

MEMORANDUM



THE INTERPRETATIVE CENTRE OF MARVILA AND BEATO

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INTRODUCTION

The Interpretative Centre for Lisbon's eastern parishes of Marvila and Beato is set to open at Marvila's Municipal Library near the conclusion of the city's H2020 ROCK Project.¹ The two partners involved in the venture are [Câmara Municipal de Lisboa](#) (CML), Lisbon's municipality, and [Instituto de Ciências Sociais](#) (ICS-UL), the Institute for Social Sciences of the University of Lisbon.

In the creation of this Centre lies the hope of tying the loose ends and strings of a battered territory: for centuries the remote dwellings of the religious orders, or setting for the riverfront leisurely summers of the aristocracy, from the mid-19th century Marvila and Beato were suddenly engulfed in the rapid change brought about by industrialization. Railroads cut the land, massive buildings emerged and even the Tagus was conquered, with continuous embankments for warehouses and ever-growing port activity.² By then, the population had expanded almost nine fold, arriving in droves from rural Portugal, and now tightly confined in the capital; housing was built erratically and hastily, mostly with poor conditions, with large shanty towns emerging in the area from the mid-1950s. From the 1980s onwards, when most factories were closed, some went away, others stayed amongst the wreckage, now accompanied by the mounting units of social housing built in the hinterland (known as Chelas) from the end of the 1960s. This had been Marvila and Beato's reality for the last four decades: the greater part of Lisboans could not have traced them on a map, others would not find a reason to do so.

In 1992 and 2002, different public programs attempted to ignite rehabilitation of the riverfront, though with no notable outcomes. Between 2009 and 2013, the municipal and state agencies in charge of social housing eventually put forward programs for the revitalization of the newer neighbourhoods (*Viver Marvila*). Nonetheless, old Beato and Marvila, along with their social housing "quarters" up the Chelas valley, remained uncharted territories. Centennial convent houses, old palaces and country estates, as well as the – sometimes one of a kind – remnants of the industrial age, all were layers of forgotten History left by the riverside, as some hinterland residents went as far as to disguise their address to avoid stigma.

From roughly 2016, however, some changes occurred, as Lisbon's central quarters knew unprecedented levels of tourist influx and quickly became the target of large-scale international real-estate investment. Venues like art galleries, co-works or craft breweries started finding their new homes in the vast obsolete warehouses of the forgotten eastern boroughs. Hipster magazines led the way, and Marvila and Beato became trendy, with prices rising and several luxury condominiums now set to grow alongside the derelict working-class housing units.

¹ The initial estimate of an opening date was May of 2020. Due to the COVID19 pandemic, the time frame now being considered is the last trimester of 2020.

² For current developments on port activity in this area see Martins, João Carlos and Mourato, João – *Marvila/Beato research report*, Lisbon: Institute of Social Sciences-University of Lisbon, pp. 36-38. (<https://lisboa.rockproject.eu/relatorios-ics-2-diagnostico-marvila-beato/>, viewed March 2020.)

Unfortunately, not even this renewed interest seemed to equal a better comprehension of the rich heritage of the territory, as there remains a lack of publications, cultural tours, or even informative street signs about this area of Lisbon.

BUILDING THE INTERPRETATIVE CENTRE

Objectives and theoretical background

According to Alexandra Aníbal, a Sociologist at Lisbon's municipality coordinating the Centre, the ROCK Project came as a fitting opportunity to set up a perennial physical space within these territories, to divulge and explain their shared rich heritage (material or immaterial), always keeping in mind the promotion of an active participation on part of those who live or work in the area. The Centre also "intends to become (one more) means of attracting visitors to inland Marvila, still an isolated and depressed neighbourhood, in articulation with the parishes' riverfront, now going through a fast paced process of urban transformation and gentrification"³.

