

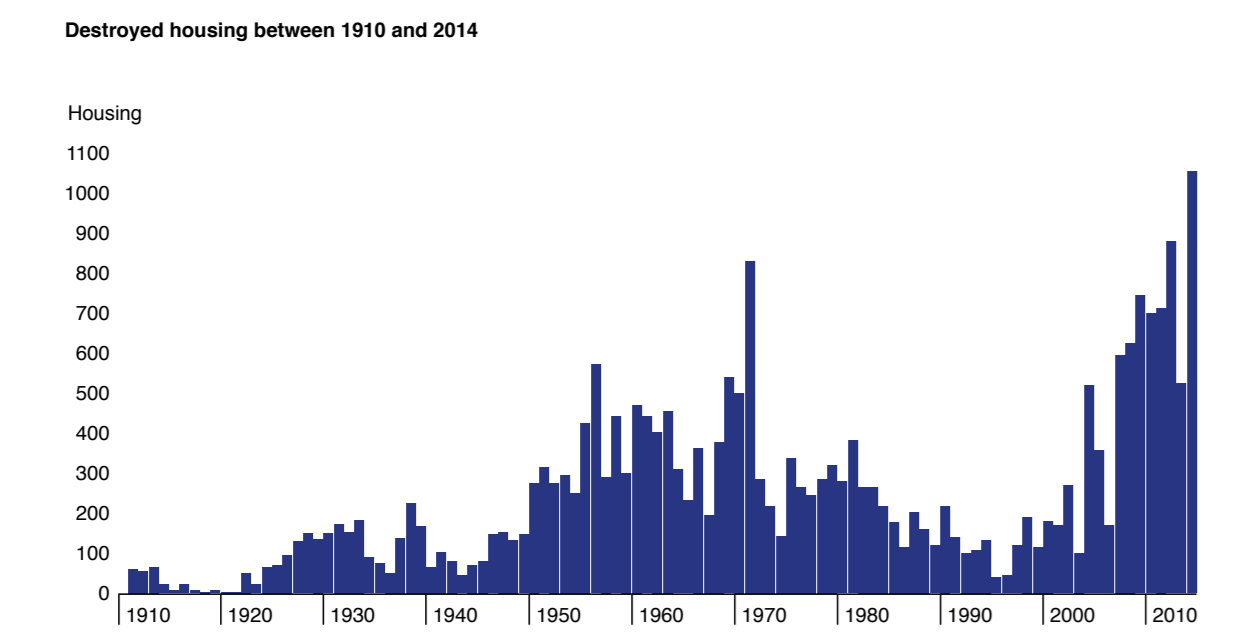
**Care to care**  
Master Topic A  
Triemlifussweg as Adaptive infrastructure

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Zürich is facing a significant population growth. The city must therefore deploy new methods of urban development. To avoid sprawl, the densification of already built-up sites is advocated through various strategies, the most spectacular being the Ersatzneubau, which aims at destroying a residential building to build a new one. This method allows for radical densification, both in terms of the number of inhabitants and the surface area, the application of new construction techniques and materials (heating, insulation, etc.), but also increases the price of rents. This strategy effectively gets rid of precarious populations (students, elderly people) and/or foreigners, who take advantage of living in old, cheap flats. Ersatzneubau is therefore a favoured solution in Zürich, as it is advantageous and easy to set up, and it is not uncommon to come across a destruction site in the city.



«The resettlement of the approximately 200 residents began, most of them being socially weak, many are old, living single or in couples.»

«Zürich wird ersatzneugebaut»  
Article on Triemli Ersatzneubau  
Hochparterre, 09/2011

It is no secret that the cooperative is targeting a different, more up-market clientele with the new buildings. «The demographic composition in Triemli is quite homogeneous,» says Urs Erni. «We need younger people, we need people who bear social responsibility, who participate in our committees.»

«Zürich wird ersatzneugebaut»  
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The city of Zürich has already implemented a policy of destruction and construction of housing in the past. In the 1960s and 1970s, there was a construction boom due to favourable economic conditions, an increase in the Swiss population, and the widespread use of prefabrication models in the construction sector.



A certain idea of the population residing in these new dwellings is conveyed: a family consisting of a heterosexual couple, with two or three children, and expected to produce and consume, in a capitalist perspective. «The intention was to create a little community, a city within a city» according to Niklaus Kuhn, architect of the Siedlung Wydäckerring. Needless to say, this commu-

nity was very homogenous and exclusive of what could be seen as troublesome, and therefore not representative of what a city may be.



This capitalist policy was denounced in 1972 in a pamphlet written by a group of students and professors at the ETHZ, led by Jörn Janssen. The text, entitled «Göhnerswil, Wohnungsbau im Kapitalismus», analyses the conditions and effects of private housing production using the example of the general contractor Ernst Göhner AG, which built more than 9,000 «Plattenbau» type houses in Switzerland between 1965 and 1975. Some of the buildings along Triemlifussweg are the work of Göhner AG.



« These measures will thus, at most, improve the housing supply for those upper middle classes and aspirants to property, people who need it the least anyway. »

Extract from «Göhnerswil Wohnungsbau im Kapitalismus», p. 222, 1972

What the collective emphasises in fine is that architecture is a manifestation of established power, as it mobilises a vast deployment of material and human resources that are only accessible to the dominant structures of our society. The figure of the architect, a male genius, who lays the foundations of ordinary life is still very present in the collective unconscious. Ernst Göhner is a particularly representative example. In the report «Ernst Göhner, ein Beispiel», the entrepreneur says: «Ich möchte sagen, wir bilden zusammen eine grosse Familie. Ich bin auch mit jedem Familienangehörigen verbunden, die ich nicht kenne, die aber in Zukunft zu uns kommen werden. Wissen Sie, ich bin für diese Familie verantwortlich. Für diese Familie und die Zukunft dieser Familie. Wir alle bauen die Zukunft». Ernst Göhner sees himself as a shepherd who shows his sheep the way, as a patriarch who protects his family. The fact is, not all members of society build the future. When Ernst Göhner died, women had only had the right to vote in Switzerland for a year. Women and racialised others are then and now systematically excluded from the spaces where future is being built. The setting in which he stages himself is also interesting to note. Nature is omnipresent and ready to be excavated, worked on, shaped. It is a blank sheet of paper, the support for Göhner's actions. The separation between nature and culture is clear, and what Donna Haraway calls «the appropriation of nature as a resource for the production of culture» is ready to be implemented. A form of Tabula rasa, deeply colonial, staged even in the way the Man looks at his environment.



This position is not so far removed from that embodied by the Ersatzneubaustategie. It considers certain criteria to be established, namely economic (price, yield, rents, etc.) and political (gentrification, security, etc.) criteria, and discards many others, such as social criteria. Environmental criteria, which were of little importance 50 years ago, are slowly becoming more important in the 21st century. Ersatzneubaustategie thinks of the building as a thing rather than as a set of relationships between natural, built, human, non-human and material environments. Little attention is paid to the inhabitants and users and to the environmental sacrifice required to extract the materials that made up the soon-to-be destroyed building. Charlotte Malterre-Barthes points out: «The translation of the Earth's resources into the built environment and its economic model of development is further mirrored in today's global neocolonial modes of extraction. The ramifications of contemporary mining and exploitation are violent, immense, and disastrous, impacting humans and non-humans alike, with racialized populations most affected, through and alongside severely adverse effects on soil, topography, labor, transportation, water, and food systems.»



So what can we do to rethink our relationship with material resources and human relationships, sacrificed in the name of a densification strategy ?

The ethic of care is a moral thought developed in the late 20th century in the context of feminist research by many thinkers, the best known being Carol Gilligan, Joan Tronto and Berenice Fisher. According to Tronto and Fisher, «caring can be viewed as a species activity that includes everything that we do to maintain, continue and repair our «world» so that we can live as well as possible. That world includes our bodies, our selves, and our environment, all of which we seek to interweave in a complex, life-sustaining web. This work, historically devolved to women and racialised people, has been maintained through slavery and low or unpaid labour. It has also been systematically devalued as unworthy of being performed by white men, ostracized and invisibilized. Values of preservation, repair and maintain can become central in architecture and urbanism as they could be part of different strategies that help tackling modern issues, such as climate change, resources or adapting our cities and buildings to new needs.



Care refers to all the essential gestures and words aimed at maintaining life and dignity of people. It refers as much to the disposition of individuals - solicitude, attention to others - as to the activities of care - washing, dressing, comforting - taking into account both the person who helps and the person who is helped, as well as the social and economic context in which this relationship is established.

