

AZADI- **FREEDOM**  
SOCIAL HOUSING AND WELFARE CENTRE

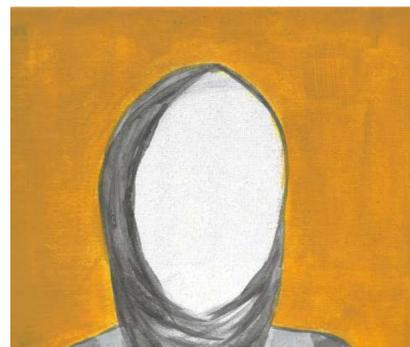
SANA AKHTAR  
17105971



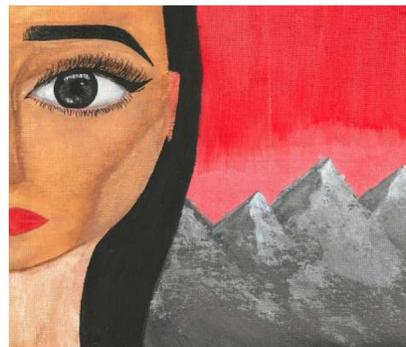
# INTERSECTIONAL APPROACH- WHO AM I?



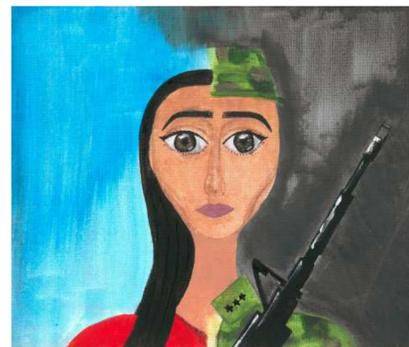
Being born and raised in the UK with frequent visits 'back home' (Pakistan), I often felt a sense that I don't belong to either culture. Nor here nor there. I had an identity crisis for over 18 years before being able to love who I am unconditionally. I want to explore how architecture and other social vices impact and shapes these experiences. Identity is something I have struggled with and through architecture I aim to improve the experience that others have in understanding and loving their identity. I spoke to women with similar experiences and have painted their views below.



This is Zaira  
"This represents a lack of representation of me and my culture within this society. This often creates a void in identity and discomfort."



This is Asiya  
"Part of my identity involves empathy for the situations occurring in the global south. A cloud looms over my day to day experiences reminding me of gratitude."



This is Sameena  
"Often with my identity there is a conflict over my role as a passive bystander when things are happening in my country."

# ALWAYS PERSONAL- IDENTITY

## Mums side of the family

My Granddad on my mothers side was born in Pakistan (geographically though it was called India at the time).

My grandfather was first to migrate out of Pakistan, by a boat journey lasting 3 months. He arrived in the UK.

My grandfather knew no one here and made friends with people on the boat through sharing food and stories. When my grandfather arrived, he was homeless.

One of the men from the boat was kind enough to offer my granddad some shelter. He and 6 of the other men on the boat stayed at a families house in Glasgow.

My grandfather married my grandmother (a Pakistani), she was 16 at the time and she immigrated to the UK.

My mother and her siblings are born in the UK. She is a second generation immigrant.



1947 The Great Partition. Divide between India and Pakistan.



## Dads side of the family

My grandfather is from India. My grandfathers family swam to Pakistan during the partition.

At the time Muslims were being lined up next to rivers where their heads were cut off and bodies were then discarded in to the river. My family dived in, presumed dead they were not followed. Here, he married my grandmother, a Pakistani.

Together they built a home in Pakistan of mud and clay. They opened their doors to other refugees.

They spent their whole lives letting refugees live with them in their home in Pakistan. Their home became a safe space for Afghani and Pathani refugees.

My father was born and raised in Pakistan. Most of his life was spent living with refugees from various other cultures and backgrounds.

The Sikh killings of 1974

The industrial revolution

'Pakistan humari rag rag mei samaya hai, hum Pakistani hai, Pakistan hamara hai' (Pakistan is our veins, we are Pakistani, Pakistan is ours).



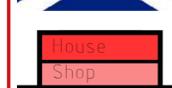
Me

October 1997, I am born. A Muslim British-Pakistani, Mancunian.

