

Rethinking the Institution:
Transition dwellings for homeless

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Thesis Programme
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I wonder why there is a growing number of homeless people living in the urban fabric of Copenhagen, in contradiction to the strong belief that the social security net of the welfare state catches everyone. Denmark is known for being a democratic country where citizens are empowered to have a say in the development of their cities, but are everyone really being heard in this process? It often occurs to me that there is a general tendency to almost actively try and remove homeless people from public places, rather than creating spaces that accommodate for their existence.

I can't help but think that one of the most basic human needs is a place to dwell. Regardless of the social or economic situation of the homeless, at the very least they must have spaces available to unfold their lives in. The homeless people have the right to use the public spaces of the city as much as everyone else, but their existence depends much more on these spaces than the rest of its users.

I acknowledge that architecture and design can not solve homelessness, but I think that it can certainly make a difference in the way the homeless contribute to urban life, providing them a stronger connection to the city and places for them to dwell.

It is my intention to investigate how to make a municipal institution feel more home-ly and through an architectural rethinking of the institutional spaces and their organisation, develop a more domestic place for the homeless to dwell. I will transform an existing part of the former Sankt Josephs hospital in Nørrebro into an alternative type of dwelling that aims to provide the homeless citizen with a more secure and tangible framework in their everyday.



Erik Henningsen portrays the psychological distress of losing ones home. The family's home is now reduced to thier belongings. The father tries to negotiate with the policeman in vain, and in the background are bypassers staring and gossiping.

*'Homelessness is a global human rights crisis that demands an urgent global response. It is occurring in all socioeconomic contexts — in developed, emerging and developing economies, in prosperity as well as in austerity. It is a diverse phenomenon, affecting different groups of people in different ways but with common features. It is symptomatic of the failure of governments to address growing inequalities in income, wealth and access to land and property and to effectively respond to the challenges of migration and urbanization. Homelessness occurs when housing is treated as a commodity rather than as a human right.'*¹

As the quote from a 2016 UN special report on the right to adequate housing indicates, the phenomenon of homelessness is somehow universal, but the people defined as homeless from the fact that they have nowhere to live, is an extremely diverse group that are impossible to generalise. According to SFI (The National Research Centre for Welfare), the housing associated definition of homelessness does not indicate that homelessness can't simply be relieved by housing efforts, but rather that it must also be understood based on individual conditions such as psychological illness, addiction and other complex individual dimensions. It has been emphasised in the most recent report on homelessness in Denmark (2017) that over half of the registered homeless suffer from a psychological illness and a significant portion of them suffer from addictions, highlighting that many of the homeless are facing other challenges than getting their basic needs for food and shelter covered.²

The notion of homelessness is complex and one can not put the homeless into a box, but rather understand them more from a general notion as *'people that don't function within the framework that we all know and perceive as normal.'*³ This means that the group that we tend to categorise as one, based on the single factor of not having a stable roof over your head, is in fact a multiplicity of different age groups, ethnicities, and genders, and that there are many different factors at play for each individual homeless persons situation.

¹ Farha, Leilani. *Report of the Special Rapporteur on adequate housing as a component of the right to an adequate standard of living, and on the right to non-discrimination in this context.* (Geneva: UN General Assembly, 2015), 3

² Benjaminsen, Lars. *Hjemløshed I Danmark 2017. National Kortlægning.* (Copenhagen: VIVE, 2017), 13

³ Brandt, Preben. *Byen og social ulighed.* (Copenhagen: Tiderne Skifter, 2009), 119

*'The passivating environment of institutions...conditioning emotions, deprive individuals of their spontaneous experiences and emotions, and accordingly the authenticity of experience and self.'*⁴



One of the doors in the corridors of the homeless shelter on Hillerødgade

In Denmark there is a strong belief that the weak and vulnerable citizens are being taken care of by the welfare state, but the living conditions of the homeless proves that this is not always the case. Nowhere in the danish constitution or law is there mentioned anything about the right to housing or the obligation of the state to provide this to its citizens. In general, the social and economic support provided to the homeless is regarded a generous service rather than a fundamental human right and this is primarily due to the political and social stigma towards homeless considering their situation as being self-inflicted.⁵

A common comment from a private person giving money to a homeless on the street, would often be *'don't use them on drugs.'*⁶ This stigma means that the homeless are often met with a suspicion towards their intentions and capabilities, and a questioning of whether they really deserve support. For many the encounter with the public institutions is therefore considered unpleasant and is something that only happens when absolutely necessary.

Allan Andersen has been Homeless for 6 years and prefers sleeping on the streets rather than the public homeless shelters, as ironically he finds more privacy and safety on the streets. He describes a shelter as a terrible place, but at the same time mentions that the employees there *'do a fucking good job.'*⁷ This is a kind of paradox that in spite of the public support and employees doing a good job to support the homeless, the users experiences of the institutions are often quite negative.

I believe that in part design and architecture can improve the encounter between the institution and the homeless. A certain level of care must be expressed through the materials and details, and sensed as atmosphere of dignity by the user.

⁴ Pallasmaa, Juhani. "The mind of the environment" in *Aesthetics, Well-being and Health - Essays within architecture and environmental aesthetics*. (London: Ashgate, 2001), 205-206

⁵ Brandt, Preben. *Byen og social ulighed*. (Copenhagen: Tiderne Skifter, 2009), 53

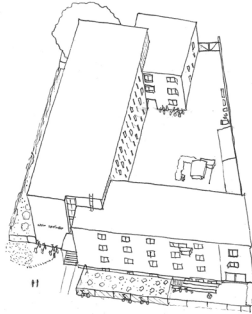
⁶ Barse, Marie. "*Hvad skal jeg gøre, når jeg møder en hjemløs?*", Accessed February 12, 2018. <https://videnskab.dk/kultur-samfund/hvad-skal-jeg-goere-naar-jeg-moeder-en-hjemloes>

⁷ Andersen, Allan. Interview by Amy Roberts. Interview in Context. Copenhagen, November 28, 2017.

