Integrative Urban Fabric: Undoing Socio-Cultural Borders in Informal Streets

by

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Dalhousie University is located in Mi'kmaq'i,
the ancestral and unceded territory of the Mi'kmaq.
We are all Treaty people.

Contents

Abstract

Lima is a city of social and physical borders dividing the upper and lower social classes. This was shaped in the 1950s when waves of rural migration disrupted the social structure and as a result, the rejected lower class created informal jobs. Today, migrants arrive from Venezuela trying to find a place in these informal streets. Formed in a transition period by individual migrants for economic benefit, these streets do not offer an environment for social interaction. This thesis will use informality as a tool to create pockets of social acceptance in the streets, to create an inviting setting for the migrant population. In a market where the formal and informal meet, the blurring of their distinction will be used as method to show the potential of the urban fabric to connect migrants to Lima both economically and socially, creating a sense of community for the benefit of both populations.

Acknowledgements

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A huge thanks to my chicas Juman, Andrea and Gaby. Could not have gone through seven years of architecture school without your support and friendship! Your help has helped me so much. From our weekly facetimes to your academic advice, I could not have done it without you. I cannot wait for us to celebrate together.

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Chapter 1: Introduction

Thesis Question

How can informal streets give form to a Peruvian public space that contributes to economic and cultural fortification in contact zones, for the migrant community?

Lima's Social Structure

For centuries societies lived under hierarchies and divisive social classes that created a place for all of its members in social spaces. While many countries have moved past this ideology, many parts of the world still operate under the belief that social class and divisions are a crucial part of their culture. This belief has led to social inequities, a lack of resources, and a lack of power for those falling towards the lower end of this social hierarchy. The idea of social division has also had a great impact on the urbanism and development of the city and ultimately its architecture. The built environment reflects these divisions by creating areas of exclusion for those of different class. Lima, Peru is a South American city which has a great divide between the upper and lower class.

The social structure of a city describes how different people interact and live together, affecting its ability to integrate new people. The social structure of Lima started to be formed when newcomers entered the city and were socially rejected. This structure, which is composed of upper, middle, and lower classes, continues to be an issue today. This thesis looks at the district of La Victoria, more specifically the informal streets created by the lower class as an untapped resource for social fortification and cultural relations.

Caricature showing abolishment of indigenous tribute and slavery in Peru (Contreras 2008)

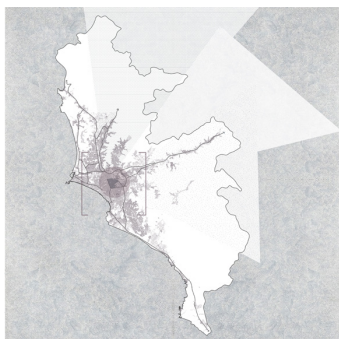
Physical division of classes in Lima (Unequal Scenes 2022)

South America

Peru

Lima

La Victoria District

The founding of Lima, Peru began with the clustering of people of European descent. However, by the 1950s, waves of migration from rural areas brought new voices and cultures that disrupted the social structure. As a result, the city constructed a series of borders, both physical and social to separate the rich from the poor. Currently, Lima has been experiencing a second major wave of migration since 2015 with the arrival of over one million Venezuelans. Not only are they greeted with xenophobia, the social inequities between the rich and the poor has amplified creating a bigger divide amongst people. This thesis will examine facilitating the integration process of migrants, to prevent the socio-economic inequities from growing. The district of La Victoria will be studied where the streets of the Gamarra Emporium are home to the informal sector where current and past migrants work as street vendors. This is an area where the informal meets the formal and where Venezuelan migrants interact with the Peruvian population. With Lima continuing to expand in both its overall population and informal resident population, the divide between the rich and the poor continues to worsen.

the 'organized city'

migrant wave

a new social landscape

The start of informality
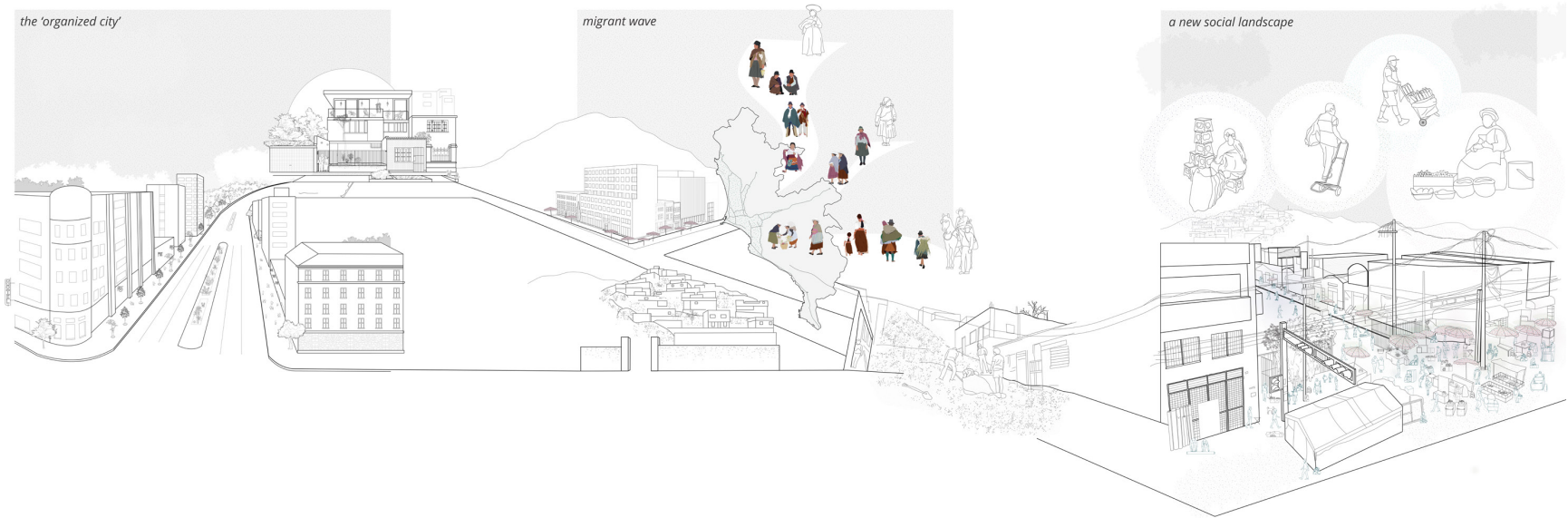
Using the informal sector and streets as a platform to show the possibility of a reimagined environment constructed to spark social gathering, economic transaction and cultural sharing of knowledge, this thesis will test the potential of informality to bring two populations together. The design will consist of a series of interventions along the main and side streets of the Gamarra Emporium, creating a toolkit of elements that showcases the history and power of this informal street.

formal

informal

contact zone
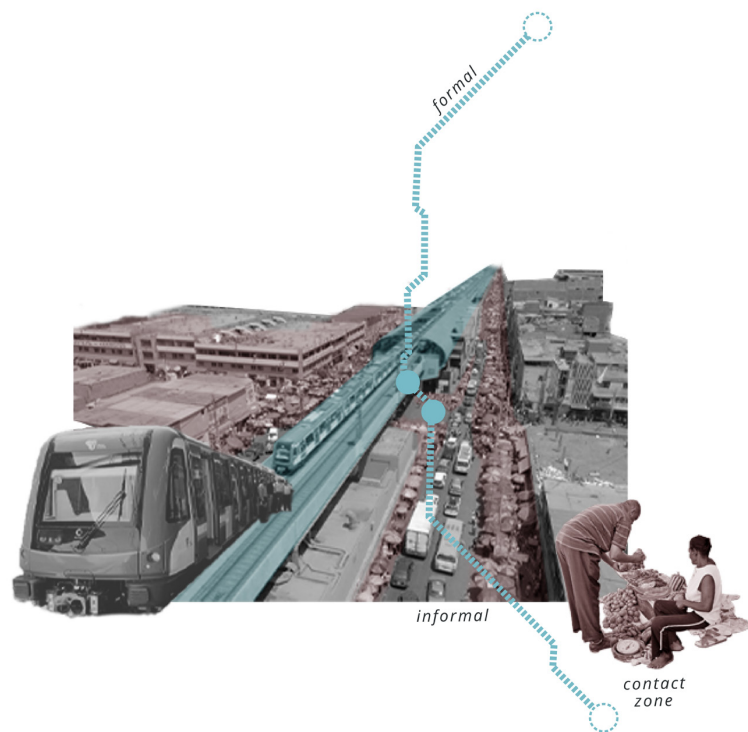
Lower class in Gamarra

Chapter 2: Social Space
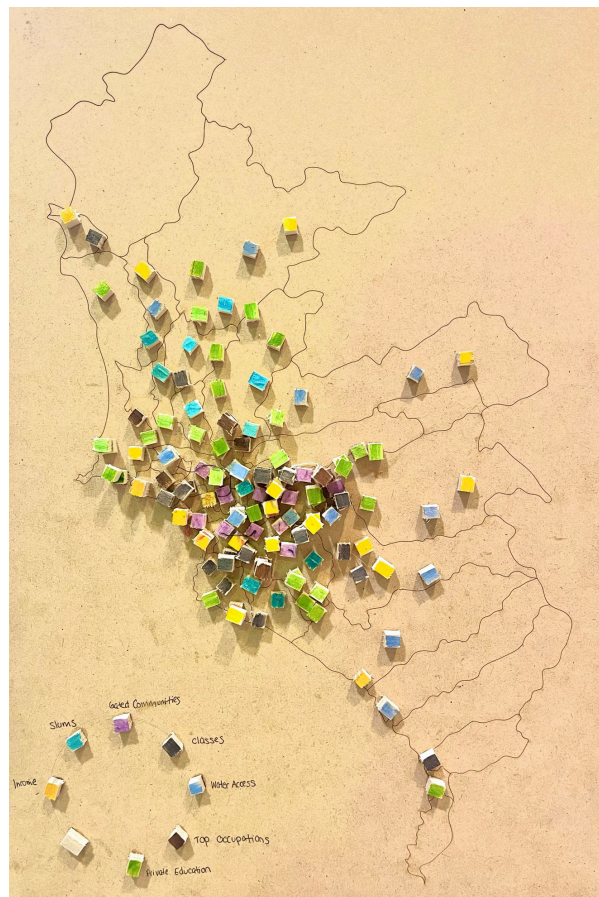
Spatial and Social Inequalities

In cities all over the world, social division between different members results in socio-economic segregation; these inequities in turn impact the spatial organization of the city. This refers to an uneven distribution of resources, income groups and occupations within a city (van Ham et al 2021). The most severe inequities occur where factors, such as income and education, intersect.

Social inequity is a term for when members in a society do not have equal social status, often linked to racism and socio-economic status. Those in this situation fall under the lower social class associated with diminished resources (Kraus, Piff and Keltner 2009). Social class is formed on the basis of an individuals' rank within the social hierarchy and their material resources. Social class is composed of multiple components measured with objective factors of socioeconomic status such as financial resources, access to education and participation in society. It is created by a process where individuals rank each other in a social hierarchy (Kraus, Piff and Keltner 2009).

How does an individual's position in social spaces affect their sense of control? A study was conducted to explain the association between class and personal control. The results showed that lower social classes are more likely to take a contextualist mentality towards understanding personal and social outcomes (Kraus, Piff and Keltner 2009). This leads them to believe that society is less controllable due to their lower rank in society. When looking at migrant patterns in adapting to new places, one can argue the opposite.

Migrant architecture examples such as Chinatown, informal settlements, and the informal sector show a form of resistance towards this formal structure. These groups use spatial divisions as a means to find a place for themselves and demonstrate a fight towards control.

In Peru, the capital city of Lima is heavily impacted by this structure of social classes and divisions. The lower class, which was originally composed of internal migration, is experiencing a new wave of migration. Venezuelans moved to Peru and entered this social class feeling powerless as the inequalities for members of this class increase. Knowing this population's contextualist orientation towards interpreting their social environment, how can the urban fabric of the city begin to influence their sense of control and belonging?

Visualization of inequalities within Lima's districts

Social Theory

What creates social inequalities and how did this impact the structure of Gamarra's streets?

Henri Lefebvre

Lefebvre believes that urbanization is a social phenomenon caused by socioeconomic development. This includes the city center and the countryside (Stanek 2011). Social and economic distinctions between classes mold a city and are influenced by both its outskirts and rural areas. People bring customs and ideals from outside to form the city's identity. The city is not autonomous and thus in planning the future of a city, the tendencies at stake need to be revealed. This thesis reveals these instances by showing the consequences of rejecting the integration of migrants.

Furthermore, Lefebvre argues that gathering and association are not enough criteria for the formation of a differential space (Stanek 2011). Exclusion, repulsion, and dispersion are factors that are part of the system creating social space. The streets in Gamarra formed as a result of locals excluding migrants leaving them no choice but to create informal jobs. However it did not create an environment to welcome future excluded groups.

Lefebvre's analysis of the city situates urban space and everyday life as a means of socialization for new workers who have shown their potential for self-organization and agency (Stanek 2011). This is seen in the streets of La Victoria where past and current migrants have carved out areas for the informal sector. Areas of social spaces are shaped during an economic transaction, but are temporary

as the street itself does not reflect a permanent social space for gathering.

Huchzermeyer's 2021 case study in Johannesburg demonstrates Lefebvre's theory on the right to a city through informal settlement planning (Huchzermeyer 2021). Lefebvre's right to a city includes the involvement of inhabitants in creating and then managing their neighbourhoods as collective spaces. However, this method unintentionally results in different neighbourhoods creating unique spaces that are alienated from one another in the city. Parts of a city do not exist in a vacuum and if members of a society manage their community with no relationship to others, it leads to a social division. In the streets of Gamarra located in La Victoria, individuals found their own spot to sell their goods and provide services. However they did not form this as a community to sell together; most people only had themselves in mind. This has resulted in a street that does not embrace social relations or accept newcomers.

economic social spaces

transactions $ *transactions $*   *social*
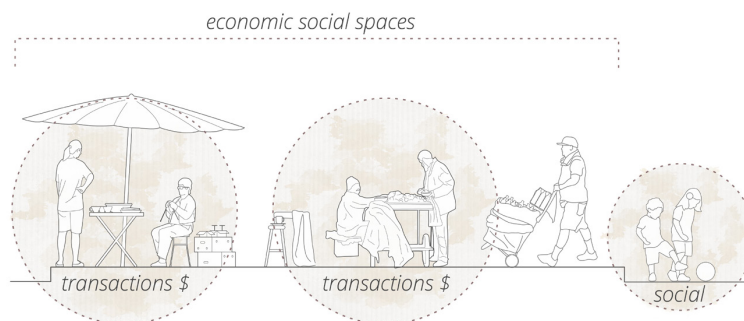
Informal street in Lima showing spots individuals have carved out for themselves for economic benefit. Streets do not have much space for social interactions.

UPPER CLASS

economic

cultural

LOWER CLASS

economic

cultural

NEW MIGRANT
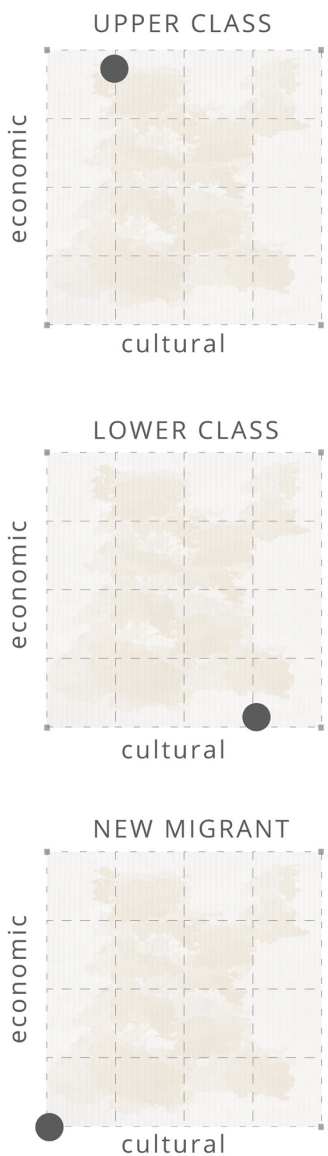
economic

cultural

Bourdieu's graphs mapping people's cultural and economic worth

Pierre Bourdieu

Bourdieu claims that all members of a society have an objective position in social space based on their cultural and economic capital. By introducing cultural, social and symbolic capital, his theory differs to Marxism which focuses on distinguishing people based on economic capital. Wealth and income are big factors in separating the two classes in Lima, however, they are not the only ones. In order to study the social gaps, one has to also look at education, origin, culture and ethnicity and how they play a role throughout the city. The social structure of Lima follows Bourdieu's theory of social recognition since it is not just wealth that separates the two classes. This is proven with current migrants not being properly integrated within the informal sector due to cultural differences and not economic ones.

Furthermore, Bourdieu's concept believes in the relative position of individuals to each other (Grenfell 2014). In his work he maps people in graphs with economic and cultural axes. In the streets of Gamarra people fall all over this graph. Most workers have little economic capital but a high cultural one. The business owners have a higher economic capital but perhaps a lower cultural capital. Venezuelan migrants have little economic and Peruvian cultural capital however; they bring a foreign culture that needs to be embraced by the street.

The Death and Life of Great American Cities

This thesis zooms to the streets of Gamarra as the social and physical space where the issue of integration of migrants occurs. The street provides a space for strangers to interact and is used by every member of society. Jane Jacobs' writing on streets in cities and their role in shaping social space includes a framework that explains the importance of providing a clear distinction between the public and private space, there must be eyes on the street, and thirdly sidewalks must have continuous users (Jacobs 2011). This thesis challenges the distinction between public and private spaces as one of the factors that result in newcomers not feeling integrated.

Furthermore, Jacobs explains that in the complex and chaos of a city there is an underlying structure creating a balance. Different actors create the social identity of a neighbourhood by coming together. There are elements that facilitate these interactions and different functions, and they must be found to strengthen and reinforce. Users need to decide the logic of a city so that future designs can be easily incorporated into its structure. Jacobs paints the vision of lively cities as messy, hard to understand, and full of people; a sort of diversity that is encouraged and multiplied. However, this diversity can be self-destroyed in streets and threatened with the introduction of new diversities (Jacobs 2011). This is currently happening in Gamarra with the rejection of foreign cultures. Jacobs suggests a solution for this as zoning for diversity to ensure changes are not of one kind. Jacobs' method of embracing diversity serves as the foundation for the framework of this thesis.
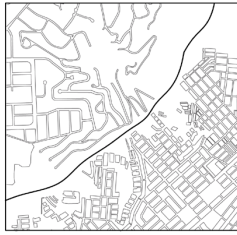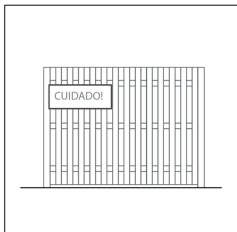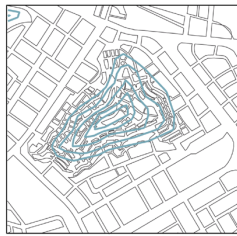
Architecture as Regulation and Exclusion

There are various ways in which the built environment is used to exclude people and block access to certain areas. For example, in 1974, Memphis closed off a street that connected an all-white to an all-black neighbourhood and the Supreme Court stated that it was simply to reduce traffic (Schindler 2015). Actions like these are a clear manifestation of social divides within a city, ultimately creating a large gap between social classes. It is the repeated action of dividing the built environment and prohibiting passage that leads to the social issues that plague cities like Lima. In Schindler's article "Architectural Exclusion" she points out the difficulty in showing how land use and the built environment are used to discriminate and regulate. These regulations do not just affect the physical city, they influence how people behave and interact (Schindler 2015). Schindler introduces this theory of "Architecture as Regulation" towards human behaviour. Architecture and design can be used to control behavior and achieve a specific end. This ranges from physical walls, wayfinding and barriers to the design of the transportation and road infrastructure.

In Lima the city is unofficially divided into the formal and informal. This includes both residential and commercial areas. When migrants first arrived to the city in the 1950s, they were given areas in the city that were unwanted, mostly in the hills. They also created the informal sector where a big part of it is composed of street vendors. The built environment of the city does not follow a legal division of land but rather one created by the lower class. When migrants built their homes in the hills, Lima's upper class responded by creating walls such as the 'Wall of Shame' in the 1980s (Janetsky 2019). This divides rich neighbourhoods

walls/borders

signs

nature

movement

Ways the built environment excludes in Lima

Wall of Shame (Unequal Scenes 2022)

Residential division of classes. Slums on the hills and a gated community below (Unequal Scenes 2022)

from poor ones. By 2004 the wealthy district of La Molina, had placed 529 gates and barriers to exclude those of lower socio-economic status (Plöger 2007).

The Gamarra Emporium in La Victoria is an example of a market where migrants created jobs since they had access to these streets and transferred their traditional customs. In recent decades the government has taken action here to create formal infrastructure. These incudes the Metro 1 Line which runs on top of Aviacion Avenue resulting in unused space underneath the overpass. In addition, the fences that are placed along this avenue separate it from the regulated pedestrian only streets. As elements continue to be used to exclude and separate, when will they start to connect?
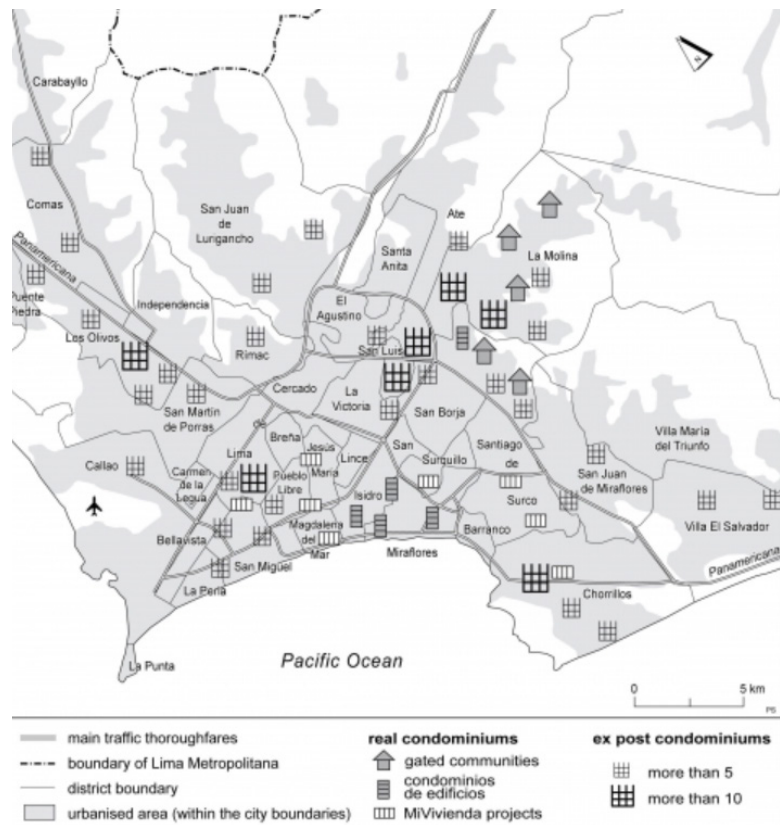
Residential enclaves in Lima (Plöger 2007)

Catalogue of Elements of Power Imbalance

The built environment of Lima consists of a series of elements that give power to the upper class and exclude and harshen the lives of the lower class. The Venezuelan migrant community is entering this urban landscape composed of elements that create this power imbalance. Below is the start of a catalogue showing some examples of how the city divides. Some of these are seen within Gamarra through the separation of street vendors from each other.