I hated living in Scotland, I was bullied at school for the colour of my skin had no friends. My brother and I were the only non-white people at the school.

A few years later my family moved back to England. We live in Cheetham Hill, Manchester. I love Manchester, such a diverse, expressive and accepting city.

Manchester is home. Again we help and support refugees as best as we can. A refugee family that had lived with us for 8 years now have their first home that they are renting together, they also have 4 beautiful children together.



After marrying my mum, my dad moved to the UK. He maintains a dual nationality.

We migrate to Scotland. Here our house was split on 2 floors. The bottom floor was a shop and 1st floor was our house. Here we let many refugees live with us for however long they needed. My parents never charged for rent or other expenses. Instead we gave the refugees a job in the shop and free accommodation and meals so that they could save up without worrying about their finances. To me they these refugees are family.

Having seen first hand the difficulties asylum seekers and refugees face, I become interested in perusing a career in law.

Someone very close to me is wrongfully convicted of a crime. They are found guilty for a crime they did not convict and my faith in the justice system is shattered.



Excited by people and culture, I decide to travel. And learn more.

I became an activist for human rights all over the globe. I attend protests, rallies, workshops, talks, presentations, exhibitions and so much more.

Unsure of what to do next, I applied to study Architecture at MSA.



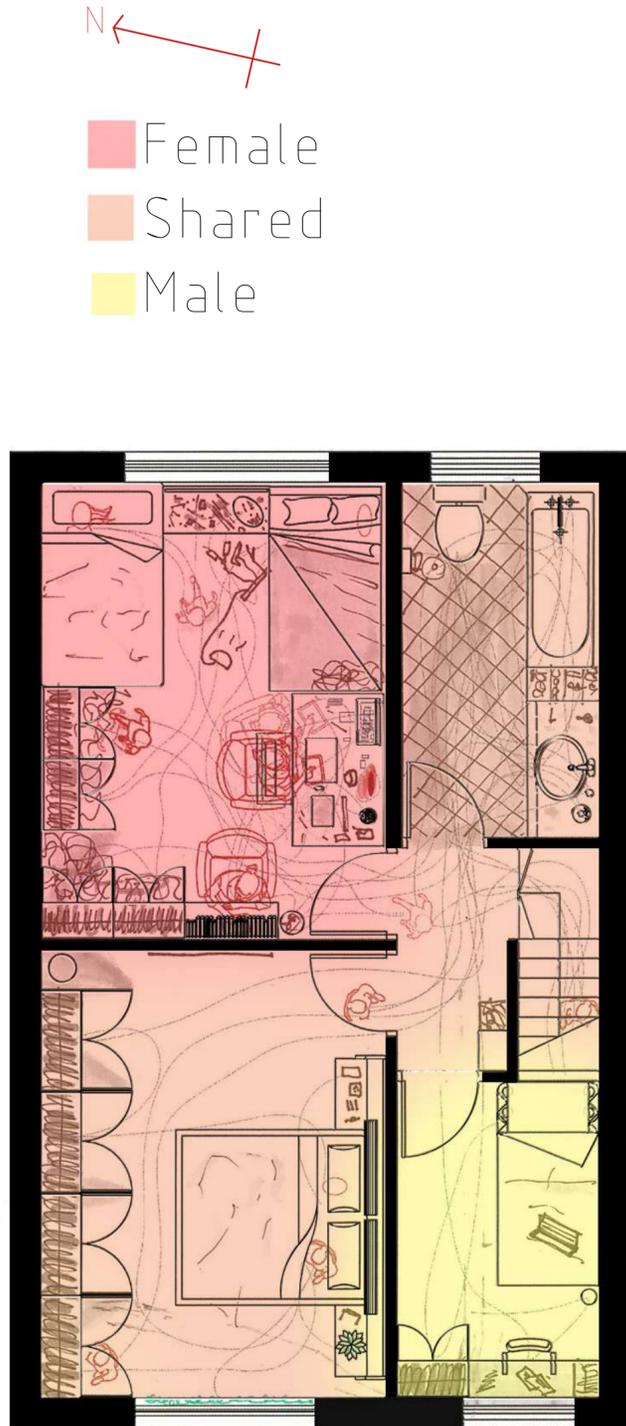
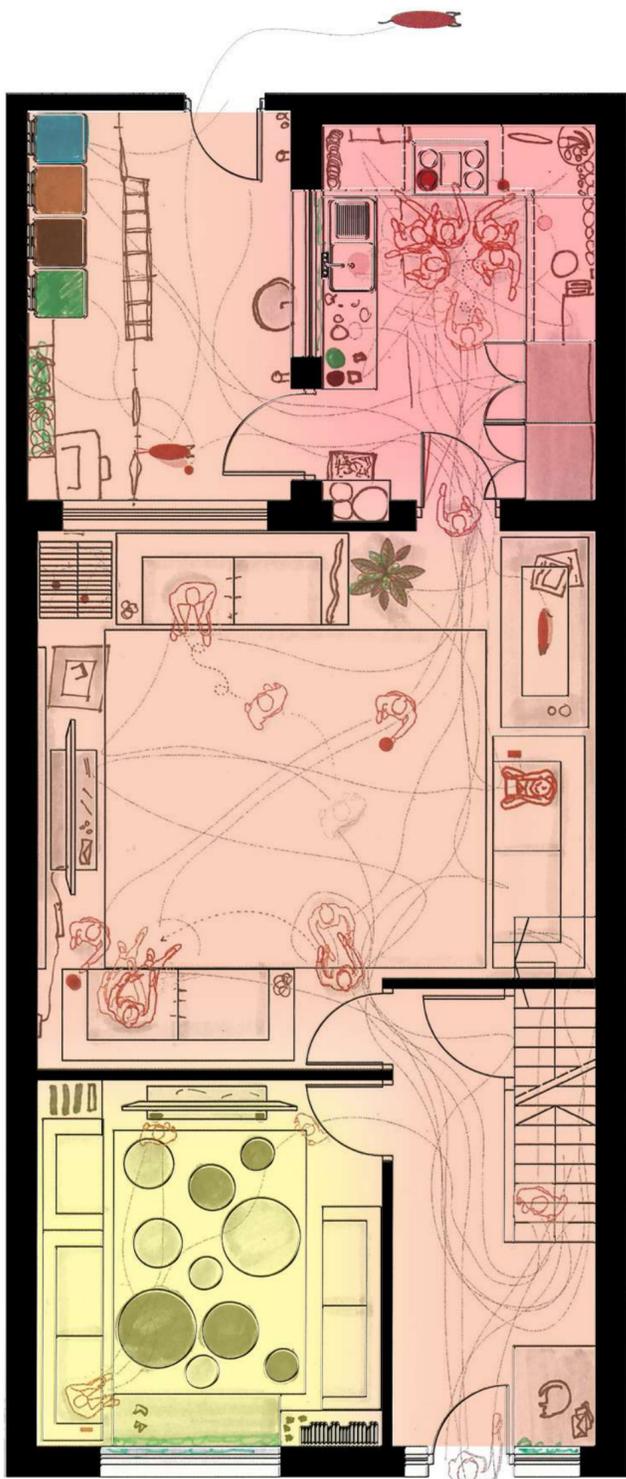
Fascinated by inclusive design and having always been a strong feminist and activist I select PRAXXIS as my atelier.



Countries/people I have rallied for

Azadi, Refugee housing for Kashmiri civilians.

I live in a two-storey terrace house in Cheetham Hill (North west Manchester). My family includes my parents(mum and dad), younger sister 18, younger brother 19 and my 4 cats.



What are the spaces?