Triemlifussweg is a constellation of spaces where care is practised: hospitals, kindergartens, Schrebergärten, schools, homes for the elderly. Nevertheless, the inhabitants and users do not intervene much in the public space that is Triemlifussweg. Triemlifussweg is still a place of passage, where people walk around without stopping. This traffic aspect is reflected in the original master plan for the district. Triemlifussweg was intended to become a road. And the feeling remains as it is today: Triemlifussweg, a pedestrian axis, ambiguous in its relationship to the public and the private.



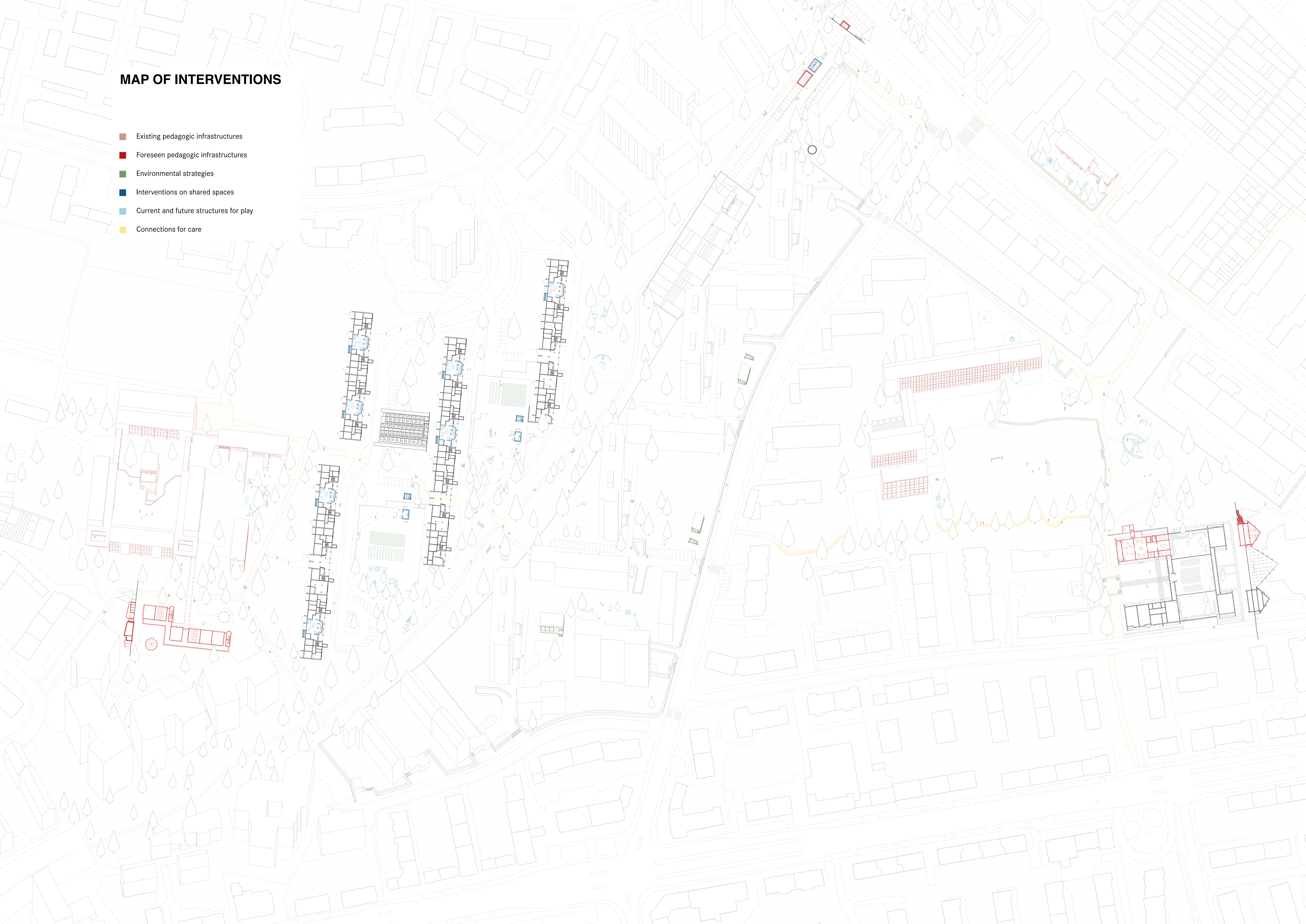
« It matters what matter we use to think other matters with. »

Staying with the Trouble : Making Kin in the Chthulucene  
Donna Haraway

This project focuses on different care-related issues in the Triemlifussweg neighbourhood: environmental, pedagogical, material and architectural. It proposes various interventions, on a small or large scale, which are derived from observations or interviews with users and inhabitants. The interventions are often economical or light in terms of material and expenditure. They can be seen as easily implemented strategies, and therefore also easily adjustable to the needs of the users. These strategies need to be tested, modified, adapted to improve at best the daily life of the inhabitants, so that they can take care of themselves and their loved ones, their homes and their cities, their planet and its ecosystems.

# MAP OF INTERVENTIONS

- Existing pedagogic infrastructures
- Foreseen pedagogic infrastructures
- Environmental strategies
- Interventions on shared spaces
- Current and future structures for play
- Connections for care



## THE GARDENS OF THE OLD PARKING LOT

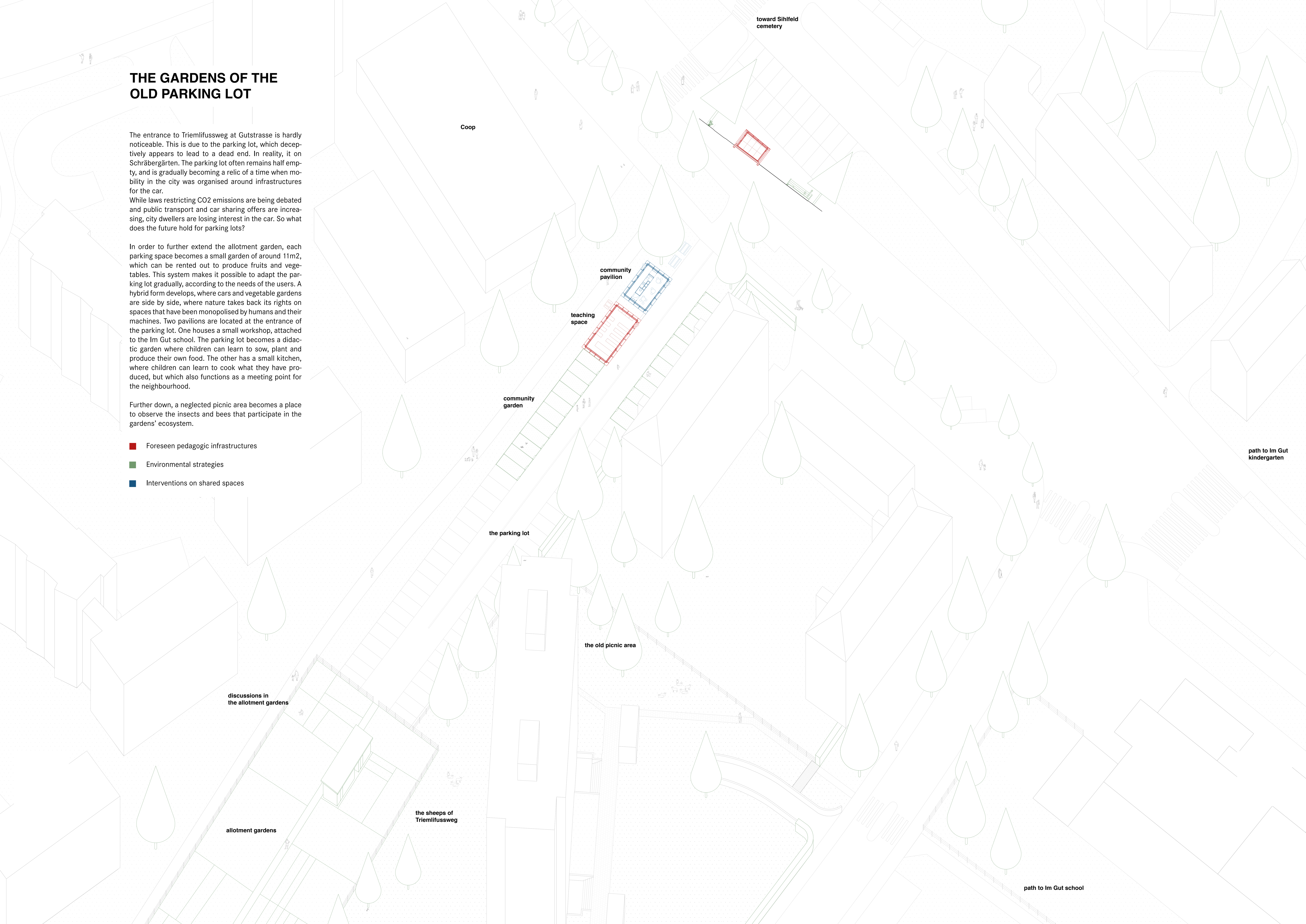
The entrance to Triemlifussweg at Gutstrasse is hardly noticeable. This is due to the parking lot, which deceptively appears to lead to a dead end. In reality, it on Schräbergärten. The parking lot often remains half empty, and is gradually becoming a relic of a time when mobility in the city was organised around infrastructures for the car.