As the public spaces of the city can be said to be the home of the homeless, many of them rely on access to a variety of these to cover the basic needs of an everyday life. Activities that most of us carry out in our homes like cooking, sleeping, going online, showering and using the toilet are, for the homeless, only possible if they can find public space that accommodates for these activities. This can be quite challenging to find a public toilet or a public computer when one needs it, but it is in fact even more challenging as a homeless.

What we think of as public spaces are not necessarily public spaces. Many spaces in the city are not accessible to the homeless as they, based on their appearance, often get denied access to places such as libraries, cafes, and public squares. On the other hand the public sector is providing spaces specifically for homeless people, but these are often of a questionable quality. The fact that the homeless are being all too often displaced from public spaces of the city, and instead placed together in specified institutional spaces, demonstrates the unfortunate tendencies of urban segregation, as the spaces of the homeless are often being defined by the local authorities.

In the daily life of a homeless person, many different public spaces are visited and used for different reasons. Based on interviews and city walks undertaken with both homeless people and social workers, I have analysed a few of the the different types of spaces available to the homeless in Copenhagen:



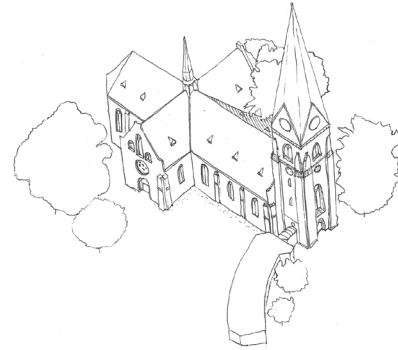
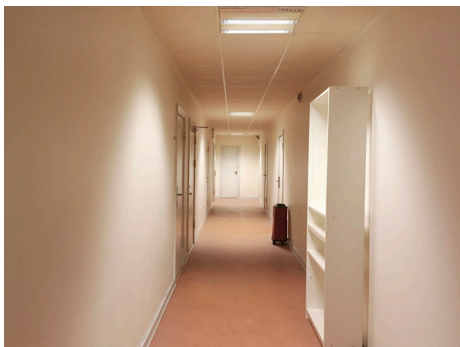
The 24/7 shelter

Kirkens Korshær shelter on Hillerødgade, Nørrebro

Kirken Korshærs homeless shelter, located on an industrial part of Hillerødgade, is considered amongst the homeless as one of the worst places to overnight in the city.

Despite having such a reputation, many homeless out of necessity come to the shelter for a place to stay. The shelter is one of the very few places in Copenhagen where the homeless can both drink and do drugs, but also where they are allowed to bring their dogs with them. It is a place that accepts and has room for some of Copenhagen most vulnerable people with addictions and/or psychological problems, but this unfortunately creates a very tough environment full of stress and anxiety.

The interior can be described as sterile and institutional and the organisation is characterised by long and generic corridors with hostel-like rooms. The materials are cheap and practical and reflects the temporality and heavy use of the place. The close proximity and poor insulation between rooms and floors means that everyone staying there can smell, hear and feel everything happening in the building, creating an unpleasant atmosphere.



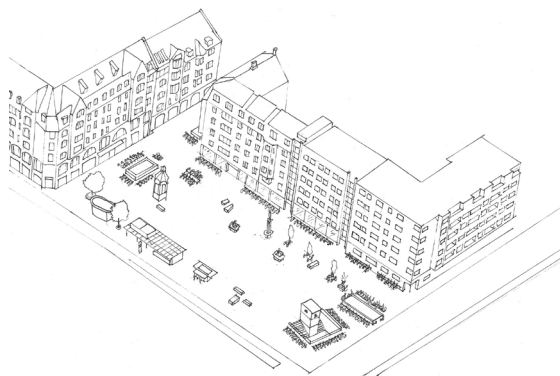
The emergency shelter

Hellig Kors Kirke on Kapelvej, Nørrebro

The night shelter in Hellig Kors Kirke is organised by Kirkens Korshær, who are primarily concerned with migrant and unregistered homeless. Aside from the churches everyday administrative tasks, the church opens its doors to the homeless community six nights a week. They offer 40 mattresses based on a lottery numbering system, where the homeless are free to choose themselves where they'd like to sleep for the evening in the churches main aisles.

As the volunteers mention, the architectural qualities of the church's interior seem to be attributed to the higher degree of care and appreciation shown by the users, in contrast to what is usually the case at other institutional shelters.



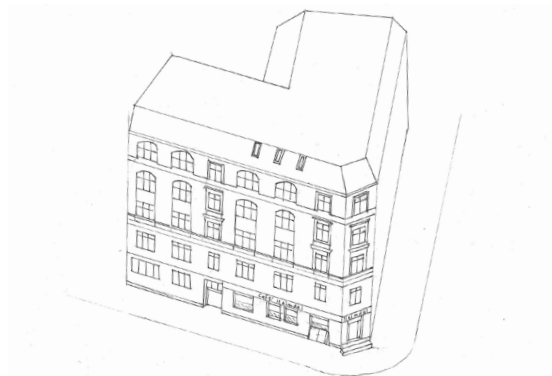


The public square
Christianshavn Torv

The square can be considered a living room for some of Copenhagen's homeless, located in the city's former working class neighbourhood of Christianshavn. As one of Copenhagen's most lively and diverse public squares, it seems to function as both a busy transit zone and as a meeting place for many different kinds of people. It is also well known as a gathering and hang out spot for the homeless to socialise, drink and listen to music.

A few permanent benches scattered around the centre of the square provides places to stay and these are often occupied by the homeless. As no cafes or shops use the square and most people are in transit passing by, it seems to be one of the very few places in the city where their stay doesn't conflict too much with the interests of others. Here the homeless can have a visible presence in the public space on their own terms. Places like this mean a lot to the homeless as both socialising and public recognition is something many lack.

There are not many public spaces in Copenhagen that allow the homeless to occupy the space to this extent, as their presence is generally unwanted by commercial and private interests.



