CULTURE AS A RESPONSE TO HOMELESSNESS AND HOW IT INFORMS ARCHITECTURAL DESIGN:

The Design of a Homeless shelter for Durban.

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DECLARATION

Submitted in fulfilment of the requirements for the degree of Master of Architecture, in the Graduate Programme in Architecture, University of Kwa-Zulu Natal, Durban, South Africa

I declare that this dissertation is my own unaided work. All citations, references and borrowed ideas have been duly acknowledged. I confirm that an external editor was not used. It is being submitted for the degree of Master in Architecture in the faculty of Humanities, within the school of Built Environment & Development Studies, Kwa-Zulu Natal, Durban, South Africa. None of the present work has been submitted previously for any degree or examination in any other University

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VILOSHIN GOVENDER

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DATE

ACKNOWLEDGEMENTS

DEDICATION

To my Parents

For their love and support,

This would not have been possible without your constant encouragement and faith.

Sometimes you had more faith in me than I did myself.

Thank you for the sacrifices you made for my future.

You have raised me to be the man I am today.

I am truly grateful.

Invictus

Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud,
Under the bludgeoning of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the horror of the shade,
And yet the menace of the years
Finds, and shall find me, unafraid.

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate:
I am the captain of my soul.

William Ernest Henly, 1875

ABSTRACT

Within the context of globalising urban cities, this dissertation will investigate how the Culture responds to Homelessness. This can be defined by the Homeless creating their own Culture defined by the lifestyles. Insurgent citizenship has become a real issue facing cities today; the homeless claim their right to the city by reclaiming lost spaces within the urban framework, this will eventually shape the urban landscape, redefining the images of cities that cannot be ignored.

Issues of dealing with the Homeless and social policies that cater to them are not adequate enough to solve the problem. The solution that is prevalent in most cities is to hide the Homeless away from view in shelter that cater for day to day needs on the outskirts of the cities, so that societies are hidden from this issue. The Homeless do not fit in with society as they are excluded and looked down upon, this creates a conflict of identity and culture for them because they do not belong or fit in with societies that they once belonged to. They share their plight alone and create their own communities, culture and identity so that they can be seen as a group within the city.

The literature, relevant precedent and case studies on the subject highlight the importance of architecture and how it responds to the needs of the Homeless. The discussion looks as insurgency in cities today and how it affects the urban framework as well as social well being of cities. Theories such as Genius Loci and Critical Regionalism highlight how the Homeless aim to recreate a sense of ownership and belonging in the lost spaces of the city. The theory of phenomenology deals with healing environments and the general well being a person within a building environment, with the principles and practices of phenomenological design, a building can produce healing environments that help rehabilitate the homeless.

The outcome is the conceptualization of a Homeless shelter within Durban that aims to not only rehabilitate the Homeless, mentally and physically but also help rehabilitate them back into society acting as a platform for reintegration and social interaction.

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Chapter One:

BACKGROUND RESEARCH ON ISSUES

1.1.1 Background

South Africa has been through periods of change throughout its history. It has a diverse cultural history and has been scarred by wounds of the past. The diverse societies it encompasses along with their cultural history are being forgotten and neglected. Globalization and economic stresses are some of the factors which influence the vast amount of people turning to the streets to live. Globalization has created a global culture, in which the mentality of societies becomes ignorant to one another (Eiselen, 2010: 31) Traditions, culture and values are lost; this creates societies which are desensitized to the plight of their fellow man. Globalization also influences the mass influx of people congregating to cities today, seeking better opportunities. This affects architecture and societies which are not adapted and planned to handle such numbers, this creates problems in the built environment (Glass, 2013: 12).

South Africa lacks the support and structure to care for the homeless (Cross, 2010:145). The handfuls of homeless shelters, in South Africa are able to house vagrants, although this is a temporary solution. Once the homeless leave, the cycle repeats itself and they are found back on the streets. The proposed shelter should focus on healing and rehabilitation of the homeless people, which includes the re-integration of these people into society.

Human beings are adaptive. They control the environment to suit their needs and wants, shelters are used to influence perception and climatic controls against harsh weather conditions.

 The shelter will be the first step in re-integrating the homeless back into societies. Cultural and traditional values, which were lost, due to the harsh living conditions on the streets should be the building blocks for moving forward. Spaces and environments should have cultural and significant identities, to reinstall the values lost. The challenge is to create identities and recognise the culture of the people who choose to remove themselves from society's .The underlying cultural values in our

societies, which have been lost, have to be re-looked at and reworked to fight against the mass globalization taking over our cities.

1.1.2. Motivation of study

The state of homelessness in South Africa leads to a slow decay of society. City centres are neglected and becoming breeding grounds for homeless people, who turn to city centres for jobs or ways of alleviating themselves. There are temporary housing shelters that exist in the city, however there are no formal places where they can be helped or set up in new environments. The needs for these facilities to exist are of utmost importance. There are however challenges facing these shelters and the inhabitants of them such as religion, cultural and language barriers. The study will look at ways of alleviating the homeless and also look at ways of empowering them so that they break the cycle of living on the street.

1.2. DEFINITION OF THE PROBLEM, AIMS AND OBJECTIVES

1.2.1 Definition of the problem

Culture has become an influential factor in which cities and societies are formed. Addressing the past, heritage and culture, one can respond with an architectural response that is rich in character that serves the need of the society appropriately, without compromising their individual identity and comfort ,the lack of cultural identity within the built environment has led to a sense of Placelessness and a society weak in identity (Eduardo E. Lozano, 1990:45). The cultural values in societies have been forgotten and need to be embraced to regain a society that is in touch with the past as a way to move forward. If architecture is to properly serve society, it must be concerned with the needs of people, and thus mechanisms they use to meet those needs. (Carmona and Tiesdell, 2007:217). In most urban environments today, Culture is not being used as a response to Homelessness, especially in South Africa. This research is attempting to use culture as a response to Homelessness in South Africa.

1.2.2 Aims

The aim of the Research Document is to use Culture as a response to Homelessness in South Africa. It will propose a facility recognise the culture of street living and conceptualize this need within the built environment. A positive architectural message needs to be understood by the collective whole of society.

1.2.3 Objectives

The objectives of this research are to:

- Recognize and interpret the Culture of the Homeless within the built environment.
- Establish a clear and ordered process in dealing with the Homeless
- Act as a platform to welcome multiplicities of different ethnic groups
- Become a communal facility that encourages society to recognise and accept the Homeless and act as a generator for community development

This can be done by using various architectural theories to understand how different cultures respond to the built environment and how they interpret it. The primary objective of this dissertation is to develop a framework built out of the research, to pursue a design that encompasses the cultural diversities and societies of a given region.

1.3 SETTING OUT THE SCOPE

1.3.1 Delimitation of the Research Problem

There are many issues which contribute to the development of culture and its relationship between art and architecture. Commerce, politics, society and technology are all issues which provide enough substance for individual research focus. The primary focus is culture, identity and shelter and how they inform one another. When done well, smart cultural planning can promote tourism and economic benefits to the community and attracts various communities and skills to It., these can be opportunities for vagrant of the homeless shelter to help alleviate themselves. The proposed research will look at how culture can be incorporated into the built environment to create meaningful spaces, social interaction and community development. The research will not deal with the view of a multiple cultures but

rather the culture of the homeless and what affects them. The study will be limited to the Durban CBD. It will not delve into creating new identities for the existing cultures but rather enhancing them. This is due to the fact that Africa is too big a continent and has too many issues when it comes to culture and identity. Therefore the intended proposal will serve as a prototype or form a set of guidelines when dealing with diversities of cultures and identities within the built environment.

1.3.2 Definition of Terms

1. Religion:

Religion describes ones personal belief system that provides structure in one's life in the form of traditions and cultures. It provides a sense of meaning to life for those who prescribe to it.

2. Culture:

Culture can be described as the activities in subjects such as art and literature. It is passed down from generation to generation as logic to which people live and the manner in which they do things. Culture is in evolution and can be affected by politics, religion and economics.

3. Cultural Diversity

It is the interaction of different cultural groups within a specific area or region. It is often due to urbanisation that different cultural groups are forced to live and work next to each other and interact together.

4. Placelessness

Placelessness is the lack of identity and meaning to the viewer in a given environment. It is often occurs due to the push of urbanization and globalization.

5. Identity

Identity is the individual's expression of character and opinion. It can be a reflection of one's belief and cultural heritage

6. Sense of place

A multisensory architecture of the senses that brings the users closer to things and also drives them within (Luckoo, 2011, 33)

7. Homeless

Having no control of the situation and being forced to live on the street

8. Bum/Tramp

A person who chooses to live on the street. Often it is done to escape responsibilities and the pressures of life.

9. Squatting

The act of unlawfully living or occupying buildings on illegally acquired land.

10. Urbanization

The movement of people from rural areas to urban environments. It is influenced by globalization and economical situations of the region. It often occurs because of people moving to seek better opportunities.

1.3.3 Stating the Assumptions

The way people conduct their lives on a day to day basis is instilled in them from generation to generation subconsciously or consciously. These patterns in which they find in others who have the same view forms various groups which one can identify with.

The assumption is that culture is a global unifying element. It can be found in different races, people of all ages across the globe. It expresses identities and beliefs and the way people conduct their day to day lives. Understanding how culture is made and defined can be a platform to move forward when dealing with the homeless. Culture can be assumed to control how people perceive and shape the built environment; this understanding can be used to understand the lives of the homeless. Architecture can be designed to be culturally responsive when dealing with societies and change people's views of the homeless. Urban environments can be planned to cater for insurgency

1.3.4 Key Questions

Primary questions:

How can Cultural response to Homelessness be used as a design generator?

Secondary questions:

- How can architecture help alleviate the problem of Homelessness?
- How does culture affect the way in which people shape their environments?
- How do the homeless construct culture and identity?
- How can one use traditions and lessons from the past to design in modern day environments?

1.3.5 Hypothesis

It can be hypothesized that culture can be used in the design of environments and architecture that cater for the homeless, constructing their identities, meanings and values as a way of making them recognised socially in societies. The use of culture and meaningful architecture can help rehabilitate the Homeless back into society.

1.4 CONCEPTS AND THEORIES

Prior to delving into the design of the built environment, it is important to have a deep understanding of the physical and social needs of a particular environment. The following literature review looks at concepts, theories and precedents generating arguments and studies from theorists and pioneers, which have dialogued arguments in favour of the topic.

Culture installs meaning, value and direction in our lives. This direction is influenced by a variety of factors such as tradition, age, language, gender, race, economic path and location. Diller (2004:4) describes culture as ''the lens through which life is perceived''

Culture

The word 'Culture' has various meanings and interpretations, for the purpose of this study it will focus on the lifestyles that are generated by culture. Culture is the basis for our daily lives (Mangena, 2010: 9) the way in which people live their lives and

organise themselves, behavioural patterns, beliefs and values are based on cultural values.

Culture can be conceptualised as a set of values and traditions that dictate our daily lives. As Diller describes it is 'the lens through which life is perceived'. Culture defines people and their societies and is often something expressive and linked to a platform in which to express it (Roberts, 2012: 19). Culture helps defines ones identity and how they relate to and are perceived by various groups. The theory will look at the importance of culture and how it can be used in modern day societies.

Rapoport states that culture is too broad to be applied in environments with multiple societies. Rather it should be used be defined and used as two components, the first as social group expressions, such as clans, religious institutions, family structures and gender roles or status hierarchies (Mthethwa, 2001: 11). The second is a series of components that define the way in which we perceive and shape our lives , values, lifestyle and activities these help determine the concept of "lifestyles and system of activities" (Mthethwa, 2001: 11).

This approach seeks to bring the component of culture into the core of design for urban environments and when designing for societies, the concept of "culture-core".

Mthethwa defines this concept of 'culture-core' as being applied as supportive environments, where although cultures do change, they still retain their core components that can be applied to the globalising world of today. These become supportive environments that are resistant to change and help various groups to identify and relate to the environment (Mthethwa, 2001: 11).

Insurgency

Insurgency as defined by Stolls occurs during periods of mass urbanization, when the economical and social factors influence the mass influx of people to cities, cities become hosts to space of insurgent citizenship (Stols,2013:24). Darren Nel defines insurgency as change and how systems respond to change (Nel and Plessis, 2004: 2). In cities today forms are fixed constants, however functions change and adapt (Papa, 2012: 59). The poor and homeless claim the right to the city in the forms of left over spaces; this is caused by economical and political circumstances facing them. In South Africa it is evident in the way squatters and the homeless flood the

built environment that there is a need for architects and planners to respond to these social crises.

The effect that insurgency has on cities today is one of legal battles between the homeless and governments because often the government is the property owner. The notion of who the citizens of the city are and what the basic human rights, are what the insurgent citizen's face. Insurgency can be viewed as the persistence of inequality and its contestation; it is the act of resistance (Stolls, 2013: 17).

Critical Regionalism

Within a particular area, there are many cultures and societies that inhibit the space. The Critical Regionalist approach to this is based on identity rather than generalised globalization trends. Different cultures create their own environments, developed naturally in a location as an unconscious decision. Douglas Kerbough argues that critical regionalism is twofold; it is the particularity of a region and also a characteristic to regions of architecture elsewhere. Kenneth Frampton (1980) argues that Critical Regionalism follows the principle of building from the bottom up, taking cognoscente of the value of identity of a physical, social and cultural situation (Nightscales, 2011: 26). Critical regionalism places an emphasis on local culture; it seeks to use localised materials combined with new technologies to construct buildings.

A particular culture can be found in a different location but it is particular to the region it is in by the identity of its environment. The Durban CBD encompasses a variety of cultures and identities. It has its own identity and culture as compared to the rest of Durban and South Africa. The critical regionalist theory finds this true as the environment, economic conditions and way of life of this particular precinct has created a street culture, a way of life that is that is generated primarily from trade that is particular to this region.

Genius Loci

Genius loci are very closely linked to critical regionalism. This is very dependent on how a society exists in a space. Culture becomes more important if it is enhanced by a space and time. "The act of place making is the building of mental images and associations that will enhance the site and create a memory' (Gopidayal, 2011: 100).

It is important to understand how culture make spaces to suit their needs and represent their traditions and also for the future generations. Genus loci is a phenomenon of different things, substance, form, texture and colour and all these elements united, create an environmental character. Norberg-schulz, 1980. According to Schulz the character of place is determined by how something has been constructed-the technical realization of a building. Genius loci are the cognitive link of a space with meaning and memory. Man is comfortable in an environment if he can orientate and identify himself within his environment. Durban CBD is built up on mental images, structures and way finding symbols that relate to the users of the area. This creates a sense of place for them and stirs emotion and memory when entering the space. This space is defined by the users by its economic activities or their sense of permanence or legal status. Depending on the persons individually attached value to a place they can define it as formal or informal, safe or unsafe. Schulz states that the word place in the human existence is important as everything happens within a context or environment,

Phenomenology

Phenomenology is regarded as a multi-sensory architecture which is architecture of the senses. The interaction of the senses is essential for one to experience directions and perceptions by experiencing it. The Phenomenology of a place relates to the experience the user experiences internally and externally in an environment.

Phenomenology has originally founded in 1900 with Edmund Hussserl (1991). Tado Aado (1997) is a contemporary architect of eastern origin whose architecture express peacefulness with simplistic forms and design process and theory is based on phenomenology and nature of the site. He believes that structure should support perception as well as reason. It is quite evident that man has moved away from this, the "spiritual attachment ", of man to nature and architecture is now substituted for mans quest for economic benefits. Phenomenology is the aspect that touches all the senses; it plays on the senses by touch, smell, sight, evoking memories and feelings in us. This causes us to cross into 3-dimentional spaces of spirituality and meaning.

Looking at how sensory impacts how the user visualises and interacts with the built environment; it is evident that architecture is much more than purely a visual art. Modern architecture has restricted one's ability to truly connect with the environment on a physical and psychological level. It is important to understand how the senses in ones, understanding and interaction with spaces are evoked, but it is also important to understand how such bodily sensory experiences architecture in the built environment.

Understanding the role of sensory stimulation in the field of architecture is import as "it is through our senses that we perceive the world, it is through them that a relationship with the world is made possible" (franks, 2007: 55)

1.5 Research Methods and Materials

1.5.1 Research Methods

This section will outline the various methods used to carry out this research and specifies the intended scope of study and indicates techniques that are used for gathering data for the research topic.

The research methods which will be implemented in this study will be of a qualitative data collection by the means of primary and secondary data gathering.

1.5.2 Research Materials

Primary Data:

Interviews were carried out with key personnel, organizations and architects, through personal interviews, observation and questionnaires.

Case studies were conducted by observation and discussions with key personnel at various Homeless shelters in the Durban CBD. The main case studies which have been analysed and discussed in this document are the Strollers overnight Facility, Located in Mansel Road, Durban and The Nest, located in Fischer Street, Durban.

The case studies were carried out by visiting each site. Data was done according to the qualitative method, observing both the shelter and management and the people.

The main objective was to observe how these shelters respond to the needs of the Homeless.

Focussed interviews:

Asiye eTafuleni, a local NPO working in the Warwick Junction Precinct and will act as mediators for the site in which the study is focussed. The NPO has extensive knowledge of working within this area, focussing on urban renewal and trade generators.

The senior Manager at iTRUMP, the division of Ethekweni Municipality that deals with inner city regeneration and urban management programmes.

The Head of school of Architecture at the Durban institute of Technology.

The manager of The Nest shelter

Case studies of existing cultural and homeless facilities in South Africa will be recorded graphically through the use of sketches as well as photographically. Recorded information will be subject to qualitative analysis to identify how it can aid in bringing cultural diversity to the built environment.

Semi- structured as well as open ended interviews will be conducted. The purpose of the interviews would be to gain a better understanding of various cultures, understanding their practices and beliefs. Interviews were done with the permission of the interviewee.

Secondary Data

Literature was reviewed in order to draw on relevant theories in response to the research question.

Literature review:

Analysis of theory via the literature reviews was aimed at finding answers to the questions regarding cultural histories, origins and beliefs.

Precedent studies:

Precedent studies were analysed in understanding how Architecture responds to the needs of the Homeless. It will also provide a perspective of the global issues of Homelessness.

Document searches:

Relevant Government Guidelines on issues for designing of the Homeless shelter as well as policies related to the Homeless in Kwazulu-Natal.

1.6 Conclusion

Culture provides structure and meaning to life without it society does not have a base and values and meaning. Culture helps construct ones Identity, it is the characteristic that differentiates one person from the next indicating a sense of individuality architecture depicts societies, places and identities, therefore buildings are manifestations of cultural societies into which they belong .The built environment has a social responsibility to address the matter of cultural diversity. Architecture has the ability to unite different groups in society and enhance cultural ties. The history of South Africa is one rich in cultural diversity, the way forward as a progressing and upcoming city is to rescript these cultural differences into the present day. This will allow for a city based on a solid foundation of diverse and cultural societies and will bring back meaning and a sense of place to urban spaces and the environment. The way to combat the issue of homelessness will be investigated against culture how it responds to changing urban environments. This will help in understanding the culture of the homeless and how their identities are shaped by society. The problem of homelessness affects all societies. It can only be solved if there is cohesion of various groups that fight against alienation, Placelessness and globalization facing our societies today. The lives, identities and stories of the homeless are constructed from marginal and socially neglected spaces (Ndlovu, 2005: 3). The concept of what a home is and how it is constructed cannot be applied to the homeless; they are displaced in search of creating their own homes. This study intends to find how the homeless construct shelter and what informs them.

Figure 2: *impression of the homeless.*

Reference: Author

Theoretical and Conceptual Framework

Chapter Two: **Conceptualizing Culture and Communities of the Homeless**

2.1 Introduction

This chapter will focus on culture and its effect on societies in an urban setting. It will also look at adaptations of culture and its effect on social, economical and political aspects. In order to deal with the Homeless that South Africa is experiencing, the topics on multiculturalism and globalization have to be addressed. These factors are leading to an increase in global culture and a decline in culture that is regionally bound. The document will also focus on the identity of the Homeless in a multicultural society how they are perceived as a group.

2.2 Constructing the culture of the Homeless

According to the Human Sciences Research Council (HSRC), the estimated population of adult street homeless is between 6000 and 12000, however this amount might be higher due to the difficulty in obtaining accurate numbers.

Figure 3: *the homeless face a state of helplessness and no self-worth.*

Source: Author

Most amounts of homeless people have created a new group of society found in cities today. This new group however, unlike cultural groups which are responses to traits, values and characteristics passed on from generation to generation, are forced onto them as a situation in which they have no control of. They are forced to adapt as a means of survival, those that do accept this are more likely to remain homeless (Bingham, 1987: 60).

When an individual is torn from the culture they once associated with and forced to live on the street, they can experience intense anxiety and withdrawal symptoms and a serious culture shock can occur. The greatest cause of this anxiety is the new way that they are perceived by society (Philipps, 2012: 19), (Figure 3).

There is a new street culture that is being adopted by people living on the streets. When the homeless are isolated from society, they forge friendships with other people who share the same plight as them. Sociologist David Snow describes the homeless face a sense of embellishment. They embrace their new life and aim to adapt to this new culture (Snow, 1987:1355). Phillips adds that just like contemporary cultures, a hierarchy emerges among homeless individuals. The most respect is earned by the individual with the most traumas experienced and most time spent living on the streets.

The ability fend for oneself, the addiction to drugs and alcohol and having survived no matter what are desirable qualities of the homeless, these add to the sets of values that are accumulated to form part of street culture. Thos individuals who continually fail at resettlement are rewarded by their culture assuring that they are set apart as being truly complex and disturbed (Philipps, 2012: 21).

Violence also forms a strong basis for street culture, due to an inability to control their life situation, they feel a sense of resentment and frustration to the rest of society, and therefore the situations in their life that can be controlled are done so in an aggressive manner (Philipps, 2012: 21).

2.3 The impact of Globalization and Multiculturalism on the Homeless

Globalization when dealing with society and culture, involves movement, when people move and relocate, they take their culture with them. Nations have been transformed into multi-determined scenarios, where diverse cultural systems intersect and interpenetrate each other (Rorich, 1996: 3). Globalization has created nations which are more tolerant and accepting of foreign influences, ignoring the ethnic diversity and right to the minority. Globalization involves the disconnection from place and connection to space.

Globalization involves many processes but four main distinct types of change:

- It stretches social, political and economic activities across political frontiers, regions and continents.

- It intensifies our dependence on each other, as flows of trade, investment, finance, migration and culture increase.

- It speeds up the world. New systems of transport and communication mean that ideas, goods, information, capital and people move more quickly.

- It means that distant events have a deeper impact on our lives. Even the most local developments may come to have enormous global consequences. The boundaries between domestic matters and global affairs can become increasingly blurred.

(Held, 1999: 483)

People are losing their culture and becoming multi-cultural, they are losing their values and adapting westernised ideologies and cultural ethics. The information age also has a big role to play in this new trend. People find it easier to communicate with each other across the world through technology. Language is no longer an issue as to how people communicate. There are no real boundaries between cultures anymore; English has become the dominant language across the world for transmitting ideas and cultures (Held, 1999: 493), there are no reference to tradition and cultural practices, instead a new global trend which aims at unifying all people across the world.

Figure 4 and 5: *The above example shows a traditional African village which is centred on cultural identity and tradition as opposed to the city of Dubai, which centres on economic or monitory values. It is devoid of culture and caters for commercialism.*

Source: (http://www.kznia.org.za/ Andrew Makin/Design Indaba)

Globalization is leading to a society that is high in multiculturalism. Multiculturalism in essence, relates to communities containing multiple cultures. It is similar to the

concept of cultural diversity however; it centres on the thought in political philosophy about the way to respond to cultural and religious differences.

Societies today are structured along capital, economic, information, technology, sounds, images and symbols. The rise of such societies can be witnessed through cities like Dubai, Doha and Abu-Dhabi.; this has led to an emergence of global identity (Figure 5). These cities reflect a common culture of information, globalising cultural values and resulting in the creation of multiculturalism (Emmons, 2012: 180). Traditionally architecture is influenced by the societies, culture and identities of the area, Emmons argues whether these cities represent the collective mind of the culture in which they exist? He states that these cities are not based on the views and identities of one culture, but rather, due to the density of cultures in the area, are based on a stereotypical idea of spaces and form.

Claire Mcglynn (2009:29) a sociologist, view on multiculturalism and the movement of societies towards globalization as being a positive impact in environments. She argues that no single culture can embody all that is valuable in human life; full development requires interaction between cultures in a multicultural society. The policies that are implemented in societies make multiculturalism a problem.

Christopher Clausen (2002: 40) an American sociologist states that, on the internet or in a world of permeable borders, different cultures should flourish side by side in relationship unmarked by either dominance or submission. In practice, however such an environment rapidly breaks down not merely boundaries but cultures themselves.

The effects of multiculturalism can be seen as perfect unity between all cultures, however the deeper underlying factors question whether it really is good way forward. It can be seen that although multiculturalism abandons cultures, creating global cultures and politics, economics and technology are from a single view of one dominating culture. In a rich, stable, homogenous society is less dependent on the quality of its environment than its poor, unstable, plural one, but due to the controlling or dominating culture, society, the poorer society has to suffer (Lynch, 1992: 232).

The effects of multiculturalism can be defined by the Determinist theory (Fischer, 1976:28). The determinist theory involves looking at large, densely populated

settlements, with multiple cultures. The effects of multiple cultures, living in the same densely populated area produces social disorganization as well as personality disorders. There are many forms of personality disorders from living in a multicultural environment such as alienation, crowding, social isolation and normlessness. Diversity is necessary in societies, at the same time some dimensions are either less critical or easier to achieve. In South Africa, the diversity of cultures found inhibiting it, brings up the same problems as discussed above. The lack of culture, tradition and values found in cities today also adds to the problem of the homeless.

Figure 6: *The picture illustrates, The Determinist theory, 'not getting involved' mentality.*

Source: (http://2.bp.blogspot.com)

Claude Fischer says that the lack of culture and tradition in societies today, leads to The Determinist theory of 'not getting involved', the urban dweller will not share the fellow plight of someone struggling; they feel no obligation or sorrow to help (Figure 6). The tradition values and morals that are taught to one in culture are forgotten (Fischer, 1976: 186).

Dr Suzanne Speak (2010: 2) classifies the homeless against the trends of globalization and multiculturalism as a structurlists view. The responsibility of the homeless is placed outside the control of the homeless person .Dr Hideo Aoki (2003:7) has a different view of the impact of globalization and the homeless.

Globalization has resulted in the expansion of the service economy, which has increased the life chances of the street homeless. There are more opportunities for the homeless to make money now; begging for money, becoming cleaners, car watchers and errand boys has increased because of the large amounts of people living in cities. Because of societies view of the homeless, they are seen as 'outsiders', so the normal citizen supplies their need for begging of being a car watcher just to get rid of them and hide the problem of homelessness, it is creating a state of ignorance (Hideo,2003:7)

Sociologist Suzanne Finley (2003: 483), states that homelessness is an economic condition. Its resources are poverty and a shortage of affordable housing, the rapid growth of globalization of economic oppression intensifies the problem of the homeless Economic recession threatens those who have become unemployed, increasing their likelihood of becoming homeless.

From the above discussions, one can observe that cities today face a problem due to globalization. Morals and values are lost due to globalization and creating global cultures, these "cultures" are based on economical and political groundings. They are directed at social integration. The idea of supportiveness to ones fellow man is forgotten.

2.4 Cultural Memory and the Homeless

In urban environments devoid of cultural expression, symbolism and meaning, users feel a sense of detachment. People will react to their environments, the way the environment responds to them. Lynch (1960:1), states that users of built environments have personal associations with different parts of the city and the image an individual has will be based on memories and meanings gathered over time.

Cultural memory can be distinguished by two concepts:

- "Communicative" or "everyday memory", which in the narrower sense lacks cultural characteristics.
- Collective self image, this is directed to the individuals own memory.

(Assmann, 1995: 125)

Collective memory was first used and coined by the work of Emile Durkheim, Durkheim (1912: 585) noted that societies require continuity and connection with the past to preserve social unity and cohesion .What is important for collective memory is the joining together of communities to create a common experience.
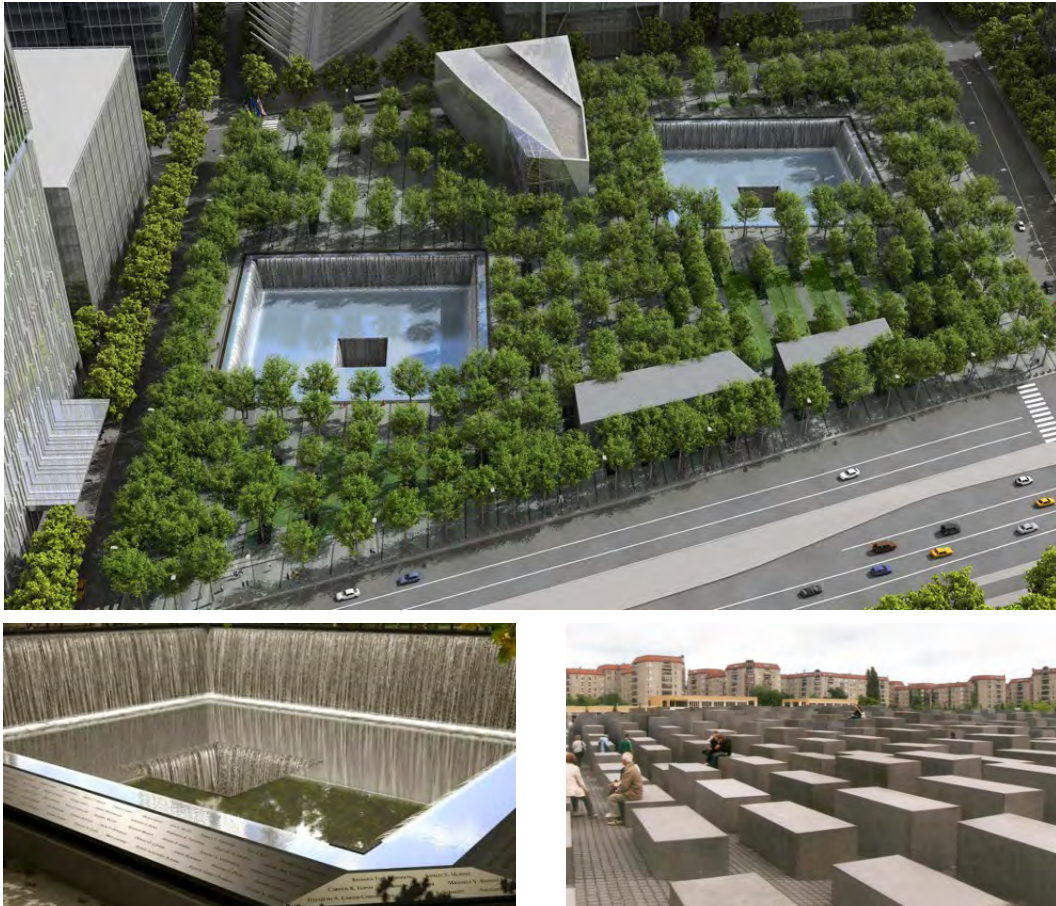
Figure 7, 8 and 9: *The above pictures show the world trade centre heritage site and the holocaust museum in Berlin. Both examples depict how the architecture evokes the cognitive imagery of the users mind to stir memories and meaning.*

Source: (http://www.cimindustries.com), (http://www.theworldisabook.com), (http://www.warhistoryonline.com)

Collective memory is formed by simple everyday tasks, train rides, waiting rooms; trips to a market, etc. Through this experience cognitive images are built up in the mind and form part of a collective memory. Collective memory is sustained through the representation memorials in built environments, some examples are Holocaust memorial in Berlin and the world trade centre heritage site (Figure 7, 8 and 9).

This cognitive imagery is very important to users of urban environments; it helps to relate to environments and serves as a means of way finding (Figure 10). Rita L. Irwin an American sociologist says that older societies rely much on the use of oral tradition as a way of passing culture to the next generation.

"Architectural manifestation is representational of the past and present, this acts as a trigger that stimulates associated responses, memory creation and interpretation, therefore architecture and urban spaces become powerful implementers of memory, in which symbolic messages that represent various relationships, values and intentions are embodied and reflected to create cultural memory"

(Rambhoros, 2008: 36)

Cultural memory aims to relate two aspects: memory (the past), culture and the group (society), to each other. Cultural memory is the reusable texts, images and rituals specific to each society in each generation, whose "cultivation" serves to stabilize and portray that society's self-image (Assman, 1995: 132). Cultural memory is not about giving testimony of past events, as accurately as possible, neither is it about cultural continuity: it is about making meaningful statements of the past in a given cultural context of the present (Assman, 1995: 137).

The homeless have a challenge constructing future memories. Their past is often filled with trauma, abuse, neglect and despair, often it is the reason why they end up living on the street, and it is a response to run away from these problems. Unlike the rest of society which can pass cultural memory on through architecture, scripts or group identities, the homeless cannot do this. Their structures for dwelling are often not permanent and they lead a nomadic way of life. They cannot be grounded to shape their environment to represent past and future experiences.

Constructing a home as Kim Dovey explains is the passing on of vernacular building methods, traditions, culture and meanings can be found in the homes we construct. The home environment is one thoroughly imbued with the familiarity of past experience (Dovey, 1985: 3). When we are not at home we have to be alert and adaptable, at home we can relax with the sense of security and familiarity the home provides. Materials that are used to construct the home also evoke cultural memory. Using wood can connect with past memories of climbing trees, sawing and carving. Thatch would evoke a sense of connection to the earth. The choice of materials differ from place to place but the knowledge of how to construct the home will be passed on from generation to generation.

For the homeless, the idea of home is something that is constructed with any available materials to them. This often can be a cardboard box, park benches, doorways and abandoned buildings. There is always an issue of safety, from being evicted, locked up or attacked; the shelters are constructed purely as a reaction to the environmental conditions when living on the street.
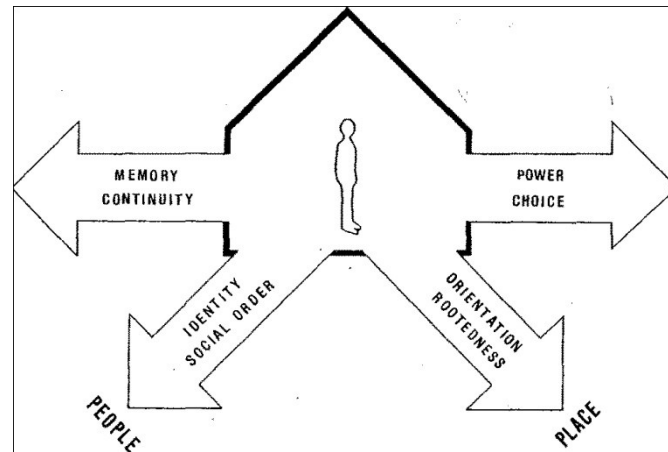
Figure 10: *the above picture illustrates how the home is used for connectedness.*

Reference: (Dovey, 1985: 9)

Cultural memory as discussed above is important to one's life, it provides orientation and direction, passing cultural memory on is in the cognitive of the human mind, it is done instinctively through dwellings, clothing's, choice of materials and social interaction. In order for the homeless to pass and experience cultural memory there needs to be a sense of 'being rooted', a connection to the environment and societies (Dovey, 1979: 3).

2.5 Conceptualizing Homeless identities and social groups

"*Identity refers to the ways in which individuals and collectives are distinguished in their social relations with other individuals and collectives*"

(Jenkins, 1996:4)

The topic of identity has been under great debate in the philosophical and psychological world (Ndlovu, 2005: 17). Within the groups and sub groups that people belong to, a persons (individual) identity is their expression and conceptualization of their own self. Our identity tells us who we are, it is an expression of ourselves, most of the beliefs and values that we use to define

ourselves stems from culture (Figure 11). This individual identity determines our personality and is what makes us unique. Our self- identity is shaped by our human interaction, external events and reflection. Self identity can also change when influenced by content, Stage of life, environment and information.

Sociologist Sydney Shoemaker (2006) states that self identity is a set of traits, capacities, attitudes, etc. that and individual normally retains over a considerable period of time and that differentiates that person from others.

Figure 11: *The picture illustrates how identity is influenced and perceived to the individual.*

Source: (http:// www.connect.state.gov)

In the post modern era, our personal identities are closely linked with status; this is shaped by personal belongings and attachments. Identities in this sense can be lost and to a certain extent stolen, for example: someone's bank accounts being stolen, or credit cards being lost (Shoemaker, 2006: 42). Identities are constantly evolving; Claude Fischer (Fischer, 1976:28), states that Urbanites (people who dwell in cities) are adept at being personality-manipulators, changing their identities at ease to suit different situations. One example of this is a person may be a loving husband at home but a tyrant at work, changing his personality with ease. Fischer argues that urbanism promotes multiple identities; this change of identity can be done in two variations:

- There are many roles to be performed in urban environments so a person has to change his/her identity to suit these roles.
- People in urban environments tend to play different roles to different people.

These are very dependent on the size of communities and density, the larger number of people that an individual is in contact with, affects his/her identity.

Lewis Mumford also describes the urban dwellers as having many-faceted, reflecting their special interests and the more intensively trained aptitudes; this is what creates formless society of personal disintegration (Mumford, 1970: 481).

The effects of this are that urbanites suffer psychologically from the strain of balancing disparate expectations from different people (Fischer, 1976: 183).

Although self-identity is developed by the individual it is influenced and shaped by a number of factors, some for the better and some which are harmful. Another factor that is important to the individual is social identity.

Figure 12 and 13: *the various pictures illustrate special-interest groups in a city*

Source: (http:// kargo.co.za), (http:// katjanechild.wordpress.com)

Social identity can be defined by various groups found in urban environments. These groups can be classed as family, friends, ethnic, communities and special-interest groups (Figure 12 and 13). The primary groups which are family and friends shape our identities, influence our values and opinions, the handing down of this process is referred to as tradition. Primary groups are vital to the individual, so they are vital to society (Fischer, 1976: 125). The quality of the individual's lives depends greatly on the intimacy of the group they belong to, for emotional and moral support.

The identity of individuals belongs greatly to the groups they associate with. These personal networks of coming together help create various identities for these groups. Larger community leads to larger groups being created; this creates a struggle for identity amongst them. Social identity is then enhanced by the need for some groups to assert dominance over other groups. When one of the major groups is dominant in cities, the idea of that group is to create a national identity, in which all groups can relate to their views and opinions. The various groups in society reflect common

ideologies and thoughts, globalisation and urbanisation change the dynamics in which these groups functions and relate, thus changing their identities and in some case merging them with others (Fischer,1967:121).

It is difficult to conceptualize the identity of the homeless, the lack of a home and ever changing environment shape and forge their identity. Homeless people experience the world in a much different manner as a person of a higher or lower economic class. Their identities are constructed in ways that differentiate them psychologically, socially and economically from society; their identities force them to take the position of the 'other' (Ndlovu, 2005: 19). From the previous discussions, identity is shaped by groups, family, society, politics and economics; it is always formed and shaped by an inter-relationship. In the case of the homeless, identities are shaped purely on the political, regional and economical identities (Ndlovu, 2005: 19). The identity of the homeless is important as it provides them with a measure of self-worth and dignity, they have no social roles or sense of importance, and by creating and identifying they can have some self-worth and image (Figure 14).

Sociologist David (1987: 1340), states that because the homeless daily routines brings them in contact with the rest of society and various groups on a regular basis, they are in a constant withdrawal in order to maintain a measure of self-worth. The homeless are confronted with a problem of constructing personal identities that are not a reflection of the stereotypical and stigmatized manner in which they are regarded in society (Snow, 1987: 1340).

Personal identities of the homeless may be derived from the embracement of social identities associated with certain stereotypical street roles, such as the tramp and the bum.

