TO WHOM IT MAY CONCERN

I, Wanda Odendaal, hereby confirm that I have edited **urban matriarch-itecture: an urban intervention for the marginalized informal trader women in the Bloemfontein CBD** for **Kgalalelo Tshegofatso Mathobisa** to the best of my ability, during 2020.

I always strive to consistently maintain the highest quality in respect of document editing and academic writing advice. However, as I have no way of ensuring that source documents are indeed replaced with my edited version, and also have no control over changes subsequently made to documents, the final responsibility for documents always rests with the commissioning author.

HEIL DIE LESER

Ek. Wanda Odendaal, bevestig hiermee dat ek in 2020 die taalversorging van **urban matriarch-itecture: an urban intervention for the marginalized informal trader women in the Bloemfontein CBD** vir **Kgalalelo Tshegofatso Mathobisa** na die beste van my vermoë gedoen het.

Ek poog om altyd die hoogste gehalte te handhaaf ten opsigte van dokumente wat taalversorg word. Aangesien ek egter op geen wyse kan verseker dat brondokumente wel met die taalversorgde weergawes vervang word nie, en ook geen beheer het oor veranderinge wat agterna op dokumente aangebring word nie, rus die finale verantwoordelikheid vir dokumente altyd op die opdraggewer.



W Odendaal

M. Arch (Professional) UFS M.Arch (Research) UFS
BA (Hons) (Art History and visual culture) UFS Cum laude

Registered professional architect with South African Council for the Architectural Profession (SACAP) Pr Arch 24749976
Cultural Historian Grade II (Architecture) with the South African Society for Cultural History (SASCH)
Member of the Editorial Board of Architecture SA (Journal of the South African Institute of Architects)

This dissertation is submitted in partial fulfilment of the requirements for the degree M.Arch (Prof) 2020

Department of Architecture, Faculty of Natural and Agricultural Sciences, University of the Free State.

Kgalalelo Tshegofatso Mathobisa | 2014072140 | kgalalelomathobisa1@gmail.com | +277817759518

Supervisors
Prof J.D Smit, Mrs P. Smit, Mr H. Raubenheimer and Mr D. Van der Merwe

DECLARATION AND ORIGINAL AUTHORSHIP

The work that is contained in this document has not been previously submitted to meet requirements for an award at this or any other higher education institution. To the best of my knowledge, this document contains no material that has been previously published or written by another person, except where due reference is made.
I, Kgalalelo Tshegofatso Mathobisa, hereby declare that I am aware that the copyright Is vested in the University of the Free State. The graphic images have been generated by the me unless- referenced otherwise.

I Kgalalelo Tshegofatso Mathobisa, hereby declare that all royalties as regards intellectual property that was developed during the course of and/ in connection with the study as the University of the Free State, will accrue to the University.



ACKNOWLEDGEMENTS

Acknowledgement of editorial and proof readingg services: The work contained in this thesis has been submitted for proof-reading and editing to Mrs Wanda Odendaal.

DEDICATION AND THANKS

This dissertation is dedicated to my mother, Nthabiseng Mathobisa, my rock.

I would like to thank to my Lord Jesus Christ, my First for instilling in me what I needed to complete this journey.

Prof J.D Smit; Mrs P Smit; Mr H Raubenheimer for their expert advice and guidance through out the year.
A special thanks to Mr. DPG van Der Merwe and Mrs W. Odendaal , who showed me grace, patience and understanding. For the valuable insights which assisted in the realisation of this project.

My parents, for their unconditonal love, support and encouragement . For teaching me discipline and perserverance without which I would be lost. My brother, Selebogo Mathobisa, for all his love, support and for always reminding me to stay calm.

To Abraham Duiker, for your love, support and taking care of me in my darkest moments, I will forever be grateful.

"The race is not to the swift or the battle to the strong, nor does food come to the wise or wealth to the brilliant or favour to the learned; but time and chance happen to them all."- Ecclesiastes 9:11

For all the little brown girls who are yet to complete their masters, just keep swimming.



PREAMBLE

The proposed project takes the form of a Women's Empowerment Centre in the Bloemfontein CBD, situated in Harvey Road. The aim of this project is to establish a space with a sense of belonging for women in the masculine inner city. A space in which women's (informal traders and urban dwellers) basic needs are catered for, while they conduct their trade and day-to-day activities.

My interest in this typology arose from observing the marginalised groups within the urban framework of the Bloemfontein CBD and contemplating the reason behind this marginalisation. Cities are places for opportunity, a receptacle for new social, cultural as well as economic strata. Women journey daily from the rural to the urban area for better socio-economic opportunities, in terms of their trade, and in order to provide for their families. However, women are more challenged in negotiating their place in the urban workplace purely because of their gender. This can be associated with the social identity of being male and female and the implications of superiority and inferiority relationships that exist between males and females in the South African urban context. Consequently, the research in this document focuses on gender and the city as well as thresholds in the city. Addressing these social and spatial theories will inform the proposed contribution to better urban place making.

The delimitation of the study is linked to the topology. To avoid being "another safe space" or women's shelter but instead a space that celebrates the strength of these women, the proposal is aimed at improving the existing spaces where the women conduct their trade, providing a space of safety for their children while they work and a space in which the essence of being a woman is uplifted and encouraged.



Figure 1: Woman informal trader with baby (Moodley,P.2017: online) - Graphics by: P. Mkhize

TABLE OF CONTENTS

ORIENTING THE PROJECT
INTRODUCTION
DOCUMENT FRAMEWORK
PROJECT SUMMARY
PROBLEM STATEMENT
RESEARCH METHODOLOGY

PART 1 : ORIENTING THE PROJECT

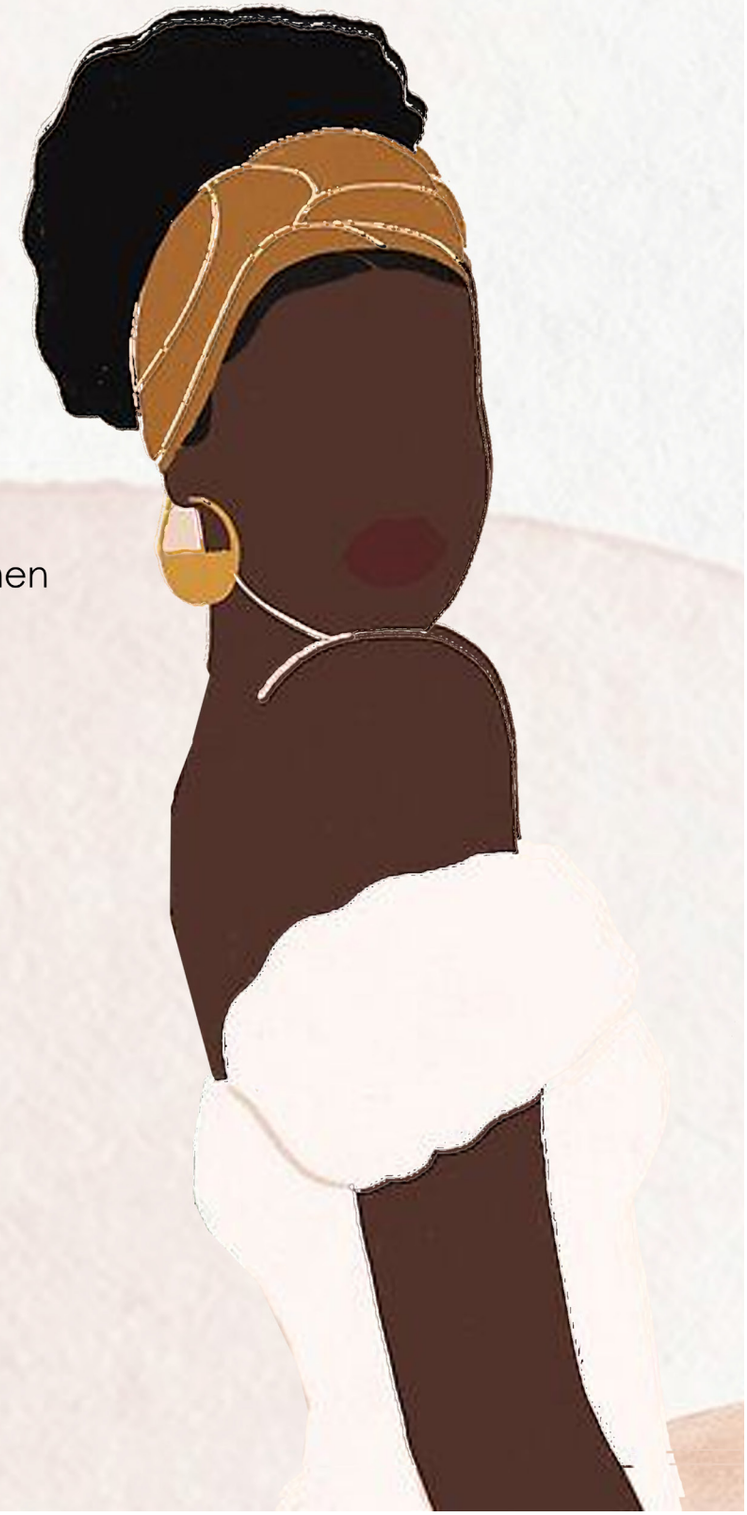
1.1.1 Situating the investigation: Rationalising the marginalisation of women
1.1.2 Gender and spaces in the city
1.1.3 Theorizing gender and the city
1.1.4 Experiences of women in the past and present (interviews)
1.1.5 Mapping the experiences of the women in the city

2. TYPOLOGY
1.2.1 The Client
1.2.2 The User

3. TOPOLOGY
1.3.1 Introducing the site and context

4. MORPHOLOGY
1.4.1 Influences on the design resolution

5. RESEARCH QUESTION



PART 2 : EXPLORATION AND GROUNDING

2.1 CONCEPTUAL DEVELOPMENT
2.1.1 Touchstone
2.1.2 Concepts
2.1.3 Conceptual Framework

2.2 TOPOLOGY
2.2.1 Macro Site Analysis
2.2.2 Meso Site Analysis
2.2.3 Micro Site Analysis

2.3 TYPOLOGY
2.3.1 Client Profile
2.3.2 User Profile
2.3.3 Precedent Exploration
2.3.4 Accommodation List

2.4 Tectonics
2.4.1 Technical Report
2.4.2 Structural touchstone
2.4.3 Structural philosophy



PART 3 : DESIGN DEVELOPMENT AND TECHNICAL SYNTHESIS

3.1 MORPHOLOGY

3.2 TECTONICS

3.2.1 Technical Report
3.2.2 Technical Resolution
3.2.3 Conclusion

PART 4

4.1 REFLECTION
4.2 REFERENCE LIST

APPENDIX
CONSTRUCTION DRAWINGS



INTRODUCTION

Over the years, the city has developed into a vessel, not only for palpable elements such as the building and the infrastructure, but also for abstract elements such as social and cultural strata. This layer advances the complexity to an urban environment that is constantly shuffling between various layers (including temporary and permanent activities) and scales which prevail within the context of the traditional structure of the city; modifying and adapting the urban context from within, on an everyday basis (Lootsma & Bots, 2003). This can be seen in the South African urban context through the layered complexities relating to the relationships between the informal traders, the taxis, the impromptu performers, the urban dwellers, the shop owners and the urban nomads. These different social and cultural layers cultivate new tiers of meaning that range from ordinary to extraordinary, mutating the "ordinariness" of the city(Kelbaugh, 2005). In Bloemfontein particularily, this mutation of ordinariness, on a micro level, can be seen in the phenomenon that is the way in which the women informal traders inhabit spaces that were never designed for them.

Informal trading forms part of these layers. It is a transactional phenomenon which is made up of three main components; habits, creativity as well as context. It can be argued that informal trade links back to the very need for cities to exist in the first place - the exchange of goods that you cannot provide for yourself and therefore markets. The context component includes margins of power and politics in which informal traders function and disposition to act is restricted. These dispositions are referred to as habits.

Dewey (2008) in (Sassen , S., Galvaan , R. & Duncan , M., 2018: 28-33) suggests that these habits are formed because of the context, influencing people's everyday actions and their ability (or inability) to carry out those activities that identify with informal trading. Habits like the manner in which the traders set up, the methodology behind stocking up, negotiation of sale and the management of the trading logistics are creatively altered as to support agreeable transactions within the context (Cutchin, M., Aldrich, R., Baillard, A. & Coppola , S., 2008; 157 -164).

Obstructions that hinder successful engagement in informal trading includes informal traders' limited skills set, the physical restraints that informal traders face daily, the saturated market resulting in high competition, the inadequacy of financial resources, the lack of structure in terms of their business infrastructure, crime and the inadequacy of political support. Due to the unfolding of the global Covid-19 pandemic and the strict lock down rules imposed in April, data suggests that 31% of women informal traders were forbidden to conduct their trade thus resulting in loss of income for months on end (Rogan & Skinner , 2020).

For women and black women specifically, this social structure develops a burden that has various angles. Having their employability status in the formal market confined increases the risk of occupational injustice for these women and lead to compromised well-being. They are forced into the informal economy due to their desperation for remuneration, the need for survival, to take care or their families and their larger communities. These women operate in the survivalist market which includes the sales of food prepared on site, sweets, vegetables and services such as sewing, hairdressing and shoe repairs. This puts them at the risk of further marginalisation in terms of the options they have to generate an income as the competition grows in the informal market. Although they face all of these challenges. They are actively participating in the urban spaces as entrepreneurs and making the best of their circumstances, just based on the manner in which the inhibit space as shown ing figure 2.

The proposed Women's Empowerment Centre intends to offer women informal vendors ways of meeting their basic physical and mental needs and a platform for growth, where they can take ownership of space in the urban context. A building in which safety and security replaces the feelings of exclusion and marginalisation. The proposed centre will include six main functions, namely; an informal trader's business hub, a sewing development centre, a milk bank, self-defence workshops, temporary crisIs accommodation and a crèche. The building becomes a transitional space for the urban dweller (e.g. a woman who came to donate milk, woman who is need of accommodation or needs to be protected from an abusive situation, a woman who is keen to learn more business skills) and it is a dynamic space of belonging for the woman informal traders. The building also questions the notion that a building for women should have "gentle curves" and address femininity only in morphology as this building accommodates women whose circumstances and working conditions have forced them to be relentlessly tenacious in their pursuit, women who challenge the status quo daily in a system that is not in their favour.



Figure 2: Empty women informal traders stalls (Mathobisa, K.2020)

DOCUMENT FRAMEWORK

PART 1 - ORIENTING THE PROJECT

This section demarcates the project rationale and background, through situating the reader relating to women informal trader in the Bloemfontein CBD context. The theory relating to gender (Massey,1994; Löw, 2006; Coggin, 2018; Bondi, 2005) and the city as well as thresholds (Heidegger ,1962; Casey, 2008; Langer ,1967)and showing the influence of these theories on the design and how they are addressed.

PART 2 – EXPLORATION AND GROUNDING

In this section, through an in depth interrogation of the macro and micro site, the influence of the site, context and the parameters are explored. Also, precedents and suitable case studies are analysed which serve to inform the design.

PART 3 – DESIGN DEVELOPMENT

This section delves into the design process and synthesis of the research conducted as well as the project aims concerning topology, typology, morphology and tectonics. Through documenting every model, sketch, iteration and idea that serves to summate the final design, the entire design process is presented.

PART 4 – REFLECTION

This section includes a personal reflection on the project. I interrogate whether the initial intent in terms of the initial aims and objectives of the project were fulfilled, where shortcomings exist and how solutions were incorporated. This section also includes the conclusion.





Figure 3 : Sibande , M.2009. Sophie-Merica : Long live the dead queen series, mixed media installation. Photo by: H. Paton

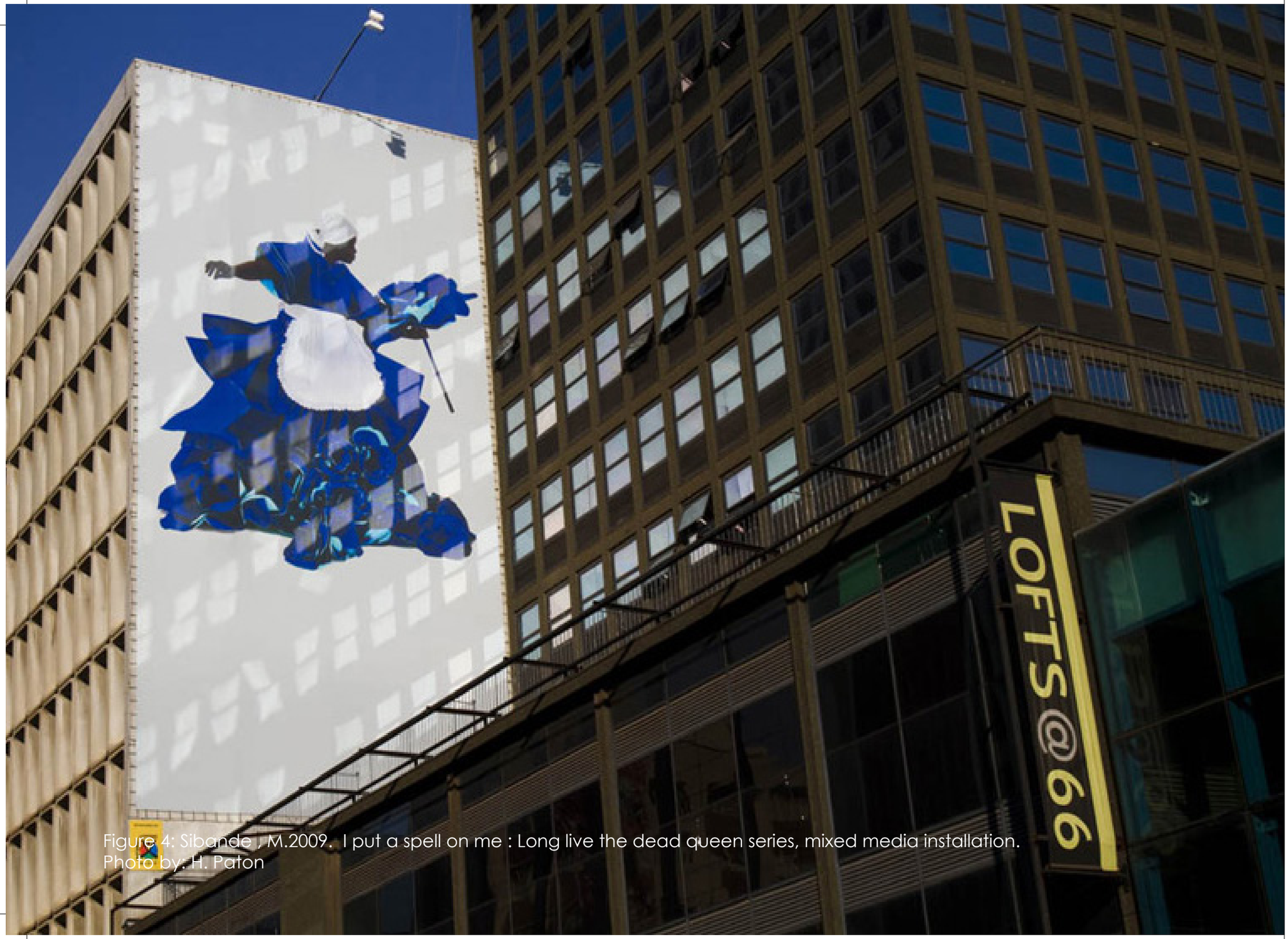


Figure 4: Sibande , M.2009. I put a spell on me : Long live the dead queen series, mixed media installation. Photo by: H. Paton

Sophie

Mary Sibande, a South African artist, created a larger than life-size sculpture made in her likeness named Sophie. Sophie becomes a representation of the exploration of the female body in the post-apartheid era and the traumatic impact of these systems (Scheffer, A., du Preez, A. & Stevens , I., 2017: 5-6) while rewriting the story of the legacy of the women who worked as domestic workers in Sibande's lineage. Sibande makes use of the Black female body, a historically contested site to explore fantasies through Sophie's closed eyes (Artsy. net, 2013). By dressing Sophie in purple Victorian gowns and adorning her with delicate African beading work, Sibande questions the continued disempowerment of the female body and specifically domestic workers in the post-apartheid era. Sophie sheds new light on issues relating to injustice and ignorance that black women face (Guardian African networks, 2014).

Through the hybridisation of the domestic clothing with the attire belonging to a Victorian lady, Sibande summons the mistress of the house, an authority which is inherently colonial, and the South African historical context from which the domestic servitude arises. According to Devereux (2014) in (cited in Scheffer, et al., 2017: 15), Sibande makes use of the body as the main vehicle for articulating what could not be articulated properly otherwise. The use of the colour purple is linked to the purple dye that was sprayed onto anti-apartheid protestors by police in Cape Town, in 1989. Taken directly from the Freedom Charter as a play on clause, the artwork "The people shall govern" by Judy Ann Seidman (see figure 5) , Sibande uses the colour purple in the context of the protest and highlighting it as a colour of privilege – a connotation relating directly to the royalty of England who wore purple when meeting important guests.

Sibande states that she is attempting to make use of the privilege that has been granted to her by those who fought for it. The ambiguity of the use of the colour purple, lies in its suggestion of governance on the one hand a "mark to be arrested" the other (Scheffer, et al., 2017: 11).

The ambiguity of Sophie is that she is this big woman who towers over the viewer with a sense authority, yet there is a vulnerability about her once the viewer gets up close. Sophie influenced the choice of topic in that when viewing the sculpture, it appears to be towering over the viewer and reclaiming power purely through posture and imagination, which the viewer can see outwardly. Power somewhat lies in posture and this artwork inspired the notion of not only questioning how the woman informal traders in the CBD are viewed or depicted but how empowerment can adjust their posture and positioning in their workplace.

Black women, from their bodies to their hair are politically contested in the same manner the built environment is not neutral or without reference to power, bodies or entrenched social norms. For centuries, architecture has been used as a medium to display authority and oppression, the proposal aims divert this ancient order and use architecture as a means to celebrate the oppressed. Recognizing the capabilities, existing hierarchies, fault lines and vulnerabilities in the context of the inner city, in the physical but also in the social environment.

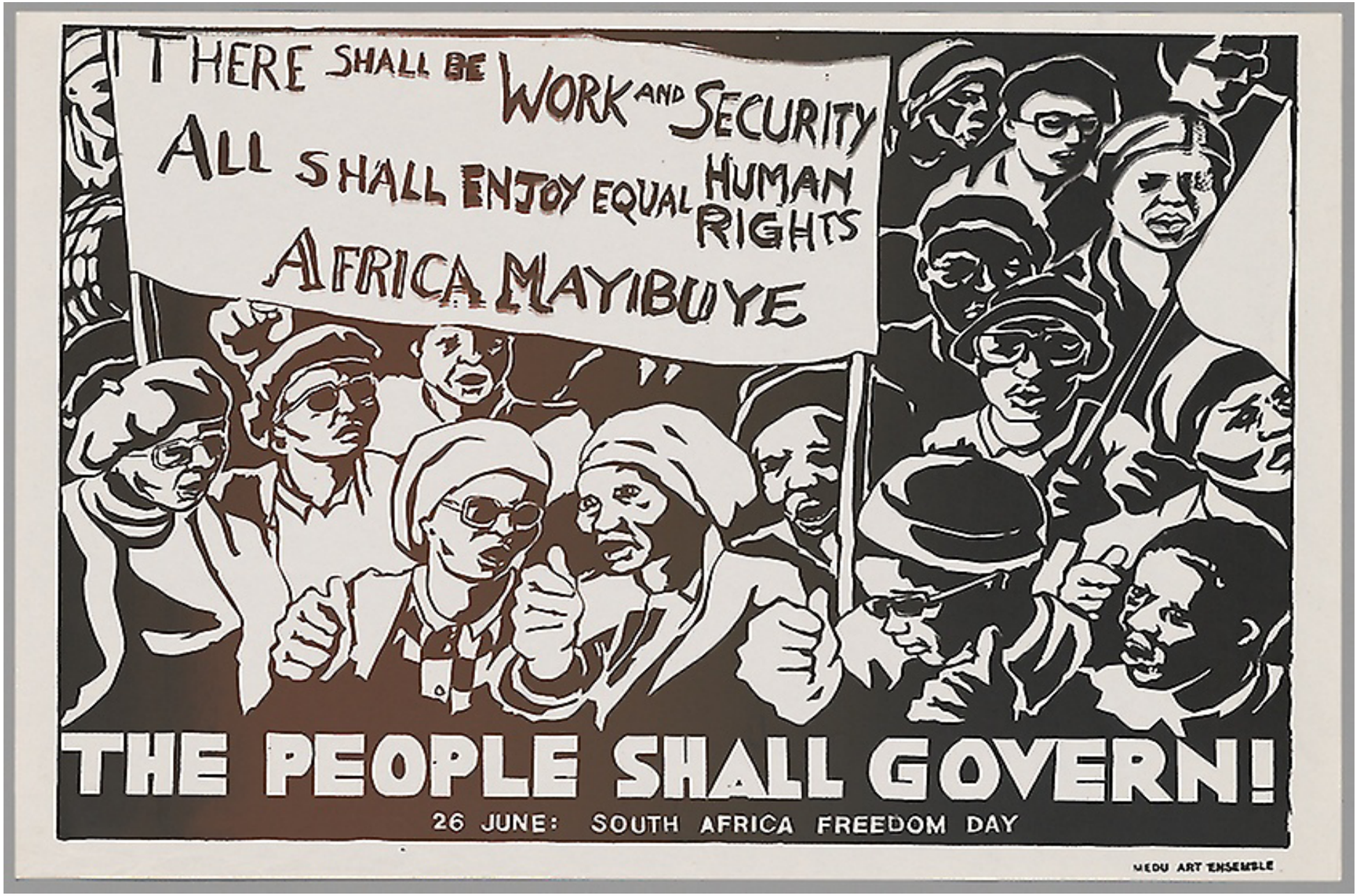


Figure 5: Seidman , JA.1982. The People Shall Govern !, screen print in black and brown on white wove paper. Photo by: Art Institute Chicago

ORIENTING THE PROJECT

This section starts off with the historical premise relating to the pass law in South Africa during the apartheid era and progresses to the post- apartheid informal work sector. This will then introduce the discourse relating to the design, refering to social justice, gender and the city, feminism and the experiences of the women working in the Bloemfontein inner city. Lastly, the challenges and aims will be investigated in terms of typology, topology, morphology and tectonics.

PART 1



1.1 Historic Premise
1.2 Situating the investigation: Rationalising the marginalisation of women
1.3 Gender and spaces in the city
1.4 DISCOURSE :
- Gender and spaces in the city
- Social justice in informal trade
- Theorizing gender and the city
- Feminism
- Experiences of women in the past and present (interviews)

Mapping the experiences of the women in the city

1.5 TYPOLOGY
- client & user
- challenges & aims

1.6 TOPOLOGY
- Macro site analysis
- Meso site analysis
- Qualitative analysis

1.7 MORPHOLOGY
- challenges & aims



Figure 6: Informal Trader Women carrying babies on their backs (Alfers, 2018:online)

PROJECT SUMMARY

Program:

Public
Trader's Market
Chesa Nyama
Formal retail

Private
Milk bank
Temporary Accommodation
Gynaecologist's consultation room
General Practitioner's consultation room

Semi Public
Sewing rooms
Multifunctional Halls
Crèche
Computer Labs
Self-defense workshop

Site Description:
Location: 6 Harvey Road, Bloemfontein CBD, South Africa
Site Coordinates: -29.119634, 26.225755
Client: Self Employed Women's Association (SEWA), Sector Education & Training Authority (SETA), People Opposing Women Abuse (POWA) and Human Milk Banking Accociation of South Africa (HMBASA)

Users: Women Informal traders in the Bloemfontein CBD, urban dwellers, Self Employed Women's Association Staff members, milkbank employees, workshop attendees, creche supervisors, medical doctors/nurses, sewing instructors and business education facilitators.

Architectural Theoretical Premise:
Investigating negotiation of space with architecture as the facilitator
Architectural Approach: Designing a building in which informal traders, particularly women informal traders can take ownership. The intent is to create a space where they can pause, learn and continue to trade. The building will adopt the architectural languages of the surrounding buildings and allow people (pedestrians) to funnel through the building. A microcosm of the CBD culture and a celebration of the women informal traders who trade in the inner city.

PROBLEM STATEMENT

The Bloemfontein CBD has become a receptacle of a diverse community due to rapid urbanisation. Bloemfontein's first considerable urbanisation period resulted in the number of residents in the city to increase ten times the original number, between 1890 and 1904. The inflow was a result of the construction of the Cape-Johannesburg railway, that goes through Bloemfontein and the Anglo-Boer war that thousands of labourers from white farms taking refuge in the refugee camps which were situated in Bloemfontein (Chobokoane & Horn, 2015 :15-17).

The continued disregard for the basic needs of the women informal traders call for a new urban typology. As more and more women are setting up informal enterprises, the built environment is fundamental to how they are economically and socially positioned in comparison to their male counterparts. The objective of the proposed space is to create an architecture of ownership and belonging for the women of the CBD. A microcosm that reflects the assemblage of ever-evolving urban identity of the city.

A transitional catalyst of self-improvement, inclusion and a space that celebrates women in the male-dominated CBD. The progression of the Bloemfontein CBD requires the adaptation of the existing infrastructure. This building serves as a vehicle of awareness against Gender Based Violence and failure to account for these women will result in continued marginalization and disregard. Thus, this building aims to provide great visibility to the women in the informal trade market while considering the prevalent socio-economic context.



Figure 7: Woman adjusting her food items to sell (Mathobisa ,K.2020)

HYPOTHESIS

The urban environment is open to negotiation, contestation, resistance and change. Moreover, spaces are defined by the past, present and the future. An architecture of empowerment calls for the amplification of the women's voices. It is hypothesized that a new architectural type will be formulated for an urban space in which the multiple needs of everyday activities of women in the CBD are acknowledged and through that, they are empowered. A microcosm that relates back to the existing cultural norms of the city while amplifying women's voices.



Figure 8: Woman selling food items at local market (Penny, J. 2020: online)

RESEARCH DESIGN



RESEARCH METHOD

PART 1
ORIENTING THE PROJECT

Sighting the investigation: Rationalising the marginalisation of women
Gender and spaces in the city

DISCOURSE :
Social justice in informal trade
Theorizing gender and the city

Experiences of women in the past and present (interviews)

Mapping the experiences of the women in the city

TYPOLOGY
- Macro Site Analysis
- Meso Site Analysis
- Micro Site Analysis

client & user challenges & aims

TOPOLOGY

challenges & aims

MORPHOLOGY

challenges & aims

PART 2
EXPLORATION AND GROUNDING

CONCEPTUAL DEVELOPMENT
- Touchstone
- Concepts
- Conceptual Framework

TYPOLOGY
- Precedent Exploration
- Accommodation List

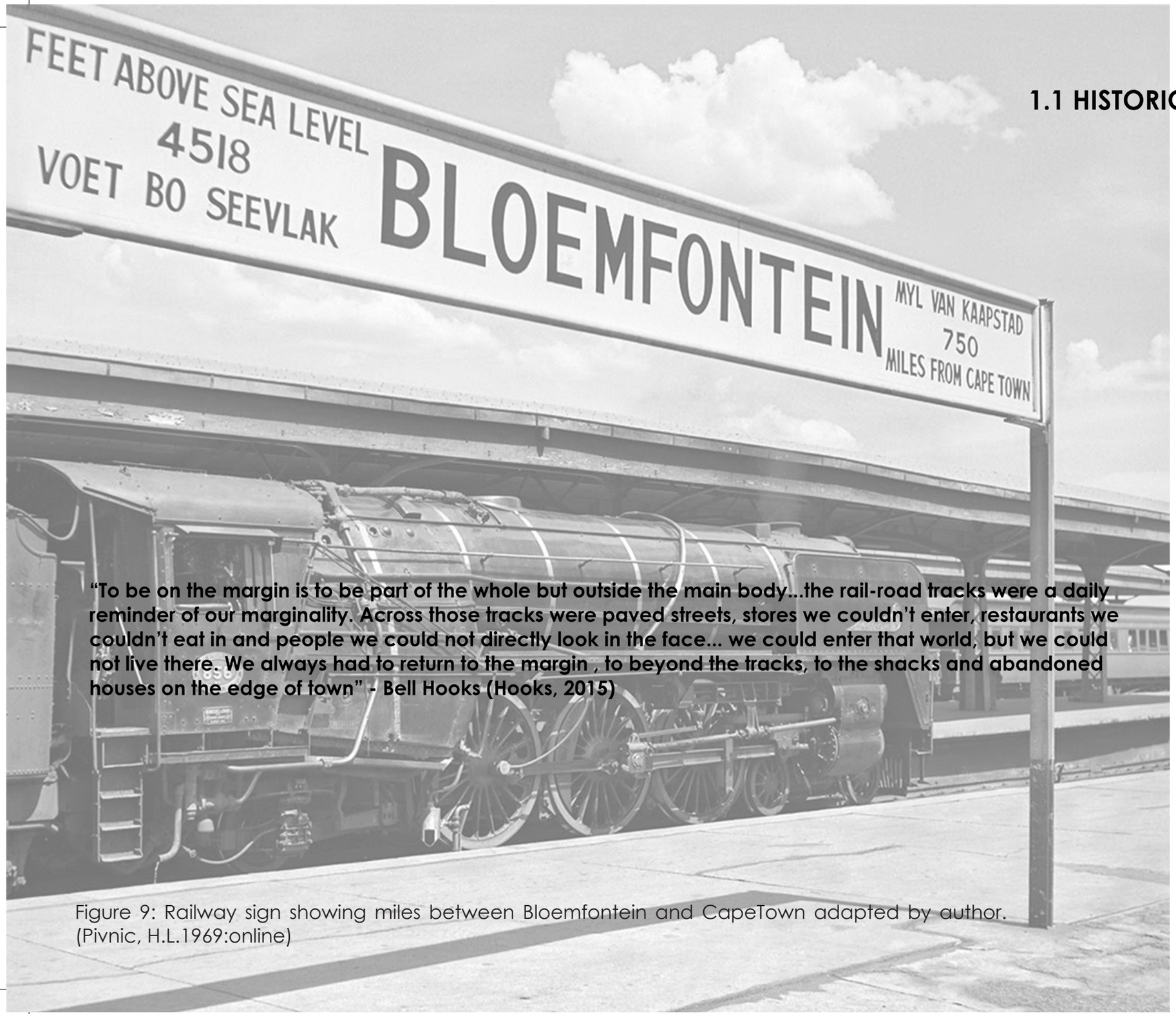
TECTONICS
- Structural touchstone
- Technical Report

PART 3
DESIGN DEVELOPMENT AND SYNTHESIS

SYNTHESIS
- concept - form - structural implications
- DESIGN DEVELOPMENT
- FINAL DESIGN RESOLUTION
- TECHNICAL RESOLUTION

PART 4
REFLECTION
REFERENCE LIST
ADDENDUM
APPENDIX

1.1 HISTORIC PREMISES



"To be on the margin is to be part of the whole but outside the main body...the rail-road tracks were a daily reminder of our marginality. Across those tracks were paved streets, stores we couldn't enter, restaurants we couldn't eat in and people we could not directly look in the face... we could enter that world, but we could not live there. We always had to return to the margin , to beyond the tracks, to the shacks and abandoned houses on the edge of town" - Bell Hooks (Hooks, 2015)

Figure 9: Railway sign showing miles between Bloemfontein and CapeTown adapted by author. (Pivnic, H.L.1969:online)



HISTORICAL PREMISE
INTRODUCTION

Only recently, within the last three or four decades, has the role of women in the history of South Africa been acknowledged. The history relating to the political organizations led by women, fighting oppression through protests for their freedom, for their rights and critically, for gender equality was for the most part disregarded in the history texts. Clarification is necessary how women, in South Africa, have been rendered "invisible". Considering all racial/cultural groups, South African society was largely patriarchal. Authority in society was carried by men and the women were considered to be adjuvant. Women's primary responsibility was raising the children and taking care of the family. According to societal standards, matters outside of the home didn't concern them as that was the male's territory. Working beyond the confines of their homes was acceptable but it was not advised and it wasn't considered "feminine". Nonetheless, due to the development of the industrial economy, the expansion of the town and the progression of the labour system of migrants, these societal roles for women became irrelevant (South African History Online, 2020).

In 1898 women took a stand against these passes for the first time. However, after the Anglo-Boer war in 1902, the movement was taken over by all-male political organization. The Free State was considered the only province (in the newly formed Union of South Africa) that required female Africans and "coloureds", from the township to carry an urban residential pass when accessing urban spaces.

For over 10 years, the Orange Free State Native Vigilance Association (and once established, South African Natives National Congress – SANNC) and the African Political Organization (APO) which was based in Cape Town 'coloured' community at the time, sent petitions regularly to the authorities varying from the mayor of Bloemfontein to the King of England requesting the abolition of women's passes. In 1910, an Act of Union was declared, that stipulated that only the parliament in Cape Town could amend that law. With the establishment of the SANNC I 1912, came a new hope for the movement to abolish the women's passes. Having had a conference in Bloemfontein, African political leader from the different provinces of the country became familiar with this local issue in which some of the local women (who were fighting the cause) were mainly hostesses and caterers. The motivation for the women to take the matters into their own hands was instigated by one of the people that was present at this meeting, Charlotte Manye Maxeke, who was the first black female South African University graduate and a SANNC executive member. Two months after the meeting in Bloemfontein, women had drafted a petition and had collected five thousand signatures protesting the women's passes (Wells, 1983). A group of 6 women ventured out to Cape Town where they were hosted by Walter Rubusana, who was a black veteran political figure. There, they stated their case and presented the petition to the Minister of Native Affairs, who at the time was H. Burton. Burton assured the women that the action would be taken regarding the elimination of the passes.



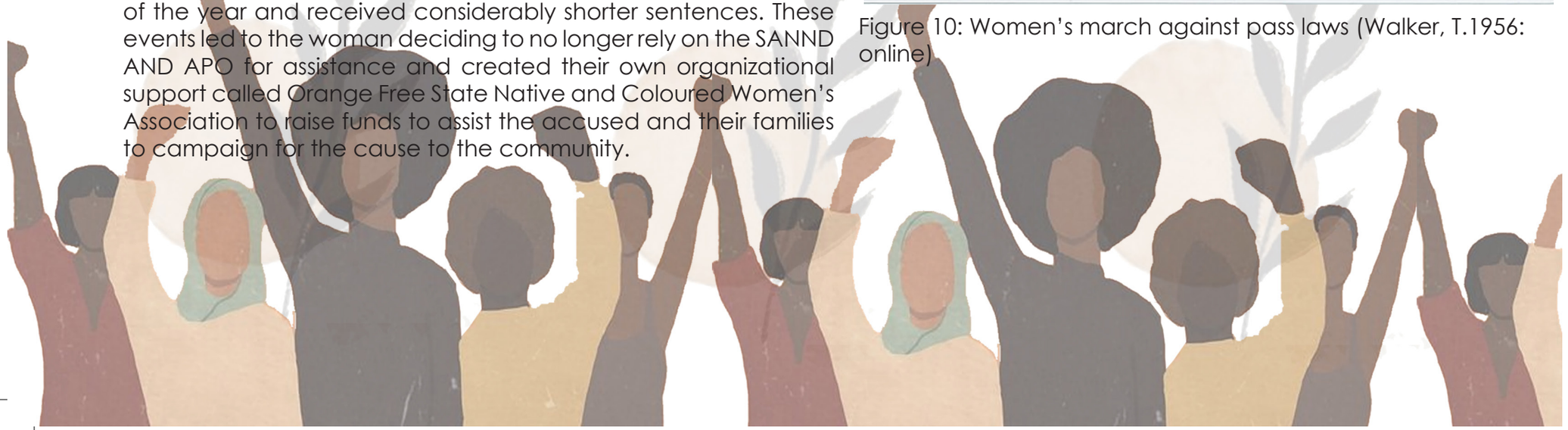
‘Striijdom, you have tampered with the women, you have struck a rock, You will be crushed!’ (The Daily Vox Team, 2018).

Despite the assurance that the women received from Burton, a year later no changes had been in the manner that the pass laws were imposed, resulting in the women taking much stronger action in the protests. The passive resistance eventually escalated the pass arrests in May 1913. The women held a meeting on the 29 May 1913 where the women pledged to stop carrying their passes and asserted their willingness to bear imprisonment. They set out on a clamorous march to the centre of town in which they tore up their passes in the face of the police and a week later, the mayor agreed to cease further arrests so that an investigation into the matter could take place. Two weeks after the mayor had addressed the women, the township police went against the mayor’s word and arrested a woman for not having her pass with her (South African History Online, 2020).

A physical altercation broke out between the police men and groups of angry women. Thirty women were arrested that day and were served with two months’ imprisonment sentence and further punished with hard labour in astounding circumstances. Other women continued to disregard the pass laws for the remainder of the year and received considerably shorter sentences. These events led to the woman deciding to no longer rely on the SANND AND APO for assistance and created their own organizational support called Orange Free State Native and Coloured Women’s Association to raise funds to assist the accused and their families to campaign for the cause to the community.



Figure 10: Women’s march against pass laws (Walker, T.1956: online)



Understanding that the preeminent authority that is able to make a change in the Free State was situated in Cape Town, they looked to concerned white women for support. In Winburg, white women supported through their own march standing in agreement with the black women (Wells, 1983).

Another prominent stimulus for the campaign came through the local newspaper coverage of the actions of the British suffragettes in 1912 and 1913, as their movement had become particularly aggressive, resulting in cruel imprisonment and force feeding. This had a big impact on the black women in Bloemfontein who continuously articulated their willingness to be detained and even die for the cause if necessary. Amongst the women in the Orange Free State, supporters and activists of the movement, a blue ribbon came to signify their support of the movement. They were even nicknamed "our local black suffragettes' by the white press". In 1913, through the OFS Women's Association, the women were able to gain significant media attention which persuaded the Union government officials in Cape Town, thus resulting in their victory. The effect was the alleviation of firmness regarding the pass law enforcement and eventually, women were liberated from the pass law on a national basis in 1923 (Wells, 1983).



Figure 11: Twenty thousand brave women in 1956 protesting the apartheid pass laws. (Randburgsun, 1956: online)



CONCLUSION

Although women had overcome the pass law act, they still faced significant trials in post-apartheid South Africa characterized by growing economic disparity. Presently, the economic conditions of South Africa have deteriorated resulting in growing unemployment, poverty and inequality. Acknowledgement of the contribution of women to the political freedoms that exist today, calls for the realization that their participation in the informal labour market equally holds much significance and as women, they need spaces where they do not fear the possibility of violence against them. (Mabilo, 2018)

Even though gender activism has taken deliberate action to achieve equality in the labour market, women have become progressively polarised on the socio-economic lines. According to Mabilo (Mabilo, 2018), the feminisation of labour rhetoric has been greatly optimized through female empowerment as well as socio-economic development, resulting in more women than men infiltrating the labour market since the mid-1900s. Due to this rhetoric, belief that more women are entering the formal labour market, is obscuring the reality that an increased involvement of women in the informal labour market has corresponded with the depreciation of the informal market and activities.

Mabilo believes that over the last two decades, gender activism in South African has led to the progression of equality in the formal labour market. However, amongst women, particularly black women, equal participation in terms of the paid labour force is still to be attained. In the Bloemfontein urban context, women informal traders are increasingly polarised, socio-economically. This has been evident through the management of the pandemic with regards to these women who became even more vulnerable as they had barely enough support from the government in this global crisis. Though architecture cannot solve these inequalities and the global pandemic, the proposed Women's Empowerment Centre provides a support structure for the women informal traders. A physical and emotional envelope where the women can go and acquire assistance when they are vulnerable.



Figure 12: Remembering the voices of the women in the pass laws march (Walker, T.1956: online)



THEORETICAL EXPLORATION AND GROUNDING

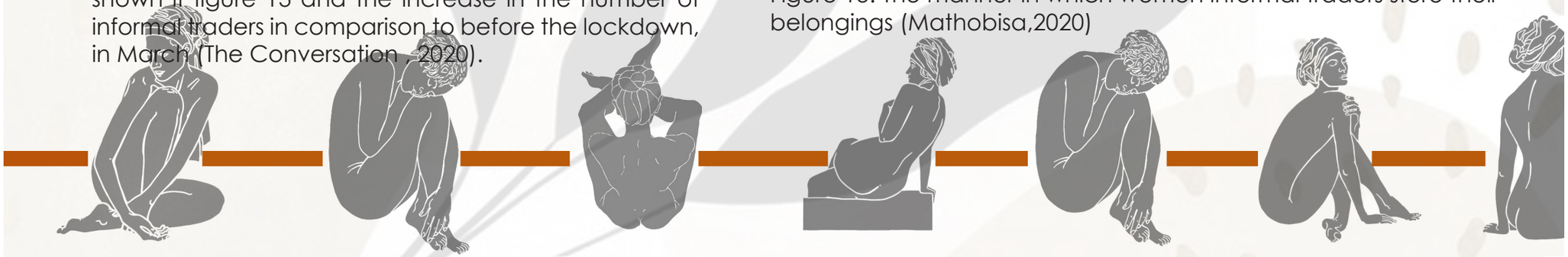
Influences of the site, context and its parameters are explored by means of micro and macro site analysis. Investigation into suitable precedents and theoretical research to inform the design will be presented in this section.

RATIONALISING MARGINALISATION OF WOMEN IN INFORMAL TRADE POST-APARTHEID (SITUATING THE INVESTIGATION)

In 2003, South Africa's formal work sector faced a 26.5% national unemployment rate (Devey , R., Skinner, C. & Valodia, I., 2003:21). In 2012 it was recorded that 2.1 million South Africans were working in the informal trade industry(Statistics South Africa, 2013: online). 1.2 million were men and 875 000 were women but given that there is unrecorded informal trade, the rate is estimated to be 28%(Devey, et al., 2003: online). By 2019/2020 it is recorded that the unemployment rate is 29,1% (Business Insider South Africa , 2020). Informal trade, also known as street trade, is a growing phenomenon that is said to be one of the biggest sub-classification of informal work in South Africa. The act of informal trading includes, supplying goods and services for monetary gain in a public space. These informal traders are essentially being additionally displaced into marginal income-generating alternatives due to the growing competition within the informal economy (Roever & Skinner , 2016). Street trade takes place in spaces that are unguarded and exposed, making traders vulnerable to injury,
theft and illness (Rolfe, R., Ligthelm, . A. & Guimarães, P., 2011: 65). In Bloemfontein this is evident the manner in which the informal traders store their belongings as shown if figure 13 and the increase in the number of informal traders in comparison to before the lockdown, in March (The Conversation , 2020).



Figure 13: The manner in which women informal traders store their belongings (Mathobisa,2020)

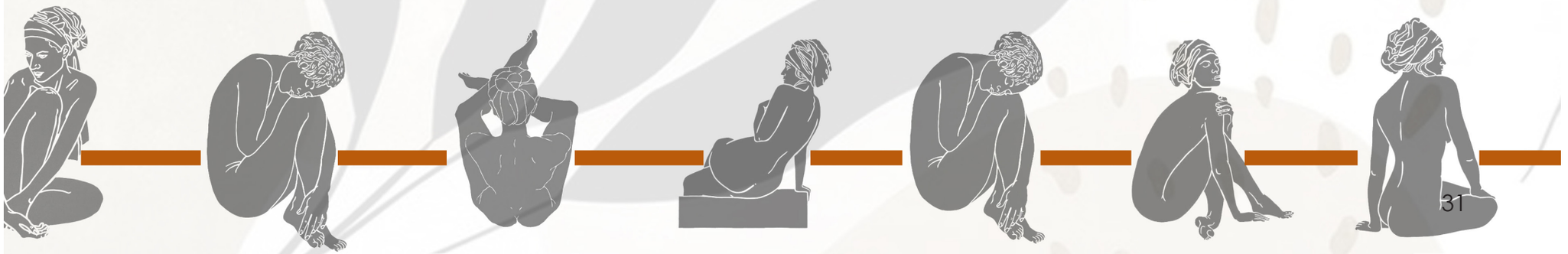


Informal traders in the CBD generally face socio-economic, political and basic restriction that act as limitations to the growth of their businesses and providing sustenance for their families (Roever & Skinner, 2016). In addition to experiencing maltreatment by law officials and vandalization of their property, informal traders also have limited communication with government, their rights are not protected, their voices are not considered when decisions regarding street trade regulations are made and they do not have the security of ownership in the space where the trade is conducted (Alfers, L., Xulu, P., Dobson, R. & Hariparsad, S., 2016: 271-288). Socio-economic obstructions such as the poor growth and progression of the informal trade industry, the excessive competition amongst the traders and the formal business due to the saturated market and the lack of basic financial literacy are other factors that keep informal traders from progressing. Moreover, the working conditions of the informal traders are considered to be precarious because they are constantly relocated to spaces that are not beneficial in terms of trading (Roever & Skinner, 2016).

Gender issues in South Africa's informal economy have been somewhat overlooked as gender is not often used as variable and the focus lies predominantly on the household (Magidimisha & Gordon, 2015). However, 42 % of street traders are black women who have been forced into the informal economy due to socio-economic pressures. A considerable body of literature has taken into account the presence of women and an exploration into why women are likely to work in the informal trade (Statistics South Africa , 2018).

Gender issues in South Africa's informal economy have been somewhat overlooked as gender is not often used as variable and the focus lies predominantly on the household (Magidimisha & Gordon, 2015). However, 42 % of street traders are black women who have been forced into the informal economy due to socio-economic pressures. A considerable body of literature has taken into account the presence of women and an exploration into why women are likely to work in the informal trade (Statistics South Africa , 2018).

Women face gender-specific barriers in the informal industry, specifically in Bloemfontein, absence of toilet facilities near the trading the areas, absence of baby changing areas, absence of pause spaces for resting, etc. which emphasises their disadvantaged position when being compared to men (Tsikata, 2009). The various dimensions of inequality experienced by women have not only exposed the deep-rooted prejudice in authority and advantage between men and women but have situated women in additional under modern capitalism. Under this modern capitalism, the informal trade industry is seen as inferior in the market continuum. Thus women are situated at the intersection between production and reproduction which is a defective stand (Mabilo, 2018: online).