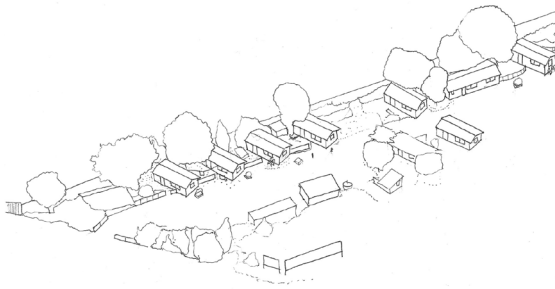
The bodega
Cafe Heimdal on Mimersgade, Nørrebro

Cafe Heimdal is a 'brown bodega' where I interviewed Allan Andersen, a homeless who frequents the place on most days. It is a place with a domestic atmosphere, not found on the street or in public institutions. The brown wood, dimmed light and smoky air creates an intimacy that is difficult to find for many homeless. The numerous objects and furnishings makes it feel like an unpretentious home, where besides finding warmth and occasionally good company, Allan also goes there to charge his mobile phone and use the toilet.

The tinted windows creates a barrier to the outside, so the people inside are hidden from the looks of people passing by. At the same time not being able to look outside can almost make one forget time and place. The bodega can be described as a microcosm of homely spatial and material qualities and of a social atmosphere, in stark contrast to most homeless people's everyday life on the street.

The bodega is one of the few commercial spaces the homeless can access, but not if they affect the business or annoy the other users. Specifically for Allan, he gets along well with the regulars and owners of Cafe Heimdal and is always welcome there.





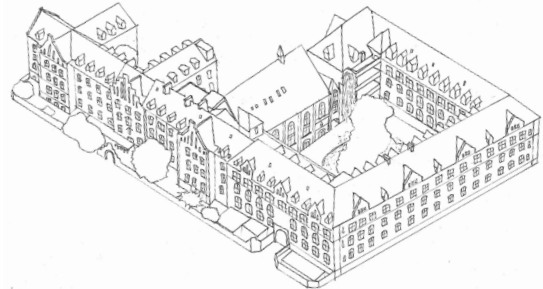
Municipal-owned housing

Skæve Boliger on Vermlandsgade, Amager

“Skæve boliger” is a housing type for citizens that have difficulties fitting into a normal housing environment. There are around 55 units in Copenhagen municipality, where many can be found typically in the outskirts of the city (Amager, Sydhavn, Valby, Brøndshøj) in a cluster of units of approximately 8-12.

The units are small, but provide the necessary framework for living. The housing type is supposed to provide the safety and comfort of a home, along with the freedom and independency of the life on the streets. For each cluster of units there are a social worker attached to the group, where they help the residents in their everyday. This type of housing is very popular and the waiting lists are long.

The clusters are planned in a way for each unit to provide privacy within an outdoor communal area. The materials used is more reminiscent of a shed than a house, and there is a sense of temporality to the small area. A feeling that these are built to be removed again at some point.



Municipal-owned support center (day)

The Homeless Unit on Griffenfeldsgade, Nørrebro

The homeless unit's open reception is located on the ground floor of the former Sankt Josephs hospital and operating under Copenhagen municipality. It is open from 10.00 - 13.00 on weekdays, where users can come by in person.

The unit offers support to homeless, providing assistance for issues concerning housing, economy, social + mental support etc. with primary focus on helping the user into a more permanent housing situation. Many organisations working with homeless in the city refer their clients to The Homeless Unit when they need to get in touch with the public system.

Situated in the beautiful building of Sankt Joseph, the office interior is in strong contrast to the architectural gestures of the buildings exterior. It is a typical institutional waiting corridor with cheap furniture, styrofoam cups and a broken number display hanging from the ceiling, originally reducing the users to numbers in a system.



In his text *the right to the city* from 2012, David Harvey revisits the notion taken from an essay of the same name written by Henri Lefebvre in 1968. Harvey introduces his text by concluding that in spite of much political talk about human rights and a better world, the right of private property trumps everything else in present day society.⁸ The urban process and thereby renewal and shaping of public and private spaces is according to Harvey controlled by capital interests. Often the spaces still available to the homeless are the spaces outside any particular commercial or financial interest. On one hand the homeless are being discriminated by authorities and displaced from certain parts of the city (inner city), while at the same time offered shelter and support in other areas (Nordvest, Vanløse, Amager), and the reason could be the difference in the property value and commercial interests at work in those different places.⁹

As a new danish law is allowing the police to displace and imprison homeless people based on reported discomfort of other citizens, it is obvious that the homeless are not regarded as having any right to the use public space.¹⁰

With the strong public sector in Denmark owning large parts of the building mass and public spaces in Copenhagen, I see a great potential in countering the private interests shaping urban life. Copenhagen's Municipality have the resources and possibilities to ensure everyones right to the city and a diverse urban life. All it takes is the political will to do so.

⁸ Harvey, David. "The Right to the City" in *Rebel Cities: From the Right to the City to the Urban Revolution*. (New York: Verso, 2012), 1

⁹ Brandt, Preben. *Byen og social ulighed*. (Copenhagen: Tiderne Skifter, 2009), 30

¹⁰ Justice, Alexandra. "Regeringen tillader at smide hjemløse helt ud af kommuner: »Begyndelsen på en heksejagt«", accessed December 19, 2017. <https://www.b.dk/nationalt/regeringen-tillader-at-smide-hjemloese-helt-ud-af-kommuner-det-er-begyndelsen-paa>



An unknown resident has spray painted a political statement to the public on gentrification in Nørrebro.

Lefebvre wrote the right to the city in protest against brutal city renewal projects. He criticises how the city is being structured to provide a setting for consumption and tourism and this critique is maybe more relevant today than ever. As the public spaces are being adjusted to accommodate for visitors and consumers instead of those who inhabit, a local resilience in both planning and everyday life is necessary.¹¹

The notion of the *right to the city* is described by Lefebvre as a universal right to urban life. The right to urban life is not just the right to use the city, but as much the right to participate in creating and shaping of the city. Lefebvre suggests this participatory and creative urban way of life of the oeuvre as an alternative to the passive consumerist. *‘There is still another way, that of urban society and the human as oeuvre and not a product.’*¹²

The way of life of being homeless can be interpreted as similar to that of the oeuvre. The homeless use (out of necessity) the city in inventive and clever ways to try to cover their basic human needs. Access to the city and its diverse spaces is therefore of the greatest importance to them, as they use utilise the public resources of the city simply to get by. The homeless need the city to practice the oeuvre and improve their quality of life.

