

Process book

AR3UA100
Urban Architecture Graduation Studio 2021/2022

TU Delft
Faculty of Architecture
Master of Architecture
Urbanism and Building Sciences
Faculty of Architecture

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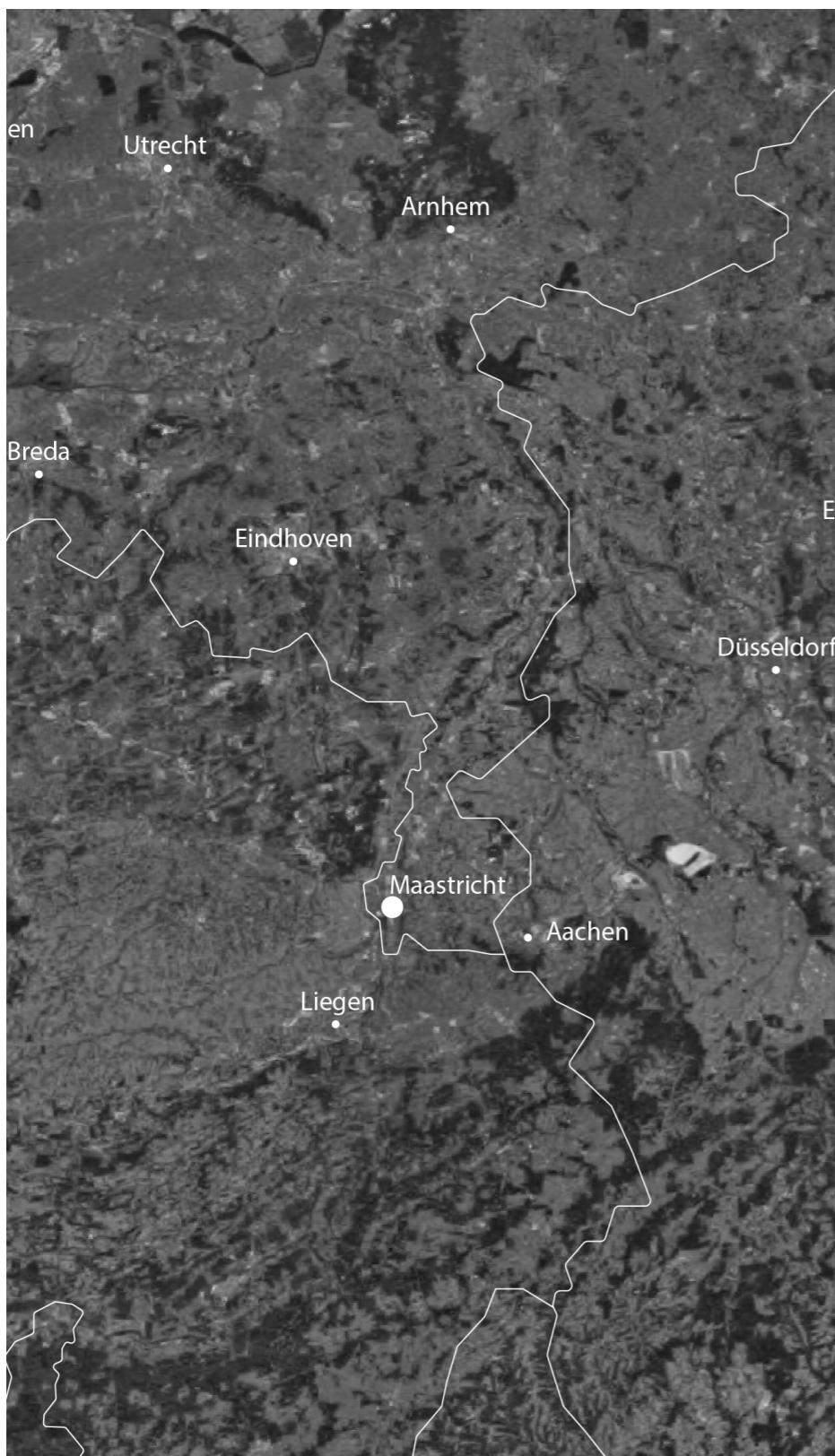
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Introduction

Context
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Context

The studio's site is located in Boschstraatkwartier, in Maastricht. Historically, the city was strongly connected with industry, however during the last decades, it was facing many shifts. The industrial sites are gradually redeveloping, and the society has become more heterogenous because of the migrants and expats. Its diverse population is creating vibrant communities, however, the municipality's policy and general image of the public space does not reflect this character. Instead, the functional range rather follows the global capitalist tendency. The streets of the centre are build by shops and gastronomical venues and the possibilities for non-consumptionist time spending are quite limited. Furthermore, this charming city is not free from common issues. The global crises are also visible in the housing shortage, inflation, gentrification, etc. The current politics is not fulfilling in sufficiently overcoming them. Today, the city of Maastricht is awaiting for the new redevelopment, the Sappi factory slowly moves up north and leaves the post-industrial site ready for the new purpose. The municipality plans to create a new housing and culture neighbourhood, turning the quarter into more hip destination. Unfortunately, this approach is creating a threat of a growing gentrification of the area and, what is the most significant, the loss of one of the most interesting culture providers in the whole city. The plan covers also the Landbouwbelang demolition and further development for the dwelling facilities. The Landbouwbelang (LBB) is a vibrant and diverse community of artists and activists that around twenty years ago squated the



City of Maastricht, Boschstraatkwartier, Maaspromenade

abandoned, old building of the grain storage, located next to the factory site. The community is not fully legal inhabitants or owners of the property and according to the municipality's project is doomed to leave the building in the near future.

Gleaning

„Now when you reap the harvest of your land, you shall not reap to the very corners of your field, nor shall you gather the gleanings of your harvest. You shall not glean your vineyard, neither shall you gather the fallen fruit of your vineyard; you shall leave them for the needy and for the stranger...”

King James Bible, Old Testament, Leviticus 19:9-10.

The studio's theme - Glaneurs, Glaneuses and gleaning means reusing and giving a new life to what was left behind. One of the first encounters on the topic was Agnes Varda's documentary "Les glaneurs et la glaneuse". In the film, Varda traveled throughout cities and villages in France to document various types of gleaners. It shows how the act of gleaning evolved and how diverse it can be. In the past, it was a natural act of compensation and an opportunity for the less privileged. The landholders did not become less wealthy by leaving some of the harvests on the fields and the poor could benefit from a gratuitous feed. Nowadays, this is no longer a tradition, in many places, the law and the private owners prohibit it. In many situations, the crops stay on the fields and get wasted by letting them rotten or burning them or destroying them in any other way. This procedure is a capitalistic turn relying on increasing the value and controlling the product focusing on the economic aspect, neglecting the social impact.

The act of gleaning related to architecture links with the accessibility of spaces, distribution of resources and social rights. Those echos are strongly visible in the urban context as growing issues of inequalities. In the built environment, using the

leftovers is associated with the redevelopment of spaces and giving them a new life and purpose. The act of gleaning could be an organised shift as adaptive reuse or an almost spontaneous procedure of appropriation and occupation as an act of different purposes: political, economic or social. It can be seen as a sustainable approach and a response to the throwaway culture of the Anthropocene - the easier thing is to start from the carte blanche than deal with the complex dependencies and achieve the compromise.

Personal position - Care&Empathy

Care

- the provision of what is necessary for the health, welfare, maintenance, and protection of someone or something

Empathy

- the capacity to understand or feel what another person is experiencing from within their frame of reference, that is, the capacity to place oneself in another's position

After analysing the context and observing the global trends based on capitalistic system, it was striking how the aspect of empathy is invisible in the spaces that are surrounding us and also in the architectural discourse and practice.

It can be stated that caring is at the very core of architecture itself, since the dawn of time, it has been orientated on creating a shelter and protecting humans from the outside world and its threats. However, today we do not have to fight the elements to survive, so what could we consider caring architecture?

The interpretation of care is vast. But to get into the core of its meaning, we could say that the goal of care is to put more attention to everyday life. People still have to work, travel, shop and do all the other chores, but with a bit of empathy put into designing those scenes, it can be done with more comfort and dignity. However, today, this value is strongly underrated as a general feature and also as an architectural approach.

Fieldwork

- I. Squats and Monasteries
- II. Interviews
- III. Demography
- IV. Spatial studies

I. Squats and Monastaries

P1 group work:
Alex Kirchstein, Aaliyah Lawal, Vittorio Romieri, Nina Kempa

Introduction

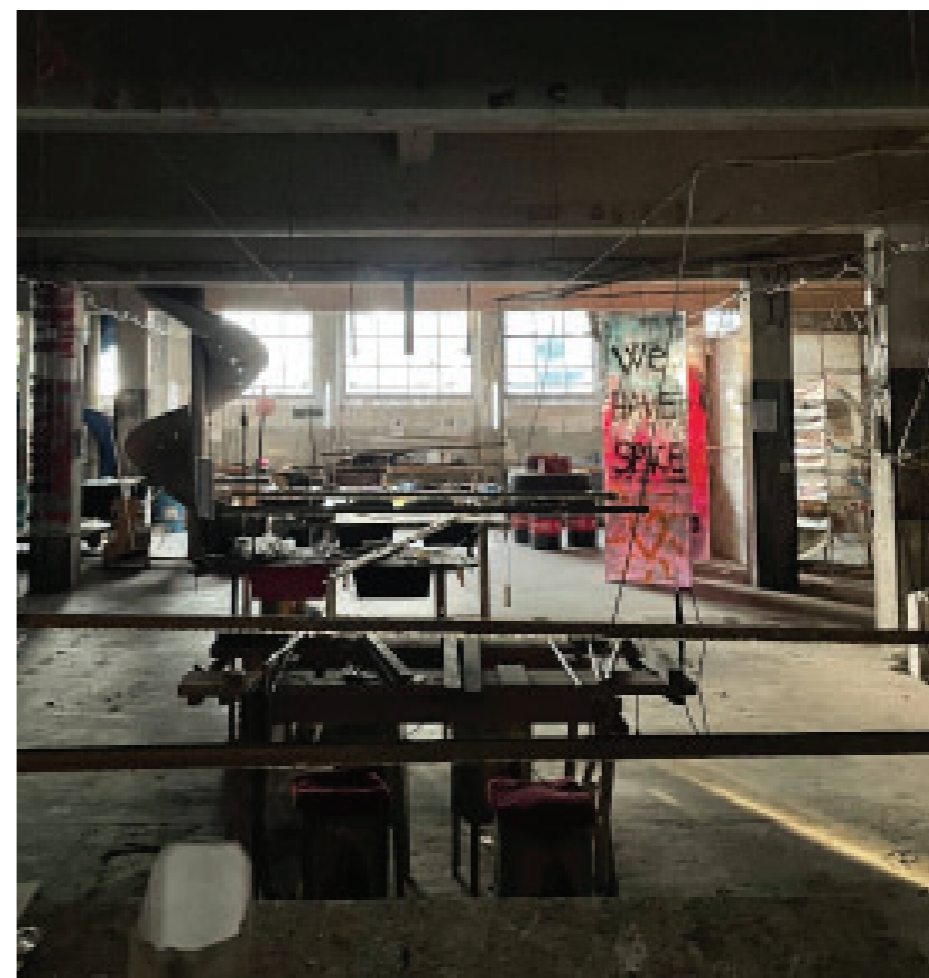
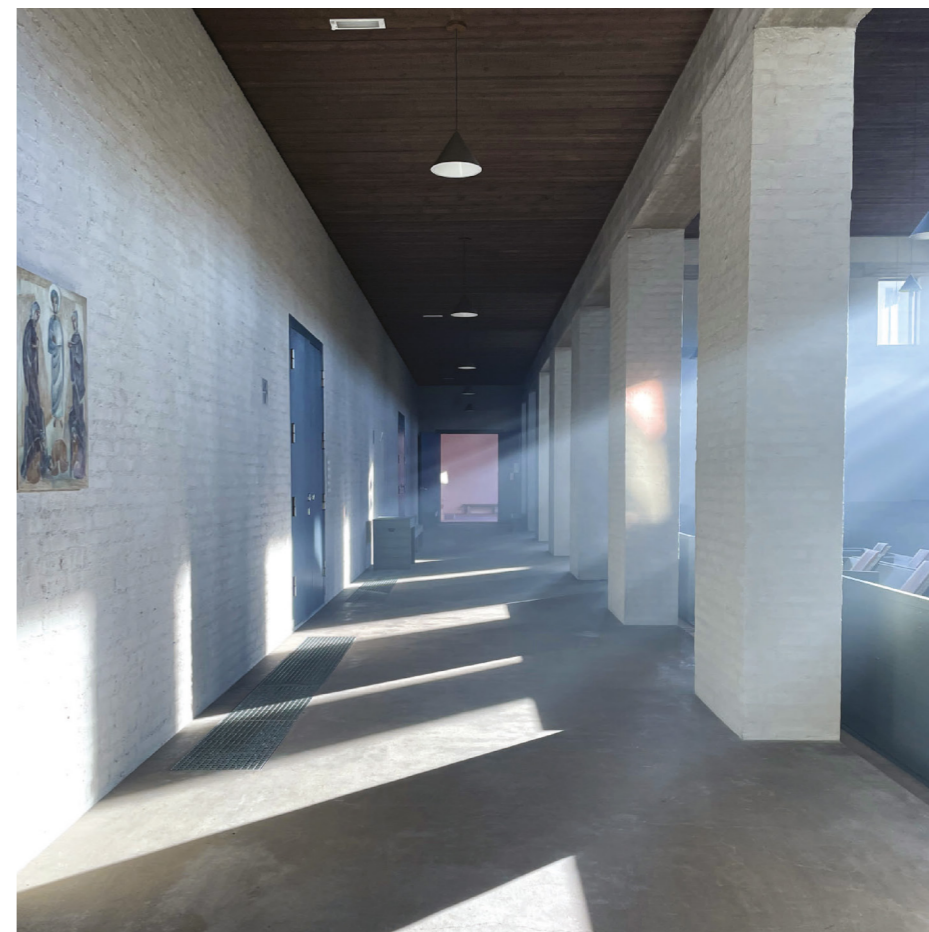
Glaneurs, Glaneuses means reusing and giving a new life to what was left behind. In the built environment, those leftovers are visible as the abandoned buildings, as the residues. However, those spaces are not secluded objects, they are bound up with the people around them. Linking the theme with our group topic, we gleaned information and linked the images of two “leftover” communities - Squats and Monasteries, tracing when and how acts of gleaning touched these places. Therefore, to fully understand our research we decided to visit both type of spaces, namely the Landbouwbelang (LBB) and the St. Benedictusberg Abbey. The Landbouwbelang is a squat located within the chosen site. Today, this place is a home to 18 people living and working together creating art, music and many other creative ventures. They host concerts, parties and workshops, creating an important cultural spot in Maastricht.

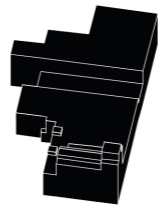
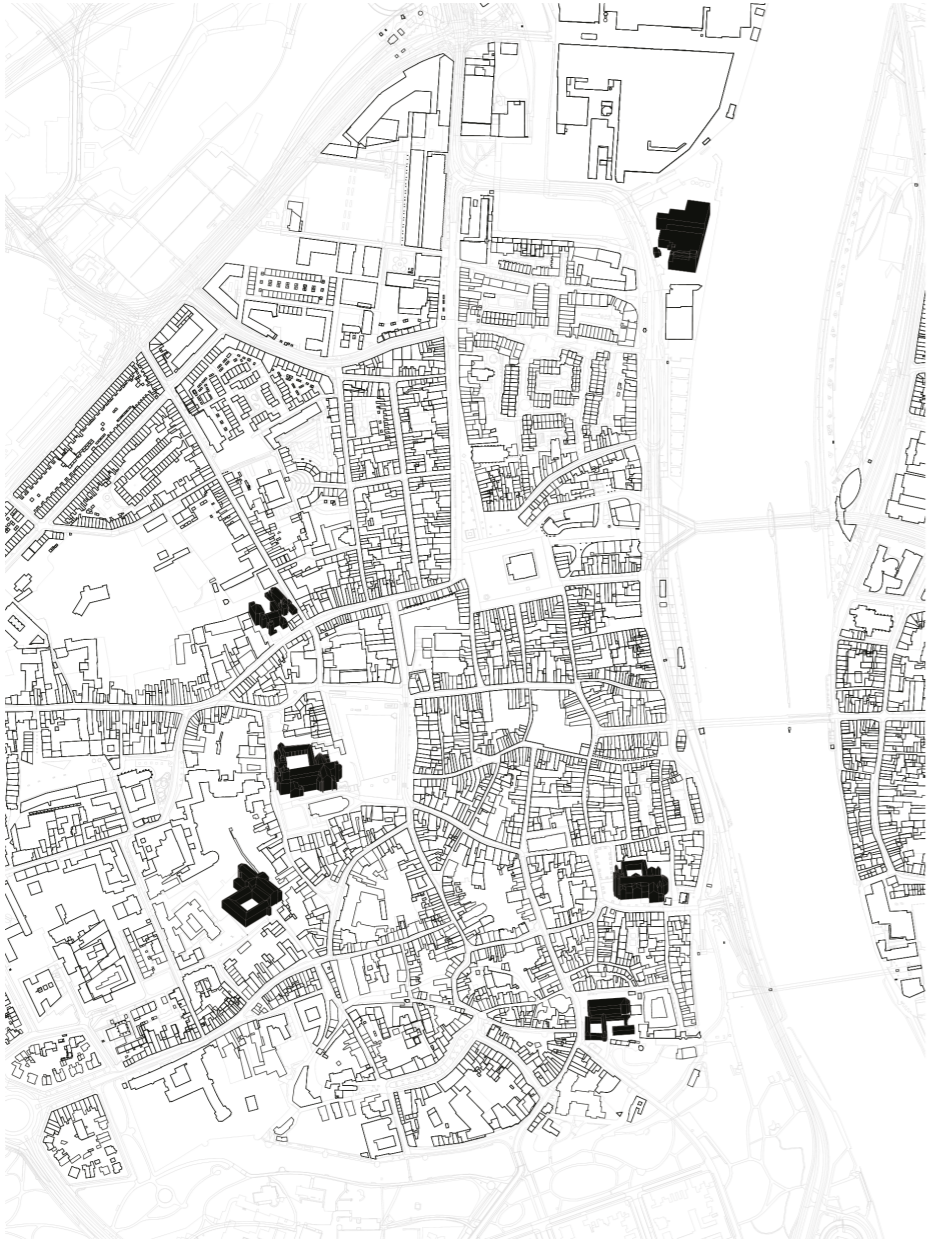
For the second part of our fieldwork we were tracing the cloisters in Maastricht, however there are no functioning ones. The decision to visit the St. Benedictusberg Abbey was dictated by the curiosity of seeing the still operating community. The Abbey is located in Vaals, about thirty kilometres from the city. Similarly to the squatters, this community lives on the outskirts of the society and is quite secluded by choice. This mentioned feature is one of many common points between these different establishments. This research traces them, but also focuses on the differences that influence their identity.

Squats and Monasteries in Maastricht

Maastricht has a long history with both squats and monasteries, although the former is much less documented. The highlighted premises are the only remaining architectural imprints of this history as all of the monasteries have been closed and converted, and the future of the LBB is as uncertain as ever.

St. Benedictusberg Abby | Landbouwbelang

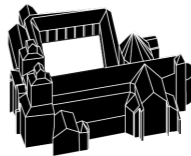




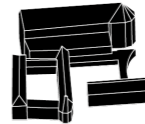
Landbouwbelang
SQUAT



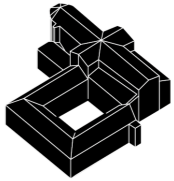
Sint-
Servaasbasiliek
MONASTERY



Onze-Lieve-
Vrouwebasiliek
MONASTERY



Oude Mindersbroterkerk,
Tweede
Minderbroederklooster
MONASTERY



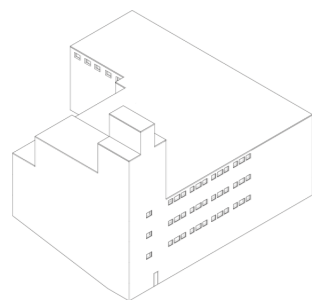
Crosier Monastery
MONASTERY



Ursulinen
klooster
MONASTERY

Case studies

LANDBOUWBELANG



“You think you know what you see. But when you stop looking closely, it transforms into something else.”

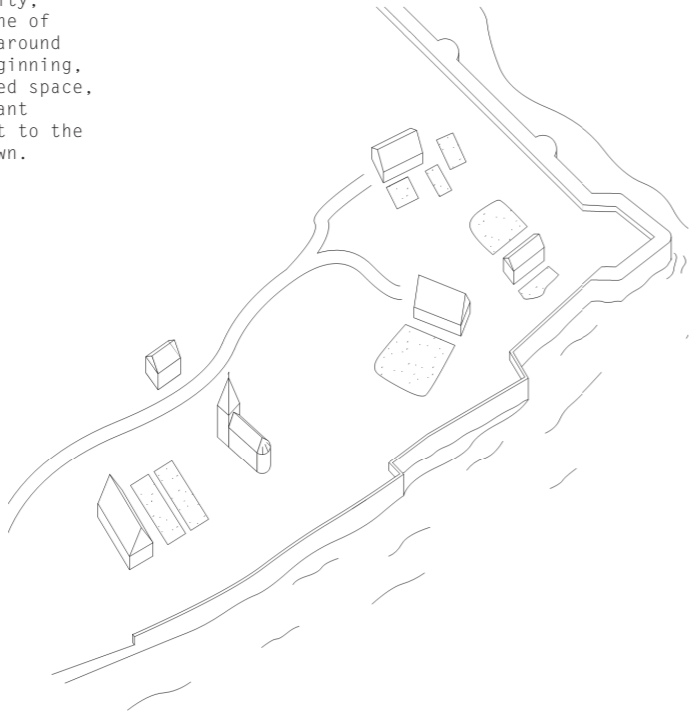
- Armand Wachelder

The Landbouwbelang (LBB) is a squat located within our chosen site. The building was erected in 1939 as grain storage. In the 1970s, it was abandoned and thirty years later, it caught the attention of the artistic community and was squatted. Laying next to the Sappi factory, it illustrates the industrial character of the city. During the years of its operation, its community established a foundation and tries to negotiate with the municipality about the future of their establishment. Currently, it is still a non-legalised place for living and working. Despite that, the LBB has been a significant point on the cultural, artistic, and social scene for twenty years. However, because of the Belvédère project initiative, the city council wants to continue the district metamorphosis and redevelop the squat and its surrounding area into a living and cultural quarter. As an answer to this plan, LBB proposes their vision of developing this place to keep the building and continue their activity. Despite its problems, the community continues to attract people by organising many events like concerts, parties, workshops and allowing visitors into the building. It stays as a vibrant and colourful spot on the map of Maastricht. We had a remarkable opportunity by being invited by the resident and the secretary of the place - Armand, to spend the two days in this place and get a glimpse at life in the LBB.



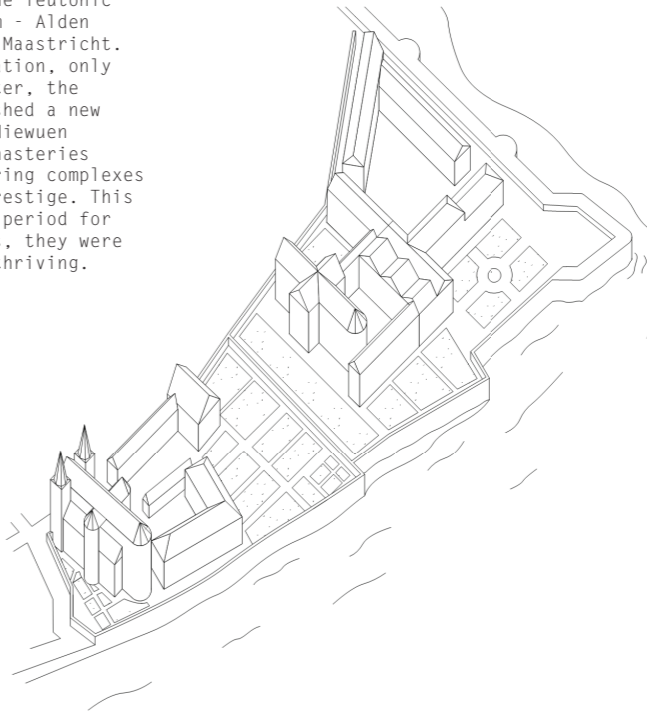
XIII century

Our site is located in the north part of the city, within the first line of fortification wall around the city. In the beginning, it was an undeveloped space, however very important because located next to the main gate to the town.



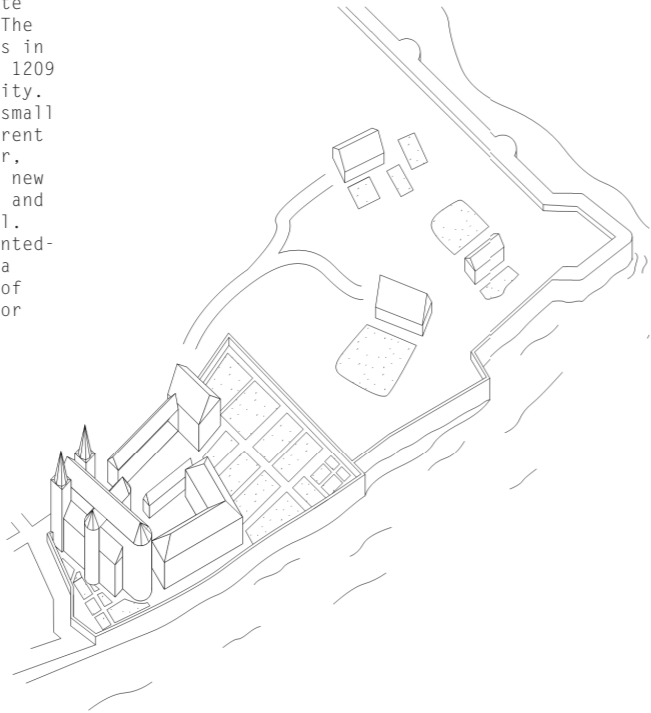
XV century

At the exact time, the refugees from the Teutonic Order in Belgium - Alden Bissen, came to Maastricht. On the same location, only twenty years later, the Knights established a new headquarters - Nieuwen Bissen. Both monasteries became neighbouring complexes and enjoyed a prestige. This was a flowering period for both communities, they were developing and thriving.



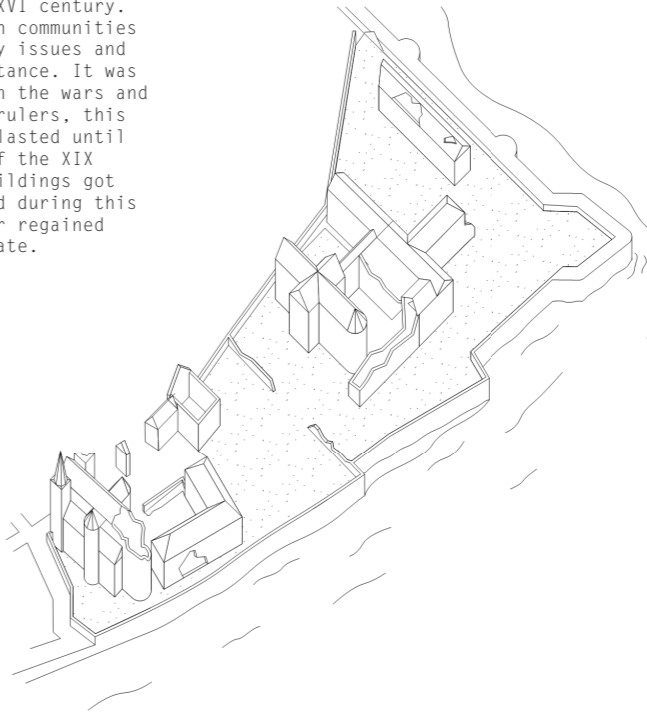
XIV century

The story started in the XIV century when the Antonite Monastery was erected. The origins of the Antonites in Maastricht date back to 1209 when they came to the city. Previously they used a small chapel opposite the current Sint-Teunisstraat. Later, the order inaugurated a new monastery with a church and probably also a hospital. The church with two pointed-arched towers has been a characteristic feature of the city's silhouette for centuries.



XVI-XIX century

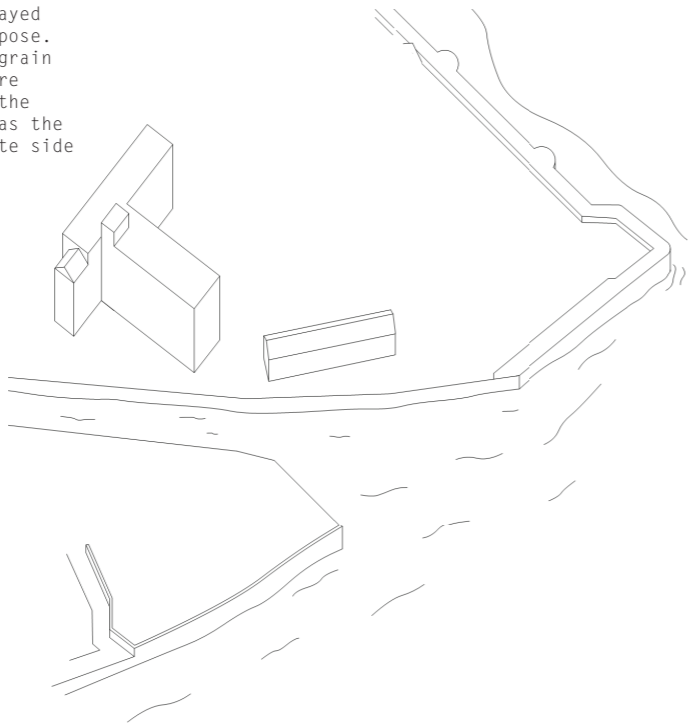
The prosperity era ended at the end of the XVI century. After that, both communities were facing many issues and they lost importance. It was the time between the wars and changes of the rulers, this chaotic season lasted until the beginning of the XIX century. The buildings got severely damaged during this period and never regained their former state.



Historical analysis of the site

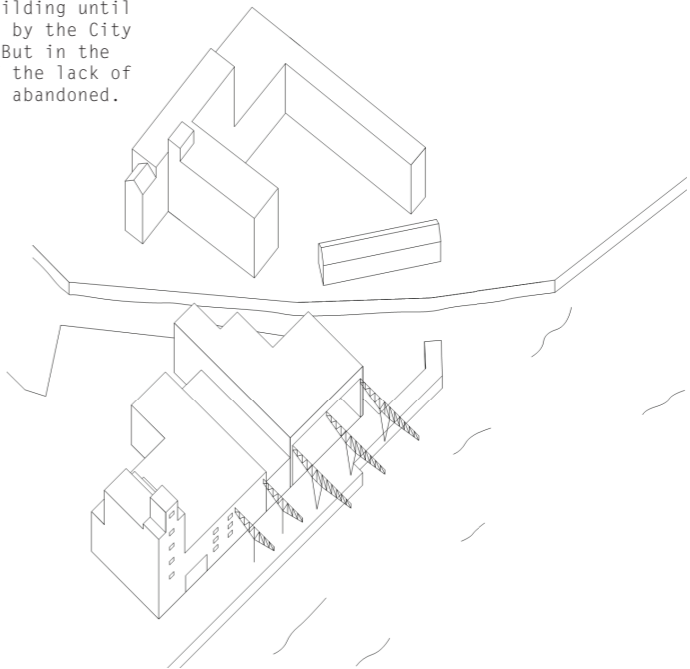
XIX-XX century

For many years, the site of former monasteries stayed empty and without purpose. Finally, in 1939 the grain storage was built there and the place shared the industrial character as the located on the opposite side of the lock factory.



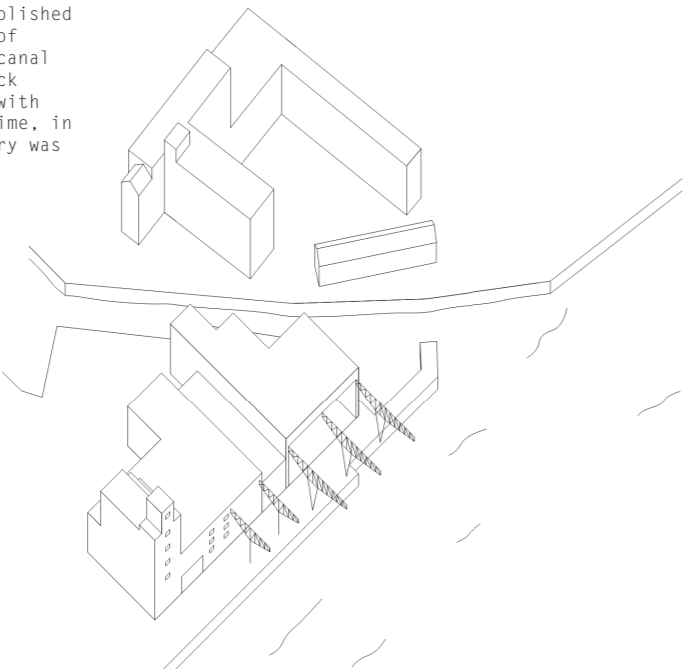
XX century

However, the cereal processing activities ceased in the 1970s and the neighbouring paper mill acquired the building until being purchased by the City of Maastricht. But in the end, because of the lack of purpose, it was abandoned.



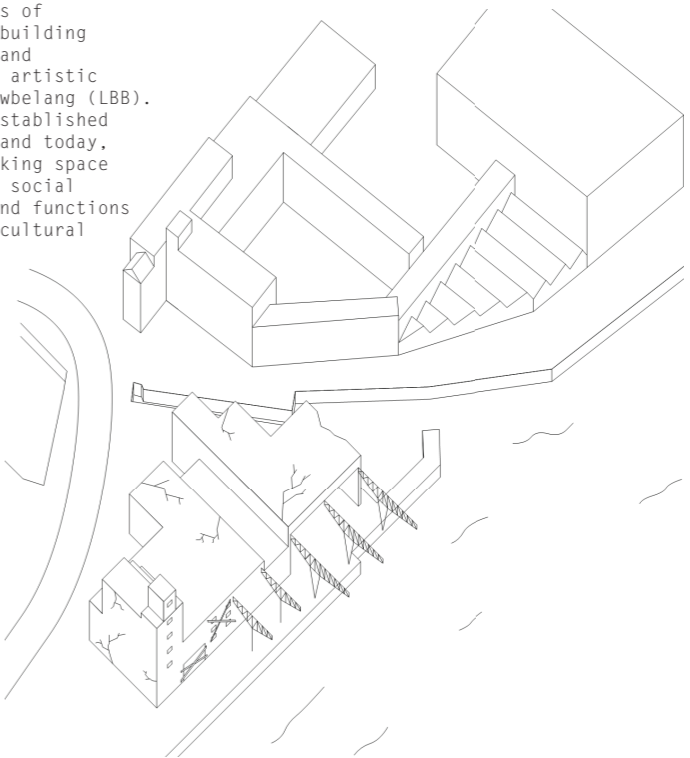
XIX century

In 1824 a part of the former Biesenterrein was excavated because of the construction of the Zuid-Willemsvaart, Bassin and associated sluices. Later, the monastery was demolished for the construction of the Maastricht-Liège canal and the associated lock connecting the river with the Bassin. By this time, in 1850, the SAPPI factory was found.



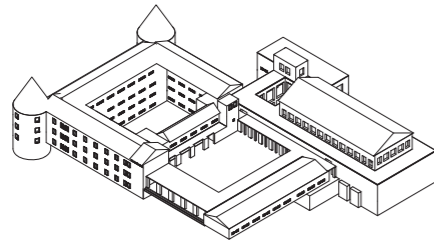
XXI century

After many years of abundance, the building became a squat and multifunctional artistic venue - Landbouwbelang (LBB). The community established the foundation and today, it offers a working space for artists and social entrepreneurs and functions as a place for cultural events.