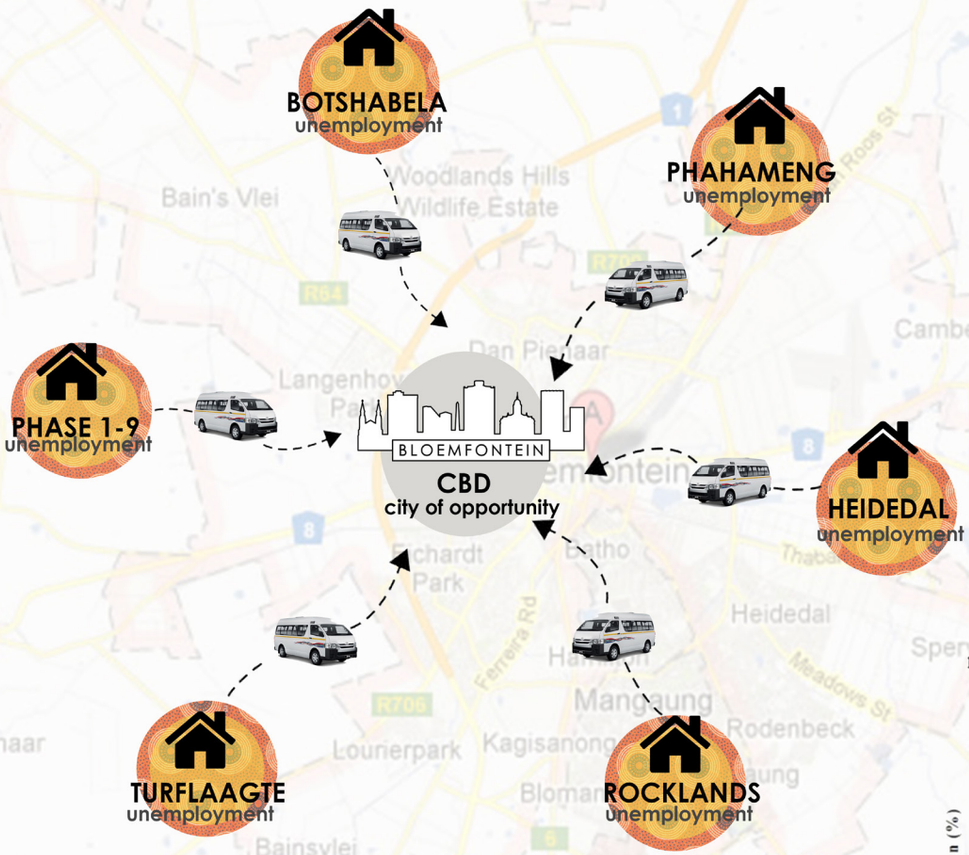


Figure 16: Illustration showing the different townships the vendors come from and mode of transport (Mathobisa, 2020)

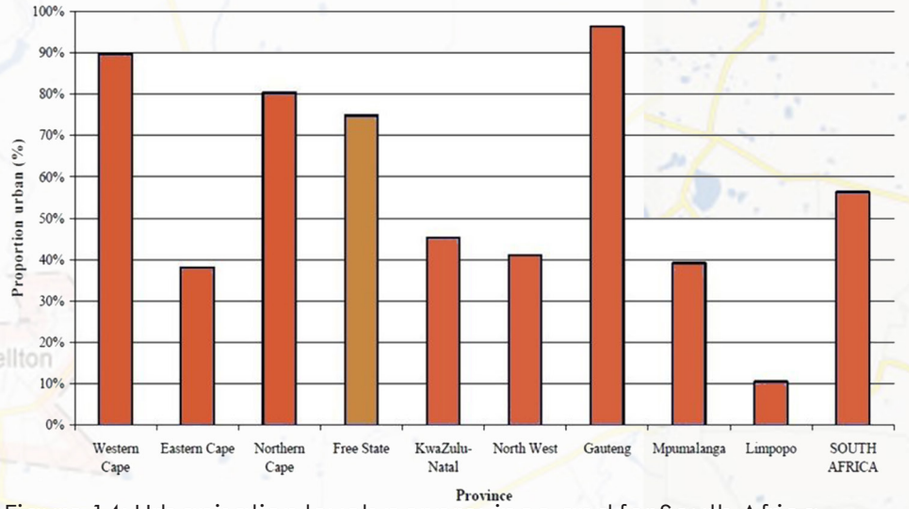
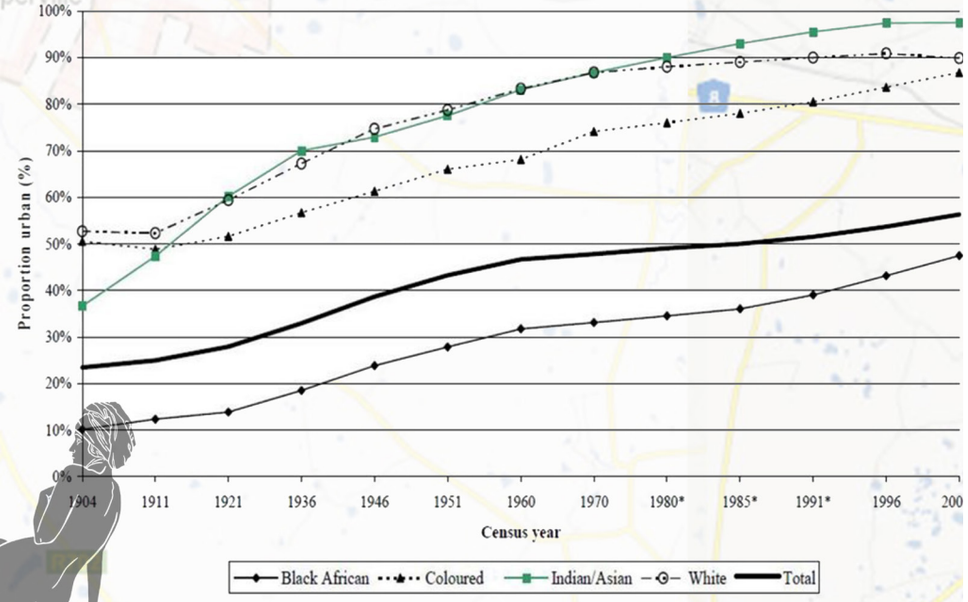
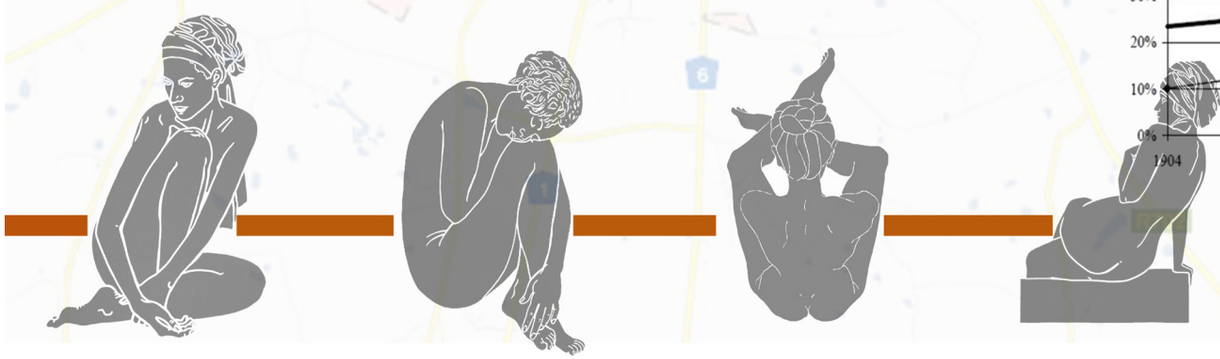


Figure 14: Urbanisation levels per province and for South Africa (Kok & Collinson, 2006: online)

Figure 15: South Africa's historical urbanisation trends (1904-2001) (Kok & Collinson, 2006: online)





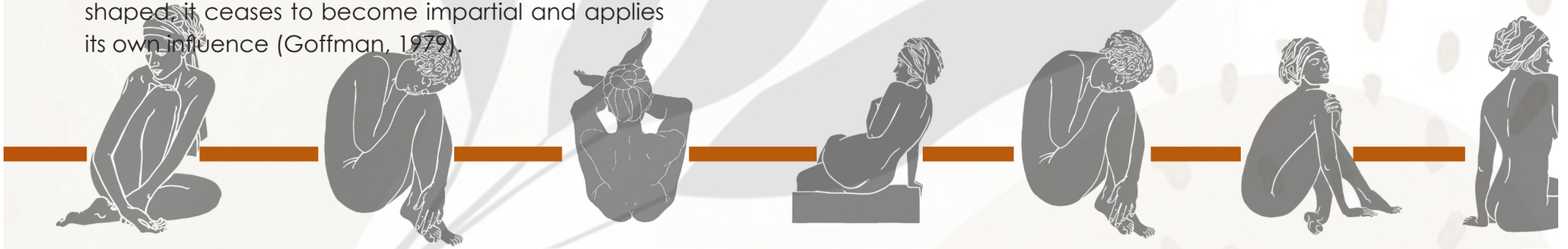


Thandiswa is a 27 year old pregnant street trader. She earns her living by selling vegetables in an open public space in the city. She stresses about how she will manage taking care of her newborn baby at her workplace, whilst managing her usual workload, in order to maintain her income and provide for her baby's needs.

Figure 17: The story of Thandiswa, the woman informal trader (Moodley, P.2017: online) Graphics by: P. Mkhize

GENDER AND SPACES IN THE CITY

Aromaa and Heiskaken(2002) have defined spaces as places of contact that are shaped by the past, present and future (Aromaa & Heiskanen, 2002). Constituted by embodied experience, Massey goes further to say space has an effect on social relations and vice versa, using the illustration of mobility in a space and the characteristics between private and public which have been gendered as customary identities for males and females (Massey, 1994). In agreement, Löw (2006) adds that space is a projection of our deepest being (conscious and unconscious beliefs). Gender and space, in a similar manner, are a temporary product resulting from attribution and arrangement that creates forms and emulates structures. Gender and space echo the social customs of everyday lived experience. In the capitalist system, patriarchy is used to manipulate hierarchies of power. In this system, women are seen as the weakest social component as they are, to an extent, oppressed by the economy and social customs. The house and the city reflect this oppression. The house serving as reflection of where women belong and the city serves as a historical reflection of where they were prohibited from being, according to the patriarchal capitalist system (Löw, 2006). Goffman (1979) adds that spaces mirror social networks and the moment that space is defined and shaped, it ceases to become impartial and applies its own influence (Goffman, 1979).



SOCIAL JUSTICE AND FEMINISM
SOCIAL JUSTICE

Social justice is a highly contested concept. There is barely any agreement with regards to solidarity, equality or liberty in the extensive literature that has spawned the concept of social justice. "common good" is the cornerstone upon which social justice is built. Some argue that social justice should be advocated for on the basis that society can improve common good without violating individual liberties. Others emphasise social justice as a reflection of fairness in terms of basic rights and responsibilities, economic opportunities and social state of affairs. Consequentially, three main ideas are generated: legal justice which speaks to what people owe society, commutative justice which relates to the scope of citizenry obligations citizens owe to one another and distributive justice which is concerned with what society owes citizens individually (Davis, 2020).

Amartya Sen (2009) argues that reasoning is the essential factor to grasping justice in a world that accommodates so much 'unreason'. Due to the amount of 'unreason' in our world, reason is particularly important. Sen goes further to state that reason can however not be used as a mechanism that diagnoses injustice. Injustice has proven to be complicated and insidious and in the same way, there are a variety of notions indicating that justice is anything but clear-cut. The evasion of justice with reason doesn't come from the irate activists but rather from the placid authoritarians of justice and structure.

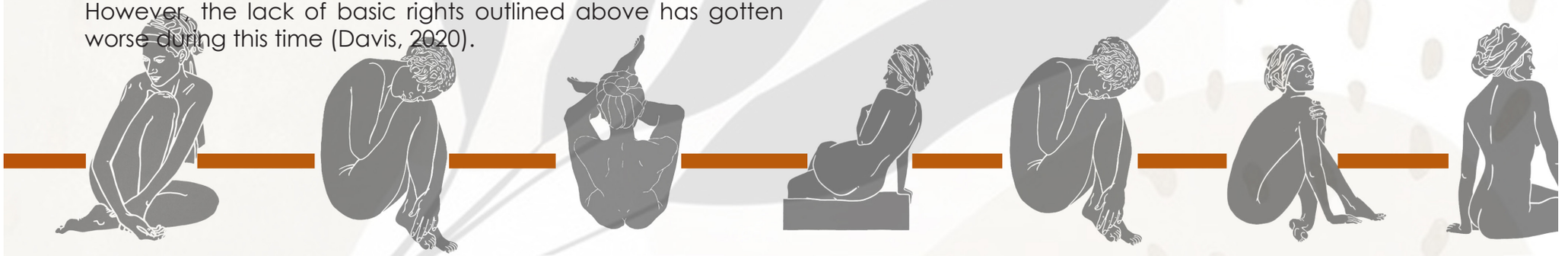
According to Rawl's theory (cited in Sen 2009:54)," justice is fairness", the basis of fairness can be defined in a variety of diverse ways but the main aspect is to bypass prejudice, through observing and taking the concern of others into consideration without considering personal interest or prejudices. Principally it can be considered as an appeal for impartiality (cited in Sen, 2009: 54). Rawl (cited in Sen 2009) addresses the question of how people can comply with one another in a society regardless of having to contribute to dogmas that are opposed to thorough comprehension. This is achievable when the society shares the same beliefs regarding justice which becomes a foundation on which deliberations can take place. According to Sen (2009:60), justice can be achieved when decisions are made fairly and rationally, as soon as a decision is biased, partiality is generated. Justice can however not be addressed on an institutional level and people have their own ethical values and make their own decisions based on what they believe to be right and wrong (Sen, 2009:63).



The Constitution of South Africa boldly presents a vision that can only be interpreted as a type of social-democratic governance for South Africa. The core component of the system of governance laid out in the Constitution is made up of the crucial duty of the state to provide citizens, particularly poor citizens, with social goods and services. It is certainly evident that the history of South Africa has put a strain on the construction of a democratic society. The modification of the mining and industrial revolutions by the colonial dispossession after 1910, resulted in rigid forms of marginalisation and exclusion being integrated into the law. In 1948, legislation and social control evolved into a more detrimental form, defining the South African society until 1994. Hence the history capitalist advancement and the steep levels of inequality are inevitably related (Davis, 2020).

In present times in comparison to the ambition of the Constitution, South Africa is not nearly where it should be, relating to the Constitution. The Constitution was created to "heal the divisions of the past and, establish a society based on democratic values, social justice and fundamental human rights" (The Department of Justice and Constituional Development , 2017). Section 9 of the equality clause states that equality is made up of full and equal advantage of the entirety of the rights and responsibilities. With this being said, the rights stipulated in the Constitution including the right to safe and healthy working conditions, water, food, social security, health care services as well as education have not been met for the women informal traders in the Bloemfontein CBD. After 26 years, it is safe to say that poverty, inequality and joblessness are still prevalent today. However, the lack of basic rights outlined above has gotten worse during this time (Davis, 2020).

The Bloemfontein CBD reflects an immeasurable failure of the Constitution to protect the rights of the woman informal traders. This can be observed in the limited skill sets, the lack of basic infrastructure for their businesses, the lack of basic resources such as water and the poor political support (Sassen , et al., 2018) which has been reiterated throughout the COVID-19 pandemic. The proposed building aims to unite these women despite their many differences relating to nationality, types of sales, background, etc. through focusing on the foundational belief that these women all have basic needs that are not currently being met, which will be accommodated within and around the building. This urban revolution will result in the beginning of social justice for the women of the Bloemfontein CBD.



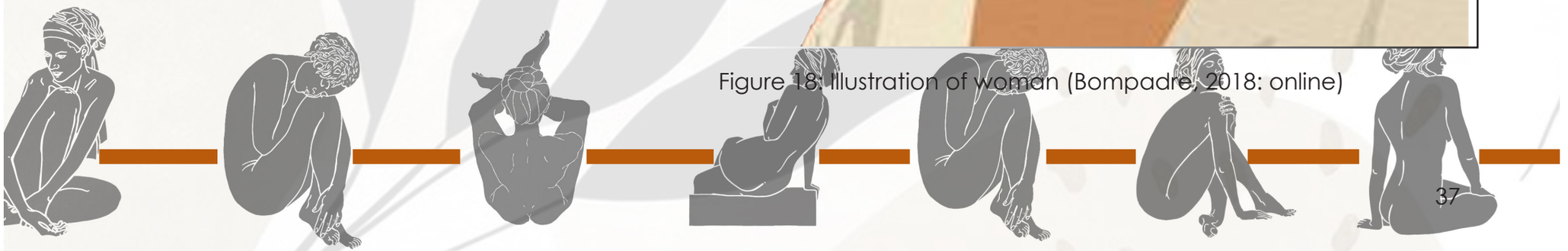
FEMINISM

Social justice elements of feminism are not far removed therefore, according to Beasley (1999:8), the notion of feminism is complex and doesn't have a singular definition. Thus for the purpose of this argument, the definition by Delmar will be used. Delmar (cited in Burn 2005:20) has defined feminism as "an active desire to change women's position in society" through challenging and eliminating the systems that are used to keep women in the lower class in terms of authority and status. Thus feminists want women to be recognized as equal to their male counterparts.

Feminist theories relate to various systems relating to life experiences from women's perspectives. Theories pertaining to feminism are aimed at re-establishing how women are perceived in society, from being perceived as objects to being perceived as subjects with particular emphasis on women's lives. This includes the various relations and experiences within their diverse communities, portraying the "social world of women" (Lengerman & Niebrugge, 2007: 454). For this argument, Liberal feminism and Post-modern feminism will be discussed.



Figure 18: Illustration of woman (Bompadre, 2018: online)



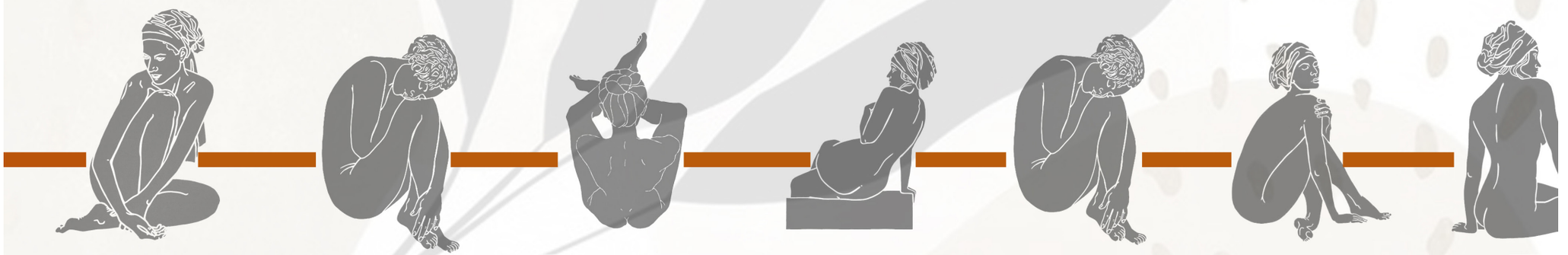
LIBERAL FEMINISM

Liberal feminism, as one of the core theories of feminism, addresses the prejudices that are evident between men and women. Women (especially in the rural areas where many informal traders reside), tend to be overlooked when it comes to accessing material resources, opporatunities and social status. Liberal feminism places emphasis on women's rights and advocates for equal treatment for men and women. In the informal trader's industry, these inequalities include women not always being able to pick the best spots for them to conduct their trade and having to settle for the "unwanted spots", women's basic sanitary needs not being met, men being able to urinate wherever they please and men having no regard for the pedestrians or some of the informal traders when driving the taxis, etc. It is fundamental to note that these inequalities are instigated by the way society is built and are not determined by biological or personality differences between men and women.

The South African government has enforced legislation that advocates equality between men and women but these policies have not been able to abolish the inequality adequately
(Goetz, 1998: 242; McEwan, 2000:75).

Because informal trade, as a whole, has been criminalised, women who work in informal trade witness the worst of this development as opposed to their male counterparts as they render the women powerless and even more vulnerable in their circumstances. In addition, since most of these women have limited skills and education, they have often taken advantage of (Masenya, 2015).

The proposed Women's Empowerment Centre aims to promote opportunities for women to have first preference for the spaces they choose to conduct their trade, offer spaces that cater to women's basic sanitary needs, assist the women with financial literacy skills and funding, and offer the women emotional, physical and mental support on the case of gender-based violence cases. Additionally to provide, the women a space where their children can be cared for while their mothers or grandmothers conduct their trade, and a space where women can learn to protect themselves physically.



POST-MODERNISM FEMINISM

However, the argument that feminism presents, is that women all around the world do not share the exact same struggles as was referred to in previous approaches to feminism. Post-modernism feminism is opposed to unifying women with a singular voice because of the differences in race, class, sexual orientation and ethnicity (Braidotti, 2003:202-203). Thus the notion of "sisterhood" cannot be assumed on a gender basis because women don't universally face the same challenges. Emphasis is placed on the fact that women are different, thus facing different challenges and responding to those challenges differently. (Lengerman & Niebrugge, 2007: 1678; Inglis, 2012 : 246 -247; Burn, 2005: 4). Within the context of South Africa, poor "Black" women are faced with different challenges in comparison to middle and upper class black women. The informal trader women are unified by the fact that they work in the informal trade industry and therefore face similar struggles. Additionally, they share similar struggles linked to the Bloemfontein CBD.

Informal trading women are forced to be fierce in their pursuit for their own and their family's livelihood. They do not work in ideal circumstances and they are looked down upon by their male counterparts. They are therefore expected to put up a façade that conceals their femininity to conform to the standard of their work environment. This fact is used as a design methodology, the proposed building corresponds with the architectural industrial and heritage languages of the urban environment but the interior, the building is delicately designed to celebrate femininity.

Figure 19-28 shows precedents and feel that is intended for the interior of the proposed building.





Figure 19 : Inspiration for sewing ladies reception desk (Ni, 2017; online)



Figure 20 : Inspiration for reception desk for TAC (Slabbert, 2018: online)



Figure 21: Inspiration for computer labs (Frank, 29016; online)



Figure 22: TAC Foyer (Kelly, 2018:online)

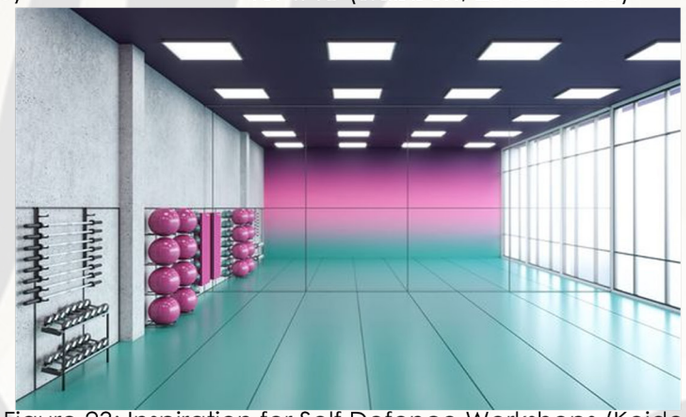


Figure 23: Inspiration for Self Defence Workshops (Koide, 2016: online)

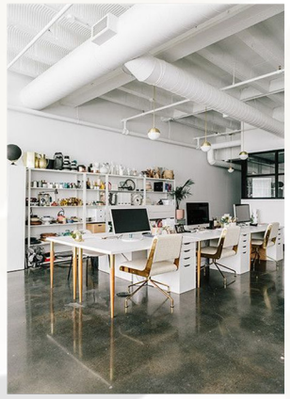


Figure 24:Sewing studio (Calsey, 2015: online)



Figure 25: TAC rooms (Nel, 2015: online)



Figure 26: Childrens classroom (Valentina, 2018: online)



Figure 27: Childrens bathrooms (Nott, 2015:online)

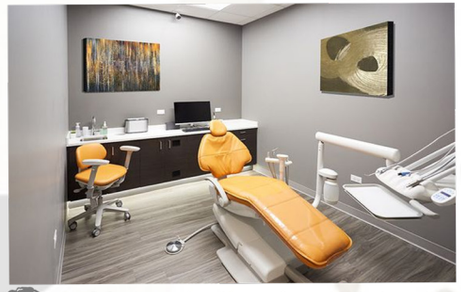
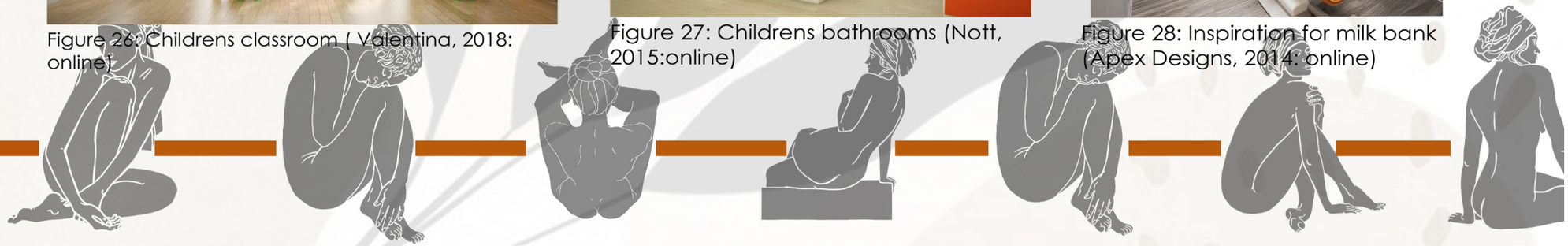


Figure 28: Inspiration for milk bank (Apex Designs, 2014: online)



SOCIAL JUSTICE AND FEMINISM IN TERMS OF INFORMAL TRADERS

In the South African context, across different cultural groups, society is still dominated by patriarchal ideologies, which consider men to have the highest level of authority. More often than not, women are demoted to an inferior position. Women who do business in informal trade are often exposed to various systems and various types of oppression (racial profiling, patriarchy, xenophobia relating to non-South African women and exploitation that is class-based) while having to work in insecure conditions.

The social functions of the city can be compartmentalized in two main principles. Namely, a system that is used to place informal traders' occupations within a parameter of private vs public and order vs chaos dichotomy and the second principle is the notion of "commoning"; which relates to an emphasis being placed on how the users of the spaces in the city, being the informal traders, take control and appropriate the space in their day-to-day social interactions. The main aim of promoting and implementing social justice in the city is to further expose and challenge the deep-rooted patriarchal system. The purpose of promoting and implementing social justice in the context of the Bloemfontein CBD Is to expose and question the ingrained patriarchal system (Coggin, 2018).

The purpose of the proposal is not to "cure" the Bloemfontein CBD of its informality through the introduction of a comprehensive, articulate order but rather to address the fundamental social issue at hand – inequality, which is the fact that women informal traders in the CBD experience social injustice by their male counterparts as the Bloemfontein CBD is notably masculine. Thus it is important to acknowledge and act on this inequality.



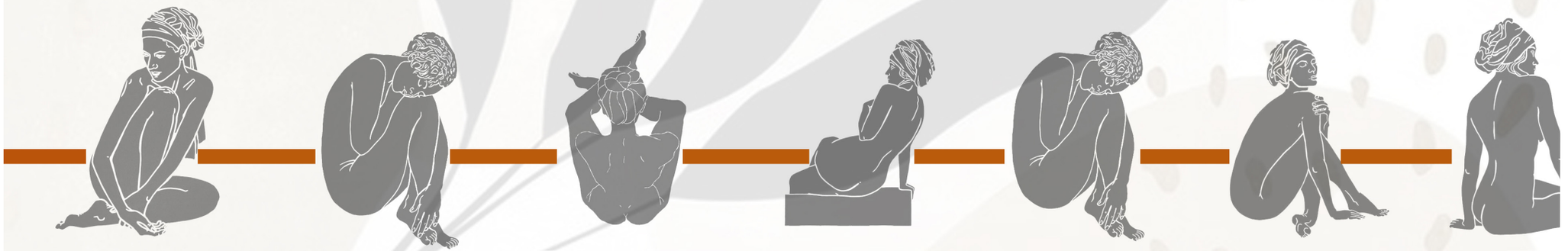
THEORIZING GENDER AND THE CITY

One of the clearest views regarding gender is when Bondi said "Gender is an integral ubiquitous and taken-for- granted aspect of urban life. It is an influential dimension of urban identities, an axis of urban inequalities, and it animates everyday practices that characterise and constitute cities and city life." (Bondi, 2005: 4)
Gender doesn't dwell exclusively in the human body, it is instead a crossing between the human body and the environment that it is surrounded by. Jacqueline Tivers (1985) argues cities are a hostile environment for women as they have been designed by men, for men to make use of (Tivers, 1985). When analysing everyday life realities of gender in the city, it has been observed that women are viewed as a homogenous category, in that there are commonalities in their experiences in different cities (Bondi, 2005).

Although Bondi's view is relevant, in my opinion, even though there are commonalities in the experiences of the women, women cannot be viewed as a homogenous category. The functions of the proposed Women's Empowerment Centre were generated based on the commonalities of the experiences of the women however, it doesn't mean that all the women will have the need to use all the functions (e.g women without children wouldn't make use of the crèche and the milk bank but would perhaps need to make use of the temporary accommodation and the self defense workshops). Thus women cannot be viewed as a homogenous category.

Cities offer an opportunity for the dominant norms to be confronted, amended and adapted as the embodied essence and experiences are not duplicated according to these norms. Cities offer complex, constantly changing and geographically patterned pressures as well as the potentiality for the embodiment of gender. They are not inherently oppressive or emancipating for women. The city is a scale onto which gender and gender disparities are constantly spatialized (Bondi, 2005).

Gender is an aspect of embodied identity and can therefore be recognized as a system of organisation in societies, existing beyond the experiences and actions of individuals'. Addressed in this manner, gender becomes a social relation that forms the structure, functioning and governance of the city. Gender is then located in the spaces that men and women occupy, and these spaces develop in accordance with the system of organization. In this manner, gender is experienced as an external factor surpassing the identities and actions of individuals while structuring how urban societies function. Not by imposing a singular constant gender order but by way of a dynamic interaction between multiple social relations, influencing the embodied experiences of individuals (male and female) in the city (Bondi, 2005).



Emphasizing the experience that women have of the city, Rose (cited in Bondi 2005:6) illustrates an ambiguity in which women in the city are "prisoners and exiles" at the same time, confined in oppressive, dominating spaces but simultaneously being able to access legitimate positions in the same spaces. However, the acknowledgement is made that this ambiguous position can be used to the women's advantage, as women are then given the opportunity to redefine femininity in the city. In other words, an alternative way of thinking can be adopted which could encourage new divergent social relations that gender could pick up on (Bondi, 2005).

Gender is made up of various layers of complexity making it incomprehensible for analysis given that it is constantly remodelled at various scales (e.g. marital laws of the government, personal life changing circumstances, gender binarism, etc.). There is a rising discrepancy regarding how everyday rights in the city are arranged and the actual lived experience of the marginalized urban dwellers (Amin, 2013: online). The gendered experience within spacial practices in the city can be exposed by focusing on the everyday life that is negotiated (de Carteau, 1984). The act of negotiating space in the city can be traced back to the early industrial city in which the demand for the right to equality causes tension with individuals coexisting in the same space. Women and other minority groups have faced immense opposition when claiming space in cities (Wilson, 1991). This is evident in the pass laws protests, in 1913, that were an major act of transgression.

However, through consciously practising boldness, women negotiate space for themselves and through this established practice, women encourage other women to claim space and establish rituals within the city. According to Maksudyan(2014), in this regard, women are both empowered and victimized in the urban environment (Maksudyan, 2014). One of the goals of the proposed Women's Empowerment Centre is to assist women in claiming their space in the city and to establish these rituals and reinforce their belonging in the city.

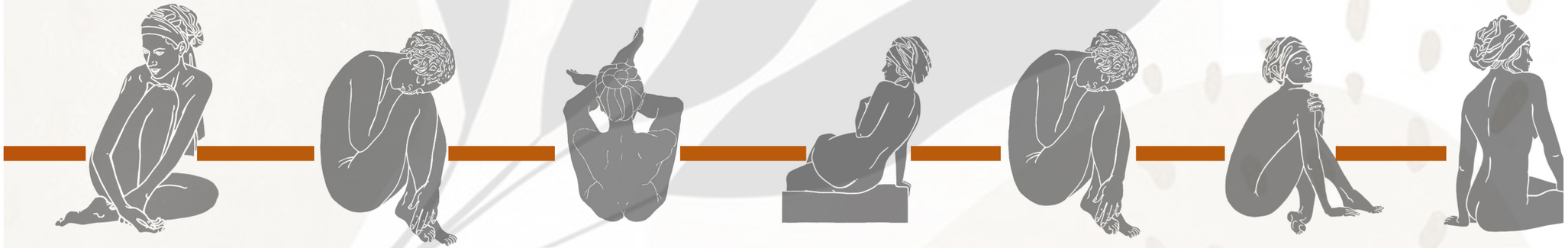
The act of negotiating space in the city can be traced back to the early industrial city in which the demand for the right to equality causes tension with individuals coexisting in the same space. However, through consciously practising boldness, women negotiate space for themselves and through this established practice, women encourage other women to claim space and establish rituals within the city. According to Maksudyan(2014), in this regard, women are both empowered and victimized in the urban environment (Maksudyan, 2014). One of the goals of the proposed Women's Empowerment Centre is to assist women in claiming their space in the city and to establish these rituals and reinforce their belonging in the city .



To expand on how hierarchies in the city are a challenge, Louikatou-Sideris and Ehrenfeucht (2009:86) analyse the sidewalk as a space for contestation and negotiation. Historically, suffragettes would use the sidewalk as a space to protest in efforts to get male attention for the. The sidewalk becomes a space in which social hierarchies are challenged and group acts overlap with individual acts of opposition, a complex and often-overlooked space where "hierarchies are both upheld and challenged"(Loukaitou-Sideris & Ehrenfeucht, 2009:86). These sidewalk politics are echoed in the way female and male informal traders occupy space, and specifically the sidewalk while conducting trade in the city.



Figure 29: Suffragettes protesters on the sidewalk (Wikimedia commons, 1916: online)



CONCLUSION

Everyday rituals practised in the city as well as the rights to the city uncover the tensions that emerge from static perspectives of the city. Irigaray(1985) investigates the notions of diversity that is synonymous with equality, considering not only gender differences but also impartiality and logic. Irigaray goes further to state that Eurocentric culture and discourse is established on one notion of impartiality and gender is a traditional doctrine in which the male is favoured. Primarily, women are understood in terms of men, women's differentiations are regarded as shortfall when being compared to the "completeness of man". Dismissing the notion of equality and gender, similarity and equality and suggesting that these classifications depend on differences in sexuality and therefore women are continually regarded in an inferior stance, as though equality with men is achievable when women, as a matter of fact, are different (Irigaray, 1985:35).

Sylvia Plath conveyed a woman's desire beautifully when she said "Yes my consuming desire is to mingle with the road crews, sailors and soldiers, barroom regulars – to be a part of a scene, anonymous, listening, recording – all this is spoiled by the fact that I am a girl, a female always supposedly in danger of assault and battery. My consuming interest in men and their lives is often misconstrued as a desire to seduce them, or as an invitation to intimacy. Yes, God I want to talk to everybody as deeply as I can. I want to sleep in an open field, to travel west, to walk freely at night" (goodreads, 2020: online). Even though Plath said this in a different time, the sentiments of this quote still ring true to women across different cultures today.

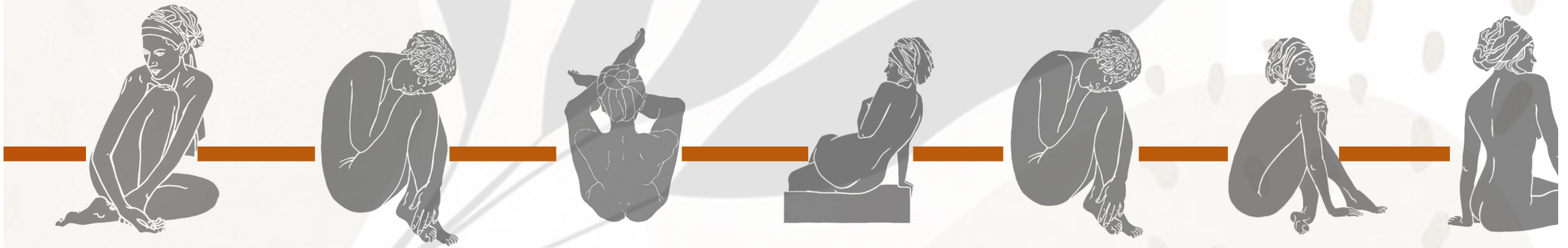
Contemporary perceptions of difference assume binary characteristics in which gender and additional forms of dissimilarity need to be positioned in resistance or in integral relations, one to the other. Therefore, the production of gendered space or needs, in the urban environment, is perceived as "special accommodation" instead of an acknowledgement of a narrow approach of difference. However, in an attempt at universal rights with regards to the gendered experience, the complexities of difference are often underestimated (Vaiou, 2014:534). Space is a tool of power in the urban environment as it has the authority to constrict or sustain us, which has been deeply evident in South Africa where the built environment was used to enforce power of the apartheid state. Therefore, the design of the Women's Empowerment Centre investigates ways to mediate space and how architecture can advocate for women and their needs in the city.



EXPERIENCES OF WOMEN WORKING IN THE CITY - PAST AND PRESENT

Ilze Wolff interviewed a woman named Irene Murray who works at the Rex True Form Factory in Cape town and has been working there for over 50 years. When Irene started working as part of the labour force, the clothing industry was subjugated by women who identified under the 'coloured' classification. By the 1960's the clothing industry was gendered and feminized in this manner, essentially by Coloured Labour Preference Area Policy along with the identification of coloured women as a considerable, yet marginalized part of society. The low probability of these women receiving job opportunities through education or any form upward mobility in terms of earning an income made the "coloured female group" appealing target for low wage industrial work. At the pinnacle of Apartheid, the most aggressive period, experience what Alegi (cited in Wolff, 2014: online)

refers to as the "triple oppression" – being a person on colour, a worker and a female in the city. Irene also mentions an informal arrangement in which the employer, Rex Trueform, favoured women who had slim body shape, were light in complexion and had straight hair. Irene remembers her father's astonishment when she was able to get the job despite the fact that she is dark skinned. (Wolff, 2014: online)



The women informal traders of the Bloemfontein CBD agree that they are side-lined in their work environment, these are some of the responses received after conducting the interviews twelve women informal traders (Questions camn be found in appendix A) :

“I have been working here since 2010, in those10 years we have gotten moved I’m sure about 5 or 6 times. The government is always building something here but it is never for us “

“I had TB so sometimes when it is really cold, I cannot come and sell. Especially in winter, I send my daughter who does piece-jobs 3 times a week but the she can only come here and sell for the other 3 days. Sometimes she comes home because she finds another man in our spot who doesn’t want to move when she comes. Sometimes these men like to take advantage.”

“It is tough now because before this Corona thing, everyone knows where they are selling and which spots belong to them but now, after lockdown, some women have lost their places because there is more of us sellers now. No one protects our rights, we have to stand up for ourselves which can be tough”

“I struggle when I am here because there is no toilets for us close to where we sell, there is nowhere for us to put our valuable things and around month end it gets very busy here and there is a lot of theft”

“I like this building of yours because it will be a constant reminder that we as women are also allowed to be here and we have a place here. These taxi drivers can be so rude sometimes and they make me become someone I am not.”

“I think that the government needs to make more efforts in supporting us, some of the women here have told me that they didn’t even get that relief fund money during the lockdown period. How do they expect us to survive? We didn’t ask to be here!”

“This is nice! My daughter has young children that she leaves by the neighbours when we are both working. It would be so much better if there was a crèche that is close to me that I could leave them at.”

“This is convenient because it is so close to the people, it is across the road and it is very close to me.”

“I wish I could climb into the page to see what it is like inside”



“I want this; this is good because then no one will tell me to move if I have a spot that belongs to me. This is the first year that I have sold here and with Covid, I have been struggling to find a permanent space where I can sell my things. Where I am selling now is someone else’s space that I am paying rent for. “

“The men here generally don’t give me much problems, it is only when they get drunk, then they want to start some fights with some of us for no reason. That is when the men here become a big problem.”

“Most of us are here at around 5:00 -5:30 to come and set up our stalls. On several occasions, I found a man peeing on my wall, where I sell. I was angry, you know? But what do I say to them? How do I make them understand that this is not right? We are not respected here.”

“These young school boys have stated this trend where they pretend to want to buy something and then they buy 1 thing but then they steal something else at the same time. I am tired of fighting; the police station is so far away.”

“I am from Zimbabwe and I came here is 2009. Most of us stick together because it feels like we are targeted. I work here to survive but I don’t feel safe. No.”

“Yes, there used to be people selling here on this space but they were chased away and this building was closed for a very long time. I think this is a good way that the space could be used.”

“With this whole gender based violence thing happening, I am often worried that these men will turn on us. I see couple walking to the tavern across the street holding hands and then when they come out a few hours later the man is beating the wife. Yes, it happens here too! So I think if there was someone in this new building who could help stop these situations, it would really help because we don’t know what to do when that happens, do you understand?”

“I hope that this building, if it ever happens, it helps us get jobs because with the way this economy is going, I don’t know what is going to happen to us, we have families to feed.”

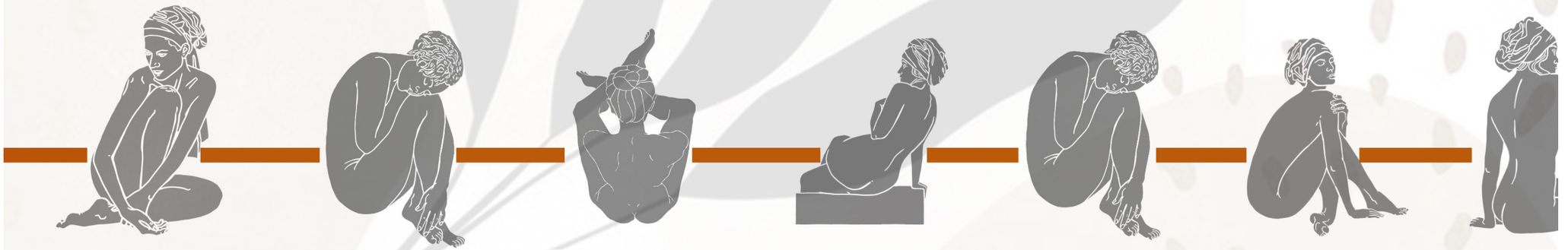




Figure 30: Map showing where interviews were conducted (Google Maps, 2020;online -adapted by author)



Figure 31: View of the site from the north (Mathobisa,K. 2020)

A precedent will be used to back up the theoretical discourse above.

Precedent 1: Women's Centre
Rufisque, Senegal
Hollmen-Reuter-Sandman Architects
2001

The Women's Centre in Senegal (figure 32-36) offers a facility for activities carried out by a women's organisation, the aim of the project is to empower the women and female teenagers residing in the city of Rufisque to gain skills that they could make use of in their own homes (Robertson, 2011) despite the poverty-stricken circumstances that they are living in. This is done by improving the women's education, providing literacy and needle-work courses. The women were involved in the conceptualisation and spatial decision-making of the project. The building is arranged around an internal courtyard (shown on figure 36) which speaks to the West African tradition of women establishing themselves in groups. The threshold between public and private are clear but flexible as illustrated in figure 32. The minimalism of the façade mimics it's surroundings but has been painted a bright red to give it identity amongst the grey concrete of the city blocks surrounding it. The material used is local: concrete, corrugated iron, steel and thick woven straw mat for the insulation (Mtamu, 2015).

The first aim of the project was to assist women to merge the community centre with the urban farming and to encourage their interaction with regards to the acknowledgement of the need and the eventual changes that were made to the building. Research was conducted on the relationships of men and women in the community and particular focus was placed on the condition of the women (Robertson, 2011). Feminist analyses of urban planning aimed to meet the needs of the women and to investigate the different gender roles (Mosser, 1993). Due to the transformation of the Senegalese habitat and the contemporary design of the Women's' Centre, the women use some of the functions differently to what was intended with the initial design. For example, the women prefer to use the designed kitchen storage unit and prepare meals in the inner courtyard according to their tradition, the out courtyards have become derelict and an annex was built for dyeing material (Robertson, 2011).

The second aim was to adjust and analyse methods of designing in partnership with the women and integrative cooperation in the Senegalese context by allowing the women to be part of the spatial and material design of the building, an exercise in which women are traditionally excluded which has also proven to be a deserted topic when addressing women (Viljoen , et al., 2005).



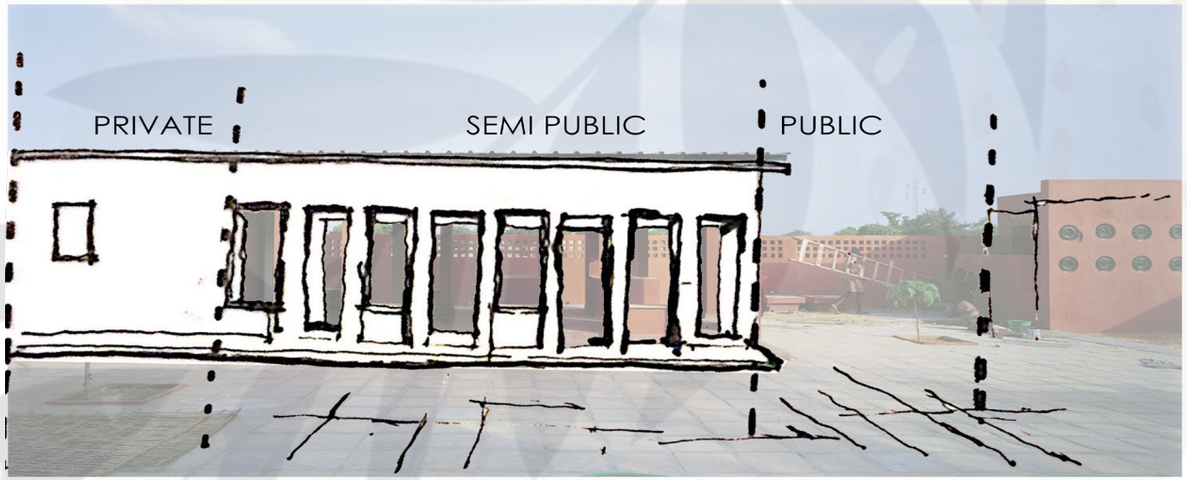


Figure 32: Sketch showing thresholds between public and private (Ilonen, J. 2018 - adapted by author)



Figure 33: Women's centre in the city context (Ilonen, J. 2018: online)



Figure 34: Walkthrough corridor used as pause space view 1 (Ilonen, J. 2018: online)

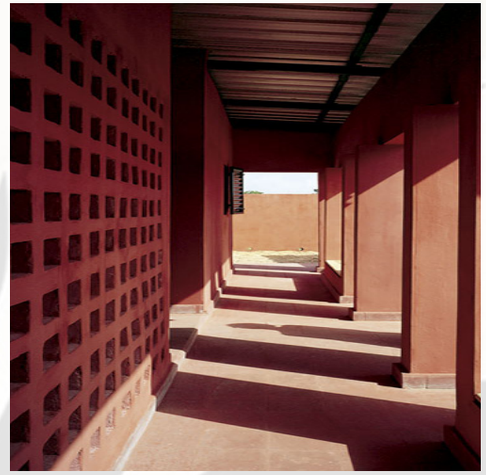
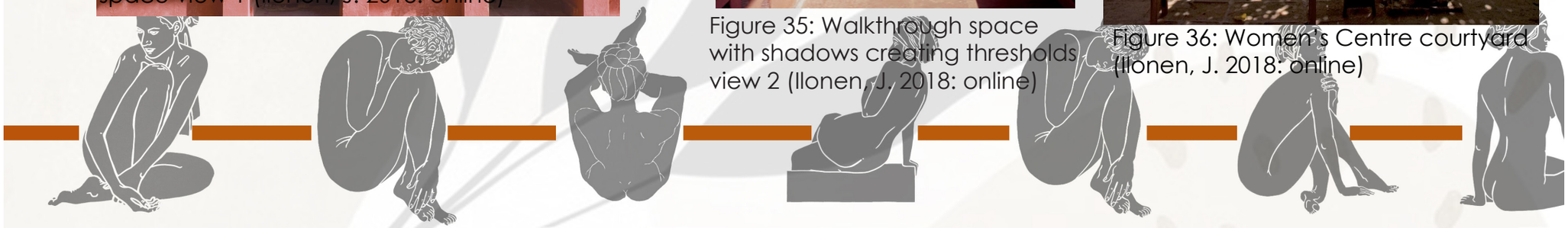


Figure 35: Walkthrough space with shadows creating thresholds view 2 (Ilonen, J. 2018: online)



Figure 36: Women's Centre courtyard (Ilonen, J. 2018: online)



THRESHOLDS IN THE CITY

SITE EDGES – BOUNDARIES/LIMITS < IN-BETWEEN (TRANSITONAL / THRESHOLD SPACES)>EDGES AS MARGINS (SITE)/FRAMES
EDGES = ARCHITECTURE (Casey, 2008)

Aldo van Eyck (1968) defines the in-between as "The architectural reciprocity between differences: the inside and the outside, one space and another" as well as the articulation between these spaces, which he refers to as transitional realms. In-between spaces are characterized as mediums that define spatial relations (Van Eyck , 1968:101). In architecture, the in-between is recognized through space-forms: a distinct realm that is attached to primary spaces to emphasize on the separateness, adjoining these spaces as an element of transition (Langer, 1967).

In order for a place to be discernible, it has to preserve the boundary conditions. Edges and the in-between are mutually inclusive as edges provide "bounds" to the in-between, this pertains to porous edges (that give and take- encouraging positive exchange) as opposed borders which act to set the limits (Casey, 2008). Heidegger (1962) also suggests that a boundary doesn't stop, instead the beginning of something being present, is from the boundary (Heidegger, 1962). This speaks to the complex transaction phenomenon that is street trading (Cutchin, et al., 2008) In the case of the proposed Empowerment Centre, the train station and the taxi rank (being nodes of transport) form these porous edges as people move through them as shown in figure 37. As the building ascends, impermeable edges are introduced as access is limited the higher the user goes.



Figure 37: Porous edges on the site (Google Maps,2020 -adapted by author)



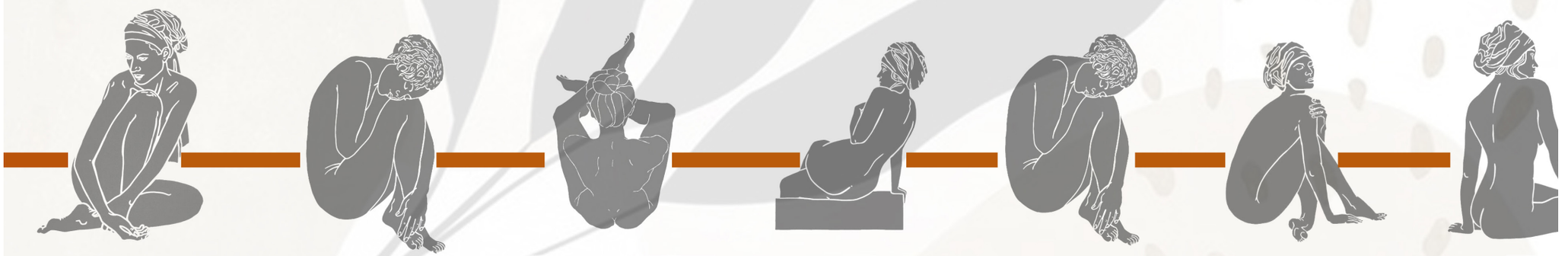
Many informal traders come to the city and settle on the edges of spaces as it is unclaimed space. Due to the vendor bylaws and other city policies, informal traders are constantly displaced and disregarded. Casey (2008) explains it as occupying the margins and not being considered as "being a part" of the city.

There are two rules that are focused on edges: (Casey, 2008)

1. There is no "edge to edging" – There is no final edge where street traders are limited to in the city, the Women's Empowerment Centre will act as an aid to informal traders and act as a catalyst for future traders' architectural prospects, giving them a space of ownership but not as an act of limiting them to the site;

2. The in-between is continuous and unending – Change is not bound to the Women's Empowerment Centre, when the informal trader leaves the building to venture into the city, her evolution continues, the skills that she has acquired can be carried out beyond the building and even beyond the city of Bloemfontein. The informal trader is not diminished to the building but is instead encouraged to advance beyond the building.

Frames (the building) catalyses elements (informal trader). They open up possibilities (Casey, 2008) for the informal trader. The frames are a defined space in which the transition or evolution begins. The Empowerment centre is characterised as the "in (you are here)- between (but not yet) – space (there). Precedents will be used to back up the theoretical discourse above.



IMPLEMENTATION IN THE DESIGN

Bottom up planning is a fluid process in which the artistic and the scientific inputs are explored through multiple recurrences in the design. Aesthetics of the building are seen as a response to the context as opposed to contrived into the design. This type of process is client based and focuses on the project outcomes in terms of the client's needs and contextual influences as opposed to the favoured architectural style or language of the time. Bottom up planning allows of adaptability of use of spaces over time. Top down planning is personality driven. With the use of this process, the designer is influenced by their personal taste and individual style. Top down architecture is challenging balance between the aesthetics of the form and the client's needs (Skipsey, 2015).

The proposed Women's Empowerment Centre requires bottom up planning due to the different functions and different types and needs of the vendors. Thus the women informal vendors of the Bloemfontein CBD were heavily involved in the design process through interviews. One of the preeminent concepts that has driven the design process is negotiation of space. This concept has been integrated in the design on the 4 different types of vendor pods through the use of space and the negotiation thereof as shown in figure 38-42. The design also makes space for adaptability through open spaces that the vendors can occupy with thier preferred structures.

LESSONS LEARNT

- Proposed building must be adaptable
-Involvement of the opinions of the women informal traders who will be using the space is particualrily important
- The use of local material that is relevant to the context.

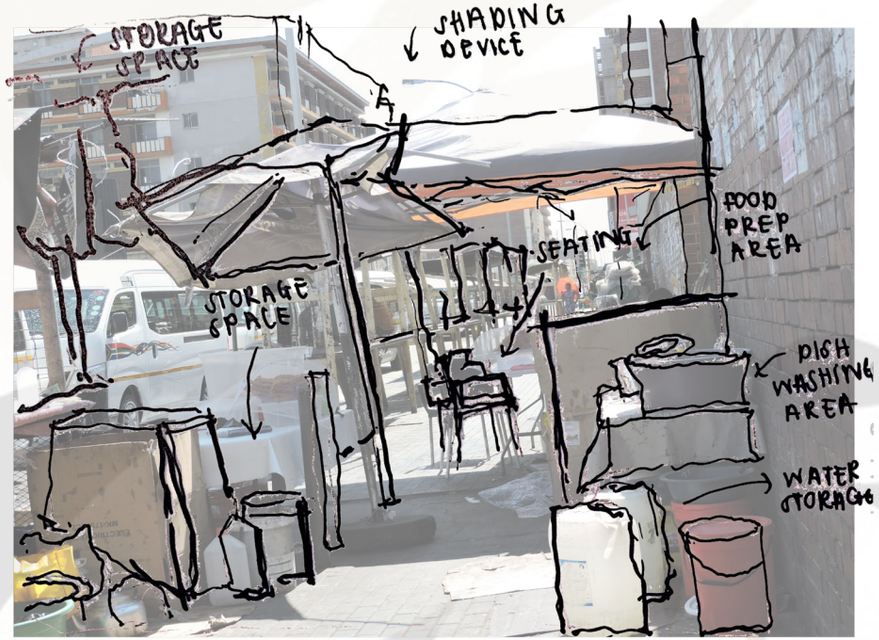


Figure 38: Traditional method of trading (Mathobisa, K.2020)

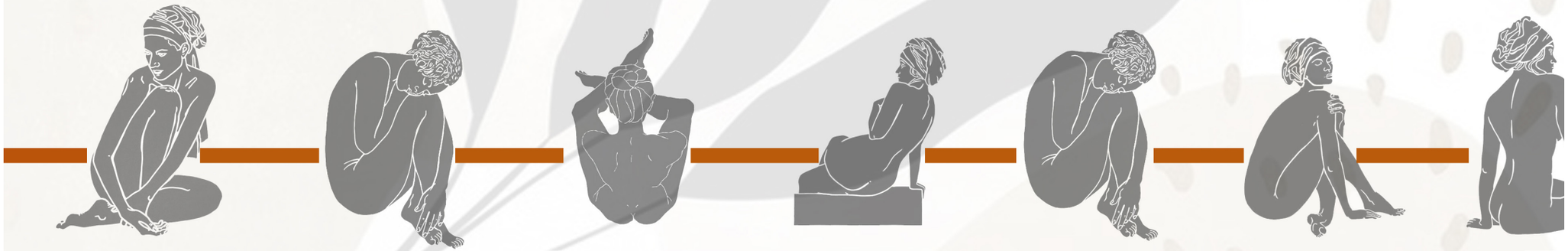


Precedent 2: Diepsloot Taxi No 2 Terminal
Diepsloot, Johannesburg, South Africa
26'10 South Architects
2014

Situated in the post-apartheid informal settlement of Diepsloot, the Diepsloot Taxi Rank No 2 is a site-specific urban response as it forms part of the existing taxi rank on site. Diepsloot is an gateway into Johannesburg, the Taxi rank acts as a threshold of welcome into the city. Its success lies in the sensibility of how it translates to the direct context and urban fabric. Context is translated into form through the consideration of the neighbouring informal settlement which is reinterpreted as an aesthetic approach. The taxi terminal is multifunctional as well as multidimensional for the user. The chimney (cooking areas) act as a datum for the intervention, acting as a marketing agent due to the height, with the name of the terminal painted on polycarbonate sheeting. The building materials used in this project is steel and concrete (Opperman, 2012).
The trader's pods, with their brightly coloured, welcoming doors, are spaces where one is neither here nor there, seeing and being seen and where one hinges on the interaction between the "inside" and "outside". There is a porous threshold between the vendor space and the pedestrian walkway which acts as a boundary space defined by edges, a space for a variety of infinite interaction (visual and verbal). Users can perceive and experience the city while being within the edge. The edges, in this case being the stairs, are merely demarcating the space, allowing for distinction and navigation for urban dwellers.