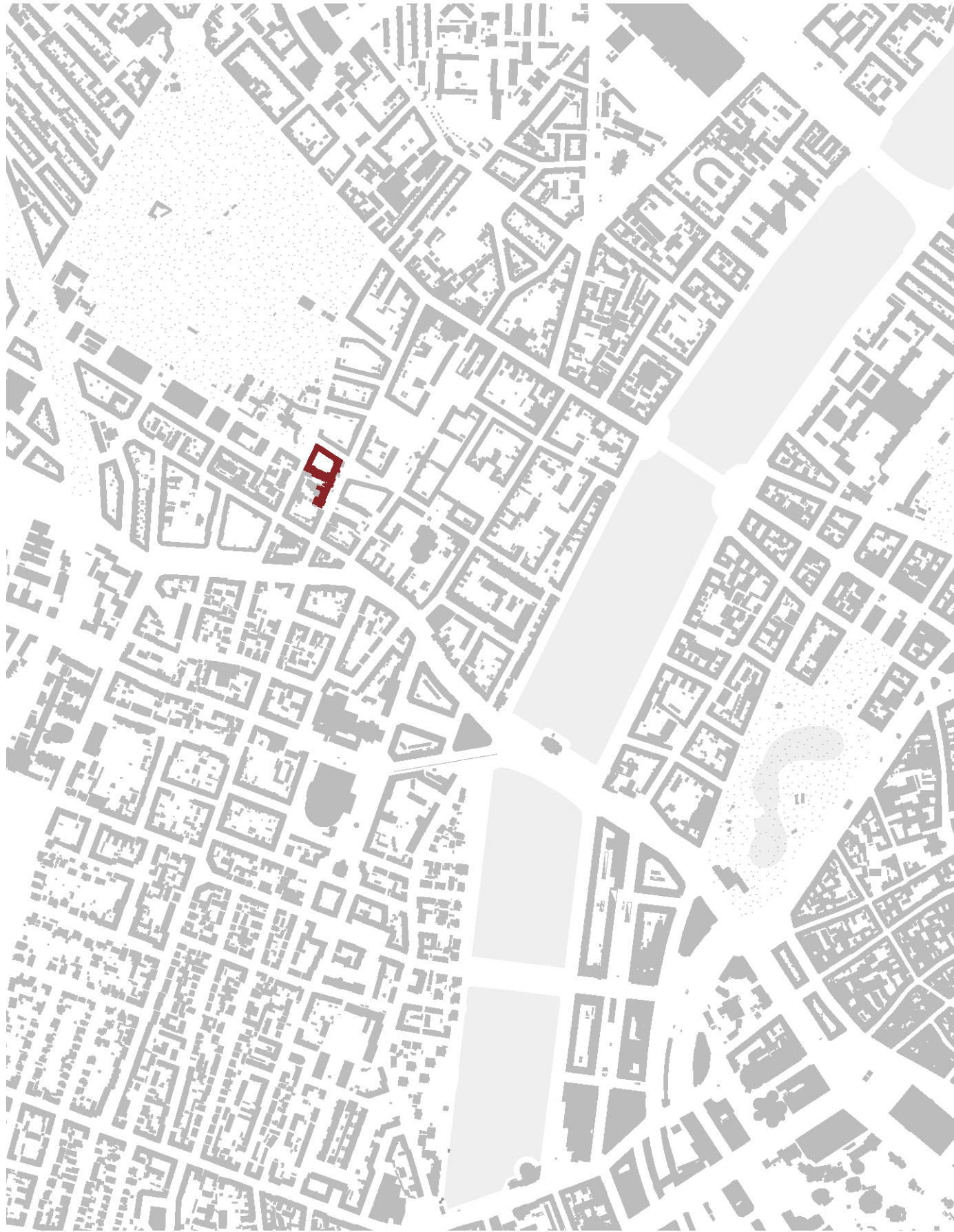
As the oeuvre is a radical alternative to the financial structures shaping the city, one could argue that it is important to have the homeless living in the city instead of being pushed to the outskirts. I have a feeling that creating urban spaces that accomodate for the well-being of the homeless could for an architect, designer or planner, lead to creating a better and more inclusive city for all of us to live in.

11. Lefebvre, Henri. “The Right to the City” in *Writings on Cities*. Translated by Eleonore Kofman and Elizabeth Lebas. (Oxford: Blackwell Publishers, 2000), 158-159

12. Lefebvre, Henri. “The Right to the City” in *Writings on Cities*. Translated by Eleonore Kofman and Elizabeth Lebas. (Oxford: Blackwell Publishers, 2000), 149



A homeless person sits on the pavement vents to get warmth



Scale 1:10000



The site of the project is Griffenfeldsgade 44 in Inner Nørrebro, the former Saint Josephs hospital, which is currently owned by Copenhagen's Municipality. The block is bordered by Korsgade, Kapelvej and Griffenfeldsgade. The building block is home to different public social services taking care of vulnerable citizens in the community. The three primary departments are the Psychiatry Unit, the Children and Youth Unit, and the Homeless Unit which are municipal owned. The building also houses the Senior Centre which is a semi-public institution arranging cultural activities for the elderly. The buildings different functions operates over a wide variety of time frames, with some departments operating only during working hours and some others are accessible 24 hours.

From the street level, the red brick building appears heavy and monumental, but the careful ornamentation of the facade mediates to the bodily scale. It seems a bit closed off with a brick wall towards Griffenfeldsgade, but in some ways one still feel invited to come inside.

