

SAMEEYA MOOLA

DESIGN DOCUMENTATION

# KATLEHO HEALING CENTRE.

An architectural strategy for the design integration of Traditional and Modern Healing for GBV survivors through food production in the city of Pretoria, South Africa.

# KATLEHO

The term **Katleho** is a common Sotho name that translates to *success* and *prosperity*. It conveys the idea of thriving or excelling, going beyond mere survival to a state of flourishing or accomplishing goals.



Figure 01: Urban artwork of Tant Koek in Pretoria CBD (Author 2024)

# PROJECT DETAILS

## TITLE

KATLEHO HEALING CENTRE

An architectural strategy for the design integration of Traditional and Modern Healing for GBV survivors through food production in the city of Pretoria, South Africa.

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## RESEARCH FIELD

Smart Cities and Neighbourhoods

## CLIENTS

City Property

## STAKEHOLDERS

o12 Central  
Markets at The Sheds  
Department of Women, Youth and Persons with Disabilities

## PROGRAM

Fresh produce production  
Communal Kitchen  
Food and Craft Market  
Gender Based Violence Command Centre  
Traditional Healers and Therapist Consultation

## STUDY AREA

Pretoria Central

## SITE LOCATION

Helen Joseph Street  
Du Toit Street  
Pretorius Street  
Sisulu Street

## THEORETICAL PREMISE

A framework for the healing of GBV survivors that facilitates their reintegration into society through empowerment and economic independence.

This thesis is dedicated to my grandmother, Linda, whose memory continues to inspire me every day. Though you are no longer with us, your strength and resilience are at the heart of this project. I hope I have made you proud.

Thank you to my mother, Fatima, for your constant encouragement and unwavering support throughout this journey. To my father, for all the sacrifices you made to help me reach this point. To my grandparents, Farouk and Rashida, for the countless ways you've supported me along the way.

A special thank you to De Jager for your boundless support, motivation, and for always pushing me to strive for excellence. I am grateful for all the hours we spent together, bringing this project to completion.

Lastly, thank you to Dario and Jan for your time, dedication, and commitment in helping me see this project through to the end.

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# ABSTRACT

Gender-based violence (GBV) is a profound and pervasive issue in South Africa, affecting nearly every aspect of life. It is systemic and deeply entrenched in the country's institutions, cultures, and traditions. Historically, women's roles in society have shifted dramatically—from being complementary in pre-historic times to becoming patriarchal and limiting in post-apartheid South Africa. This patriarchal society, especially prevalent in disadvantaged areas, has created environments that are unsafe, unjust, and lacking in opportunities for growth. The focus of this project is on the rehabilitation of survivors of GBV.

Western approaches to healing typically follow an egocentric perspective, viewing trauma as a mental issue and relying heavily on scientific methods. This often marginalizes generational indigenous knowledge, offering a one-size-fits-all solution to psychological suffering that is widely adopted across the world. In contrast, the traditional African worldview emphasizes culture and socio-centric perspectives, seeing individuals as part of a larger whole. In this view, the community shapes and supports the individual, with any personal pain and stress perceived as communal problems. This creates networks of social relationships that foster self-worth, self-control, a sense of belonging, and security.

Research on current shelters for abused women in South Africa reveals a predominant focus on Western trauma healing methods, neglecting the crucial cultural and communal aspects of traditional methods. This gap highlights the need for integrated approaches that harness culture and community for healing, aiding survivors in reintegrating into society and empowering them to gain independence.

This project proposes a facility for medium to long-term healing, integrated into the urban fabric of Pretoria. It aims to channel the healing power of space and time, focusing on three main components of post-trauma healing: Self (adapting cognition), Others (improving coping style) and World (facilitating social support). To facilitate these stages of healing, the project utilises the food production process as a framework, drawing parallels between healing and the stages of production, post-production, and consumption. This approach becomes the core programmatic strategy of the proposal. The facility champions fundamental symbolic aspects of traditional healing as a touchstone.

Situating the project in the heart of Pretoria allows it to integrate into the existing systems and eliminates physical barriers that women face when seeking help, such as location and lack of transport. The urban vision addresses two dominant issues in Pretoria CBD: oversized city blocks and vehicular dominance. The project acts as a prototype for a pedestrianised city by puncturing current city blocks and redefining latent spaces through a network of systems centred around education, food, and green public spaces.

**Keywords:** gender-based violence, traditional healing, food production, adaptive reuse, urban acupuncture

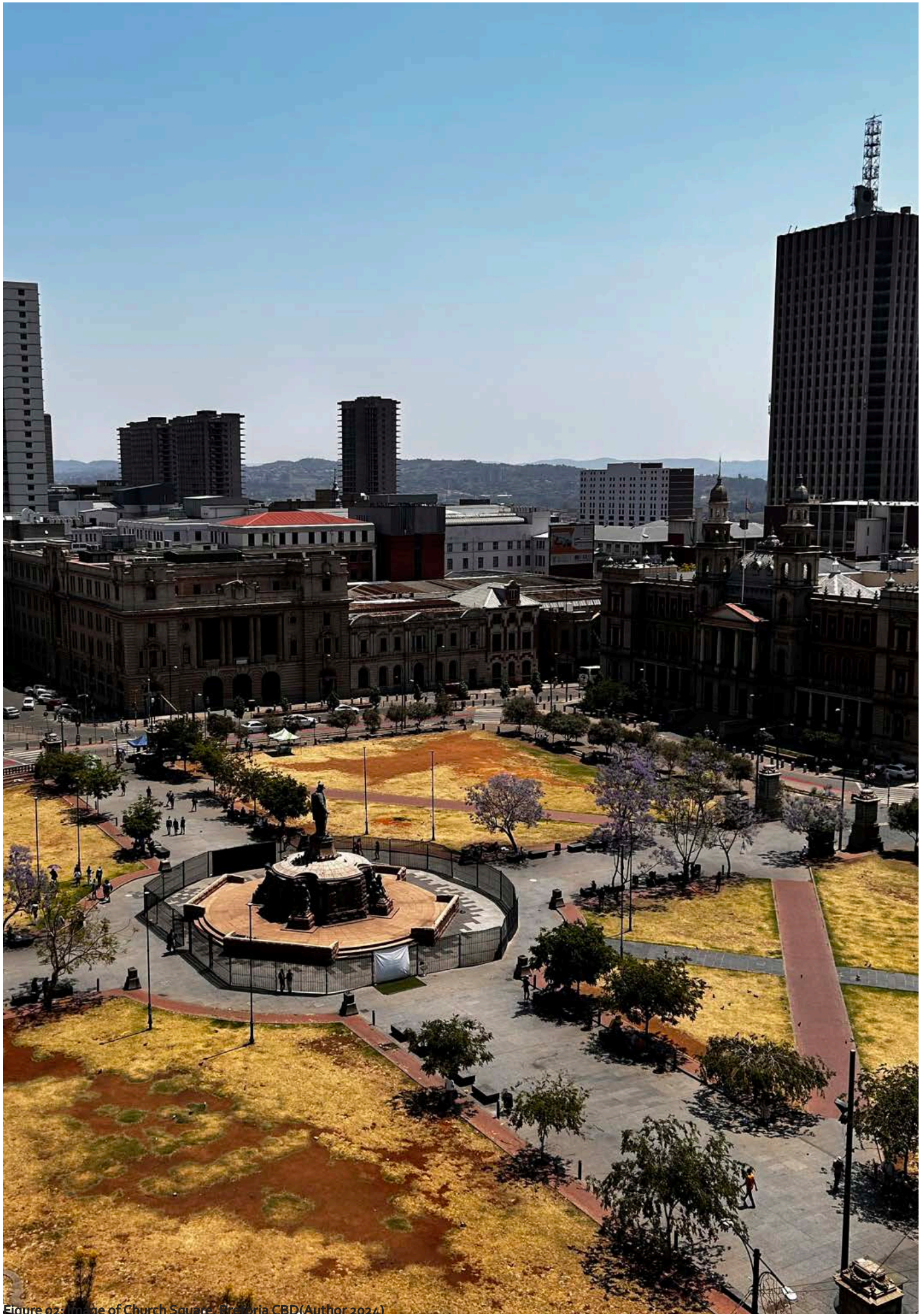


Figure 02: Image of Church Square, Brezoria CBD (Author 2024)

# CHAPTER 01

## **1.1** INTRODUCTION



## **1.2** BACKGROUND



## **1.3** ISSUES OF CONCERN



## **1.4** PROBLEM STATEMENT



## 1.1

# INTRODUCTION

The Katleho Healing Centre is a proposed architectural strategy designed to support the medium- to long-term healing of Gender-Based Violence (GBV) survivors. The center integrates core principles of both traditional and Western approaches to post-trauma healing, using food production as a key component to promote economic independence, social integration, and skills development for its users. Located in the heart of Pretoria's Central Business District, the design aims to establish a new typology of public space that leverages the city's central location. This approach focuses on urban regeneration and city-making, creating a supportive environment that fosters safety, community and resilience.

## 1.2

# BACKGROUND

Gender-Based Violence (GBV) refers to harmful acts of abuse carried out against a person's will, rooted in the unequal power dynamics between women and men (IRC 2023). It encompasses various forms, including Intimate Partner Violence (IPV), Domestic Abuse, and Sexual Violence, and can occur in both public and private settings (Sakhi 2022). Globally, 1 in 3 women have experienced physical or sexual violence at some point in their lives (WHO n.d.).

In South Africa, GBV is a pervasive and severe issue that affects nearly every aspect of society. It is considered a post-colonial social problem that is systemic and deeply ingrained within the country's institutions, cultures, and traditions (Saferspaces n.d.). Between April 2022 and March 2023, 53,498 sexual offenses, including 42,780 rapes, were reported nationwide (South African Police Service 2023). According to Comins (2024), most contact crimes in South Africa occur primarily in residences, with public spaces being a close second.



Figure 01: GBV march (wikimedia)

# 1.3 ISSUES OF CONCERN

## 1.3.1 WOMEN'S ROLES

Historically, women's roles in society have shifted dramatically—from being gender complementary in pre-historic times to becoming patriarchal and limiting during the colonial period and introduction of Westernisation in post-apartheid South Africa. Today, in a post apartheid South Africa, women have limited access to education and contradictingly, women in power threatens the parirchy system that still exists. South African culture today has become a mixture of tradition and alien elements, leading to a misinterpretation of women's roles in society.



**HUNTER-GATHERERS**  
Gender complimenting roles



**COLONIALISM & WESTERNISATION**  
Control  
Power  
Ownership

Capitalism & economic corrolation introduced  
Relationship shift to hierarchy  
SA became a patriarchy society



**POST-APARTHEID**  
Women have **limited access to education**  
Women in power **threatens the parirchy system** that still exists  
Contemporary African culture has become a **mixture of tradition and alien elements**

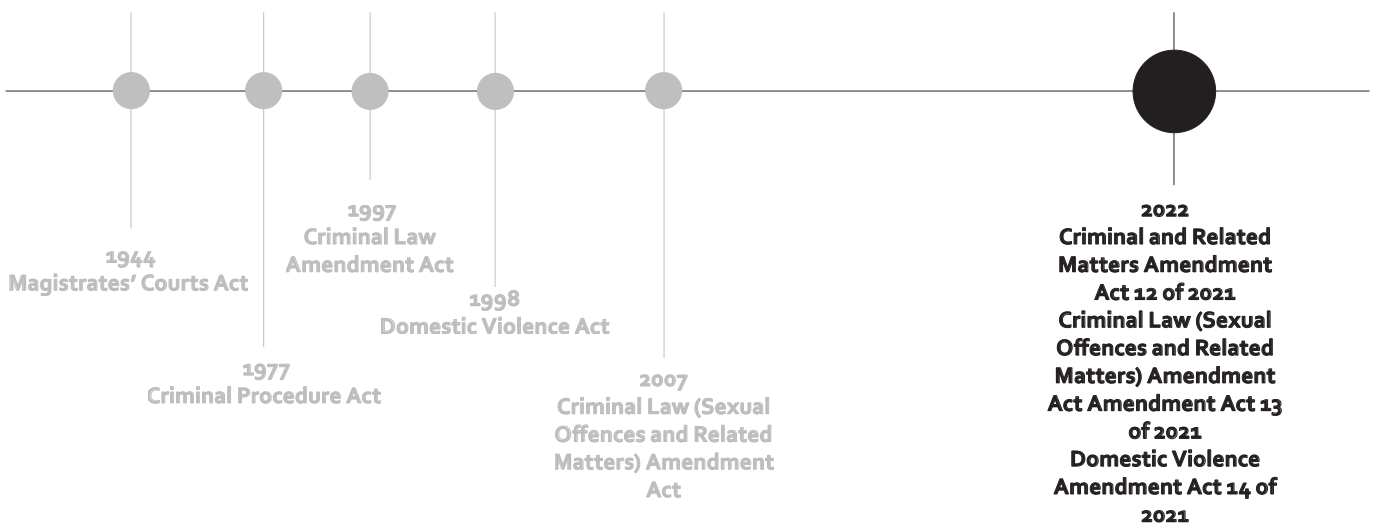
### SUMMARY: ROOT OF GBV

- \_ SOCIO-CULTURAL THEORY
- \_ RELIGIOUS INSTITUTIONS AND IDEOLOGIES
- \_ PATRIARCHY
- \_ POVERTY
- \_ LACK OF POLICY REINFORCEMENT
- \_ POST-COLONIAL HISTORY OF VIOLENCE

# 1.3.2 CURRENT SYSTEMIC FAILURES

## LEGISLATION

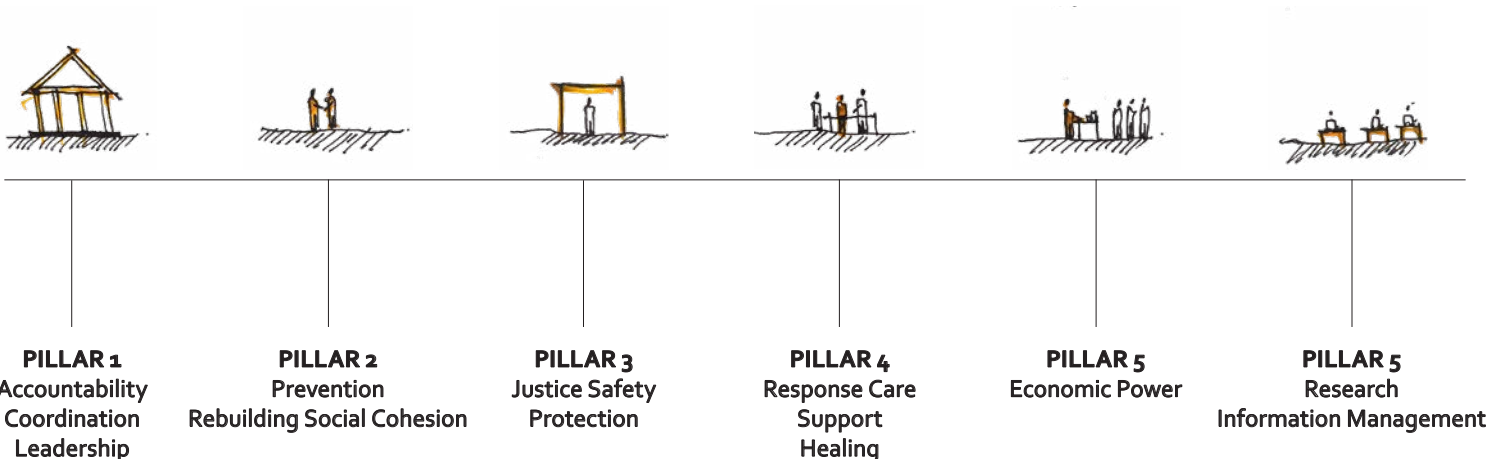
The Sisterinlaw (2021) report highlights the persistence of GBV in South Africa due to **poor implementation of relevant legislation**. It criticizes the lack of urgency by the South African Police Service (SAPS) in addressing GBV, with victims often being sent back to resolve issues with perpetrators, rather than receiving the support required by the Domestic Violence Act (DVA) or Sexual Offences Act (SOA). A study by Tshwaranang found that many police officers lacked sufficient knowledge about the provisions and their responsibilities under the DVA. According to Vetton (2017), domestic violence is often treated as a social crime, which diminishes its seriousness in the eyes of SAPS members. **This poor response discourages victims from reporting GBV, further eroding public trust in the criminal justice system.**



## POLICY

In 2020, the South African government launched the National Strategic Plan on Gender-based Violence and Femicide (NSP-GBVF), aiming to tackle the high levels of GBV and femicide in the country. President Cyril Ramaphosa acknowledged the severe impact of these issues on the national conscience. According to HSRC (2023) **Despite political will, progress has been hindered by challenges such as insufficient funding, budget constraints, and lack of effective coordination among government departments.** Police and government staff have received inadequate training on legislative changes, while there are too few GBV desks at police stations and insufficient rape kits. Additionally, shelters for GBV survivors have faced a lack of financial support, limiting their ability to provide necessary care.

### National Strategic Plan on Gender-based Violence and Femicide (NSP-GBVF) pillars.



# 1.3.3 VICTIMS POINT-OF-VIEW

According to Sinko & Saint Arnault (2019), the African worldview on healing is holistic, emphasizing the interconnectedness of physical, emotional, spiritual, and social well-being. It views healing as a communal process involving support from the community and connection to cultural beliefs, in contrast to the Western approach that focuses on individualized medical and psychological interventions. For survivors of GBV in South Africa, healing involves reconnecting with oneself, others, and the world, often through self-sufficiency, spiritual growth, and community engagement.

Posttraumatic growth is central to this healing journey, where survivors find meaning in their trauma, rebuild their identity, and regain control over their lives. They may use self-care practices, spiritual beliefs, and community support to manage their symptoms and foster autonomy (Sinko & Saint Arnault, 2019). African Religion (AR) offers a culturally relevant healing framework that focuses on **community and spiritual connections**, providing an alternative to Western methods that may not align with local values (Hemshorn de Sanchez 2003).

Despite these approaches, barriers like limited resources, shame, and cultural perceptions hinder GBV survivors' recovery. In communities like Mamelodi, the lack of accessible, culturally relevant mental health services and stereotypes about therapy prevent many from seeking help (Ruane 2010). Integrating traditional healing practices into psychological care, making it more community-focused and affordable, could bridge these gaps, offering a more resonant way to address trauma for survivors in South Africa (Ruane 2010; Hemshorn de Sanchez 2003).

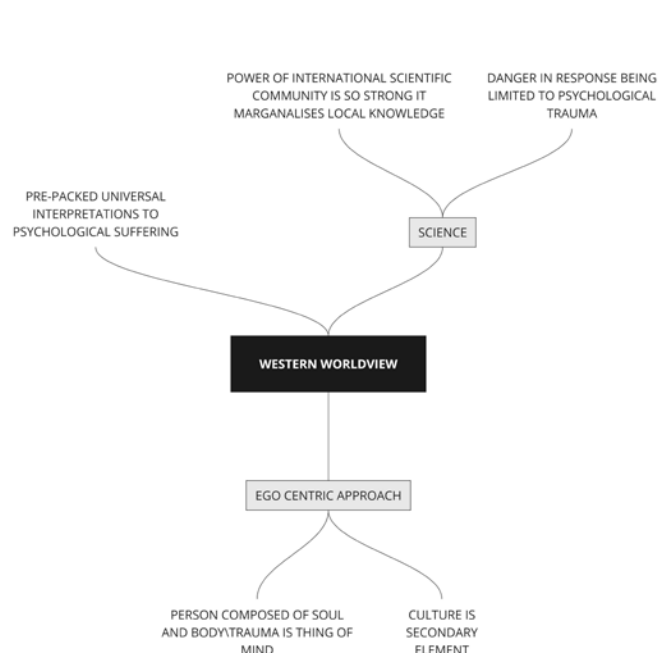
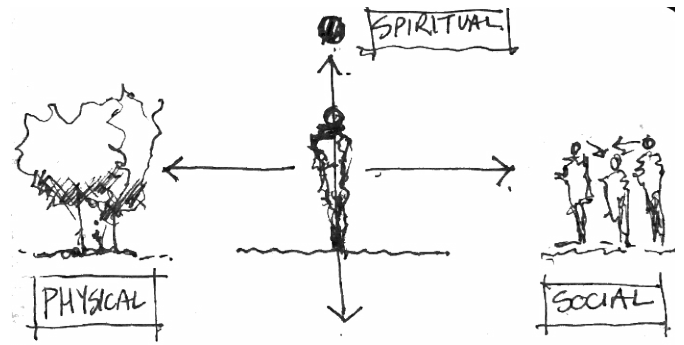


Figure 04: Diagram summarising the Western Worldview on healing (Author 2024)

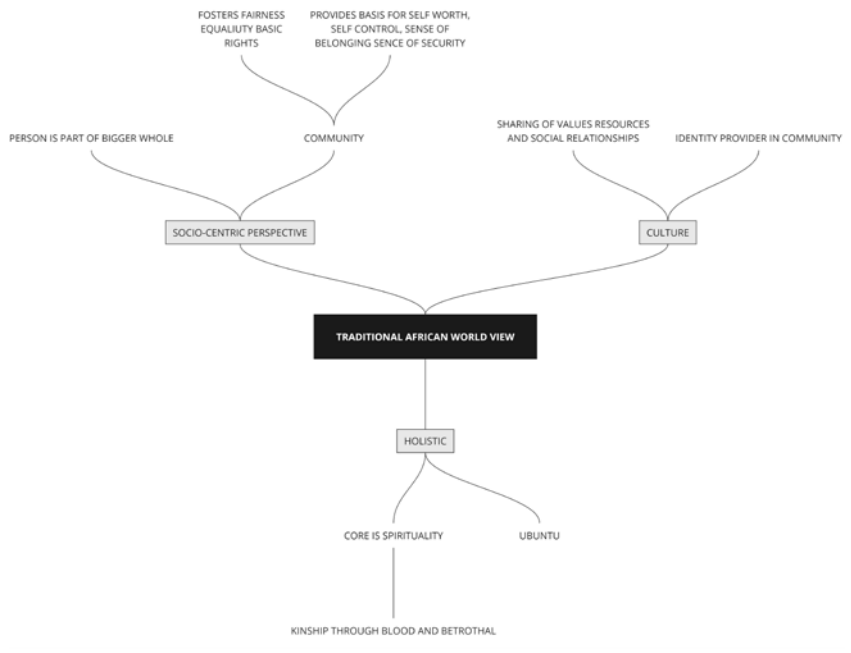


Figure 05: Diagram summarising the Traditional African Worldview on healing (Author 2024)

# 1.3.4 CURRENT PRACTICE

**Saartjie Baartman Centre  
Cape Town**



Figure 06: Saartjie Baartman Centre, Cape Town (GoogleEarth 2024)

- 24-hour emergency shelter (safe accommodation)
- Short and medium term residential care
- Childcare services
- Counselling, mental health support, legal and economic empowerment services
- Children's counselling
- Research in gender-based violence
- Job Skills training
- Legal advice

(saartjiebaartmancentre.org)

**Mali Martin Polokegong Centre  
Pretoria**



Figure 07: Mali Martin Polokegong Centre Pretoria (Mallmartin n.d.)

- Developmental social services: safety, security, counseling, support, medical and educational assistance
- Outreach work: prevention, court assistance
- Empowerment programmes: social skills, training skills, children's program, support groups.
- Perpetrator Programme at the court.
- Human Trafficking safe house.

(malimartin.org)

**Frida Hartley Shelter  
Johannesburg**



Figure 08: Frida Hartley Shelter Johannesburg (GoogleEarth 2024)

- Job-skills training
- Accommodation up to 6 months
- 3 meals a day
- Monthly toiletries
- Counseling and life skills training
- Entrepreneurial skills training

(fridahartley.org)

## CURRENT HEALING PROCESS

### 1. Acknowledgement



### 2. Safety



### 3. Processing



### 4. Integration



Limited in current shelters in South Africa

Women's shelters in South Africa, while providing critical support to survivors of GBV, fall short in addressing the full scope of long-term healing needs. These shelters mainly focus on short- to medium-term solutions, offering safe accommodation for up to six months, along with essential services like three meals a day, toiletries, childcare, and counseling.

However, the healing process at these shelters largely concentrates on immediate safety, trauma acknowledgment, and initial processing of the experience. What is missing is a structured approach to long-term healing, particularly the integration of survivors back into society. The lack of comprehensive reintegration programs means that many women leave these shelters without adequate support to fully rebuild their lives and establish sustainable independence. Without ongoing mental health care, community support, and economic empowerment strategies, survivors face significant challenges in maintaining their progress and truly breaking free from the cycle of abuse. Expanding the focus to include long-term healing and reintegration is essential to create a more effective pathway to lasting recovery and empowerment.

## 1.4

# PROBLEM STATEMENT

Women's roles have evolved from complementary functions in primitive societies to domestication during Colonialism, and now to a complex status in the Post-Apartheid era. Today, many women face significant challenges, including unemployment, limited educational access, and economic dependence, which heighten their vulnerability to Gender-Based Violence (GBV).

Despite various government policies aimed at addressing these issues, research highlights critical gaps, such as inadequate funding, unclear implementation strategies, and insufficient attention to cultural practices. Current healing practices and support centers for GBV survivors often neglect cultural backgrounds, accessibility, and social cohesion. Additionally, there is a lack of focus on long-term recovery and the obstacles involved in rebuilding lives after trauma.

This proposal aims to address these shortcomings by creating inclusive spaces that empower survivors and promote community building. By facilitating reconnection with oneself, others, and the world, the design will support a comprehensive healing and reintegration process.

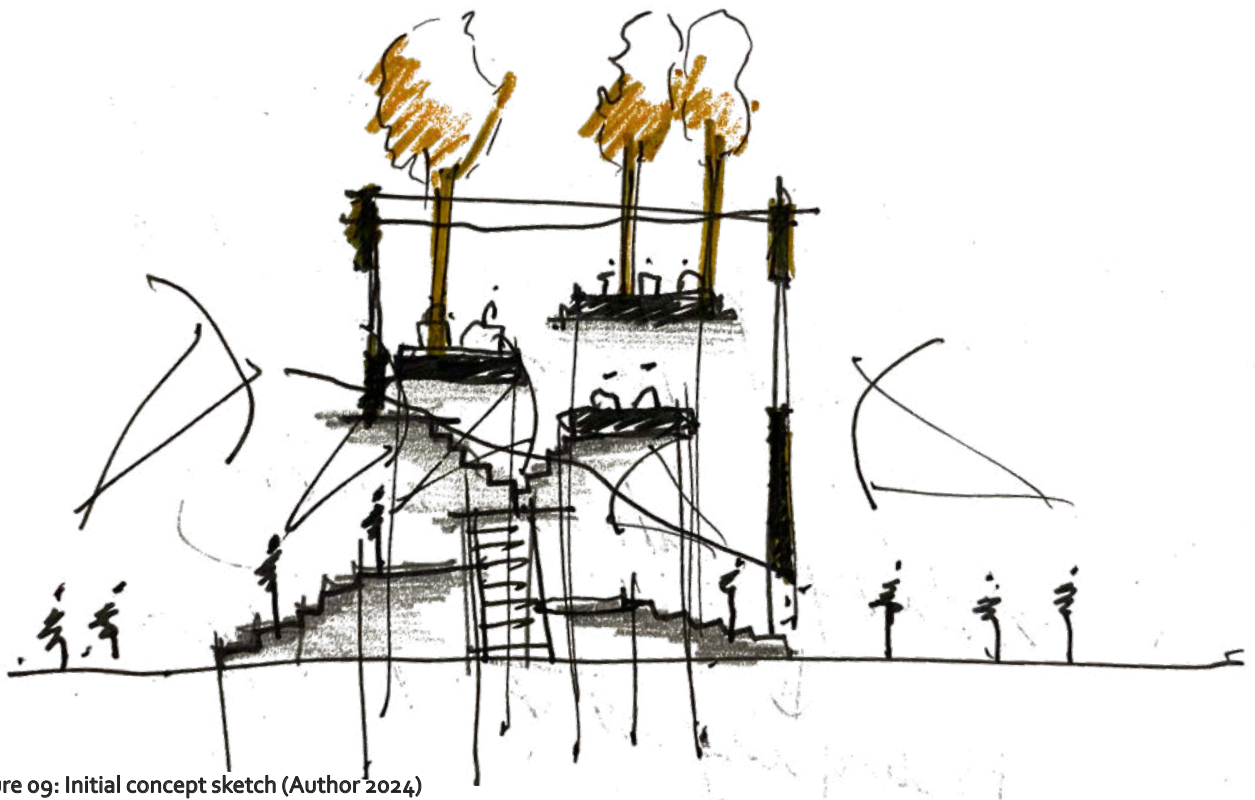


Figure 09: Initial concept sketch (Author 2024)

012 658.1181/2



Figure 10: Image of a street vendor in Pretoria CBD (Author 2024)

# CHAPTER 02

## **2.1** PROPOSED TREATMENT PROCESS



## **2.2** THEORY: RITUAL SPACE DESIGN



## **2.3** LESSONS FROM TRADITION AND INDIGENOUS KNOWLEDGE



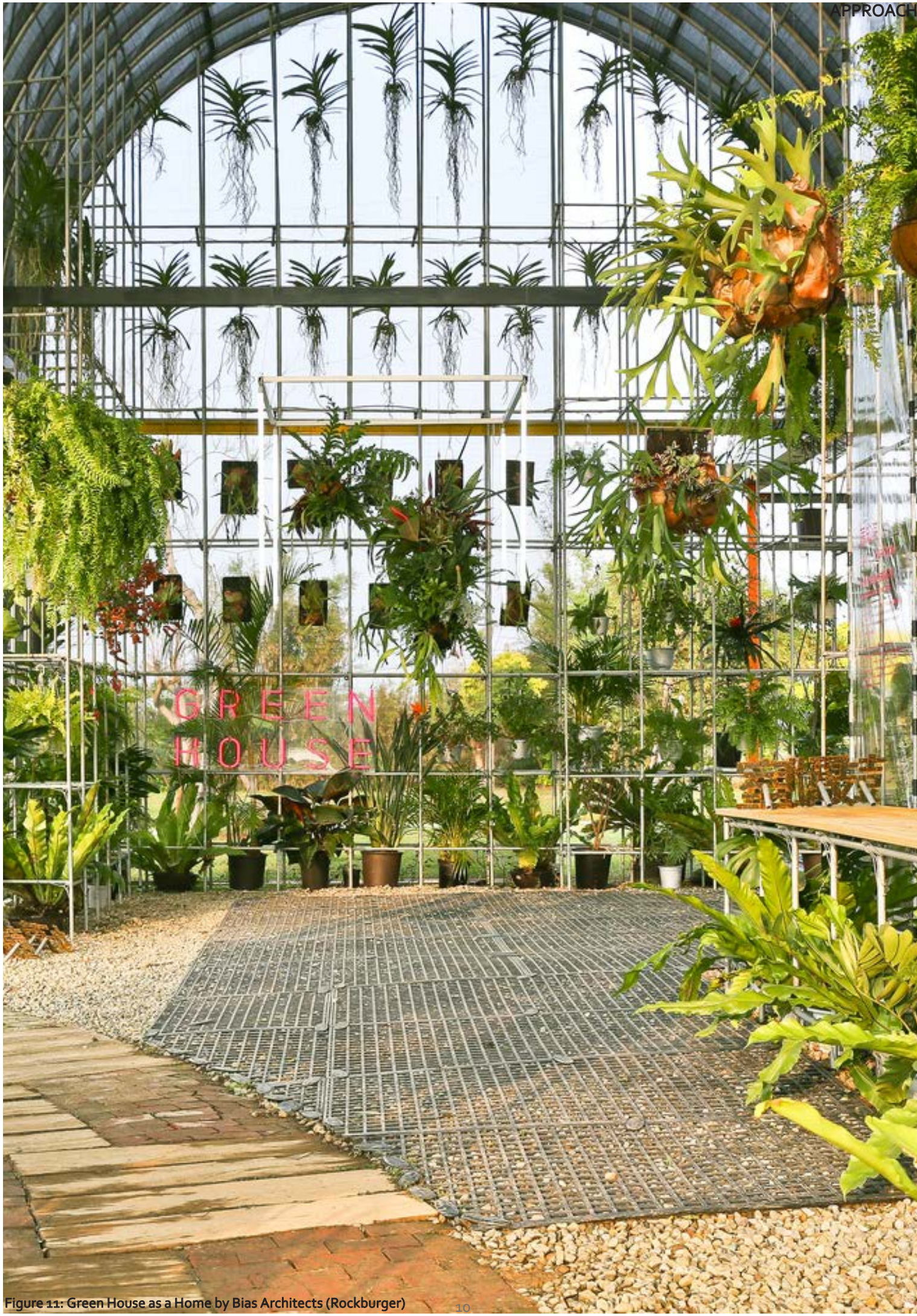


Figure 11: Green House as a Home by Bias Architects (Rockburger)

## 2.1

# PROPOSED TREATMENT PROCESS

The proposed healing process facilitated within the intervention was adapted from the nature of GBV healing through survivor narratives in Sinko & Arnault (2019). This includes:

1. Reconnecting with the Self - Rebuilding identity, self-worth, and overcoming self-doubt.
2. Reconnecting with Others - Reestablishing relationships, trust, and finding support within communities.
3. Reconnecting with the World - Creating a purposeful life and releasing negativity, often through religious or spiritual beliefs.