Figure 39: Diepsloot Taxi No 2 Terminal (26'10 South Architects, 2013: online)



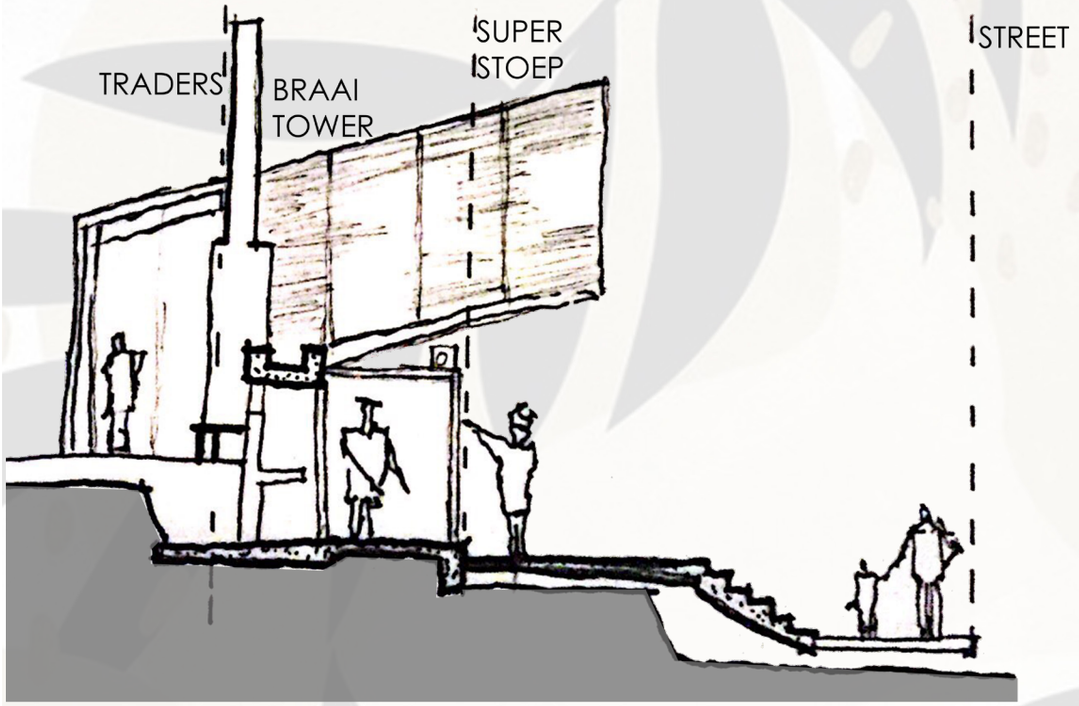


Figure 40: Analytical sketch of thresholds (26'10 South Architects,2013 - adapted by author,2020)



Figure 41: Space gives the user the opportunity to interpret for themselves (26'10 South Architects, 2019:online)

Lessons Learnt:

-Threshold is publicly porous

The concrete stoep is used as a mediator between the taxi rank market (informal trader) and the street (pedestrian)

-The informal traders make use of fuel fire cooking station, allowing business to commence even in the case of power cuts

-The existing active trade edge has been formalised along the main road (not entirely changed)

-The intertwining of various functions on site without over formalisation



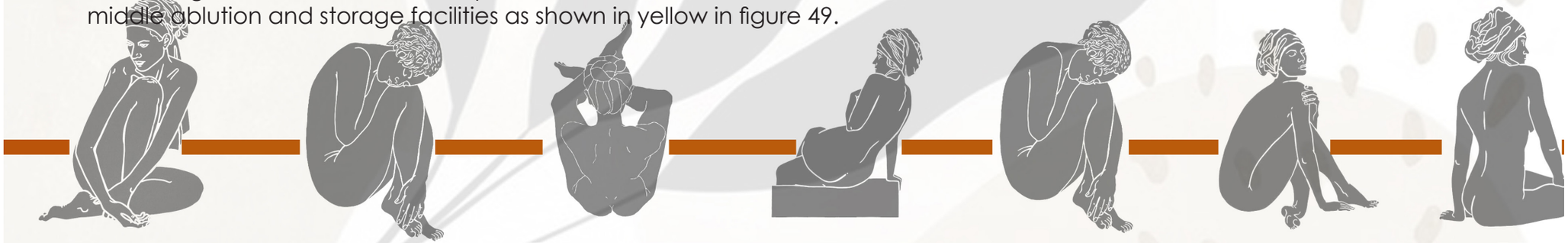
Precedent 3: Kwamashu Trading Station
Kwamashu, Durban, Kwazulu-Natal
Architecture Department, eThikwini municipality in association with Angela Baker and Associates
2012

The eThekwini Municipality's Economic Development & Investment Promotion Unit's feasibility study in KwaMashu's town centre was mainly based on two factors. The first was that the public space around the intermodal transport hub consisting of taxi, bus and rail, required maintenance and support to eradicate public health and safety issues due to the substantial amount of trade in the area and not to hinder private sector investment. The second, was that due to the high unemployment and low economic growth rate the environment had to be improved in such a way as to allow small businesses to grow into the formal business sector.
The area required the provision of facilities for small traders who cannot afford the conventional commercial rentals and this area is one that would not generally be appealing to private sector developers. The eThekwini Municipality's Business Support Tourism and Market Unit will continuously offer support and regulate and management activities while funding is sought from National Treasury. Traders that will utilise the facility were broadly engaged, and a trader's forum established to help with making decisions and ensuring continuity from planning through to construction. Trade activities that require high foot traffic volumes were designed into two trading pods together with the pedestrian walkways. The pods are designed in such a way that they provide self-containment. The pod consists of an outer ring for trading which can be closed upon close of business and in the middle ablution and storage facilities as shown in yellow in figure 49.

Fully-fledged food outlets containing the required standard infrastructure for preparation are located on the outer edges of the high foot traffic pedestrian walkways. Destination trading activities such as hair salons, driving schools and traditional healing co-operatives are accommodated on the first floor. All trades have access to water and electricity and a philosophy for payment for services rendered all of which are regarded as the basis for business development (South African Institute of Architects, 2016).



Figure 42: Kwa Mashu Trading Pods (Digest of South African Architects, 2012:23)



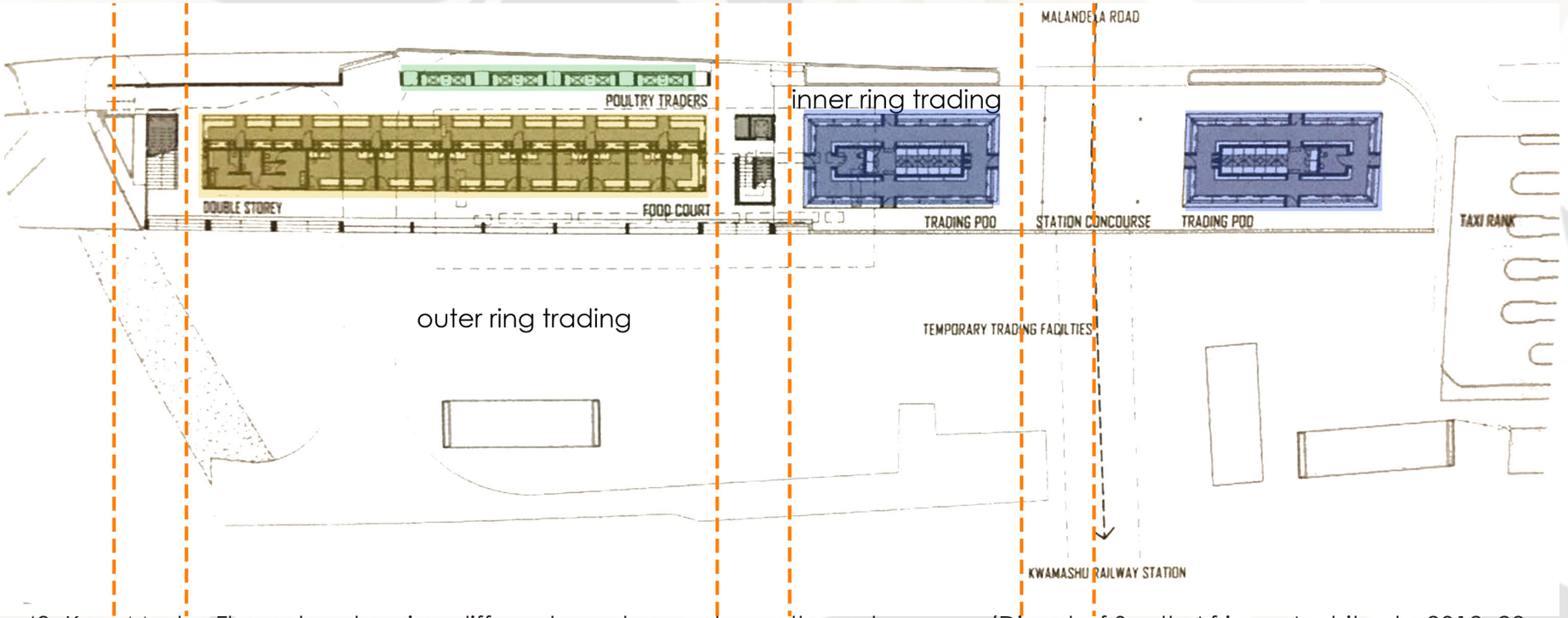


Figure 43: Kwa Mashu Floor plan showing different vendors and pass through spaces (Digest of South African Architects, 2012: 23- adapted by author, 2020)

LESSONS LEARNT:

-Thresholds between the different types of traders (poultry, sheep heads, etc)
-Trading pods with porous edges (can walk through)
-Self-contained trader's pods (multiple storage units
-Food preparation infrastructure (NB!)
-Thresholds between "outer ring trading" and "inner ring trading"

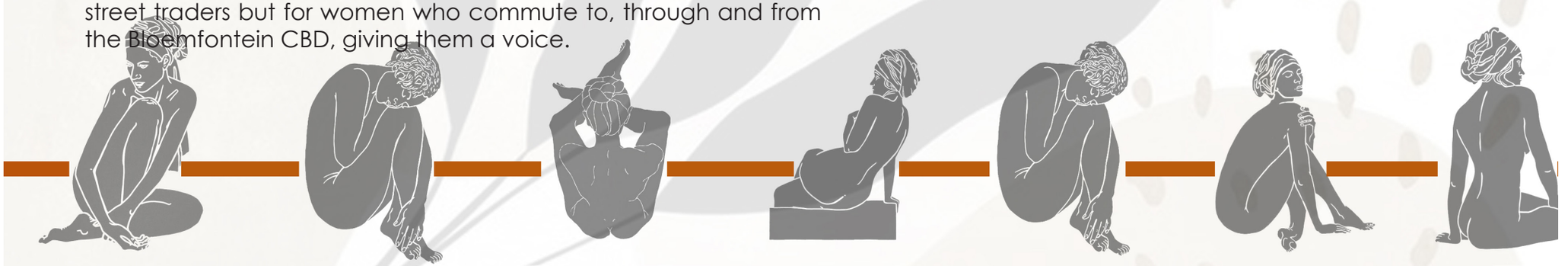


CONCLUSION

Harvey Road is a dynamic spine of activity that is a platform for taxis, pedestrians and formal and informal trade (social interaction), a threshold of opportunity within the Bloemfontein CBD streetscape. It is the "…connective tissue that binds the seemingly oppositional daily lives and functions together…" (Comins, 2013:7-8) creating an opportunity for a new typology.

There have been debates regarding belonging in the city and ways to revive and reclaim urban spaces from the grips of political exclusion. This points towards how spaces in the city are developing as well as how traders move and settle within these spaces. This can be achieved by giving immense consideration to everyday actions of urban dwellers and thoroughly understanding the experiences of inequality and the tensions that urban dwellers are faced with (Fenster, 2005). These concerns are complex and versatile, however, architecture has an important contribution to make to support women in the city. Through the direct experiences of women and accommodating spatial strategies, a better understanding can be achieved to support gendered and grounded perceptions of everyday, urban dwellers' rights.

The chronic neglect of gendered and embodied rights of urban dwellers exposes the lack of advancement in the city's post-apartheid progression. Through these considerations, constructive ways of consolidating different experiences can be achieved. The Women's Empowerment Centre can be seen a site that reclaims the city from the dominant patriarchal systems, not just for the street traders but for women who commute to, through and from the Bloemfontein CBD, giving them a voice.





In this section, the main challenges of the architectural problem are dissected to expose the elemental obstacles. From this investigation, a formalised action plan can be derived and implemented. The inner city's obstacles are abstract, the aim is to simplify these issues through compartmentalization under the different groups of typology, topology, morphology and tectonics. This investigation will serve as a means to inform the topic further.

HISTORY OF THE SITE



Figure 44: original powerstation (Schoeman, 1980; 130)

1900

Originally, the site forms part of the first Power station in Bloemfontein completed in 1900.



Figure 45 : second alterations on building (Schoeman, 1980; 130)

1908

The second alterations to the building were done in 1908 with the installation of the bigger turbine system.



Figure 46 : addition of cooling towers (Schoeman, 1980; 130)

1937

In 1937, two additional building and a bigger cooling tower were added to the power station.



Figure 47: structure for SMMEs (Joubert, T. 2012: online)

2014

Structure is built for small to meduim enterprises to accomodate vendors.



Figure 48 : site for sale (Mathobisa,K. 2020)

2019

SMMEs are displaced and building is for sale for construction of a strip mall.

USE- THE FUNCTION

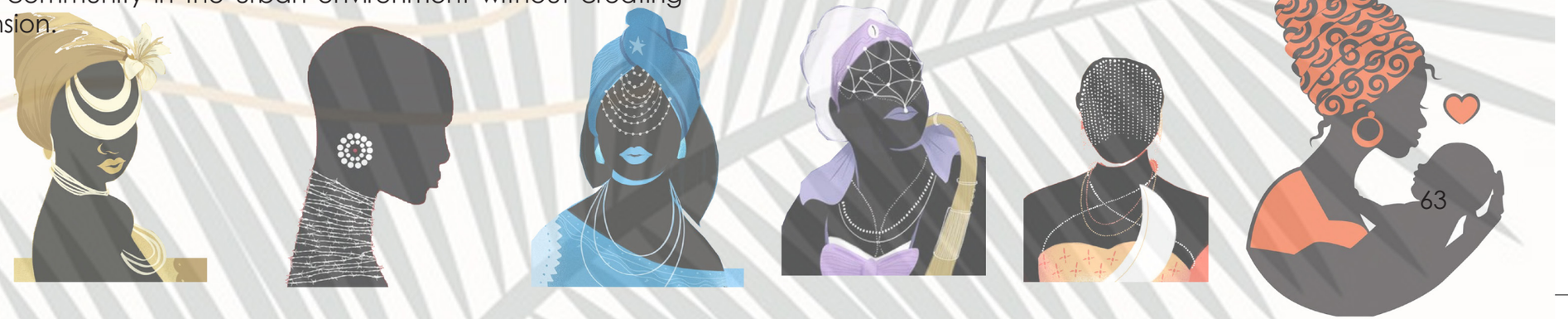
Typology pertains to the type of building and the type of user who will interact with the building. The typology of this building is atypical, therefore the inclination of the design is more theoretical. To fully understand this typology, research was conducted to identify the needs of the women and existing facilities that offer similar functions (such as community centres, women's safe spaces, market spaces, blood banks). As there is no identified building type for milk banks, blood banks serve as the closest type.) These typologies are analysed to determine area layouts and sizes.

PROBLEM STATEMENT RELATING TO TYPOLOGY

Due to the function that would be accommodated in the building, a hybrid typology is suitable; encompassing safety spaces (temporary residency and the crèche), counselling spaces, skills development training, entrepreneurial spaces and empowerment spaces (market, training, milk band and self-defence). This building aims is to support, give a sense of entitlement and acknowledgement to, particularly, the women in the CBD.

AIMS RELATING TO TYPOLOGY

The building aims to reimagine a "safe space" in the city typology and this investigation should be used to shape the urban environment. To avoid becoming a desolate building, it should address the abstract issues regarding women while establishing a connection between dead zones within the city (The Train station and the MITF building). Further, investigating how a building can be exclusive but still cater to a larger community in the urban environment without creating societal tension.



DELIMITATIONS OF THE STUDY

This proposed design is not meant to turn into another "safe space" for women that is a response to a problem (e.g. for women that have already been hurt) but rather a place that counters the problem before it grows even more than it already has, through equipping the women to protect themselves, become more independent and providing a safety net for them in the case of violence or crime (which is currently not existing) – taking into consideration the Gender Based Violence rate in South Africa.

Challenges with the current safe spaces for women include:

1. Women are rehabilitated mentally and emotionally but are not equipped with the physical resources to protect themselves.
2. Accessibility – Safe Spaces are located far from township areas.
3. Infrastructure has not been developed to support the women financially once they leave the safe space. Therefore, they go back to their abusive partners because they are financially dependent on the partner.
4. Despite the safe spaces that do exist, the gender-based violence statistics are still going up. What is it about these centres that don't make women feel safe?
5. Women face the challenge of survival when it's time to leave the safe space as they can only be there for a limited time and safe spaces have limited capacity.
6. Unavailability of realistic, useful programmes that support women after they have left the safe space.
7. Shortfalls in the implementation of policies and legislation, due to insensitive law enforcement agencies (e.g. police often return women back to the abuser and not to a shelter when they are in need because "they are part of a patriarchal society that has normalised violence against women" (POWA, 2017).
8. The limited-time at the safe space becomes a "break" from the abuse and the cycle of abuse is not necessarily broken.
9. Most programmes in the safe spaces only accommodated soft skills, channelling women into traditional stereotypes. (POWA, 2017:4)



PROJECT AIMS

- To encourage the women to develop skills (soft and hard skills , e.g self-defence) to gain independence
- To create a space that allows women to see themselves as strong, even in their weakness (e.g. someone who came for the temporary accommodation)
- To create a space where women are acknowledged and celebrated
- To design a space where a community of women can be created therefore encouraging support within the informal trader community
- Investigating the possibility of being able to adapt the programmes and the building (internally – to some extent) so that the building is constantly relevant to the needs of the users.

DESIGN CHALLENGES

One of the main challenges is to accommodate a diverse range of functions in the same building that can function in isolation and conjoined. Additionally, mediating permeable and impermeable thresholds and critically analysing the rituals of each user so that the users of the space can find and access the conveniently, while still securing the building in terms of safety. The self-defence workshops and the milk bank require acoustic separation as these functions are on the same floor. Another challenge is linked to creating visual access to the market which is situated on ground floor and a datum through the site, making the building accessible to the MITF building adjacent to the proposed design.

MAIN AIMS

WOMEN EMPOWERMENT

COMMUNITY UPLIFTMENT THROUGH EDUCATION

COLLECTION OF BREASTMILK FROM DONORS

WOMEN REPRESENTATION

ADVOCATING FOR WOMEN'S RIGHTS AND PROTECTION

FUNDRAISING INITIATIVES



2.1.2 THE CLIENTS

SEWA – Self Employed Women's Association
The main aim of SEWA is to empower women who are self-employed and assist them in being acknowledged and supported in the work they are involved in. Representing women who are involved in the survivalist economy, SEWA is co-ordinated around the basis of direct democracy with the focus on empowerment of the members. Making sure that the women have a place to trade (within the constraints of the bylaws), and negotiating with local authorities regarding infrastructure such as suitable toilers, water and shelter on site, are some of the services they offer (STREETNET , 2004).

SETA – Sector Education & Training Authority
SETA assists in the facilitation and financing of learning programmes to create a link between formal education, training and the workplace through working with accredited private and public institutions who offer the training on SETA'S part (SETA, 2014).

POWA – People Opposing Women Abuse
POWA offers women who are victims of domestic violence shelter and referral services, advocates for women's rights, legal, psycho-social support and improving the overall well-being of women and children (SethConsulting , 2016).

HMBASA - Human Milk Banking Association of South Africa
HMBASA collects breastmilk from donors for orphaned/ premature babies. Donors are reached through outreach while raising awareness about the importance of breastmilk and breast feeding. HMBASA is also involved in fundraising initiatives. (HMBASA, 2015)



SEWA
SELF EMPLOYED WOMEN'S ASSOCIATION

Figure 49: SEWA (Clean Cooking Forum, 2017: online)

SERVICES SETA

Figure 50: SETA (SETA, 2015: online)

POWA
PEOPLE OPPOSING WOMEN ABUSE

Figure 51: People Opposing Women Abuse (POWA, 2012: online)

HUMAN MILK BANKING ASSOCIATION OF NORTH AMERICA
Mobilizing the Healing Power of Mothers' Milk

Figure 52: Human Milk Banking Association (HMBA, 2013: online)

2.2.2 THE USER PROFILE

CHILDREN OF INFORMAL TRADERS

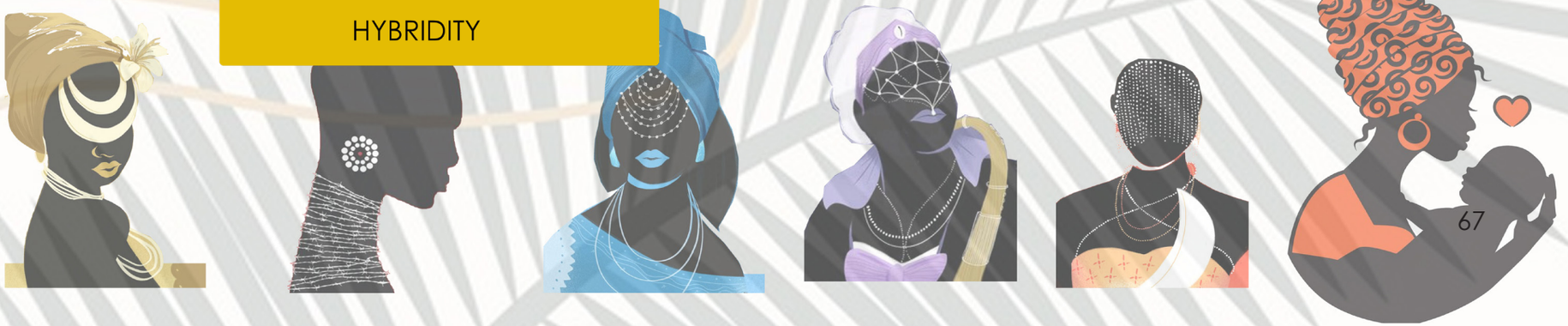
WOMEN INFORMAL TRADERS
- Sheep head women
- Hair braiding women
- Fish & mielies women
- Vegetable selling women
- Sewing women

INFORMAL TRADERS
- Male informal traders

STAFF
- SETA
- SEWA
- POWA
- HMBASA

GENERAL PUBLIC
- Women urban dwellers
- Donors
- Volunteers
- Passerbys

HYBRIDITY



TOPOLOGY -INTRODUCTION OF THE SITE AND CONTEXT

Topology pertains to the location of the site and the factors of the surrounding context that might inform the design. This includes analysis into the cognitive and qualitative data such as pedestrian movement, placement of the informal traders in relation to the existing building and the surrounding built environment.

PROBLEMS RELATING TO TOPOLOGY

The site is situated between two important transportation nodes and is currently for sale, making it highly valued land. Given that the client profile of the project is predominantly female and orientated around non-profit organisations. The challenge is how to make use of an exclusive architectural programme to establish social integration without the building gaining negative attention. Additionally, how to fit the design within a complex existing context and how to address the site's west facing orientation as well as taxi and pedestrian traffic.

AIMS RELATING TO TOPOLOGY

AIMS RELATING TO TOPOLOGY
An in-depth investigation into the site and the context and a thorough exploration of the functions will assist in the development of a suitable architectural solution for the building. While optimizing the site as a celebratory space and a space of opportunity for the users and the visitors simultaneously. The objective of the building is to welcome any woman (visitor) to pause or retreat from the busy city for a while and to create a sense of community between the women who conduct trade in the Bloemfontein CBD.

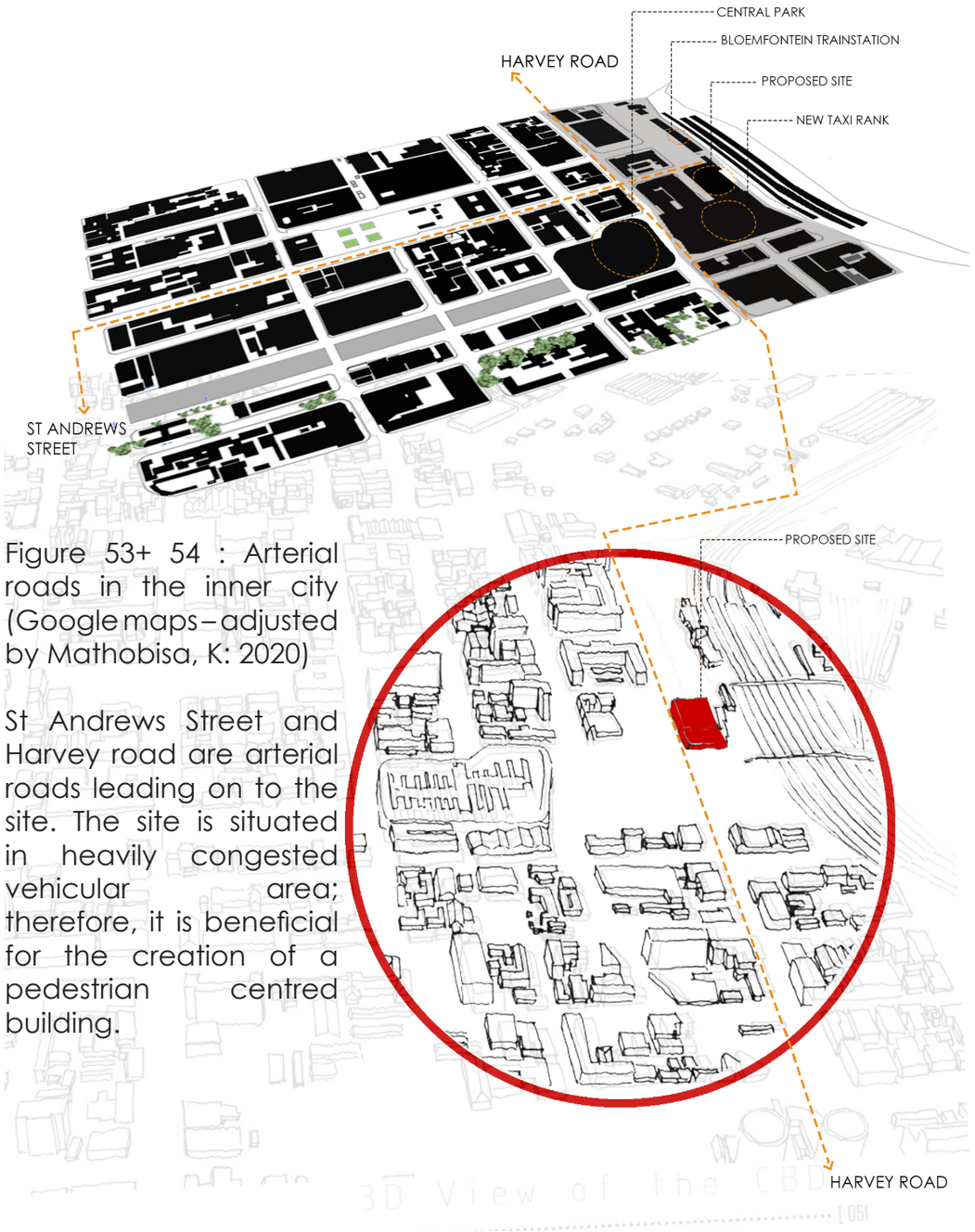


Figure 53+ 54 : Arterial roads in the inner city (Google maps – adjusted by Mathobisa, K: 2020)

St Andrews Street and Harvey road are arterial roads leading on to the site. The site is situated in heavily congested vehicular area; therefore, it is beneficial for the creation of a pedestrian centred building.



Figure 55 : Taxis infront of the site (Mathobist,K.2020)

MACRO SITE ANALYSIS

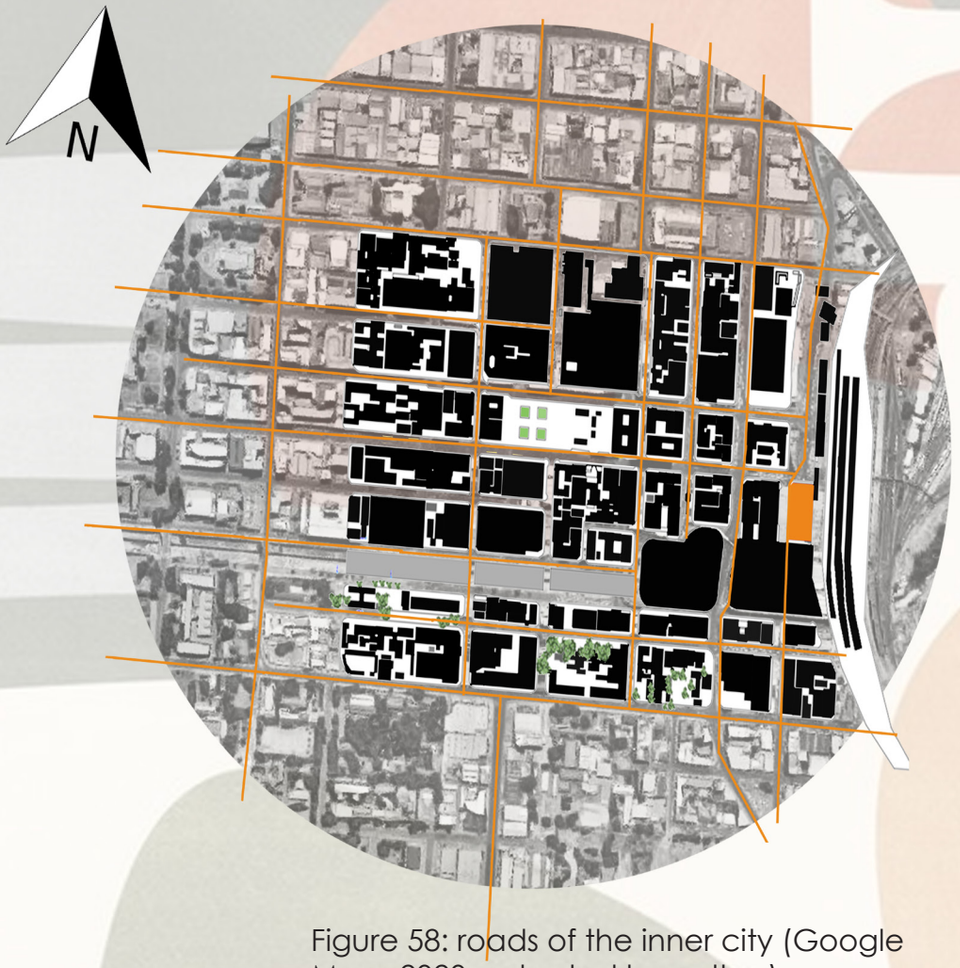


Figure 58: roads of the inner city (Google Maps,2020 -adapted by author)

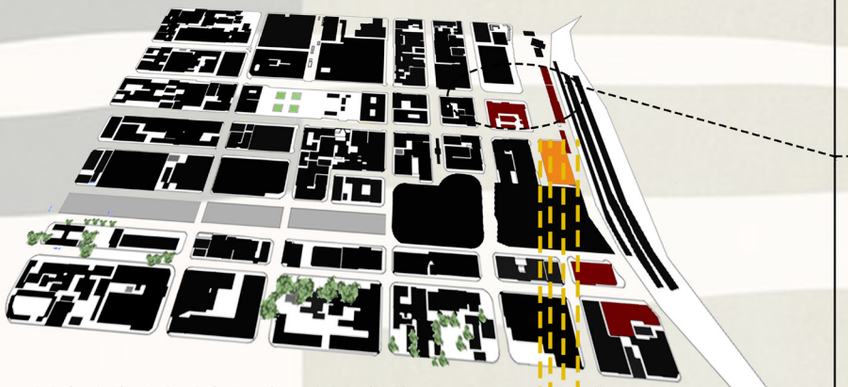


Figure 56: Red highlights historical buildings around site (Mathobisa,K. 2020).

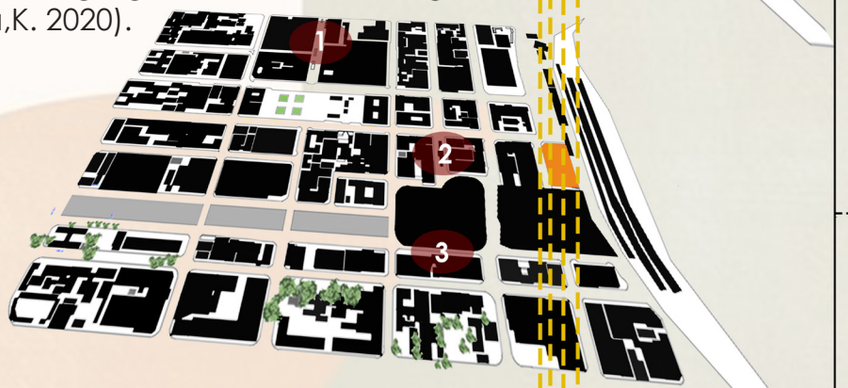


Figure 57: Red highlights informal markets (Mathobisa,K. 2020).

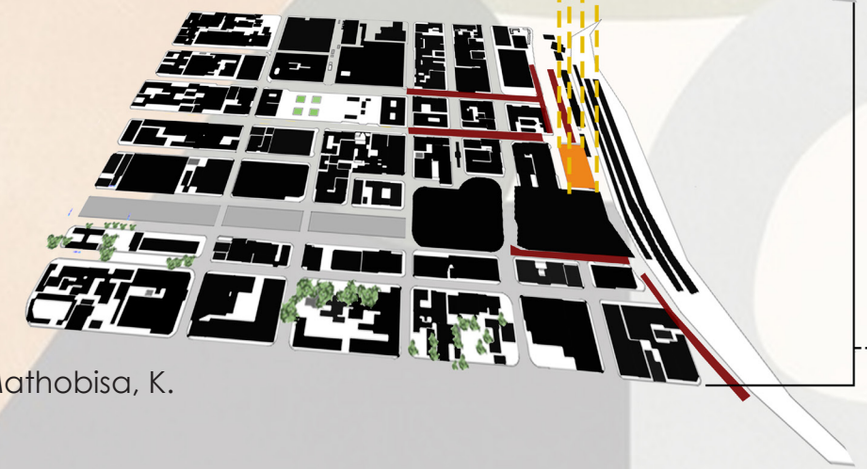


Figure 59: Taxi waiting areas (Mathobisa, K. 2020)

INFLUENCES

01 HISTORICAL BUILDINGS

The ability of the historical buildings, adjacent to the site, to withstand the test of time is signifi cant. They possess the ability to change their functions and re-adapt to an ever-changing context, which allows these structures to be timeless/eternal. The Bloemfontein train station has a big influence on the proposed Women's Empowerment Centre.



Figure 60: Bloemfontein train station Building (van Vuuren, D. 2019:online)

02 INFORMAL MARKET SPACE

Peet Avenue, Floreat Avenue and the Fichardt muthi-market are well established informal markets that have situated themselves aound the busiest part of the Bloemfontein innercity. The placement of these markets influenced the choice of site .



Figure 61: Old train station bureau building (Google Maps, 2020: online)

CONTEMPORARY

03 TAXI WAITING AREAS

The taxi waiting areas in relation to the proposed site , marks the site as a node due to the pedestrian movement.



Figure 62: New taxi rank building (Blomefontein Courant, 2018: online)

MESO SITE ANALYSIS

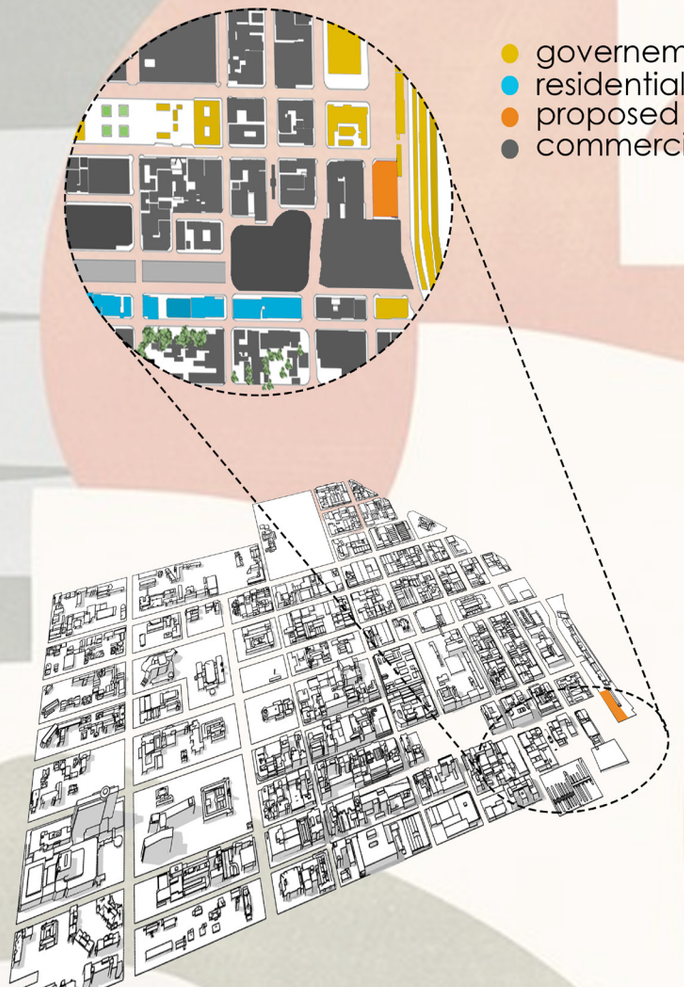


Figure 63: Allocation of building according to use (Mathobisa, K. 2020)



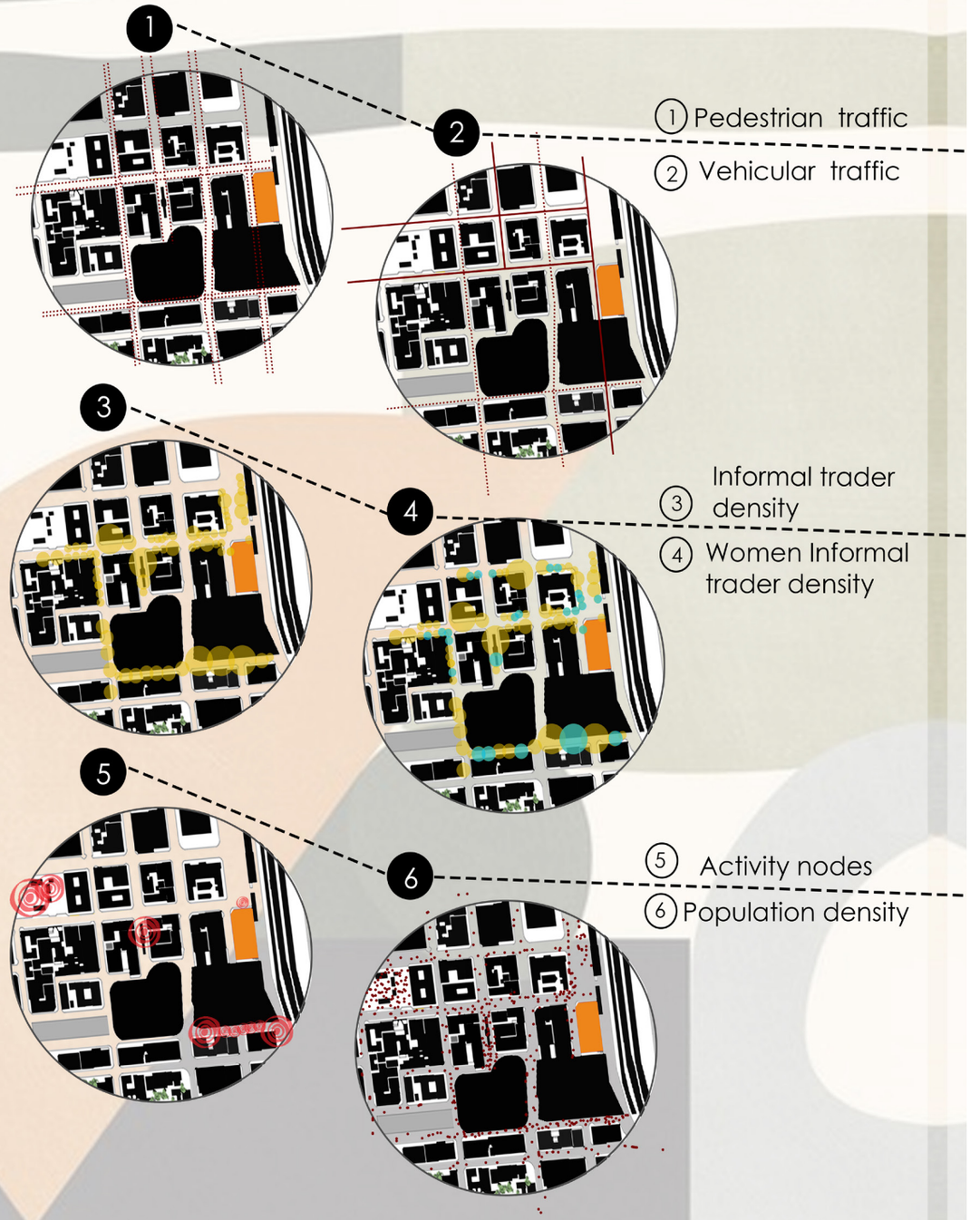


Figure 64:Meso site analysis 1-6 (Mathobisa, K. 2020)

01 + 02

Pedestrian movement occurs in a grid pattern, given the substantial infrastructural congestion. Red represents the pedstrian movement .

The vehicular movement also occurs in a grid pattern however it is more complex due to the number of one-ways in the city.

03 + 04

Informal traders place themselves near transport and activity nodes. Yellow represents the informal traders.

Women informal traders tend to place themselves in groups where ther is alot of activities happening, mainly for safety reason but also for sales.

05 + 06

Hoffman Square, Peet avenue and the Fichardt street muthi market are semi formalised market spaces indicated in red circles.

The immediad cntext is densely built up as shown with the red dots .

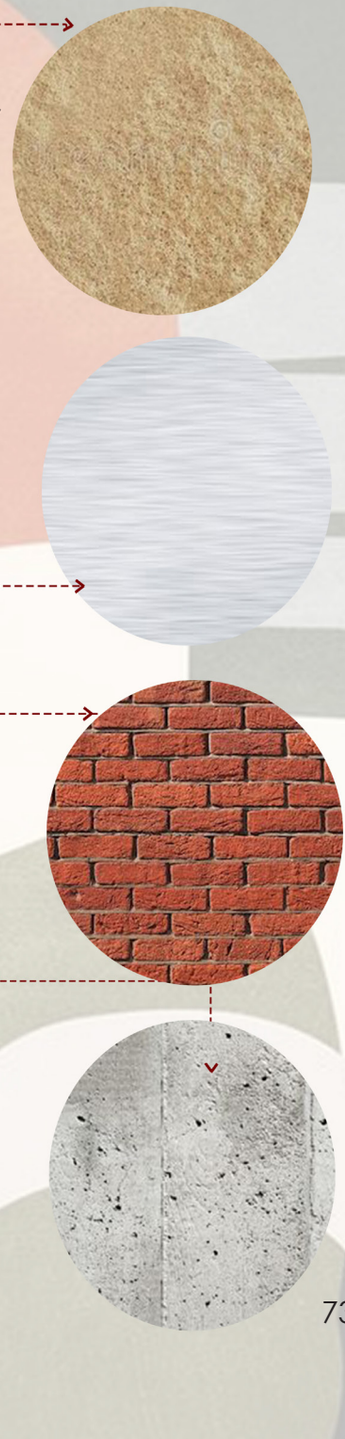


Figure 65: Site view from St Andrews street (Google Maps,2020: online)



Figure 66: Site view from Harvey road (Google Maps, 2020: online)

Figure 67: texture 1-4 (Mathobisa, K. 2020)



QUALITATIVE ANALYSIS OF INFORMAL TRADERS



Figure 68: Informal trader pods in Bloemfontein CBD (Mathobisa, K. 2020)



Figure 69: Peaches sold at the back of a car (Mathobisa, K. 2020)



Figure 70: Wigs Exhibition on the side of the street (Mathobisa, K. 2020)



Figure 71: Hair braiders braiding hair (Mathobisa, K. 2020)

Figure 75: Site section (Mathobisa, K. 2020)

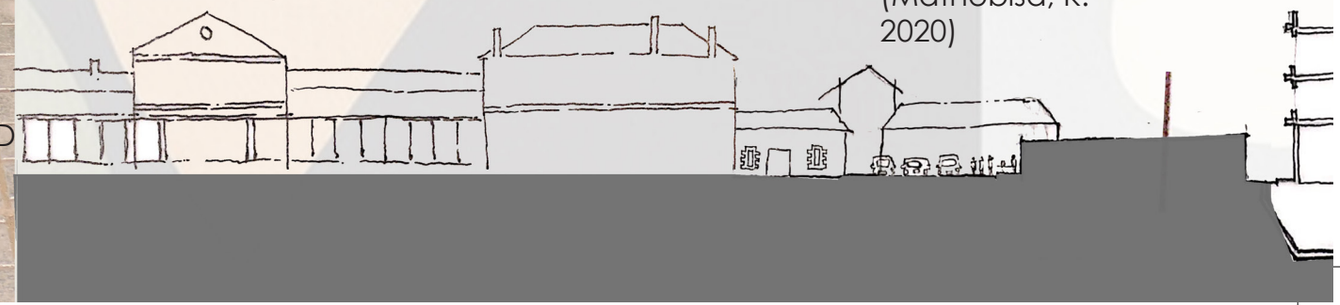




Figure 72: People washing taxi exterior
(Mathobisa, K. 2020)



Figure 73: Man selling mielies
(Mathobisa, K. 2020)



Figure 74: Performance at the entrance of Waltloo meat store
(Mathobisa, K. 2020)

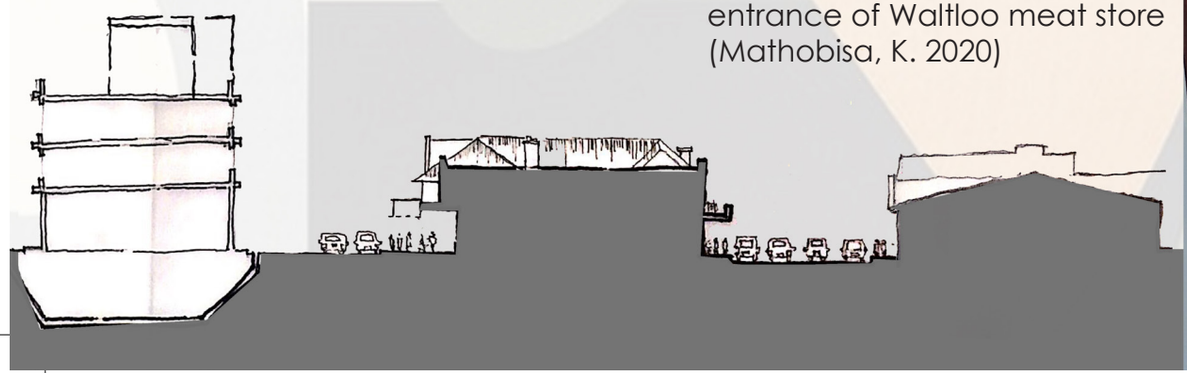




Figure 76: Food women informal trader's tents
(Mathobisa, K. 2020)



Figure 77: Site sho[illegible] context (Aurecor, 2018: online)

DESIGN CHALLENGES

Addressing the full integration of women informal traders in the Bloemfontein CBD is much more complicated than a mere building in honour of women. Thus the suggestion is by no means that an empowerment space for women will solve all gender inequalities in the inner city. However, an Empowerment Centre for women is the appropriate catalyst of change to address some of the struggles faced by women on a daily basis. Due to the deep-rooted systems that weren't designed to accommodate women in the CBD, the Empowerment Centre seems like a logical starting point when women are considered.

Given that the building acts as a microcosm, the challenges lie in how the building stitches into the urban fabric and contributes to the improvement thereof. A functional structure that promotes a cohesive relationship between the heritage train station building and the contemporary, yet neglected taxi rank building. The building should therefore enter into a symbiotic relationship with the existing urban fabric while keeping the main focus on the women informal traders and women urban dwellers.



Figure 78: Main roads in Bloemfontein CBD (Mathobisa, K. 2020)

CHOICE OF SITE:

An investigation into the urban streets which experience high levels of pedestrian movement, informal trader's placements, links to transportation hubs and accessibility to macro commercial areas close to the site situated the project. The accessibility of the users was also to be taken into consideration, given that informal traders reside in the townships of Bloemfontein, it seemed sensible to pick the periphery of the city. On this edge, the informal traders transition from rural inhabitants to city dwellers, becoming the "middle-class society of the city" by working to liberate themselves from lack. The site is situated on the margin between a township called Buitesig and the Bloemfontein CBD, separated by train tracks. It is adjacent to the Bloemfontein train station, towards the north east and the the MITF building (new taxi rank) toward the south. Bell Hooks (1989:146) speak of the margin as a space of revolutionary openness, "a profound edge" because it is a space that contains radical possibilities and it can be considered as a space of opposition. The margin becomes a pivotal location for the development of counter-hegemonic customs of everyday life. The site is currently not occupied, thus having the potential to explore informal integration on the margin. (Hooks, 1989)

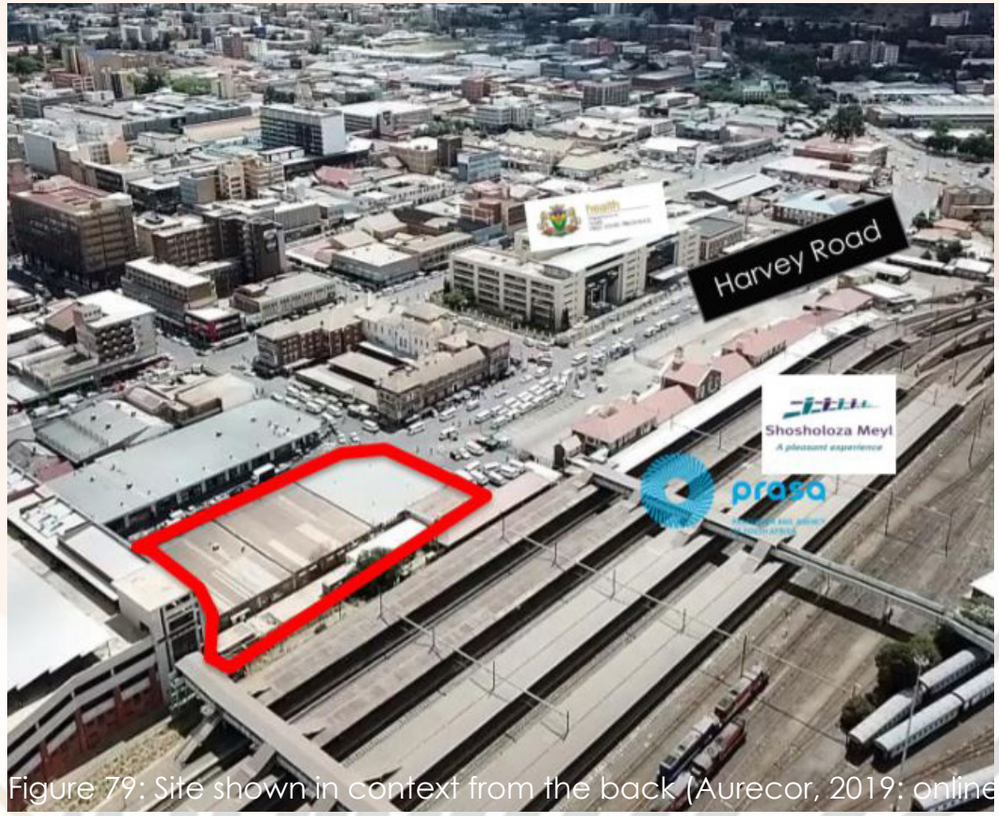
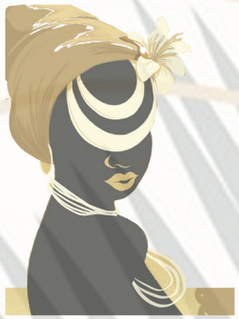


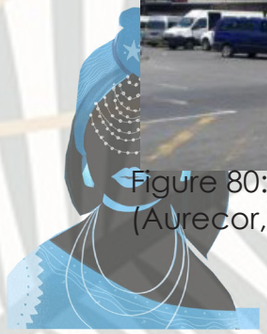
Figure 79: Site shown in context from the back (Aurecor, 2019: online


Figure 80: Perspective of site 1 (Aurecor, 2019: online)


Figure 81: Perspective of site 2 (Aurecor, 2019: online)













MORPHOLOGY – THE FORM

Generally speaking, the morphology relates to the form-giving of the building. The morphology of the building is derived from the perceptible influences of the topological and typological restrictions of the project. In addition, all the external factors of the design considered influences and determines the structure and the form of the building. The use of the red brick and concrete was influenced by the MITF building and the sandstone details on the informal traders' pods was influenced by the train station building. The composition of the circular circulation element on the corner of Harvey road and St Andrews street was influenced façades of the Old Railway Bureau building which is opposite the proposed Women's Empowerment Centre. The proposed building also picks up on the height of the existing substation which is the lowest floor-to-floor height and the highest part of the building, on the south, is the same height as the MITF building.

PROJECT AIM

Addressing the issue of a women's space in the inner city and what it pertains through introducing radical thinking that challenges the status quo. As a result, a new cultural layer of the urban identity will be produced, reshaping the city's historic perspectives and altering the perception of women in the inner city. The proposed Women's Empowerment Centre aims to challenge the notion that a feminine building should have curves like a woman's body, highlighting the fragility of the said woman. The proposed Women's Empowerment centre is a building for women who work in a space that demands them to conform. In the same way, the proposed building follows the languages in the surrounding context.

PROBLEM STATEMENT

Societal norms shape our perception of the world and our surrounding, distorting and continuously re-shaping our perspectives. To free ourselves from this constraint, the norm needs to be challenged and redefined allowing for a dynamic, diverse and multi-layered perspective that allows for constant change in perception and a personal interpretation. Relating to the city, this pertains to our perception of a space for women empowerment and what basis of this concept can develop into overtime. The challenge lies in thinking about the boundaries between public, semi-public and private as well as to question what a space for women means in a 21st century South African context.