The tramp or bum is the product of the increasing pressures of modern day lifestyles, a person who cannot cope with this lifestyle physically or mentally and opted out (Muller, 1978: 9), (Figure 15). Homeless people can be described as poor people without shelter, people who sleep on streets and public places, displaced communities, refugees and exiles as a result of forced removals, war and natural disasters (Ndlovu, 2005: 11). One can conclude that homelessness is not a lifestyle when compared to the definition of a bum or tramp, it is a situation where a person has no control of his or hers environment, economic or political status.

Figure 14 and 15: *The picture on the left depicts a person who is homeless and has no control of the situation they are in. The picture on the left shows the 'tramp'/'bum', a person who chooses this lifestyle as a way of life.*

Source: (http://www.s1.ibtimes.com), (http://www.tanya-n.com)

Living on the street can be tough for the homeless; they are isolated from society and thus find the comfort and friendships in other homeless people. This according to Philipps creates a street culture. This is where there is a hierarchy in the social groups of the homeless; those that have experienced a traumatic life, and been through the worst on the street are respected more and seen as tough. This is also a downfall when trying to resettle back into society as the group hierarchy keeps pulling them back (Philipps, 2012: 22).

Homeless people do believe and associate with contemporary culture but feel alienated or neglected by them. They do however have strong religious connections, putting their faith in religious institutions such as the church, mosque and temple. These institution offer help and the promise of a better life if they choose to associate and follow them (Snow, 1987: 1352)

David Snow further conceptualises on the identity of the homeless by saying that the homeless shape their own identities from separating themselves from society and belonging. This results in fanciful, future-orientated identities being created. One example he uses is of how some homeless people spin elaborate stories of how they got into this circumstance of how they will get rich (Snow,1987:1359). This is an attempt to identify and create a sense of belonging to society. Architecture is a response to culture and identity, enabling the user to relate and find meaning to it. How can the homeless relate to the built environment when their identity cannot be catered for and is ignored?

2.6 Conclusion

The culture of the homeless is defiance from society (Philipps, 2012: 17). Without the presence of a home, the homeless are forced to adapt as a means of survival, those that choose to adapt remain homeless. Some of the homeless, those that had no past traumatic experience and rather have been forced to be homeless, experience a 'culture shock', and this is due to the sudden change in living conditions and society (Philipps, 2012: 18). The homeless communities are based on people whom they can relate to and share the same plight as them. They do form a kinship and bond with their fellow homeless.
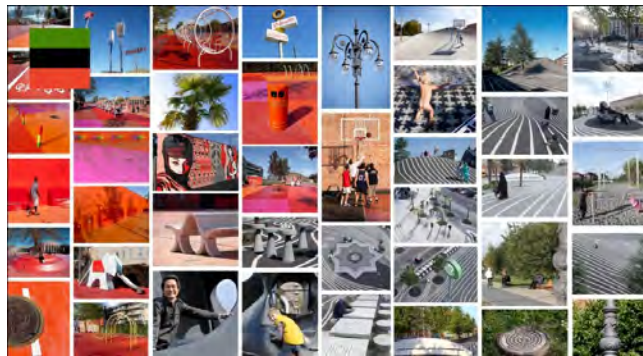
Figure 16: *The picture on the left depicts the various symbols used by the different cultures to represent their identity in Superkilen Park by BIG Architects.*

Source :(http://m.big.dk/getslideshow/101/1)

The built environment is designed by people. It is the ultimate form of expression and identity that transfers through space and time. Although individuals are complex and ever changing, an environment may still relate and provide meaning to them, (Figure 16). The challenge that face architects and urban designers today is, how can identities be expressed within the built environment and cater for multi-culturalism?

How can the homeless strive for a better life in a society that identifies them as the 'living dead', their identity is created by the rest of society not themselves (Ndlovu, 2005: 29).

Figure 17: *the homeless woman, facing a harsh life alone.*

Source: Author

Chapter Three: **Experiences of the Homeless in urban environments**

3.1 Introduction

It is through Architecture that important cultural and social elements are given clearest expression (Davids, 2007: 48). It is important to understand that Architecture stems from human social needs and is a response to man. Architecture always reflects the society it serves (Marschall, 2000: 1). South Africa has been through a period of turmoil and despair, Apartheid has had a negative effect on its citizens and channelled through the built environment has created architecture, which separates and divides its users. South Africa is seen to be in crises, societies are battling with creating identities and expressing culture in the young democracy it faces. European styles and materials imported from across the world are aliens to the landscape; this is attributed to globalization and technological advancements. This unfamiliar environment, with architecture that does not understand the user, creates more separation than togetherness. From the first dwellings of humankind, architecture has carried profound meaning-about the lives, values, beliefs, rituals, power relations and technical skills of people (Cooke, 2011: 1). Homeless people view the built environment different to others; it is often a harsh and cold world to them. They are left with society's leftovers to create homes and have to find lost space to live.

3.2 Needs of Homeless People

Man has constantly shaped the environment to suit his needs. There are needs that need to be satisfied for humans that foster values, significance and a sense of involvement. The basic human needs defined by social scientist Robert Morey are:

1. The need for adequate external energy and supplementary stimulation to elicit habitual responses initiated by internal and unavoidable stimuli:

   Food, water, air, materials used in sleeping, materials used to control temperature and excessive stimulation and materials used to control forces that destroy body tissue.

2. The need for bodily conditions permitting habitual responses to usual stimuli:

Fairly constant metabolism within the body and an even body temperature together with healthy tissue functioning without lasting pain are required for satisfaction of this basic need.

3. The need for predictable and usually favourable surroundings in which to function:

This is the reaction of people to forces and the physical world, understanding of ourselves and of the world where we live is important to the satisfaction of this need.

(Morey, 1940: 4)

People learn to control themselves or their environment to avoid upset. If mans basic need are not met, he is in a state of turmoil and unease with the world and himself. To avoid these upsetting forces, man controls his environment and surroundings with materials around him to satisfy his needs. It can be seen that the built environment that fulfils human's needs and values is a healthy and significant contribution to human life.

Once the psychological needs of man are satisfied, he turns to security needs, the sense of being in a safe environment with no stress and tension. Once this need of security is achieved he can then turn to the need of belonging to a group, the need for self-actualization. For every need there is an adaptive response and an adaptive design strategy (Gumede, 2010: 38).

Dwellings are man's response to dealing with two of his basic needs. People often build shelters to protect them from the environment, controlling extreme heat and extreme cold weather conditions. Shelters are also a form of protection against the harsh landscapes that man finds himself in.

"*Shelter summarises much of its meaning, implying the basic desire for protective enclosure which is common to most, if not all , people of the earth, and the structures which they build to meet the end'*.

(Oliver, 1987: 7)

Services are the most important need for the homeless. The basic survival needs of food, housing, income are what they struggle to find on a daily basis. The homeless spend much energy during the day trying to meet these basic needs and healthcare becomes neglected (Gurman, 2010: 52). Maintaining health requires bathing regularly to reduce the spread of germs and diseases, unfortunately the homeless do not have access to bathrooms, showers and toilets on a regular basis.

The homeless also have a need to belong. They have chosen to cast themselves out from society and in some cases forced out from society, but the human characteristic of belonging prevails (Fischer, 1976: 105).

Health problems that arise from being homeless

The extreme poverty and lack of food has led to some of the problems that the homeless face. Health problems that have been documented include tuberculosis, Hiv/Aids, malnutrition, severe dental disease, alcoholism, mental illness and diabetes (Wentzel, 2009: 24).

The main health issue affecting the homeless is mental illnesses. The homeless are excluded and forgotten in society, this alienation leads to mental problems, and some are Schizophrenia and Depression. People, who suffer with schizophrenia, suffer from a multitude of social disabilities that make it difficult for them to provide homes for themselves (Shore and Cohen, 1992: 69). The characteristics of schizophrenia are withdrawal from the external world, delusions and hallucinations; they also have difficulty expressing warm emotional responses. Depression is also a mental illness that affects the homeless. Serious depression brings lethargy, sadness and suicidal thoughts (Shore and Cohen, 1992: 70).

Claude Fischer argues that these mental health problem stem from the determinist theory, as urbanism increase, social and personality disorder increase (Fischer, 1976: 27). Claude Fischer questions how cities and urban spaces are designed to respond to people, because the failure to design appropriate spaces results in psychological and physical stresses been produced. Alienation is a person's sense of separation from society; this is what the homeless face day to day as cast outs by society. This state of feeling leads to social isolation. This often leads to a separation from others. The use of alcohol and substances by the homeless also leads to a

state of chronic depression. Koegel and Burnam (1992, 90) state that the characteristics of chronic depression are bipolar disorders, a disorder that includes who have experienced a manic episode and major depression, a disorder in which individuals experience major depressive episodes without experiencing manic episodes.

"The people who live in cities are often contactless and alienated. A few of them are physically lonely: almost all of them live in a state of endless inner loneliness'

(Alexander, 1967: 239)

Tabibzadeh and Liizberg (1997: 287) describe the 'triple burden of disease', that the homeless suffer from. The first burden relates to poverty, the lack of basic needs and overcrowding. The second burden includes ill health due to the living conditions they face; this includes pollution and mental and psychosomatic disorders related to stress. The third is the social and cultural alienation they face in society, this leads to mental disorders such as schizophrenia and Placelessness.

How the homeless deal with their health problems can be detrimental to their lives. Their need for food and shelter outweigh their need for their own health. The homeless adapt themselves to environments, they cannot control the environments to suit their needs, and this adaptation leads to negative effects on their wellbeing. Architects should look at ways of designing spaces and environments that nurture the wellbeing of the homeless.

3.3 Constructing homelessness in urban environments

"Architecture always depends on things that are already there; it involves recognising their potential or the problems they present; it involves, maybe remembering their associations and significance, it involves choice of site, and sharing with others"

(Unwin, 1997: 42)

A person's immediate environment, either natural or built has an effect on the psychology of a person. Form, scale, proportion, colour and materials all affect and to some degree, change the mood of a person.

The built environment is constructed and manipulated to make it fitting to mans way of life (Figure 18 and 19). Psychologists have concluded that, to survive all organisms must satisfy certain basic needs, human beings are no exception, and that the most basic set of needs are physiological-those that are needed for proper functioning of the body and mind (Gumede, 2010: 37). This relates to the built environment fulfilling human needs and values to create healthy lives. In present day society, dwellings are becoming more complex structures; they are shaped and determined by economical, political and social factors.

Figure 18 and 19: *The pictures represent the typical Dogon dwelling and Ganvie stilt village in Benin, these pictures represent how people have shaped their environment to suit their needs.*

Source: (www.deweywebster.net), (www.gilleslaheurte.com/Benin.html)

Dwellings today have negative effects on people's health and lives. Unlike vernacular architecture which used natural materials from the land, modern day shelter uses a range of synthetic materials and mechanically controlled ventilation. This creates a sense of discomfort, a sense of being unwell and health problems related to spending time in buildings. This is known as sick building syndrome (Sharkey, 2012: 61).

Mans basic need for shelter is a roof for protection, an enclosure for protection against the environment and a base to sleep on. Humans in urban environments have to adapt existing to suit their needs. In previous discussion, socio-cultural aspects of life can determine whether a person is living in a healthy environment. It can be seen also that material selection also plays an integral role in determining a person's health. This relates to the way in which homeless people build or construct shelters to sleep in. Often materials available to the homeless are scraps and harmful materials such as asbestos and plastics; these are used to provide a roof over their head, which eventually leads to health problems.

"The definition of homelessness is not simply a person who does not have a roof over his or her head. Being homeless means being deprived of the normal social and economic supports of the house. This includes people who have shelter but for whom the environment is 'unstable, insecure or substandard'."

(Minette, 2010: 22)

For homeless people shelter serves as the role of a home (Figure 20 and 21). The home symbolises protection and being routed to a place, for the homeless experience a sense of 'nowhere'. Because of this the shelters that homeless construct are immediate responses to their environment; they have no symbolic or traditional methods of construction. Streets become the hallways and dining areas for those who are homeless, the living room or TV room are outside furniture store displaying the latest modern furniture design and biggest televisions, this is how anthropologist Paul Groth views the homeless, where the street becomes an integral part of their identity (Bridgman, 1998: 52).

Figure 20 and 21: *The pictures above illustrate the common ways in which the homeless construct shelter.*

Source: (http://guardian.co.tt), (http://f2.thejournal.ie)

They build cardboard and plastic mattresses, and store their belongings in garbage bags; this however is the contemporary image of the homeless as stated by archaeologist Nicole Albertson. There are three types of homeless patterns of living that have emerged in urban environments today. Route sites, along areas where the homeless pass are generally used by small groups and individuals. Short-term sites, this is similar to the nomadic peoples way of life, they have more inhabitants and are temporary freestanding structures. Camp sites, they are like villages and usually located in abandoned buildings and have multiple residents usually forming small communities (Albertson, 2009: 42).

Albertson discovered that some shelters made use of lean-to-roofs made of windbreakers sewn into shape with twigs, while others constructed more permanent structures with toilet and kitchen facilities. In another example the homeless insulated an abandoned truck with blankets to endure the cold winters. This shows how adaptable human beings are as a species (Albertson, 2009: 42).

3.4 Insurgency as a response by the homeless

Cities today are affected by globalization; this is evident from the diversity of social groups, social classes, citizens and non-citizens found in cities today. The threat that faces cities today, stem from land use. Land use is the most basic variable determining the form of a community (Lozano, 1990: 131). Lozano argues that segregation and homogeneity create problems between various classes or groups that inhibit the city. Often these segregated areas are clearly distinguished between each other, the area of the upper class might be clean, safe, and full of extra mural activities and infrastructure, this might contrast the area dedicated to the poor, which is dilapidated, neglected and lacks the basic requirements for living. This segregation is reinforced by economic barriers (Lozano, 1990: 140).

Figure 22, 23 and 24: *The pictures above illustrate how people are resilient to poverty, exclusion from the city and displacement.*

Source: (http://972mag.com), (http://www.bdlive.co.za), (http://upload.wikimedia.org)

This problem leads to certain groups becoming insurgent citizens, where by protesting and fighting for their basic needs, they claim their 'right to the city' (Stols,2013:57), (Figure 22,23 and 24).

Holsten states that the homeless, migrants and homosexuals construct their own peripheries in cities. They construct homes, meeting spaces, squatter settlements, ganglands, in zones that are legally owned, or belong to a certain elite group. They are the new insurgent citizens because they disturb the networks and established histories (Holsten in Sandercock, 1998: 49). Holsten states that this conflict among citizens leads to prejudice over distribution, inclusivity and the; rights to the city' (Stols, 2013: 56).

Faranak Mirafteb (2004: 3) states that the insurgent citizens, mobilize within a range of spaces of citizenship, making use of a specific time and place in presenting demands and gaining results. These claims of resilience are often in the form of rallies, demonstrations and picketing (Mirafteb, 2004: 3).

Mirafteb (2004: 1) describes insurgency as being 'invited' and 'invented' spaces of citizenship. Invited spaces are defined as the ones that occupied by people that originally lived in the area or space and their allied non-governmental organizations that are legitimized by donors and government interventions. Invented spaces occupied by people but claimed through their collective action, directly confronting authorities and the status quo (Mirafteb, 2004: 1). Mirafteb says although invented spaces are geared toward providing the poor with coping mechanisms and propositions to support survival of their informal membership; it challenges society in the hopes of change and resistance to the dominant power of relations.

Figure 25, 26 and 27: *The pictures depict the riots caused by the controversial pictures and how the Muslims responded to it, their acts were to defy the dominating powers of authority.*

Source: (http://1.bp.blogspot.com), (http://www.outlookindia.com, http://www.jpost.com)

Public spaces today are being used for such insurgent activities and not what they were intended for. These public spaces are seen as state owned and privatised therefore protesting and claiming the right to this space, allows citizens to take control over their homes, streets, neighbourhoods and public spaces, infusing the city with their narratives, meanings and inscriptions (Stols, 2013: 58).

In Denmark, Muslims are seen as the immigrants and marginalized within the community. In 2005 a controversial cartoon was printed depicting the prophet Mohammed. This led to worldwide riots, but in Denmark this led to the small Muslim community rioting and vandalising public spaces and privately owned property (Figure 25, 26 and 27). This uproar was an act to voice their opinion and disregard for what the dominant groups of the society deemed acceptable. This created an atmosphere or racial tension where xenophobia was present.

The government's reaction to this was creating awareness in public spaces of marginalized communities, so that their values and traditions could be experienced by everyone to combat this segregation.

Figure 28, 29 and 30: *The pictures show how the image of Denmark is changed to suit the identities of various cultures of the neighbourhood.*

Source: (*http://m.big.dk/getslideshow/101/8*)

The site where the Muslims and other marginalised communities live was next to a small urban park. Superkilen Park was designed by BIG Architects (Figure 28). The site is a one kilometre development which comprises of various buildings in Denmark. The neighbourhood is the most ethnically diverse neighbourhood in Denmark, comprising of more than 60 nationalities into a small footprint. This project becomes a vehicle for integration, which was conceived through public participation (Figure 29 and 30). The use of the public in the design allows for maximum freedom of expression.

The development successfully captures the identities of various cultures by allowing the use of cues and monuments that stimulate the cognitive memory of the various groups that use the space. A way of teach others and promoting cultural diversity was through the use of public images of the various that people could interact with. The use of traditional elements from various countries helps the user to relate to the environment and feel a sense of connection and belonging (Figure 31, 32 and 33).

Moroccan fountains, octopus slides from china, and various symbols were used from around the world.

Figure 31, 32 and 33: *The various symbols used in the urban framework.*

Source: (*http://m.big.dk/getslideshow/101/10*)

The area of development suffered from racial prejudices and xenophobia. The park aimed to create 3 zones of landscaping, A red, black and green zone, this would form the basis of identity for the development (Figure 34 and 35).

Figure 34 and 35: *The different zones in the development.*

Source: (*http://m.big.dk/getslideshow/101/14*)

The homeless response to society is unlike the response of marginalized communities within society. The community of the homeless are subject to physical isolation, in the form of shelters and segregation (Wright, 1992: 40). These actions to control homeless communities are imposed on by government and policies that dictate the control and use of spaces within the city. The simple act of occupying particular urban spaces, of choosing a spot to sleep or trade for a small income, may conflict with societies views and policies put into place to that define the 'proper place' for the homeless (Wright, 1992: 41), (Figure 36).

These acts of defiance against policies can be viewed as insurgency. For governments a person without shelter should be placed in shelter and be kept 'out of view' (Figure 37).

Figure 36: *A homeless person sleeping on a bench can be viewed as an act of resilience.*

Source: (http://www.phototravels.net)

One can say that the homeless are not defiant because of their lack of space but rather that they use public space to act on private needs or desires that housed population is able to do in private (Forrest,2012:21).

Figure 37: *homeless being evicted of the street, this is a defiance of the city's planning policies.*

Source: (http://www.sfgate.com)

The construction of spaces in cities is not designed for the homeless but rather for the housed population. Forrest says that the homeless are voiceless and their only act to break the norms of society is their very existential presence in these spaces that threaten the meaning of the space. Forrest argues that the regulation of public spaces forces the homeless and homeless activists to *'argue for the right to sleep in public, lie on sidewalks, to beg on the streets, or to shit in alleys'* (Forrest, 2012: 30). The homeless fight for the most basic functions of life is seen as insurgent responses.

'Rational planners have been obsessed with controlling how and when and which people use public as well as private space. Meanwhile , ordinary people continue to find creative ways of appropriating spaces and creating places, in spite of planning, to fulfil their desires as well as their needs, to tend the spirits as well as take care of rent'

(Sandercock, 2003: 406)

3.5 The creation of socially responsive environments for the homeless

The homeless lack of a home not only means a lack of shelter against the elements but it is also a lack of shield against public gaze. The new city centres today offer technology that permits 24 hour surveillance; steel gates that close in public spaces, these reactions are government's ways of dealing with the homeless (Kenneth and Marsh, 1999: 33). Holsten states that cities today are been flooded with homeless people, and the spaces that emerge today are the result of compaction and reterritoialization in cities of so many new residents with histories, cultures and demands, insurgent citizenship disrupts the normative and assumed categories of social life (Holsten in Sandercock, 1998: 51).

In cities the homeless are forced to occupy left over space, the unplanned space (Glass, 2013: 33). Holsten in sandercock says that the homeless construct shelter from any legally or illegally available material and build these shelters wherever is available, unplanned spaces.

Hou's, (2010:84) typology of unplanned spaces provides insightful knowledge of how the homeless use leftover spaces in cities. These unplanned spaces are converted and used as shelter, informal trading, informal health care and informal recreation (Glass, 2013: 34).

Spaces between:

This type of space is usually the unplanned spaces between buildings, used for circulation (Figure 38 and 39). The spaces between vary in sizes and are subject to constant change.
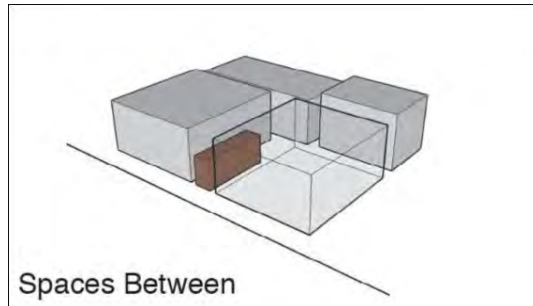
Figure 38 and 39: *the spaces between buildings provide a place of refuge and protection from the elements for the homeless.*

*Source: (*Hou, J2010: 84), edited by author, (http://cdn2-b.examiner.com)

Spaces around:

The spaces around building used as buffer zones are claimed by the homeless people to build and live on (Figure 40 and 41). This zone is classed as the semi-public zone between the street and the building.
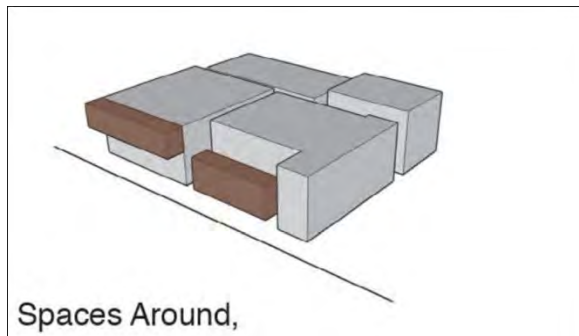
Figure 40 and 41: *the picture illustrates how the homeless claim the space surrounding building for their livelihoods.*

*Source: (*Hou, J2010: 84), edited by author, (http://ensign.ftlcomm.com)

Rooftops:

There is a slow progression of the urban poor using rooftops to live (Figure 42 and 43). As space becomes a decreasing factor in cities today, the poor are forced to build on existing structure to live.
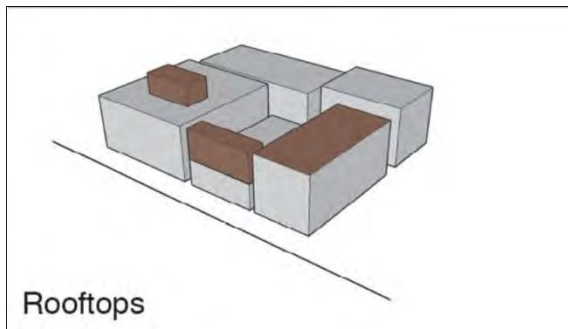
Figure 42 and 43: *the picture illustrates how the homeless claim the space surrounding building for their livelihoods.*

*Source: (*Hou, J2010: 84), edited by author, (http://architectureindevelopment.org)

Wedges:

The left over spaces between the building structures are undeveloped and neglected space (Figure 44 and 45). This space provided an opportunity for the homeless to live and also trade informally because of the constant interaction with the public.
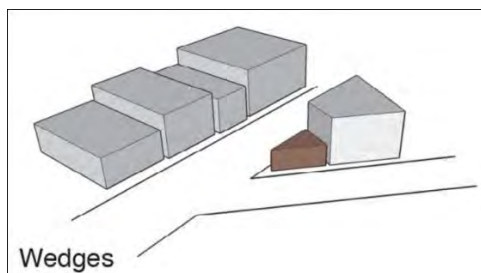
Figure 44 and 45: *the shapes of these leftover spaces are difficult to build on; they are found generally at road intersections.*

*Source: (*Hou, J2010: 84), edited by author, (http://www.haaretz.com)

Redundant infrastructure:

This type of space exists in the urban fabric as space which has fallen out of use (Figure 46 and 47), they are also transitory spaces used for circulation and movement, not planned for housing people.
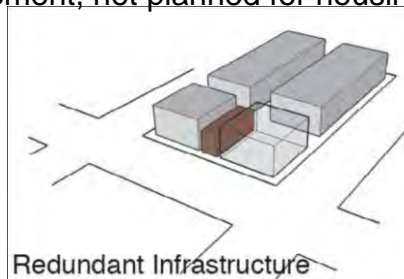
Figure 46 and 47: *the spaces that are redundant are forgotten infrastructure which has no use; an example would be old highways or roads which have been closed.*

*Source: (*Hou, J2010: 84), edited by author, (http://pavelgospodinov.com)

Oversize infrastructure:

This space is generated from dilapidated buildings surrounding the city (Figure 48 and 49). These occur from economical impact facing the city and the unanticipated growth.
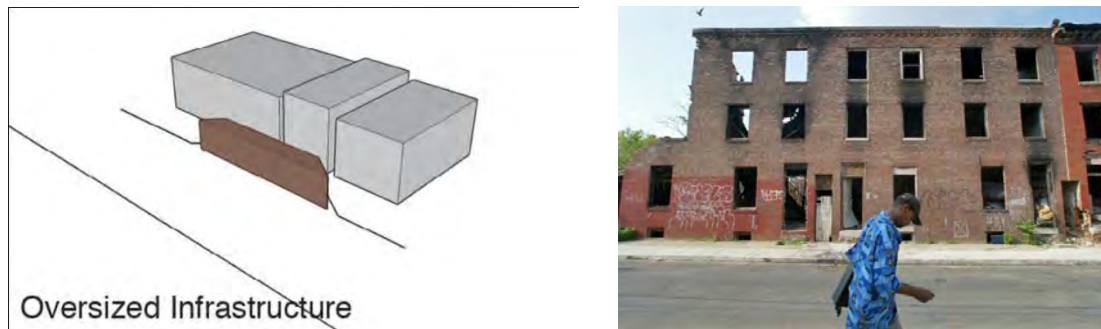
Figure 48 and 49: *abandoned buildings provide the perfect refuse for squatters to live in.*

*Source: (*Hou, J2010: 84), edited by author, (http://ww1.hdnux.com)

Void space:

This space is very similar to 'spaces around', but is related to lower density areas (Figure 50 and 51). These spaces offer the opportunity to be transformed by insurgent citizens.
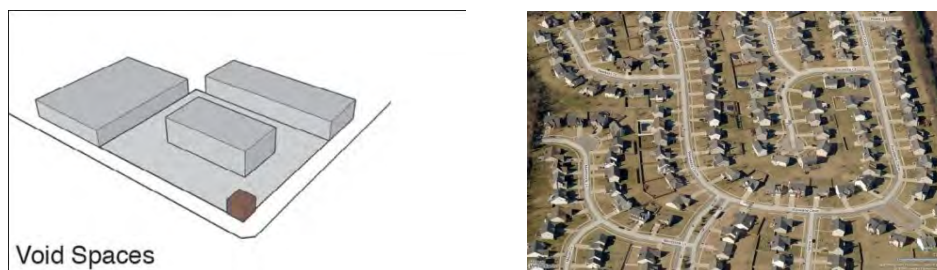
Figure 50 and 51: *undeveloped land between buildings in low density areas provide opourtunities for squatters to move in.*

*Source: (*Hou, J2010: 84), edited by author, (http://www.heidifore.com)

Spaces below:

These spaces are created by large infrastructure in cities such as the underside of highways and bridges (Figure 52 and 53). They are neglected and forgotten spaces.
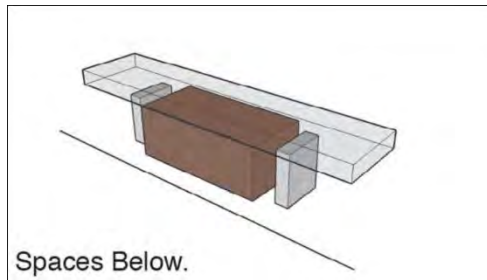
Figure 52 and 53: *the spaces under bridges and highways are often unused and provide the shelter that is needed by the homeless.*

*Source: (*Hou, J2010: 84), edited by author, (http://media.nola.com).

Tompkins Square Park was once known as the tent city in the late 1980s. Due to the escalating prices of living, people were left homeless. The park was the central locus of community activism. People rejected the thought of homeless shelters because poor quality and prison like features. They opted to build homes in the park (Figure 54 and 55). Their activism was visible to all, in the form of their tent cities. The homeless were meeting their need for shelter at the same time politicizing the pursuit of housing in the absence of a city-initiated address to the lack of affordable housing (Forrest, 2012: 39).

The tent city was eventually shut down as violent confrontations erupted between police and community members. The failure of tent city lies in its identity created. The homeless were seen as an invasion to the social structure of the society. The inability to mobilize a conscious movement and understanding the plight of the homeless was tent city's failure.

Figure 54 and 55: *the picture show the homeless response to the lack of housing, constructing their own homes in Tomkins Park, New York.*

Source: (*http://www.russellbranca.com*)*,* (http://thevillager.com)

Rio de Janeiro is the location of one of the biggest slums in the world today, the Rochina Favela (Figure 56 and 57). Rio de Janerio has grown rapidly over the past couple decades and cannot handle the influx of people, there are no jobs or housing

to support them. The homeless turned to the southern zone of the city and built shacks on the mountainside. Today it is home to approximately 250000 people.

Initially authorities wanted to bulldoze the favela's, but realised that thousands of people would be homeless. They set up small initiatives to improve the lives of residents in the favela's.

Figure 56 and 57: *the mass influx of people to Rio de Janeiro has resulted in them creating their own homes, failure by the government to provide housing has resulted in one of the world biggest slums being created.*

Source: (*http://www.designwithpurposeblog.com*)*,* (http://toglobalist.org)

They used a series of self help schemes, which utilized the skills of local people to upgrade their houses. The authorities provided the building materials. The authorities also implemented site and service schemes, which aimed at turning the slums into a neighbourhood. Large brick houses were built and sanitation provided for. Schools, health clinics and recreation spaces were built.

Figure 58: *the brightly coloured favelas changed the identity of the people living there; it creates social awareness to the societies of Brazil.*

Source: (*http://www.designwithpurposeblog.com*)

Dutch artists Haas and Haan aimed to create new identities for the slum (Figure 58). They used art as a medium in creating a new identity, resistant to stereotypes of degradation and squalor as a form of insurgency (Stols, 2013: 60). By doing this society became more aware of the homeless as they could not be ignored and taken

for granted; it also posed authorities with challenges in addressing the problems of the homeless.

In the Durban CBD the Point development and beachfront have been found to contain a high percentage of Homeless and Homeless shelters (Figure 59).

Figure 59: *the map depicts the Durban CBD and highlights the Point Development which has become home to the Homeless in the city*

Source: (www.googlemaps.com), edited by author

The Homeless use dilapidated buildings and street corners to make shelter and homes for themselves. The point is one of the oldest settled areas in Durban, because of urban sprawl it has become neglected over time. It is now a barren land with forgotten buildings. Predominantly Transnet owns most of the land in this area and the resultant is a mass influx of warehouses and storage facilities. One of the major attractions to this area is the Ushaka Marine World and the beachfront. These developments have aimed to bring development back into the area (Architecture SA, 1990: 36) This area has predominantly attracted the Homeless because of the main tourist nodes, this offers them a chance to beg and sell crafts, it is also quiet and detached from the city allowing for them to easily find places to sleep. The dilapidated buildings are used as a form of insurgent citizenship by Homeless

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shelters that occupy them. Theses shelters are illegally run and are money making schemes used to exploit the Homeless. They over rooms which are not suitable for living conditions and are often infested with rats and lice. One of the reasons why the Homeless choose to inhabit this area is the lack of visual surveillance, it is an area that is known for prostitution and drugs and therefore society chooses to stay away from it. The point also allows for easy connectivity to the inner city with linkages easily visible due to the block plan design of the urban framework, all roads connect to one another easily (Figure 60).

Figure 60: *The map depicts the Point Development*

Source: (source: http://s55.photobucket.com/user/amgosai/media/ark.jpg.html),

iTrump (The inner EThekwini Renewal & Urban Management Programme) of the strategic department for Durban have proposed a plan for the Margaret Mncadi Avenues stretch of land. The plan is to revitalise the point by allowing it to open up to the city, in terms of views and pedestrian orientated streets (Gordon, 2010: 29). Although the Urban design framework has been proposed to be upgraded, very little has been done to acknowledge the Homeless that inhibit the area. Failure to do so would result in the Homeless moving towards the inner city or occupying new developments for left over space. Public spaces in the Point Development would help in highlighting the situation of the Homeless as they would be a constant interaction with the public.

When the homeless inhibit spaces, their right to live in the space are contested by the government and the housed population of the area. Being homeless is a dramatic loss of power over the way in which ones identity is constructed since, for the homeless person, the home no longer shields the public gaze (Forrest, 2012: 42).

3.6 The Architecture of resistance

Critical Regionalism is a new take on modern architecture; it strives to oppose the Placelessness and lack of meaning created by modern Architecture. The driving forces behind Critical Regionalism are pioneers such as Kenneth Frampton, Alexander Tzonis and historian Liane Lefaivre. Frampton believes that Critical Regionalism should accept the advances that modern Architecture has brought, but at the same time the responsibility falls upon the Architect that acknowledges the responses and impacts that the structure will have on context and the human social aspects. Critical Regionalism is the acknowledgement of the local environment and the cultures that it encompasses; it is a commitment to 'placeness and the use of regional design elements (Msomi, 2011: 10), (Figure 61).
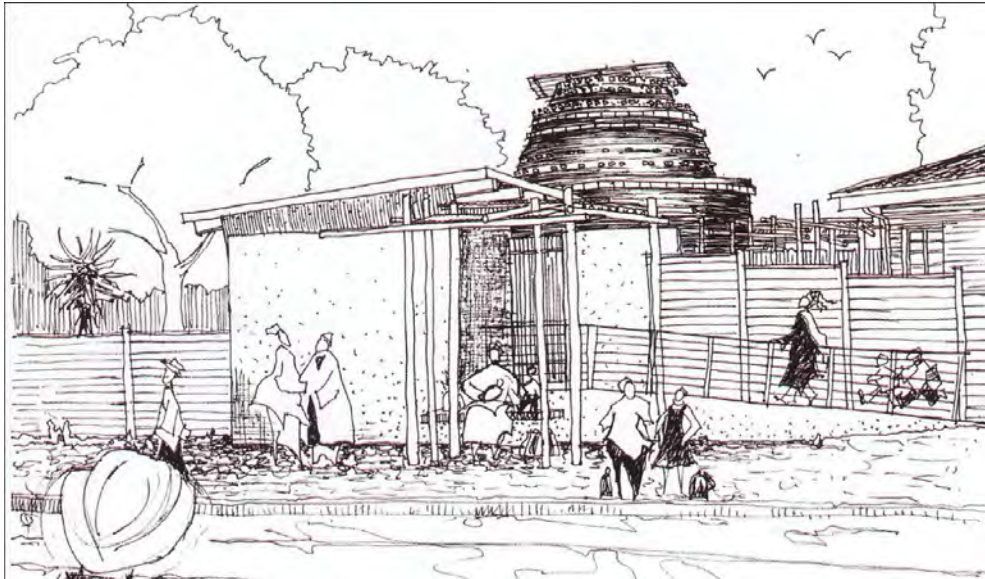
Figure 61: Art Therapy Centre in Soweto by Kate Otten, is an exemplary building which fuses the local culture, landscape and materials together.

Source: Joubert , 2011, Architecture South Africa: 5-21.

Critical Regionalism is concerned with local identity and its expression, therefore it becomes site specific and a composition of appropriate building materials (which use local crafting techniques) which promote an architecture which is spatial and

experiential rather than purely aesthetic (Msomi, 2011: 10). Although we live in an advancing world there needs to be a connection to ones culture and history. Frampton argues that our modern day societies move toward a new standard of living, where the highway and the high-rise block dominate the landscape. The freeways and the high-rise block represent the mass influx of people into cities; this also leads to higher densities. In all the mix of high densities and the hustle and bustle of city life, culture becomes lost and universal standards are accepted (Frampton, 2002: 78). What is proposed by Critical Regionalism is not aimed to revive the vernacular Architecture of the region but rather it is a combination of universal technology that is fused with a specific culture. Critical Regionalism as expressed by Frampton, contains the theories of place that are specific to a region, culture or area by drawing the physical, natural and sensory surroundings in order to create a built form that produces a current vernacular without getting tied down by historical forms and techniques (Venter,2011:32).

It is particularly difficult to apply Critical Regionalism in South Africa because of it influence of European and modernistic movements in architecture. To return to ones true roots would mean re-interpreting the vernacular Zulu bee hive hut as a way to move forward.
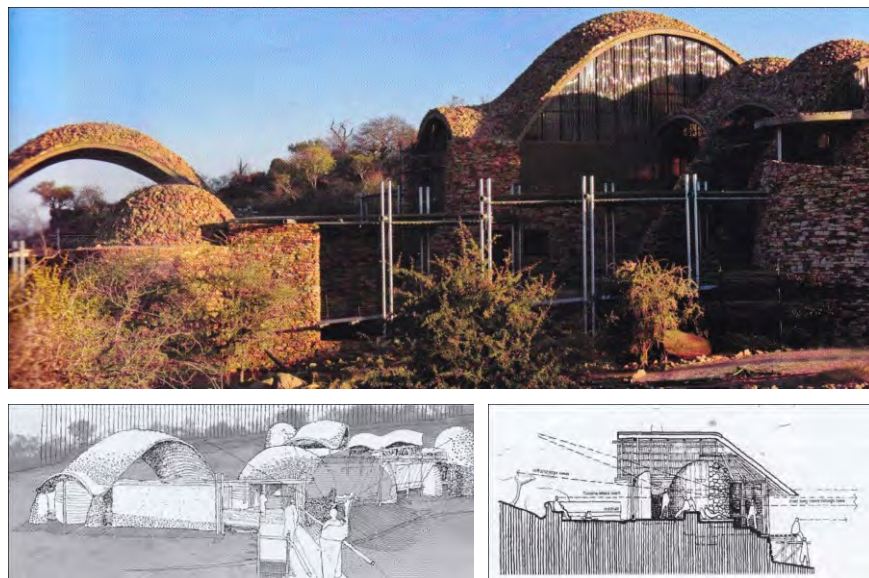
Figure 62, 63 and 64: Mapungubwe Interpretation Centre by Peter Rich makes use of the natural materials and landscape in its design.

Source: Joubert O, 2011, Architecture South Africa: 5-21.

Peter Rich is an exceptional South African architect who aimed to bring through the theory of Critical Regionalism in the building he designed. In his Mapungubwe

Interpretation Centre, one can observe his strict analysis and inspiration of local culture and landscape (Figure 62, 63 and 64). His inspiration drew from the local Ndebele architecture of the region and the African vernacular. His architecture was able to combine the modernist movement along with the African vernacular and developing them into an architectural language that is pertinent to the socio-economic circumstances of the African continent (Joubert, 2011: 6).

The design of the centre was given a modest feel so that no overt references were made to any one local group. He drew inspiration from the landscape, and in doing so created beautiful organic forms. This is one of the founding principles of Critical Regionalism as stated by Tzonis and Lefaivre (2003); *Critical Regionalism is a method which emphasizes the identity, the Genius Loci of the region rather than promoting universal doctrines.*

He was able to use the localised materials of the region, brick, stone and thatch but combined it with modern ways of building technology so that he could achieve the large spans needed for his vaulted roofs. The domed roofs represent the forces found in nature. The construction was done by local builders and the community, hand pressed, air-dried soil tiles were made by the local woman. The uses of thatch and gum poles are representative of the local Ndebele architecture of the region.

