulation,
Cross laminated timber
Timber packers,
Service void

4. Existing structural masonary wall,
Timber frame,
Cellulose insualtion,
Acoustic air cavity,
Masonary wall
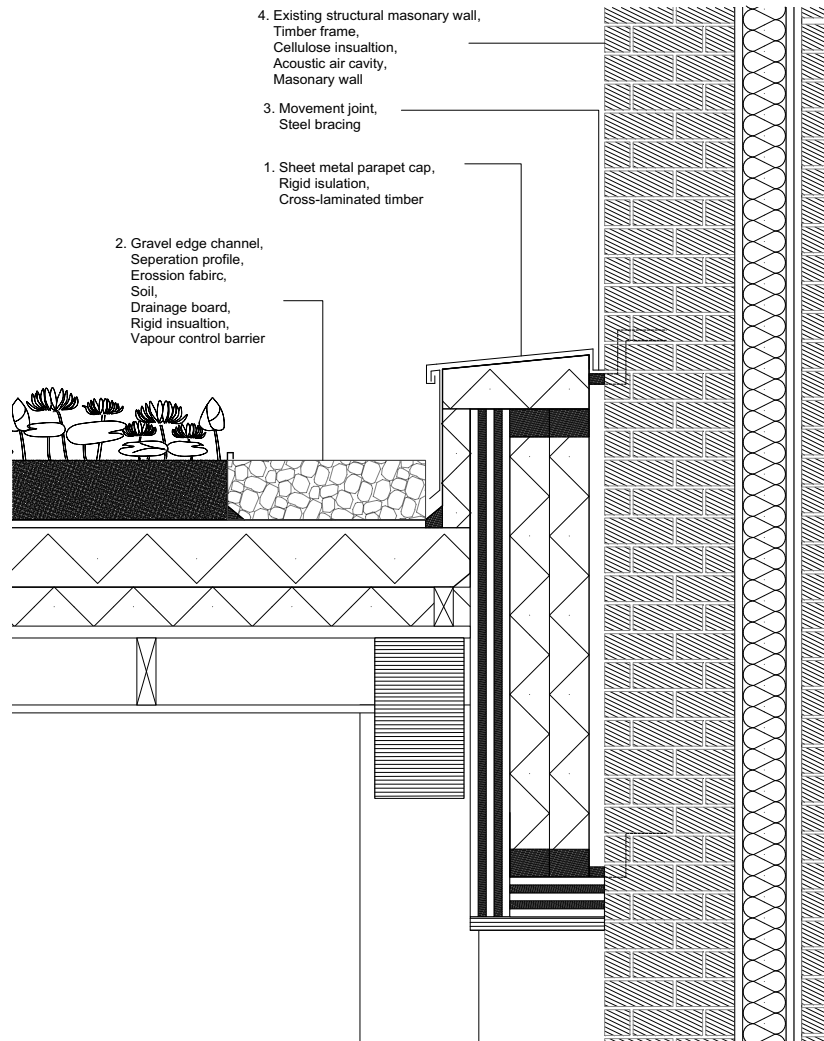