While laws restricting CO2 emissions are being debated and public transport and car sharing offers are increasing, city dwellers are losing interest in the car. So what does the future hold for parking lots?

In order to further extend the allotment garden, each parking space becomes a small garden of around 11m<sup>2</sup>, which can be rented out to produce fruits and vegetables. This system makes it possible to adapt the parking lot gradually, according to the needs of the users. A hybrid form develops, where cars and vegetable gardens are side by side, where nature takes back its rights on spaces that have been monopolised by humans and their machines. Two pavilions are located at the entrance of the parking lot. One houses a small workshop, attached to the Im Gut school. The parking lot becomes a didactic garden where children can learn to sow, plant and produce their own food. The other has a small kitchen, where children can learn to cook what they have produced, but which also functions as a meeting point for the neighbourhood.

Further down, a neglected picnic area becomes a place to observe the insects and bees that participate in the gardens' ecosystem.

- Foreseen pedagogic infrastructures
- Environmental strategies
- Interventions on shared spaces



the parking lot



The parking is mostly used by companies to store their trucks.

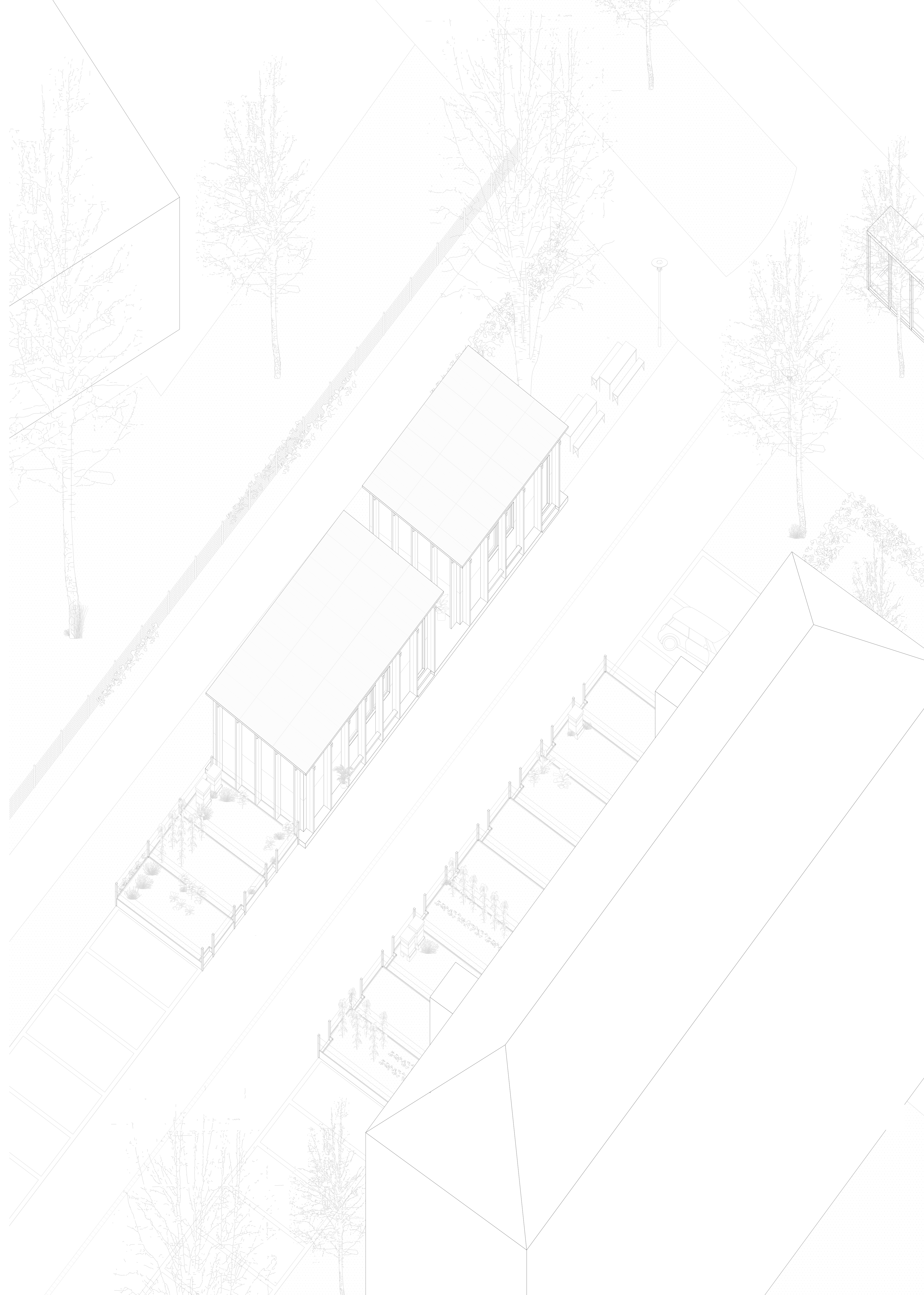
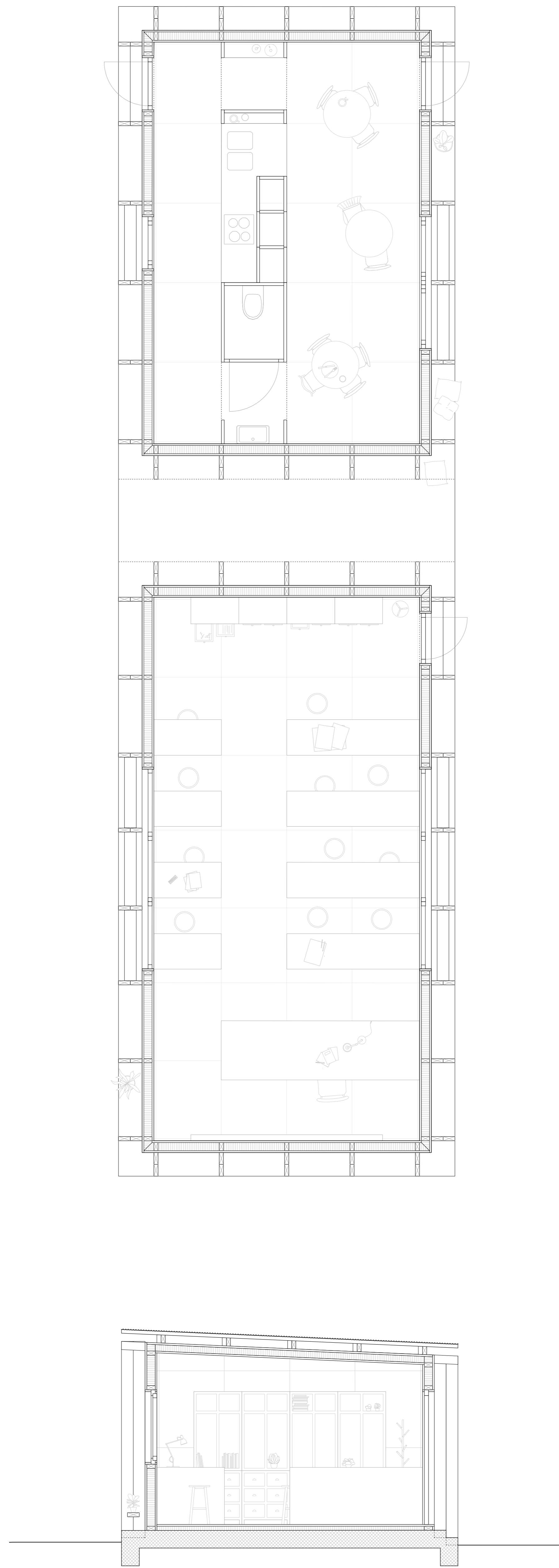
The allotment gardens in the back are hardly visible.

discussions in the allotment gardens



A man works in the allotment garden. He cuts the head of a kale. He is happy to be able to have a small garden in the city, it reminds him of his home in Portugal. He does not master German very well, but here in the gardens, he feels that there is a common tongue that brings all the gardeners together.