Figure 65, 66 and 67: Ubuntu Centre by Stan Field of Field Architecture clearly demonstrates a Critically Regionalist approach to design*.*

Source: Field S, 2010, Digest of South African Architecture: 88-91

Another exemplary building in South Africa which demonstrates the principals of Critical Regionalism is the Ubuntu Centre by Stan Field of Field Architecture (Figure 65). The forms of the building represent upliftment and empowering. The building

serves as a highly public entity for health care but has been toned downed and fit into the region by its choice of materials and how it responds to the context (Figure 66 and 67). The paths, defined by the pavers, echo the intense red of the soil, begin as a plaza at grade along the sidewalk on the main road and winds through the hearth of the building. The Ubuntu Centre is scaled proportionately in the landscape so as to not intimidate people entering the building. By breaking the building into three masses, circulation is allowed to flow through. The final finish of the building is in-situ concrete, this is done to respect the surrounding unfinished and peeling paint to rough brick and concrete of the surrounding buildings.

The use of gum poles are familiar to the landscape and have been used there for generations (Findley, 2011: 46) the large openings are massive window walls which allow natural light to penetrate deep inside the spaces of the building.

The South African response to the homeless crises and a way in which to create shack-free cities are the RDP houses. This development failed, architecturally, socially and economically. They are placed on the outskirts of cities, making it difficult for people to travel, do not respect the region or context and create no social interaction between neighbours or the community. Homeless communities today make use of pop-up frames to recycled plastic panels to sandbag houses (Figure 68 and 69). They are void of vernacular building materials as cities today have become wastelands of technologically advanced materials. The uses of second hand materials are prevalent in their design of shelters. These structure hold a particular character, this can be attested to the selection and identity that the user wishes to portray of the dwelling. Slums and dwellings constructed by the homeless do represent the culture and society of the region; they are constructed with whatever material is available, and in most cases respect land topography as observed in the slums in Brazil, which are built on hills. The theory of Critical Regionalism follows true to how the homeless design to live; when it is applied to the inner city environment it creates an imperative framework for architecture to conceptualize a nurturing inner city environment (Alexander, 2003, Pallasmaa: 2005). The homeless require architecture that allows them to express their identity and culture, the reality of living on the street and living in locations that are not defined need to be taken into account, Critical Regionalism is rooted firmly in the culture, socio-context and a

particular region, it needs to be adapted to the condition that the homeless face in order to produce meaningful holistic architecture that caters to them.

Figure 68 and 69: The homeless make use of second hand materials to construct shelters; they improvise with the left over space in urban environments to construct theses dwellings.

Source: Brillembourg and Klumpner, 2014: 4/45.

3.7 Conclusion

Cities today do not provide spaces for the homeless. The architecture the homeless construct are results of the left over materials and spaces of the rest of societies that inhibit the cities of today .Their need for basic provisions is contested against public opinions and view. The lives of the homeless are a constant battle for 'the rights of the city'. The challenges that face cities today are how they respond to this insurgent citizenship. As proven in Rio de Janeiro, they can be transformed from slums to neighbourhoods or continue to have a battle for land amongst the homeless. Holsten claims that are planned as modernistic movements fail to admit or develop paradoxes of its imagined future, instead they attempt to plan without contradiction and conflict (Holsten in Sandercock, 1998: 46). There is a clear symbiotic relationship, which is prevalent in vernacular architecture; this was ruptured by the modern movement's preoccupation with technical advancements and rejection of tradition (Royal, 2011: 63). The literature examined discovered that people influence the environment and in turn are influenced by the environment. Considering this, planning needs to accommodate the complex life and livelihood strategies of the people affected by socioeconomic inequalities and not only considers the elite (Glass, 2013: 62).it is evident that the homeless person must be considered as a living person, this awareness will create a wider range of social solutions.
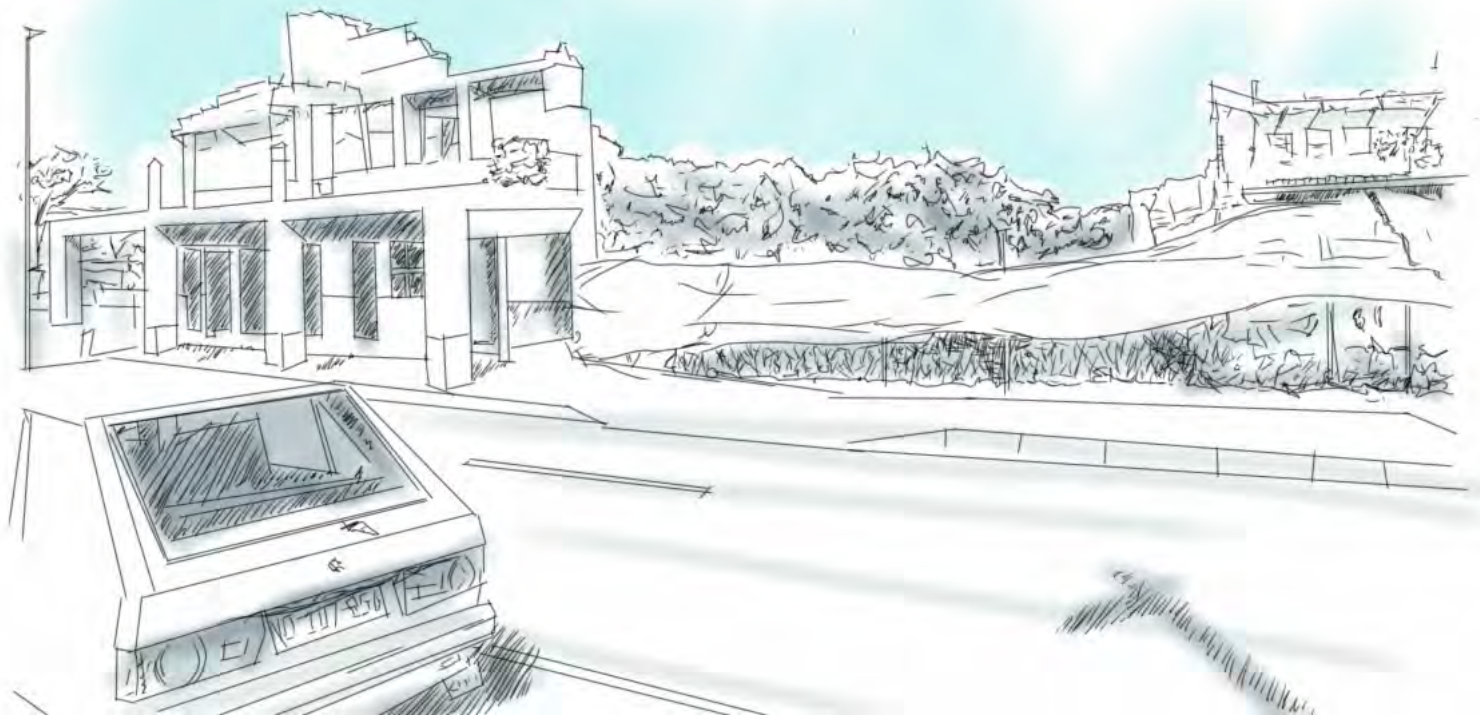
Figure 70: *leftover spaces become opportunities for the Homeless.*

Source: Author

Chapter Four: **Defining and conceptualizing shelter in urban landscapes**

4.1 Introduction

Homelessness creates a lot of ills. Social ills, physical and mental health problems are created by the state of being homeless. The condition that the homeless live in and their daily practices requires all their effort; therefore issues of health become neglected. For them architecture serves just the basic need of protection from the elements. Architecture is intended to house, shelter and define a person, but it is far more than just being purely functional and its vast impact on the physical, emotional and psychological aspects of its user should not be ignored (Carless, 2011: 1)

The following chapter will explore how architecture can help the psychological and physical state of the homeless and what the benefits are.

4.2 The Relationship between Culture and Homelessness and how it influences Built form

Societies and Culture today turn a blind eye towards the homeless, they choose to ignore the problem of homelessness and this in turn creates insurgent citizenship in urban environments. Author Jane B. Baron (2004), suggests that there are two basic views of society and culture when dealing with the Homeless. The first hypotheses that society views is that homelessness is mostly a result of personal failures, substance abuse, mental illness and the inability to hold a job. The second hypothesis is that the homelessness is mostly the result of institutional forces beyond the individual's control. This can be a supply and demand problem, the global changes affecting markets as compared to the supply of low-cost housing (Baron, 2004: 279). The two hypotheses assume that the issue of homelessness should turn to the issue of responsibility. It can be assumed that if an individual is struggling with a drug problem, the community and the cultural values it follows should form support systems to help rehabilitate the individual back into the community, however this is not the case. Traditional values are lost in urban environments because of the large amounts of people that dwell there. Claude Fischer (1976) says that because of larger communities, sub-cultures emerge; the tradition and cultures practiced by a rural community on dealing with homelessness cannot be applied to these sub-cultures because of competing views (Fischer, 1976:104). In rural communities the

associations between personal relationships are far greater than urban communities. Therefore in rural communities there is a cultural link and values that assist the homeless to be rehabilitated back into society; because of their formal associations and personal relationships (Fischer, 1976: 102).in urban societies the homeless form a sub-culture that is distinctively different from the rest of society. They constitute their own culture and are unable to participate in the dominant culture (Holman, 1978:122). Holman says that the homeless form their own culture which in most cases is passed on from generation to generation unable to alleviate them back into society. In modern societies today, the lack of culture and identity is a direct response from the environment and character of the place. Shopping malls and convenience stores are the new organizational forces that bring societies together, this creates architecture which does not add any cultural or tradition value to the urban fabric and is purely driven by profit margins and globalization (Gopidayal, 2011:27).The public realm is defined for the well to do and medium groups, the homeless are cast out and measures are put into place to ensure this.

Figure 71, 72 and 73: *Homeless spikes are the new initiative society to deal with the homeless..*

Source: (http://aattp.org), (http://www.cjad.com)

International styles are applied to city centres and public places that do not allow the user to connect, in turn alienating the homeless even more. What is needed is holistic environments that infuse culture and traditions to help reintegrate the homeless back into society. Urban form is an expression of culture; it is a response to lifestyles of its end users. In urban environments anti-homeless spikes are used to get rid of the culture of homelessness by the dominating culture of the city. Not enough initiatives are set up to recognise and help the new culture of homelessness that is affecting city centres today. Rapoport (1982) states it is necessary to understand the cultures of the various groups involved and the influence on form of their values, lifestyles and activity systems (Thomas, 2013:47). In most public parks, society interacts and intergrates with one another, however poor understanding of homelessness has led to anti-homeless design (Figure 71,72 and 73). This type of

response reflects the view of society and how the issue of homelessness are handled today.

Figure 74, 75 and 76: *Urban design initiatives that deal with the homeless, the figure on the left is an anti-homeless bench and the figure on the right is one that supports the homeless person.*

Source: (http://aattp.org), (http://www.cjad.com)

In the urban environment, failure to meet the cultural needs of the community, the end user, threatens the amenity value of the social environment with potentially dire sociological consequences (Thomas, 2013:39) (Figure 74, 75 and 76).

4.3 The Phenomenology of place in rehabilitation of the homeless

Environments both consciously and sub-consciously affect one's wellbeing (Breetzke, 2010: 17). Healing environments and the homeless seeking help are scarred by the effects of De-institutionalisation. The negative stigmas attached to asylums are the ill-treatment of patients, the isolation that the homeless face in asylums, poor management, abuse and poor quality (Ussher, 2010: 30). It is this stigma that prevents the homeless from seeking health care.

There is vast literature and research showing the importance of healing and restorative environments and the positive impact that it has on patient's experiences. The theory of Phenomenology acknowledges the responsibility of implementing sensory design in order to establish experiential, architectural space. Psychologists studied architecture in relation to aspects such as movement, shapes, music, colour contrast, geometric illusions, patterns and people's perceptions of these relating to their emotions and experiences, this also relates to the Gestalt theory, related to understanding peoples interpretations of their environments, space, objects and other people (Mistrey,2011:24), (Figure 77 and 78). Phenomenological theorists such as Alberto Perez-Gomaez, Peter Zumthor and Steven Holl, all agree that architecture should be designed around the human experience and its stimuli. It is

significant that life events, daily hassles, social supports, and the individual coping skills are essential ingredients in determining depressive symptoms (Gory and Ritchey, 1990: 89).
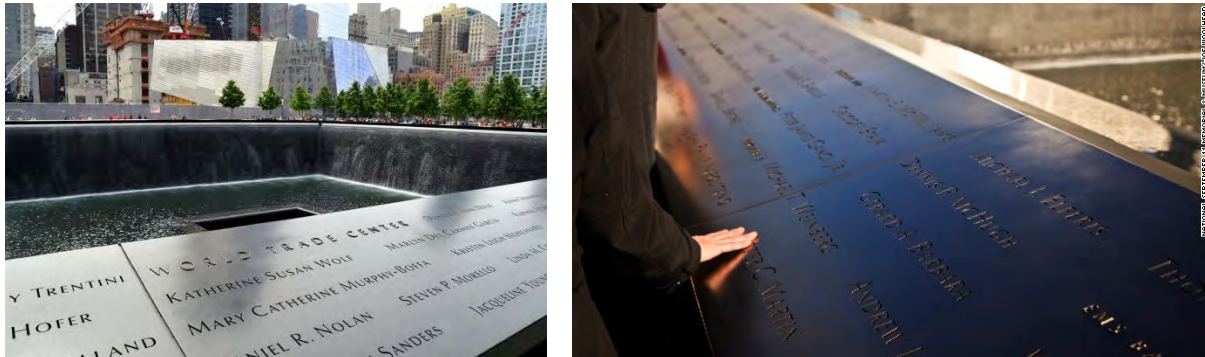
Figure 77 and 78: *Phenomenology was used in the design of the new World Trade Centre Heritage site. The inscription of names surrounding the memorial is cast in rapidly cooled metal, when touched it is constantly warm; this invokes the personal connection and memory that the user feels.*

Source: (http://www.adventurouskate.com), (http://i2.cdn.turner.com)

Similarly as described by Gory and Ritchey, the homeless depressive symptoms can be linked to the traumatic lives they experience and the detachments they experience to social structures and the built environment.

Figure 79: *The homeless enter a state of alienation and withdrawal when they cannot relate to their environment. Mechanical, sterile environments harm the wellbeing of the homeless.*

Source: Author

A well designed environment can assist an individual's perception, this is what phenomenology aims to do, relate to be positive to the inhabitants body, mind and spirit (Breetzke, 2010: 76). This architectural theory can be used when dealing with the homeless as it supports health and life and brings regeneration to the body and soul (Breetzke, 2010: 62).

Architecture impacts the individual's senses and perception (Figure 79). Perception is what allows a person to understand the environment around them, giving an awareness of what is going on. Pallasmaa views the human body as the locus of perception, thought and consciousness and thus the senses play an integral part in articulating, storing and processing sensory responses and thought (Pallasmaa, 2005: 10). Pallasmaa emphasised that the interaction of the senses must be considered in architecture. He states that in societies today, emphasis is placed on the sense of sight, buildings are perceived for their beauty and have become commercialised ignoring the other senses, and this creates a sense of detachment (Eiselen, 2010: 18).

Figure 80: *The five senses experienced by man, taste, smell, sight, touch and hearing.*

Source: *(Botha, 2007: 67)*

The physical environment can have an effect on the physical and psychological aspect of a person. We touch our environment, through surfaces and texture; this evokes the senses (Figure 80). The sounds of an environment also affect a person, for example water falling can be a tranquil and calming sound as opposed to loud traffic noise, which represents the hustle and bustle of city life. The auditory senses can be created through architecture by its tranquillity, the silence allows one to meditate and help one keep calm (Figure 81). Scent and taste also triggers memories, one can remember a place by a certain smell or the smell of their favourite meal might take them back to memories of home (Pallasmaa, 2005: 25). The senses and their perception play an important part in a person's wellbeing, they control the psychological and physical aspects of person, a person's mood can be controlled by the environment they are placed in, for people who are in crises or experience depression, and how they relate to the environment is detrimental to their health.

Sterile environments which the homeless experience create a sense of alienation. There is a loss of materiality that connects them to the feeling of home. The lack of connection and orientation the homeless experience leads to some of the psychological problems that they face.

Figure 81: *Falling waters by Frank Lloyd Wright can be seen as an example of phenomenological and architecture. The building merges with the environment to create a serene atmosphere, Source* :(*http://www.fallingwater.org*)

Mental care facilities use colour to create successful healing environments. Colour has universal psychological effects and physical characteristics (Eiselen, 2010: 23), (Figure 82, 83 and 84).
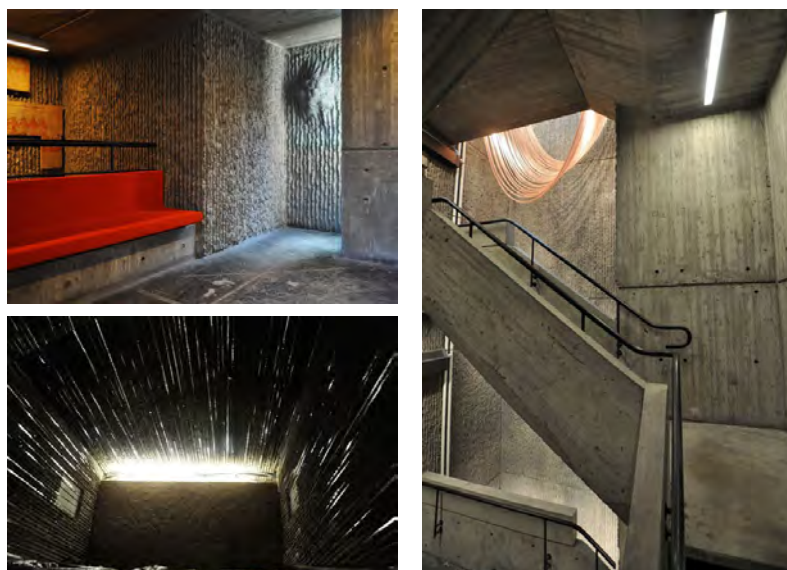
Figure 82, 83 and 84: *phenomenology aims to seek a return to things, the use of materials in their natural state stir the mental imagery of the user. The use of materials connects the user to the spaces created; this promotes natural healing through the use of air, light and material integrity.*

Source :(*www.architectureticker.com*)

Pastel colours create a calming effect on the users; it can also help introverted personality types to be more open. Creating Stimulating environments for people with mental illness and who have been through traumatic life experiences is very

important, because in bland surroundings the mind seeks stimulation and with mental illness this stimulation often occurs in the form of hallucinations (Eiselen, 2010: 23).

Architect Laurie Baker's work expresses the use of natural materials and phenomenological design. In the design of the Woman Hostel for the Centre of Development Studies in India, he used concrete, wood fired bricks and traditional terracotta tiled roofs to create a contemporary version of the vernacular (Bhathia, 1991:164), (Figure 85).Laurie Baker made use of brick screen walls along the walkways of buildings he designed to allow filtered light to penetrate through. The use of air-brick in the hostel design allowed to cut costs on mechanical ventilation as well as help with the cross ventilation of rooms (Figure 86). Baker believed that spaces such as walkways are transitional zones which need to be experienced and have the ability to stir emotion and reflect. The height of the building is kept deliberately low and below the tree line to create a calming atmosphere, one in which the user can reflect in (Bhathia, 1991:164).
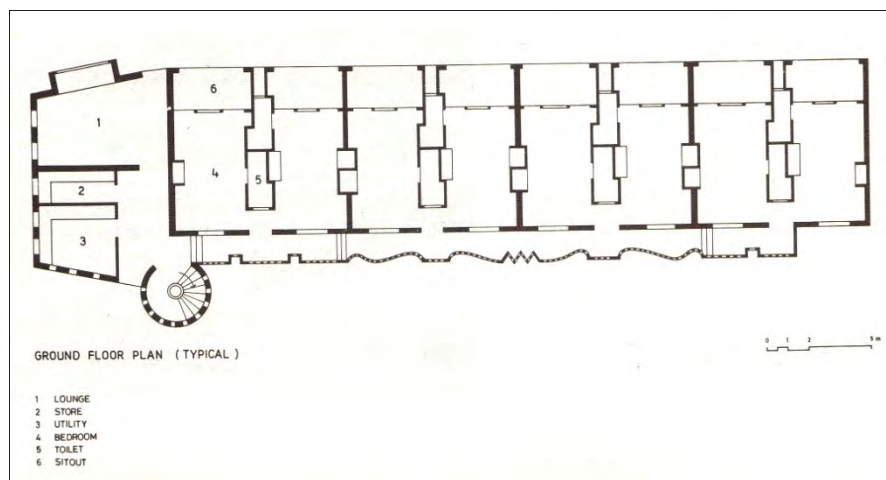
Figure 85: *The Centre for Development Studies in Laurie Baker's classical Jali style.*

Source: Bhathia, 1991:166

 All eight rooms open onto curvilinear veranda. The veranda and balcony moves away from the rigid rectilinear form, this makes for startling contrasts of light and shade. There is no plastering on the building as Baker believed in materials being true to their form, allowing the user to interact and feel the roughness of a brick, the off shutter concrete and warm wood. Baker also built low seats into the walls to force the user to make use of the walkway as a spiritual space to reflect and experience (Bhathia, 1991:170).
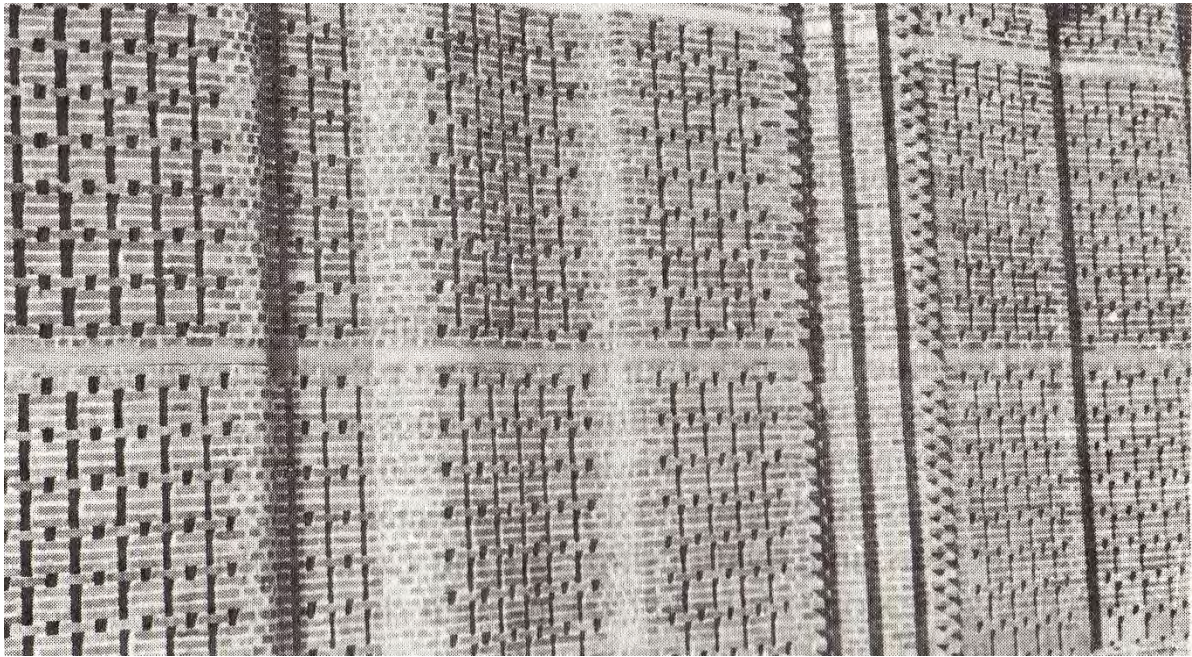
Figure 86: *Baker's use of air bricks in various style aids in the creation of phenomenological spaces.*

Source: Bhathia, 1991:163

Baker believes that buildings today do not respond to human scale, this has created architecture that rarely uses natural materials and facades that hide natural materials with clad, cement plaster, paint and glass. Baker says that facades and building designed with modern architectural styles create senseless architecture which hurts the end user (Bhathia, 1991, 240).

One can conclude that the environment does influence an individual's health; it can also be used to heal people as it can play with the senses of physical and psychological meaning. To rehabilitate the psychological mind of the homeless, there needs to be a connection to life and meaningful spaces, Pallasmaa states that one must feel part of one's surroundings and not isolated from them, this is achieved through stimulating all the senses (Eiselen, 2010: 23). For the mental health of a person to be healed a sense if independence must be fostered and this can only be done if one has control over their environment. Norberg-Schulz's Genius Loci differs from Pallasmaa's Phenomenology, as if focuses on the micro level, isolating a particular place, Genius loci considers a larger scale environment or region. The next chapter will look at how Genius Loci create a spirit and place for livelihoods of the homeless.

4.4 Towards the creation of Livelihoods for the homeless

In Roman mythology a Genius Loci was the protective spirit of a place. According to this belief, every independent being had a protective guardian spirit; this spirit accompanied people from birth to death and determined their character. Ancient man viewed his environment as consisting of definite characters particularly that it is of great existential importance to come to terms with the genius of the locality where life takes place (Msomi, 2011:8). Man has to be aware of his surroundings in order to orientate himself in it; this is required to identify with the environment and the environmental image (Figure 87 and 88).

In the modern day age Genius Loci refers to a locations distinctive atmosphere that defines it, a 'spirit of place'. Norberg-Schulz (1982) introduced this topic to architecture and was further enforced by postmodernists. People are charmed by the character of place, the harmony between human culture and nature, this space in modern day settings are not planned and rather spontaneous. It is insurgency that creates some of these space, their making was the result of people needing to construct shelter and in doing so created their own defining character and ultimately a 'spirit of place'.

Figure 87 and 88: *San Pietro when compared to modern day Dubai, express culture and tradition.*

Source: http://www.skyscrapercity.com;

Norberg-Schulz aim in understanding and defining Genius Loci was to illustrate people's experience of the physical environment and the expression of society's cultural interpretation of space (Jivan and Larkham, 2003: 71).

Norberg-Schultz believes the concept of place goes far beyond the location; it is made up of different phenomenon Such as the earth, sky and natural landscape.

Tranciks (1943) definition of space theory relies on the understanding of cultural and human characteristics and their connection to physical form and not a mere relation of occurrence to context and environment as indicated by Norberg-Schultz (Mullah, 2011: 16) .Tranzic believes that a space is devoid of any meaning and only becomes a place when culture and society stems from the region giving it meaning .Theorist Kevin Lynch defines the concept of place as defined as paths, edges, landmarks, districts and nodes as points of reference within a space. All cultures have developed systems of orientation (nodes, paths, districts) or spatial structure which aid in the development of good environmental image (Msomi,2011:8), (Figure 89). These systems are on based on what is existing and when the system is weak man feels lost without any connection to his environment.

Kevin Lynch's elements of imageability are defined as follows:

Figure 89: *The five elements by Kevin Lynch.*

Source: Lynch, 1960: 47

- Paths are described as channels by which people move along in their journey and are the most common points from which cities are experienced e.g.: roads, trails and sidewalks
- Edges are lines not included in paths e.g.: boundary lines and seashores
- Districts are sections of the city which have a strong defining character
- Nodes are points where there is extra focus or added concentration of city features.
- Landmarks act as reference points and aid in orientating oneself.

(Tickley, 2011: 47)

An example of Architecture that creates a serene and meditative space is Seth Mokitini Methodist Seminary by Boogertman and partners (Figure 90 and 91). The design of the seminary focuses on an amphitheatre surrounded by elements of the seminary.

Floor Plan

First Floor Plan

SECTION C-C - LECTURE HALLS & CHAPEL

LEGEND
1. PARKING
2. MAIN ENTRANCE
3. AMPHITHEATER
4. ADMINISTRATION
5. COURTYARD
6. LECTURE HALLS
7. CANTEEN
8. LIBRARY
9. CHAPEL
10. TOWER
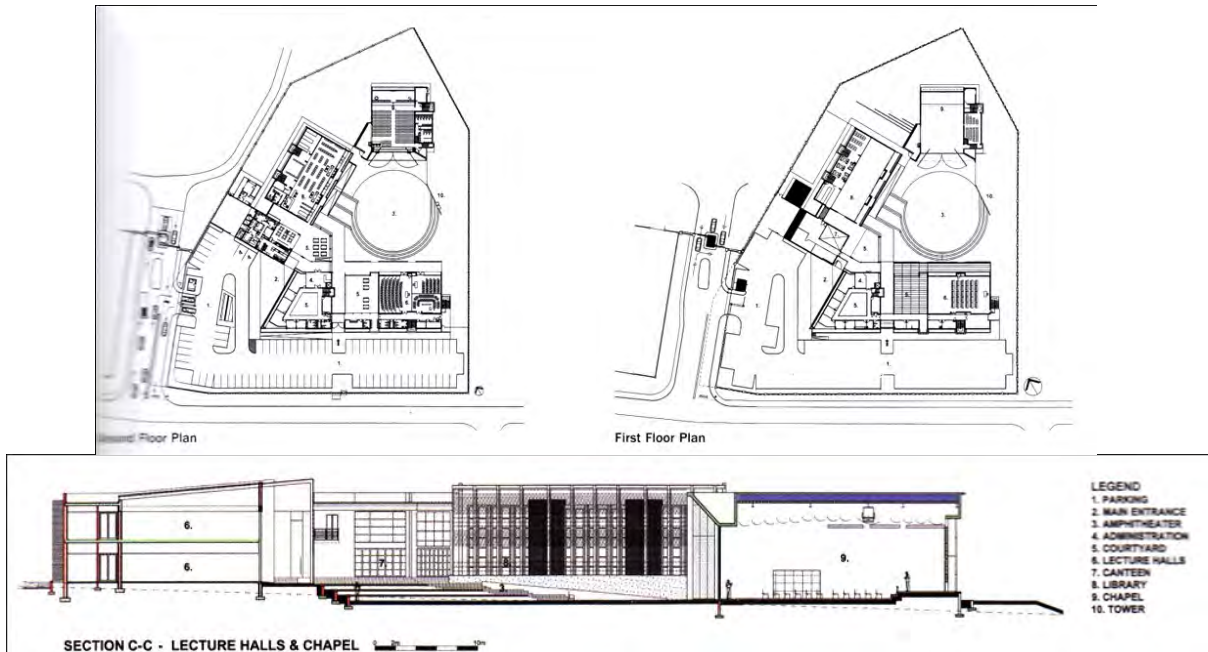
Figure 90 and 91: *Notre Dame-Du-Haut by Le Corbusier.*

Source: Witbooi L, 2011, Digest of South African Architecture: 40-41

The focus of the composition is the cross alongside the chapel nave which fully opens into the amphitheatre which fuses the inside with the outside. The sloping site was exploited to use as the amphitheatre. Roof heights were kept the same throughout, allowing for only the tower to break the skyline. The use of natural materials, allows for the seminary to create sense of place for its user. The concrete speaks the truth, the timber brings out warmth and the gabions represent mystery.
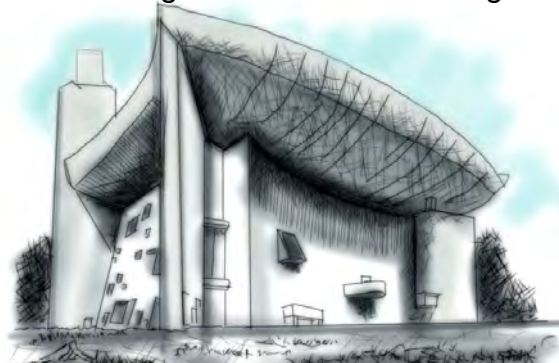
Figure 92: *Notre Dame-Du-Haut by Le Corbusier.*

Source: Author

Another example of serene architecture that allows the user to reflect and meditate is Notre Dame-Du-Haut at Ronchamp by Le Corbusier (Figure 92).
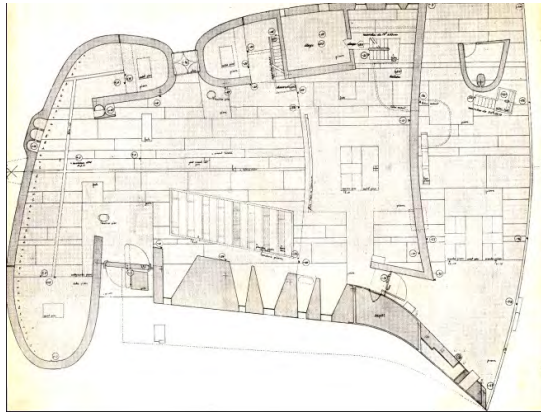
Figure 93: *illustrates the plan of Notre Dame-Du-Haut*

Source: Boesiger, 1966:21

The walls of the church are made of concrete and curve gently in both directions; the roof also made from concrete seems to float above the two walls (Menin, 2003:106), (Figure 93). Le Corbusier believed in truth to materials and the effects it has psycho-physiology on the effects of a person. He wished to stir the feelings of the users and not fulfil the requirements of a religion. The church aims to create a feeling of wellbeing which in turn would be spiritually uplifting (Menin, 2003:106). Inside the chapel it is cool and dark with punched out holes in the concrete walls that allow light to filter through, this creates the sensual meditative space that he wished to convey at Ronchamp chapel.

Lynch (1960) believes that these elements are what help define and give cities senses of place .People are able to orientate themselves in their environments and aid in the ability of recognising patterns. Each of these elements forms part of a collective phenomenon. The existential purpose of building is therefore to make a site become a place, the varying elements make up the physical three-dimensional structure , which along with the character represented, add to the establishment of the place. (Venter, 2011: 28). Because the elements that make up a place cannot be fixed and vary to different sites, it is safe to assume that place is dependent on the dwellers experience.

An example how the man creates his sense of place from the landscape can be observed in Dharavi, Mumbai (Figure 94).

The homeless in Mumbai where forced to construct shelters to survive, and the result is a slum which has been defined by the people, creating a sense of place. Dharavi, spread over some 430 acres of land, has a population of about 6 lakh people.

Figure 94: *The urban framework of Dharavi, Mumbai.*

Source: (http://www.architectural-review.com)

It used to be marshy land, unfit for habitation but the poor of India from its different States came to Mumbai and reclaimed the land, making it habitable. Over several decades, Dharavi was invented by the people and is today a thriving, vibrant community. It is a cosmopolitan agglomeration of people of diverse ethnic, linguistic and religious backgrounds (Figure 95 and 96).

Figure 95 and 96: *The Dharavi slum has a certain allure, the way the shacks respond to the context and landscape, overlooking the Mumbai River. It is an unplanned space on the outskirts of the city; paths, nodes and landmarks help define it within the city. Source: http://inc42.com; darvi http://ad009cdnb.archdaily.net*

Dharavi can be explained according to Norberg-Schultz theory, Schultz says that when man dwells on the earth, it also means that he structuralize the world and call it

'place'. This can be confirmed by how the residents of the slum attempt to create a sense of place for themselves through the use of artworks, painted roofs, religious spaces, corridors, and districts.

Figure 97 and 98: *The Dharavi slum is shaped and perceived by the people that live there to create a 'sense of place', this is also enforced by the strong cultural and economic supports of the community.*

Source: http://static.guim.co.uk; http://graphics8.nytimes.com

These elements all add to the character of Dhravi and help give it definition as a place (Figure 97 and 98). The Movie *Slumdog Millionaire* helped showcase Dhravi to the rest of the world and this added to the allure and character of Dhravi, ensuring its 'sense of place'.

Figure 99 and 100: *The homeless define their area in which they live as a 'place'; this is done by recreating their sense of a home and thus making it a place.*

Source: http://static.guim.co.uk; http://graphics8.nytimes.com

Although the homeless do not have homes, they attempt to recreate the sense of one (Figure 99 and 100) .The shelters they construct in unplanned spaces are reflective of their attempt to create a sense of place. By reconstructing the home, mental images are created in the minds of the homeless, this cognitive stimulation recreates their sense of orientation and makes them feel more rooted to the place in which they live. The shelter becomes more than a temporary solution. The aspect of

orientation and identification become important psychological functions that allow the homeless to become familiar with space and in doing so gives them emotional security (Mullah, 2011: 20).

4.5 Conclusion

The intension of this chapter was to highlight how architecture can be used to heal people. When dealing with the homeless, this becomes increasingly important as the face many psychological problems, architecture can be designed to help alleviate this problem. The physical problems are a result of space that produce sicknesses, when fresh air, clean spaces and good materials are ignored in design, the resultant is architecture that is harmful to people. It is evident that architecture which responds to context, local materials and socio-cultural factors create a symbolism that connects man and nature by celebrating the Genius Loci of the site (Royal, 2011: 63). The responsibility falls upon the architect to provide society with not only comfortable healthy spaces but also to protect and enhance the built environment. It is up to the architect to alter the current architectural style, to produce contextual and climatically responsive and responsible architecture (Royal, 2011: 64). The relevant works and information by various authors illustrate the importance of sensory realism through architecture; doing so can give users a unique experience and sense of being in the world. In order to counter homelessness, through healing and rehabilitation, the environment must cultivate a sense of empowerment and self-worth. This sense of empowerment is achieved through the notion of connection, independence and transition (Eiselen, 2010: 28).

Figure 101: *The Homeless will claim the right to the city through the theory of Insurgency*

Source: Author

Chapter Five: **towards the creation of meaningful architecture: Key Precedent studies**

5.1 Introduction

The following chapter reviews key precedent studies in dealing with the homeless. The following buildings deal with a wide range of issues and opportunities that arise when designing for the homeless and help to understand the dynamics needed to help design for them in the proposed intervention.

The various precedent studies will be critically analysed against the various theories and concepts discussed in previous chapters. The analysis of the various precedent studies will allow for conclusions to be drawn, which will play a crucial role in the design of the proposed intervention of a homeless shelter for Durban.

Figure 102: *Torre David*

Source: Author

5.2 Rehabilitating the Homeless and society: Pacific Garden Mission

5.2.1 Project Description

Architect: Tigerman Mccurry Architects

Location: Chicago

Project area: 156.000 square feet

Project year: 2007

Figure 103: *Pacific Garden Mission*

Source: http://www.greenbeanchicago.com

The Pacific Garden Mission was founded in Chicago in 1877 by a Midwestern couple who provided warm beds and hot meals while ministering of the gospel, today the organization is one of the largest continuously operating rescue mission in the country, providing food, shelter, clothing, medical care and spiritual nourishment (Figure 103) (Mays: 2008). The Pacific Garden Mission has been pressured by the city board of education to vacate its men's facility on the South State Street in the former Skid Row. The mission then asked Stanley Tigerman to testify on its behalf, he became more than the Mission's advocate, he became their Architect. The mission chooses to treat homeless people with respect and dignity, they are not

referred to as indigents, but rather as overnight guests, this is what captured Stanley Tigerman to work on the project (Mays: 2008). The challenge was finding a site to accommodate the mission; the site was selected as close as possible to the previous site, surrounded by commuter rail tracks and parking lots for UPS trucks. There was no urban fabric to respond to and it was up to the Architect to create a pedestrian-friendly building in a pedestrian-hostile environment .Tigermans approach was to create an oasis-not simply a place to lay ones head for the night, but a retreat from day-to-day struggle for food, shelter and personal safety (Figure 104).The mission accommodates a thousand people in bunks and another 400 on severe winter nights- the 156.000 square foot facility has a dining room that seats more than 600.Working three shifts, the mission servers 1800 people per meal (Mays: 2008)..

Figure 104: *the internal courtyard and church creates an internal oasis for the building, where one can reflect and escape the realities of the context*

Source: http://www.jetsongreen.com

5.2.2 Justification of Precedent study

Chicago is similar to Durban; their urban environments suffer from high unemployment, crime and homelessness. The Insurgency formed by the homeless of Chicago is a reaction to construct shelter and find places to live in its urban fabric (Figure 105). This is similar to Durban and how the homeless construct shelter under bridges or in parks as a form of insurgent citizenship. The Pacific Garden Mission is a reaction to society's view of the homeless; it aimed to construct a large site which

makes people aware of the problems facing society today. Doing this allows the perception of the homeless can change and allows for them to be reintegrated back into society.