Historical analysis of the site

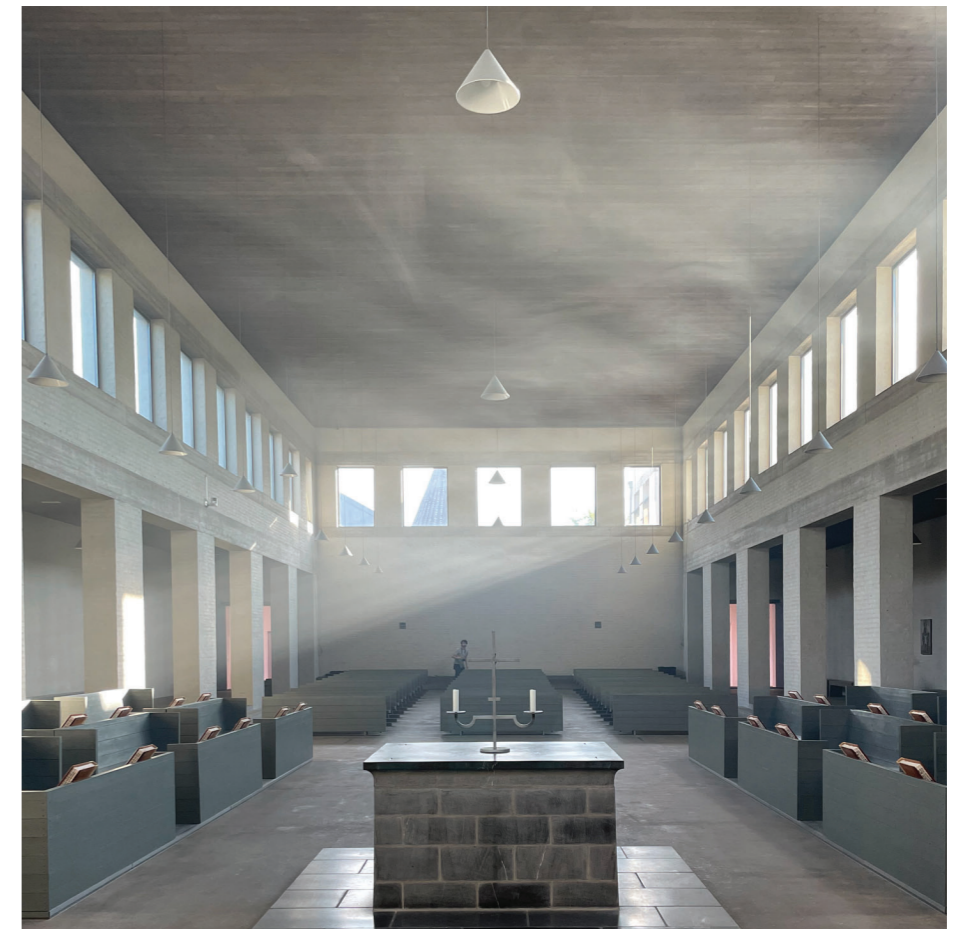
ST. BENEDICTUSBERG ABBEY



*"If there's a limit
of my understanding,
there's one thing I know
for sure. That there
must be something else."*

- Pater Matthieu Wagemaker

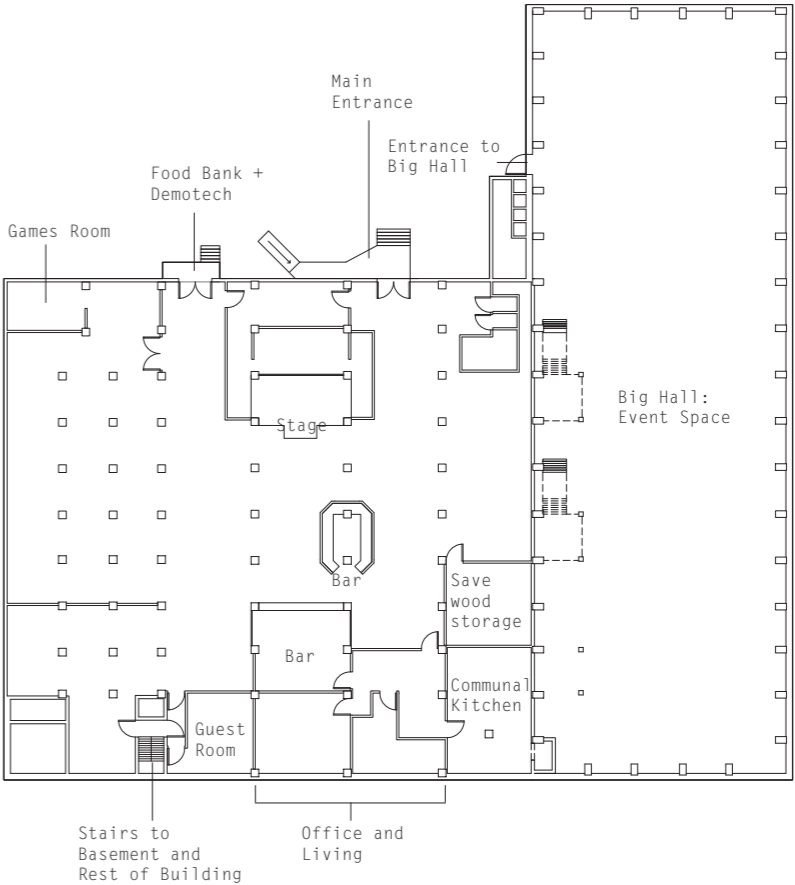
Today, in Maastricht, there are no functioning monasteries. Therefore to base our research on the experience of the space, we choose to visit the St. Benedictusberg Abbey, located in Vaals (Mamelis), about thirty kilometres from the city. The monastery was established in 1922 and the building was designed by the distinguished church architect Dominikus Böhm. Forty years later, the complex was filled with the church that was a project of Dom Hans van der Laan, who was a Dutch Benedictine monk and architect. We were received by a monk - Pater Matthiew, and he gave us the tour and told the story about the convent and their life. In this building, the architecture is a reflection of the identity of the monks. Their life is based on a fifteen hundred years old model that is first of all directed towards God. They are located at a distance to maintain focus. However, they are very open to people by helping the poor and offering confession or guidance to those in need. Also, hospitality is of significant value for them. Their nature is to take care of everything in the right proportions, use the resources in the right way, and be self-sufficient. Thanks to our guide, we could take part in the liturgy taking place in the church. The experience of the singing prayers in Latin, the smell of incense and marvellous sunlight effects left us with an overwhelming impression.



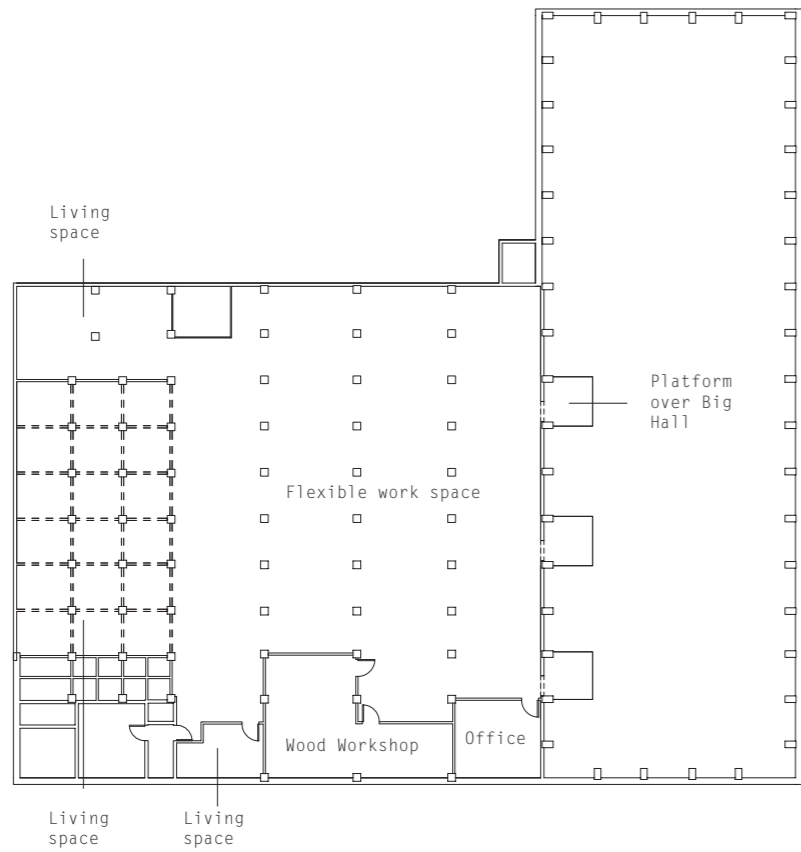
General arrangements

This chapter shows how the spaces are arranged within the Landbouwbelang and St. Benedictus Abbey to set the scope of our study. Whilst the monastery was arranged with all of its user’s needs influencing its spaces, the development of the squat illustrates a slower and more organic process.

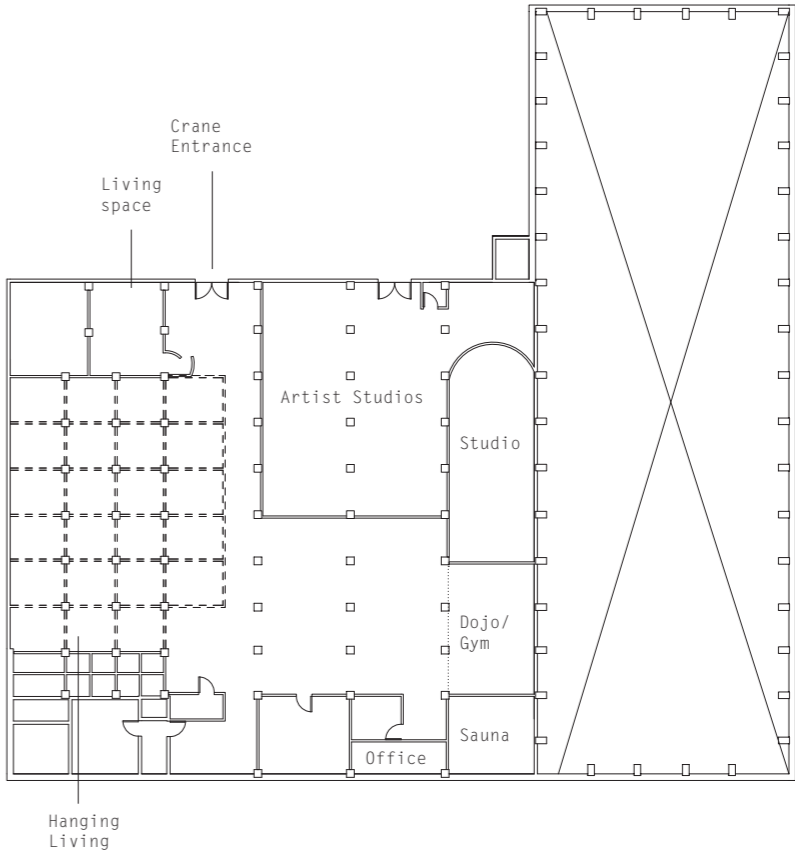
LANDBOUWBELANG



Landbouwbelang: Ground floor

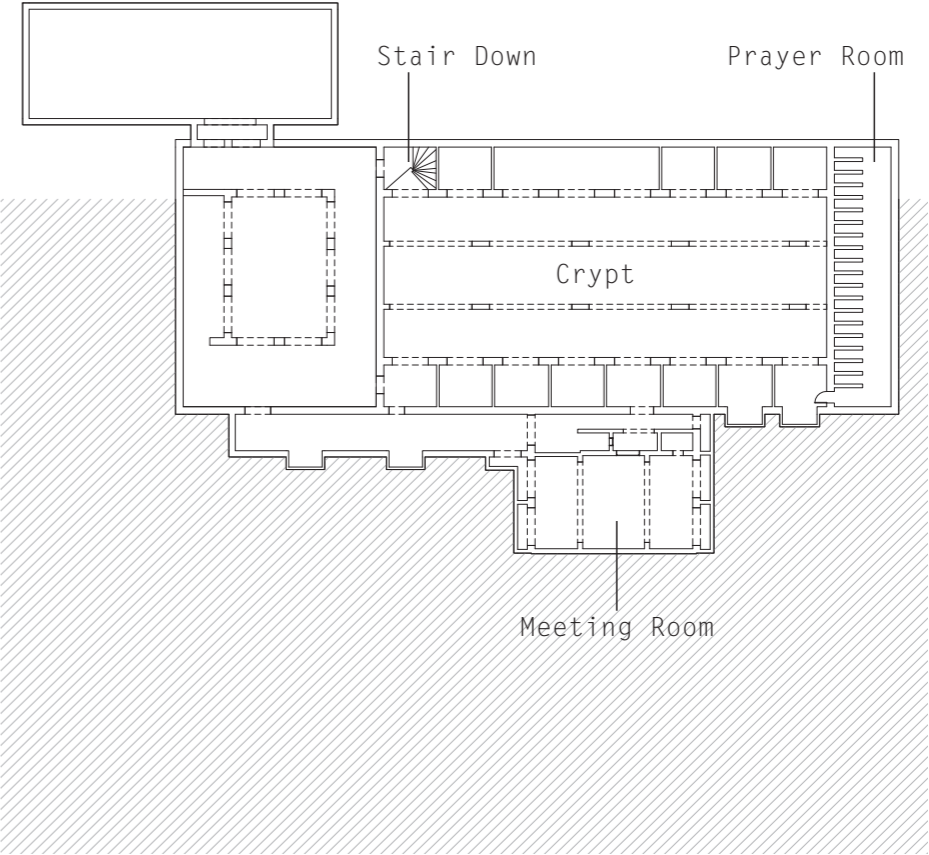


Landbouwbelang: First floor

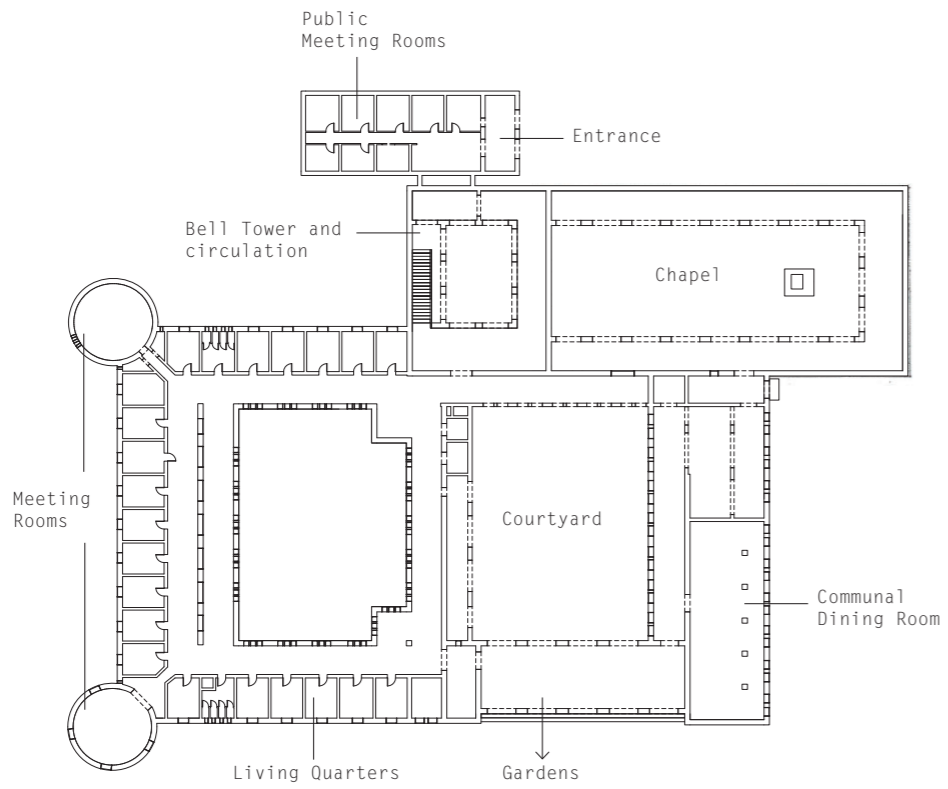


Landbouwbelang: Second floor

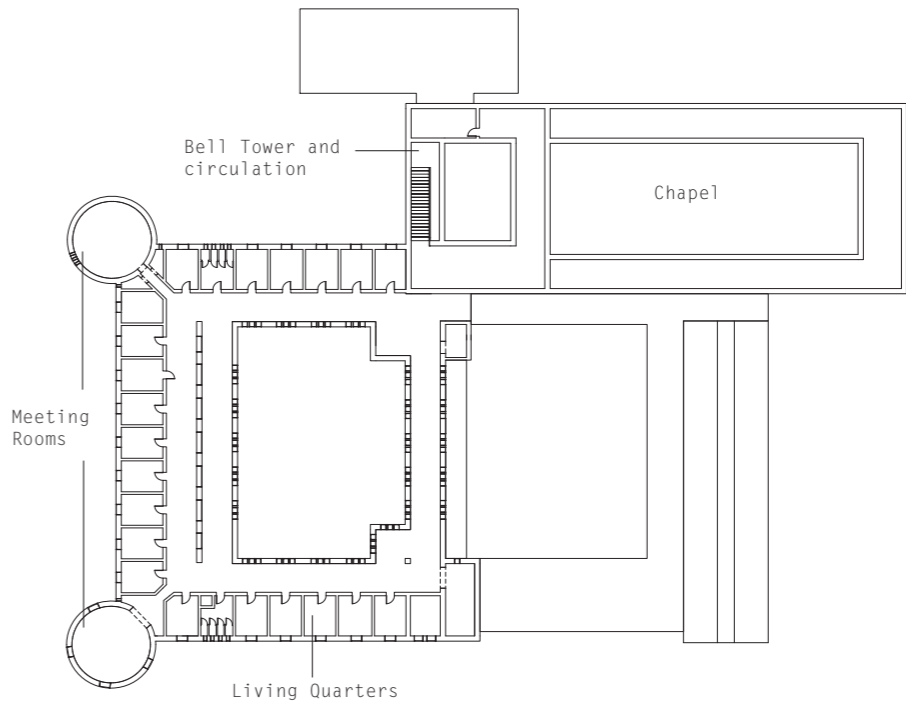
ST. BENEDICTUSBERG ABBEY



St. Benedictusberg Abby: Ground Floor



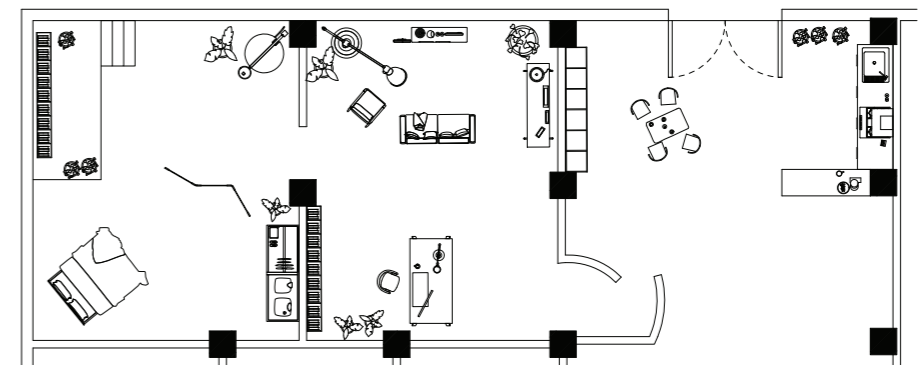
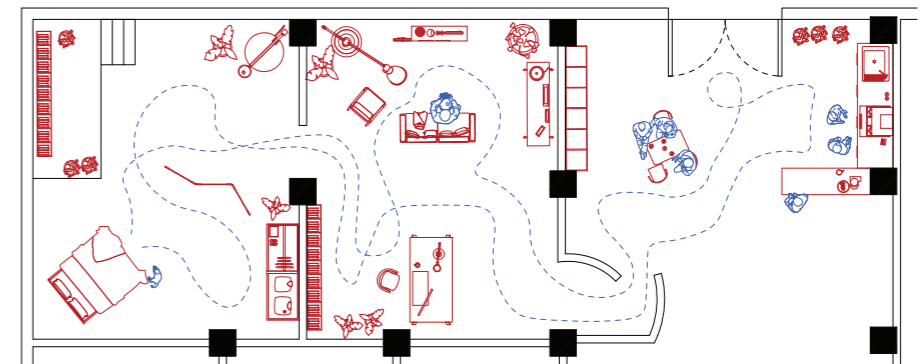
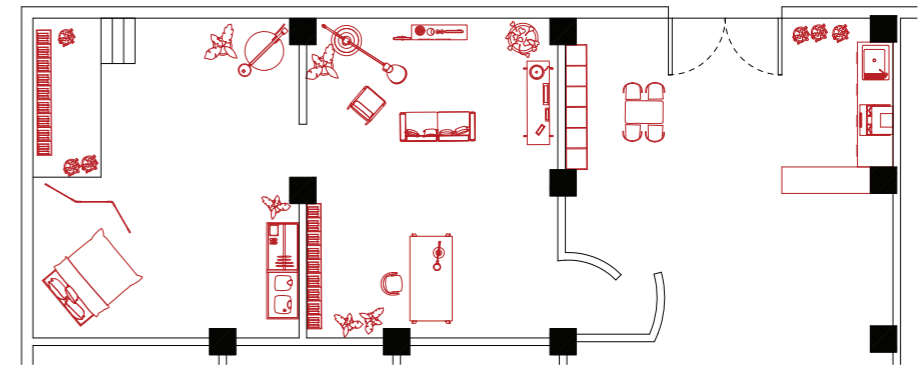
St. Benedictusberg Abby: First floor



St. Benedictusberg Abby: Second floor

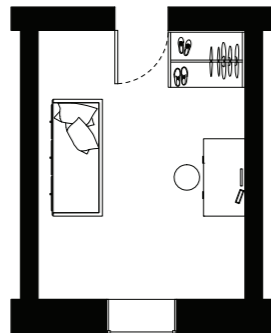
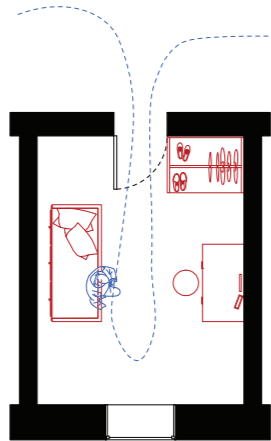
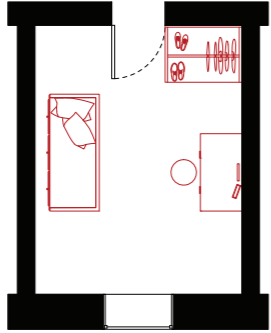
Appropriation of spaces

To truly understand the meaning of a space, we must first understand how it is used. This chapter shows how the spaces of the squat and the monastery are appropriated by its users. This analysis highlighted a major difference between these two building types and their users; the strictly regimented lives of the monks is reproduced in their simple and minimal spaces and actions whilst the movement of the squatter within their 'cultural freezone' illustrates their constant search and reimagining of their Utopia.



Landbouwbelaag: Residence

Over many years, residents of the Landbouwbelaag are free to expand and shape their homes as they please, only restricted by pre-existing structure and available materials



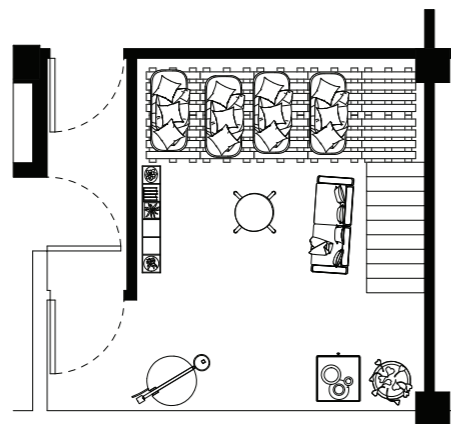
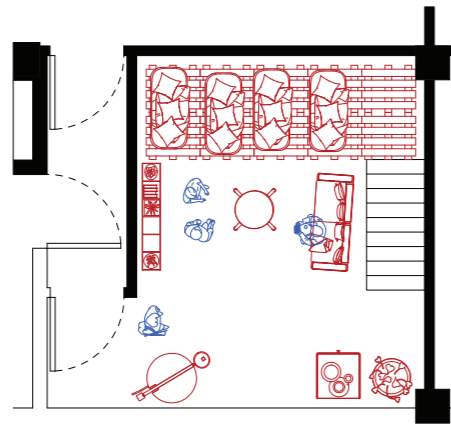
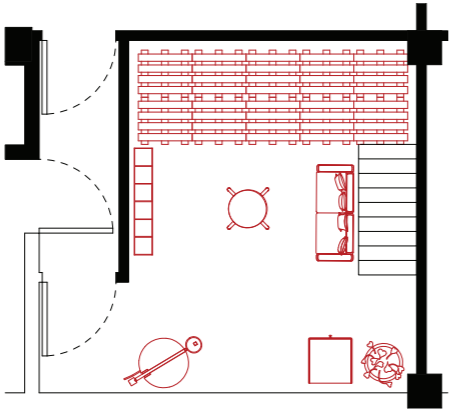
St. Benedictusberg Abby: Residence

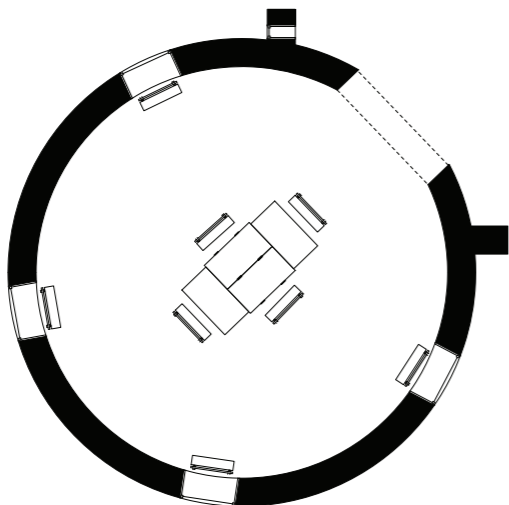
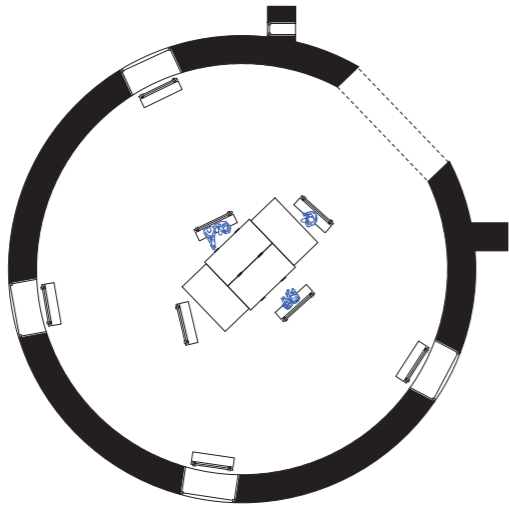
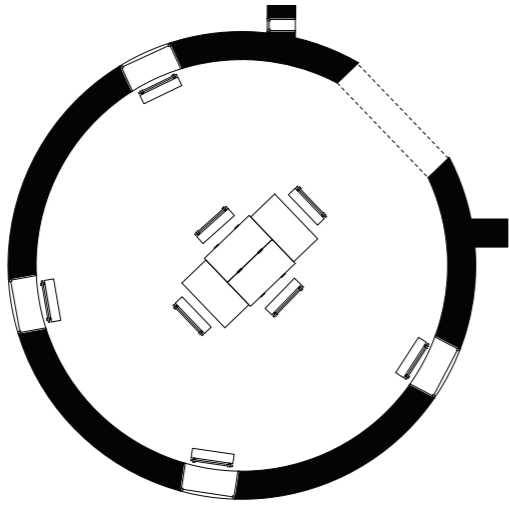
Designed by dutch architect Hans Van der Laan, like all the spaces within the abbey, each residence has been designed meticulously with only the pre-determined activities in mind. Therefore these spaces offer no flexibility in their use.



Landbouwbelang: Guest room

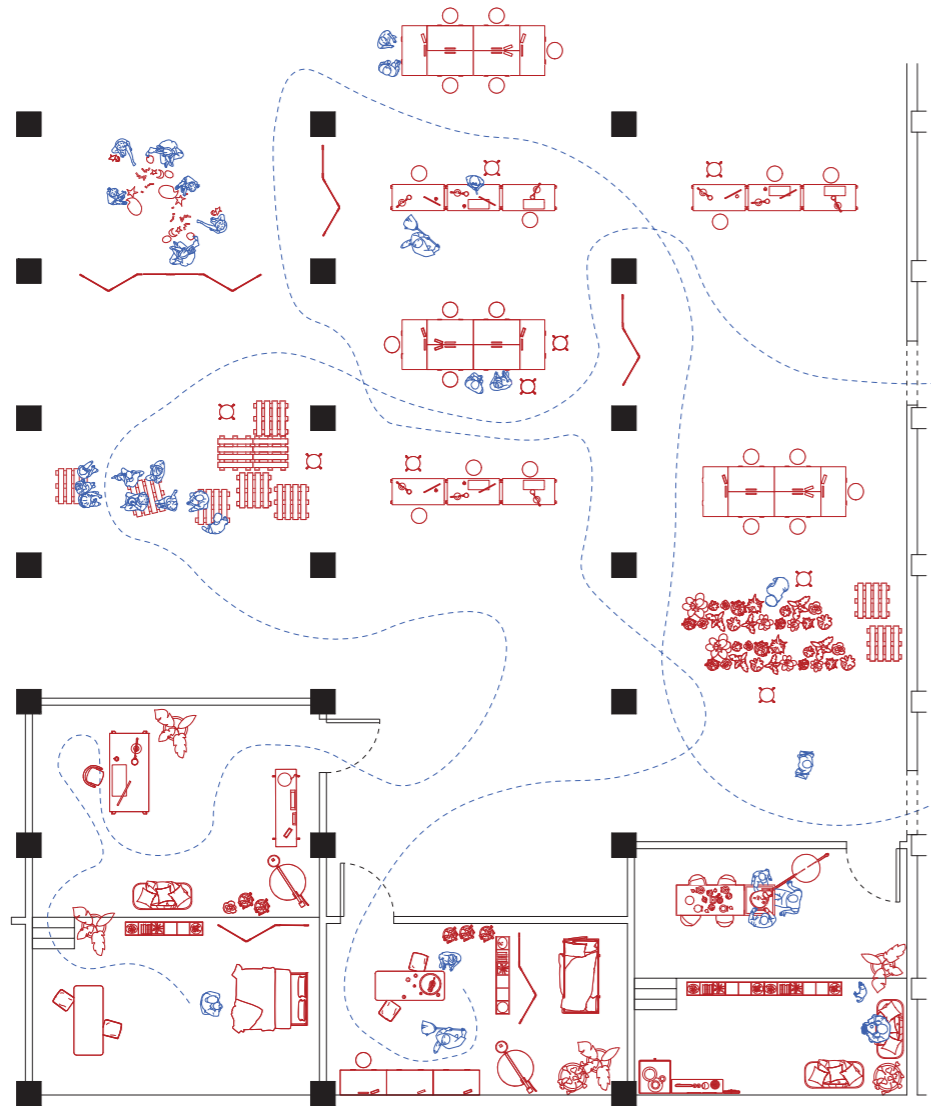
By gleaning leftover wooden pallets and other unused off cuts, the guest room contains a self-built roomwide bunk bed that provides a sleeping space for up to 8 people. This room is home for any guest of the LBB from 1 nights stay to up to a few months.





St. Benedictusberg Abby: Meeting room

Meeting rooms are used by larger groups of visitor and the resident monks of the Abbey. Many of the decisions effecting the communal living are made here.



Landbouwbelang: Artists studios

The second floor of the LBB has largely been appropriated as artist studios, allowing both resident artists and visiting artists to use the environment to create. This space anchors the creative atmosphere of the building and ties into the art exhibition spaces in the big hall and the basement.



St. Benedictusberg Abby: Crypt and Prayer Rooms

The crypt and adjacent prayer rooms, located under the chapel, offers the monk a quiet space for prayer and reflection. It's wing also contain religious relics and monuments to remind observers the historical significans of the site.

Public interfaces

This chapter shows how the spaces of the squat and the monastery can be experienced by the public. The gradation of the access is a key for both of them. The places are the rooms of the communities, so the distinction of intimacy is natural. Leaning on the experience of both spaces, we decided to show the availability by dividing the areas by the type of the access per user. We distinguished: a permanent visitor, temporary resident or regular worker and a visitor. Both places are based on this rule however, the intensity and adherence are different. For the Landbouwbelaag, some regulations are more flexible, on the other hand, the monastery principles are strict.

Rituals and relations

From our research we conclude that the people are integral to each place, and each place is integral to the city. Therefore, in this chapter we will delve into the lives of the different people we met on our visits and how both their lives, and their homes relate to their wider contexts. Through this study we can better understand the role of each establishment and their perceived value.



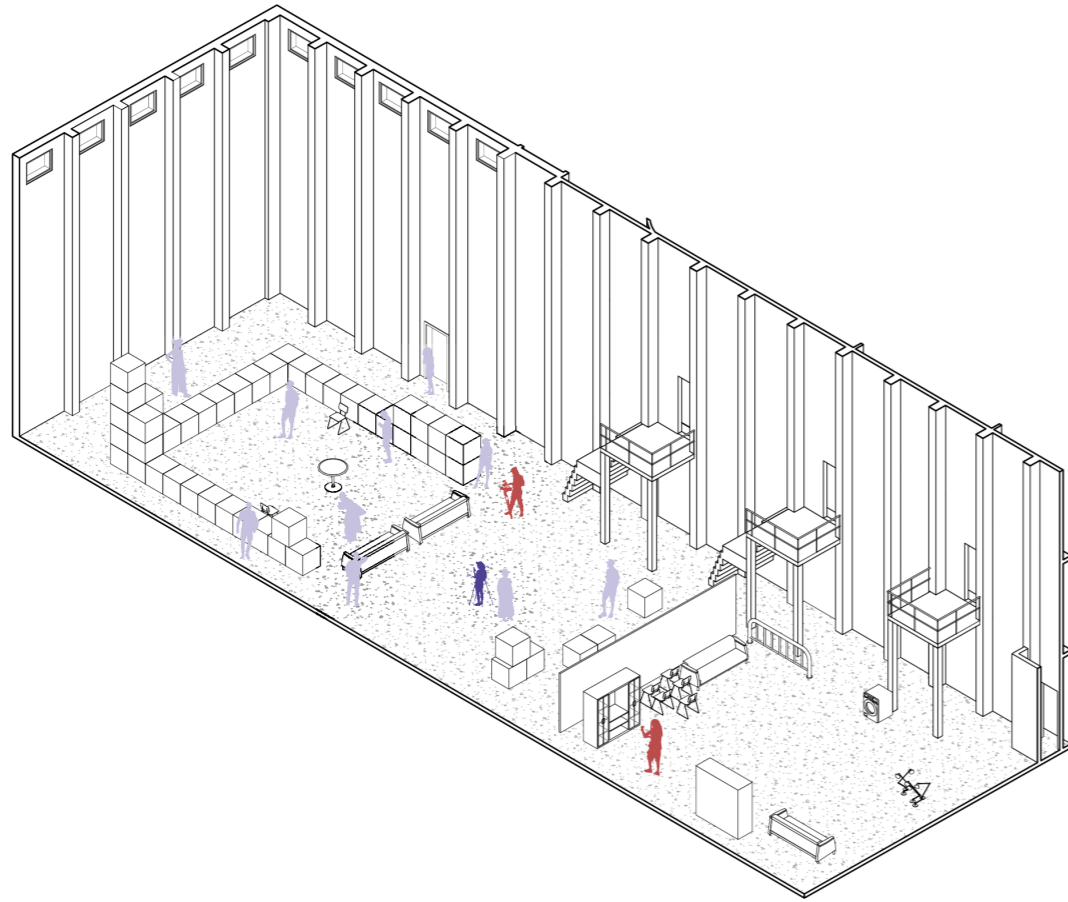
Permanent Resident



Temporary Resident/
Regular User or Worker

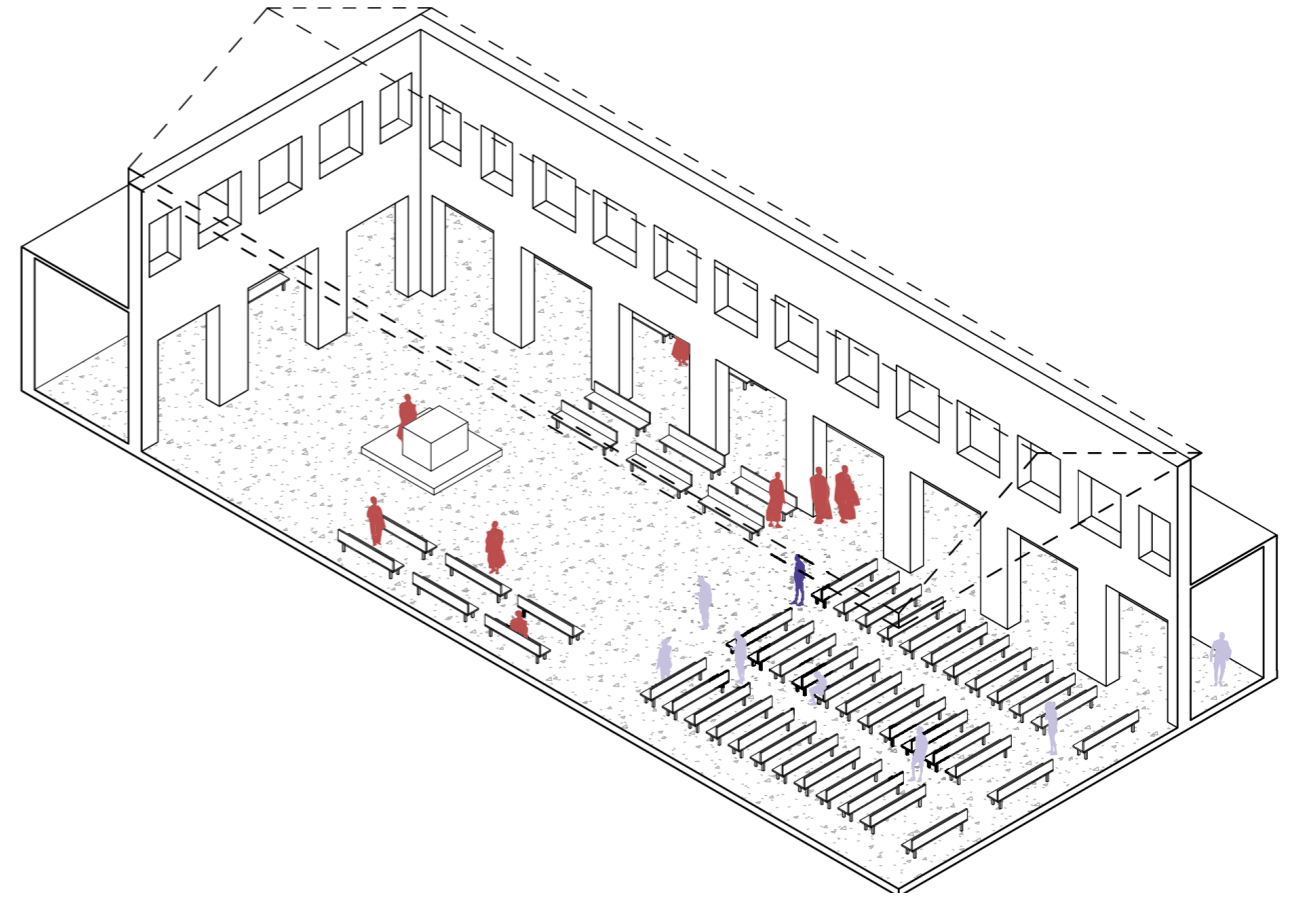


Visitor



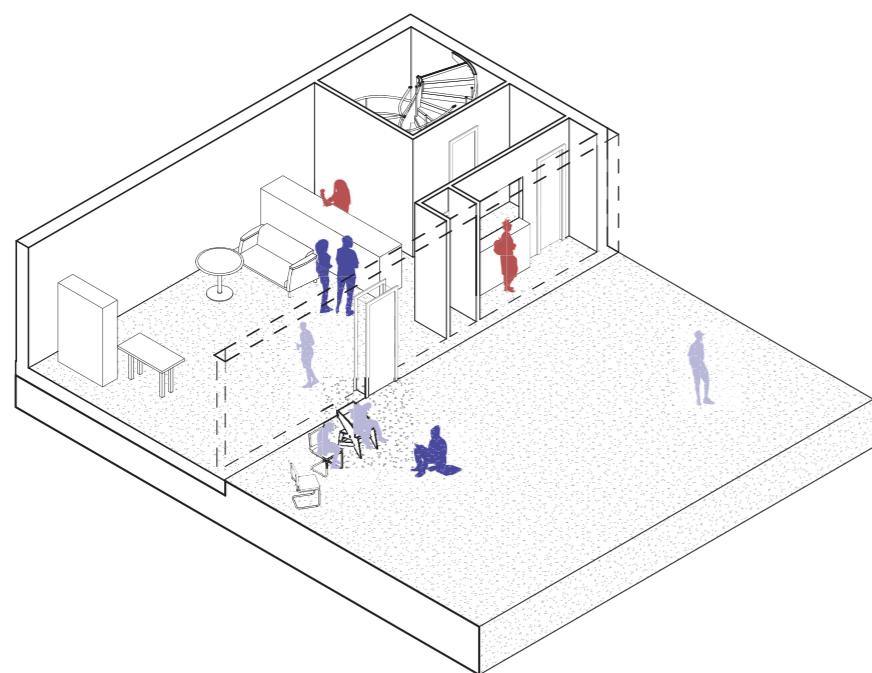
Landbouwbelang: Big Hall

Depending on the program, the Big Hall is used frequently for events, talks and art exhibitions (as per this drawing). Therefore, visitors from the general public are found in their highest concentrations here. After a flood and during Covid, much of the space is also used for storage of larger goods and art works in process.