RESEARCH QUESTION:

How can the introduction of a new architectural typology establish a voice for marginalized women through accommodating a network of multiplicities in the Bloemfontein CBD?

SUB-QUESTIONS:

1. Can architecture assist in creating a shift in status of these marginalized women and uplift them to a more prominent position (economically and socially) within the urban environment which they occupy?

2. How can the different levels of marginalisation which are identified in Bloemfontein informal trading sector (informal traders - women informal traders – children of informal traders) be addressed architecturally with a specific focus on thresholds?

3. How can an architectural intervention add value to the existing unique, organic and incremental economies which would create an environment for economic and skills empowerment?



SUMMARY

TYPOLOGICAL PROJECT AIM

The aims linked to typology are to create a programme and spatial solution that incorporates different existing spatial types to create a new solution.

- Encourage the women to develop skills (soft and hard skills – e.g self-defence and sewing studio) to gain independence in appropriately designed spaces
- Create spaces that allow women to see themselves as strong, even in their weakness (e.g. someone who came for the temporary accommodation)
- Create a space where women are acknowledged and celebrated
- A space where a community of women can be created therefore encouraging support within the informal trader community
- The possibility of being able to adapt the programmes and the building (internally – to some extent) so that the building is constantly relevant to the needs of the users.

TOPOLOGICAL PROJECT AIM

An in-depth investigation into the site and the context and a thorough exploration of the functions will assist in the development of a suitable architectural solution for the building. While Optimizing the site as a celebratory space and a space of opportunity for the users and the visitors simultaneously. The objective of the building is to welcome any woman (visitor) to pause or retreat from the busy city for a while and to create a sense of community between the woman who conduct trade in the Bloemfontein CBD.

MORPHOLOGICAL PROJECT AIM

The main aim in terms of the form of the building is the issue of a women's space in the inner city and what it pertains through introducing radical thinking that challenges the status quo. As a result, a new cultural layer of the urban identity will be produced, reshaping the city's historic perspectives and altering the manner in which women are perceived in the inner city.

TECTONIC PROJECT AIM

Identifying a structural philosophy using stereotomic and tectonic structural aesthetics to translate the concepts negotiation of space as well as protection and nurturing and illustrating the concepts in the main structure as well as in the finer details of the design. Additionally, showing how the building weaves into the urban fabric and how the different elements connect to form the building.



PART 2 – EXPLORATION AND GROUNDING

In this section, by means of a touchstone and three concepts, the initial process of the design is explored. Also, suited precedents are analysed which serve to inform the design.



PART 2

2.1 CONCEPTUAL DEVELOPMENT
2.2 Touchstone
2.3 Concepts
2.4 Conceptual Framework

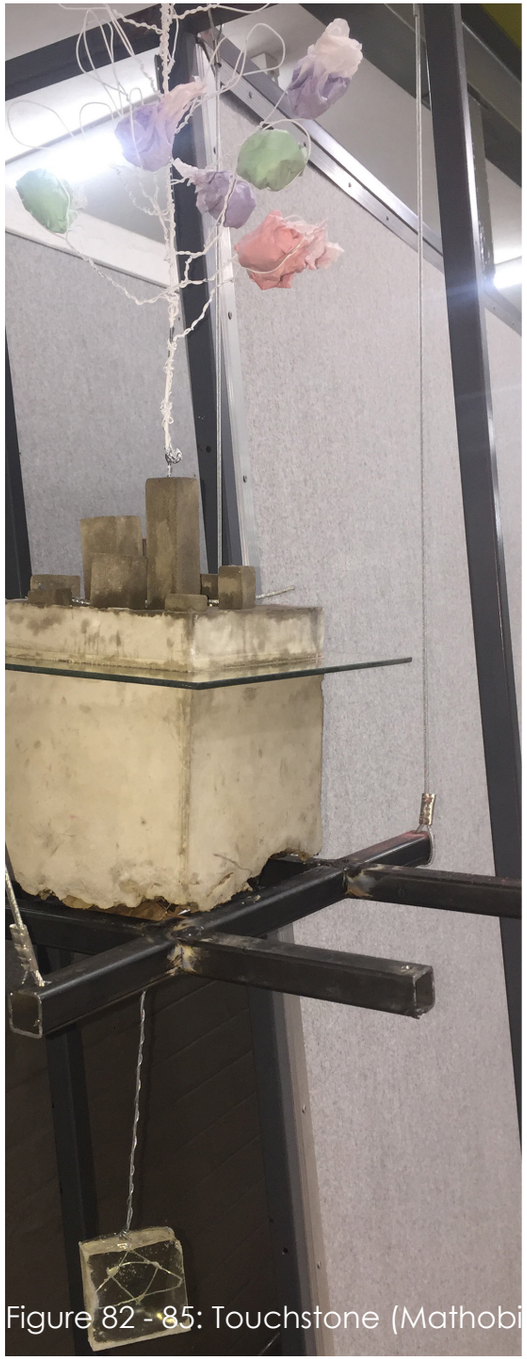
2.5 Precedent Explorat
Accomodation list

2.6 Structural Touchstone
Technical report

TOUCHSTONE

Gender predominantly comes into play when a system of power relations is placed against other power relations. For centuries, space has been used as an instrument in the brawl for power between genders. It is important to note that space within itself does not have power. Power in space lies in the political emphasis placed on that particular space(Rashid, 2017). In the Bloemfontein CBD, there is an undeniable patriarchal framing of architectural space which is represented through hierarchical social order within the users of this enforced social construct today.
Therefore, to further explore what the proposed building aims to change in the Bloemfontein CBD, the design process begins with the hanging touchstone, made of wire, resin, concrete, mirror, grit and rocks. The concrete was cast with the grit and rocks, leaving a gap in the middle. A wire tree like structure was constructed, that has the tree on the top side and two triangles symbol facing opposite sides on the bottom side.

The touchstone consists of the opposing triangles symbol which is cast in resin, representing the critical union between masculine and feminine. In the touchstone, the masculine triangle has been made to be slightly bigger than the feminine triangle to address the issue of inequality between the masculine and feminine.
The concrete block stemming from a foundation of rocks which becomes a depiction of the city at the top, a representation. This concrete block represents the city, today and how it is founded upon masculinity. The mirror that frames the concrete block represents the imposed social construct of masculinity which is still being reflected today shown in fig?. The wire structure which runs through the concrete, represents the building which will act as a vehicle of empowerment. As the wire structure turns, it releases power paint onto the city, staining it permanently, shown in fig? to represent change and inclusivity.







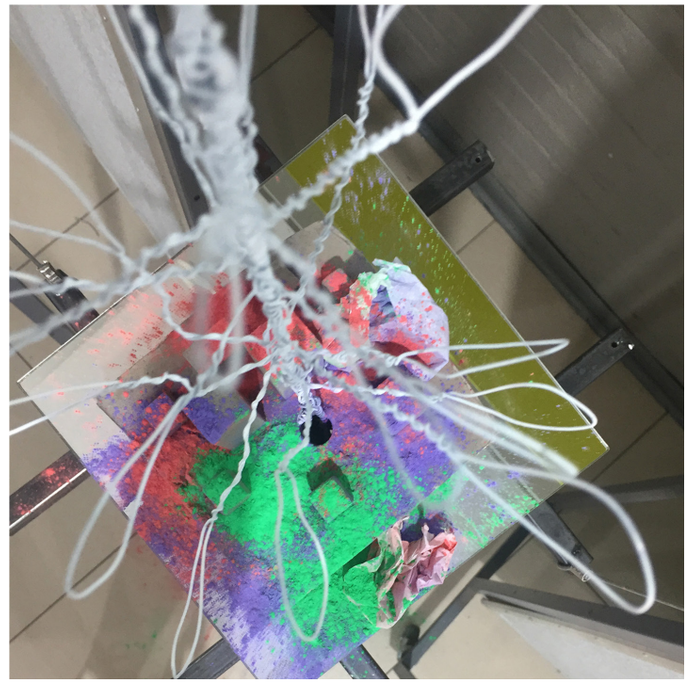


Figure 82 - 85: Touchstone (Mathobi a, K. 2020)

DESIGN CONCEPT 1: A NETWORK OF INTERCONNECTIVITY

The concept was influenced by the layered systems of the Bloemfontein CDB which work together in a chaotic interconnectedness, despite the existing restricting urban reality. A change in one system changes how the whole operates. The systems relate to the transport system, the placement and exchange between the vendor and the passer-by, the architectural systems relating to the old and new, the relationship between the pedestrians and the buildings, the pedestrians and the taxis. This concept seeks to investigate these systems individually and all together and how the proposed intervention will tie in with them.

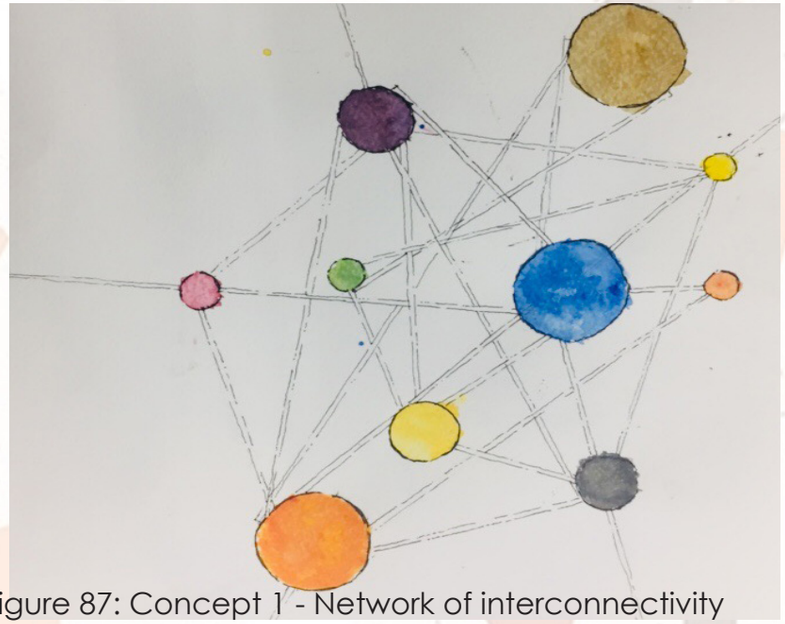


Figure 87: Concept 1 - Network of interconnectivity sketch (Mathobisa, K. 2020)

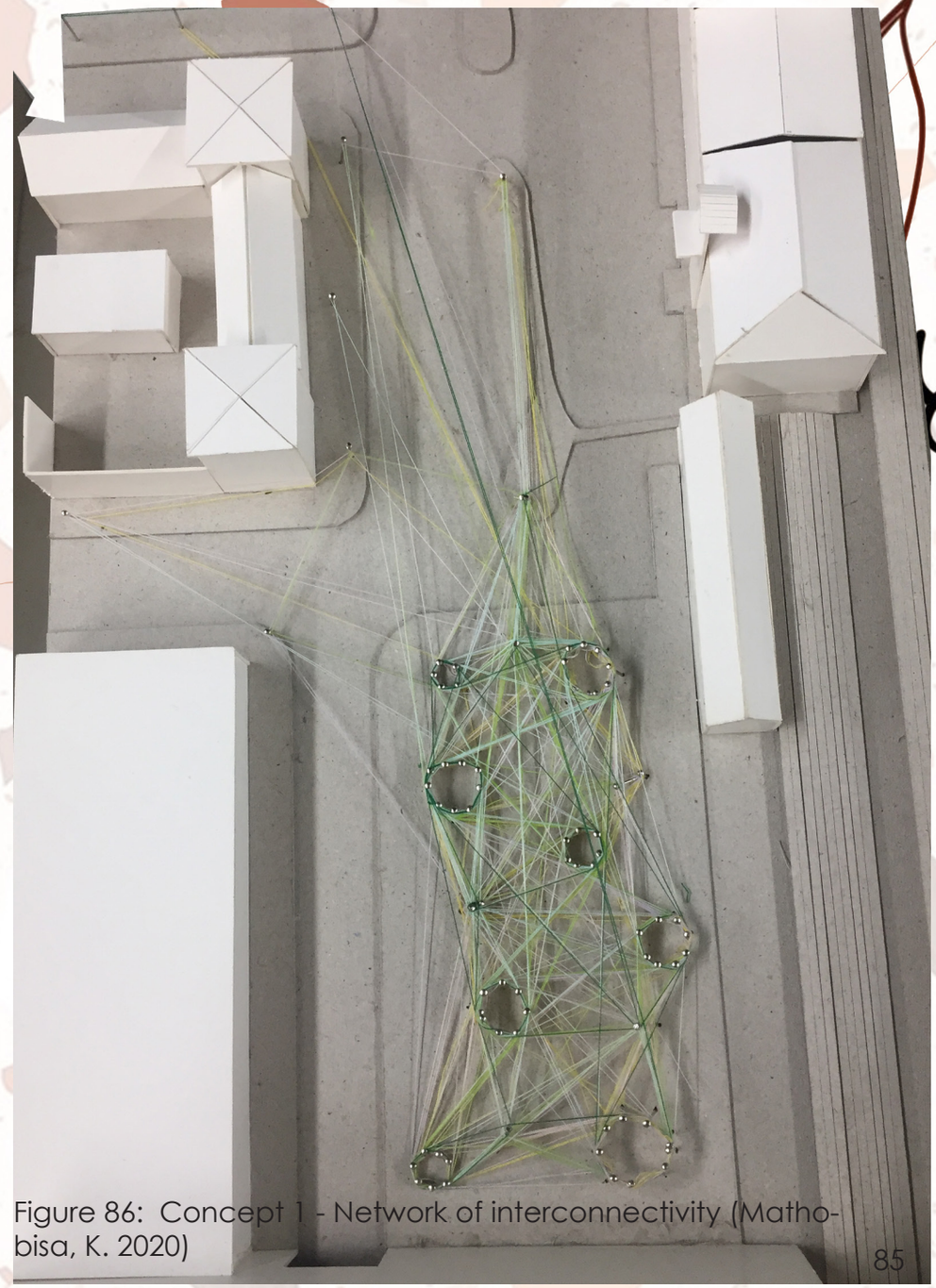


Figure 86: Concept 1 - Network of interconnectivity (Mathobisa, K. 2020)

DESIGN CONCEPT 2: NEGOTIATION OF SPACE

This concept questions the system that exist between the informal trader, the pedestrian (consumer) and the formal shop owner. How can the built form accommodate both users of the space? This concept speaks to form and adjustable elements in design that can accommodate the informal trader, the pedestrian and the shop owner in a dynamic way.

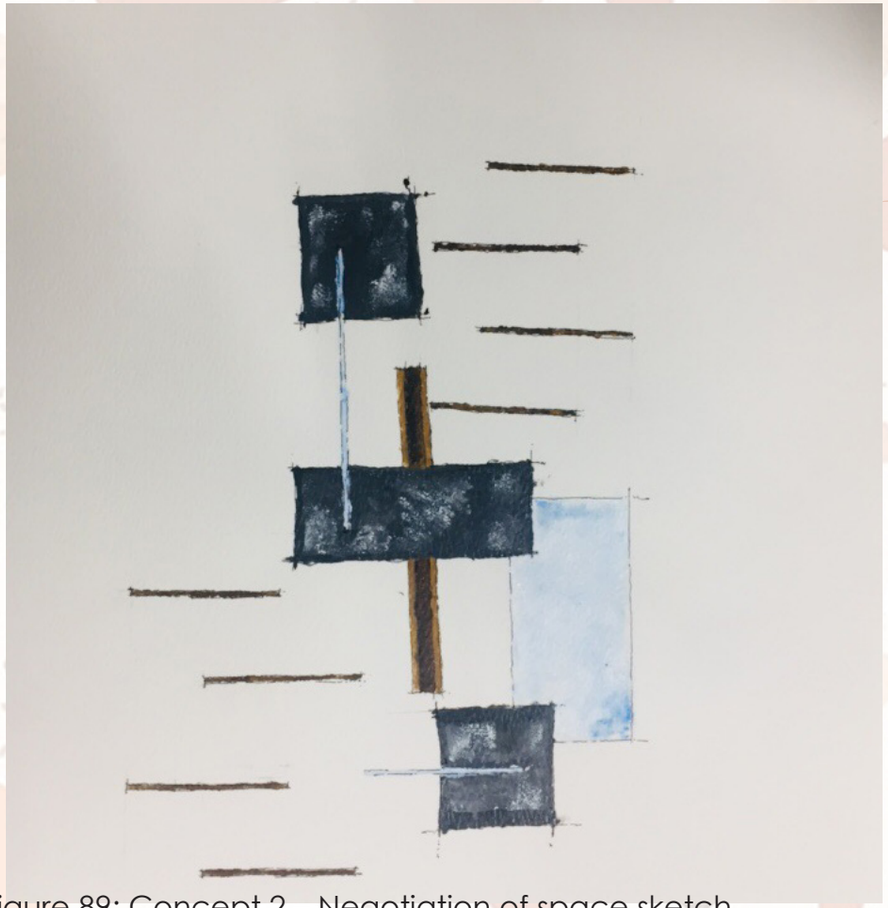


Figure 89: Concept 2 – Negotiation of space sketch (Mathobisa, K. 2020)

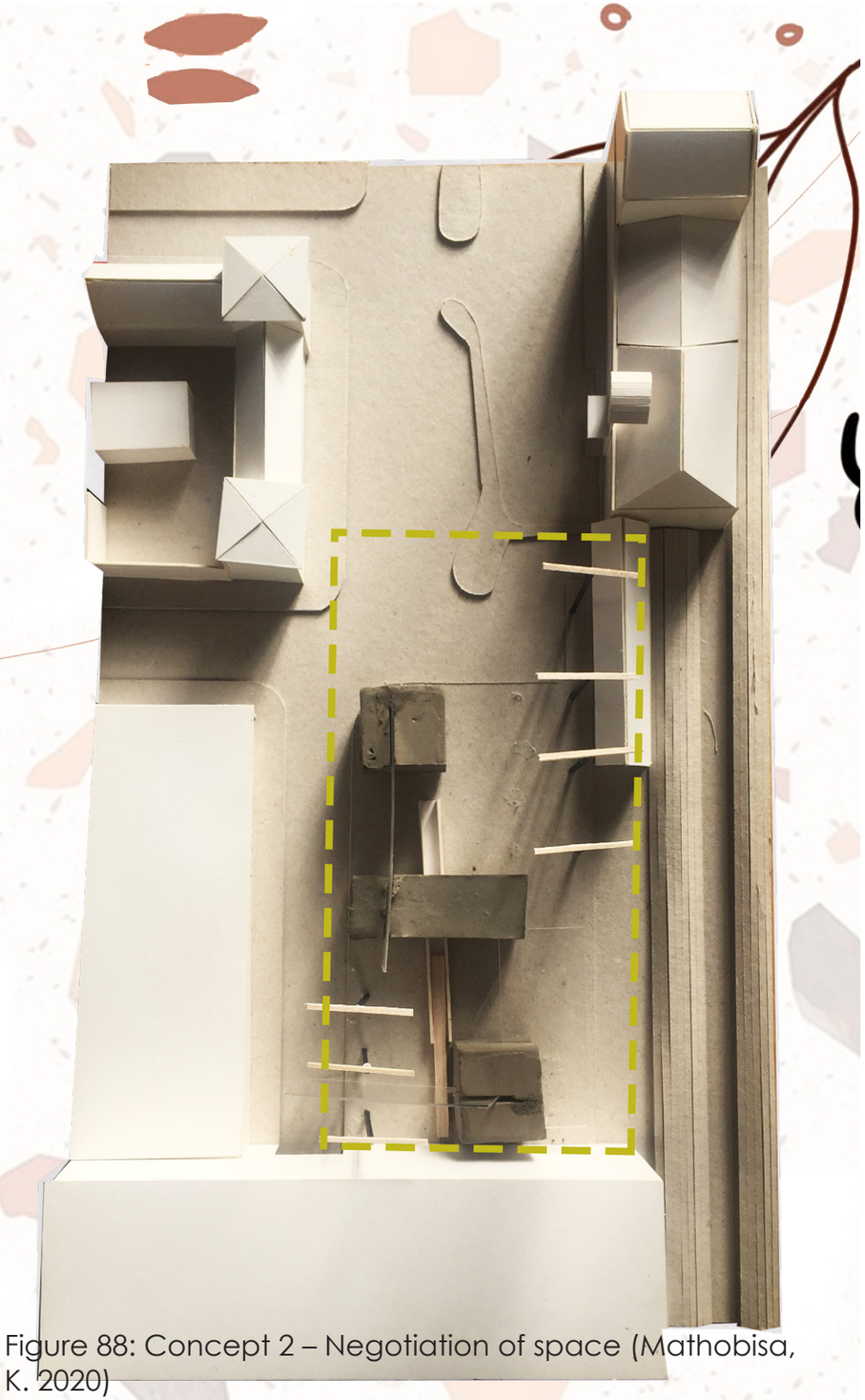


Figure 88: Concept 2 – Negotiation of space (Mathobisa, K. 2020)

DESIGN CONCEPT 3: POWER

This site-specific concept refers to the power station that is right next to the site, towards the north-eastern direction. This concept promotes the creation of a new typology that represents the women taking their power back. According to the concept, a new morphology (that is not yet existing) would be generated for this purpose.It was however decided that this concept should be reinterpreted more subtly in the design. The morphology of the building should pick up on the existing morphological systems as it would not be a sustainable design if it challenged all of the pre-existing systems so radically.



Figure 92: Concept 3 – Power sketch (Mathobisa, K. 2020)



Figure 91: Concept 3 – Power (Mathobisa, K. 2020)



CONCEPTUAL FRAMEWORK SUMMARY

The proposed Women's Empowerment Centre weaves itself into the existing urban fabric where opportunity persists. Through merging the three concepts and the touchstone, while responding to the typological needs pertaining to a specific hybrid typology

- Gender and space in the city
- Social justice in informal trade
- Theorizing gender and the city
- Feminism

TYPOLOGY
TOPOLOGY
MORPHOLOGY
TECTONICS

MERGING OF THE IDEOLOGIES

Creating a space of celebration and ownership for transformation and belonging

PRECEDENT STUDIES FOR HYBRIDITY

CLIENT

Kuyasasa Transport Interchange – Meyer +Vorster Architects

Bill Sorro Community Centre - Kennerly Architecture

Banco de Sangre Coimbra - ARX

"Make ApART" - Quinn Evans

USER

The Second Kindergarten of Guangxi Government - Guangxi Zhongshen Architectural Design

GENERATING AN ACCOMODATION LIST



Figure 93: Woman and the sun (Callanan, 2010; online)

Location: Khayelitsha, Cape Town
Architect: Meyer + Vorster Architects
Completed: 2010

This precedent is relevant in relation to the proposed Women's Empowerment Centre in that, the Kuyasa Transport Interchange is a response to the urban study that was carried out in Khayelitsha, the identified urban node. This project sought to be a community investment as opposed to just facilitating the transportation needs of the community. In the same way, the proposed building is a community investment to the women informal traders as opposed to just another trading space.

The geometric shape of the floor plan that projects uniform sections generates interesting threshold spaces within the interchange. The identity of the place is emphasised through the use of textures and unique details. The building emerges from an arcade space at the outset of one wing dividing into various social spaces with seating areas. The transition between the informal seating spaces and the formalised trading spaces is resolved on plan and in section as shown in fig?.

There are two main links from existing buildings as illustrated in yellow and the red indicates the taxi rank and the trading facilities that weave into the links as illustrated in fig?

This mixed-use building consists of the station, formal and informal trading space, public ablutions, a butchery, a satellite police station, offices, medical doctor's rooms and a bicycle lock-up facility. The precinct was designed with the community in mind as the local high school and the community centre is integrated into the design as illustrated in fig?. (Archdaily, 2014)



Figure 94: Kuyasa Transport Interchange (Archdaily, 2013: online)

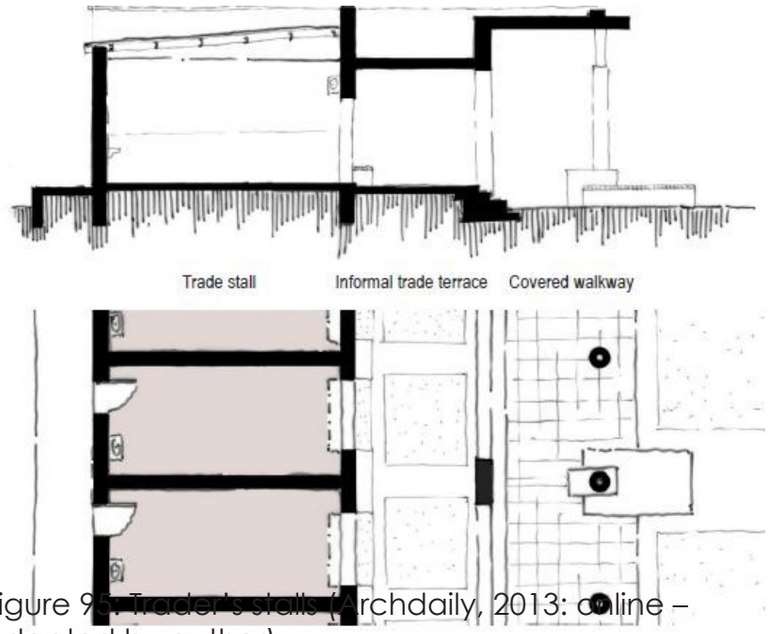


Figure 95: Trader's stalls (Archdaily, 2013: online – adapted by author)

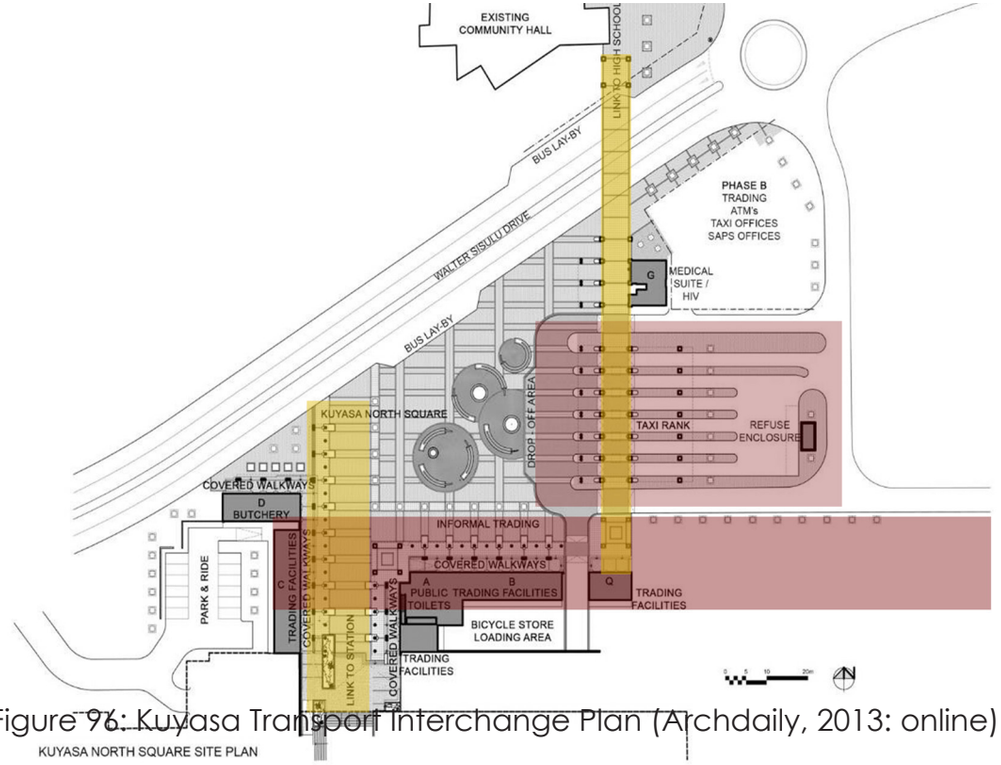


Figure 96: Kuyasa Transport Interchange Plan (Archdaily, 2013: online)



Figure 97: Kuyasa Transport Interchange Perspective 1 (Archdaily, 2013: online)



Figure 98: Kuyasa Transport Interchange Perspective 2 (Archdaily, 2013: online)

BILLI SORRO COMMUNITY CENTRE
Location: Howard, Street San Francisco
Architect: Kennerly Architecture & Planning
Completed: 2017

The multifunctional Billi Sorro Community Centre building is a sanctuary for people of low socio-economic standing. This precedent is relevant because the the proposed Women's Empowerment Centre aims to be a sanctuary for the marginalised informal trader women. The building consists of 14 flats that are design for the developmentally disabled, retail on ground floor as well as community spaces. Surrounded by significant historical buildings (like the proposed Women's Empowerment Centre), the building's brick volumes deep –punched windows following the cues of the historic masonry buildings. The brickwork is designed in different brick courses to articulate shadow lines and offer texture back to Howard Street. Soldier course is used to articulate the across the windows and the balconies and exposed concrete "fin-walls" act as brackets for the brickwork as shown in fig?
The building is nine stories high and is divided into two volumes that mimic the building profiles along the street as illustrated in fig .
The permeated , stereotomic ground floor contrasts the tectonic masonry on the upper floors while maintaining the identity and the privacy of the residents (Archdaily , 2017)



Figure 99: Billi Sorro Community Centre Front Façade (Archdaily, 2015: online)

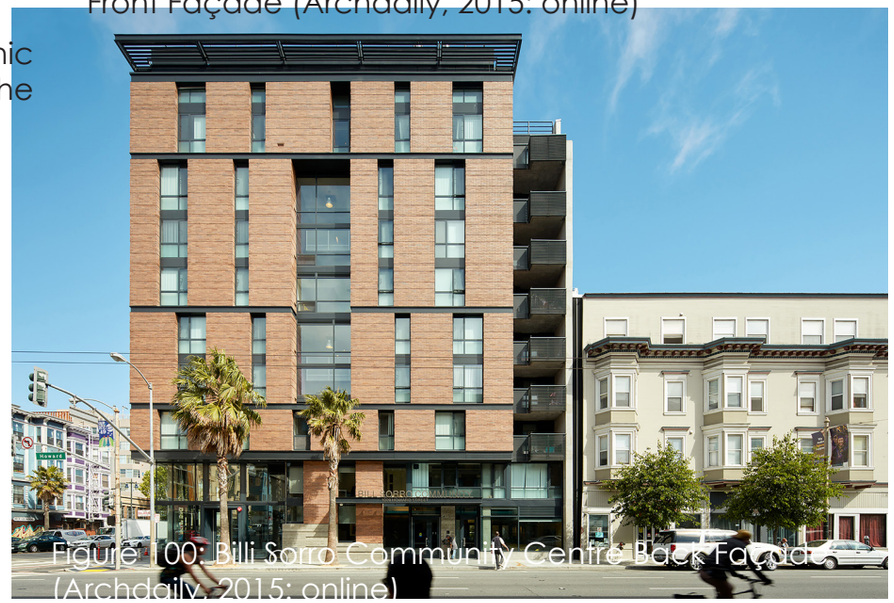


Figure 100: Billi Sorro Community Centre Back Façade (Archdaily, 2015: online)

Lessons to note:

1. The building harmonises well into the landscape, mimicking the flat skyline.
2. The use of local textures, design details and natural light to emphasis the spatial experience.
3. The use of open structures and high windows to reflect natural light into the building and articulate the walkways.
4. Future expansion on structure to accommodate the different social needs of the time.
5. The building becomes a social and interactive journey, using elevated and lowered walkways, changing visual connections, combined with interactive (pressure point) spaces to form a whole experience as one moves through it.

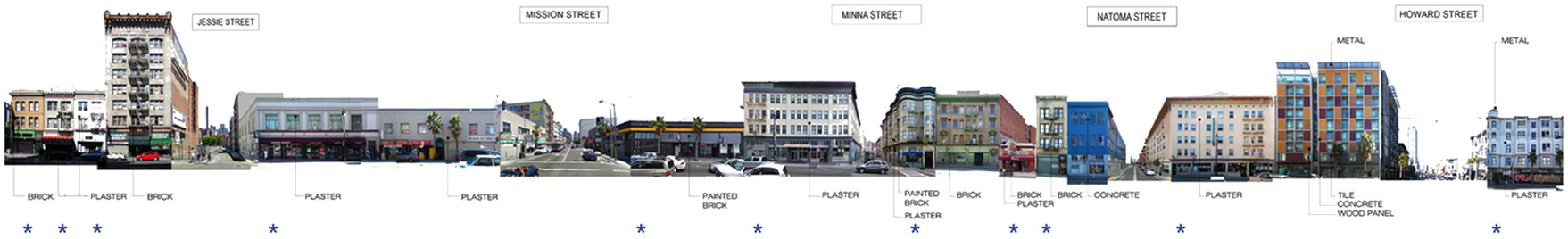


Figure 101: 6th Street west facing elevation (Archdaily, 2015: online)



Figure 102: Hugo hotel in conjunction with Billi Sorro Community Centre (Archdaily, 2015: online)

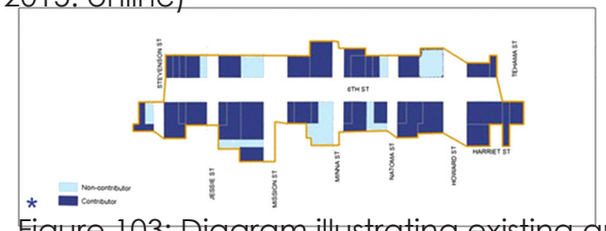


Figure 103: Diagram illustrating existing and new (Archdaily, 2015: online)

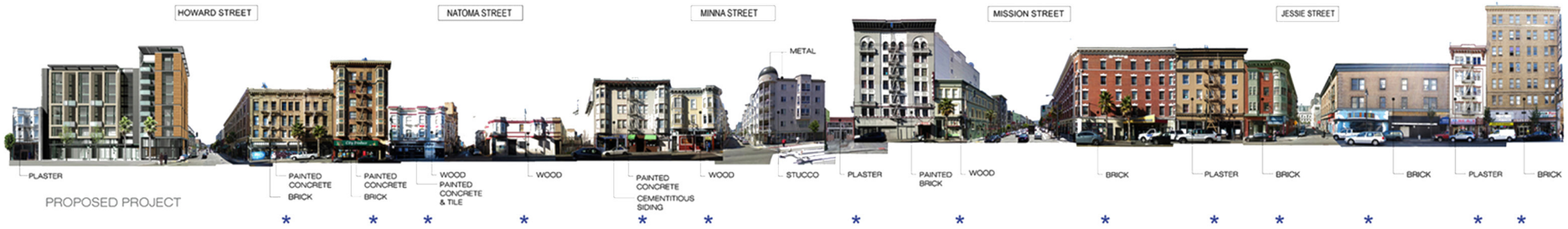


Figure 104: 6th Street east facing elevation (Archdaily, 2015: online)

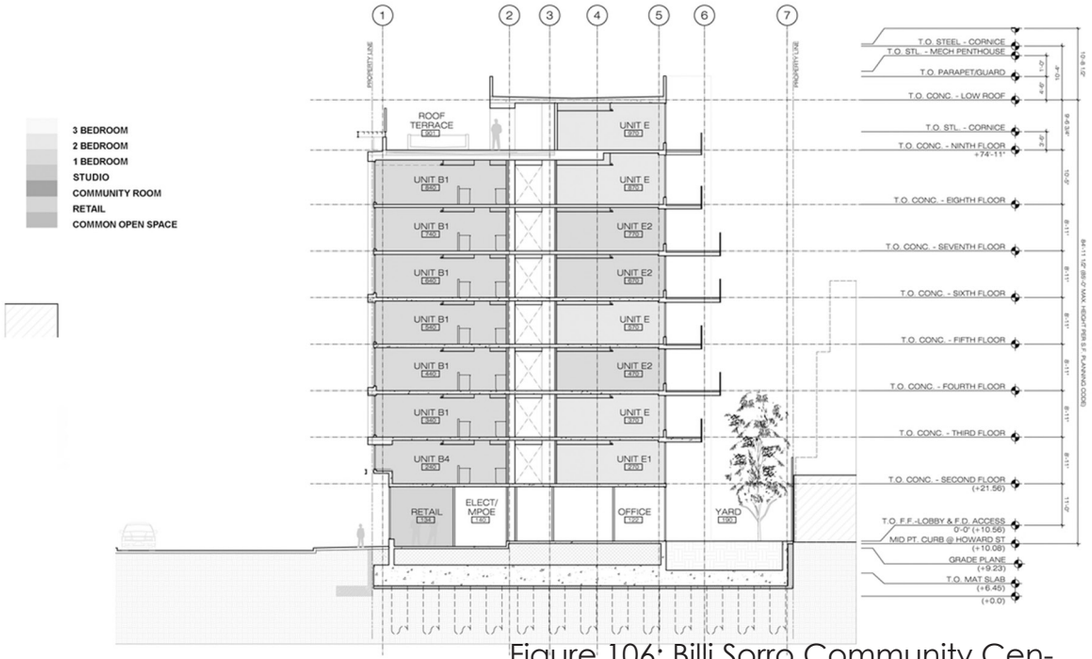


Figure 105: Billi Sorro Community Centre section (Archdaily, 2015: online)

Figure 106: Billi Sorro Community Centre detail (Archdaily, 2015: online – adapted by author)

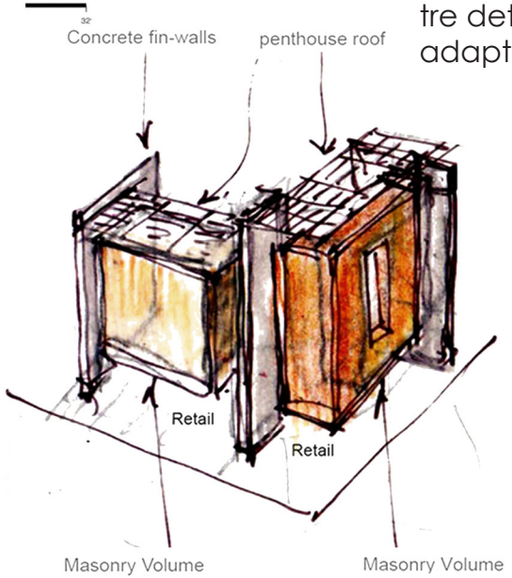




Figure 107: Billi Sorro Community Centre perspective sketch (Archdaily, 2015: online adapted by author)

MUTUAL SERVICES BLOOD BANK (BANCO DE SANGRE)
Location: Rooseveldt, San Juan
Architect: Alvarez-Diaz | Architecture & Interior Design
Completed: 2016

The Alavrez- Diaz team aimed to reinterpret the negative connotation associated with blood bank facilities in the past through the Mutual Service Blood Bank. The aesthetics of the interior of the building was inspired by the hospitality industry, resembling a contemporary and an uplifting feel opposing that of a typical blood bank.

The iconic heart symbol has been off centred to the left to resemble the hum physiology and dynamism of the design as shown in fig?. The aim was to create a warm, relaxing environment for the local donors who sacrifice a part of themselves to save thousands of lives. The Blood Bank consists of a reception and foyer space, an interview space, medical laboratories, storage facilities, conference rooms, a library and training rooms as shown in fig?.

Given that there isn't any architectural reference to milk banks as they are normally associated and are within hospitals, a blood bank precedent has been used to inform the programme as well as the look and feel of the interior spaces of the milk bank. (ArchitectMagazine, 2017)

Lessons to note:

1. Referencing historical buildings through materials and heights.
2. Interplay of materials and detail connections
3. Differemt brickwork courses used for texture



Figure 108: Mutual Services Blood Bank (Banco de Sangre) Perspective (Archdaily, 2015: online)



Figure 108: Mutual Services Blood Bank (Banco de Sangre) Perspective (Archdaily, 2015: online)

“make Apart”
Location: Concepts for post-pandemic cities - Baltimore
Architect: Quin Evans
Completed: 2020

Due to the recent global novel Corona virus, Covid-19 outbreak, there is an essential need to reimagine the public space and accommodate social distancing within social spaces to navigate the urban environment long term as it seems we will have to live with the virus.

Often, the urban landscape favours cars over pedestrian movement. However, due to recent events, it is becoming clear that outdoor spaces will have to accommodate more activities such as performance spaces, hosting stores, etc.

Ten plans were collected for a competition in which the brief called for temporary, low-cost spaces that would allow interactions while social distancing in the urban environment. These designs could be based in the following spaces; alleyways, vacant land and parking lots. These designs were produced with Baltimore in mind but could be adapted to suit any city (Wittenberg, 2020).



Figure 110: make Apart conceptual design (Wittenberg, A. 2020: online)

THE SECOND KINDERGARTEN OF GUANGXI GOVERNMENT
Location: Nanning, China
Architect: Guangxi Zhongsheng Architectural Design
Completed: 2019

The Kindergarten is situated in a predominantly high-density residential area. Due to the non-compliance (based on governmental standards) of the scale and durability of the original building, it was demolished. The kindergarten's long elevations are east/west facing. The building accommodates 18 classrooms on the small site. The design of the building was based on the daily routine of children, the main aim was to create spaces that are rich and diverse; indoors and outdoors where they can run and play.

The site characteristics were also a driving force of the design. Taking into consideration the sunlight and ventilation, the building responds to the local conditions. Additionally, the sub-tropical climate is considered with a skin of vertical visors that have been fixed onto the building façade as well as sliding shutters as shown in fig?

To make space for children's movement, two crossed steel structure bridges have been incorporated into the design as shown in fig?. The trapezoidal roof accommodates a play space and skylights which have been designed in such a way as to become play objects for the children as shown in fig? (ArchDaily, 2019).

Lessons to note:

1. Adaptable performance space
2. Making use of projections – historical building
3.Low cost
4. The space can change

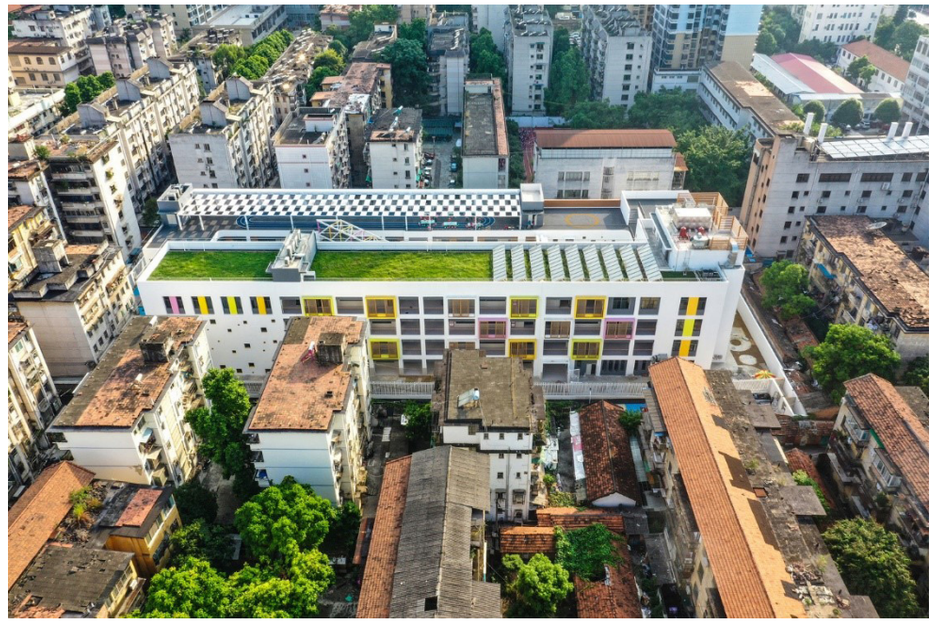


Figure 111: The Second Kindergarten of Guangxi Government Perspective

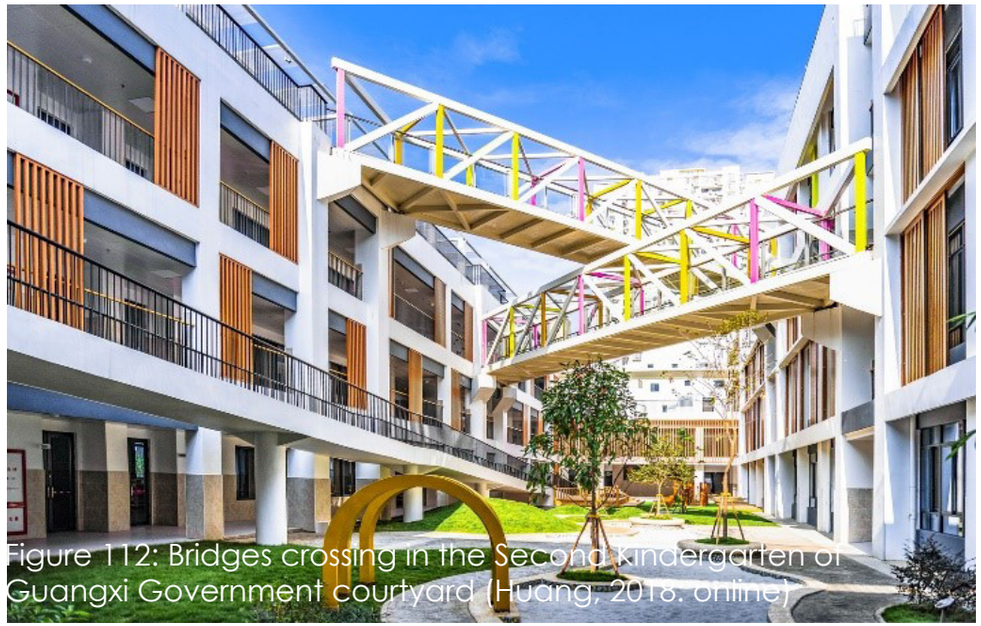


Figure 112: Bridges crossing in the Second Kindergarten of Guangxi Government courtyard (Huang, 2018: online)

GENERATING AN ACCOMODATION LIST:

PUBLIC	SEMI-PUBLIC	SEMI-PRIVATE	PRIVATE
Clothing market space	Taxi waiting area	Sewing rooms	Temporary crisis accomodation
Food market	Communal Kitchen	Self-defense workshops	Creche
Traditional healers market	Informal trader's storage units	Milk bank	Playgrounds
Hair braiding traders	Informal trader's business school	Counselling facilities	
Cosmetic Connections	Traditional healers consultation rooms		
Ablutions			
Performance spaces			
Chesa nyama			
Butchery			











DESIGN METHODOLOGY:
tools for design

THEORY

-Gender and spaces in the city.