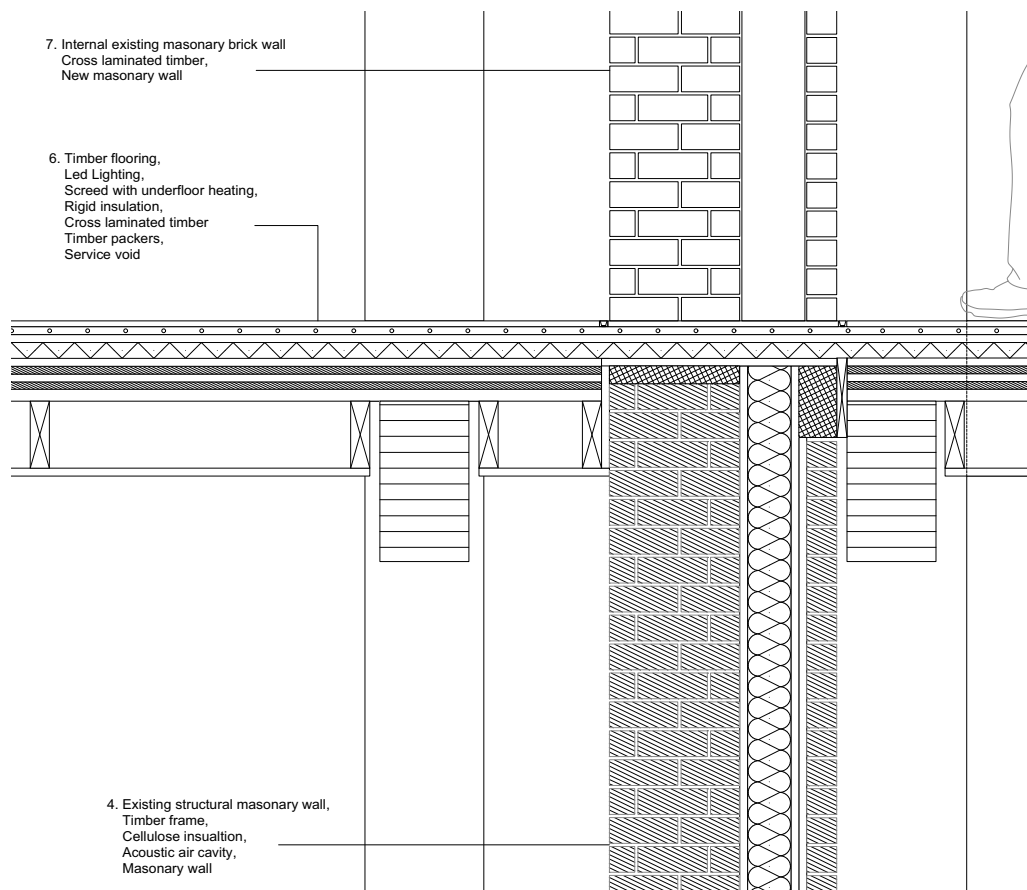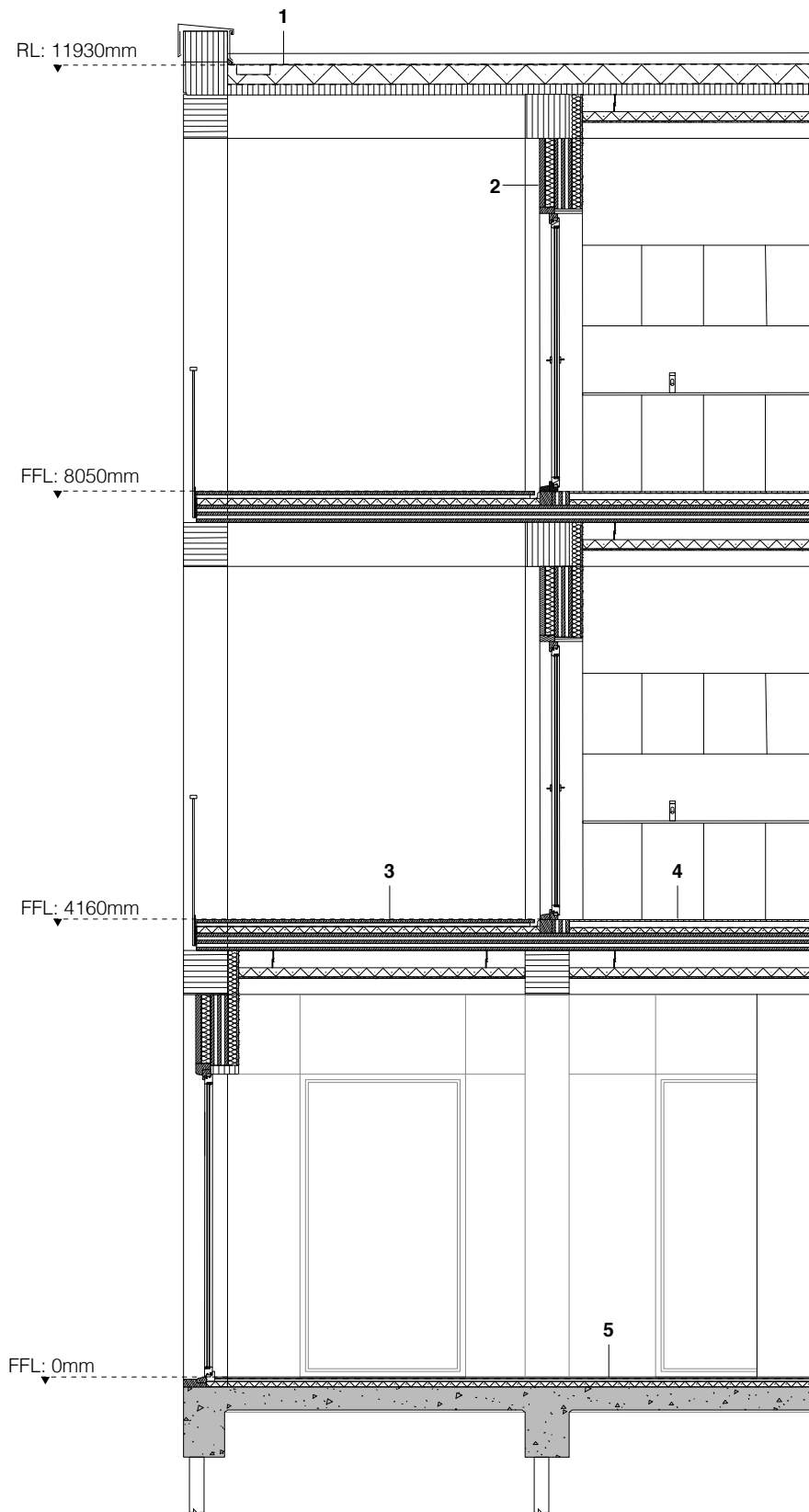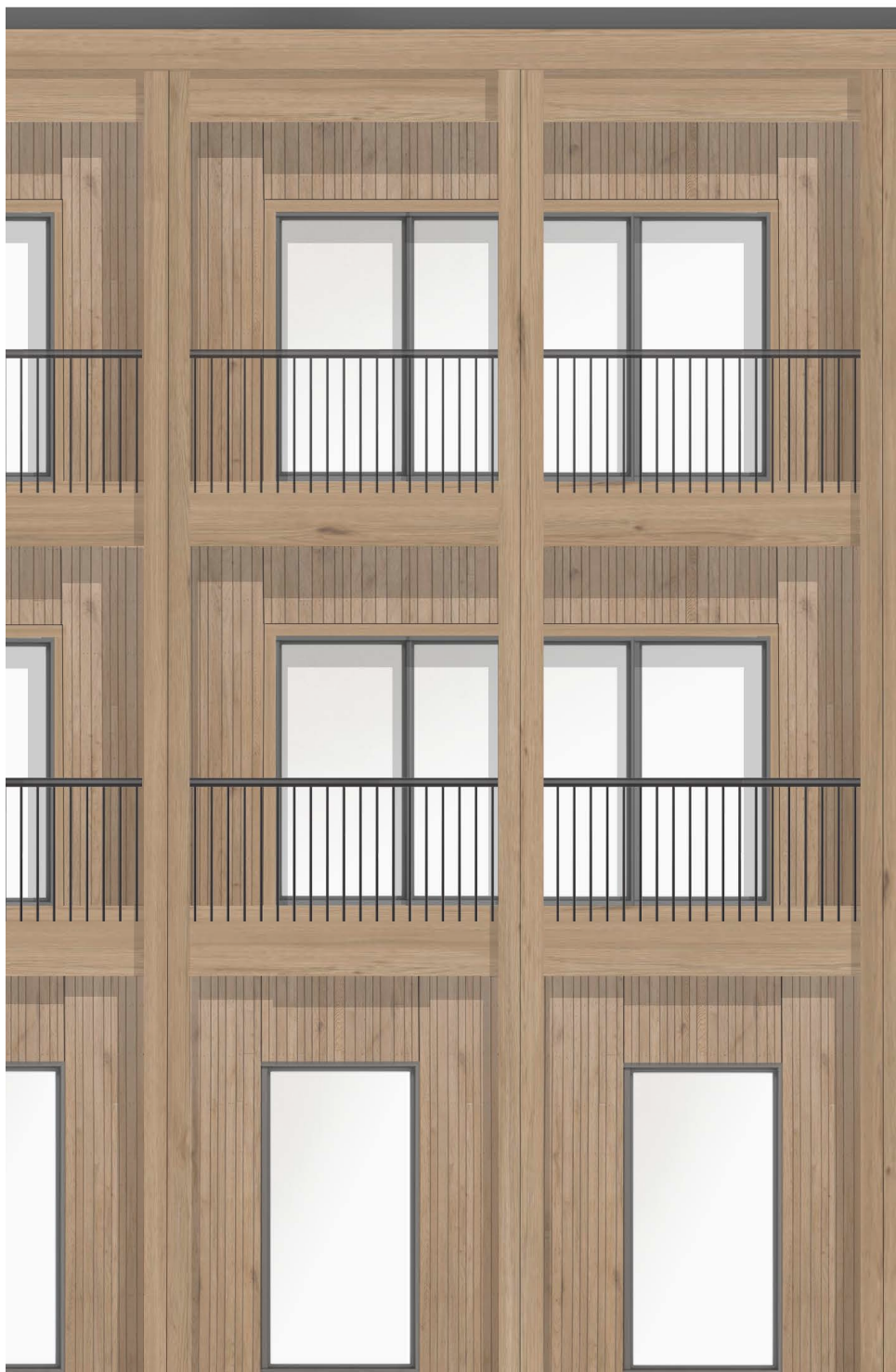
1. Sheet metal parapet cap,
   Sealing layer,
   Rigid insulation,
   Vapour-retarding layer,
   Stacked plank timber