A woman is walking on the path, looking from time to time at the plants growing profusely and at her daughter on her small bike a little bit further. They appreciate Triemlifussweg for its quietness and the presence of the trees and the gardens. The mother also likes seeing so many different people on the pathway, that are all brought there because of the greenery. She thinks that, thanks to the presence of nature, one does not pay too much attention to the building.



the old picnic area



A neglected picnic area on the side of the parking lot becomes a refuge for the insects and bees participating to the garden's ecosystem.

It is also a place to observe them and understand their role in pollination and protection against pest harmful to the harvest.

# URBAN ECOPASTORALISM AT TRIEMLIFUSSWEG

a discussion at  
Triemlifussweg's  
main crossing point

the blue pavilion

the meadow

shed of the sheeps

cattle grid

toward Thomaskirche im Gut

The spaces on both sides of Triemlifussweg are delimited in very different ways. While on the left side of the path one can move freely between the blocks built by Göhner AG in 1971, the plots of land on the right are strictly bound by fences or hedges. By taking advantage of these features, it is possible to implement a system of urban ecopastoralism, which consists in introducing herbivores to maintain the green outdoor spaces around the buildings.

Sheep are the animals that adapt the best to the city's conditions. They are small, harmless, well-behaved, eat whatever is available and cohabit very well with humans. Urban ecopastoralism can save certain local breeds from extinction because it requires small animals that are often not very productive in terms of milk, wool or meat. In short, breeds that are not very well adapted to farming.

Access points for cars and pedestrians can be reworked to accommodate cattle grid that allow free passage of humans and cars but which the sheep fear and will not cross.

The area at Triemlifussweg is sufficient to feed around 30 sheep. An existing pavilion belonging to the City of Zurich is being converted to accommodate the herbivores. Wooden shelters, placed on the different plots, provide water and protection from sun or bad weather.

The arrival of the sheep makes it possible to weed in a gentle, economical and silent way that respects the ecosystems already present.

■ Environmental strategies

■ Current and future structures for play



the meadow



Nowadays, the gardener is in charge of the chores regarding the exterior green spaces. Beside disturbing the ecosystem of the meadow, the lawn mower represent

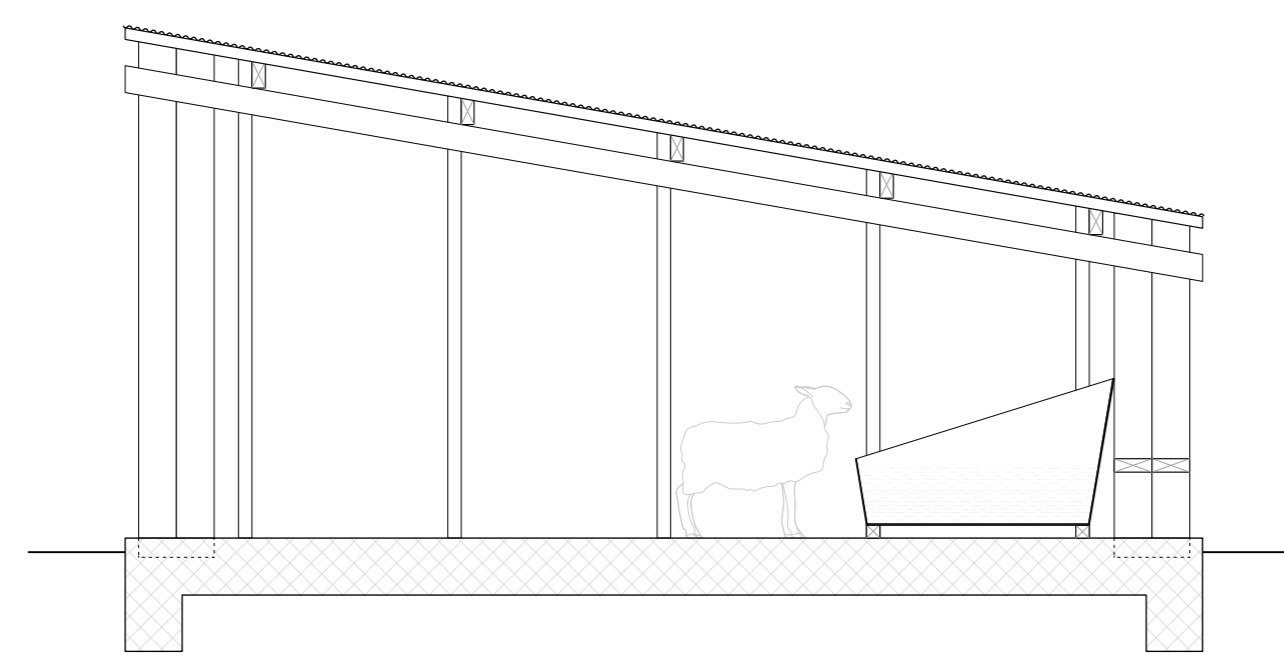
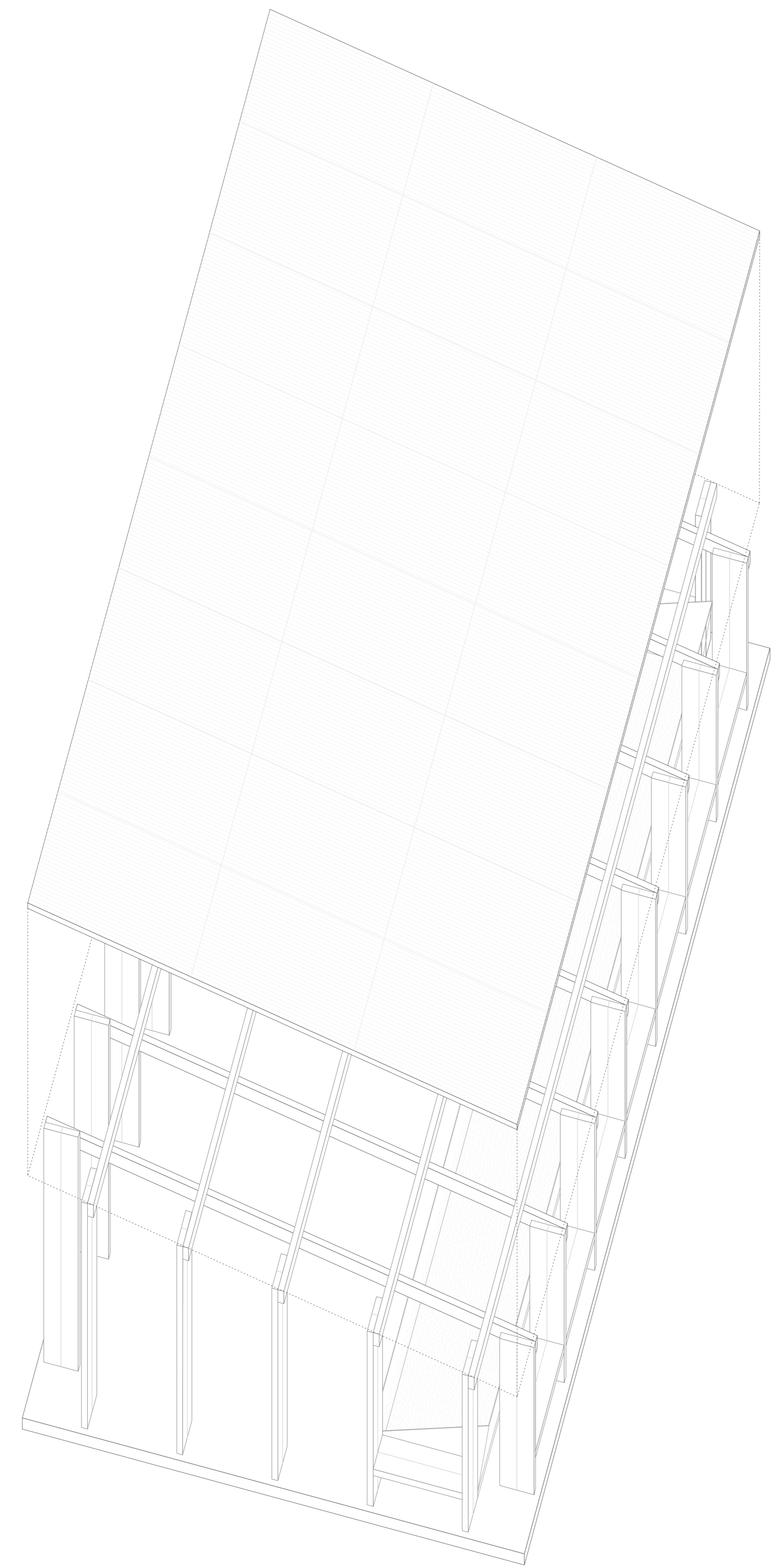
a burden for the human and non human inhabitants because of the noise it causes.

a discussion at  
Triemlifussweg's  
main crossing point



A father walks with his child of three. They live nearby and come daily to enjoy the parc and the playground, even though the father thinks there are not enough of them. They could also be a bit less dull and have more swings. They often pass by the demolition site in Wy-

däckerring, because the son is quite fascinated with the machines. For the father, the sound is annoying and he hopes that the construction process will be over quickly. All in all, they are happy to live with such an easy access to nature and peacefulness.