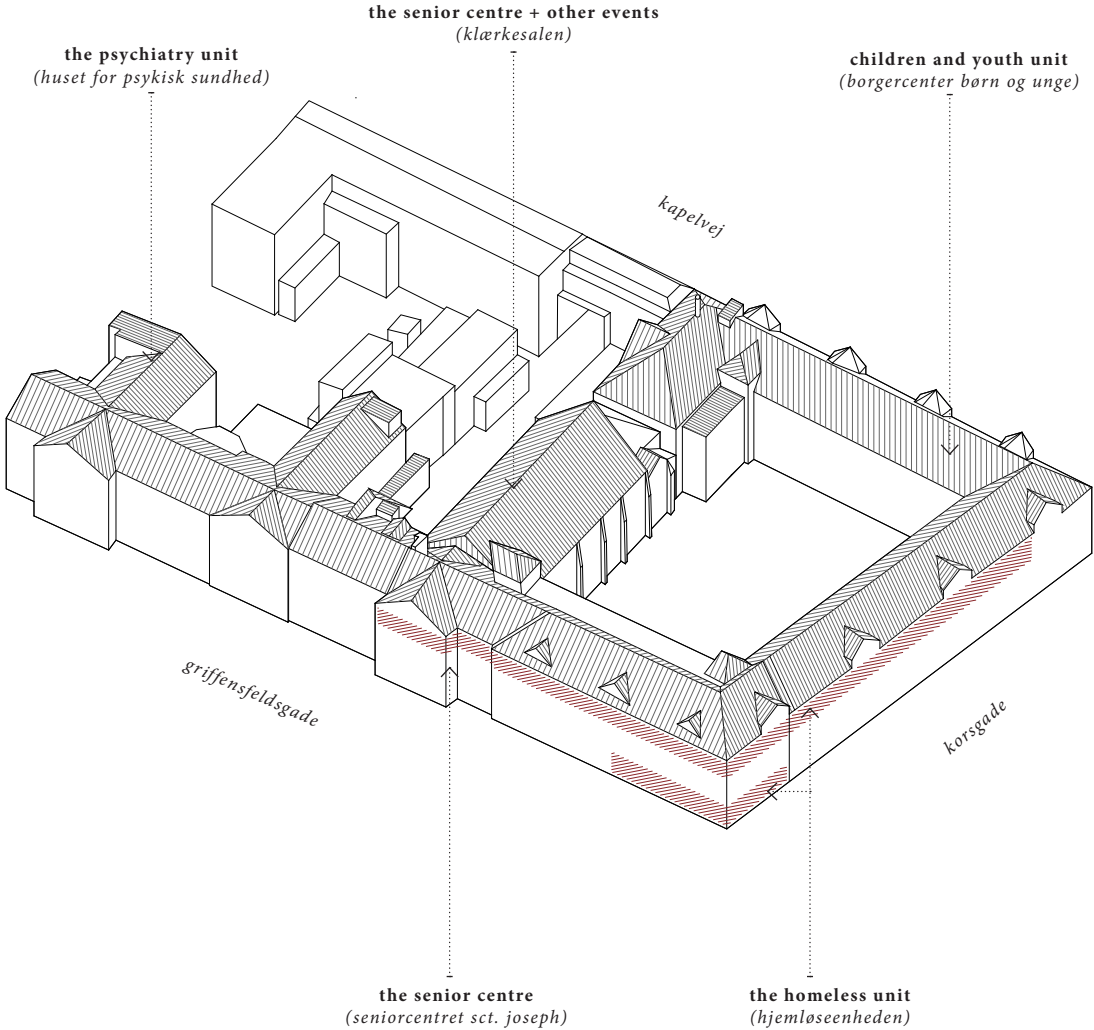
The main inner courtyard functions both as a transit area and a meeting spot, used by staff, visitors, clients and so forth, but with no specific program. It provides the staff and visitors with a small green pocket, a place to take a cigarette break, area to park bicycles and leave dogs but also encourages unplanned encounters between staff and the users.

As a public institution, I have found many given qualities of the site - central location, elements of inclusive architecture, diversity of uses, adjacency of support and health services, cultural and historical significance, material and architectural potentials and so forth. Nørrebro as an area is also known for its diversity and tolerance of difference. As a place that has historically supported the weakest citizens in the city, Sankt Joseph seems to be a suitable location to introduce a new "support" program to the block - transition dwellings for homeless citizens.



Sankt Joseph, as seen from Griffenfeldsgade





In 1875, the nuns from the Sisters of St. Joseph founded the catholic Sankt Joseph Hospital to help take care of the sick and infirm of Copenhagen. The hospital was originally a small scale institution with only 6 beds but due to the high quality care at a relatively cheap cost, it was in high demand and constantly expanded and modernised throughout the next decades. The wings facing Korsgade and Kapelvej were built in 1901 and the neo-gothic wing facing Griffenfeldsgade was built in 1904 completing the hospital block. Through the years the uses and departments of the hospital have been changed and rearranged a lot, but the building seemed to successfully adapt to the changes up until the last part of the 20th century, when modern hospitals set a different standard of spatial requirements. In 1979 it closed down and the municipality took over the building. From 1980 to 2005 it functioned as nursing home and ever since the block has been home to various departments under Copenhagen's municipality's social services.

In the early days of the hospital, it was commonly said that at Sankt Joseph they served butter on the bread instead of margarine like the public hospitals. Even though it is just a saying, to me it proves how the small details and acts of care in the everyday practices of an institution, can make the biggest difference to the user.



Left: the danish horror film 'Nattevagten' (1994) was filmed in the basement area of Sankt Josephs. Today the basement is used mainly for storage.



Sankt Joseph Sisters in the hospital corridor (unknown date) photograph

*'I think it is important to note that we are often numb to the atmospheres that surround us. Here, architectural detail and artistic intervention can make people more aware of an already existing atmosphere. That is, materiality can actually make atmospheres explicit - it can draw your attention and amplify your sensitivity to a particular atmosphere. All materials have psychosocial content, and the right material can make the atmosphere apparent by giving it a trajectory, by making it almost tangible. Yet it could also go another way: the materiality of something has the capacity to work in a non-normative or liberating manner, opening up new ways of engaging with the atmosphere.'*¹³

The old Sankt Joseph hospital is built in humble red brick, showing signs of care and effort put into architectural detailing. Sometimes the details are elegant and sometimes a little odd, but the extent of detailing is in any case fascinating.