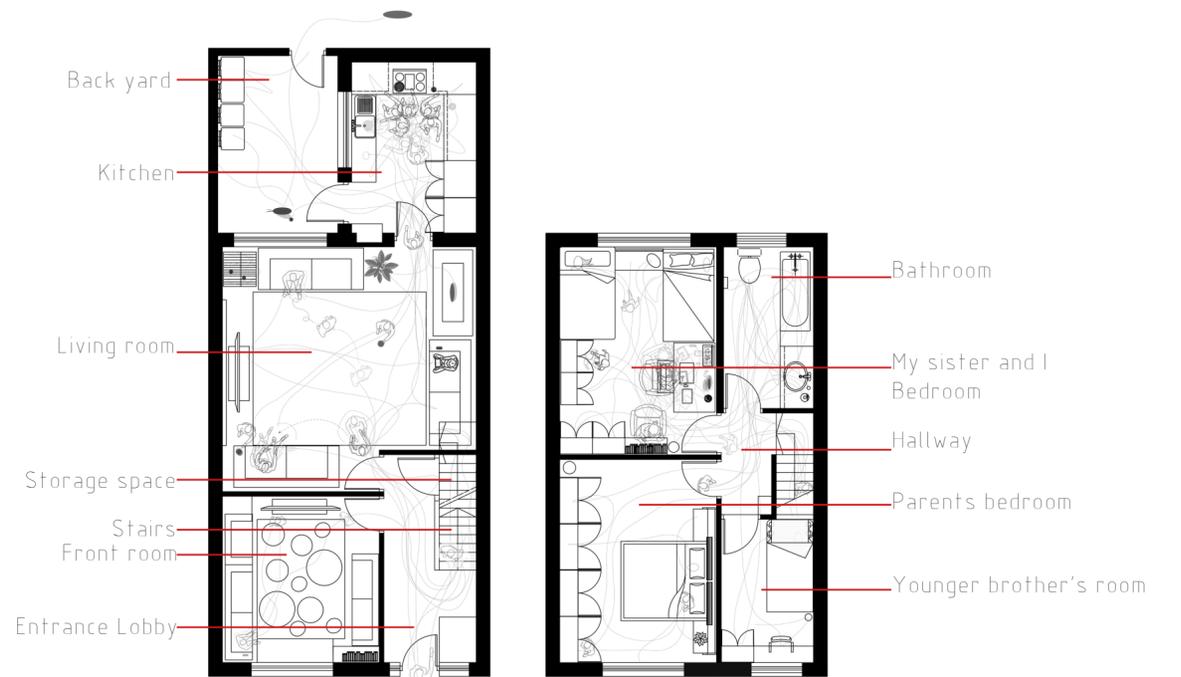
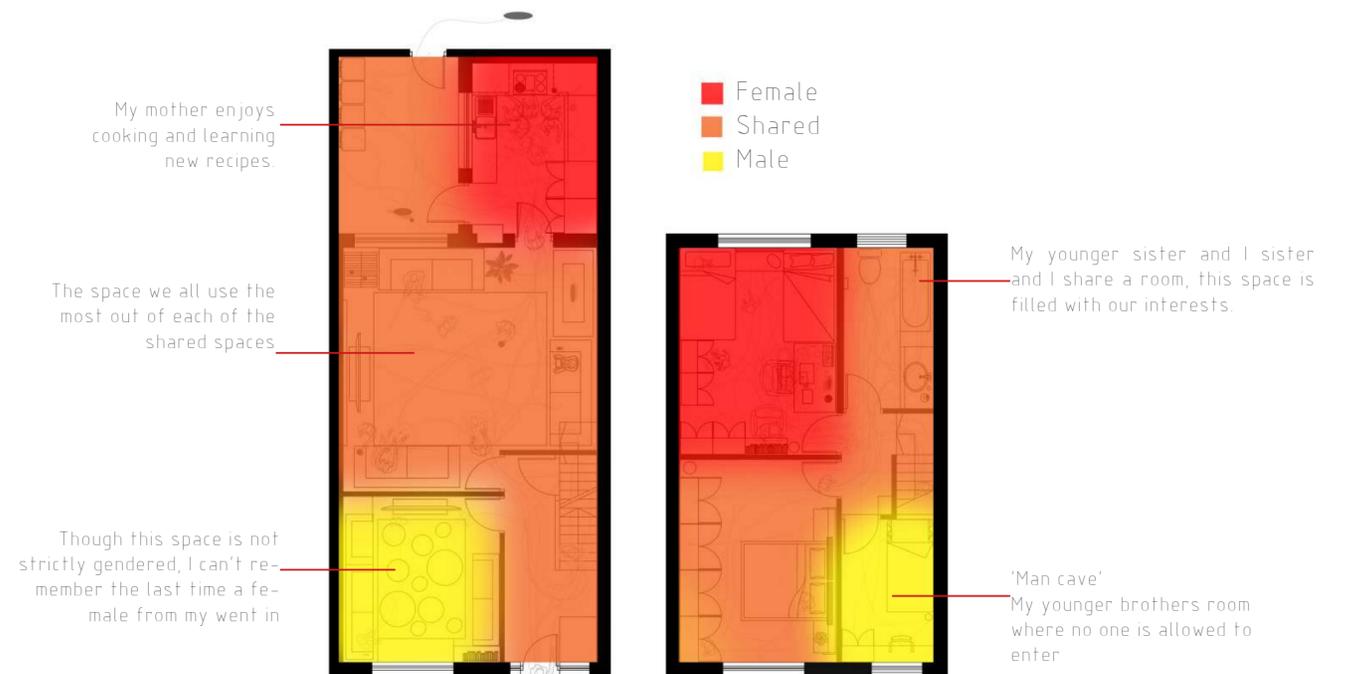