Transit System

Private Club

One way Street

Placement of freeway

Gate/ Gated Community

Private Education

Fence

Bridge

No Sidewalks

Median

Wall

Beach

House

Cul-de-sac

Bike Lanes

Park/Public Space
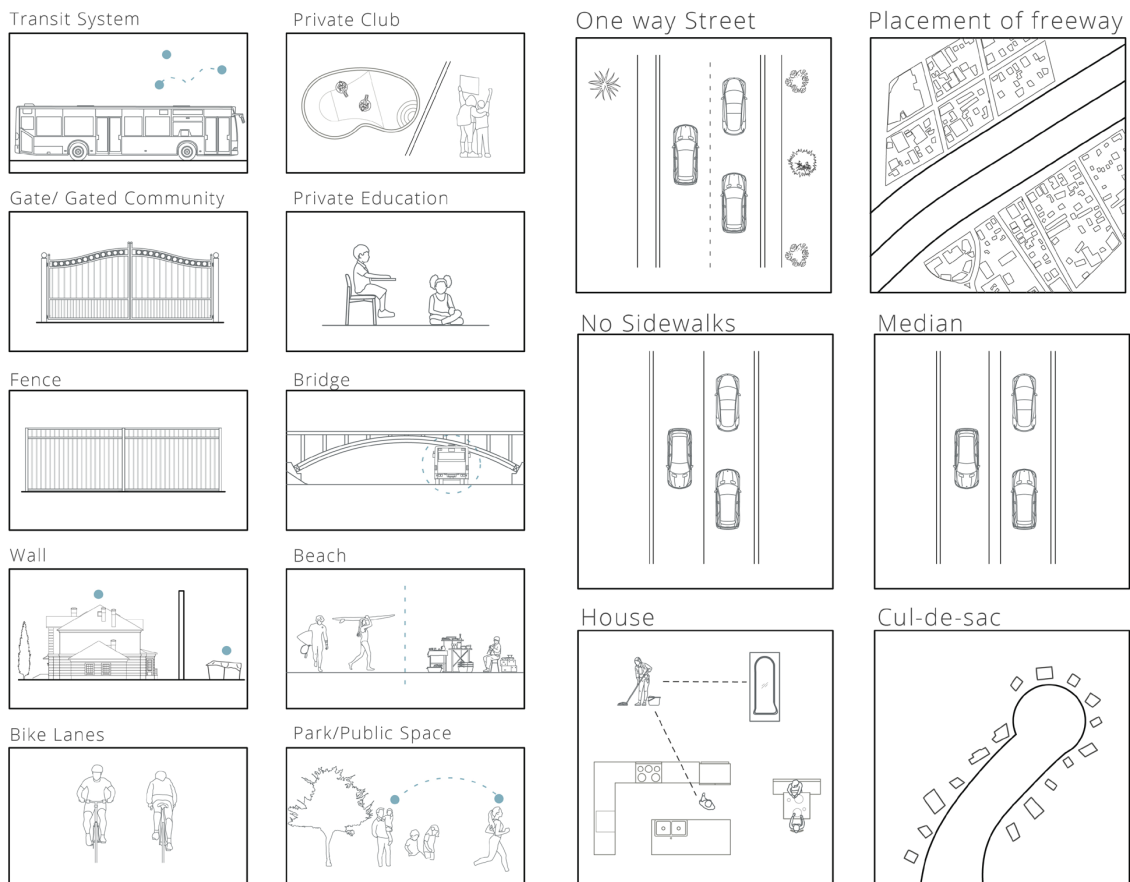
Physical borders in Lima - Architecture as exclusion

Borders

Borders divide two sides, not only physically but also socially and politically. Their purpose is to protect, organize, regulate and structure one side in and the other side out. There are different types of borders. There are political borders between countries or regions, natural, social, relic and physical borders such as walls or gates. They can separate nations or divide cities and neighbourhoods. While an established border is a formal manifestation of exclusion, cities have informal systems to divide created by its users.

Borders Around the World

When looking at border examples around the world, most are political and/or physical that separate two parties geographically. At a national scale, examples include the USA/Mexico border and the DMZ separating North and South Korea. Heavily guarded to ensure no illegal crossing, these borders form tiers of privilege and create the idea that anyone can be a threat. In China the Great Wall manifests itself through a wall, an architectural element. This introduces architecture as a way to divide. Smaller scale examples such as the Berlin Wall, can divide a city due to social and economic issues. Lastly age segregated communities or gated communities in the USA enclose a certain group in society to keep everyone else out. However, not all borders are easily seen.

Example of large scale border in USA/Mexico federal border (Beaumont 2023)
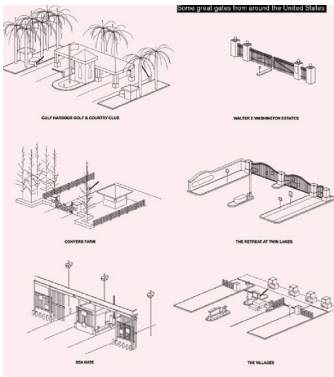
Examples of small scale borders- gates in the United States (Armborst et al 2021)

A Street as a Border

How does a public street create a border?

A street joins multiple parts of a city. It is a way for members of society to get from one place to another but it is more than that. It is not just a mode of transportation; it can be a whole experience contributing to the identity of a place. Streets were created to connect and link different points, however they can also exclude. Not only through physical barriers imposed by the city but also through the social spaces created by its users. A street is a physical space for theoretical borders to take place to exclude certain classes or members of society. The experience a street creates can be purposely unwelcoming through different instances. How can a street become to feel welcoming to everyone?

Exodus

A city that is divided into two, the Good half and the Bad half. Inhabitants of the Bad half want to go to the Good half. The freedom to do so would ultimately leave the Bad half empty and the Good half over crowded. The solution to put a halt to this uncontrollable migration? To build a wall around the Good part creating a border within the city. This would leave those trapped in the Bad half haunted with feelings to escape thus, architecture once again regulates human behaviour (Koolhaas 1972).
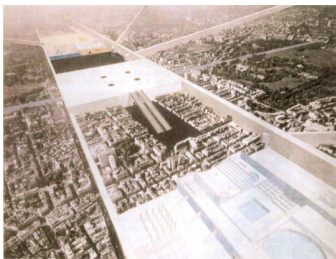
Rem Koolhaas' thesis *Exodus or the Voluntary Prisoners of Architecture* introduces the idea of two walls running through the middle of the city, enclosing a zone (the strip) leading to those outside of it to beg to be let in. Once inside those who learn to love it become its voluntary prisoners.

The strip (Koolhaas 1972)

The 9 squares of the strip (Koolhaas 1972)

To migrants entering the city, they view Lima as the Good half. As the first rural migrants kept coming into the big city, physical and social borders were placed however, this did not stop the migration. Those from the Bad half that found their way into the Good half were grouped as the lower class and they inevitably found a home they grew to love.

Exodus speculates on the idea of a border not as a simple wall such as the 'Wall of Shame' in Lima but rather deciphers the meticulous conditions a border within a city creates. The strip is divided into nine squares showing only some of social activities and communal relevance between people. The bad aspects of this wall such as inequality, division and destruction are what creates a new architectural movement fighting these negative conditions.

This thesis is influenced and inspired by this idea of embracing the negative aspects of the site and its inhabitants which brought them together. Inequality and division brought Lima's lower class to create informal streets and settlements. The embodiment of these negative aspects, which is informality, will be used as the main tool. While *Exodus* results in a proposal of a strip demonstrating "cities as the incubators of social desires" (Koolhaas 1972), this thesis will reimagine an existing market portraying streets as the physical embodiment of those desires.

Chapter 3: Class and Exclusion in Lima

History: Rural to Urban Migration

After Spanish conquistadors arrived at the coast of Peru in 1532, they captured the Incan capital Cuzco, taking control of the Indigenous population. The foundation of the colonial city took place in 1535 when the conquistadors chose Lima as the capital due to its access to sea (Higgins 2005) and settled there. By July 1821 Peru gained independence and became a nation.
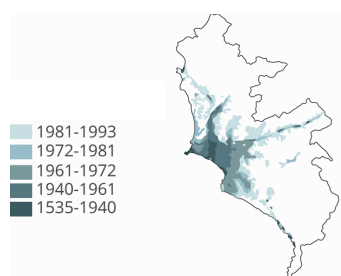
Periods of expansion in Lima

For decades the coast was primarily home for the "whites" and "mestizos" while the indigenous population stayed in the Sierra and Selva. In the 1930s a military coop tried to give more power to the lower class, however, its failure created resentment between both classes. By this time, the concepts of culture and class replaced race, creating hierarchical and exclusionary social relationships. Culture and class reproduced the Peruvian definition of race. In the 1950s waves of migration from the Sierra to the Coast transformed the demographics of the country, breaking the structure of ethnic boundaries that existed (Thorp and Paredes 2010). By the 1980s, Andean migrants took over the streets (Higgins 2005) leading to the present-day informal sector, forming Lima's current identity.

waves of migration to Lima from towns in sierra

new social structure with divisions and classes

selva

LIMA, PERU -white

sierra -indigenous

coast -mestizos

socio-economic status
- very low
- low
- middle
- middle to high
- high

1532	1821	1845-67	1920	1930	**1930s**	1940	**1950s**	1960s	2015	**2023**

Peru Gained Independance

Party representing views of lower classes appeared

Venezuelans started migrating to Peru

Beginning of Spanish conquest

"Good families", entered plutocracy

Military coop- military & members of upper class lead government

whites and mestizos 53% Indegenous 46%

Wealth are still in hands of small minority & indigenous are not approached

over 1.6 million Venezuelans in Peru.

clear social & physical divisions

Class, race and exclusion in Peruvian history

Familia india del altiplano

Mestizos o cholos

Rural Peruvians before arriving Lima and creating lower class (Contreras 2008)

Establishment of New Social Landscape

Social Divisions and Classes

"Class membership at birth brings with it strict social, economic and political boundaries" (Astiz 1969).

In Peru there are three main categories in which to classify the population. They are not determined by skin colour but rather by cultural factors such as social standing, education, and geographical origin (Golash-Boza 2011). Those of direct Spanish descent, are the "white", those of Spanish mixed with indigenous decent, are "mestizo" and lastly those of purely indigenous decent. After the increased migration, Lima became home to people in these three categories and thus began the social divisions. The people of European decent stayed at the top of the social hierarchy, while the indigenous migrants worked as their maids, landscapers, etc. The lower class is comprised primarily of Indigenous people. The increased migrants from the Sierra resulted in a oversupply of unskilled and semiskilled labor in Lima. As a result wages remained low and people were forced into informal jobs such as street peddling. This cycle did not allow these people to have access to better jobs in order to obtain more money and this resulted in the need to build informal settlements.

Informal Settlements

Around the world, squatter settlements are seen as an abomination and an insult to humanity. To others they are seen as the solution to economic, political and land problems. In Lima they were the response to the rapid urbanization problem (Chambers 2005).

As a result from the increased migration, slums were originally created in the city centre in the 1960s and then up in the hills in the periphery in the 1980s (Chambers 2020). Slums have a high number of migrants from the highlands and a high number of mestizos who were considered middle or even high class in their native towns (Astiz 1969). It is a loss in social status they face in hopes their future offsprings will have access to better education and resources that are unavailable in the Sierra. However, this is not usually the case for most people. Even though these people are physically in the capital, there is limited political involvement for the urban lower class (Astiz 1969) thus their neighbourhoods do not improve. With the current wave of migrants, most are ending up living in these neighbourhoods and in some cases taking over them.
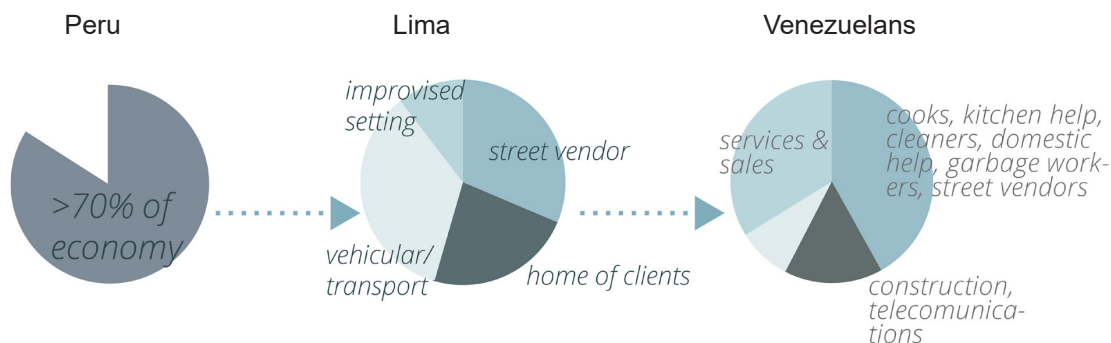

Slums in hills of Lima
(Reuters 2018)

informal home far to informal job

migrant community

Section through Lima showing the divisions and structure current migrants are entering

Informal Sector

The informal economy in Lima makes up over 70% of the economy; it is composed mostly of street vendors or workers in home of clients. Many policies and organizations have set programs to address the vulnerability of this population. Examples include providing courses, fundraising, talking to politicians and policy makers, techniques for networking, etc.

An aim of this thesis is to embrace the informal sector and to celebrate self-employment. The informal sector was created by migrants who brought their customs, ideals, and techniques from their rural towns. They introduced to the city new ideas and ultimately shaped the identity of Lima that exists today. A new wave of migration from another location opens up an opportunity to introduce new knowledge and culture to the city. However, because of the hatred and fear of outsiders, the opposite is occurring. Can finding moments in the informal sector for Venezuelan economic and cultural participation aid in their social integration to the city?

Peru
Lima
Venezuelans

>70% of economy

improvised setting

street vendor

vehicular/ transport

home of clients

services & sales

cooks, kitchen help, cleaners, domestic help, garbage work-ers, street vendors

construction, telecomunica-tions

Informal economy in Peru

Chapter 4: Migration

Migration refers to the movement of an individual from one place of residence to another. It may be from one city to another, or across international borders in search of better working or living conditions.

Recent Migration Trends - Venezuela

Migration has been the prime reason for the changes in population distribution in Lima (Chambers 2005). In the 1960s migration reached its peak increasing population in the city by over 50% with 75% of the population being migrants. A lot of factors caused migration to Lima such as rural poverty, and physical factors such as earthquakes. In the present day, the cause for the current Venezuelan migration are hardships faced in their home country (Chambers 2005).
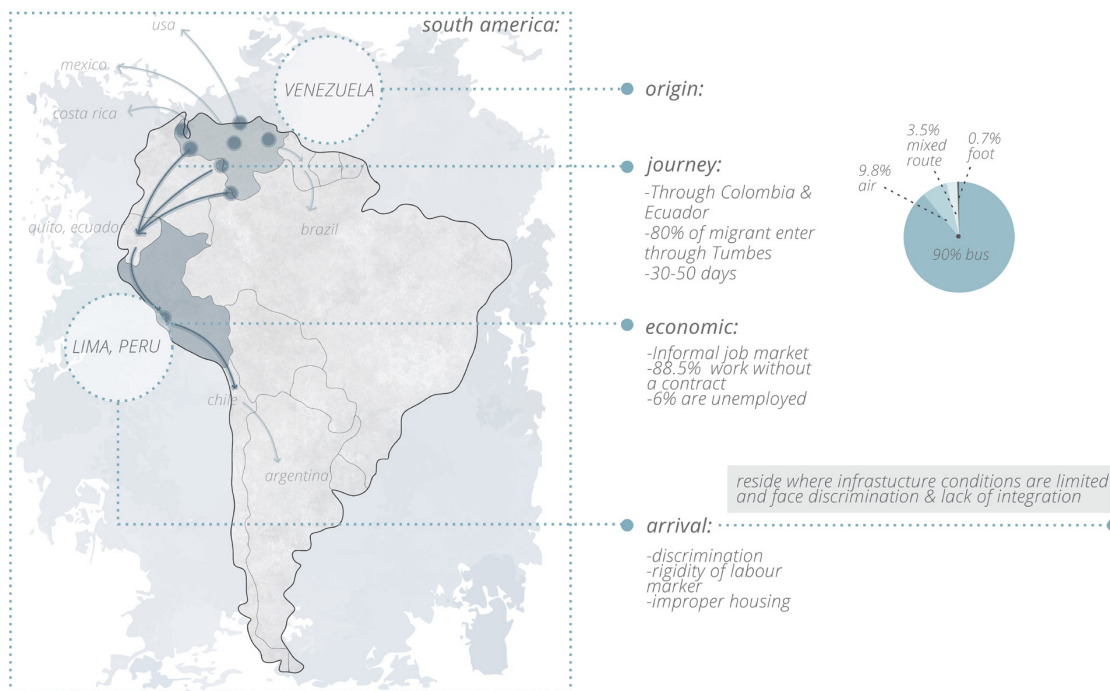
Over six million Venezuelans have left Venezuela in hopes of security, stability and economic opportunities in South America. In the last ten years the economic and political situation in their country has forced them to leave, creating challenges and opportunities for the migrant population and the population receiving them (Delzo 2023). Colombia is the country with the largest Venezuelan migrant population with 2.5 million and Peru is the second with over 1.6 million. Majority live in Lima making it the second city in the world with the most Venezuelans behind Caracas.

arrival from tumbes

temporary shelters

informal markets
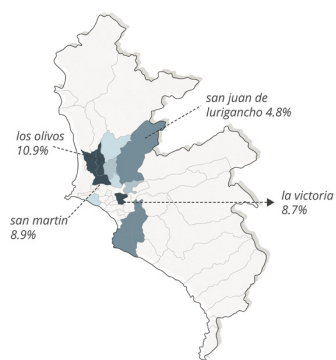
Process of arrival

Arriving to Lima

Most Venezuelans arriving to Peru come from Caracas, or the country's central region. The journey takes about 30 to 50 days as they travel through Colombia and Ecuador and enter through the Tumbes or Piura region in the north. Once they have arrived in Lima, the first thing they need to address is shelter. The UN Refugee Agency and partners have identified seventeen shelters; the majority of which are run by private initiates or faith-based organization (UNHCR 2018). They usually have limited capacity, from eight to fifteen people, and can only provide shelter for a few weeks while the migrants find a more permanent home and job. Unfortunately, not all migrants are able to stay at these shelters. The main barriers they face are those of discrimination and improper services. Problems involve lack of transport, food and water, theft and lack of information and economic resources. The latter is the main barrier this thesis focuses on.

usa

mexico

costa rica

quito, ecuador

LIMA, PERU

chile

argentina

brazil

VENEZUELA

south america:

origin:

journey:
-Through Colombia & Ecuador
-80% of migrant enter through Tumbes
-30-50 days

economic:
-Informal job market
-88.5% work without a contract
-6% are unemployed

reside where infrastucture conditions are limited and face discrimination & lack of integration

arrival:
-discrimination
-rigidity of labour market
-improper housing

3.5% mixed route
0.7% foot
9.8% air
90% bus

Venezuelan migration process

The districts where most of them have settled in include Los Olivos, San Martin, San Juan de Miraflores and San Juan de Lurigancho. These are not in the urban center and they are poor districts with informal settlements. A majority have settled in La Victoria which is located in a downtown neighborhood full of varying socioeconomic classes. There are hills with slums where they can live and easily commute to Gamarra where a lot of Venezuelans are working.

While this is a highly skilled population, a majority is employed in the informal sector earning low wages in jobs far from their skills in service and commerce (Morales and Pierola 2020). Majority are working in positions such as cooks, assistant cooks, waiting staff, cleaners, domestic workers and retail sellers. 31.8% have higher education studies and are qualified to work as engineers, educators and business administrators (Noticias Financieras 2023). This community brings a wide range of knowledge and skills but are not given the opportunities to excel in their professions. With limited resources and opportunities, there has been in an increase of crimes committed by Venezuelans. Due to this, the perception of the Venezuelan population in Peru worsens. They are seen as criminals and are being rejected socially, physically, and economically.

Percentage of Venezuelans per district

maria	31	graduate	→	cellphone salesperson
xiorangel	23	college	→	street vendor
samuel	24	college	→	cellphone salesperson
maria	28	graduate	→	street vendor
alex	37	graduate	→	watchman
asari	34	graduate	→	cook
douglas	35	high school	→	construction

Former migrant job versus current in Lima

Migration Around the World

Around the world countries have and continue to accept refugees from nations with improper living conditions. With the crisis in Syria, the European Union has accepted many refugees. The EU's approach towards the refugee crisis can be considered 'defensive integration' as Balla calls it. They have taken action to find solutions for the refugee flow outside of their borders, without dealing with the integration properly within its borders (Balla 2023). The New Pact on Migration and Asylum is criticized for its lack of a legal framework. They introduced the objective of building resilience but fail to enforce it through management procedures. In analyzing the errors of the EU's refugee integration process there is a lot to learn. A plan for the whole strategy and the refugee's rights needs to be mandated including medication, food supply and shelter.
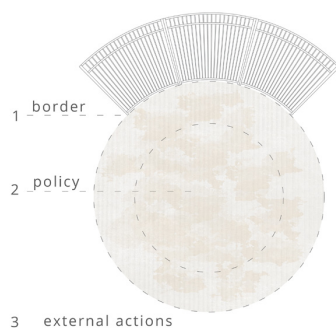
The EU's plan is composed of 3 parts; action at the border of the EU securing the border, action inside by developing policy on legal migration and relocating refugees to other Union Members, and lastly external actions by reducing irregular migration (Balla 2023). The second part of the plan dealing within the EU borders is the one that should have been reinforced. Unfortunately, none of these parts mention the social and cultural integration of this population in its cities. Overall, it is not a method that would work for Lima, however, the idea of action outside and inside borders is one that can be altered and adopted. Action outside and within physical and social borders within the city would facilitate an integration.

Another example of migration affecting the built environment is in Germany. Berlin has accepted over one million Syrian

1 border
2 policy
3 external actions

EU plan

Syrian Vendor in Sonnenalle
(Abu-Nasr and Thomas
2021)

refugees, and this has influenced the identity of some neighborhoods. Sonnenalle, otherwise known as "Arab Street," is a place for goods and services of Arab culture such foods and clothing. The street is an embodiment of the challenges of integrating a new community (Abu-Nasr and Thomas 2021). This population has found a place where they belong, and their culture was appreciated. This is an example of a public street in the city which began to celebrate the culture of this new community. In Lima's Gamarra Emporium, pockets of cultural celebration need to be introduced to start creating acceptance.
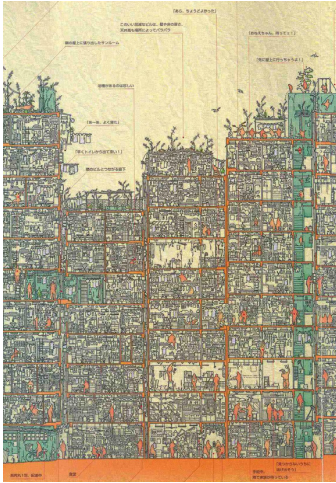
China Town

Local population experiencing migrant architecture in Manhattan (Sietsema 2016)

While cities construct elements by using the built environment as a method to exclude, as examined in Schindler's article, architecture is also used as a tool to respond to this. With members of the city living or being greeted by an exclusionary environment, they are bound to adapt themselves to this. Migrants influence the city's built environment by carving out spaces for themselves; fighting the xenophobia and segregation.

Chinatown is an example of economic and cultural integration by a foreign population in a city through a neighbourhood. It is a way for their old country to live inside their new one. It shows how a group bound geographically, culturally, and economically during challenging times can create a sense of community. It holds a history of rejection and discrimination but also of acceptance. Chinatown is characterized by buildings with Chinese motifs and construction techniques that are bound by the narrow busy streets of the American working class.

The Walled City

If people do not have a home, they will create one. They will became the designer and architect and will build from nothing, with self generated rules, for themselves. They will continue to build and build until needed resulting in a unique design incapable of replicating but worth learning from and studying.

Kowloon Walled City in Hong Kong is a dense high-rise concrete squatter camp. Its famous dense, identity started in the 1980s however before this, it was very different. In 1847 a fort was completed and then transitioned into low-rise squatter huts. By the 1960s it transitioned to village houses and then lastly to the concrete high-rise apartment blocks (Lau, Wai and Ho 2018). As time went by, the city evolved and grew denser reaching about 50,000 inhabitants. It became home to crime and drugs due to its lack of regulations. It was demolished in 1993 and turned into a park.

When looking at the walled city section, it is easy to get lost at its chaotic nature. It is a labyrinth at first glance but as Jacobs mentions, there is a system underneath this chaos.