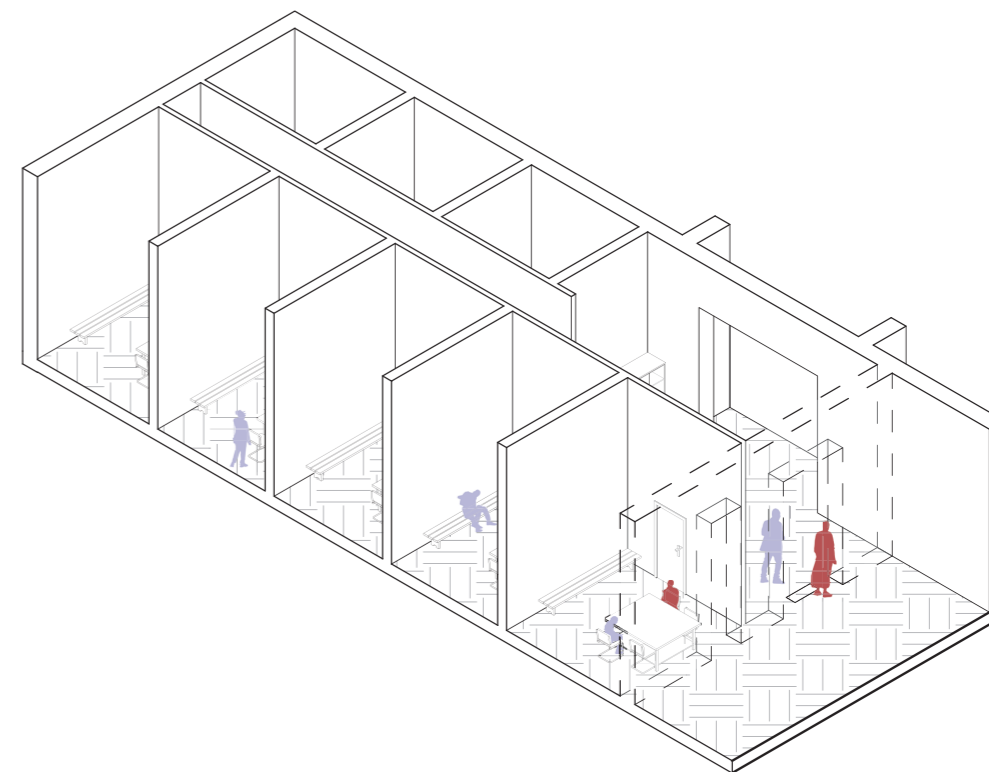
St. Benedictusberg Abby: Chapel

With Mass occurring eight times each day, the general public, staying guests and the general public are invited to come and worship God together. This serves as the monasteries most public interface.



Landbouwbelang: Basement bar

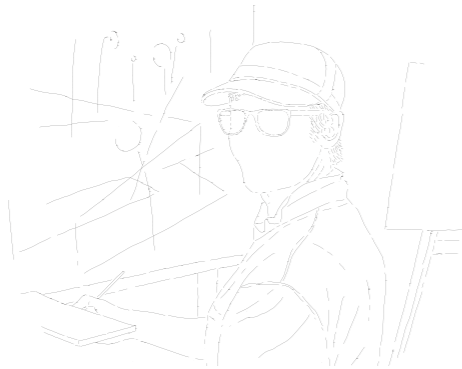
The basement bar is intermittently open throughout the day. As well as providing a small amount of revenue for the LBB, it is the most commonly used access point to meet with the residents and the guests living in the establishment. As the bar also faces onto the river, many users choose to spend their time sitting outside of it.



St. Benedictusberg Abbey: Entrance and meeting rooms

To enter the abbey, visitors first past the public meeting rooms. These rooms are open to the general public for them to meet with the monks and discuss anything they are struggling with or be prayed over. After the Chapel, this space is the most used by the general public.

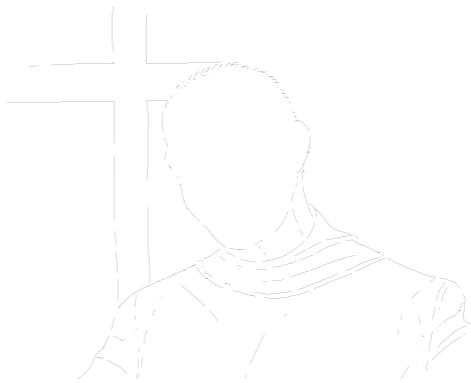
Interviews



Armand is one of the residents of the Landbouwbelang building, he is also the community coordinator. Besides, he spends most of his time working as an artist in one of the spaces in LBB. His work is about showing the deeper meaning of things, to discover the true picture of what we take for granted.

*Armand Wachelder -
Resident, Artist and
Community Coordinator*

“When I came in here, and when they accepted me, I got an assignment to build my own room. This is how everything got built. Nowadays, we have so many rooms that people don’t have to build a home for themselves anymore. This place wouldn’t be what it is without people. Because we are the residents, we take the responsibility of doing all the work, hosting everything and coordinating everything. Doing all the maintenance. It’s almost like owning the building. Living and working in this place is the core of everything that we do. Living and working are, for us, a non-negotiable aspect of this place.”



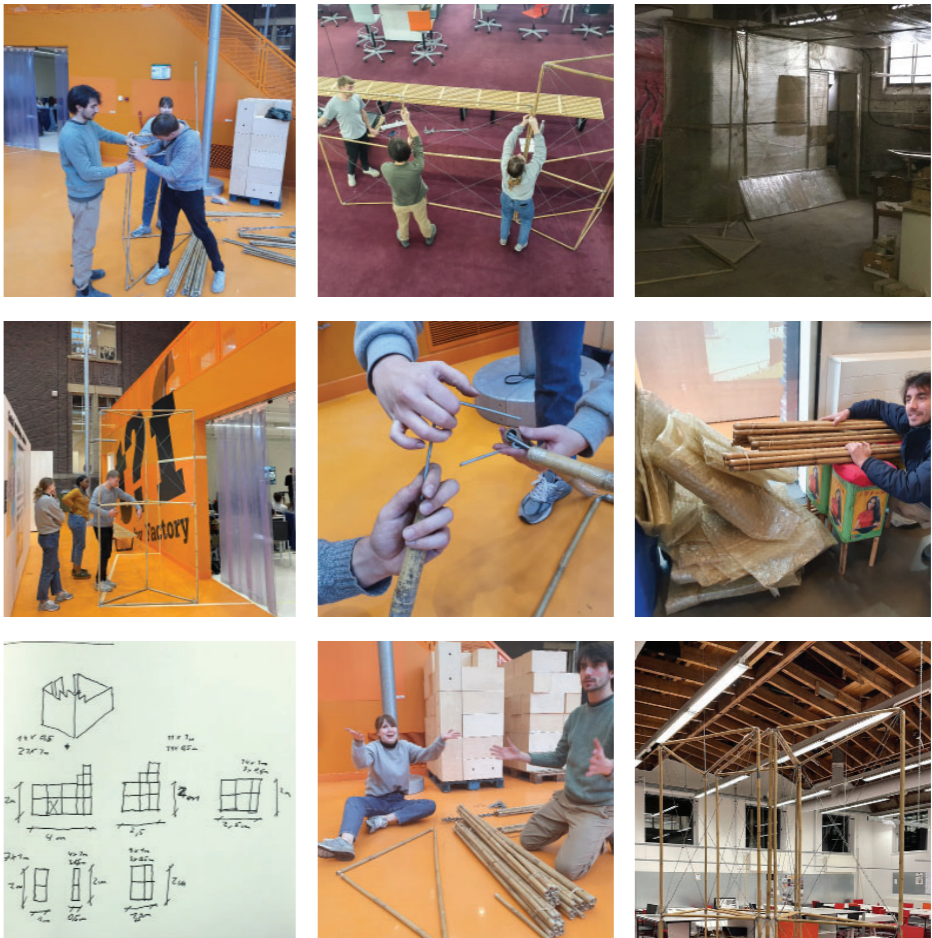
Pater Matthieu is Benedictine, living in the St. Benedictusberg Abbey, in Vaals. Before being a monk, he had a rich past of being a priest and the head of the parish. Also, he had an extensive educational career, he did his PhD in Rome and was a teaching priest for a long time.

*Pater Matthieu -
Benedictine Monk*

“We are Benedictines and we follow the rule of St. Benedict, who lived in the 6th century. So this kind of model has already existed for fifteen hundred years and is about living quite independently. We are quite contemplative, which means we’re trying to live a life which is first of all directed towards God in such. Our prayer and life are in the distance from the world, which helps us maintain focus. But besides this, we have to do simple tasks to run the place. For each function we have a responsible monk, a guest master arranging who is coming, the porter, the Abbott who is the leader, chosen by the rest of us.”

Exhibition

The enclosed nature of these communities can so easily lead to a general misunderstanding and prejudice against them. However, after experiencing these communities and their spaces for ourselves, it became apparent how bravery and integrity plays its part in the building of these communities outside of societal convention. Therefore, for the exhibition of our findings, we thought it was appropriate to similarly challenge our surroundings whilst remaining true to our intentions. We thought it was important to illustrate both the analytical architectural and urban facets of each establishment, as well as the experiential qualities they provide. Despite their outward stereotypes, their exclusivity forms an integral part of their nature and, undoubtedly, this contributes to the retention of their sacred nature. The exhibition was created to represent the atmosphere and the principles of perception of both spaces - Squatters and Monasteries. Shaping the display we wanted to show a graduality of access and also that the true picture of the place can be only seen after entering and getting to know the community. Thanks to Reinder Van Tijen, a designer and inventor of selfreliance building, we were able to recreate fragments of the LBB using his materials and techniques. He spent many years developing temporal structures and embracing a process of making. During ourthird visit to LBB, Reinder was so kind to teach us how to use his technique and how to be creative with it. The resulting construction is made from bamboo pipes linked by the steel joints and wires, covered with the plastic foil. This forms a secluded half-expelled structure in the middle of the exhibition space. As every user of the squats and the monasteries helped to shape the function of these buildings, in addition to this book, we also created a visitor’s book for the exhibition visitors to record their responses.



P1 presentation exhibition
work process

Reflection

Firts of all, as a group, we are very gratefull to the inhabitants of the Landbouwbelang and the St. Benedictusberg Abbey for allowing us to enter their homes and glean this information and these experiences for our research. We would like to extend a special thanks to Pater Matthieu Wagemaker, Armand Wachelder, Harold Van Ingen and Reinder Van Tijen for being so generous with their time and knowledge.



Work in progress

II. Demography

Individual research

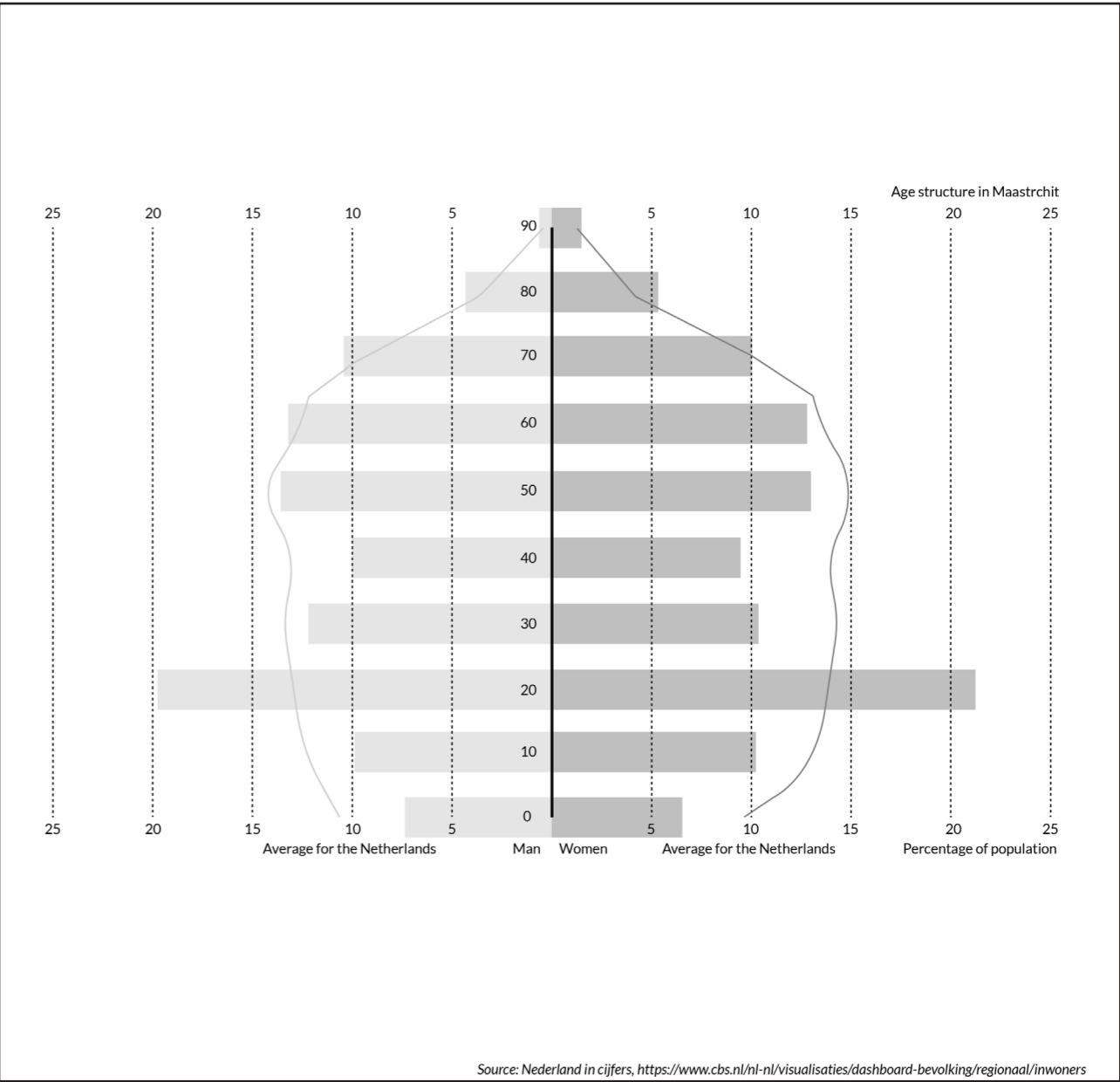
Like numerous other cities, Maastricht is not free from the common problems. First of all, the shrinking population - maybe it is on the contrary to the rather overpopulation trend that is present worldwide, however, in this situation, the decreasing or even more stagnant number shows a bit different issue. Despite that the number of inhabitants does not grow, the whole composition changes, and the population is ageing. However, the average age is lowered because of the huge number of students that are present in the city. This altogether creates a need for adjusting the space and what the city offers to actual users. In the current trend this need will only grow, however the city's ambitions are not covering them on many levels. This highlights the great housing crisis, which is not visible at first glance. But the whole demographic structure is determined by it because young and middle-aged people (mainly meaning younger adults and families with children) are pushed out from the city to the outskirts. This is the effect of not sufficient amount of affordable housing that is generated by the municipality's planning politics since the 1960s.

Then, the main goal was to create a "pretty" city. The non-sufficient elements have been put on the outskirts, hidden from the sight, and the city itself was shaped to attract more wealthy inhabitants, at the same time gradually turning the market to reach the current state when the housing prices are not in a range of the average person.

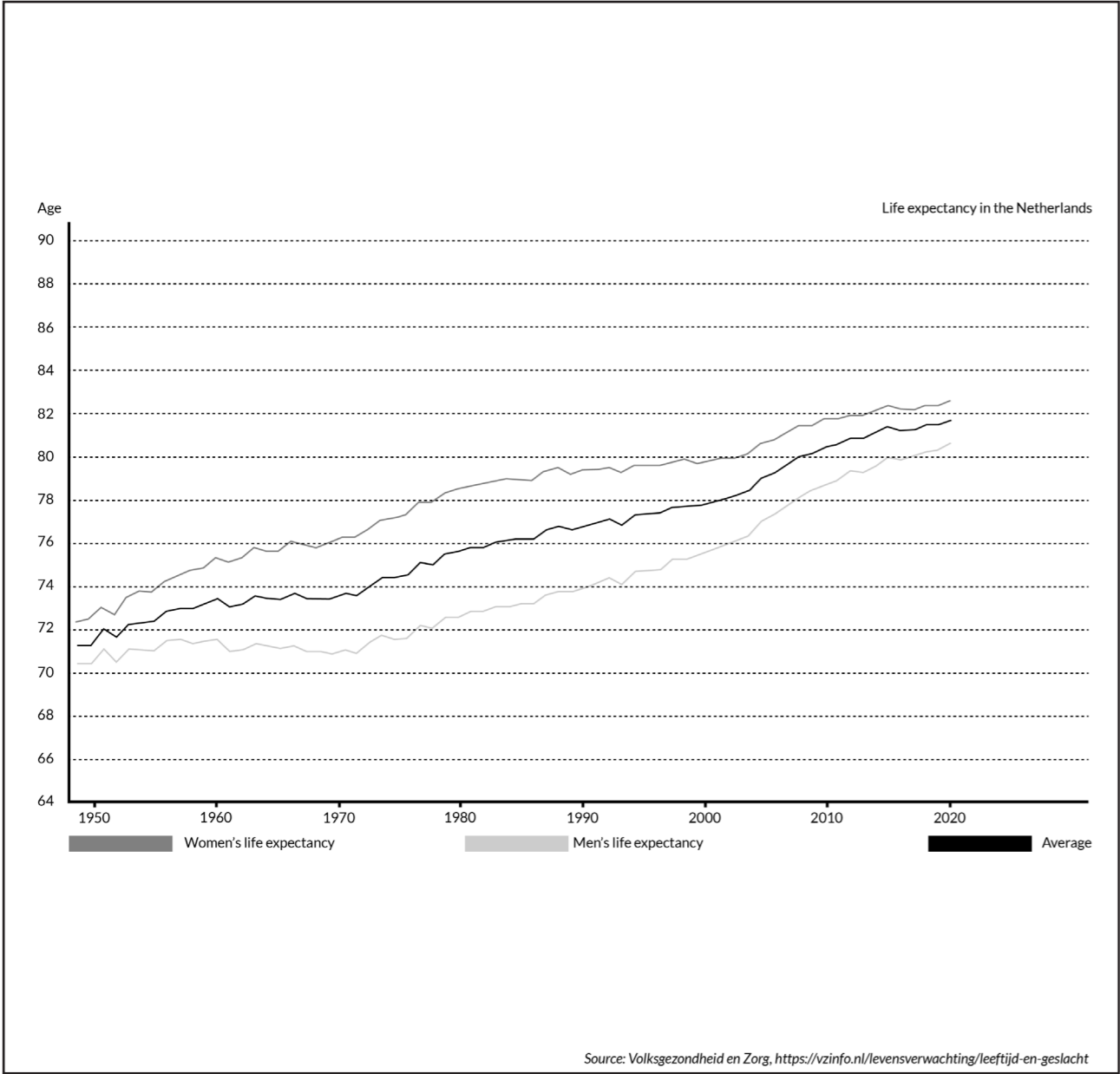
The Universal Declaration of Human Rights stands:

“Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.” (2)

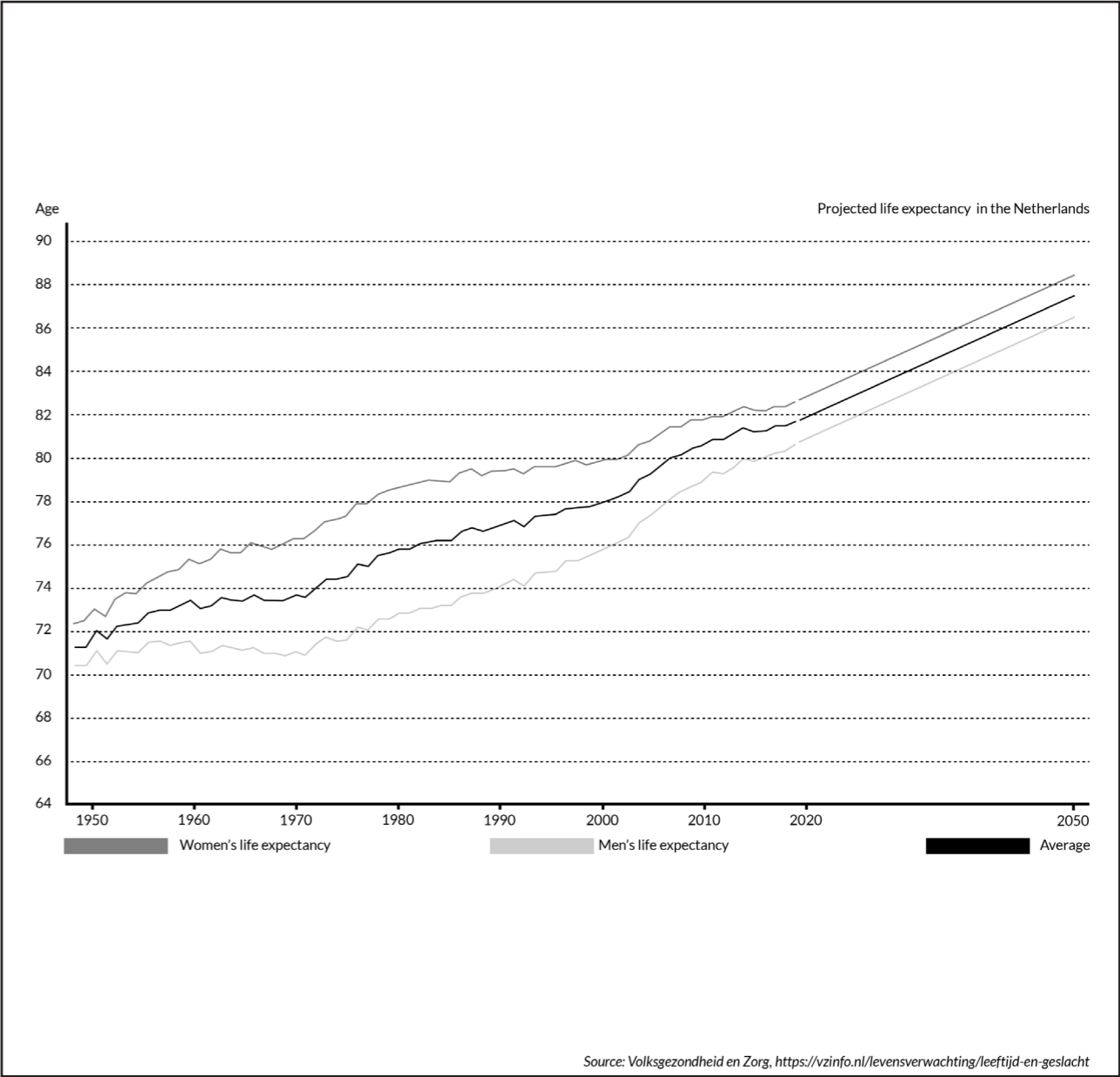
But this is often only a statement, especially in cities like Maastricht that are struggling with the housing crisis and are not able to provide enough places for living. Today, many students do not have permanent housing and less wealthy inhabitants are slowly pushed outside the city, even to the neighbouring towns in Belgium or Germany. This accurately illustrates of what happens while the predatory system uses a fundamental human right as an investment opportunity. What is left is often mediocre, devoid of diversity and enhancing the segregation space.



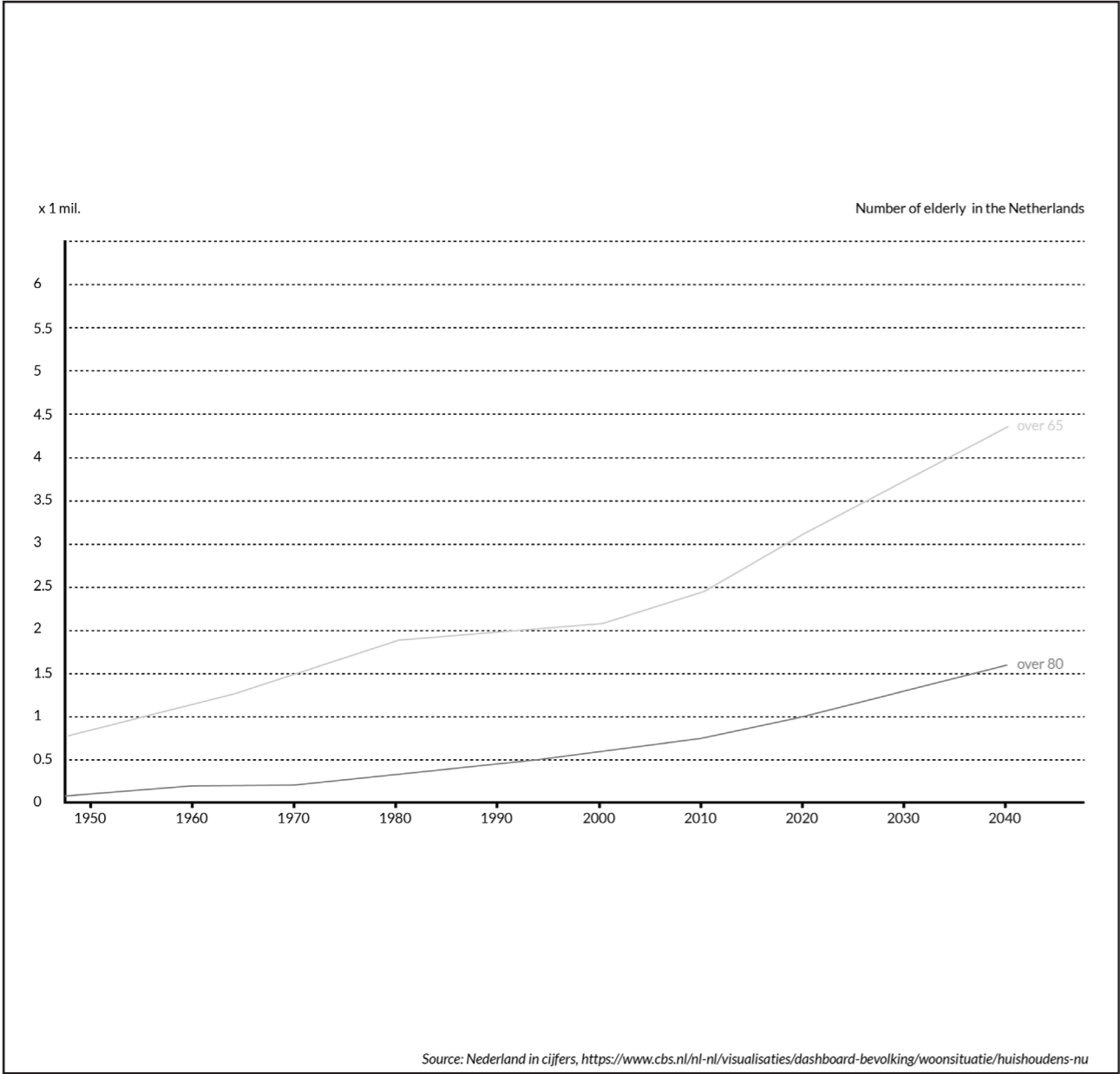
Age structure of Maastricht’s population



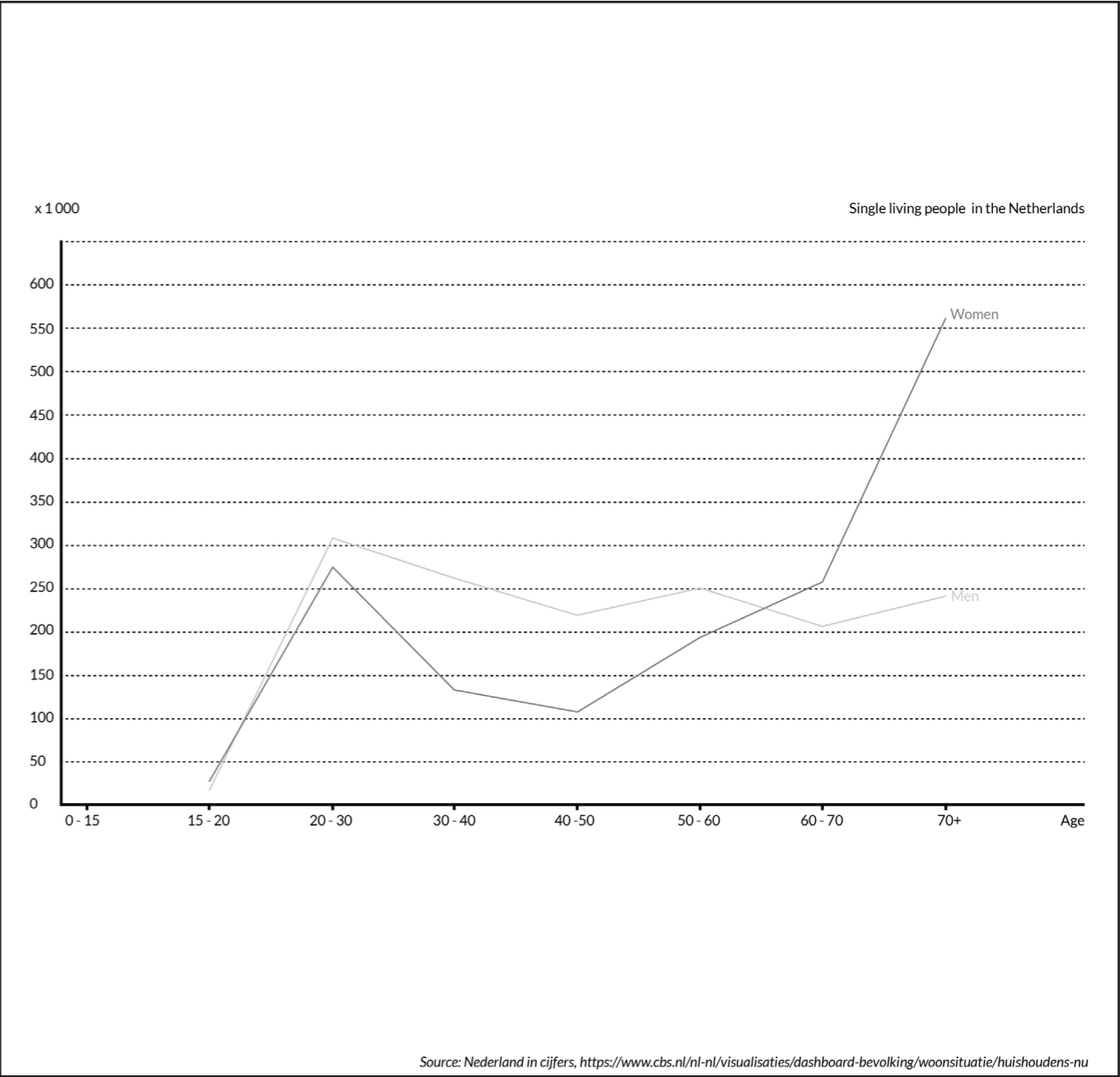
Life expectancy of Maastricht's population



Projected life expectancy of Maastricht's population



Elderly numbers in the Netherlands



Single living people in the Netherlands

Conclusion

The map shows the network of social functions in Maastricht. However, there are a few organisations and institutions that provide housing and care, it is not sufficient for the current needs and also taking into consideration the upcoming trends it will be even less satisfactory in the near future. This analysis shows how the demography structure looks like and how the prospects are predicted. It is visible that the society is ageing. That means that in the near future we will need more accessible infrastructure and maybe the reconsideration of the housing model.



- Legend:
- - - Site
 - Elderly housing
 - Care house
 - Social Housing
 - Student Housing
 - Healt center (hospital/

Social functions map

studio trip to Paris



Low-dense neighbourhood
Les Étoiles d'Ivry, by Jean Renaudie and
Renée Gailhoustet





La Fabrica
Spot 13

Framework

Spatial studies
Theoretical research
Methodology of Empathy
Urban plan

I. Spatial studies

Individual research

In my individual research I decided to continue with the topic of the monasteries. During the work I distinguished the three main elements, that were the most interesting and fundamental from the perspective of city-dwelling relation. Those elements are: courtyard, gallery and cell.

The spatial analysis of the monasteries also correspond with the distinction between private and public. The elements have specific function and also specific character of openness.

Six domains of Urbanity (1):

Urban-Public - public ownership: highways, roads, paths, parks etc.

Urban-Semi-Public - public use under government and institutional controls: city halls, courts of justice, public schools, hospitals, parking lots, heaters etc.

Group-Public: the meeting ground between public services and utilities and private property, required joint access and responsibility, places requiring public services (garbage collection, utilities control etc.)

Group-Private - various secondary areas under control of

management acting on behalf of private or public interest for the benefit of tenants or other legal occupants: reception, circulation and service spaces, community gardens, playgrounds, laundries, storage, etc.

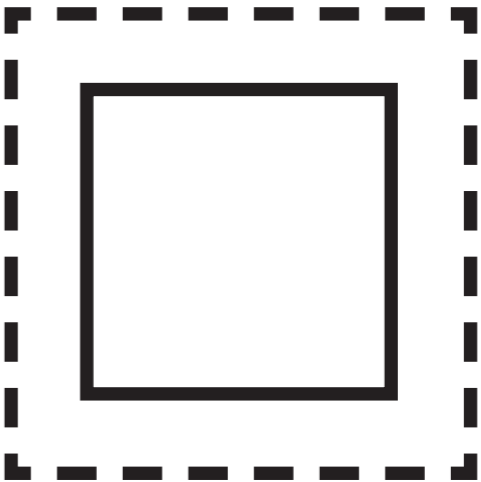
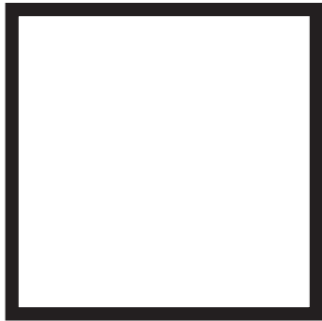
Family-Private - the spaces within the private domain controlled by a single family that are devoted to communal family activities such as eating, entertainment, hygiene and maintenance: living-room, dining-room, bathroom, kitchen, storage etc.

Individual-Private - The “room of one’s own”

After analysing the cloister in Vaals I searched for other typologies of congregations. The example of beguinage came to me as a perfect model for the further study.

Beguines, as they called themselves, were women who decided to choose the third way of life - not marriage and not a monastery, it was called a third way for a woman. Initially, they formed small, informal gatherings, which soon turned into a specific function, i.e. the Beguinages. Their goal was to live in a community. The precursors of the movement were not afraid of bold decisions, they left their parents, husbands, children and homes. By living a nomadic way, by helping the poorest and suffering, they met their inner need for holiness. The congregations were largely focused on religious life, but unlike the nuns, beguines were for both God and the city. They emerged in XII century in the region of Low Countries (Belgium, The Netherlands, Luxemburg, France (north), Germany (west).

It was the time of the cities development and women were encouraged to migrate in the search of work. What is interesting, the convents were formed without central coordination or a sole founder.