Regarding the theoretical framework of the initiative, there's an expressed attention to the differences and similarities between the memories of subordinate groups (most local residents) versus the official recordings of the past generally expressed by dominant social groups.⁴ The Centre intends to evaluate the memories gathered in its genesis in a "dialogical perspective, seeing them as a construct and a result of the interaction between personal and collective histories, in which the individual is regarded as an autonomous interpretative agent"⁵, building the past within a given cultural context, but never forgetting one's expectations and personal emotional experiences.⁶ Moreover, it is believed essential that the team has a firm grasp on the historical and sociological reality in which residents' memories are evoked, thus effectively "identifying their polysemy"⁷.

The Interpretative Centre being put together lays within the realm of Social Museology (or Sociomuseology), a perspective according to which the museum must incorporate a more organic methodology in its creation. This process is always undertaken in relationship with its social context, and becoming itself a means to social development. In this instance, the Centre is seen eminently as a collective project, where members of the local community participate in the identification, conservation, and dissemination of Marvila and Beato's material and immaterial heritage. Participation is, as seen, a primordial factor in building this facility, and the

³ Aníbal, Alexandra – *Relatório de Atividades: Centro Interpretativo de Marvila e Beato 2019*, Lisbon: CML/DMC, April 2020, p. 1. [Personal translation.]

⁴ Peralta, E. – "Abordagens Teóricas ao Estudo da Memória Social: Uma Resenha Crítica", in *Arquivos da Memória: Antropologia, Escala e Memória*, N.º 2 (nova série), Centro de Estudos de Etnologia Portuguesa, 2007.

⁵ Aníbal, Alexandra..., 2019. [Personal translation.]

⁶ Misztal, B. – *Theories of Social Remembering*, Maidenhead, Philadelphia, Open University Press, 2003 and Irwin-Zarecka, I. – *Frames of Remembering: The Dynamics of Collective Memory*, New Brunswick, Transaction Books, 1994, as cited by Aníbal, Alexandra..., 2019. [Personal translation.]

⁷ Giddens, A. – *The Constitution of Society. Outline of the Theory of Structuration*. Cambridge: Polity (publisher), 1984, as cited by Aníbal, Alexandra – *op. cit.* [Personal translation.]

hands-on key element will be the *Participatory Inventory*, in which “residents partake in the task of identifying and documenting the area’s cultural resources”⁸.

As expressed in the Interpretative Centre’s early report, the *Participatory Inventory* is seen as having the following features:

- “- Being incomplete and in permanent evolution, as it is linked to a flexible community in constant transformation.
- “- Experts and residents are at the same level in deciding the methods, principles and objectives of each phase of the inventory process.
- “- The Inventory recognizes a plurality of valid knowledge – not only scientific (the ecology of knowledge, according to Santos 2009)⁹.
- “- It assumes that the new knowledge produced in this process is the result of a co-production and is co-authored.”¹⁰

Material elements and features

The Interpretative Centre of Marvila and Beato will be housed in Marvila’s Municipal Library ([Biblioteca de Marvila](#)), at Rua António Gedeão, 1950-374 Lisbon. It will be constituted by three distinct elements.

One will be a **working room** for the researchers involved, linked to the two interactive components. One of these components will be a **Timeline**, a chronological depiction of the main events occurring in the area. It will start in the 7th century AD, when the first Monastery was founded in Marvila, and will go on until present days. The timeline (which will be roughly 3 meters long), will have a static layout, depicting the main timeframes of the territory’s evolution (and respective iconic pictures), over which will run a large digital tablet featuring more detailed information, like dates of construction for Palaces and Convents, or the opening of particular factories, plus relevant iconography.

The other element for the comprehension of this territory will be an **Interactive Table**. The table (roughly 1 m wide per 80 cm long) will show a current map of Marvila and Beato, with bullet points identifying the main heritage elements of the area, numbered and with specific colours for every building type (or various, when the element underwent reconversion). Alongside the map, the table will include a search menu by categories (Convents & Churches; Palaces & Country estates; Industrial buildings; Working-class housing units; Infrastructure; Precarious Housing units; Social housing; Associations & Cooperatives; Shops & Restaurants; Territory), where each point will be given a number that may then be found and clicked on the map, thus accessing a menu with an explanatory text, pictures (recent and historic), and also video footage. Apart from documentary footage¹¹, for which the Centre has already budgeted for respective permissions of use, hundreds of short videos have been set up by the Centre’s team, with

⁸ Aníbal, Alexandra – *op. cit.*, pp. 2-3 [Personal translation.]