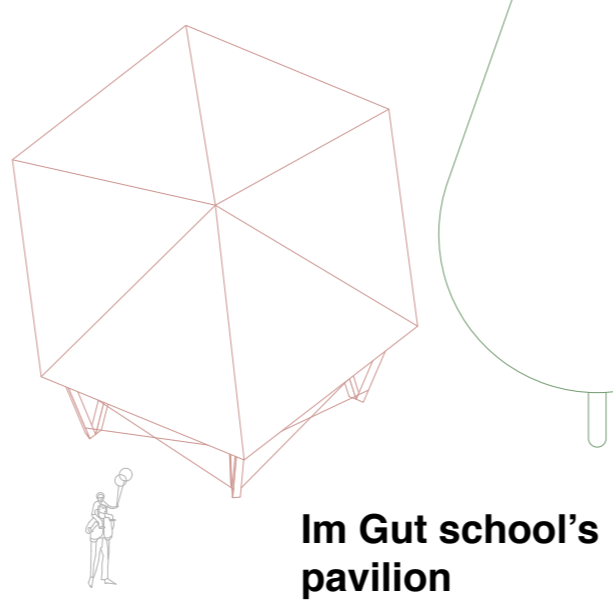


the sheeps of Triemlifussweg



Im Gut school

# A DAY AT THE CHURCH



Im Gut school's pavilion

football field

a discussion in the parc

the path

the fence

pastor's house

sacristan's house

Thomaskirche im Gut

basketball field

The Thomaskirche im Gut is an evangelical reformed church built in 1961 by the architect Hans Hofmann. The building is unique among other churches of Zürich, because of its red brick facade and high gable roof, that reminds of a tent. The church houses the cult space, the pastor's and sacristan's houses, a music and meeting room, two flats for families and a space for representation. Built, in another, the space occupied by the church seems disproportionate in regard to the place taken by religion in today's society. The church, because of its program, remains isolated from the park it borders, the im Gut school and the surrounding buildings.

The integration of a kindergarten in a wing of the church allows the building to be programmatically reintegrated into its context. A wooden structure composed of stairs and platforms makes for a direct connection with the park from the kindergarten. The new program offers different functions and activities during the day and night. The presence of Triemli Hospital nearby makes it possible to envisage a place that is open at all times to accommodate children whose parents work with a difficult schedule.

A path create a better connection to the park of Triemli-fussweg and is made of reclaimed material from the deconstruction's site of Siedlung Wydäckerring.

- Existing pedagogic infrastructures
- Foreseen pedagogic infrastructures
- Current and future structures for play
- Connections for care

a discussion  
in the parc



A man takes a walk with his baby in a stroller. He lives with his wife in a building that border the church. She works in the hospital as a nurse, and has a loaded and changing schedule. As the father's work is more flexible since the Covid outbreak, he takes in charge their child

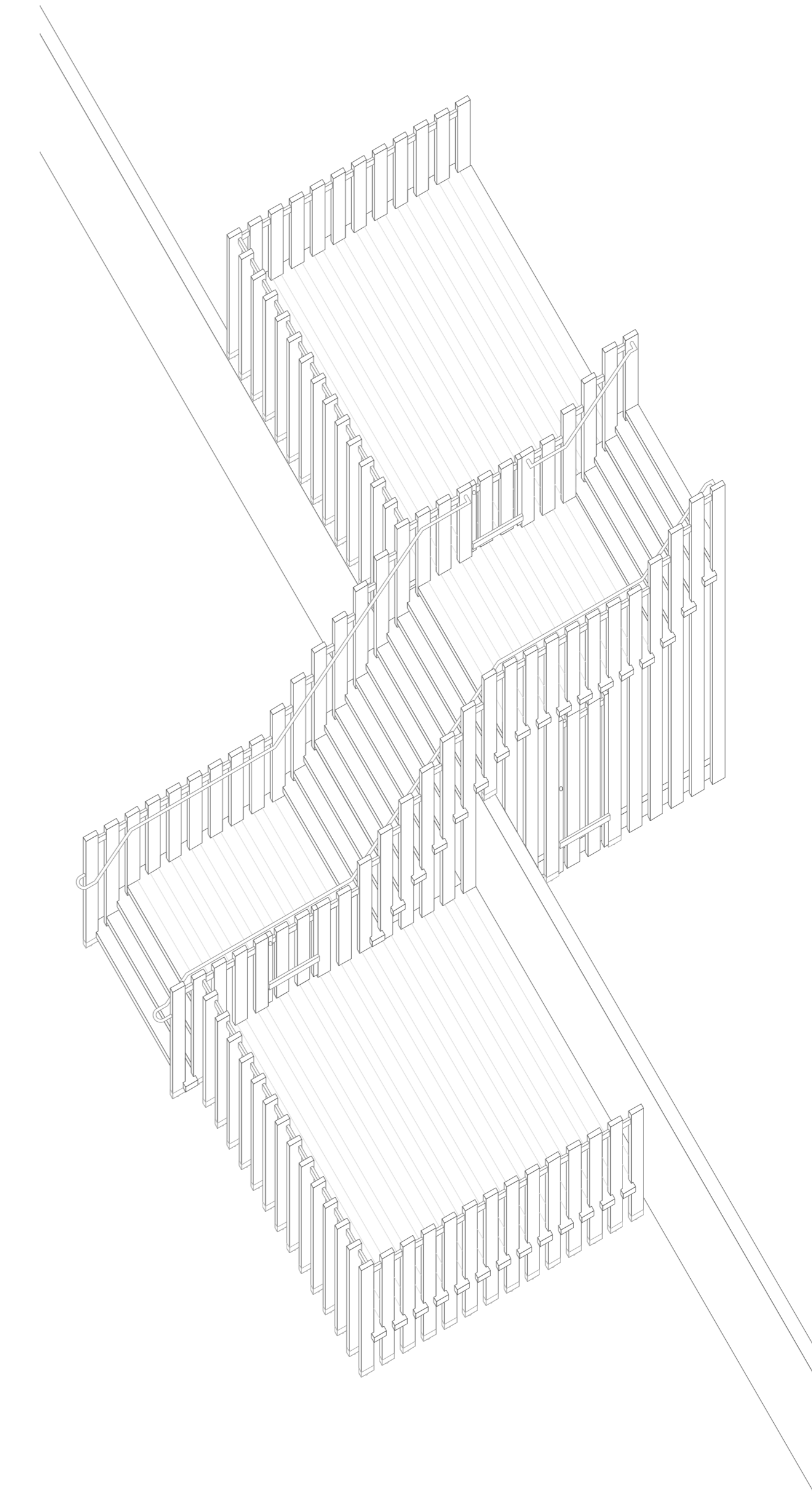
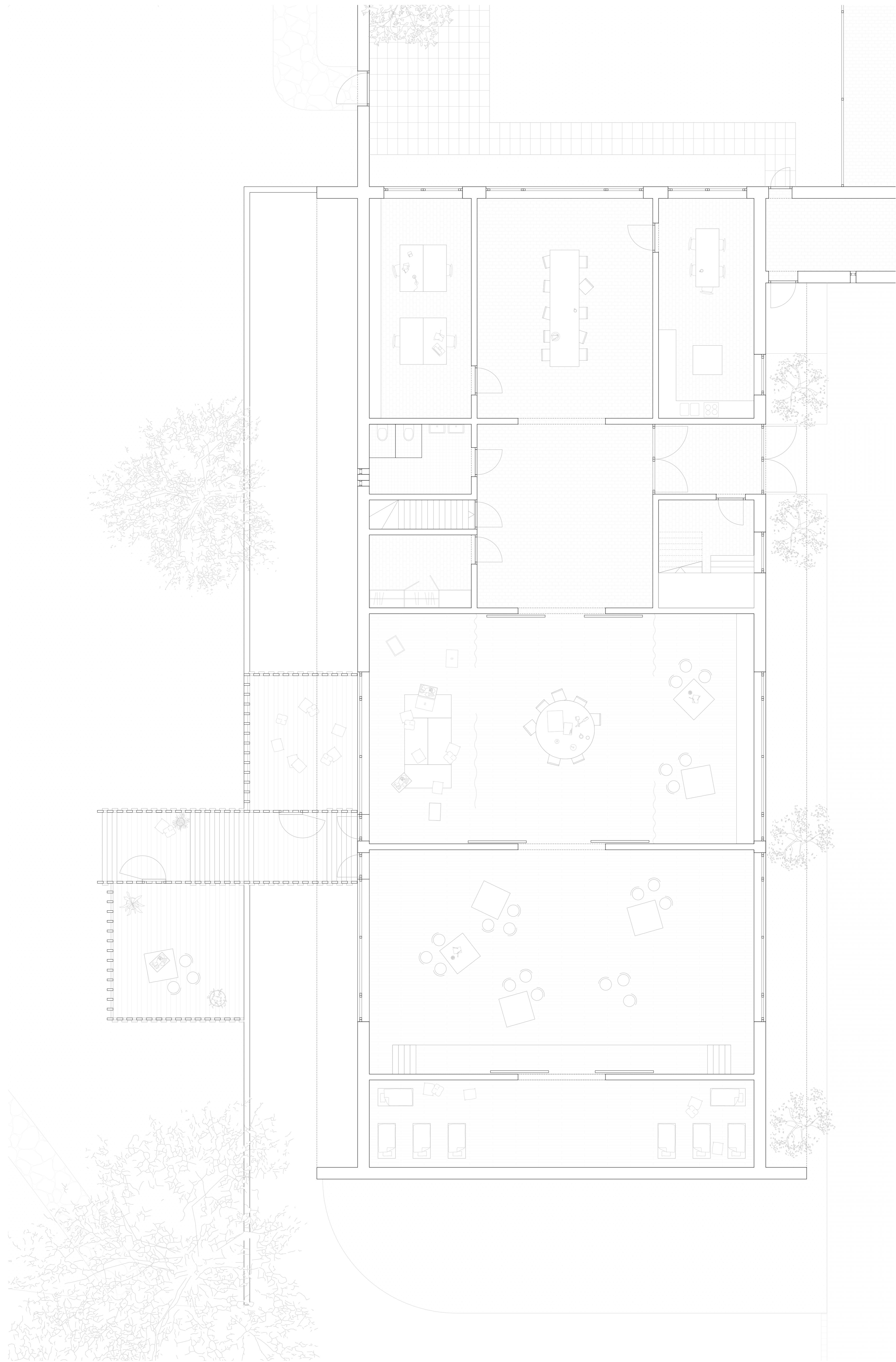
during the day. He is thankful for the parcs and facilities in his neighbourhood, but regrets the lack of day care for the children. This is something that worries the couple concerning the post-Covid era, when the father will not be able to do home office as easily.