It is in the heavy mass, the robust materials, and level of detailing that I see the potential for a transformation. As a main theme for the project, the notion of the domestic can be associated with a robustness and permanence in materiality, which are both obvious qualities of the building.

For the homeless a sense of dignity can be difficult to come by. However, the built environment at Sankt Joseph, with its historic, symbolic and aesthetic value, has the potential physical framework to provide this.

¹³ Eliasson, Olafur. "Atmospheres, Art, Architecture - A conversation between Gernot Bohme, Christian Borch, Olafur Eliasson & Juhani Pallasmaa" in *Architectural Atmospheres, on the Experience and Politics of Architecture*. (Basel: Birkhäuser, 2014), 95





Sankt Joseph is constructed as a solid masonry building in red brick and dark granite. Especially in the facade, it is rich in tectonic expressions where the high granite plinths and the brick details are expressing the mass and the heaviness of the building. There is a high degree of refinement in the form of details like glazed or special bricks which are emphasising building elements such as windows. The building is a strong gesture towards the both the street and inner courtyard, but even more by its level of detailing and decoration put into building it.



The architectural gestures of the exterior of building are to some extent lost, when one arrives at the Homeless Units open reception area on the ground floor of Sankt Joseph. The materials of the space are generic and maybe, except for the high ceilings, this could have been a waiting room found anywhere else in Denmark. The space is functional, and has a strong feeling of temporality to it.

My intention with the project is to rethink the spaces of the institution dealing with the homeless at Sankt Joseph through an architectural transformation. I aim to create a more positive encounter between the homeless and the institution through a tectonic and material strategy of enhancing a domestic atmosphere.

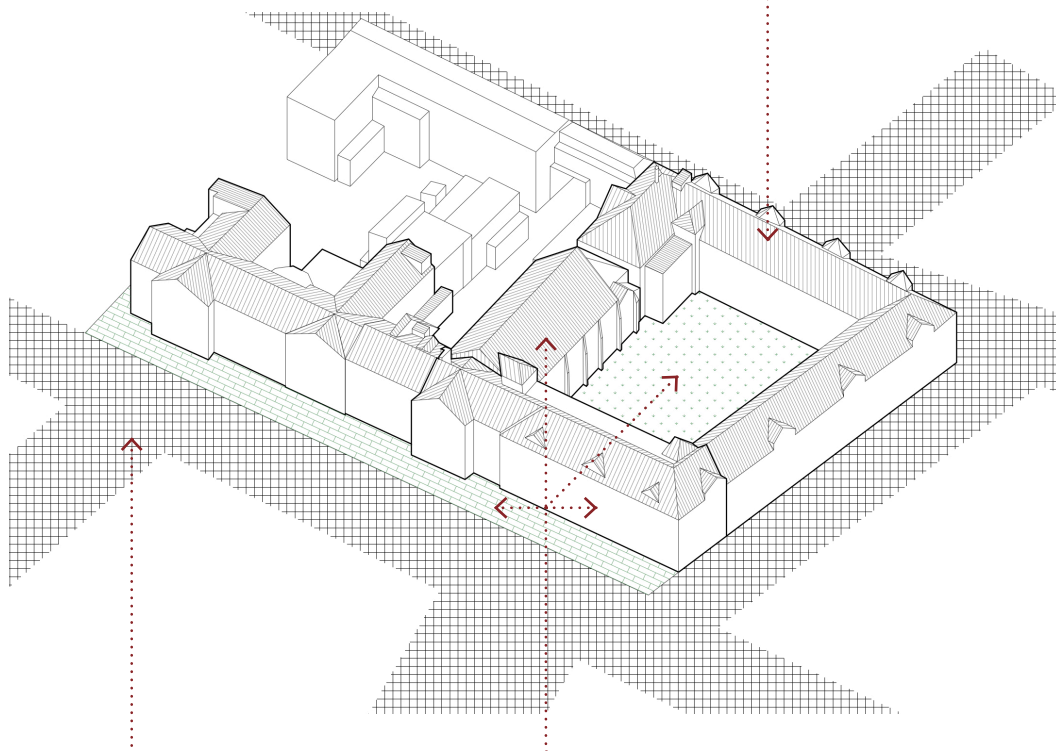
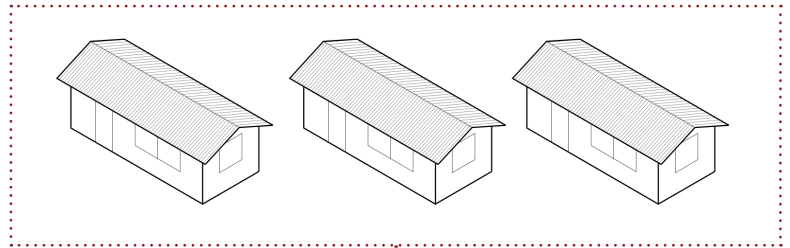
The project proposes a transformation of parts of Sankt Joseph into transition dwellings for homeless. Dwellings utilising the existing building and surroundings to provide a worthy and empowering foundation for the homeless individuals lives to unfold in.

In addition a reorganisation of the current programmes at Sankt Joseph to accommodate for a new dwelling programme, and to contribute with an improved communal use within the building. Introducing a public function to open up the institution to non-resident homeless and the local community, connecting the dwellings, the institution and the neighbourhood.

*'In planning the spatial and material structures for living and being, the architect irrevocably shapes the contents of our mind, because our built world is the inevitable framework and horizon of our experience and consequently of our mental contents. In this respect, the tasks of the architect and the therapist become very close to each other; whereas the therapist deals with a person's external condition and tries to make his experiences and interpretations of his own life condition more favourable, the architect, working in the same dimension, endeavours to make the spatial-material experiential horizon of life more positive.'*¹⁴

¹⁴ Pallasmaa, Juhani. "The mind of the environment" in *Aesthetics, Well-being and Health - Essays within architecture and environmental aesthetics*. (London: Ashgate, 2001), 216

+ introduce transition dwelling program for homeless to sankt joseph



+ reorganise existing program to improve communal functions

+ introduce public function to engage with neighbourhood and non-resident homeless

The architectural project will be to transform a part of the Sankt Joseph building, to accommodate for a small cluster of transition dwellings for homeless citizens. The dwellings are imagined to be an alternative to the housing types for homeless found in Copenhagen today and functions as the mediation between coming from the instabilities of living on the street, and into a permanent place of dwelling. A type of housing different to living in a regular apartment.