Courtyard - urban-semi-public
 Gallery - group private
 Cell - individual private

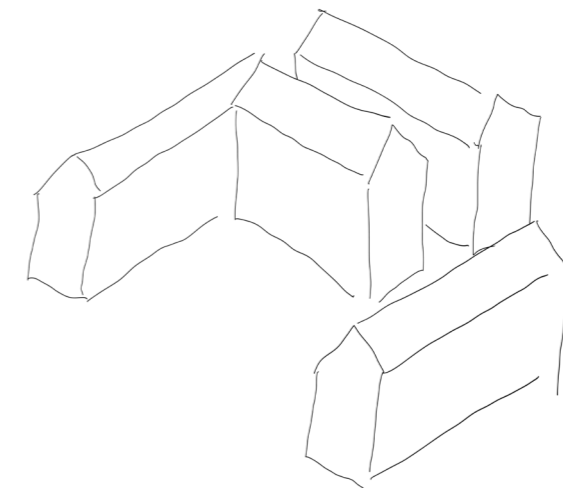
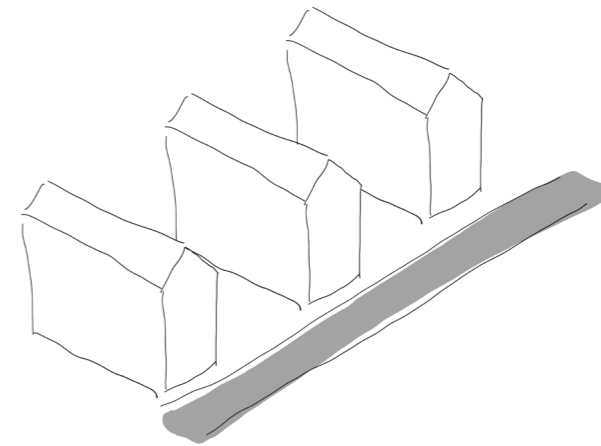
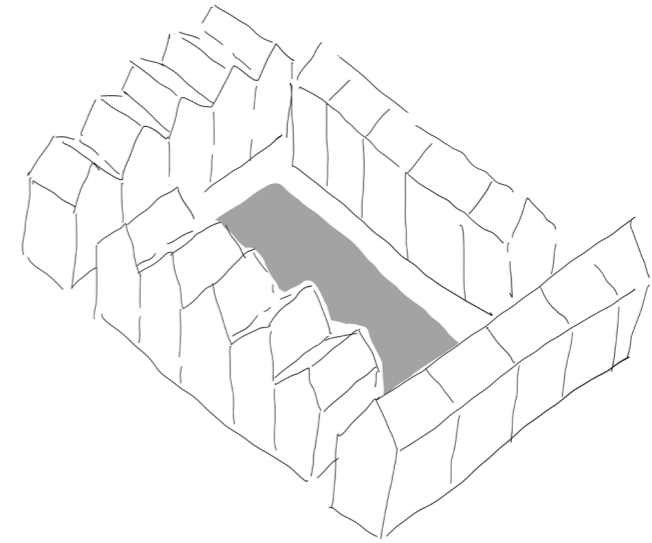
Beguinages are also a phenomenon of urban planning. From the outside, they are easy to overlook. They blend in with the dense fabric of low medieval tenement houses. The buildings seem to surround a certain area, close around some undefined interior. They are perceived as a spatial signal - This is another territory.

There were the three types of beguinages (2):

1. Heterogeneous in the formal configuration - houses organised around a large central square or garden with the facade facing the city. They were hidden in the city's fabric.
2. Houses arranged along the streets
3. Mixed type - houses arranged around a courtyard and the streets

The typical unit was based on the traditional housing typology.

To this day, many original beguinages have survived, although they have been absorbed by the city and new functions. However, this does not mean that the traffic has faded out. In 1985, Gertrud Hoffmann-Startz from Essen, Germany, an elderly widow of a doctor, mother of four children, was so fascinated by the Beguinage that she decided to establish the first, modern Beguinage. Women like her were quickly found, lonely, widowed, in need of support. Today, there are 21 beguinages in Germany and Switzerland. New communities tend to be ecumenical, but most often open to all religious views. Prayer, meditation, yoga all come together in one place, making modern Beguinages even more progressive.



Notes:

(1) Chermmayeff, Serge, and Christopher Alexander. n.d. Community and privacy: Toward a New Architecture of Humanism. 1965: Anchor Books; Anchor books.

(2) Martínez-Millana, E. (2020). The Beguinages Cities within Cities: Analysis of other hybrid types in the medieval city. In J. Sánchez Merina (Ed.), European Research in Architecture and Urbanism EURAU ALICANTE : Retroactive Research in Architecture (pp. 132-137). University of Alicante.



Beguinage Our-Lady Ter Hooyen, Ghent
Nieuwenhof Klooster, Maastricht

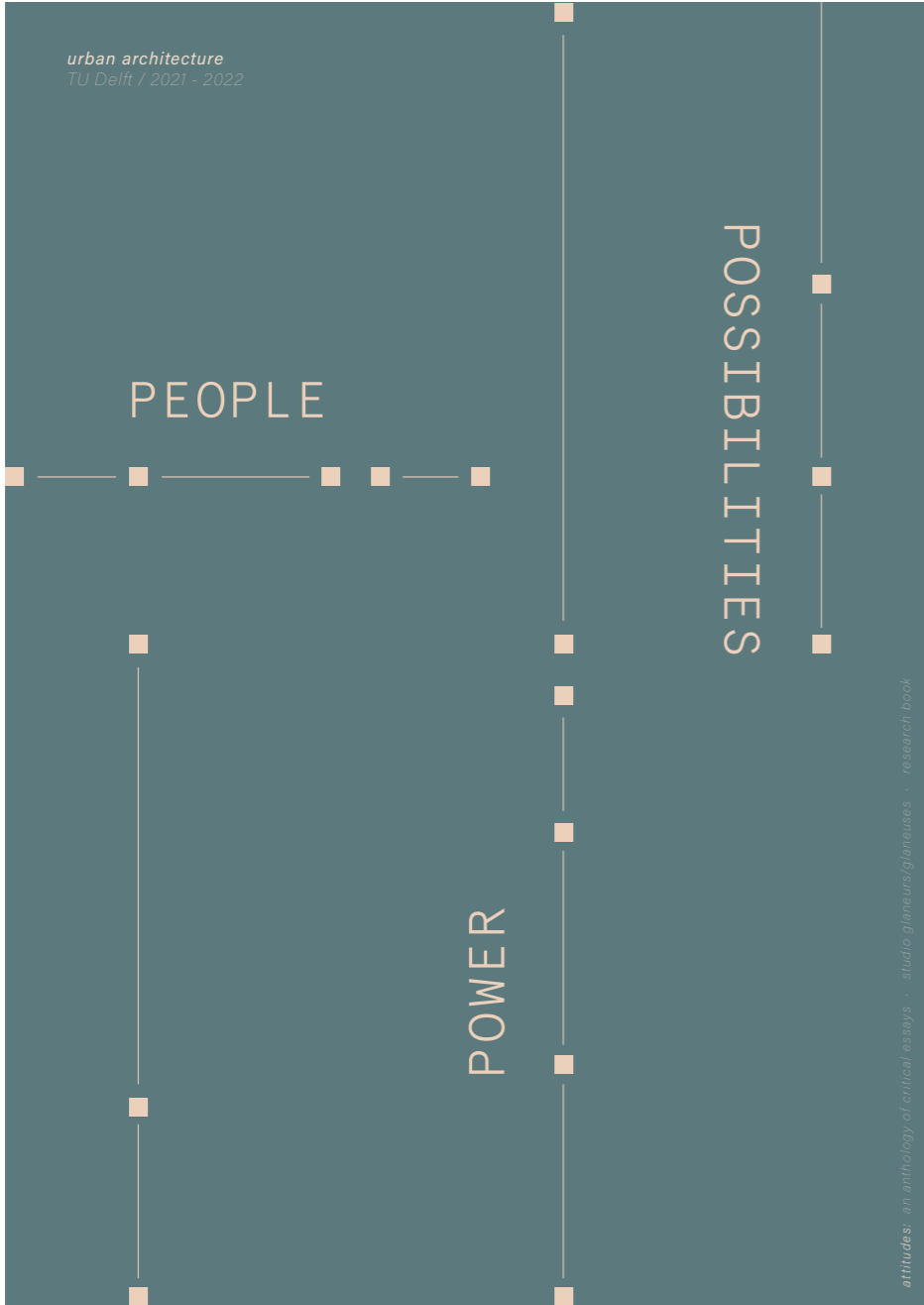
II. Methodology of Empathy - Theoretical research

Individual research

CARING ARCHITECTURE - A CRITIQUE ON CAPITALISTIC APPROACH TO BUILT ENVIRONMENT

Introduction

The globally dominant economic model of uninterrupted growth is causing a deadly undermining of life support systems on earth and distancing humanity from successfully overcoming the climate crisis, and at the same time, from a satisfying level of lifestyle for the growing numbers of the population. However, the recent pandemic has shed light on that problem. Does the interest in caring and care as new foundations for the functioning of human societies herald a real change? Could the “care” factor be considered a fundamental feature and value in the building and city planning process? Being aware that in a world where almost everything is marketed, even the noblest ideas can be purged from their content and monetised. For example, we have observed how the concept of „sustainable development” has become an empty phrase in architecture over the decades. Now, we can ask ourselves: how to seriously pursue this profession for the sake of people and the world? It seems that there is no change without the whole paradigm shift.



The essay is a part of the studio’s publication

I - Do we care?

Profession

It can be stated that caring is at the very core of architecture itself, since the dawn of time, it has been orientated on creating a shelter and protecting humans from the outside world and its threats. However, today we do not have to fight the elements to survive, so what could we consider caring architecture?

As is shown in the definition, the interpretation of care is vast. But to get into the core of its meaning, we could say that the goal of care is to put more attention to everyday life. People still have to work, travel, shop and do all the other chores, but with a bit of empathy put into designing those scenes, it can be done with more comfort and dignity. However, today, this value is strongly underrated as a general feature and also as an architectural approach.

“Today’s demands on architectural production under the conditions of accelerated neoliberal capitalism, oligarchism and authoritarian populism are extremely averse to the ethics of interdependence. Financialisation, commodification, gentrification, touristification and aggressively iconic spectacularisation dominate the architecture market and dictate the pressures on the profession.” (Elke Krasny, professor at the Academy of Fine Arts Vienna, 2019)

Practice

We can now ask what “care” means in the architectural realm. Translating it to the built environment, caring architecture creates sustainable spaces. However, it moves beyond the general sense of sustainability and understands it on many levels. It takes into account not only materiality and its impact, but all of the processes during the life span of the building - ecological imprint, materials origin, energy footprint, site impact and also considers the well-being of all people involved - construction labourers, maintenance workers, installers. Finally, it also regards how a structure will be maintained, repaired and eventually demolished to reuse as much as possible.

But the relation to the natural environment and the building itself is not the only element. The recent pandemic experience while being closed at home, with usually inadequate infrastructure for the new, mixed-use spaces that needed quick adaptation for work, school, and quarantine space, showed how often insufficient our living spaces are. It confronted how those efficient on paper buildings are not so efficient in present life when the reality can change unexpectedly. While being healthy and young, preferably without the burden of having a family, we do not experience significant inconveniences. However, when we stop being this ideal user, we could encounter problems, and our surroundings could be one of them. Then, maybe putting a little care into creating the more emphatic spaces, spaces that minimises boundaries and obstacles and bring ease to everyday life could be beneficiary because at some moment in life maybe we will need to use them as well.

“Every decision is in some way a compromise which can be attained most readily if we consider human beings at their weakest” (Alvar Aalto, 1997)

As a result, creating the places of interactions and platforms for connections allows for a juxtaposition of differences. To achieve that, it is crucial to revise the architect's role and reveal the work process to the public - democratising by being open to society's participation. This and empathetic observation could be the way to create diverse and accessible people-friendly spaces. Although, the whole system is built not to gratify and appreciate those non-economic values. Therefore, we can ask ourselves, do we (as a society) care?

II - Does Maastricht care?

Context

The city of Maastricht has a dynamic past. Rich in heritage and spatially pleasant surroundings, build the identity of the place. Located in the very south of the Netherlands, between Belgium and Germany, this thriving city has, for many years, been the face of the cultural centre of the diverse society open for expats, tourists and students. Historically, the city's economy was based on the manufacturing and industry, being the leading producer of ceramic and glass. Today this is a fading memory, the remaining industry moves further from the Center and the main economy is focused on services and tourism. However, Maastricht's image of an old, charming town with narrow streets shaped by beautiful stone facades remains the same.

However, there is also a second side to that picture. Like numerous other cities, Maastricht is not free from the common problems. First of all, the shrinking population - maybe it is on the contrary to the rather overpopulation trend that is present worldwide, however, in this situation, the decreasing or even more stagnant number shows a bit different issue. Despite that the number of inhabitants does not grow, the whole composition changes, and the population is ageing. However, the average age is lowered because of the huge number of students that are present in the city. This altogether creates a need for adjusting the space and what the city offers to actual users. In the current trend this need will only grow, however the city's ambitions are not covering them on many levels. This highlights the great housing crisis, which is not visible at first glance. But the whole demographic structure is determined by it because young and middle-aged people (mainly meaning younger adults and families with children) are pushed out from the city to the outskirts. This is the effect of not sufficient amount of affordable housing that is generated by the municipality's planning politics since the 1960s.

CARE

Care is something to do with **safety**
Trust, protected, sheltered, peaceful

Care is something to do with **comfort**
Comfortable, ease, simple, intuitive, understandable, calm, soft

Care is something to do with **inclusivity**
Common, shared, open, welcoming, accessible, tolerant,
gentle, empathetic, compassionate, feminist, flexible,
adaptable, changeable, sociable, public, mixed-use, diverse

Care is something to do with **simplicity**
Low-cost, easy to maintain, low-tech, low-key, modest, human
scale, familiar, people-friendly, everyday

Care is something to do with **ecology**
Low carbon footprint, durable, natural, adaptable, sustainable

Care in architecture is about ease and comfort in everyday life.

Reality

Then, the main goal was to create a “pretty” city. The non-sufficient elements have been put on the outskirts, hidden from the sight, and the city itself was shaped to attract more wealthy inhabitants, at the same time gradually turning the market to reach the current state when the housing prices are not in a range of the average person. The latest redevelopment project - the Belvédère plan is following that spirit - to create fashionable, creative and popular spaces. However, based mainly on services and consumption, it does not create the space for other activities, it does not provide any other values. Moreover, at the same time, it displaces the authentic culture, that built the area’s identity in the first place. This leads to further gentrification. This is what exactly is taking place in the city, in Boschstraatkwartier. The mentioned plan is aiming to sell and redevelop the squatter building - Landbauwbelang (LBB) which means to demolish the existing and replace it with a new dwelling complex. The LBB’s community inhabits the old, industrial building and in its vast spaces creates the lively, creative and liberal cultural freestone. They provide not only housing (limited) but also hosts many functions, indoors and outdoors, such as artists’ studios, exhibition spaces, workshops, music studio, guest rooms for visitors, a food bank, a bar and a party venue. Probably anyone who has ever visited Maastricht has been or heard about this space, in fact, the community and what it provides is one of the main attractions, however, it does not change the municipality’s view. The main argument for the demolition is the poor state of the building, which is only partially true - the main structure is in a satisfactory state, however, adjusting the massive concrete building to the current needs would be a costly process. The main reason is that no investor, including the site owner - the municipality, wants to put money into something that does not provide instant profit.

The Universal Declaration of Human Rights stands:

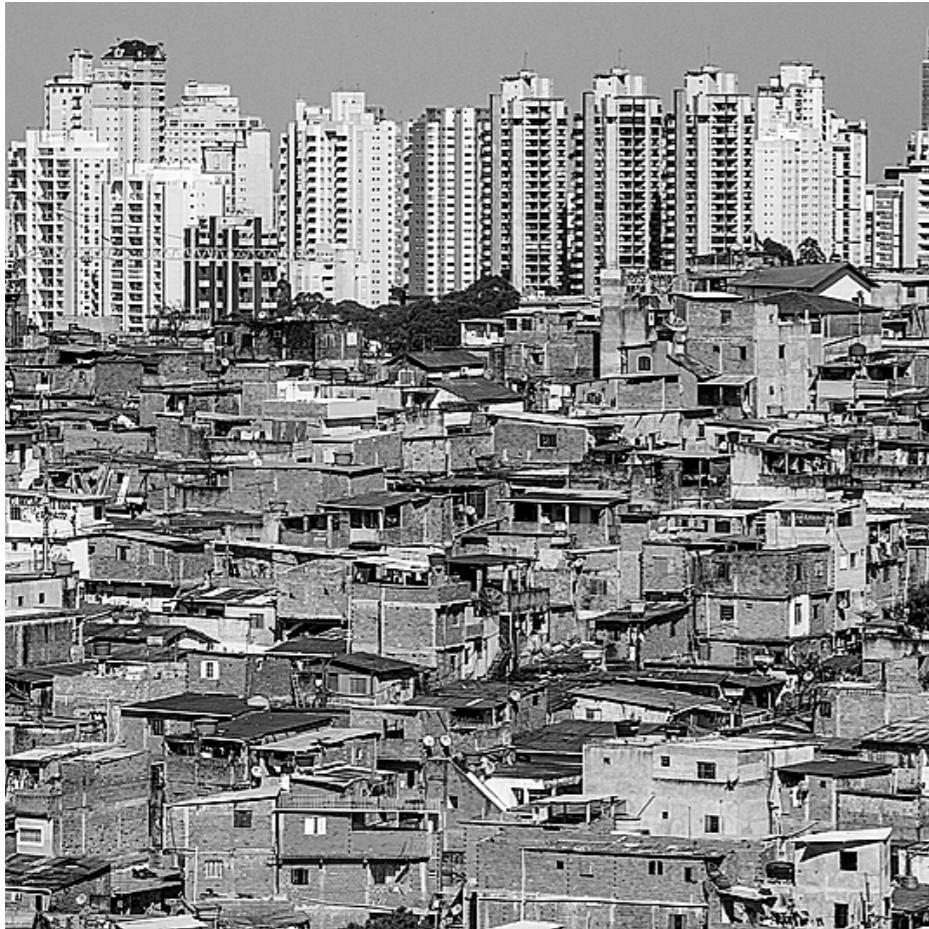
“Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.” (2)

But this is often only a statement, especially in cities like Maastricht that are struggling with the housing crisis and are not able to provide enough places for living. Today, many students do not have permanent housing and less wealthy inhabitants are slowly pushed outside the city, even to the neighbouring towns in Belgium or Germany. This accurately illustrates of what happens while the predatory system uses a fundamental human right as an investment opportunity. What is left is often mediocre, devoid of diversity and enhancing the segregation space.

III - How to care?

What makes some architectural interventions successful? Why are some modern, newly designed cities and districts a failure? At the same time, many unplanned, built without architects settlements have created long-lasting, inclusive and lively communities.

The known example of this approach is Brazil’s strategy to clear the favelas (suburban shantytowns). The plan was good only in theory. The city wanted to reduce the number of those settlements because of a lack of control over them and, as a result, the possibility of growing crime and lower safety. But on the other hand, people created strong networks of connections and bonded neighbourhoods that shared chores and responsibilities like cooking or childcare. Favelas have no zoning regulations because they’re technically illegal residential zones so that people could work out of their homes running small businesses. For some groups, it was a crucial element of being economically independent.



For example, women could work while being at home, like cutting hair or preparing lunch plates. When they were moved into new social housing complexes, they were not allowed to do this work and were often miles away from the city centre, with poor public transport and no childcare options. Some schemes designed to improve quality of life actually harm some social groups, usually those more vulnerable ones, like in this example - women, because they fail to account for complex conditions like gender differences, specific needs of particular groups and many more (3).

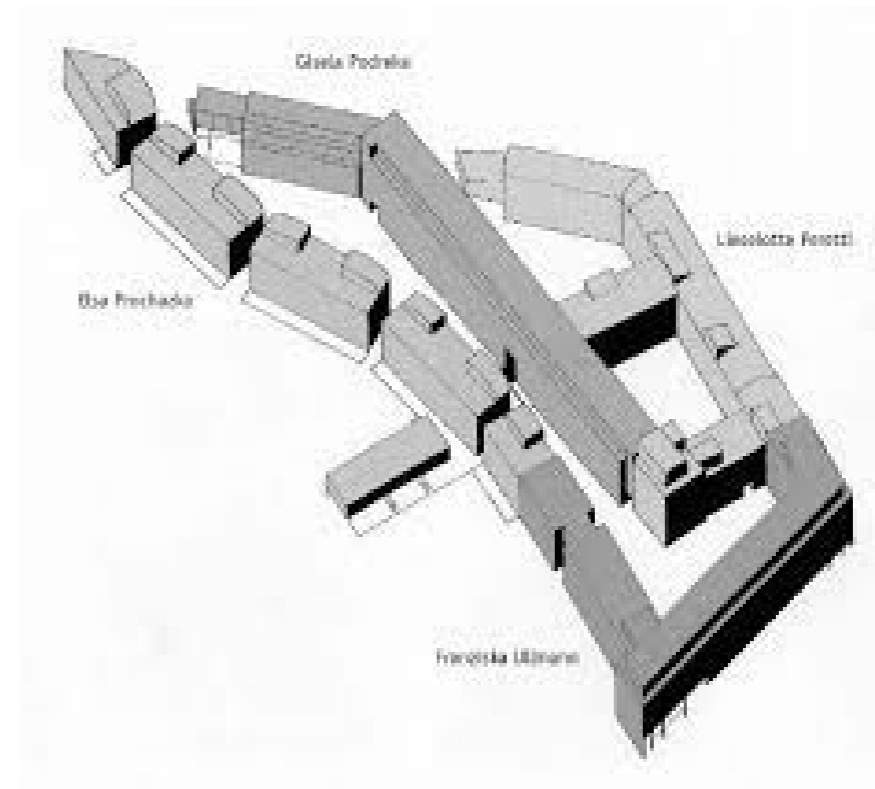
In this case and many similar, the key was the flexibility and the ability to adapt to ever-changing needs instead of stiff and provided from the outside structure that does not understand the current realm. To avoid that, we need to acknowledge and embrace the challenges that are given and deal with them. Understanding requires a better connection to the conditions around us and awareness of them. To face the changes and crisis as the pandemic, climate change and its effects as the migration and rapid urbanisation, and many others, we need better understanding - better relationships with people, the place and the planet. And a base of those relationships is care: for ourselves, each other, and objects or spaces (4). This altogether could increase the sustainability of the communities and settlements by creating bonded neighbourhoods full of life.

A successful but maybe not so spectacular example of this approach is Margarete Schutte-Lihotzky estate in Vienna. City planning has for several decades taken into account many „soft” aspects for several decades, for example, gender, as different cultural roles determine different needs in the city. In the 90s, the first housing estate built following this idea was Frauen-Werk-Stadt (Women-Work-City), also known as the Margarete Schutte-Lihotzky estate, in honour of the first Austrian architect, the creator of the famous Frankfurt kitchen. The whole estate (urban layout but also individual buildings) was designed by women, with Franziska Ullmann as the author of the master plan. How is urban planning designed for women different from the average building development?

Aesthetics and form are determined here by the style that prevailed at the time of its construction, but what is noticeable is that there are many highly functional design solutions, helpful in everyday use. The estate includes three courtyards with entrances to staircases. The courtyards are narrow and tightly built, so we have a clear division where children can play, also the inner side is restricted only for the pedestrians. It improves the safety, and the shape makes the whole complex easy to get neighbourhood control. The entire design aimed to make life easier, therefore estate is linked with the public transport infrastructure, has a police station and two kindergartens, and a grocery store within walking distance. Besides, there is a separate green area for play and leisure. Also, all level differences in the landscape are evenly distributed, and each step has a ramp instead of stairs. This example shows how simple and modest strategies could influence everyday life, and in the end, what is really more important? (5)

Conclusion

As was mentioned before, the definition of care is very vast and there is no one way to achieve it. Caring architecture considers how it fits within a complex web of the current conditions and the future prospects. It aims to find itself in the network of interconnected people and nature. As one element of the space, it cannot be isolated from what determines it - the political, social and cultural fabric. In the architectural discourse, we are still more focused on the relations with spaces and nature, but as much important and most influential for the life quality and general well-being is the connection of people to other people. Knowing that the only sure thing is change, we need a flexible framework that can adapt and change with us. It may sound utopian in our current economic and political realm, but as it is shown, it is not impossible. Therefore, we should decide what and how to build, but first, we have to know what sort of world we want to live in.



“We shape our buildings, and afterwards, our buildings shape us”
(Winston Churchill, 1943)

Notes

- (1) The definition is inspired by the definition of soft in “Soft City Building Density in Everyday Life”, by David Sim
- (2) Article 25(1) of the Universal Declaration of Human Rights
- (3) The story about Brazil’s favelas sourced from the book: “Invisible women: Exposing Data Bias in the world design for men” by Caroline Criado Perez
- (4) The definition of care based on the ethical theory - Ethics of Care by Carol Gilligan.
- (5) The description of Margarete-Schütte-Lihotzky-Hof sourced from Wohnhausanlage Margarete-Schütte-Lihotzky-Hof, in Wiener Wohnene

III. Urban Plan

Urban plan:

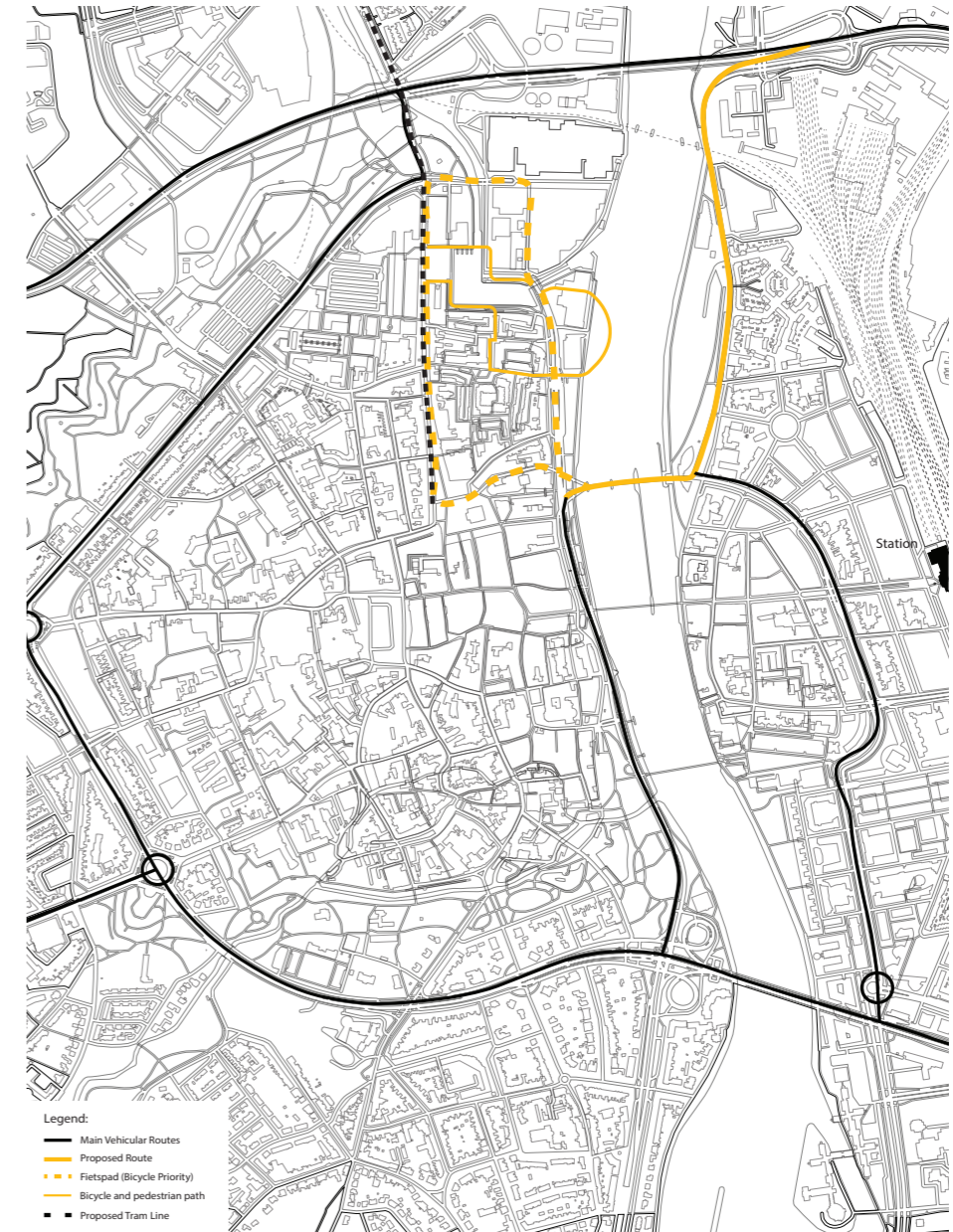
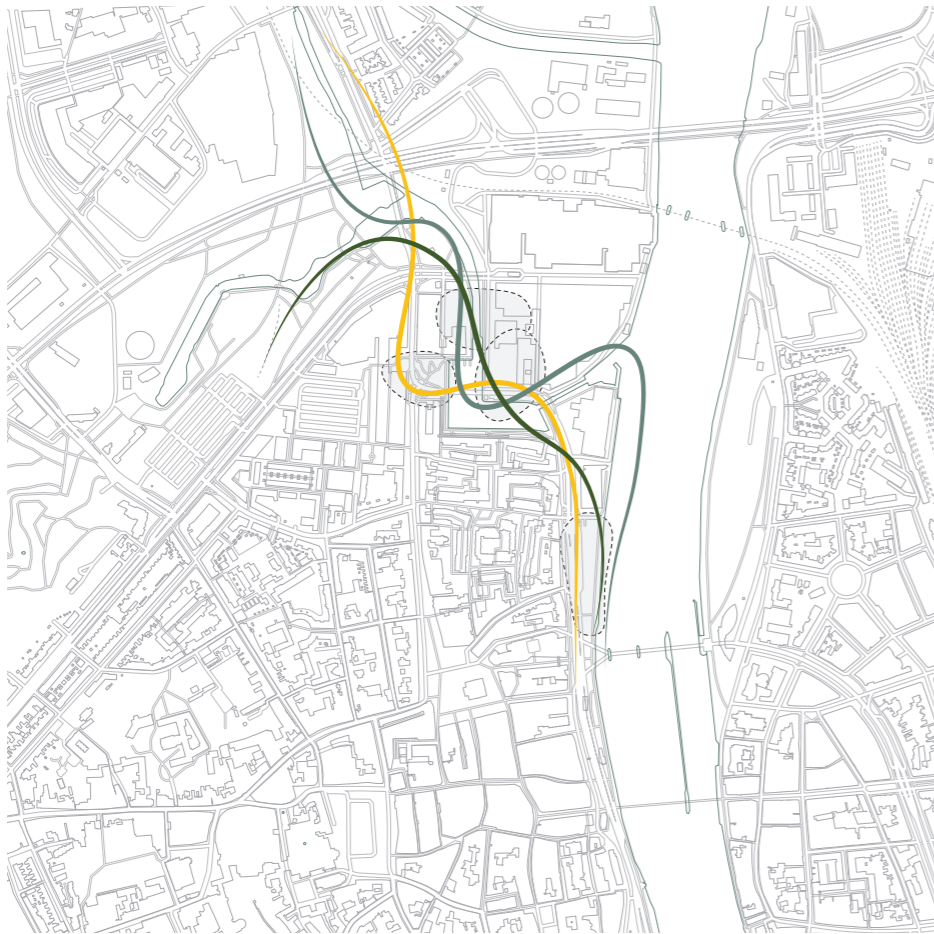
Alex Kirchstein, Karthika Ranjit, Dilara Turgut, Nina Kempa

Intentions

At the urban design stage, I worked on a collective master plan with Karthika, Dilara and Alex. Because the whole neighbourhood seemed like a collection of disconnected places, as a group, we decided to set the general strategy for the entire Boschstraatkwartier, which we named - “the spine of every day”. The main points were to improve the mobility aspect and introduce the greenery towards the city centre to stick the city together. We also believe that the current condition of the Boschstraatkwartier is moving towards growing gentrification. Almost all of the existing public functions are based on consumption, and all of the accessible, “free” spaces are undeveloped and, as a result, unused. Inspired by the community of LBB, we decided to “spread” their values around the neighbourhood, creating a heterogeneous, porous design that could connect with the city. We decided to focus on the modest and everyday functions to fill the gaps in the existing programme. Each of our buildings accommodates different functions aiming to create accessible and diverse spaces outside and inside, hosting the activities for all kinds of users.

Connectivity changes

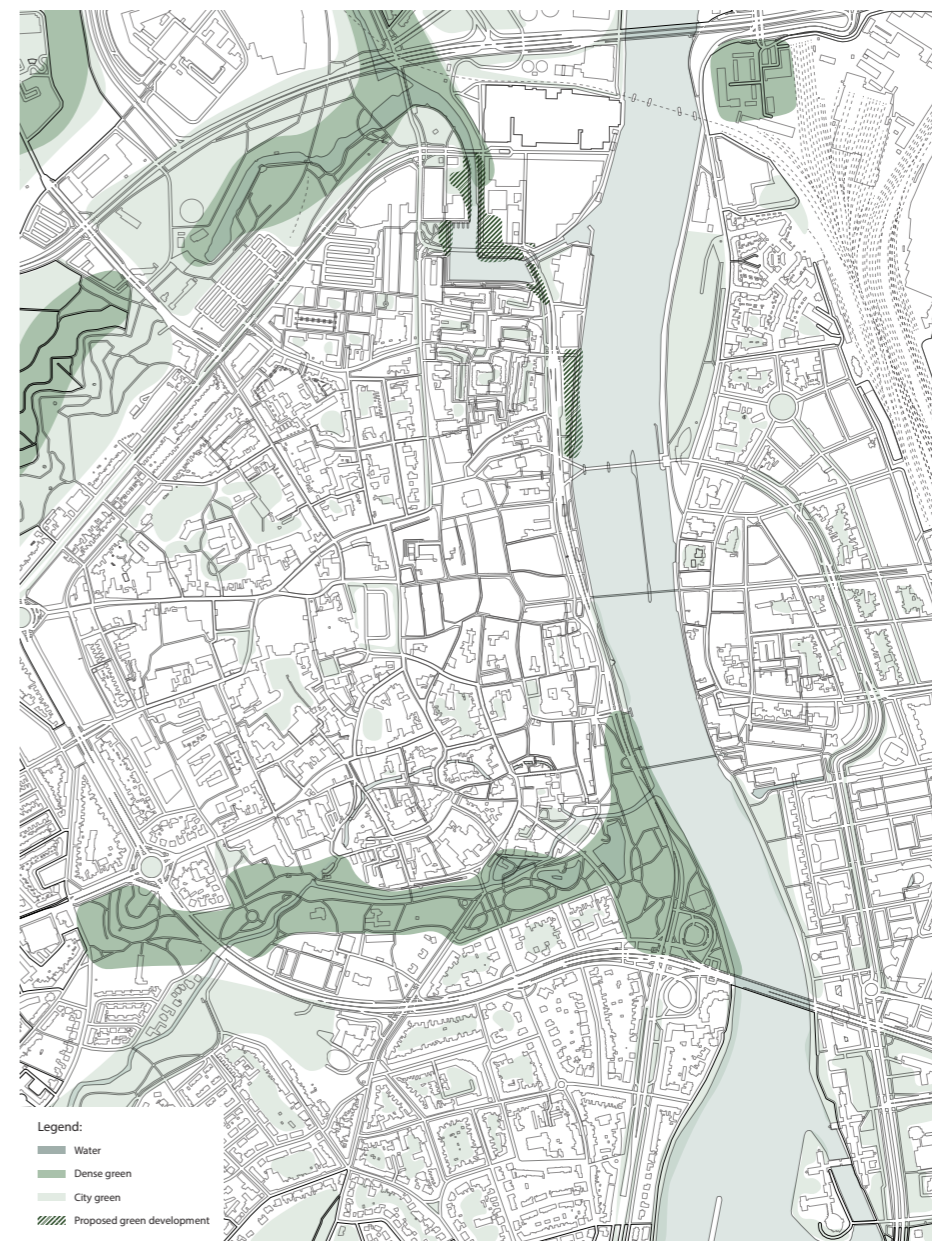
Firstly, we decided to transform the route network, in the master plan, we aimed to reduce the car traffic therefore, some roads were no longer needed in the previous scale. The most visible change is the bridge demolition. Because the car traffic is planned to be less intense, we decided to take the bridge out, connecting both sides of the Bassin. The new connections are arranged through the factory, a new footbridge and around the Bassin. The roads are destined mostly for bikes, allowing for restricted car traffic. Furthermore, we moved the proposed by the municipality tram's route to the parallel street - Boschstraat, to connect the tram with the main square and also keep Maasboulevard as a primarily pedestrian street. Another key change is the tunnel re-use. Because of the transportation changes, the tunnel is no longer relevant, and as a main spatial boundary on the Promenade site, it was necessary to redevelop it. After the intervention, it serves as an underground level of the new complex located on the Maaspromenade.