Genius Loci is also a pivotal theory which helps the Pacific Garden Mission define a sense of place in the urban environment of Chicago. This helps the facility to become a symbol to the homeless and help them to construct their identity and culture within society, the building also allows users to reflect, creating a spirit of place that surrounds the meditative and reflective courtyards.

5.2.3 Urban context and locality
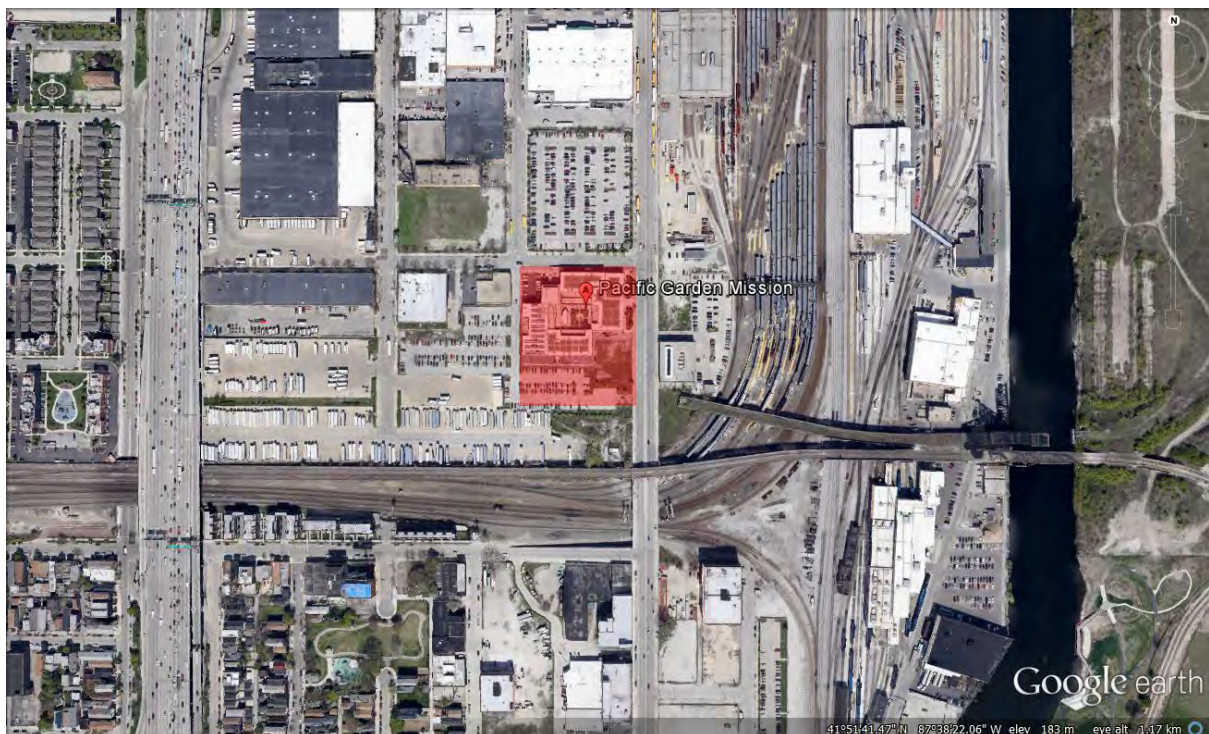
Figure 105: *The site in relation to its urban context*

Source: www.googlemaps.com

The Pacific Garden Mission is located in a warehouse district, surrounded by train tracks, Ups delivery vehicles, parking lots, shopping centres and a few social housing units (Figure 106). It is on the outskirts of the city, similar to the setting and context of Warwick Junction. The main street; Canal Street links the mission to the city and to existing transport nodes. There area has been neglected due to decentralization and as a result a lot of buildings are run down and dilapidated, there is a sense of despair and ignorance because of this detachment from the city. The

area does not cater for the homeless nor does the spaces created; there are no recreation space or public squares.
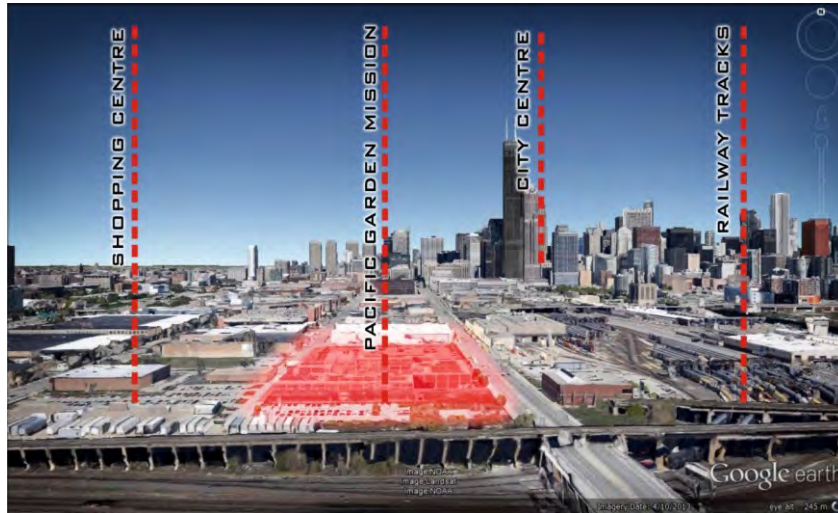
Figure 106: *surrounding context and the site*

Source: www.googlemaps.com

The pacific Mission occupies 156.000 square foot of land and takes up an entire plot (Mays: 2008). It cannot connect with existing nodes and context as they are more consumer related activities. The only attempt at reviving the street interface and face are the rows of trees planted on the pavement which create a calming and reassuring sense for the building, because of the lack of connectivity found in the urban environment, the Architect has designed for the building to relate to an internal courtyard.

5.2.4 Project Objectives

The main objective of Pacific Garden Mission was not to create a home for the homeless, but rather a homeless institute. This allows them to get back into society and create a better life for themselves. The project also aims to highlight the grim reality of urban life, one that city dwellers ignore which is the state of the homeless. The creation of one of the largest homeless shelters in America, allows the problem of homelessness to be showcased to societies and governments. The Mission is able to provide shelter, support services and spiritual upliftment that aid in the rehabilitation into society, it equips the homeless with skills and values in which they can become active members in society and earn an income. The Mission also uses

its church services to spread the word of god and help restore dignity and hope to the homeless.

Figure 107: *site plan and axonometric plans of the Pacific Garden Mission*

Source: Architect, Vol 97, Jan/Mar, 2008: 81-82

The Pacific Garden Mission also has its own radio station 'Unshackled' which is broadcast worldwide and gives various account of living on the street and accounts of transformed lives that the mission has been able to help. The radio station helps in creating public awareness of the homeless in societies (Mays: 2008).

Pacific Garden Mission was conceptualised as a project that would assist the homeless and provide a meal for the night. Today its expanded role serves as a catalyst for reintegration. It can be seen as a core node that houses services and which are designed to assist people in need (Figure 107).

5.2.5 Programme and Planning

The design centres on a well lit courtyard that allows light to penetrate deep into the missions hallways (Figure 108,109 and 110). Four interconnected wings surround the courtyard and the courtyard also doubles as an outdoor chapel in the summer.

Inside the various wings are classrooms, computer laboratories, workout rooms and lounges for families (Tigerman: 2014).

Figure 108, 109 and 110: *The various activities found at the Mission as well as the green houses.*

Source: Architect, Vol 97, Jan/Mar, 2008: 81-82, http://www.tigerman-mccurry.com, http://pgmofferinghope.org

Word of the shelter is spread by mouth and soon many homeless come to seek help from the shelter. After checking in, the homeless are led to a large chamber where they hang their clothes for the night (the room is heated to kill lice and vermin), they then take a shower and receive a gown (Mays: 2008). Medical care is also provided if needed. The linen and laundry areas are dedicated to helping the homeless wash their clothes and iron them, the barbershop and beauty salon is also available to them for free grooming so that they may look presentable for prospective job opportunities. A smaller number of people also join the Bible programme ministry, which lasts 60 days (Mays: 2008). These individuals become part of the facilities team and are given work assignments in the laundry, library, kitchen or cleaning group. Those that complete the programme are shifted to career development, and are ready to join the workforce as productive citizens. They are then equipped with the skills to do so. The mission also helps its clients to earn high school diplomas

and offer life skill programs such as checking account management, Basic English and computer training. The mission also has a 600-seater auditorium which is the setting for their radio station 'Unshackled'. Smaller gospel services are also held in this space. The main services are held in the chapel which has translucent walls that face the courtyard. Five classrooms and half a dozen small counselling rooms and large sleeping rooms are found on the second and third floor wings (Mays: 2008). Men and woman sleep in different wings and are further divided between temporary and long term residents. The architect designed the beds for sleeping to be side by side but separated with a metal partition.

Figure 111, 112 and 113: *The 'Yellow Brick Road', where social interaction takes places also forms part of the main circulation. The façade of green houses also promotes social interaction as well as the roof gardens; informal learning takes places through these various spaces.*

Source: Architect, Vol 97, Jan/Mar, 2008: 81-82, http://www.jetsongreen.com, http://caldwellplumbing.net

One of the main elements on the ground floor is the broad L-shaped corridor known to residents and staff as the 'yellow brick road' (Figure 111). It has outdoor benches, street lights, sidewalk trash receptacles and street signs to encourage a sense of place (Mays: 2008). The floor is painted in bright yellow epoxy paint. What Tigerman hoped to achieve by creating this interactive kind of circulation space was the feel of a lively street. Because of the mission's commitment to sustainability, two greenhouses are used to generate organic soil and grow consumable goods. A green roof is also used to manage storm water and to mediate heat gain and heat loss (Figure 112 and 113). The unplanted areas of the roof are covered in highly

reflective paving and all domestic water is heated by an array of 100 solar panels that the city donated to the project.

The greenhouse also provides the rehabilitation aspect to the homeless and gives them hope (Tigerman: 2014). The green house facility runs the full length of the complex. The produce is also sold for additional income for the complex. This area creates social interaction amongst its residents and also offers an opportunity to learn skills to go out and become marketable. Triggerman's approach to the design of Pacific Garden Mission was one that is sympathetic to the homeless; it is not elaborate to show them off but rather meaningful to the homeless as a symbol of hope and a second chance.

5.2.6 Design Rationale

The emphasis placed on The Pacific Garden Mission was placed on the interior spatial planning. Tigerman wished to create a sense of street activity on the inside of the building as the context of the site is not pedestrian friendly. Also when dealing with the homeless, creating the sense of the street is something that they can relate to and not feel out of place (Tigerman: 2014). The design of a central courtyard that creates an oasis against the harsh context gives the homeless the protection needed, where they can reflect and rest. Tigerman designs with a play on human perception; this can be viewed through the symbols used in the Yellow Brick road. Its exterior also uses signs and symbols for people to relate to, these include a large white cross proclaiming 'Jesus save' which is symbolic for the missions former home for men .

Tigerman also used domestic references in the design, such as pediments and gables to make it more homely and less institutionalised. The use of brick and concrete blend in with its surrounding context, the use of colour, on the insides of the building help to soften its image (Figure 114,115 and 116). The Yellow brick road forms the central artery for circulation and connects the living, eating and sleeping areas. To keep to the tradition of creating a building in which the homeless could relate to as well as reduce the cost of the building, ducts, conduits and fire systems were exposed.

Figure 114, 115 and 116: *The exterior brick ties in with the surrounding context. The design of the facades is also toned down to respect the context and also create a sensitive building for the homeless.*

Source: Architect, Vol 97, Jan/Mar, 2008: 81-82, www.googlemaps.com,

The construction also helped to alleviate the cost, a reinforced concrete frame with 20 foot structural bay; eight-inch floor slabs and 2 foot columns were used. Tigerman claims that the use of brick blends in with surrounding warehouses and can also be seen as a factory for healing. The building had to be toned down in terms of finishes to accommodate for the cost; the building eventually amounted to 25million dollars to construct and was funded through donation, charity foundations and the government.

5.2.7 Summary

Pacific Garden Mission allows the Homeless to express themselves as a street Culture. The yellow brick road allows them to interact as they would do in a normal street setting. They forms bonds on all levels and working relationships in which they share common goals and duties. The community formed at Pacific Garden Mission is one that helps each other out; this can be observed with the radio station 'Unshackled'. They create a platform to express themselves, attitudes, beliefs and way of life through the radio station.

The use of 'sense of place' in the design of Pacific Garden Mission is evident in the features created. The yellow brick road, the courtyard, green houses and the chapel all evoke and play on the senses of the user. The building attempts to create place making for its uses through these features. The reason why most homeless people avoid homeless shelters is because of the institutional feel of the place as well as the chance of vermin infestation. The toned down use of materials infused with nature through the use of the green houses add to its serenity.

Phenomenology can be observed through the healing environment created by the green house program. Nature is used as a way to rehabilitate and nurture the homeless; it also gives them a purpose and creates that sense of giving back. The use of light to central courtyard and allows for meditation and reflection to take place. The use of Bioclimatic design, one that infuses nature, man and the building can be seen to improve comfort levels. The use of sustainable design principles, not only improve the buildings green star rating but also improves the health and comfort of the occupant of the building. The design of a building, especially one that deals with the homeless and the traumatic life they face can have psychological and physical implications on them.

Figure 117: *The Pacific Garden Mission does not connect to the city centre or major transport nodes, the homeless do experience a problem travelling to and from it.*

Source: www.googlemaps.com

The only problem that the Pacific Garden Missions faces is that it is too far from public transportation and even further from the city core (Figure 117). The budget also eliminated some of Tigermans design touches, the building's façade is very functional and resembles a warehouse, Tigermans response was that he wished to create a building developed for social purpose and sustainability.

The Pacific Garden Mission is an example of two historical themes in urban architecture, Social reform through housing and the garden city. These themes represent different ways of controlling urban masses as claimed by Tigerman. The garden city was aimed at moving workers out of the city centres and eliminating the effects of city life. Similarly the red-brick exterior and isolated garden of the Pacific Garden Mission are symbolic in meaning to these themes.

The ideas and concepts that are applied to the Pacific Garden Mission work successfully when dealing with the homeless. This precedent will be relevant for the activities it creates in rehabilitating the homeless back into society. The respect for context and place making will also be valuable when designing for the homeless. Creating a sense of place for the occupants will determine the success of the project. The Pacific Garden Mission is not merely a shelter, it is a platform for transcending life from the street back into society, and the architecture represents the sensitivity sought by the homeless to help them in their lives.

5.3 Reclaiming the right to the city: Torre David

5.3.1 Project Description

Architect: Enrique Gomez

Location: Caracas, Brazil

Project area: 30.000 sqm

Project year: 2007- present

Torre David is the third tallest building in Venezuela, although it is incomplete. Due to the financial crises, that hit Brazil in 1994 and the death of the developer David Brillembourg, Torre David has lied dormant and untouched for many years (Brillembourg and Klumpner, 2013: 42). This dead giant attracted many squatters who lacked space to build homes to floods (Figure 118,119 and 120). Today it is the impoverished and continually revised home for more than 750 families living as a self-organised community. The tower came into the spotlight when rumours that a high-profile hostage was been held there and police swarmed the tower searching every floor and room. It was then realised by the rest of the world, the problem of slums and housing shortages. The residents have organised themselves well in the building, they have created a highly efficient system of payment for electricity supply and community groups ensure that each floor is cleaned regularly (Brillembourg and Klumpner, 2013: 22).

Figure 118,119 and 120: *Torre David, its various facades in the urban landscape.*

Source: Brillembourg and Klumpner, 2013: 24-35

The main aspect of Torre David that makes it a 'vertical slum' is that the residents have no security of tenure. The current residents have control over the building; however their occupancy is not assured, but merely temporarily tolerated. However acting as a group, the residents have more say rather than acting individually. The residents seized the opportunity of appropriating an existing structure, originally intended for a different purpose, and are using it to meet their urgent housing needs, gradually adapting it to meet certain standards of habitation (Brillembourg and Klumpner, 2013: 27).

Although the media portray slums as infested and crime ridden spaces which fall victim to drugs, corruption and disease, the residents of Torre David are proving them wrong. Urban-Think Tank took were working on the Barrios and took an interest in Torre David. After research and collaboration their ideas were put forward to residents, they had a plan to improve Torre David and make it more of an integrated community that was sustainable and safe. Torre David is seen as a catalyst for new urban development which involves the new city built on top of the old (Brillembourg and Klumpner, 2013: 32).

5.3.2 Justification of Precedent study

Figure 121: *Torre David.*

Source: Author

The urban framework of Caracas is similar to Durban. The mass influx of people to cities leaves them stranded and jobless. They are forced to make do with left over spaces in the city, they become insurgent citizens. Durban like Caracas has many insurgent citizens and this can be observed by the number of shacks erected on land close to economic centres. What is also relevant that can be applied from Torre David is how these insurgent citizens construct communities, identities and social bonds. Torre David successfully shows how insurgency occurs in cities today and how communities work together; it also demonstrates how the homeless find lost spaces and adapt it to suit their needs. The problem facing cities today is gentrification, more and more buildings are being neglected and abandoned in city centres, and Torre David offers an insight of how one can deal with this insurgency and adaptive reuse of neglected run-down buildings. This is a very big problem that Durban faces as there is an economic shift in which people are pulling out of the city centre forcing the control and economical wealth to shift. The problem that homeless people face in urban environments is the lack of identity and culture that they have and are defined as; Torre David allows its users to construct identities and forms a culture of insurgent citizenship in which they can relate to.

5.3.3 Urban context and locality
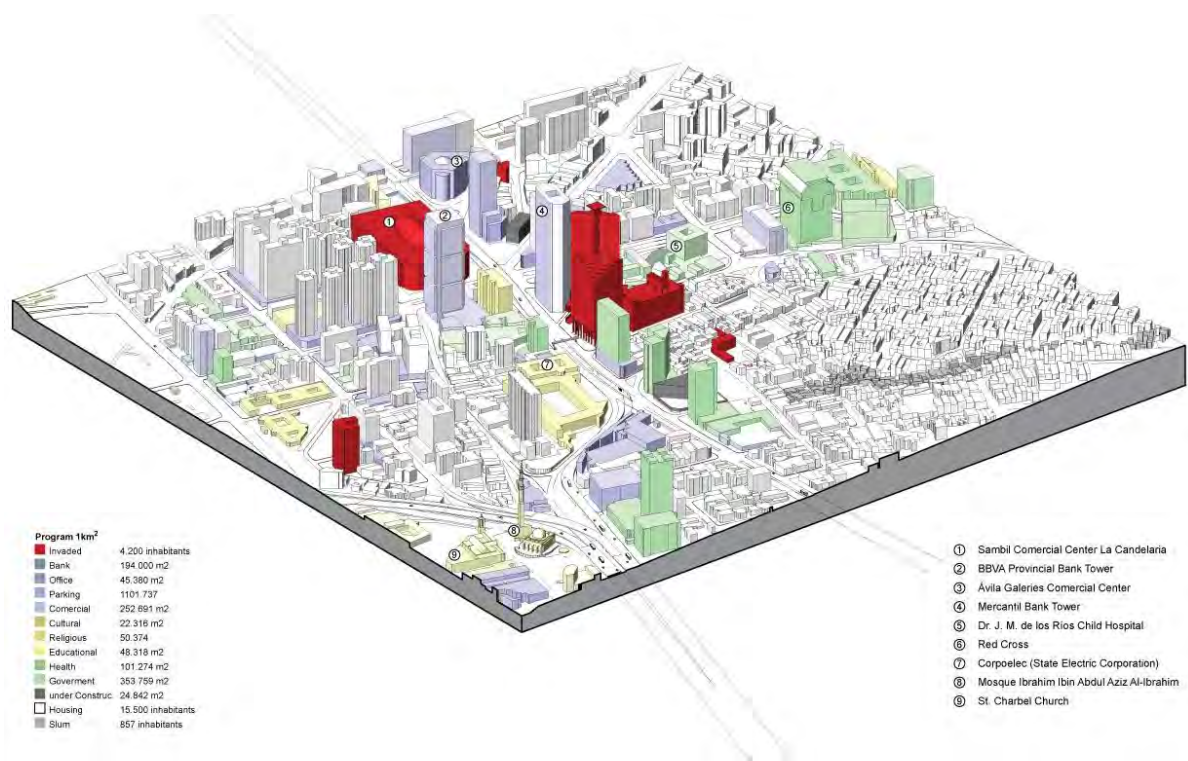
Figure 122: *Torre David and surrounding context the city of Caracas is densely packed with the city on one side of Torre David and the barrios on the other.*

Source: Brillembourg and Klumpner, 2013: 86

The urban context of Caracas is surrounded by slums; this is the result of three decades of politicians ignoring the need for housing in the city (Figure 121 and 122). It is estimated that more than 30% of the total population and 50% of the urban population live in informal settlement or barrios (www.unesco.org). Due to the growing rural to urban migration as well as natural growth, the barrios and city has become much denser. Torre David is located at the intersection of Calle Real de Sarria and Avenida Urdaneta; it occupies a plot adjacent to the Mercantil tower and diagonally across from the BBVA Banco Provincial Tower. This district is made up of political and financial power and represented the 'Wall Street' of Caracas. David Torre was initially constructed to be one of the major attractions to this financial district of the city (Brillembourg and Klumpner, 2013: 50). Today the urban context that surrounds Torre David is one of neglect, despair and illegal citizenship (Figure 123). One of the reasons that Torre David appeals to it residents is for its connection to the city. It is close to the CA Metro as well as other transport nodes. It is also surrounded by schools, religious buildings, medical facilities and cultural facilities. Within the urban context Torre David forms a cluster of structures that make up its

five distinct volumes. The 45-storey tower, a 19-storey empty shell which connects the two larger buildings on floors 6-17. The fourth structure is a 10 storey parking garage and the fifth structure is the 30m high atrium (Brillembourg and Klumpner, 2013: 62).
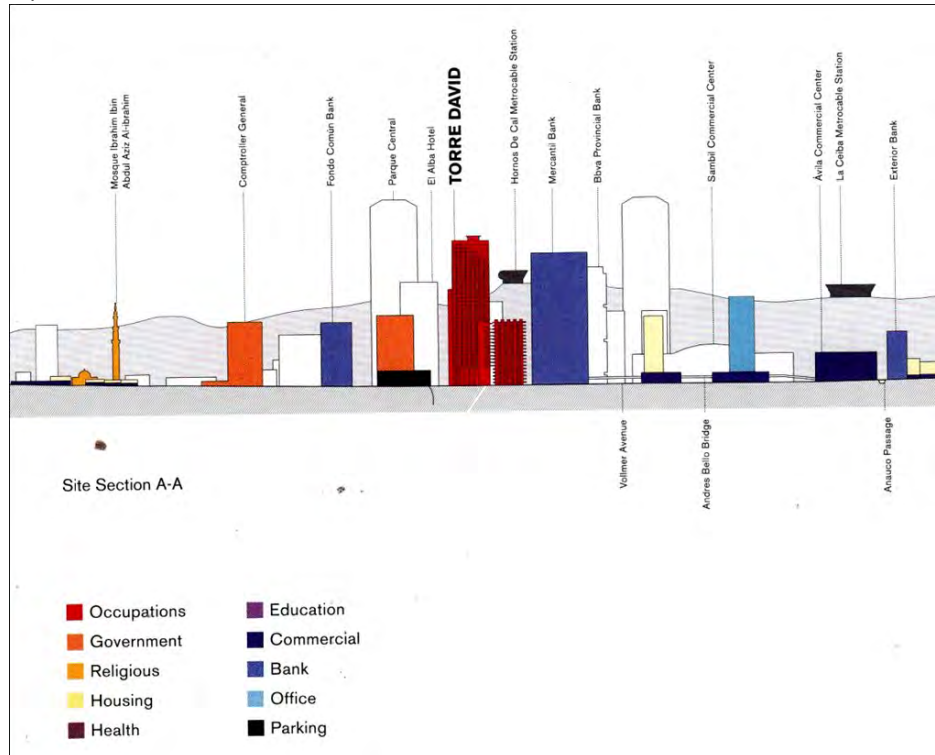
Figure 123: *Torre David and surrounding context*

Source: Brillembourg and Klumpner, 2013: 86

5.3.4 Project Objectives

Urban Think Tank has been studying and working on Torre David for many years. They have worked closely with residents and collaborated with them to come up with ways of upgrading Torre David. They conceived new vertical mobility systems; this allowed users to save time and effort. They also looked at sustainable energy producing initiatives that would help cut down the cost of electricity (Brillembourg and Klumpner, 2013: 65).

New facades were also designed, although not implemented as yet; it would bring vegetation and a general good air quality to the design. The main aspect which they investigated was the design of social spaces for residents (Figure 124 and 125).

They looked at how families can have private spaces and at the same time create communities that are not isolated. Spaces such as gyms, basketball courts, shops

and churches were created to promote social interaction amongst residents. The main objective of Torre David is to create a community which is not stereotyped as 'slum dwellers' ,as a group they have realised that they have a strong political leverage and have a say in where they live.

Figure 124 and 125: *main site plan, showing the various structures that make up Torre David and ground floor plan*

Source: Brillembourg and Klumpner, 2013: 86

Torre David has its own identity as a vertical slum within the context of Caracas, residents try however to create their own identity and culture within its walls (Figure 126,127,128 and 129). The use of various materials and the designs of family units are evidence of this. There is a deep need for the residents of Torre David to recreate the 'sense of place' that make them feel at home.

Urban Think Tank investigates how Torre David can be used as a model for the rest of the world, as cities are becoming more globalized, there is an urgent need for housing and spatial planning, insurgent Citizenship in the form of slums and the homeless are real problems facing these cities today. Torre David offers a unique understanding to how people choose to react to the lack of service delivery and cater for their basic needs; it demonstrates how the homeless construct shelter, identities, culture and communities.

Figure 126,127,128 and 129: *these pictures depict the various ways in which residents adapts spaces to define their identities as well as privacy.*

Source: Brillembourg and Klumpner, 2013: 90-98

5.3.5 Programme and Planning

Torre David is run as a community by the residents which formed an organization dedicated for the running of day to day activities, safety and organising of social structures (Brillembourg and Klumpner, 2013: 70). This ensures that not just anyone can take up residence at Torre David. No new vacancies are admitted until there is a space available. The organization runs Torre David by a set of rules, if you are found to infringe these rules by partying too much, littering, not respecting fellow residents or domestic violence, you are asked to leave. This ensures control over the residents. Each family are asked to pay $15 to the cooperative for water, electricity, cleaning of the public spaces and security (Figure 130 and 131). The individual 'apartments', are the family's own cost to construct and maintain. Residents broke through reinforced concrete walls, creating openings from which small footbridges lead to other floors and spaces were expanded upon. This allowed for families to adapt spaces to suit their needs (Brillembourg and Klumpner, 2013: 75).

There are four ways to enter the tower complex. Security guards are stationed at various entrances and work in 24-hour shifts. The main form of circulation upon entering the tower are stairs, the lifts were dismantled and sold years ago by thieves. Because the stairs lack handrails, the residents have to be in constant alert of their surroundings.
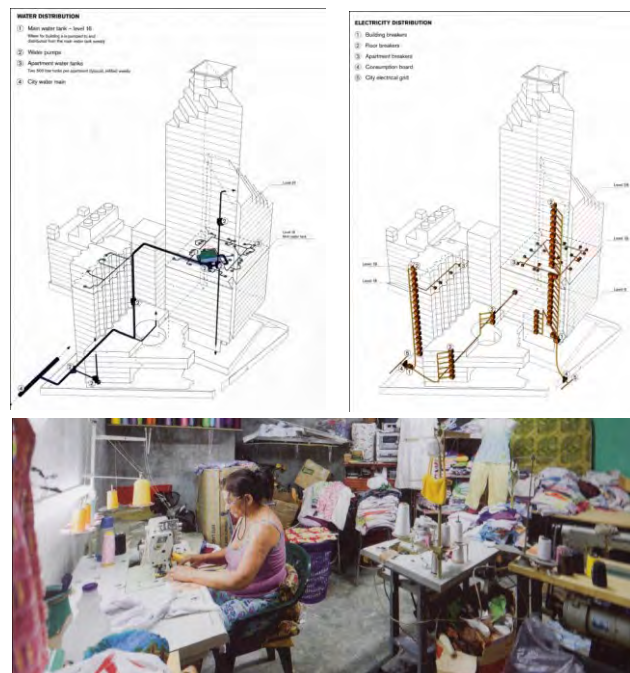
Figure 130,131 and 132: *The pictures depict water and electricity distribution in Torre David and also individual initiatives for creating income within the tower.*

Source: Brillembourg and Klumpner, 2013: 90-98

The residents have found different ways of creating shelters unlike the barrios from where they came. Red clay brick was used to construct various apartments because of its availability and cost; this also has a strong sentimental value which reminds them of the barrios. The structures created by them are full of colour, texture and morphologies; it is a means of demarcating space and well as defining an individual identity amongst each other. There are many attempts to create a space for themselves within the structures, families who can't afford bricks, sleep in tents, some construct walls out of boxes and others out of shop partitions (Brillembourg and Klumpner, 2013: 84). They are not limited to materials and find anything that they can get their hands on to construct their home. Water and electricity are supplied by the government but residents are charged for this service, it is also not for every floor but rather strategic points.

There are also individual initiatives to create an income within the tower, a number of small grocery stores, on different floors sell essentials, sparing the residents a trip to the street level (Figure 132). Hairdressers, tailor shops and a stationary shop are also found scattered amongst the floors of the tower. Along the boundaries of the site, informal traders, some of which are the residents themselves, sell food and goods (Brillembourg and Klumpner, 2013: 91).

The dedicated common spaces bring residents closer in formal and informal ways. There is an Evangelical Pentecostal Church within Torre David.; it is located on the ground floor. The families found in Torre David are primarily Evangelical Pentecostal Christians. The basketball court is also found on the ground level and also functions as a common ground. This court has been painted in bright colours along with its six columns to make it more appealing to its users. On the 28th floor a small gym has been constructed from the broken elevator parts and air-conditioning units. These serves as free weights and a bench-press. The ground floor atrium which is the main welcoming space for the residents, has painted columns and added vegetation to make it more comfortable and welcoming. The residents of Torre David understand how space affects ones wellbeing and the use of colour and materials are attempts to alleviate the cold feeling of the concrete and rubble (Brillembourg and Klumpner, 2013: 91).

5.3.6 Design Rationale

Torre David is not static, it is always changing and adapting to suit its users needs. It does not meet the conventional methods and design of a high-rise building or social housing standards. Although safety is a big problem at Torre David, families still pursue to construct homes and mark their permanence in the city. The architecture of Torre David is not suited to residential living, especially for the poor that choose to live there. Urban Think Tank has looked at sustainable ways of improving the standards of living and at the same time implementing sustainable techniques that are beneficial to Caracas as a whole. The external appearance of the building has also been looked at as a way of integrating the community into the social and economic fabric of the city. Wind turbines and solar panels are used to harness nature and aid in the current electricity crisis facing residents. Wind turbines placed on the upper floors of the tower would help to generate electricity for the building.

The main vertical element, which is the circulation will be made transparent, which will give it visual liveliness and allow users to connect with the rest of the city.

Figure 133 and 134: *Urban Think Tank various proposals for Torre David, this would help reintegrate residents and the city.*

Source: Brillembourg and Klumpner, 2013: 90-98

One of the key design rationales sought by the residents of Torre David is the design of social spaces as well as private spaces. The residents have realised the importance of public spaces and social interaction, in doing so many sub-groups are created, Claude Fischer calls these special-interest groups. The interior design of the various spaces are solely on the residents to design, they very rarely have a situation where they can move in comfortably, a great deal of hard work is required to make the place habitable.

Urban Think Tank proposed that these wind turbines on the faced and neutral spaces would aid in the aesthetics of the building (Figure 133 and 134). The use of colour and varying texture would help in creating a community feel and eliminate the shoddy appearance it currently has.

Torre David offers a new concept for architecture, the growing building. It is not static but rather unpredictable allowing users to change and adapt it to suit their needs. In urban cities of today rapid change is predominant, it is up to Architects to design buildings that act as organisms in the landscape allowing for change, re-use and adaptability.

5.3.7 Summary

Torre David unknowingly utilizes and acts as a precedent for many architectural theories and concepts. The implementation of social spaces and emphasis on community orientated design are part of the theory of culture, exploring the various lifestyles that the residents of Torre David have as well as their need for identity, as a community and as individuals. This is one of the main problems that face the homeless today, being able to become a part of society and at the same time being able to express culture and identity. The homeless that were forced to seek shelter in streets of Caracas found Torre David and were able create an image in the city that defines their identity and culture as the 'vertical barrios'

Torre David also explores how insurgent Citizenship occurs in cities today. It demonstrates how the homeless take over lost spaces and in doing so claim the right to the city. The residents have learned that together as a group they have political influence and are able to thrive in the city because of this. Torre David is an example of Insurgent Architecture; the residents have claimed the right to the space and have taken up ownership. Torre David is also an example of Critical Regionalism. The landscape of Caracas is defined by the barrios and Favellas, these structures make use of everyday items, second hand materials and famous red clay bricks, these various materials are all seen throughout the facades of Torre David. Residents cannot afford materials for building, often the left over and thrown away items found in the city become walls and balconies for their new homes (Figure 135,136 and 137). They look at the urban environment and forage whatever they can find, also the symbolic memory created by the red clay brick is reminiscent of the barrios, which gives them a sense of place and connection to their new home. Critical Regionalism as argued by Kenneth Frampton (1980), respects local culture and identity. It makes use of local materials and implements it with modern technological building methods. Torre David makes use of local culture and identity, this is evident in the variety of spaces created by families in the tower, almost all spaces which are constructed make use of the red clay brick and have items found in the local environment to create a sense of place.
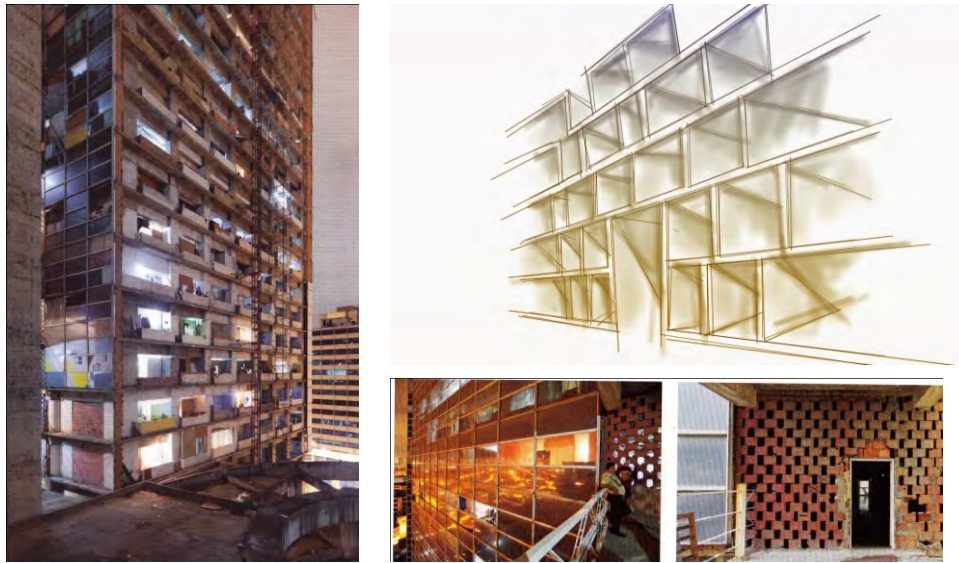
Figure 135, 136 and 137: *these pictures illustrate how various materials are found in the urban landscape and used to construct.*

Source: Brillembourg and Klumpner, 2013: 202-212, Author

The sense of place created by the residents is a reaction to recreating the home within Torre David. Residents adapt their homes and spaces to represent what a home means to them and often reminds them of where they came from. Cognitively they compare it to their past experiences and recreating the home assures they are grounded in the city. The act of place making also defines them as the residents of Torre David. The sense of place created is also evident through the brightly painted corridors which are reminiscent of the bright Favellas.

The main problem that faces the residents is safety. However the amounts of rubble and open spaces on the façade are not the only problems that face the residents. Many second hand materials used to construct their various apartments are often not safe and healthy to build with. Urban Think Tank has educated residents on correct and appropriate building methods as well as choice of materials (Brillembourg and Klumpner, 2013:102). The residents do understand the impact that spaces have on the livelihoods as well as their health; the spaces are often painted in bright colours to make them more appealing as well as defining them as social spaces. The use of vegetation also promotes a natural and holistic feeling to the public spaces which caters to their perception of the space.

The community of Torre David is one of its foundational elements; it centres on religion, culture and identity. Architects and Urban planners should look at Torre David as a model for change affecting cities today. Issues of sustainability must be implemented to include end-users to sustain the operations and maintenance of any interventions proposed. Residents are co-operative to improving the lives and appreciate interventions by Architects and Planners to improve their lives. They are however very wary as to whom they let into their social structure as the fear of being evicted is ever present.

Torre David also expresses the Culture of Homelessness. There is a strong need to recreate a home and family bonds for the users of Torre David which is the basis for cultural preservation and tradition. The communities formed within Torre David as well as the strong influence of religion help them deal with the problem of being homeless through support structures.

Torre David is home to the hundreds of homeless in Caracas and a figurative advertisement for alternative modes of housing, Torre David should neither be romanticized nor scorned; it has provided us with valuable lessons, but it is not an object lesson (Brillembourg and Klumpner, 2013: 360).

Figure 138: Phenomenological spaces play with light, colour, texture and the human senses

Source: Author

Chapter Six: **Durban's Response to the needs of the Homeless**

6.1 Introduction

This chapter highlights the city of Durban and how it responds to the needs of the Homeless. The first shelter, Strollers Overnight Shelter is the response by Government to the issues of the Homelessness and the second one, The Nest is the response of the Homeless, creating shelter to suit their basic needs. There are various shelters visited throughout the city but have not been included in this document, but the understanding and programme planning shall be considered for design and theoretical consideration.

6.2 CASE STUDY: Strollers Overnight Facility

6.2.1 Background
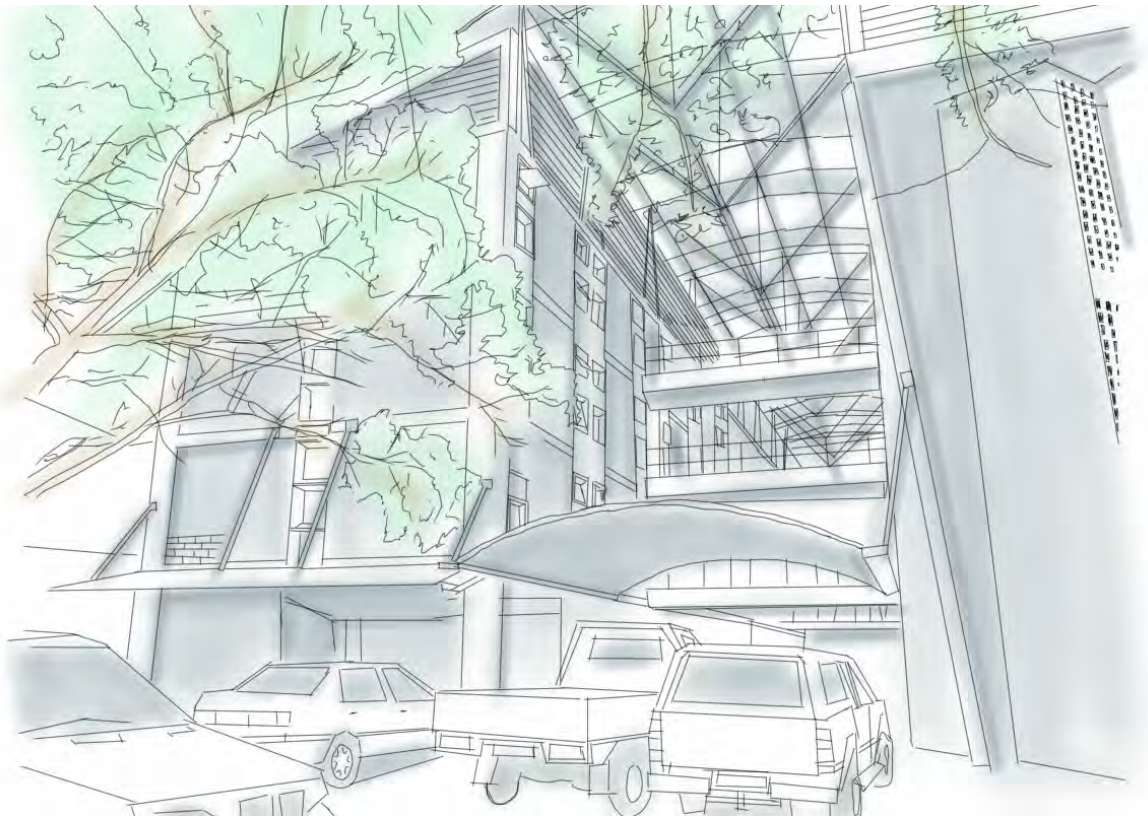
Figure 139: Entrance view showing the two wings of Strollers Overnight Facility

Source: Authors

The Strollers Overnight Facility was developed in 1998 as a short-term shelter by the Durban City Council (Figure 139). It is located in Mansel Road and part of an urban design scheme of the Durban CBD, designed by Rodney Harbour (Figure 140). The

Municipality appointed Elphick Proome Architects to design the strollers building on 55 Mansel Road.