To facilitate these stages of healing, the project utilises the food production process as a framework, drawing parallels between healing and the stages of production, post-production, and consumption.

By adopting this method it allows the opportunity for growth and skills development while engaging with others of similar circumstances, all to reach the common goal of social integration, economic independency and empowerment for victims of GBV.

### **Importance of Agriculture and Cooking in the Healing Process**

Agriculture and cooking play powerful roles in trauma recovery by restoring identity and resilience. A 2018 (Kalia 2022) study shows that individuals cope better with trauma when their social identities remain intact, which is essential in addressing cultural trauma arising from conflict, oppression, and displacement. Reconnecting with food traditions and oral narratives provides survivors with a sense of continuity and belonging.

Through the center's agricultural program, participants grow produce and traditional medicinal plants, connecting them to ancient gender roles as gatherers and reinforcing their bond with nature. This approach draws from indigenous knowledge, which has long empowered women and holds therapeutic value. Additionally, the center will serve as a training and archival hub, preserving this knowledge for future generations.

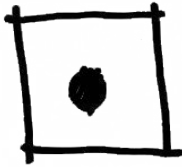
Cooking, too, supports resilience by allowing survivors to rediscover their identities through food rituals, fostering a calming and meditative practice in kitchens that become sanctuaries. The sensory experience of preparing and sharing food—tied to memory through smell, taste, and texture—evokes comfort and nostalgia, bridging past and present, and healing emotional wounds. Together, agriculture and cooking ground survivors in a restored sense of self, identity, and community.



Figure 12: Image of women cooking in a communal setting.

STAGES

STAGE 01  
SELF



STAGE 02  
OTHERS



STAGE 03  
WORLD



FACILITATOR

THE FOOD PRODUCTION PROCESS

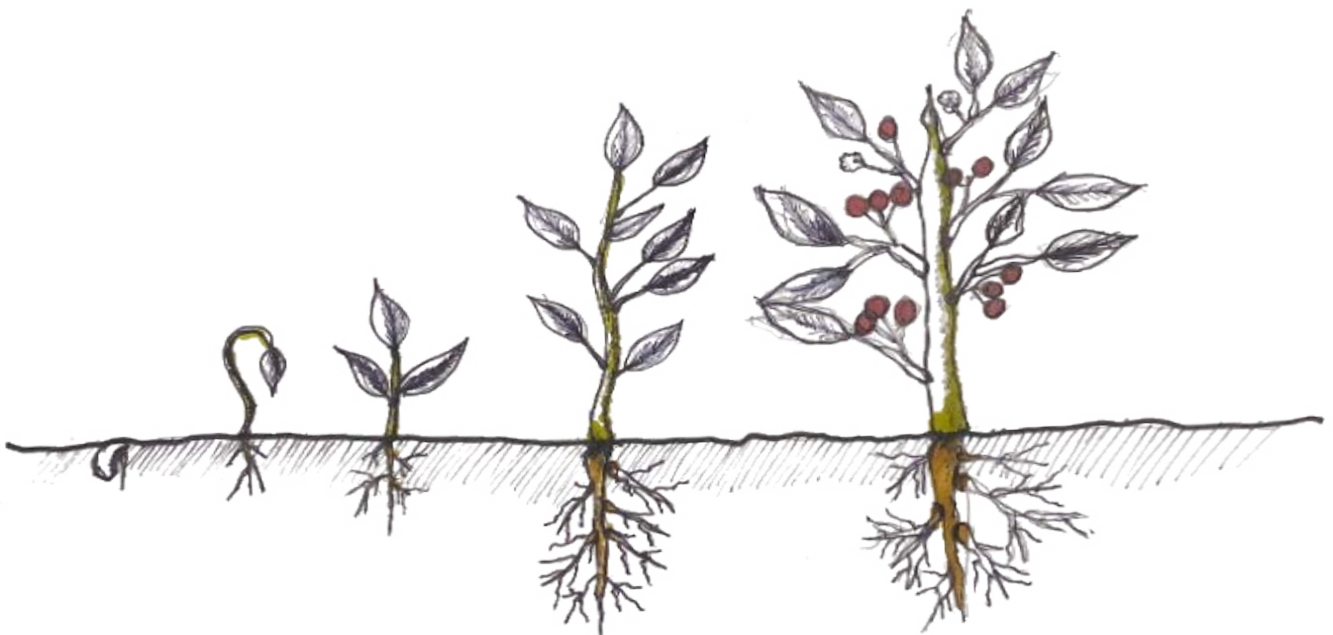


Figure 13: Image of plant growth process (Author 2024)

## 2.2 DESIGN APPROACH: RITUAL SPACE

Rituals provide grounding in a disconnected world, helping individuals reconnect with their bodies, focus on the present, and calm overwhelming thoughts. Engaging in intentional rituals fosters connection with others and appreciation for daily moments, like light streaming through a window.

Ter Kuile (2020) highlights how everyday rituals bring meaning, connection, and spiritual fulfillment, offering healing and a sense of togetherness. Jones (2016) explores how rituals shape spaces, categorizing them as religious, civic, domestic, and more. Their work suggests that space design should support intentional activities that aid in recovery.

This design philosophy emphasizes *doing together* as essential for trauma healing, aligning with African cultural practices that prioritize community, shared experiences, and collective well-being.

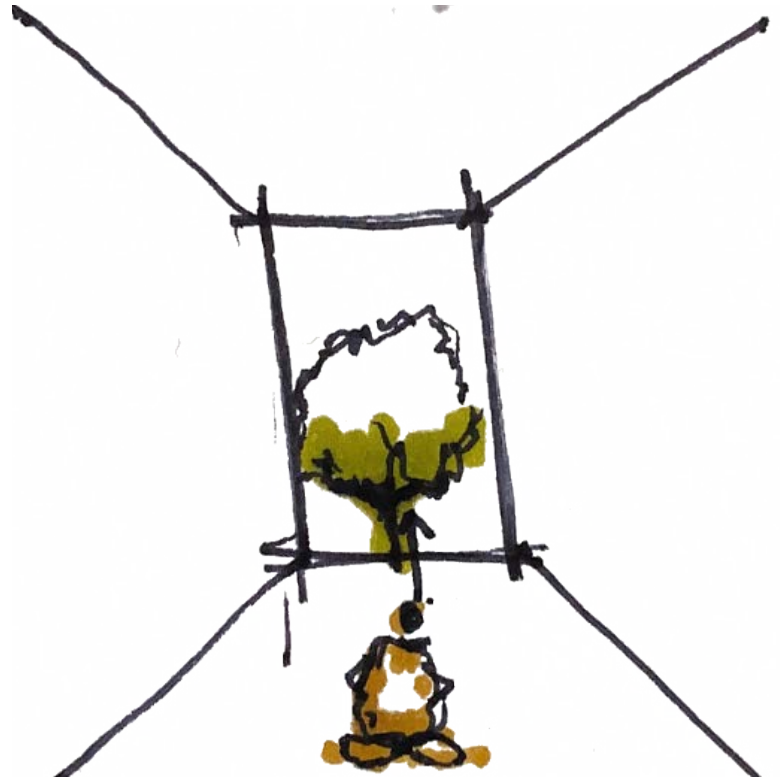


Figure 14: Concept sketch of a ritualistic space (Author 2024)

### CATAGORISING RITUALS AS A DESIGN CONSTRUCT

The intervention integrates the healing power of rituals into its design, using a scale of ritual significance to prioritize activities in food production. Rituals are grouped as spiritual, pragmatic, and functional, each guiding space design.

\_Spiritual rituals require spaces connected to nature and light, supporting deep cultural or social significance.

\_Pragmatic rituals support spiritual rituals with practical design elements for everyday use.

\_Functional rituals focus on ensuring basic operational needs are met.



PUBLIC  
FUNCTIONAL LIGHTING  
OPERATIONAL SPACE  
COMPLIANCE



SEMI-PUBLIC  
PRACTICAL LIGHTING  
SUPPORTIVE SPACE  
COMMUNAL



PUBLIC  
INSPIRATIONAL LIGHTING  
MOMENTS IN SPACE  
CONNECTION TO NATURE



## 2.2.1

# THEORY: RITUAL SPACE DESIGN

Understanding ritual design and its spatial qualities

### LOUIS KAHN INSPIRED RITUAL

According to Kohane (2001), Louis Kahn's concept of **inspired ritual** suggests that architecture should transcend functionality to inspire intentional, meaningful actions. Kahn believed that well-designed spaces could elevate everyday activities—like gathering, working, or learning—into rituals with deeper cultural or spiritual significance. In this view, architecture becomes a catalyst for connection and reflection, where the layout, light, and atmosphere foster deeper connections with others and the environment.



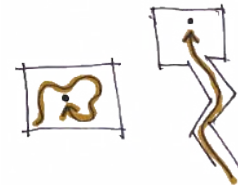
1. Place man at centre. Ritualistic space is closed equidistant about man



2. Movement and transition is inspired ritual. Regular movement to contraction - to open new dimension of ritual space



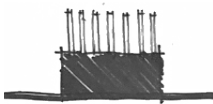
3. Choreography of space - use ramps, terraces, stairs to distination. Orchestrate sequence of movement through space and time



4. Flexible vs guided ritual - design space to guide and invite towards ritual. Open plan lacks a sense of spital order derived from rituals

### PETER ZUMTHOR ATMOSPHERES

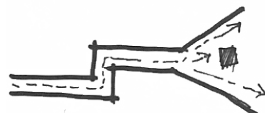
Zumthor (2008) in *atmospheres* focuses on how architectural spaces evoke emotions and sensory experiences. He believes that the essence of a building lies in its ability to create an atmosphere that deeply resonates with people. Zumthor emphasizes the importance of materiality, light, sound, and texture in shaping these atmospheres. He carefully considers how materials feel, how light enters a space, and how sound behaves within a building to create environments that engage all the senses. Ultimately, Zumthor's approach is about crafting experiences through architecture, where every element contributes to a cohesive and powerful sense of place.



1. Material presence of things



2. Sound of spaces



3. Between composure and seduction



4. Tension between interior and exterior



5. Levels of intimacy



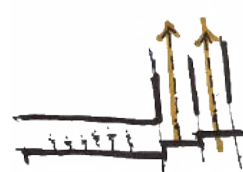
6. The light on things

### LE CORBUSIER LIGHT MATTERS

According to Schielke (2015), evident in the work of Le Corbusier, light was not just a functional necessity but a tool to create drama, highlight materials, and enhance the experience of a space. In his designs, Le Corbusier often used large windows, skylights, and other elements to manipulate natural light, creating dynamic contrasts between light and shadow. This interplay emphasized the form and structure of his buildings, as well as the way people experienced the spaces within them. Light, in his view, could transform a room, giving it a spiritual or emotional dimension and making architecture a living, breathing entity.



1. Light and shadow to highlight different spaces and functions



2. Level change creates individual spaces in communal setting, implying intimate connections between individual and spiritual world



3. Ethereal light appear to be everywhere and is created through different types and sizes of openings that diffuses light



4. Orchestrated light helps guide movement through space

## 2.3

# THEORY: TRADITIONAL PRACTICE AND INDIGENOUS KNOWLEDGE

Maltitz and Yonas (2024) discusses how indigenous agricultural practices can empower women in rural South Africa by offering control over agricultural decisions, resource management, and nutrition. However, challenges such as modern farming methods and the loss of indigenous knowledge limit their full potential. Research in the Northern and Eastern Cape revealed barriers like heavy workloads and lack of access to credit. The article suggests combining indigenous knowledge with modern practices and documenting these traditions to improve women's empowerment and promote gender equality.

Huffman's (2012) study of pre-colonial Southern African societies also emphasizes the roles of women, noting clear gender divisions in residential zones, with women occupying the outer areas. Rituals, such as rainmaking, reinforced social and sacred order. Both works underscore the value of preserving indigenous practices for empowerment and cultural continuity.

### KEY CONSIDERATIONS:

- \_ ANCESTRAL CONNECTION
- \_ RAIN-MAKING RITUAL
- \_ SACREDNESS OF WATER
- \_ PROJECTION OF CROPS
- \_ TRADITIONAL MEDICINAL GARDEN FOR HEALING AND RAIN MEDICINE

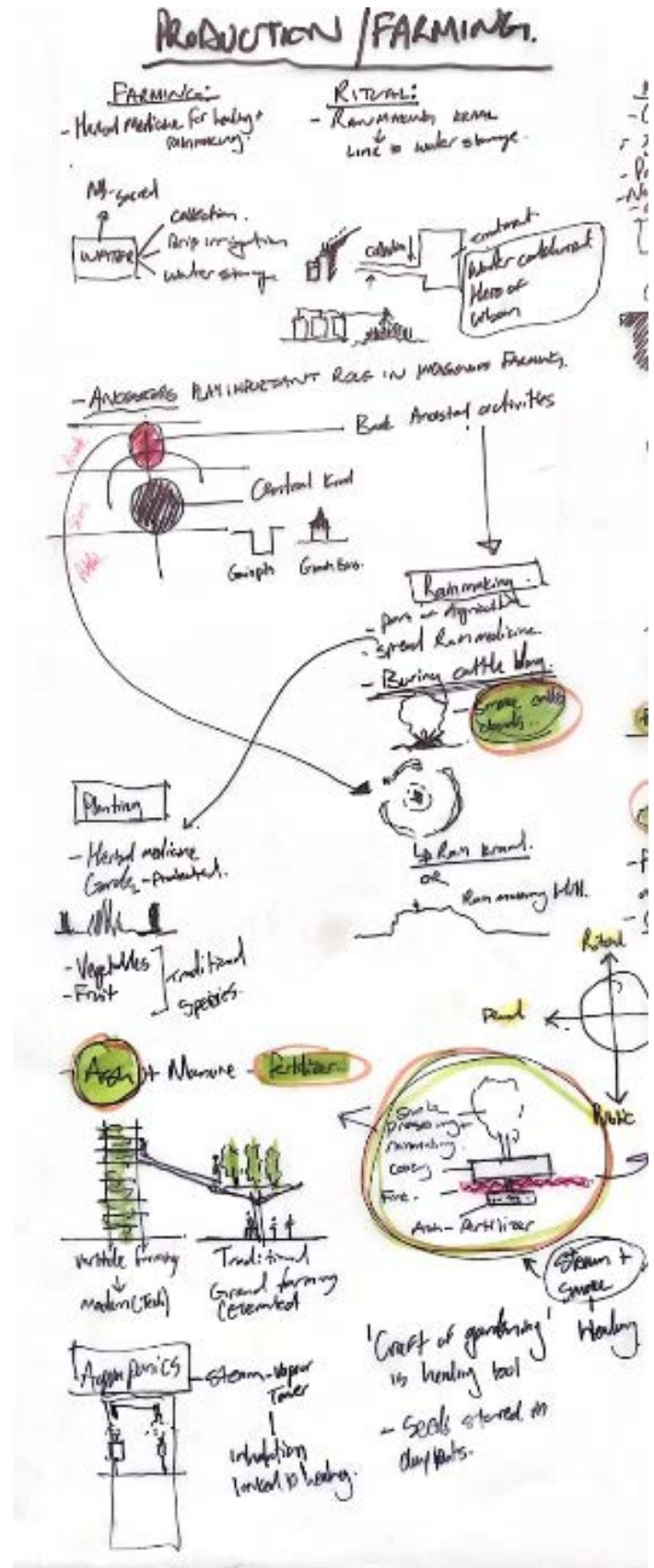
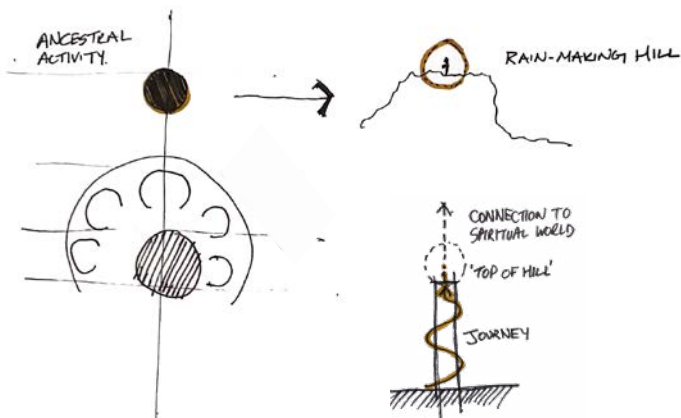


Figure 15: Concepts drawn from research on indigenous farming practices (Author 2024)

According to Manyuchi (2014) kitchens in Shona and Ndebele societies are culturally significant, serving both practical functions and roles in rituals and family gatherings. Traditionally separate or semi-detached, kitchens are used for ceremonies like placing a coffin before burial or for ancestor communication during events like marriages. Their warmth also made them spaces for childbirth and caring for the sick.

Structurally, kitchens were built with poles, mud, and woven twigs, with walls plastered and decorated with symbols. While modern kitchens often use bricks and cement, traditional features like thatched roofs remain. Shona and Ndebele kitchens share basic structures but differ in decoration. Ndebele kitchens are more elaborately adorned, with unique features like clay pot holes and cow dung flooring, which have both functional and ritual significance.

KEY CONSIDERATIONS:

\_ KITCHEN:

CENTRAL FIRE PLACE - SYMBOL OF INDEPENDANCE

CHIKUVA - ANCESTRAL COMMUNICATION

GRINDING STONE

EDGE SEATING

PLACE OF HEALING

\_ COMMUNAL EATING



IMPORTANCE OF THE PUBLIC SPACE

The courtyard in Tswana culture is a vital public space for social interaction and communal activities, often described as *the heart of the dwelling* (Steyn 2015; Tau 2001). It serves as a central area for family gatherings, meals, and cultural rituals, with a fire typically at its core. The courtyard, or lolwapa and segotlo, is also used for cooking, particularly in households without modern stoves, where improvised setups like drums for coals are common (McLean 2015).

This shared space strengthens community ties by bringing together family members, elders, and guests, fostering communication and cultural continuity.

KEY CONSIDERATIONS:

\_ LOLWAPA - COURTYARD

- GATHERING
- FIRES MADE
- GUEST AND FAMILY ACTIVITY

\_ COURTYARD MANAGES PUBLIC VS PRIVATE

\_ CORRIDORS ORGANISE FLOW AND MAINTAINANCE

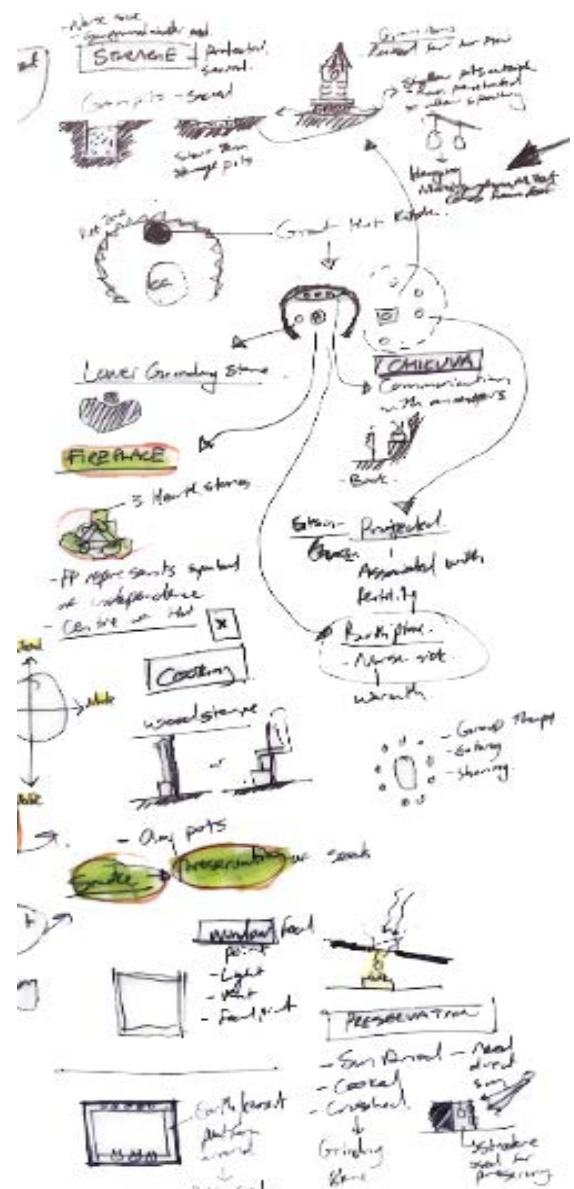
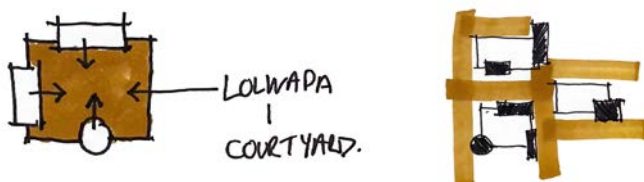


Figure 16: Concepts drawn from research on the significance of the kitchen (Author 2024)

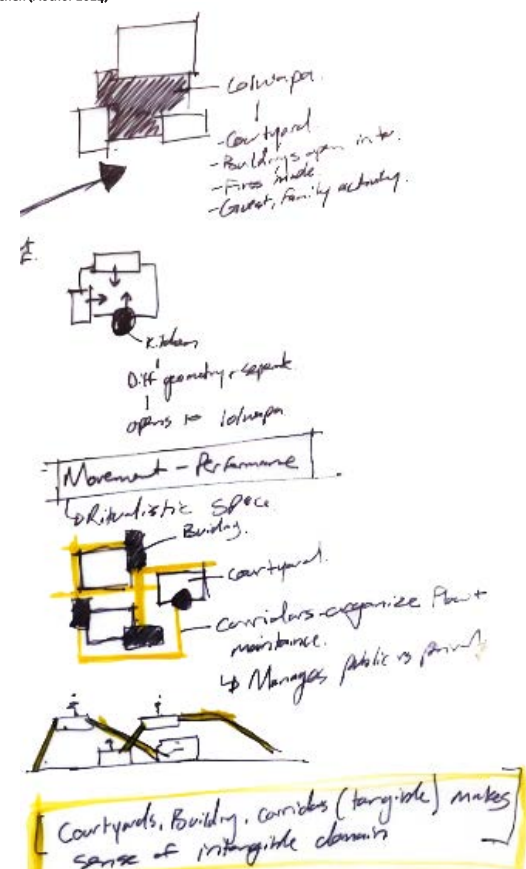


Figure 17: Concepts drawn from research on the significance of public space (Author 2024)

# CHAPTER 03

**3.1**



**THEORY: CITY-MAKING ARCHITECTURE**

**3.2**



**THE CITY OF PRETORIA**

**3.3**



**CONTEXT ANALYSIS**

**3.4**



**SITE ANALYSIS**



### 3.1

## THEORY: CITY MAKING ARCHITECTURE

The concept of and research done on City-Making Architecture produced in fulfillment of DIT module forms the basis the project will use when situtaing the project in a city context. This will allow for the project to seamlessly integrate in the context in a manner that is responsize and appropriate to its context. City-making architecture or city-making strategies encompass the role of architecture in constructing, altering, and maintaining the urban environment (Enia and Martella 2019:157). Gehl (2010:32) states that the basic elements of city architecture are movement space and experience space, emphasizing that human mobility and human sense form the basis for designing cities.

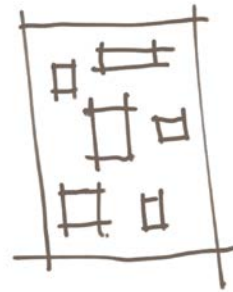
Enia and Martella (2019:157) elaborate on the architect's role in city-making, describing them as capable of revitalising a place through deliberate and meticulous interventions. The authors emphasize that architects rediscover the human being as the primary protagonist of architecture, using human needs and experiences as the central criterial for their interventions. This approach shifts focus of design in the city from mere objects to the interplay between place and people, prioritising the creation of spaces that resonate with human activities and interactions.

The Healing Centre deals with the intergration of survivors back into society through an empowerment and economic opportunity. The principles of city-making formed the framework for integration of the design into the public sphere. As the project is located within the city of Pretoria, it was important to understand how to create better public space and safe space.

Various City-making indicators were defined as necessary in order for a building, or series of buildings to make a positive contribution towards the urban environment in which it sits. The indicators were defined through the work Montgomery (1998) and substantiated by the insights of Gehl (2010) and Lynch (1996):

1. **Proximity** - The distance between programmes linking spaces vertically and horizontally
2. **Diversity** - Mix of uses, 247 operational hours
3. **Adaptability** - appropriation, flexibility of space
4. **Scale and proportion** - consideration of human scale, ratio of building height to street width, intimacy of space
5. **Interface** - permeability, articulation, activation, welcoming
6. **Pedestrian conditions** - lighting, well-defined pathways, street furniture, refuge space, walkable, shading, public amenities, safety buffer between pedestrians and vehicles
7. **Sustainability** - materiality, water harvesting, facade condition, solar, green infrastructure, internal courtyards)

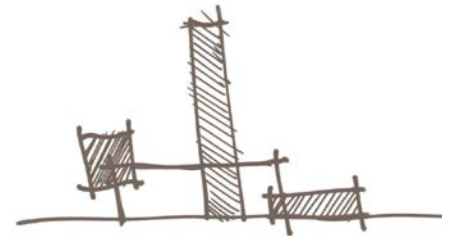
PROXIMITY



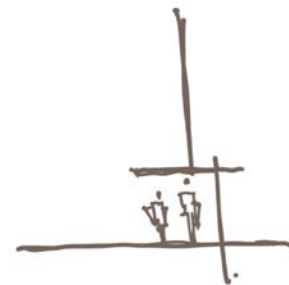
DIVERSITY



ADAPTABILITY



SCALE AND PROPORTION



INTERFACE



PADESTRIAN CONDITIONS



# 3.2 THE CITY OF PRETORIA

**Issues of concern:**

**Grids**

Pretoria’s urban layout follows a north-south and east-west axis, with Church Square as the central communal hub where these axes intersect. The city’s distinctive blocks, measuring approximately 216 x 140 meters, are considerably larger than those in most other South African cities, where blocks average around 70 x 70 meters. Early in Pretoria’s development, the elongated blocks necessitated the creation of narrow alleys to improve pedestrian flow and create a finer urban grain (Jordaan, 1990). However, this planning has led to long walking distances between blocks. In areas where building facades are inactive or

**Latent space**

The urban design of Pretoria, with its large blocks and wide streets, often creates an uninviting environment for pedestrians due to the vast scale. Additionally, the city’s development has led to a fragmented urban fabric, where buildings are often disconnected from one another, creating isolated “islands” rather than a cohesive, walkable environment. This fragmentation further diminishes the sense of continuity and pedestrian accessibility within the city.