⁹ Santos, B. de Sousa – “Para além do pensamento abissal: das linhas globais a uma Ecologia de Saberes” in Boaventura de Sousa Santos; M^a Paula Menezes (Orgs.), *Epistemologias do Sul*, CES, Coimbra: Almedina, p. 23-71, 2009. [Personal translation.]

¹⁰ Aníbal, Alexandra – *op. cit.*, p. 3. [Personal translation.]

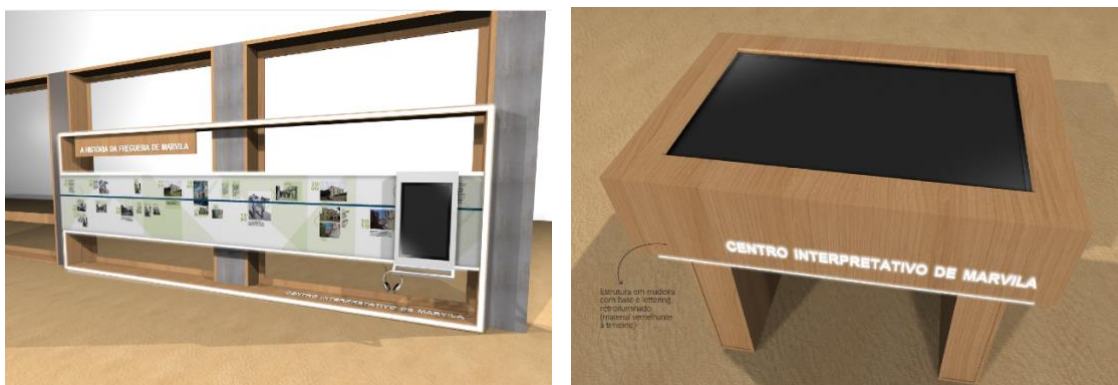
¹¹ By the national network RTP: 16 videos in total.

excerpts of interviews with local residents talking about the material, but also immaterial¹² heritage of Marvila and Beato.

Additionally, users of the Interactive table may choose to see the bullet points on top of a number of **historical maps** (selected by the Centre's team and made available – with georeferencing – by the municipal Urban Division), namely from 1835, 1906-11, 1956-58 and 1984, and have a better grasp of the urban changes undergone in the area in the last two centuries. It is also intended to have a **specific menu** depicting the entirety of the **video excerpts**, to be chosen and viewed independently.

The Centre's contents and subtitles of video footage will be translated into English.

The manufacturing of the physical elements and digital expertise necessary for the Centre's features will be guaranteed respectively by the companies Proeasy Design and SubVertice, working alongside Tiago Morais, a resident designer of the municipality.



Timeline and Interactive table for the Interpretative Centre, as outlined by Proeasy Design.

Team

The contents for both the referred elements are being gathered by the Centre's Installation Committee, a multidisciplinary team including experts from the municipality, representatives of several entities operating in the territory, academic researchers and, evidently, residents. The Committee – that has been meeting weekly since 5 April 2019 – is constituted as follows:

From Câmara Municipal de Lisboa:

- Alexandra Aníbal (Culture) – Centre's Coordinator; sociologist; co-creator of the municipal project *Vidas e Memórias de Bairro* ("Neighbourhood's Lives and Memories").
- Paula Mourão (IT) – administration/consulting – partially bonded to the project.
- Inês Oliveira (Culture) – sociologist; previous work in Urban Planning (Urban rehabilitation) – partially bonded.
- Rosa Barreto (Culture/Marvila Library) – historian from the Marvila Library's team; researched and organized previous events on the History of the area – partially bonded.

¹² Like a special fish stew recipe cooked by port workers, or the significance of the local midwife in the life of the inhabitants of precarious neighbourhoods.