The Mansel Road market was originally started by female traders who washed and sold blue drums on the pavements to rural traders. The woman constructed their homes using sheeting, plastic and the blue drums in the Mansel Road complex. In 1988 the Market was upgraded by the Municipality and each of the 44 woman drum sellers were provided with living quarters and a shop in the design of Block AK (Glass, 2013: 92). The need for Strollers emerged after the success of the market. The entire complex maintains a strong urban-rural link with the woman returning home every few months and new occupants arriving daily.
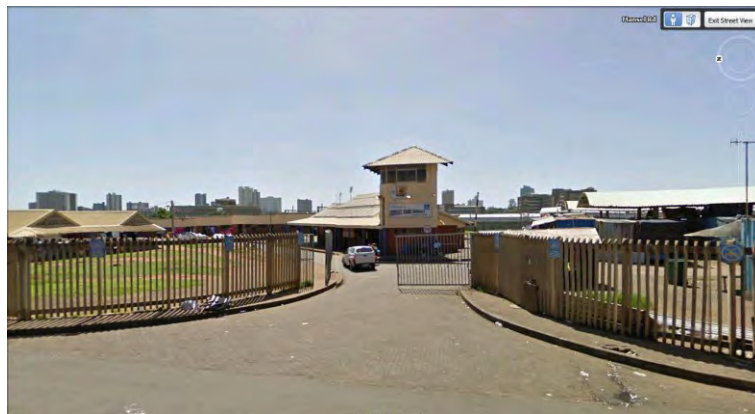
Figure 140: Entrance view showing to the Mansel Road Development

Source: www.GoogleEarth.com

The Ark Homeless shelter was given notice for eviction by the Municipality in 2004. The city's response to number of homeless people left without shelter from the Ark was to relocate them to Strollers Overnight Facility. 50 residents were moved to the facility and occupied the top floor. Strollers are a four storey mixed-use facility, with its ground floor operating with small shops, take-aways and small businesses. The Strollers project was the first transitional housing project in South Africa and has been conceptualised as a housing need that is addressed by public housing policy (Glass. 2013: 82). 334 people can be accommodated at the facility and pay a rent per night. They are asked to leave by the morning. The cost per night is R 90.00 and this also helps towards the running of the premises. On the fourth floor where the relocated Homeless are, they are not asked to pay for rent as it is provided for by the Government, however the living conditions and facilities are much worse than the rest of the floors which house the temporary accommodation.

The cost of operating a shop and renting space is also quite expensive. The residents are from as far as Lesotho and the Eastern Cape and are forced to pay the high amount or sleep on the street. The Homeless occupying the fourth floor are not asked to leave but rather remain waiting until houses can be provided for them, one resident stated that RDP houses would be provided to them by the Government, but they are still waiting. The Facility does not have space for more Homeless people but illegal immigrants share rooms with the existing resident, paying a small fee but it is still illegal as they are not wanted.

6.2.3 Analysis of Urban Context and building environment

Figure 141: Strollers Overnight Facility in relation to its context.

Source: www.GoogleEarth.com

Strollers is located near the Durban train station, markets and bath house, allowing resident to travel to and from where they live and work (Figure 141). Primarily the train is cheaper to travel, by placing the development near the train station the residents benefit and also it serves as a place making and way finding tool, using the station as reference.

Figure 142: Strollers Overnight Facility and landmarks surrounding it.

Source: www.GoogleEarth.com

The Strollers facility is placed towards the back of the development, overshadowed by factories, warehouses and workshops (Figure 142). Behind the facility is an abandoned building which the Homeless have claimed the right to and occupy, this poses a threat to Strollers as illegal occupants often come to the Mansel road development for crime and shelter. The facility also has warehouse on site and storage facilities. The facility is hidden away from the rest of the city and has a rough unkempt look to it (Figure 143). The Strollers building itself appears clean and organised however its exterior is not a reflection of its interior.

Figure 143: Mansel Road complex.

Source: www.GoogleEarth.com

The amount of waste and filth at the back of the building adds to the developments demeanour. The facility creates sickness by its unsafe and filthy environment around the Stroller Facility.

6.2.3 Response to the needs of the Homeless

The building consists of two wings, made up of four floors each that overlook a central courtyard (Figure 144 and 145). The courtyard forms a 'street' for the development but fails because of its lack of connection to the market and entrance. Bridges link the two wings together and are fitted with galvanised steel cages which are lockable by the residents to hang their washing. The building does not address the needs of its users and this is evident by the large scale and failure to be acknowledging the human scale in relation to it. The 'street courtyard' does have verandas over the entrances; however the large bridges and high roof fail to create human scale. The roof is curved roof sheeting which responds to the context of Block AK. The roof is held up by tiebacks and seams to hover above the building. The open courtyard and roof are an attempt to allow natural light to pierce deep within the building's interior, however the use of small cubicle windows does not allow a lot of light in. the use of Phenomenology in allowing natural light to play on the senses is only evident in the 'street courtyard'. It allows for fresh air and a draft to be created because of the high volume of the roof.

Figure 144 and 145: the internal 'street' courtyard creates a more user friendly environment. The use of the curved roof at the entrance allows it to cater to the broader context as well as the human scale.

Source: Author

From the critical Rationalistic perspective the building does fit into its context, the materials employed are of local nature and were not imported the curved roof used also fits in with the surrounding context. However the building is out of context and stands out in the development as it is situated at the back of the site. The

unwelcomed Homeless to the complex can be defined by the Theory of insurgency as they are attempting to take back the city and claim a piece of land.

The bedrooms catering for the temporary accommodation are small with only one window providing light (Figure 146 and 147). There are two beds per room and beds are stacked one above another to safe space. The corridors are long with multiple lights and the use of airbricks to make it more open and light. The floors make use of epoxy coated flooring. There is a communal Shower and Toilet which the residents are charged R8.00 to use. The fourth floor however is in a terrible state as compared to the rest of the development.
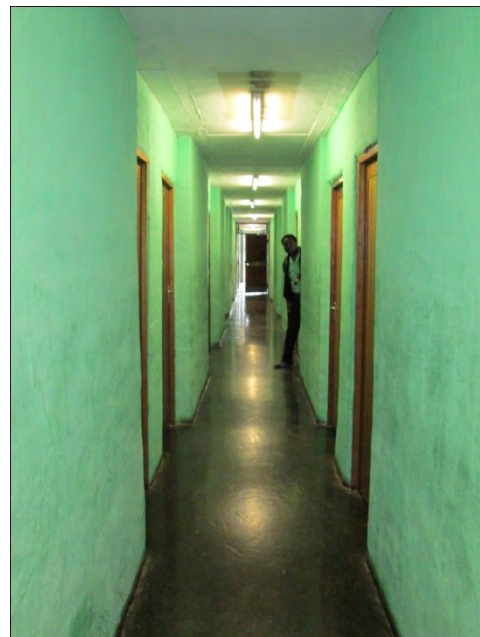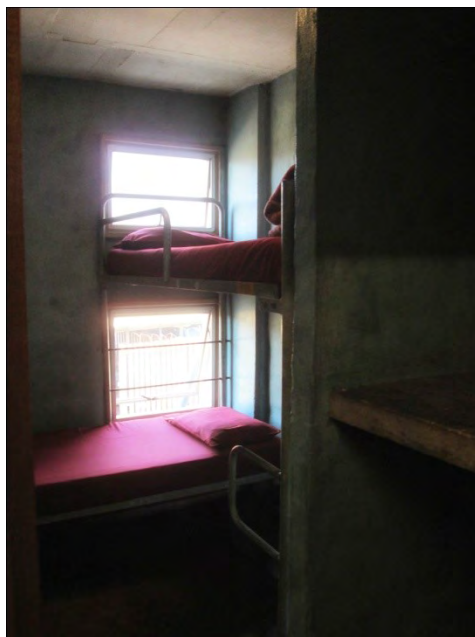
Figure 146 and 147: The temporary accommodation is in a much better state than the fourth floor which caters for the Homeless. The rooms are designed to accommodate the beds and don't allow for much movement. The corridors are brightened by the use of colour and lighting.

Source: Author

The small windows used do not allow enough light to filter through the fourth floor (Figure 148,149 and 150). The Homeless also use cardboard boxes and partitions to further divide the rooms to get more space for individual spaces. There is also an urge to create an identity within the community and this is evident by the way in which they decorate their individual spaces with various pictures, colours and furniture. There are no communal spaces for interaction on this floor and this leads to a segregated community.

Figure 148,149 and 150: *The corridors of the fourth floor are damp and neglected and create a feeling of despair.*

Source: Author

Figure 151 and 152: *The neglected niches become spaces for the Homeless to claim, it is often used for storage and in some cases used to create a space to live. The use of Air-Brick is very popular when designing a homeless shelter; it creates spiritual light and offers spaces to reflect.*

Source: Author

The long passages leads to niches where hose reels are supposed to be stored but this creates a space for crimes to be committed (Figure 151 and 152). Air bricks are used between theses niches to create filtered light and air to enter this space. There are no symbolic meaningful spaces which cater for cultural diversity as well as identity. Residents find it hard to practice their cultural beliefs and customs as the spaces do not cater to them. Simple prayers services for the passing on of family members cannot accommodate visitors as he spaces are too small and filthy.

6.2.4 Programme, planning and objectives

Strollers does allow its user to create an income, the workspace located in the ground floor cater for dressmaking, tuck shops and small workshops (Figure 153 and 154). These spaces however are not designed well; they have no windows, due to the crime and large garage doors, this provides poor natural light and ventilation. There are also pay lockers as well as pay laundry services.

Figure 153 and 154: *the above pictures depict the various businesses that accommodate the ground floor. They generate income for the residents as well as help the economic sustainability of the complex.*

Source: Author

The planning and initial concept of the building does tie in with the development scheme of Mansell Road, however through the insurgent citizenship that has taken over, it fails. Strollers were not designed to be a permanent housing solution and this is evident by the feelings the Homeless feel, that at any given point they can be evicted. The objective that Government sought was to temporarily accommodate these displaced people but unfortunately they have become forgotten and are forced to make a home for themselves.

6.2.5 Affordability and Management

Strollers charge rates that are too expensive for the Homeless. They are forced to find shelter elsewhere. Traders choose to use the overnight market to trade rather than stay at Strollers. The management of the fourth floor is neglected and this has lead to problems of crime, racial conflict and unwanted residents. The management sees Strollers as a business opportunity rather than a re-integration tool for the Homeless. The facility offers no skill development of social upliftment programmes.

The management sees the temporary accommodation being more important than the fourth floor Homeless area; this is evident by the lack of services provided and cleanliness in the fourth floor.

6.2.6 Suitability of the Strollers Overnight Facility

Strollers demonstrate how cities today choose to deal with the Homeless. They are expected to be temporarily accommodated and forgotten. There is no attempt to reintegrate the homeless back into society, this mentality creates no solution and allows for problems of racial and xenophobia to emerge. This is evident at Strollers, residents feel threatened by the amount of foreigners that illegally occupy the building and take their space. Strollers demonstrate that through the theory of insurgency, the Homeless will take back the right to the city, by constructing identities and shelter to adapt to their needs. This lost space within the city has become home to them it was not initially designed to house them. Strollers is a good example showing what the effects are for buildings that do not involve social and community interaction.

6.3 CASE STUDY: The Nest
6.3.1 Background

The nest is a shelter for homeless people and is located at the corner of Mahatma Gandhi Road and 2 Dr Langalibalele Dube Street. It is located on the first floor and is surrounded by a nightclub and furniture store (Figure 155).

The Nest is currently run by Mr Thomas Soswa. Thomas is Kenyan born and came to South Africa in 2002. He was employed at the Nest as a cleaner and later a security guard. In 2004 the owner liquidated as he could no longer finance the Nest. Thomas took the onus upon himself to try and save the Nest and approached companies and banks for funding. Eventually he used his own saving to pay for the rent and now owns The Nest. The Nest is a non-profit organization which receives no money from Government; they rely heavily on donations and income generated from the residents staying at the facility.

Figure 155: *the entrance to the Nest, using religion to outreach to people.*

Source: Author

6.3.2 Analysis of Urban Context and building environment

Figure 156: *the Nest in relation to it urban context.*

Reference: www.googlemaps.com

The Nest is located at the corner of Mahatma Gandhi Road (formerly Point Road) and Dr Langalibalele Dube Street (formerly Winder Street), (Figure 156). It is located next to prime businesses such as the Wheel, hotels and warehouses. The Nest connects to primarily all transport nodes of the city and is easily accessible to its residents (Figure 157). The area of the Point is flooded with shelters and various accommodations. Some are legally run whilst the rest are illegally run and are filthy and run-down. In Masobiya Mdluli Street (formerly Fisher Street), it was observed the have more than 5 shelter but all were run illegally. What attracts the Homeless to this area of the CBD and as well as these shelters arising is the closeness to the

119

beachfront. It is a major tourist attraction for Durban and the Homeless seek opportunities for income there (Figure 158).
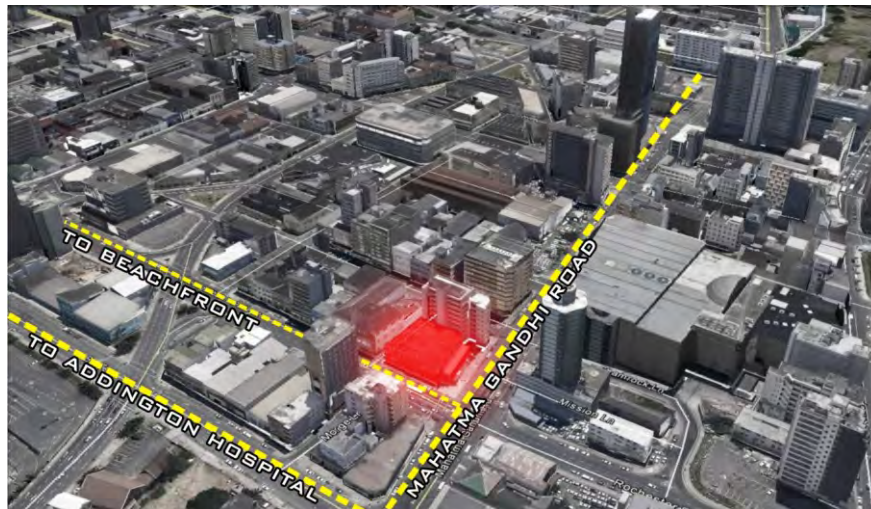
Figure 157: *the Nest and its connection to main nodes of the city.*

Source: www.googlemaps.com

The area of the Point has seen substantial upgrades over the past years; major developments are the Ushaka Marine World and the upgrade of the beach promenade.

Figure 158: *various businesses surrounding the Nest.*

Source: www.googlemaps.com

The site also links to the Addington Hospital where the Homeless receive free medication and treatment but have to wait in lines the whole day. Crime, drugs, prostitution and alcoholism are rife in every street surrounding the Nest and residents often fall victims to its influence if they are not already hooked on them.

6.3.3 Response to the needs of the Homeless

Currently the Nest is home to 80-120 residents, 75-85 are male and the remaining 25-35 are female (Soswa: 2014). The Nest caters for ages 18 and up and very rarely accepts children except when there is a family unit. There are residents who are staying at the shelter for more than 10 years and the rest are temporary, some staying just for the night. The current percentages of races at the shelter are 75% White, 20% Black and 10% Asian/Coloured (http://thenestdurban.wordpress.com).

The residents sleep in an open plan room, consisting of 120 beds (Figure 159 and 160). These beds are donated by hospitals and people and need to be replaced as they are in a state. The centre of the room has the relaxation area, with benches arranged around a television where the resident can relax. There is no privacy for the residents; the open plan is especially bad for couples, as males and females must sleep on separate ends of the room. There is also a lack of natural light into the space, small residential windows are on either ends of the room but because of the large span, cross-ventilation is lost. There is also no facility or lockers for their personal belonging to be stored. At the entrance of the room there are two washing machines where residents can do their washing. There are just two toilets and two bathrooms that cater to them. There is a communal kitchen and a communal dining space that recreate a sense of place of the shelter being a home (Figure 161 and 162). What is important at the shelter is to recreate the feeling of a home so those residents feel welcome.
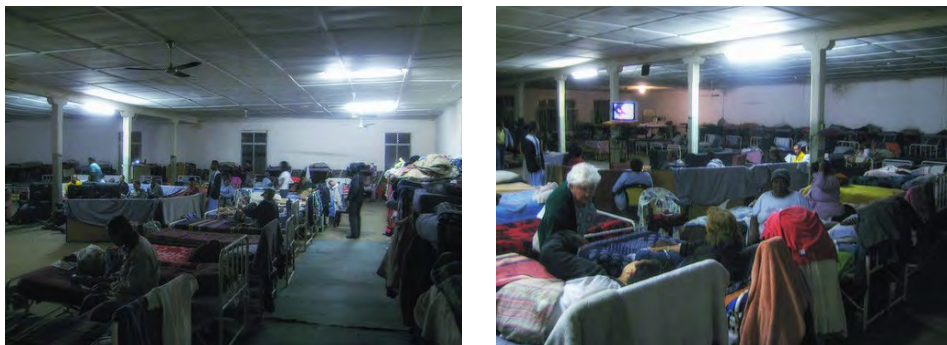
Figure 159 and 160: *The open plan sleeping facilities of the Nest.*

Source: http://thenestdurban.wordpress.com

The theory of Critical Regionalism can be observed through the belongings and materials sourced from their surrounding environment. They aim to recreate a sense of belonging and place to the area in the room where they sleep, similar to how one

would decorate a bedroom and give it a sense of ownership. The residents identify themselves as a community and share and interact with one another, forming supportive bonds which help each other, this is the Culture that they create as the Homeless, and they also share their lifestyles and day to day activities with each other because they share the same struggles.

Figure 161 and 162: *The communal dining area and lounge aim to recreate the sense of a home.*

Source: http://thenestdurban.wordpress.com

The exterior of the building has a gable and pediment, the entrance is a curved archway surrounded by plaster bands (Figure 163 and 164). The building has a strong influence of Cape Dutch Architecture and has a strong sense of a home due to the roof employed. The small windows fail in creating adequate ventilation suitable for living conditions. The interior tiled spaces help in creating cleaner environments as the old carpet used to get damp and smell as well has pass on bacteria. One can observe that the building and space can be improved if the use of Phenomenology is employed into an intervention. Phenomenology could be used through the Architecture to heal people. The spaces provided and the services are not conducive to healthy living and germs and diseases are easily spread.

The architecture of the building reminds one of apartheid times and is resembles Durban's classical art deco. The gable roof and modular windows does give one the impression of it being a home and is suited for residential living. However the building does not fit in with its context and is almost lost within it. The massive over scaled building that surround it, overshadow and create a sense of neglect for the building. The zoning of the area is also a problem as it does not allow them to extend and accommodate more users. The surrounding area also creates a negative impression on potential funders for The Nest as they view it as being illegally run. The Nest is on the registered database of ITrump and weis a recognised shelter within the city.

Figure 163 and 164: *The street views of The Nest.*

Source: http://thenestdurban.wordpress.com

6.3.4 Programme, planning and objectives

The Nest runs a church service and tries to heal the Homeless spiritually through the word of God, although most of the residents are not Christians, they are still welcome to the shelter (Figure 165). Religion is not forced upon them (Soswa: 2014). The Nest also asks a Doctor to come in for critically ill patients and a councillor to help rehabilitate them. The main objective of The Nest is to rehabilitate the Homeless back into society so that they can sustain and grow themselves. The Nest also offers a start craft workshop so that residents may make small crafts to sell to provide income for themselves and the Nest (Soswa: 2014).

Figure 165: *The meeting room used for church services.*

Source: http://thenestdurban.wordpress.com

The Nest follows strict rules, no drugs or alcohol is allowed in the premises and residents are asked to adhere or leave. There are also strict times for the serving of meals, breakfast is at 06h30 and supper is at 18h30 (Soswa, 2014). Lunch is not served as they cannot afford it. The majority of the residents work as car guards or beg, when they return to the facility, they carry a lot of germs, The Nest is one of the most cleanest shelters as compared to others in the Point development, this is due

to the health and hygiene education that is taught to them for communal living. There are also a number of cats in the building to help control the problem of rats that plague the harbours.

6.3.5 Affordability and Management

The Nest is charged by the current landlord, R55 000 a month for rent, water and lights. Each resident is charged R35.00 to cover the cost of food, cleaning equipment and cover the salary of 5 permanent staff members. The Nest currently runs at a deficit and the manager is currently looking for new ways to generate income for the Nest and its residents (Soswa: 2014).

Some of the residents are employed as security; they stand watch during the day and at night, working in shifts. This way resident feel more secure and don't have to worry about being harassed or their belongings being stolen. The Nest is run as a day to day shelter but some residents have stayed there for years, privileges are given to pensioners and the disabled in terms of the rent they pay. The main aim of thee Nest is to try and re-integrate the homeless back into society, social initiatives are made to generate an economic income that would help alleviate them from their current state but more support is needed. The reason the rest runs so smoothly and is able to recreate the feeling of a home is because the residents recognise the value and supportiveness formed by the community they have (Soswa: 2014).

6.3.6 Suitability of the Nest Shelter

The Nest is a prime example of individual initiatives within the city to help alleviate the problem of homelessness. The problem that most shelters experience is the lack of re-integrating the Homeless back into society, thus they become breeding grounds for drugs and alcohol abuse. The initiatives set up at the nest aimed at community living and supportiveness aims to create a Culture for the Homeless, which recognises their lifestyles and looks at ways of helping them move forward. The Nest can be classified as a Transitional House, an anti-homelessness project aimed at getting people off the streets and back into mainstream society. The shelter finds ways of combating the boredom and solitude associated with shelter and rehab centre by creating recreational spaces, craft activities and church services, these initiatives also help combat depressive behaviours of the Homeless.
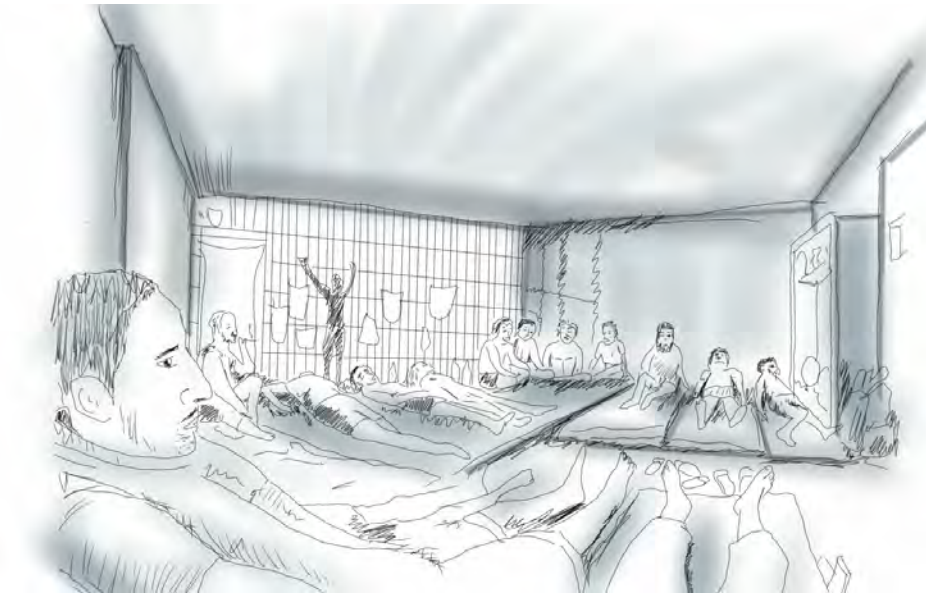
Figure 166: *the open plan living condition of the Nest create ill health and a lack of privacy for the users.*

Source: Author

 The Nest does not demonstrate theories of Phenomenology but can benefit from its principles to create healthy and holistic living spaces (Figure 166). It does however show how Genius Loci is used to create an image and memory of a home, allowing its users to connect to it. This also allows them to forms social bonds and encourages helping one another.

Conclusion

Stroller's overnight facility and the Nest, show how the city of Durban responds to the issue of Homelessness. Both these shelters vary in services offered to the homeless and how they respond to their culture, identity and wellbeing. Both buildings do not allow for the homeless to express their culture and traditions, this in turn creates social problems which does not allow them to bond as a community. The street culture which they experienced is not dealt with in both building as a result the spaces created for them create more harm than good. The shelters are not designed to be part of the urban framework of Durban, rather placed at the outskirts of the city centre, this creates a society which chooses to hide the issue of Homelessness as well as Culture which does not respond to the issue of Homelessness, they are excluded from societies and Cultures of the city.
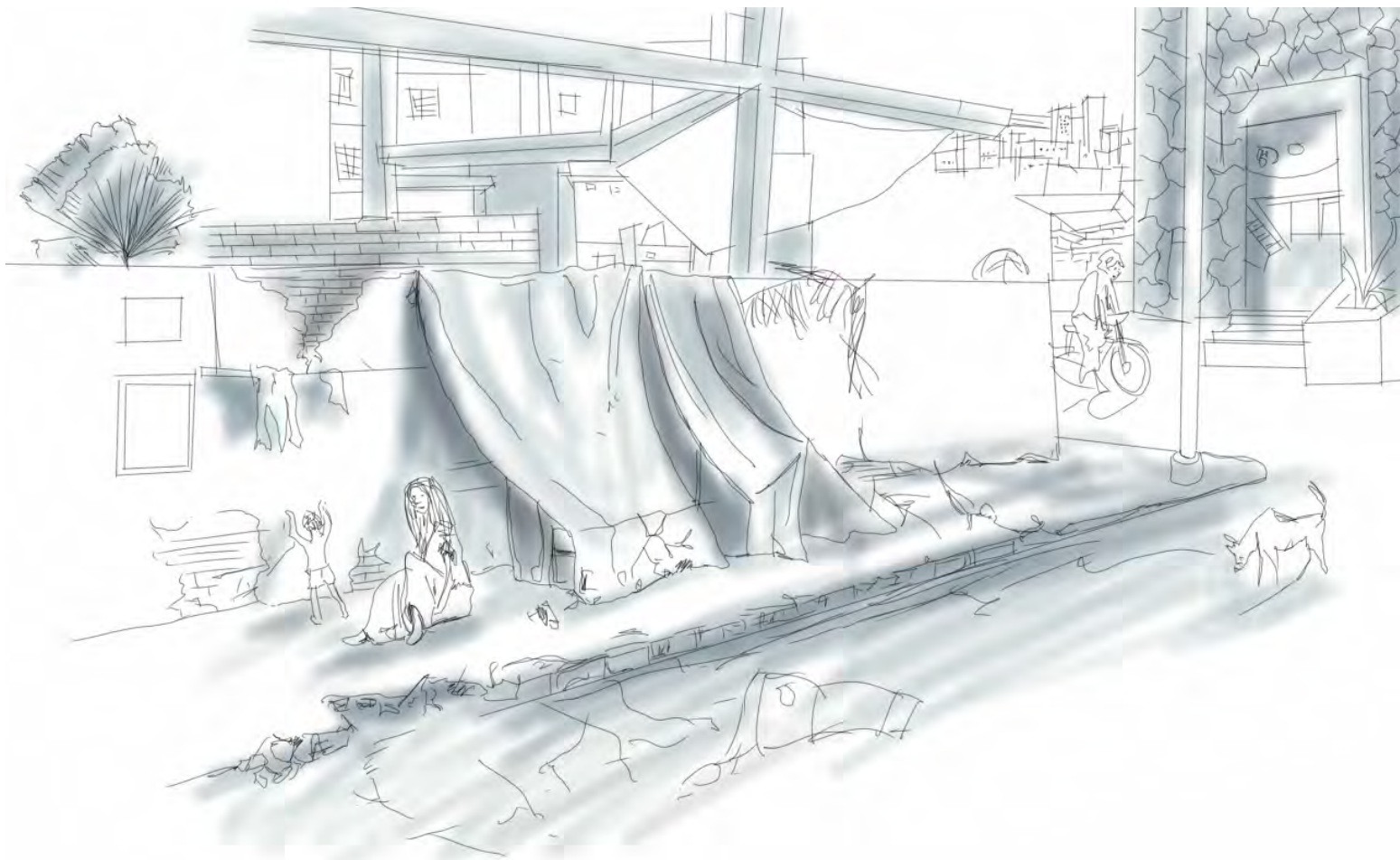
Figure 167: *the homeless creating homes from the leftover spaces of society*

Source: Author

Chapter Seven: **Analysis and Discussion**

7.1 Introduction

This chapter shall investigate questionnaires and interviews undertaken by the Homeless in shelters in the Durban CBD. Interviews and discussions with key Personnel at iTrump, Mr Hoosen Moola and Mrs Sibongile Tyida have provided insights and strategies for Ethekweni Municipalitiy's response to the situation of Homelessness in Durban. The Data received from iTrump has provided a set of guidelines and solutions for the generation of an appropriate design brief relevant to a shelter for the Homeless in Durban. The interviews with the managers and the Homeless living in shelters has provided vital understandings of what is required socially and architecturally to alleviate the problem of Homelessness and provide suitable interventions. Theories and concepts were also analysed against precedents and case studies to evaluate the level of appropriateness and solutions when dealing with the situation of Homelessness. This chapter will analyse the most significant responses and views from questionnaires and interviews.

The research within the literature review as well as primary and secondary data aims to address the problem statement of this dissertation and in turn answer the main question of the dissertation:

The state of homelessness in South Africa leads to a slow decay of society. City centres are neglected and becoming breeding grounds for homeless people, who turn to city centres for jobs or ways of alleviating themselves. There are temporary housing shelters that exist in the city, however there are no formal places where they can be helped or set up in new environments. The needs for these facilities to exist are of utmost importance. There are however challenges facing these shelters and the inhabitants of them such as religion, cultural and language barriers. The study will look at ways of alleviating the homeless and also look at ways of empowering them so that they break the cycle of living on the street.

How can Architecture enhance the rehabilitation of homeless people within the context of South Africa?

7.2 Analysis of Research Findings

Culture of the Homeless

Through the theory of Culture, defined in this document as the lifestyles of the Homeless, the research has discovered how the Homeless defines their culture and identity within society. The interview and observation has helped define what is and how the Homeless construct culture and identity. A total of 20 Homeless people were interviewed in both case studies visited.

QUESTION 1: How do you think society perceives you from living on the street?

- 38%
- 62%

FEEL THAT SOCIETY LOOKS DOWN UPON ME AND IGNORED, FEEL EMBARRESED

DON'T CARE, I HAVE MY OWN IDENTITY IN SOCIETY

Question 2:Do you feel that your identity has been lost from living on the streets or in shelters?

- 44%
- 56%

Yes
No
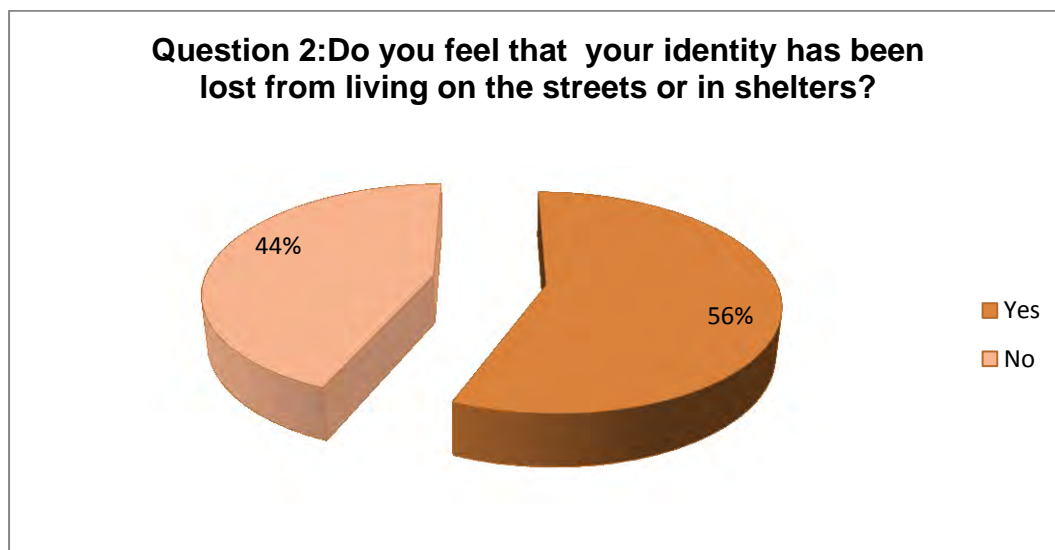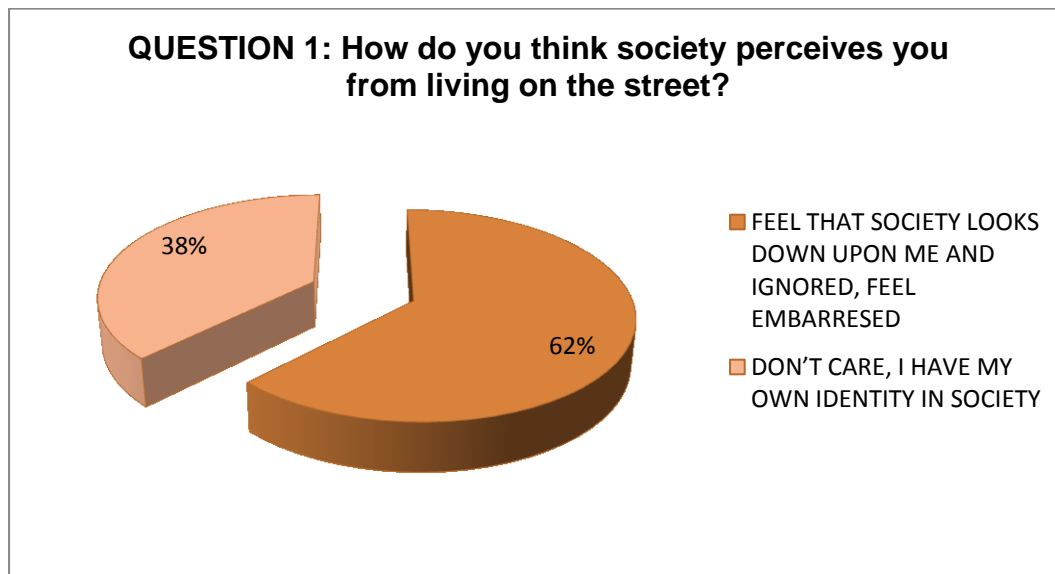
Figure 168 and 169: *The two questions posed to the Homeless that question culture and identity.*

Source: Author

The results indicate that, there is a lack of definition by society, their views and opinions on the lifestyle of the Homeless (Figure 168 and 169). Because of their detachment from society they are looked down upon and alienated. Class determined by economical values serves as their social divide. The homeless cannot connect with other groups within societies and are therefore alienated, following culture and identities of various groups are difficult to be defined or belong to these groups because they are ignored or excluded. Some of the most prominent responses to these questions were:

- "I don't care what they think; I have my own perception on who I am"
- "They perceive my image, not who I am"
- "I am perceived as dubious and rotten"
- "There is no allowance for expression"

The cultural practices of the Homeless as well as their lifestyle cannot be performed in society, because they are looked down upon and excluded.
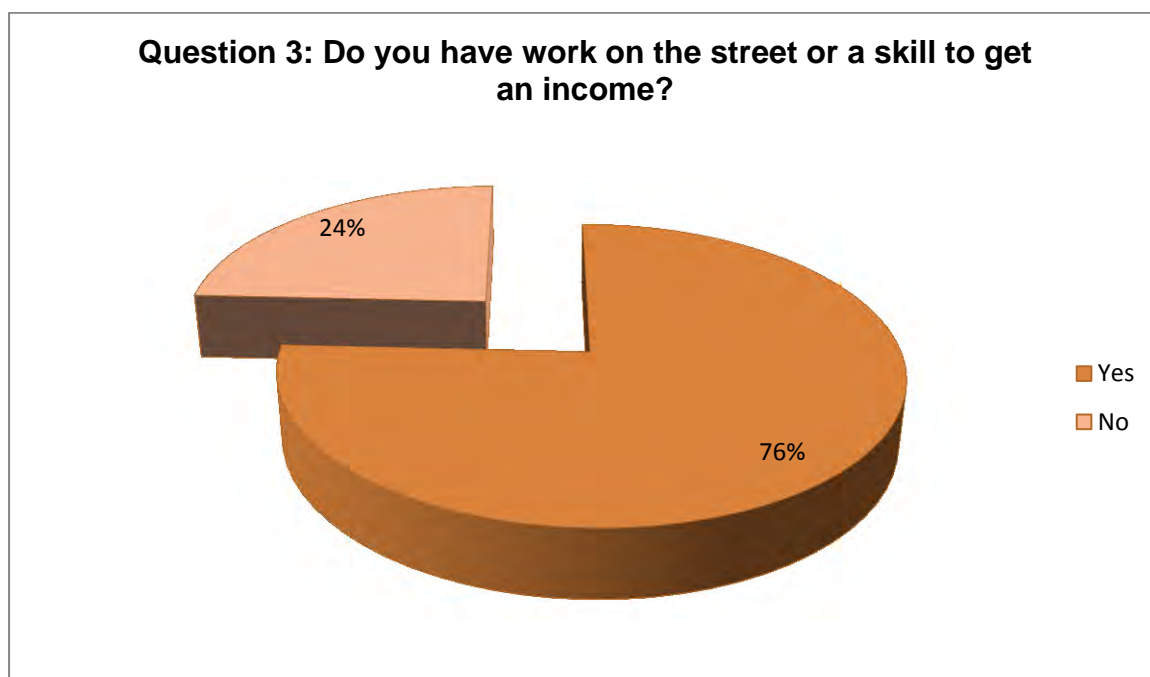
Figure 170: *The question posed to the Homeless is whether they have an income or skill, this could be used as a way to alleviate them from being Homeless..*

Source: Author

The results indicate that the Homeless do find ways to generate an income for themselves (Figure 170). The main reason for this is to pay for a shelter for the night. It was found that other Homeless people interviewed used this money for drugs and alcohol. Most do posses skills but cannot be accepted into society because of their age, appearance or health conditions. Some of the respondent's answers were:

- "I work as a welder sometimes at workshops"
- "I am a chef by trade and got fired from my job"
- "I drive a taxi"
- "I beg at the beachfront and sell beads"

Most respondent when posed with the question: Are you happy with your environment and living conditions? Replied no. their main complaint was the lack of privacy, clean air and clean living conditions. Most of the shelters visited did not cater to family units or couples. Security was a major factor as well, without any lockers room doors; most of their personal belongings were stolen. There is a state of despair that arises from their living conditions, there is a lack of inspiration and often the buildings are run down.