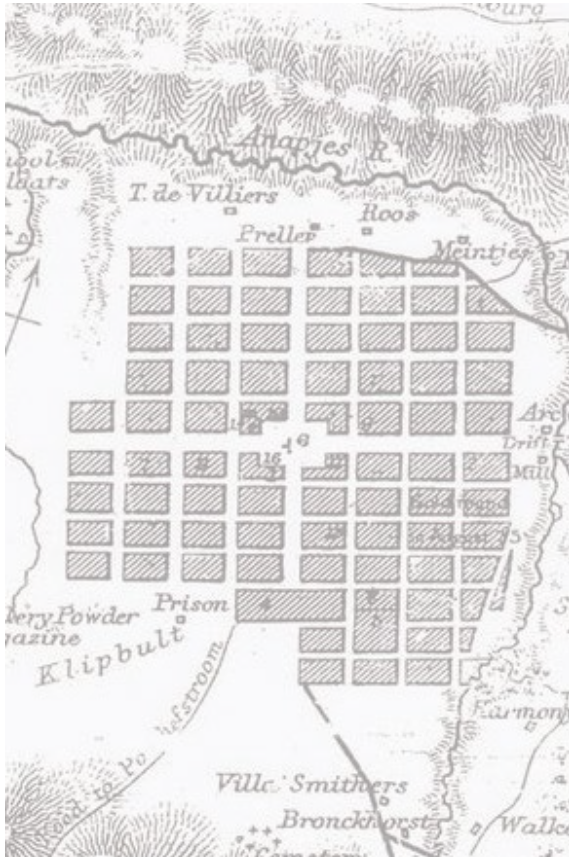


Figure 19: Pretoria CBD map (SAHistory 2018)

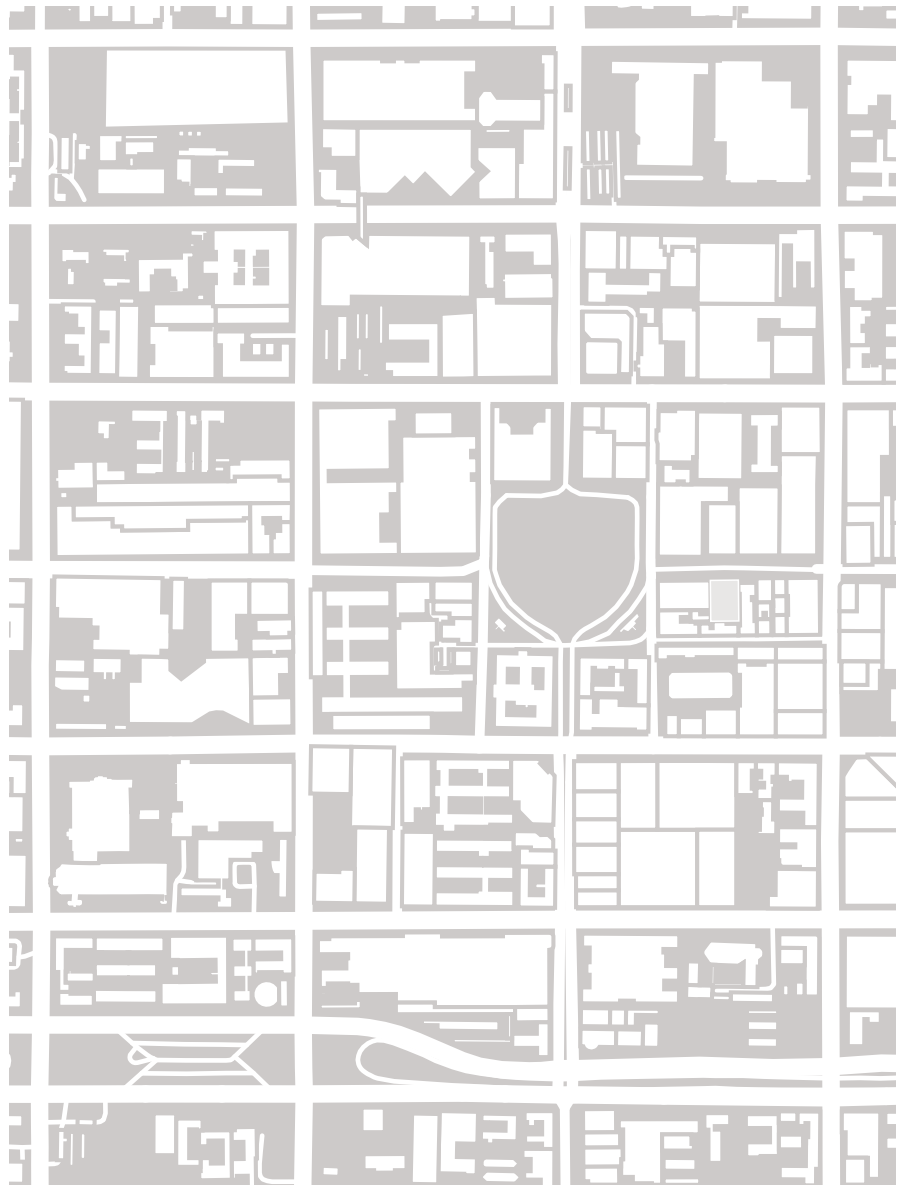


Figure 20: Map of Pretoria CBD showing the inner latent spaces (Author 2024)

# 3-3 CONTEXT ANALYSIS

To identify opportunities, the Pretoria CBD was analyzed with a focus on uncovering areas for growth and potential. Several underutilized parking lots and latent spaces were observed, highlighting key opportunities along existing pedestrian streets and public transport networks. These areas are already home to numerous restaurants, food establishments, and educational facilities, aligning with the design proposal’s objectives. Notably, there is only one women’s shelter within the CBD, emphasizing a need for more supportive spaces. This analysis helped select an appropriate site and identified food networks and educational facilities as valuable resources to integrate into the project. Additionally, the latent spaces within the city present further potential for development.

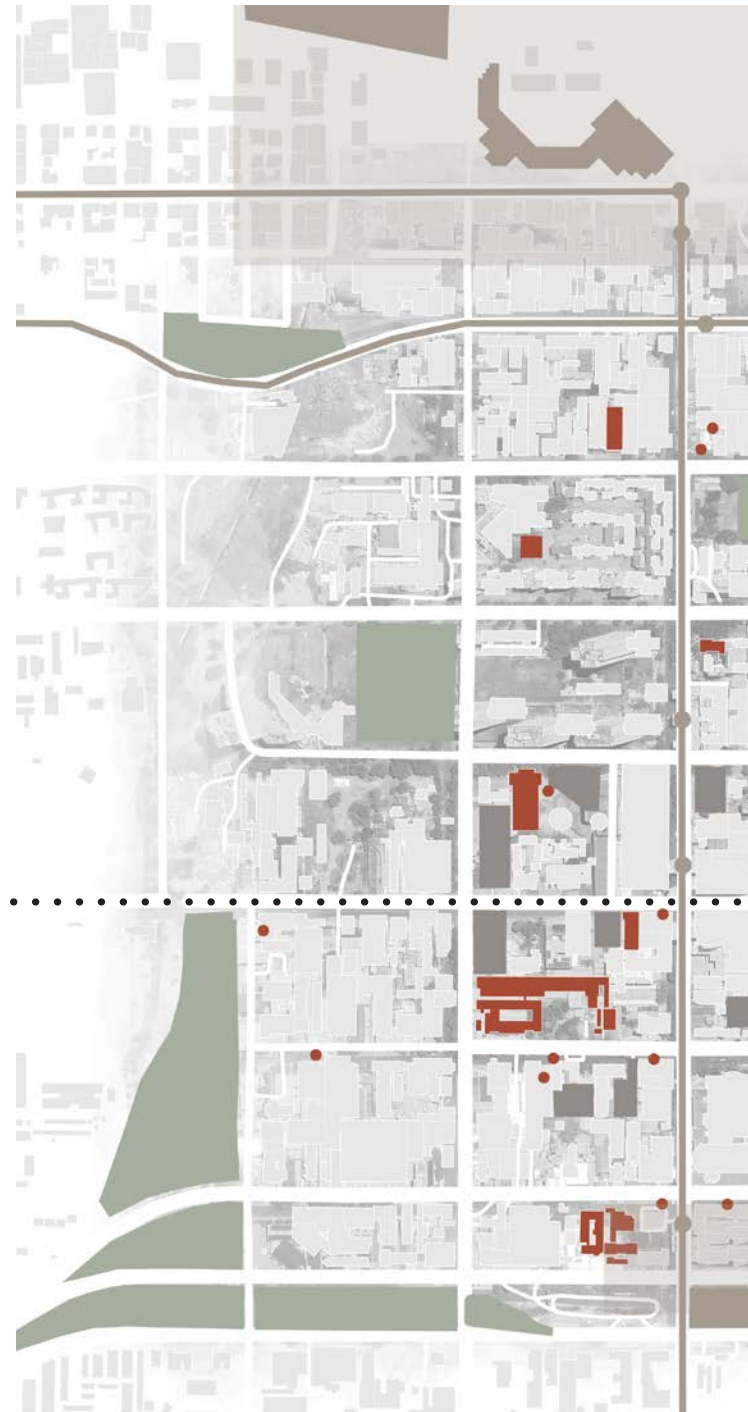
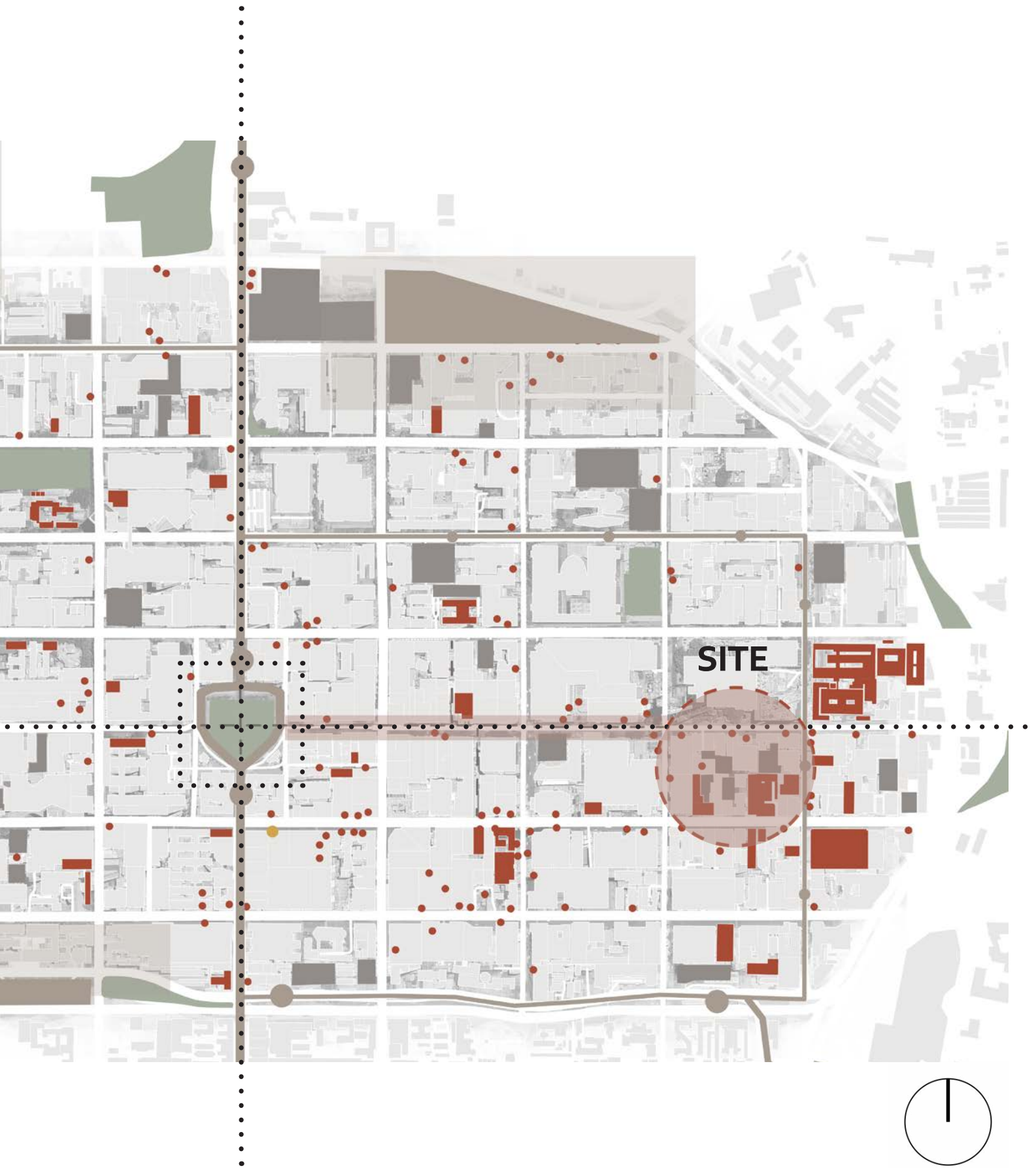


Figure 21: Context analysis of Pretoria CBD(Author 2024)



## LEGEND

- EDUCATION FACILITIES
- UNDERUTILISED PARKING LOTS

- PUBLIC TRANSPORT NETWORK
- PEDESTRIAN STREETS

- RESTAURANTS
- WOMEN'S SHELTERS

## 3.4 SITE ANALYSIS

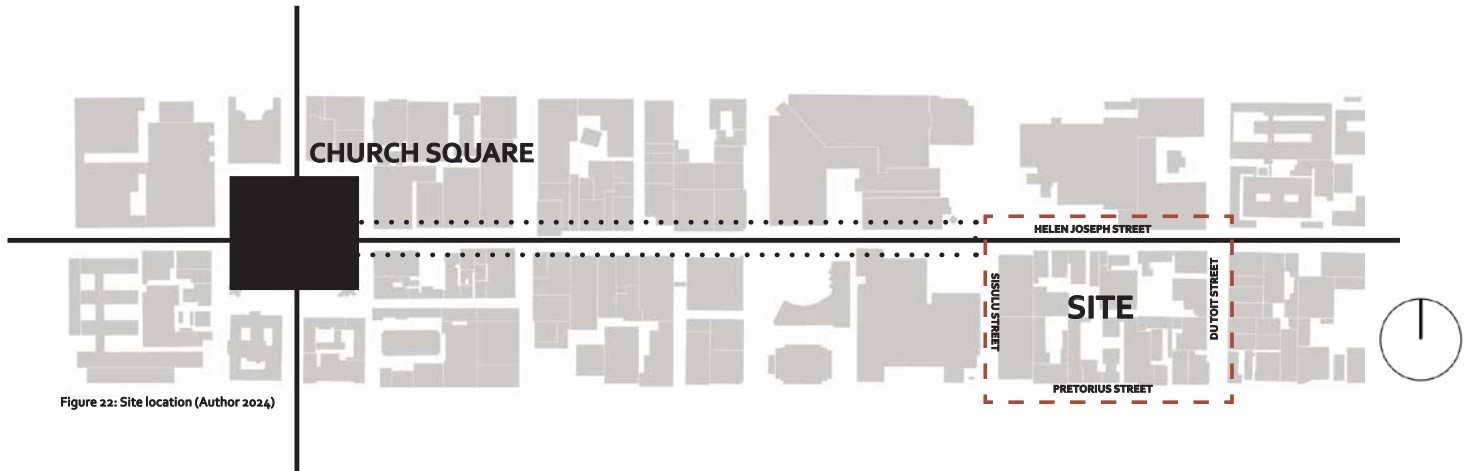


Figure 22: Site location (Author 2024)

The site for the Healing Centre is located within the city block bordered by Helen Joseph, Du Toit, Pretorius, and Sisulu Streets. The State Theatre is situated to the west of the block, while the Reserve Bank lies to the north. A pedestrianized section of Helen Joseph Street extends from the western edge of the block towards Church Square. The site currently features a mix of uses, including educational, residential, retail, and entertainment spaces. A key portion of the block houses o12 Central, a creative hub with retail spaces, restaurants, and event venues that host monthly markets.

However, the block is also home to a number of underutilized and derelict buildings, leading to inactive street edges and creating unsafe environments for pedestrians. Surrounding the block is a large presence of informal traders and food vendors. The latent space within the block has been identified as the site for the Healing Centre, serving as a prototype for urban redevelopment in a city marked by abandoned parking lots, underutilized public spaces, and vacant buildings.

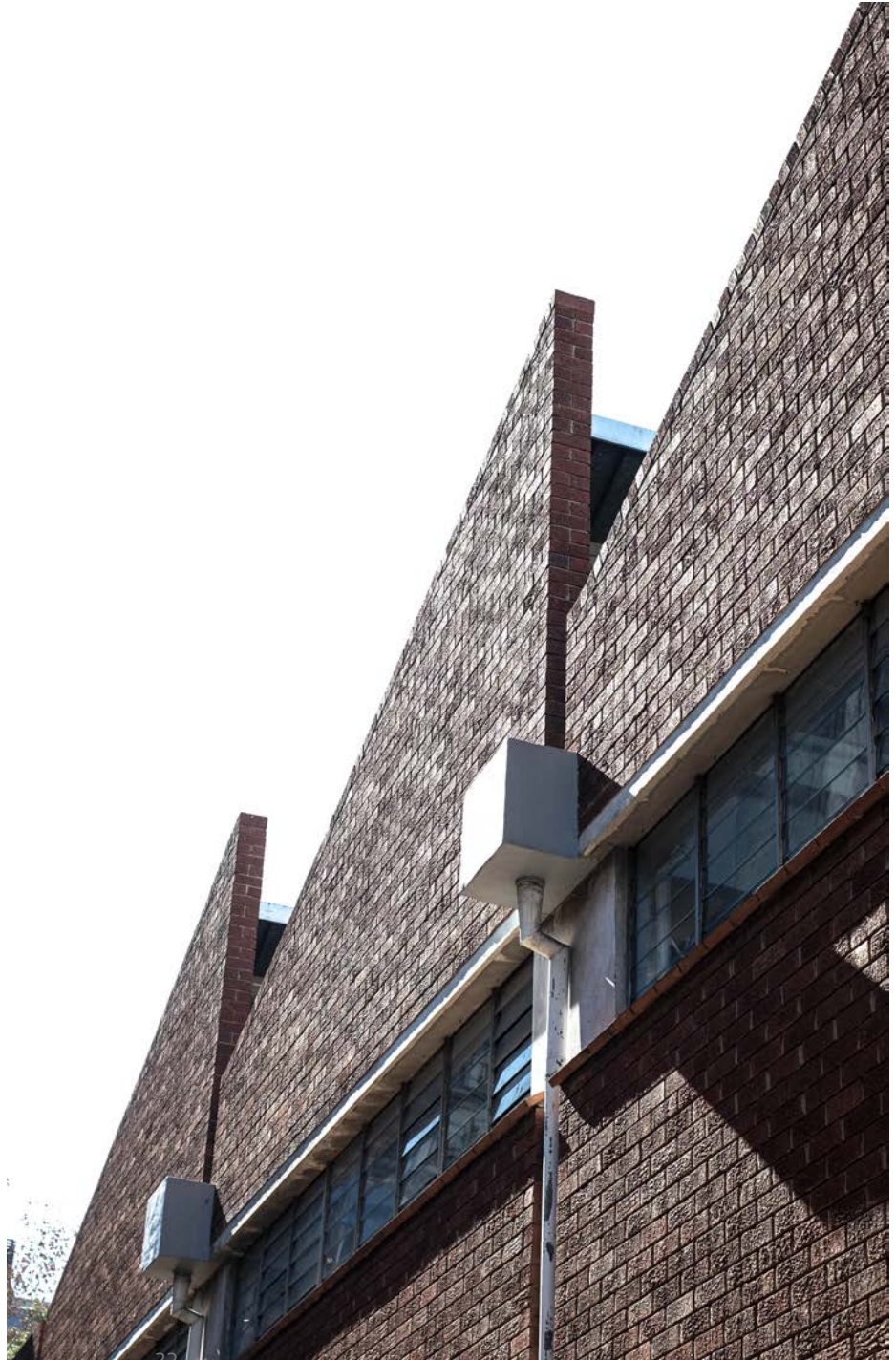


Figure 23: Image from site (Author 2024)

USES



EDGE CONDITIONS



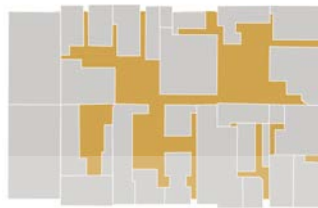
HERITAGE BUILDINGS



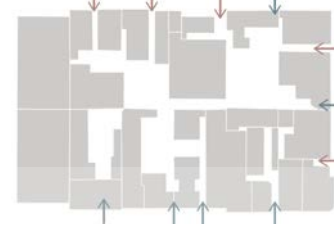
60+ YEARS  
UNINHABITED

RESIDENTIAL  
EDUCATIONAL  
RETAIL  
RESTAURANTS  
UNINHABITED

LATENT SPACE



ACCESS



PEDESTRIAN  
VEHICLE

**Conclusion**

A strong presence of female empowerment was evident on site, with many women, both young and elderly, involved in formal and informal business activities. Elderly women, in particular, travel long distances from their homes, carrying gas stoves, ingredients, and cardboard boxes to set up informal food stalls, serving freshly prepared fried foods. Additionally, many of the small business owners and workers participating in the market are women. The concept of food as an economic opportunity serves as a key inspiration for integrating food production as a healing tool at the new centre. The site demonstrates that food, being familiar and accessible, not only offers economic potential but can also be a powerful instrument for healing and community building.

This presents a valuable opportunity for the Healing Centre to connect with the existing female community and further support, uplift, and empower them.

# CHAPTER 04

**4.1**



CONCEPT

**4.2**



CONCEPT COLLAGE

*AS ABOVE, SO BELOW*

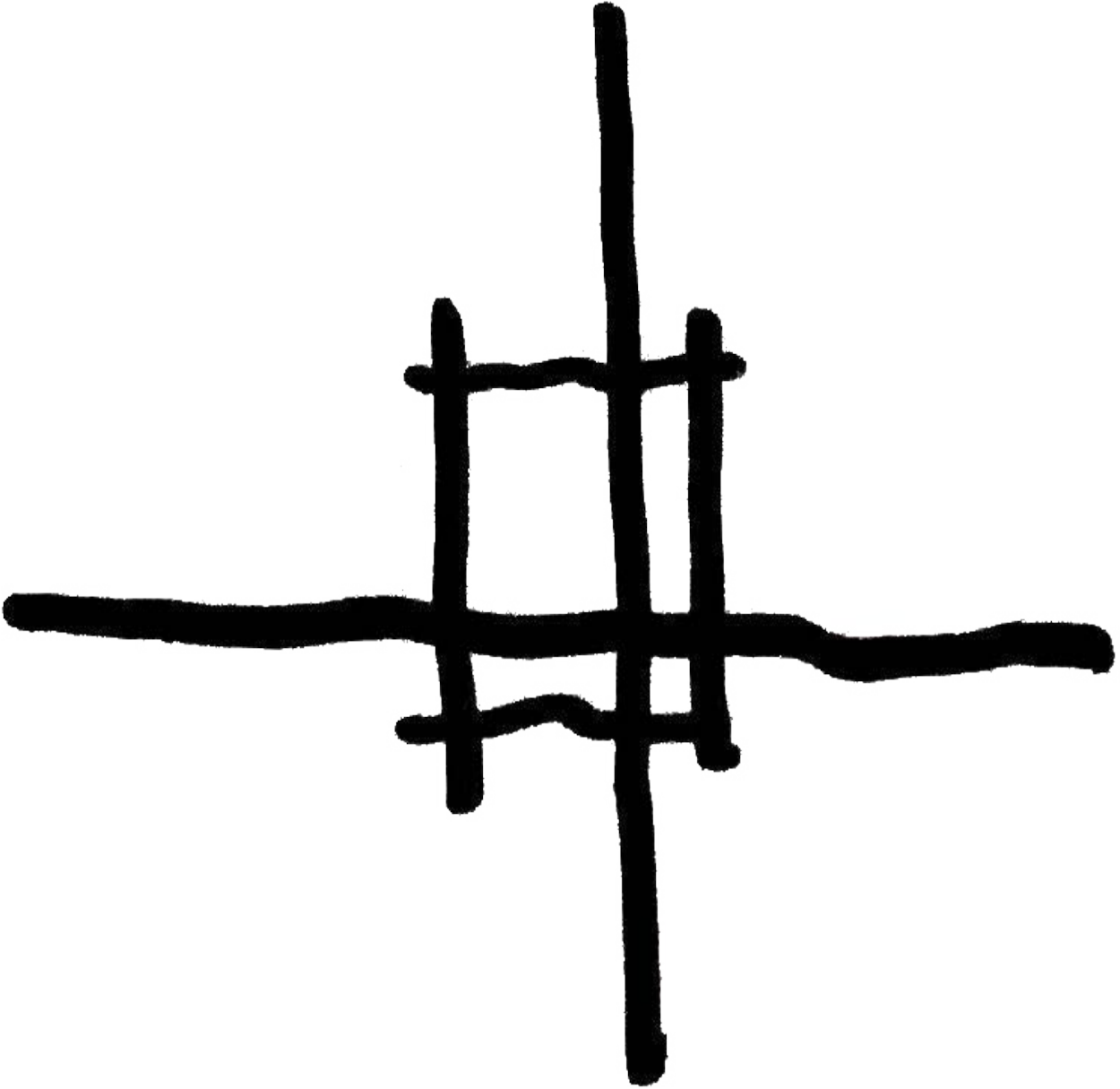


Figure 24: Concept diagram (Author 2024)

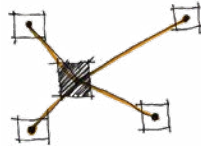
# 4.1 CONCEPT

The concept of the intervention involves 3 key elements: facilitating a connection to the spiritual world, the hearth for protection and growth and the ground as a platform for social integration. Together, under the facilitation of food production, these form the basis of the architectural intervention in order to facilitate the proposed healing process. Symbolism drawn from appropriate and contextually relevant South African traditional practices acts as a touchstone and mediator between the two processes of healing and food production.

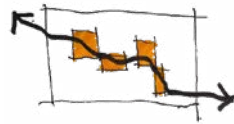


Figure 25: Concept sketch (Author 2024)

## INFORMANTS



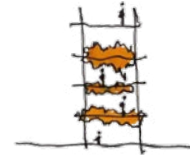
**NETWORK OF EXISTING SYSTEMS**



**SPACES IN BETWEEN**



**NEW + EXISTING AS A SYSTEM**

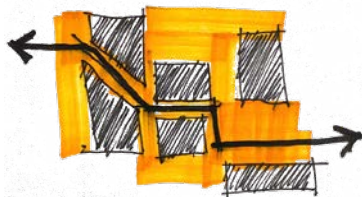


**BUILDING AS PRODUCTION VESSEL**

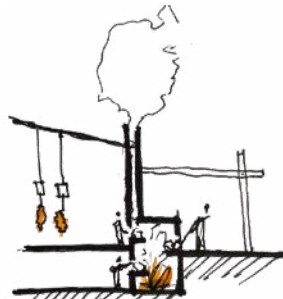


**ARCHITECTURE AS SOCIAL FACILITATOR**

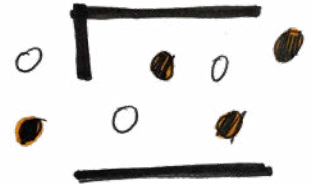
## CONCEPT APPROACH



**RE-DEFINING**  
accessing the space between historic buildings as potential for development to enhance the inner city. Creating a pedestrianised city within the city.



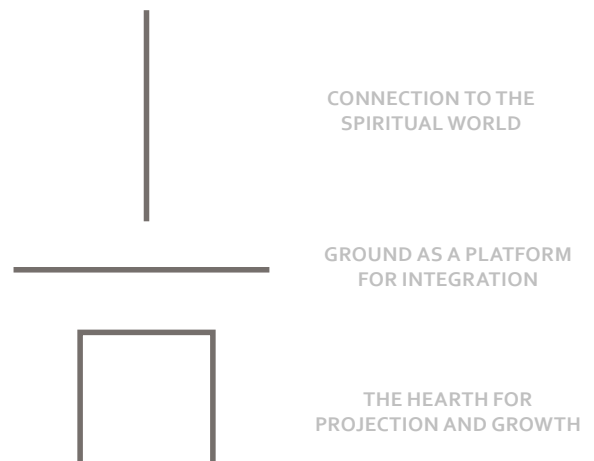
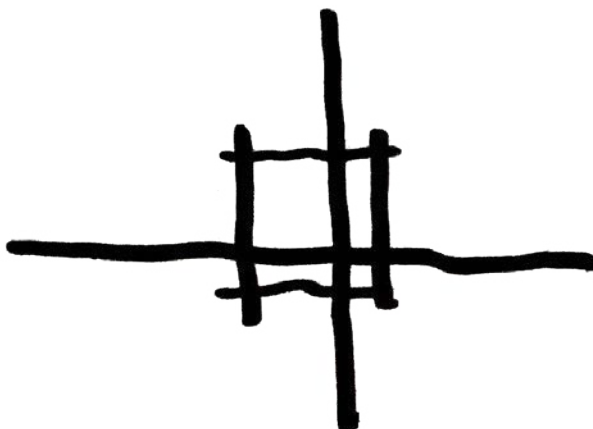
**RE-INTRODUCING**  
an architectural language defined by the craft of traditional spaces and productive space



**RE-INTEGRATING**  
architecture as facilitator for empowerment, knowledge exchange and community building

## CONCEPT DIAGRAM

AS ABOVE, SO BELOW



# 4.2 CONCEPT COLLAGE

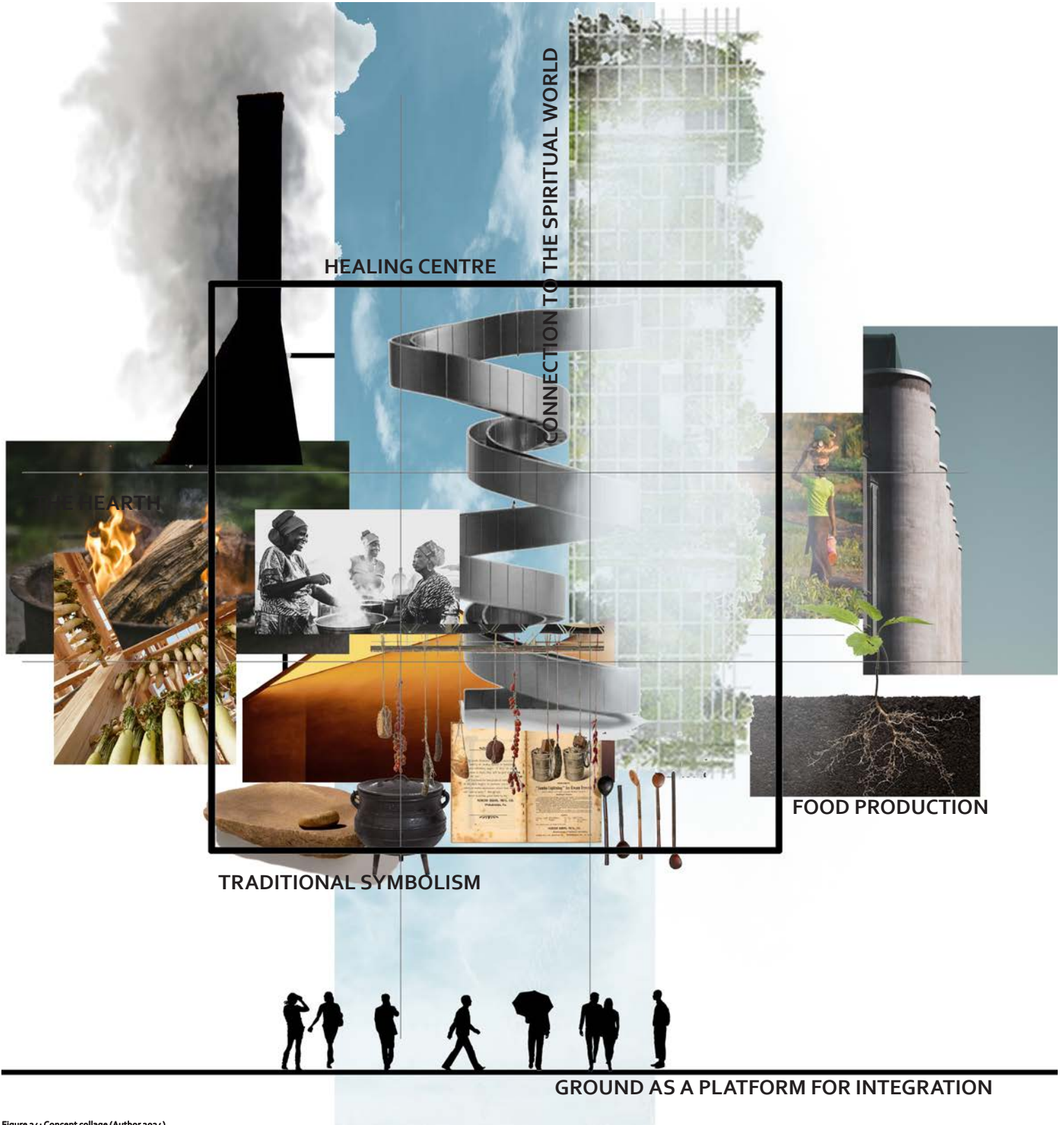


Figure 24: Concept collage (Author 2024)

# CHAPTER 05

## **5.1** **█**

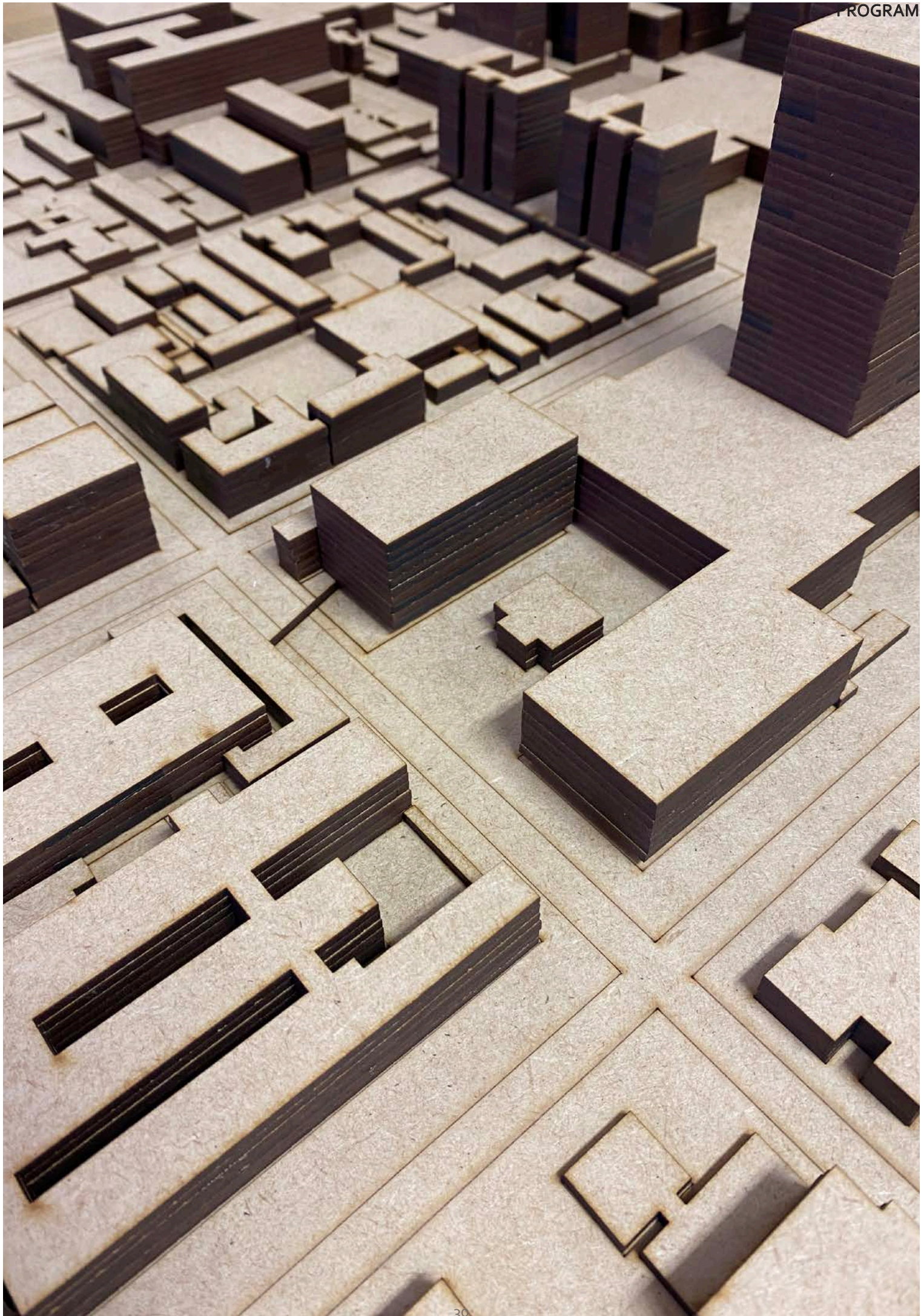
THE TREATMENT PROCESS

## **5.2** **█**

PRIMARY PROGRAMS

## **5.3** **█**

PROGRAM EXPANSION:  
URBAN INTERVENTION



# 5.1 TREATMENT PROCESS

## Stage 1: Healing through Urban Agriculture

This stage introduces an urban agriculture program that combines traditional and modern techniques like hydroponics, aeroponics, and vertical farming. Sustainable and low-water, this method helps participants reconnect with nature by nurturing plants. The open, grid-like structure creates a calming, misty environment that reflects onto the public spaces while providing private, tranquil areas within for the rehabilitants, symbolizing spiritual growth.