- António Miranda (Culture/Safeguard of Cultural Heritage) – historian; former director of Lisbon’s Museum; former research about the area’s convents and country estates – partially bonded.
- Sofia Resende¹³ and Paula Candeias (Culture/Marvila Library) – members of the Marvila Library’s team, implementing since 2017 the local *Vidas e Memórias de Bairro* project – gathering older residents for weekly talks about life stories and memories of the area – invitees.
- Cristina Morais (Culture) – communication (social media/transcripts).
- Catarina Sousa (Internship) – masters in Socio-cultural Recreation (finalist, IE-ULisboa) – partially bonded.

From ICS-UL/ROCK team:

- Roberto Falanga – sociologist; Co-PI of the ROCK team at ICS.
- Vítor Barros – ROCK fellow researcher at ICS – partially bonded.
- Laura Pomesano – architect; PhD candidate assessing change in Marvila brought by cultural events, (host institution: ISCTE-IUL) – invitee.
- Francesca Berardi – journalist; critical cartography; ROCK fellow researcher at ICS – partially bonded.
- Jessica Verheij – geographer; master’s degree in Sustainable Urban Planning; studies urban voids, green spaces and urban agriculture – partially bonded.
- Margarida Reis e Silva – historian; master’s degree in History: urban development of Marvila and Beato – partially bonded.

Residents:

- José Fonseca de Sousa – parents worked in local factories; born in riverside Beato in the 1940s; worked in the area since he was 11 years old; has been living in riverside Marvila for the last fifty years; politically active since the 1970s (local elections); directed a relevant local association for several decades; currently, directs the local football club and is part of the Riverside Marvila Community Group.
- Orlando Vaz – father worked at the docks; born in Lisbon in the 1940s; worked since the 1960s in riverside Beato; lives since 1974 in a social housing neighbourhood in Marvila (Amendoeiras), having been part of the process of house occupations led by the population in the wake of the 1974 revolution; is part of the neighbours’ association.
- Adriano Pereira – lives since 1974 in Amendoeiras, part of the occupations; part of the neighbours’ association.
- Maria Ascensão – lives in the PRODAC area since the 1960s, having taken part of the self-construction program which created the neighbourhood.
- Manuel Martins – lived from the 1960s in precarious housing in the Chelas valley; accompanied the construction of the Condado neighbourhood (Zona J) in the 1970s, which rehoused precarious lodgings, and also families returning from the then lost Portuguese African colonies. Lives in Condado since 1980. Was part of the initiative to build a church in the neighbourhood, resulting in St. Maximiliano Kolbe’s church and social centre.

¹³ Also a thirty-year resident of Marvila.

Invitees from the civil parishes' administration:

- Marta Queixo¹⁴ and Bruno Ferreira¹⁵ (Junta de Freguesia do Beato) – department of Culture.
- José Amaral da Silva and Inês Alfaro (Junta de Freguesia de Marvila) – Heritage and Urbanism.

Invitees from other public entities:

- Consuelo Leite (GEBALIS) municipal agency in charge of social housing since 1995; managing 66 municipal neighbourhoods, including 9 in Marvila and 4 in Beato. It advocates an “Integrated management policy, based on proximity”¹⁶, and holds two support offices in the area. GEBALIS has its own publications, namely describing projects of construction/rehousing, along with residents’ testimonies, etc.
- Ana Célia Vicente and Mário Palma (Santa Casa da Misericórdia de Lisboa (SCML)/PRODAC) – SCML: privately managed entity working under supervision of the Portuguese Ministry of Labour, Solidarity and Social Security; manages social response in Lisbon. SCML’s PRODAC centre in Marvila is a relevant community centre, created in the 1960s to manage a self-construction project of rehousing. It houses a kindergarten, computer rooms, sports facilities and several community-minded programs, including a local Community Group. PRODAC has published about its endeavours.

Invitees from other entities:

- Acácio Gonçalves – directs the Casa do Concelho de Castro Daire (Regional House of the Castro Daire County); one of the four regional houses situated in the area, associations which represent and aggregate migrant rural communities (the first ones opened in Lisbon in 1905).