Cross section of the city depicting life inside (Waldman 2014)
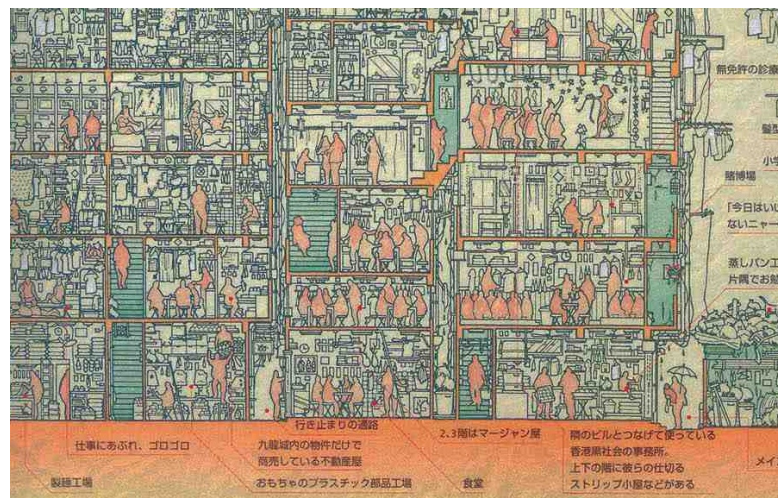
Close up of cross section of the city by Akama (Waldman 2014)

The chosen site for this thesis is an informal market created by migrants. Started from nothing and grew to the messy street that exists today. In the reimagining of this street, its identity of disorder and density is to not only be kept, but embraced. The reimagined market will, like the walled city create connections between neighbours such as courtyards or shared walls to hang things emphasizing the necessity of each other to flourish.

The Gamarra Emporium

Another example of migrant architecture is the great textile emporium in Lima that grew from vendors taking over streets. In 1948 the first round of migrants travelled from rural towns to a city arriving to Lima in a bus stop called 'La Parada' in the district of La Victoria. This is where they started forming a market to sell goods in the streets. Migrants kept arriving in the following decades and working in the market that kept expanding. Eventually authorities stepped in efforts to create order and established a few zones; Damero A, B, and C. These areas are regulated and pedestrian friendly, with monitored gates for vehicular entry. Street vendors are not allowed here meaning they can be kicked out.

This area used to be in the outskirts of Lima and was full of factories and warehouses. As the city has grown since then, this area is now in the city center.

Gamarra is an important dynamic market responsible for economic transactions related to commerce, textiles, and fabrication of clothes. It is mainly in the streets Avenida Aviacion and 28 de Julio. Gamarra provides employment for more than 71 thousand people (INEI 2018). Gamarra consists of one main avenue, Avenida Aviacion, that is not

Aguador

La tisanera

La lechera

Rural Peruvian customs brought to Lima (Contreras 2008)

Regulated streets

regulated or controlled. This avenue is full of street vendors that overtake the sidewalks and busy streets. The Line 1 Metro has a station along the avenue making it the first site people see when arriving to the emporium. With the metro being elevated, the space under has a lot of potential but remains unused.

With this emporium manifesting the informal sector through public streets where the upper and lower class interact with the migrant community, it will be used as a testing ground to create economic and cultural fortification. Contact zones are already created here where the formal and the informal meet and where current migrants are being rejected by previous migrants. Currently aid for Venezuelan migrants is focused around residential concerns however, their integration and acceptance in the populated streets is not being looked at.

Unregulated Avenida Aviacion

the hill

the awning

the cart

the road

the stool

the goods

Evolution of Gamarra

Catalogue of informal jobs for migrants

Informal Sector

The informal economy can be examined as another form of migrant influence on the built environment.

History

The informal economy is a group of economic activities created by workers that do not meet standards set by the state (CEPLAN 2016). It is composed of two parts: the sector and the employment. The informal sector is made up of units engaged in the production of services or goods to generate income to the parties concerned. These are units not registered with the tributary administration (CEPLAN 2016). Informal employment refers to the employment that makes this possible and it does not have benefits such as social security. Drawbacks include low wages, lack of social protection in health, labour security and pensions. This sector does not pay taxes, they do not follow safety or health protocols and often violate human rights. The sector is often called hidden, unofficial and illegal however, it helps the economy grow and is composed of around two billion workers worldwide (Bali Swain and Kambhampati 2022). Despite the development occurring, the sector will always continue to exist. It is the "shock absorber for changes in the formal sector" (Bali Swain and Kambhampati 2022) since people turn to it when they lose their job, and it is the only option for newcomers.

Street vending is the most visible manifestation of the informal economy in the economic and social fabric of southern countries (Recchi 2021). It is growing and has been affecting both developing and developed countries thus it is no longer seen as an activity of the South meant to disappear. In developing countries street vendors provide

goods and services which satisfies the needs of low-income populations, while in developed countries this is linked to immigrant occupations.

The informal sector does not receive help from the government. Recchi states that increasing regulation to support street vending would create a supportive urban economy, focused on guaranteeing the rights and protections of those excluded from the formal economy circuit (Recchi 2021). Something to remember is that this population is often changing with different actors being added daily. These actors include the current migrants a city continues to receive. The existing plans from the government to help the informal sector do not include the current migrant population.

Form of Resistance

Street vendors have created strategies of resistance and negotiation in response to exclusionary practices and by doing so, they guarantee their right to use public space to work (Recchi 2021). They organize their own employment and modify their daily strategies to resist the political hardships imposed to them. The role of the street is crucial in the informal sector. It has been appropriated by the first migrants and as time went by, modified to fit current needs. A sidewalk meant for foot traffic is turned into an area of gathering to eat or share goods by an invisible social organization. An element of the built environment, such as a street or sidewalk, is transformed by members of society to facilitate their integration. In this thesis, these elements are challenged to be moments of embracing new cultures and people, testing their capabilities and resiliency.
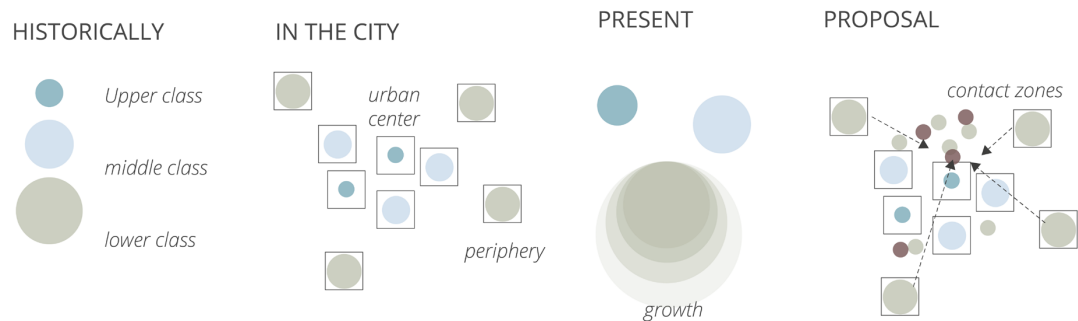
Chapter 5: Intervention

Intent

Lima's identity has been in a constant flux adapting to newcomers and to changing social norms. The identity is reflected in the built environment which is adjusted by people and officials to fit current ideals. It is not static and is bound to keep receiving outside influences. This thesis's rethinking of Lima's urbanism encompasses an "infrastructure of collectivity", with structures that include areas of sociability for a regenerative future city. The testing site for this proposal will be in the streets of the Gamarra Emporium since it has always delt with the social and economic integration of migrants. It is a physical space where new cultures and people that shape the city's identity are introduced and where the formal and informal meet.
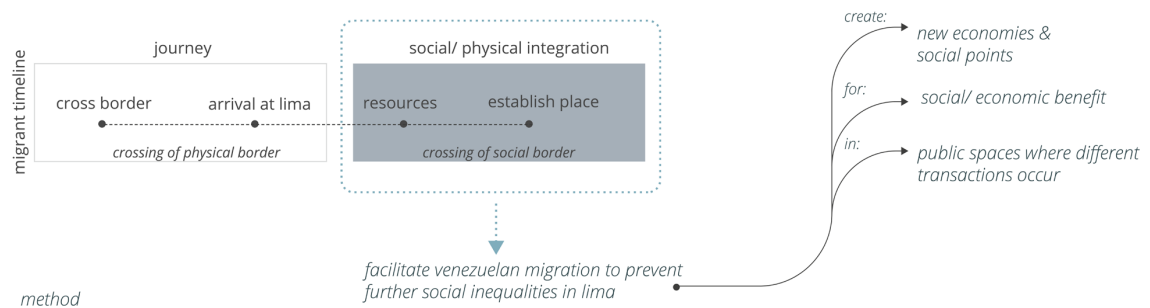
Intention

The intent for this thesis is to take the ongoing issue of the growing lower class, which in itself has various marginalized groups and create contact zones in the economic sector allowing for integration. The lower class is composed of rural migrants, children of migrants and now Venezuelan migrants; causing tension within the social class. The approach begins by finding moments through the existing urban landscape that both have a history of integration and are places where both populations coexist.

The public streets of Lima's migrant district, which house the informal sector's major textile street vendor emporium, will be broken down to find areas where the informal can be embraced as used as a tool. This street is dynamic where change happens everyday with mobile vendors and the influx of people. It is also permanent with its outdoor and indoor markets that have been selling goods for decades. The interventions of the thesis lie in both of these areas by modifying the mobile elements, but also permanently altering the identity of the neighbourhood.

HISTORICALLY

Upper class

middle class

lower class

IN THE CITY

urban center

periphery

PRESENT

growth

PROPOSAL

contact zones

Proposal

Embracement of Migration

The first step in observing the growing divide between the upper and lower class in Lima includes identifying the contributing factor from a historical perspective. Rural migration is what disrupted the social order of the city and created the divide and its inequities. The current trends show a Venezuelan migration. This was not a rural to urban migration but rather from a metropolitan city of the South to another metropolitan city of the South. However, similarly to the first migration wave it continues to affect the social landscape. This is due to the Peruvian definition of 'race' which encompasses class and culture. In identifying a lens through which to observe this social issue, this thesis explores a method to address it.

This thesis shows the potential of public streets, that are characterized by informal activities, to provide more than just space for economic transactions. By creating a setting that embracing migrants and provides spaces of social interaction between different groups, the thesis aims to facilitate the integration process thus dealing with the underlying issue of growing inequalities.
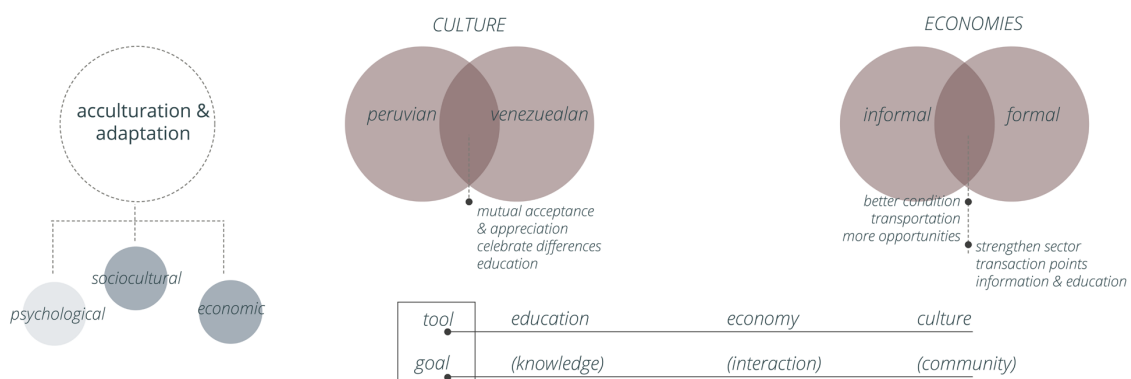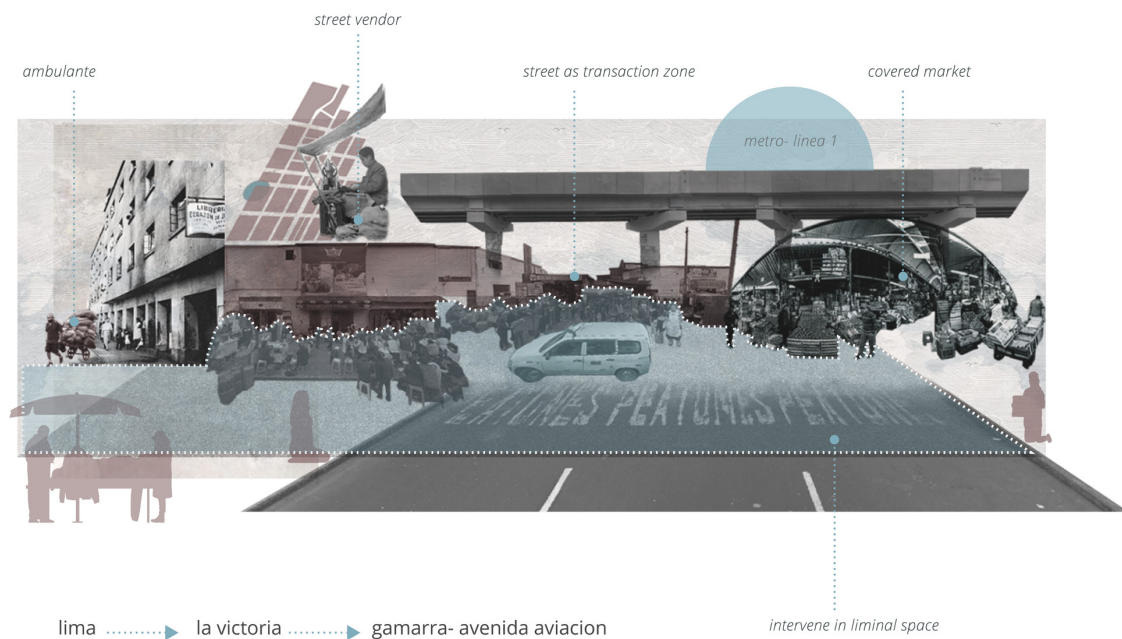

Integration diagram

Site of Study

The Gamarra Emporium symbolizes the struggles and efforts of an underserved community at an urban scale. It is a representation of the physical space for economic and cultural integration. It demonstrates the influence of physical space on social space and vice versa. A study of its structure and organization will carve the way for both small-scale and large-scale interventions to facilitate the interactions between both populations.
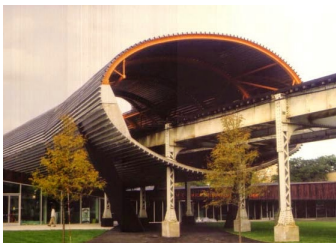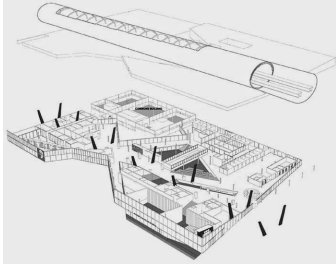

metro

avenida aviacion

damero A streets

damero b streets
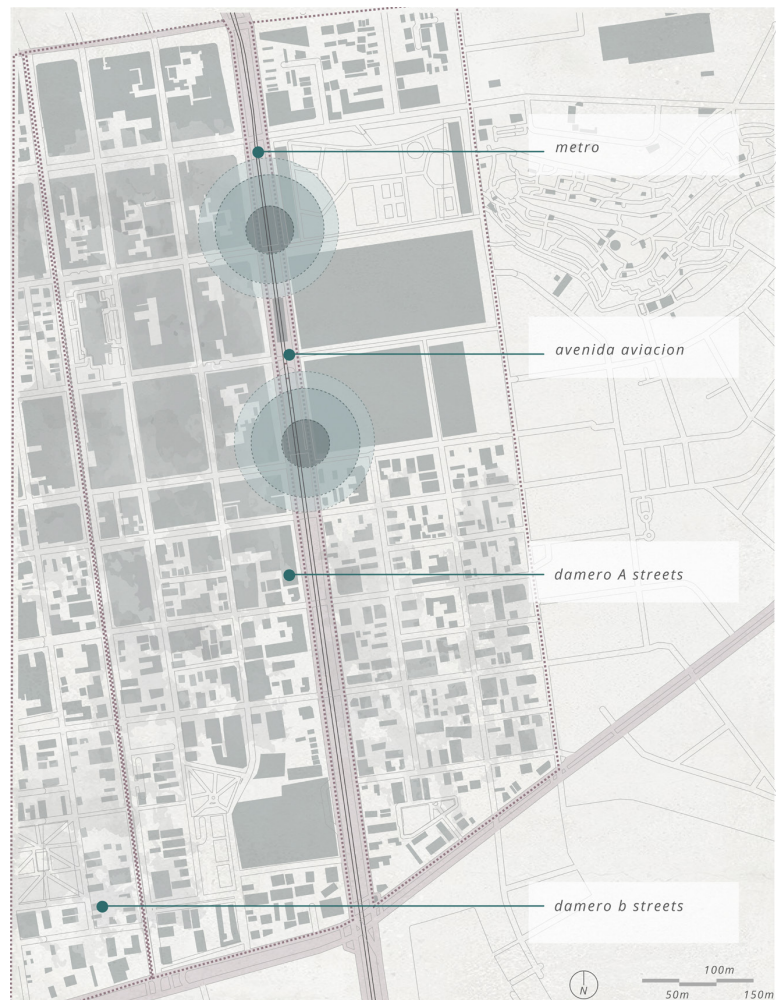
Gamarra Emporium

The Street

The street is a powerful tool. It both divides and joins, it segregates and connects. The social spaces it creates can be altered through the elements and underlying structure of the street. The design approach for this thesis will intervene in the liminal space of La Victoria using the vendor streets, roads and under the metro. This street has so much character and tools that can be used to create an inviting environment that facilitates interactions. Currently the streets of Gamarra are used as a way to get from one place to another or to sell and trade a good/service. The potential of this street's built form to work together with the people to create a welcoming social space, is what this thesis aims to emphasize.

street vendor

ambulante　　　*street as transaction zone*　　　*covered market*

metro- linea 1

lima ·········▶ la victoria ·········▶ gamarra- avenida aviacion　　　*intervene in liminal space*

Aviacion Avenue collage

McCormick Tribune Campus Center (Hill 2015)

Embracing the Elevated Train

An elevated railway track that separates a community. Is it an impediment to remove, or a tool to accept and embrace?

The IIT Campus in Chicago planned by Mies in the 1940s had grown in size but dwindled in population. The residential east was disconnected to the academic west by the train. The McCormick Tribune Campus Center designed by Rem Koolhaas and OMA gave a new identity to the IIT Campus by acknowledging and connecting these two areas. The center includes a stainless steel tube enveloping the train tracks, and below it the main building accommodates for student and faculty movement through nodes of activity in intersecting paths. The plan looks confusing due to the diagonal circulation however, it allows the user to have views to other spaces and be aware of their position in the building. The creation of moments of activity within paths is something the reimagined street hopes to adopt. To give a new meaning and purpose within the user's existing activity.

McCormick Center shows the possibility of working with the city's formal infrastructure. It not only connects it to a building under it, but it emphasizes the opportunity to repurpose the empty spaces the existing urban fabric leaves. The elevated train can divide, but ultimately it is designed to connect various places and this needs to be heightened through these key moments.
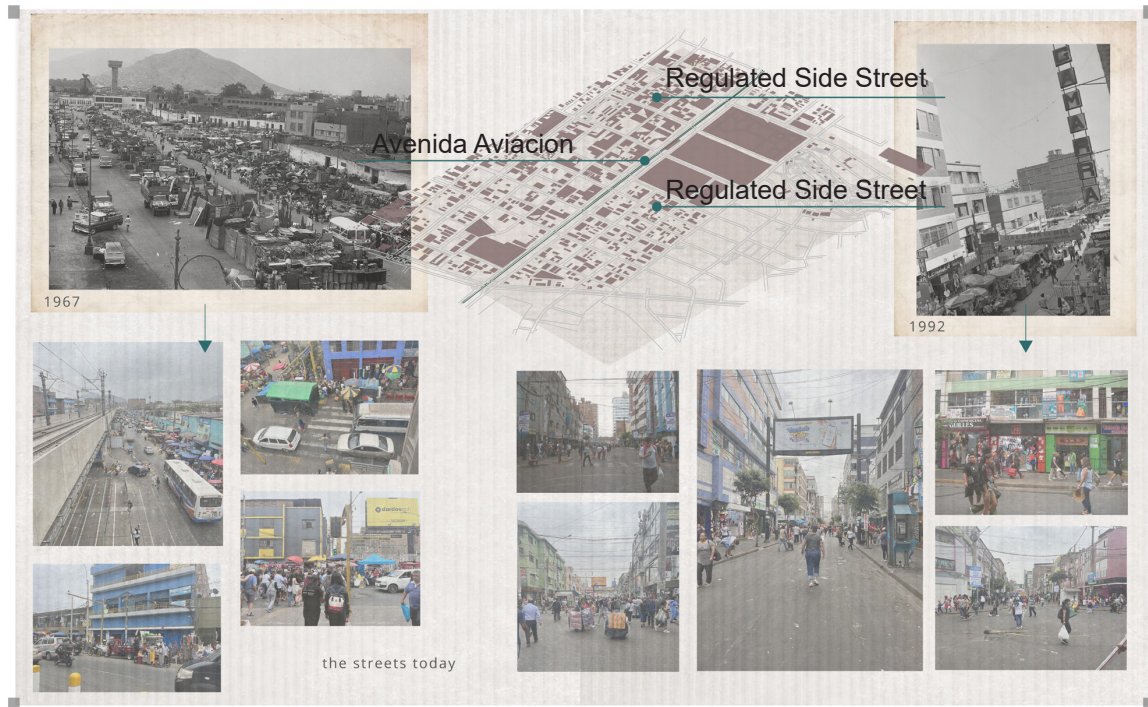
Informal Sector in La Victoria

If a new population is to be permanently incorporated to a city, their economic self-sustainability is a crucial requirement for both locals and newcomers. Migrants find a way as seen in Chinatown, the informal sector, and Sonnenalle in Berlin. Lima's current migrants are finding economic opportunities in La Victoria's informal sector however, there is a lack of social acceptance from local Peruvians. With a design intervention in this sector, its organization needs to be taken apart to find potential spots for this new community.

This sector has been working for decades. First migrants lived in the slums nearby, however now a majority of the informal workers travel from slums to all over the city. There is an inconvenience and lack of transportation in some informal settlements which causes issues. In Gamarra, the materials and supplies to produce goods come from either outside of the city or even the country, and are then manufactured and distributed on site.

As mentioned in Chapter 4, Gamarra is structured into two parts. The unregulated main avenue, Avenida Aviacion, and the regulated Damero A where stores operate under formal regulation and street vendors are not allowed. The interventions of this thesis will take place in both areas. There are four main interventions, one taking over the unused area under the metro along the unregulated avenue and the other three attaching themselves along the streets and buildings in Damero A. Together these four design interventions work together to formulate an urban fabric that not only connects the two sections but also blurs the formal and informal. By doing so it constructs a space that is not characterized by clear divisions that separate individuals but

rather a unanimous street that celebrates social gathering, formal stores, street vendors and the production behind it all. Together they show the possibility of what can exist in the streets and what environment can be formed.


Regulated Side Street

Avenida Aviacion

Regulated Side Street

1967

1992

the streets today

Gamarra then versus now. Historic Images (Andina 2020)

Systems of Objects in the Street

At a glance the informal sector looks like a mess with no order. While it might look dysfunctional, there is an organizational logic that has allowed it to work for so many decades. Jacobs introduces the idea of a systems of order. If things are seen without comprehension or in isolation, they might not be understood. You have to look at the whole picture and find the hidden fabric keeping all these elements in place and allowing for adequate function. This phenomena needs to be addressed from the ground up for a city to work. This means these elements, actors, and systems of orders allow the city to operate at the street scale, so the city works as a whole. Lima's street vendors are the ones at the bottom. With the current issues occurring in the streets it has an affect on the rest of the city such as the growing economic and social inequalities faced by Lima's lower class.

The following matrix was created based on direct observations of the streets and its activities, to find and group objects. The matrix, in the following page, places the street in the middle and the types of interactions formed in the first circle: transaction, gathering and sharing. The next circle shows what they create or for whom. Lastly, the observed objects get placed in between the appropriate category of what interactions they facilitate. The three theorists Lefebvre, Bourdieu and Jacobs are placed around these transactions in between social, cultural and economic theory. This matrix starts to hint at the underlying order of the street so connections between objects can be made. One can start to see what objects get used more by people or how they could be improved. For example, there is a popular use for blue plastic stools and they get placed to form moments of gathering for food or for street vendors to sell their goods.