## Stage 2: Harvesting and Culinary Integration

In this stage, participants harvest and prepare produce from the urban farm for communal kitchens, where they explore traditional and new recipes. Cooking and sharing meals together strengthens a sense of belonging and connection, fostering emotional healing and resilience.

## Stage 3: Public Integration

In the final stage, participants gain practical skills and confidence by sharing their produce with the wider community through local markets and restaurants. This stage provides opportunities for economic involvement and social integration, as the women build connections, share their stories, and gain empowerment by contributing to society. The process emphasizes self-sufficiency and community involvement, helping survivors reclaim their place in the community while fostering economic independence.

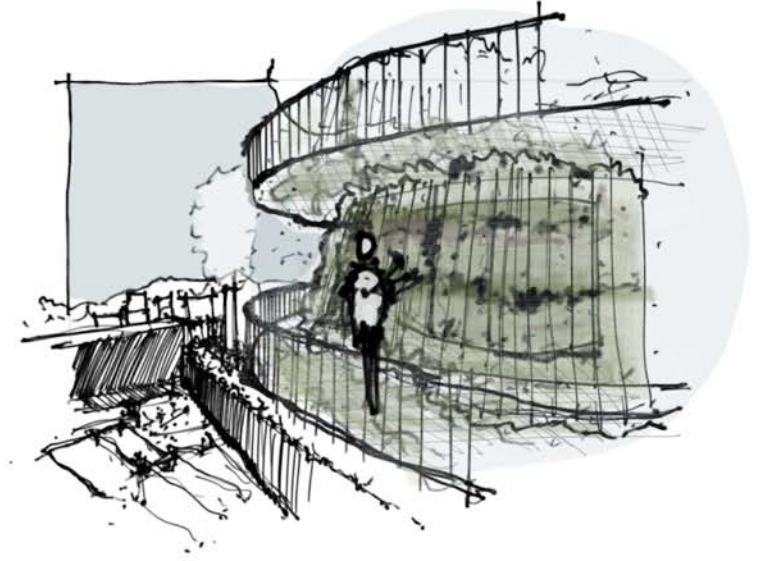


Figure 26: Initial sketch of Stage 01 atmosphere (Author 2024)



Figure 27: Initial sketch of Stage 02 atmosphere (Author 2024)



Figure 28: Initial sketch of Stage 03 atmosphere (Author 2024)

# TREATMENT PROCESS

## WEEK 01 - INTRODUCTION AND TRAINING



INTRODUCTION AND TRAINING



DEMONSTRATION AND PRACTICAL TRAINING

## WEEK 02 - 13 - GROWING



SEED PROCESSING AND PREPARATIONS



PLANTING AND MAINTAINANCE

## WEEK 14 - HARVESTING



HARVESTING



POST-HARVEST SORTING, DRYING AND STORAGE

## WEEK 15 - TRAINING



REHABILITANTS RECIEVE TRAINING BY COMMUNITY MEMBERS ON THE CRAFT OF COOKING

## WEEK 16 - 20 - COMMUNAL COOKING & EATING



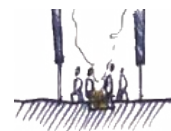
REHABILITANTS DRAW INSPIRATION FROM OLD RECIPES IN THE ARCHIVES



PICKING OF INGREDIENTS



COMMUNAL COOKING AND SHARING OF RECIPES/ TECHNIQUES



REFELCTION AROUND A FIRE



COMMUNAL EATING

## WEEK 20-28 - MARKET



REHABILITANTS PREPERATION FOR THE MARKET



INTEGRATION WITH THE PUBLIC THROUGH FOOD MARKETS

# 5.2 PROGRAM

The center hosts a range of programs to support the healing process, blending both spiritual and practical approaches. To ensure the space promotes healing while remaining functional, each program was evaluated based on its primary purpose and placed on a spectrum of core functions. This approach enabled a holistic design of the building that meets both emotional and practical needs.

**STAGE 01**

CONNECTION TO NATURE  
URBAN GARDENS



**STAGE 02**

FAMILIAR + COMFORT  
COMMUNAL KITCHEN



**STAGE 03**

SOCIO-ECONOMIC INTEGRATION  
PUBLIC SPACE



## CONCEPTUAL SPATIAL CONSTRUCT OF PROGRAMS

**STAGE 01**

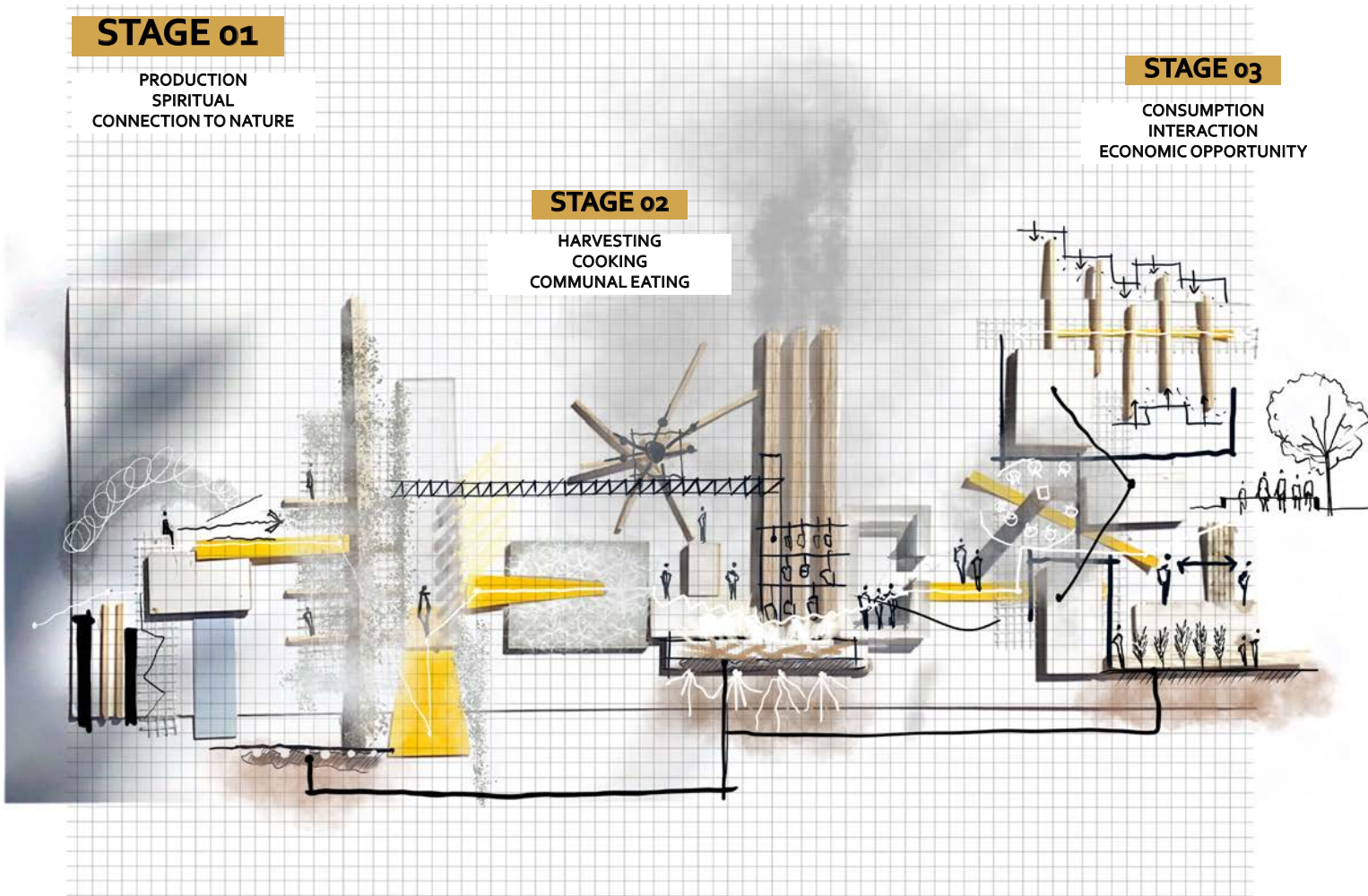
PRODUCTION  
SPIRITUAL  
CONNECTION TO NATURE

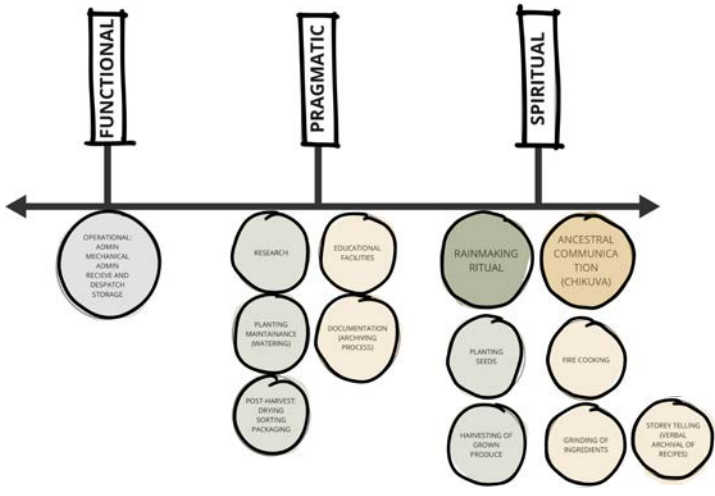
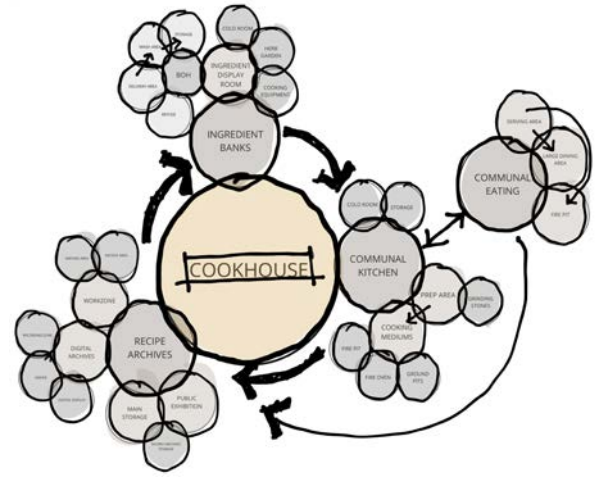
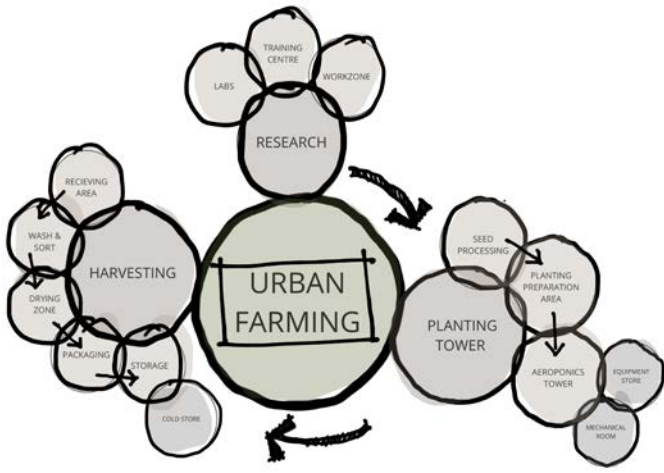
**STAGE 02**

HARVESTING  
COOKING  
COMMUNAL EATING

**STAGE 03**

CONSUMPTION  
INTERACTION  
ECONOMIC OPPORTUNITY





**STAGE 01**

**PLANTING**  
 Aeroponics  
 Hydroponics  
 Verticle Farming  
 Planting Beds

**HARVEST FACILITY**  
 Receiving And Processing Area  
 Storage  
 Washing Area  
 Sorting Area  
 Drying Area  
 Packaging Area  
 Equipment Store  
 Cold Store

**LABS**  
 Seed Processing  
 Germination Area  
 Experimentation Labs  
 Research Facility

**OTHER**  
 Ablutions  
 Offices  
 Staff Area

**STAGE 02**

**COMMUNAL KITCHENS**  
 Cooking Area  
 Ingredient Bank  
 Storage  
 Cold Store  
 Wash and Prep Area  
 Demonstration Kitchen  
 Communal Eating Area

**OTHER**  
 Ablutions  
 Archives

**TREATMENT**  
 Traditional Healer Consultation Rooms  
 Therapist Consultation Rooms  
 Medicinal Gardens  
 Rooftop Ritural Space

**OTHER**  
 Ablutions

**STAGE 03**

**PUBLIC SPACE**  
 Food and Craft Market  
 Reception  
 GBV Command Centre  
 Exhibition Space  
 Public Urban Gardens  
 Retail  
 Office Space  
 Restaurants  
 Informal Market Space  
 Water Treatment Plant

**OTHER**  
 Ablutions

# 5-3 PROGRAM EXPANSION

According to Crimestatssa, the areas in Pretoria with the highest rates of reported sexual assault are Shoshanguwe, Mamelodi, and Pretoria Central. However, response systems are primarily concentrated in Pretoria Central, making its central location within the CBD an ideal site for a coordinated network of healing programs. Currently, the response system is decentralized, with the GBV Command Centre located in Salvokop. This proposal aims to create a centralized healing network led by the GBV Command Centre, which will be relocated to the new Katleho Healing Centre.

For immediate response, the network will include key partners such as SAPS, Louis Pasteur Hospital, and Mediclinic. Additionally, a short-term shelter in the CBD provides temporary housing for victims, allowing them to access critical support services like legal assistance, therapy, counseling, and medical care. Once initial needs are met, survivors will transition to the Katleho Healing Centre for medium- to long-term healing support and accommodation. This network will similarly expand into areas located further and facilitate immediate and long term response.

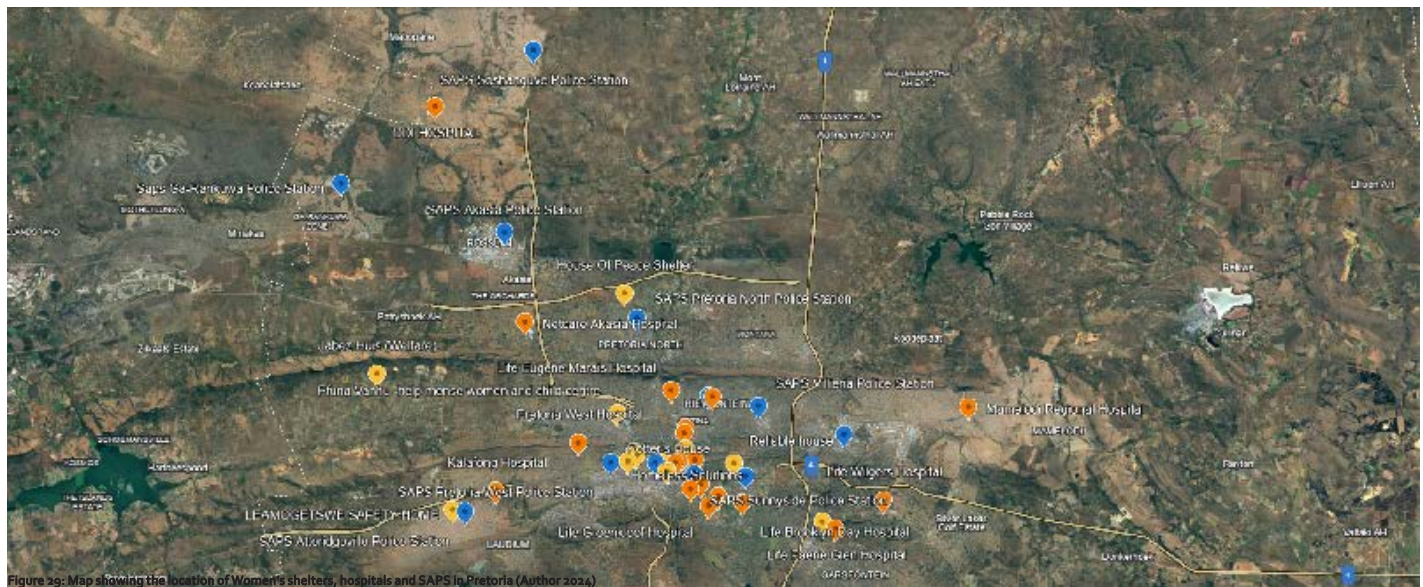


Figure 29: Map showing the location of Women's shelters, hospitals and SAPS in Pretoria (Author 2024)

- WOMEN'S SHELTERS
- HOSPITALS
- SAPS

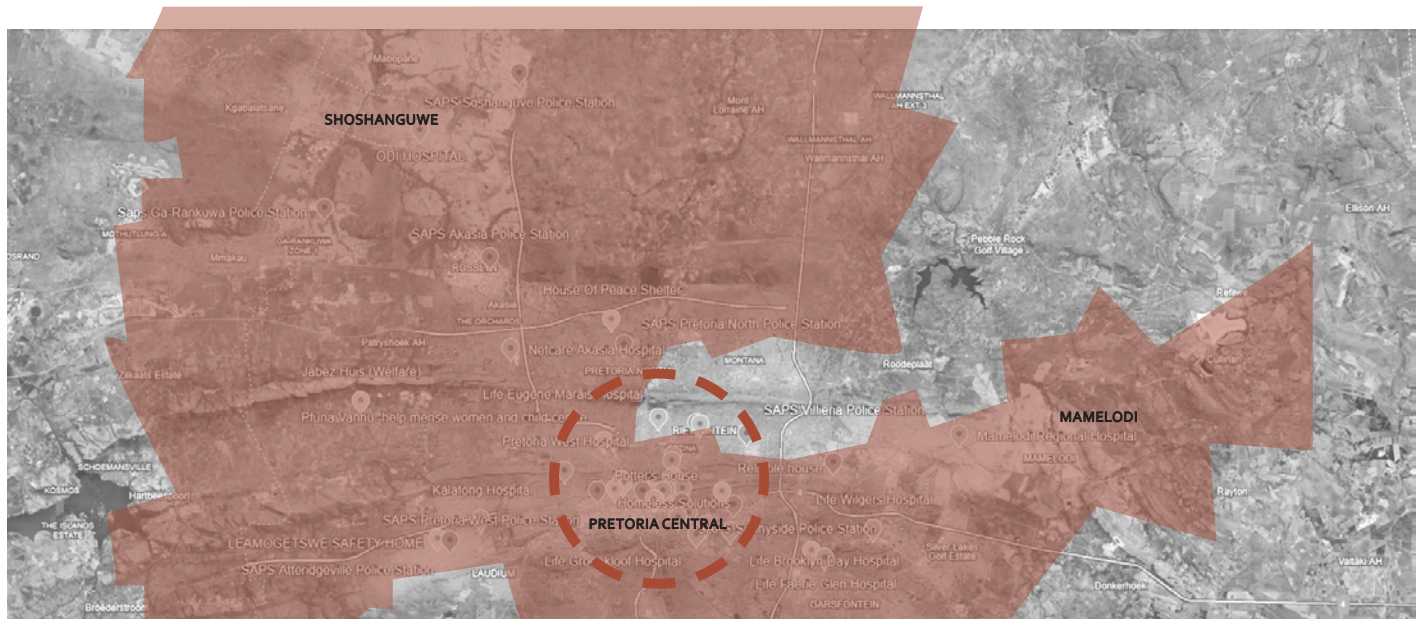


Figure 30: Heat map of areas with the highest reports of sexual assault (Author 2024 derived from CrimestatesSA)

# PRETORIA CBD NETWORK



Figure 31: Map showing proposed network(Author 2024)

As part of a broader urban intervention, this network seeks not only to heal its users but also to contribute to the healing of the city itself. The plan involves creating a pedestrian-friendly network through existing city blocks, providing safe, green public spaces, secure access to public transportation, and safe routes to educational facilities across the city. The network is strategically designed around food establishments to ensure continuous activity and natural surveillance, fostering a safer, more connected urban environment.

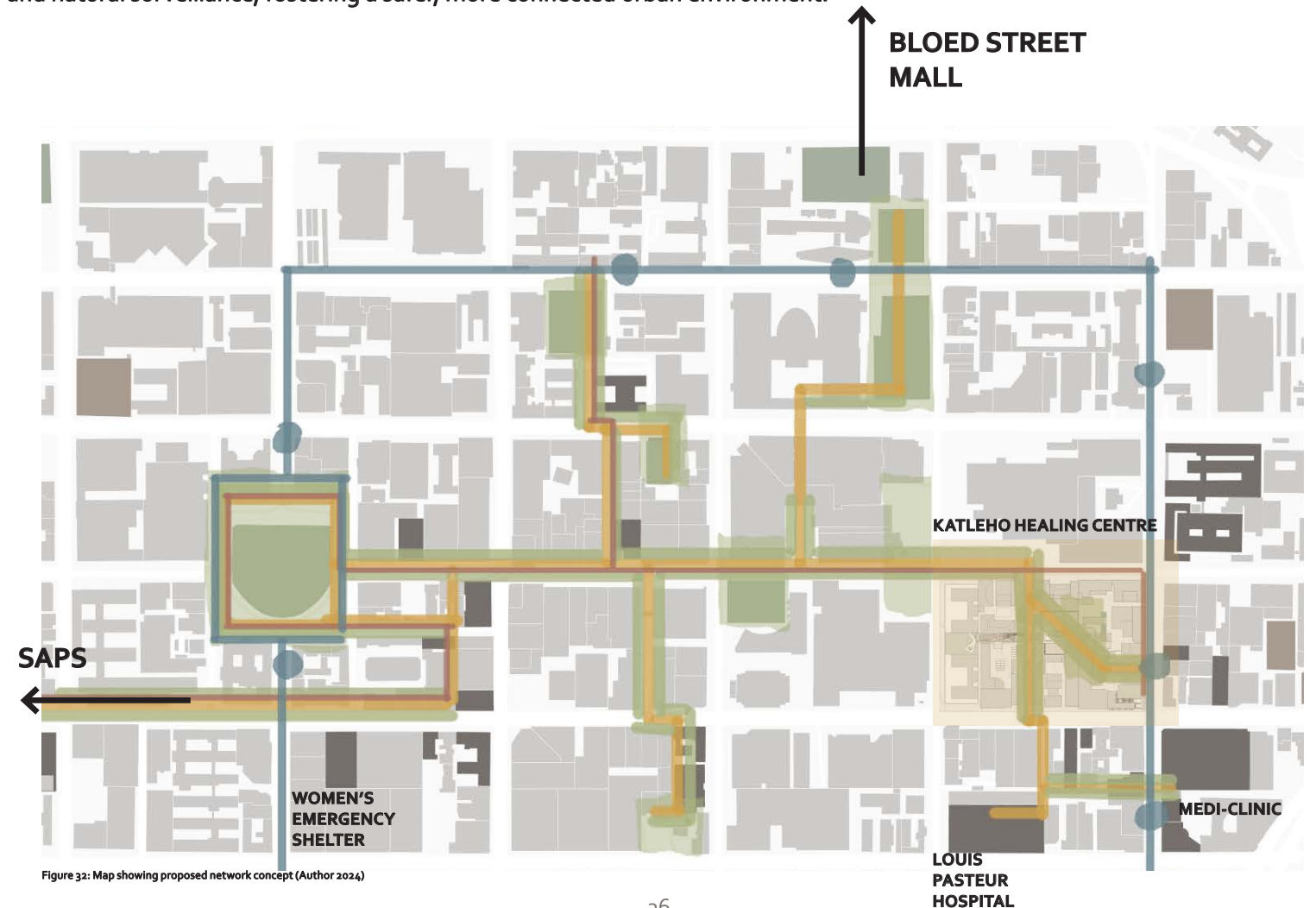
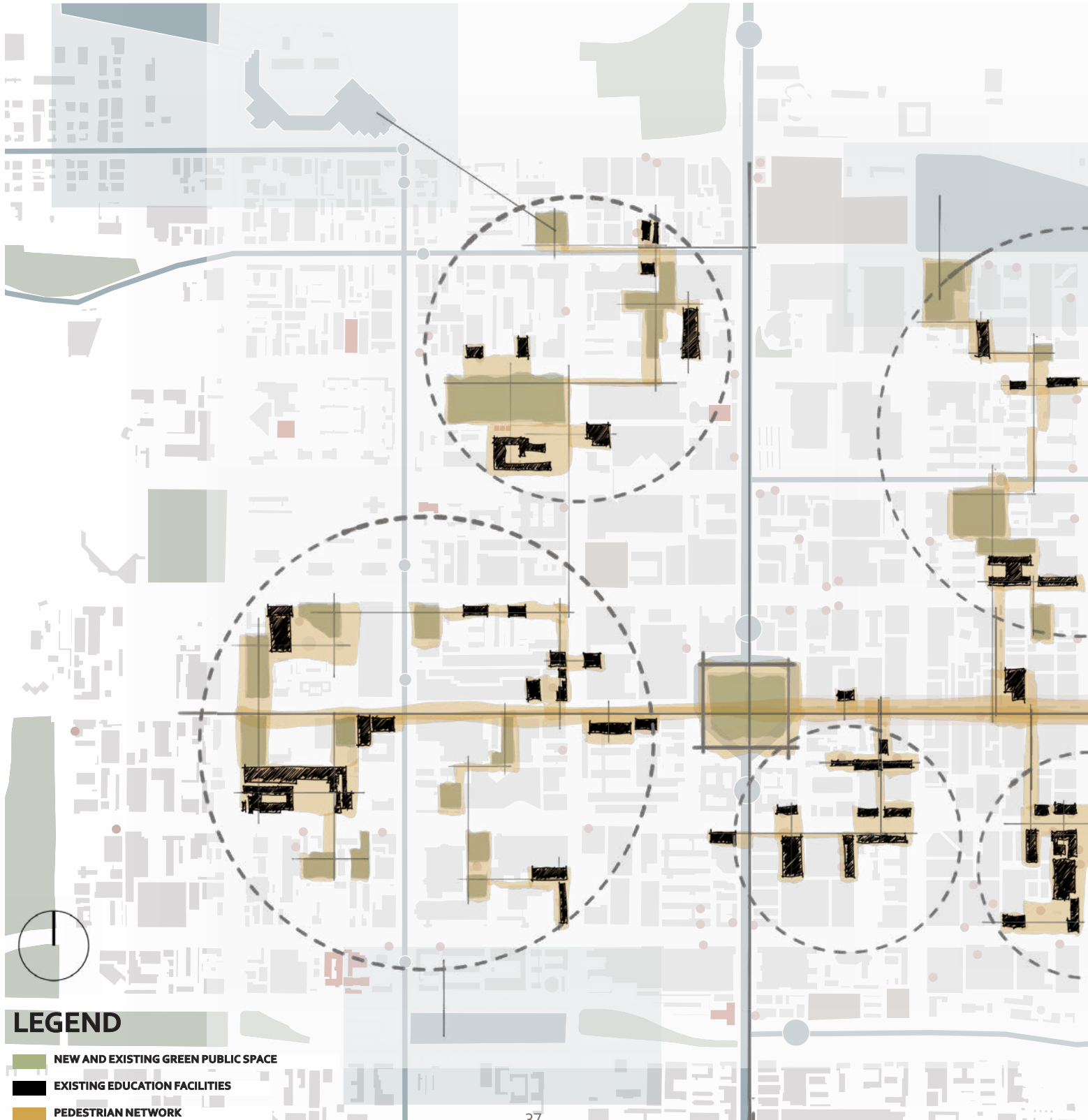


Figure 32: Map showing proposed network concept (Author 2024)

# URBAN INTERVENTION

\_NETWORK OF SYSTEMS CONSISTING OF EDUCATION FACILITIES, FOOD ESTABLISHMENTS AND PUBLIC GREEN SPACES ALONG PUBLIC TRANSPORTATION ROUTES

\_PEDESTRIAN CORRIDORS PUNCTURE CITY BLOCKS CREATING A PEDESTRIAN CITY



# STRATEGY

1

## HERITAGE

Re-define existing to contribute towards the activation of a pedestrian appropriate zone



2

## PEDESTRIANISED STREET

Activate spaces between buildings within city blocks to create a pedestrian city within a city



3

## SERIES OF PUBLIC SPACES

Use public spaces as a way of guiding movement and organisation



4

## EYES ON THE STREET

Strategically organise programs to offer pasive surveillance 24/7 towards pedestrian zones and routes



5

## STRUCTURAL INTEGRATION

Water and landscaping act beyond features, and rather add to an integrated system through water cleaning and urban agriculture for public use



# CHAPTER 06

**6.1** DESIGN DEVELOPMENT



**6.2** DESIGN PRINCIPLES



**6.3** DESIGN DISSECTION



**6.4** DESIGN



**6.4** REFLECTION





# 6.1

## ITERATION 01

The initial concept began with a broad exploration of massing and organization through physical models. This process gradually led to the development and refinement of the proposed public space on the ground floor. The design focused on integrating with the existing environment, defining a clear pathway to the on-site bus stop, and creating a safe, welcoming space for users.