Diagram of 'gendered' areas in my home



Scale 1:50  
0 1 2 3 4 5

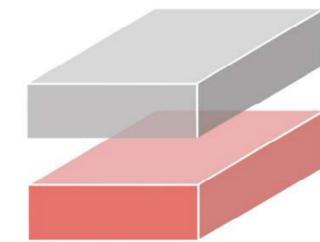
1:50 @A3  
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# EQUAL

BY EVERYONE  
FOR EVERYONE

## XX02 WHO IS AROUND YOUR TABLE?

### RELATIONAL CONDITIONS OF PRACTICE



“

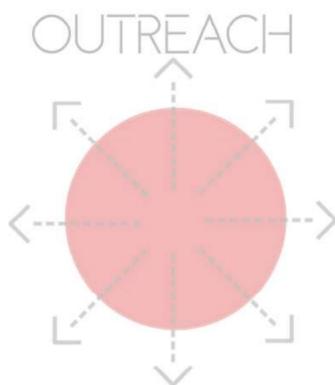
Although we understand that the approach we have taken in creating these diagrams is very stereotypical, it serves as a benchmark in understanding the society that we reside in, this allows us to develop an intersectional approach. From **feminist conversations** I was able to understand the depth to which people are marginalised within a range of institutions. These diagrams allow us to visually represent the indifference.

”

Diagrams to the different hierarchies of opportunity we believe is available based on Gender, Sexuality, Religion and Language. This is looking through a stereotypical lens however this is necessary to be able to develop an intersectional approach based on factors that impact peoples lives.

### EQUAL RIGHTS

Fighting for the rights of everyone of different genders, races, religious affiliation, and of any other social group they may fall in to. Allowing them to access any and all resources that might otherwise not be available to them.



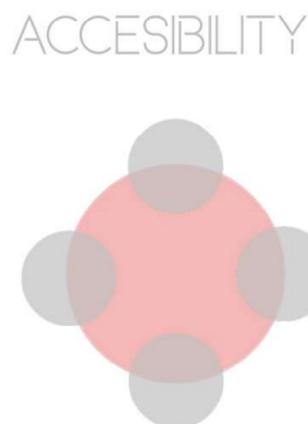
### EQUAL OPPORTUNITY

Eliminating any disadvantages brought forth through prejudices/bias. Providing support to help level the playing field and assist the integration of excluded classes into the community.

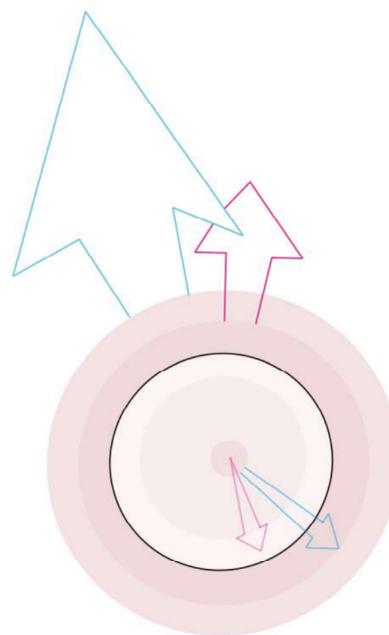


### EQUAL VOICE

Providing a platform for everyone to not only express their issues but allowing them to take action. Identifying different problems marginalised groups face and encouraging them to not just coexist but to celebrate the diversity of their community.