This shows how the street is missing more permanent and inviting seating throughout.
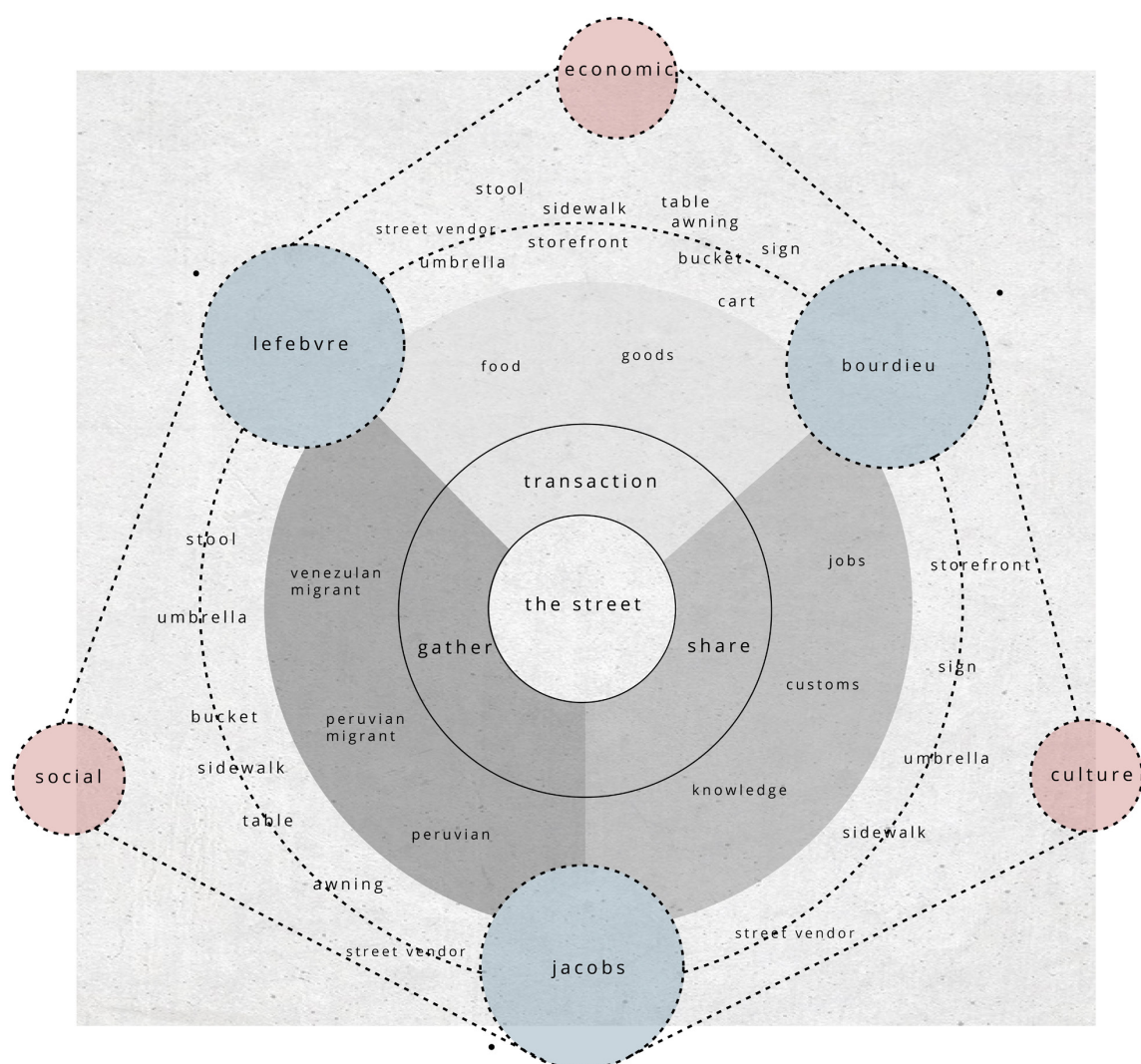
Social structure creating social space - A systems of order

Using the matrix, instances are found throughout Gamarra. The streets of the market create social spaces through people, objects and the built environment itself. This inventory below takes a few instances trying to decipher what exact space is created, in order to better understand the social fabric of the street. In the first square invisible divisions get created by people using the stools to eat. In the second square each vendor asserts their own physical space using the sidewalk to divide themselves. Next, a newspaper stand uses the moment before a crosswalk where pedestrians and cars are forced to pause, following a formal system, and offers a glimpse into the outside world. Street vendors have each found a way along a busy street to integrate themselves and create a unique social space. However, these spaces often are only formulated for themselves and there is no thought behind the interaction with other vendors or with the public beyond an economic transaction.

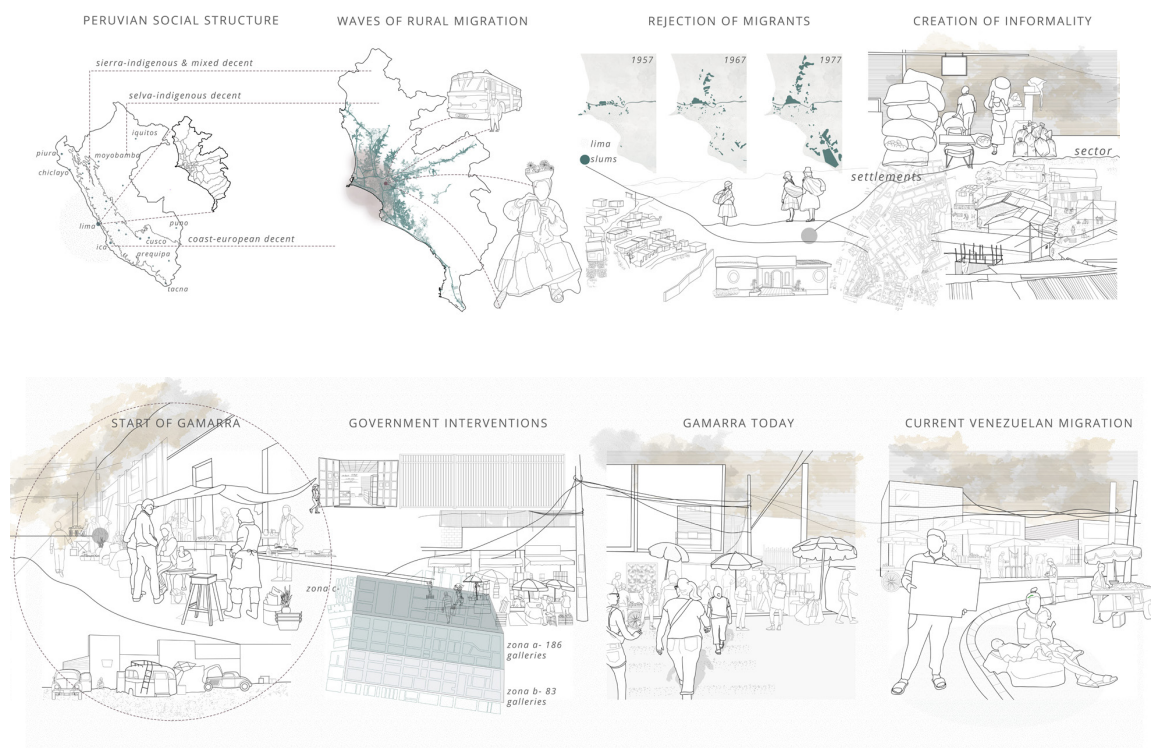Instances of social spaces in the streets of Gamarra

Chapter 6: A Reimagined Street

The Story of the Street

The following two subsections depict the street through time through important events and the current street as it is today critiquing the end result.

Leading to the Street

The following storyboard shows significant events happening prior to the street to give a brief overview of the history. These events show the interacting spatial and social processes that together created Lima's current social fabric and continue to exert influence (Peters and Skop 2007).

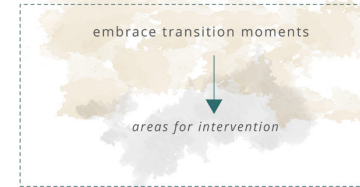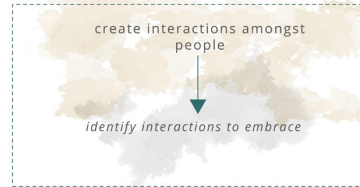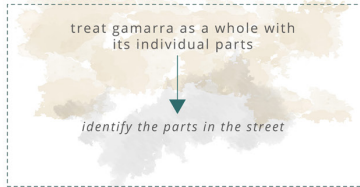PERUVIAN SOCIAL STRUCTURE   WAVES OF RURAL MIGRATION   REJECTION OF MIGRANTS   CREATION OF INFORMALITY

START OF GAMARRA   GOVERNMENT INTERVENTIONS   GAMARRA TODAY   CURRENT VENEZUELAN MIGRATION

Story leading to the street

Analysis of Gamarra

In analysing the Gamarra Emporium, a storyboard was created to decipher key characteristics of the site and its built environment that the design intervention will address. This storyboard is in the next page. These observations are what informed the possible strategies that could be introduced to Gamarra. The first step was to form a kit of parts of the found objects in the street. They are categorized by the formality and the way they changed over time since introduced to the streets. Next, the users of the current street need to be identified to start thinking about how they will use the reimagined street. And lastly, the interactions that the street has the potential to create were identified. Together these three diagrams help to start the possible programming of the design and its placement within the site not just physically but in terms of time as well.

treat gamarra as a whole with
its individual parts

↓

identify the parts in the street

create interactions amongst
people

↓

identify interactions to embrace

address the social
space/environment created

↓

*find pockets throughout street for
these spaces to take place*

embrace transition moments

↓

areas for intervention

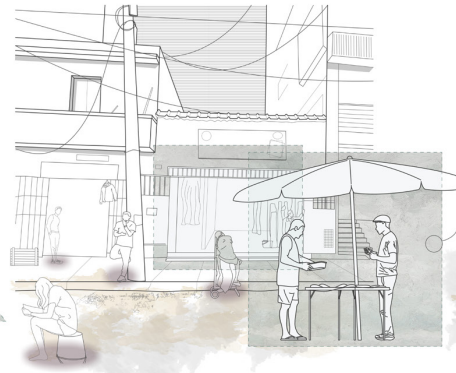CREATED FROM A SET OF INDIVIDUAL
PARTS COMING TOGETHER

*this creates a chaotic whole,
results in dangerous street*

CREATED BY INDIVIDUAL
PEOPLE FOR THEMSELVES IN
THE SAME STREET

*not example of a place created
by the people for the people*

CREATED FOR ECONOMIC NEED
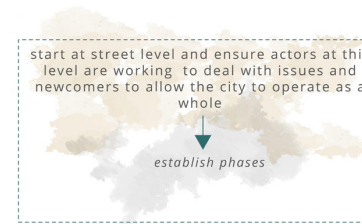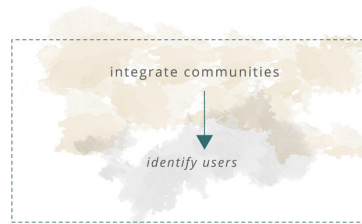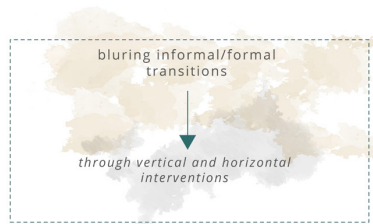AND BENEFIT

*resulted in a street of cultural and social
abundance however, the built environment does
not accomodate for social activities to flourish*

CREATED IN A MOMENT OF
TRANSITION BY MIGRANTS

*has now become a permanent part of
the city and people's lives*

Critique of the street

bluring informal/formal
transitions

↓

*through vertical and horizontal
interventions*

integrate communities

↓

identify users

start at street level and ensure actors at this
level are working to deal with issues and
newcomers to allow the city to operate as a
whole

↓

establish phases

CREATION OF METRO LINE 1
AND THE FENCE TO
REGULATE THE EMPORIUM

CURRENT MIGRANTS TRY TO FIND
PLACE HERE FOR ECONOMIC BENEFIT

DIVIDE BETWEEN CLASSES
KEEPS GROWING

*sharp distincitons between
formal and informal*

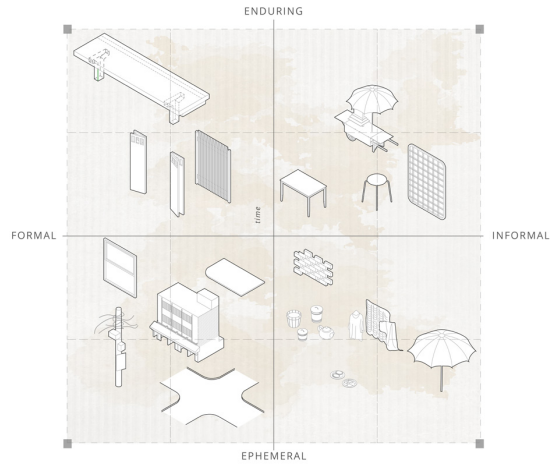*without social acceptance in street,
it is not possible*

*leads to issues such as crime
and conflicts within lower class*

Critique of the street

ENDURING

FORMAL

time

INFORMAL

EPHEMERAL

Kit of parts

CUSTOMER
-MIDDLE CLASS
PERUVIAN

MIGRANT
WORKER

ESTABLISHED
WORKER-STREET

ESTABLISHED
WORKER-WORKSHOP

VENEZUELAN
WORKER

Users

CULTURE

ECONOMIC

SOCIAL

Interactions

metro

vertical

daytime

GATHERING

seating

planting

sports

nature

road

sidewalk

L3

STAGE 4

arts

classes

EDUCATION

daytime

store

cooking

workshop

economic

L2

mixed space

small scale

STAGE 1

horizontal

farmers market

food

textile

nightime

store

daytime

nightime

COMMERCIAL

social

STAGE 2

essentials

economic

CENTRAL PLAZA

cinema

street

horizontal

L1

performance

sports field

daytime

upper stories

share

cultural

STAGE 3

vertical

reimagine the built enivronment to
resemble a permanent space in the
liminal area

Start of programming

49

Furthermore, the main street along the metro line was studied using Whyte's elements from *The Social Life of Small Urban Spaces*. The street is full of permanent indoor storefronts and as one approaches the metro stop, there are more street vendors and with them more people and eyes on the street creating a sense of safety. The street is full of food and the seating opportunities are directly linked to this. There are seats only where there is food thus the street is missing areas to sit and rest for pedestrians. Nature, such as water or trees, is not present on the street and the sightlines are not clearly constructed throughout.

With underlying issues brought to the surface, the possibilities of interventions arise. A chart starts to create a sense of the findings and intentions. One interaction that must be facilitated in this plan is one of sharing to create cultural exchanges. Stools and awnings can create this through seating. In the street, seating exclusively happens around food and excludes those simply passing by the area. Seating that is woven into the street's fabric is needed to spark these moments of exchange between people.
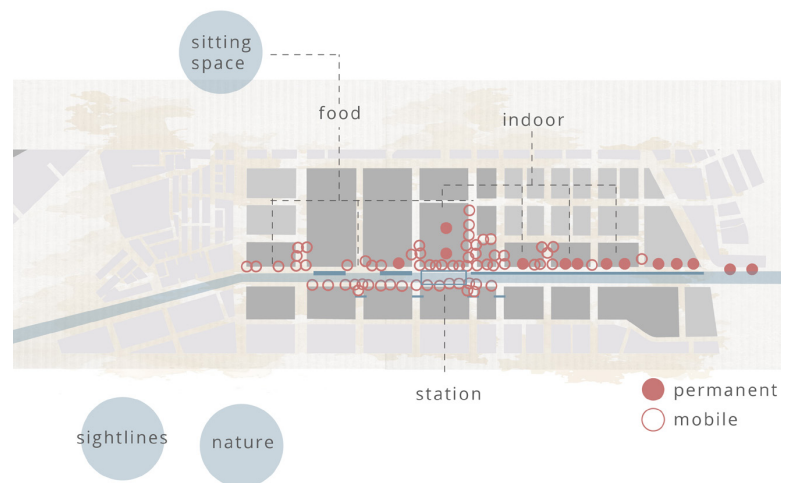
Whyte's elements from *The Social Life of Small Urban Spaces*
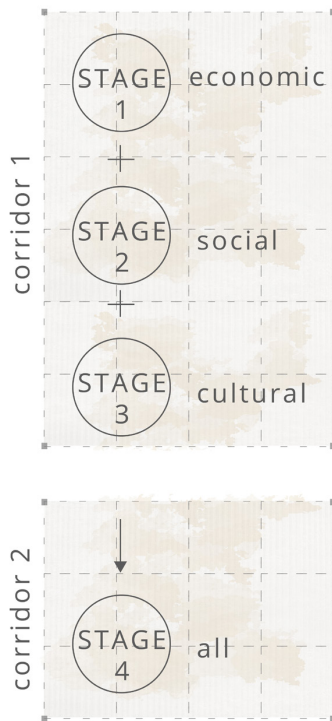
Overview of 4 interventions

Design Responses

The approach used to create a new street where social interactions are woven into the built environment, uses a strategy composed of four stages each of varying scales.

The first three interventions take place in the regulated Damero A, starting small scale and getting bigger. These interventions take existing elements and work together as one. The first intervention challenges the boundary between informality and formality through expanding the storefront. The second intervention gives a new role to the pedestrian friendly intersection by creating a street for gathering through a cultural studio. The third intervention redesigns the upper levels to promote sharing of knowledge and culture by creating a display window throughout the street. Lastly, the fourth intervention takes all three and puts them together in the unregulated avenue under the metro. This manifests itself as a mega structure in the underused space showing the potential of what could exist there. Each of the first three interventions focus on either social interactions, cultural or economic, while the fourth brings this all together under the metro.

Together the first three interventions create an outdoor network of cultural exchange in the pedestrian friendly streets that speaks to the street, storefronts and upper levels allowing for all members of the street to interact together. The last intervention creates a corridor under the metro where new migrants and workers come together with the existing people of Gamarra.

All four interventions use either a horizontal or vertical approach connecting the street to upper stories or to components beyond the street.

These interventions touch on both the mobile and the permanent, thus aiming to inalterably change the makeup of Gamarra while acknowledging and embracing the importance of mobility as a tool.

STAGE 1- EXPANDING THE
STOREFRONT

appropriate

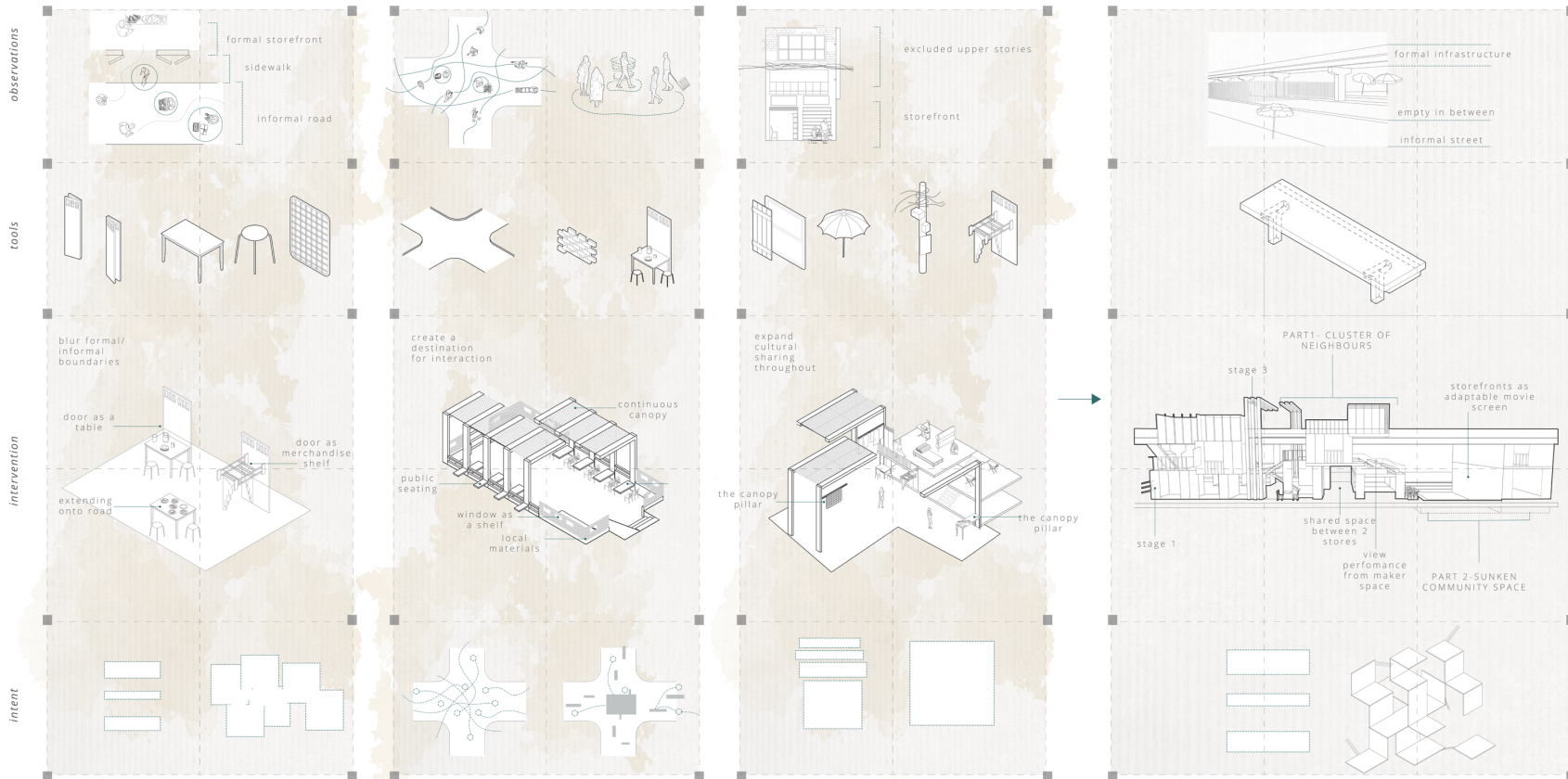STAGE 2- A STREET FOR
GATHERING

invite

STAGE 3- THE DISPLAY
WINDOW

expose

STAGE 4- UNDER THE
METRO

activate

observations

formal storefront

sidewalk

informal road

excluded upper stories

storefront

formal infrastructure

empty in between

informal street

tools

intervention

blur formal/
informal
boundaries

door as a
table

door as
merchandise
shelf

extending
onto road

create a
destination
for interaction

continuous
canopy

public
seating

window as
a shelf

local
materials

expand
cultural
sharing
throughout

the canopy
pillar

the canopy
pillar

PART1- CLUSTER OF
NEIGHBOURS

stage 3

storefronts as
adaptable movie
screen

stage 1

shared space
between 2
stores

view
performance
from maker
space

PART 2-SUNKEN
COMMUNITY SPACE

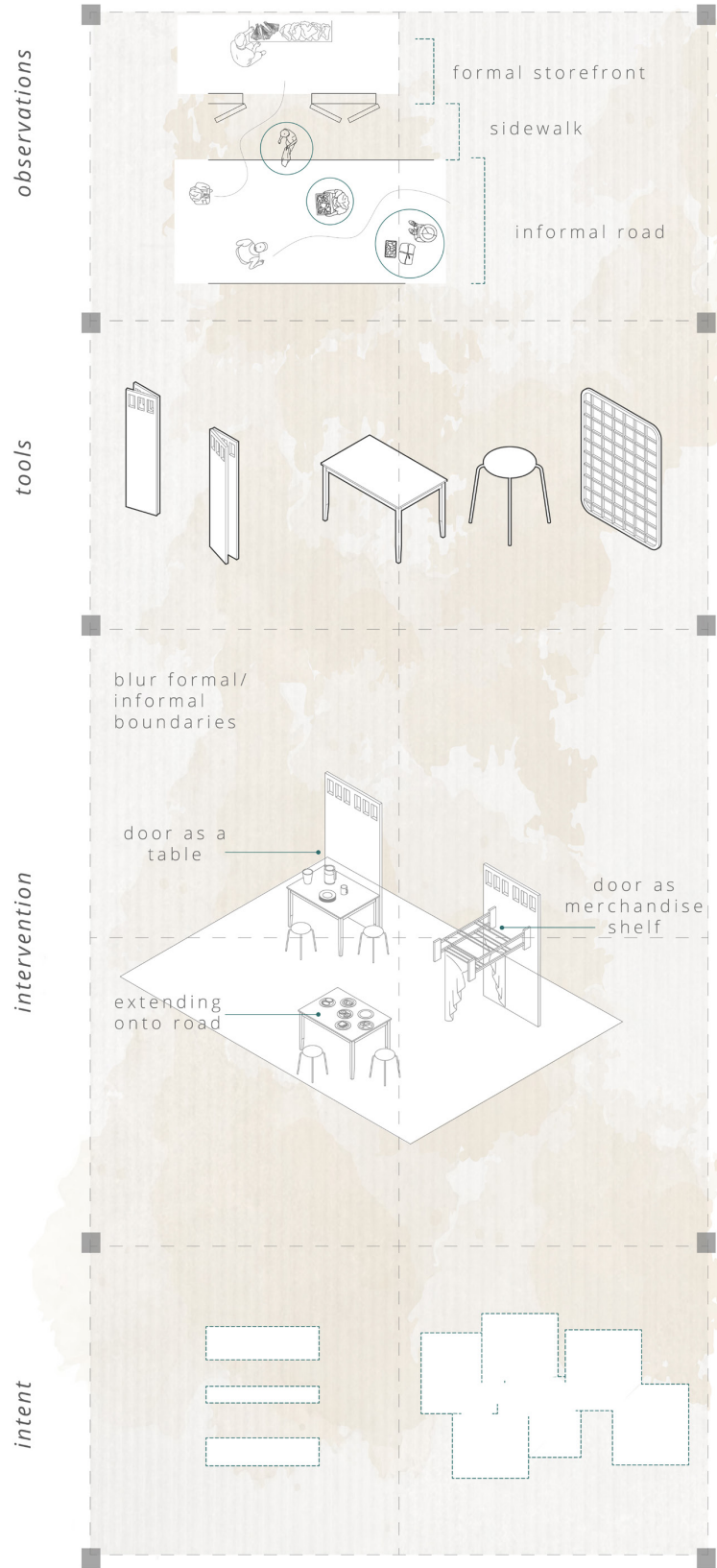*intent*

CORRIDOR 1

CORRIDOR 2

Stages

Expanding the Storefront

The design intervention starts small, it starts with a door. A door is a revolving barrier allowing entrance to a new space. However instead of a barrier, it can be used as a tool to connect two different areas. Stage one takes the doors and gates from the storefronts in Damero A, turning them into a connection piece between the store and the street. The aim for this stage is to start to blur the horizontal boundary between the formal and informal by bringing the formal street out to the informal street erasing the sharp distinction between the economic transactions. As one walks along the streets with the vendors, the formal stores feel out of the way and do not have a natural continuation of the street. With some stores using their metal doors to hang their merchandise, this intervention embraces that strategy by combining objects from the kit of parts and turning the door into tables, seating, awnings and places to hang textiles and goods.