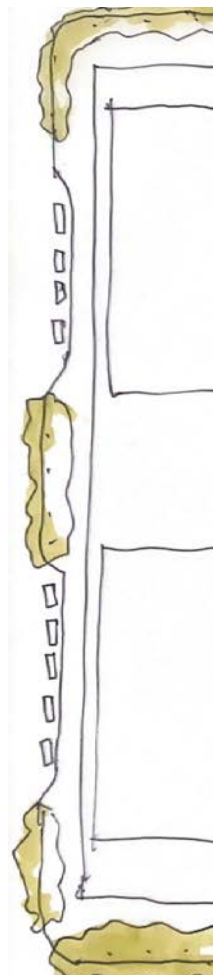
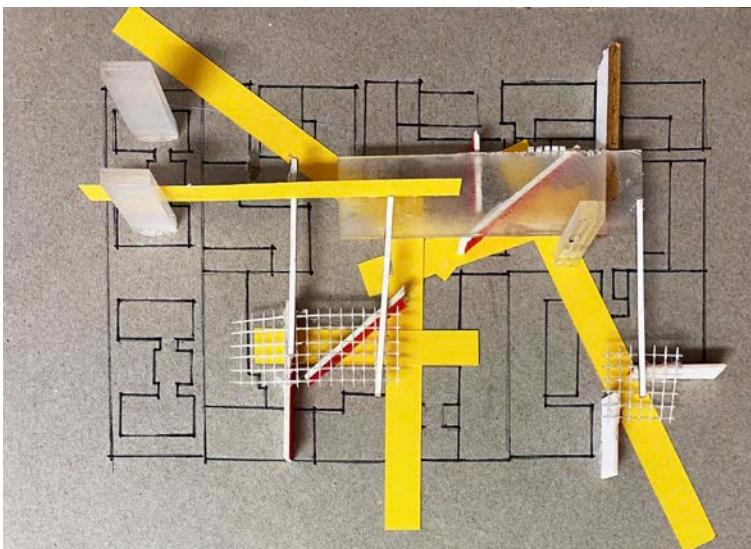
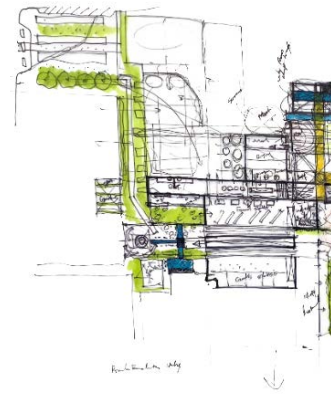
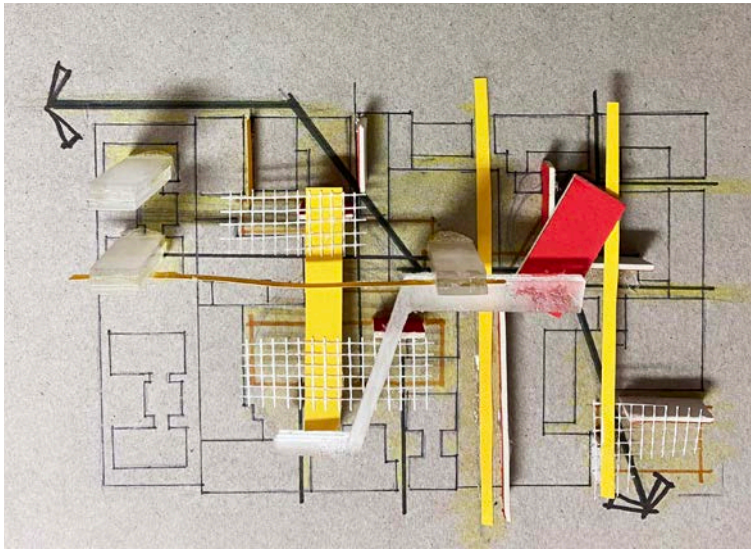
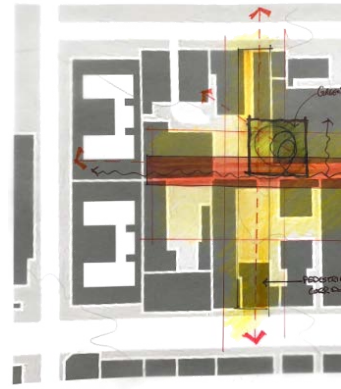


Figure 33: Concept iteration models (Author 2024)

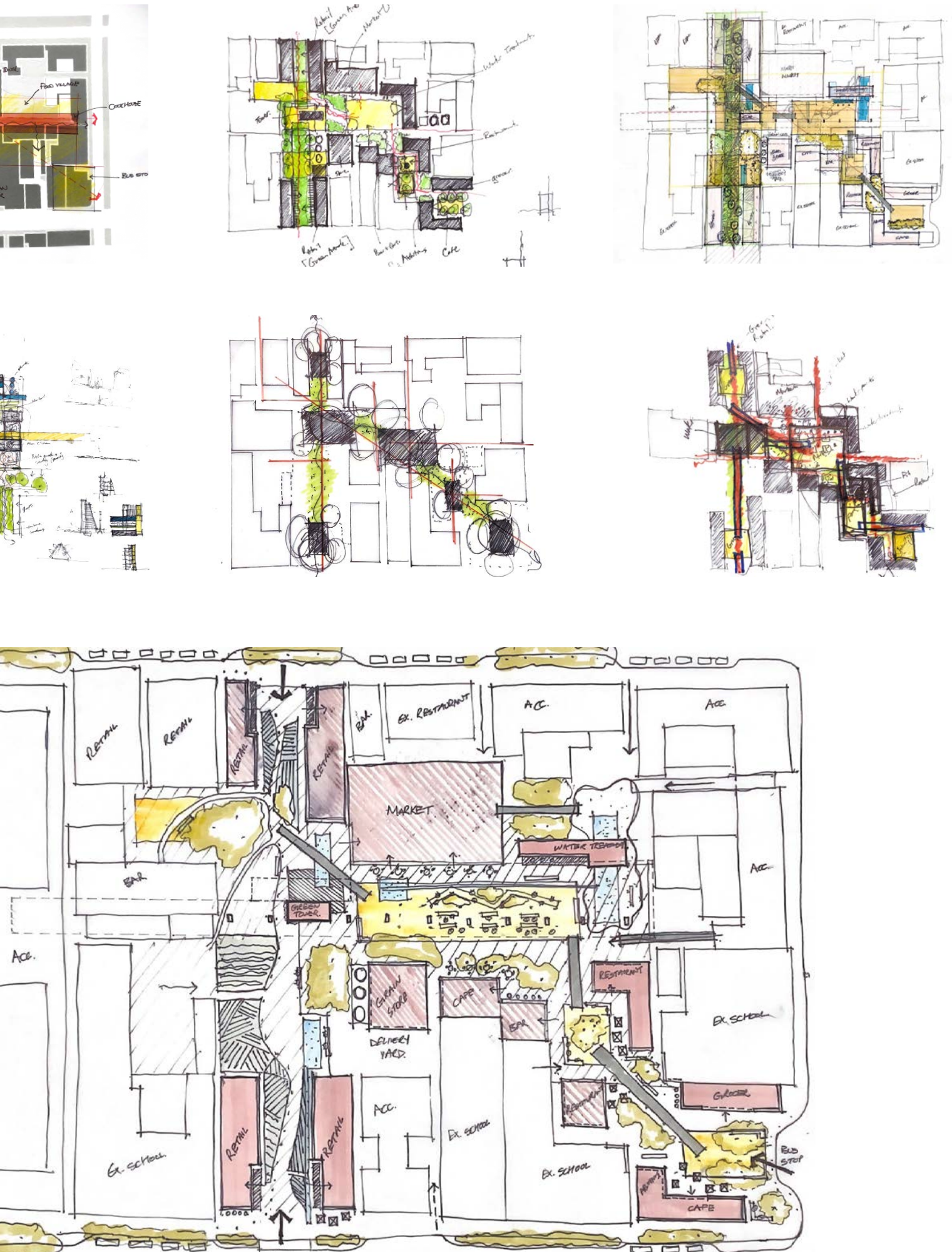


Figure 34: Iteration development of public space (Author 2024)

## ITERATION 02

The second design iteration focused on the overall massing of the development in relation to the proposed public space, examining the interaction between the building, its context, and the balance between spiritual and functional areas. This phase introduced the concept of a single, elongated "healing vessel," while refining the vertical farming element into a prominent, high-rise tower dedicated to produce cultivation.



Figure 35: Iteration 02 model exploration (Author 2024)

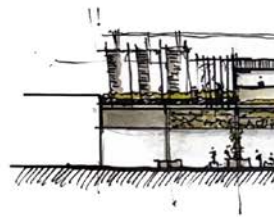
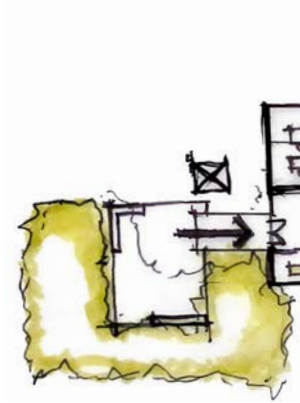


Figure 36: Iteration 03 sketch design exploration (Author 2024)

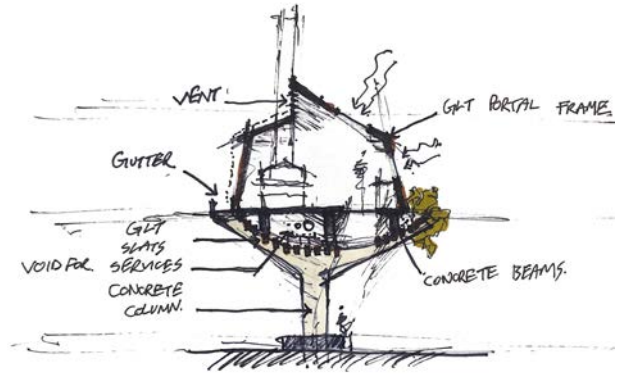
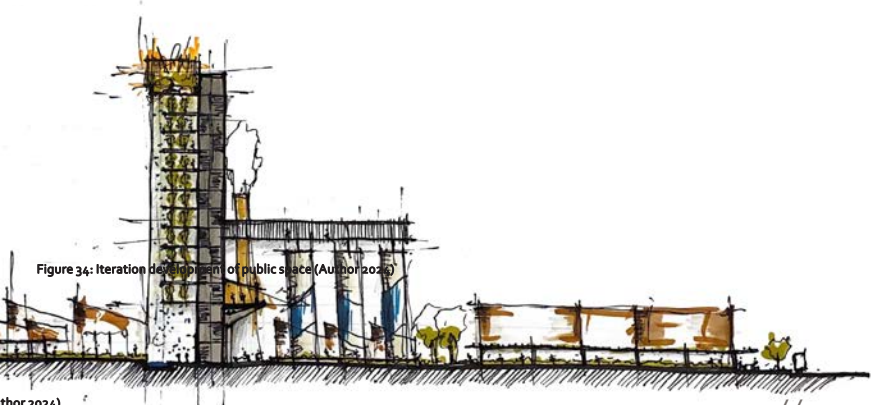
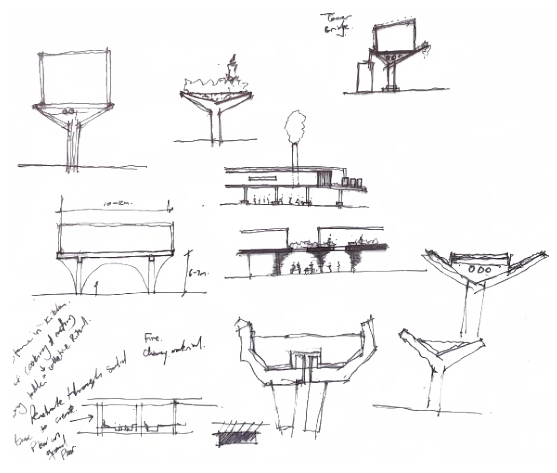
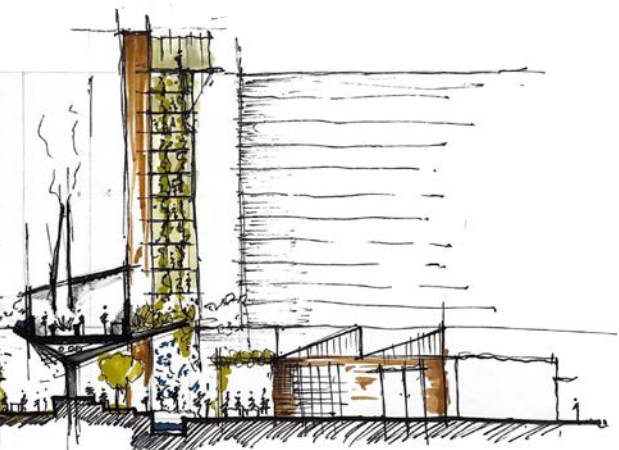
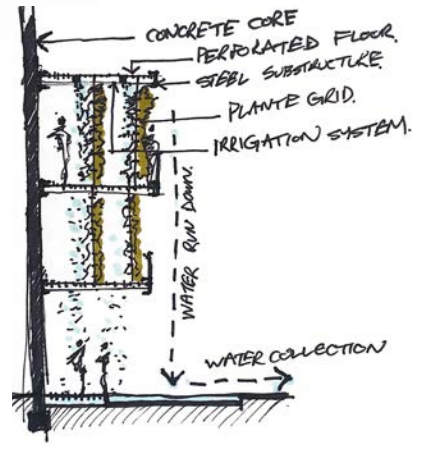
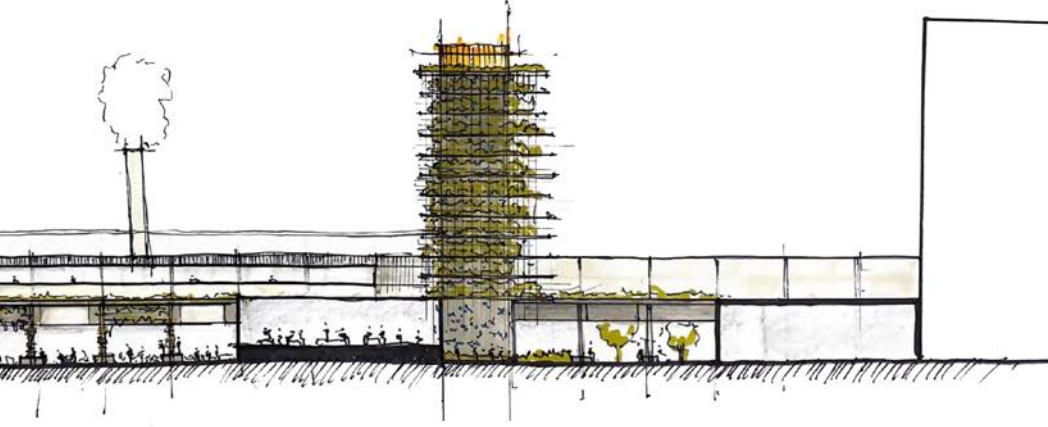
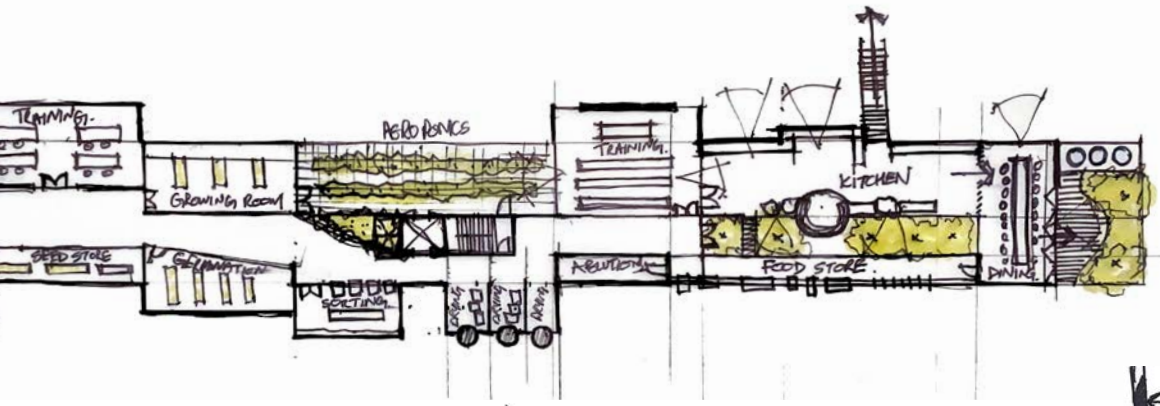


Figure 34: Iteration development of public space (Author 2024)

# ITERATION 03

The third iteration introduced the fragmentation of spaces from the initial single "healing vessel" concept. This phase explored stronger connections with the public space and incorporated existing buildings into the development to house specific programs where suitable. Greenery was strategically integrated to help define and separate spaces within the overall design.



Figure 36: Iteration 03 model exploration (Author 2024)

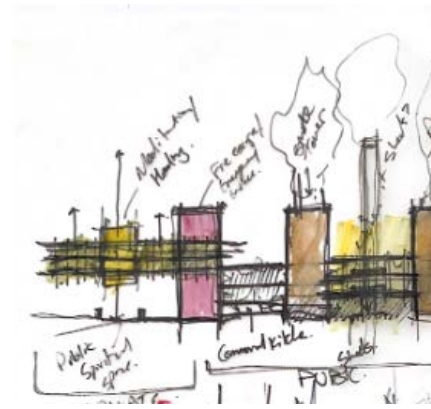
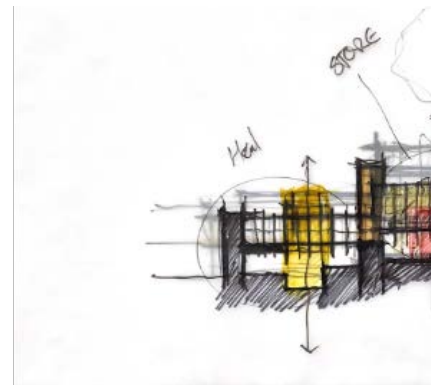
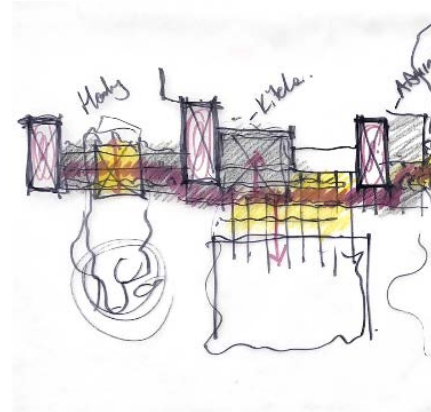
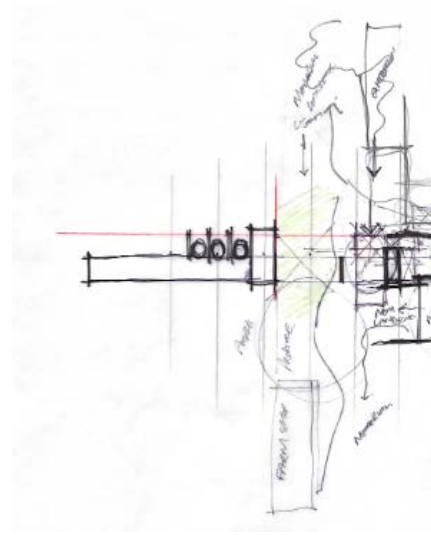
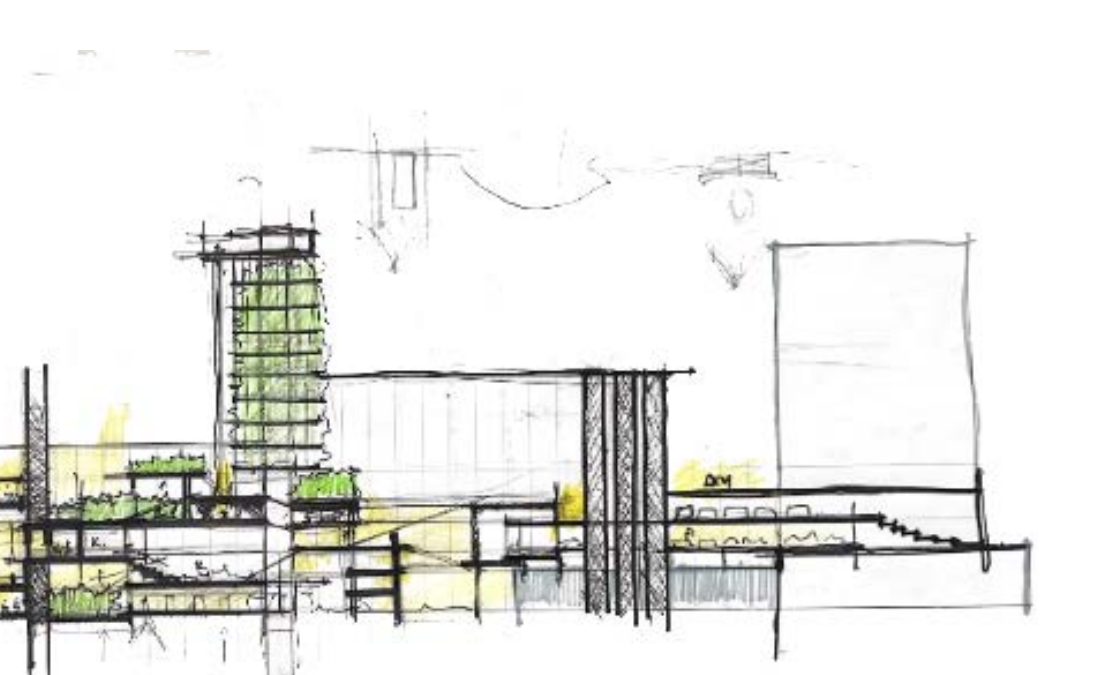
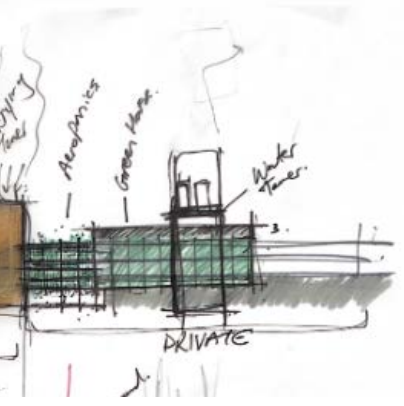
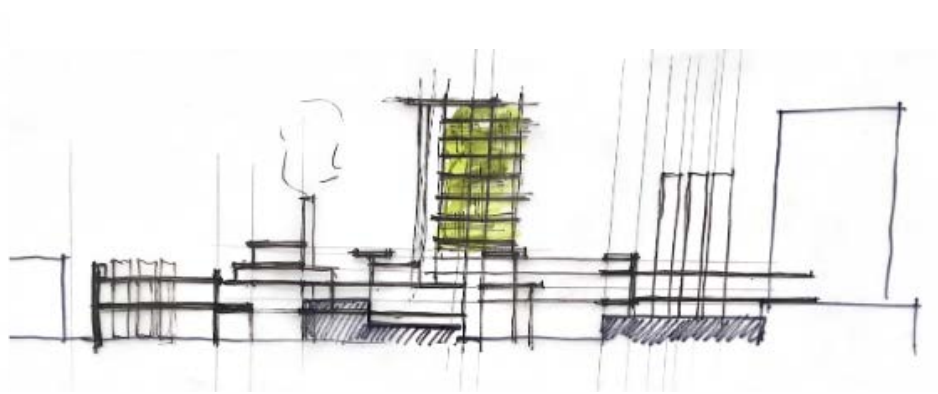
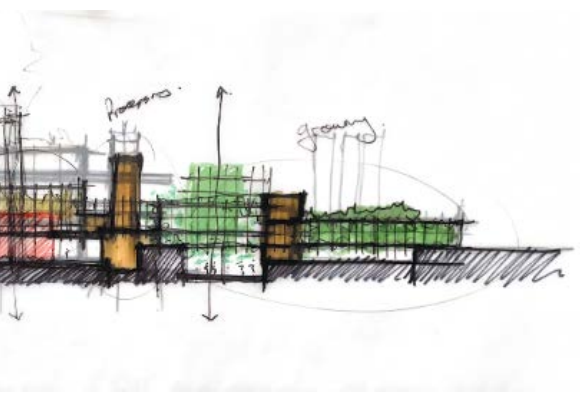
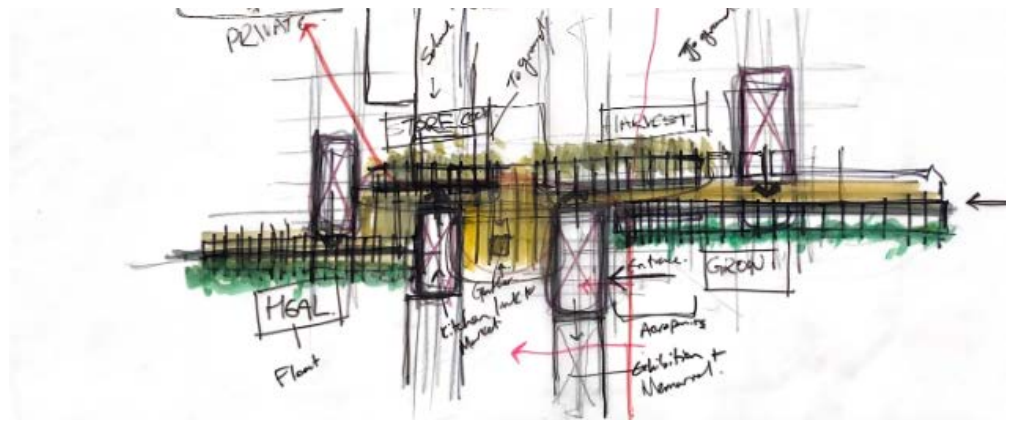
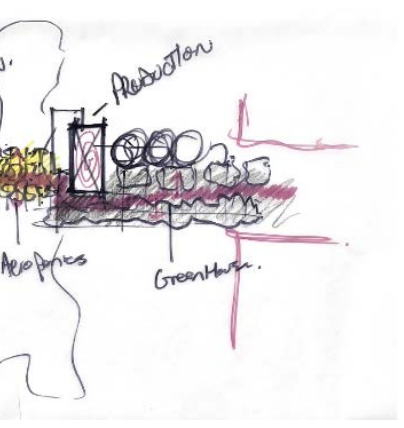
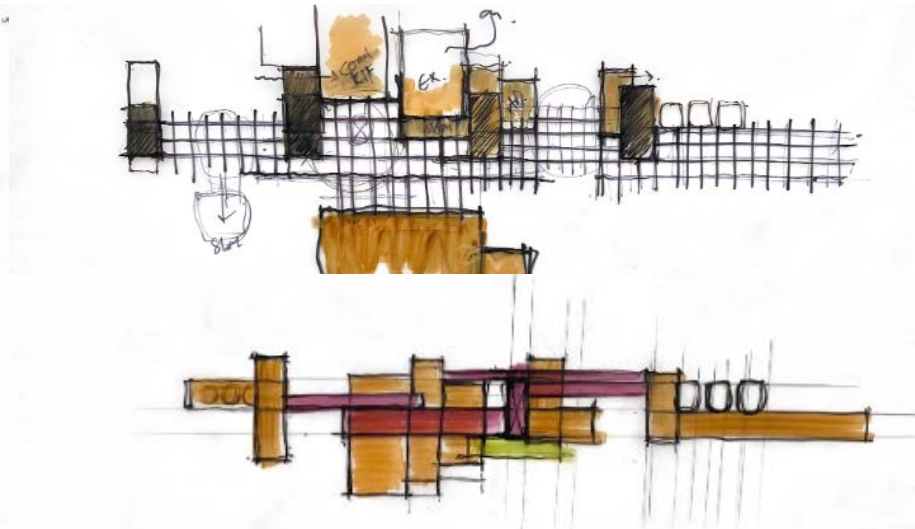
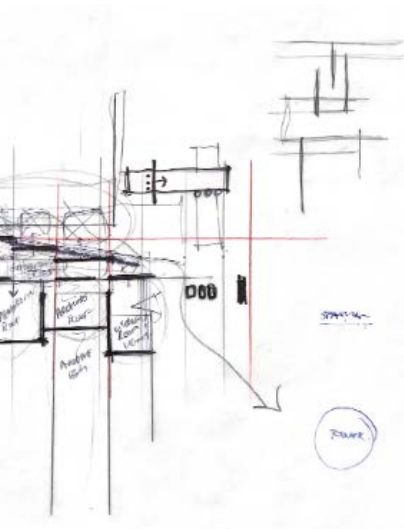


Figure 38: Iteration 03 sketch design exploration (Author 2024)



# ITERATION 04

The final iteration combined the concepts of fragmented spaces and the singular "healing vessel." This exploration introduced a consistent architectural language, with a planted bridge running as an overhead datum through the site. A clear hierarchy was established, with spaces organized around the most prominent feature on-site—the existing sheds building. Agriculture became an integrated theme throughout the development rather than a standalone element. This proposal also carefully incorporated public access into the healing spaces, balancing openness with the privacy needed for rehabilitation.