-Social justice in informal trade

-Theorizing gender and the city

-Feminism

TOUCHSTONE

-Vehicle of empowerment

CONCEPTS

-A network of interconnectivity

-Negotiation of space

- Power

PRECEDENTS

-Women representation

-Community upliftment

-Collection of breastmilk from donors

-Entrepreneurial growth

-Social interaction

TECTONICS

-Protection and nurturing





DESIGN DEVELOPMENT

This section explores the design process, showing the synthesis of the research that was conducted and the resolution of the project aims in relation to topology, typology, morphology and tectnics. documentation of every model, sketch, iteration and informing idea which sum-mates the final design - rationalization and conceptualization of part one and two





Banana peel analysis:

analysis of the use of each function by the main users of the building

Users:
-informal trader (women and men)
-children

venn diagram of main functions



Ground floor

Formalised businesses

meat delivery	butchery	chesa nyama	kitchen	refuse
Cosmetic connections	delivery	storage		

Informal businesses

sheep head mamas	cold storage	cold storage display		
vetkoek + fish	preparation	storage + display	**individual stalls**	security
fruits + vegetables	storage + display		**individual stalls**	
clothing	display + storage		**individual stalls**	
traditional healers	display			

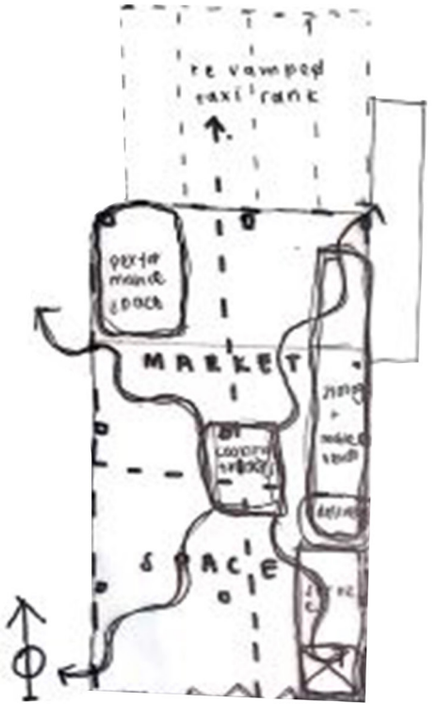
First floor

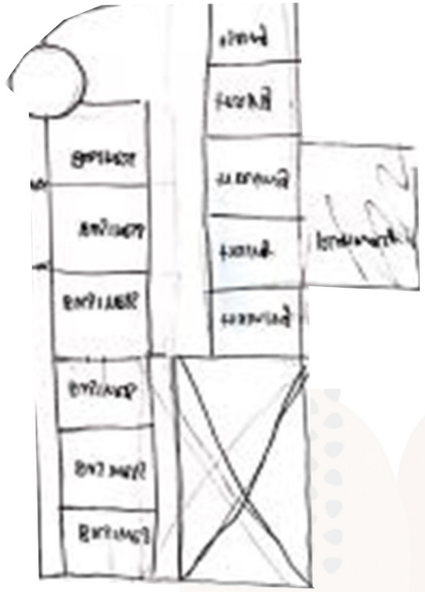
sewing ladies	security	storage				
training centre	reception	admin	classes	computer labs	staff space	security

Second floor

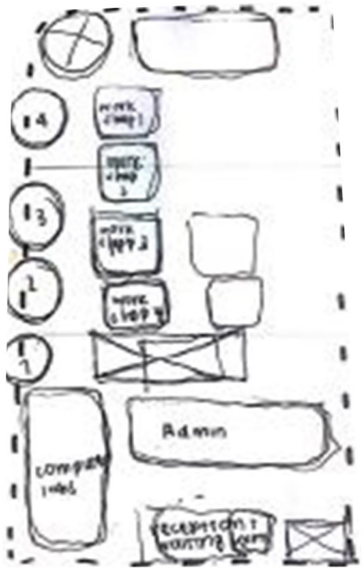
milk bank	reception	consultation	cold storage	delivery	
accomodation	reception	admin	rooms	counselling	courtyard space
creche	reception	eat + sleep area	toilets	playground/s	security
self defense	reception	admin	workshops	courtyard	toilets

BUBBLE DIAGRAM DEVELOPMENT









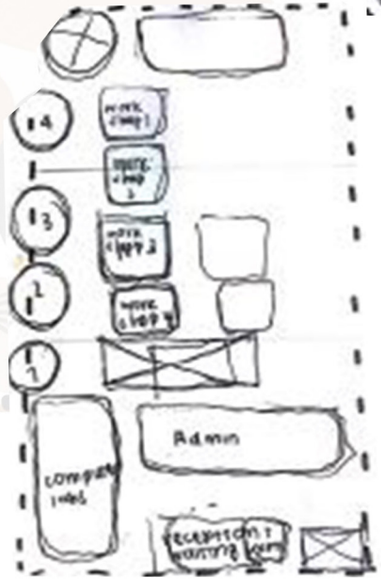


Figure 113 - 117 Bubble diagram development

PLAN DEVELOPMENT

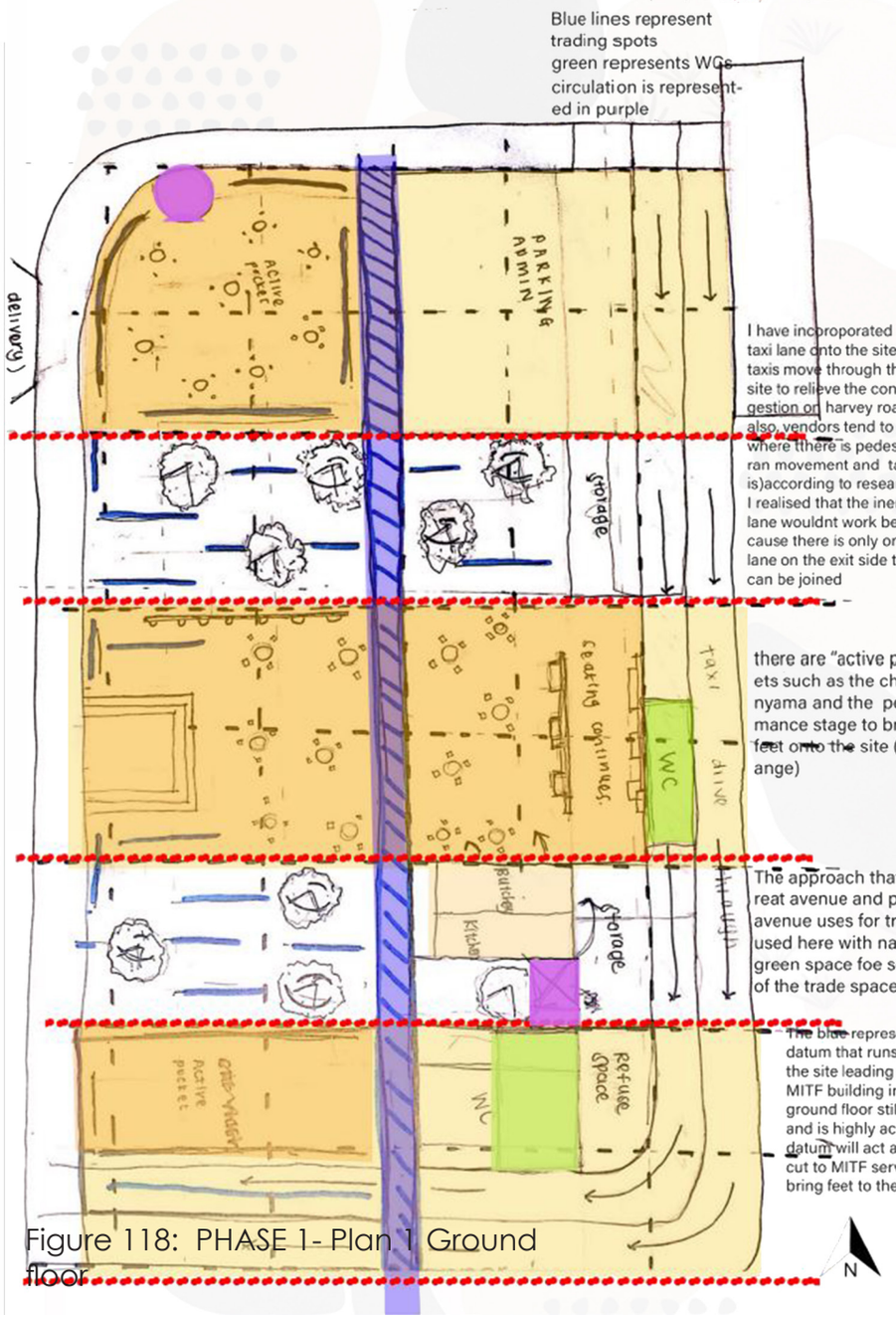


Figure 118: PHASE 1- Plan 1 Ground floor

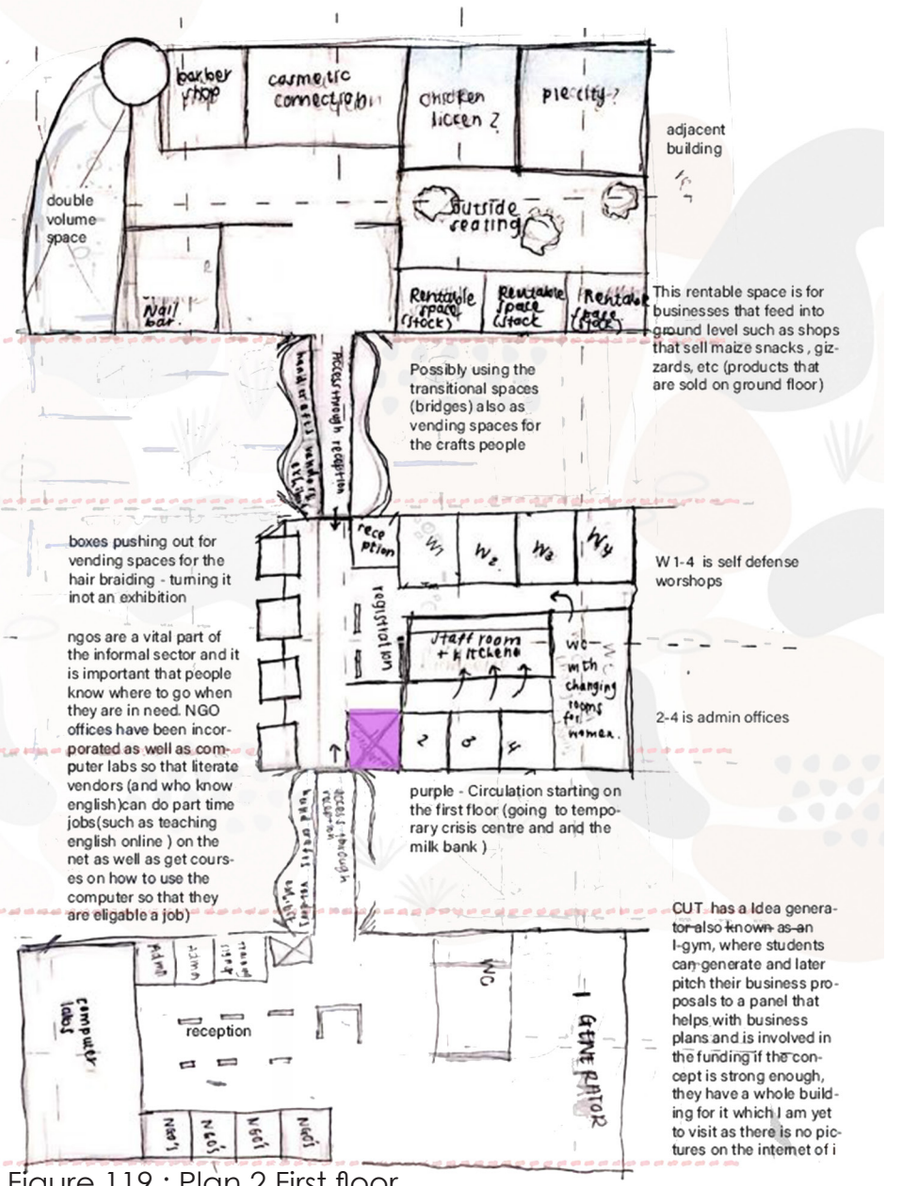


Figure 119 : Plan 2 First floor



Figure 120: Plan 3 Second floor



Figure 121: PHASE 2 -Plan 4 Ground floor in context

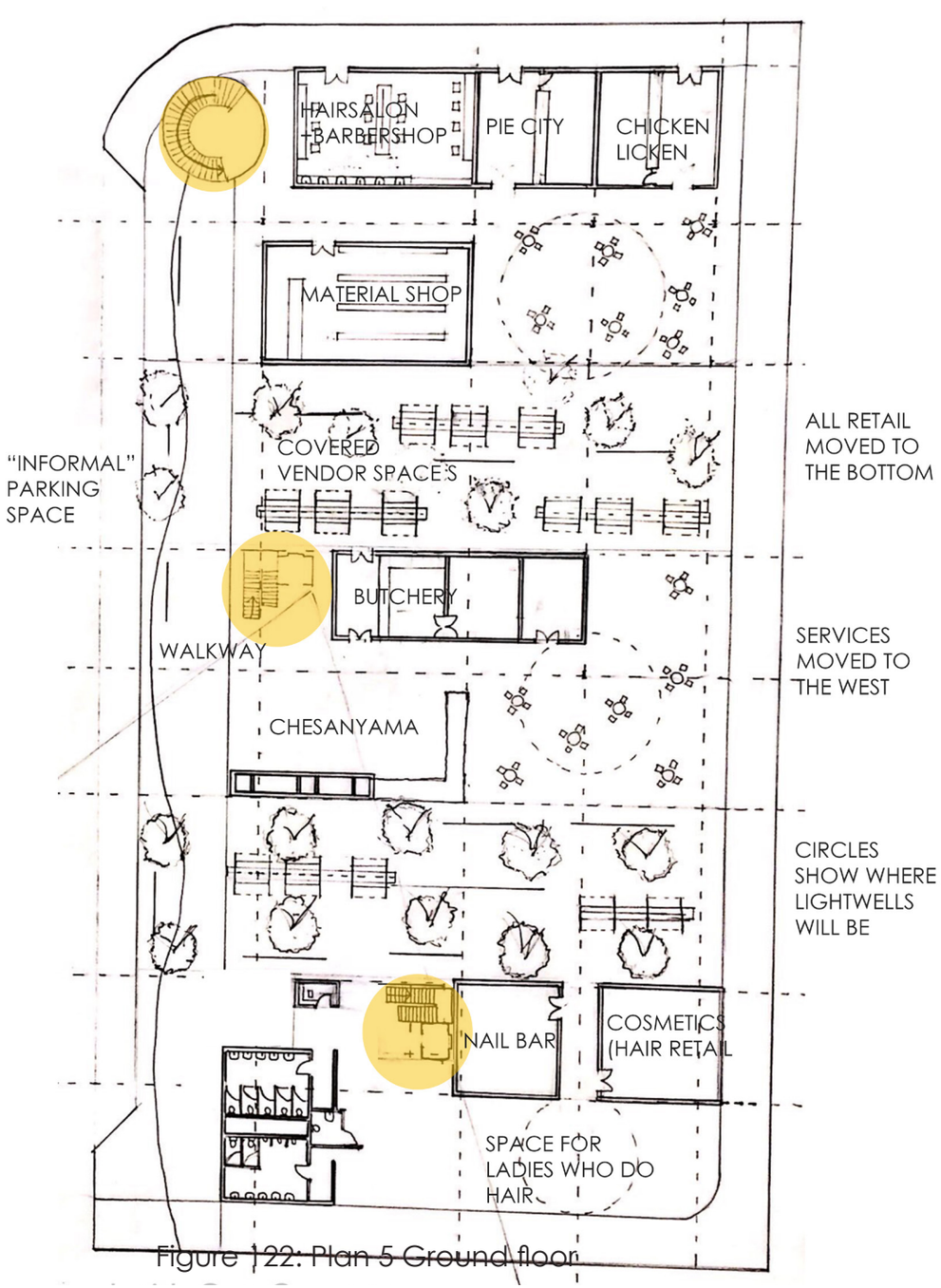
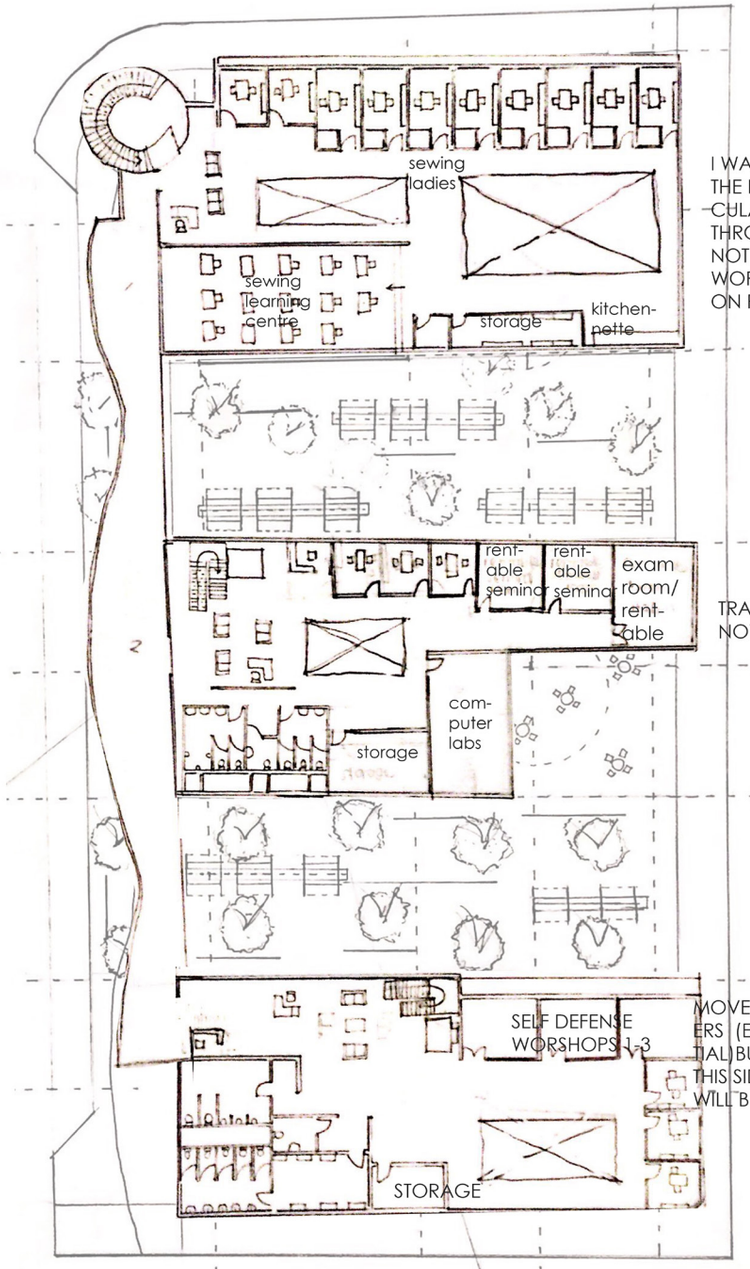


Figure 122: Plan 5 Ground floor

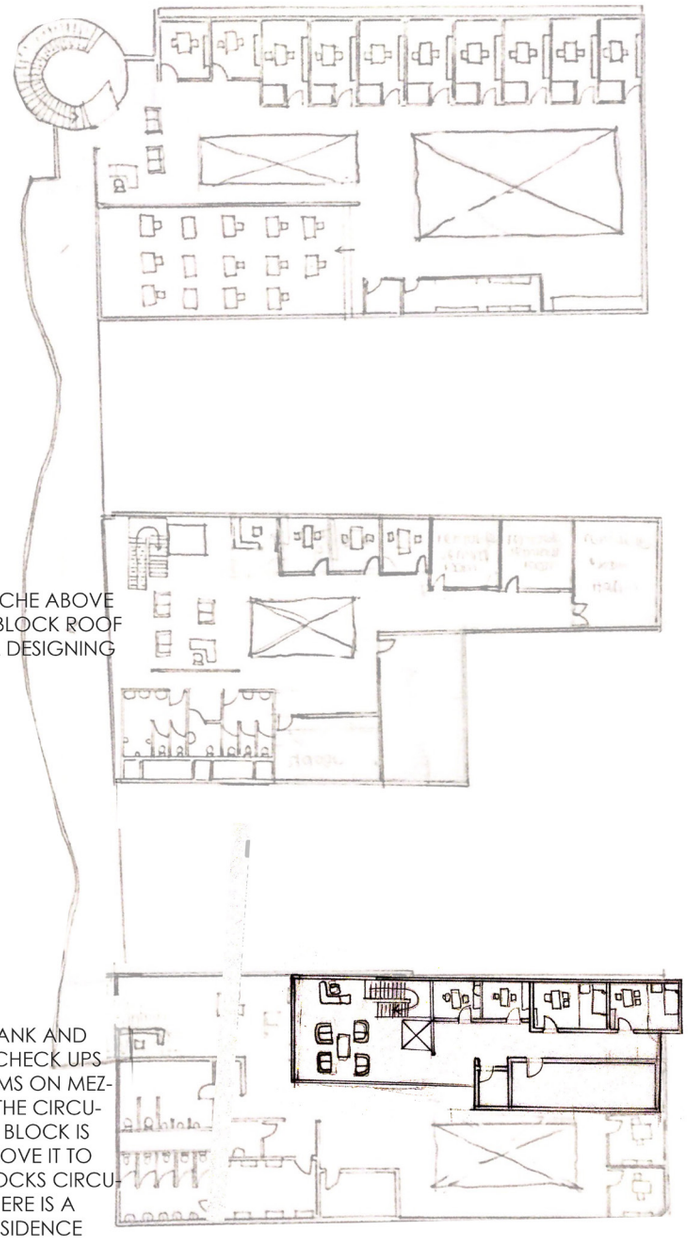


I WANTED TO MAKE THE LIGHTELLS CIR-CULAR ALL THE WAY THROUGH BUT IIM NOT CONFIDENT TO WORK WITH CIRCLES ON PLAN

TRAINING BLOCK IS NOW HERE

MOVED THE MOTH-ERS (ESSEN-TIAL) BUILDING TO THIS SIDE BECAUSE IT WILL BE THE TALLEST

Figure 123: Plan 6 First floor



THERE IS A CRECHE ABOVE THE TRAINING BLOCK ROOF WHICH IM STILL DESIGNING

HUMAN MILK BANK AND SONAR/ BABY CHECK UPS MEDICAL ROOMS ON MEZ-ZANINE LEVEL. THE CIRCU-LATION OF THIS BLOCK IS OFF . WHEN I MOVE IT TO THE WEST ,IT BLOCKS CIRCU-LATION AND THERE IS A TEMPORARY RESIDENCE ABOVE THIS , CIRCULATION IS CURRENTLY TAKING UP NORTHERN LIGHT

Figure 124: Plan 7

ned with CamScanner

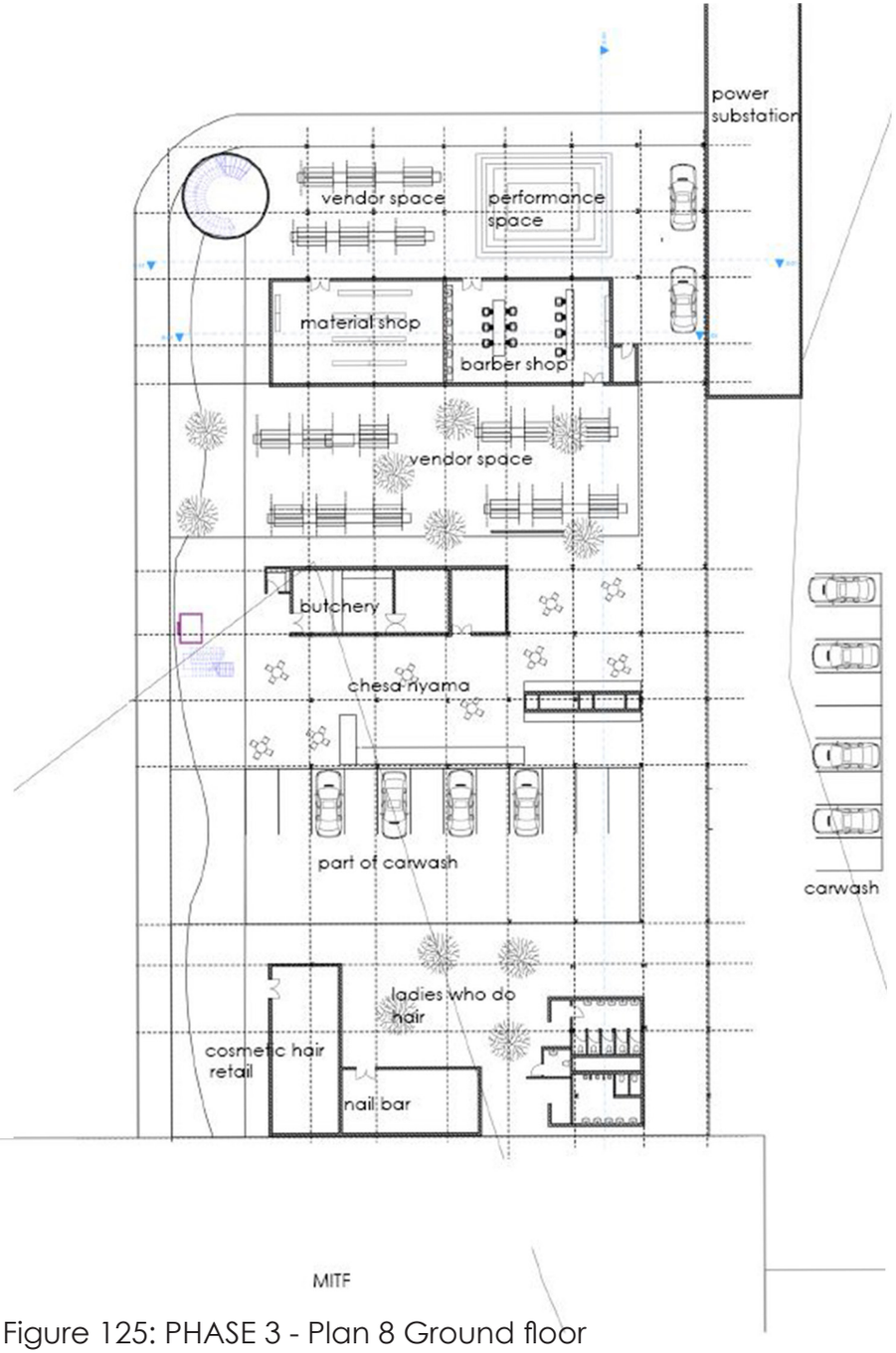


Figure 125: PHASE 3 - Plan 8 Ground floor

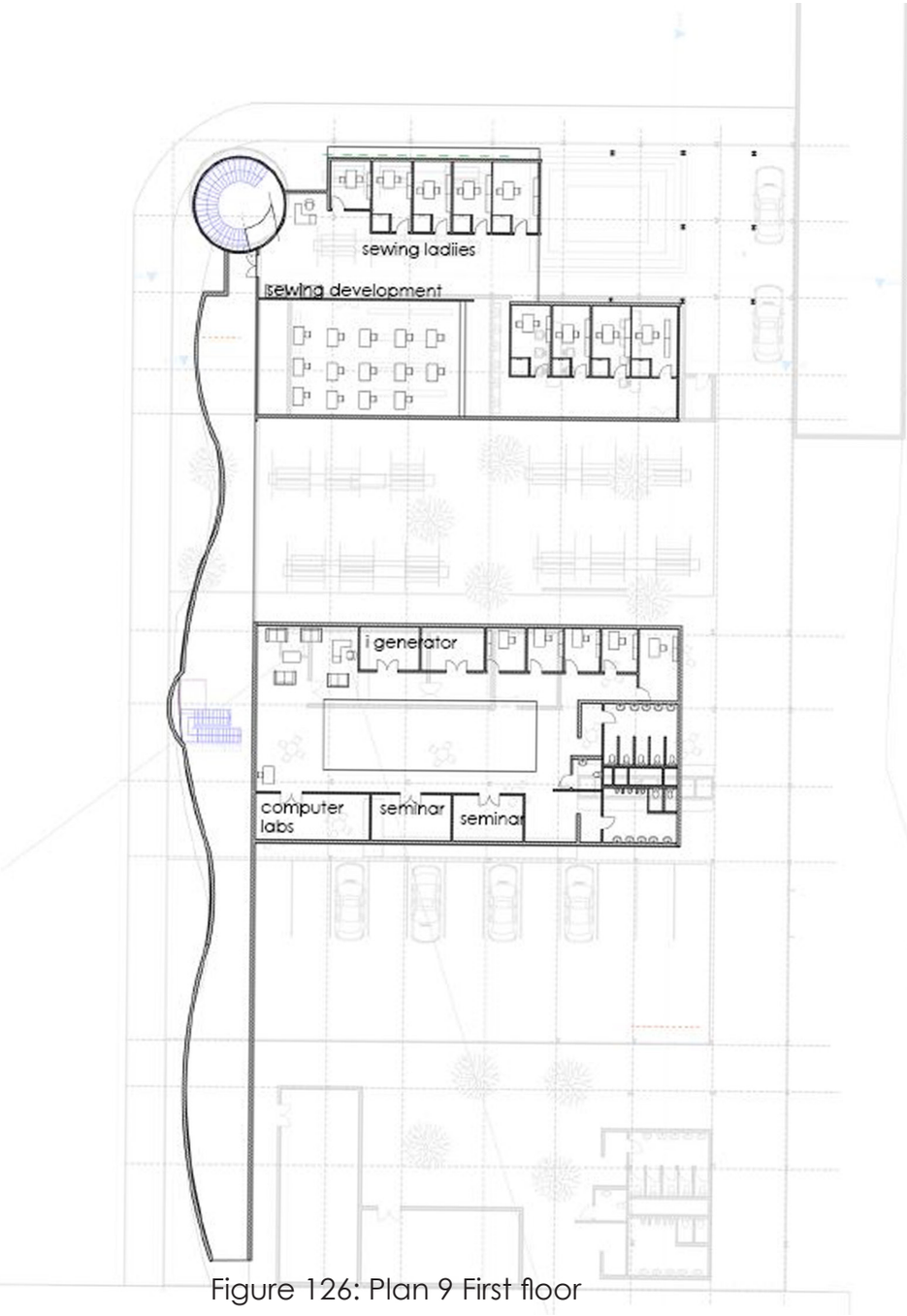


Figure 126: Plan 9 First floor

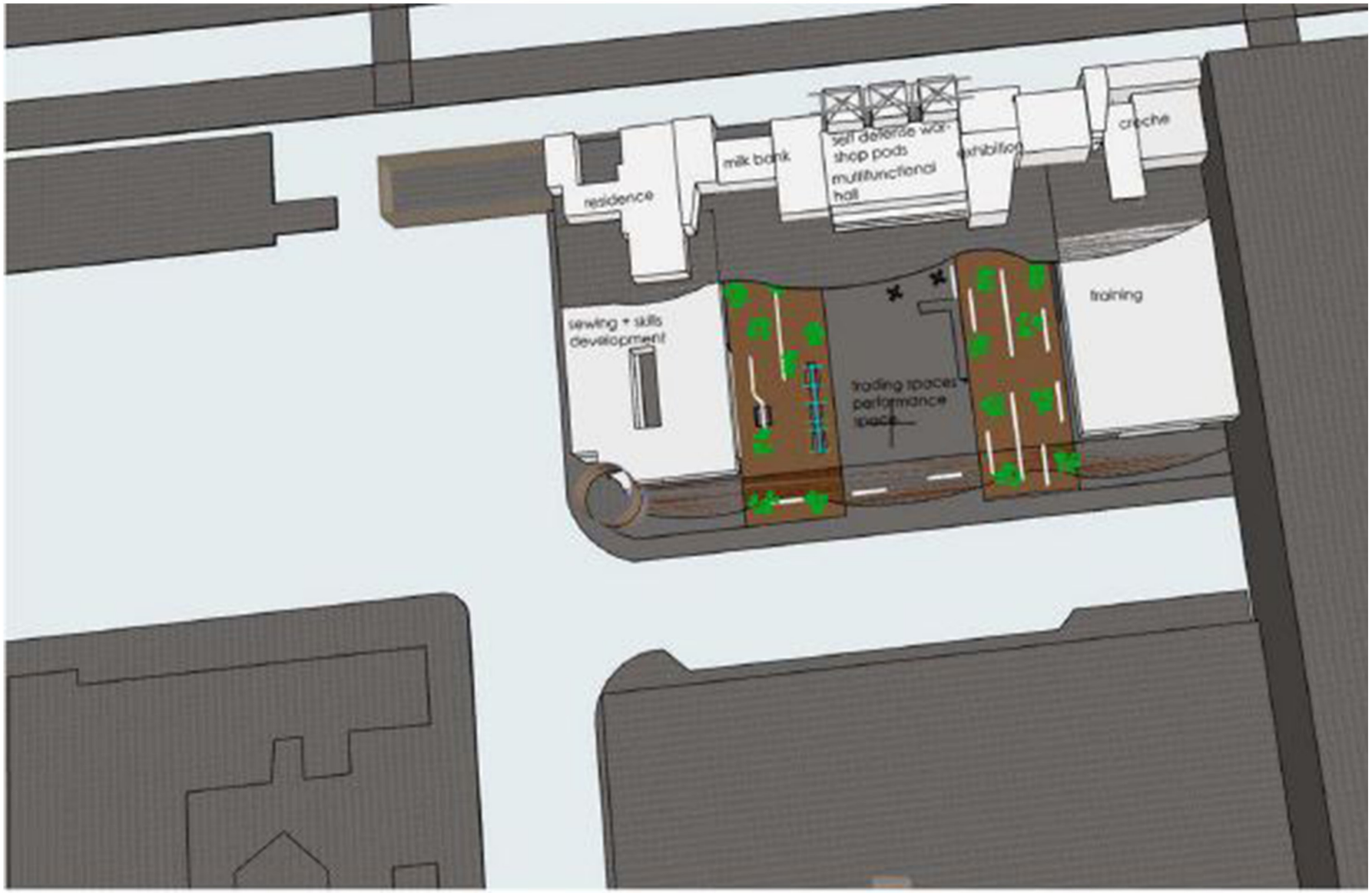


Figure 127: Perspective 1



Figure 128: PHASE 3 -Plan 10 in context

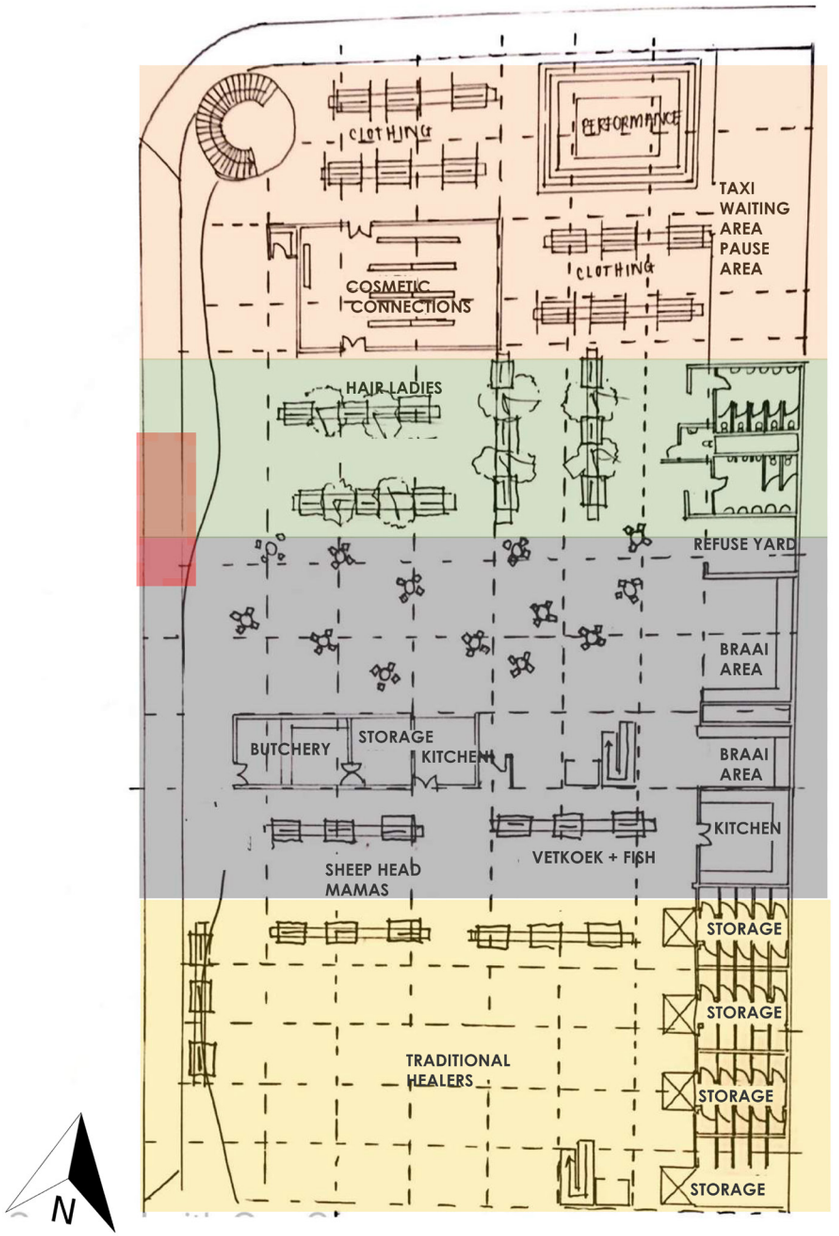


Figure 129: Plan 11 Ground floor

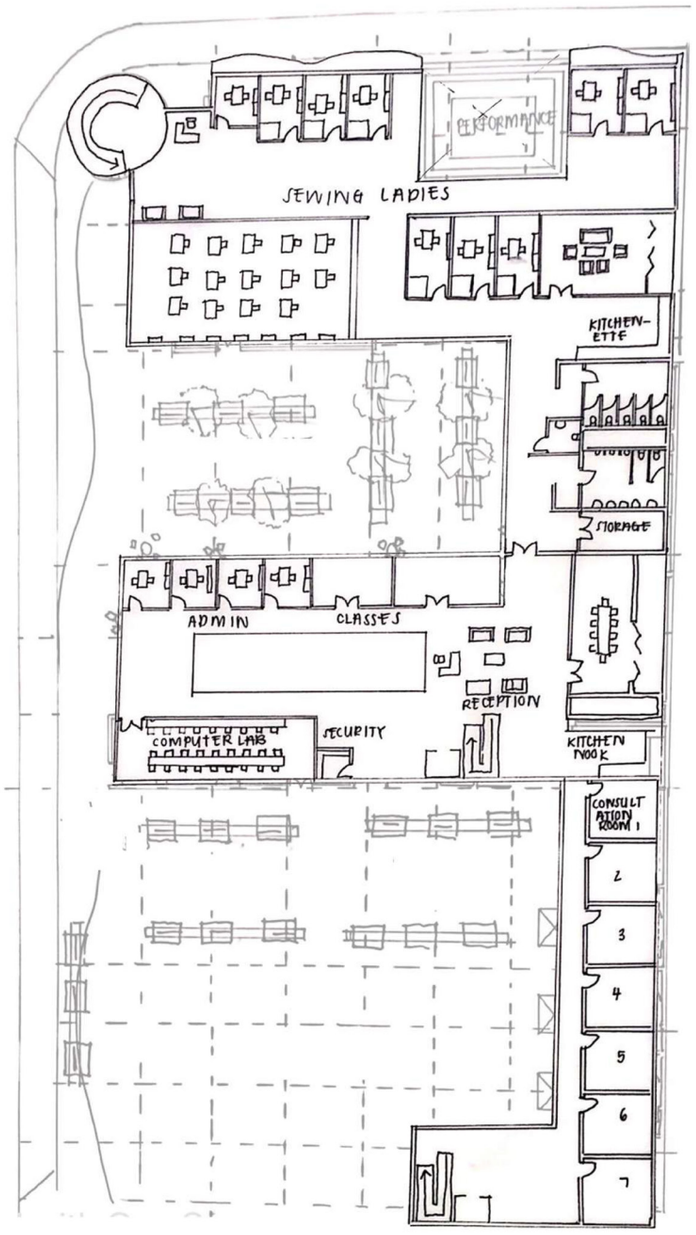


Figure 130: Plan 12 First Floor

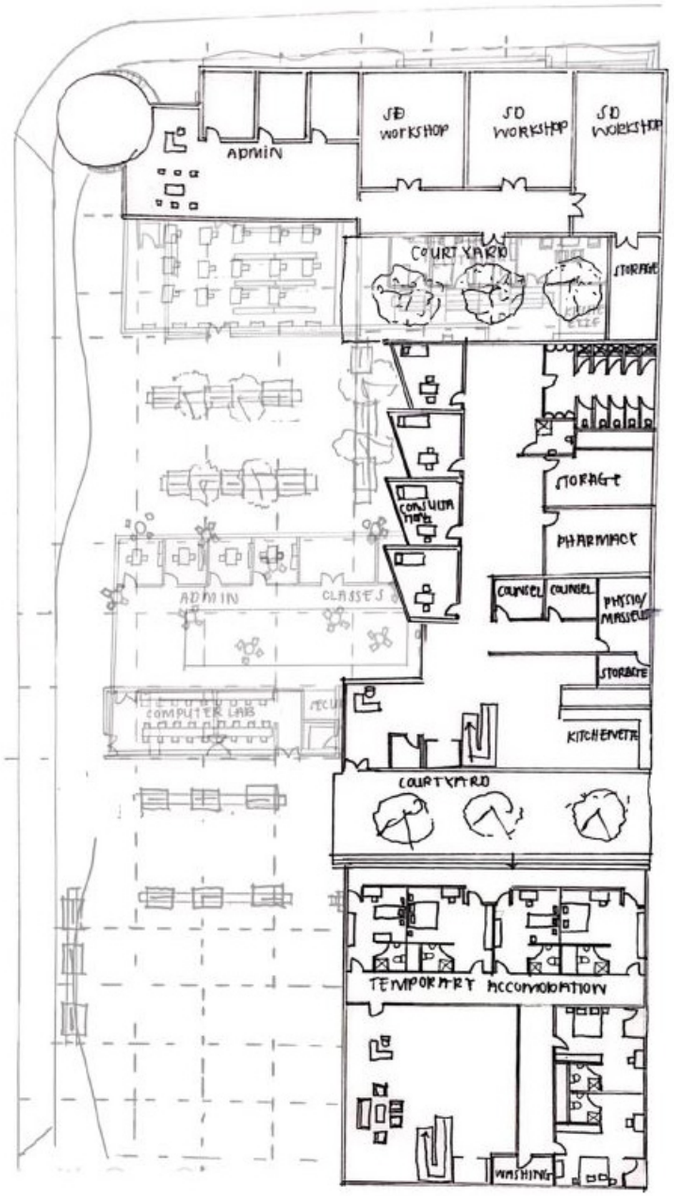


Figure 131: Plan 13 Second Floor

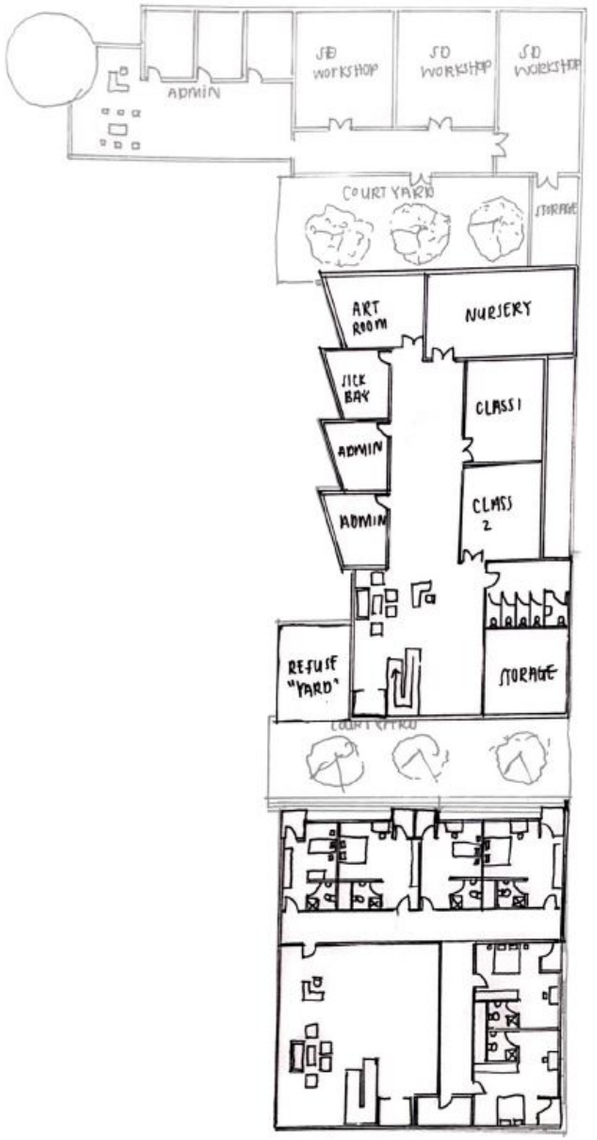


Figure 132: Plan 14 Third Floor

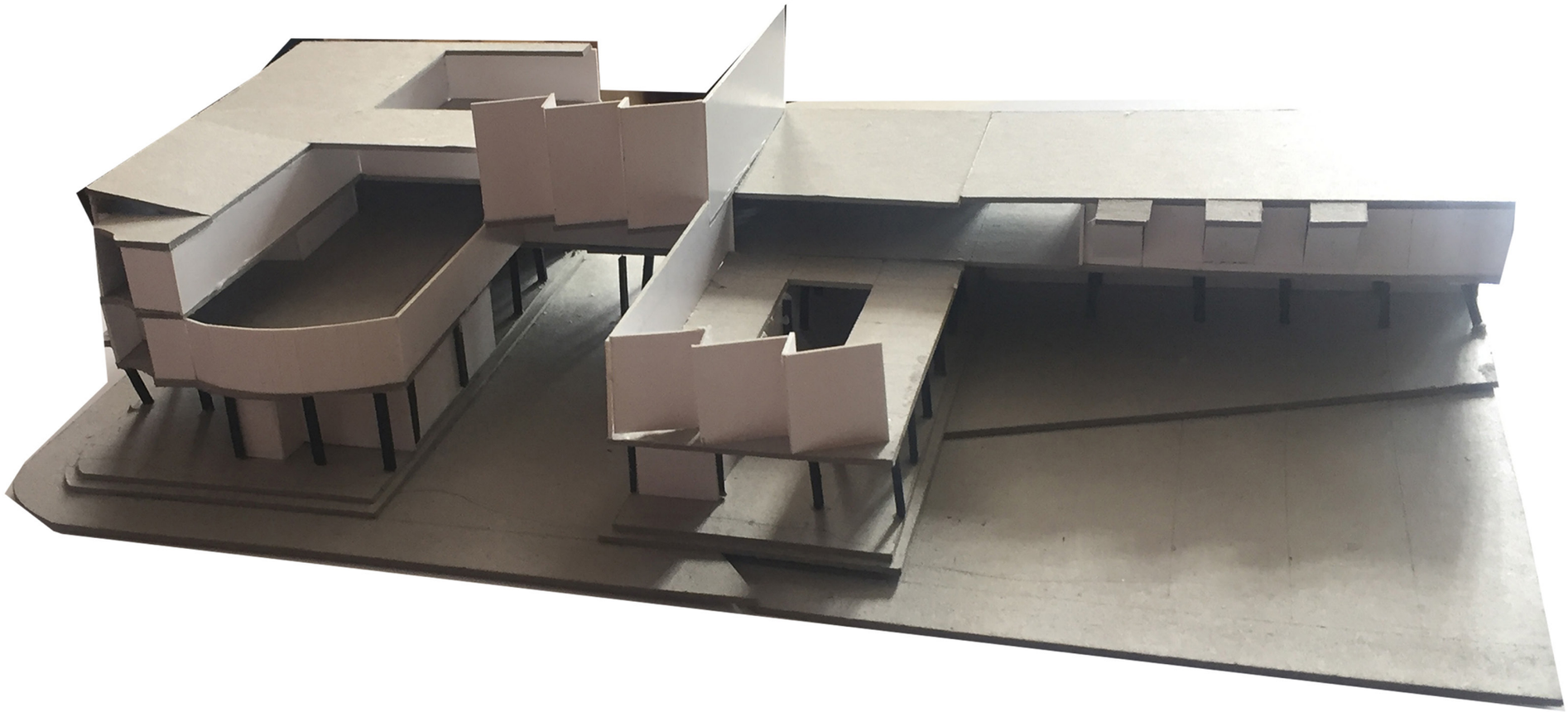


Figure 133: Concept model 1

SECTIONAL DEVELOPMENT

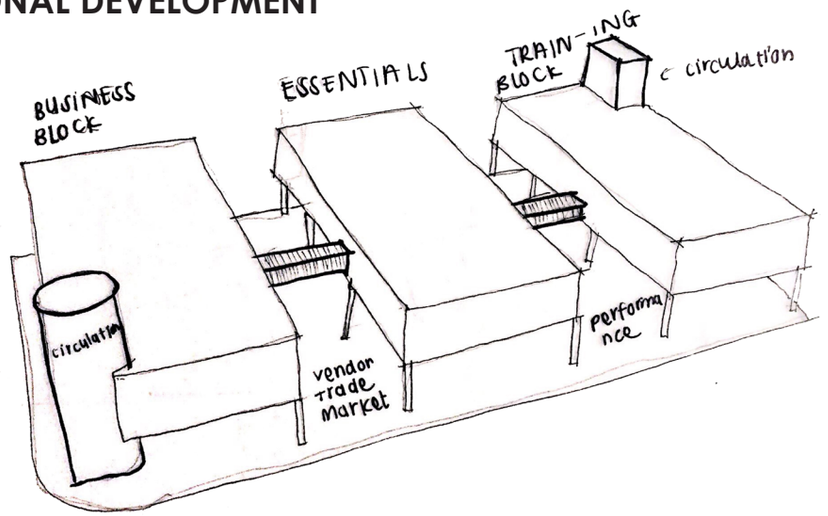


Figure 134: Perspective 2

I have seperated the differernt functions into 3 separate groups in order to deepen the thresholds between public, semi public and private space . Transitional spaces beign the bridges. I was think of making the "round" a ramp that wraps around the elevator shaft that could also serve as an exhitbition space serve as an exhibition space for local artists

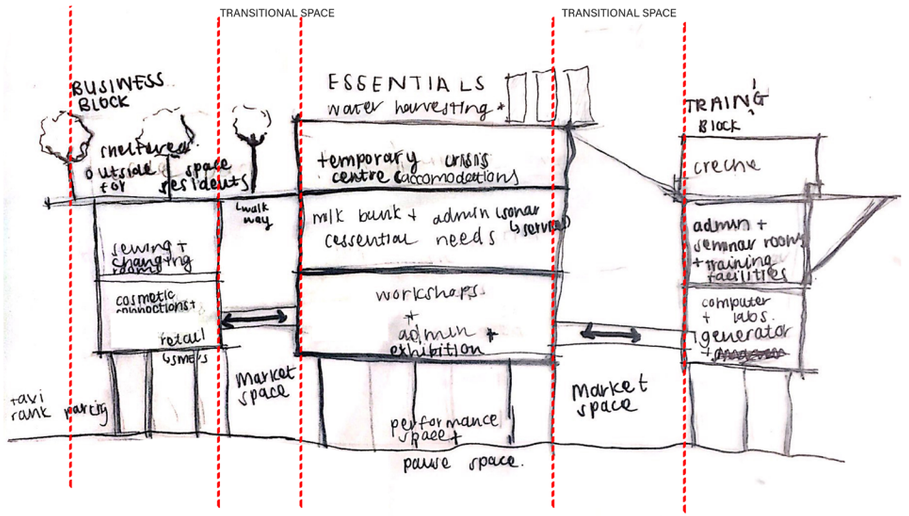


Figure 135: Section 1

Light wells are inspired by a Steven Holls Artwork - "7 bottles of light in a sandbox"

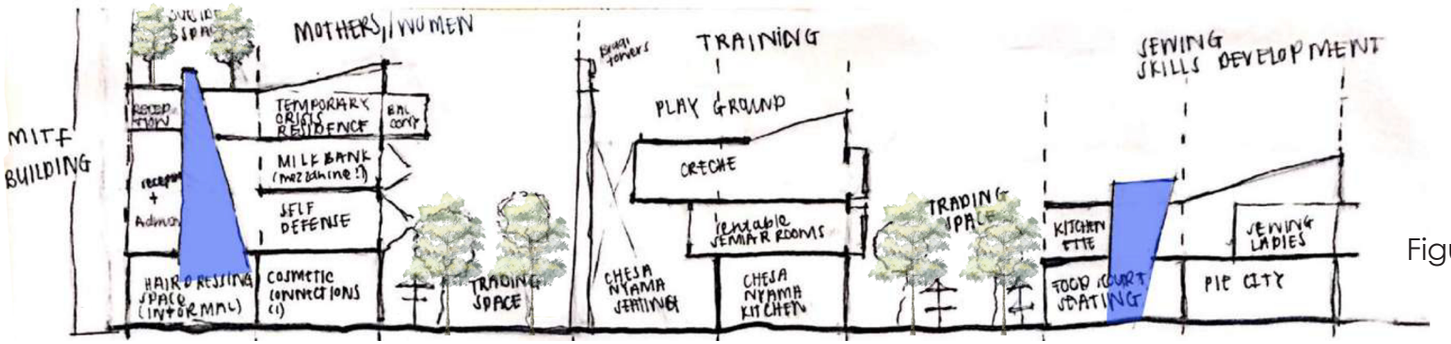


Figure 136: Section 2



Figure 137: Sectional model 1



Figure 138: Sectional model 2

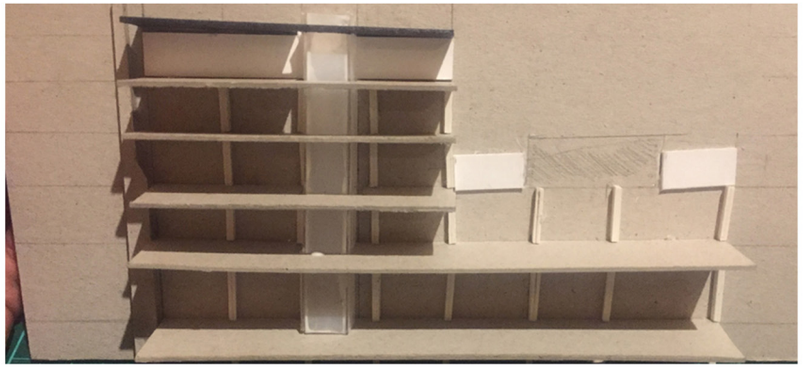


Figure 139: Sectional model 3

3D development

1: Initial idea with the thre blocks and two circulation points,
1 is the business and sewing skills development block for the sewing ladies , 2 is the mother's/womens' needs block , 3 is the informal traders block

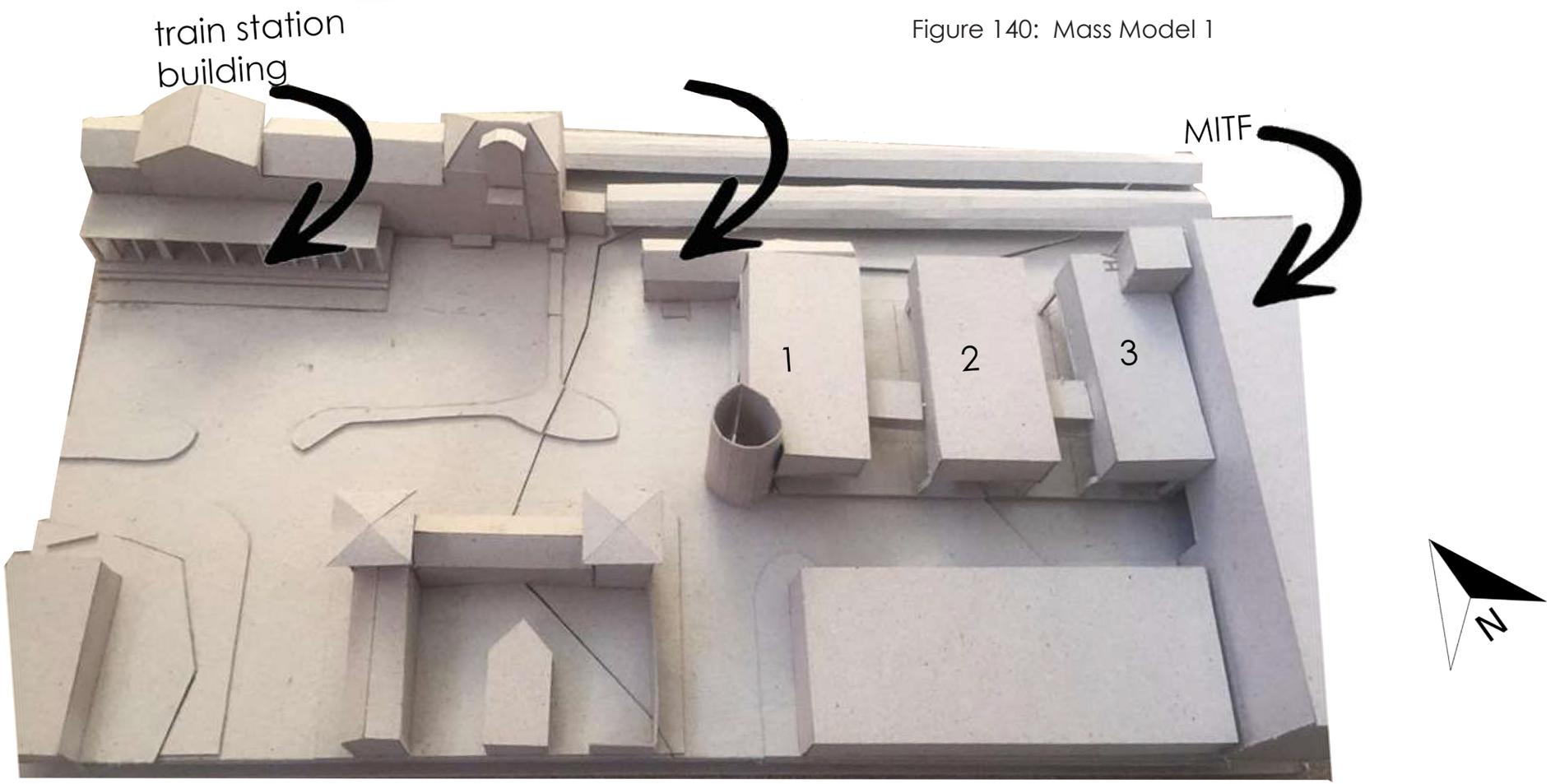


Figure 140: Mass Model 1

2: exploring the possibility of overlapping some of the functions to create “cohesivity between the buildings.
Didnt carry through with this idea as the thresholds between the 3sdifferent spaces would be blurred which is not what I intend to do . Circulation is questioned as well as the bridge in the middle

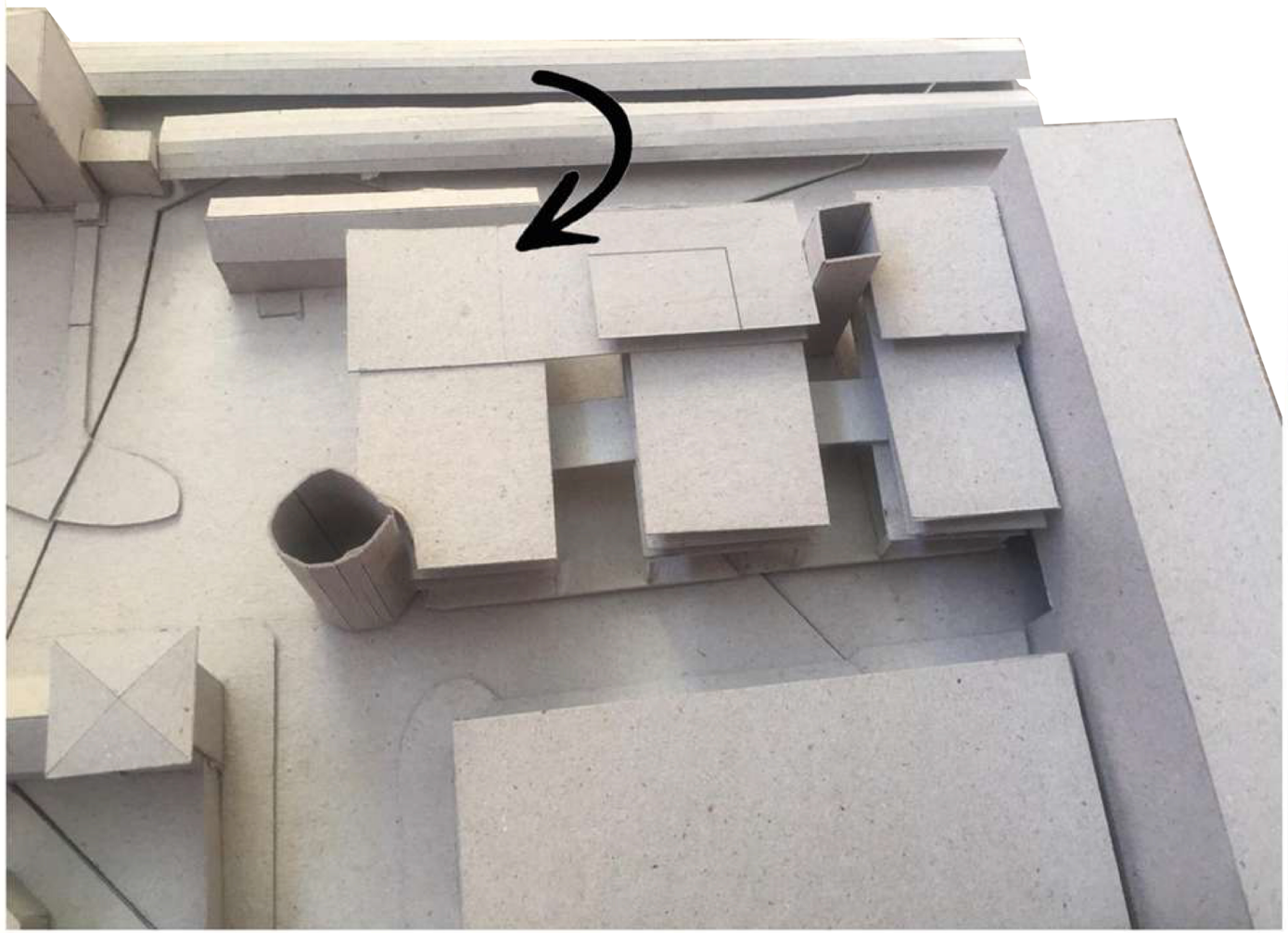
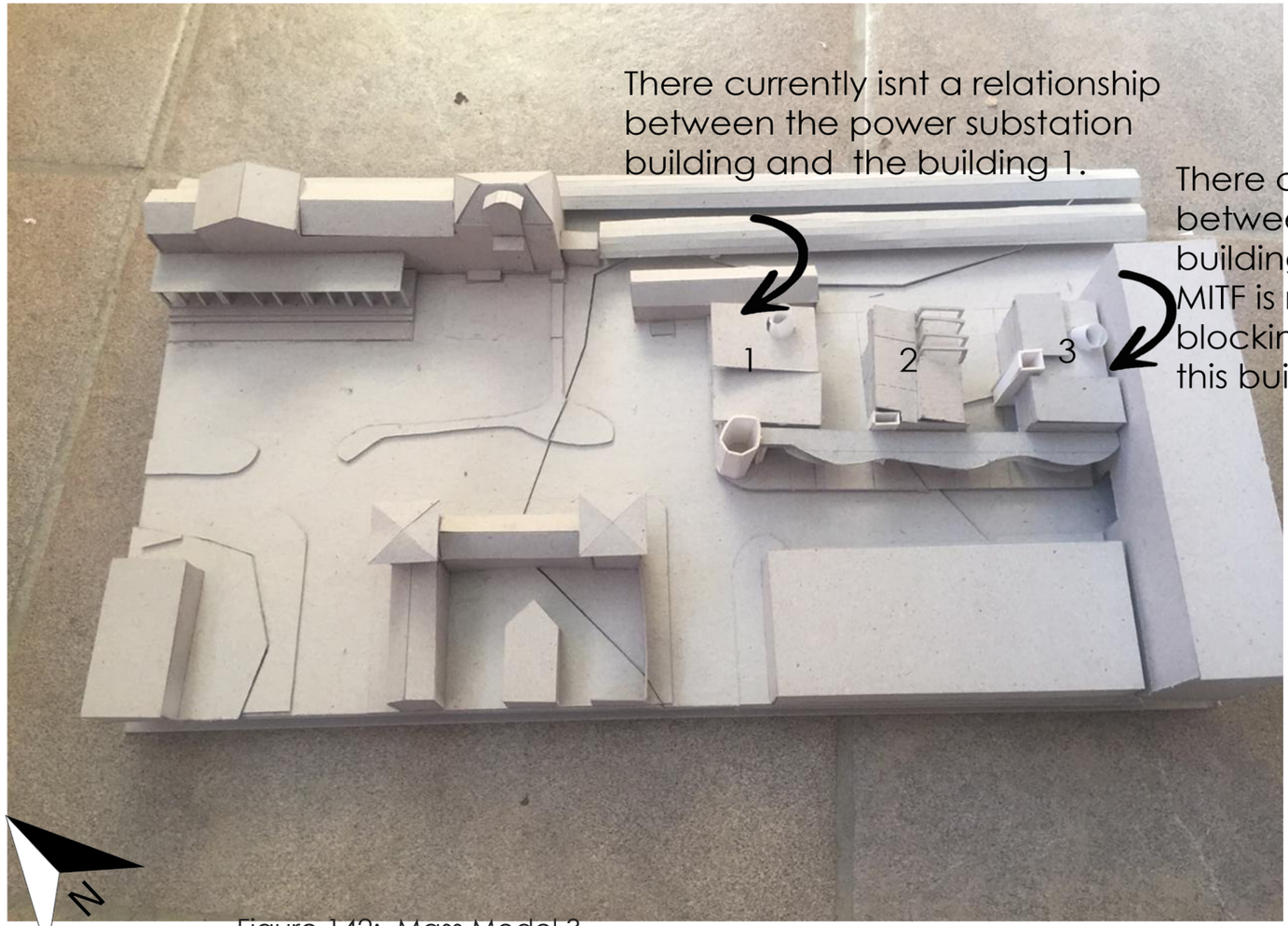


Figure 141: Mass Model 2

4: Rearranging the circulation to one side, bridge brought to the front (Western side) and light wells explored through the model. All retail has also now moved to ground level.