2. Stacked plank timber
   Mineral wool insulation
   Cross-laminated timber
   Thermal insulation
   Gypsum fibreboard

3. Timber floor board,
   Battens,
   Sealant layer,
   Thermal insulation,
   Thermal insulation,
   Cross-laminated timber

4. Parquet,
   Separation layer
   Screed,
   Impact sound proofing,
   Cross-laminated timber,
   Hung ceiling,
   Thermal insulation,
   Gypsum board

5. Timber flooring,
   Screed with underfloor heating,
   Rigid insulation,
   Structural reinforced concrete

RL: 11930mm

1

2

FFL: 8050mm

3   4

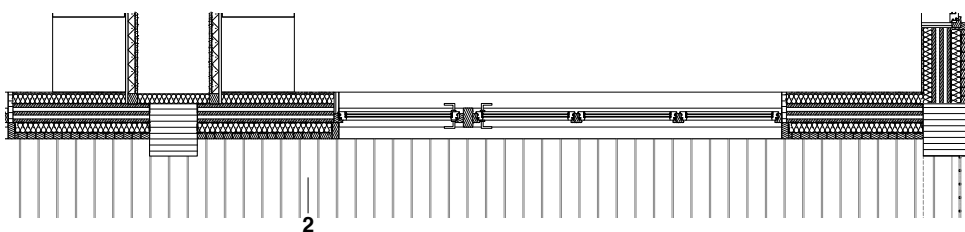FFL: 4160mm

5

FFL: 0mm

Vertical Detail

Horizontal Detail

Facade

1. Sheet metal parapet cap,
    Sealing layer,
    Rigid insulation,
    Vapour-retarding layer,
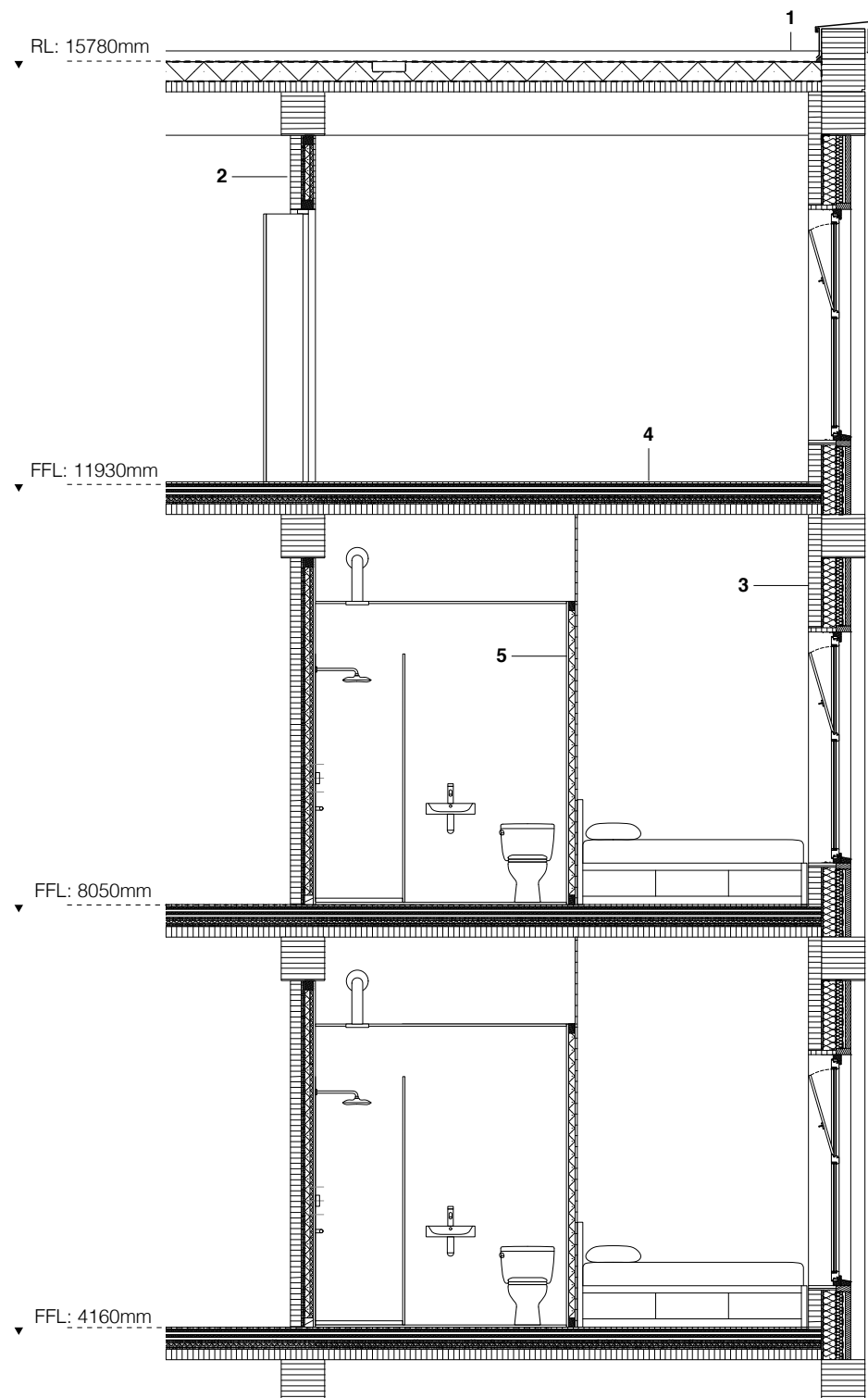   Stacked plank timber