The Spine of Everyday concept sketch
Connectivity map

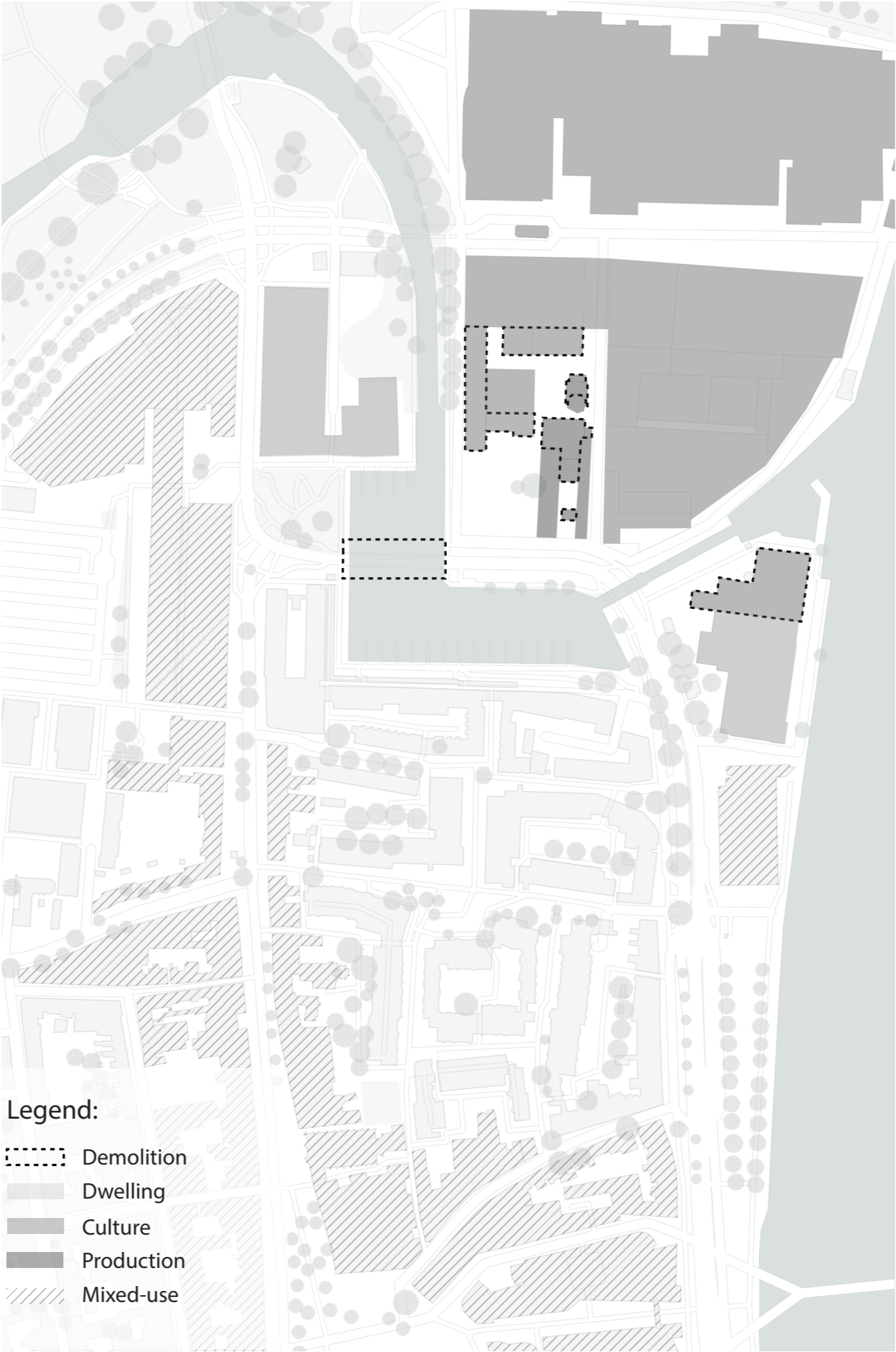
Ecology changes

As a second and parallel aspect, we introduced the ecology changes. The main goal was to introduce the greenery from the north - extending the Fronten Park and connecting the whole site by the waterfront re-naturalization and new green additions along the whole “spine”. The strategy was to improve the ecology aspect on the level of ecosystem services (improve biodiversity and microclimate and also react to the flooding that reoccurs regularly and natural river edges could reduce its impact). Furthermore, the green intervention had also a social level, by changing the riverfront, we wanted to activate the spaces along the various waterfronts - riverbanks and the Bassin, to create new possibilities for public and open spaces.



Ecology map

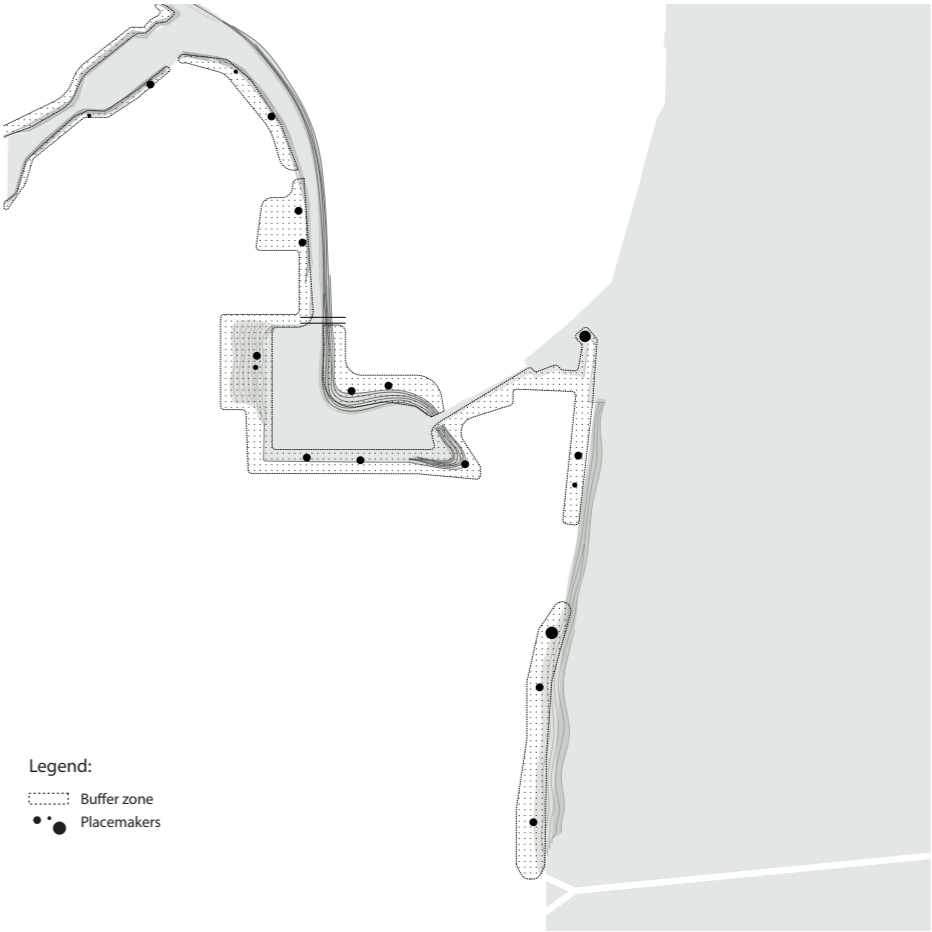
Functional analysis



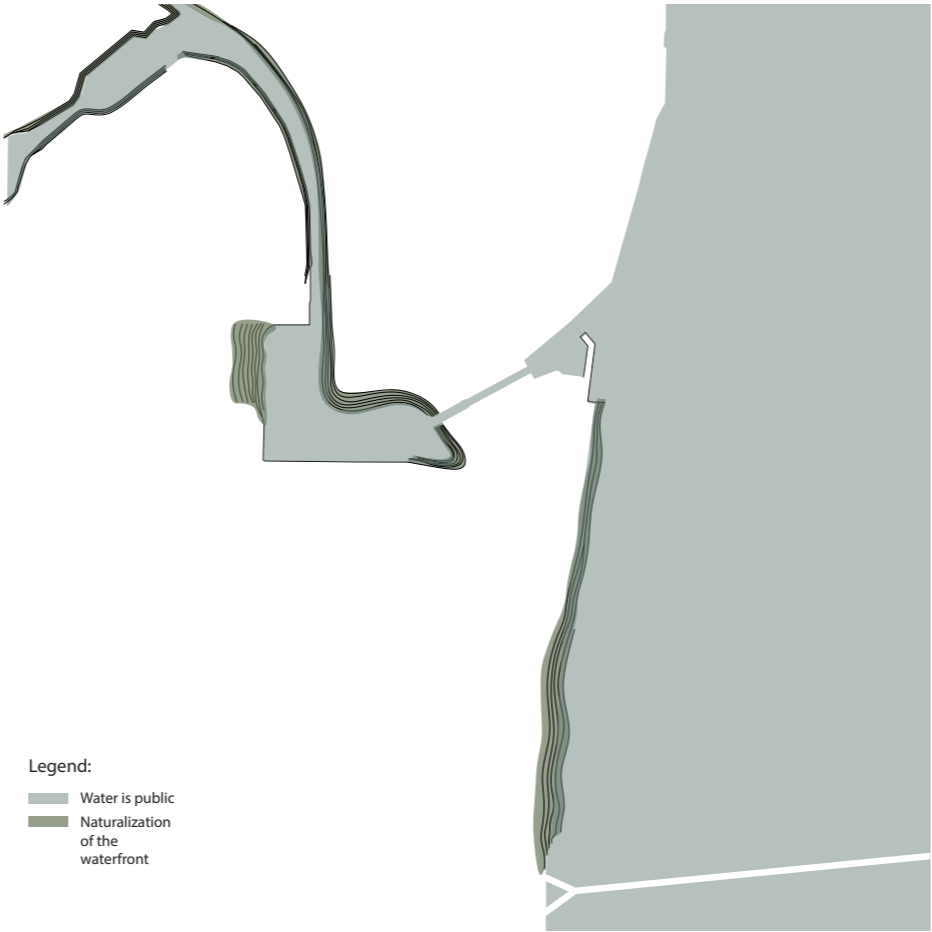
Urban strategy
Manifesto



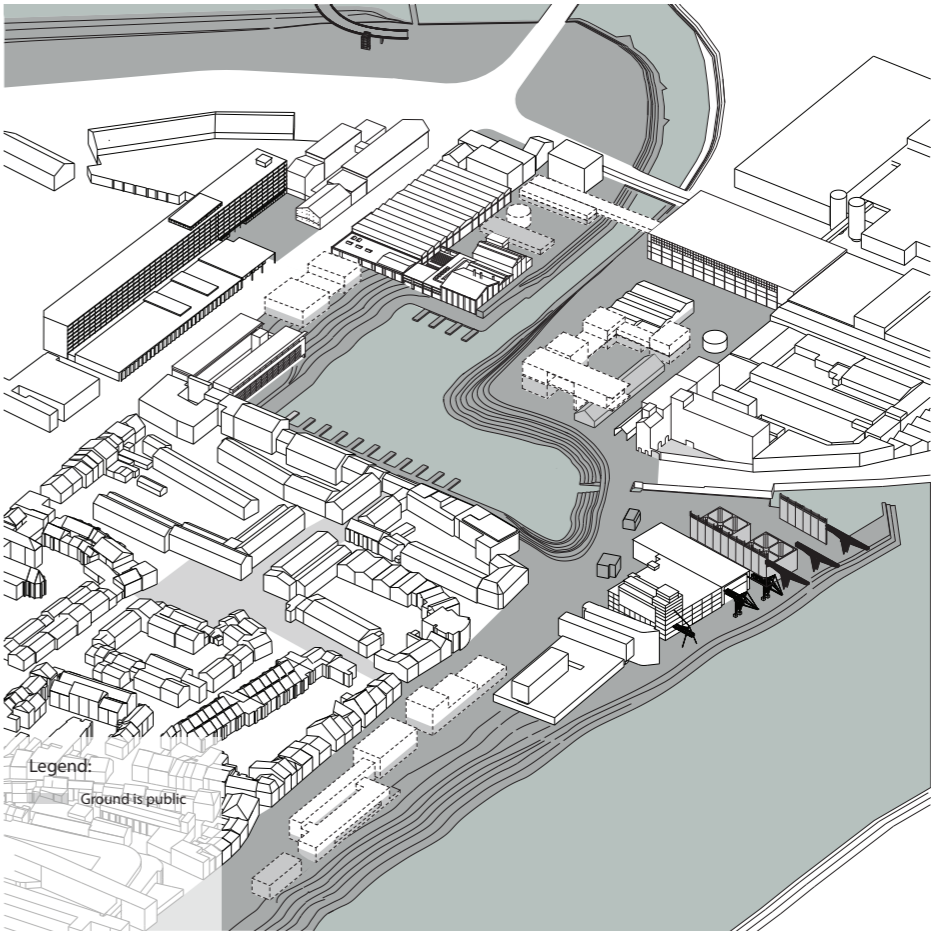
Non-tabula rasa approach - gleaning the context



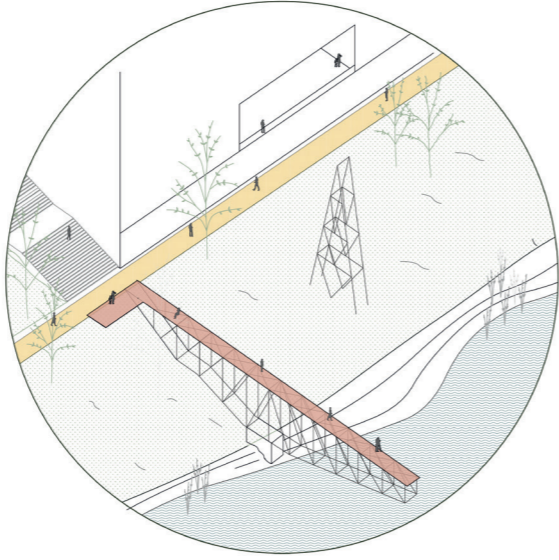
Green is public - green as a buffer zone with public functions



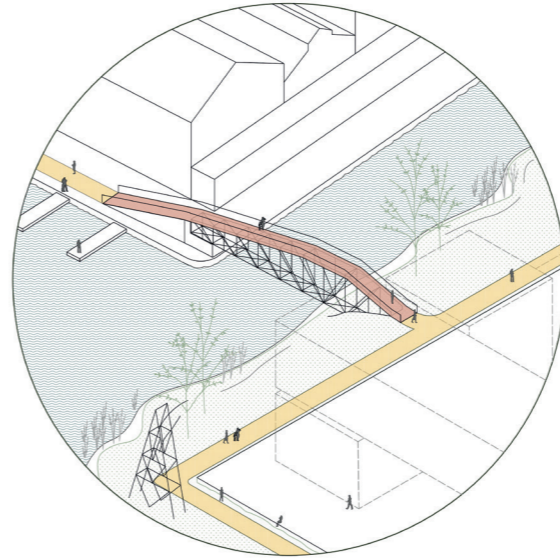
Water is public - renaturalisation of the riverbanks



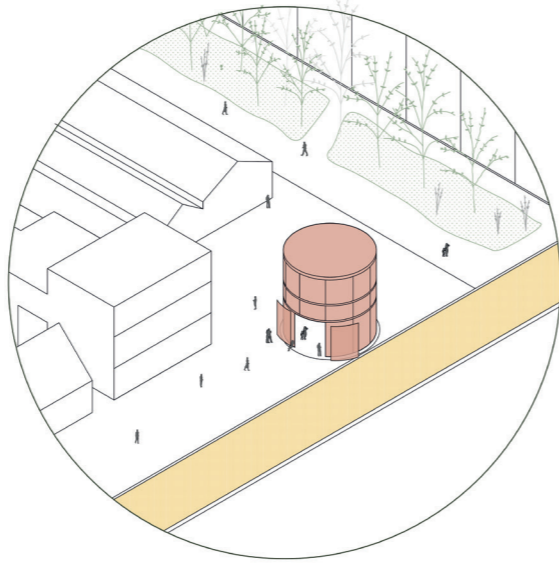
Ground is public - keeping groundfloor functions as public/ common



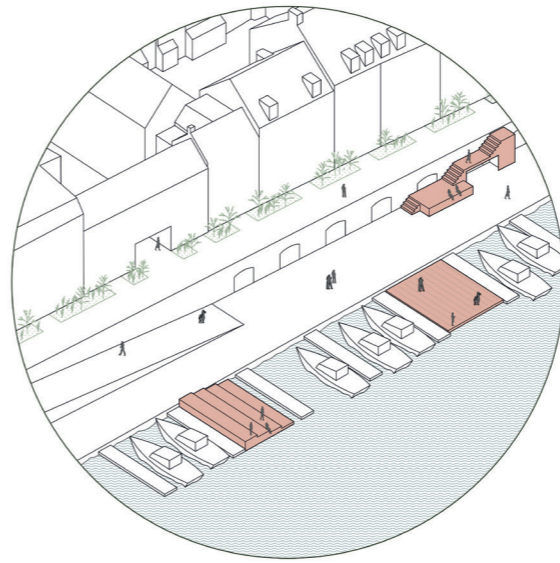
Promenade



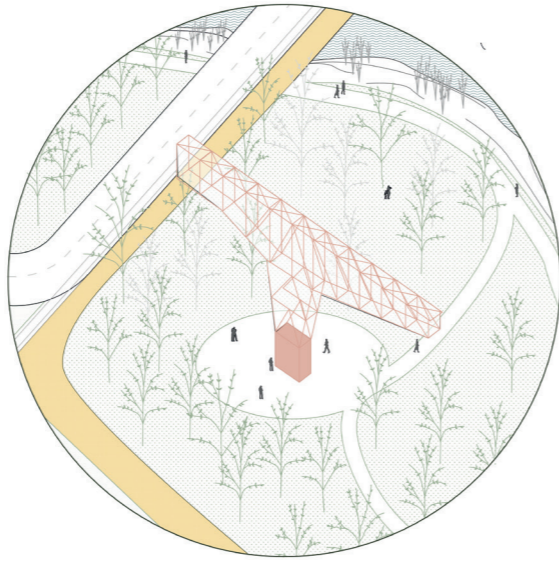
New Footbridge



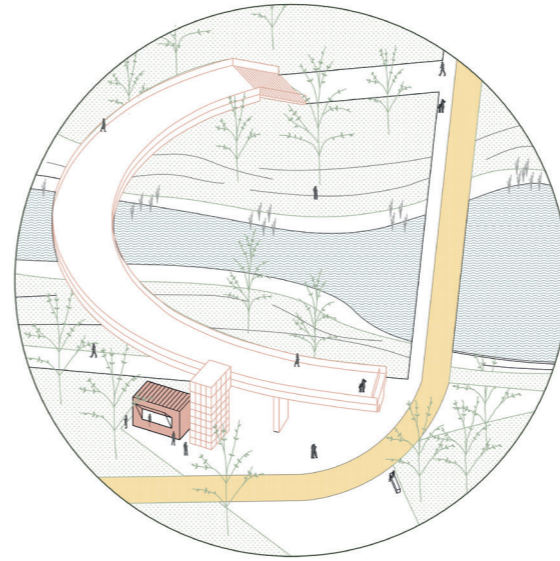
Silo



Bassin



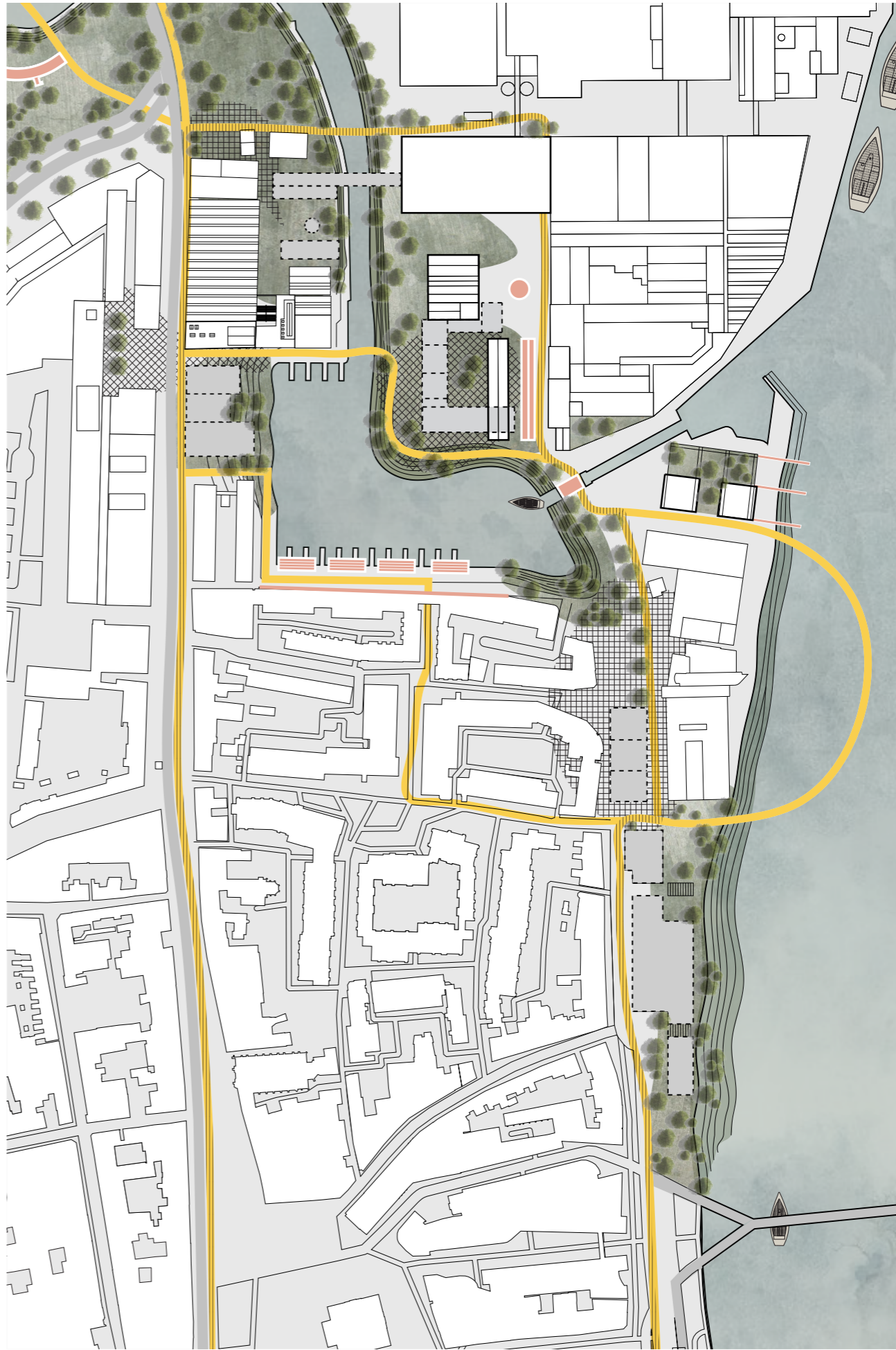
Park extension

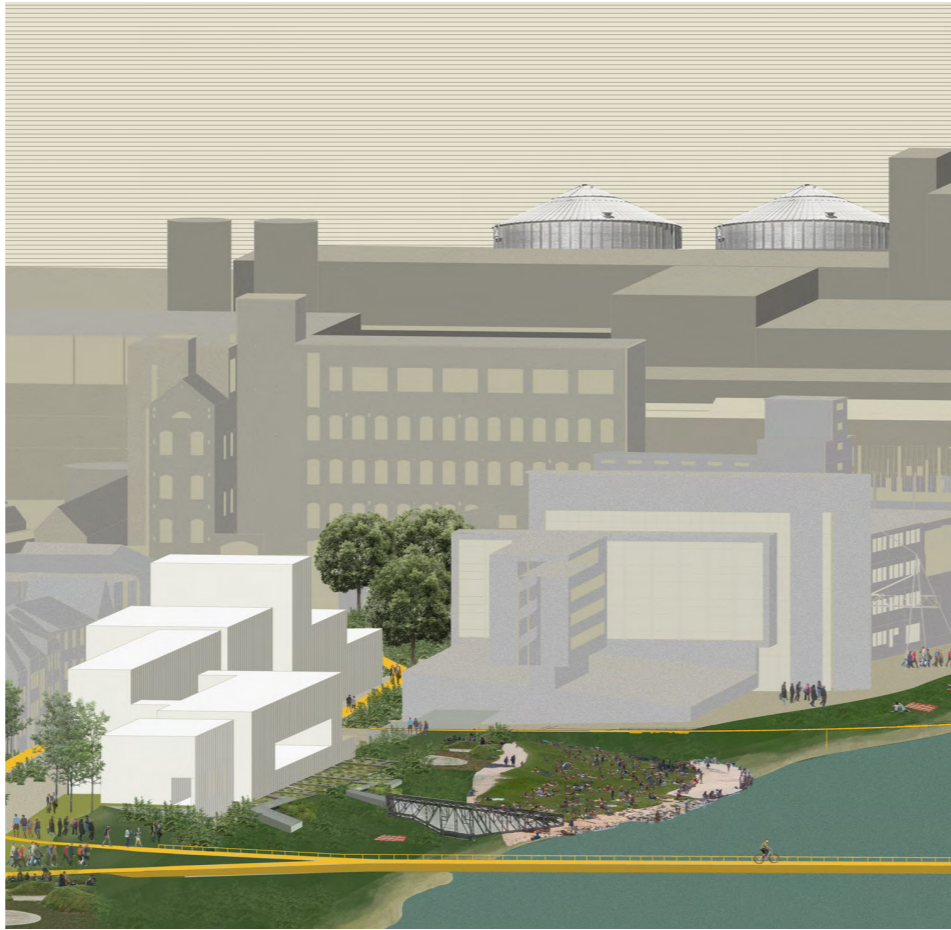


The Krul

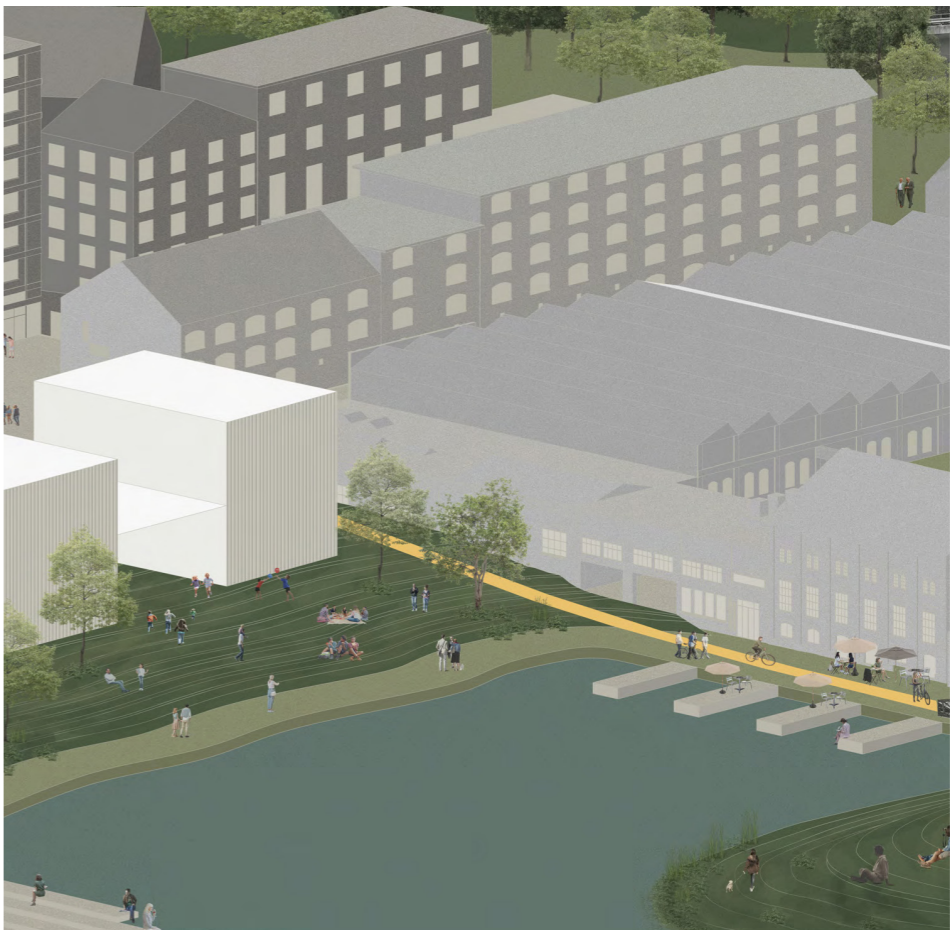
Placemakers

The peacemakers are ready-mades found along the site and with them we can create instant changes in the character of the spaces. The other elements are more long-term strategies but the place makers could start the process. We used the existing structures as cranes, silos and the Krul. By adding a small intervention they could serve as a new purpose changing the surroundings.





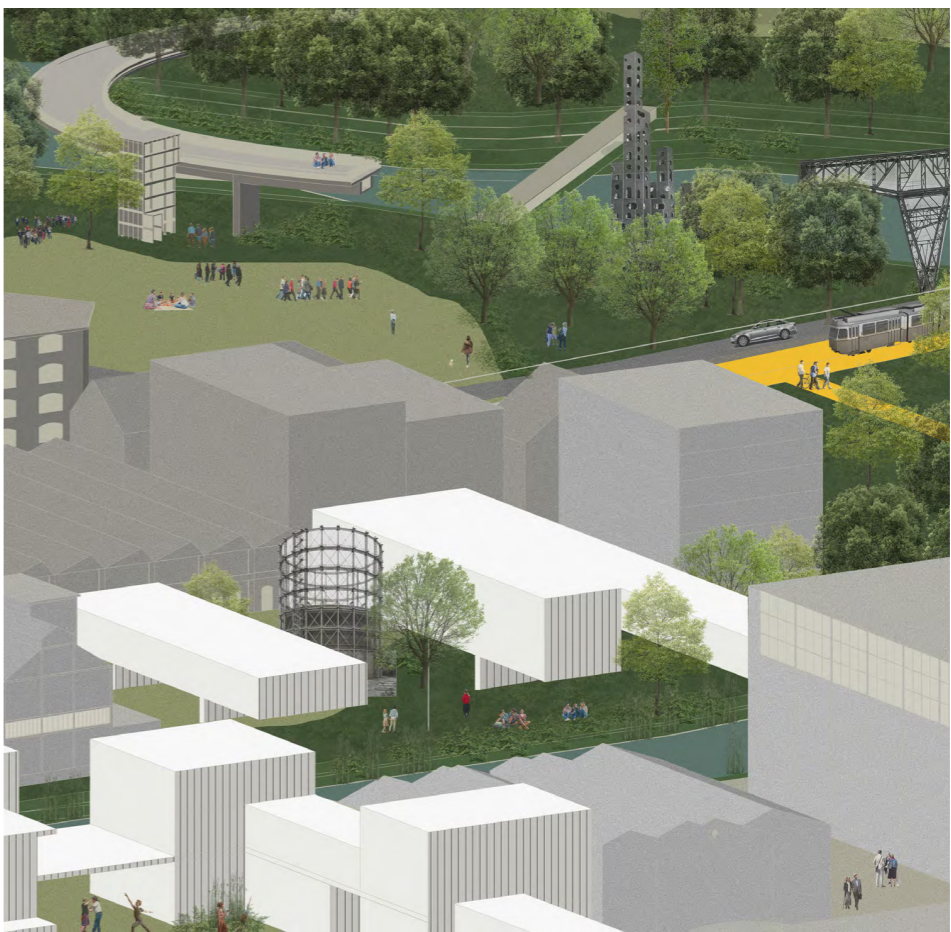
Promenade - inclusive housing complex



Bassin redevelopment and new primary school



Bassin - public square



Sappi/ Lumiere - living and working spaces

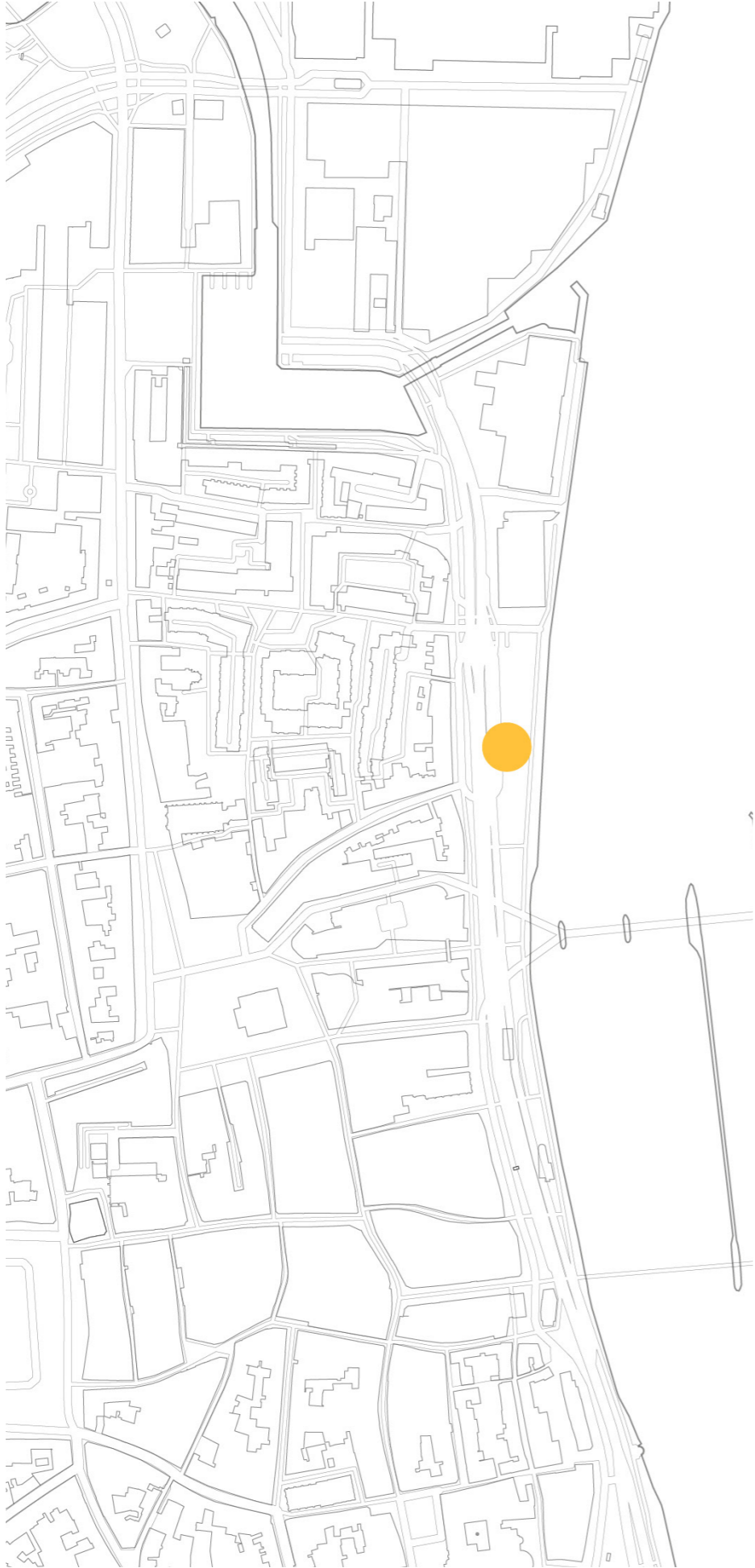
Design

Gleaning the existing
Coming together - inclusive housing
on Maaspromenade
Materiality

We should decide what and how to build, but first, we have to know what sort of world we want to live in. Therefore my design is a kind of answer for the question in what world I would like to live in. The world of empathy and care where architecture is an element that makes it easier.

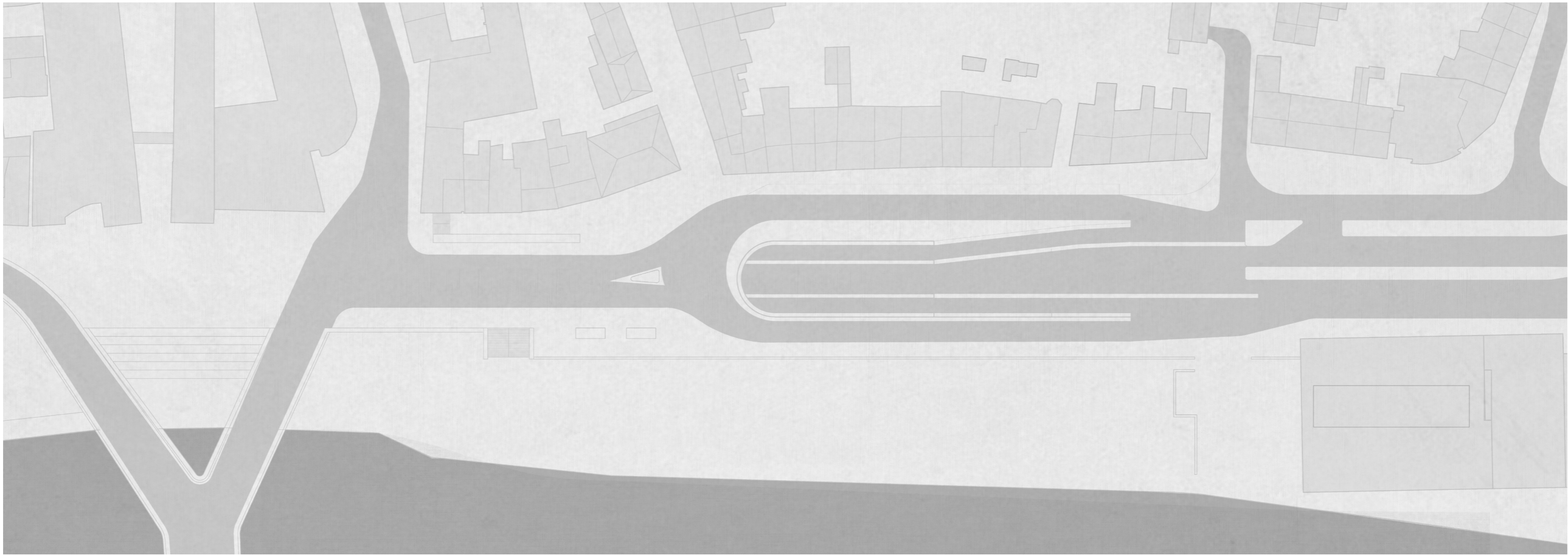
I. Gleaning the existing - gleaning the site

The aspect of gleaning is visible in the complete re-purpose of the Maaspromenade. The change started with the intention of connecting the city with the river. Currently, the site is undeveloped, however because of its location, it has a big potential. According to the new masterplan, the tunnel won't be no longer needed therefore in my site plan I decided to give a new life to the structure and in the same time minimise the border that it created. Next aspect is the waterfront re-naturalisation. Most of the waterfronts in Maastricht are build and the possibility of the green bank could diversify the current situation offering more activities, and also can influence in positive way the threat of flooding. By creating a rain garden, the waterfront can be more secured.