A transition dwelling can be described as a small individual housing unit that provides homeless with their own secure and private home, while at the same time being connected to relevant support networks such as living in a small residential community and having regular contact with support staff. This type of dwelling should allow the individual the ability to maintain a degree of independence, but at the same time offer the possibility to form social and communal relations with other inhabitants. Staying in a transition dwelling is not limited to a specific time frame, as an important part of feeling at home is that you can stay there as long as you want to.



1. A cluster of housing units for homeless including common areas. The specific spatial program and organisation of the transformation will to a high extent be determined by the existing conditions.

The dwelling must include:

- a place to find privacy when needed
- a safe place for homeless and their belongings
- a feeling of warmth / a place of wellbeing
- a place of communal support and care
- a connection to the surrounding urban environment
- a space for ones loyal companion (a dog)
- a sense of permanence and robustness

2. A reprogramming of Sankt Joseph accomodating for the dwellings and extending communal usage.

The reprogramming should:

- create a place of inclusion and community for a diverse group of users
- give the homeless residents a sense of belonging
- soften the encounter with the institution for non-resident homeless
- engage with the local neighbourhood





Juhani Pallasmaa has described Alvar Aalto's Paimio Sanatorium (1932) as an '*architectonic metaphor of healing and hope*'. Aalto had designed the hospital in the perspective of the patient, opting for a curing environment instead of an institutional one. When compared to Aalto's Own House (1936), Aalto can be said to create a similar level of care and comfort in the architecture of both spaces, despite one of them being a public institution. For the project, I intend to rethink and challenge the notion of the institution and to take a starting point in the experience of the homeless as the subject of the design.



Holmes Road Studios is residential accommodation for homeless in North London, with little studio houses arranged around a shared courtyard garden with relevant counselling and support facilities. It is a good example of housing for homeless that provides the individual with a high quality dwelling (robust brick construction, individual facilities, domestic qualities) with the intention of fostering a sense of belonging and self worth amongst residents. I would like to work with similar intentions in the project, focusing on the value of working with robust materials and the positive impact of considered architecture on vulnerable citizens.



The Elephant House is a recently transformed former chapel into an activity centre for cancer patients in De Gamles By (Nørrebro), providing spaces for rehabilitation activities such as yoga and as a place for events and discussion groups.

I take inspiration in the approach of the architects to work closely with the existing conditions of the building in order to transform the interior fit for new purpose, which I would like to similarly adopt for Sankt Joseph in proposing dwellings for homeless.

“The transformation of the former chapel seeks a new spatial design that carefully embraces the cancer patients with daylight, warmth, authentic materials and details, in celebration of the craftsmanship and original qualities of the historic building.”

- Leth and Gori



De Vylder Vinck Tallieu's Weze House is a renovation of a former school to a house, inserting playful yet simple architectural interventions into the buildings fabric out from an empathy of the existing structures at hand.

I appreciate the playfulness in Advvt's approach to architecture, where they work simultaneously with drawings, model making, collage and multimedia in their processes. I think that taking a playful and perhaps opportunistic approach could be a relevant trajectory for the project, in testing material and structural possibilities at Sankt Joseph.

My approach to the project will develop through jumping between different scales and techniques, in order to fully explore the different extents and potentials of the project.

In the scale of the neighbourhood, I will work with axonometric drawing (1:500-1:1000), in order to analyse and understand the local context and networks, and how Sankt Joseph is connected to the rest of the city. My research from around the area will be compiled into an atlas of photos and sketches.

The building block of Sankt Joseph in context will be explored in a physical model (1:200). I see model making as a method that can greatly assist in developing the design and as a good way to begin the design process, in understanding the complexities and arrangements of the block physically. The model will be used for context studies and model photos.

My main drawing set will be conveying the spaces and their organisation. I will develop these drawings as 2d drawings in scale 1:200 for organisation and 1:50 to understand the spaces.

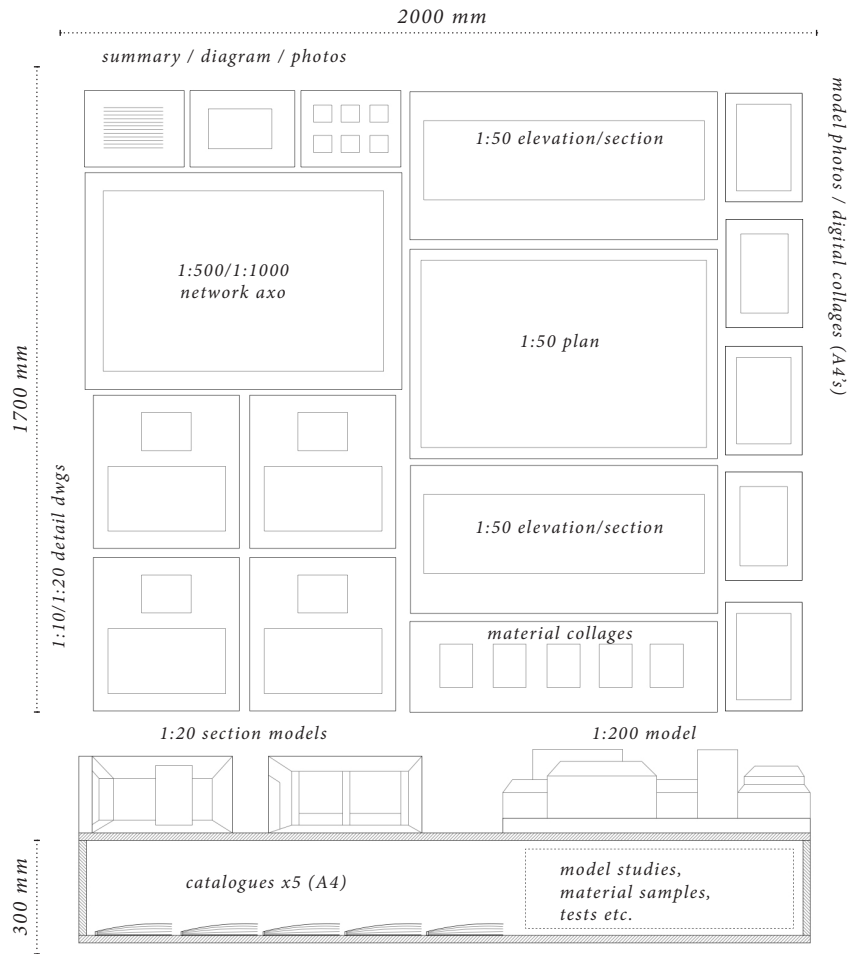
The atmosphere and tectonics of the place play a main role in my project, and will be worked on in scale 1:20 models, visualised through model photos. I hope to investigate spatial atmospheres from early on in the process by collaging drawing quick perspectives. If necessary, visualisations will be combined with detail 2d drawings.