Thomaskirche im Gut



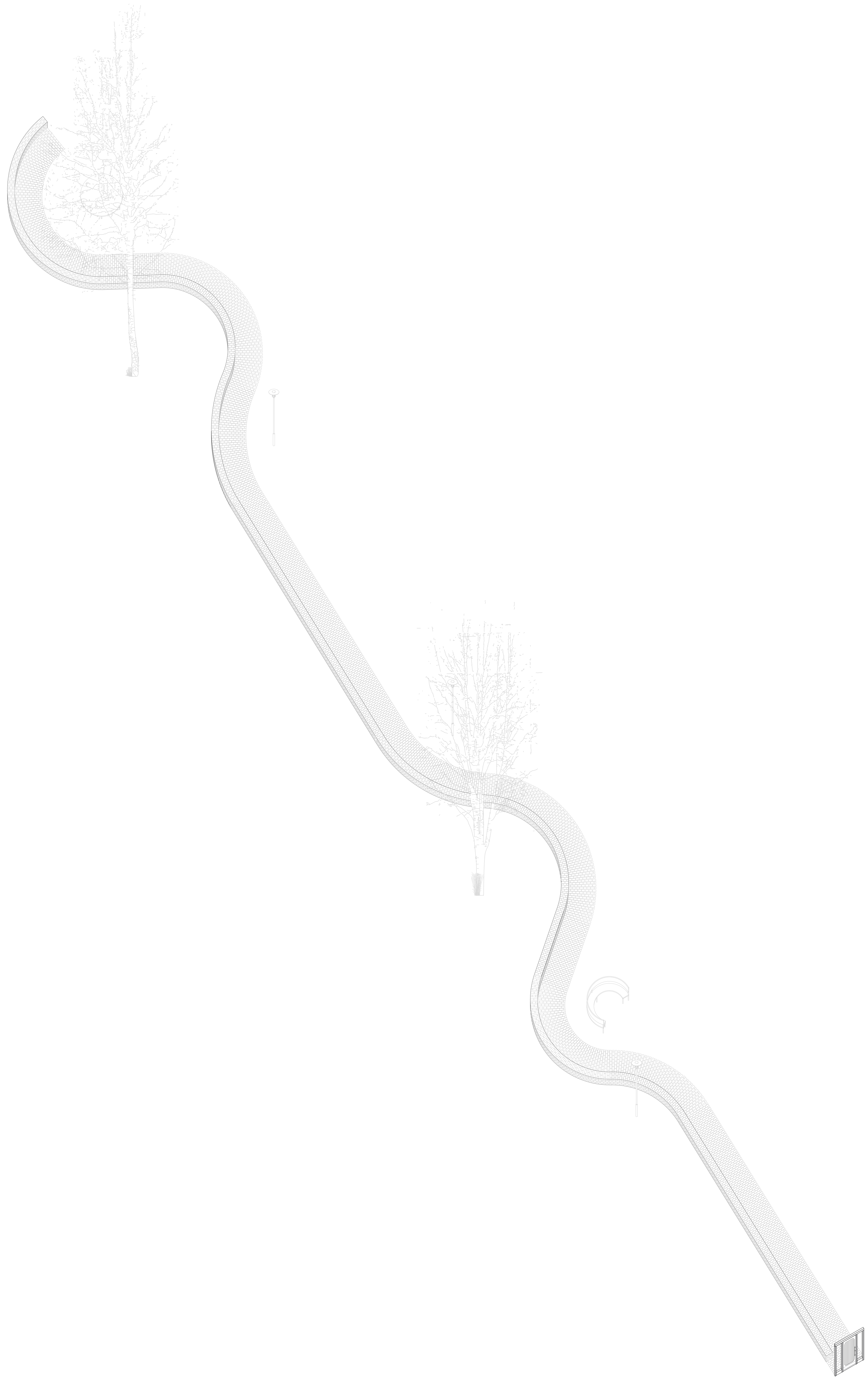
The Thomaskirche im Gut is an evangelical reformed church built in 1961 by the architect Hans Hofmann. The building is unique among other churches of Zürich, because of its red brick facade and high gable roof, that reminds of a tent.

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the fence





# EXTANSION FOR LETZI SCHOOL

to the allotment gardens

patio

Letzi school's extension

greenhouse

view from the street

entrance to the building im Sträler

The Siedlung Wydäckerring, which is currently being demolished, is located at the intersection of several properties belonging to different owners: two pension funds and the city of Zurich. The City's property, situated to the north, borders the Letzi School, built in 1956 by the architect Ernst Gisel. It is a protected building and therefore cannot be expanded on its plot, despite the growing need for more classrooms.

The new building of the Siedlung Wydäckerring will be built on the grounds of the pension funds. The Ersatzneubastrategie has the effect of considerably changing the composition of the inhabitants. More families with young children are moving into the new flats. In order to adapt the number of places available in the Letzi school to the newcomers, the city of Zurich can take advantage of its own plot by dedicating it to an extension of the school. New classrooms are created as well as a greenhouse to educate children and young people in a practical way about current environmental issues.

Some minor changes are also made to the existing school building: an inner courtyard becomes a vegetable garden and links the school to the allotment gardens, located nearby.