Furthermore, for the storefront and this new space created to feel intertwined with the rest of the street, the sidewalk will be removed on one side. Currently both the sidewalk and road are used by vendors and pedestrians to walk and sell however, the wide sidewalks create a buffer between the busy road and the storefronts. With this stage taking over this transition space, the built environment of the street will be altered by removing the sidewalk to create a pedestrian pavement that flows to the storefronts.

The aim of blurring these sharp transitions between the formal and informal is to make it feel like it is everyone's space so current workers and future migrants feel welcomed throughout.

observations

formal storefront

sidewalk

informal road

tools

intervention

blur formal/
informal
boundaries

door as a
table

door as
merchandise
shelf

extending
onto road

intent

Corridor 1- Appropriate

Maria   Juan   Julia

Community

The Human Story - Expanding the Storefront
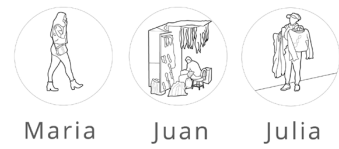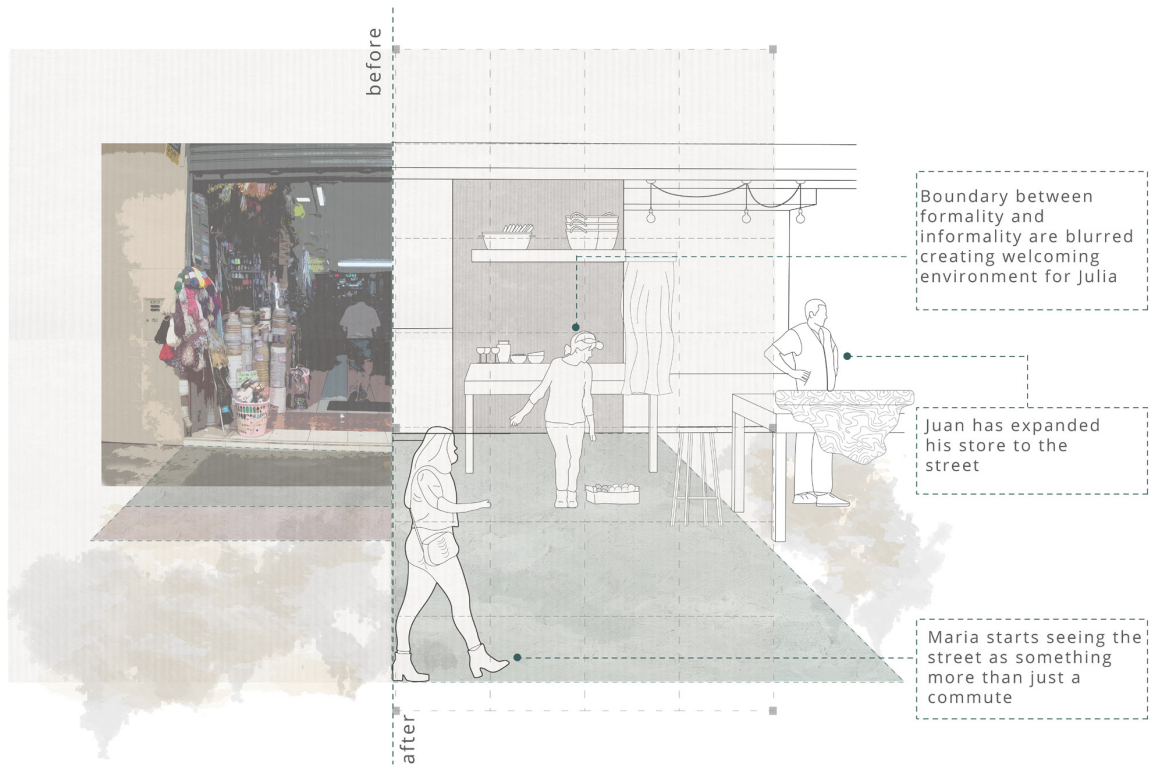
In the present day, there is a formal storefront, separated from the informal, chaotic street. A local seller, Juan, stays in his store, within his designated space. He stands under the doorway glimpsing at the transited street and the people walking by. Julia from Venezuela, moved to Lima with her family in 2021 trying to find a place for economic integration within Gamarra. Upon first entering the market the sharp distinctions between formality and informality influenced her behaviour. The storefronts feel far away, and the local sellers have not offered her a job. The crowded street is full of vendors holding signs pestering pedestrians to buy their products. The store does not feel welcoming, and the street is overwhelming. Maria, a middle-class Peruvian travelled from another district to La Victoria via the Metro Line 1. Her intention is to grab the textiles needed from a specific store and leave the market. Quick and simple market visit.

The design intends to introduce a reimagined door, taking elements from the kit of parts like the stool, table and stand. Offering a possibility that store owners can then build themselves.

In the future, there is an uninterrupted flow from the street to the store. Juan's store feels like an extension of the street. His designed space does not start at the doorway, it exists outside. Pedestrians enter his social space in the street and the sharp boundaries start to blur. Julia is given another lens to look at Gamarra from. The blurring of boundaries allows her to see the street less as "theirs and mine" and more as a shared space. Maria starts viewing the street not only as part of her commute, but as a space to interact, enticing her to want to stay.
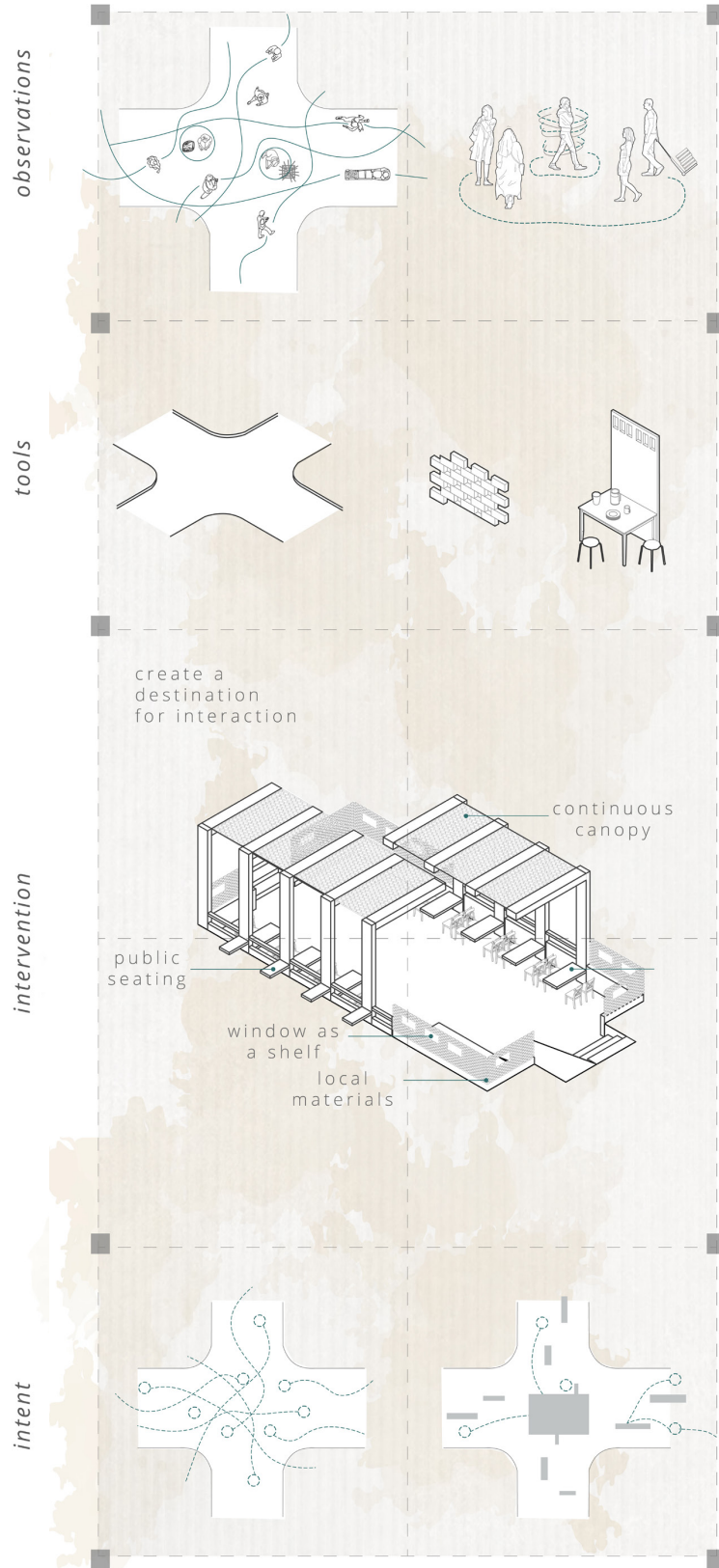
before

after

Boundary between
formality and
informality are blurred
creating welcoming
environment for Julia

Juan has expanded
his store to the
street

Maria starts seeing the
street as something
more than just a
commute

Maria   Juan   Julia

The human story - Expanding the storefront

A Street for Gathering

The regulated streets may look busy and lively but if one were to walk through them, they might find themselves very alone. Stage two takes a slightly larger scale, looking at the street, in particular the pedestrian friendly intersections full of street vendors, merchandise and people. People use these streets as either a way to get somewhere or as a place to find a customer to sell products to. People walk while utilizing their phones, transport goods using their carts, or approach potential customers to spark a transaction. The second intervention places a destination amongst the streets. In the four way intersection, an outdoor cultural studio gets carved onto the road. People walking by can look down into the public maker space. Tables fold from the walls and windows get turned into shelves to display items so the space can be used for another purpose if needed. This outdoor studio creates a social hub for an exchange of culture, knowledge and classes. As Lefebvre mentions, exclusion and dispersion are reasons people come together and create social space. This studio can be a physical space for current migrants to come and work together.

A majority of the buildings in the area have brick sidewalls as well as the upper levels. This cultural studio introduces walls of exposed brick to talk to and connect these buildings that are seen as unfinished and not part of Gamarra.

Lastly this stage brings seating not only in the studio but also around it and throughout the street. Damero A does not offer public seating creating a street that is not welcoming for the public to stay in for a long time. Leading to the cultural studio, public seating will be placed along the street in an variety of clusters to create interactions between people.

observations

tools

create a
destination
for interaction

intervention

continuous
canopy

public
seating

window as
a shelf

local
materials

intent

Corridor 1- Invite

Maria   Juan   Julia

Community

The Human Story - A Street for Gathering

In the present day, the streets are overtaken by people on a mission. They walk to a store, they transport items, and they live in their own world. The street itself is not a destination. It does not lend itself for socializing. There is no inceptive to stop and gather. Juan stays in his store; the street is only a road for him to transport items in his cart. Julia views the street as unwelcoming, and she struggles to find a spot. For Maria, the street is chaotic and only there so she can walk to the textile store.

The design introduces a setting for socialization and sharing of culture and knowledge. The street itself becomes a place where people go to gather. The intersection is overlooked thus a new purpose is given to it.

In the future, there is an outdoor cultural studio at each intersection which people can use. Juan uses the studio with his friends and workers to test new business ideas. Julia stops by and interacts with other people in a similar situation. Together they have a place to plan new ideas. Maria walks by on her way to the store. She looks at people making things and planning new stores. She leaves Gamarra still thinking about what she saw and heard, intrigued to come back.

before

after

Julia has met others like her and now has a place for her in the street to spend the day

Juan and his employees use the studio to test new business ideas

Maria sits nearby and looks at people working together

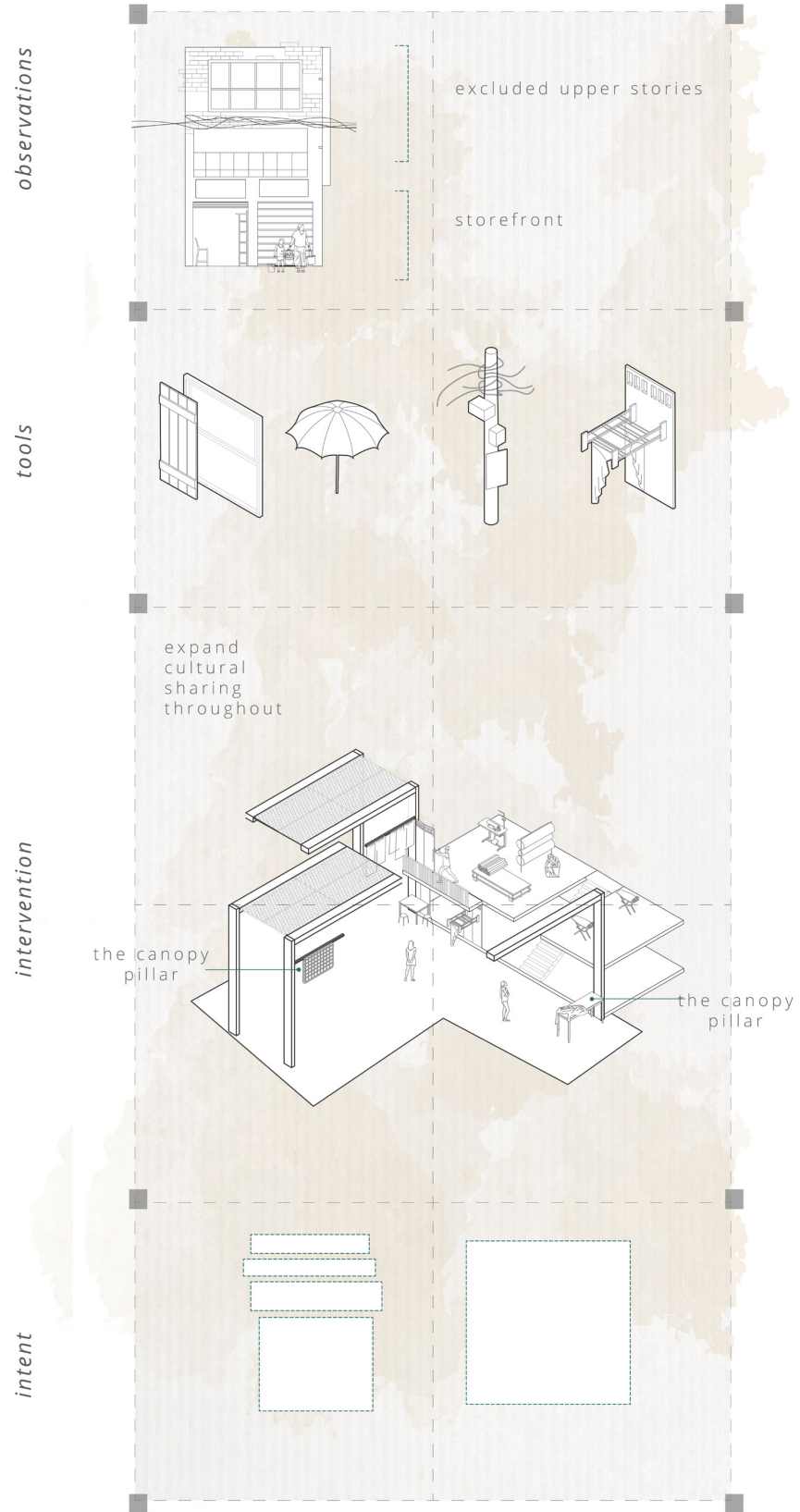Maria   Juan   Julia

The human story - A street for gathering

The Display Window

Stage three works together with the two previous interventions by exposing the levels above the storefronts celebrating their production as a way to teach and bring two communities together. The main function of this stage is to share and transfer culture and knowledge.

A major reason current Venezuelan migrants are not being properly integrated economically is because they are not given the chance to learn how the business works in this industry. Proposing a street that is turned into a workshop where one can learn and share their own techniques will hopefully motivate these communities to do so. Schindler's theory of 'Architecture as Regulation' where design can be used to control behaviour is used by providing the framework to use the street as a classroom.

By having these 'display windows' of knowledge of production it expands the 'classroom' beyond the cultural studio creating the corridor along the streets. Furthermore, these shops and factories can use the outdoor cultural studio as a space to teach new employees or others about their production method.

To integrate the upper levels to the street, large metal canopies hovering above the street and over these levels allow for these 'display windows' to feel like part of the street.

observations

excluded upper stories

storefront

tools

intervention

expand
cultural
sharing
throughout

the canopy
pillar

the canopy
pillar

intent

Corridor 1 - Expose

Maria   Juan   Julia

Community

The Human Story - The Display Window

In the present day, Gamarra consists of the storefronts only. The upper levels are either deteriorating and alienated from the market, or their windows are full of posters of items stores are selling. Above Juan's store is an old workshop where textiles where once produced. Now it holds his inventory. Julia has no interactions with the places above stores. She just looks at them. Maria has gone up to the second floor of a textile store once. Aside from that, she does not give the upper stories much thought.

Gamarra would not be what it is today without the on-site production occurring in the upper stories. This is kept hidden but should be reincorporated into the street's identity. The design acknowledges the importance of the factory, bringing it back. Pedestrians look up to a redesigned upper story that celebrates production and exposes it. Staircases on the street take you to a shared workshop above stores.

In the future, Juan uses the space above his store not to store boxes but rather for interactions with others. He works together with other nearby store owners sharing the workshop. Julia goes up the staircase into the space exposed to the production occurring in the street. She starts a conversation with Juan. Maria looks up as she walks to the textile store. She looks at the hanging tapestries from the display windows and gets glimpse of how its made.

Juan uses the workshop to give classes

Julia goes up to the workshop, eager to learn.

Maria gets a glimpse of the workshops and the process

after

Maria   Juan   Julia
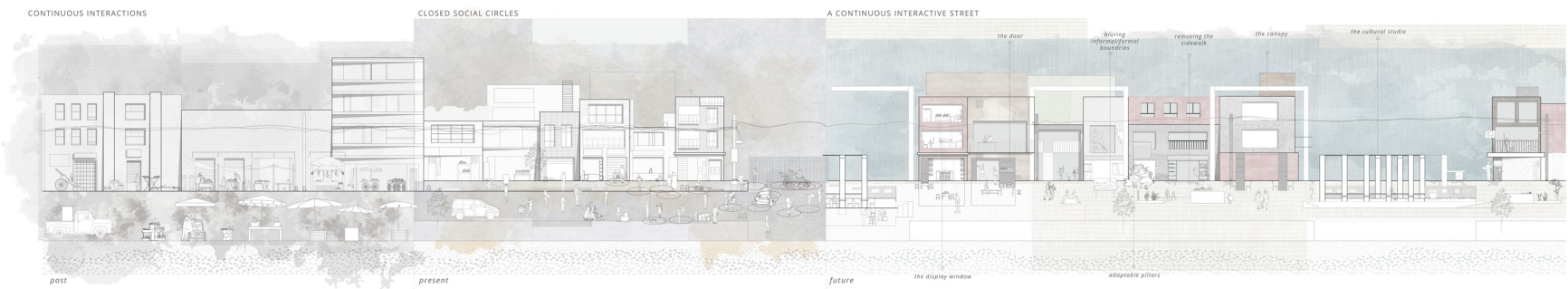
The human story - The display window

Corridor 1 Longitudinal Section Walkthrough

Corridor 1 - A Side Street Through Time

The following section analyzes the social spaces created in the side streets of Gamarra. In the past, side streets felt like a community where people could walk from one stand to another in the market and vendors shared awnings. Currently these streets are crowded with vendors holding posters and merchandise. They create a setting of closed social circles as one walks by. The proposal brings the storefront onto the street reintroducing the market. The street allows for a continuous uninterrupted social space instead of a street with a series of small social circles.