Team dynamics and assigned tasks

As a group, the Installation Committee made relevant **initial resolutions** about the project. Originally intended as Marvila’s Interpretative Centre, it became clear since early assemblies that for residents the neighbouring parish of Beato would be indivisible from Marvila in their urban development. Hence, the Centre evolved to its final form, as expressed in the following:

“Those present concur that the Interpretative Centre must include the area [...] of Beato, as, for the residents of these areas, the administrative boundaries are not in tune with the experiences and practices of the past, when the riverfront was [...] a continuous territory. Therefore, it is proposed that the Centre converts into Marvila and Beato’s Interpretative Centre. With this proposition in mind, the municipality’s team will superiorly evaluate the possibility.”¹⁷

At an initial stage, the team was **divided into groups**, according to each participant’s knowledge of the territory. Each of the groups is responsible for a specific area within Marvila and Beato:

Area 1/B – Historical Marvila and Beato + Historical Chelas (Beato)

¹⁴ Also a forty-year resident of Marvila/Beato.

¹⁵ Also a thirty-year resident of Beato.

¹⁶ According to the agency’s website: <http://www.gebalis.pt/Geral/Paginas/default.aspx> (viewed 14 February 2020).

¹⁷ *Ata-Memorando da 2.ª Reunião da Comissão Organizadora do Centro Interpretativo de Marvila* [Transcript-Memorandum of the 2nd Meeting of the Installation Committee of Marvila’s Interpretative Centre], 23 April, Marvila’s Library – Lisbon, p. 2. [Personal Translation.]

- Rosa Barreto and António Miranda (CML); Margarida Reis e Silva (ICS-UL); José Fonseca de Sousa (resident); Marta Queixo (Beato parish administration).

Area 2 – Social housing neighbourhoods of Marquês de Abrantes, Condado, Salgadas and Alfinetes.

- Manuel Martins (resident); Consuelo Leite (GEBALIS).

Area 3 – Vale Fundão and PRODAC self-built neighbourhoods.

- Maria Ascensão (resident); Mário Palma (SCML/PRODAC).

Area 4 – Social housing neighbourhood of Amendoeiras

Orlando Vaz (resident); Adriano Pereira (resident).

Area A - Madredeus e Quinta dos Ourives

- Marta Queixo and Bruno Ferreira (Beato parish administration).

Area C – Picheleira.

- Bruno Ferreira (Beato parish administration).



Interpretative Centre: first draft for the division by areas. (Junta de Freguesia de Marvila)

The initial groups were assigned specific tasks, namely:

- To enumerate, map and describe all relevant **heritage** (material and immaterial) connected to their assigned area.

- The groups were given charts with heritage elements of their areas, as described in the Municipal Heritage Inventory, to validate and complete, considering also non-existent (material and immaterial) heritage. (Participatory Inventory.)

- For each element, select documents, photographs, and, if possible, illustrative films.

- To make a list of people to **interview** about the history of their assigned areas.

At a later stage, after the identification of heritage elements by the initial groups, a smaller operational team proceeded to develop the contents, now divided into two groups (1 – Rosa Barreto; António Miranda; Margarida Reis e Silva; José Fonseca de Sousa; 2 – Alexandra Aníbal; Paula Mourão; Inês Oliveira; Jessica Verheij), in order to produce a final heritage database.

From this database will emerge the bullet points for the Interactive Table and also the buildings/events to consider for the Timeline.

All individuals designated by the initial groups as relevant were contacted and gave final interviews (after preliminary talks) to the operational team, which were recorded (from 6 to 22 November 2019) and later edited by the Municipal Archive/Videoteca crew.