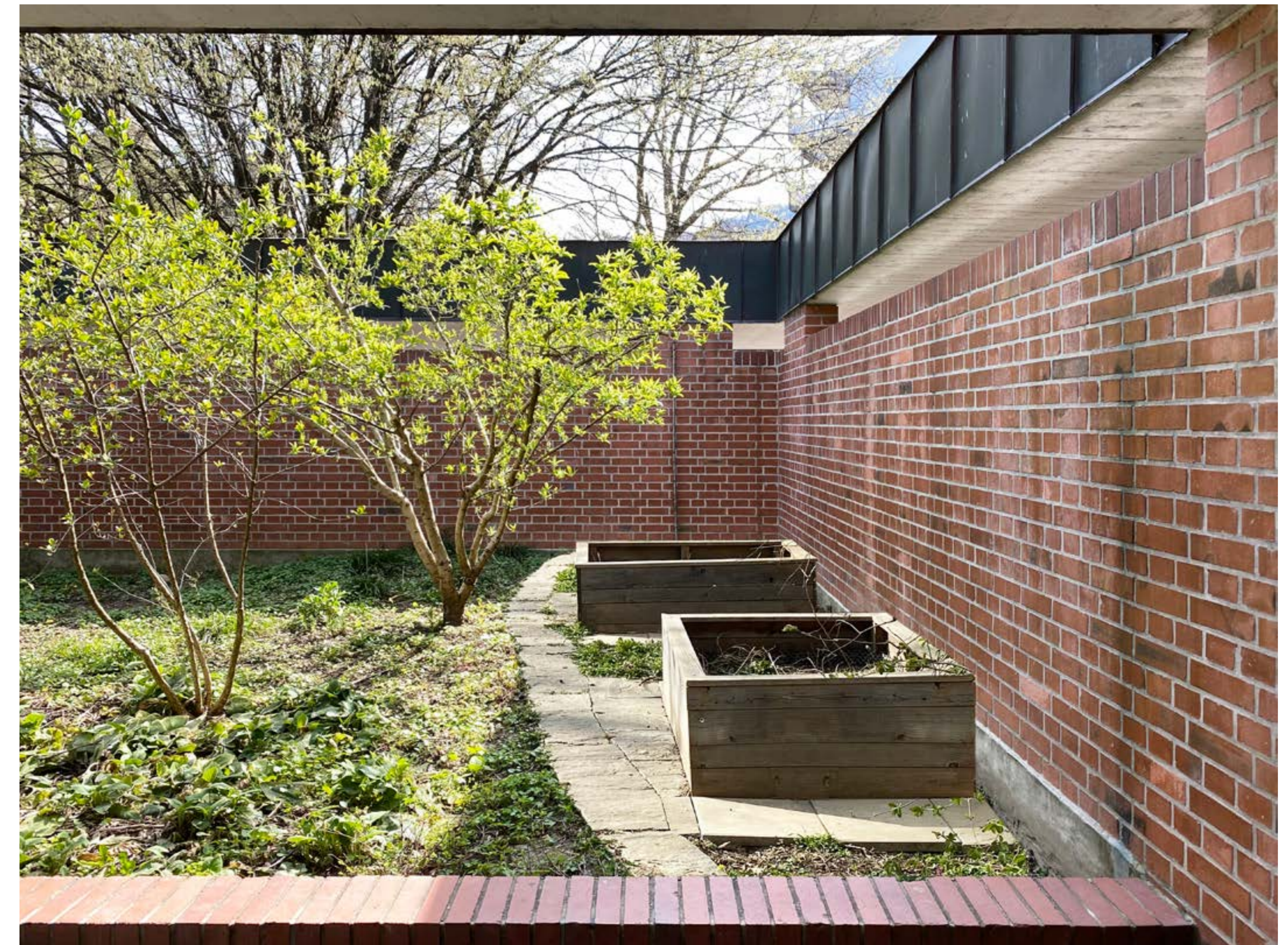
- Existing pedagogic infrastructures
- Foreseen pedagogic infrastructures
- Interventions on shared spaces
- Current and future structures for play



to the allotment gardens



patio



Some minor changes are made to the existing school building: an inner courtyard becomes a vegetable garden and links the school to the allotment gardens, located nearby.

The point is to educate children and young people in a practical way about current environmental issues like food production.

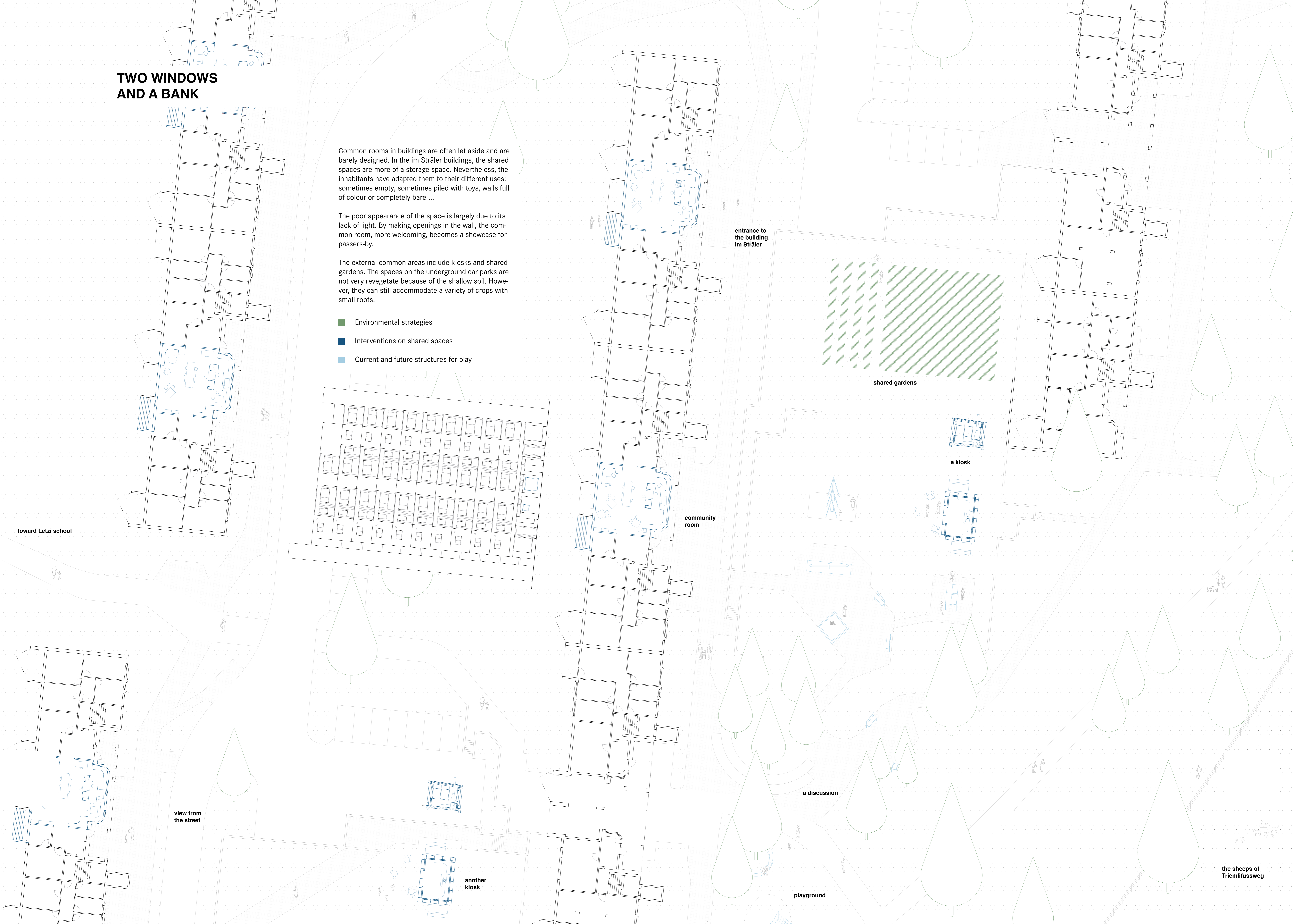
## TWO WINDOWS AND A BANK

Common rooms in buildings are often let aside and are barely designed. In the im Strärer buildings, the shared spaces are more of a storage space. Nevertheless, the inhabitants have adapted them to their different uses: sometimes empty, sometimes piled with toys, walls full of colour or completely bare ...

The poor appearance of the space is largely due to its lack of light. By making openings in the wall, the common room, more welcoming, becomes a showcase for passers-by.

The external common areas include kiosks and shared gardens. The spaces on the underground car parks are not very revegetate because of the shallow soil. However, they can still accommodate a variety of crops with small roots.