I plan to test materials in 1:1, as it is the only way to get a real sense of materiality. Materials are important in my project and I hope my material studies can inform my design on all scales.



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presentation plan 1:20



drawings

- 1:500/1:1000 context axonometric - *local area/network*
- 1:50 drawing set (plan, sections, elevations..) - *program/organisation*
- 1:10/1:20 material details - *materiality*

visualisations

- model photos 1:200
- model photos 1:20
- perspective drawings/collages

models

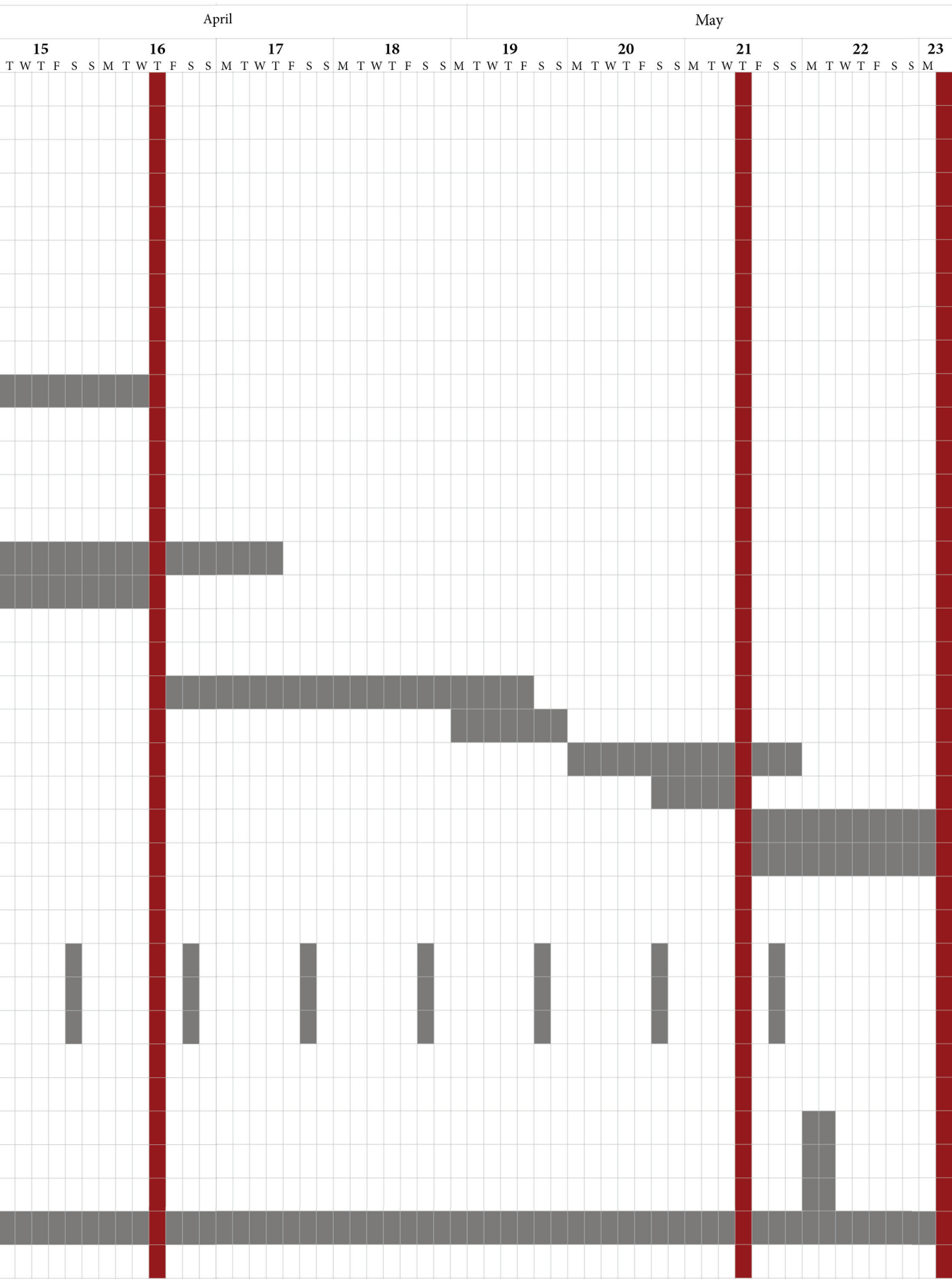
- 1:200 sankt joseph in context + proposal in sankt joseph
- 1:20 material sections of selected spaces - *space, tectonics + materials*
- 1:1 material studies - *materials*

(sketch models - studies etc.)

supplementary catalogues

- Atlas I: Spaces of the homeless (research, mapping, visits etc.)
- Atlas II: Sankt Joseph (registrations, existing, materiality)
- Atlas III: Portraits (interviews, transcripts, photographs)
- process
- programme

* *presentation plan + deliverables are suggested and subject to change during the course of the semester*



02 CRIT
12/04-13/04

03 CRIT
17/05-18/05

PIN-UP
29/05

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2015

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