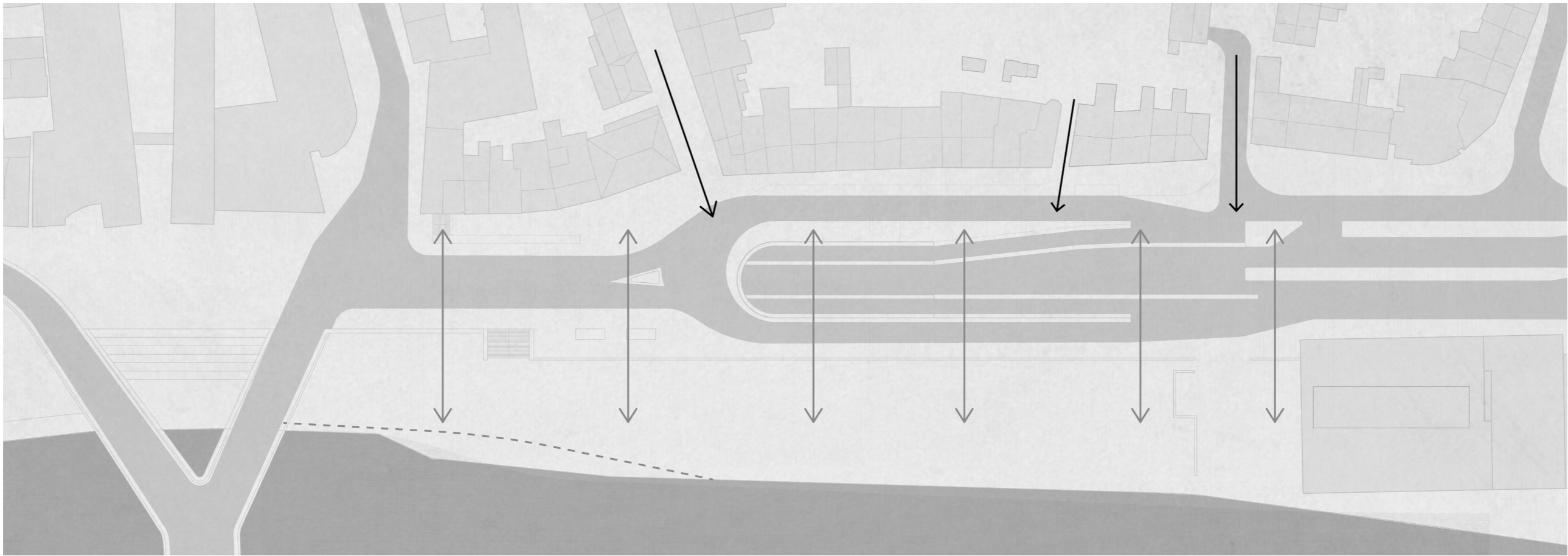


Riverbanks studies





Current situation

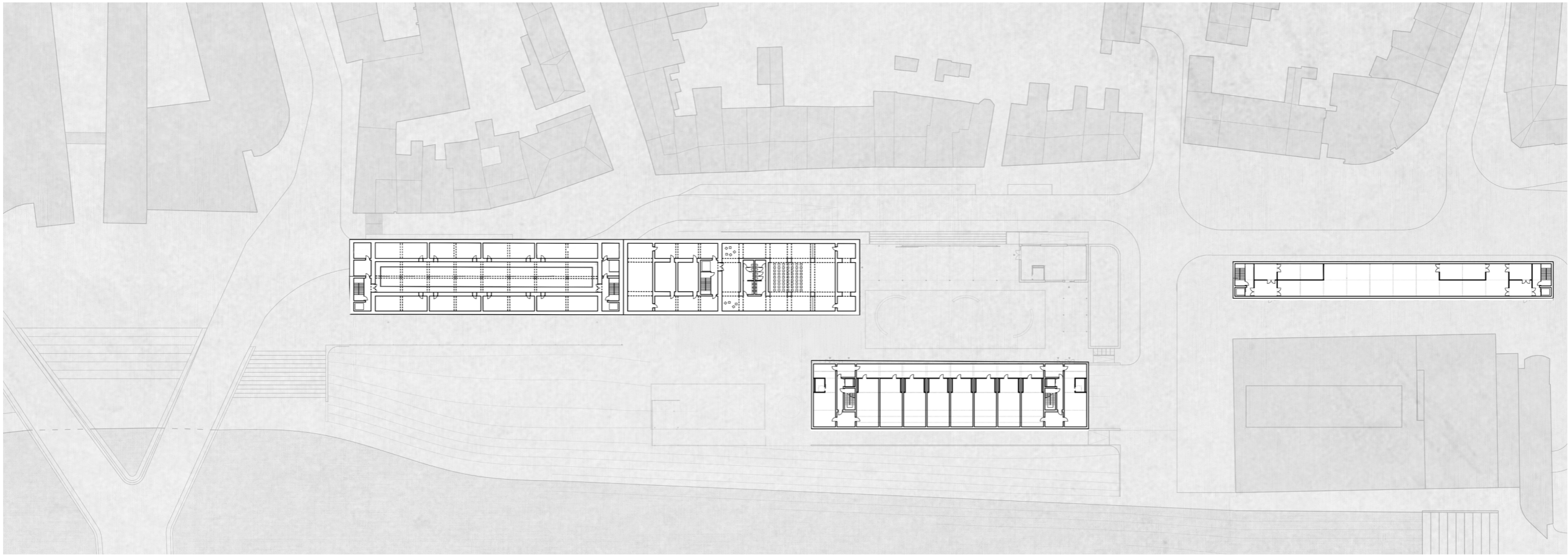


Masterplan principals

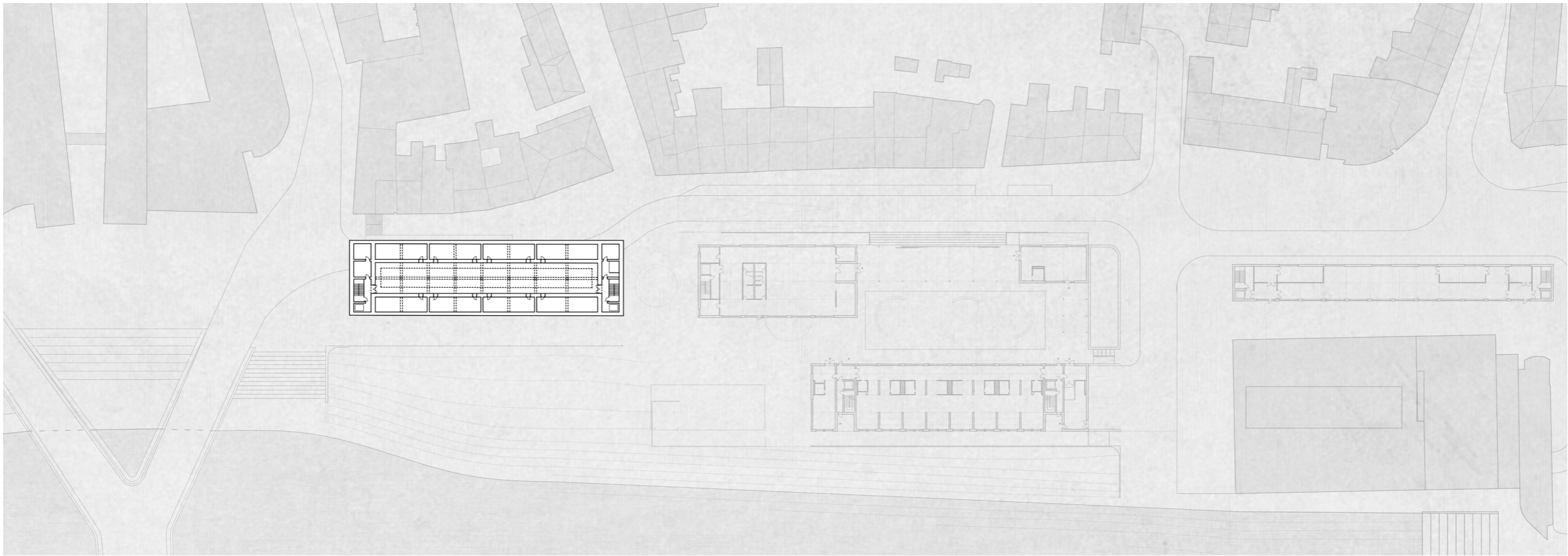


Site plan

- 1 Youth Center
- 2 Beach
- 3 Day Care
- 4 Workshop
- 5 Playground
- 6 Inclusive housing
- 7 Rain garden - sculpture garden
- 8 Mix-use pavilion - co-working space



Site plan -1 level



Site plan -2 level



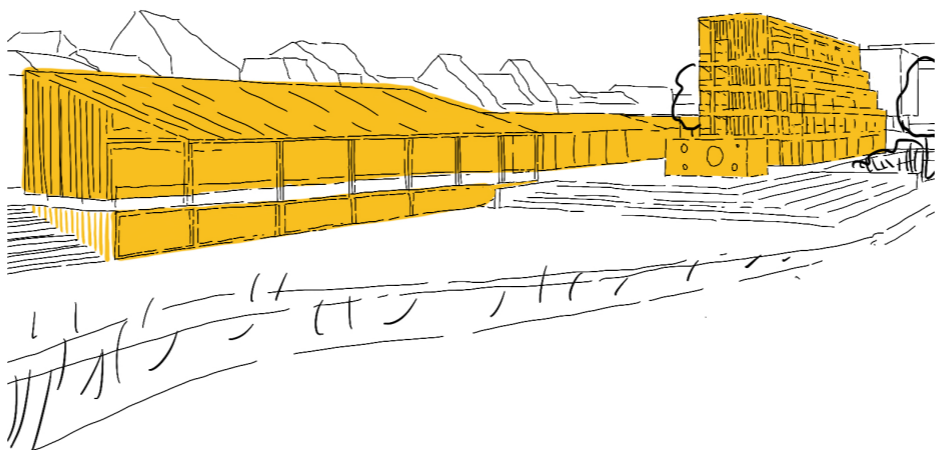
Inclusive housing	~6700 m ²
Ground Floor	1090 m ²
Entrance Halls	
Separate working space	
Community Kitchen	
Dining space	
Loundry room	
Work and leisure spaces	
Toilets	
Strollers storage	
Garbage	
+ 1	1090 m ²
Shared Housing units	37 m ² (each)
Guest room	54 m ²
Common space	54 m ²
+ 2	980 m ²
Single Housing units	54 m ² (each)
Guest room	54 m ²
Common space	54 m ²
+ 3	870 m ²
Family Dwelling units	64 m ² (each)
Guest room	54 m ²
Common space	54 m ²
+ 4	870 m ²
Single Housing (with mezzanine)	64 m ² (each)
Guest room	54 m ²
Common space	54 m ²
+ 4 1/2	750 m ²
Mezzainines	25 m ² (each)
- 1	1090 m ²
Technical rooms (services)	
Utility/ Storage	

Youth Center	~3500 m ²
Ground Floor	610 m ²
Entrance Hall	
Cloak room	
Cafe	
Utility/ Storage	
Toilets	
- 1	2040 m ²
Gym	
Technical rooms (services)	
Utility/ Storage	
Day Care	~2100 m ²
Ground Floor	1020 m ²
Entrance Hall	
Cloak room	
Workshops/ Hobby Rooms	
Play area	
Utility/ Storage	
Toilets	
- 1	1020 m ²
Technical rooms (services)	
Utility/ Storage	
Garden Pavilion	~135 m ²
Gardening Workshop	
Utility/ Storage	
Toilet	

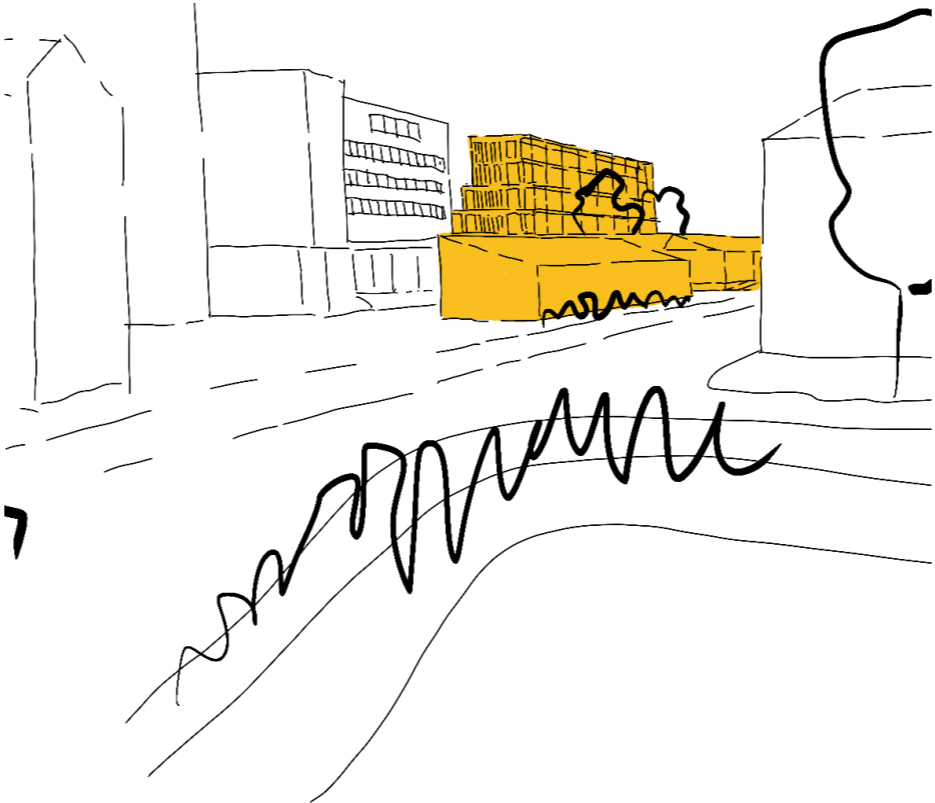
Program

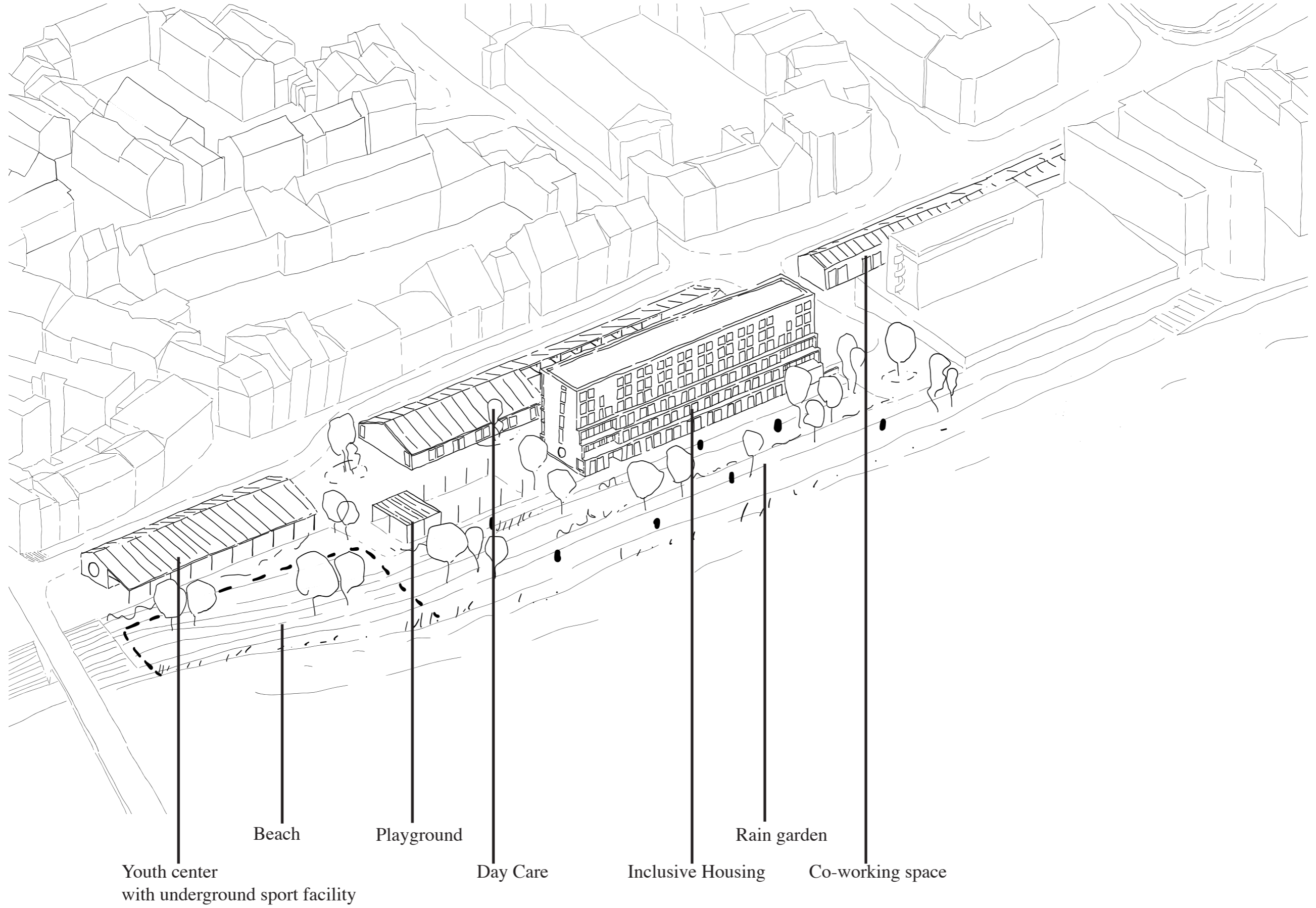
Community functions

Concept sketches



Concept sketches

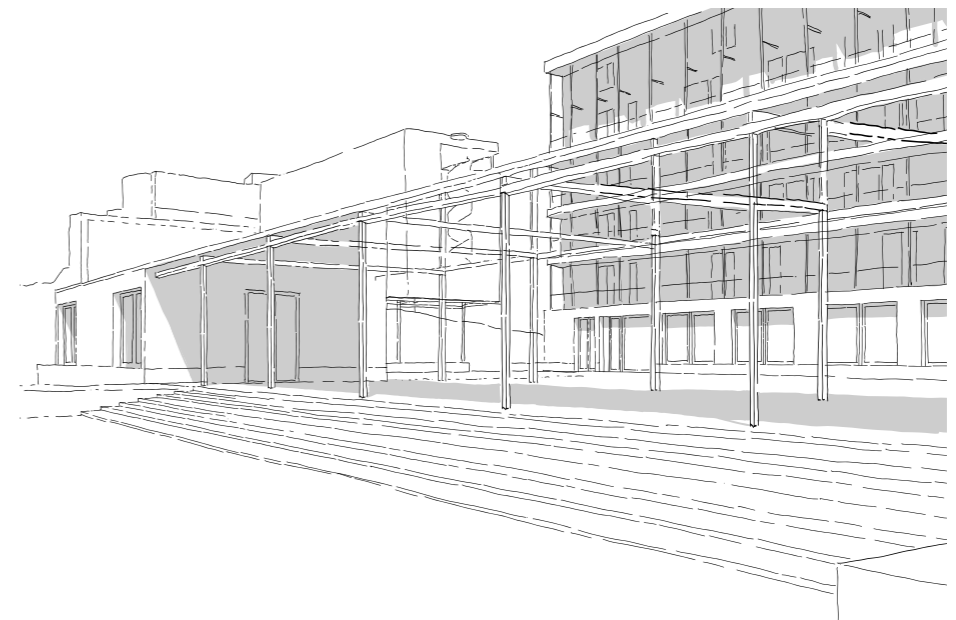




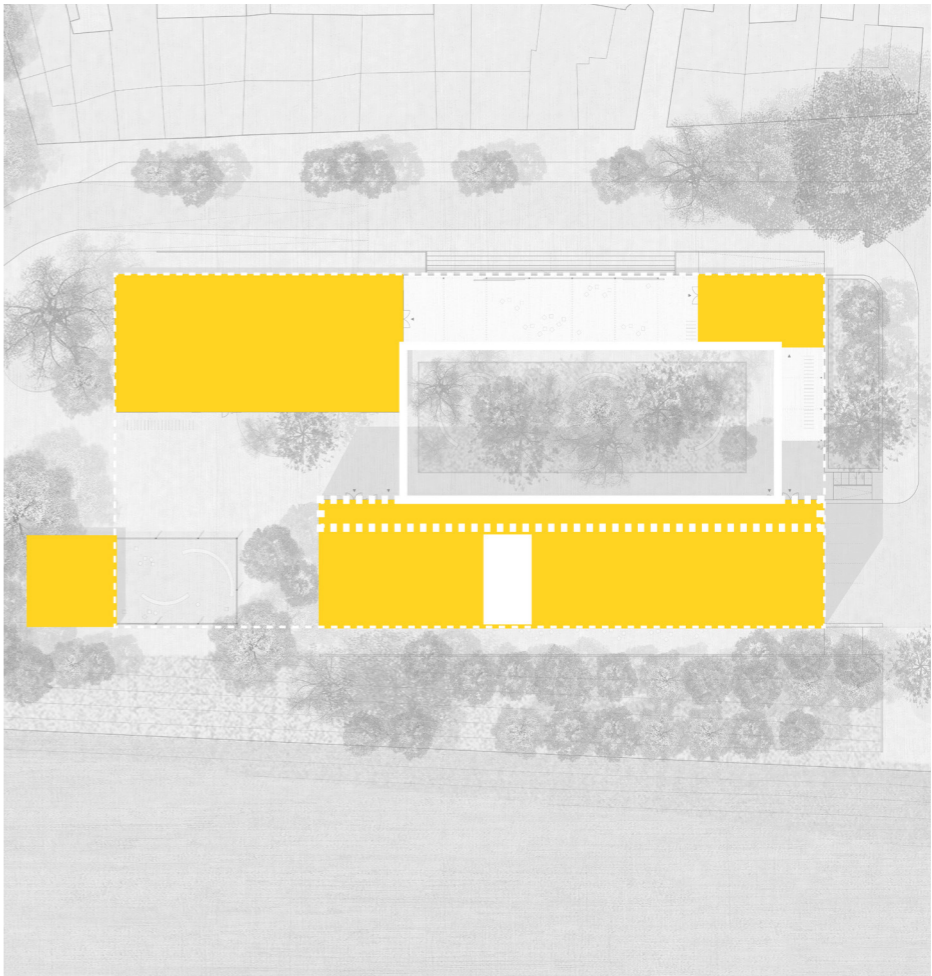
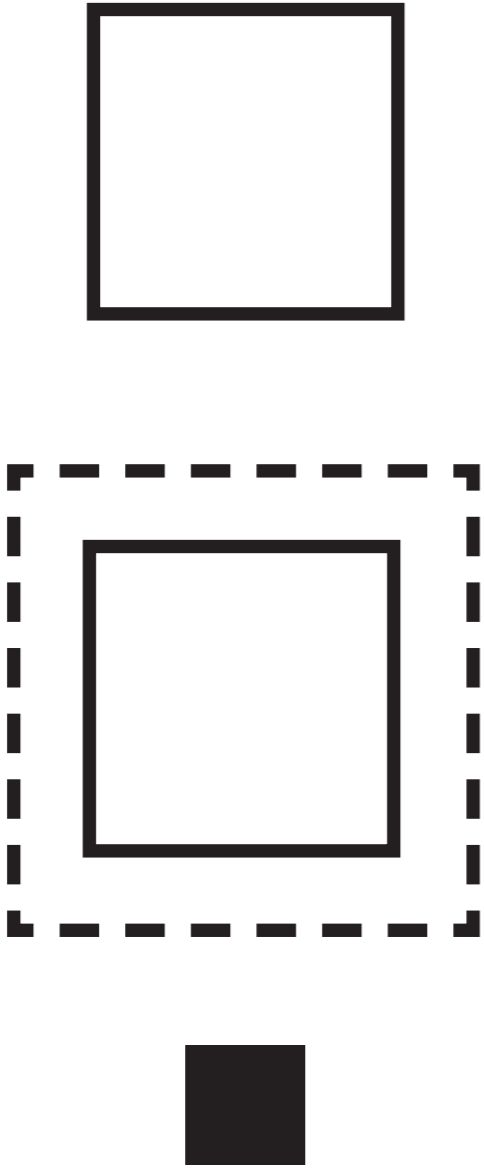
II. Inclusive housing

The idea for inclusive housing project is direct effect of the previous research. Maastricht is lacking the affordable, accessible housing and the position to put it on one of the main sites could be consider as a gesture for the change of the approach towards the housing market into more empathetic.

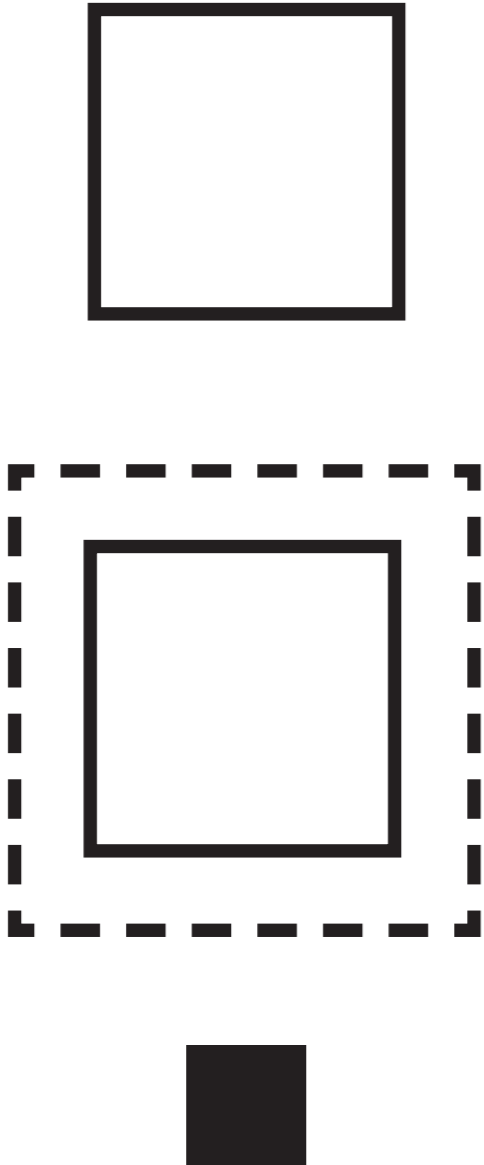
Housing consist of the whole complex orientated around the open courtyard with the garden. The building itself is designed with care to fullfill the changing needs of the people living inside. The right structure offers a various possibilities of the use of each floor. The main concept is based on the gallery-terraced typology that treats the inhabitants democratically offering similar conditions for each apartment. Building offers a new way of living by encouraging the encounter of generations, and bringing together children, adults and elderly people.



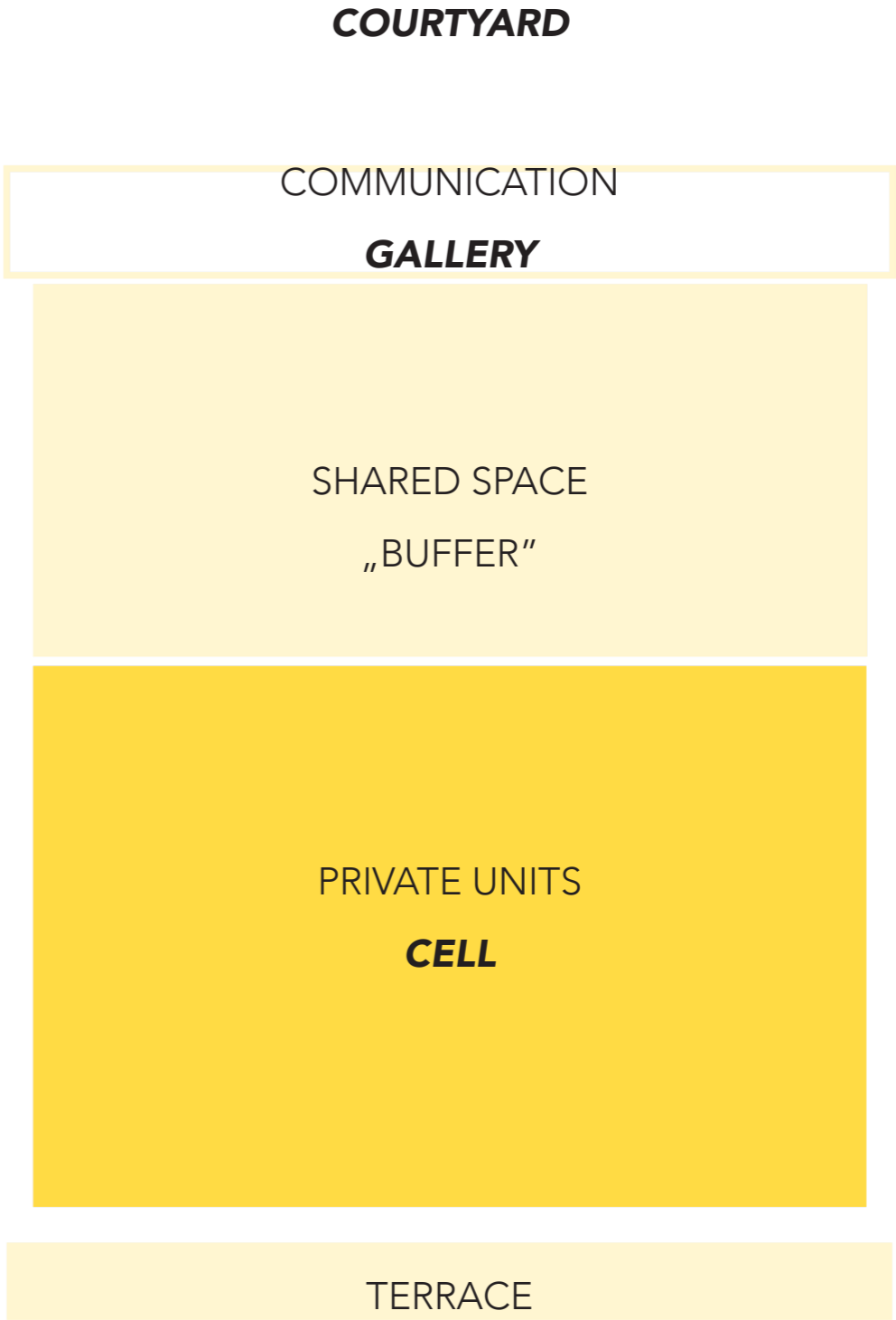
Courtyard - urban-semi-public
Gallery - group private
Cell - individual private







Courtyard - urban-semi-public
Gallery - group private
Cell - individual private

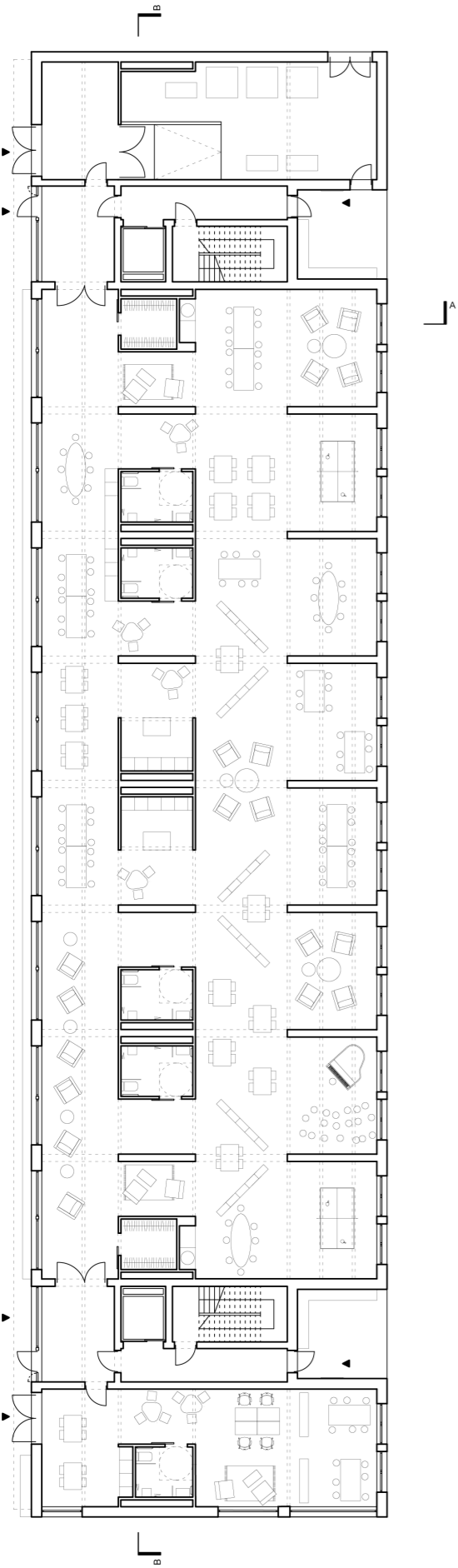


Plan composition:
Courtyard - urban-semi-public
Gallery - group private
Buffer - shared space - family-private
Cell - individual private