Figure 39: Iteration 04 model exploration (Author 2024)

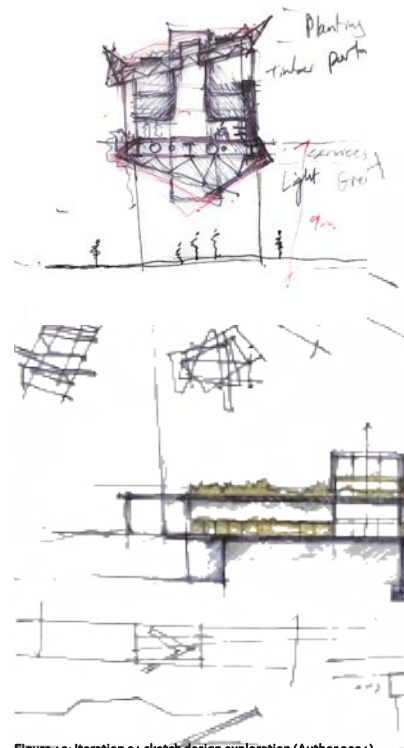
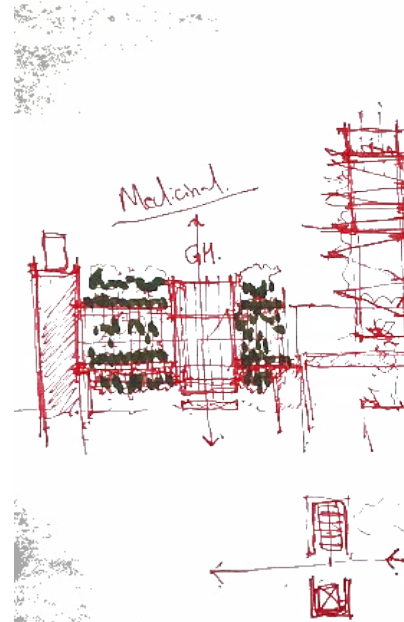
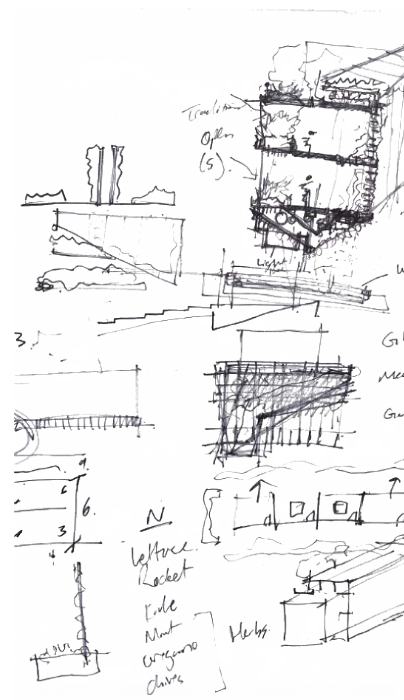


Figure 40: Iteration 04 sketch design exploration (Author 2024)



# REFINEMENT

The final iteration underwent a process of refinement, developing a cohesive architectural language that unified the public space at ground level with the healing spaces above. In this stage, careful attention was given to orchestrating movement and natural lighting, seamlessly integrating these elements with vertical farming to enhance the therapeutic environment.

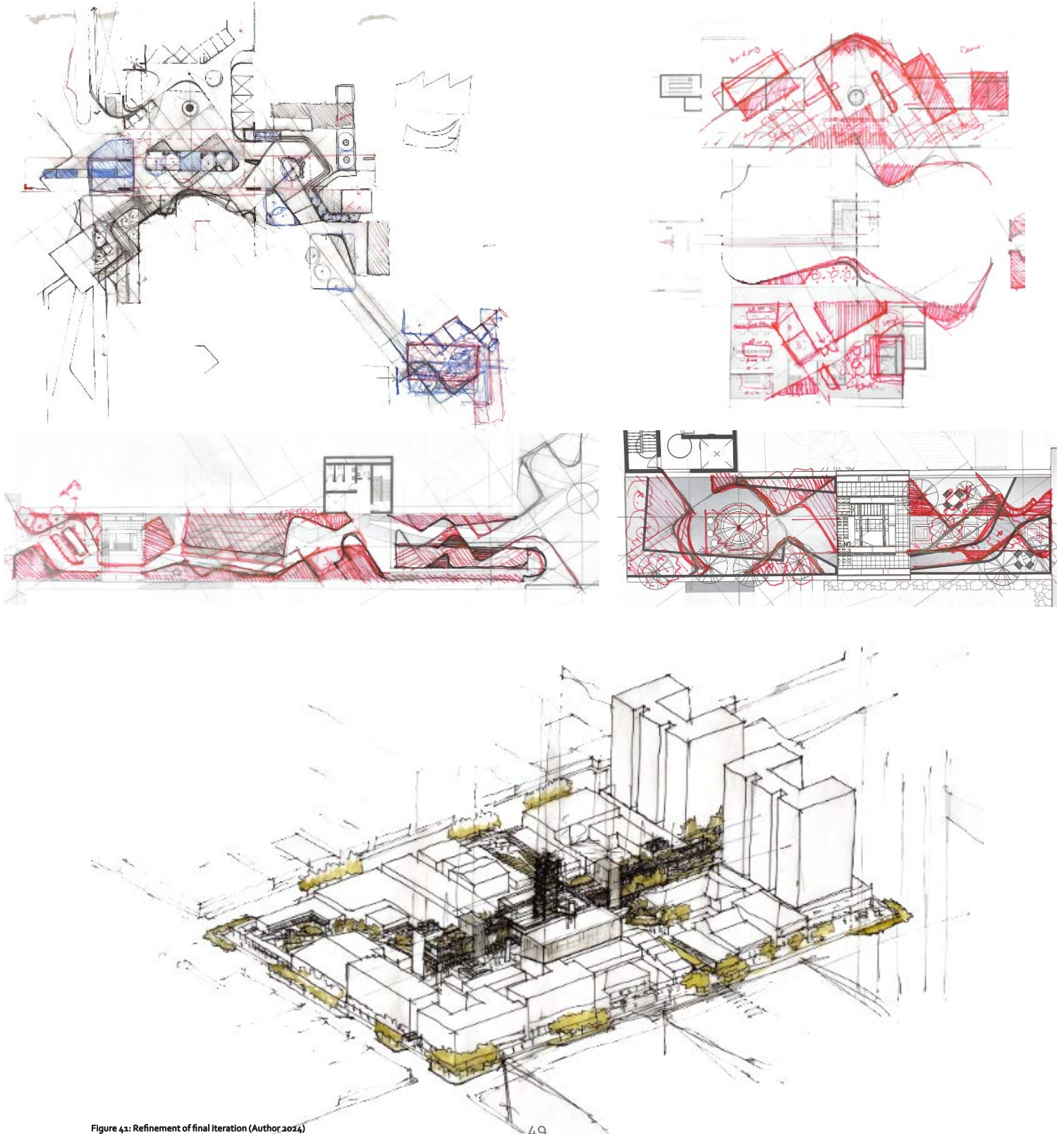
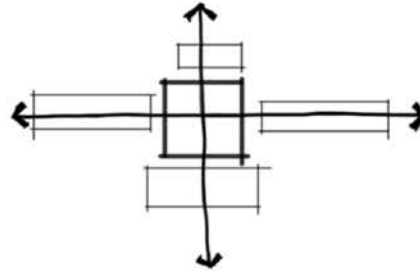


Figure 41: Refinement of final iteration (Author 2024)

## 6.2 DESIGN PRINCIPLES

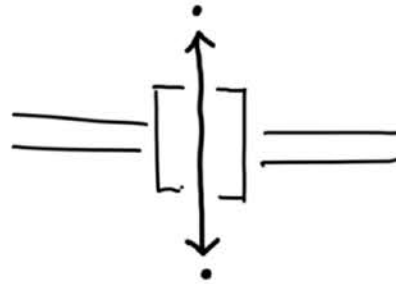
### ORGANISATION

The proposed design adopts a central organisation



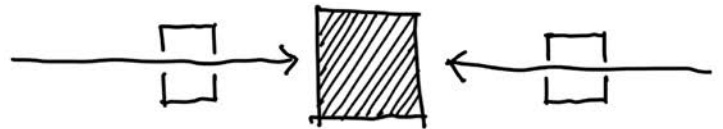
### HIERARCHY

Hierarchy is established through centrality, placing the most significant and spiritually resonant space at the heart of the design.



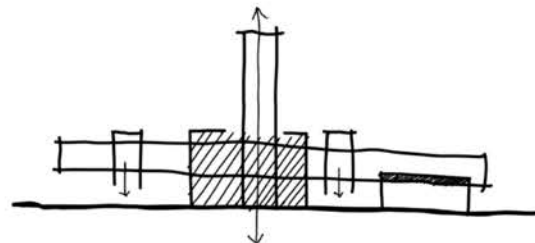
### CIRCULATION

The circulation design draws inspiration from Louis Kahn's concept of ritualistic movement, where pathways are thoughtfully guided by light, spatial containment, and thresholds. In the proposed design, users are continually oriented toward light, creating a journey that enhances their sense of purpose and progression through the space.



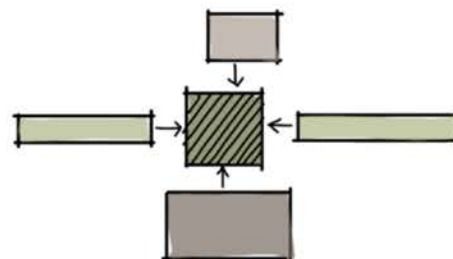
### GROUND CONNECTION

The design ensures a continuous connection to the ground, both visually and physically, through the containment of space above and below. This integration creates a sense of grounding, linking the two environments seamlessly.



### PROGRAM ORGANISATION

Programs are organised around the central atrium where primary circulation occurs.



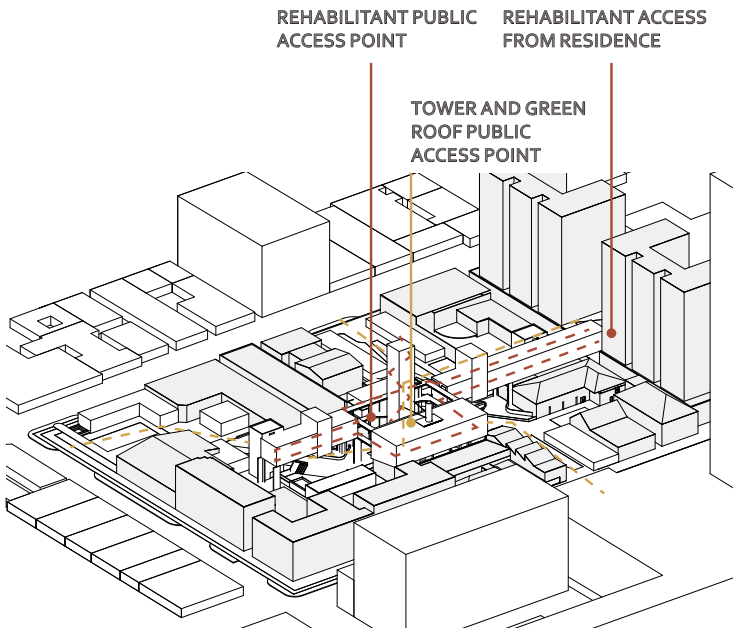
# 6.3 DESIGN DISSECTION

## SITE DEVELOPMENT

The proposed site intervention involves selectively removing a few existing structures to open up the area, following a thorough assessment of their heritage value and current condition. Most of the removed structures consist of temporary elements like carports. Several buildings have been repurposed in an adaptive manner, expanding the program into the public space. Newly constructed elements are designed to float above existing ones, minimizing disruption to the current structures and respecting the public space.

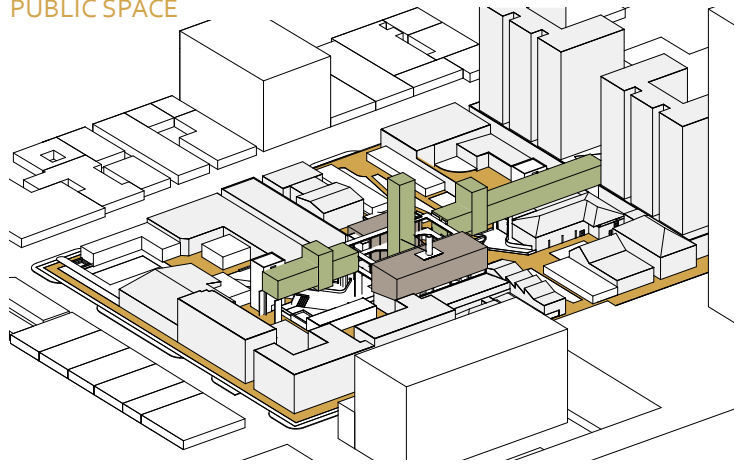


## CIRCULATION & ACCESS

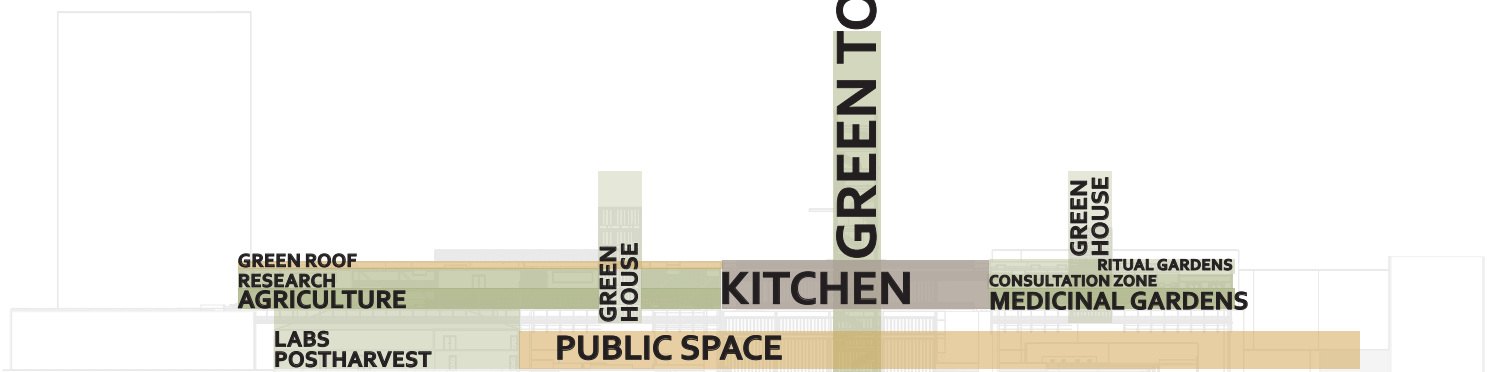


## MASSING

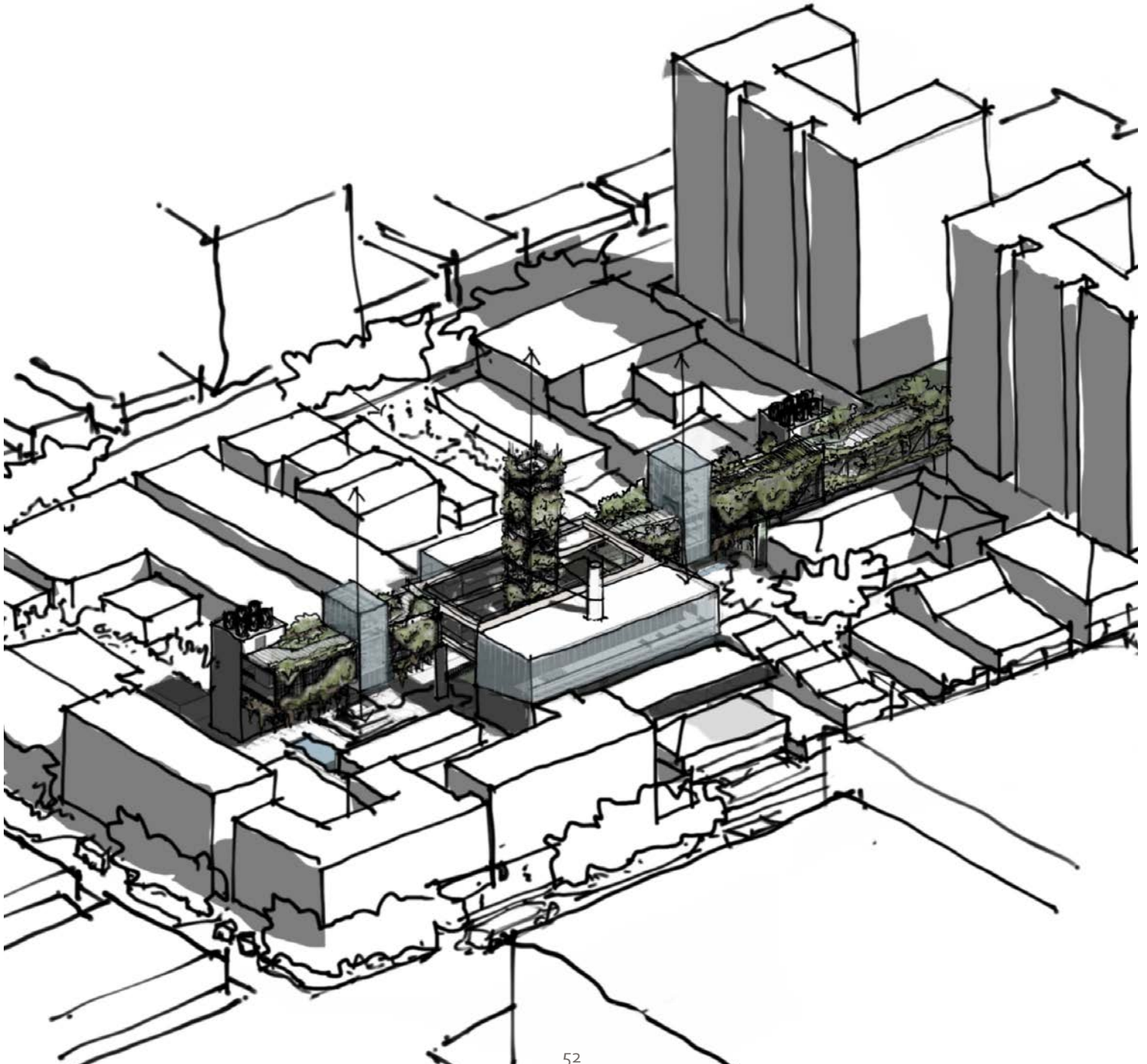
- STAGE 01 URBAN ARGICULTURE
- STAGE 02 COMMUNAL KITCHENS
- STAGE 03 PUBLIC SPACE



## PROGRAM



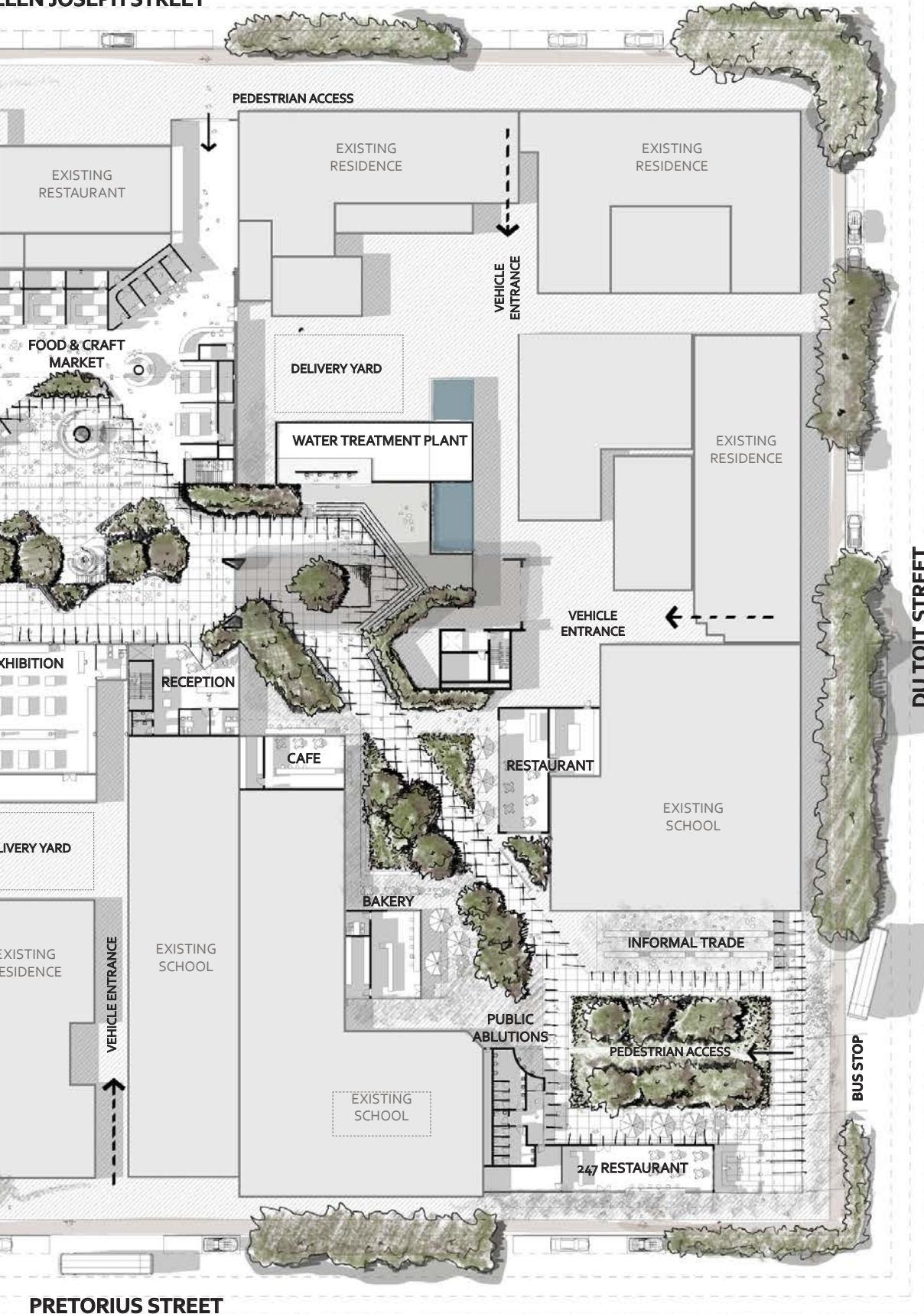
# 6.4 FINAL DESIGN





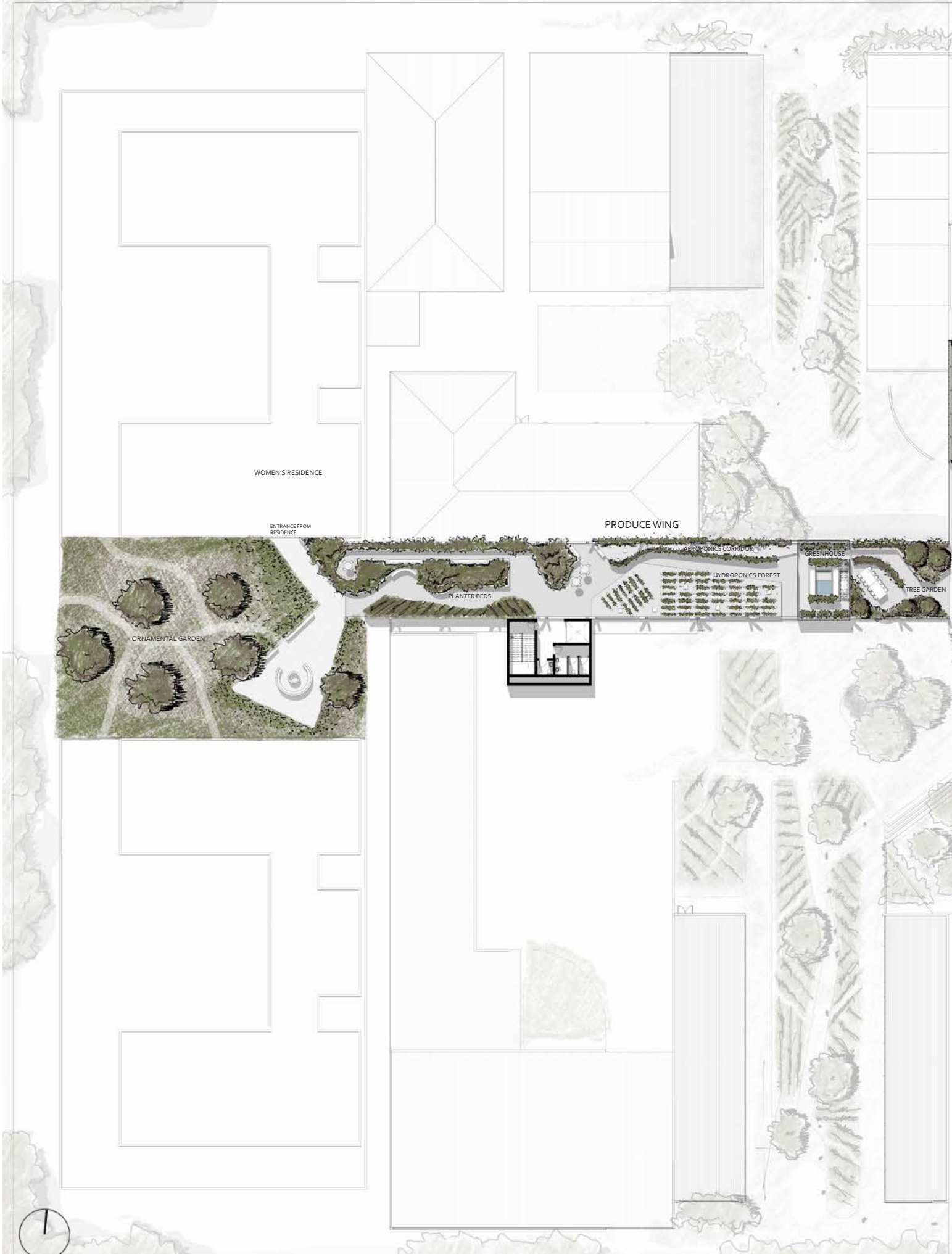
**GROUND FLOOR  
FULL DEVELOPMENT PLAN**