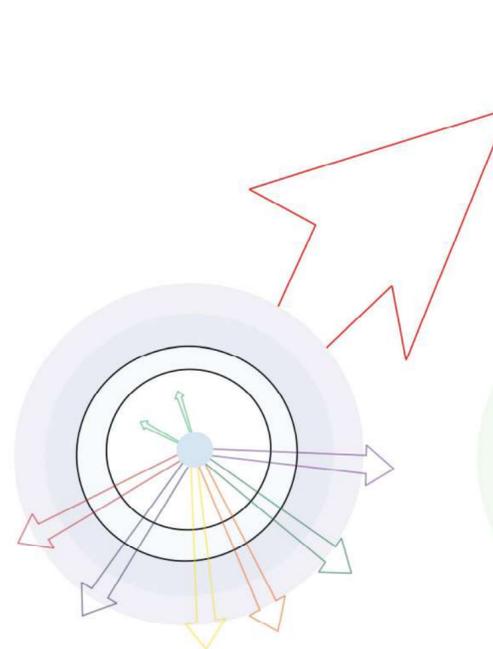
### GENDER SEXUAL IDENTITY



- Male
- Female
- Trans- Male
- Trans- Female

One barrier that cause the lack of opportunity in Gender & Sexuality are those of societal barriers. Some females may feel that they have less opportunities to men, furthermore, people who are Transgender may feel unrepresented and may find difficulty in seeking work opportunities.

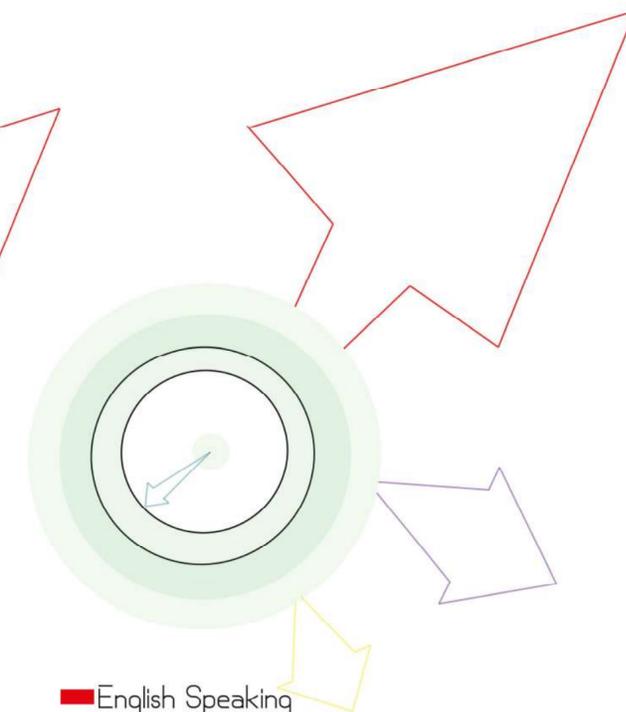
### RELIGION



- Christianity
- Islam
- Judaism
- Buddhism
- Hinduism
- Sikhism
- Atheism
- Scientology/Other

One barrier that causes a lack of opportunity in religious groups is based on places that they can practice in and have a voice.

### LANGUAGE



- English Speaking
- Bilingual English as First Language
- Bilingual English as Second Language
- Non-English Speaker

One barriers that cause the lack of opportunity within Language is the barrier of communication it creates. A person who doesn't speak will not be able to communicate and have their voice heard as much as a multi-Lingual/English Speaker.