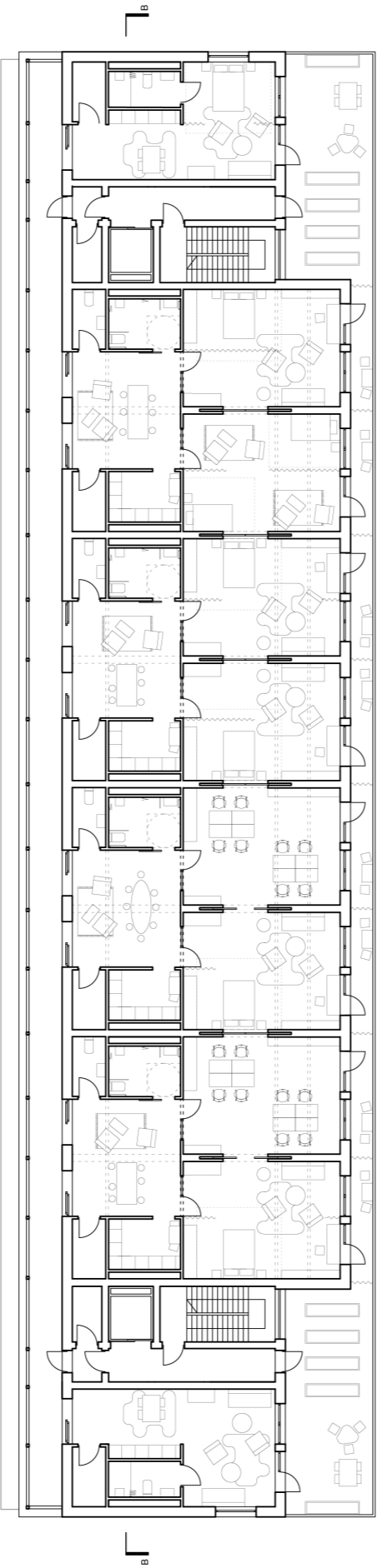


Apartment concept

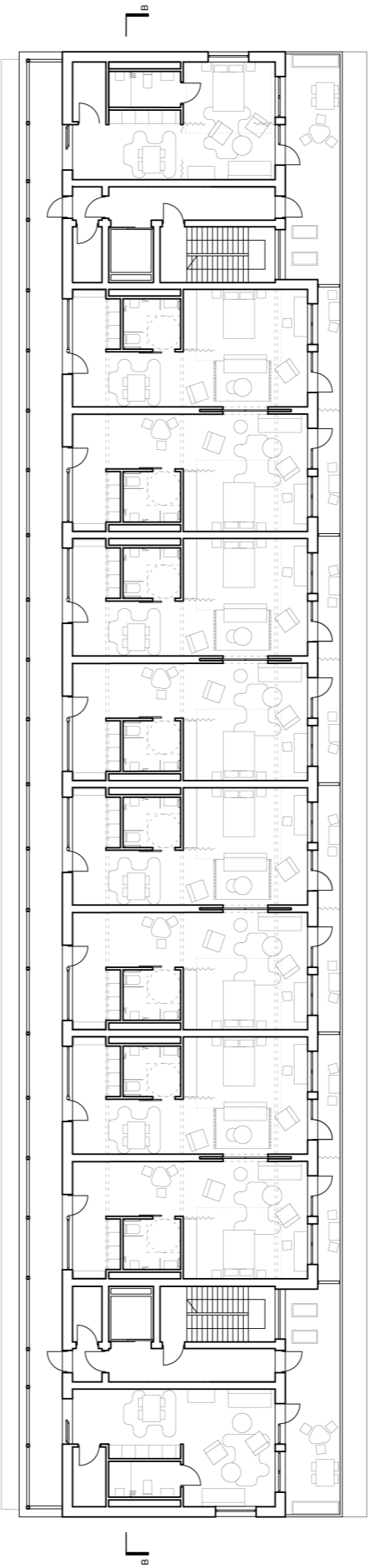
0 Ground floor



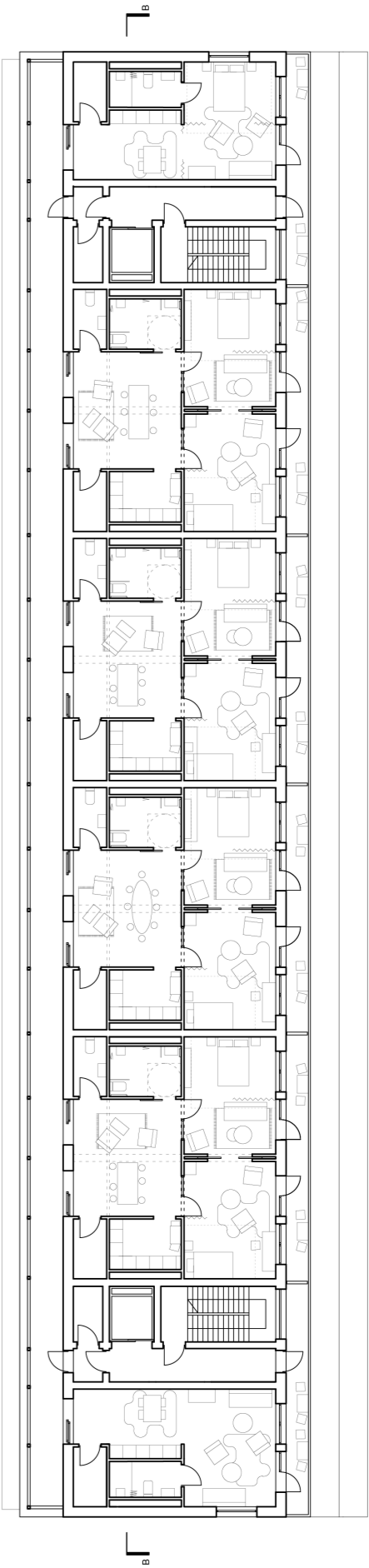
+1 Shared Housing

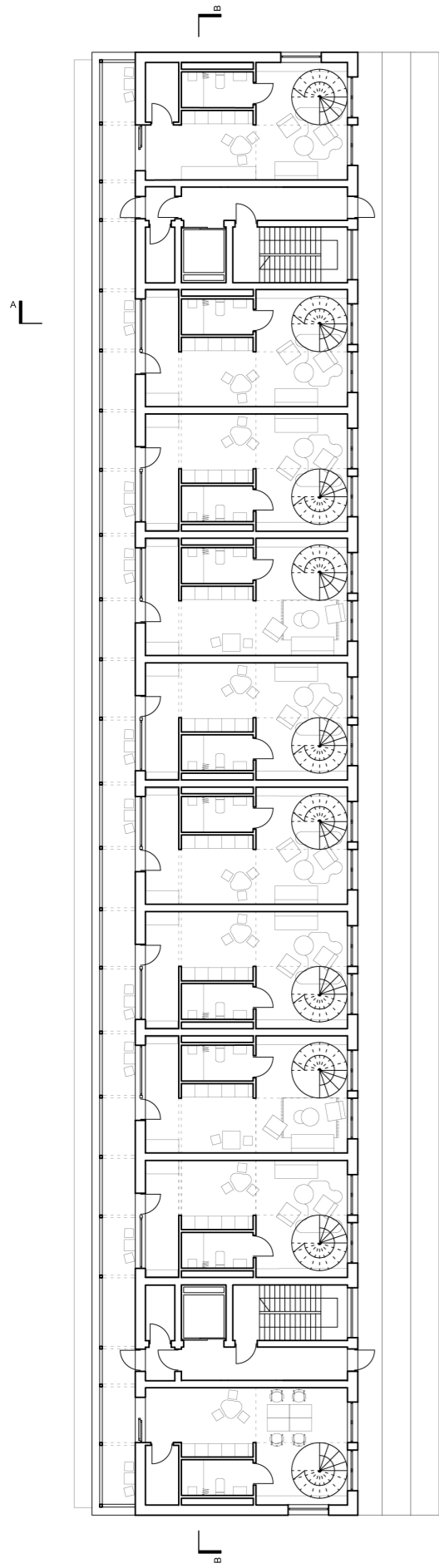


+2 Studios + assisted living

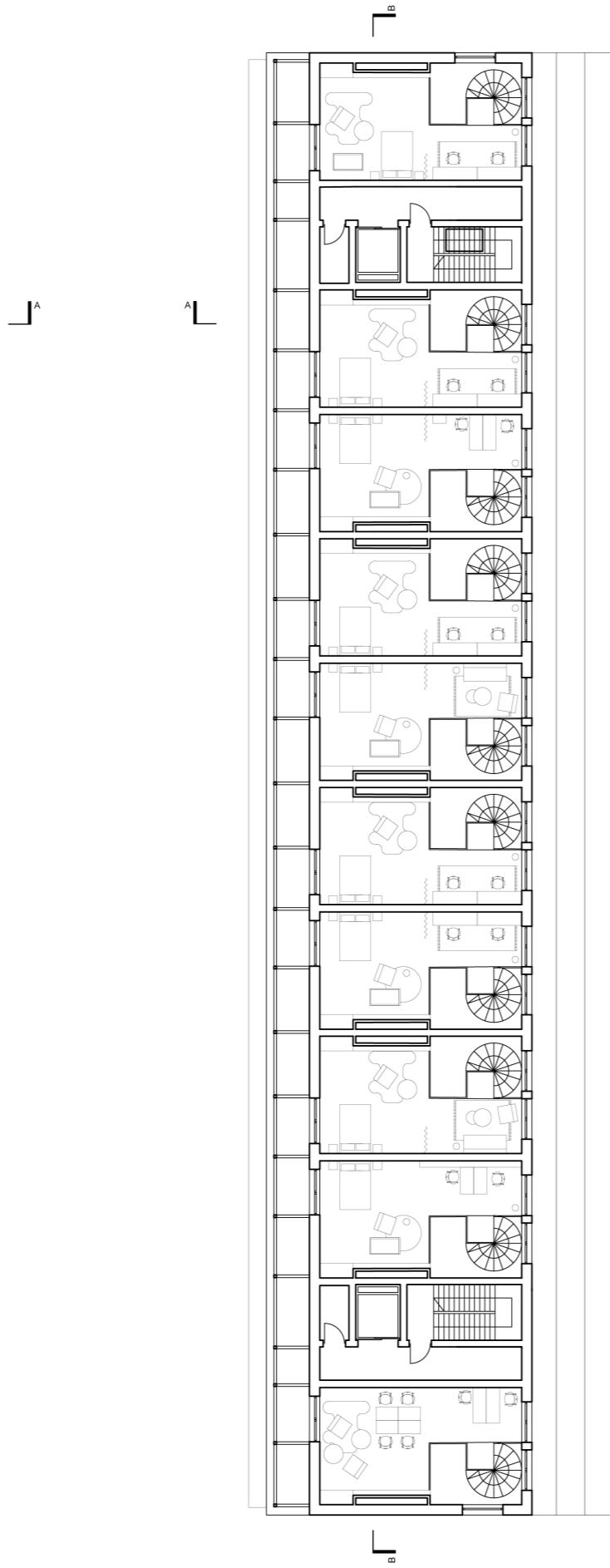


+3 Family Dwellings

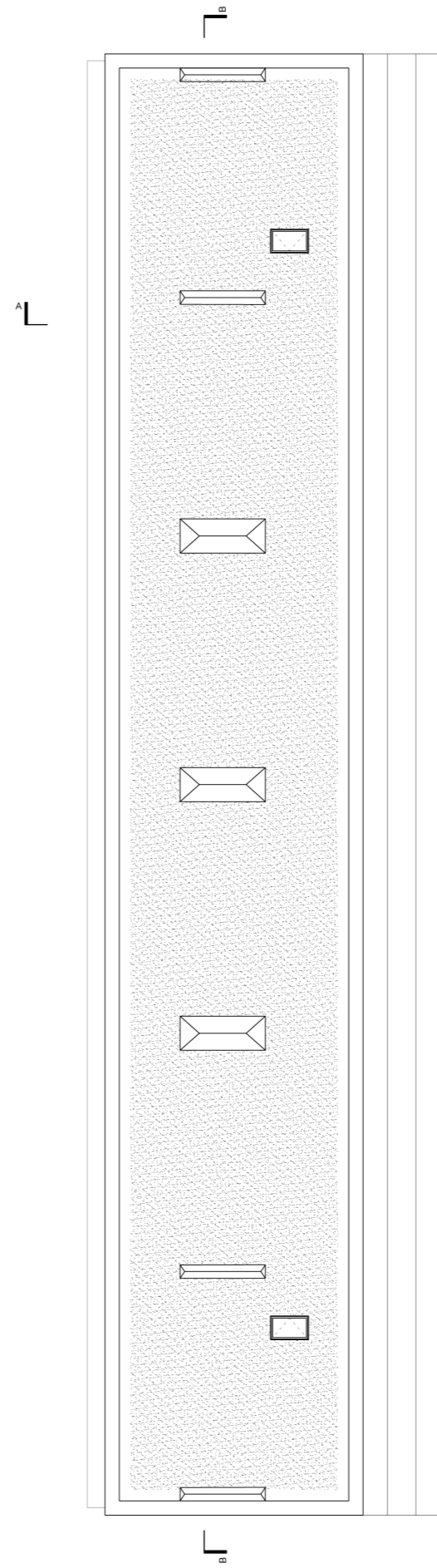




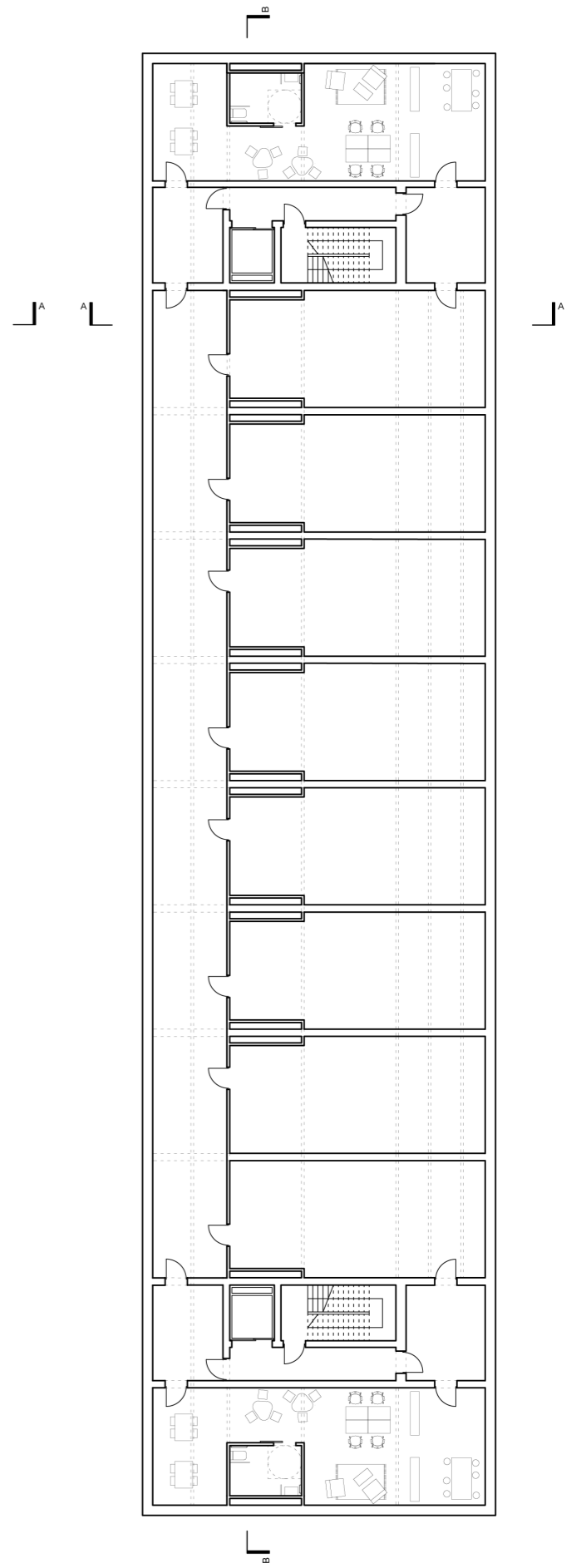
+4 Mezzanine Apartments



+4 1/2 Mezzanine



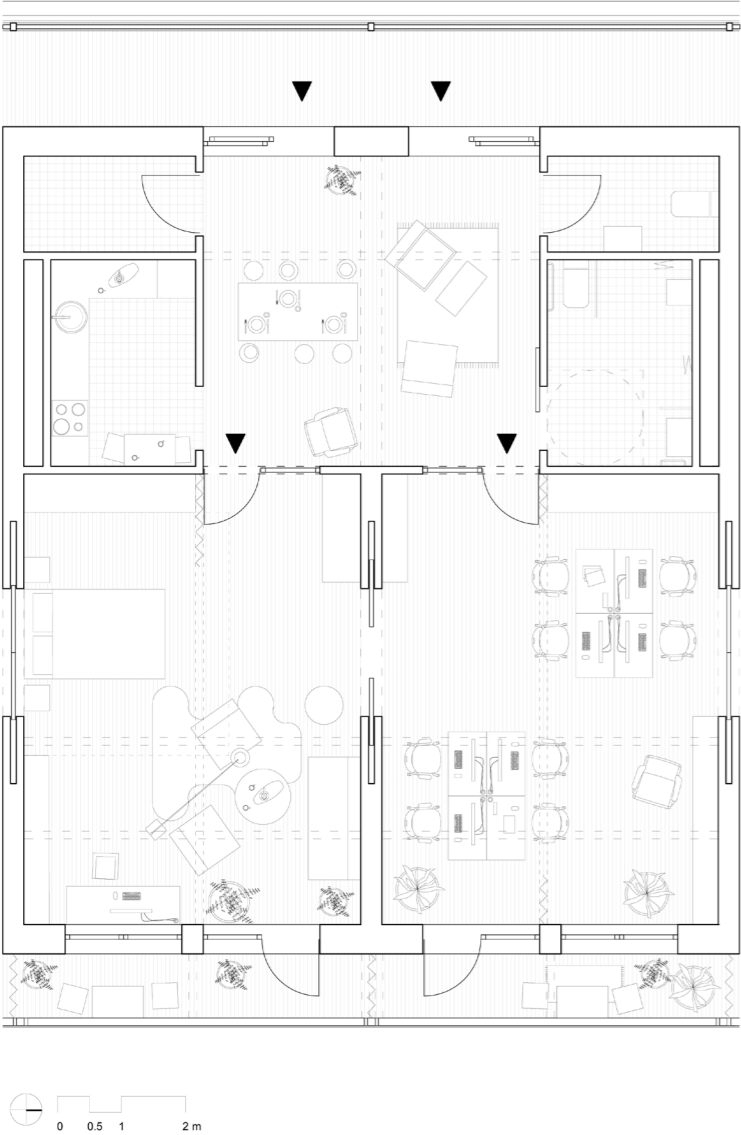
+5 Roof



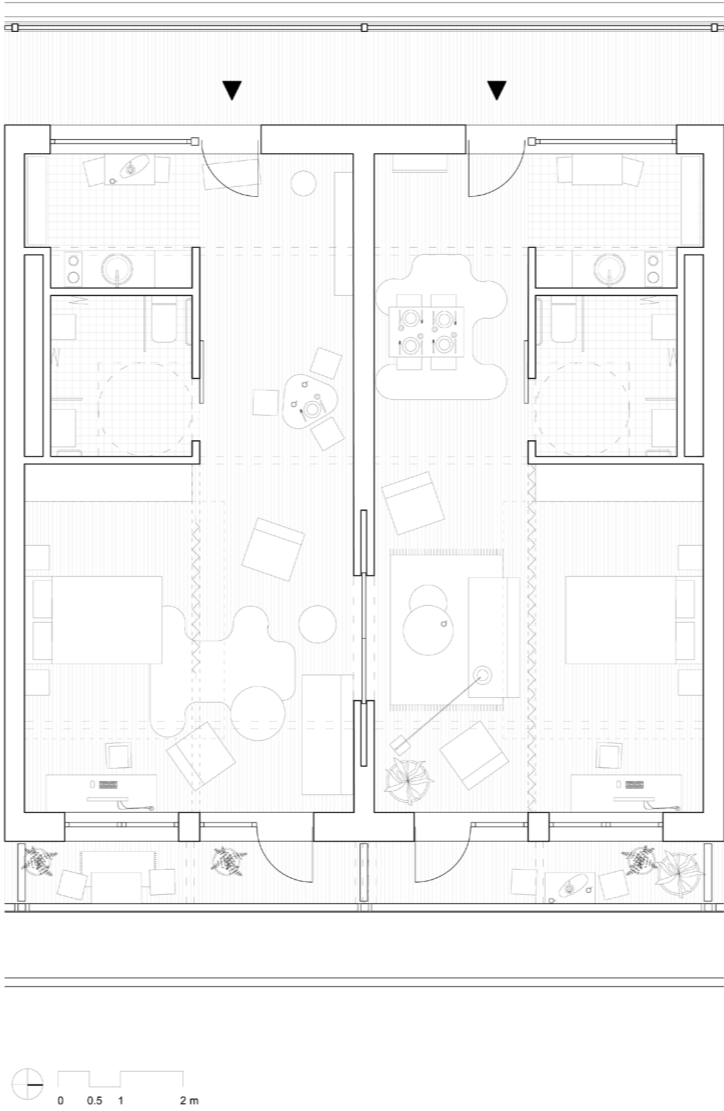
-1 Technical Utilities



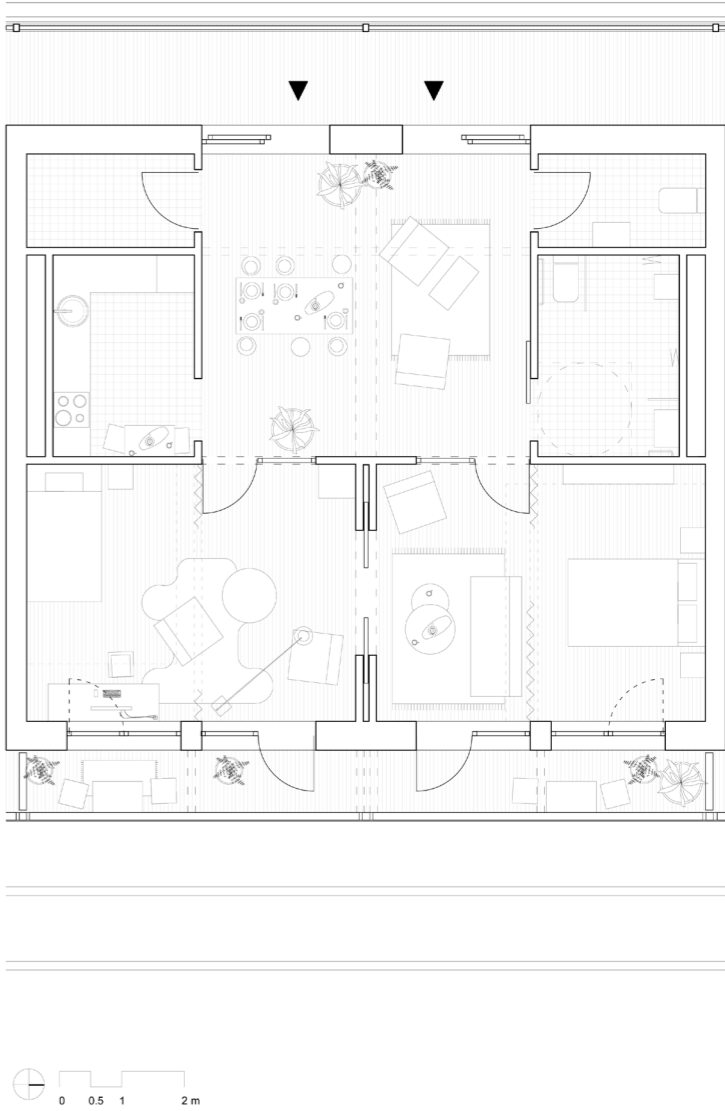
+1 Shared Housing 37 m²
(+ 48,5 m² of shared space)



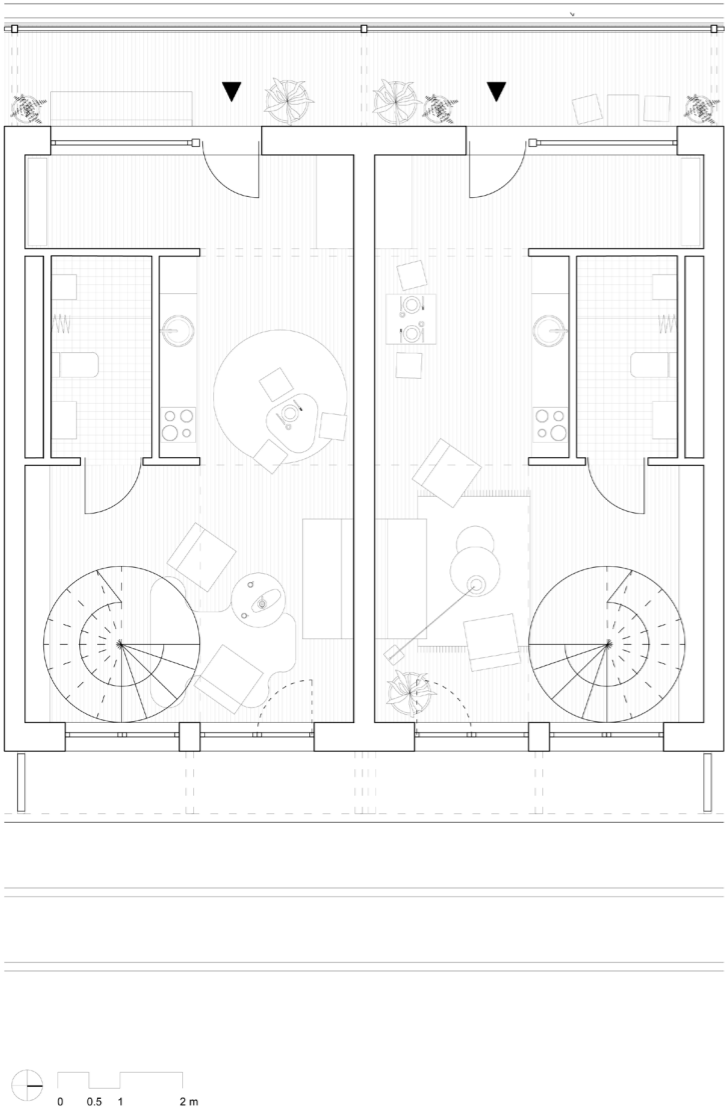
+2 Studios + assisted living 53 m²



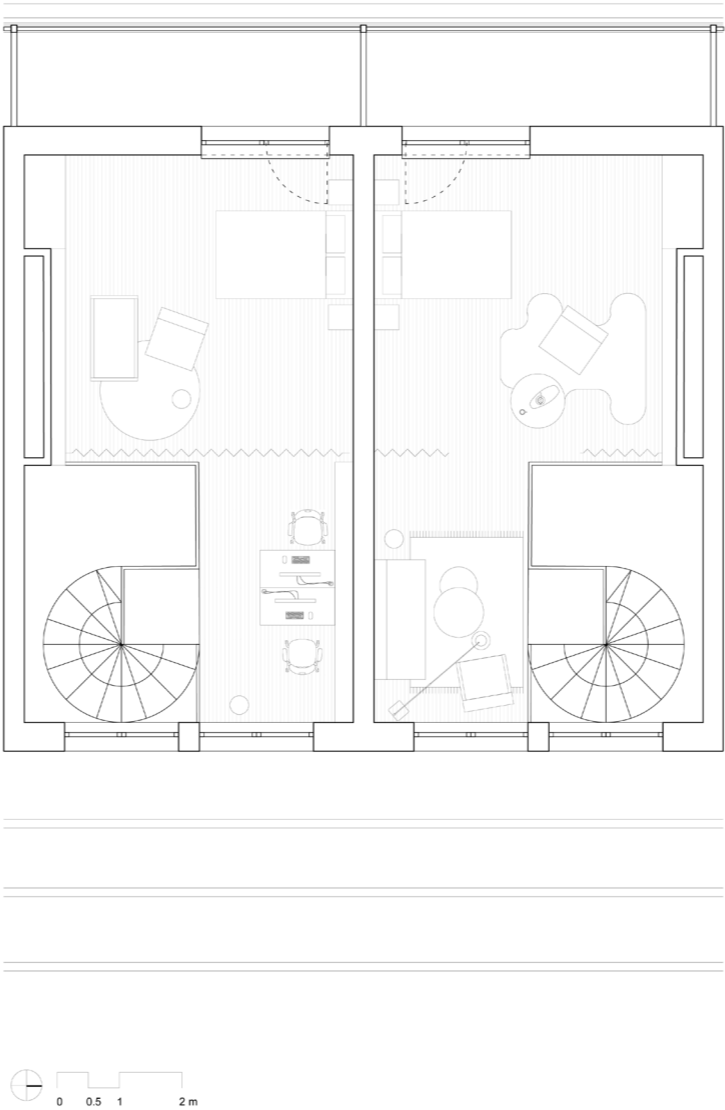
+3 Family Dwellings 64 m²



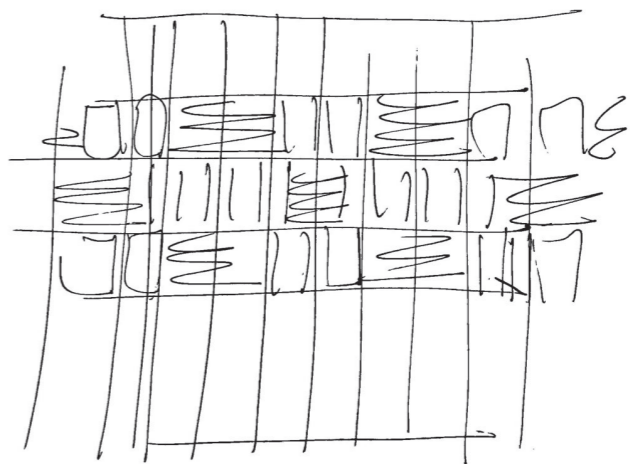
+4 Mezzanine Apartment 64 m²
(first level 37 m² + mezzanine 27 m²)



+4 1/2 Mezzanine 27 m²







Elevation concept



West facade - city facade



East facade - waterfront



North facade



South facade



River facade



City facade



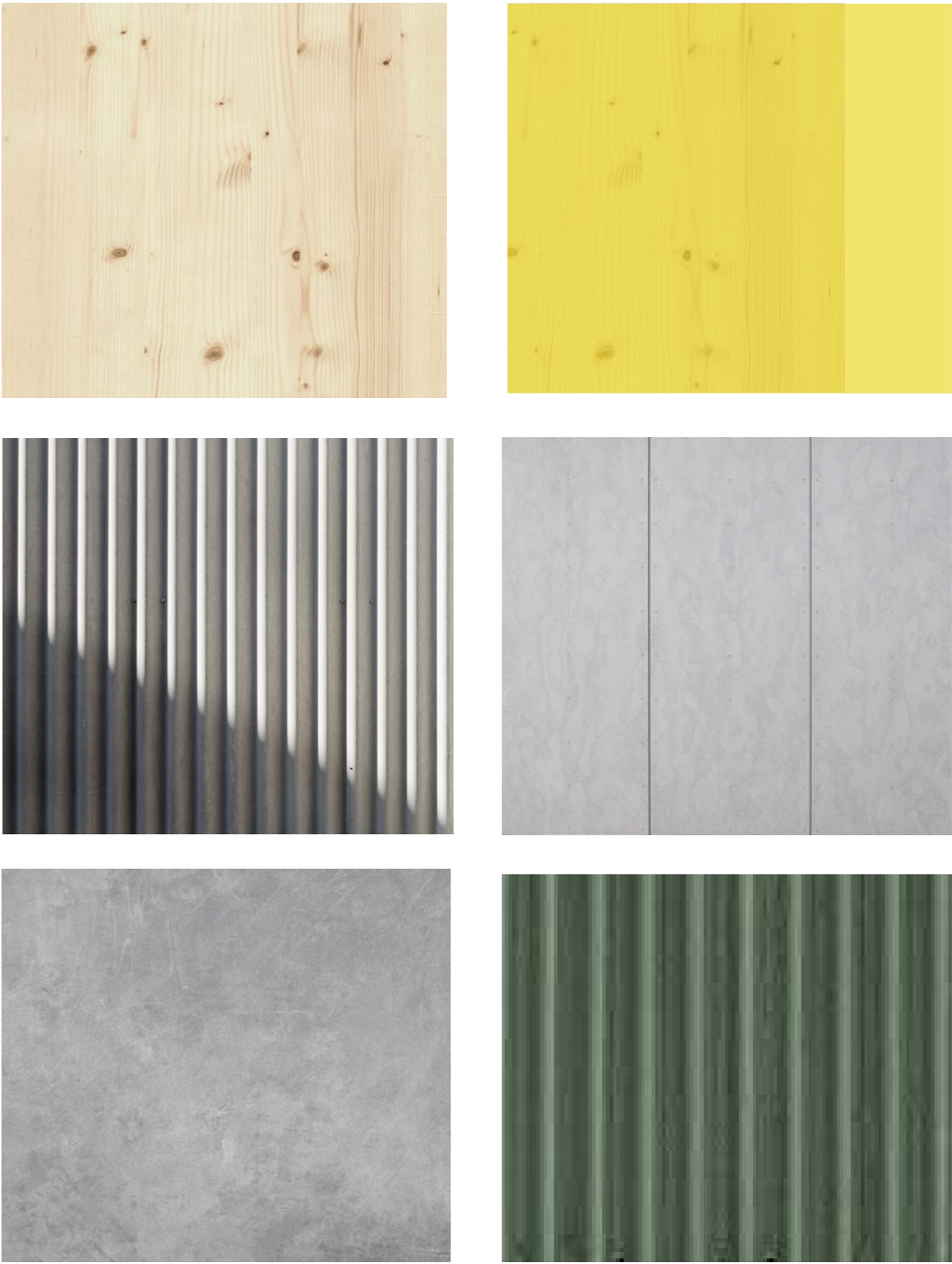
Ground floor



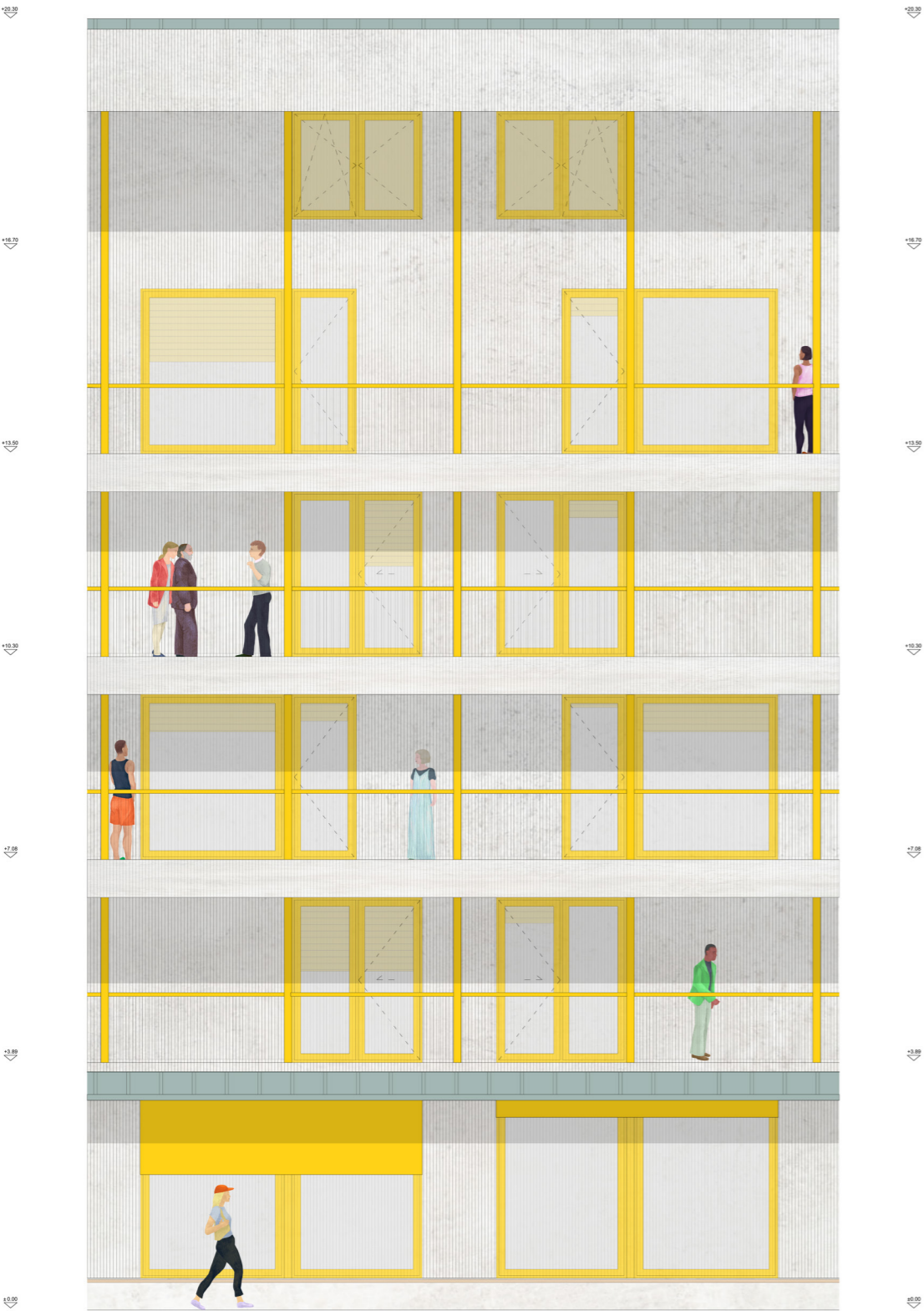
Ground floor

III. Materiality

Materiality is a crucial point for the project. The building aims for affordability and durability therefore the chosen materials are the ones that can provide those values. Also the element of colour is the binding piece that is visible in all of the new interventions and adds a bit of joy to more subtle color scheme.