The interviewees and/or respective subjects of their interventions were, as follows:

- Acácio Gonçalves – directs the Casa do Concelho de Castro Daire (Regional House of the Castro Daire County) situated in Marvila since the 1990s. A considerable part of Castro Daire’s migrants came to live and work in Marvila throughout the 20th century. The house has a folk dancing group which depicts the traditional dances of Castro Daire, and also reproduces, in its headquarters and in other locations in Marvila and Lisbon, festivities indigenous to this rural area.
- Adelino Silva – one of the leaders of the gipsy community, living at the social housing neighbourhood Bairro dos Alfinetes since 2001. Talked about the decades of looking for stable housing for his family and community, and of current integration of gipsy families in Marvila and other neighbourhoods.
- Adriano Pereira – has lived since 1974 in the Amendoeiras neighbourhood in Marvila. In May of 1974, after the 25th of April’s Revolution, took part in the occupation of unfinished and/or empty houses in that new state built neighbourhood. Talked about the process leading up to the legalization of the occupiers as renters; has been active in the neighbours’ association.
- Amílcar Mota – born in 1962, came with his family from northern Portugal to a shanty town in Beato in 1965, at 3 years old. Talked about living in poverty and of feeling discriminated (i.e. for not owning shoes). Described everyday life growing up in the area. Talked about the National factory and of going to the Manutenção Militar to get food for his struggling family. Active at a local association (Onze Unidos).
- Cândida Santos – mother worked at Casa de São Vicente, in Marvila; started working at a small factory in Beato; worked at Manutenção Militar for several decades. Talked about this industrial giant, producing an assortment of goods, which were distributed daily to the armed forces. Worked at various places inside the complex, from the cookie factory to the kindergarten. Took part in post-25th of April’s Revolution occupation of unfinished and/or empty houses in the new state built neighbourhood at Amendoeiras, and has lived in the neighbourhood ever since.
- Dioguina – like her father before her, was born (in 1933) at Vila Dias, where she still lives. Talked about growing up with no water or electricity, but in a playful neighbourhood, among many other children and learning old stories from the elders. Learned to write at the Xabregas Palace, where the ladies of the house created a school for local children. Started working at 13 years old. Talked about going to the “beach” in Xabregas, bathing or spending the summer evenings with family there.
- Eduardo Nicola – came to Marvila, and to the Prédio Santos Lima in the 1980s, and talked about life in the neighbourhood since then. Described current situation in the building, where tenants face eminent eviction, and of episodes of property destruction by the new owners that have kept residents alarmed since the beginning of 2019.
- Emília Silva – lives in Beato (Quinta dos Ourives) since the 1990s, at a municipal rehousing building with still some (faulty) construction issues. Talked about everyday life in the neighbourhood, the street vendors and of going to the market, or to the still existing farms in the area.