If they cannot make the money to pay for the shelter for the night, they are forced to sleep between buildings or under bridges. They collect materials such as boxes or wood pallets and cover them with plastics or paper to form a protection against the elements. Most materials are found outside major shopping centres and warehouses. The difficulties they experience on the street are mainly crime, bullying and ill treatment from society. It was found in their free time they mostly slept, there is no opportunity for relaxation and recreation, and they are in a constant state of survival mentality with food and shelter being their driving forces.

The common traits in each of the interviews were:

- Some create crafts such as bead works to sell for an income
- Most of the homeless were employed by various capacities, such as welders, car guards, assistants, taxi drivers and car washers.
- Some resort to begging and scavenging as their only source of income.
- Scrap collecting is also popular amongst a few of the Homeless
- Some do resort to crimes such as pick pocketing, selling of drugs or hijacking.

It is evident from the responses of the Homeless, that society plays a key factor in uplifting the lives of the Homeless. They can be rehabilitated back into society with the skills they posses but unfortunately are not given the opportunity to do so.

7.3 Discussions and Theoretical implications

Throughout this research the concept of culture and insurgency has been investigated with respect to the lives of the Homeless. Various theories such as Phenomenology, Genius Loci and Critical Regionalism have been used and analysed against the lives of the Homeless. These theories have been selected to enhance and help the Homeless through the use of Architecture.

In buildings investigated, The Nest and Strollers overnight facility and various other shelters in Durban, it is evident the use of phenomenology in the building's design is ignored or lacking. In order for healthy environments to be created, the use of phenomenology must be employed. Consciously and subconsciously, places and spaces affect ones wellbeing. Lynch (1992) talks about an environment being a good habitat if it supports the health and biological well-functioning of the individual. Pallasmaa (2005), talks about architecture being a multi-sensory stimulation which is invigorating and healing due to the constant interaction of all sense modalities. Architecture which does not address human senses creates puts its user under numerous stresses. It is these stresses that lead to ill health and social deprivation when dealing with the Homeless. Shelter that cater for the homeless very rarely use Phenomenology as a means to heal the human mind, often the buildings that house them create more problems in turn.

When the Strollers Overnight Facility and the Nest are compared to The Pacific Garden Mission, it is evident the lack of healthy environments created as well as the response of the Architecture to the individuals well being. Both Strollers and the Nest do not employ the use of materials that aim to create healing, rather the use of materials found and used are a result of the insurgent citizenship that occupy the building (Figure 171 and 172). Both facilities make use of a singular window to create and bring ventilation into the building; there is also a lack of greenery and natural elements. This creates and environment with no meaning in which users feel depressed and stressed as they cannot connect to it. The Pacific Garden Mission makes use of large bands of glass that allow fresh air to enter the building (Figure

171 and 172). The use of the green house in the Mission not only produces and aids in fresh air but also helps the social wellbeing of the Homeless. The use of fresh air plants reduces the risk of getting sick. What is evident from both the case studies and precedents is that the use of natural light and materials has good psychological effects of the homeless, which aid in mental healing and rehabilitation. It is also found that in most shelters, local and international, the use of air bricks are common this allows natural light to and air to enter spaces as well as create reflective spaces that are spiritual and relaxing. Torre David also uses this element in design, the Homeless look find that it is an alternative to mechanical ventilation.
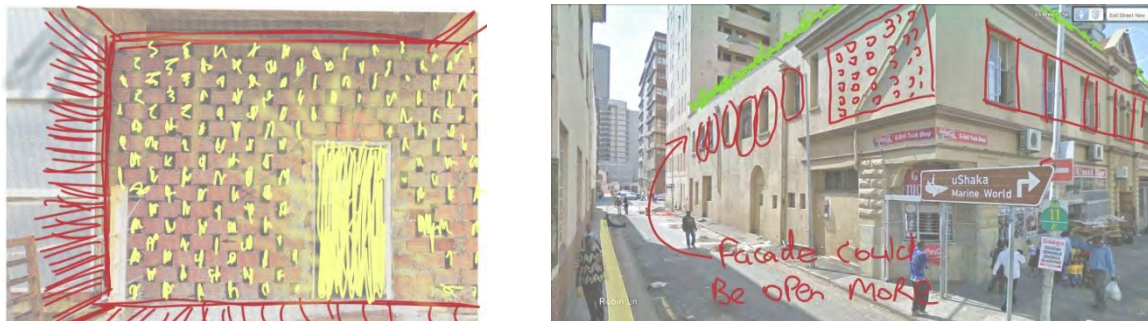
Figure 171 and 172: *The two pictures depict how the use of 'air bricks' in Torre David help with the spirituality of the space and the Nest could have facades that open and allow natural light in. The Nest suffers from poorly designed spaces that do not respond to its users, the spaces lead to the ill health and mental instability of its users.*

Reference: Brillembourg and Klumpner, 2013: 86, www.googlemaps.com , both edited by author.
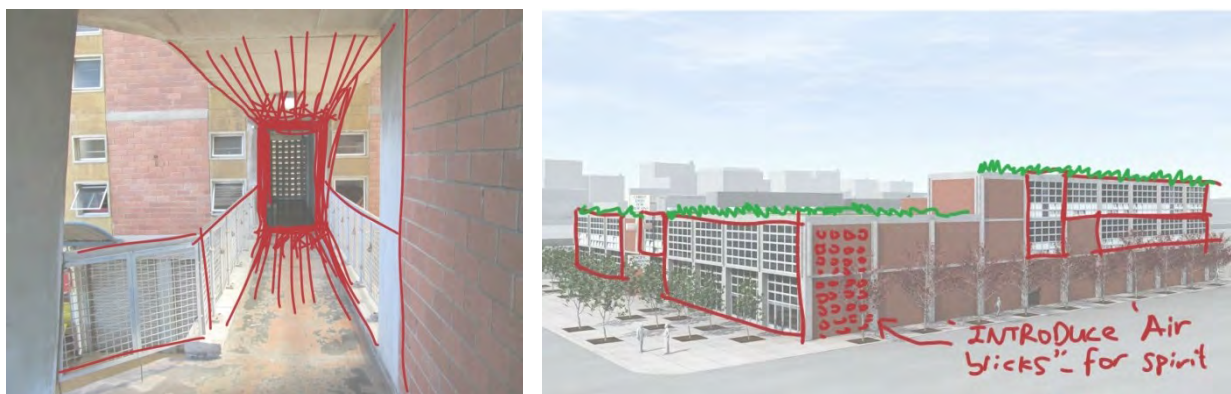
Figure 173 and 174: *The two pictures depict how the use Phenomenology creates reflective spaces within the building.*

Reference: authors own, http://www.jetsongreen.com, http://caldwellplumbing.net, both edited by author.

Critical regionalism as defined in essays by Alexander Tzonis, Liane Lefaivre and Kenneth Frampton, describe Critical Regionalism as an architecture that engages its particular geographical and cultural circumstances in deliberate, subtle and vaguely

politicized ways (Eggener, 2002: 228). Frampton goes on to describe Critical Regionalism as a mediate for the impact of universal civilization with elements derived indirectly from the peculiarities of a place. Thus Critical Regionalism aims to show the land to which it is grounded, culture and identity of the land and political influence of societies. When investigating the various case studies and precedents, it is evident that some do showcase Critical Regionalism and some show ignorance to the region it is cited in. Stroller's overnight facility as well as Torre David, shows a respect to the region it is found in, through material choice as well as culture of the land.

Torre David is a response by the Homeless to create a shelter and in doing so, recreate a home (Brillembourg and Klumpner, 2013: 91). The materials used, are found and derived from the materials of the land. Thus the building, not the external structure is a showcase to the land. The politics of the land are against this form of architecture or insurgent citizenship, but Venezuela is surrounded by shacks and informal slums, this shows that the government is ignorant to their problem (Brillembourg and Klumpner, 2013: 91). The choice of brick used to construct their walls within the structure is representative of the brick used to construct the Favellas surrounding Venezuela, this allows them to relate to and have an identity with the context. What gives Torre David its Critical Regionalist approach is its rejection of modernism. The Homeless aim to recreate the culture of the land and establish an identity to fit in with their context. Tzonis Alexander stated that Critical Regionalism is a reaction to globalisation. This is evident in Torre David; the insurgent architecture is a response by the people to economic and political situations. The ultimate contrast of the rejection to modernism can be observed on the exterior of Torre David, the modern glass skyscraper contrasts the red bricks of the Favellas (Figure 175).

Figure 175: *The picture depicts the striking contrast in the landscape of Venezuela; Critical Regionalisms aim to reject Modernism.*

Reference: Brillembourg and Klumpner, 2013: 12, edited by author.

Christian Norberg Schulz defined Genius Loci as a perception, closely linked with phenomenology, existential space and the concept of dwelling. Schulz states that identification, orientation and phenomenological spaces help architecture to relate to man the structure of the world. Meaning, history and a local particular sense all relate to the Genius Loci of a space. Norberg Schulz view is concerned with the building portraying Genius Loci and not directly linked to the environment or the spirit of the place. Phenomenology when linked to Genius Loci describes the human experiences within the building. Genius Loci should fuse the natural environment with the building in order to create a place and aid in place making. Places fused with Genius Loci survive the effects of globalisation and modernism and serve as symbolic meanings to the people who use these spaces. The precedent and case studies investigated do portray characteristics of Genius Loci; two such buildings are the Strollers overnight Facility and Torre David.

Strollers create a sense of dominance in the run down and neglected urban fabric it inhibits. The interior of the building does give off a sense of gloom and despair but the courtyard and scale of the exterior creates a sense of place and way finding experience in the landscape (Figure 176). The exterior posses a spiritual characteristic by allowing natural light and air to penetrate the courtyard. More vegetation in the courtyard could add to the spirit of the place. The use of air bricks also adds to the Genius Loci of the architecture but through the insurgent citizenship and problems of space, they have been covered up and neglected. Torre David also explores the notion of Genius Loci; this is explored and shown through the recreation of the feeling of a home within its structure. The notion of a home and the spirit that it

captures is recreated in Torre David (Figure 177). The families that reside in Torre David define their culture and identity and home through the use of colour, elements and materials. Often these are directly representational of where they once came from and have deep symbolic meaning that evoke cognitive memories of a home thus their new home has a sense of place to them.

Figure 176 and 177: *The first picture depicts Strollers Overnight Facility, the large span between buildings creates a well ventilated courtyard.The second picture depicts a typical Family home recreated in Torre David, there is a symbolic recreation of the home, the kitchen in relation to the lounge as well as pictures being hung on the walls for memory and identity.*

Reference: Authors own, Brillembourg and Klumpner, 2013: 12, edited by author

7.4 Conclusion

The primary data collected through interviews, discussions, precedents, case studies and visual observations is significant in understanding key concepts and theories in this dissertation and serves as a way forward when designing for the Homeless. The lifestyles of the Homeless are widely misunderstood and have resulted in architecture which does not respond to their needs. The importance of analysing architecture and urban environments has shown how they impact and affect the lives of the Homeless. This study raised many questions on insurgency and culture and how they affect modern day cities, society and political influences also play a part in affecting city designs and directly impact on the lives of the Homeless and it is up to Architects and Urban Designers to find ways of combating this effects. The Homeless are caught between two paradoxes, sympathy from society which blames their plight on laziness and attitudes and economical master plans which ignore the plight of the poor as they steer towards globalisation trends. It is evident that architecture often ignores and hides the plight of the Homeless, between alleyways and in rundown buildings, not exposing their lifestyles so that society can relate to. Architecture needs to be a mediator between the Homeless and society so that they can be socially uplifted.
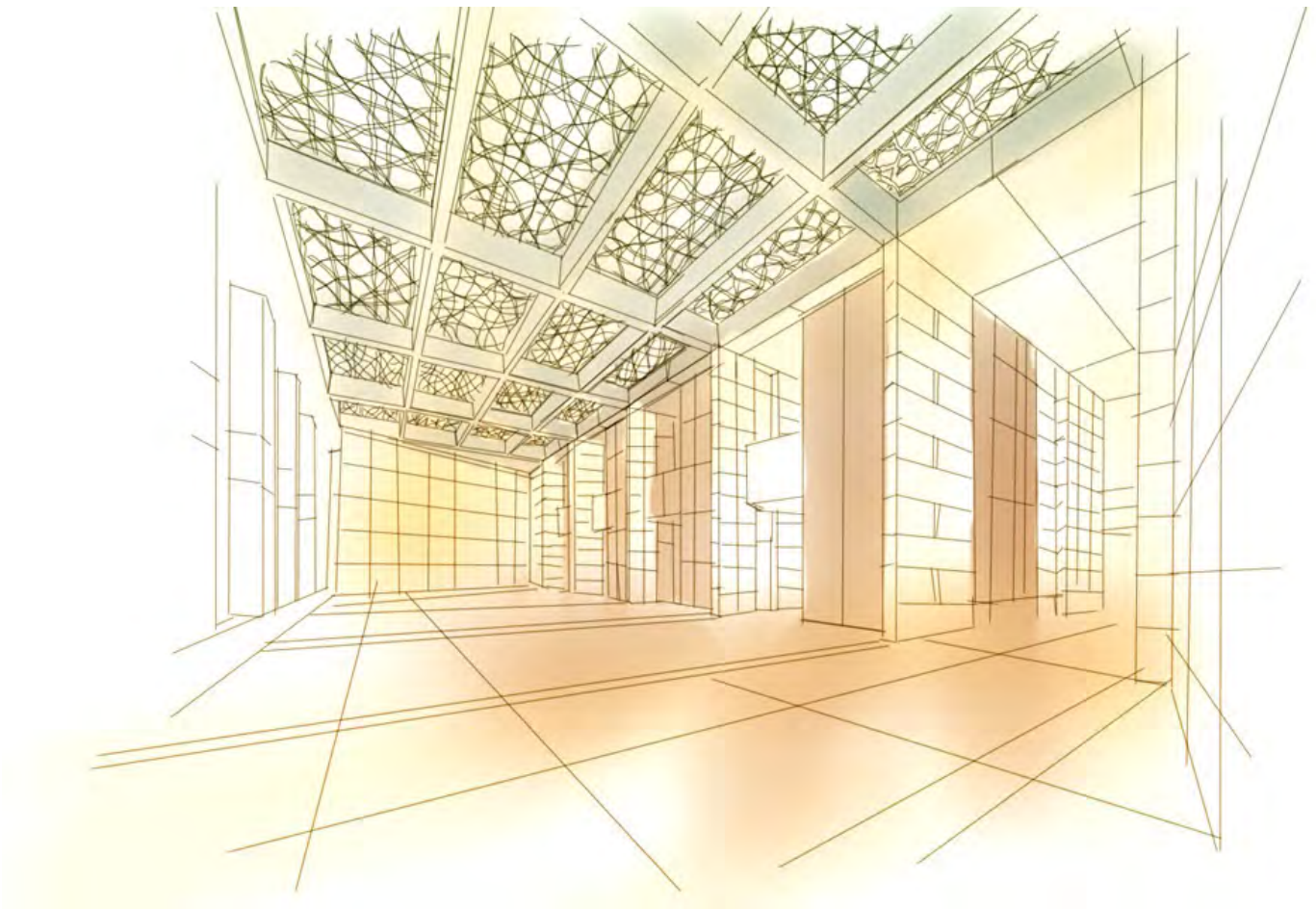
Figure 178: *Genius Loci help the user to connect to a space, making it spiritual and meaningful.*

Source: Author

Chapter Eight: **Conclusions and Recommendations**

8.1 Introduction

This dissertation set out to explore how Culture responds to the Homeless and informs architectural design, thus empowering the Homeless community and giving them an opportunity to socially uplift themselves. The lifestyle of the Homeless had to be analysed and investigated in order to define their culture. For conclusions to be made it is essential to revisit the hypothesis of this dissertation:

"It can be hypothesized that culture can be used in the design of environments and architecture that cater for the homeless, constructing their identities, meanings and values as a way of making them recognised socially in societies. The use of culture and meaningful architecture can help rehabilitate the Homeless back into society".

The information gathered throughout this dissertation has provided key insights into the lives of the Homeless and are important in understanding the objectives of the research and a way forward.

8.2 Conclusions

This research demonstrates the importance of culture in architectural design and how it responds to Homelessness. Architectural interventions can aid in the rehabilitation of the Homeless back into society.

The theoretical framework is built on an understanding and analysis of culture, defined as lifestyles of the Homeless. The cultural theory investigated how societies and sub groups are formed and where the homeless fit in. the Homeless have created their own 'street culture' because of their rejection from society. Factors such as multiculturalism and globalisation has further led to a breakdown of culture in cities today, this has impacted the lives of the homeless causing them to be further alienated within the city. This has led to an understanding that the Homeless have created their own ways of life and identities within these globalised cities.

Insurgent citizenship is the Homeless way of reclaiming the cities of today. They dwell on the urban fringe or neglected buildings of the city centre. If architecture does not respond to these insurgent citizenships created, the result would be cities of slums which are already prevailing in Venezuela and Dharavi. It is important that

the homeless are not ignored by eradicating slums or forcing them into Homeless shelters but rather designing shelters that offer a chance to rehabilitate them through empowering them. The shelters that house the homeless are often void of any cultural importance or meaning, this has created communities of Homeless people that are disconnected and broken up, by creating communities and cultural importance, they can share their plight together and the family's structures which are needed in ones lives can be recreated. Social bonds can help them mentally as they can relate to someone and have the sense of being needed and have purpose.

In various case studies it is found that too few social programs exist that aim to rehabilitate the Homeless. This has resulted in shelters that house them for the day and not helping to solve the problem of Homelessness. The reality of a Homeless shelter is one that can nurture good well being and allow for social upliftment. In the Strollers Overnight Facility, the Homeless are neglected and forgotten, there are no social programmes which help the Homeless, in the Nest, a few programmes such as counselling and craft making exist but allow only a handful to partake in it. These findings demonstrate that the city of Durban needs better facilities and strategies to deal with Homelessness. The reality is that these shelter offer no architectural solution of connecting the buildings to the urban context or offer architectural functions that respond to the Homeless.

The various precedents offer understanding from a global perspective of issues when designing for the Homeless. In the Pacific Garden Mission it was observed that architectural theories, such as Phenomenology, Critical Regionalism and Genius Loci were successful in rehabilitating the Homeless. The social programme used in the Pacific Garden Mission allows for them to connect with society and not be ignored, they are given a chance to economically and socially rehabilitate back into society. The use of phenomenological designed spaces such as the green houses as well as the use of natural light in courtyards within the building help in the wellbeing of its users, they do not suffer from depression and boredom. The building is toned down and respects its context; critical regionalism helps with the choice of material selection and creates a building which the Homeless can relate to. Genius Loci can be observed by the 'internal street' created, the users can relate to this as it is symbolic of the lives they lead. This sense of place allows them to interact with one another, they are free to be themselves and converse in this space. The use of

lighting this space is done by street lamps that are used in streets, adding to the reference of the street. Torre David also demonstrates the use of Genius Loci, the Homeless recreate elements of the home in which they can relate to. Through the use of culture and identity, they thrive as a community.

The resultant discussion has showed that the architecture for the Homeless has to cater for the humanistic needs of man. There is a deep need by the Homeless for personalisation and taking ownership, this allows them to be a part of the city in which they dwell and gives them purpose for life. Architecture can only solve and help rehabilitate the Homeless through the understanding of their culture.

"What is characteristic and significant about a culture is this choice, the specific solution to certain needs which, while they depend on interpretation: the expression of one's faith and philosophy of life, communicate with ones fellows, and protection from climate and enemies"

(Rapoport, 1969:61).

8.3 Recommendations

The following guidelines will provide an insight into the proposed *Homeless shelter for Warwick, South Africa.* It is important to note that a full social and economical analysis of the user group selected must be understood in order to cater for their specific requirements. The literature review aimed to analyse the background of the Homeless and provide an insight to their lifestyles and requirements. This has revealed reasons as to why Architecture often fails when dealing with issues of Homelessness, these considerations will be taken into account and implemented to help alleviate the issues of Homelessness in the site selection and the program that will be implemented in the design of the Homeless shelter. The recommendation will also make use of the Homeless shelter guidelines set forth by the Ethekweni Municipalities, iTrump so that this research can be added to the guidelines of the Municipality to help the issue of Homelessness.

- Person centred: positive development of the individual must be taken into account. This can be done through counselling and respecting the individual

needs within a community. The facility must allow for the individual to grow and facilitate his/ her wellbeing. The appropriate use of Architecture must be used to respond to human scale and create spaces that are welcoming and allow for connection and reflection.

- Community centred: the facility should allow for service that cater to community development. The use of community driven projects will strengthen community involvement. Spaces for community halls allow for an interaction of public and allow support for the Homeless community.

- Family preservation: The shelter must offer spaces that can accommodate family structure in times of disaster. Families should be kept together and not broken up or separated to encourage family bonds.

- Educational and training guidelines: spaces should cater to skills development and allow them to be prepared for employment. The social programmes of the shelter must be community orientated to allow for the rehabilitation back into society. The types of programmes should also empower them to earn an income and help in life orientation.

- Lodging guidelines: spaces should offer a variety of affordability for the Homeless, ranging from day-to-day living to accommodation for a period of time. Spaces would include dorms, family units, single apartments, kitchen, dining spaces and lounges. Soup kitchens and outdoors sleeping facilities should also be considered. The minimum size of a room will be 6m² excluding the required space for furniture and not more than two people shall be accommodated.

- The lodging facilities should allow for some form of expression for the individual and this would help in creating a sense of ownership.

- The lodging facilities shall also cater for staffs that stay overnight or family units that reside on more permanent bases.

- Spaces such as bathhouses and grooming facilities and laundry services should also be provided to the Homeless and should be allowed for even if they choose not to stay at the facility. A small fee could be charged for these services.

- Health care Guidelines: spaces for mental and physical healthcare should be provided. Primary health care would include Hiv / Aids support, pregnancy

support, TB support and psychology support. Support groups and rehabilitation for drug and alcohol abuse must be included. The health care spaces should have a set of separate lodging for sickness related to TB so that the rest of the facility is not compromised.

- Spaces should be created to express creativity and cultural practices, these space should be open and private and allow natural light to filter through.

- Green houses and roof gardens can be used as a way to alleviate the Homeless and allow for a purpose in life to be created. A patch of the greenhouse or roof garden could be given to the individual and the produce could be sold for an income or supporting the facility itself. This sense of ownership will add to the well being of the Homeless. The facility should also offer training for urban farming.

- Facilities on the ground floor must relate to the context of the chosen site and allow for public participation, these could include restaurants, coffee shops, laundry services, internet cafes and libraries.

- Sports could also be used to combat the boredom faced by the Homeless, appropriate sports that encourage community development must be looked at.

- Spaces for management must be catered for as well as reflective and recreation spaces for them.

- Small business development must also be catered for by the shelter, the use of a market or trading facilities will aid in the running cost of the building as well as the economical development of the Homeless.

The various requirements by the Homeless need to be catered for by the facility and this would require a constant development of the set of guidelines for the facility.

8.4 Site Selection Guidelines

The site selection is a crucial factor in the design of a Homeless shelter. Currently the Shelters in the Durban CBD are in underdeveloped and neglected spaces of the city. The site selection must be derived from the needs of the Homeless and the appropriate choice of site will help the broader society to understand the plight of the Homeless. These are some of the guidelines for an appropriate site selection:

- Located in the city and not at the edges.

- Close to public amenities and public transport

- Visible to the public and allow for interaction

- Large enough for markets, sports facilities and courtyards

- Selected in terms of creating a Genius Loci for the area

- Selected close to communities and businesses

- Supportive of public health

- Aim for the reuse and adaptability of existing infrastructure

- Must stitch with the existing urban framework and act as a node.

1. Must be approachable for the Homeless, surrounding context must not make them feel unwelcome

- Offer good views for reflection and meditation

The site needs to respond to the needs of the Homeless and recreate a nurturing environment in which they can relate to and feel safe.

8.5 Conclusion

The recommendations and site selections are guidelines for dealing with the Homeless and can only work when they respond to the needs of the Homeless. The shelter is defined as a building or premises maintained or used for the reception, protection and temporary care of people in stressful circumstances, who voluntarily attend the facility and are free to leave. The shelter is seen as a stepping stone to a better life and not a permanent housing solution.

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10. List of Appendices

APPENDIX A:

Interview consent form

February, 2014

To whom it may concern:

This information consent letter, a copy of which has been given to you, outlines the details of my theses research and what your participation entails. This project is part of my requirements for the course, Arch808H1: Dissertation: Architectural Design, in the Department of Humanities and the Built Environment, Under the supervision of Mr. Majahamahle Nene Mthethwa.

This research Centres on Cultural identity and the Homeless. I am looking to investigate how Culture and Identity can be used in the design of a homeless shelter.

Participation in this project is completely voluntary and there are no known or anticipated risks to you as a participant in this study. The interview will be approximately 30min-45min in length. You can decline to answer any of the interview questions if you so wish and, for that matter, terminate the interview at any time. Any information you provide is kept completely confidential. Your name will not appear in any written report from this study and your information will be de-identified prior to storage, however, with your permission anonymous quotations may be used. With your permission also, data collected for this project will be retained for three years in my supervisors locked office at Howard College. Only my supervisor at Howard College and me will have access to the data.

If you have any questions please feel free to contact me at 0795082921, or email at viloshingovender@gmail.com .

Please indicate below your willingness to participate in this study. Thank you in advance for your co-operation in this research.

Yours sincerely

Viloshin Govender

APPENDIX B:

Consent Form

I have read the information presented in the information letter about a project being conducted by Viloshin Govender of The department of the Built Environment and Development Studies at Howard College, Ukzn, under the supervision of Mr. Majahamahle Nene Mthethwa. I have had the opportunity to ask any questions related to this study, to receive satisfactory answers to my questions, and additional details I wanted.

I am aware that I have the option of allowing my interview to be taped to ensure accurate recordings of my responses.

I am aware that my quotations will be anonymous.

I was informed that I may withdraw my consent at any time without penalty by advising the researcher.

I was informed that if I have any comments or concerns resulting from my participation in this project, that I may contact the researcher.

With full knowledge of all foregoing, I agree, of my own free will, to participate in this study.

☐ Yes ☐ No

I agree to the use of anonymous quotations in the final research project report that comes of this research.

☐ Yes ☐ No

Participant name :……………………………………….(please print)

Participant signature…………………………………..

Witness name: :……………………………………….(please print)

Witness signature……………………………………

Date…………………………………………………..

APPENDIX C:

CULTURE AS A RESPONSE TO HOMELESSNESS AND HOW IT INFORMS ARCHITECTURAL DESIGN:

The Design of a Homeless shelter for Durban.

Questionnaire: Schedule of issues for key stakeholders

History of shelter

- What was the need to create the shelter?

- How did the shelter start?

- How does the shelter generate an income?

- How long has the shelter been running for?

Shelter programme

- How many people does the shelter assist?

- What programmes does the shelter offer?

- Does the shelter offer a chance to rehabilitate the homeless back into society?

- What additional programmes can be created and what help would be needed to create it?

Design rationale

- Does the design of the shelter accommodate all its users?

- What improvements can be made to address the homeless?

- Does the shelter require spaces that can integrate public and the residents?

- Does the building respond to the individual identity?

Homeless

- What age groups are catered for by the shelter?

- What is done to encourage the homeless to move out of the street?

- How are the various cultural practices catered for?

Management

- What challenges does the management face in the day to day running of the homeless shelter?

General

- How can the city cater to the homeless problem?

- Is there enough shelter to cater for the homeless?

Questionnaire

CULTURE AS A RESPONSE TO HOMELESSNESS AND HOW IT INFORMS ARCHITECTURAL DESIGN:

The Design of a Homeless shelter for Durban.

Questionnaire

The aim is to note the architectural environment and experiences of various cultural groups residing within the chosen area.

1. How long are you living on the street for?...
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2. How has poverty affected your life?
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3. How do you think others perceive you from living on the street?
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4. Do you feel that you have your own identity amongst society?
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5. Do you feel that your identity has been lost from living in the streets?
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6. Are you satisfied with your environment?
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7. How do you collect materials to construct a shelter to sleep?
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8. Where do you sleep at night and what challenges do you face?...
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9. Do you ever sleep in a Homeless shelter?
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10. Do you have work in the street or have a skill to get an income?
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11. What do you need to help you in your skill or earn more money?
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12. How much do you generally earn a day?...
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13. What do you do you're your free time, your daily activities?...
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14. What difficulties do you experience in the street?...

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15. How do you receive health care?
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16. What do you feel is lacking in your community and what can be done to revitalise it?
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17. What are your reasons for living in the street?
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18. How do you feel about government, do you think they are helping in the plight of fighting homelessness?
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19. Do you think that the use of culture and tradition can help restore this society, in the place you live in?..
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20. Do you think that the increase in crime is caused by the lack of culture and ethics in our societies?..
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PART TWO
DESIGN REPORT

TABLE OF CONTENTS 2

Chapter 1:

1.1 Introduction

South Africa has been through periods of change throughout its history. It has a diverse cultural history and has been scarred by wounds of the past. The diverse societies it encompasses along with their cultural history are being forgotten and neglected. Globalization and economic stresses are some of the factors which influence the vast amount of people turning to the streets to live. Globalization has created a global culture, in which the mentality of societies becomes ignorant to one another (Eiselen, 2010: 31) Traditions, culture and values are lost; this creates societies which are desensitized to the plight of their fellow man. Globalization also influences the mass influx of people congregating to cities today, seeking better opportunities. This affects architecture and societies which are not adapted and planned to handle such numbers, this creates problems in the built environment (Glass, 2013: 12).

South Africa lacks the support and structure to care for the homeless (Cross, 2010:145). The handfuls of homeless shelters, in South Africa are able to house vagrants, although this is a temporary solution. Once the homeless leave, the cycle repeats itself and they are found back on the streets. The proposed shelter should focus on healing and rehabilitation of the homeless people, which includes the re-integration of these people into society.

Human beings are adaptive. They control the environment to suit their needs and wants, shelters are used to influence perception and climatic controls against harsh weather conditions.

 The shelter will be the first step in re-integrating the homeless back into societies. Cultural and traditional values, which were lost, due to the harsh living conditions on the streets should be the building blocks for moving forward. Spaces and environments should have cultural and significant identities, to reinstall the values lost. The challenge is to create identities and recognise the culture of the people who choose to remove themselves from society's .The underlying cultural values in our societies, which have been lost, have to be re-looked at and reworked to fight against the mass globalization taking over our cities.

3

1.2 PROJECT DESCRIPTION

Whilst the client has specific requirements for the Homeless Shelter, the theoretical investigation carried out also produced a set of requirements that needed to be taken into consideration. These are:

Urban Design Requirements:

- The orientation of the Homeless Shelter should frame the civic space created for Warwick Junction and act as a point of orientation for the Homeless. It should be a landmark, be highly visible and have a clear visual link with the rest of the city to enable good orientation.
- The site should stitch into the urban fabric of Durban and form part of a transitional space. It should be in a neglected and ill used site and have the potential to revitalise the area.
- There should be a strong and close connection with all major routes and transport routes to the city. The building should be part of vehicular and pedestrian routes.
- The Shelter needs to be highly accessible to all and easy to find. It needs to promote density and diversity in order to experience the full urbanity of being in a cityscape.
- The building needs to tie into its context and respect the architecture of its region and site. It should form new links to the existing fabric.
- The Shelter needs to respect the markets and informal trade that happens in the Warwick Junction precinct and should accommodate for the informal trading which exists along the site edges.

Architectural Requirements:

- The building should act as a threshold to the city and include threshold spaces within its Architecture. It should include a series of spaces along a mobility route where people can meet and trade.
- The design should encourage diversities of cultures and people and spaces that encourage multi-functionality. Flexibility is important and should be considered in the design of spaces. The informal trade market must be vibrant and allow for constant change.
- The design should encourage flow of movement but limited to access on the upper floors.
- Layouts and qualities of space need to be given special attention, the use of phenomenological and healing spaces are a must. Interaction to the rest of the city should be promoted, whilst people feel comfortable and safe in their environment.
- The Shelter is more than a meeting place; it is a place for people to find work, live, rest and play. Locals can also find work at this shelter. The

shelter will rely on architectural theories and concepts to create healing and nurturing spaces.

- It is hoped that the area will be the backdrop for social gathering, entertainment, cultural and commercial exchange.

1.3 THE NOTIONAL CLIENT

1.4The Clients Requirements

The client requires a mixed-use facility that provides shelter, aid and opportunities for the homeless in Durban. The shelter should also incorporate facilities that will service the population of the area at large. Therefore the client's objectives are:

To create environments which are healing and therapeutic and allow the user to feel safe and comfortable to reflect on their thoughts. They should feel at home.

The facility should act as a stepping stone to a better life, providing services that promote wellbeing and upliftment.

Various educational, welfare and health facilities will be necessary, as well as short term accommodation.

Education Facilities

Education is key to upliftment for the homeless. Academic, vocational, skills training, health and human rights awareness are all inter-related in the process of educating people.

Welfare and Social Facilities

These facilities aid in the care of the homeless and creating support structures that aid them. Emotional and psychological counselling, legal aid and security, meeting spaces for group organisations are required. The clinic facility provides short term relief. People are encouraged to move on and establish themselves in the local community.

1.5 The Client's Organisation

The Government views national social development as a collective responsibility and co-operation of civic society. ITrump, The Inner City Thekwini Regeneration and Urban Management Programme (iTrump) area extends from the Umngeni River in the north, the Beachfront and Point to the East, Victoria Embarkment to the South and Warwick Avenue, Umngeni Road to the west.

Figure 1: *iTrump logo.*

Source: www.iTrump.co.za

The ITRUMP ABM was established as a response to the urgent need to prioritise the regeneration of the inner city. ITRUMP places the strategic value of the inner city at the core of its business and seeks to maximise its multiple opportunities. It focuses on six key outcomes, namely:

- increasing economic activity;
- reducing poverty and social isolation;
- making the inner city more viable;
- effective and sustainable urban management;
- improving safety and security and
- Developing institutional capacity.

Non-Government Organisations:

Figure 2: *asiya etafuleni logo.*

Source: www.asiyaetefuleni.co.za

Asiye eTafuleni, a local NPO working in the Warwick Junction Precinct and will act as mediators for the site in which the study is focussed. The NPO has extensive knowledge of working within this area, focussing on urban renewal and trade generators.

1.6 Detailed Client Brief

Ground floor:

Shops

The various shops located on the edges of the ground floor respond to local transport and pedestrian routes. They are rentable spaces and can be easily adapted to suit the user's needs.

Total: 20sqm each

Informal markets

The informal market provides a space for the existing informal trade which exist on site, it allows for them to have a shelter to trade and a clean space.

Workshops

The workshops form part of the educational facilities and allow for training and practice of various subjects which would aid in the upliftment of the homeless.

Total: 200sqm each

Barber shop

Provides free haircuts for the homeless

Total: 20sqm

Dry cleaners

Provides laundry services for its users and the community at large

Total: 20sqm

Medical clinic

It forms the medical component of the facility with various facilities that aid the homeless and the community at large.

Total: 800sqm

Recycling facility

Allows for the homeless to have a cardboard collection point as well as the community being able to recycle unused goods

Total: 200sqm

Rescue centre

Provides emergency relief for people in distress

Total: 200sqm

Wash area

Allows for the homeless to have a place to wash and groom themselves

Total: 20sqm

Cafeteria

The daily soup kitchen is run from this space

Total: 80sqm

Multi- purpose hall

Allows for users of the community to have a rentable space for use for functions and meetings

Total: 80sqm

Public library

Allows the public access to various books and information

Total: 200sqm

First floor:

Crèche

Provides a crèche facility for the community

Total: 30sqm

Call centre

Provides jobs for the homeless and the larger community

Total: 400sqm

Classrooms

Provides the various forms of education for the homeless and larger community

Total: 600sqm

Public gym

Provides exercise facilities for the users and public

Total: 200sm

Pc training facility

Provides computer literacy courses for the users and public

Total: 100sqm

Emergency shelter

Provides sleeping spaces for emergency relief

Total: 200sqm

Third/fourth and fifth floor

Various accommodation (shared bedrooms and two bedroom units)

It provides sleeping facilities for the homeless, for day to day living or longer stay.

Total: 28sqm each

Interaction space

It Allows users to become part of a community and form bonds to help one and other.

Total: 60sqm

Total sqm of building: 19085sqm

1.7 conclusions

There is no precedent for a development that encompasses all these various functions into one building. The ripple effects of such a scheme are far-reaching as a social scheme and a catalyst and a model of how cities can care and accommodate for homelessness in cities. The facility will act as a stepping stone to a better life, and will aid in socially rehabilitating the homeless back into society and become active members in it.

The facility will also educate the public on the issues facing cities today and allow for community interaction and participation in dealing with the problem. The Homeless Shelter will provide temporary shelter that will aid the user to feel at home and have the comfort of a safe environment. The courtyards allow for them to claim their right to the city, in a way that is socially and lawfully accepted.

CHAPTER 2: SITE SELECTION, SURVEY AND ANALYSIS

2.1 INTRODUCTION

Durban has a great number of homeless living in left over spaces of the city as well as entering the city in hope of finding a better life. The problem is that Durban's response to the homeless is not legitimate solutions but rather temporary, emergency relief. There are no initiatives set up that would aid in the long terms help of the homeless.

2.2 SITE SELECTION AND DISCUSSION

2.2.1 Location and orientation

The Homeless Shelter is essentially a gateway into the city for the homeless. It is where the homeless would go to seek help, medical care and protection. It would help the homeless orientate themselves in the city and become a landmark for them.

The Shelter is along prominent and pedestrian and transport routes making it easily accessible to all people. The busy setting of Warwick Junction would make an ideal location as it is opposing the idea of hiding the issue of the homeless away from society.

2.2.2 Social Criteria

All homeless people in Durban are welcome to the shelter, providing that they meet the age requirement, which is above 18 years of age and there are rooms that are available to them. The shelter does not rehabilitate drug and alcohol users, the medical facility will access for this and they can be recommended to various organisations in the city that deal with this problem. The facility aims to cater for the homeless culture and way of life and offer facilities that will help them make a better life.

Physical criteria

The site should be:

- On the edge of the city or a major route into the city
- Clearly visible on the route into Durban
- Clearly linked to the CBD
- Currently neglected place, which has the potential to increase connectivity and diversity.
- Prominent landmark site

Social criteria

The site should be:

On a well defined transport route

Characterised by a rich mix of people and cultures

Close to transport nodes and interchanges as well as essential services.

2.2.4 The city fabric

Durban is one of the South African cities still trying to repair itself from the physical divisions created by apartheid. Poverty, lack of affordable social housing, infrastructure and jobs are some of the problems it faces. This has led to the growing increases in homeless people in Durban and the Insurgency that affects the city today. With the rapid rate of urbanisation, people are losing ties to one and other and becoming less caring towards the plight of their fellow man.

The homeless of Durban are found in the central CBD, inner city suburbs, beachfronts and south beach area. The most prominent road to enter the city is the national freeway (N3). It passes Durban station just north of the CBD or Berea station, centrally located in Warwick Junction.

There are four major routes into the city:

- The N3 freeway from the west
- The Southern freeway from the south
- The Northern freeway from the North, and
- The Harbour from the East.

The homeless tend to stay and take shelter in dilapidated buildings found along the south beach area and harbour area.

Site One: Located on the corner of Johannes Nkhosi Street and Inguce Road.

Figure 3 and 4: *site 1*

Source: www.google.com, authors own

The site is located along busy transport and pedestrian routes. It acts as a gateway to the city allowing the various activities to pass through it. It is currently used as a parking space and as informal trading space. One of the key theories in this investigation is Insurgency and the site is made up of insurgent citizenship.

Strengths:

- On a major route into the city
- Clearly visible by pedestrian and vehicular movements
- Close to existing nodes, Durban train station and Mansel Road shelter.
- Good north orientation

Weaknesses:

- Non-residential zoning
- Vehicular movement is heavy
- Urban fabric is dilapidated
- Bad overshadowing from surrounding buildings
- Noise factor

Opportunities:

- Connection to beachfront promenade
- Corner site has potential to become a focal point and have a public square.