# OUR TABLE



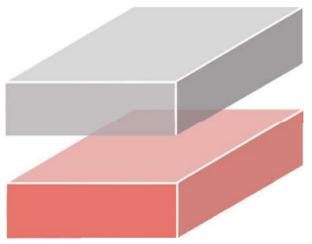
## BEENA NOURI

Beena is a second generation immigrant, infused with kurdish identity and culture. Beena believes that design should respect all cultures, ethnicities and genders and that a space should be welcoming and both economically and physically accessible to all without any discrimination or barrier.



## RODICA EARMACOV

Rodica finds great interest in the process of rehabilitation. As an East-European woman, coming from a very close-knit community, she is also passionate about the cohesion of social groups and the right to have your voice heard, independent of race, gender or sexual identity



## SANA AKHTAR

As a designer, Sana focuses on empathy, diversity and safety she aims to resolve societal issues by creating spaces without physical social or economic barriers. This is done by acknowledging and celebrating individual differences. Sana is socially driven and aims to redefine the purpose of the built environment from a space that people are placed into, to a place that is truly ones own.



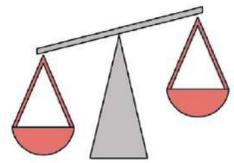
## SELINA HOURANI

As a Middle Eastern woman, Selina is very passionate about fighting social injustices, as well as how this can effect the mental health of those involved. Having experienced a culture where such topics are considered a taboo, she is searching for how the built environment can create an atmosphere of openness and help people overcome their Preconceived ideas how they are "supposed" to act.

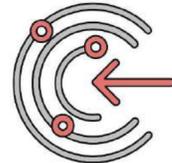
FOR EVERYONE,

EQUAL

BY EVERYONE



ECONOMIC EQUALITY



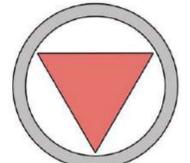
ACCESS



COMMUNITY



MENTAL HEALTH



SAFETY

### OPPORTUNITY

- providing people of all classes chances to actively participate into the economy
- making everything accessible throughout the whole community

### HAVING A VOICE

- raising awareness about problems, inflicting on different social groups throughout the community
- creating safe spaces to encourage people to talk about their issues, both personal and otherwise

### SAFE SPACE

- spaces offering chances for a multitude of different social groups to come together as well as intersect with others
- making people feel protected as well as allowing them to participate in activities and socialize