CONTINUOUS INTERACTIONS

CLOSED SOCIAL CIRCLES

A CONTINUOUS INTERACTIVE STREET

the door

bluring informal/formal boundries

removing the sidewalk

the canopy

the cultural studio

past

present

future

the display window

adaptable pillars

Longitudinal section of side streets through time

CONTINUOUS INTERACTIONS
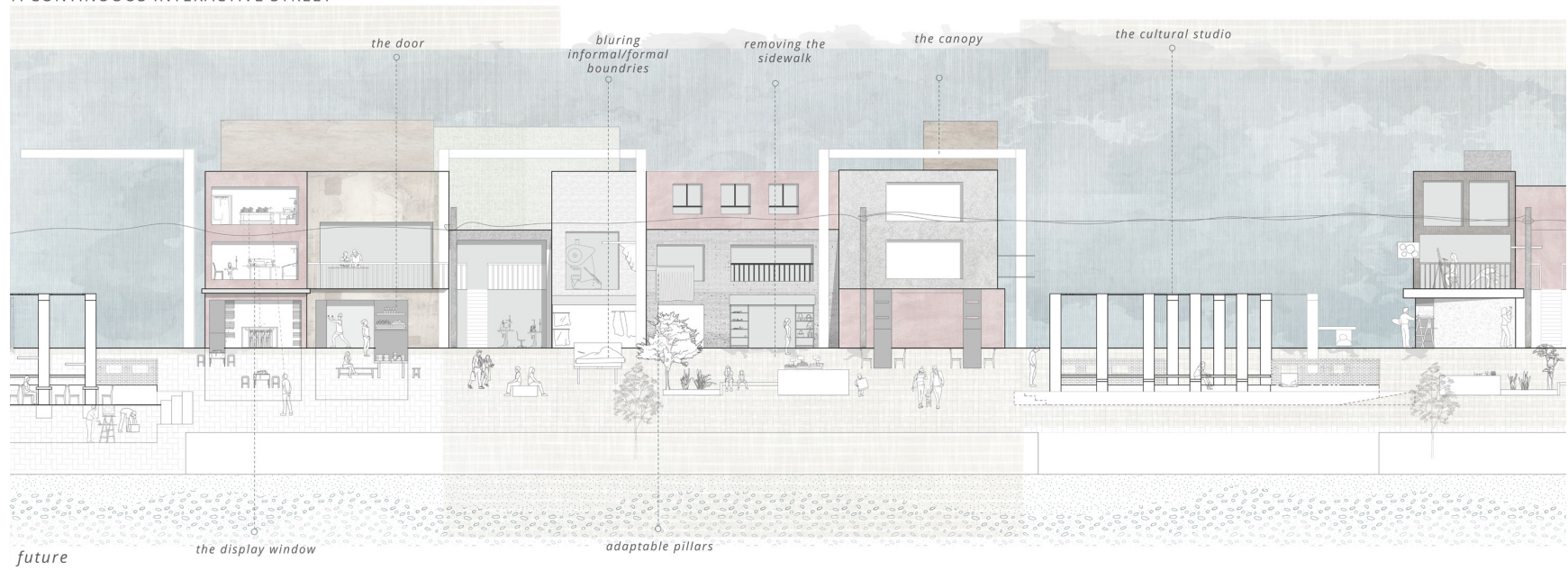

past

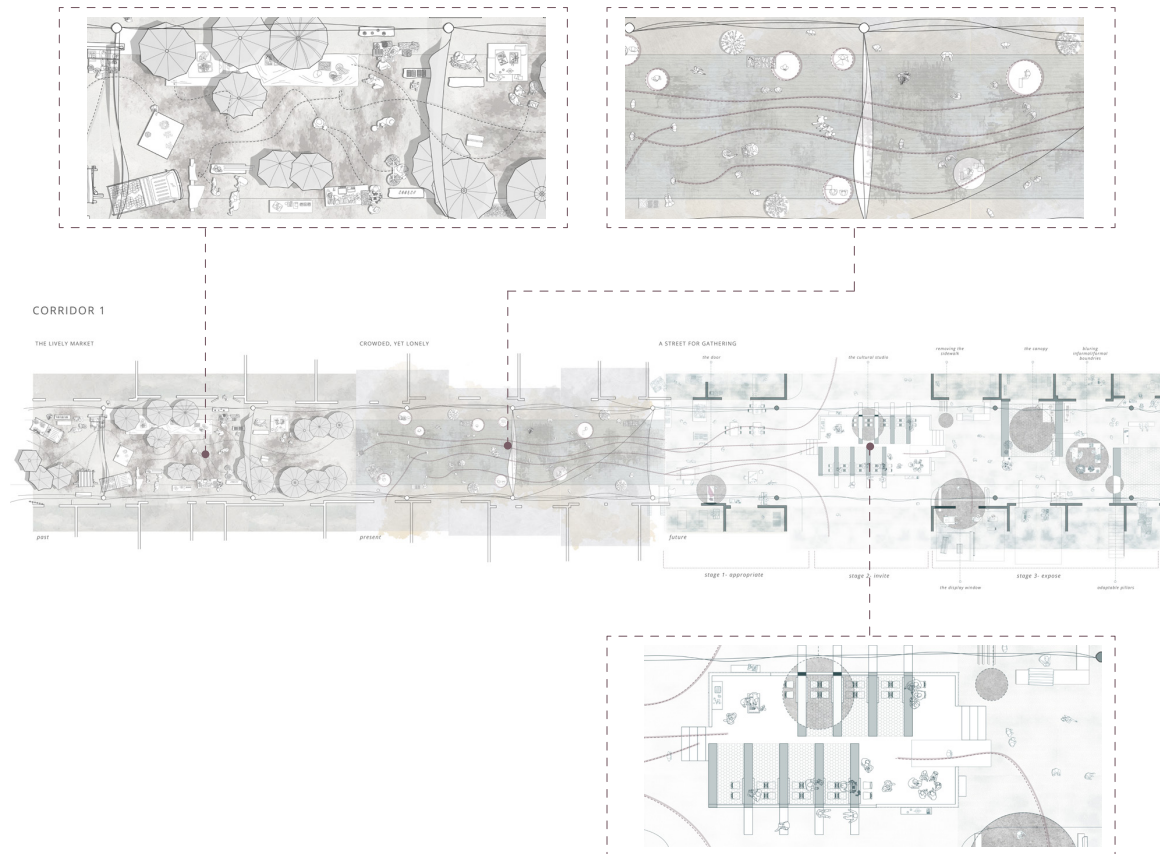Longitudinal section of Corridor 1 - Past

CLOSED SOCIAL CIRCLES

present

Longitudinal section of Corridor 1 - Present

A CONTINUOUS INTERACTIVE STREET

the door

bluring informal/formal boundries

removing the sidewalk

the canopy

the cultural studio

future

the display window

adaptable pillars

Longitudinal section of Corridor 1 - Future

70

Corridor 1 Plan Walkthrough

Corridor 1 - A Side Street Through Time

The following plan looks at circulation/meandering. In the past, the market allowed for people to walk from one vendor to another creating a natural flow in between vendors. People would gather by a group of tables or under awnings. Currently, the street is a means to get to a store. People walk by headed to their destination. The street itself is not a place to stop and gather. The proposal not only redesigns the street to become the destination with the outdoor cultural center, it also facilitates gathering with integrated seating.
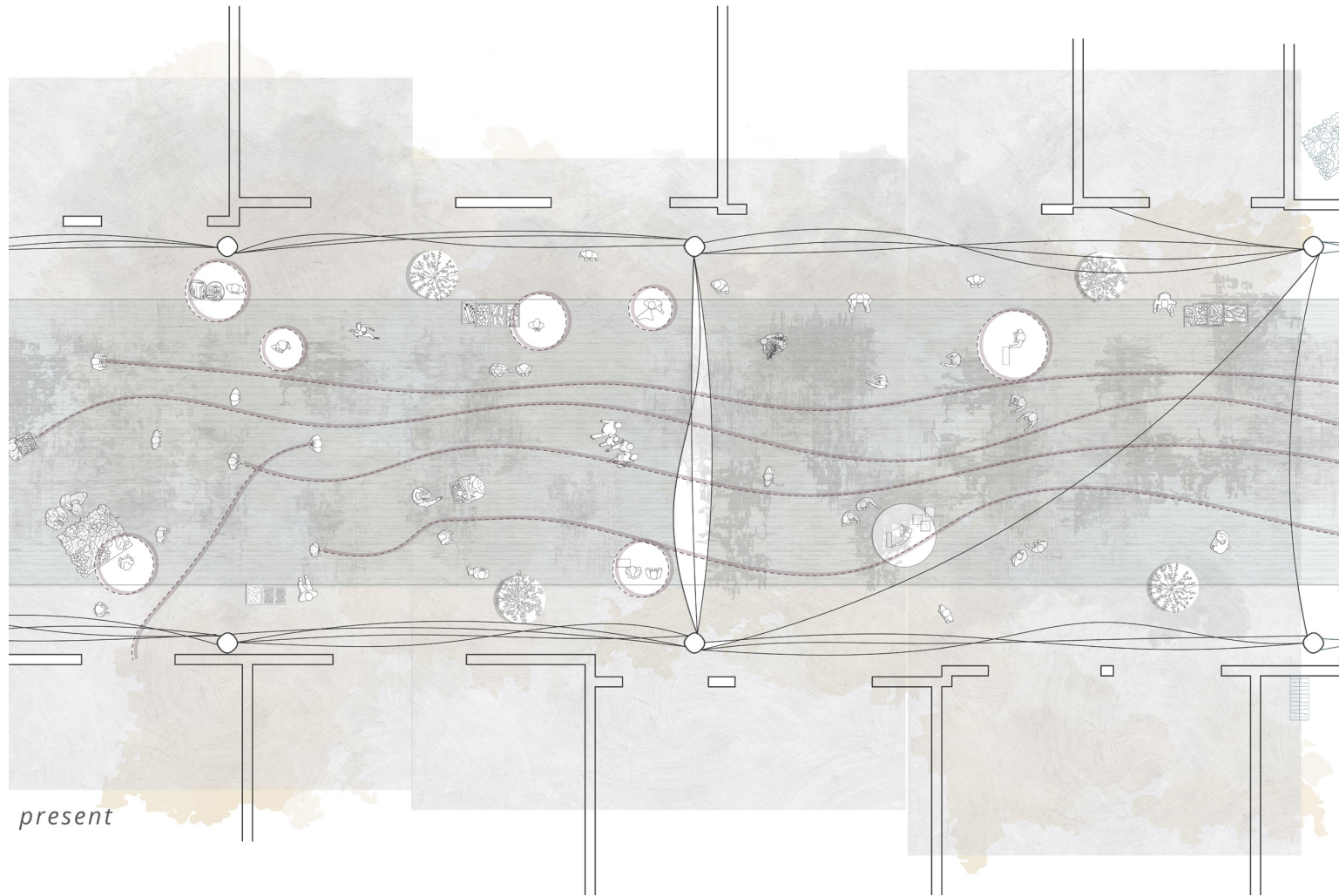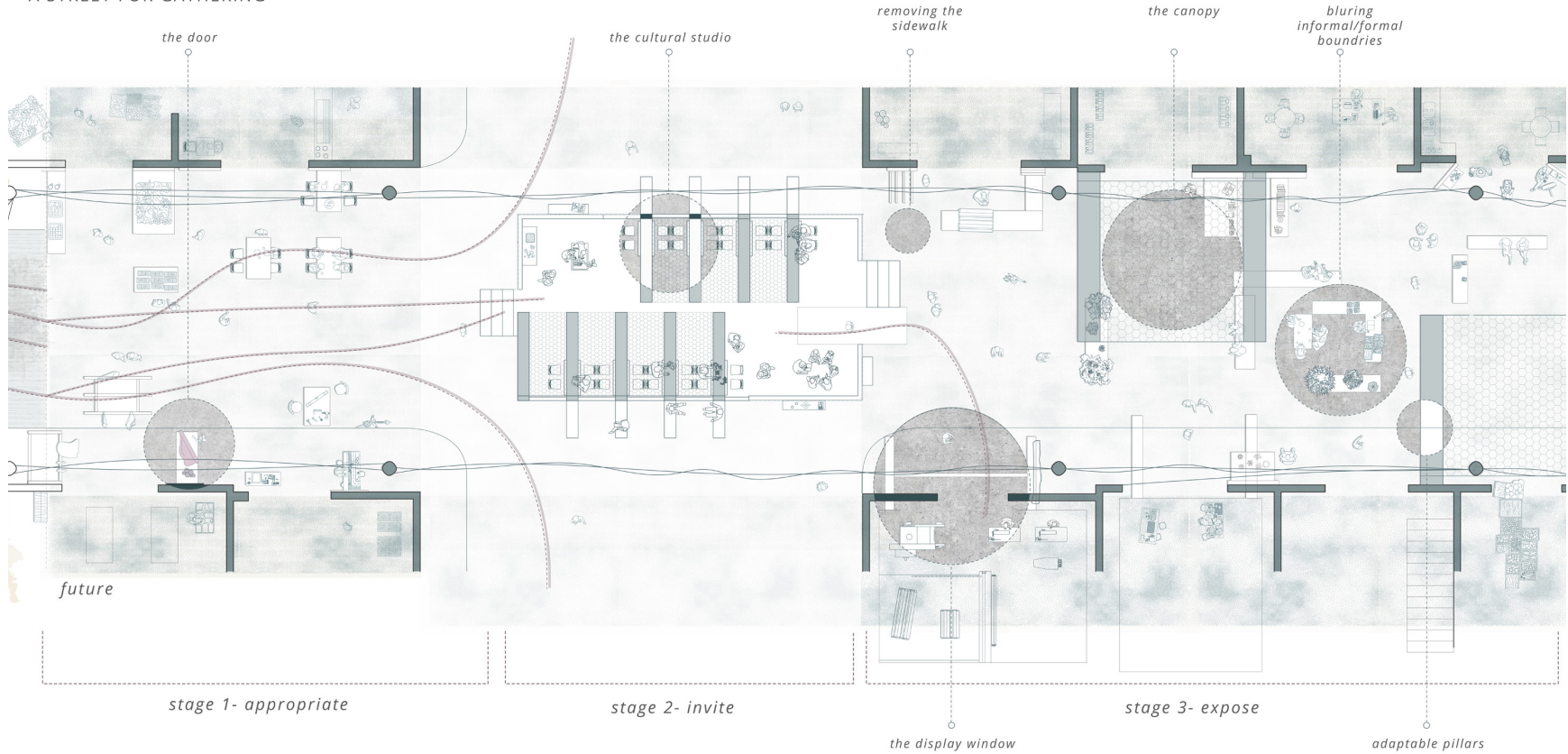
CORRIDOR 1

THE LIVELY MARKET

CROWDED, YET LONELY

A STREET FOR GATHERING

the door   the cultural studio   removing the   the canopy   bluring
                                                        sidewalk   informal/formal
                                                                                          boundries

past

present

future

the display window   adaptable pillars

stage 1- appropriate   stage 2- invite   stage 3- expose

Side street through time

72
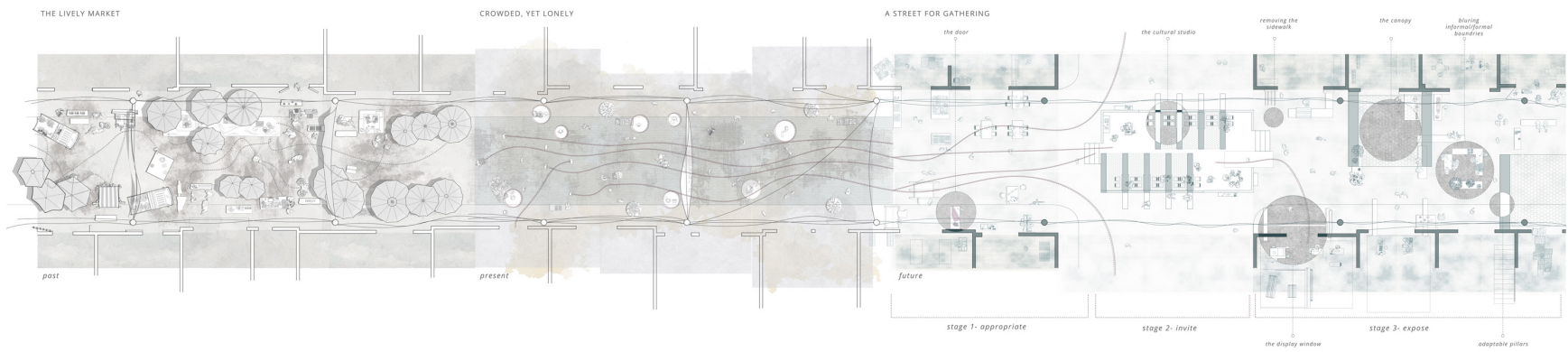
THE LIVELY MARKET
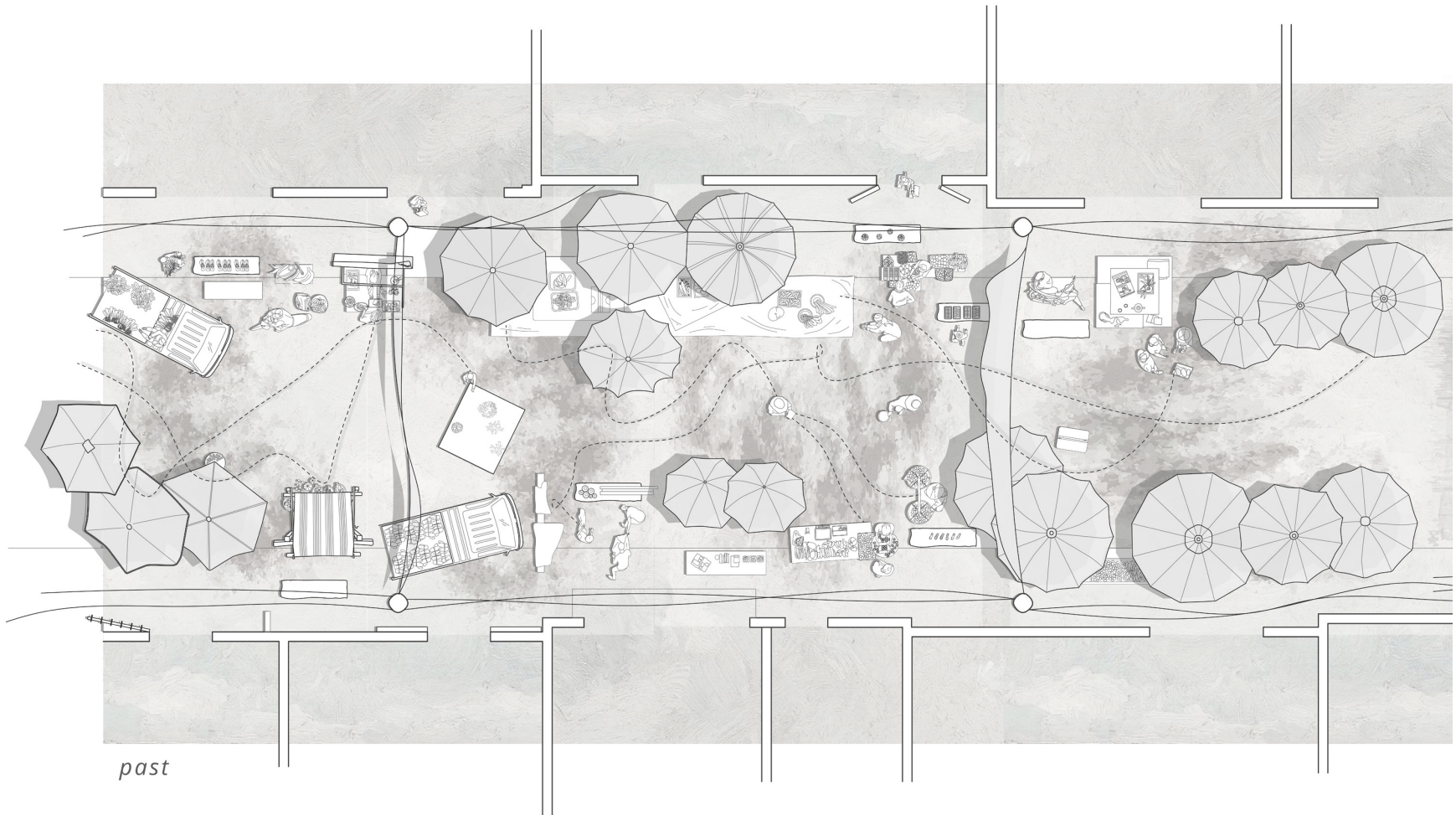
past

Side street - Past

CROWDED, YET LONELY

present

Side street - Present

A STREET FOR GATHERING

the door

the cultural studio

*removing the
sidewalk*

the canopy

*bluring
informal/formal
boundries*

future

stage 1- appropriate

stage 2- invite

stage 3- expose

the display window

adaptable pillars

Side street - Future

CORRIDOR 1

THE ROAD AS A MARKET   THE ROAD AS ADVERTISING   THE ROAD AS A CLASSROOM

past   *present*   *future*

Corridor 1 Cross Section Walkthrough

Corridor 1 - A Side Street Through Time

The following section depicts the environment created in the street for its community. In the past the road was a market and now it is full of vendors holding advertisements. They approach customers wanting to sell their products as one walks through the street, creating an overwhelming setting. The only interaction they seek is economic. The redesign of the street will encourage sharing of culture and knowledge by portraying the street as a classroom where one can learn from the display windows and workshops.

CORRIDOR 1

THE ROAD AS A MARKET   THE ROAD AS ADVERTISING   THE ROAD AS A CLASSROOM

past   *present*   *future*

Cross section of side streets

Under the Metro

The final stage is a large scale intervention blurring the vertical distinction between a formal infrastructure and the informal street. This intervention positions itself under and around the major formal transportation on Aviacion Avenue.

This proposal consists of two main parts; the outdoor community gathering and the closed structure housing two or three levels of commercial spaces, various maker spaces and leisure activities. These two parts take the interventions tested in the previous three stages.

The outdoor community gathering spaces include performance areas and a small sports field.

The intent of this structure is to emphasize the importance of Gamarra being a whole composed of many parts. These parts are not separate from each other but instead they work together to create the Emporium. That is why each part uses elements from a neighbour to both embrace this idea but also to create a sense of community amongst them. For example when storefronts are closed, their facade creates a wall for movies to be projected in the performance plaza at night. The doors of restaurants open and turn into tables so people can view the performance from their seat.

In the closed sheltered portion, stores, maker spaces and community spaces are clustered in groups making it easier for them to both share and trade resources together. Small corridors going under the metro create courtyards in between stores and maker spaces giving them shared spaces.

observations

formal infrastructure

empty in between

informal street

tools

intervention

PART1- CLUSTER OF NEIGHBOURS

stage 3

storefronts as adaptable movie screen

stage 1

shared space between 2 stores

view perfomance from maker space

PART 2-SUNKEN COMMUNITY SPACE

intent
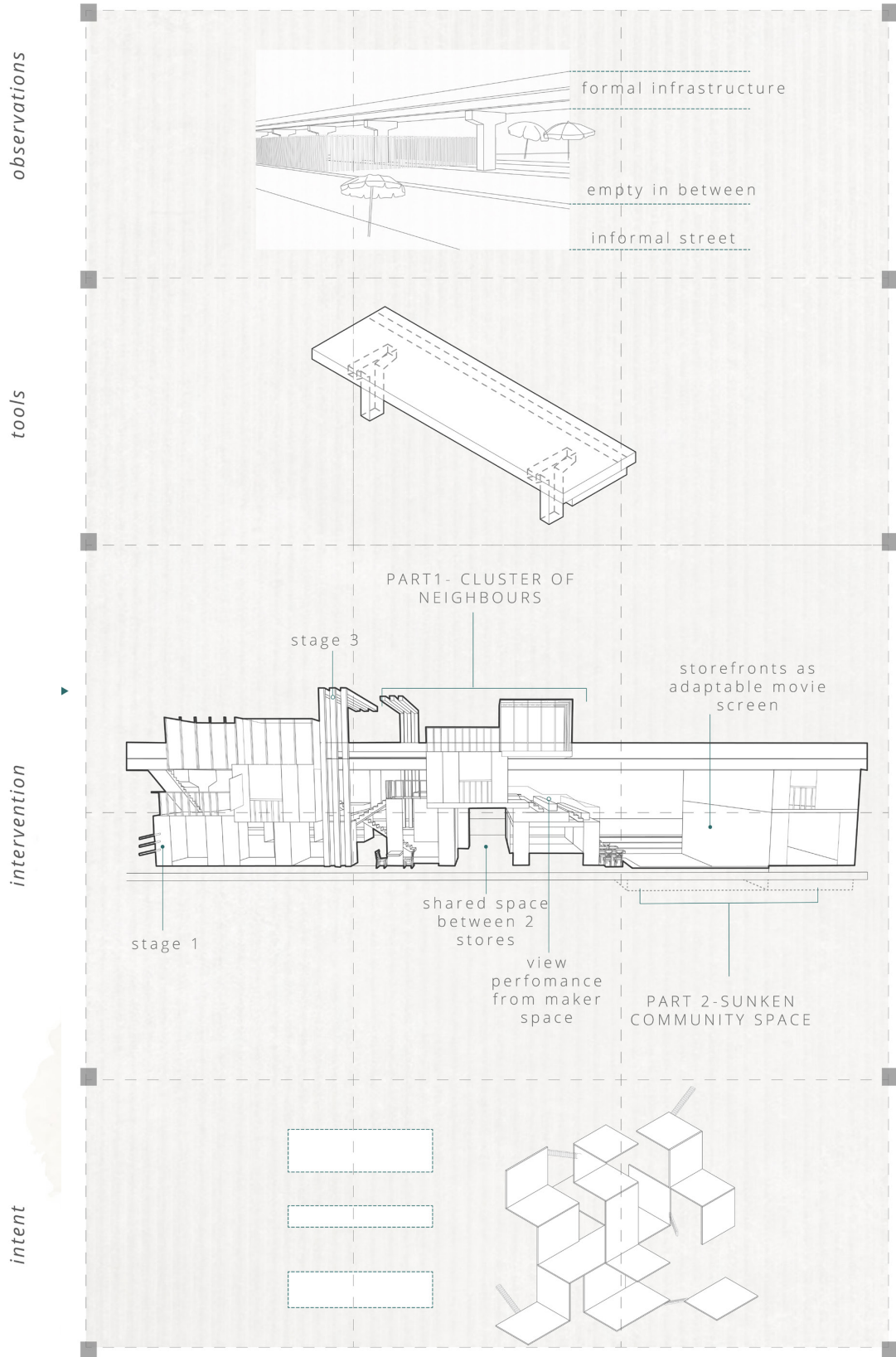
Corridor 2 - Activate

The Human Story - Under the Metro

Maria   Juan   Julia

Community

In the present day, the elevated electric train runs through the market, connecting different parts of Lima. For most of the city, it is a commute. They travel from their homes to their jobs going over Gamarra unaware of what is below. For those entering or leaving at Gamarra Station they cross the street simply to use the train. There is no other purpose for the median strip. Juan lives nearby and does not use the train. Julia uses it sometimes and sees it when she walks along the avenue. For Maria it is important as it was her way of entering the market.