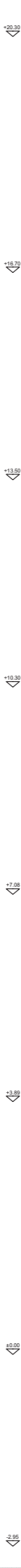
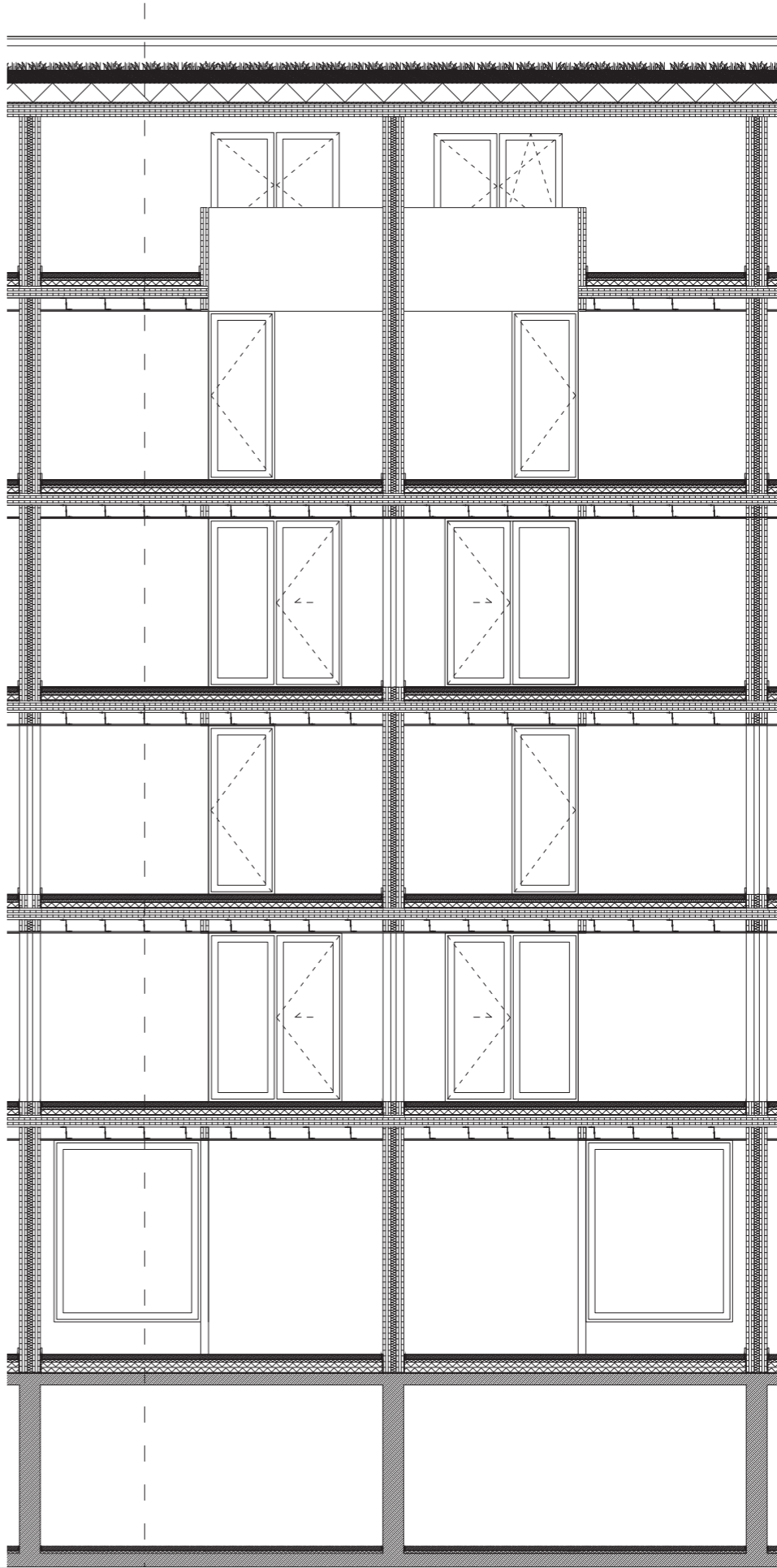


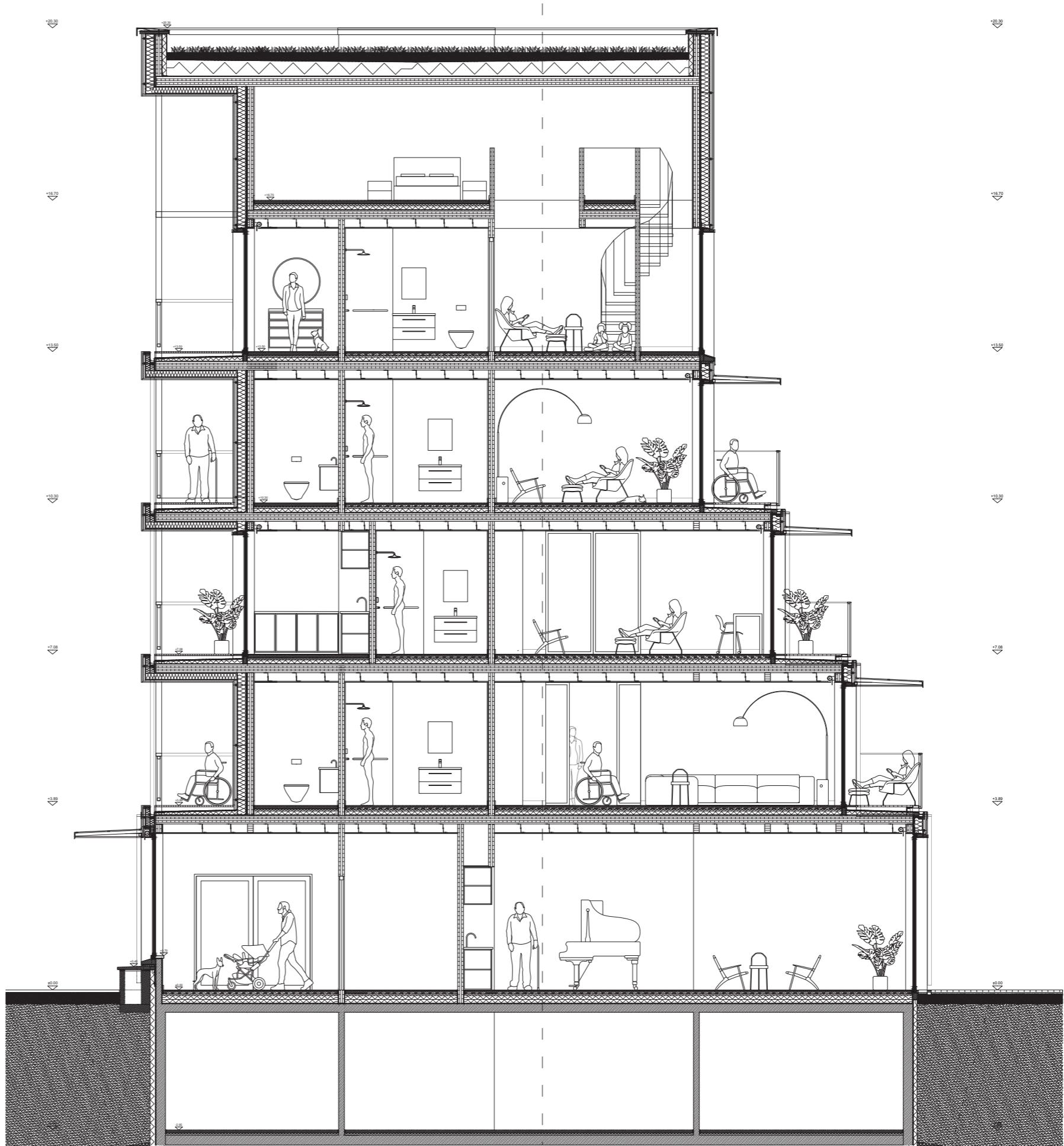
Materials



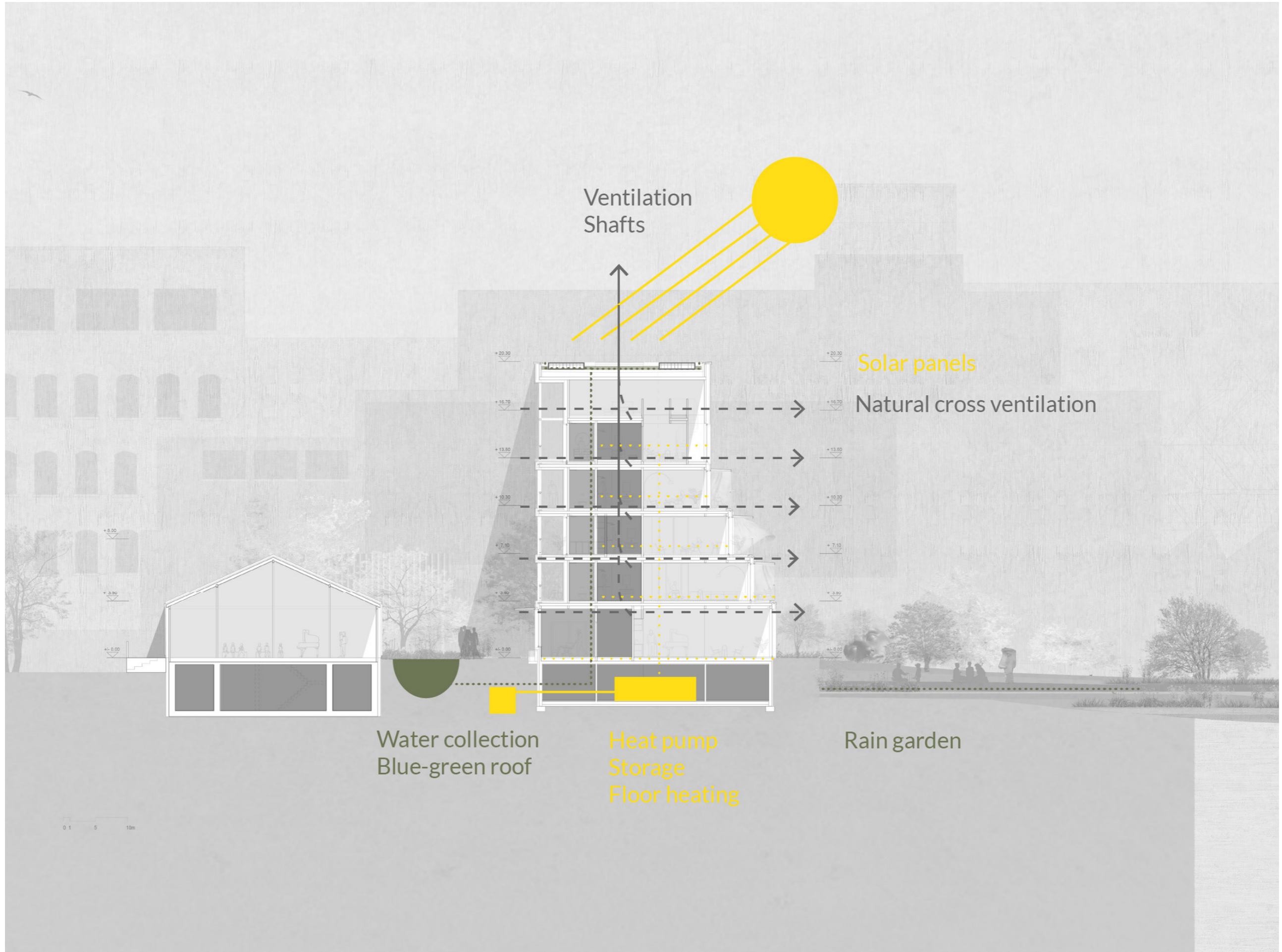
Elevation fragment

Elevation fragment (exterior, interior)





Detail section

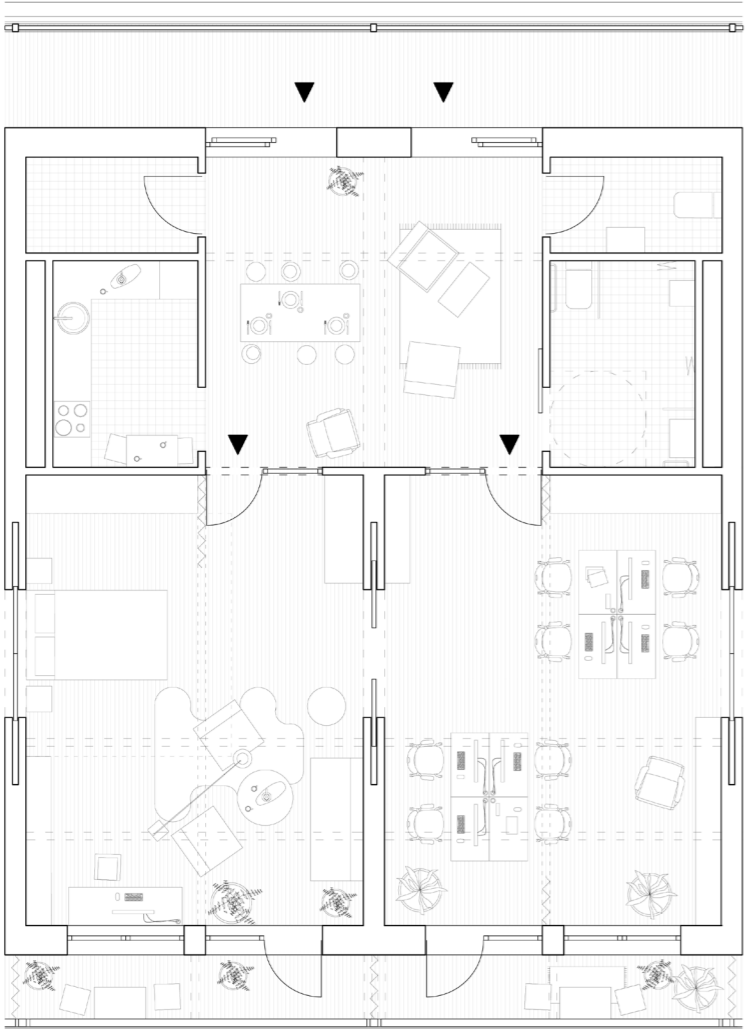


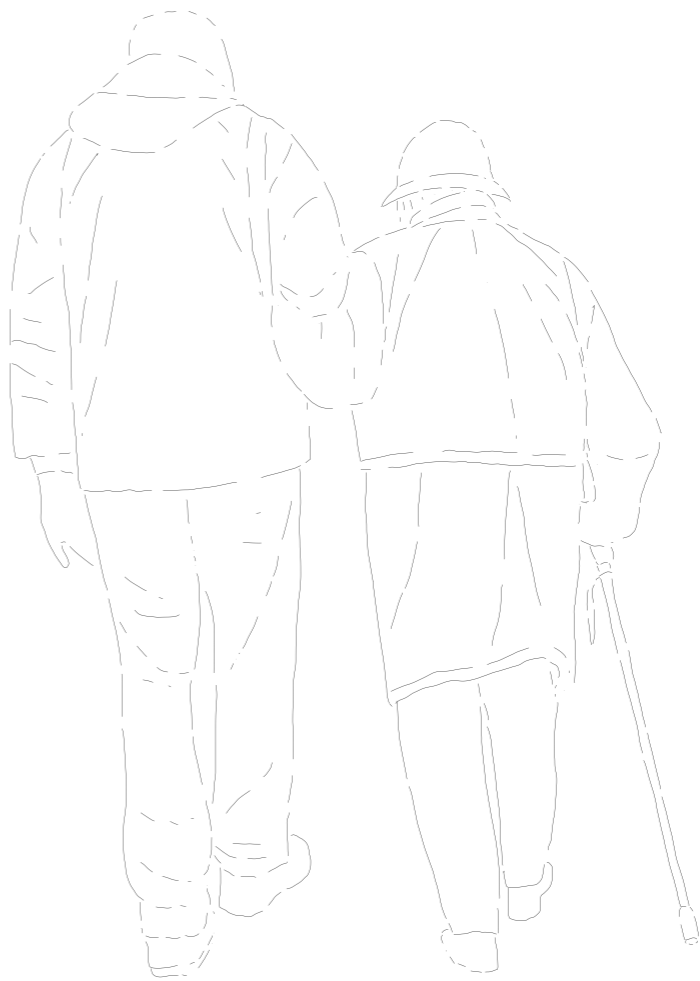
Epilogue

One day in life of the building

Actors

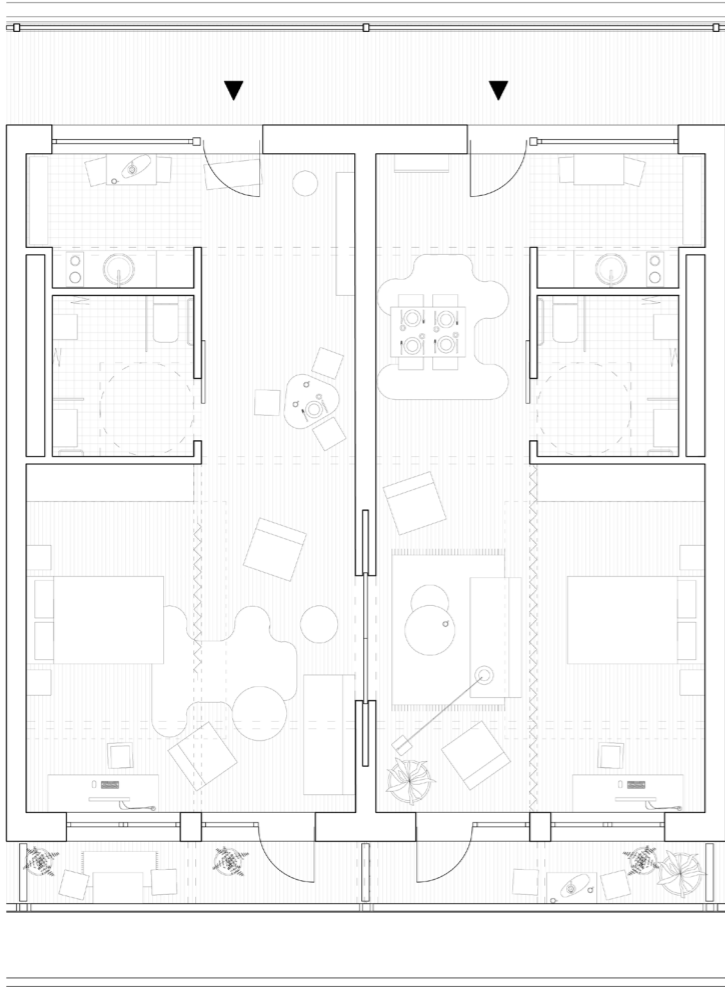
+1 Shared Housing 37 m²
(+ 48,5 m² of shared space)





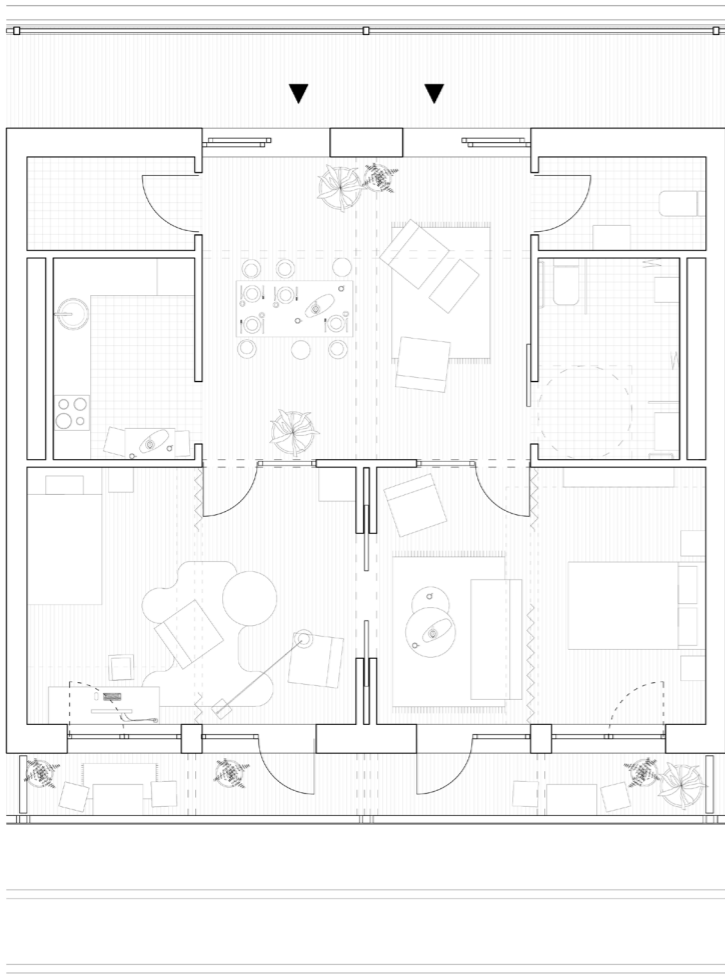
Actors

+2 Studios + assisted living 53 m²



Actors

+3 Family Dwellings 64 m²

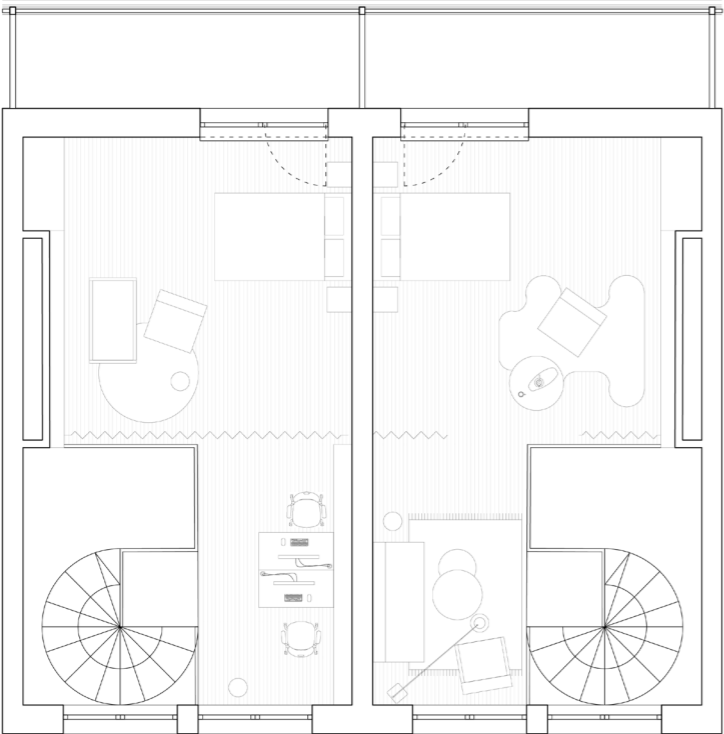
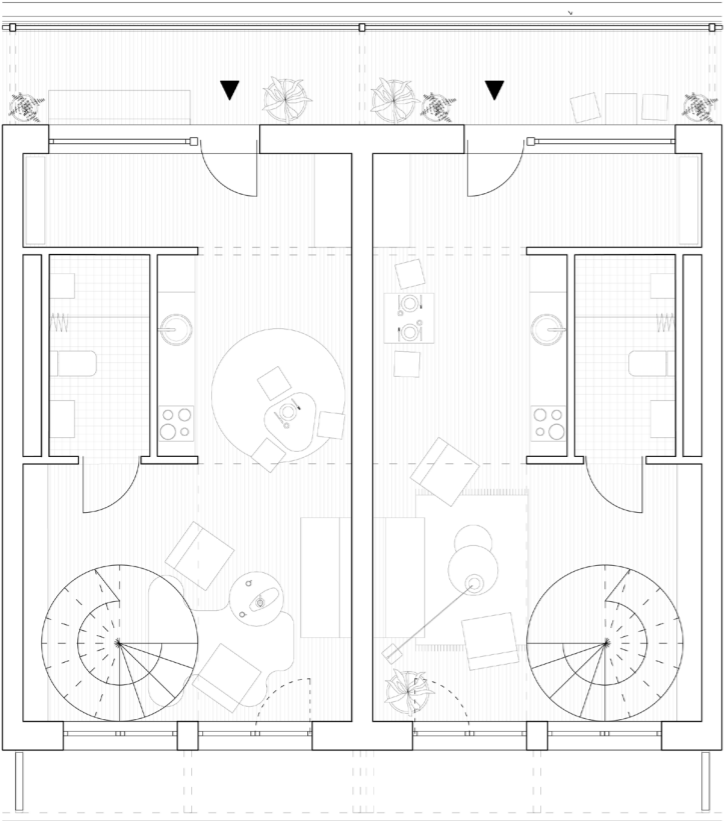


Actors

+4

Mezzanine Apartment

64 m²
(first level 37 m² + mezzanine 27 m²)



Morning



6.30

Someone is going jogging
Someone is already leaving to work



7.00

Someone is preapering breakfast
Someone is eating breakfast



8.00

Someone is late for school



10.00

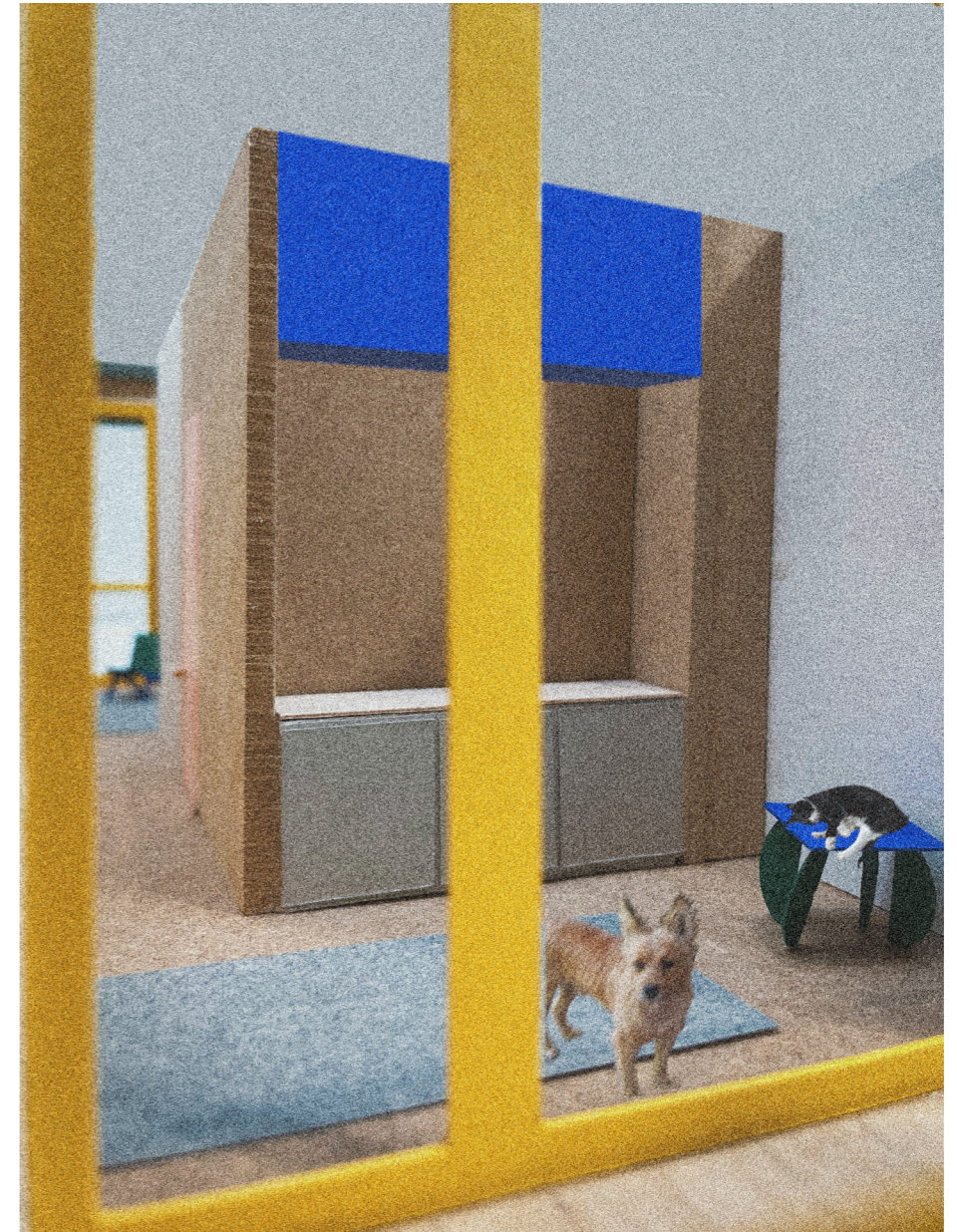
Someone is at work

Afternoon



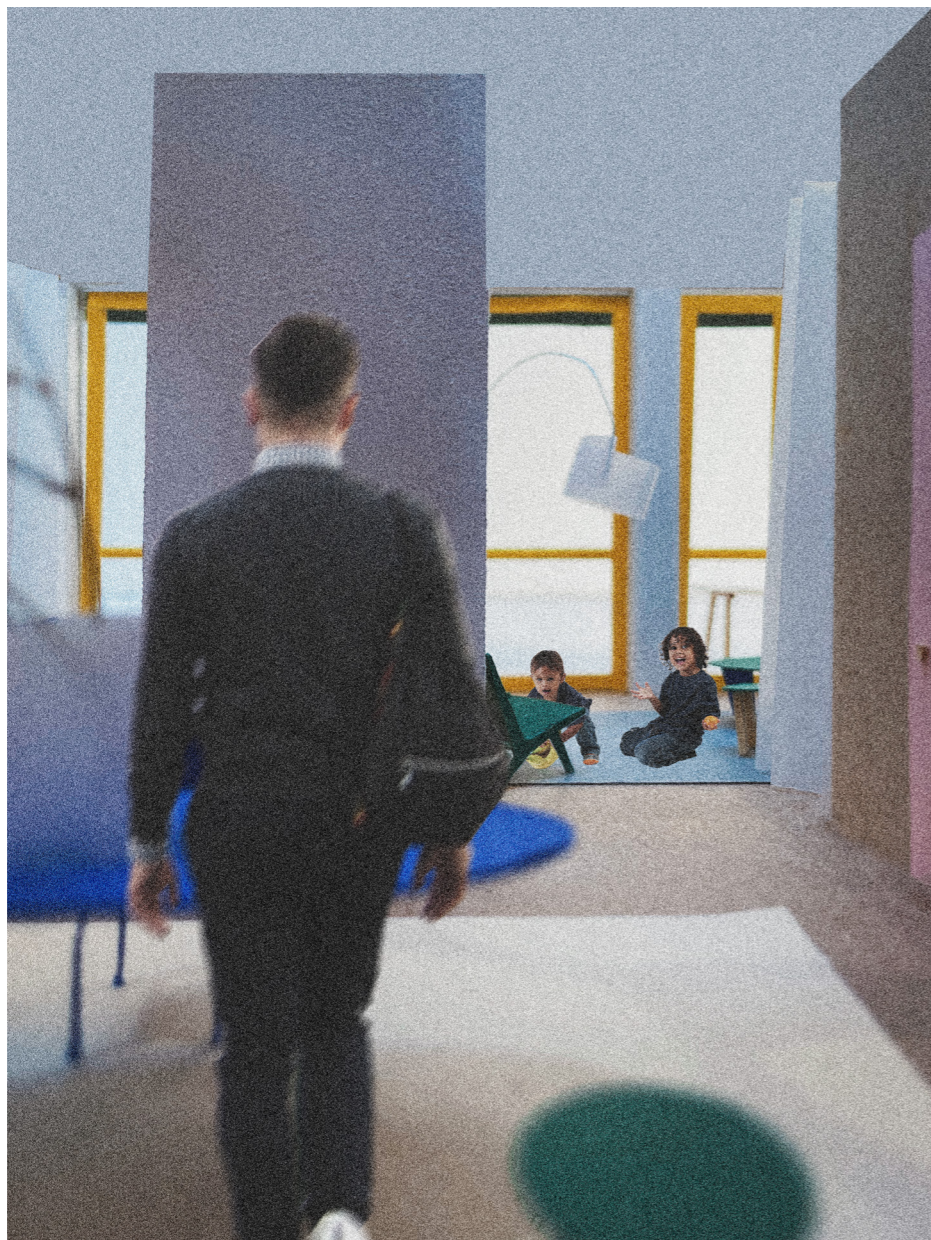
12.30

Someone is relaxing during the lunchbreak



14.00

Someone is waiting to have the family back home



16.00

Someone is coming back from work
Someone is happy



17.00

Someone is visiting

Evening



18.00

Someone is cooking dinner
Someone is waiting for dinner



19.00

Someone is reading
Someone is talking on the phone



20.00

Someone is coming late from work



21.00

Someone is relaxing after work

studio trip to Ghent/ Antwerp







Reflection

Introduction - work process

During the last decades, the city of Maastricht was facing many shifts. The industry is gradually leaving the city, and the society has become more diverse because of the migrants and expats. However, this charming city is not free from common issues. The global crises are also visible in the housing shortage, inflation, gentrification, etc. The current politics is not fulfilling in sufficiently overcoming them. In this environment, the Boschstraatkwartier, the studio site, is located. As a studio, during the course work we analysed it on many levels, that showed how complex it is.

The initial research was divided into several fields, that showed the elements of the city, the actors and realations in the space: (1) city and factory; (2) squatters and monasteries; (3) underneath, (4) overhead and in between; (5) migrant city; architectural histories of urban renewal; (6) Paris, hints and fancies. My group's work was focused on the second topic. We visited both types of

the communities, the squat - Landbouwbelang (LBB), and the monastery - St Benedictusberg Abby in Vaals. Throughout the research, we found many similarities between monastic and squatter life. Our analysis topics were the community life, the appropriation of spaces and the relation to the space outside and inside. This and mostly the current situation of the LBB - upcoming demolition due to the city's transformation plan, set our interest in the topics such as spatial justice, right to the city and gentrification.

In the next stage, as a group, we were working on the master plan. With mentioned principles in mind, we set the general strategy for the Boschstraatkwartier. The main points were to focus on the modest and everyday functions and improve the current set-up on those levels. Therefore, we decided to fill the gaps with functions such as housing, school and workplaces. At the same time, we introduce more greenery and propose key changes in the connectivity field. The major shift was the road transformation, we decided to reduce the car traffic to a minimum and move the planned tram tracks to the parallel road leading to the main square. That allowed us to create a more human scale street.

My individual project focused on the transformation of the waterfront. Using the principles set in the master plan, I decided to fulfil the need for connecting and activating the promenade with the design of the housing and culture complex. The project aims to stitch the city fabric with the river by creating a low-dense settlement and redeveloping the waterfront itself to bring life and offer new public spaces for the neighbourhood.

Because of choosing the housing function, my research moved to that field as well. After analysing the topic of cloisters and squatters, I found the example of the beguinage that was a milestone in both research and design. This specific for the region (the Netherlands, south-west Germany and Belgium) type of convent was an inspiration for connecting the new design to the history of the collectivity that was present in Maastricht. The

beguines were the laywomen cloisters, focused on living as a community to help each other and the people around them. When they emerged and flourished in the Middle Ages, beguinages were the answer to women's social and economic needs. They offered them a prospect for a community and religious life coupled with personal independence, which was merely an impossible thing for the majority of women at that time. Often they adopted the typical housing quarters and created those hidden cities in the cities. Despite that the beguinages are no longer active, the idea of strong community relations in the neighbourhood is still relevant and valuable. This linked directly to the initial research on the squatter building - LBB, which was easily connected with the monastic theme. Many features overlap, and the historical connection led me to the open interpretation of the care timeline. Firstly, the beguinages, then the LBB, and now there is a new opportunity for a development that could carry this value.

As a result, my design shifted more toward the themes such as empathy and care. Therefore, I strengthen the aspects of accessibility and affordability of the proposed building. Those elements are visible in the boundary-less space and modularity that would certainly lower the costs of the building and ease the everyday life of the inhabitants.

Research - design relationship

Nowadays, cities face the growing loss of identity and social values caused by gentrification factors. The ubiquitous housing crisis shows how the essential and indispensable function of the city is not as assured and not for everyone. The capitalistic approach took over the city planning, and creating collective qualities is less a priority than an instant economic profit. Observing all of the negative effects, I wanted to look for ways to overcome the current situation. My research was orientated on the care in architecture, which is a sociological theme but also a broad topic, therefore my

focus was concentrated on housing and its relation to the public space. Supported by the case studies, mostly taken from the studio site in Maastricht, helped me deepen my understanding of how the existing context results from many complex processes. Beginning from the historical dependencies and top-down policies resulting from the global economic system of instant growth, ending with small, unofficial actions of the “ordinary” people. The role of architecture is to serve people, but in this realm, the question is which people and how. With the research, I was analysing how with the urbanist and architectural methods change and adjust the space to break down the boundaries, but at the same time create a safe and lively neighbourhood. The information gained through the theoretical work helped me sharpen my position on the site and what approach I would like to choose. The whole year’s work on the topics like spatial justice, gentrification and building relationships in space to ease everyday life defined my personal point of view on the architecture profession.

The idea for the design topic of inclusive housing also derives from my personal interest in spatial and social equity and the conducted research. The city of Maastricht has a dynamic past, the production and housing were mixing, creating rich in heritage and spatially pleasant surroundings. However, the character of the project’s site in Boschstraatkwartier is changing. This previously mostly industrial neighbourhood is shifting, and the Sappi Factory is moving north, outside the city’s main perimeter. This leaves an open stage for the new developments. The design aims to create an inclusive environment for everyday functions, focusing on the needs of the people of Maastricht. Beginning from the master plan, the project looks into the site from a broader perspective, taking into consideration almost the whole district. The program stitches the area together by creating a variety of public spaces and inviting in the greenery through the naturalisation process of the water-land boundary. My chosen site lies just in the city centre, located on the waterfront, within walking distance of the prominent landmarks. The leading ambition for the transformation

was the current stage of the promenade. Despite being in the most attractive location, it is empty, not developed and unused. This created the potential to add a new value to the public space, next to the water and surrounded by a lively, diverse neighbourhood. The housing complex with some public and communal areas and functions links to the existing urban fabric, creating the balance between private and public (the first, second and third places). On the contrary to the visible trend to build more hip, consumption-oriented settlements in the area, my design focuses is following a more modest approach. The proposed design fills the gap in the affordable dwelling market and could be a first step to overcoming a severe housing crisis. In addition, other buildings and pavilions provide the co-functions necessary to create a thriving neighbourhood, such as daycare with playground, workshop, youth centre and sports facility. The new settlement shapes the space and has the potential to create inclusive life conditions for all users, also those with less agency. It tackles the issues of spatial equity, privatisation and commercialisation of key locations in the city, as the waterfront certainly is. It is a proposition of the anti-capitalistic alternative of creating a specific type of dwelling that brings the generations together, also those people who do not fit into the normative social framework, to create a more diverse and dense city.

Methods

The research method involved a series of steps documented in a research book. One of them is the literature review on the politics of architecture and urban spaces - the books “Seeing Like a State” by James C. Scott and “The Great Good Place” by Ray Oldenburg, that both describe the strategies of city planning tendencies, including failed ones, and search a vision for revitalisation. The findings from the sociology, anthropology and political sciences will refer to the given site conditions in a critical way. The following

method is historical research, looking in the past for examples of the community-orientated facilities and their dependencies (e.g. monasteries, beguinages). The next field is case studies, and they are analysed to check different approaches to inclusive housing. One of the examples is The Masters' organisation that creates social housing for those "on the sidelines" of our society. However, the most significant impact created the Landbauwbeland (LBB) and its community. By showing how their activity, which provides a lot of value on the social level, is outside the municipality's interests. This leads to the fieldwork of visiting those places and interviewing people involved in creating them - resulting in the analysis using text and drawings pointing out the desirable features. The observation and interviews serve as the site study as well. The methods of the design project contained using the research as a theoretical base and working with the various graphic forms such as collages, sketches, etc., and physical models to design the proposed master plan and architectural project. The literature was also a significant foundation, the works by Jan Gehl and David Sim on the city, public spaces and people between buildings were a key to creating the strategy for the site.

Relation to the studio topic

In the studio, there is an interest in looking at the architectural intervention as an element of a bigger picture than only the site. During the academic year, we aimed to think on a broader scale and critically assess the given plot. This is what I find interesting, and also looking into my future career. Analysing the context and firstly setting the general overview in the form of the master plan and then placing the individual project to complement the initial intention seemed like a great challenge and opportunity to put more value into my graduation project.

The relation with the studio theme - glaneur/ glaneuses is also

vital. The gleaning element is the literal transformation of the waterfront - giving a new life, character and function to the existing place. Also, the project provides second life to the tunnel, which, according to the new master plan, is no longer needed for transport purposes. For me, gleaning also has a social character, therefore the adaptation tends to avoid privatisation and create the public value for the city. The aspect of re-use is also expressed in the flexibility of the building. The modular grid allows for the multiple purposes of the ground floor, also the apartments are designed to be adaptable to the changing needs. Each element of the structure and facade can be made primarily out of re-used, affordable materials. This can add to the uniqueness and playfulness of the outside and inside of the building and help decrease construction and maintenance costs.

Ethical considerations

Throughout the academic year, I have encountered dilemmas regarding the architect's work in general. Looking through the Maastricht example, I saw how sometimes architectural practice could serve not the noblest purposes, creating more gentrification and division. This pushed me to the position that, as architects, we should position ourselves and take responsibility for the space's shape, also regarding the social level.

During the course, I faced many ethical issues, the socially orientated theme is usually related to many contradictions between the project intention and the reality, which is sometimes cruel. Many aspects of the project are contrary to the standard practices, like locating a form of social housing on the prominent site, to maybe decrease the material gain but to improve the neighbourhood on many other levels. With the aim to avoid privatisation, the elements such as safety and intimacy are the key figures to balance. The care factor, which was my main direction, is a broad theme, and

sometimes, it requires compromise. This means that fulfilling all the users' needs and balancing other aspects like functionality was sometimes unreachable, so in some situations, reducing certain values in favour of the other ones was unavoidable.

Scientific relevance

Nowadays, architecture involves many different fields, the relation to anthropology and sociology is more visible, and in the current reality, it is more and more needed. The pandemic has shed more light on the topic of care and how it is sometimes taken for granted and not appreciated. The consideration for the sick, everyday care of children, help with the chores and many others. It is usually not visible because it is so sunken in the ordinary reality therefore, bringing ease to those who help and help them take care may be an interesting direction in creating a reality with fewer obstacles and more empathy.

Relation to the wider scientific, professional and theoretical framework

The globally dominant economic system of uninterrupted growth is causing a deadly undermining of life support systems on earth and distancing humanity from successfully overcoming the climate crisis, and at the same time, from a satisfying level of lifestyle for the growing numbers of the population. Therefore, could the "care" factor be a fundamental feature and value considered in the building and city planning process? Being aware that in a world where almost everything is marketed, even the noblest ideas can be purged from their content and monetised. For example, we have observed how the concept of "sustainable development" has become an empty phrase over the decades. In the reality of the housing crisis, while the basic human need and right is not fulfilled, we can ask ourselves: how to seriously pursue this profession for the sake of people and the world? It seems that there is no change

without the whole paradigm shift. The profession of architect always adapts to the changes however, maybe now it can be the actor who influences the change.

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