- Ercília Micaela – worked at the weaponry factory Fábrica de Braço de Prata. Lived at a Pátio near the Vila Dias in Beato and currently lives at the social houses at Bairro dos Alfinetes, in Marvila. Is active in the local community group.
- Ernesto Fernandes – born in 1934, is the oldest worker at Junta de Freguesia do Beato. Talks about living in the neighbourhood since childhood, of the street vendors, selling water, milk, vegetables and sweets to local people. Describes the old stores and warehouses in Marvila and Beato, but also parties and places of leisure.
- Fernanda Correia – was born in Marvila, at (the clandestine) Bairro Chinês, in 1948. Talked about life in the neighbourhood (natal care, the pharmacy, the doctor). Described the rehousing process from Bairro Chinês to Bairro do Chalé (Marvila), started by a charitable American cooperative in the 1950s, and going through difficult times until full legalization. In recent years, has been directing the local association at Bairro do Chalé.
- Gracinda Aires – coming from the north of Portugal with her extended family, was living in a temporary rehousing neighbourhood in Marvila (Bairro do Relógio) until the 25th of April's Revolution. Took part in the occupation of unfinished and/or empty houses in the new state neighbourhood at Amendoeiras, and has lived in the neighbourhood since then. Talked about the experience and of the different roles of men and women in the occupation process.
- Joaquim Furtado – worked at the Sociedade Nacional de Sabões (SNS) since he was 14 years old. Describes entering the company, going to night school, and of the daily routines of decades of work. Speaks of the last years of SNS. Donated an old picture of the factory to the Interpretative Centre.
- José Augusto Silva – born in 1949, came to Marvila from Castro Daire in 1964. Lived at Bairro Chinês, and then participated in the self-building rehousing project of the PRODAC neighbourhood. Talked about initial suspicions among neighbours, hearing of a “cooperative” in the Estado Novo years. Talked about working at a workshop in Marvila since he was 13 years old, before the legal age, and later working at the rubber factory. Is president of the neighbours' association at PRODAC.
- José Fonseca de Sousa – parents worked in local factories. Born in riverside Beato in the 1940s, worked in the area since he was 11 years old; has been living in riverside Marvila for the last fifty years. Talked about daily life as a child. Directed the Sociedade Musical 3 de Agosto association for several decades – talked about the activities developed there. Directs the Oriental football club - talked about the club's early days.
- José Jorge Oliveira – lives at Vila Dias; talked about everyday life in the neighbourhood, of people owning chicken and livestock.
- José Manuel Félix – came to Lisbon from the north. Lived at Bairro Chinês – talks about everyday life in the neighbourhood: Talked about the PRODAC rehousing project. Worked on the docks, unloading salt and timber. Talks about having to stand in line every morning, in order to be chosen to work, and of work life in general at Lisbon's port.
- José Martins Sousa – son of the club's housekeeper, he was born at the Oriental headquarters in Marvila. Recalled daily life and leisurely times in Marvila. Talked about his experience at Oriental; worked at the Sociedade Nacional de Sabões for decades; talked about the factory and its organization.
- José Monteiro – born in the north of Portugal in 1938. Came to Lisbon with his wife to work – is a typographer. Was part of the occupation of unfinished and/or empty houses in the new state built neighbourhood at Amendoeiras, and has lived in the neighbourhood since then;

was head of the first neighbourhood committee during occupations; was one of the community leaders of the process, present at national organs; talked about the relationship with other occupied neighbourhoods at the time.

- José Rafael Fonseca – born in Marvila, in middle class quarters; described daily life and the different social “sections” inside the neighbourhood. Worked at Manutenção Militar for several decades; talked about the overall organization of the industrial complex. Currently linked to the Oriental club; talked about playing handball at Oriental and of the club in general.
- Luísa Manuel – born in Angola in 1948; came to Portugal with husband and children after decolonization and amidst civil war in Angola. Talked about living in hostels for years, and the struggle and joy of getting a house in the social housing project at the Lóios neighbourhood in Marvila; talked about some of the construction issues of the building.
- Manuel Martins – lived from the 1960s in precarious housing in the Chelas valley (Quinta do Brilhante); accompanied the construction of the Condado neighbourhood (Zona J), which rehoused precarious lodgings, and also families returning from the then lost Portuguese African colonies. Lives in Condado since 1980. Was part of the initiative to build a church in the neighbourhood, resulting in St. Maximiliano Kolbe’s church and social centre.
- Orlando Vaz – father worked on the docks – talks about the life of port workers; born in Lisbon in the 1940s; worked since the 1960s in riverside Beato; lives since 1974 in a social housing neighbourhood in Marvila (Amendoeiras), having been part of the process of house occupations led by the population in the wake of the 1974 revolution; talked about everyday life at Amendoeiras; is part of the neighbours’ association.
- Raimundo Santos – son and grandson of factory workers of Marvila and Beato; born in Beato; lives currently in Marvila. From an early age, was part of political groups fighting the Estado Novo regime; was arrested several times; talked about daily life in Beato and Marvila, growing up in an underprivileged neighbourhood, political struggles and personal efforts, like creating a kindergarten in the area in post-Revolutionary years.
- Rui Paulo – born in Marvila, at Pátio do Coelho; grandparents were active in the local association (3 de Agosto), and organized the neighbourhood’s popular march; mother sowed at home for a local factory; father worked an extra job as a cooper. Talked of daily life in the neighbourhood since childhood, and of the cooperative his father run for some years, in Marvila, selling food at lower prices, or sometimes on credit, to local families. Donated photographs of the family and a document belonging to the cooperative to the Interpretative Centre.
- Silvana Gordo: born in 1950; came to Chelas at 10 years old, to a cousin’s house, to work at a store; talked about everyday life at the time; has lived since then in the Chelas valley/Estrada de Chelas; talked about Tuna Chelense, a local (already disappeared) association, and the activities there.
- Sofia Resende – came to Bairro Chinês as a child, in the 1980s; family was one of the last ones to be rehoused. Talked about daily life in the neighbourhood and local solidarity; the dangers and the rewards of a freer life as a child; talked about being rehoused in a new neighbourhood in Marvila.
- Vítor Vieira – born in Alfama, Lisbon in 1949; lives since 1974 in a social housing neighbourhood in Marvila (Amendoeiras), having been part of the process of house occupations led by the population in the wake of the 1974 Revolution; is part of the neighbours’ association; was one of the community leaders of the process, present at national organs, and describes the process.