Realisations:



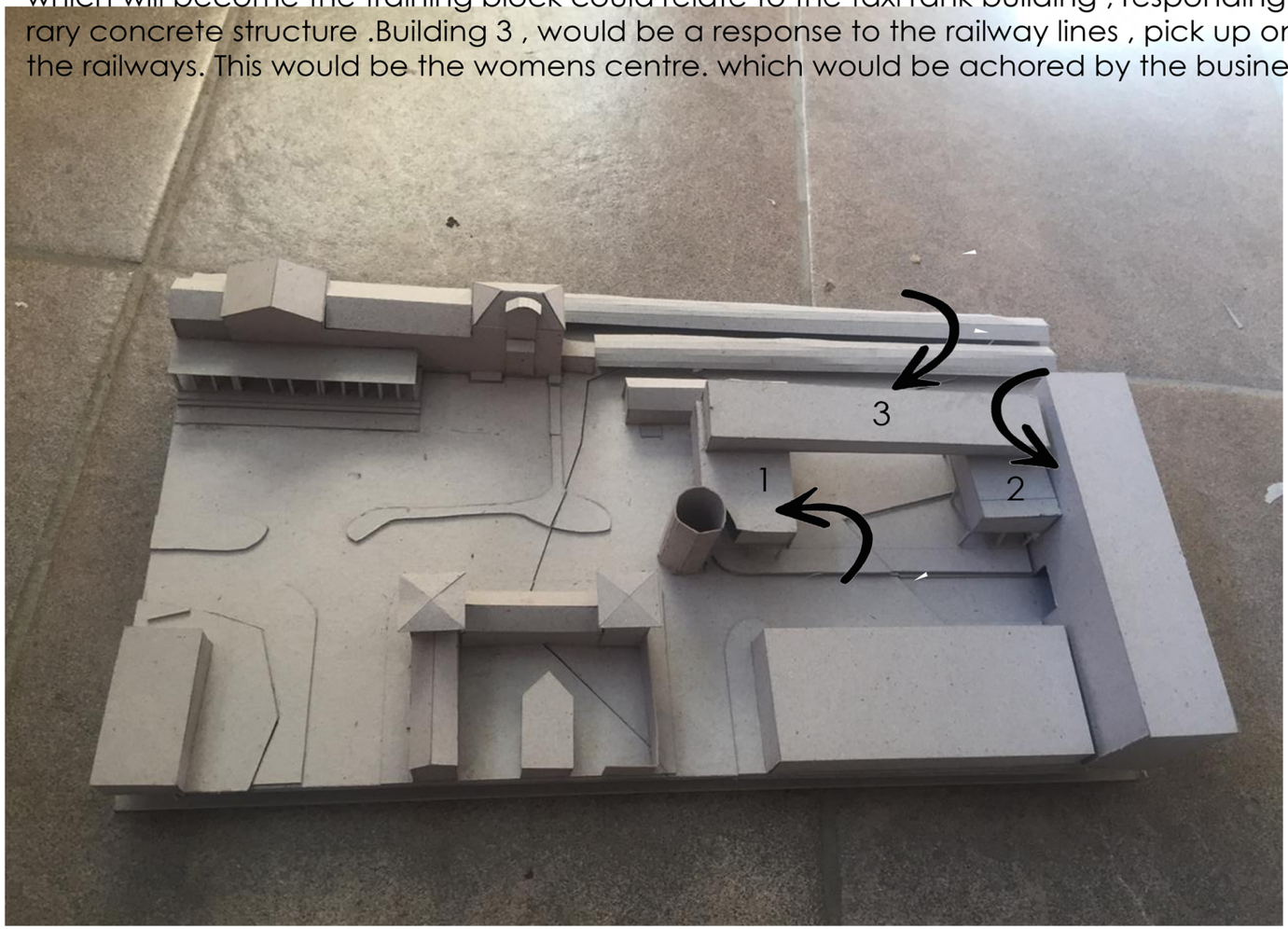
There currently isnt a relationship between the MITF building and building 3 and in the case that the MITF is refurbished , I would be blocking views from the north with this building .

Realised that I had been focusing of the concept (Negotiation of space on a micro level - form +function) on site, thus substituting concept with form(wrooong) and in order to fix these issues with the relationships with surrounding buildings I need to reinterpret the concept on site

Figure 142: Mass Model 3

4: Reinterpretation of concept - Negotiation of space and rethinking the massing of the project
The building is a negotiation between the train station.

building 1 is still going to be the sewing & development but is now going to speak to the heritage nature of the train-station building in terms of materiality , column spacing and roof pitch , also picking up on the height . Building 2 which will become the training block could relate to the taxi rank building , responding sensitively to the contemporary concrete structure .Building 3 , would be a response to the railway lines , pick up on some industrial elements of the railways. This would be the womens centre. which would be achored by the business and the training building.



1. solving the relationship betwen building 1 and the power substation: Introducing a new function between pwer substation and building on ground floor. A train-station musuem and waiting space where commuters wait for their trains.

2. Solving MITF relationship: providing access between building 3 and MITF in the case of future developments of the MITF . There will be an articulation gap between building 2 and MITF since taxis will still pass through there.

Please note: I am not completely scrapping what I have done thus far but this is the direction that I think I shoild head into as it makes more sense contextually .

Figure 143: Mass Model 4



Figure 144: Perspective 3

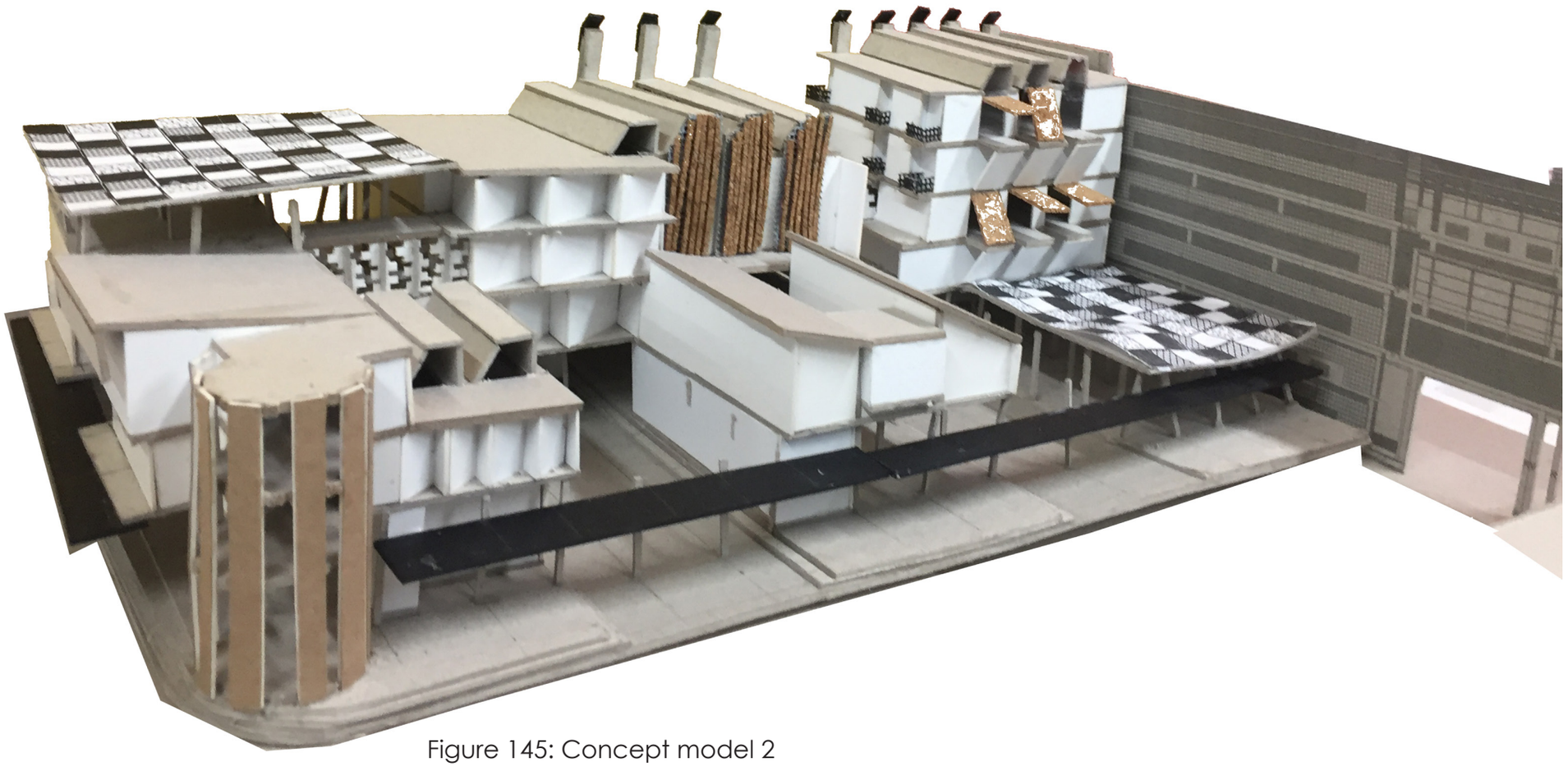


Figure 145: Concept model 2

DESIGN OF THE CIRCULAR CIRCULATION TOWER



Figure 146 : New Taxi Rank building (Bloemfontein Courant, 2018: online)



Figure 147: Old train station bureau building (Google Maps, 2020: online)



Figure 148: Bloemfontein train station Building (van Vuuren, D. 2019: online)

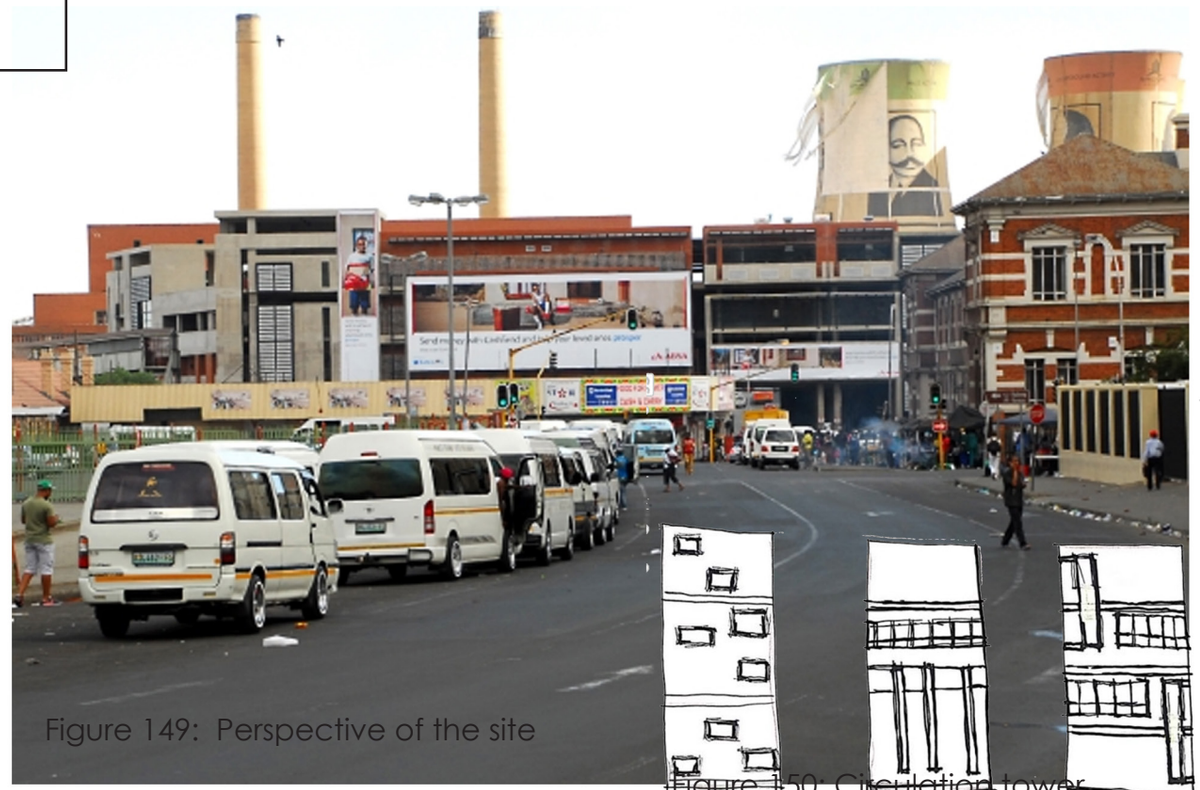


Figure 149: Perspective of the site

Figure 150: Circulation tower investigation sketches



Figure 151: Circulation tower investigation



Figure 152: Persepective 4

STRUCTURAL TOUCHSTONE

The SECOND touchstone commented on the two main concepts "protection and nurturing" as well as "negotiation of space" but linked to structural resolution.
The negotiation of space speaks to the relationship between the intervention and the informal traders as well as the relationship between the heritage and the contemporary buildings surrounding the site. The static, stereotomic part of the touchstone as shown on the next page, symbolises the existing fixed complex systems within the CBD that have been challenged but could not be changed (e.g. the existing taxi system was not changed by the introduction of the new taxi rank building. The dynamic, tectonic part of the touchstone symbolises the opportunity of change and progression (e.g. the outspread and increase of informal vendors over the years; the patterns in which the vendors occupy space of the years and the proposed intervention).

The "protection and nurturing" aspect speaks to the different skins incorporated in the touchstone. The static, stereotomic skin symbolises the protection characteristic of the building relating to the fact that the women in the CBD are involved in the informal trade to survive. These women are willing to face the harsh conditions of the inner city to protect themselves and their families financially. The skin is situated between the structure to emphasis the notion of fixed exclusivity. The dynamic, tectonic skin symbolises the nurture aspect of the building relating to the fact that even though these women are strong and determined to provide for themselves and their loved ones, they are still women who need to be nurtured and take care of. The skeletal skin protrudes out of the structure to emphasise that behind the strong-willed façade that the women informal traders have to put up when going to work, is a woman who has personal needs that have to be met.

The touchstone insinuates that the intervention is necessary, but only in the form of a symbiotic relationship with the existing. The building shouldn't be independent; its functionality should depend on its relationship with the existing context. Despite the fragmented, irrevocable nature of the infrastructure in place, the proposed building should amplify what the successful systems while promoting the integration of women informal traders within these systems.



Figure 153: Structural touchstone perspective 1



Figure 154: Structural touchstone perspective 2



Figure 155: Structural touchstone perspective 3

TECTONICS

Introduction:

In this sub-chapter, a relevant precedent will be discussed in depth as it forms part of the technical investigation into similar typological scheme. The analysis will focus on structural, environment, functional and materiality aspects of the building as well as on the theoretical approach to the tectonic resolution. This investigation will inform the tectonic resolution of the proposed Womens Empoowerment centre and form part of the structural design.

This chapter will aslo include the construction touchstone, an investigation into how the conceptual can become structural and how the precedent can influence the touchstone

The chaper will be subdivded according to figure 156.

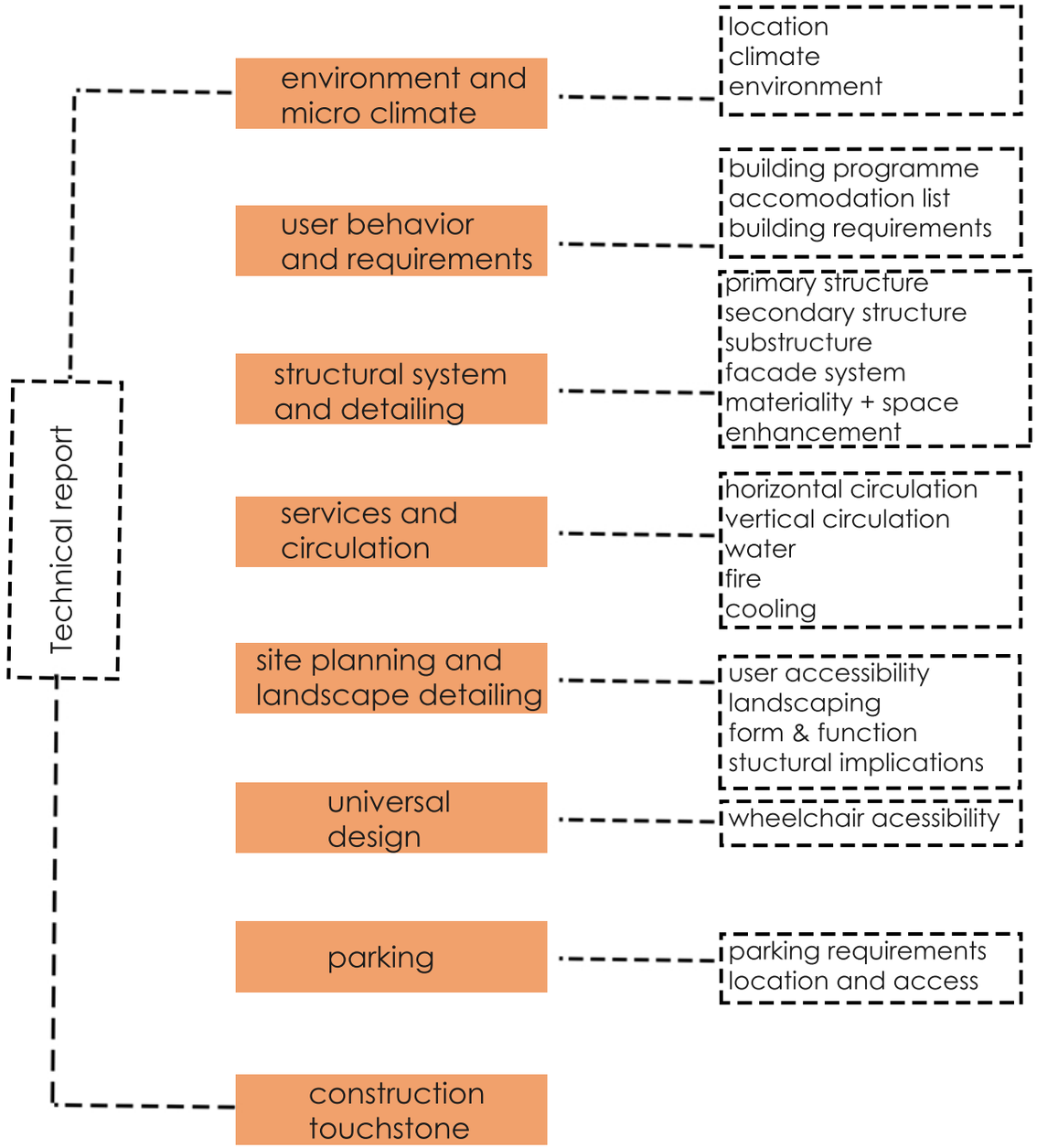


Figure 156: Layout of the tectonics chapter (Mathobisa,K. 2020)

Environment and Micro climate:

_location:

The Ubuntu Centre is situated at the corner of Qeqe street and Ngqungwana Street in Port Elizabeth. It is centrally located in the Zwide township, 7km from the Port Elizabeth central building district. There was post office that occupied the site which burnt down due to political unrest. The initial building for the Ubuntu Centre, was a community hall that was is positioned between a public school and a library but has been preserved and is currently being used for solar energy production on site (Field & Field, 2012: online).

_climate:

The climate in Port Elizabeth is humid subtropical. The highest and lowest temperatures in summer, are experience in February and the highest and lowest temperatures in winter are experienced in July. The rainfall is on average more than 600mm in August and September and the least amount during December. The wind speed in Port Elizabeth goes up to 18km/h in the months of October, November and December and the least amount of wind speed is in June at roughly 7,2km/h (IBIS WIND ENERGY FACILITY, 2017: online).

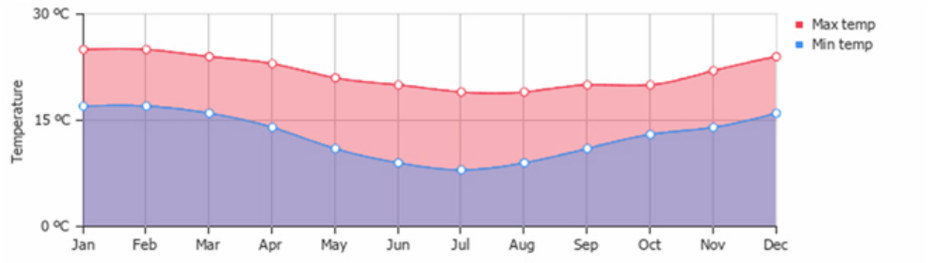


Figure 157: Average minimum and maximum temperature over the year (weather-and-climate,2016: online)

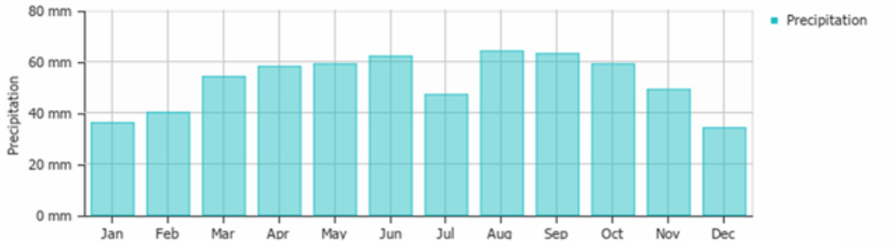


Figure 158: Average monthly precipitation over the year (weather-and-climate,2016; online)

PRECEDENT : UBUNTU CENTRE

Field Architecture
Zwide Township Headquarters, 5 Qe Qe Street, Zwide, Ibhayi, 6201
Port Elizabeth
South Africa



Figure 159: Ubuntu centre perspective (Riordan, 2014: online)



Figure 160: Ubuntu centre aerial view (Google Maps, 2020: online)

_environment

The birth of Apartheid left no black South African unaffected. Adjustments made within this period including segregation of people in to categories of suburbs according to race: White, Coloured, Bantu and Asian communities. The Apartheid law stipulated that these areas should be separated by a buffer of a minimum of 100m wide. The Bantu community was situated on the outskirt of the city in which small business development and retail were permitted to operate in order to limit unnecessary movement, these communities were referred to as "Townships". The appropriation of Apartheid, caused an increased population in New Brighton- a racially segregated suburb founded in 1902 (from 35 000 people in 1951 to 97 000 at the end of 1960).

KwaZakele was established in 1950, after Salsbury was demolished, South End and Fairview were established in the late 1960's, Zwide emerged in 1968 and Motherwell in 1982. (South African History Online , 2019: online) Zwide township today is a typical township with a landscape consisting of single story houses as shown in figure 8, a few industrial buildings, living quarters for transient workers and institutional buildings (schools). The housing permanent in nature, although there are a few corrugated iron structures (Stoffberg, 2015: online). Fields are "no man's land", there aren't any parks and tall street lights planted at every interval that fills the streets with a yellow-orange glare after the sun has gone down. There are a few roads that have been paved and the unpaved streets are filled with potholes and unkempt edges with no sidewalks.

The arrangement of the footpaths and the vehicular circulation that hadn't been developed since the Apartheid planning of the town acted as a guide for the design process, to the informal paths referred to as a "living diagram". The building aims to "harness the enduring vitality of the manifestations of urban life" in the township. The Ubuntu centre is part of a process of transforming the township into a town as it abandons the "ship"(Field & Field, 2012: online). The footprint of the centre is dense compared to the units around it. However, the building has been designed as fragments on the site which assist in minimizing the scale in relation with the context (Stoffberg, 2015: online).



Figure 6: View of context from Ubuntu Centre roof (Field, 2014,online)



Figure 7: Nolly diagram of Ubuntu Centre in context (Field, 2014: online)

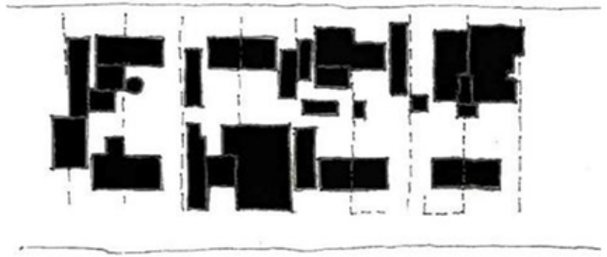


Figure 8: Typical housing typology in Zwide(Field, 2014: online)

User behaviour and requirements

_building programme

Health and education facilities are main functions of the centre. A central corridor is used to access the different functions in the building. A clinic that has an open waiting area (11) flows swiftly into the consultation (12) and counselling rooms (9). There are other healthcare services such as a pharmacy and a blood testing area. The educational facilities include multifunctional spaces used for educational, health and community gatherings (on ground floor) (7), a computer lab, adaptable meeting spaces (2) and another adaptable multifunctional spaces on first floor (18). The building has a rooftop garden (22), vegetables in planter boxes for educational purposes and to supply the kitchen (8). A lounge (4) and offices (20) are provided for staff on ground floor level as well as a boardroom but not enough office space was designed so parts of the multifunctional spaces (18) is used for office space (20) as shown in figure 8 and 9.

Since the occupation of the building in 2010, considerable functional adjustments have been made which are shown on the plan in grey. A need for a second crèche (6) was identified and general meeting rooms in the resource centre was included. Sound booths have been installed for the theatrical performances in the multifunctional hall on ground level and a gate was installed at the entrance of the clinic, underneath the stairs (24), creating a safe, enclosed space for children to play while their parents are in the clinic. The courtyard (16) is now being used as an additional waiting area for the clinic as the original one became too small.

_accommodation list: acts as legend for plans

1. Entrance hall	10. Cinic reception	19.Boardroom
2. Flexible meeting area	11. Clinic waiting area	20.Staff offices
3. Toilets	12. Consulting room	21.Elevator
4. Staff lounge	13. Blood sampling room	22.Roof top garden
5. Resource centre	14. Pharmacy	23.Parking
6. Pre school creche	15. Doctors room	
7. Multi purpose hall	16. Existing structure	
8. Community Kitchen	17. Offices/consulting rooms	
9. Counselling rooms	18. Multifuctional spaces	

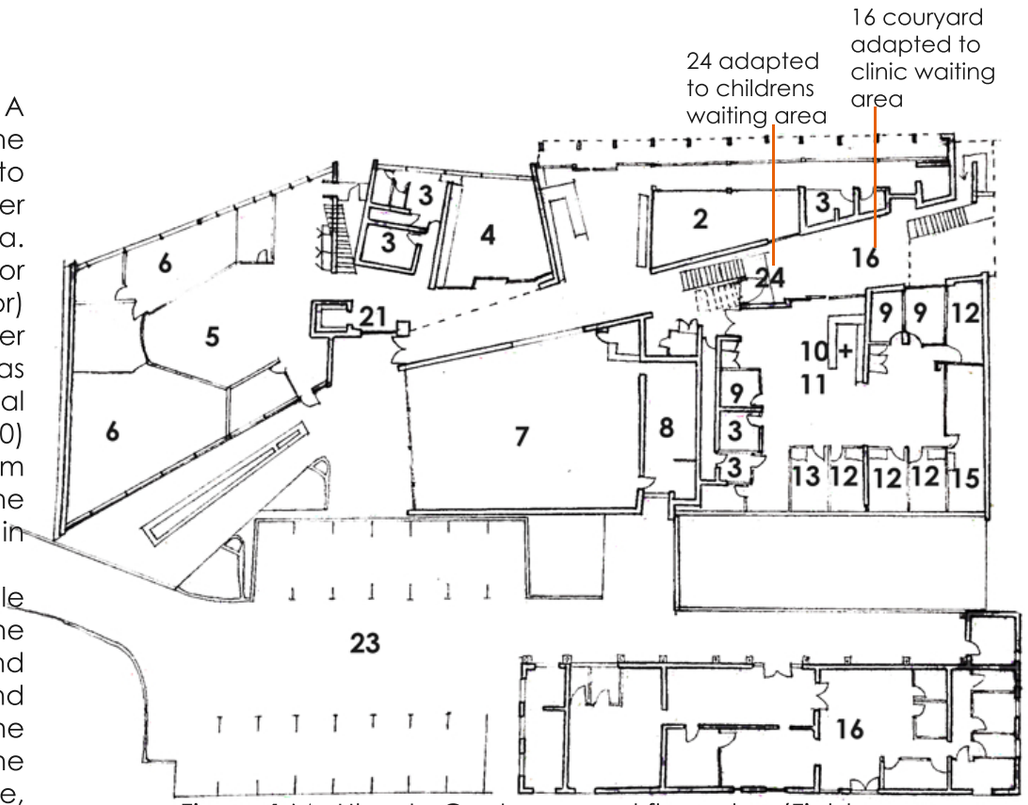


Figure 164 : Ubuntu Centre ground floor plan (Field architect – adapted by author, 2020)

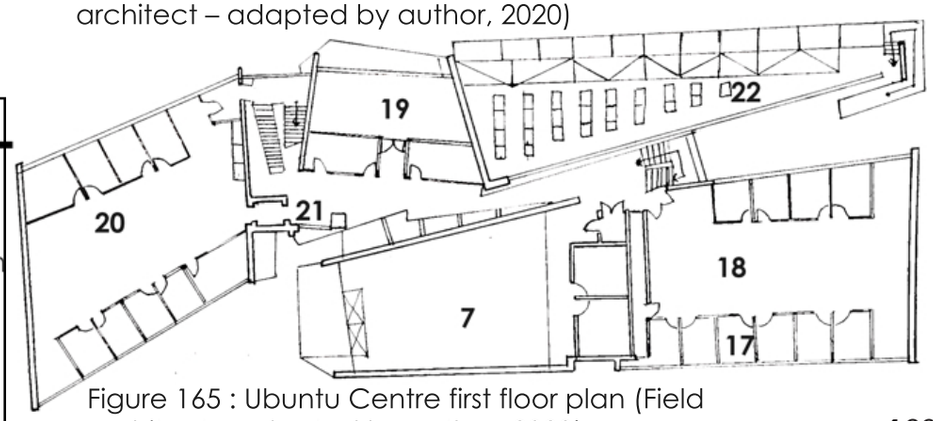


Figure 165 : Ubuntu Centre first floor plan (Field architect – adapted by author, 2020)

_building requirements:

Based on the needs of the Ubuntu Education Fund, the building had to have HIV testing and treatment facilities, child healthcare, counselling facilities as well as a community hall in which educational programs could be implemented. Field architects noted the needs and aspirations of the community through interviews and pedestrian footpaths through the site that informed the program and influenced the design. (Wood, 2012) The building requirments are illustrated in figures 166-171.

UBUNTU HALL

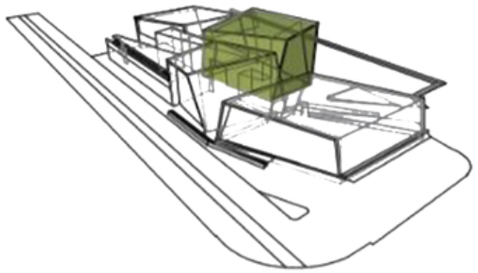


Figure 166: Ubuntu hall (Field, 2011: online)

-accomodates 250 people
-used for training, NGO's, community camps & perfomances
-cafeteria with catering space

PEDESTRIAN CIRCULATION

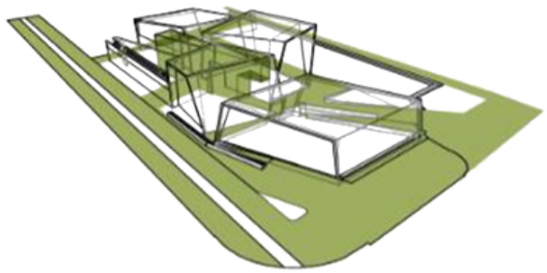
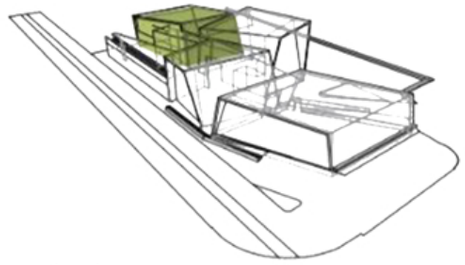


Figure 167: Pedestrian circulation (Field, 2011: online)

- non congestive walkways
-connects major functions
- based on existing walkways on site
- walkways are accebile 24 hours

Figure 168: HIV/TB clinic (Field, 2011: online)

HIV/TB CLINIC



- HIV & TB testing rooms and laboratory
-mangaement and support facilities
-family-friendly counselling rooms

EMPOWERMENT CENTRE

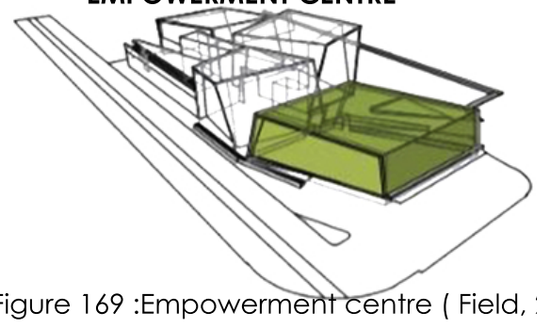


Figure 169 :Empowerment centre (Field, 2011: online)

-computer lab
-multimeda halls
-group study spaces (secondary & tertiary learners)
-counselling facilities

UBUNTU STAFF OFFICES

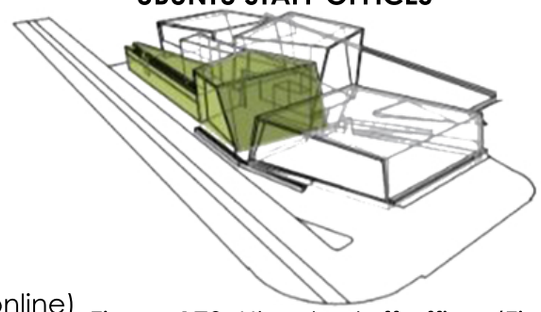


Figure 170: Ubuntu staff offices(Field, 2011: online)

- handicap accessibilty
-acommodates 250 staff members
- adequate parking
- conference rooms and worshops

PUBLIC & ROOFTOP GARDENS

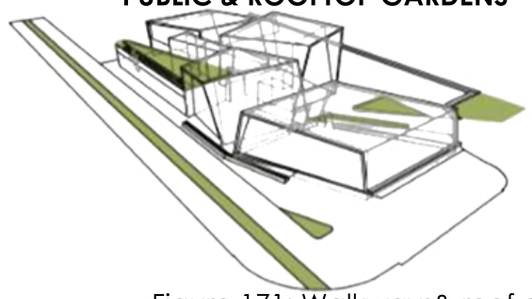


Figure 171: Walkways& roof garden (Field, 2011: online)

-rooftop vegetable gardens
- shaded pedestrain walkways

Structural system and detailing

The primary structure of the Ubuntu Centre is constructed from a reinforced concrete columns and beams structure and off shutter concrete walls, cast in situ as shown in figure 15. The in situ concrete frames, which the secondary structure, creates a uniform structure where joints are built to be rigid connections. In this case, concrete shear walls were constructed as bracing for further stiffness support. (Watts, 2019)

Adjacent buttresses are used as a substructure to support the slanted walls as illustrated in figure 175. There two types of facade systems used. The first one cosists of a steel column and beam system with a moveable steel framed louvres system placed in the openings as shown in figure 174 and local material, gum poles were used for the building skin shading the glazing. These louvre elements provide a tectonic elelment to the stereotomic structure. Steel trusses are used for the glazing support as shown in figure 173 as well as for the roof structure as illustrated in figure 172.

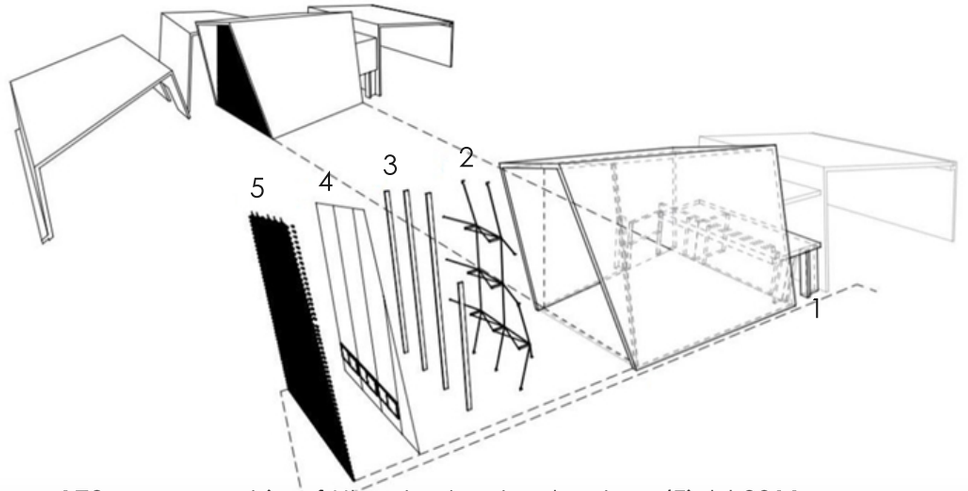


Figure 172: axonometric of Ubuntu structural system (Field 2011: online)

1. concrete frame structure
2. steel truss glazing structural support
3. vertical steel mullions
4. glazing
5. gumpole screen

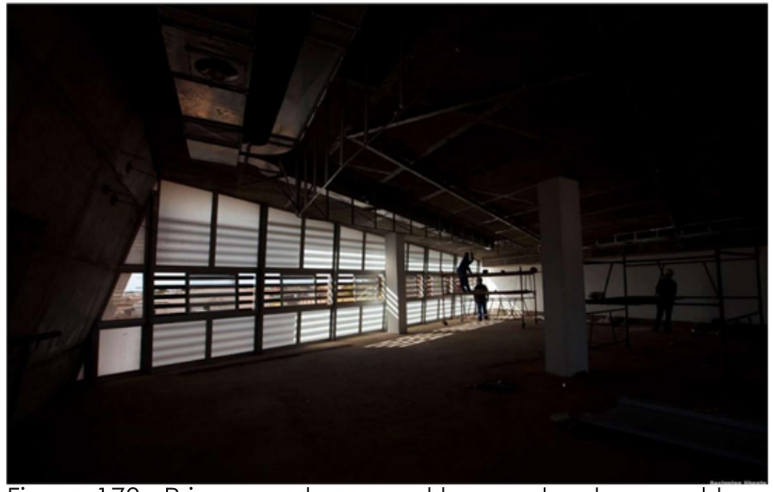


Figure 173 : Primary column and beam structure and trusses (Field 2011: online)



Figure 174: steel louvre stystem at the entrance (Field 2011: online)

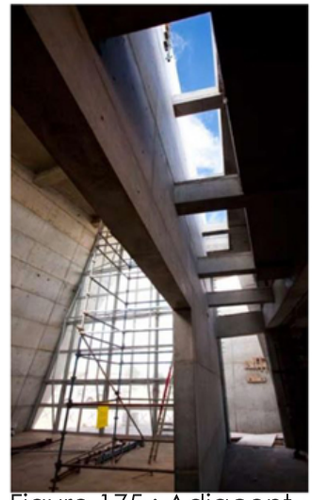


Figure 175 : Adjacent butresess providing support between slanted walls (Field 2011: online)

_facade system : gum pole wall

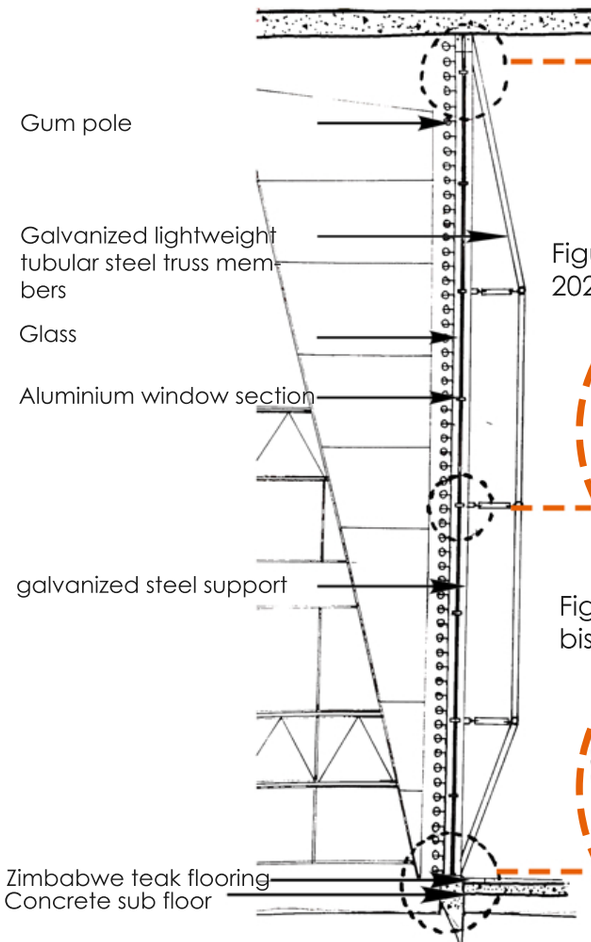


Figure 179: gum pole wall detail (Field, 2011: online)

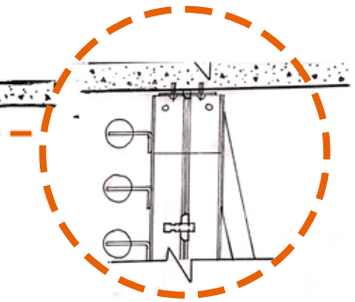


Figure 176: detail 1(Mathobisa, 2020)

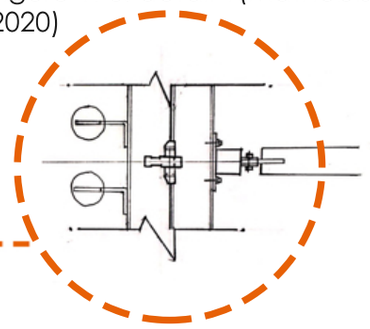


Figure 177: detail 2(Mathobisa,2020)

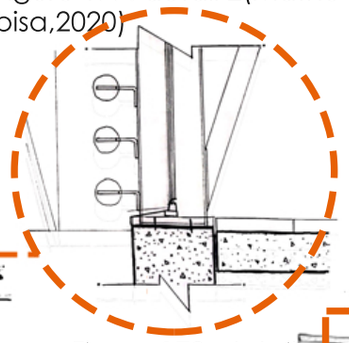


Figure 178: detail 3 (Mathobisa,2020)

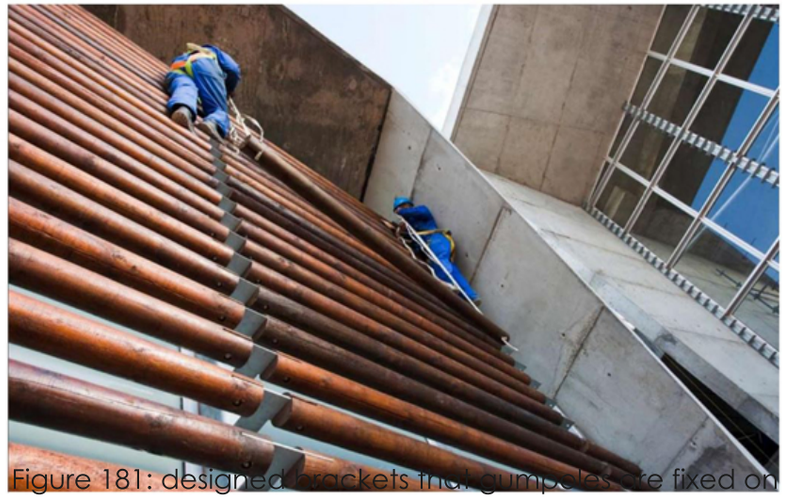


Figure 181: designed brackets that gumpoles are fixed on (Field, 2011: online)

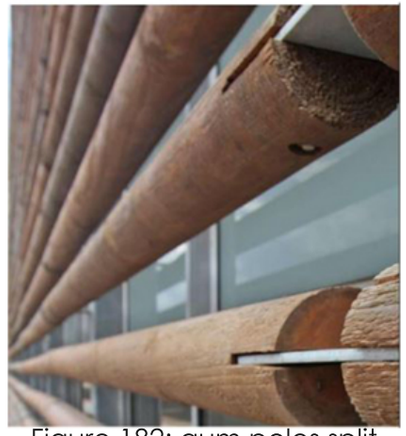


Figure 182: gum poles split with saw to be fixed to t-section (Field, 2011: online)



Figure 183: gum pole to t-section stainless steel (Field, 2011: online)

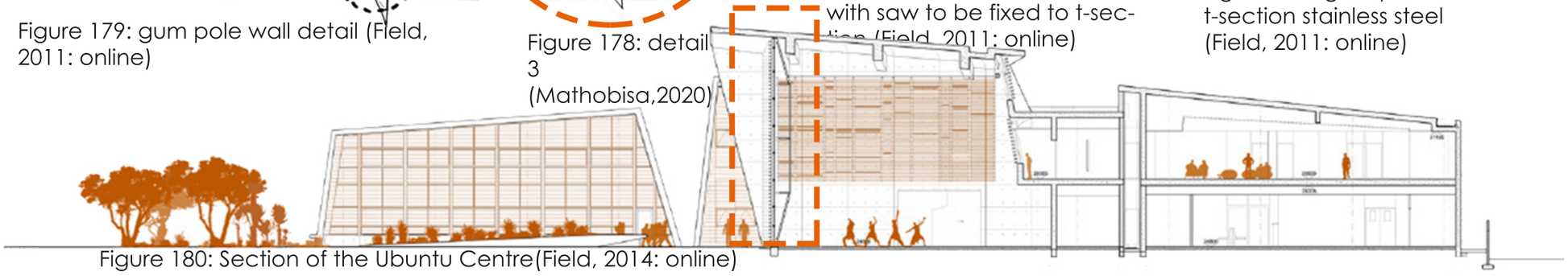


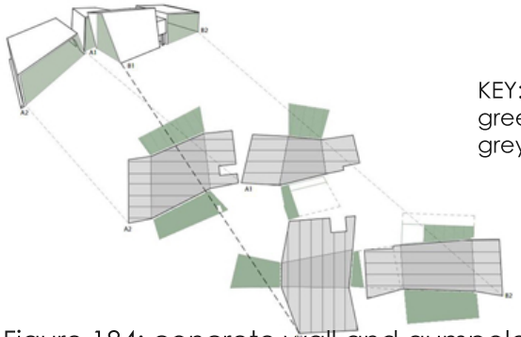
Figure 180: Section of the Ubuntu Centre(Field, 2014: online)

_materiality

The material used for the houses in Zwide is mostly improvised and recycled. Although this echoes the repressive effects of poverty and the long-lasting effect of apartheid, here is also a suggestion of a resource efficient approached. Concrete was suitable for the Ubuntu centre construction due to its robust nature, representing permanence and commitment to the Zwide community. The steel facade system was reinterpreted from the "architecture of necessity"(Field & Field, 2012) The use of the gum poles is an interpretation of the local thatch craft. Zimbabwe teak flooring was used for its durability and aesthetic. The mahogany wood , which is a loacl material, which was used for the doors and some of the furniture which were hand carved with a spoon chisel. A local artistic designed the textured mosaic

_space enhancement

"The development of social relationships in urban scale should begin with careful attention to specific spaces by implementing and using interaction design approaches, specific spaces used to effectively address the sociocultural relationships of the people." (Alsaadi & Ismail, 2017: online)The use of local and familiar material assists the people in associating the Ubuntu Centre with a second home(Field & Field, 2012).



KEY:
green- gum pole skin
grey/white -concrete

Figure 184: concrete wall and gumpole skin assembly (Field, 2011: online)

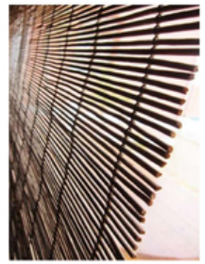


Figure 185: local thatch craft (Field, 2011: online)

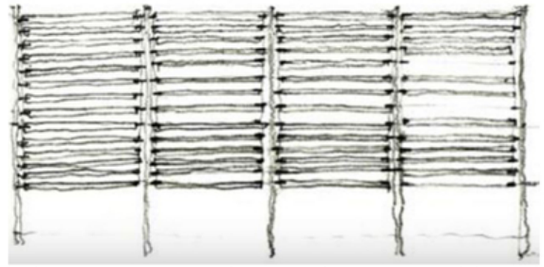


Figure 186: sketch from design process (Field, 2011: online)



Figure 187: thatch craft reinterpreted as building skin (Field, 2011: online)



Figure 188: Mahogany door detail (Field, 2011: online)

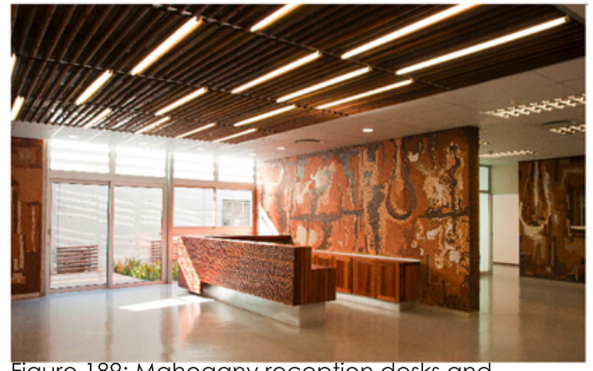


Figure 189: Mahogany reception desks and mosaic work by local artist (Field, 2011: online)



Figure 200: "architecture of necessity"(Field, 2011: online)



Figure 201: "architecture of necessity" reinterpreted as building skin (Field, 2011: online)

Services and circulation

_horizontal circulation

The informal pedestrian pathways, overlaid with the vehicular patterns of the street have been referred to as a "living diagram" which has informed the design of the Ubuntu Centre as this walkway define the township life (Field & Field,2012: online) as illustrated in figures 202 and 203. For security purposes, the building has central entrance that can be accessed from service and gathering spaces on the north western side. The services are used as a buffer to separate the clinic form multifunctional and educational spaces illustrated in blue on figure . The second entrance can be accessed from the parking side . Circulation in the building has been enhanced by the skylit path that has been with the same stone as the one used at the main entrance (Figure 206).