2. Stacked plank timber
    2x Gypsum fibre-board
    Mineral wool insulation
    Stacked plank timber

3. Timber facade,
    Battens,
    Ventilation cavity,
    Mineral wool insulation,
    Gypsum fibreboard,
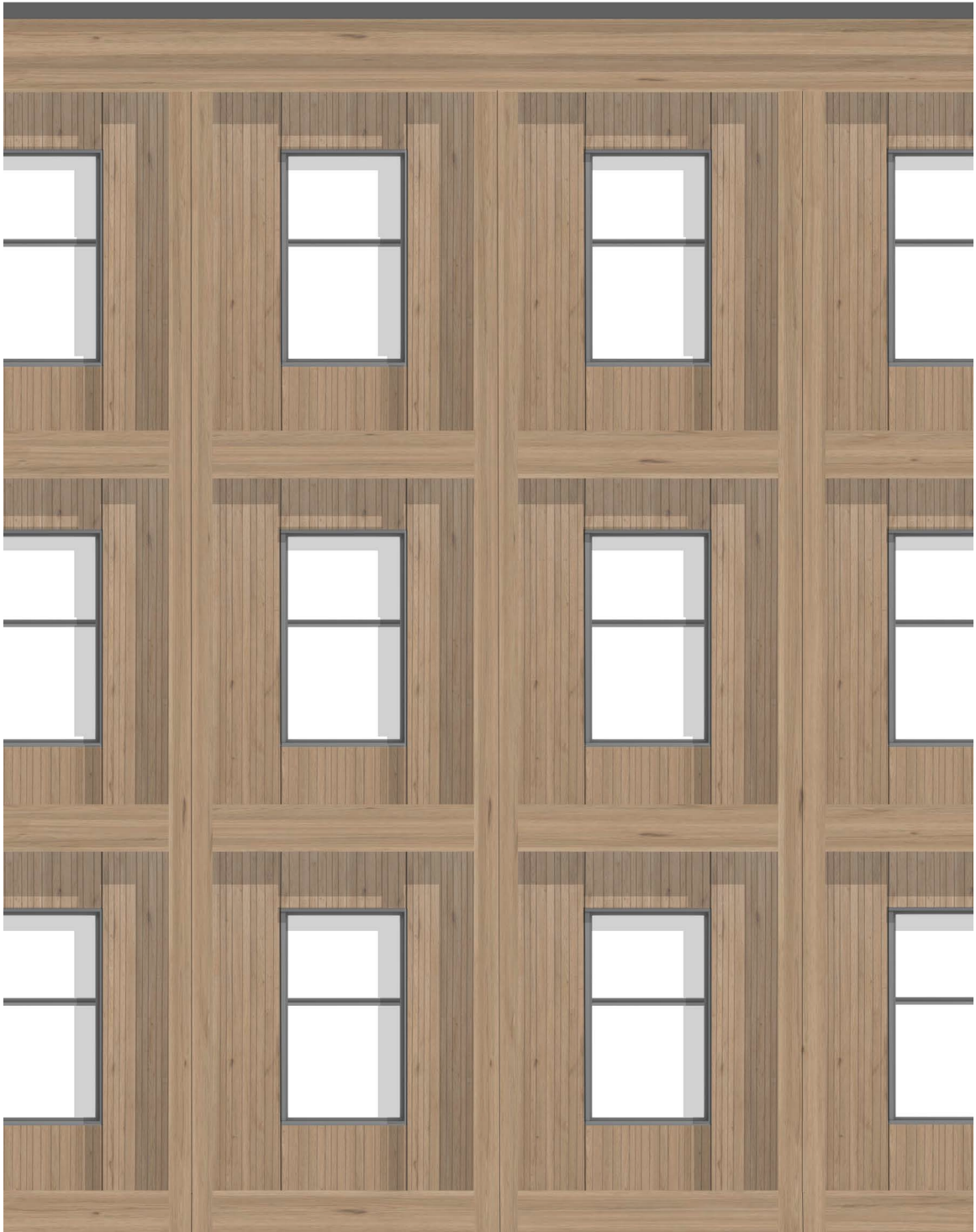   Stacked plank timber

4. Parquet,
    Cross-laminated timber,
    2x Gypsum fibre-board
    Rigid insulation
    2x Gypsum fibre-board
    Stacked plank timber

5. Tile,
    Rigid insulation,
    Gypsum fibreboard

6. Stacked plank timber
    2x Gypsum fibre-board
    Mineral wool insulation
    2x Gypsum fibre-board
    Stacked plank timber

RL: 15780mm

1

2

FFL: 11930mm

4

3

5

FFL: 8050mm

FFL: 4160mm

Vertical Detail

Facade

Ceyda Tezbasar /
Architectural Design
Crossover Graduation
Studio/ 2021-22