ELEN JOSEPH STREET



PRETORIUS STREET

DU TOIT STREET



WOMEN'S RESIDENCE

ENTRANCE FROM RESIDENCE

PRODUCE WING

HYDROPONICS CORRIDOR

GREENHOUSE

HYDROPONICS FOREST

TREE GARDEN

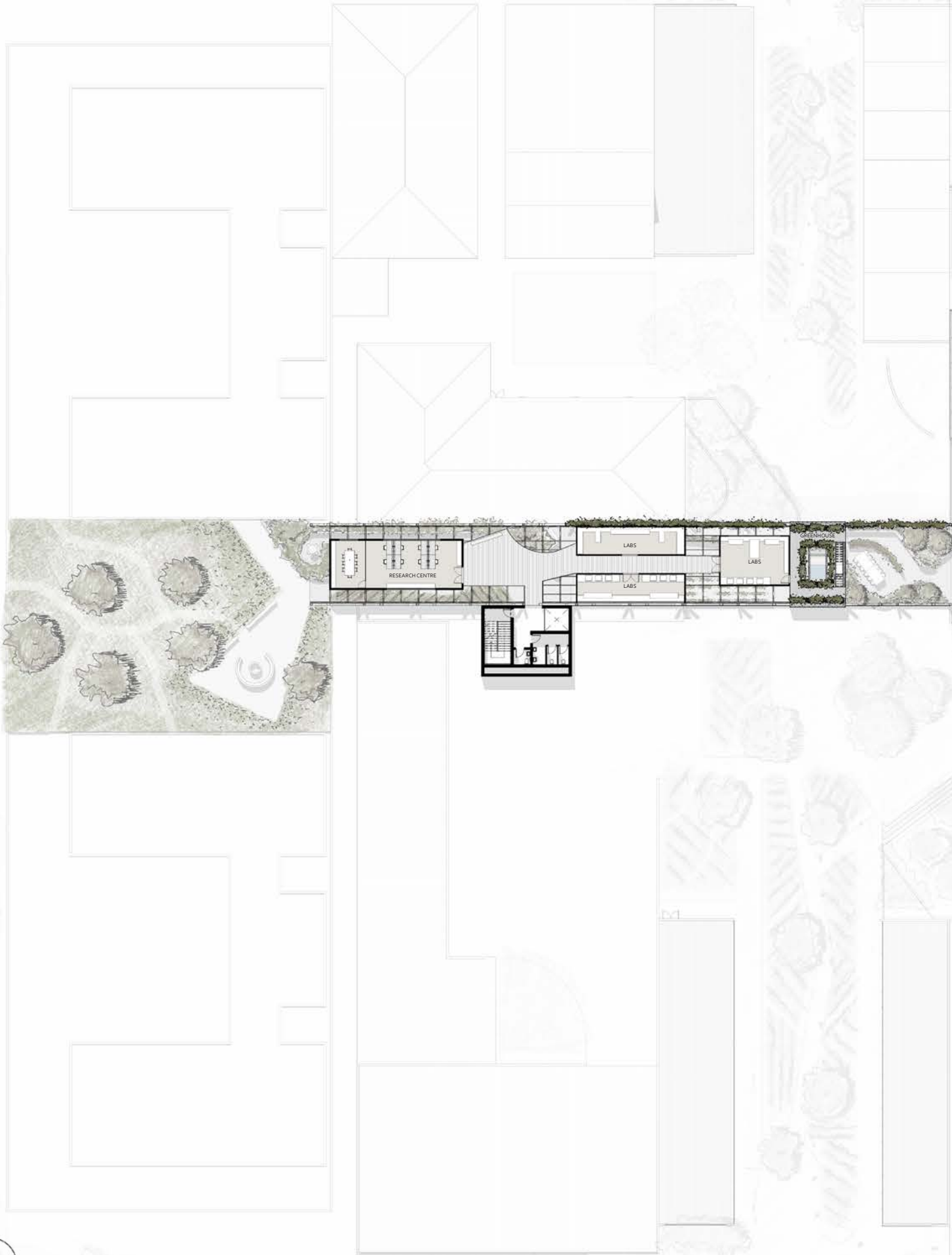
PLANTER BEDS

ORNAMENTAL GARDEN

# FIRST FLOOR PLAN

SCALE 1:200

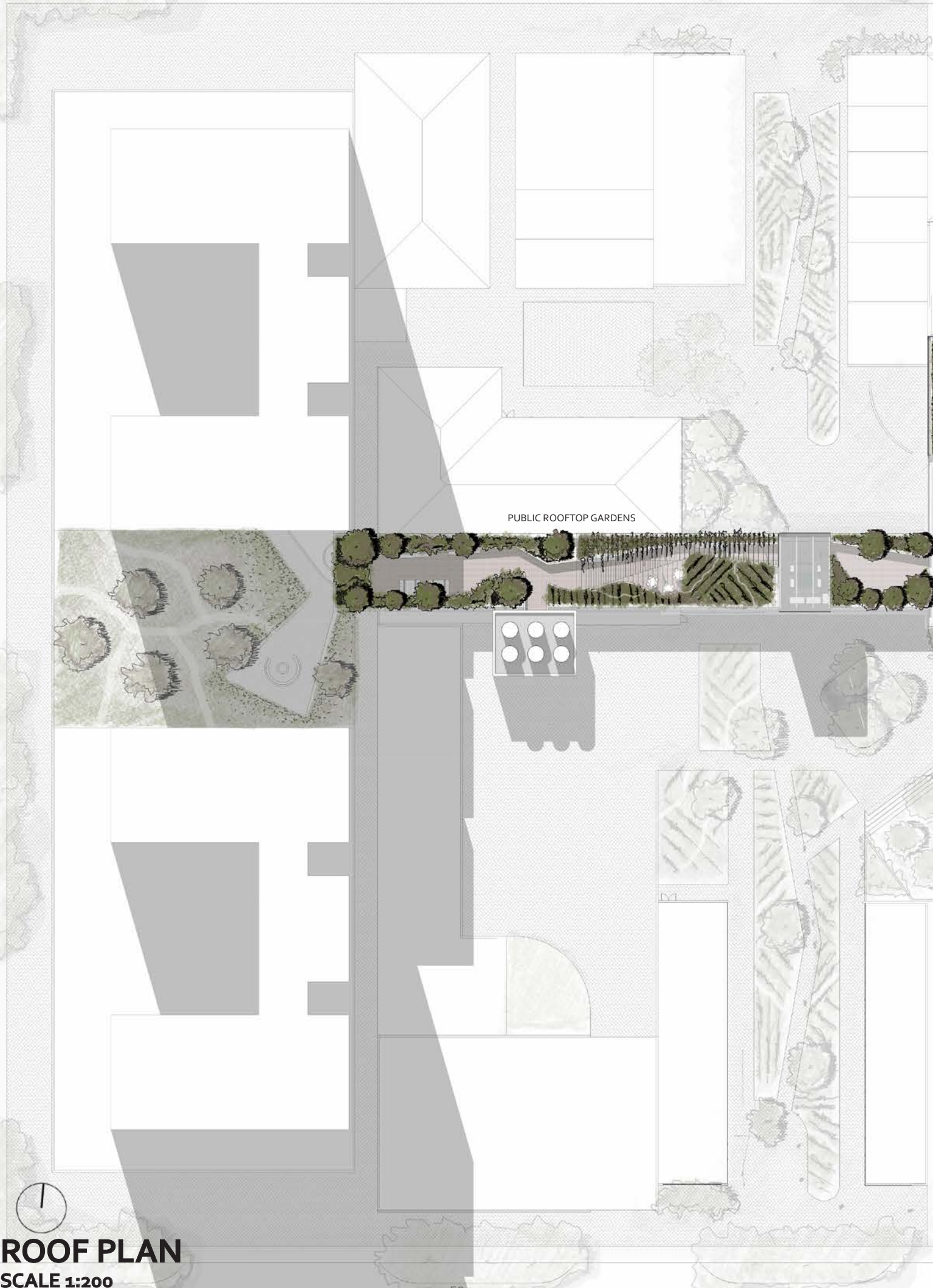




# SECOND FLOOR PLAN

SCALE 1:200





PUBLIC ROOFTOP GARDENS

**ROOF PLAN**  
SCALE 1:200

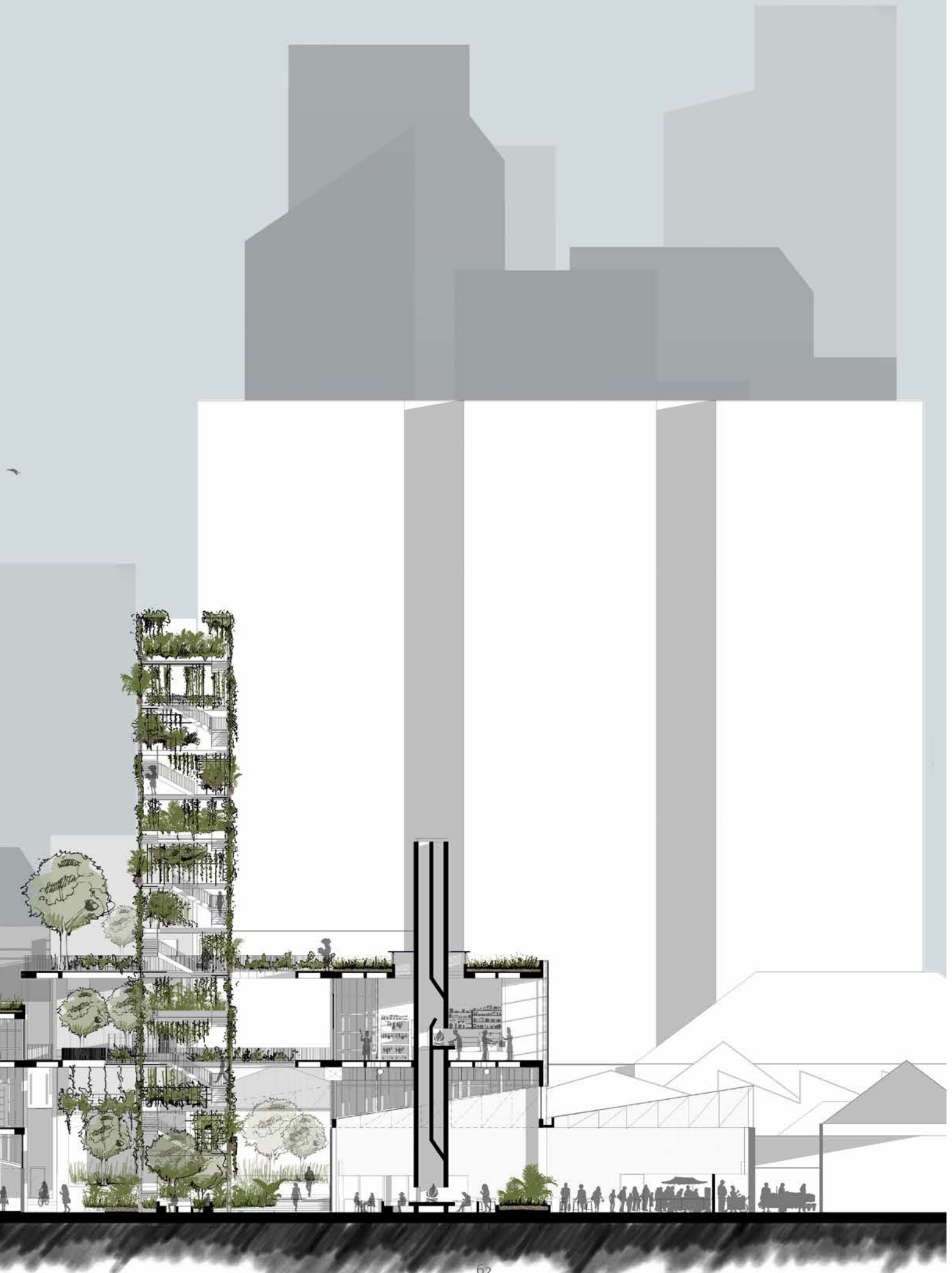


PRIVATE HEALING GARDENS

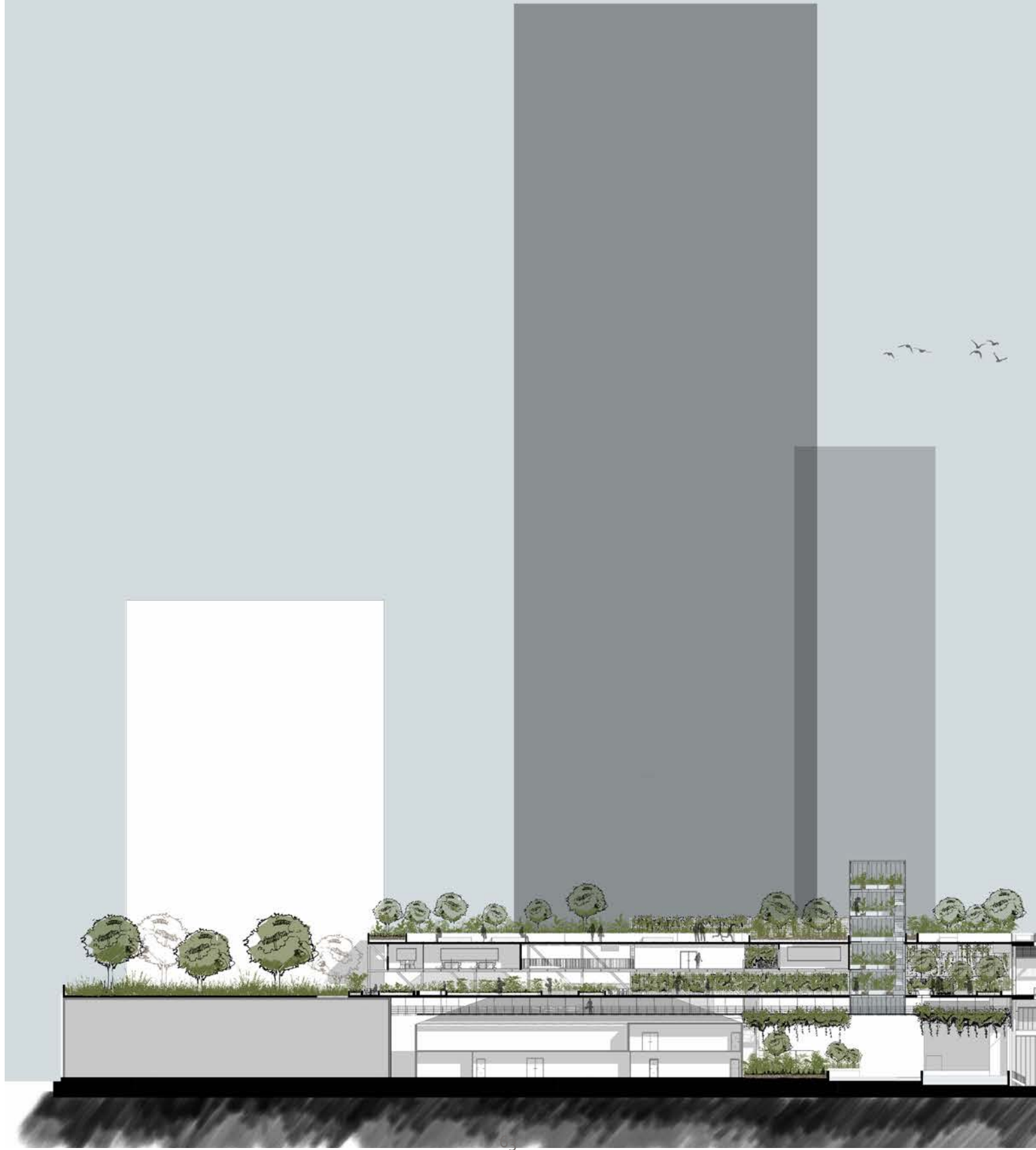
POWELL ST

KATLEHO HEALING CENTRE  
SECTION A-A  
SCALE 1:100





KATLEHO HEALING CENTRE  
SECTION B-B  
SCALE 1:200





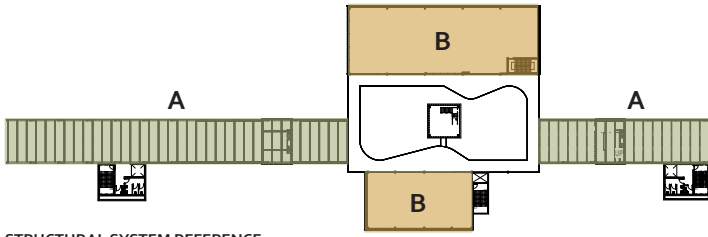








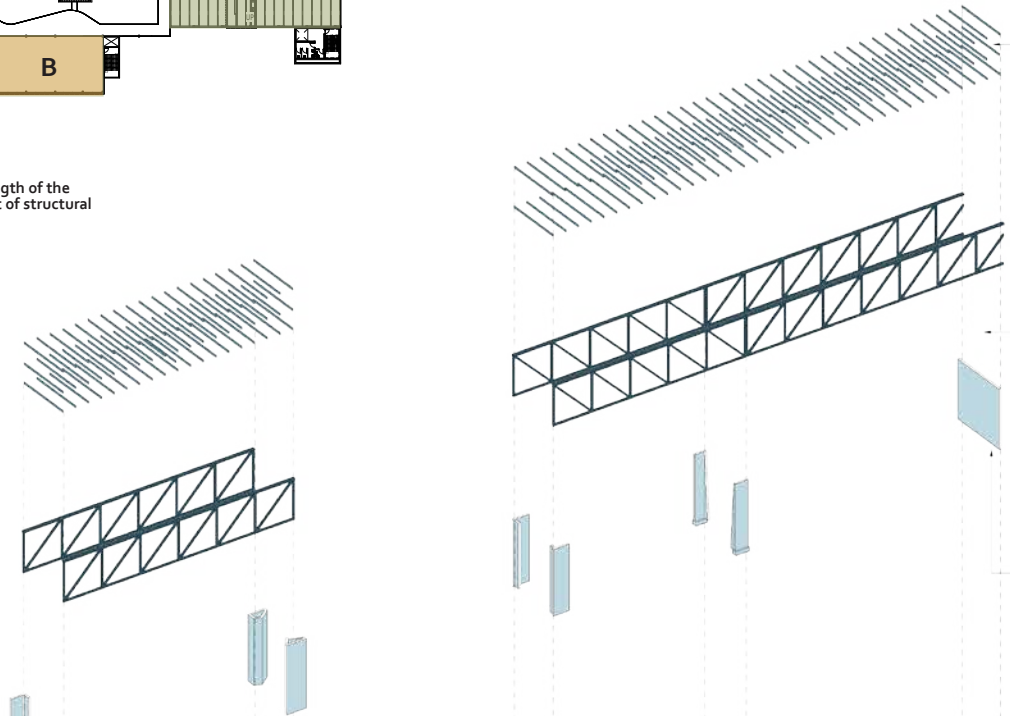
# STRUCTURAL SYSTEMS



STRUCTURAL SYSTEM REFERENCE

## STRUCTURAL SYSTEM A

New built, three storey high bridge spanning over length of the site block. Approach advocates for the least amount of structural obstruction to the ground floor public space.



Secondary str  
beam at laid a  
using M20 bo

Primary struc  
6250mm(h) x  
galvanised str  
Top chord - 2  
galvanised str  
Bottom chord  
structural ste  
Girders - 600  
galvanised str  
Diagonal - 25  
structural ste

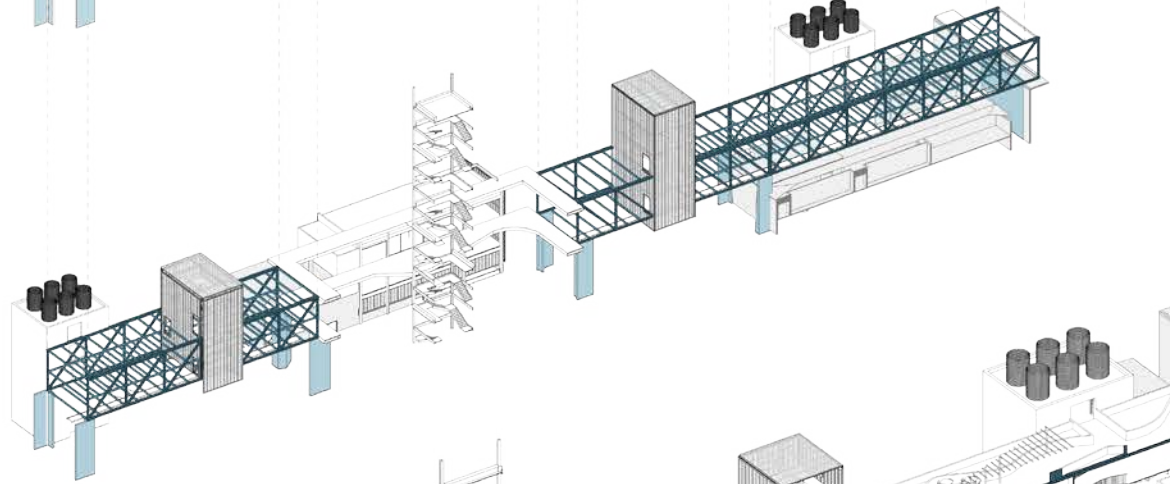
Steel membe  
All steel work

Truss to be fi

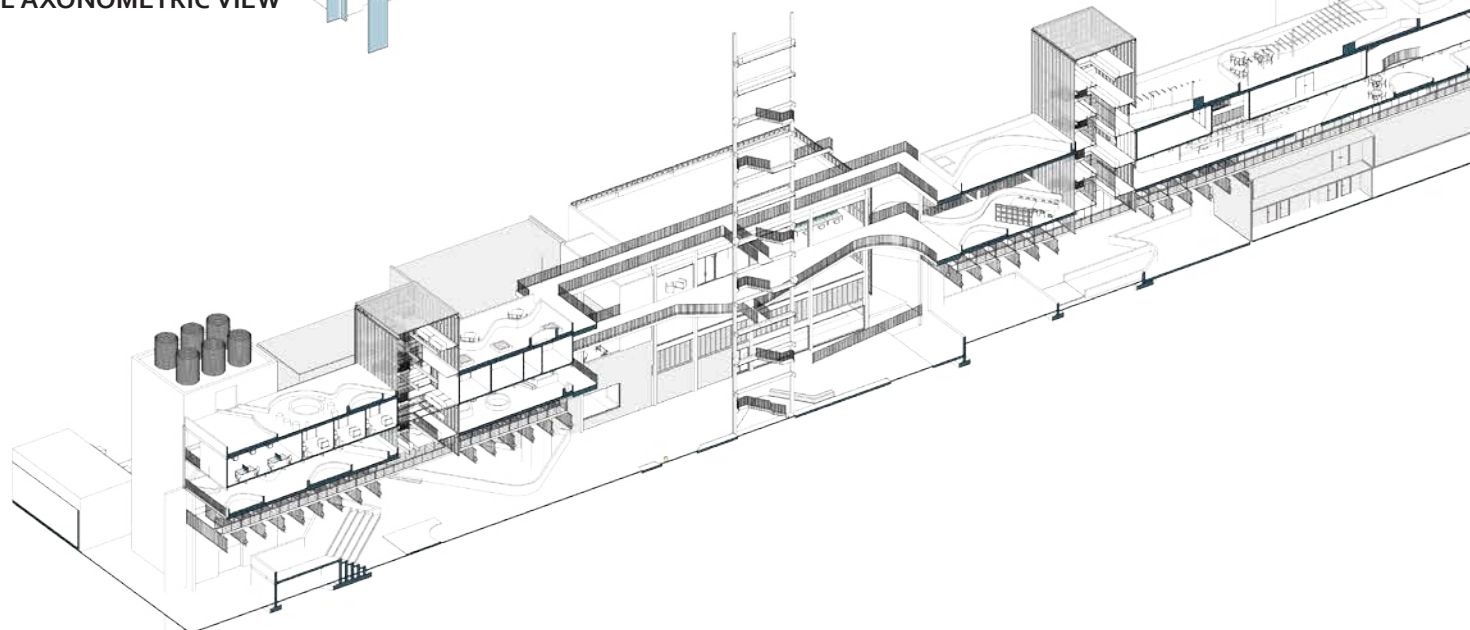
Primary struc  
300mm thick  
finish on 750  
thick reinforc

STRUCTURAL SYSTEM EXPLODED

FULL AXONOMETRIC VIEW



SECTIONAL AXONOMETRIC VIEW



### STRUCTURAL SYSTEM B

New built over existing using an approach that pays tribute to existing forms on site

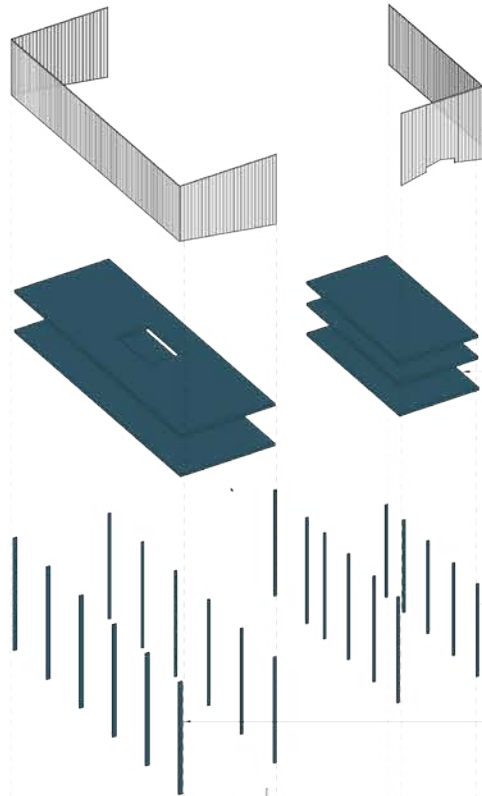
Structure: 254x146mm Galvanised steel I-section at 2000mm c/c intervals, fixed to primary structure bolts, all in accordance to engineer's specifications

Structure: 30000mm(L)x250mm(d) purpose made S355 grade structural steel truss. Composed of: 250mm(h) x 450mm(d)x16mm(t) S355 grade structural steel RHS - 250x250mmx16mm(t) S355 grade galvanised structural steel SHS 100mm high 250x250mmx16mm(t) S355 grade structural steel SHS 250x250mmx16mm(t) S355 grade galvanised structural steel SHS

Members to be fixed by means of welding in accordance to engineer's specifications

Fixed to concrete shear wall

Structure reinforced concrete shear walls with off-shutter high finish on 450mm x600mm reinforced concrete foundation on 450mm x600mm reinforced concrete piles as per engineer's specification



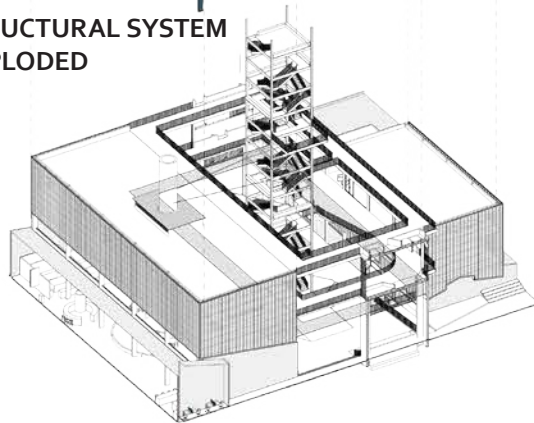
Facade: 600x12mm translucent Danpalon multicell polycarbonate panels, fixed to lipped channels at 1200mm c/c, sealed at the top with aluminium end tape

Primary structure: 450mm(T) reinforced concrete coffer slab according to engineer's specifications, Soffit to be painted white.

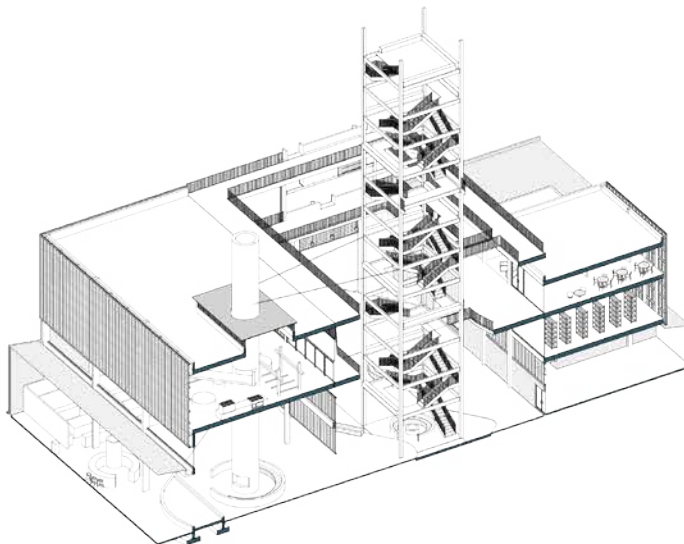
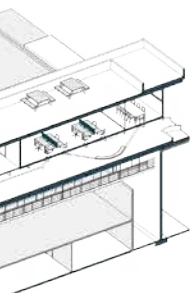
Primary structure: 400(L)x250(D)mm reinforced concrete columns according to engineer's specification. Columns to be painted white.

Primary structure: 600(L)x250(D)mm reinforced concrete columns at ends with off-shutter high finish, according to engineer's specification.

### STRUCTURAL SYSTEM EXPLODED



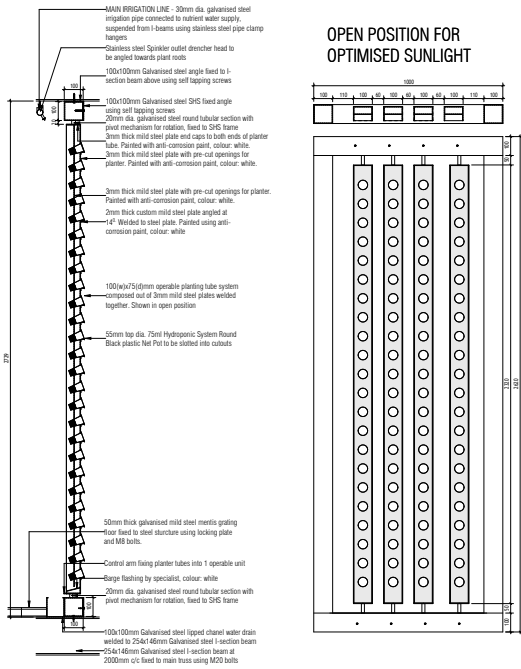
### FULL AXONOMETRIC VIEW



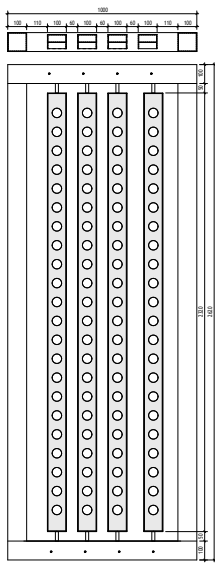
### SECTIONAL AXONOMETRIC VIEW



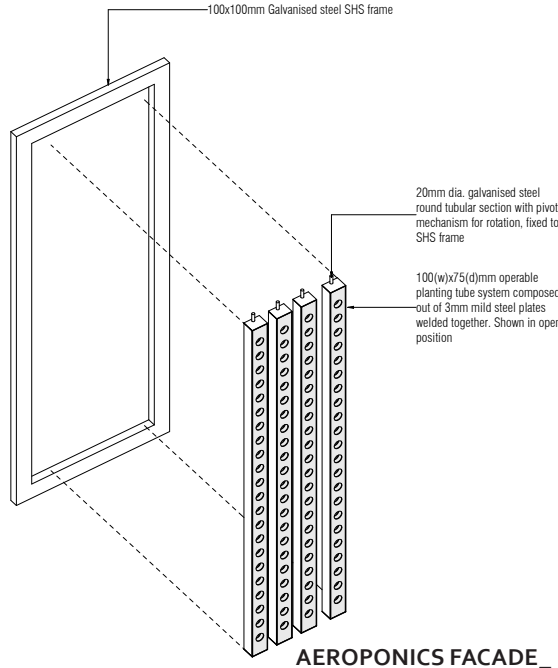
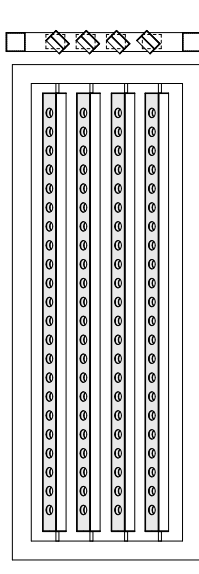
# DETAIL 1.3\_AEROPONICS SYSTEM