Figure 202: Informal footpaths shown in bigger in context(Field,2011:online)

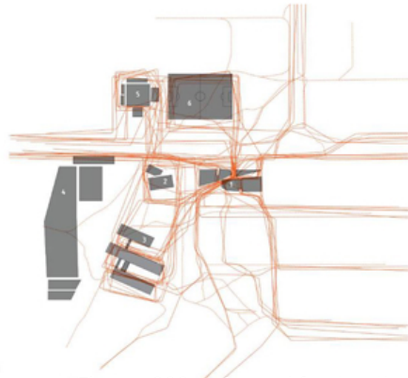


Figure 203: Informal footpaths shown in zoomed in context(Field,2011:on-

_vertical circulation

The building has three staircases and an elevator leading to first floor shown in green in figures 204 and 205. The fire escape stair is indicated in red. The staircases are constructed from concrete which has been cast insitu and the Zimbabwean teak flooring has been used as a finish. As mentioned before, the space below staircase closest to the reception has been a dapted to a childrens waiting space as shown in figure 208.

_services

The services are situated in a central core as illustrated in blue in figure 37 . An exterior tap has been installed infront of the main entrance which is used bythe community in the case of water shortages (Figure 206). The refuse yard is situated in front of the building as shown in figure 207 .

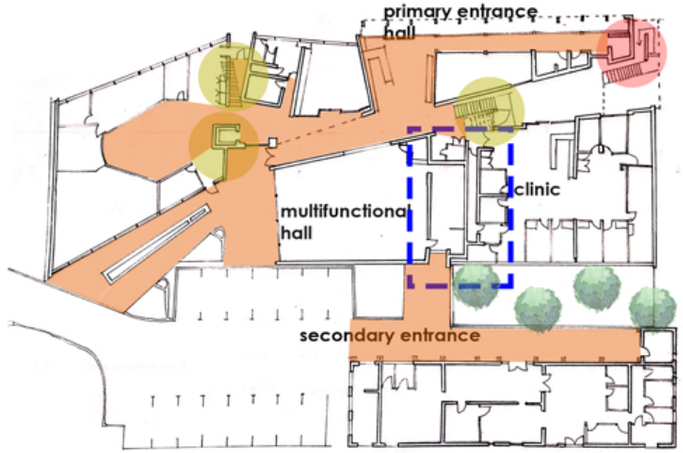


Figure 204: Ground floor circulation (Field,2011:online)

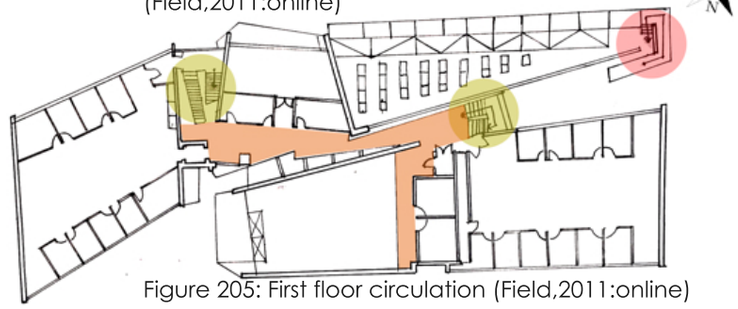


Figure 205: First floor circulation (Field,2011:online)



Figure 206: Community Tap (Field,2011:online)



Figure 207: Refuse area (Field,2011:online)



Figure 208: Adapted staircase (Field,2011:online)

_fire

Concrete is non-combustible and therefore the rate at which heat is transferred is relatively low, it is fire resistant (Watts, 2019:50). However a a fire escape staircase has been constucted and is shown in red in figure 210 and 211.

_heating and cooling

The building relies on mechanical systems for heating and cooling. The concrete walls emnate heat back into the building and the thermal mass allows for night time cooling. (Watts 2019: 30) The large openings maximise the solar penetration for heat gain into the building(Figure 43). Photovoltaic panels that collect and conver solar evergy have also been used in the building. The placement of windows has created a convection effect in which the low ventilated windows circulate cool air and the hot air is released through the high windows.The irrigated grey water from the roof garden is addional insulation for the building. (Laylin, 2011)



Figure 209: skylit pathways (Field, 2011: online)

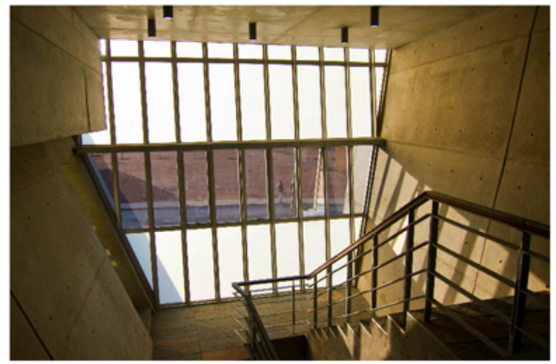


Figure 210: large openings maximising sun heat (Field, 2011: online)



Figure 211: large openings maximising sun heat (Field, 2011: online)

Site planning and landscape detailing

__site planning and user accessibility

The Ubuntu Centre is considered as an inclusive space that has an alternative realtionship with it immediate context. The building is addjacent to an existing structure that was the original location of the Ubuntu community fund. Therefore the site isreatively small within the condensed residential area. Exterior spaces have been designed to form part of the streets ,making them publicly accessible. There are no boundary walls around the site as one of the design requiremnet was the existing and the new structure should be inclusive.

The spaces surrounding the site was designed to progressively erode the site boundary. Boundaries that were existing on site were demolished to create more accessibility.

When designing the building, the formalistic grid of Zwide was taken into account. The grid wa juxtaposed formalistically inorder to bring about change. The morphological change didnt make any changes to the grid itself, one can wuestion whethet the fragmented nature is transformed(Stoffberg, 2015)

_landscaping detailing

The rooftop garden space of the Ubuntu Centre forms part of a bigger system of community gardens in Zwide, in which people grow their own produce. (Field & Field, 2012: online). Following suite, smaller courtyards in which new trees have been planted, have been designed alongside the paths that the design is based upon. These spaces act as spill out spaces between the different buildings, they are minimalistic and hardly constitute as ‘landscape architecture’ but were designed considerate manner.

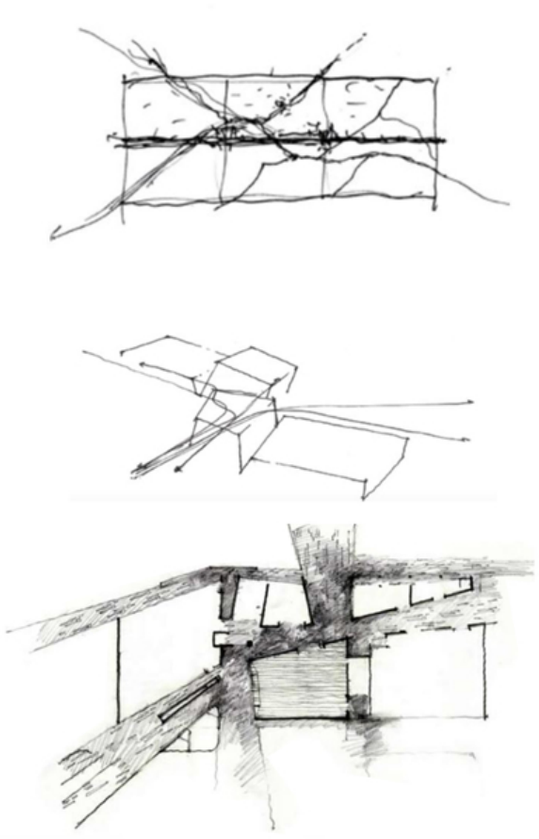


Figure 212-214: Site planning and accessibility design process sketches



Figure 215: Landscaping infront of the building (Field, 2014: online)

_form and function

"Thick concrete walls grow for the ground and leap accross before returning to the ground. Their roofs are sloping, their walls angled toward one anothe. The sides are open- with no walls there- just expansive windows, draped with screens of wooden gum poles. Each one of these structures an independent building that belongs to a family of buildings which rely on one another for support. As the light changes throughout the day, the shape seems to move. Light which enters between the structures drawing people into the deep, luminous spaces. This is a living building..." (Field & Field, 2012

The trapezoidal concrete volumes which lean on each other are emphasizng the meaning of Ubuntu: "I am because you are". The masses being fragmented and distributed on site allowing for pedestrian movement between the buildings , becoming a continuous part of the township. This centre promotes community ownership and the minimization of the stigmitization of the user. (Bell, 2010)



Figure 216: Trapezoidal forms of the Ubuntu Centre (Field, 2014: online)

Universal accessibility and parking

_universal accessibility

The building has 2 toilets on ground floor as well as an elevator for the that goes all the way up to the rooftop gardenf for the physically disabled. The doors also comply with the SANS 10400 regulations part which states that “the leaf of any single door and atleast one leaf of a double door when in the 90 degrees positiion shall provide a clear opening not less that 750mm wide at right angles to the direction of travel.

_parking

14 parking spaces and one for disabled persons have been accounted for on site as per regulations. This parking is mainly used by admin

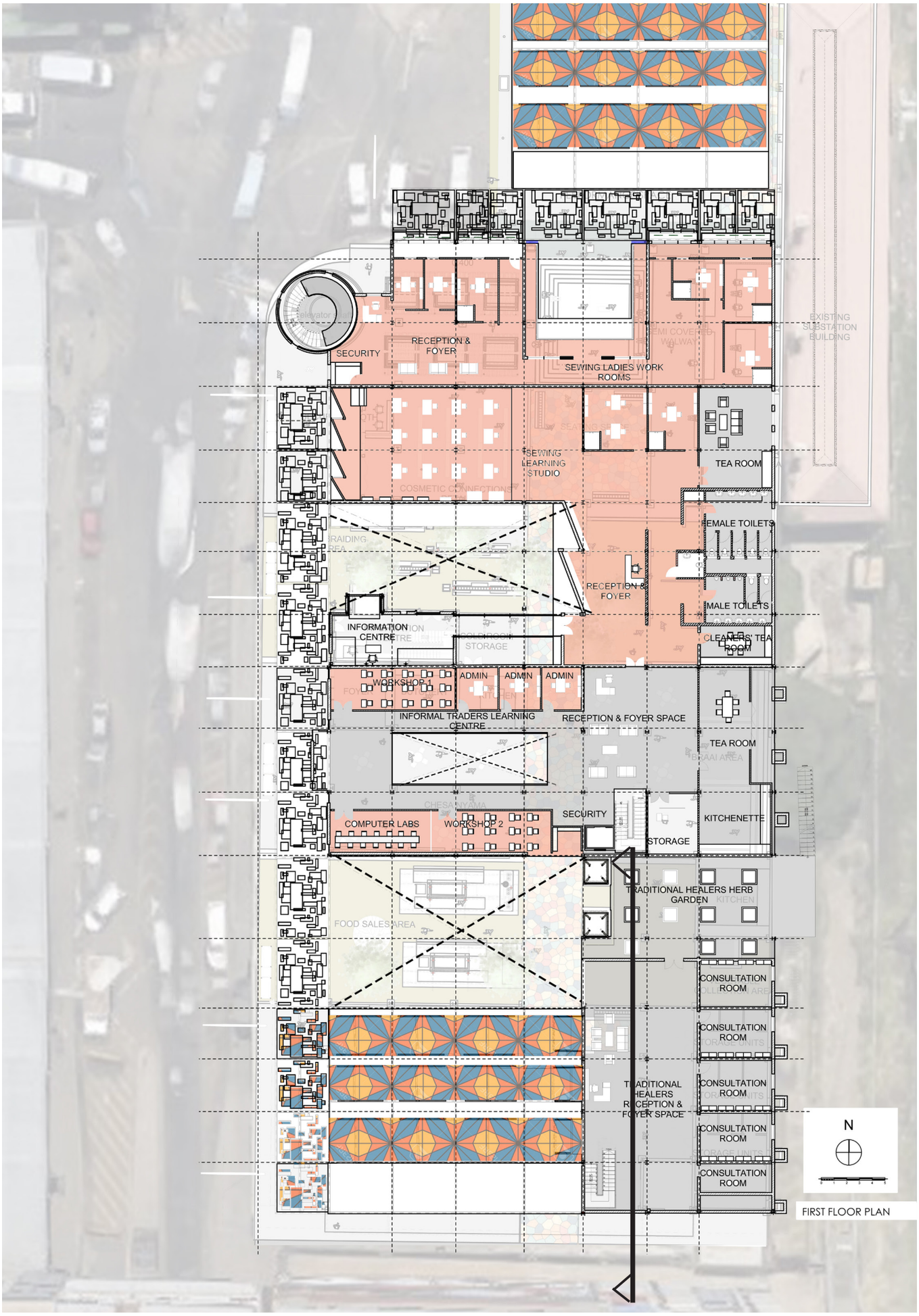


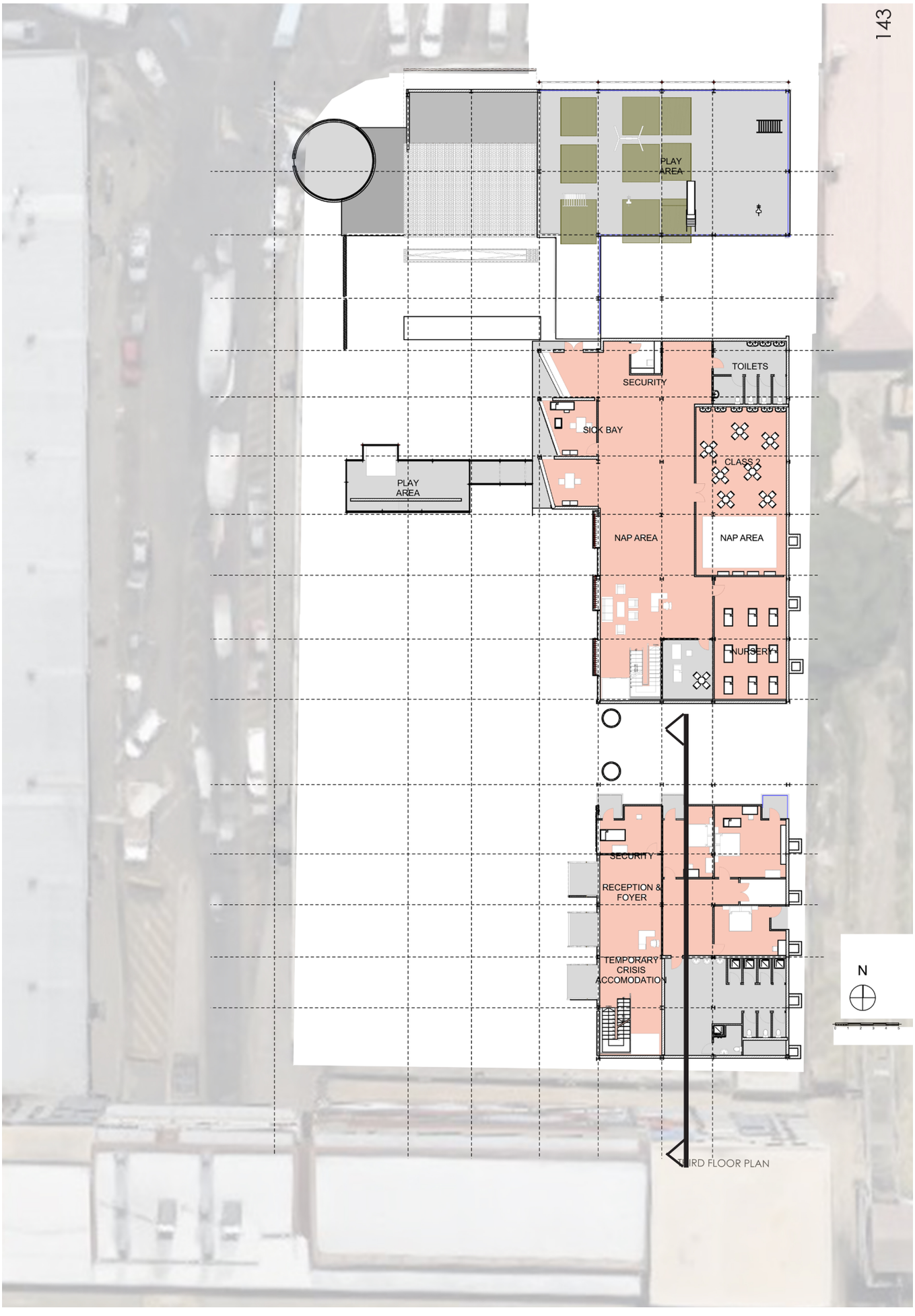
TOWARDS A FINAL DESIGN



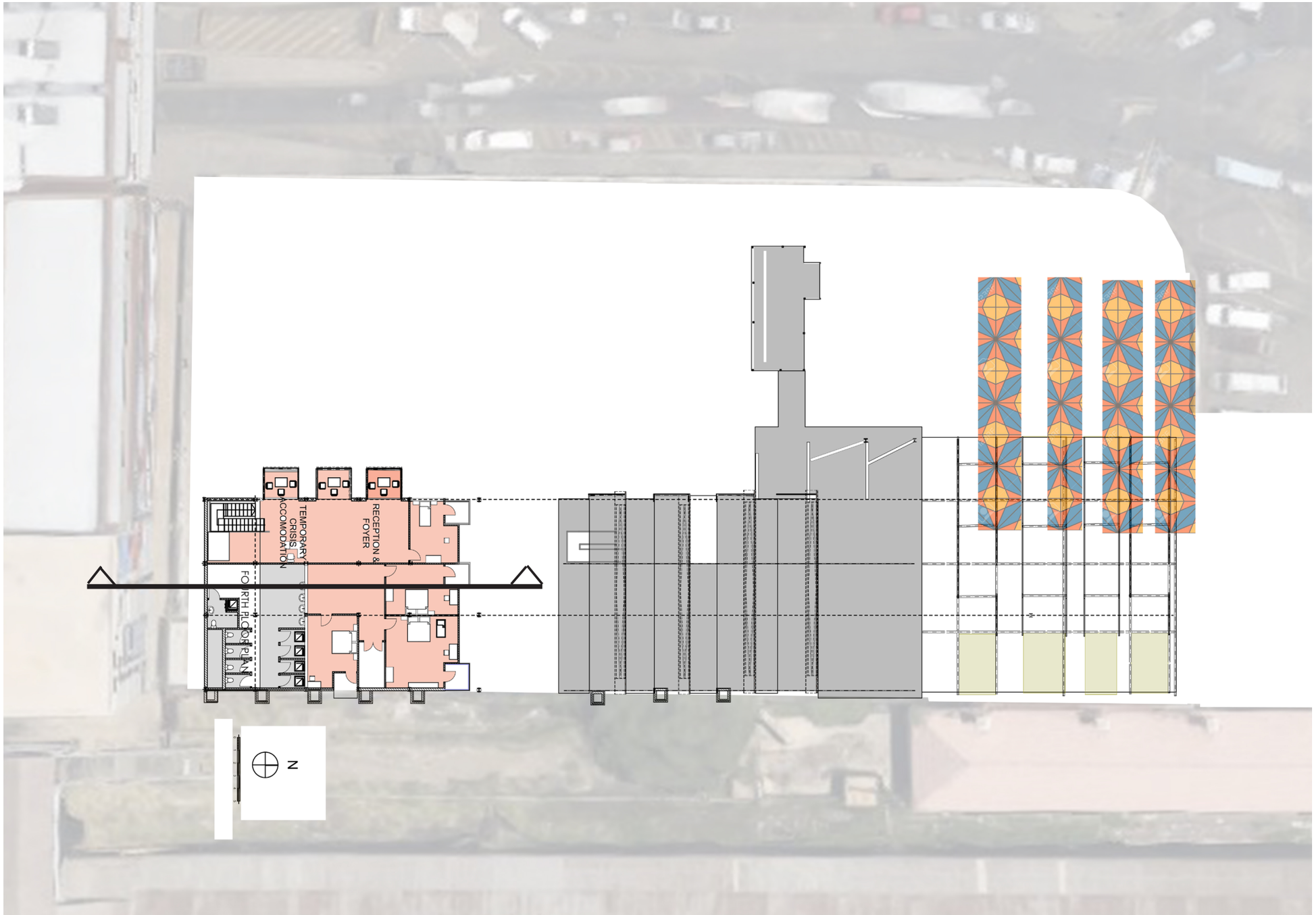
SYMBOLISES OF SAFETY BEACONS PLACEMENT ALL AROUND THE CITY , PROMOTING THE SAFETY OF WOMEN INFORMAL TRADERS

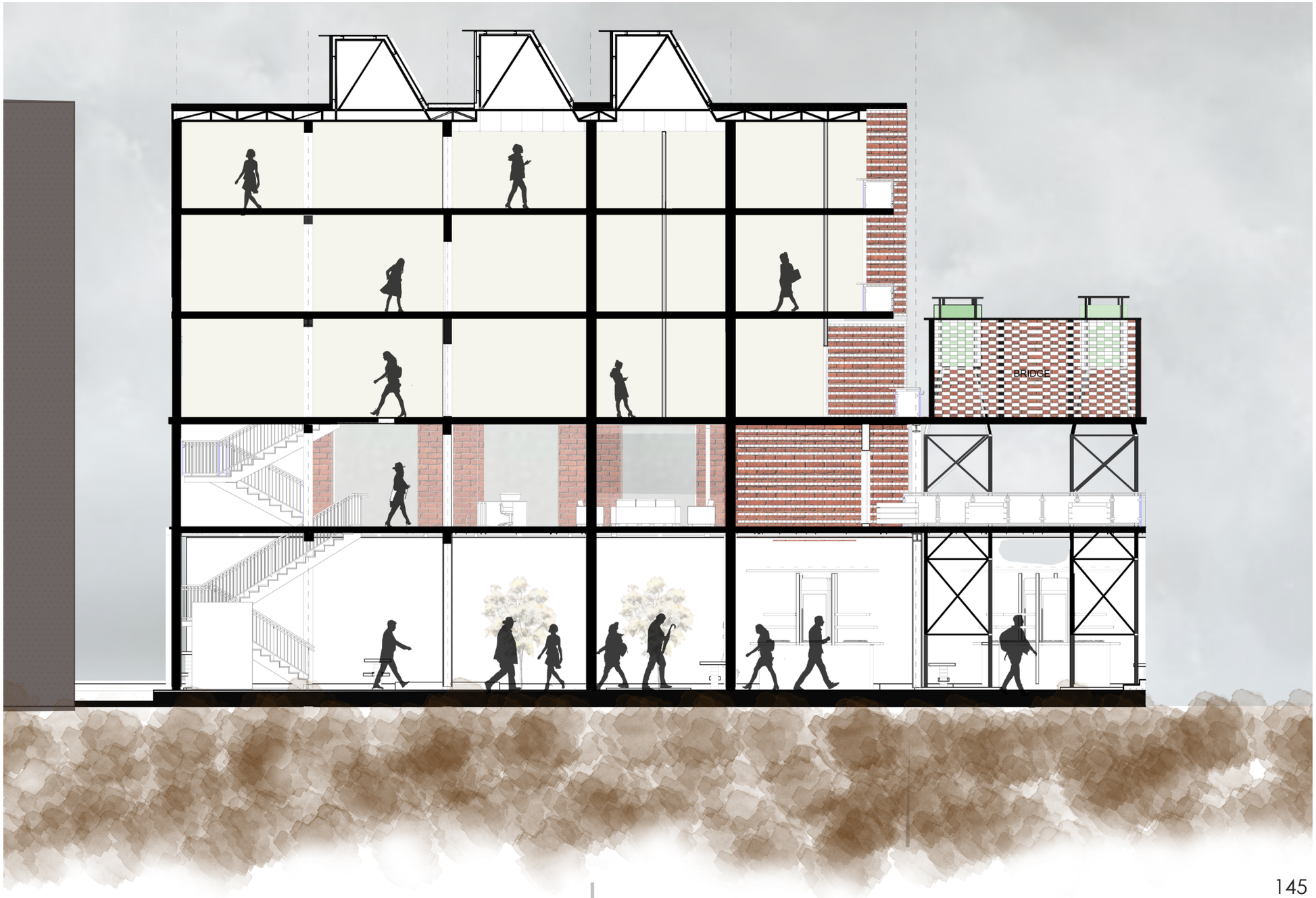

AT ANDREWS STREET
PERFORMANCE SPACE
0.400
elevator shaft
PERFORMANCE SPACE
SEMI COVERED WALWAY
EXISTING SUBSTATION BUILDING
SECURITY BOOTH
SEATING SPACE
TAXI WAITING AREA
COSMETIC CONNECTIONS RETAIL
FEMALE TOILETS
HAIR BRAIDING AREA
SEMI COVERED WALWAY
MALE TOILETS
INFORMATION CENTRE
COLD ROOM STORAGE
REFUSE YARD
FOYER
BUTCHERY
KITCHEN
BRAAI AREA
CHESA NYAMA
KITCHEN
FOOD SALES AREA
VEGETABLE COLLECTION AREA
STORAGE UNITS
TRADITIONAL HEALERS
STORAGE UNITS
STORAGE UNITS
N
GROUND FLOOR PLAN


SECURITY
RECEPTION & FOYER
SEWING LADIES WORK ROOMS
SEMI COVERED WALWA
EXISTING SUBSTATION BUILDING
SEWING LEARNING STUDIO
TEA ROOM
FEMALE TOILETS
RECEPTION & FOYER
MALE TOILETS
CLEANERS' TEA ROOM
INFORMATION CENTRE
STORAGE
WORKSHOP 1
ADMIN
ADMIN
ADMIN
INFORMAL TRADERS LEARNING CENTRE
RECEPTION & FOYER SPACE
TEA ROOM
COMPUTER LABS
WORKSHOP 2
SECURITY
KITCHENETTE
STORAGE
TRADITIONAL HEALERS HERB GARDEN
FOOD SALES AREA
CONSULTATION ROOM
CONSULTATION ROOM
TRADITIONAL HEALERS RECEPTION & FOYER SPACE
CONSULTATION ROOM
CONSULTATION ROOM
CONSULTATION ROOM
N
FIRST FLOOR PLAN



THIRD FLOOR PLAN


TEMPORARY CRISIS ACCOMMODATION
RECEPTION & FOYER
FOURTH FLOOR PLAN
N


BRIDGE


1910
TO LET




LIQUOR POWER


KICK OFF YOUR PERSONAL GOALS
WITH ONE PAYMENT FOR MULTIPLE LOANS.
THAT'S DIFFERENT


IKAHENG
NEDBANK



This performance space accomodates organic use of space for the vendors while weaving in to the urban fabric . It will be used for seasonal events such as the Woman of Note, Macufe event and weekly d,drive-in thetre in which the movies wil be projected onto the heritage power station.







REFLECTION:



…I am still reflecting on the MOVIE that was 2020

Nothing could've prepared me for how this year worked out. The Corona Virus (COVID-19), an unprecedented storm which questioned everything I thought I knew about life, people and the world; coming equipped with its own lessons to teach me in what was already a challenging year. Perseverance, discipline and trusting my gut instinct being at the top of the list. Having to focus on a thesis when while the rest of the world was focused on staying alive was strange to say the least but it got me thinking…

In an evidently constantly changing world, how do we as architects, accommodate the dynamism the world has to offer? What does the pandemic mean for architecture school curriculum and the way in which we are taught to design? How do we navigate the curve balls that challenge the way we perceive the built environment? … I don't have the answers either but hold that thought…

Amongst other social ills our country is facing, Gender-Based violence is at an all-time high and ironically, numbers increased drastically during the hard lockdown period. With this being said, I think that the proposed Women's Empowerment Centre is relevant and necessary. I also believe that the design of the Women's Empowerment Centre would've have turned out a lot different if we had had a "normal" thesis year. For the best or the worst? I guess I'll never know. In my humble opinion, I believe that it was a successful proposal in the way that it responds to the urban context and speaks to the rituals of the city. The biggest challenge was designing a contextually inclusive building (heritage and contemporary) without the building becoming too busy as simplicity is always key.

The “new-normal” left me (and millions of other people of course) exposed, outside my comfort zone, not being able to have a quick crit with a lecturer or a fellow cubicle mate, having limited access to books, not being able to visit case studies or go for a walk. Not knowing whether I would be able to adjust to working remotely or even if I would come out of this year alive. COVID-19 has re-iterated the importance of counting my blessings within the currents of uncertainty and anxiety. Without being insensitive to the millions of people who lost their lives, untimely to this disease, I am grateful that I made it to the end of the year and the hard lessons that I have learnt this year, I will use for a life time.

REFERENCES

Aldrich, R. M. 2008. From complexity theory to transactionalism: Moving occupational science forward in theorizing the complexities of behaviour =. Journal of Occupational Sciences , 15(3).

Alfers, L., Xulu, P. Dobson, R. & Hariparsad, S., 2016. Extending occupational health and safety to street vendors: reflections from a project in Durban. NEW SOLUTIONS: A Journal of Environmental and Ocupational Health Policy, 26(2), pp. 271-288.
Amin, A., 2013 . Animated Spaces. [Online]
Available at: <https://core.ac.uk/download/pdf/42337967.pdf>[Accessed 16 May 2020].

Archdaily , 2017. Bill Sorro Community Building / Kennerly Architecture & Planning. [Online]
Available at: <https://www.archdaily.com/926531/bill-sorro-community-building-kennerly-architecture-and-planning>
[Accessed 7 October 2020].

Archdaily, 2014. Kuyasa Transport Interchange / MEYER+VORSTER Architects. [Online]
Available at: <https://www.archdaily.com/207007/kuyasa-transport-interchange-meyervorster-architects>
[Accessed 7 October 2020].

ArchDaily, 2019. The Second Kindergarten of Guangxi Government / Guangxi Zhongsheng Architectural Design. [Online]
Available at: <https://www.archdaily.com/944407/the-second-kindergarten-of-guangxi-government-guangxi-zhongsheng-architectural-design?ad_source=search&ad_medium=search_result_projects>
[Accessed 8 October 2020].

ArchitectMagazine, 2017. Mutual Services Blood Bank (Banco De Sangre). [Online]
Available at: <https://www.architectmagazine.com/project-gallery/mutual-services-blood-bank-banco-de-sangre>
[Accessed 8 October 2020].

Aromaa, K. & Heiskanen, M., 2002. Fear of street violence in Europe. InternationAl journal of Comparative Criminology, 2(1), pp. 119-132.

Artsy.netK, 2013. Mary Sibande. [Online]
Available at: <https://www.artsy.net/artist/mary-sibande>
[Accessed 28 September 2020].

Bell, J., 2010. Livin spaces. [Online]
Available at: <https://www.livinspaces.net/projects/architecture/the-ubuntu-center-in-south-africa-by-field-architecture/>
[Accessed 21 May 2020].

Beasly, C., 1999. What is Feminiism: An Introduction to Feminist Theory. London : Sage .

Bondi, L., 2005 . Gender and the Reality of Cities: embodied identities, social relations and performatives. School of Geoscienc: Institute of Geography.

Braidotti, R., 2003. A Concise Companion to Feminist Theory. In: Feminist Philosophies . London : Blackwell , pp. 202-218.

Burn, S. M., 2005. Women Across Cultures. New York : McGraw.

Business Insider South Africa , 2020 . Police crackdowns on informal traders added to unemployment, says FNB. [Online]
Available at: <https://www.businessinsider.co.za/south-africa-unemployment-2020-2>
[Accessed 24 October 2020].

Casey, E., 2008. Edges and the inbetween. New York: Stony Brook.

Chobokoane , N. & Horn , A., 2014. Urban Compaction and Densification in Bloemfontein, South Africa: Measuring the Current Urban Form Against Mangaung Metropolitan Municipality's Spatial Planning Proposals for Compaction. Urban Forum, 26(1), pp. 12-16.

Coggin, T., 2018. Informal Work and the Social Function of thw City: A Framework for Legal reform in the Urban Environmenr. [Online]
Available at:<https://www.wiego.org/sites/default/files/migrated/publications/files/Coggin-WIEGO-Informal-Work-Social-Function-Framework-Law-Urban-WP39.pdf>
[Accessed 28 July 2020].

Cutchin, M., Aldrich, R., Baillard, A. & Coppola , S., 2008. Action theories for occupational science: The contributions of Deweyand Bordieu. Journl Of Occupationlal Science , Volume 15, pp. 157-164.

Cutchin, M., Aldrich, R., Bailliiard, A. L. & Coppola, S., 2008. Action theories for occupational science: The contributions of Dewey and Bourdieu. Journal of Occupational Sciences , 15(1).

Davis, D., 2020. Social justice and economic inclusion: Where to South Africa?. [Online]
Available at: <https://www.dailymaverick.co.za/article/2020-02-23-social-justice-and-economic-inclusion-where-to-south-africa/>[Accessed 25 October 2020].

de Carteau, M., 1984. The practices of everyday life. 1st ed. Berkeley: Uiversity of California Press.

Devey , R., Skinner, C. & Valodia, I., 2003. Informal Economy Employment Data In South Africa: A Critical Analysis. [Online]
Available at: <http://tips.org.za/files/722.pdf>
[Accessed 17 May 2020].

Dickie, V., Cutchin, M. M. & Humphry, R., 2006. Occupation as a Transactional Experience : A Critique of Individualism in Occupational Science. Journal of Occupational Science , 13(1).

Diedericks, S. P., 2019. An Interminable Machine. Bloemfontein: University of the Free State (Architecture Department).

Fenster, T., 2005. The Right to the Gendered City: Diffetent Formations of Belonging in Everyday Life. Journal of Gender Studies , 14(3).

Field, S. & Field, J., 2012. issuu : Designing Ubuntu. [Online]
Available at: <https://issuu.com/fieldarchitecture/docs/designing_ubuntu/160>
[Accessed 12 April 2020].
Foucalt, M., 2008. Of Other Spaces. In: M. Dehaene & . L. De Cauter , eds. Heterotopias and the City: Public Space in Postcivil Society. London: Routledge.

Goetz, M. A., 1998. Women in Politics and Gender Equity in Policy: South Africa ad Uganda. Review of African Political Economy , 25(76), pp. 241-262.

Goffman, E., 1979. Gender Advertisements. London: Macmillian .
goodreads, 2020. Sylvia Plath> Quotes> Quotable Quotes. [Online]
Available at: <https://www.goodreads.com/quotes/68325-yes-my-consuming-desire-is-to-mingle-with-road-crews>[Accessed 26 October 2020].

good reads, 2020. Sylvia Plath > Quotes > Quoteable Quote. [Online]
Available at: <https://www.goodreads.com/quotes/967427-being-born-a-woman-is-my-awful-tragedy-from-the>
[Accessed 20 October 2020].

Guardian African networks, 2014. Mary Sibande – poking at power relations in post-apartheid South Africa. [Online]
Available at: <https://www.theguardian.com/world/2014/jan/07/mary-sibande-south-africa-art>[Accessed 28 September 2020].

Heidegger, M., 1962. Being and Time. Cambridge: Blackwell.

HMBASA, 2015. HUMAN MILK BAN ASSOCIATION OF SOUTH AFRICA. [Online]
Available at: hmbasa.org.za
[Accessed 27 October 2020].

Hooks, B., 1989. Choosing the Margin as a space of Radical Openness. In: J. Rendell, B. Penner & I. Borden , eds. Gender, Space, Architecture. Boston, MA: Psychology Press, p. 203.
Hooks, B., 2015. feminist theory from margin to center. 1 ed. New York: Routledge.

IBIS WIND ENERGY FACILITY, 2017. Draft Agriculture & Soils Report. [Online]
Available at: http://www.cesnet.co.za/pubdocs/Scarlet%20Ibis%20Wind%20Energy%20CE180917/APPENDIX%20D1_Agriculture%20&%20Soils%20Impact%20Assessment.pdf
[Accessed 13 May 2020]
.

Inglis, D., 2012. An Invitation to Social Theory. Cambridge : Polity .

Irigaray, L., 1985. This sex which is not one. 1 ed. New York: Cirnell University Press .

Kelbaugh, D., 2005. Everyday Urbanism: Margaret Crawford vs Michael Speaks. Michigan: University of Michigan .

Kok, P. & Collinson , M., 2006. Migration and Urbanization in South Africa , Pretoria : Statistics South Africa .

Langer, S., 1967. An Introduction to Symbolic Logic. 3 ed. New York: Dover.

Laylin, T., 2011. Inhabitat. [Online]
Available at: https://inhabitat.com/field-architecture-empowers-south-african-township-with-sustainable-ubuntu-center/
[Accessed 21 May 2020].

Lengerman, P. M. & Niebrugge, G., 2007. Feminism . In: G. Ritzer, ed. The Blackwell Encyclopedia of Sociology . Male : Blackwlell, pp. 1666 - 1671.

Lootsma, F. A. & Bots, P. W. G., 2003. Defining spatiak coonsepts towards an African urban system. Urban Design International, 8(1).

Loukaitou-Sideris, A. & Ehrenfeucht, R., 2009. SidewalKs: Conflict and Negotiation over Public Space. 1 ed. Cambridge, Masachusetts: MIT PRESS .

Löw, M., 2006. "The Social Construction of Space and Gender" European Journal of Women's Studies Copyright. SAGE Publications, 13(2), pp. 119-133.

m3architecture, 2016. Women's College : Sydney , Austrilia. [Online]
Available at: https://www.m3architecture.com/projects/womens-college/
[Accessed 8 October 2020].

Mabilo, M., 2018. Women in the informal economy: Precarious labour in South Africa. [Online]
Available at: https://www.semanticscholar.org/paper/Women-in-the-informal-economy%3A-Precarious-labour-in-Mabilo/69e847299e510b798c36e917704ebf3b4df2fc34
[Accessed 18 May 2020].

Magidimisha , H. H. & Gordon, S., 2015 . Profiling South African gender. Journal of Gender Studies , 24(3).

Maksudyan, N., 2014. WOMEN AND THE CITY, Women in the City : A gendered perspective on ottoman urban history. 1 ed. New York: Berghahn.

\Masenya, D. V., 2015. Women's narratives of everyday precarity in the Mangaung, Bloemfontein, South Africa : ResearchGate .

Massey, D., 1994. Space, Place and Gender. 1 ed. Cambridge, UK: Polity.

McEwan, C., 2000. "Walk the Walk?" The State and Gender Transformation in the 'New' South Africa. South African Geographical Journal , 82(1), pp. 75-84.

Merriam, G. & Merriam, C., 2020. Merriam Webster Dictionary. [Online]
Available at: https://www.merriam-webster.com/dictionary/gender
[Accessed 6 March 2020].

Mosser, C., 1993. GENDER PLANNING and DEVELOPMENT; THEORY, PLACTICE & PLANNING. New York : Routledge.

Mtamu, K., 2015. Womens Centre/ Hollmén Reuter Sandman Architects. [Online]
Available at: http://www.archidatum.com/projects/womens-centre-hollm%C3%A9n-reuter-sandman-architects/
[Accessed 19 May 2020].

Nelson Mandela Bay Tourism, 2018. The 5 Biome City -. [Online]
Available at: https://www.nmbt.co.za/port_elizabeth_5_biome_city.html
[Accessed 13 May 2020].

Opperman, A., 2012. Learning from Diepsloot Taxi Rank 2. Architecture South Africa , Volume 56, pp. 14-17.

Portes , A. & Sassen-Koob , S., 1987. Making it underground : comparative material on the informal sector in western market economies. American Journal of Sociology , 93 (1), pp. 30-62.

POWA, 2017. Submission for People Opposing Women Abuse. [Online]
Available at: https://www.ohchr.org/Documents/Issues/Women/SR/Shelters/People_Opposing_Women_Abuse_POWA.pdf
[Accessed 20 July 2020].

Rashid, M., 2017. Academia.edu. [Online]
Available at: https://www.academia.edu/32429318/Gender_And_Architecture_MAMUNA_.pdf
[Accessed 6 March 2020].

Robertson, M., ed., 2011. Participatory transformation of the Women's Centre of Malika , Sengal: Strategies for the development of a productive ecosystem in the peri-urban context. In: SUSTAINABLE CITIES :; Local solutions in the Global South. Canada: Practical Action Publishing, pp. 7-15.

Roever, S. & Skinner , C., 2016. Street vendors and cities. Environment and Urbanization, 28(2), pp. 359-374.

Rogan , M. & Skinner , C., 2020. Support for women informal wroker is urgent as pandemic unfolds in South Africa. [Online]
Available at: https://theconversation.com/support-for-women-informal-workers-is-urgent-as-pandemic-unfolds-in-south-africa-144136
[Accessed 23 October 2020].

Rolfe, R., Ligthelm, . A. & Guimarães, P., 2011. The viability of informal microenterprise in South Africa. Journal of Developmental Entrepreneurship, 16(1), p. 65.

Roever, S. & Skinner , C., 2016. Street vendors and cities.. Environment and Urbanization , 28(2), pp. 359-374.

Sassen , S., Galvaan , R. & Duncan , M., 2018. Women's experiences of informal street trading and well-being in Cape. South African Journal of Occupational Therapy , 48(1), pp. 28-33.

Scheffer, A., du Preez, A. & Stevens , I., 2017. Hysterical Representation in the Art of Mary Sibande. De Arte, Taylor&Francis Online , 52(2-3). pp. 4-28

Sen, A., 2009. The Idea of Justice. Cambridge, Massachusetts: The Belknap Press.

SETA, 2014. Services Seta Website. [Online]
Available at: https://www.servicesseta.org.za/
[Accessed 18 July 2020].

SethConsulting , 2016. POWA. [Online]
Available at: powa.co.za/POWA/about-us/mission-vision-and-history/
[Accessed 17 July 2020].

Sethuraman, S. V., 1998. Gender, informality and Poverty: A global review: gender bias in female informal employment and incomes in develping countries. [Online]
Available at: http://www.eif.gov.cy/mlsi/dl/genderequality.nsf/0/12D2A22FAC60DA74C22579A6002D950A/$file/gender_informality_and_poverty%20(2).pdf
[Accessed 17 May 2020].

Skipsey, C., 2015 . Top down versus bottom up architecture. [Online]
Available at: https://www.urban.com.au/news/top-down-versus-bottom-up-architecture
[Accessed 26 October 2020].

South African Institute of Architects , 2016. Kwamashu Station Traders Market. Digest of South African Architecture, Volume 21, p. 125.

South African History Online, 2020. History of Women's struggle in South Africa. [Online]
Available at: https://www.sahistory.org.za/article/history-womens-struggle-south-africa
[Accessed 18 July 2020].

South African History Online , 2019. Community histories in Port Elizabeth. [Online]
Available at: https://www.sahistory.org.za/article/community-histories-port-elizabeth
[Accessed 12 May 2020].

Statistics South Africa , 2018. How do women fare in the South African labour market. [Online]
Available at: http://www.statssa.gov.za/?p=11375
[Accessed 25 October 2020].

search?q=LIVED+REALITY%2C+PERCEPTION+AND+ARCHITECTURE%3A+TWO+COMMUNITY+
CENTRES+INTERROGATED+THROUGH+THE+LENS+OF+LEFEBVRE%E2%80%99S+SPATIAL+TRIAD+Madelein+Stoffberg&rlz=1C1NHXL_
enZA841ZA841&oq=LIVED+REALITY%2C+PERCEPTION+AND+ARCHITEC
[Accessed 15 May 2020].

Statistics South Africa, 2013. Informal sector in South Africa Survey of Employers and the Self-employed (SESE). Statistical release P0276.

STREETNET , 2004. Self Employed Womes's Association- ILO. [Online]
Available at: https://www.ilo.org/wcmsp5/groups/public/---ed_emp/documents/presentation/wcms_125904.pdf
[Accessed 19 July 2020].

Stoffberg, M., 2015. LIVED REALITY, PERCEPTION AND ARCHITECTURE: TWO COMMUNITY CENTRES INTERROGATED THROUGH THE LENS OF LEFEBVRE'S SPATIAL TRIAD. [Online]
Available at: https://www.google.com/

The Conversation , 2020. Support for women informal workers is urgent as pandemic unfolds in South Africa. [Online]
Available at: https://theconversation.com/support-for-women-informal-workers-is-urgent-as-pandemic-unfolds-in-south-africa-144136
[Accessed 25 October 2020].

The Daily Vox Team, 2018. 5 Women Who Fought Racists And Patriarchs For Our Freedom. [Online]
Available at: https://www.thedailyvox.co.za/5-women-who-fought-racists-and-patriarchs-for-our-freedom-shaazia-ebrahim-fatima-moosa/
[Accessed 24 October 2020].

The Department of Justice and Constituional Development , 2017 . The South African Constitution. [Online]
Available at: https://www.justice.gov.za/legislation/constitution/preamble.html
[Accessed 26 October 2020].

Tivers, J., 1985. Women Attached: The Daily Lives of Women with Young hildren. 1 ed. London : Croom Helm .

topographic-map.com, 2019. [Online]
Available at: https://en-za.topographic-map.com/maps/jt6o/Bloemfontein/#:~:text=Bloemfontein%20is%20located%20in%20central,general%20vegetation%20is%20Highveld%20grassland.
[Accessed 16 October 2020].

Tsikata, D., 2009. Gender, Land and Labour Relations and Livelihoods in Sub-Saharan Africa in the Era of Economic Liberalisation: Towards a Research Agenda. Africa Gender Institue , 1(12).

UKEssays, 2018. Amartya Sen The Idea Of Justice Review Philosophy Essay. [Online]
Available at: https://www.ukessays.com/essays/philosophy/amartya-sen-the-idea-of-justice-review-philosophy-essay.php?vref=1
[Accessed 22 July 2020].

UKEssyas, 2018. Amartya Sen The Idea Of Justice Review Philosophy Essay. [Online]
Available at: https://www.ukessays.com/essays/philosophy/amartya-sen-the-idea-of-justice-review-philosophy-essay.php?vref=1
[Accessed 27 July 2020].

Vaiou, D., 2014. Is the crisis in Athens(also) gendered? : Facets of access and (in)visibility in everyday public spaces. City , 18(4-5), pp. 533-237.

Van Eyck , A., 1968. Team 10 Primer. Cambridge: MIT Press.

van Zyl , . W., 2016. URBAN DESIGN LABORATORY : INNER-CITY BLOEMFONTEIN. Bloemfontein: University of the Free State.

Viljoen , A., Bohn , K. & Howe, J., 2005. Continuous Productive Urban Landscapes. Oxford: Architectural Press.

Walker, J., 2011. Artefacts: Ubuntu Centre. [Online]
Available at: https://www.artefacts.co.za/main/Buildings/bldgframes.php?bldgid=9349
[Accessed 12 May 2020].

Watts, A., 2019. Modern Construction Handbook. 3 ed. United States: Phaidon Press .

Weisman, L. K., 2003. “Prologue.”. In: J. Rendell, I. Borden & B. Penner, eds. Gender, Space, Architecture: An Interdisiplinary Introduction. New York: Routledge.

Walker, J., 2011. Artefacts: Ubuntu Centre. [Online]
Available at: https://www.artefacts.co.za/main/Buildings/bldgframes.php?bldgid=9349
[Accessed 12 May 2020].

Watts, A., 2019. Modern Construction Handbook. 3 ed. United States: Phaidon Press .

Weisman, L. K., 2003. "Prologue.". In: J. Rendell, I. Borden & B. Penner, eds. Gender, Space, Architecture: An Interdisiplinary Introduction. New York: Routledge.

Wells, J. C., 1983. Why Women Rebel; A Comparative Study of South African Womn's Resisitance in Bloemfontein (1913) and Johannesburg (1958). Journal of Southern African Studies , 10(1), pp. 56 - 59.

Wood, H., 2012. Ubuntu Centre, Field Architecture. The journal of the American Institute of Architects, 16(2).

Wikipedia, 2019. Bloemfontein. [Online]
Available at: https://en.wikipedia.org/wiki/Bloemfontein
[Accessed 19 October 2020].

Wilson, E., 1991. The sphinx in the city. 1 ed. London, England : Virago Press .

Wittenberg, A., 2020. How to Design a Post-Pandemic City: Architects and public health experts in Baltimore have released a guide-book of 10 concepts that reimagine urban living for an era defined by social distancing.. [Online]

Available at: https://www.bloomberg.com/news/articles/2020-07-14/10-design-concepts-for-city-living-under-covid-19
[Accessed 08 October 2020].
Wolff, I., 2014 . Unstitiching Rex Trueform: exploring apartheid modernity and architectural modernism through the Rex Trueform gar-ment manufacturing factory, Salt River 1937 - 2013. [Online]
Available at: https://www.academia.edu/35309327/Unstitching_Rex_Trueform._The_Story_of_an_African_Factory
[Accessed 18 May 2020].

worldtravels, 2020. Bloemfontein Climate & Weather. [Online]
Available at: http://www.wordtravels.com/Cities/South+Africa/Bloemfontein/Climate
[Accessed 16 October 2020].