Threats:

- The site is very busy making crime a heavy threat.
- Heavy traffic poses a threat to pedestrian users.

Site Two: Located on the corner of Mahatma Gandhi Road and Camper down Road, South Beach.

Figure 5 and 6: *site 2*, Source: www.google.com, authors own

The site is currently unoccupied with dilapidated building on site. The homeless linger around these areas and often sleep in these buildings.

Strengths:

- A large area north orientated
- Good visibility off main road
- Corner site with four edges
- Close to addington hospital
- Located near tourist and pedestrian nodes

Weaknesses

- Located on the outskirts of the city
- Close to an industrial zone
- Noise factor
- Security risk from isolation of CBD
- Disconnection from urban fabric

Opportunities

- Connects to beachfront nodes
- Easy travel route to hospital
- Along homeless gathering spots

Threats

- Isolation from CBD
- Transportation links are not strong

Site Three: Located on the corner of Acorn road, Milton road, Wills road and Lancers Road

Figure 7: *site 3, Source*: www.google.com

The site is currently unoccupied with dilapidated building on site. There is an existing pharmacy and edges flanked by informal trade. Milton road is the

quieter street with a lot of illegal activity happening on it. The site is opposite the main markets and trade of Warwick. iTrump offices are situated opposite the site. Pedestrian traffic is highly densified.

Strengths:

- A large area north orientated
- Good visibility off main road
- Corner site with four edges
- Close Pedestrian and transport routes
- Located near a major train station
- Good connection to urban fabric
- Good street visibility

Weaknesses

- Heavily clustered traffic routes
- Noise factor
- Next to commercial zoned buildings

Opportunities

- Connects to existing markets and trade
- Easy travel routes
- Along homeless gathering spots

Threats

- Public/ private needs to be zoned
- Noise factor in creating serene environments
- Area regarded as dangerous by local community
- Crime is rife
- From the options above site three was chosen as it best illustrates the theories and concepts investigated in the theoretical investigation.

2.3 Historical Background of Warwick Junction

Warwick Junction is a multi-faceted and vibrant part of the city. It is the result of Durban's political and racial history and the enforcement of racial segregation during the era of apartheid.

Warwick established itself as a residential area because of its closeness to the Berea road and the railway. The Indian community present there was well established, making up one third of the population.

In the early part of the 1900s Warwick Avenue was dominated by Indian businesses and residences, especially after the opening of the Victoria street

market in 1934, following the English market, which was used by Indian market gardeners for selling fresh produce. This stitched Warwick Junctions position as the market centre for Durban (sahistory.org.za).

Figure 8: *markets of Warwick,* Source: www.google.com

Warwick has seen many troubles over the years from removal of illegal tenants, the closing of the markets and group areas acts.

More recent history has seen the development of the Warwick Junction project launched in 1997 through the cities special Architectural projects branch. This project looked at the reconceptualization of "public space" to try and tie together the isolated parts of Warwick Junction and provide formal and informal spaces for trading. This has seen the development of the informal economic policy established in 2000 to legitimise the use of public spaces.

2.4 SITE SURVEY

Warwick Junction: Urban Context

Figure 9: *site a* Source: www.google.com, edited by author

Warwick Junction sits at the gateway point to the CBD. Movement to and from the CBD requires movement through or alongside it. It is also one of the busiest transport hubs of the city. The upgrading of Warwick Precinct will benefit Durban city as Warwick is a tourist attraction. The area is also closely located to other important precincts such as the Durban station, the Centrum Site, the Albert Park precinct and its walking distance to the Esplanade and

beachfront. A link across the railways would allow a closer connection to the CBD.

Movement patterns in Urban Context and Warwick Junction

Being the main transport hub and the western gateway, Warwick Junction connects to all main transport routes, both vehicular and pedestrian in the city of Durban. The main roads that run through Warwick are Johannes Nkhosi (Alice Street), which heads into town and David Webster (Leopold Street) which heads out of town. Connecting these roads in a north-south direction is Julies Nyere road (Warwick Avenue). All these roads are very busy and used daily by people to get to and from work.
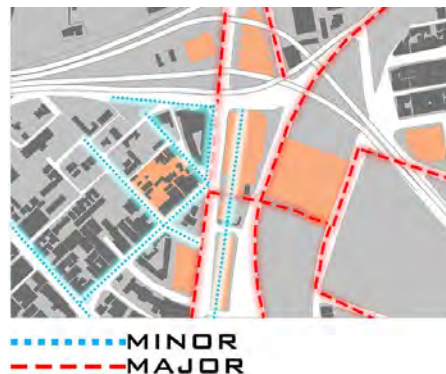
Major and minor pedestrian routes

Major and minor vehicular routes

Trade routes along Warwick Junction

Figure 10, 11 and 12: *site analysis*, Source: authors own

Precincts of Warwick

Figure 13: *Warwick Precincts, Source*: www.google.com, authors own

Warwick Junction in relation to precincts and nodes of the city and surrounding areas.
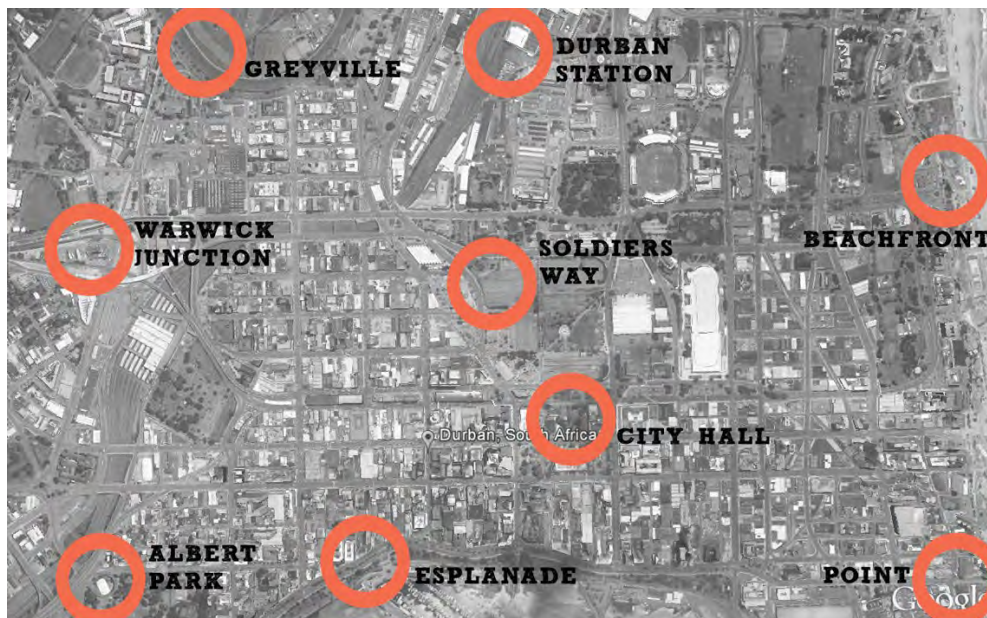
Figure 14: *precincts of Warwick*

Source: www.google.com, edited by author

2.5 Site analysis

A study of the figure/ground map reveals a gap in the urban fabric which is the railway tracks which separate Warwick from the rest of the CBD. It also indicates the problem areas of Warwick and the lack of defined public space in Warwick. There are particular districts within Warwick which need to be connected such as the various markets and transport routes.

Figure 15: urban *analysis* , Source: authors own
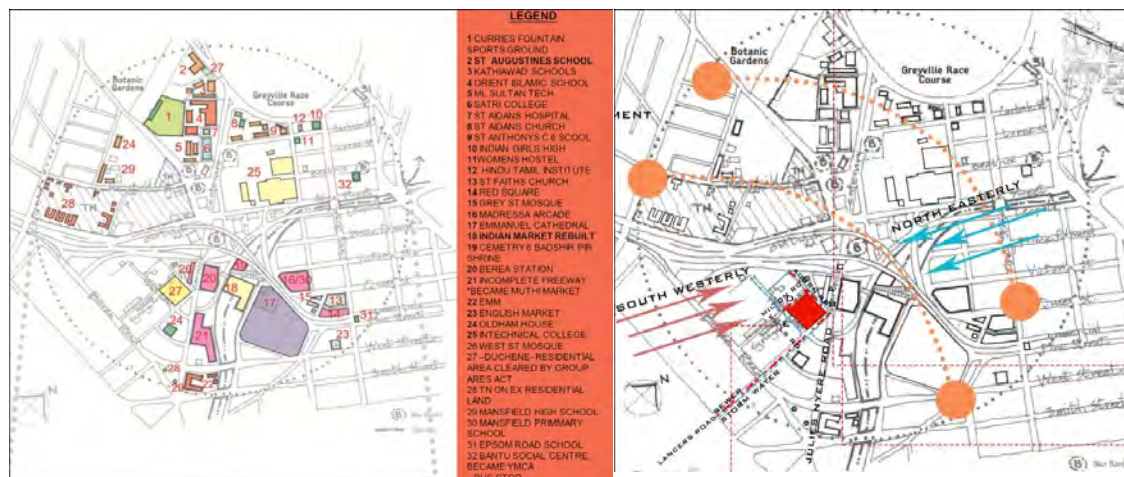
Figure 16: site *Analysis, Source*: authors own

Chapter 3: **DESIGN DEVELOPMENT AND RESOLUTION**

3.1 Theoretical and conceptual issues

Urban design proposal

The proposal for the site aims to eliminate the gap between Warwick Junction and the Durban CBD. It opens up the spaces around the existing Bovine head market, Early Morning Market and English market to create a civic square for

Warwick. It also forms a bridge to link over to railways to connect to the Berea station and market. The civic square will have massive circular structures that will have water collection tanks and trees which will provides free water for access to the traders and people of Warwick. The urban design will also pedestrianize Julies Nyere road.

Figure 17 and 18: urban *design proposal*, Source: authors own

The urban design proposal aims to:

- Strengthen and rationalise existing trade, movement and infrastructure
- Provide diverse functions relevant to the context and community
- Revitalise existing dilapidated buildings in the area
- Reinforce the existing character of the precinct
- Create links to the surrounding precincts both physically and through function
- Create safe environments for pedestrian and vehicular movements
- Improve the quality of the environment y means of planting and landscaping, high quality materials and increased activity at street level.

Figure 19: urban *design proposal*, Source: authors own

This is part of recognising existing infrastructure and using materials that are part of the region. The urban design will also re-use existing building as part of the theory of insurgency.

Design intentions:

- To accommodate existing traders in an appropriate way
- To improve pedestrian environment and movement
- To design a building which is functional and legible
- To design a shelter which addresses the needs of the homeless.
- To adapt to the needs of the users of the building
- To create positive, healthy and healing environments.

Design concepts:

The concept used in the design of the homeless shelter is Ubuntu. This is translated into belief in a universal bond of sharing that connects all humanity. The concept developed from the homeless being ignored by society, this creates insurgent citizenship which is taking over cities today. What is needed is the common bond of connecting and compassion which has been forgotten in our societies today, Ubuntu will help create communities and bonds that will help the homeless become part of society again and not just insurgent citizens in society. Through the concept of Ubuntu, the homeless will be empowered to be socially rehabilitated and society would be rehabilitated to accept the homeless as part of society.
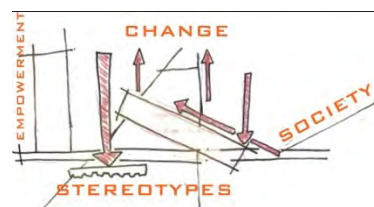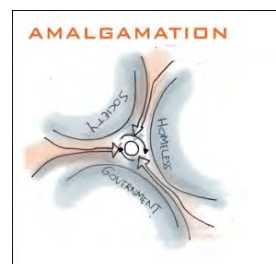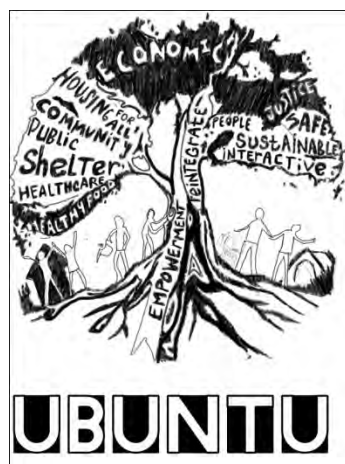
Figure 20, 21 and 22: concepts

Source: authors own

Design parameters to enforce concept:

Interface

The interface between the public and the private realms will be transitional, including the public in some aspects and spaces of the building. This is further enforced by the relationships between the outside and inside spaces, where the boundaries are blurred through the use of vegetation and materials.

Informality

The informal markets located on the edges of the site, will be used to bring the public into the building by creating an informal market in front of the building. An informal environment allows the homeless to feel more at home and help the shelter not become another dormitory.

Legibility

The building has two entrances, one for the homeless and one for the public. This is done to ensure that the homeless do not feel out of place or discriminated when entering the shelter. The entrance also cater to the informal "street culture" that the homeless have.

Comfort

The individual rooms allow for maximum comfort for the users, the balconies have screen walls which provide intimate spaces for the users to reflect in. this space uses filtered light to create healing spaces.

Planning

The courtyard

The courtyard is the focus of the scheme. It will provide the main social space and heart for the development. The courtyard allows for the homeless to vegetables and fruits that will help the homeless make an income. Each homeless person is given a rentable patch of land which they are allowed to grow and plant on, this also allows them to feel a connection and belong to a part of the city. The courtyard makes use of aqua-phonic gardens which use fish waste to help plants to grow faster. The use of water in the courtyard also is part of phenomenological design in creating healing, therapeutic environments.

Figure 23 and 24: the internal courtyard, Source: authors own

The informal market

The market is placed strategically to link the building to the urban square, it also faces the existing markets and aims to recreate the traditional city, a civic square framed by trade. The informal market allows for traders to set up a stall and trade, this buzz of activity would bring awareness of the building and the plight of the building.

Figure 25: informal markets,Source: authors own

The main interaction spaces

The main interaction spaces allow for the users to create relationships and bonds, the spaces activates vertical and horizontal spaces in the building. This space is used by the homeless to share stories and concerns, also to relax and meditate.
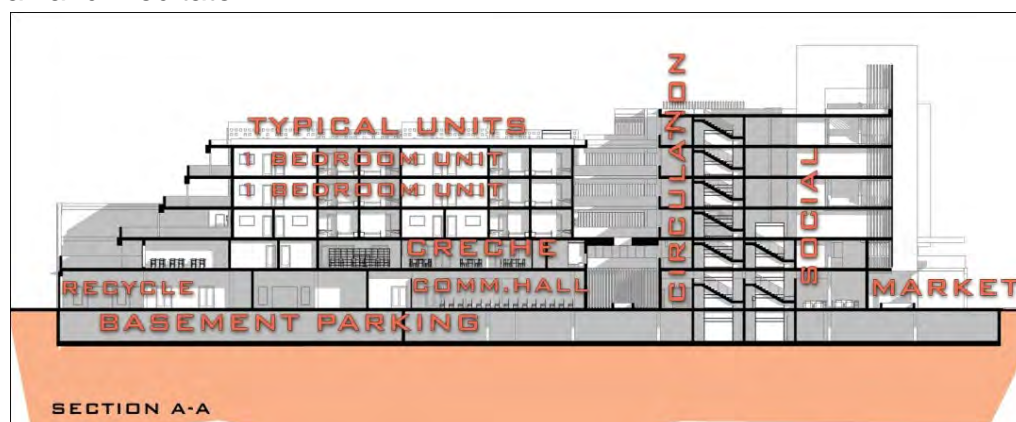
Figure 26: building section, Source: authors own

The units

The units are designed to have two bedrooms, the reason being this forces the user to have a connection to somebody, further enforcing the concept of Ubuntu. This connection aids in creating bonds and communities that encourages them to help one and other and not feel alone and isolated. It also eliminates the shelter feeling like a dormitory, where one passes through unnoticed.

Environmental response

Building form
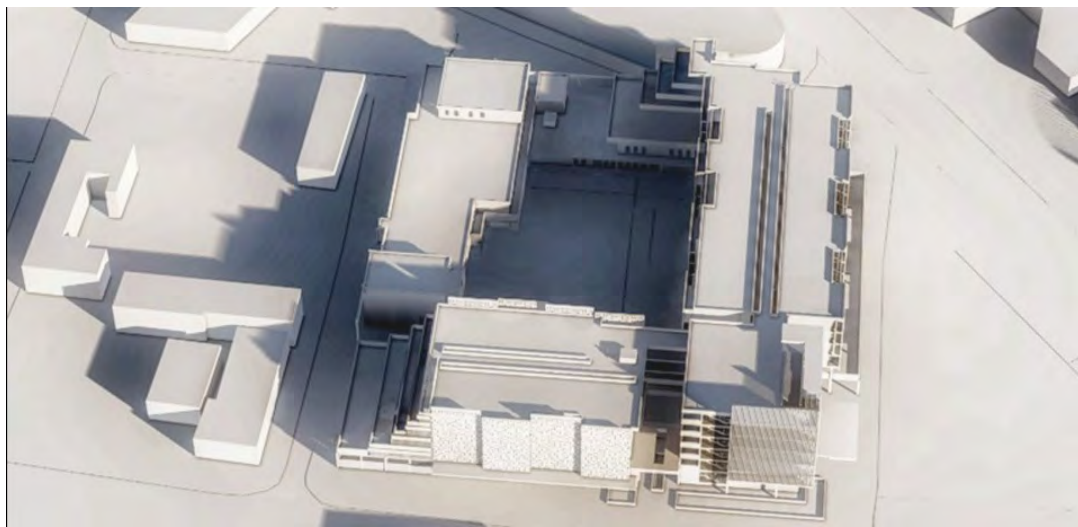
Figure 27: the building form, Source: authors own

The configuration of the proposed building creates a landscaped courtyard which forms an oasis within the harsh context of the city. The courtyard provides a private intimate space for the homeless to grow fruits and vegetables as well as relax and meditate. Each boundary consists of a function that relates to the city and its context, this connection to the outside prevents the facility from becoming a sense of intuitionalism or prison and rather results in an informal, comfortable environment.

The form also allows each wing to be ventilated and receive solar light.

Shading and illumination

Where appropriate, solar shading devices have been employed, the uses of pergolas are to prevent excessive heat gain. The room depths are kept below 5m.

Ventilation

The main circulation in the building uses a stack system as well as the cross ventilation effect. This ensures that hot air escapes the building and cooler air is constantly sucked in. this also aids in the prevention of germs with clean air constantly being supplied. Users are allowed to control their environment through the use of high operable windows found within the circulation space. The ventilation system reduces drastically the cost of mechanical ventilation.

Technical resolution

In order to maximise on space and efficiency a grid system of 8.5m was established throughout. This has been modified where necessary to accommodate lifts, stairs and break away spaces. The use of a free-span standard grid allows for the flexible division of the internal spaces which optimises the usability of the spaces.

Figure 28: 3d section through building, Source: authors own

Services

Services consist of standard services of lighting, mechanical ventilation, water, telecommunications and so forth. In most cases these have been catered for horizontally or vertically through ducts.

Materials

- Large spans would be possible through the use of reinforced concrete
- Glass would be used for views but must use solar shading to avoid solar heat gain.
- Materials should be sourced locally to stimulate local economic growth
- The main criteria for material selection would be durability, aesthetic, cost and efficiency.
- The incorporation of the brick panels on the façade may be appropriate to showcase current issues in society.

- Green roofs and green ramps within the building should be done by a specialist with specialised plants chosen that would suit the space and amount of light in the space.
- The facades are made of brick because of its thermal properties as well as its easy maintenance and reliability.

3.2 Conclusion

The design approach has resulted in a Homeless Shelter which becomes more than temporary relief, but rather allows users to become part of support structures and communities that will socially up lift them. The shelter is able to maintain its links to the context and users around the building whilst creating an internal courtyard that is safe and nurturing.

The design illustrates clearly how one can design for social interaction as well as social wellbeing. The literature and the theoretical framework have successfully been applied to the design proposal and as a result an architectural environment that enhances the lifestyles of the homeless.

4. Architectural Design Drawings

5. Technical Detail Drawings

6. List of Figures

Figure 27: the building form, (Source: authors own)

Figure 28: 3d section through building, (Source: authors own)

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PROBLEM

Go away!!!
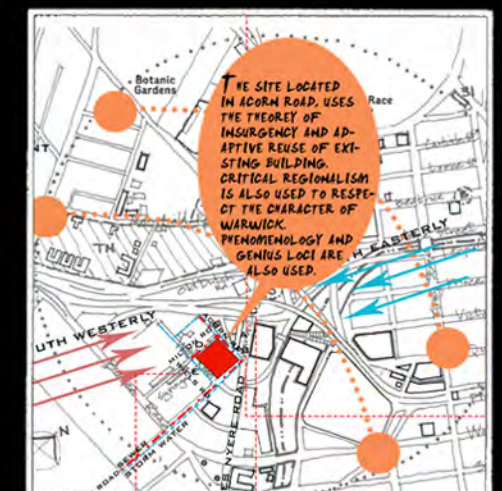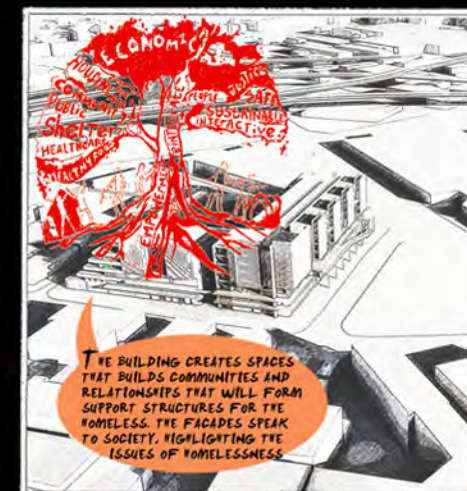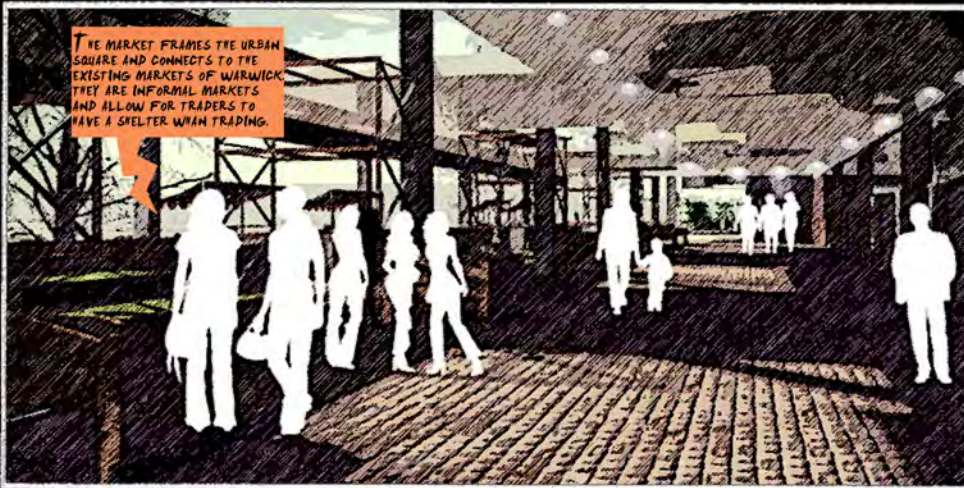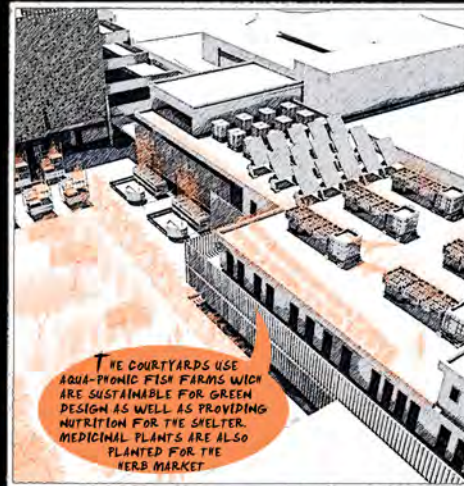
HOMELESS IGNORED
BY SOCIETY =
INSURGENT CITEZENS

AMALGAMATION

SOCIETY
HOMELESS
GOVERNMENT

EMPOWERMENT

CHANGE

STEREOTYPES

SOCIETY

ECONOMICS
HOUSING FOR ALL
COMMUNITY
PUBLIC
Shelter
HEALTHCARE
PEOPLE
JUSTICE
SAFE
SUSTAINABLE
INTERACTIVE
EMPOWERMENT
REINTEGRATE

UBUNTU

THE BELIEF IN A UNIVERSAL BOND OF SHARING THAT CONNECTS ALL HUMANITY

A HOMELESS SHELTER FOR DURBAN

COVER

VILOSHIN GOVENDER - 208508607 - M.ARCH 2014

Document Summary

CULTURE AS A RESPONSE TO HOMELESSNESS AND HOW IT INFORMS ARCHITECTURAL DESIGN:

THE DESIGN OF A HOMELESS SHELTER FOR DURBAN

Hypothesis

CULTURE CAN BE USED IN THE DESIGN OF ENVIRONMENTS AND ARCHITECTURE THAT CATER FOR THE HOMELESS, CONSTRUCTING THEIR IDENTITIES, MEANINGS AND VALUES AS A WAY OF MAKING THEM RECOGNISED SOCIALLY IN SOCIETIES. THE USE OF CULTURE AND MEANINGFUL ARCHITECTURE CAN HELP REHABILITATE THE HOMELESS BACK INTO SOCIETY.

Problems + Objectives

CITY CENTRES ARE NEGLECTED AND BECOMING BREEDING GROUNDS FOR HOMELESS PEOPLE, WHO TURN TO CITY CENTRES FOR JOBS OR WAYS OF ALLEVIATING THEMSELVES. THERE ARE TEMPORARY HOUSING SHELTERS THAT EXIST IN THE CITY, HOWEVER THERE ARE NO FORMAL PLACES WHERE THEY CAN BE HELPED OR SET UP IN NEW ENVIRONMENTS.

CULTURE HAS BECOME AN INFLUENTIAL FACTOR IN WHICH CITIES AND SOCIETIES ARE FORMED. IF ARCHITECTURE IS TO PROPERLY SERVE SOCIETY, IT MUST BE CONCERNED WITH THE NEEDS OF PEOPLE, AND THUS MECHANISMS THEY USE TO MEET THOSE NEEDS. (CARMONA AND TIESDELL, 2007:217). IN MOST URBAN ENVIRONMENTS TODAY, CULTURE IS NOT BEING USED AS A RESPONSE TO HOMELESSNESS, ESPECIALLY IN SOUTH AFRICA.

THE OBJECTIVES OF THIS RESEARCH ARE TO:
• RECOGNIZE AND INTERPRET THE CULTURE OF THE HOMELESS WITHIN THE BUILT ENVIRONMENT.
• ESTABLISH A CLEAR AND ORDERED PROCESS IN DEALING WITH THE HOMELESS
• ACT AS A PLATFORM TO WELCOME MULTIPLICITIES OF DIFFERENT ETHNIC GROUPS
• BECOME A COMMUNAL FACILITY THAT ENCOURAGES SOCIETY TO RECOGNISE AND ACCEPT THE HOMELESS AND ACT AS A GENERATOR FOR COMMUNITY DEVELOPMENT

Design Theories + Concepts

THEOREY OF CULTURE
BASIS FOR OUR DAILY LIVES
DEFINES PEOPLE AND SOCIETIES
STREET CULTURE OF THE HOMELESS

INSURGENCY
CHANGE AND HOW SYSTEMS RESPOND TO CHANGE
TAKING BACK THE RIGHT TO THE CITY
FORGOTTEN LEFT OVER SPACES

CRITICAL REGIONALISM
IDENTITY OF A PHYSICAL, CULTURAL AND POLITICAL SITUATION
EMPHASIS ON LOCAL CULTURE
STREET CULTURE OF CREATING HOMES

PHENOMENOLOGY

MULTI-SENSORY ARCHITECTURE
REHABILITATES MIND, BODY AND SOUL
RELATES TO THE EXPERIANCES OF THE USER
GENIUS LOCI

Key Precedents + Case Studys

HOMELESS RECLAIMING THE RIGHT TO THE CITY
THEOREY OF INSURGENCY
CRITICAL REGIONALISM AND GENIUS LOCI
USING TRADE AS A MEANS OF RE-INTERGRATION
CULTURE IS DEFINED AS THE WAY PEOPLE LIVE, THEIR DAILY ACTIVITIES.

TORRE DAVID - BRAZIL

REINTERGRATING THE HOMELESS BACK INTO SOCIETY THROUGH SOCIAL DEVELOPMENT
THEOREY OF CULTURE & PHENOMENOLOGY

PACIFIC GARDEN MISSION CHICAGO

RECREATING VALUES OF THE HOME THROUGH THE THEOREY OF CULTURE
GENIUS LOCI HELPS TO CREATE A SENSE OF BELONGING IN THE DELAPIDATED URBAN FRAMEWORK

THE NEST - DURBAN CBD

HOMELESS CONSTRUCT OWN THEIR OWN SPACES WITHIN, FROM FOUND MATERIALS - CRITICAL REGIONALISM

PHENOMELOGICAL DESIGN, THROUGH THE USE OF AIR-BRICKS AND COURTYARD
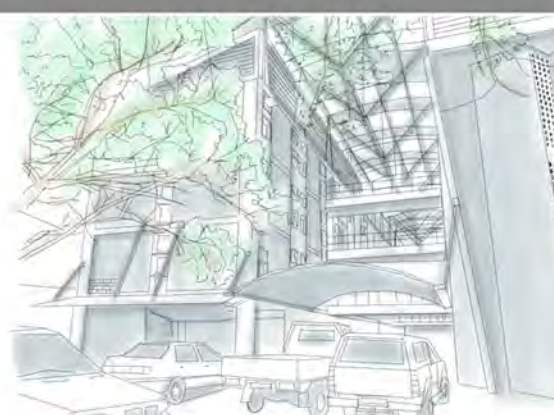
STROLLERS OVERNIGHT FACILITY - MANSELL ROAD, DURBAN

Clients And Their Requirements:

THE CLIENTS INVOLVED WILL BE A JOINT VENTURE BETWEEN DURBAN MUNICIPALITY, THE ITRUMP DIVISION AND ASIYE ETAFULENI
THE SHELTER WILL SERVE AS TRANSITIONAL HOUSING FOR ADULT AND FAMILY HOMELESS PEOPLE. THE SHELTER WILL FOCUS ON THE REHABALIATION AND ULTIMATE RE-INTERGRATION OF THE HOMELESS BACK INTO SOCIETY THROUGH SOCIAL DEVELOPMENT AND EMPOWERMENT.

THE SIGNIFICANCE OF THE PROJECT ALLOWS THE HOMELESS TO BECOME CONTRIBUTING PARTICIPATORS IN SOCIETY AND ALLOW SOCIETY TO CHANGE VIEWS AND STEREOTYPES ON HOMELESSNESS
THE HOMELESS THAT STAY IN THE SHELTER WILL STAY FOR A PERIOD OF SIX MONTHS TO A YEAR, WHICH MAKES THE SHELTER MORE OF A HOME.

Accomodation Schedule

GROUND FLOOR

SHOPS-	COURTYARD-	
MARKET-	WASH AREA-	20SQM
WORKSHOPS-	200SQM	CAFETERIA-	80SQM
BARBER SHOP-	20SQM	DOCTORS OFFICE-	
DRY CLEANERS-	20SQM	SMALL THEATRE-	50SQM
CLINIC-	800SQM	PHARMACY-	50SQM
RECYCLING FACILITY-			
RESCUE CENTRE-	200SQM		

FIRST FLOOR

DINING HALL-	300SQM	BOARDROOM-	30SQM
KITCHEN-	180SQM	INTERACTION	
FUCTIONS FACILITY-	80SQM	SPACE-	80SQM
COMMUNAL RECREATIONAL		CRECHE-	30SQM
ROOM-	100SQM		
TRAINING ROOMS-	600SQM		

THIRD FLOOR/FOURTH/FIFTH FLOOR

VARIOUS ACCOMODATION 28SQM

TOTAL SQM: 19085 SQM

Site Selections

SITE 1
LOCATED ON THE CORNER OF JOHANNES NKHOSI
STREET AND INGUCE ROAD.

CONS
VEHICULAR MOVEMENT IS HEAVY
URBAN FABRIC IS DELAPIDATED
BAD OVERSHADOWING FROM SURROUNDING
BUILDING

SITE 2
LOCATED ON THE CORNER OF MAHATHMA GANDHI
ROAD AND CAMPERDOWN ROAD.
CURRENTLY UNOCCUPIED

CONS
LOCATED ON THE OUTSKIRTS OF THE CITY
CLOSE TO AN INDUSTRIAL ZONE
SECURITY RISK FROM ISOLATION FROM CITY

SITE 3
LOCATED IN WARWICK TRIANGLE ALONG,
ACORN,WILLS,MILTON AND LANCERS ROAD

PROS
ALLOWS FOR ECONOMIC SUSTAINABILITY
CAN BE A CATALYST FOR URBAN INTERGRATION
EASILY ACESSABLE FROM CITY CENTRE

Urban Location: Macro
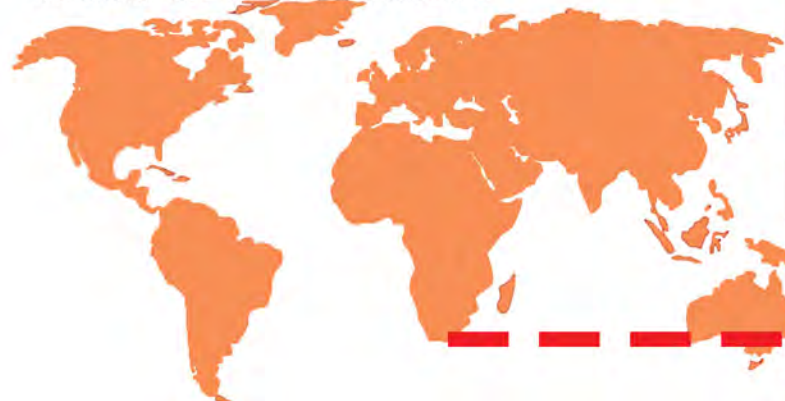
MACRO CONTEXT

MACRO CONTEXT
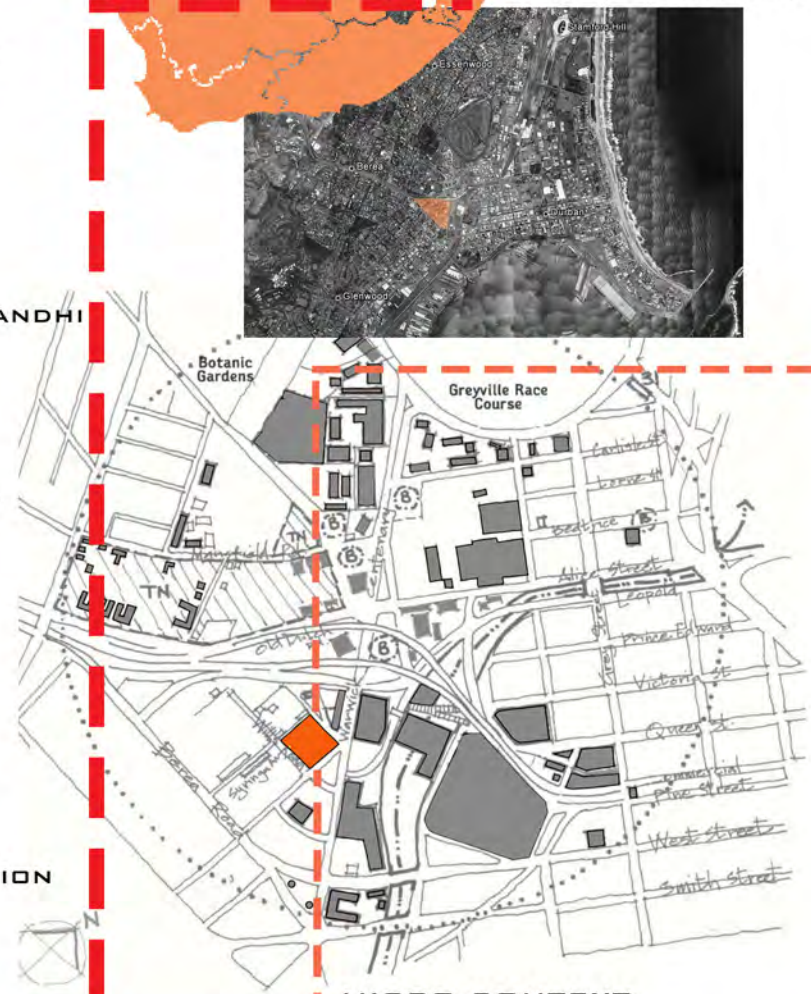
MICRO CONTEXT

WARWICK JUNCTION IN RELATION
TO PRECINCTS AND NODES

PRECINCTS AND MOVEMENT CHANNELS WITHIN DURBAN CBD

PRIMARY ROUTES   RAILWAY ROUTE
SECONDARY ROUTES   URBAN GATEWAY

WARWICK JUNCTION
PRECINCTS
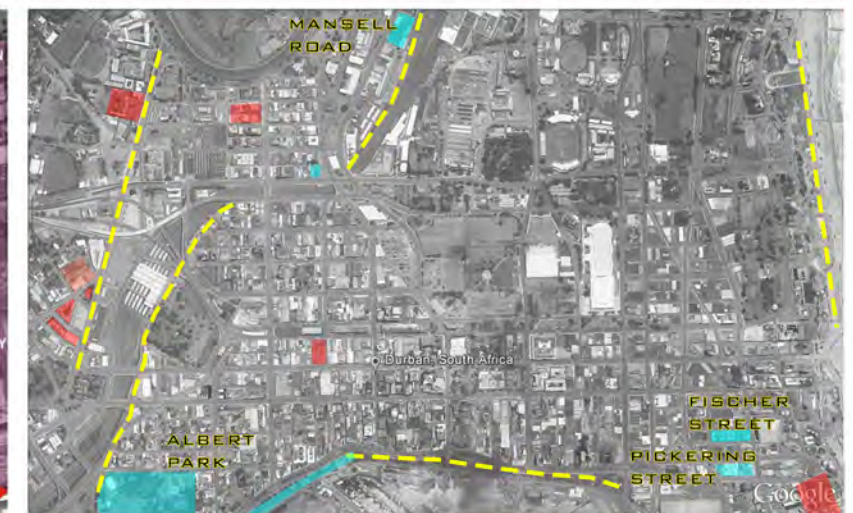
HOMELESS POINTS OF INTREST
HOMELESS SHELTERS AND
SLEEPING AREAS
MEDICAL FACILITIES
HOMELESS LINKS AND NODES

A HOMELESS SHELTER FOR DURBAN
URBAN FRAMEWORK
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MICRO CONTEXT- BUILT FORM

LEGEND

1 CURRIES FOUNTAIN SPORTS GROUND
2 ST AUGUSTINES SCHOOL
3 KATHIAWAD SCHOOLS
4 ORENT ISLAMIC SCHOOL
5 ML SULTAN TECH
6 SATRI COLLEGE
7 ST AIDANS HOSPITAL
8 ST AIDANS CHURCH
9 ST ANTHONYS C 6 SCOOL
10 INDIAN GIRLS HIGH
11 WOMENS HOSTEL
12 HINDU TAMIL INSTITUTE
13 ST FAITHS CHURCH
14 RED SQUARE
15 GREY ST MOSQUE
16 MADRESSA ARCADE
17 EMMANUEL CATHEDRAL
18 INDIAN MARKET REBUILT
19 CEMETRY 6 BADSHIR PIR SHRINE
20 BEREA STATION
21 INCOMPLETE FREEWAY *BECAME MUTHI MARKET
22 EMM
23 ENGLISH MARKET
24 OLDHAM HOUSE
25 INTECHNICAL COLLEGE
26 WEST ST MOSQUE
27 --DUCHENE- RESIDENTIAL AREA CLEARED BY GROUP ARES ACT
28 TN ON EX RESIDENTIAL LAND
29 MANSFIELD HIGH SCHOOL
30 MANSFIELD PRIMMARY SCHOOL
31 EPSOM ROAD SCHOOL
32 BANTU SOCIAL CENTRE, BECAME YMCA – BUS STOP

URBAN ANALYSIS

UNSAFE

NO PEDESTRIAN LINK

NO SQUARE OR RECREATION SPACE

GATEWAY TO CITY

HEAVY TRAFFIC

UNPLEASANT

MARKETS LOST UNDER

NO GREEN SPACES

DULL, LIMITED ACTIVITY

CONGESTION
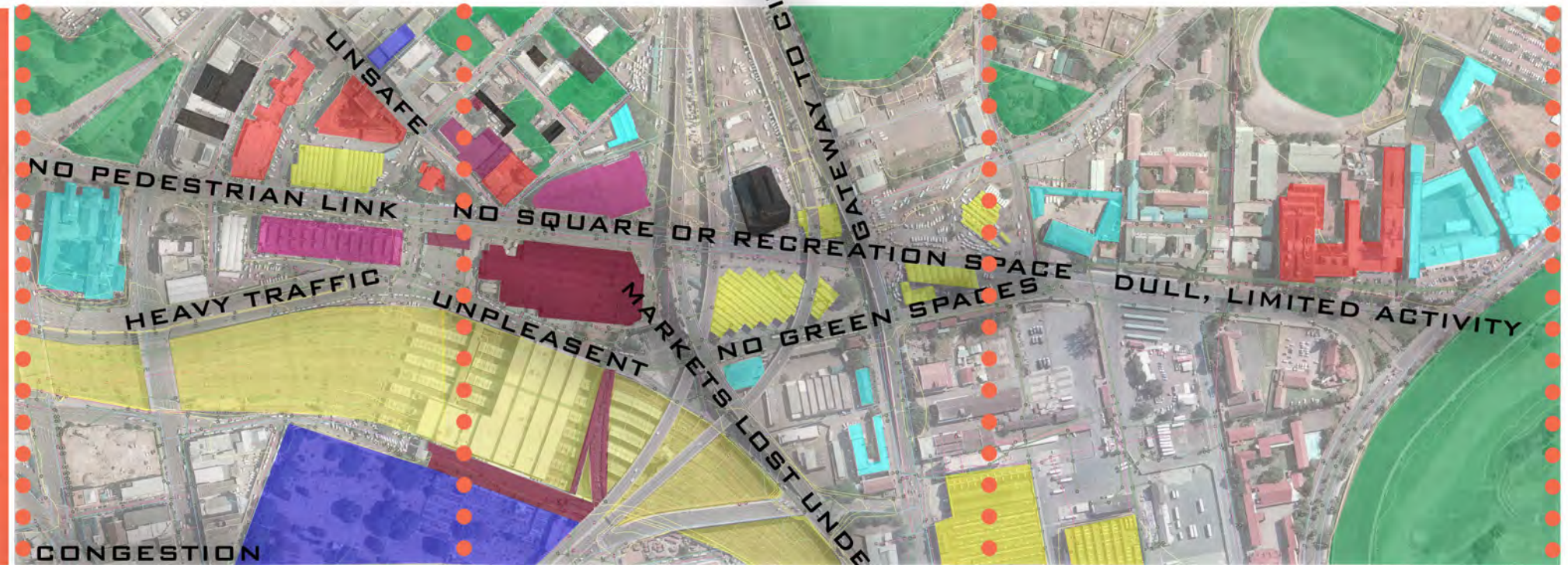
■ SERVICES
■ TRANSPORT
■ RELIGIOUS
■ TRADE
■ MEDICAL
■ GREEN SPACES
■ RESIDENTIAL

DURBAN CBD

WARWICK JUNCTION

FLYOVERS

FLYOVERS

FLYOVERS

FLYOVERS

NO URBAN FUNITURE
NOT PEDESTRIAN FRIENDLY
CERTAIN AREAS DANGEROUS
NO VEGETATION
FOUL SMELLS
NO SQUARE/CIVIC SPACES

SMALL ROADS TOO CONJESTED
RESIDENTIAL HAS NO PRIVACY
INNER ROADS ARE DANGEROUS
TAXIS ARE NOT CONTROLLED

PRECINCT SEEMS CLUTTERED
NOT PEDESTRIAN FRIENDLY
NO RECREATION SPACE
NO STREET FURNITURE
DETACHED FROM TRADE ROUTES

RUN DOWN
VACANT

NON FRIENDLY ENVIRO.