The design gives meaning to the wasted space along Aviacion Avenue. Transform the median strip into a large-scale center for the community, bringing the previous interventions together in one big, shared space.

In the future, the congested avenue with dangerous working conditions is less crowded giving more space to the street vendors. People passing by on the train view out the windows and see the third levels where the community can socialize and garden together. Intrigued they step out and explore. Juan frequents Aviacion Avenue more often, seeing performances and movies at the plaza and going to different maker spaces. Julia sees a place where she feels welcomed. A place to sit and interact with others, to attend classes and to see shows. Maria now thinks of Gamarra as a place to spend a longer time in. There are workshops and classes where she can learn and socialize with others. Gamarra is a market to purchase from but also a market to learn from and experience.
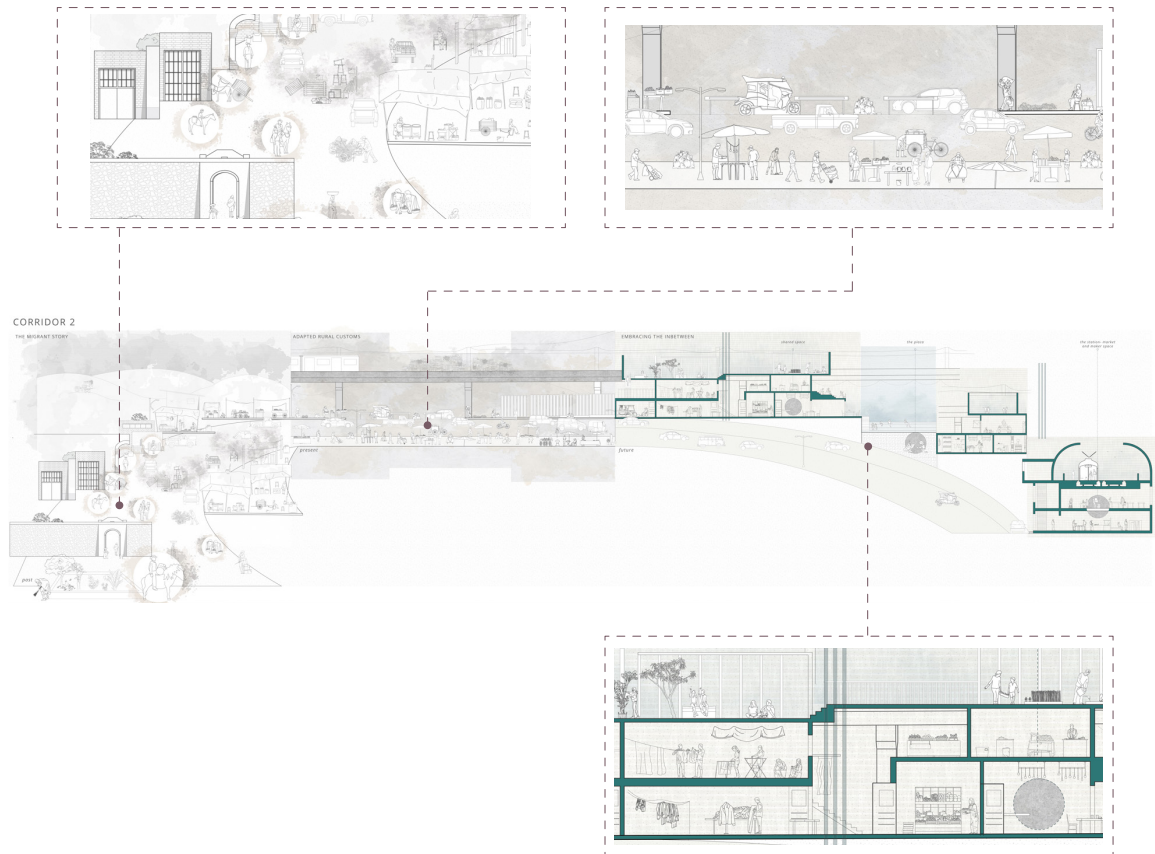
before

after

Juan now visits
Aviacion Avenue and
interacts with other
store owners in the
garden

Maria now spends a
longer time at
Gamarra and has
joined an art class

Julia has opened her
textile store with
people she met at the
studio

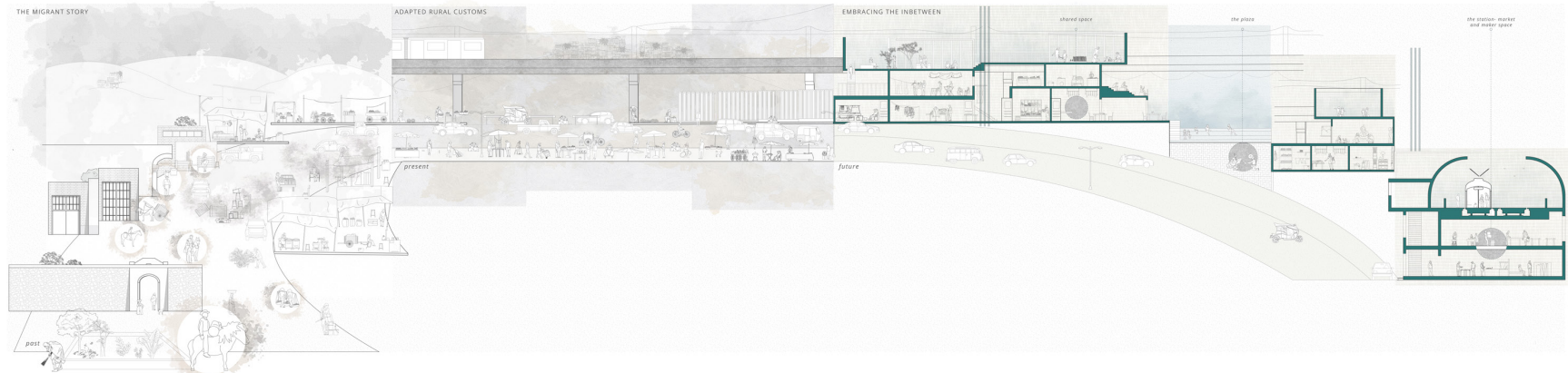Maria   Juan   Julia

The human story - Under the metro
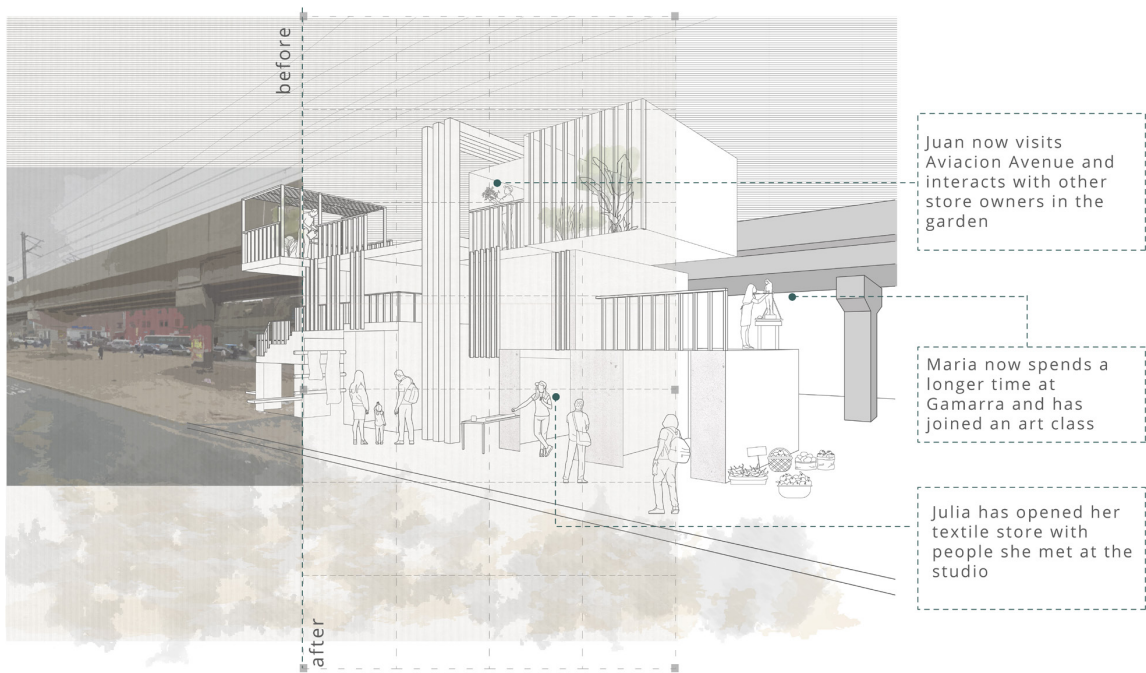
Corridor 2 Longitudinal Section Walkthrough

Corridor 2 - Avenida Aviacion Through Time

The following section looks at the history and the events that influenced this avenue. Gamarra was built by rural migrants. When Lima experienced the first migrant wave these migrants brought the customs and cultures from their small towns of selling in the street. The present shows how street vending has evolved from selling products on a horse to vendors now placing an umbrella and selling under it. Each vendor under their own umbrella. The design proposal gives street vending a sheltered market where vendors have their store but share courtyard or shelves and tables.

CORRIDOR 2

THE MIGRANT STORY

ADAPTED RURAL CUSTOMS

EMBRACING THE INBETWEEN

shared space

the plaza

the station- market and maker space

present

future

past

Longitudinal section of Avenida Aviacion telling story through time

THE MIGRANT STORY

past

Longitudinal section of Corridor 2 - Past

ADAPTED RURAL CUSTOMS
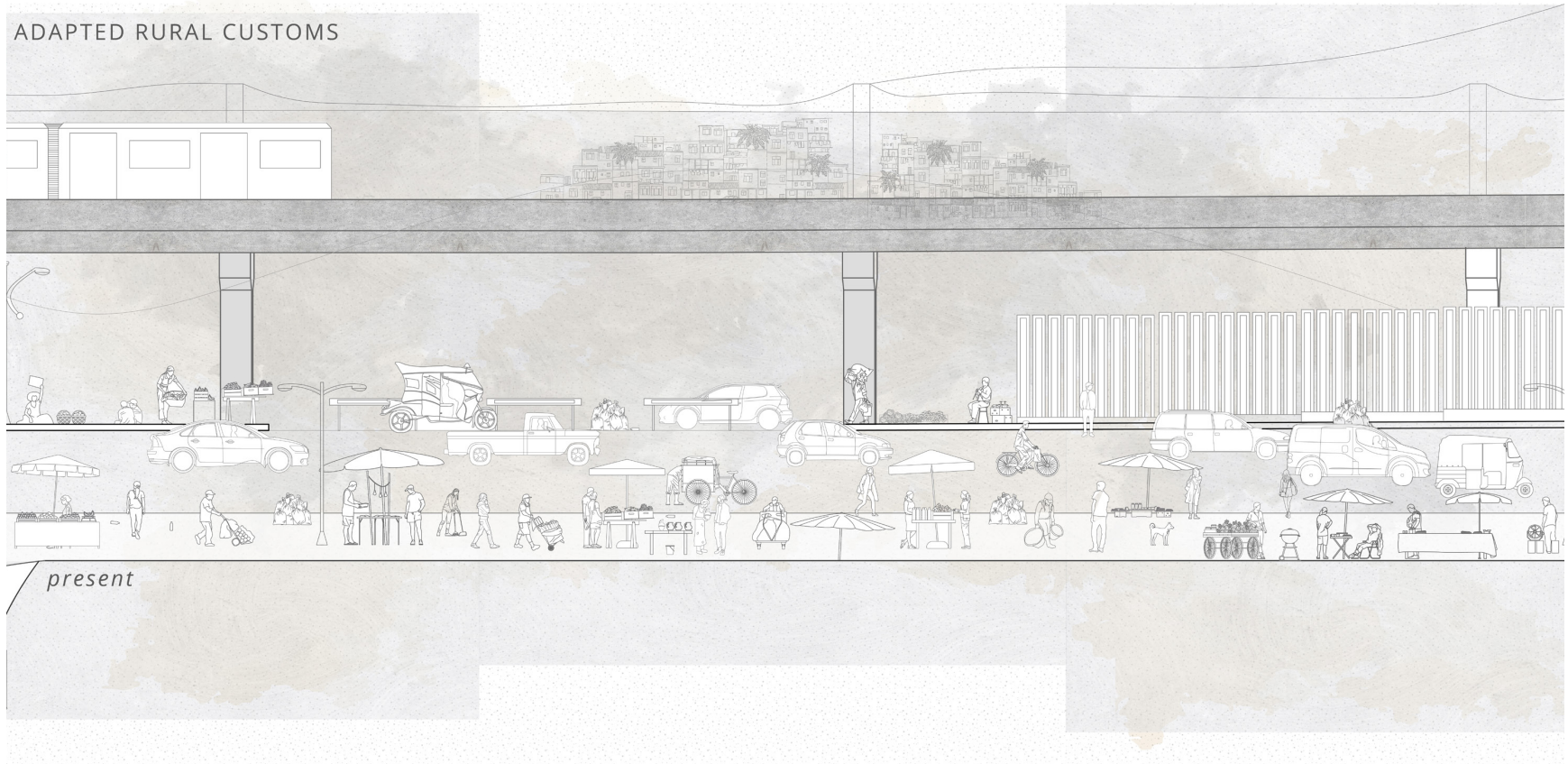
present

Longitudinal section of Corridor 2 - Present

EMBRACING THE INBETWEEN

shared space

the plaza

the station- market and maker space
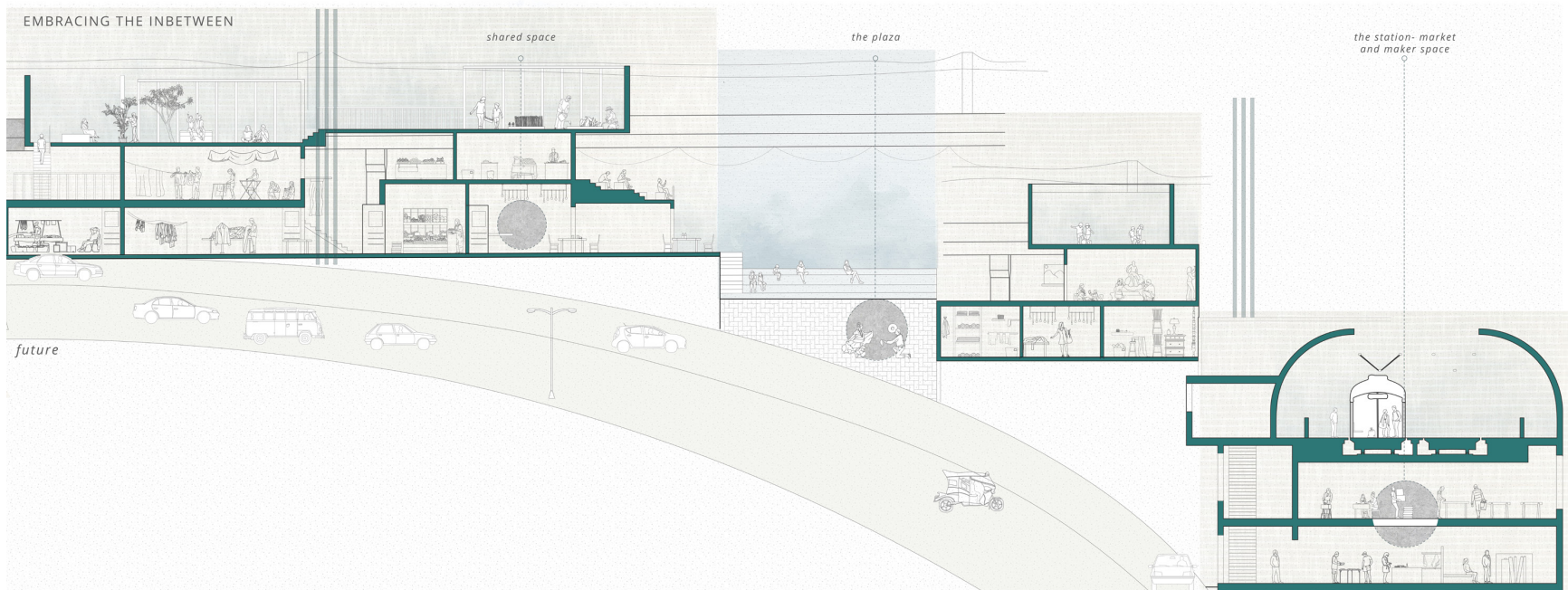
future

Longitudinal section of Corridor 2 - Future
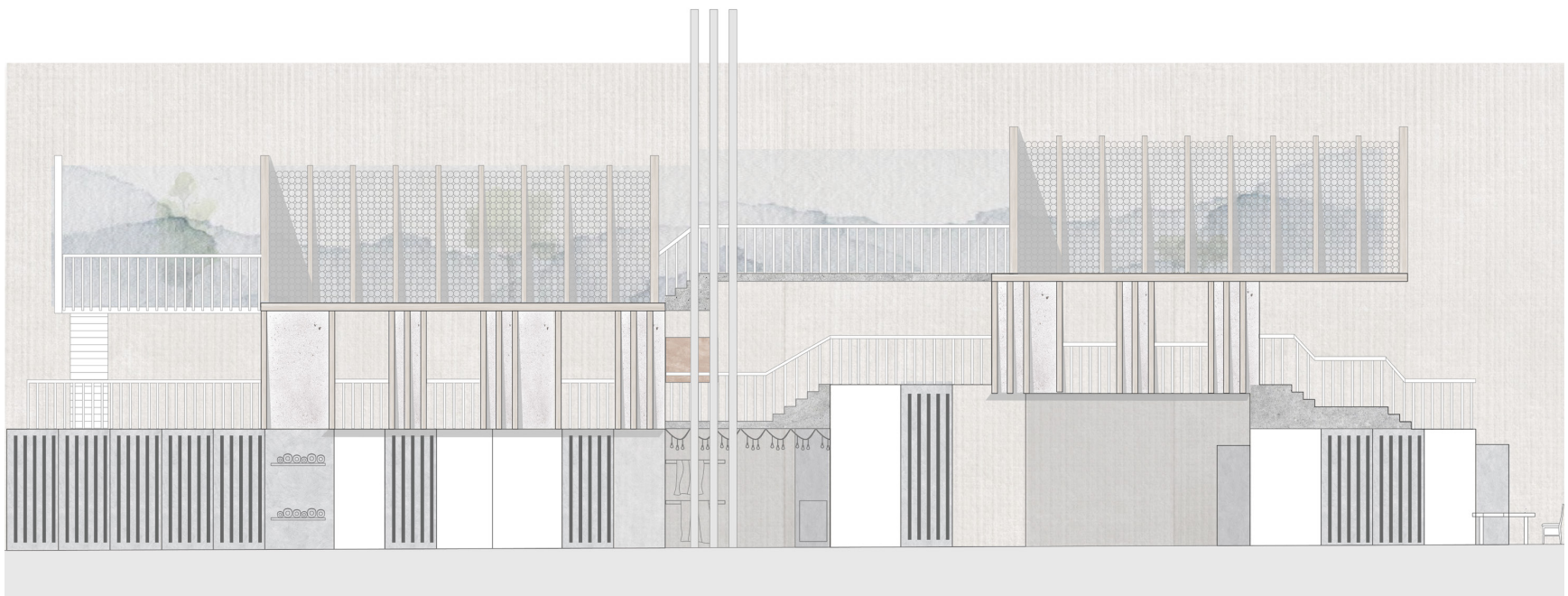
Partial elevation of stage 4 - Under the metro

CORRIDOR 2

THE INVENTORY   THE UNUSED UNDERPASS   ESTABLISHING NEIGHBOURS
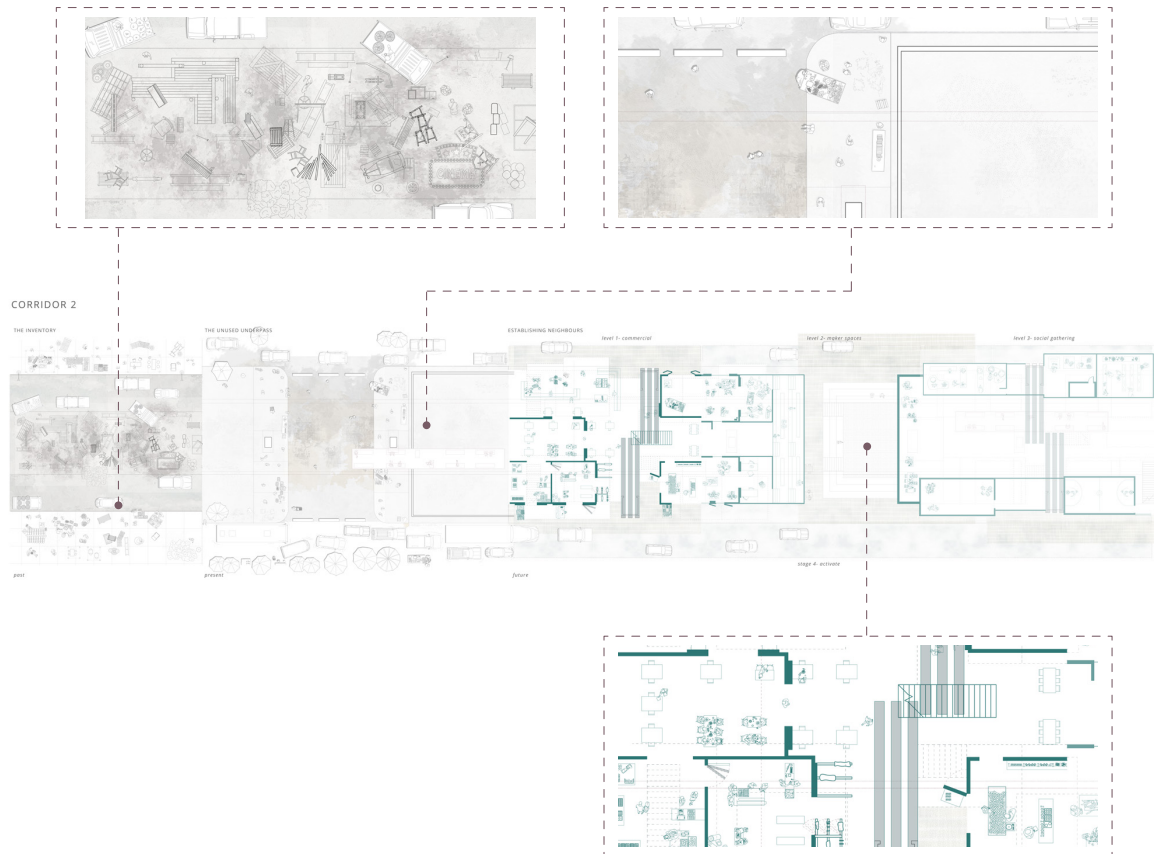
Corridor 2 Plan Walkthrough

Corridor 2 - Avenida Aviacion Through Time

The following plan looks at the primary use given to the physical street. When the market was first starting, the median strip was used to store merchandise and found objects. These objects were then used by people to build the emporium. Currently, the median strip is empty. The metro runs above but below there is either dirt or fences blocking access to the area. This project intends to give a purpose to this unused area. The first floor presents a performance area and extends the commercial onto the median. The second and third floor introduce workshops and areas for leisure activities.