Alexandra Aníbal and Paula Mourão also conducted other interviews with local residents, namely:

- Adelaide Rodrigues – teacher at the Afonso Domingues school, in Marvila; talked about life at the school and its history; talked about the process of the school’s disabling and closing.
- D. Binta – was born at Guinea-Bissau; lives at the Condado neighbourhood since the 1980s; Was part of the initiative to build a church in the neighbourhood, resulting in St. Maximiliano Kolbe’s church and social centre; was active at a Guineans local association at Condado.
- Luís Martins – owns the local drugstore in Marvila; talked about daily life in the neighbourhood and lent a document to photograph at the Centre: an old permit to walk on the railway.
- Manuela Nunes – directed the Afonso Domingues school, in Marvila from 1989 to 2009; talked about life at the school and its history; talked about the process of the school’s disabling and closing.
- Maria Pereira Coelho – came from the north to Bairro Chinês; was part of the rehousing program at PRODAC.
- Raul Ferreira – lived from the 1960s in precarious housing in the Chelas valley (Quinta do Brilhante); was rehoused at Condado in the 1980s.
- Sebastião de Sousa – lived in poor condition in a neighbourhood in western Lisbon (Ajuda); was rehoused at Condado.

Between the professionally recorder interviews (28), and the ones recorded by the team (7), the final result are 35 interviews with 35 to 60 minutes each. Part of the CML team (Cristina Morais and Catarina Sousa) are currently working on transcripts of the entire footage, for further publication and/or the introduction of subtitles in the videos.



Interpretative Centre’s interviews: Orlando Vaz, Fernanda Correia and José Fonseca de Sousa while filming. Photos: Municipal Archive/Videoteca for the Interpretative Centre of Marvila and Beato.

COMMUNICATING THE CENTRE

The Centre created a special team, mainly comprising the elements outside the operational group (and Jessica Verheij from ICS), responsible for deciding and creating an **inauguration ceremony** for the Centre, thus assuring larger public awareness of this new cultural venue.

To this date, initiatives included guided tours of Marvila and Beato and a folklore demonstration by four of the locally based regional houses' dancing crews, which were in the process of creating a unified show.¹⁸

As every other city in the ROCK project, Lisbon has its own [ROCK website](#), gathering all contributions from both partners in the city, CML and ICS-IUL (Investigação/Ação).

In addition to this, the Interpretative Centre created a [Facebook Page](#) to document and divulge its work to the greater public. At the moment, the excerpts from the interviews are periodically being released through this medium.



The Interpretative Centre's visual identity: drafts by Tiago Morais.

Other means of communicating the Centre's contents will be through merchandizing being developed and also through the edition of an explanatory brochure. From its content we compose this final statement:

The Interpretative Centre of Marvila and Beato is being finalized to display a part of the area's History, keeping in mind that this type of Participatory Inventory is by definition a work in progress. May it be a catalyst for further discussion about this territory, promoting reflexion about its memory, identity and ongoing urban transformation.

¹⁸ With meetings and rehearsals currently postponed, due to the Coronavirus lockdowns, further contributions to the ceremony are now adjourned.