ILLEGAL SHEBEENS

NO URBAN FURNITURE
NO GREEN SPACES

CONJESTION

A HOMELESS SHELTER FOR DURBAN
URBAN ANALYSIS

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PEDESTRIAN MOVEMENT

········ MINOR
––––– MAJOR

VEHICULAR MOVEMENT

––––– MINOR
––––– MAJOR

NOISE

––––– MAJOR NOISE

TRADE ACTIVITY

––––– TRADE

Botanic Gardens

Greyville Race Course

NORTH EASTERLY

SOUTH WESTERLY

LANCERS ROAD SEWER STORM WATER

JULIES NYERE ROAD

N

KWIMUSA BUILDING

(B) Bus Ranks
------- Railway

AERIAL VIEW OF SITE

4.

4.

4.

3.

2.

1.

N

LEGEND
1.STORAGE
2.PARKING
3.SUNKEN COURTYARD
4.EXISTING BLDG.

A HOMELESS SHELTER FOR DURBAN
BASEMENT FLOOR 1:200

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MILTON ROAD

WILLS ROAD

ACORN ROAD

LANCERS ROAD

HOMELESS ENTRANCE

PUBLIC ENTRANCE

URBAN FARMING COURTYARD

5.

9.

8.

10.

4.

7.

1.

3.

2.

6.

N

LEGEND
1. ADMIN
2. INFORMAL MARKETS
3. SHOPS
4. MEDICAL FACILITY
5. RECYCLING FACILITY
6. RESTERAUNT
7. SOUP KITCHEN
8. MULTI-PURPOSE HALL
9. FREEZER/PACKING
10. HOMELESS INTRO

A HOMELESS SHELTER FOR DURBAN

GROUND FLOOR 1:200

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LEGEND
1. GYM
2. GALLERY
3. LIBRARY
4. CRECHE
5. CALL CENTRE
6. MEDICAL FACILITY
7. PC TRAINING
8. CLASSROOMS
9. EMERGENCY SHELTER

N

A HOMELESS SHELTER FOR DURBAN
FIRST FLOOR 1:200

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LEGEND
1. YARD SPACE
2. 1 BED UNIT
3. MESH GRILL
4. INTERACTION SPACES
5. COMMUNITY TALKS
6. SUSTAINABLE GARDEN

A HOMELESS SHELTER FOR DURBAN
TYPICAL FLOOR 1:200

VILOSHIN GOVENDER - 208508607 - M.ARCH 2014

EAST ELEVATION

SOUTH ELEVATION

STREET VIEW

MAIN ENTRANCE

HOMELESS ENTRANCE

MARKET SPACE

A HOMELESS SHELTER FOR DURBAN
ELEVATIONS 1:200
VILOSHIN GOVENDER - 208508607 - M.ARCH 2014
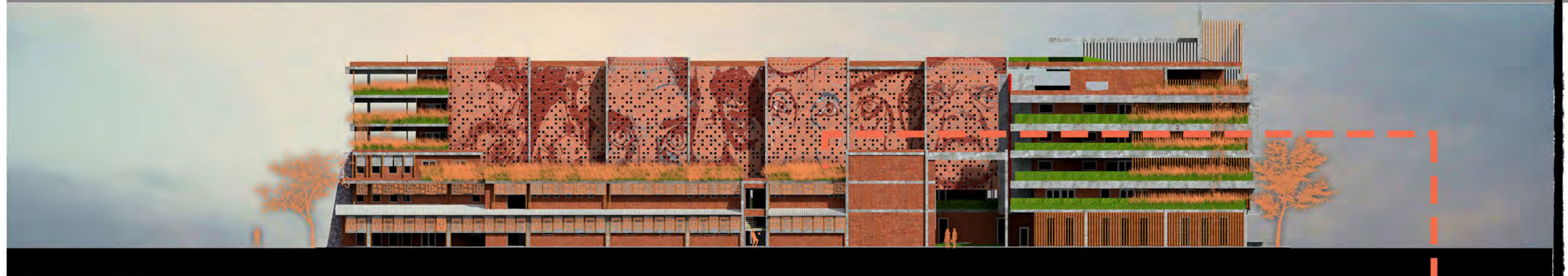
WEST ELEVATION

NORTH ELEVATION
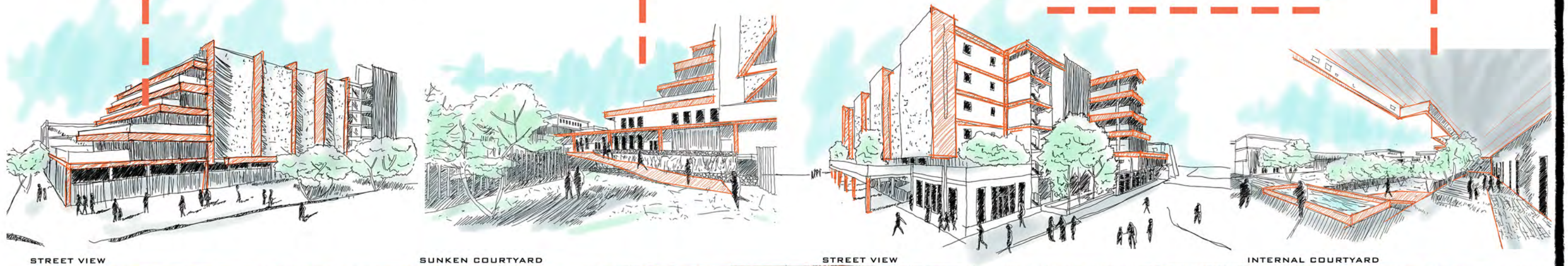
STREET VIEW

SUNKEN COURTYARD

STREET VIEW

INTERNAL COURTYARD

A HOMELESS SHELTER FOR DURBAN

ELEVATIONS 1:200

VILOSHIN GOVENDER - 208508607 - M.ARCH 2014

SECTION A-A

TYPICAL UNITS
1 BEDROOM UNIT
1 BEDROOM UNIT
CRECHE
COMM.HALL
RECYCLE
BASEMENT PARKING
CIRCULATION
SOCIAL
MARKET

SECTION B-B

TYPICAL UNITS
SOCIAL
SUSTAINABLE
MEDICAL
URBAN FARMING
CLASSROOMS
SHOPS MARKET
BASEMENT PARKING

SOCIAL SPACE

WHAT??
WHY???
HOW???

HOMELESSNES
IS ALSO
A
WAY OF LIFE

BUILDING
COMMUNITIES

A HOMELESS SHELTER FOR DURBAN
SECTIONS 1:200

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SOCIAL SPACE

MAIN RECEPTION

MULTI-PURPOSE HALL

OFFICE SPACE

PUBLIC GYM

A HOMELESS SHELTER FOR DURBAN

SECTIONS 1:200

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A HOMELESS SHELTER FOR DURBAN
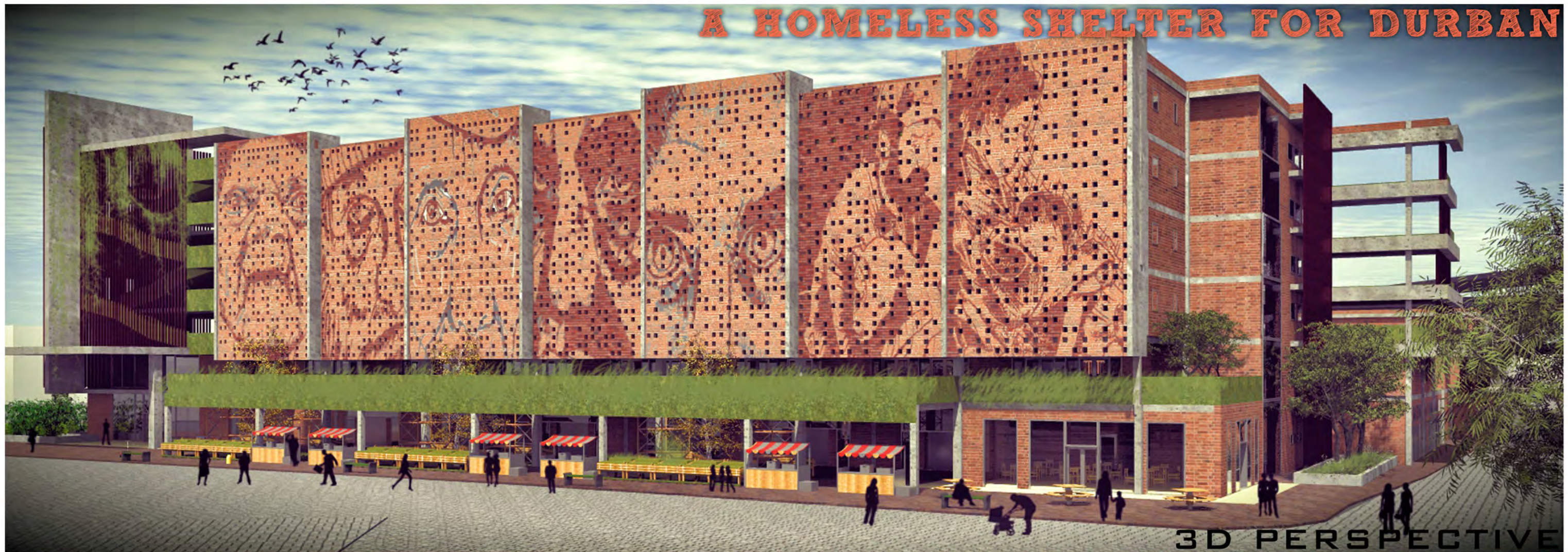
3D PERSPECTIVE

A HOMELESS SHELTER FOR DURBAN

3D PERSPECTIVE

COURTYARD

COURTYARD

MARKET SPACE

HOMELESS ENTRANCE

MAIN RECEPTION

SOCIAL SPACE

GROUND FLOOR PLAN

NOTES
1. 2 vermin proofed air bricks to be provided in external walls of all rooms.
2. all glazing to comply with part NN2 &NN3 of SABS 0400
3. windows to be aluminium
4. all foundations to be 1m clear of dc services
5. no part of bdy wall or foundation to encroach over bdy
6. drawing to be read in conjunction with eng. drawings.
7. barge and fascia boards to be provided
8. plan to comply with SABS 0400
9. all dimensions and levels to be checked on site
10. bdy beacons to be exposed before starting work
11. conc. roof tiles on 38x38 battens on pvc underlay on 114x38 trusses on 114x38mm timber wall plate
12. retaining wall to engineers drawing

DRAINAGE NOTES
1. Any damaged fittings to be replaced
2. Sewer to connect to Municipal Connection
3. All gully surrounds & manhole covers to be 75mm above ground
4. Sewer connection to be exposed before commencing work
5. I.E.'s to all bends and junctions
6. Soil pipes to be 110dia pvc
7. Waste pipes to be 50dia pvc

FIRE NOTES
- Building occupancy classified as B2 according to the SABS 0400
- All Fire notes are to be read in conjunction with the SABS 0400

ERF 170
ERF 171

Plan labels
RECYCLING FACILITY
SORTING OUT ROOM
FREEZER/ PACKAGING ROOM
FREEZER
MULTI PURPOSE HALL
HOMELESS ENTRANCE
ENTRANCE FOYER
MARKET SPACE
SHOP 1   SHOP 2   SHOP 3   SHOP 4   SHOP 5   SHOP 6
SHOP 7   SHOP 8   SHOP 9   SHOP 10   SHOP 11
KITCHEN
RESTERAUNT
SOUP KITCHEN
STORE
HOMELESS CHANGE FACILITY
EXAM ROOM MALE
EXAM ROOM FEMALE
DENTIST
DOCTORS
ADMIN
STORE
COUNCELING
PHARMACY
CLINIC FACILITY

OF LOT 31 No.175
REM OF 441
URBAN FARMING COURTYARD

MILTON ROAD (5M)
WILLS ROAD (5M)
ACORN ROAD (5M)
LANCERS ROAD (5M)
DRIVEWAY

ERF 177
ERF 178

SITE BOUNDARY 70.66m
2000MM VERGE

GENERAL NOTES:
(1.) CHECK ALL DIMENSIONS AND LEVELS BEFORE COMMENCING ANY WORK.
(2.) DO NOT SCALE FROM THE DRAWINGS.
(3.) ANY QUERIES TO BE BROUGHT TO THE ARCHITECTS

CLIENT
TRUMP
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Durban
4001
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fax (041) 484-4226

PRINCIPAL AGENT AND ARCHITECTS:
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Howard College
Glenwood, Durban
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STRUCTURAL & CIVIL ENGINEERS
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CONSULTING ENGINEERS
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Port Elizabeth
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Tel: (041) 585 7559
Fax. (041) 585 1194
E-mail: lance@cadutoit.co.za

PROJECT:
PROPOSED HOMELESS SHELTER AT WARWICK PRECINCT

ERF NO : 175 WARWICK

DRAWING TITLE: GROUND FLOOR PLAN

DRAWN BY	VG
CHECKED BY	JS
DATE	29/10/2014
LATEST ISSUE	29/10/2014
SCALE	As Shown

PROJ. NO :	DWG NO.	FILE NO.
-	WHS.WD.A1-3	-

All Foundations to be in compliance with HH2.2, HH2.3, HH2.4 and HH2.7 of Part H of Section 3 of the SABS 0400.

REINFORCED CONCRETE SURFACE BED
Reinforced concrete surface bed to engineers detail onto BRC mesh onto Damp proof membrane complying with SABS Specification 952 Type C, onto 50mm sanded onto well compacted earth, poisoned by specialist, laid in the widest practical widths to minimise joints, turned up and dressed to load bearing walls and, if applicable, lapped with the damp-proof course in the walls. All joints shall be sealed with pressure sensitive tape applied over the leading edge of the joint.
NB: All cutting of plastic membranes shall be carried out using sharp instruments.

NOTE:
All electrical work to be done by Electrical Engineer.

WALL FINISH NOTE:
Walls to be plastered smooth where specified, and painted, 1 coat Dulux plaster primer and 2 coats Dulux White exterior paint.

NOTE:
No plumbing to be exposed to the exterior face of the structure.

BALUSTRADE NOTE:
In high planter box with approved waterproofing to engineers details.

Loadbearing brickwork in superstructure to be corobrik imperial(230mm) nfx 14 npa nominal compressive strength clay bricks in class ii mortar.
-gundle gunplas dpc 250 blue black damp proof course in walls to agrement certificate 2001/284 laid with minimum 150mm overlaps.

GLASS NOTE:
GSA SmartGlass™ ArmourLam™ Coolgrey toughened laminated safety glass, complying with SANS 1263 Part 1, 2 or 3 with name of the manufacturer permanently marked on each sheet visible after glazing, glazed in accordance with NBR N schedule 1 and SABS 0137 and signed off by a competent structures or glazing specialist.

Glass Properties :
·Shading Coefficient = 0,14 to 0,46
·Light Transmission Level = 31 to 60

One layer Derbigum SP4 waterproofing membrane, with 75mm side laps and 100mm end laps, sealed to primed surface to falls and crossfalls by 'torchfusion' finished with two coats Roofcote grey acrylic paint. Waterproofing to be installed by an Approved Derbigum Contractor under a ten year guarantee.

horizontal sun screen louveres by specialist detail

Loadbearing brickwork in superstructure to be Corobrik Imperial NFX 14 MPa nominal compressive strength clay bricks in Class II mortar.

Corobrik (KwaZulu Natal) Grey / Apricot Easicobble concrete paving brick manufactured in accordance with SANS 1058, size 200 x 100 x 60mm thick laid in Herringbone Bond pattern in accordance with SANS 1200 MJ and CMA Concrete Block Paving Manuals, with a minimum longitudinal fall of 1% on a transverse fall of at least 2% on 25mm compacted sand bed with fine jointing sand swept and vibrated into joints, all laid to subgrade conforming to SANS 1200 D Degree Of Accuracy I. Paving to be inspected and re-sanded after three months.

A4.03—SOUTH ELEVATION

+19.100—FFL   6 STORY
+16.100—FFL   5 STORY
+13.100—FFL   4 STORY
+10.100—FFL   3 STORY
+7.100—FFL   2 STORY
+4.100—FFL   1 STORY
+0.100—FFL   0 STORY

One layer Derbigum SP4 waterproofing membrane, with 75mm side laps and 100mm end laps, sealed to primed surface to falls and crossfalls by 'torchfusion' finished with two coats Roofcote grey acrylic paint. Waterproofing to be installed by an Approved Derbigum Contractor under a ten year guarantee.

horizontal sun screen louveres by specialist detail

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Glass Properties :
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Dulux Gloss Enamel alkyde paint (Colour : Ivory) to exterior cement plaster.

Surface to be clean, dry and dust free with a moisture content of less than 15%.Prime surface with one coat Dulux Primer For New Plaster (Code: D192-0802) with an overcoating time of 18 hours, undercoat with one coat Dulux Universal Undercoat (Code: D196-0763) ith an overcoating time of 18 hours and finish with two coats Dulux Gloss Enamel (Code: D232-0734) with an overcoating time of 18 hours.

Horizontal sun screen by 'rvi' to specialist details.

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-gundle gunplas dpc 250 blue black damp proof course in walls to agrement certificate 2001/284 laid with minimum 150mm overlaps.

One coat cement plaster to be composed 1:3 cement: sand ratio (class 1) applied to underside of prestressed concrete slab not less than 12mm thick, trowelled to a smooth, even, and true finish, free from blemish to take paint finish. Paint to be White 'Dulux' internal paint.

Image Glass and Aluminium Series 340 top hung grade AA15 anodised aluminium window (complying with AAAMSA performance criteria A0), size 600 x 1500mm high code 6DT15 glazed with 6.38mm SmartGlass PVB normal strength (N.S.) tinted glass in accordance with NBR part N, SABS 0137 Edition 3 2000, SABS 0400, SABS 1263 and AAAMSA selection guide for safety glazing materials and plugged to brickwork or concrete and seal all round on both sides with approved silicone sealant.

+19.100—FFL   6 STORY
+16.100—FFL   5 STORY
+13.100—FFL   4 STORY
+10.100—FFL   3 STORY
+7.100—FFL   2 STORY
+4.100—FFL   1 STORY
+0.100—FFL   0 STORY

A4.04—EAST ELEVATION

GENERAL NOTES:
(1.) CHECK ALL DIMENSIONS AND LEVELS BEFORE COMMENCING ANY WORK
(2.) DO NOT SCALE FROM THE DRAWINGS.
(3.) ANY QUERIES TO BE BROUGHT TO THE ARCHITECTS

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PROJECT:
PROPOSED HOMELESS SHELTER AT WARWICK PRECINCT

ERF NO : 175 WARWICK

DRAWING TITLE: ELEVATIONS

DRAWN BY	VG
CHECKED BY	JS
DATE	29/10/2014
LATEST ISSUE	29/10/2014
SCALE	As Shown

PROJ. NO.	DWG NO.	FILE NO.
-	WHS.WD.A1-11	-

GENERAL NOTES:

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PROJECT
PROPOSED HOMELESS SHELTER AT
WARWICK PRECINCT

ERF NO.: 175 WARWICK

DRAWING TITLE: TECHNICAL SECTIONS

DRAWN BY	VG
CHECKED BY	JS
DATE	29/10/2014
LATEST ISSUE	29/10/2014
SCALE	As Shown

PROJ. NO :	DWG NO:	FILE NO.
-	WHS.WD.A1-6	-

Section labels (upper section):

One layer Derbigum SP4 waterproofing membrane, with 75mm side laps and 100mm end laps, sealed to primed surface to Falls and crossFalls by 'torchFusion' finished with two coats Roofcote grey acrylic paint. Waterproofing to be installed by an Approved Derbigum Contractor under a ten year guarantee.

Loadbearing brickwork in superstructure to be Corobrik Imperial NFX 14 MPa nominal compressive strength clay bricks in Class II mortar.

Corobrik (KwaZulu Natal) Grey / Apricot Eastcobble concrete paving brick manufactured in accordance with SANS 1058, size 200 x 100 x 60mm thick laid in Herringbone Bond pattern in accordance with SANS 1200 MJ and CMA Concrete Block Paving Manuals, with a minimum longitudinal Fall of 1% on a transverse Fall of at least 2% on 25mm compacted sand bed with fine jointing sand swept and vibrated into joints, all laid on subgrade conforming to SANS 1200 D Degree OF Accuracy I. Paving to be inspected and re-sanded after three months.

horizontal sun screen louvres by specialist detail

One layer Derbigum SP4 waterproofing membrane, with 75mm side laps and 100mm laps, sealed to primed surface to falls and crossfalls by 'torchFusion' finished with two coats Roofcote grey acrylic paint. Waterproofing to be installed by an Approved Derbigum Contractor under a ten year guarantee.

GLASS NOTE:
GSA SmartGlass™ ArmourLam™ Coolgrey toughened laminated safety glass, complying with SANS 1263 Part 1, 1/2' or 3 with name of the manufacturer permanently marked on each sheet visible after glazing, glazed in accordance with NBR N schedule 1 and SABS 0137 and signed off by a competent structures or glazing specialist.

Glass Properties

· Shading Coefficient = 0,14 to 0,46

· Light Transmission Level = 31 to 60

Dulux Gloss Enamel alkyde paint (Colour : Ivory) to interior cement plaster.

Surface to be clean, dry and dust free with a moisture content of less than 15% Prime surface with one coat Dulux Primer for New Plaster (Code D192-0802) with an overcoating time of 18 hours, undercoat with one coat Dulux Universal Undercoat (Code D196-07631) with an overcoating time of 18 hours and Finish with two coats Dulux Gloss Enamel (Code D232-0734) with an overcoating time of 18 hours.

GROUND FLOOR PLAN
Scale 1:100

Horizontal sun screen by 'rvi' to specialist details.

200mm thick reinforced suspended concrete floor slab as per engineer's details.

Loadbearing brickwork in superstructure to be corobrik imperial(230mm) nfx 14 mpa nominal compressive strength clay bricks in class ii mortar. -gundle gunplas dpc 250 blue black damp proof course in walls to agrement certificate 2001/284 laid with minimum 150mm overlaps.

One coat cement plaster to be composed 1:3 cement: sand ratio (class 1) applied to underside of prestressed concrete slab not less than 12mm thick, trowelled to a smooth, even, and true finish, free from blemish to take paint finish. Paint to be White 'Dulux' internal paint.

Reinforced concrete retaining wall as per engineer's details.

25mm thick cement screed on reinforced concrete surface bed to engineers detail onto BRC mesh onto 250 micron green waterproof membrane, onto 50mm sandbed onto well compacted earth, poisoned by specialist, laid in the widest practical widths to minimise joints, turned up and dressed to load bearing widths and, if applicable, lapped with the damp-proof course in the walls. All joints shall be sealed with pressure sensitive tape applied over the leading edge of the joint.

Concrete staircase to engineers details and specification.

Loadbearing brickwork in superstructure to be corobrik imperial(230mm) nfx 14 mpa nominal compressive strength clay bricks in class ii mortar. -gundle gunplas dpc 250 blue black damp proof course in walls to agrement certificate 2001/284 laid with minimum 150mm overlaps.

One coat cement plaster to be composed 1:3 cement: sand ratio (class 1) applied to underside of prestressed concrete slab not less than 12mm thick, trowelled to a smooth, even, and true finish, Free from blemish to take paint finish. Paint to be White 'Dulux' internal paint.

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500∅ reinforced concrete column to engineers specification

Upper section room labels:
SOCIAL SPACE plaster and paint (×4)
LANDING (×6)
1 BEDROOM UNIT plaster and paint (×multiple)
CALL CENTER plaster and paint
LIBRARY plaster and paint
RECYCLING FACILITY plaster and paint
STORE / PACKAGING ROOM plaster and paint
MULTIPURPOSE HALL plaster and paint
ENTRANCE FOYER plaster and paint
EXISTING BUILDING FOUNDATION
BASEMENT PARKING

Lower section room labels:
1 BEDROOM UNIT plaster and paint
WALKWAY plaster and paint
CLASSROOM plaster and paint
EMERGENCY SHELTER plaster and paint
INSPECTION ROOM plaster and paint
URBAN FARMING COURTYARD
SHOP plaster and paint
INFORMAL MARKET brick face
EXISTING BUILDING FOUNDATION
BASEMENT PARKING

Level markings: 19.100-FFL, 16.100-FFL, 13.100-FFL, 10.100-FFL, 7.100-FFL, 4.100-FFL, 1.100-FFL, -2.100-FFL, -3.500-FFL (Storeys 6, 5, 4, 3, 2, 1, 0, -1)

Boundary Line

CONSTRUCTION NOTES
(WHERE APPLICABLE):

A. ROOF:
1. 17,5° Roofpitch with 600 overhang on 38 x 38 batons on gangplas daksteel waterproofing membrane on gangnail trusses by specialist, tied down 12 brick courses with galvanised hoop iron ties on 114 x 38 wall plate, 200 x 38 fascia boards & pvc rw goods.
2. External overhangs to be treated with carbolineum.
3. All rainwater goods, fascias and bargeboards to be Fibrecement, aluminium or PVC.
4. Ceilings to be 6.4mm gypsum board and painted with cored services.
5. Reinforced concrete roof to professional engineer's details and topped with insulating screed to falls and covered with waterproofing layer in accordance with manufacturers recommendations.
6. Waterproofing to be covered with 50mm layer of 20mm of white gravel.

B. WALLS:
1. Two courses of brickwork to be reinforced with brick-force. Build common mouse joint below wallplate level, above window head level and below window sill level at galvanised external walls to be bagged and bitumen painted between skins.
2. All brickwork below ground level is to be bricks recommended for the purpose by the manufacturer.
3. Galvanised wire ties to be built into all 230 cavity walls at 800 centres horizontally and every 6th course vertically.

C. SURFACE BEDS:
1. Surface beds to be 100mm concrete of mix not weaker than 1:3:6 by volume, reinforced with BRC mesh at 300 centres both directions or
2. Surface beds to be laid on Gundle UF5 green membrane on ground poisoned by specialist to SABS requirements.

D. SUSPENDED FLOORS AND R/CONCRETE:
1. To be built strictly in accordance with professional structural engineer's details under his supervision.
2. Finish to be plastered unless otherwise noted.

E. RETAINING WALLS:
1. To be built strictly in accordance with professional structural engineer's details.

2. Vertical tanking behind all retaining walls to be Gundle 'hyperseal' 500micron membrane installed under manufacturers supervision.
All retaining walls to be provided with agricultural drains behind and below slab level, graded to fall to surface water disposal system.

F. BOUNDARY WALLS:
1. No part of boundary walls or their foundations are to project beyond the property boundaries.
2. Walls spanning servitudes to be built on R/C ground beams to professional engineer's details.
3. Boundary wall footings parallel with servitude must not project more than 570mm into servitude.

G. DRAINAGE:
1. The contractor is required to ensure that no installs necessary stormwater and/or sewer connections before drainage work commences. It is thereafter the contractors responsibility to ensure adequate falls to these connections.
2. Approval for the siting of septic tank and/or soakpits together with any percolation tests which may be required is to be obtained from the local authority by the contractor before commencing any building work.
3. The contractor is responsible for ensuring that storm-water damage to the work in progress or the neighbouring properties does not occur during construction and that the surface water drainage is adequate.

4. All sanitary fittings to be trapped and/or vented to local authority requirements.
5. All bends and junctions in drains to be provided with inspection eyes at 20m centres.
6. Adequate access panels to be fitted in all ducts over inspection eyes.

H. DOORS AND FRAMES:
1. External frames to be aluminium.
2. Internal frames to be hardwood.
3. External doors to be aluminium.
4. Internal doors to be flush panel semi hollow core faced in.
5. Doors in timber to be provided with 1 pair(internal) and 1.5 pairs(external) 100mm brass butt hinges and locksets.

I. WINDOWS:
1. Windows to be timber - Tailormade Joinery.
2. Timber to be primed and painted.

J. GLAZING:
1. All glazing is to be in accordance with NBR 0400
2. Glazing in bathrooms and WC's to be in obscure glass

K. SITING AND EXCAVATION:
1. All boundary beacons are to be flagged by a registered land surveyor and the contractor is to obtain a certificate stating that the work has been correctly set out before proceeding with excavations.

2. Contractor is to check all dimensions and levels before commencing work and report any discrepancies to drawing service.
3. Contractor is to confirm and ensure correctness of floor and entrance levels physically on site with local authority inspector before commencing work.
4. If the site is found to contain clay, shale, ground water or any other suspect soil condition, then all foundations are to be to professional engineer's details and built under his supervision.
5. All foundations to be taken to hard, virgin ground. No back filling over excavated areas will be permitted Foundation depths to be determined on site.

L. LOCAL AUTHORITY:
1. The owner is responsible for all local authority notices and fees.
2. The owner is required to obtain all necessary connections to services.
3. Where local authority or government regulations require more stringent specification than shown herein, they are to be followed with prior consent of this owner.
4. The contractor is to inspect the official approved copies of the drawing to ensure that all amendments have been taken into account.
5. All NBR and SABS standards and specifications are to be adhered to as a minimum standard and good construction principles.
6. All levels are approximate.

M. GENERAL:
1. This drawing is to be read in conjunction with the engineer's drawings, the electrical layout, the key to the electrical layout and the schedule of finishes.

N. NOTES TO OWNER:
1. The attention of the owner is drawn to the fact that changes on the plan and/or specifications after official approval are likely to invalidate that approval.
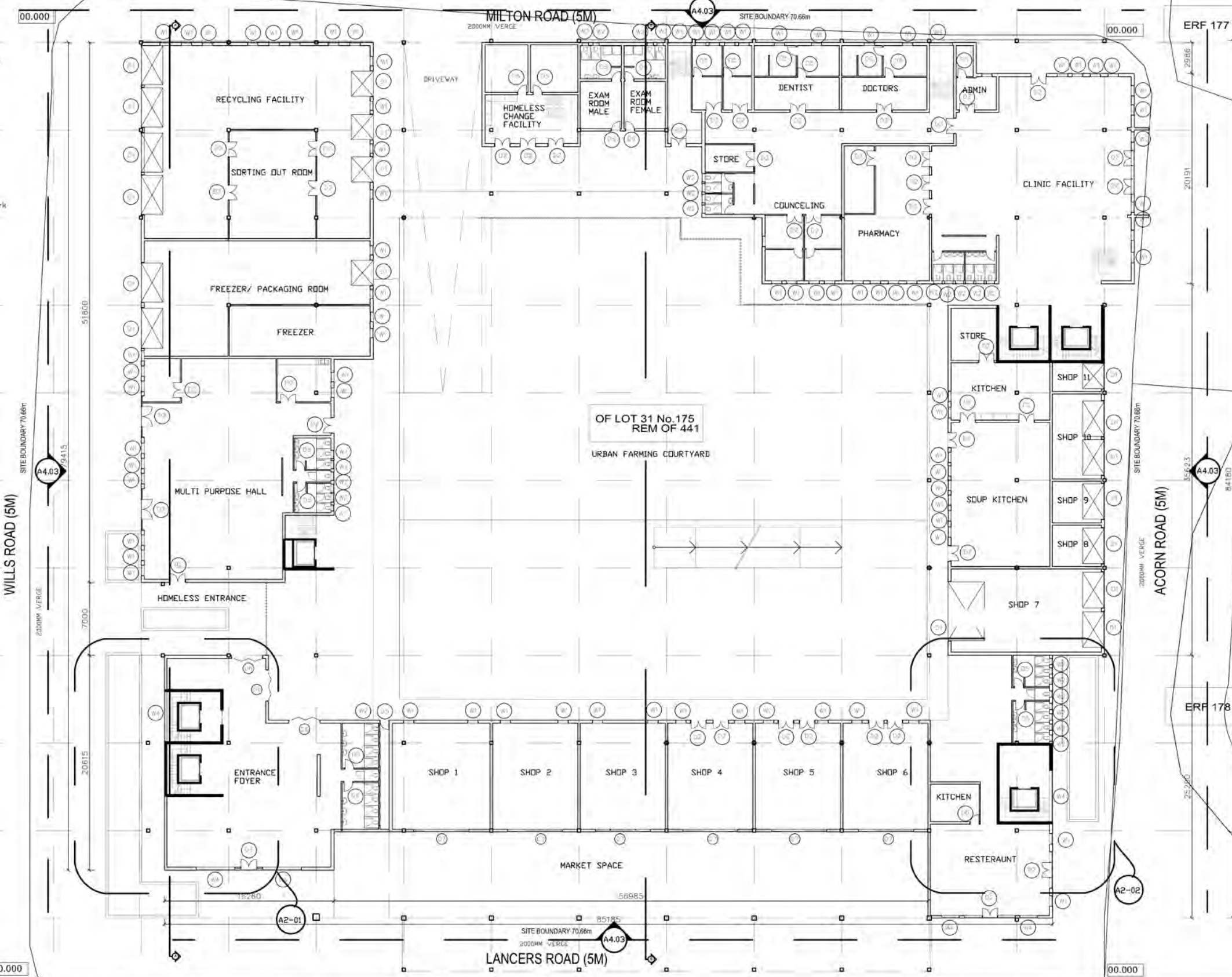
D. ARCHITECTS ADDITIONAL STANDARD RECOMMENDED SPEC:
1. All foundations reinforced and compacted hardcore to 90% modsatto.
2. All brickwork to be cross-bonded every 4 courses vertically, namely Plastered and painted houses.
3. Skirting to be 100mm Meranti with quadrant.
4. External cills to be glazed with drip (250 Micron DPC under).
5. Internal cills must be '' with brim.
6. All aluminium windows to be sealed around edges with Polysulphides sealant.
7. All window lintels to have drip groove.
8. All parapets walls to have coping with drip groove with 250 micron DPC under. (coping to be impervious to water) and water proofed.
9. All flashing to be garramsed for 10 years.
10. All flat roof parapets to have build-on Aluminium edge trim.
11. All walls to have coping with drip fall away from face with drip mould on verth.

P. PAINT SPEC. FOR PLASTER AND PAINT:
1. All plaster work to be done in a 2:1 plaster mix in accordance to CSIR standards.
2. Plaster to have a water proof agent.
3. Fresh plastered wall to have Silkseal or equal with sealant sprayed on.
4. Undercoat to be plastered Plascon plaster primer 2 coat final to be Plascon Wall&All or equiv.

Q. NOTES PERTAINING TO ELEVATION
1. Roof pitch as indicated on sections.
2. Roof covering - concrete roof tiles.
3. Roof to be designed by specialist & reg to verify roof.
4. All rwp pipes & guttering by specialist.
5. Plaster and paint. Colour to owners specifications.
6. All columns, beams & other structural work to engs detls.
7. 1,0m high w.c. balustrading to specialist dettls. to comply with SABS 0400.
8. Aluminium windows & doors by specialist. Finish to owner's specifications.
9. All finished ground lines to be graded to gentle slope. No backfall permitted.
10. Stormwater and sewer sizes to comply SANS 10400.
11. All construction carried out to meet all SANS 10400 codes & bylaws.

AS.01 - DETAIL SECTION

A · **B** · **C**

NOTE:
No plumbing to be exposed to the exterior face of the structure.

NOTE:
All electrical work to be done by Electrical Engineer.

REINFORCED CONCRETE SURFACE BED

TWO HISTORICAL BEDROOM
PLASTERED AND PAINTED

TEMPORARY UNIT CLASSROOM
PLASTERED AND PAINTED

CLASSROOM
PLASTERED AND PAINT

MARKET SPACE

BASEMENT PARKING
PLASTERED AND PAINTED

been beyond