THE INVENTORY

THE UNUSED UNDERPASS

ESTABLISHING NEIGHBOURS

level 1- commercial

level 2- maker spaces

level 3- social gathering

past

present

future

stage 4- activate
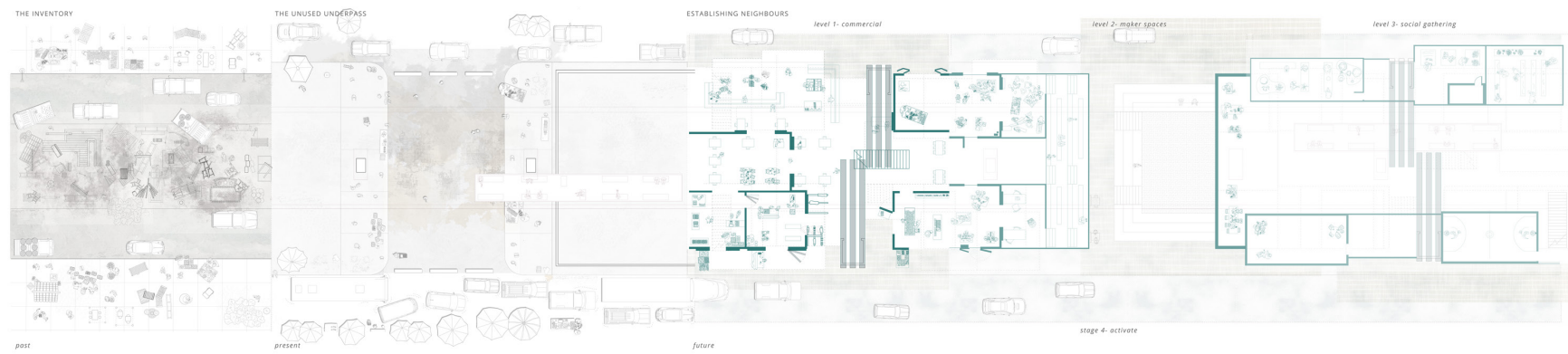
Avenida Aviacion through time

past

Avenida Aviacion - Past

THE UNUSED UNDERPASS
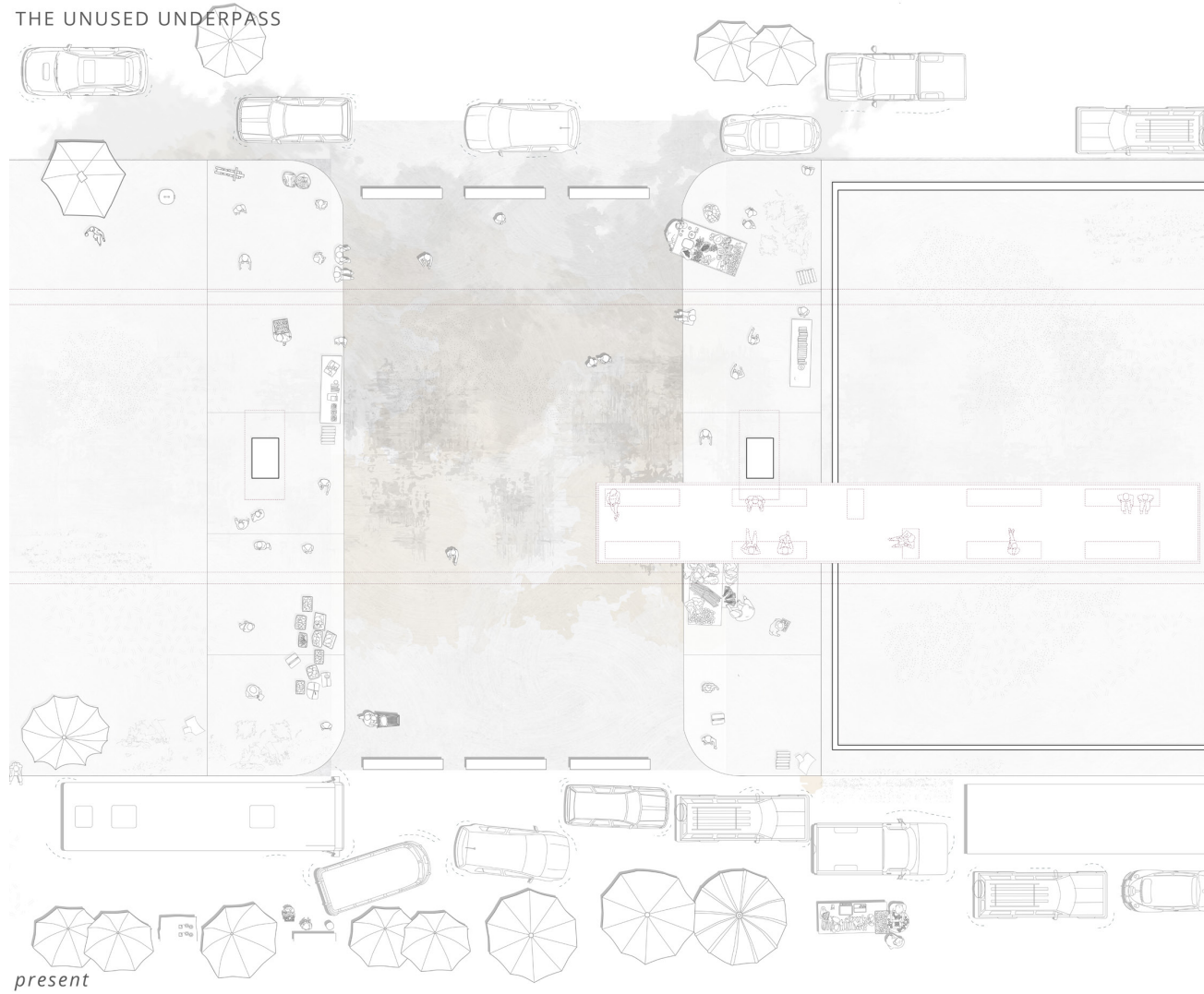
present

Avenida Aviacion - Present

ESTABLISHING NEIGHBOURS

level 1- commercial　　　　　　　　　*level 2- maker spaces*　　　　　　　　　*level 3- social gathering*

stage 4- activate

future

Avenida Aviacion - Future
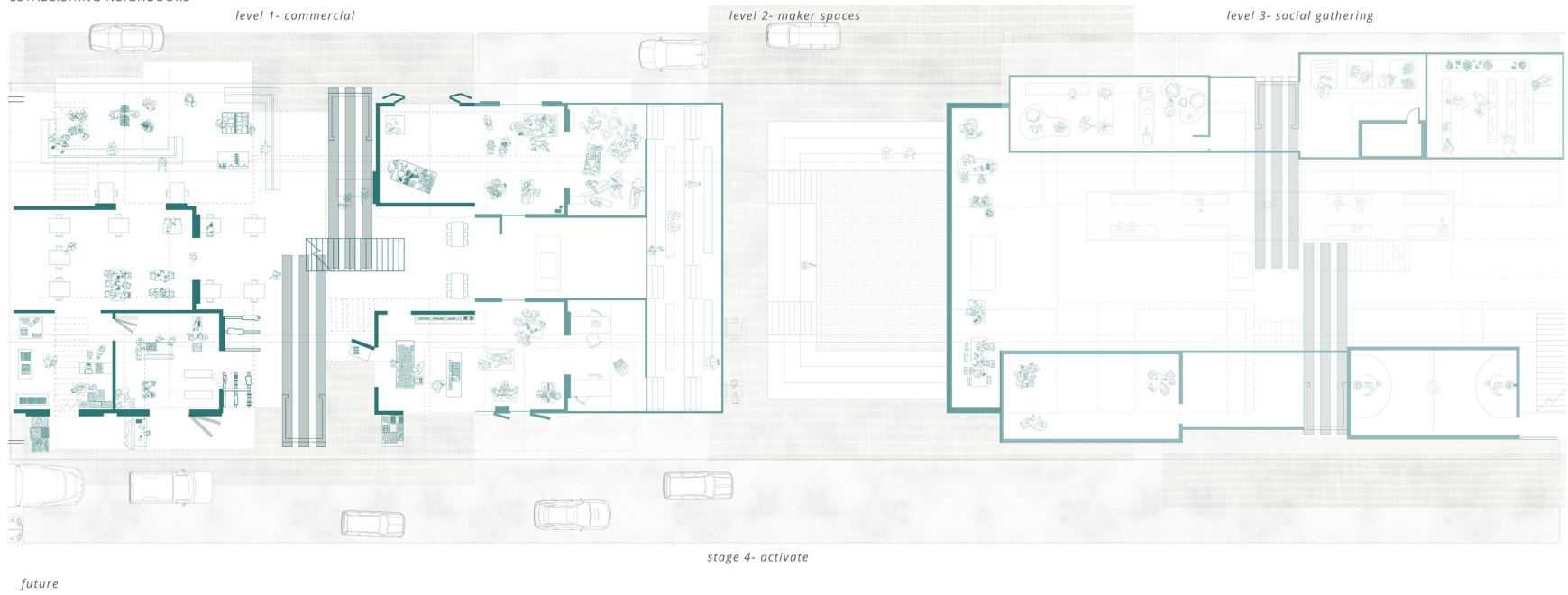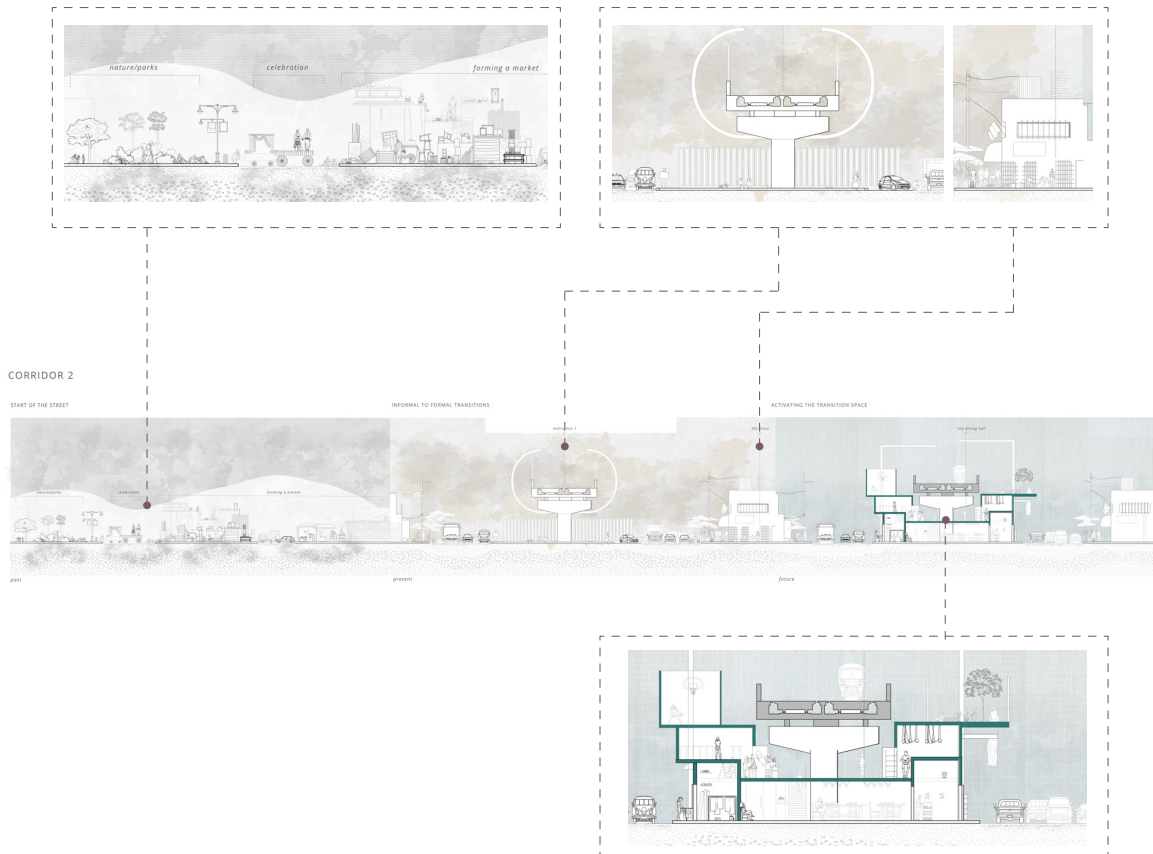
Corridor 2 Cross Section Walkthrough

Corridor 2 - Avenida Aviacion Through Time

The following section examines the types of transitions in the avenue. In the past the streets in Gamarra were used for events and parades,for the market and an importance was placed in public parks. There was a natural flow between formal and informal activities. Currently there is a sharp distinction between the formal metro, the informal street and the formal metal gate. The proposal activates this transition space to bring back the streets identity that did not have boundaries and borders.

START OF THE STREET

INFORMAL TO FORMAL TRANSITIONS

ACTIVATING THE TRANSITION SPACE

metro line 1

the fence

the dining hall

nature/parks

celebration

forming a market

past

present

future

Cross section of Avenida Aviacion through time

nature/parks

celebration
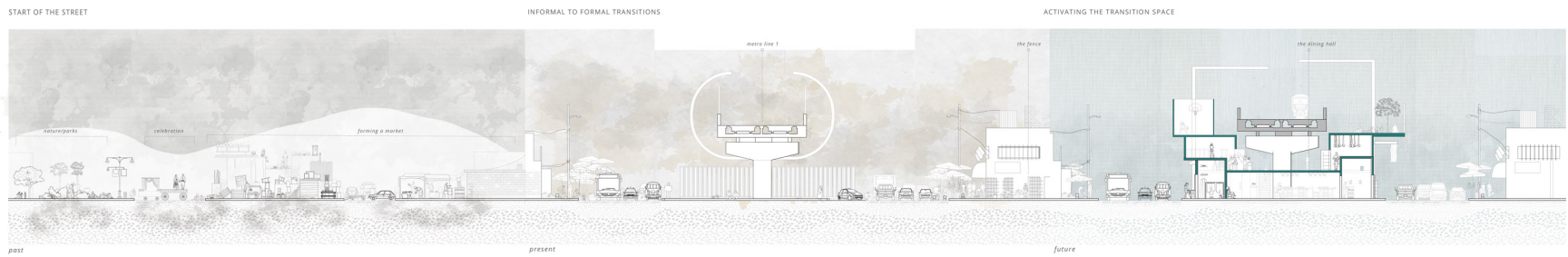
forming a market

past

Cross section of Avenida Aviacion - Past

metro line 1

the fence

present

Cross section of Avenida Aviacion - Present

the dining hall
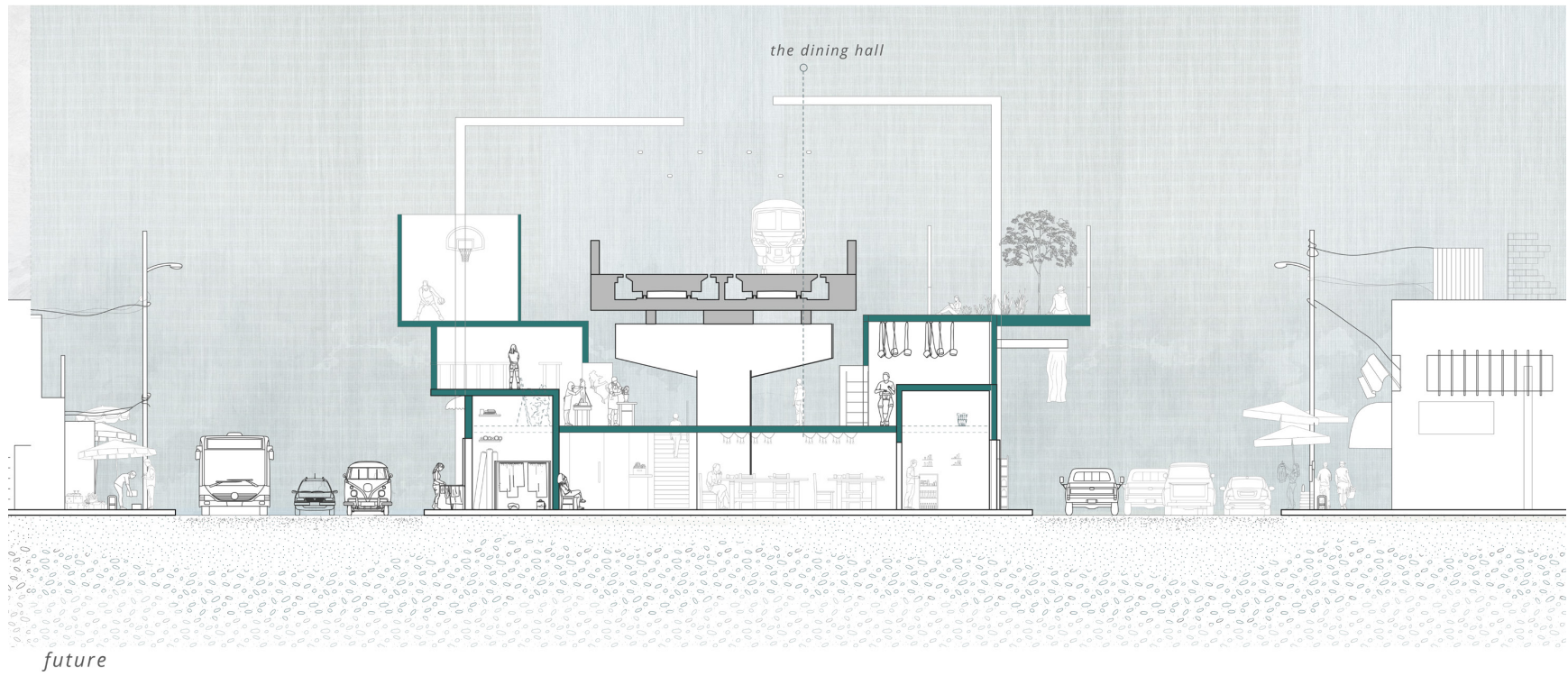
future

Cross section of Avenida Aviacion - Future

Chapter 7: Conclusion

With migration as a main cause for the growth of Lima's lower class, this project explores the possibility of addressing the current migration in order to address this issue. This project advocates for the potential of public space in the streets of the informal sector to make a social change. Streets are a tool to connect and exercise people's right to interact with others. This thesis explores how the enrichment of these interactions can be used to facilitate the acceptance of new communities, and transform the informal streets to restrict inequities from increasing. By transforming the urban fabric of the city through the power of the street and the informal sector it will be clear if fortifying both communities is a plausible solution. This migrant population has a lot to offer to Lima, they just need the opportunity to integrate themselves into society. Lima is a developing city with social issues, poverty and inequalities. By intervening at the street through 4 scales, the city can adopt this strategy and implement it in other places throughout Lima in hopes of improving the flawed current system.
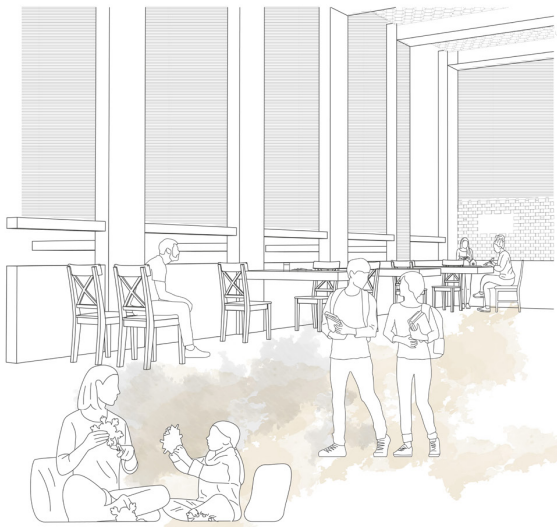
STAGE 1
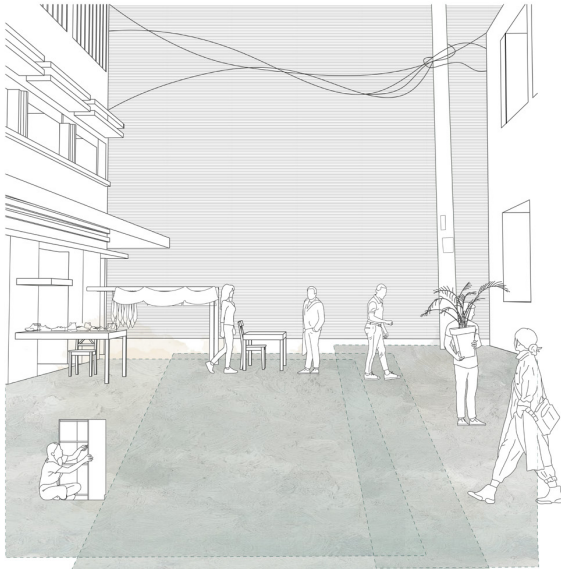
OUTCOME
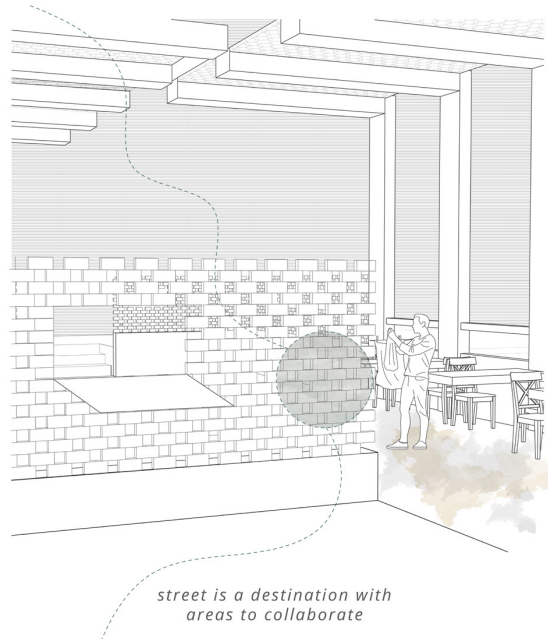

*begin to test formal and
informal boundaries*
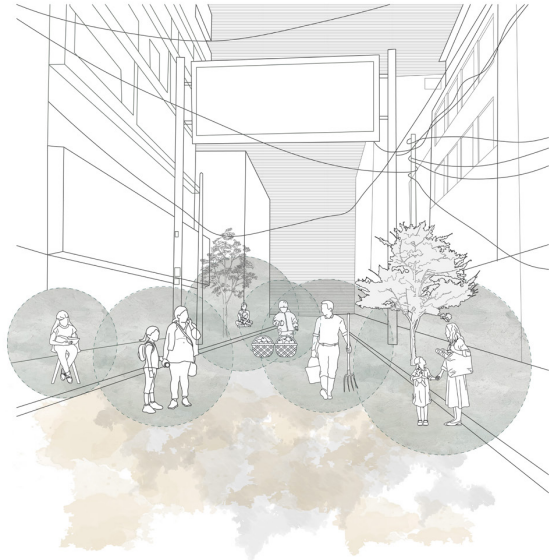
*street is seen and felt as
"ours"*

STAGE 2

OUTCOME

*new migrants are given
a physical spot to work*

*street is a destination with
areas to collaborate*

A reimagined street

STAGE 3

OUTCOME

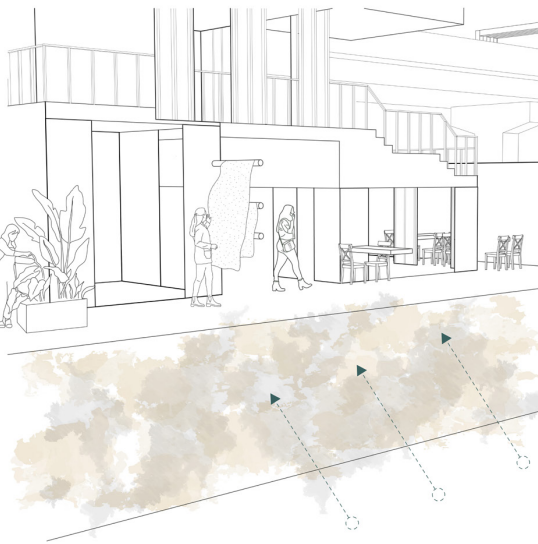*expose upper levels and
emphasize circulation from street*
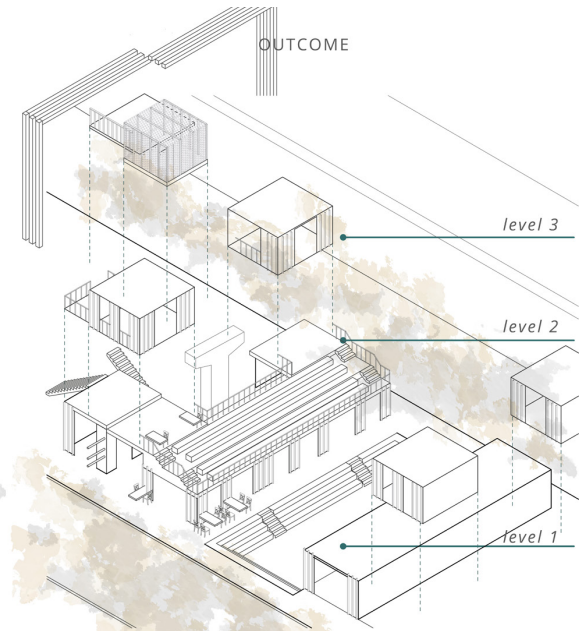
*integrate workshops to street
so factories feel like a
continuation of it*

STAGE 4

OUTCOME

level 3

level 2

level 1

*avenue is cleared with
overflow under metro*

*different groups of people
come together*

A reimagined street

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