- Environmental strategies
- Interventions on shared spaces
- Current and future structures for play



entrance to the building im Strärer

shared gardens

a kiosk

community room

a discussion

playground

another kiosk

view from the street

toward Letzi school

the sheeps of Triemlifussweg

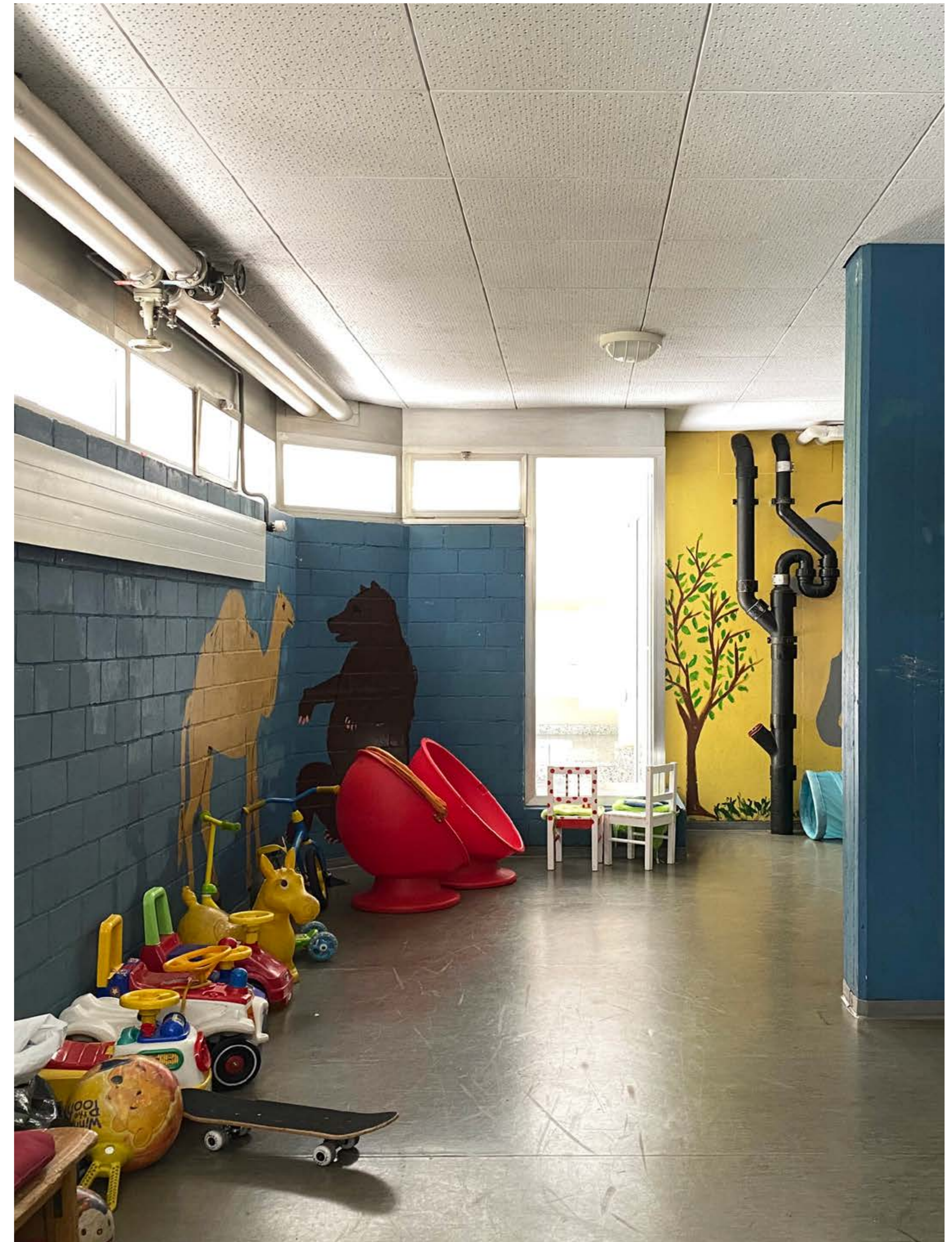
a discussion

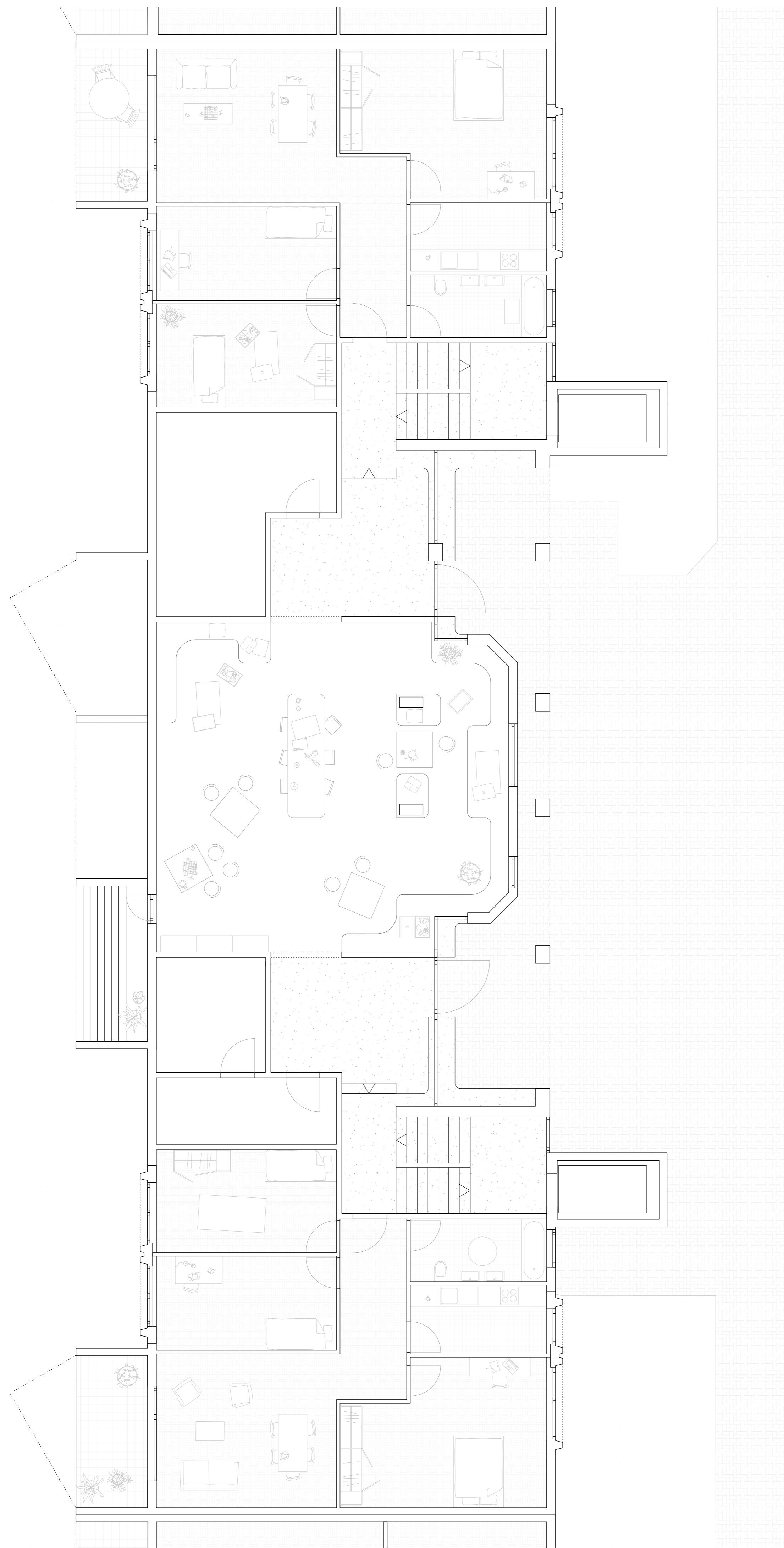


A young woman walks home with her child after having spent time in the playground. They live in one of the Sträler buildings. The mother would wish that there were more playgrounds and that they would be a bit more modern. So she thinks also of her home. She is happy with

her apartment but she envies the new flats that will be built for the Siedlung Wydäckerring. Unfortunately, they will probably be much more expensive than what she can afford for her family.

existing situation  
of a common room





entrance to the  
building im Sträler



The facades of the buildings im Sträler are characterised by a regular grid of prefabricated concrete elements. Since its installation, time has left its mark on the concrete, leaving singular traces of wear and various shades of colour on each prefabricated element.

The facade of the shared space takes up this theme. Slightly different bands of colour cover the wall to give unity to the common.

view from the street



a proposition



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