List of figures:

Figure 1: Woman informal trader with baby (Moodley, P.2017: online) Graphics by: P. Mkhize
Link: https://aet.org.za/umzanyana-a-case-study-for-technological-innovation-among-informal-workers/

Figure 2: A woman informal trader stall (Mathobisa, K.2020)

Figure 3: Sibande, M.2009. Sopie-Merica: Long live the dead queen series, mixed media installation. Photo by: H. Parton
link: https://www.designboom.com/art/mary-sibande/

Figure 4: Sibande, M.2009. I put a spell on me: Long live the dead queen series, mixed media installation. Photo by: H. Parton
link: https://www.designboom.com/art/mary-sibande/

Figure 5: Seidman, JA. 1982.The People Shall Govern! screen print in back and brown on white wove paper. Photo by: Art Institute Chicago
Link: https://www.artic.edu/artworks/244098/the-people-shall-govern

Figure 6: Informal Trader woman with babies on their backs (Alfers, 2018: online)
Link:https://theconversation.com/proper-child-care-helps-poor-working-women-and-it-can-boost-economies-92935

Figure 7: Woman adjusting her food items to sell (Mathobisa ,K.2020)

Figure 8: Woman selling food items at local market (Penny, J.2020: online)
Link: https://www.weforum.org/agenda/2020/03/international-womens-day-trade-facilitation-empowers-women/

Figure 9: Railway sign showing miles between Bloemfontein and Cape Town adapted by author. (Pivnic, H.L.1969: online)
Link : https://sites.google.com/site/soulorailway/home/system-5/part-1

Figure 10: Women's march against pass laws (Walker, T.1956: online)
Link: https://ladyontheroad.wordpress.com/2014/08/09/you-strike-a-woman-you-strike-a-rock/

Figure11: Twenty thousand brave women marched to the Union Buildings in Pretoria in 1956 protesting the apartheid pass laws. (Randburgsun, 1956: online)
Link:https://www.brandsouthafrica.com/people-culture/people/remembering-the-voices-of-the-women-of-1956

Figure 12: Remembering the voices of the women in the pass laws march (Walker, T.1956: online)
Link:https://www.thedailyvox.co.za/5-women-who-fought-racists-and-patriarchs-for-our-freedom-shaazia-ebrahim-fatima-moosa/

Figure 13: The manner in which women informal traders store their belongings (Mathobisa, K.2020)

Figure 14: Urbanisation levels per province and for South Africa (Kok & Collinson, 2006: online)
Link: https://www.researchgate.net/publication/236144246_Migration_and_urbanization_in_South_Africa

Figure 15: South Africa's historical urbanisation trends (1904-2001) (Kok & Collinson, 2006: online)
Link: https://www.researchgate.net/publication/236144246_Migration_and_urbanization_in_South_Africa

Figure 16: Illustration showing the different townships the vendors come from and mode of transport (Mathobisa, K. 2020)
Figure 17: The story of Thandiswa, the woman informal trader (Moodley, P.2017: online) Graphics by: P. Mkhize
Link: https://aet.org.za/umzanyana-a-case-study-for-technological-innovation-among-informal-workers/

Figure 18: Illustration of woman (Bompadre, T. 2018: online)
Link: https://za.pinterest.com/layde50/sabine-farm/

Figure 19: Inspiration for sewing ladies reception desk (Ni, D. 2017; online)
Link: https://za.pinterest.com/pin/20477373293458000/

Figure 20: Inspiration for reception desk for TAC (Slabbert, J. 2018: online)
Link: https://za.pinterest.com/pin/52917364361391865/

Figure 21: Inspiration for computer labs (Frank, H. 29016; online)
Link: https://za.pinterest.com/pin/281543716271200/

Figure 22: TAC Foyer (Kelly, N. 2018: online)
Link: https://za.pinterest.com/pin/613404411734517315/

Figure 23: Inspiration for Self Defence Workshops (Koide, A. 2016: online)
Link: https://za.pinterest.com/pin/537617274269889476/

Figure 24: Sewing studio (Calsey, V. 2015: online)
Link: https://za.pinterest.com/pin/169096160991336556/

Figure 25: TAC rooms (Nel, M. 2015: online)
Link: https://za.pinterest.com/pin/809662839239321540/

Figure 26: Children's classroom (Valentina G. 2018: online)
Link: https://za.pinterest.com/pin/441845413445206877/

Figure 27: Children's bathrooms (Nott, F. 2015: online)
Link: https://za.pinterest.com/pin/809662839239321540/

Figure 28: Inspiration for milk bank (Apex Designs, 2014: online)
Link: https://za.pinterest.com/pin/678636237570342034/

Figure 29: Suffragettes protesters on the sidewalk (Wikimedia commons, 1916: online)
Link: https://timesofsandiego.com/opinion/2020/08/17/fight-for-equal-rights-continues-100-years-after-the-19th-amendment/

Figure 30: Map showing where the interviews were conducted (Google Maps, 2020: online -adapted by author)

Figure 31: View of the site from the North (Mathobisa, K. 2020)

Figure 32: Sketch showing thresholds between public and private (Ilonen, J. 2018 – adapted by author)
Link: https://urbannext.net/womens-centre/

Figure 33: Women's Centre in the city context (Ilonen, J. 2018: online)
Link: https://urbannext.net/womens-centre/

Figure 34: Walkthrough corridor used as pause space view 1 (Ilonen, J. 2018: online)
Link: https://urbannext.net/womens-centre/

Figure 35: Walkthrough space with shadows creating thresholds view 2 (Ilonen, J. 2018: online)
Link: https://urbannext.net/womens-centre/

Figure 36: Women's Centre courtyard (Ilonen, J. 2018: online)
Link: https://urbannext.net/womens-centre/

Figure 37: Porous edges on the site (Google Maps, 2020 - adapted by author)

Figure 38: Traditional method of trading (Mathobisa, K.2020)

Figure 39: Diepsloot Taxi No 2 Terminal (26'10 South Architects, 2013: online)
Link: https://yakhahuis.wordpress.com/2015/10/14/taxi-rank-no-2-2610-south/

Figure 40: Sectional analysis of thresholds (26'10 South Architects- adapted by Mathobisa,K. 2020)

Figure 41: Users are given the chance to interpret the space for themselves (26'10 South Architects, 2013: online)
Link: https://yakhahuis.wordpress.com/2015/10/14/taxi-rank-no-2-2610-south/

Figure 42: Kwa Mashu Trading Pods (Digest of South African Architects, 2012: 23)

Figure 43: Kwa Mashu Floor plan showing different vendors and pass through spaces (Digest of South African Architects, 2012: 23- adapted by author, 2020)

Figure 44: Original Power Station Bloemfontein (Schoeman, K. 1980:132)

Figure 45 :1908 – Second alterations on building (Schoeman, K. 1980:132)

Figure 46: 1937 – Addition of the cooling towers (Schoeman, K. 1980:133)

Figure 47: 2014 – structure is built for SMMEs (Joubert, T. 2012:online)
Link: https://www.flickr.com/photos/admorley/47575969412/in/photostream/

Figure 48: site for sale (Mathobisa, K. 2020)

Figure 49: SEWA (Clean Cooking Forum, 2017: online)
link: https://www.cleancooking2017.org/logo-sewa/

Figure 50: SETA (SETA, 2015: online)
Link: https://www.servicesseta.org.za/news?site=latest_news

Figure 51: People Opposing Women Abuse (POWA, 2012: online)
Link: https://www.powa.co.za/POWA/

Figure 52: Human Milk Banking Association (HMBA, 2013: online)
https://www.hmbana.org/news/call-for-speakers-for-2020-international-donor-milk-conference.html

Figure 53+ 54: Arterial roads in the inner city (Google maps – adjusted by Mathobisa, K. 2020)

Figure 55: Taxis infront of the site (Mathobisa, K. 2020)

Figure 56: Red highlights historical buildings around site (Mathobisa, K. 2020)

Figure 57: Red highlights informal markets (Mathobisa,K. 2020)

Figure 58: roads of the inner city (Google Maps,2020 -adapted by author)

Figure 59: Taxi waiting areas (Mathobisa, K. 2020)

Figure 60: Bloemfontein train station Building (van Vuuren, D. 2019: online)
Link: https://www.sapeople.com/2016/12/19/happy-170th-birthday-bloemfontein-british-spy-post-judicial-capital/

Figure 61: Old train station bureau building (Google Maps, 2020: online)

Figure 62: New taxi rank building (Bloemfontein Courant, 2018: online)
Link: https://www.bloemfonteincourant.co.za/pps-report-on-bfn-taxi-rank-in-favour-of-mangaung-metro/

Figure 63: Allocation of building according to use (Mathobisa, K. 2020)

Figure 64: Meso site analysis 1-6 (Mathobisa, K. 2020)

Figure 65: Site view from St Andrews street (Google Maps,2020: online)

Figure 66: Site view from Harvey road (Google Maps, 2020: online)

Figure 67: texture 1-4 (Mathobisa, K. 2020)

Figure 68: Informal trader pods in Bloemfontein CBD (Mathobisa, K. 2020)

Figure 69: Peaches sold at the back of a car (Mathobisa, K. 2020)

Figure 70: Wigs Exhibition on the side of the street (Mathobisa, K. 2020)

Figure 71: Hair braiders braiding hair (Mathobisa, K. 2020)

Figure 72: People washing taxi exterior (Mathobisa, K. 2020)

Figure 73: Man selling mielies (Mathobisa, K. 2020)

Figure 74: Performance at the entrance of Waltloo meat store (Mathobisa, K. 2020)

Figure 75: Site section (Mathobisa, K. 2020)

Figure 76: Food women informal trader's tents (Mathobisa, K. 2020)

Figure 77: Site shown in context (Aurecor, 2019: online)
Link:https://aucor.com/sites/default/files/asset_documents/bp_bloemfontein_erf_24920_january_2020_nt1.pdf

Figure 78: Main roads in Bloemfontein CBD (Mathobisa, K. 2020)

Figure 79: Site shown in context from the back (Aurecor, 2019: online)
Link:https://aucor.com/sites/default/files/asset_documents/bp_bloemfontein_erf_24920_january_2020_nt1.pdf

Figure 80: Perspective of site 1(Aurecor, 2019: online)
Link:https://aucor.com/sites/default/files/asset_documents/bp_bloemfontein_erf_24920_january_2020_nt1.pdf

Figure 81: Perspective of site 2 (Aurecor, 2019: online)
Link:https://aucor.com/sites/default/files/asset_documents/bp_bloemfontein_erf_24920_january_2020_nt1.pdf

Figure 82 - 85: Touchstone (Mathobisa, K. 2020)

Figure 86: Concept 1 - Network of interconnectivity (Mathobisa, K. 2020)

Figure 87: Concept 1 - Network of interconnectivity sketch (Mathobisa, K. 2020)

Figure 88: Concept 2 – Negotiation of space (Mathobisa, K. 2020)
Figure 88: Concept 2 – Negotiation of space (Mathobisa, K. 2020)

Figure 89: Concept 2 – Negotiation of space sketch (Mathobisa, K. 2020)

Figure 91: Concept 3 – Power (Mathobisa, K. 2020)

Figure 92: Concept 3 – Power sketch (Mathobisa, K. 2020)

Figure 93: Woman and the sun (Callahan, 2010; online)
Link: https://za.pinterest.com/thenastymujer/intersectional-feminism/

Figure 94: Kuyasa Transport Interchange (Archdaily, 2013: online)
Link: https://www.archdaily.com/207007/kuyasa-transport-interchange-meyervorster-architects

Figure 95: Trader's stalls (Archdaily, 2013: online – adapted by author)
Link : http://www.meyerandassociates.co.za/projects-transport/kuyasa-transport-interchange/

Figure 96: Kuyasa Transport Interchange Plan (Archdaily, 2013: online)
Link: https://www.archdaily.com/207007/kuyasa-transport-interchange-meyervorster-architects/5005a2d228ba0d0779000f11-kuyasa-transport-interchange-meyervorster-architects-plan

Figure 97: Kuyasa Transport Interchange Perspective 1 (Archdaily, 2013: online)
Link: http://www.meyerandassociates.co.za/projects-transport/kuyasa-transport-interchange/

Figure 98: Kuyasa Transport Interchange Perspective 2 (Archdaily, 2013: online)
Link: http://www.meyerandassociates.co.za/projects-transport/kuyasa-transport-interchange/

Figure 99: Billi Sorro Community Centre Front Façade (Archdaily, 2015: online)
Link: https://www.archdaily.com/926531/bill-sorro-community-building-kennerly-architecture-and-planning/5da52bc03312fd-372b0000c7-bill-sorro-community-building-kennerly-architecture-and-planning-photo

Figure 100: Billi Sorro Community Centre Back Façade (Archdaily, 2015: online)
Link: https://www.archdaily.com/926531/bill-sorro-community-building-kennerly-architecture-and-planning/5da52c1d3312fd-372b0000c9-bill-sorro-community-building-kennerly-architecture-and-planning-photo

Figure 101: 6th Street west facing elevation (Archdaily, 2015: online)
Link: https://www.archdaily.com/926531/bill-sorro-community-building-kennerly-architecture-and-planning/5da52a0c3312fd-372b0000c5-bill-sorro-community-building-kennerly-architecture-and-planning-street-montage-diagrams

Figure 102: Hugo hotel in conjunction with Billi Sorro Community Centre (Archdaily, 2015: online)
Link: https://www.archdaily.com/926531/bill-sorro-community-building-kennerly-architecture-and-planning/5da529fc3312fddcb-c00037c-bill-sorro-community-building-kennerly-architecture-and-planning-massing-study-diagrams

Figure 103: Diagram illustrating existing and new (Archdaily, 2015: online)
Link: https://www.archdaily.com/926531/bill-sorro-community-building-kennerly-architecture-and-planning/5da52a0c3312fd-372b0000c5-bill-sorro-community-building-kennerly-architecture-and-planning-street-montage-diagrams

Figure 104: 6th Street east facing elevation (Archdaily, 2015: online)
Link: https://www.archdaily.com/926531/bill-sorro-community-building-kennerly-architecture-and-planning/5da52a0c3312fd-372b0000c5-bill-sorro-community-building-kennerly-architecture-and-planning-street-montage-diagrams

Figure 105: Billi Sorro Community Centre section (Archdaily, 2015: online)
Link: https://www.archdaily.com/926531/bill-sorro-community-building-kennerly-architecture-and-planning/5da529ef3312fd-372b0000c4-bill-sorro-community-building-kennerly-architecture-and-planning-section

Figure 106: Billi Sorro Community Centre detail (Archdaily, 2015: online – adapted by author)
Link: https://www.archdaily.com/926531/bill-sorro-community-building-kennerly-architecture-and-planning/5da529fc3312fddcb-c00037c-bill-sorro-community-building-kennerly-architecture-and-planning-massing-study-diagrams

Figure 107: Billi Sorro Community Centre perspective sketch (Archdaily, 2015: online adapted by author)
Link: https://www.archdaily.com/926531/bill-sorro-community-building-kennerly-architecture-and-planning/5da529fc3312fddcb-c00037c-bill-sorro-community-building-kennerly-architecture-and-planning-massing-study-diagrams

Figure 108: Mutual Services Blood Bank (Banco de Sangre) Perspective (Archdaily, 2015: online)
Link:https://www.architectmagazine.com/project-gallery/mutual-services-blood-bank-banco-de-sangre

Figure 109: Mutual Services Blood Bank (Banco de Sangre) Interior (Archdaily, 2015: online)
Link:https://www.architectmagazine.com/project-gallery/mutual-services-blood-bank-banco-de-sangre

Figure 110: make Apart conceptual design (Wittenberg, A. 2020: online)
Link: https://www.bloomberg.com/news/articles/2020-07-14/10-design-concepts-for-city-living-under-covid-19

Figure 111: The Second Kindergarten of Guangxi Government Perspective (Huang, 2018: online)
Link:https://www.archdaily.com/944407/the-second-kindergarten-of-guangxi-government-guangxi-zhongsheng-architectural-design/5f1a3bcbb357653d3a000074-the-second-kindergarten-of-guangxi-government-guangxi-zhongsheng-architectural-design-photo?next_project=no

Figure 112: Bridges crossing in the Second Kindergarten of Guangxi Government courtyard (Huang, 2018: online)
Link:https://www.archdaily.com/944407/the-second-kindergarten-of-guangxi-government-guangxi-zhongsheng-architectural-design/5f1a3d06b357653d3a00007c-the-second-kindergarten-of-guangxi-government-guangxi-zhongsheng-architectural-design-photo

Figure 113 -155 Process work (Mathobisa, K. 2020)

Figure 156: Layout of the tectonics chapter (Mathobisa,K. 2020)

Figure 157: Average minimum and maximum temperature over the year (weather-and-climate,2016: online)
Link: http://www.wordtravels.com/Cities/South+Africa/Bloemfontein/Climate#:~:text=Bloemfontein%20Climate%20%26%20Weather,-Bloemfontein%20straddles%20the&text=The%20average%20temperatures%20in%20summer,F%20(17%C2%B0C).&text=In%20winter%2C%20snow%20is%20rare%2C%20but%20frost%20is%20very%20common.

Figure 158: Average monthly precipitation over the year (weather-and-climate,2016; online)
Link: http://www.wordtravels.com/Cities/South+Africa/Bloemfontein/Climate#:~:text=Bloemfontein%20Climate%20%26%20Weather,-Bloemfontein%20straddles%20the&text=The%20average%20temperatures%20in%20summer,F%20(17%C2%B0C).&text=In%20winter%2C%20snow%20is%20rare%2C%20but%20frost%20is%20very%20common.

Figure 159: Ubuntu centre perspective (Riordan, 2014: online)
Link:
https://www.archdaily.com/135432/ubuntu-centre-field-architecture/5014572d28ba0d5b49000b4d-ubuntu-centre-field-architecture-photo?next_project=no

Figure 160: Ubuntu centre aerial view (Google Maps, 2020: online)

Figure 161: View of context from Ubuntu Centre roof (Field, 2014: online)
Link:https://issuu.com/ubuntueducationfund/docs/half_moon_bay_review-stan_field_designs_ubuntu_cen

Figure 162: Nolly diagram of Ubuntu Centre in context (Stoffberg, 2015: online)
Link: http://scholar.ufs.ac.za:8080/xmlui/handle/11660/2243

Figure 163: Typical housing typology in Zwide(Field, 2014: online)
Link: https://issuu.com/ubuntueducationfund/docs/designing-ubuntu

Figure 164: Ubuntu Centre ground floor plan (Field architect – adapted by author, 2020)
Link: http://scholar.ufs.ac.za:8080/xmlui/handle/11660/2243

Figure 165: Ubuntu Centre first floor plan (Field architect – adapted by author, 2020)
Link: http://scholar.ufs.ac.za:8080/xmlui/handle/11660/2243

Link for figure 166 – 175: https://issuu.com/ubuntueducationfund/docs/designing-ubuntu

Figure 166: Ubuntu hall (Field, 2011: online)

Figure 167: Pedestrian circulation (Field, 2011: online)

Figure 168: HIV/TB clinic (Field, 2011: online)

Figure 169: Empowerment centre (Field, 2011: online)

Figure 170: Ubuntu staff offices (Field, 2011: online)

Figure 171: Walkways& roof garden (Field, 2011: online)

Figure 172: axonometric of Ubuntu structural system (Field 2011: online)

Figure 173: Primary column and beam structure and trusses (Field 2011: online)

Figure 174: steel louvre stystem at the entrance (Field 2011: online)

Figure 175: Adjacent butresess providing support between slanted walls (Field 2011: online)

Figure 176: detail 1(Mathobisa,K. 2020)

Figure 177: detail 2(Mathobisa,K.2020)

Figure 178: detail 3 (Mathobisa,K.2020)

Figure 179: gum pole wall detail (Field, 2011: online)
Link: https://issuu.com/ubuntueducationfund/docs/designing-ubuntu

Figure 180: Section of the Ubuntu Centre(Field, 2014: online)
Link:https://www.archdaily.com/135432/ubuntu-centre-field-architecture/5014571428ba0d5b49000b48-ubuntu-centre-field-architecture-photo?next_project=no

Link for figure 181-201: https://issuu.com/ubuntueducationfund/docs/designing-ubuntu
Figure 181: designed brackets that gumpoles are fixed on (Field, 2011: online)

Figure 182: gum poles split with saw to be fixed to t-section (Field, 2011: online)

Figure 183: gum pole to t-section stainless steel (Field, 2011: online)

Figure 184: concrete wall and gumpole skin assembly (Field, 2011: online)

Figure 185: local thatch craft (Field, 2011: online)

Figure 186: sketch from design process (Field, 2011: online)

Figure 187: thatch craft reinterpreted as building skin (Field, 2011: online)

Figure 188: Mahogany door detail (Field, 2011: online)

Figure 189: Mahogany reception desks and mosaic work by local artist (Field, 2011: online)

Figure 200: "architecture of necessity"(Field, 2011: online)

Figure 201: "architecture of necessity" reinterpreted as building skin (Field, 2011: online)

Figure 202: Informal footpaths shown in bigger in context(Field,2011: online)

Figure 203: Informal footpaths shown in zoomed in context (Field,2011: online)
Link for figure 202 – 203 : https://issuu.com/ubuntueducationfund/docs/designing-ubuntu

Link for 204 – 208: http://scholar.ufs.ac.za:8080/xmlui/handle/11660/2243

Figure 204: Ground floor circulation (Field,2011: online)

Figure 205: First floor circulation (Field,2011: online)

Figure 206: Community Tap (Field,2011: online)

Figure 207: Refuse area (Field,2011: online)

Figure 208: Adapted staircase (Field,2011: online)

Link for figure 209- 216: https://issuu.com/ubuntueducationfund/docs/designing-ubuntu

Figure 209: sky lit pathways (Field, 2011: online)

Figure 210: large openings maximising sun heat (Field, 2011: online)

Figure 211: large openings maximising sun heat (Field, 2011: online)

Figure 212-214: Site planning and accessibility design process sketches

Figure 215: Landscaping infront of the building (Field, 2014: online)

Figure 216: Trapezoidal formsa of the Ubuntu Centre (Field, 2014: online)

PERSONAL INFORMATION:
1.Name and Surname (Optional)
Lebitso le Sefane (Boikhetelo)

2.Age
Lilemo

3.Highest grade passed

LOCATION OF TRADE:

4.Did you choose your current location of trade?
Na u khethile sebaka sa hau sa khoebo hona joale?

5.If yes, why? If no, who allocated it to you?
Haeba ho joalo, hobaneng? Haeba ho se joalo, ke mang ea u fileng sona?

6.How long have you been working here?
U qetile nako e kae u sebetsa moo?

7.How often do you work per week?
U sebetsa hakae ka beke?

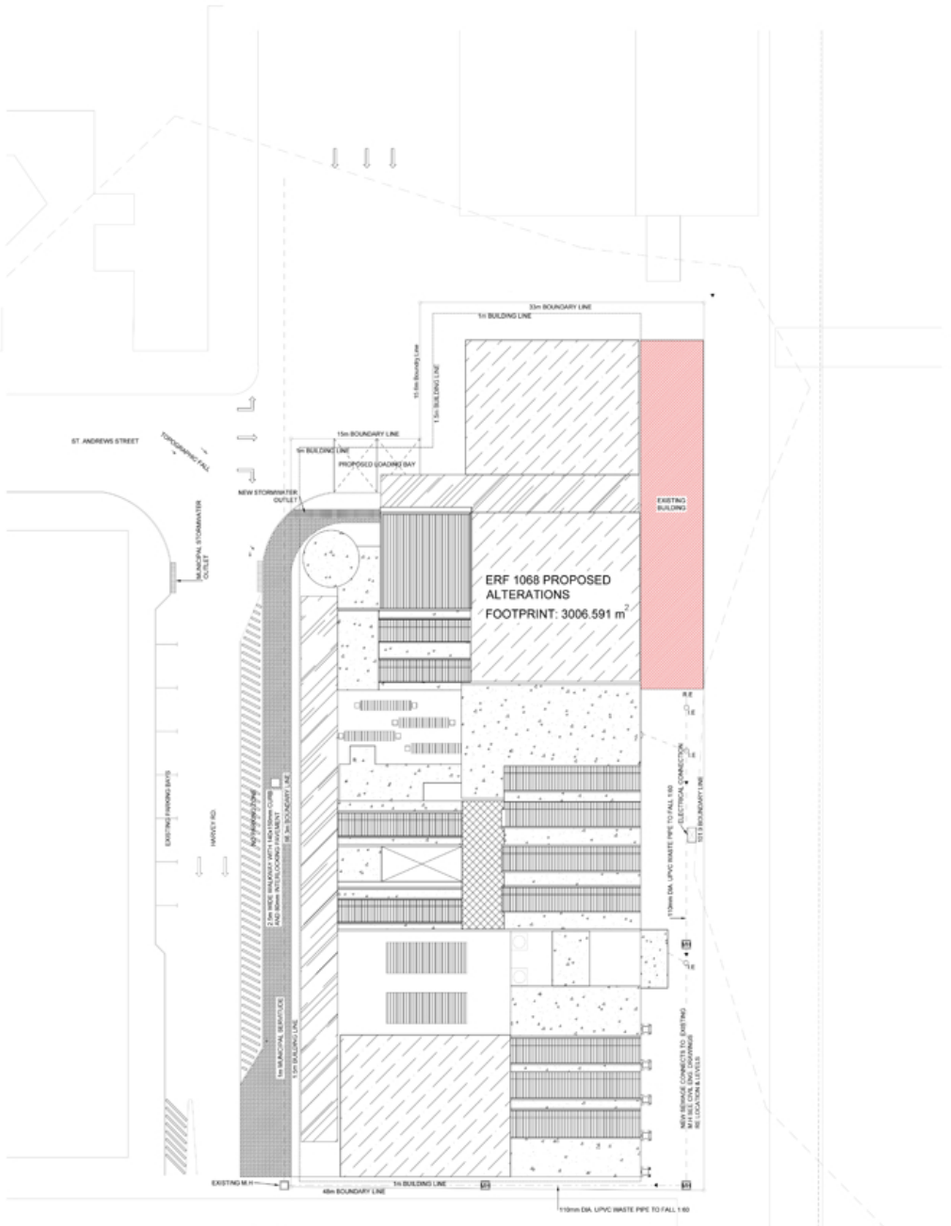
OPERATING THE BUSINESS IN THE CBD:

8.What are some of the challenges that you face as a woman while working here in the CBD?
Mathata ao u tobanang le ona u le mosali ha u ntse u sebetsa mona CBD ya Bloemfontein ke a feng?

9. Do you encounter problems with the male informal traders?
Na u kopana le mathat le barekisi ba banna?

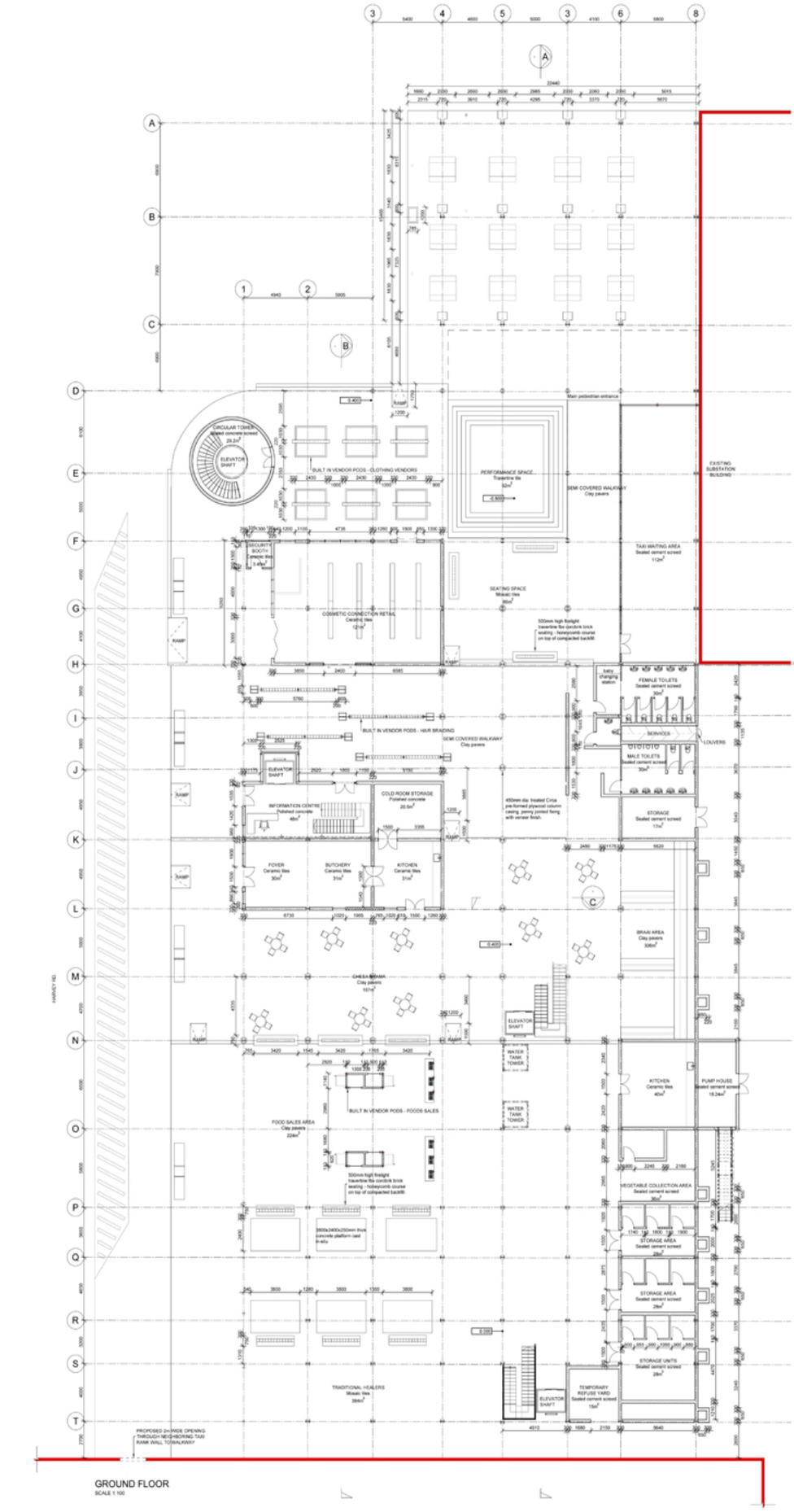
10.Given that you had a place where you could conduct your trade, get educated and have your basic need (for example a crèche for your children) met would you make use of it?
Ha u ka ba nale sebaka seo u ka etsa khoebo ea hau ho sona, o rutehe ka tsebediso ya dichelete mme ditlhoko tsa hau di fumanehe (mohlala, crèche ea ban aba hau) U ka e sebelisa?

11. Do you think that the women working informal trade need to be supported? How?
Na u nahna hore basali ba sebetsa ka mokhoa on aba hloka ho tsheetsao? Joang?



SITE PLAN
SCALE 1:200

PROJECT	March(Prof) Construction Documentation
STUDENT	KGALALELO MATHOBISA - 201407140
PROJECT DESCRIPTION	IKAHENG WOMEN'S EMPOWERMENT CENTRE March(prof) Construction Documentation University of the Free State 6 Harvey Rd, Bloemfontein Central 29°07'10.38"S 26°13'2.9"E
TITLE	SITE PLAN
SCALE	1:200
CHECKED	-



GROUND FLOOR
SCALE 1:100

PROJECT
March(Prof) Construction Documentation

STUDENT
KGALALELO MATHOBISA - 201407140

PROJECT DESCRIPTION
IKAHENG WOMEN'S EMPOWERMENT CENTRE

March(prof) Construction Documentation
University of the Free State

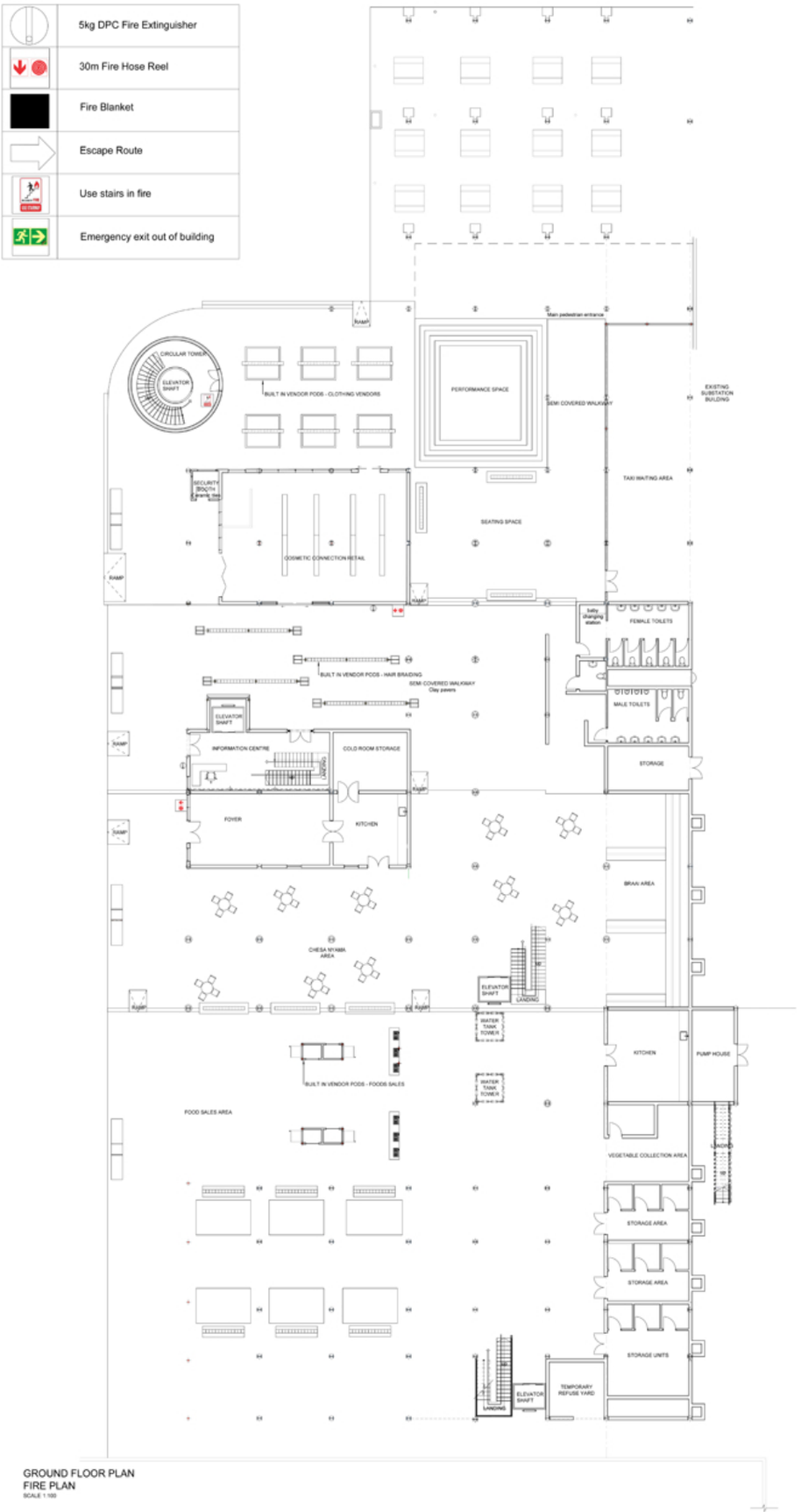
6 Harvey Rd, Bloemfontein Central
29°07'10.08"S 26°13'2.8"E

TITLE	SCALE	CHECKED
GROUND FLOOR PLAN	1:100	-

DATE	PROJECT NO.	DRAWN BY	REV
2020/12/10	A0-03	KGALALELO MOTHOBISA	0

KEY LEGEND

	5kg DPC Fire Extinguisher
	30m Fire Hose Reel
	Fire Blanket
	Escape Route
	Use stairs in fire
	Emergency exit out of building



GROUND FLOOR PLAN
FIRE PLAN
SCALE 1:100

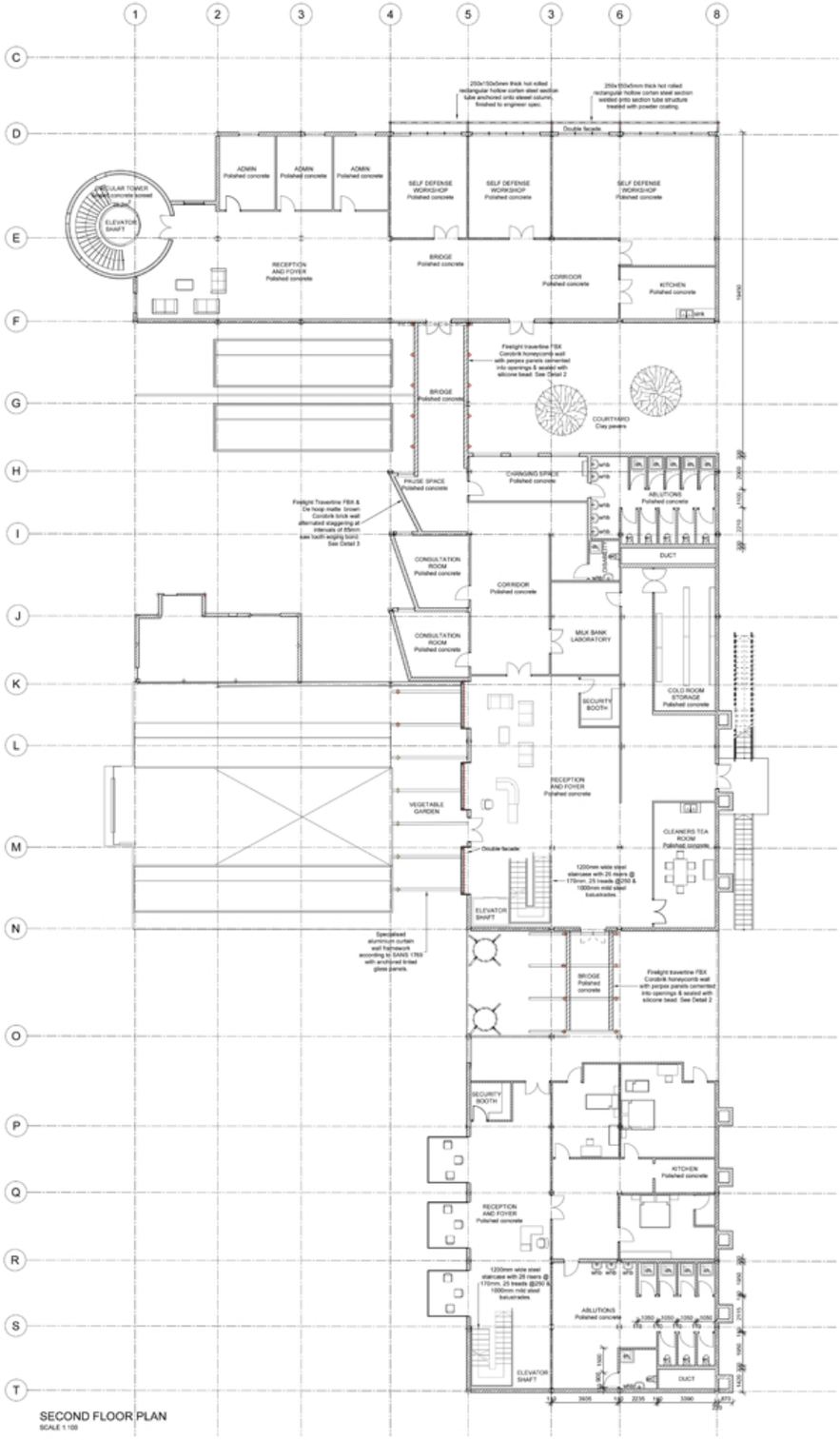
PROJECT
March(Prof) Construction Documentation

STUDENT
KGALALELO MATHOBISA - 2014071402

PROJECT DESCRIPTION
IKAHENG WOMEN'S EMPOWERMENT CENTRE
March(prof) Construction Documentation
University of the Free State
6 Harvey Rd, Bloemfontein Central
29°07'10.68"S 26°13'2.9"E

TITLE	SCALE	CHECKED
GROUND FLOOR FIRE PLAN	1:100	-

DATE	PROJECT NO	DRAWN BY	REV
2020/12/10	A0-03	KGALALELO MOTHOBISA	0



SECOND FLOOR PLAN
SCALE 1:100

PROJECT
March(Prof) Construction Documentation

STUDENT
KGALALELO MATHOBISA - 201407140

PROJECT DESCRIPTION
IKAHENG WOMEN'S EMPOWERMENT CENTRE
March(prof) Construction Documentation
University of the Free State
6 Harvey Rd, Bloemfontein Central
29°07'10.08"S" 26°13'2.9"E"

TITLE
SECOND FLOOR

SCALE
1:100

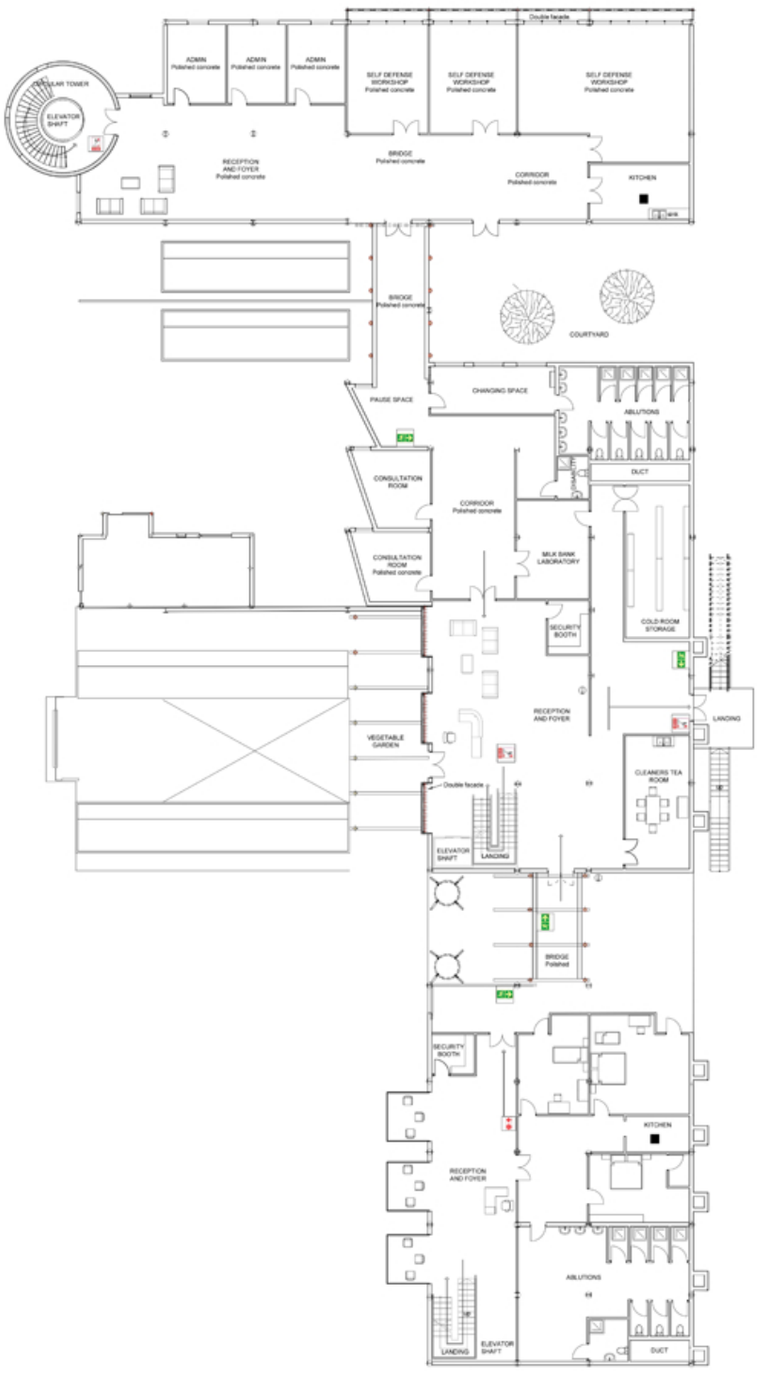
DATE
2020/12/10

PROJECT NO.
A0-03

DRAWN BY
KGALALELO MOTHOBISA

KEY LEGEND

	5kg DPC Fire Extinguisher
	30m Fire Hose Reel
	Fire Blanket
	Escape Route
	Use stairs in fire
	Emergency exit out of building



SECOND FLOOR PLAN
FIRE PLAN
SCALE 1:100

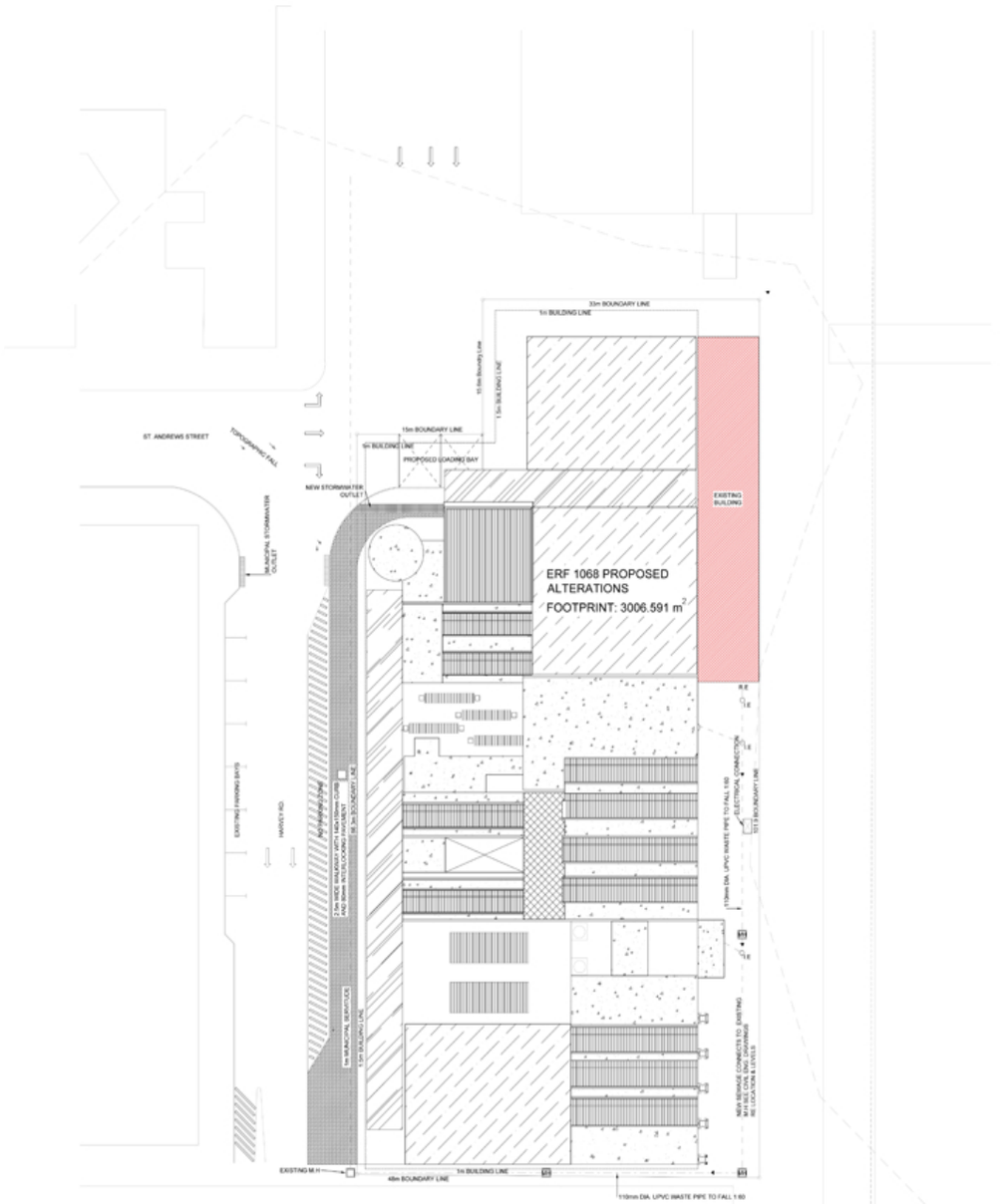
PROJECT
March(Prof) Construction Docum

STUDENT
KGALALELO MATHOBISA - 201

PROJECT DESCRIPTION
IKAHENG WOMEN'S EMPOWEI CENTRE

March(prof) Construction Documenta
University of the Free State

9 Harvey Rd, Bloemfontein Centra



SITE PLAN

SCALE 1:200

PROJECT

March(Prof) Construction Documentation

STUDENT

KGALALELO MATHOBISA - 201407140

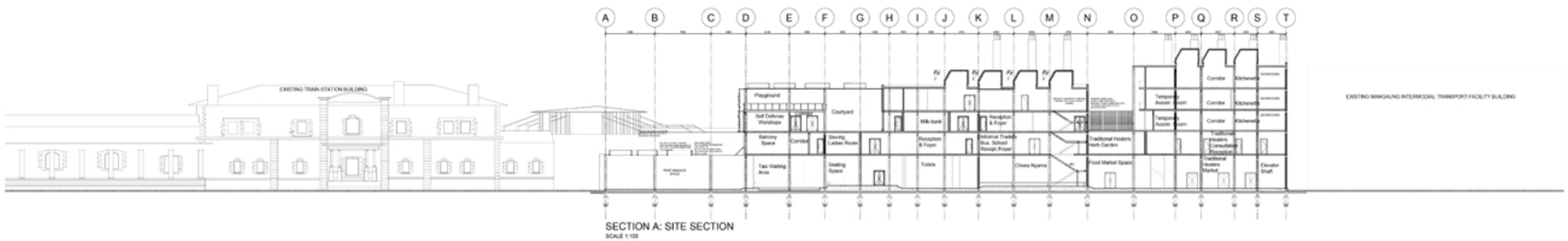
PROJECT DESCRIPTION

IKAHENG WOMEN'S EMPOWERMENT CENTRE

March(prof) Construction Documentation
University of the Free State

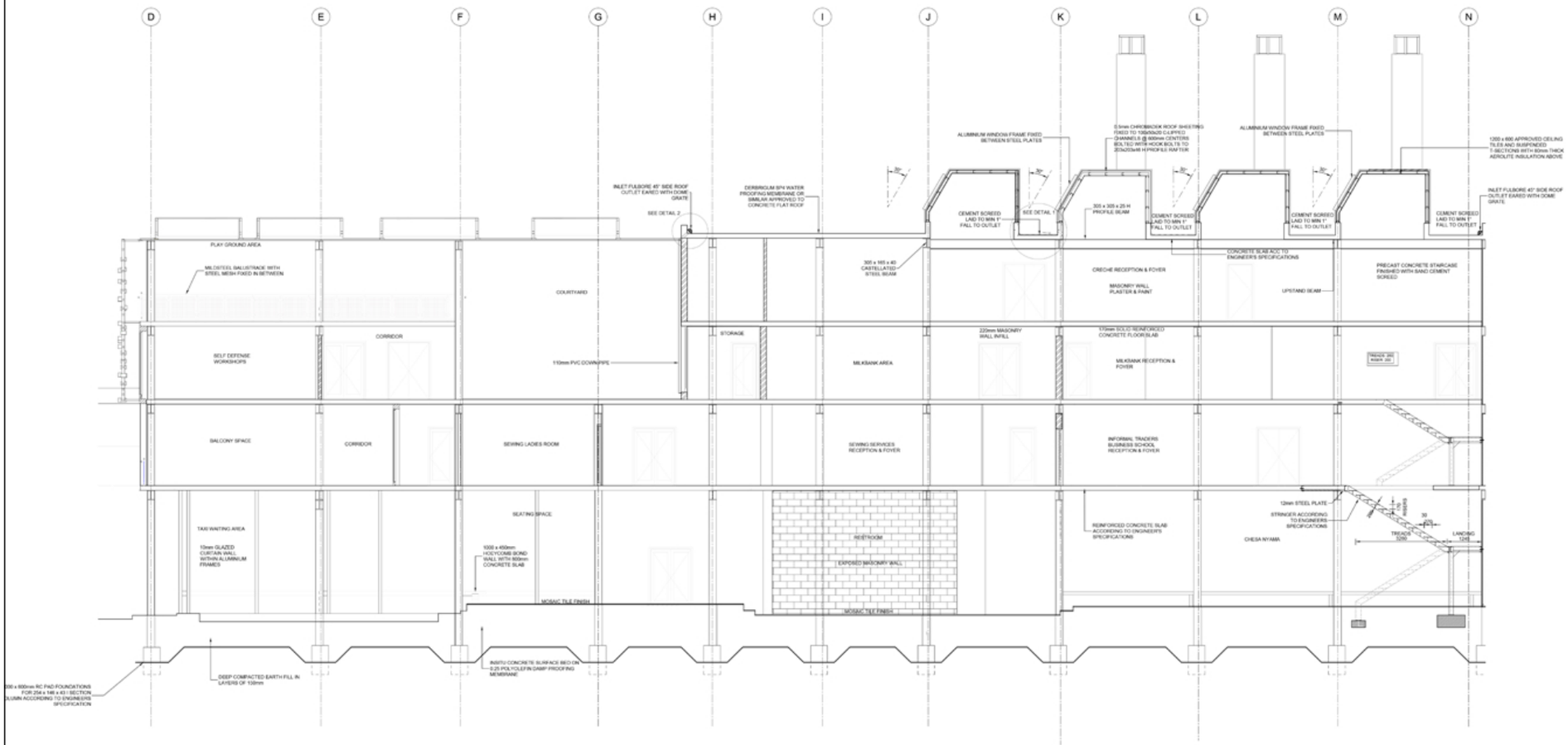
6 Harvey Rd, Bloemfontein Central
29°07'10.08"S 26°13'2.9"E

TITLE	SCALE	CHECKED
SITE PLAN	1:200	-

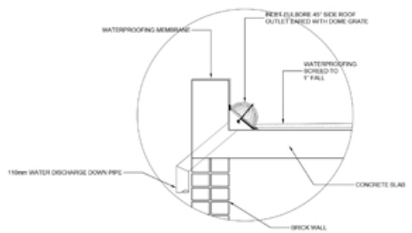


SECTION A: SITE SECTION
SCALE 1:100

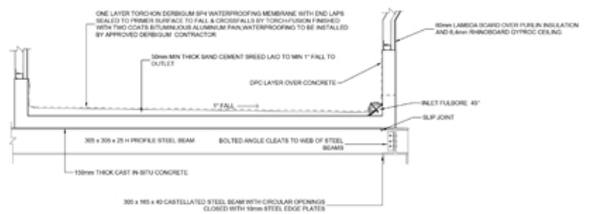
PROJECT: March(Prof) Construction Documentation		
STUDENT: KGALALELO MATHOBISA - 201407140		
PROJECT DESCRIPTION: IKAHENG WOMEN'S EMPOWERMENT CENTRE March(prof) Construction Documentation University of the Free State 8 Harvey Rd, Bloemfontein Central 29°07'10.08"S 26°13'2.9"E		
TITLE: SECTION A: SITE SECTION	SCALE: 1:200	CHECKED: -
DATE: 2020/12/10	PROJECT NO: A0-03	DRAWN BY: KGALALELO MOTHOBISA
REV: 0		



SECTION B
SCALE 1:50

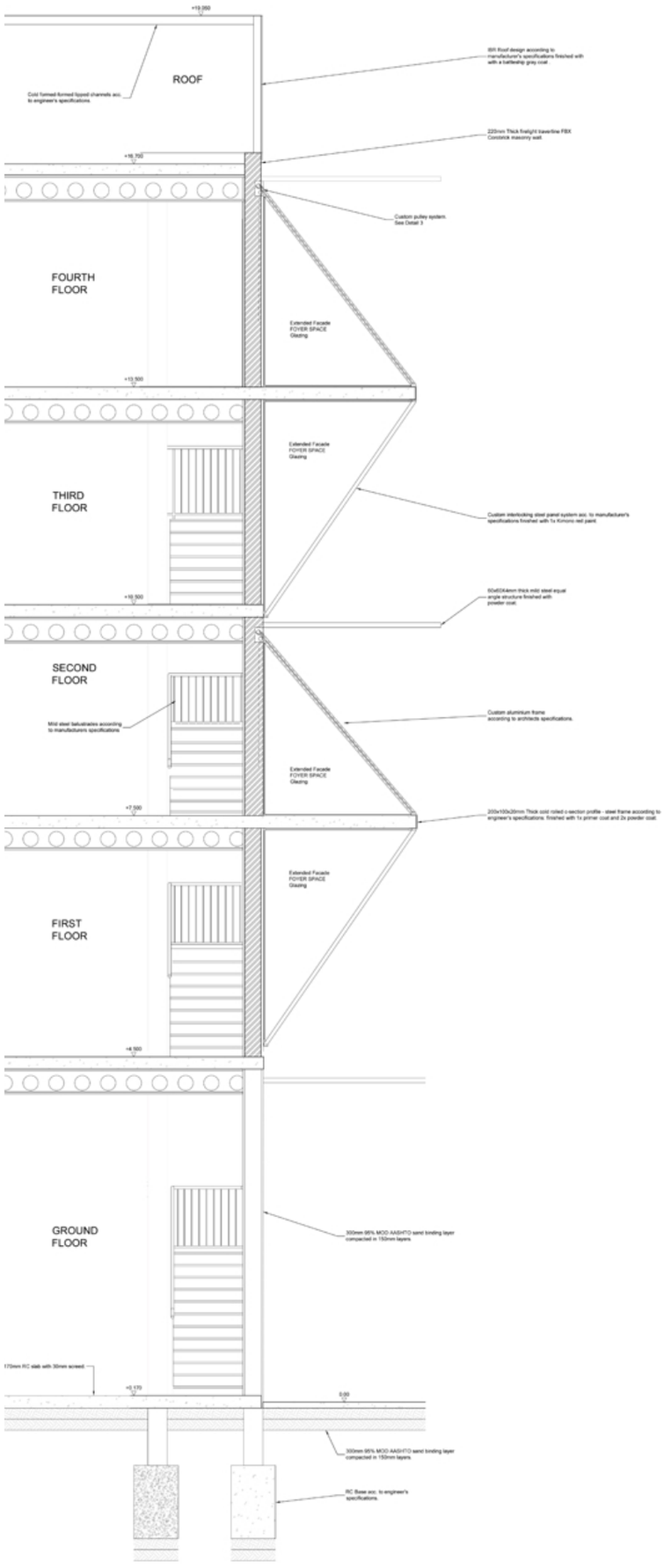


DETAIL 2
SCALE 1:10

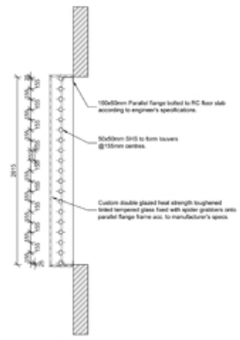


DETAIL 1
SCALE 1:20

PROJECT: March(Prof) Construction Documentation			
STUDENT: KGALALELO MATHOBISA - 201407140			
PROJECT DESCRIPTION: IKAHENG WOMEN'S EMPOWERMENT CENTRE March(prof) Construction Documentation University of the Free State 6 Harvey Rd, Bloemfontein Central 29°07'10.08"S 26°13'2.9"E			
TITLE: SECTION B & DETAILS		SCALE: 1:50	CHECKED: -
DATE: 2020/12/10	PROJECT NO: A0-03	DRAWN BY: KGALALELO MATHOBISA	REV.: 0



SECTION C
SCALE 1:20


2613
100
100
100