OPEN POSITION FOR OPTIMISED SUNLIGHT



ROTATED POSITION FOR ACCESS TO PLANTS

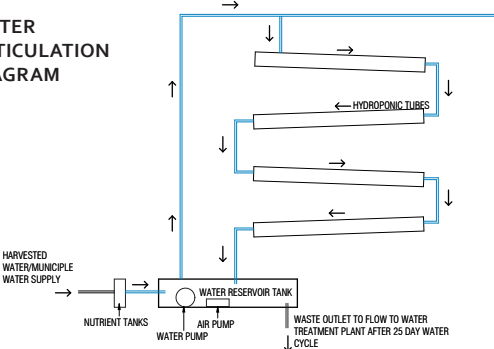


AEROPONICS FACADE\_EXPLODED AXO

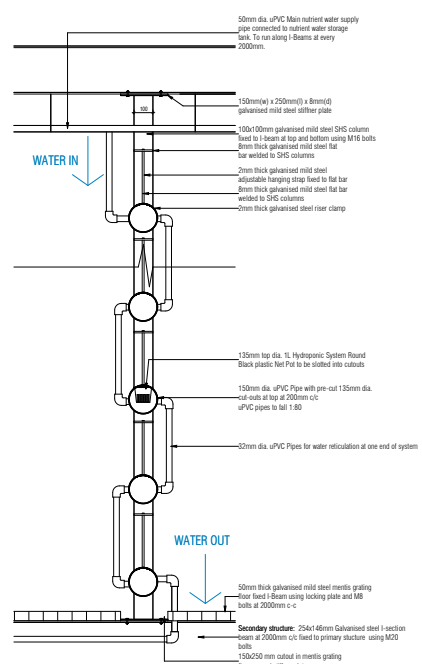
AEROPONICS FACADE\_SECTION SCALE 1:10

AEROPONICS FACADE\_ELEVATION SCALE 1:10

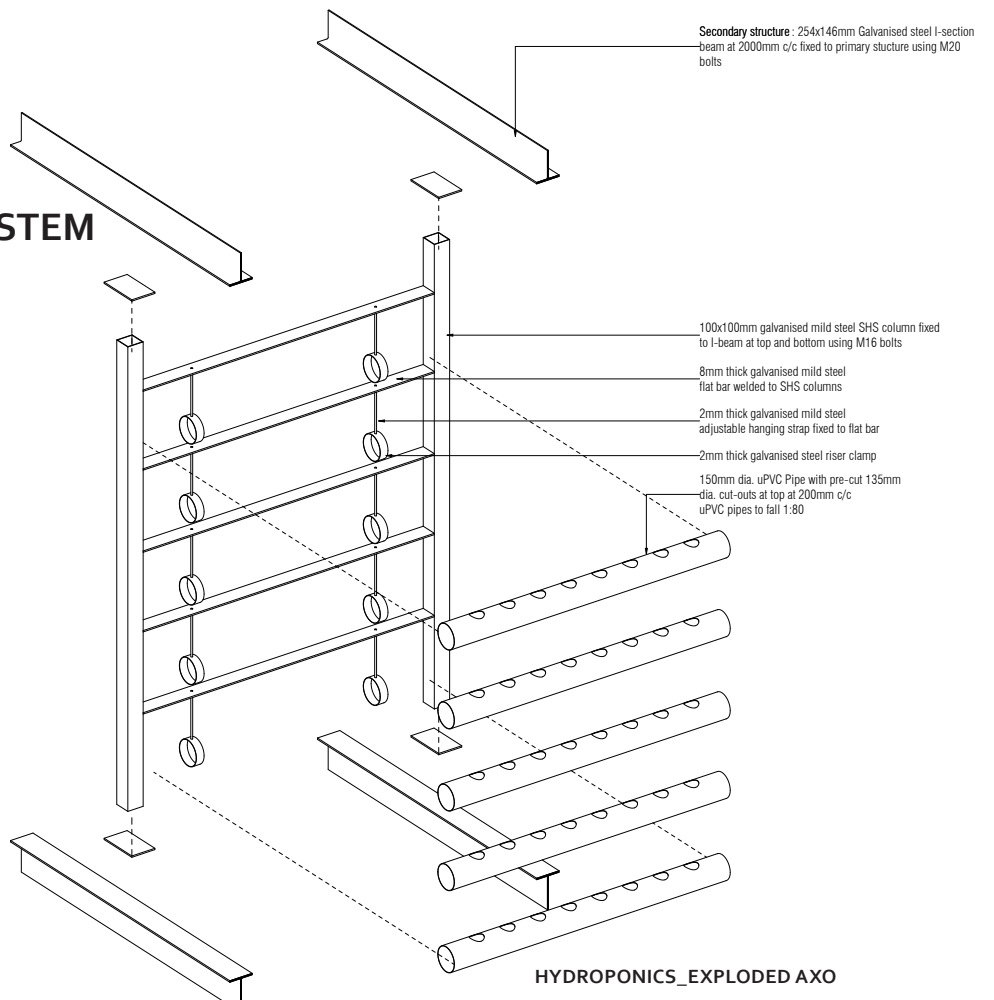
## WATER RETICULATION DIAGRAM



# DETAIL 1.3\_HYDROPONICS SYSTEM

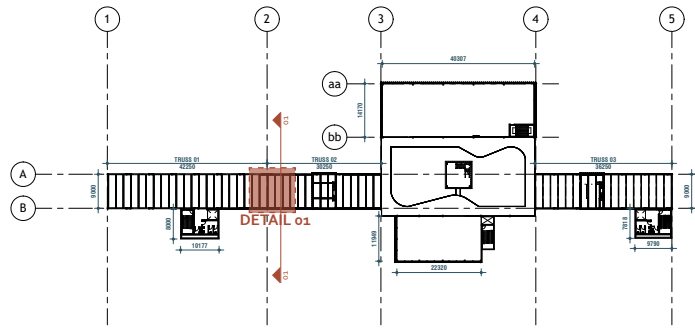


HYDROPONICS\_SECTION SCALE 1:10

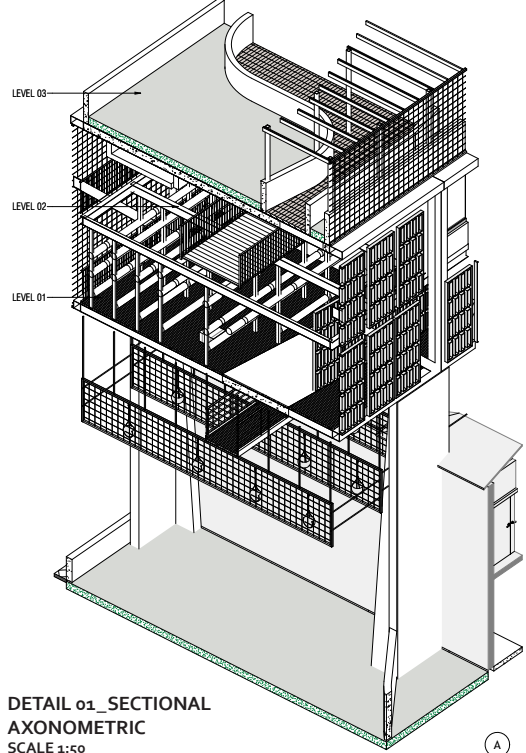


HYDROPONICS\_EXPLODED AXO

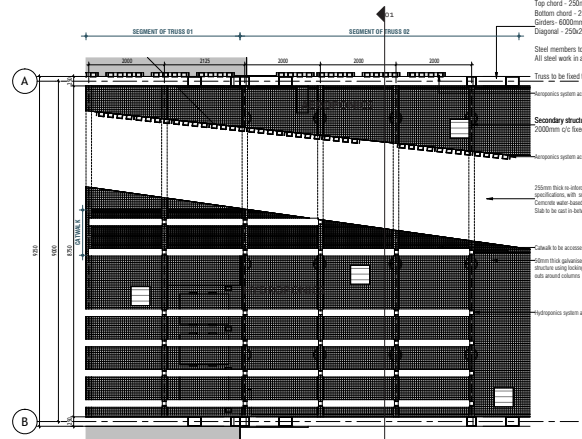
# KATLEHO HEALING CENTRE



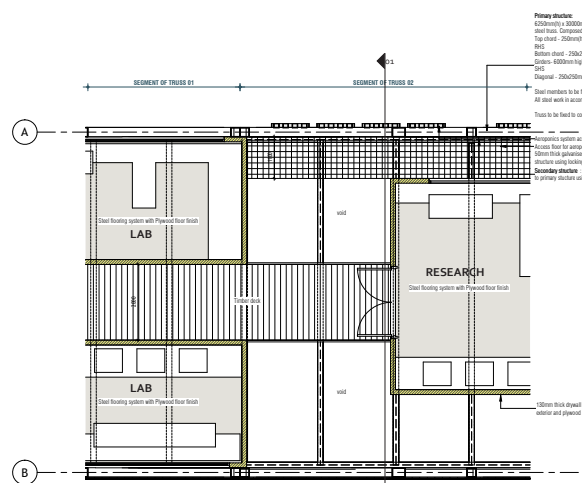
REFERENCE AREA FOR DETAIL 01  
SCALE 1:500



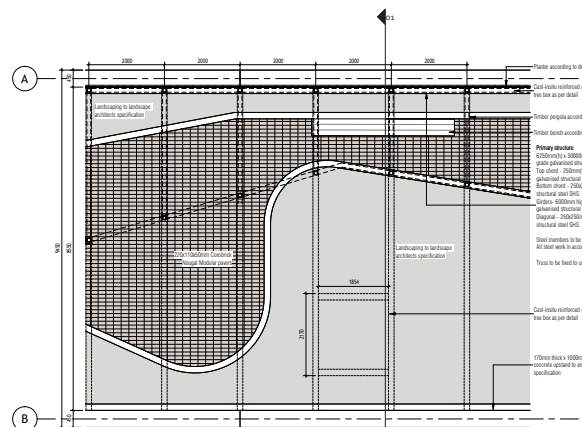
DETAIL 01\_SECTIONAL  
AXONOMETRIC  
SCALE 1:50



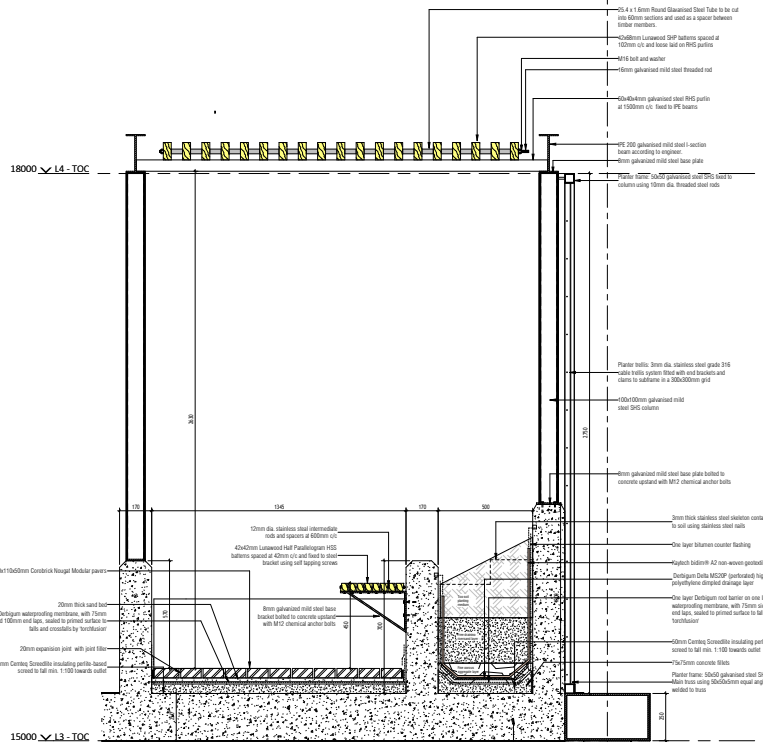
LEVEL 01\_CALLOUT PLAN  
SCALE 1:50



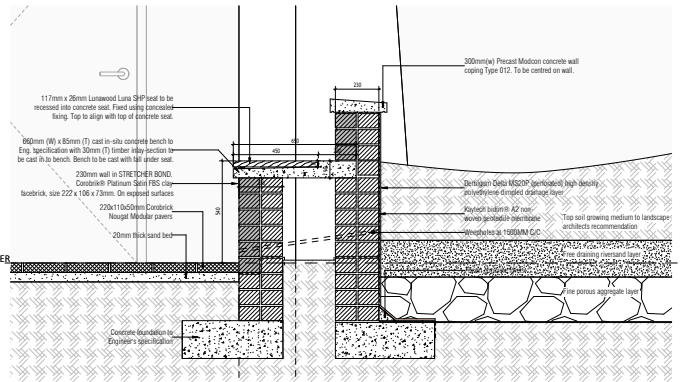
LEVEL 02\_CALLOUT PLAN  
SCALE 1:50



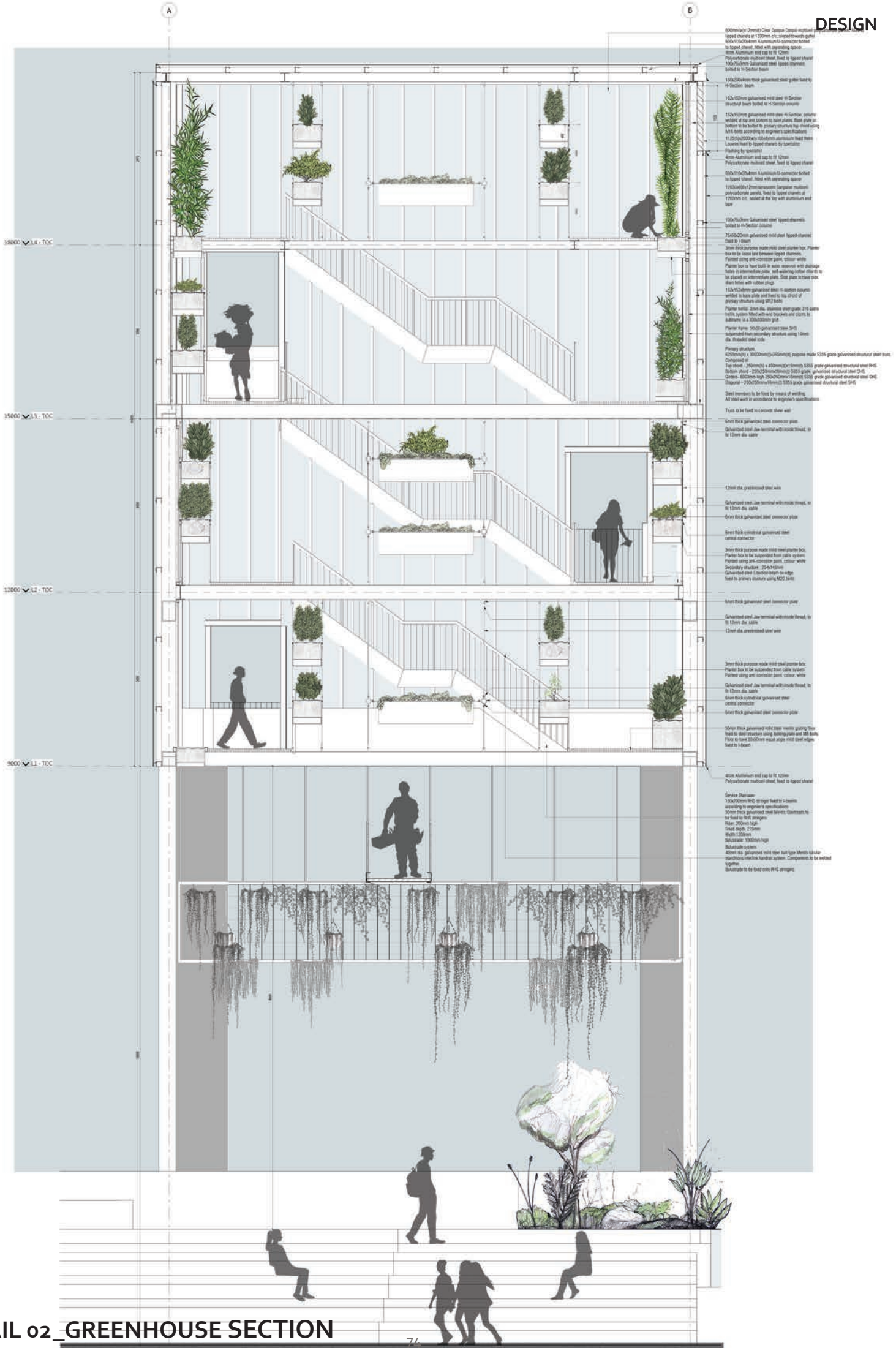
LEVEL 03\_CALLOUT PLAN  
SCALE 1:50



CALLOUT DETAIL 1.1\_ROOFTOP  
PLANTED PERGOLA  
SCALE 1:10

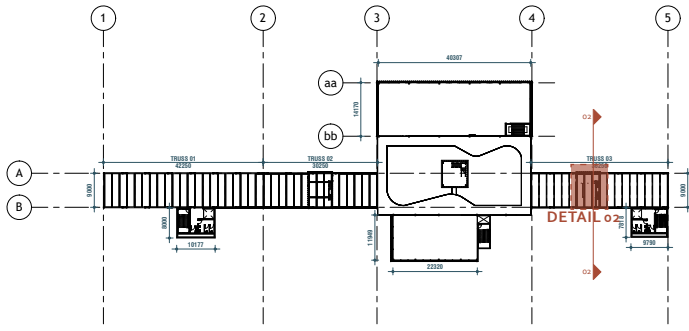


CALLOUT DETAIL 1.2\_PLANTER EDGE  
SCALE 1:10

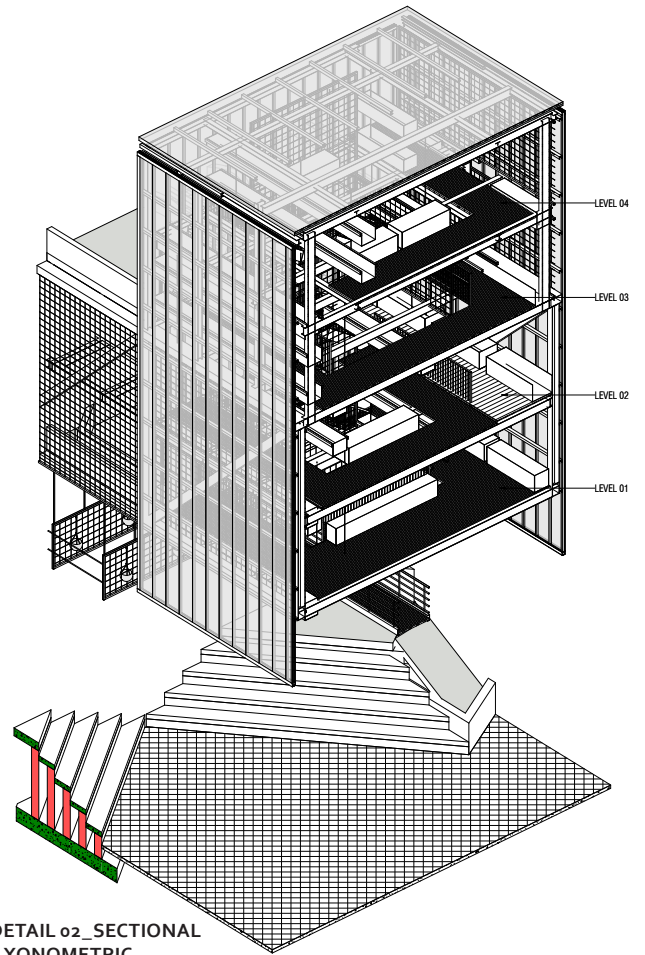
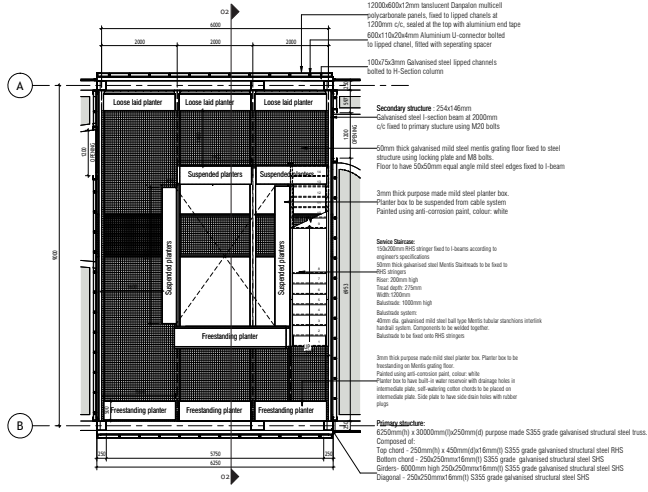


DETAIL 02 GREENHOUSE SECTION  
SCALE 1:20

# KATLEHO HEALING CENTRE

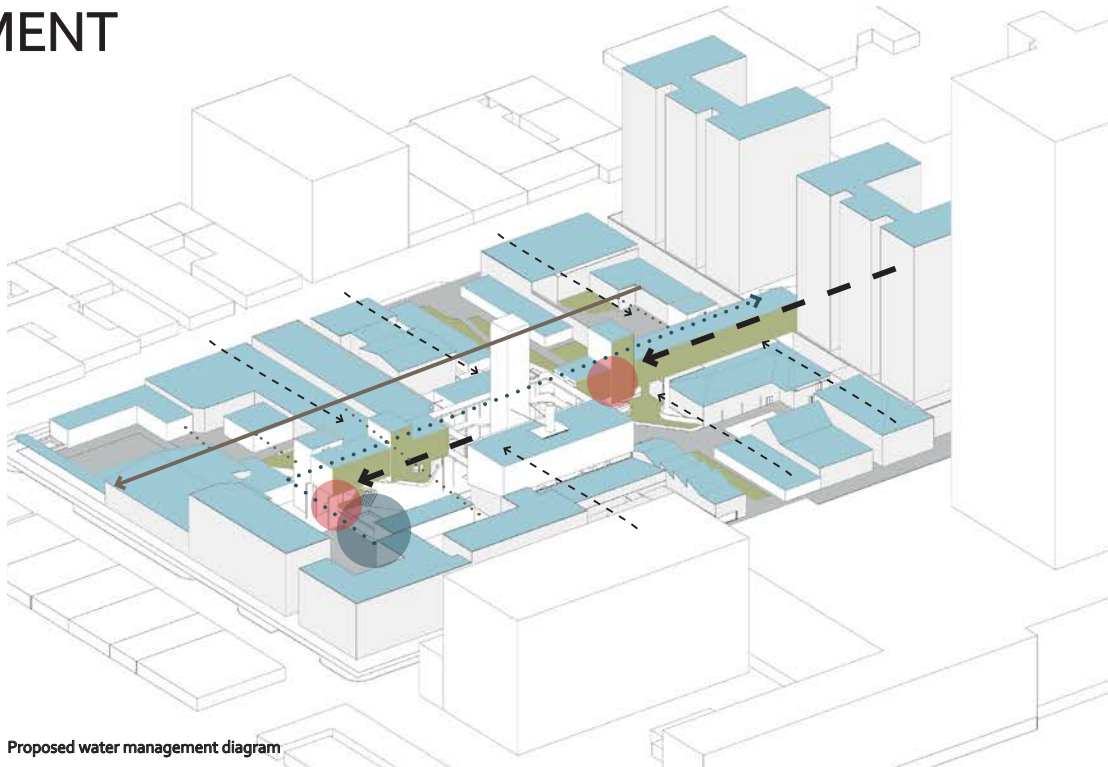


REFERENCE AREA FOR DETAIL o2  
SCALE 1:500



# WATER MANAGEMENT

**Water harvesting approach:**  
The site block is to be treated holistically where services are shared and treated as one unit. This will allow for a higher water collection yield and for the opportunity to share the water collected and treated between all buildings within the site block. The goal is that if this approach is shared city wide it will create a much more sustainable city.



Proposed water management diagram

CATCHMENT AREAS	
Existing Roofs	10548m <sup>2</sup>
New	4515m <sup>2</sup>
<b>TOTAL</b>	<b>15063m<sup>2</sup></b>
AVERAGE WATER REQUIRED FOR VEGETATION	
Aeroponics	1365L per day
Hydroponics	5880L per day
Facade and planter beds	1200L per day

<b>HARVESTED WATER</b>	27 854L per day
<b>REQUIRED</b>	8445L per day
<b>Remaining 19409L to be used over site block</b>	

AVERAGE MONTHLY RAINFALL FOR PRETORIA	
January	135mm
February	75mm
March	80mm
April	55mm
May	13mm
June	7mm
July	3mm
August	5mm
September	20mm
October	75mm
November	100mm
December	110mm

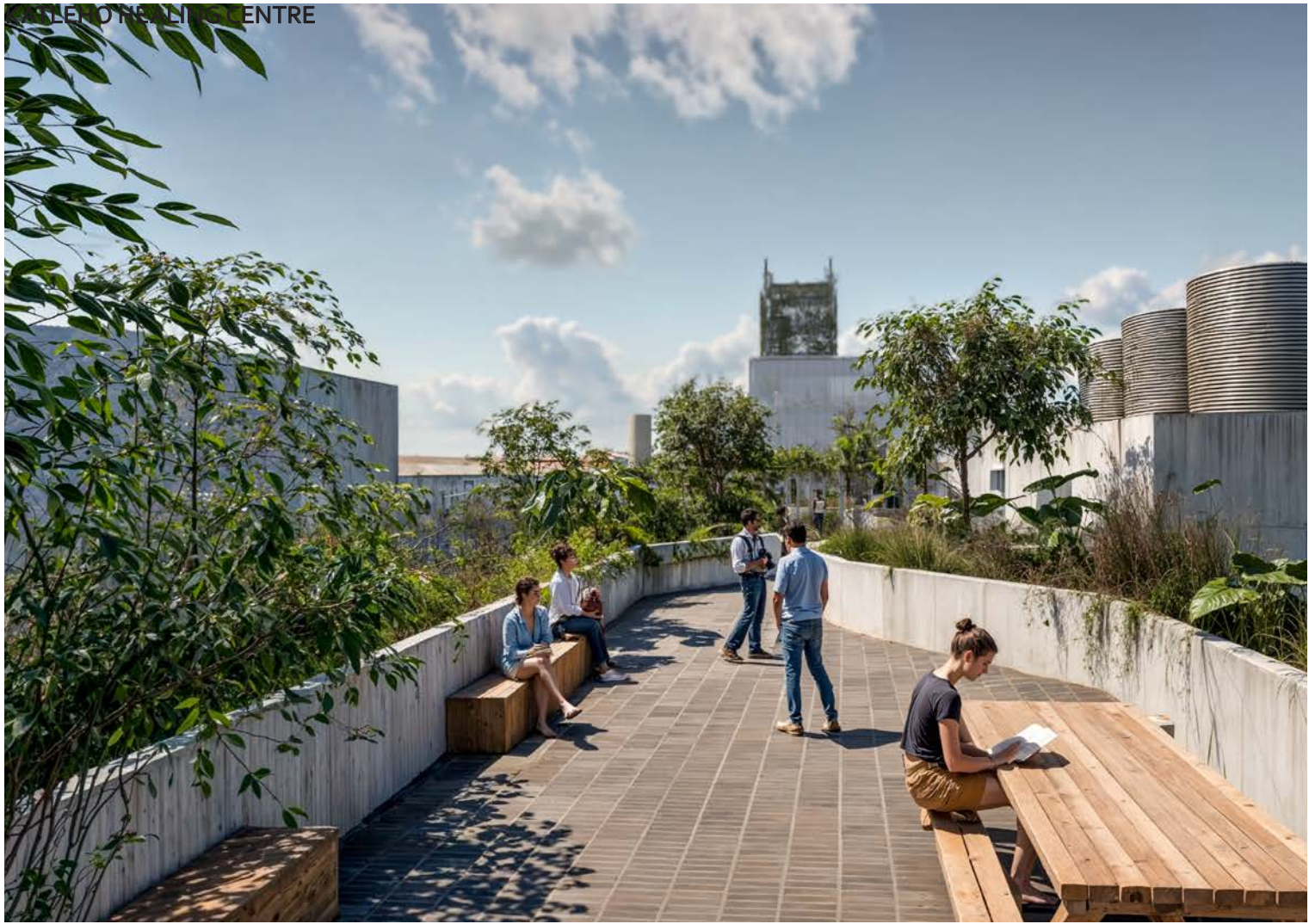
**TOTAL 675mm**

**TOTAL 8445L per day**









# REFLECTION

The proposed centre is envisioned not only as a platform to support survivors of gender-based violence (GBV) on their healing journey but also as a refuge for those seeking to escape challenging domestic situations. It offers hope and a pathway for individuals to regain stability and independence. As a pilot project, this initiative holds the potential to reduce GBV incidents if replicated across cities, serving as a foundation for empowering survivors to rebuild their lives.

While architecture alone cannot solve the systemic issue of GBV in South Africa, it can play a critical role in addressing both the prevention and aftermath of such violence. Government legislation often focuses on perpetrators, but equal attention must be given to supporting survivors and reintegrating them into society.

Architecture must transcend the notion of static structures and instead prioritize creating safer, more inclusive urban environments. By rethinking how we design our sidewalks, integrating passive surveillance, and fostering mixed-use spaces that sustain vibrant, active cities, we can contribute to reducing GBV. Ultimately, this approach has the potential to transform our urban landscapes into safer, more supportive environments, reflecting a tangible commitment to addressing this pervasive issue.







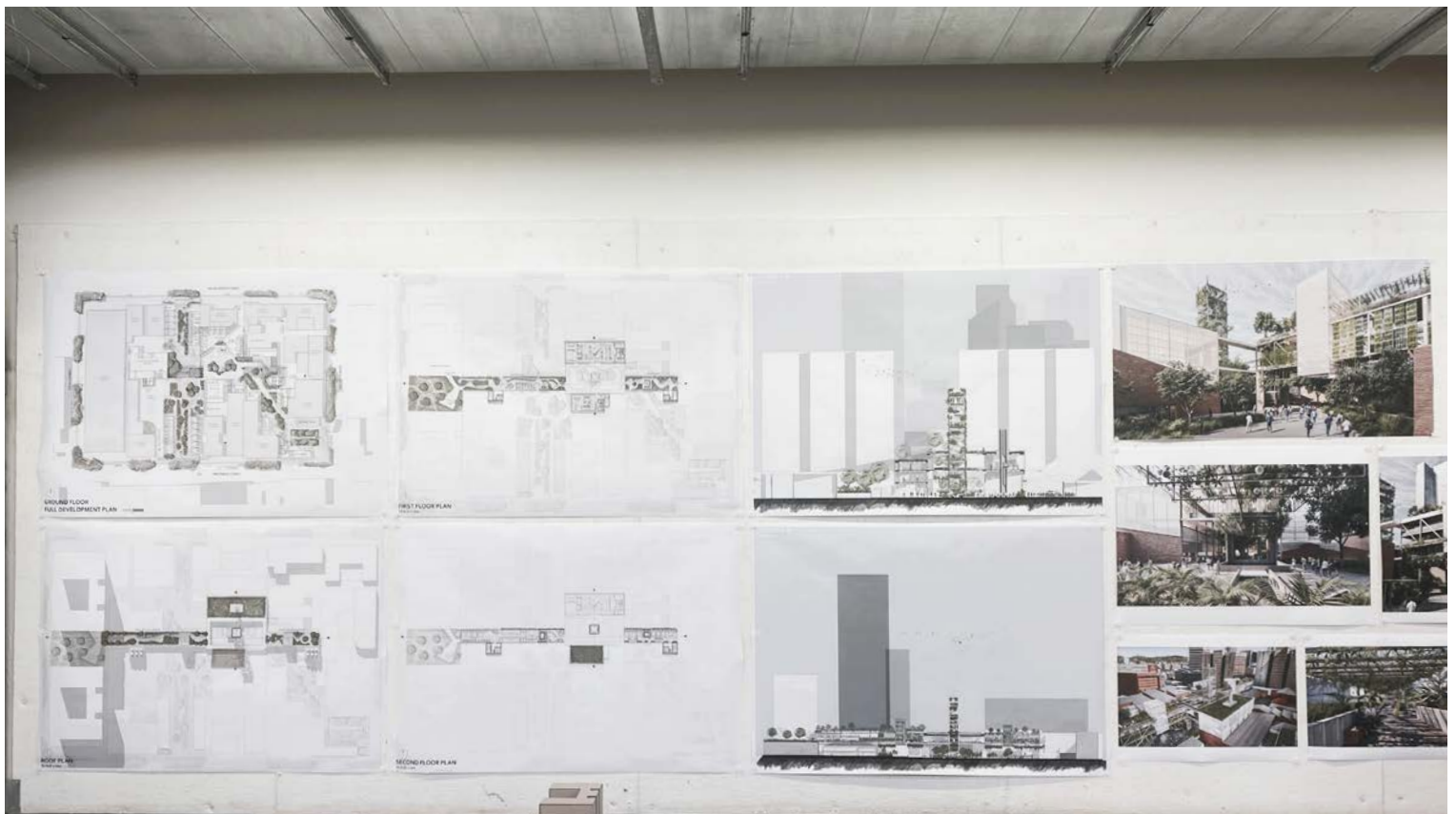
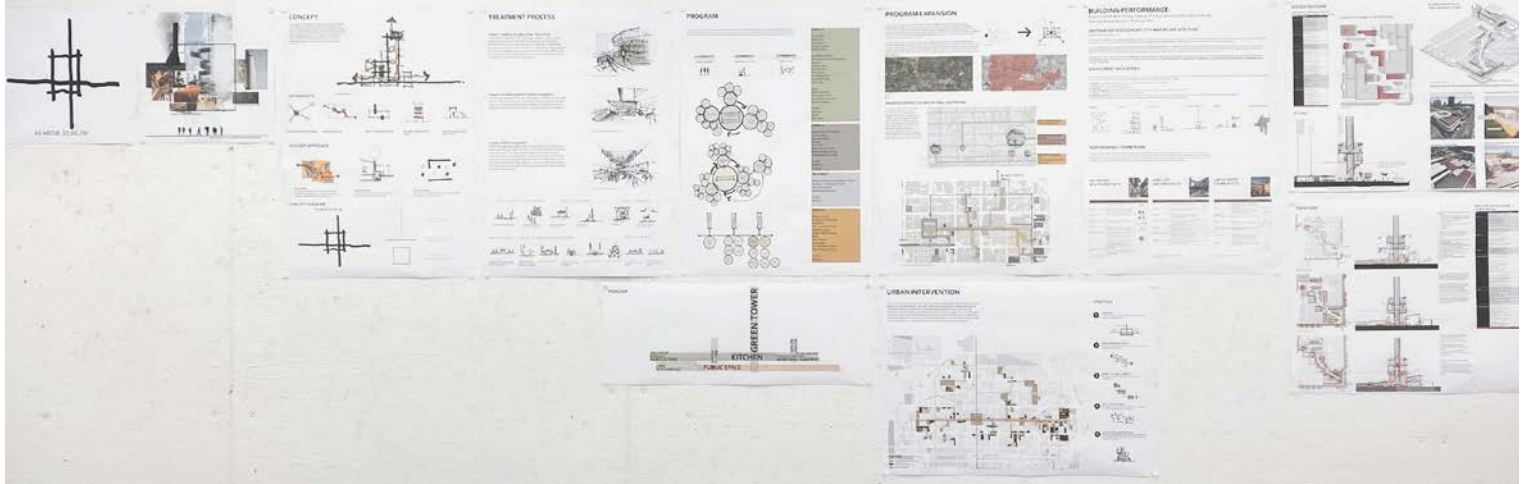
# KATLEHO HEALING CENTRE

KATLEHO HEALING CENTRE

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