- LOCAL BUSINESSES
- LOW/HIGH INCOME
- STABILITY

- COMMUNITY GROWTH
- RACE

- #METOO
- INTEGRATION
- OVERCOME CONSTRUCTS

- COHESION
- IDENTITY

- ACCEPTANCE
- REHABILITATION

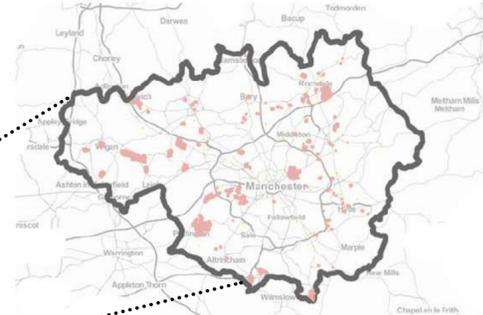


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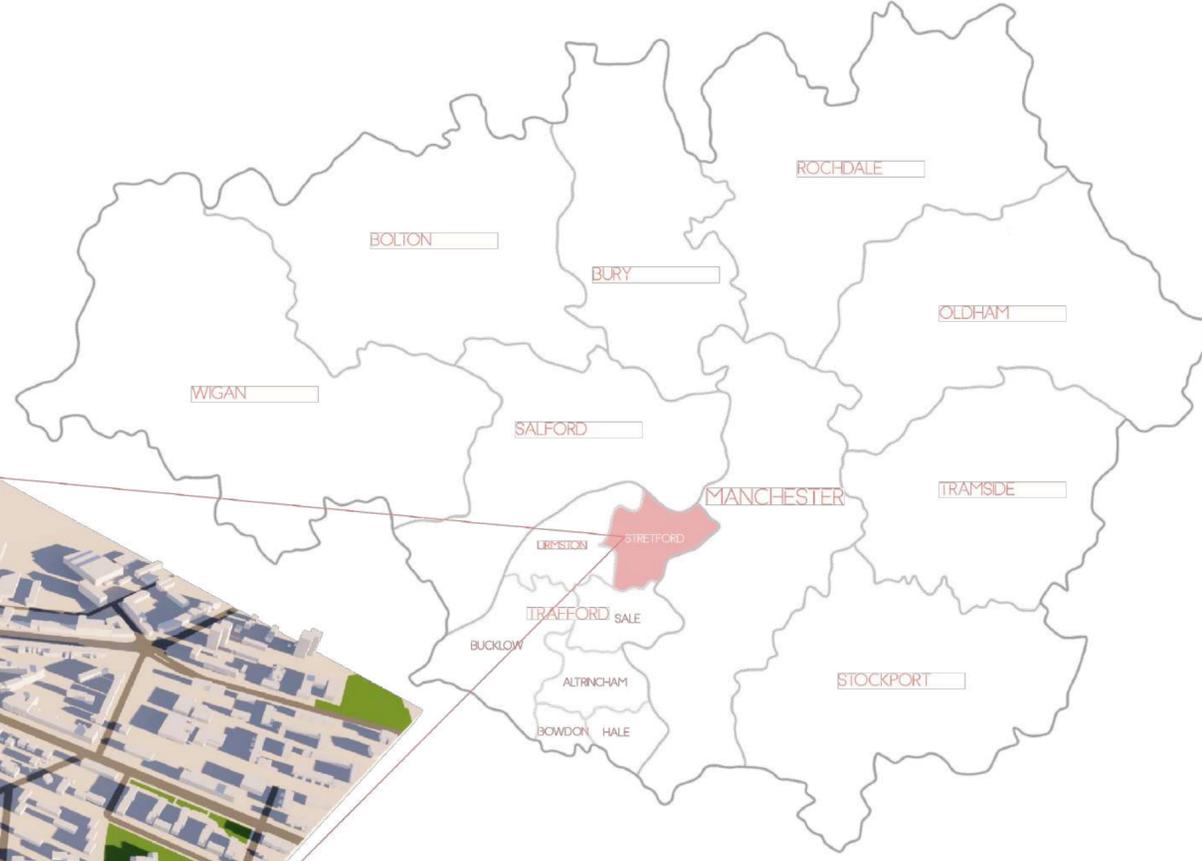
During some amazing **feminist conversations** with the 5th and 6th years, I found that there are some recurring themes in what is not represented in conventional architecture, for my practice and I, it is key to challenge conventional practice and design to focus of equity and creating safe spaces for people of all experiences. This informs my intersectional approach to design.

”

# XX03 STREETSCAPES



Manchester is a major city in the Northwest of England with a rich industrial heritage. The Castlefield conservation area's 18th-century canal system recalls the city's days as a textile powerhouse and visitors can trace this history at the interactive Museum of Science & Industry. Manchester is an important symbol of the city and it has been a symbol of the city since the Industrial Revolution. The symbol is a part of Manchester coat of arms and has been since it was bestowed to the city in 1842. In the 1800s Manchester was associated with textile mills that were commonly described as 'hives of activity' and the workers inside them compared to bees. The humble bee. It has been an emblem of Manchester for over 150 years. Manchester has also been known for its musical history. With The Smiths, Oasis, The Stone Roses and many more artists. This is a continuing culture in the city with bands forming even today. The city recently has been undergoing redevelopment with plans for 20 new high-rises planned for the city. Stretford road links Hulme and Old Trafford. The road is a 4 mile long stretch with Manchester Metropolitan University to one side and the opposite side has a tower block and some independently owned houses. Stretford road is partly in Hulme. The area of Hulme has also been rejuvenated various times across its history with buildings like the Zion centre on Stretford road being a result of these changes.



STRETFORD ROAD, OLD TRAFFORD



“

I am a Mancunian, born and raised in Manchester. I live in Cheetham Hill, which historically was notorious for its warehouses from the historic industrial past of Manchester. Living in Manchester, I have been fortunate enough to be exposed to all different races, colours, creeds, religions and sexual orientations. Manchester is proud of its diversity and celebratory of differences.

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# SITE LINES & VISTAS



Some of the junctions along Stretford road are wide with little traffic, this leads to unused space.



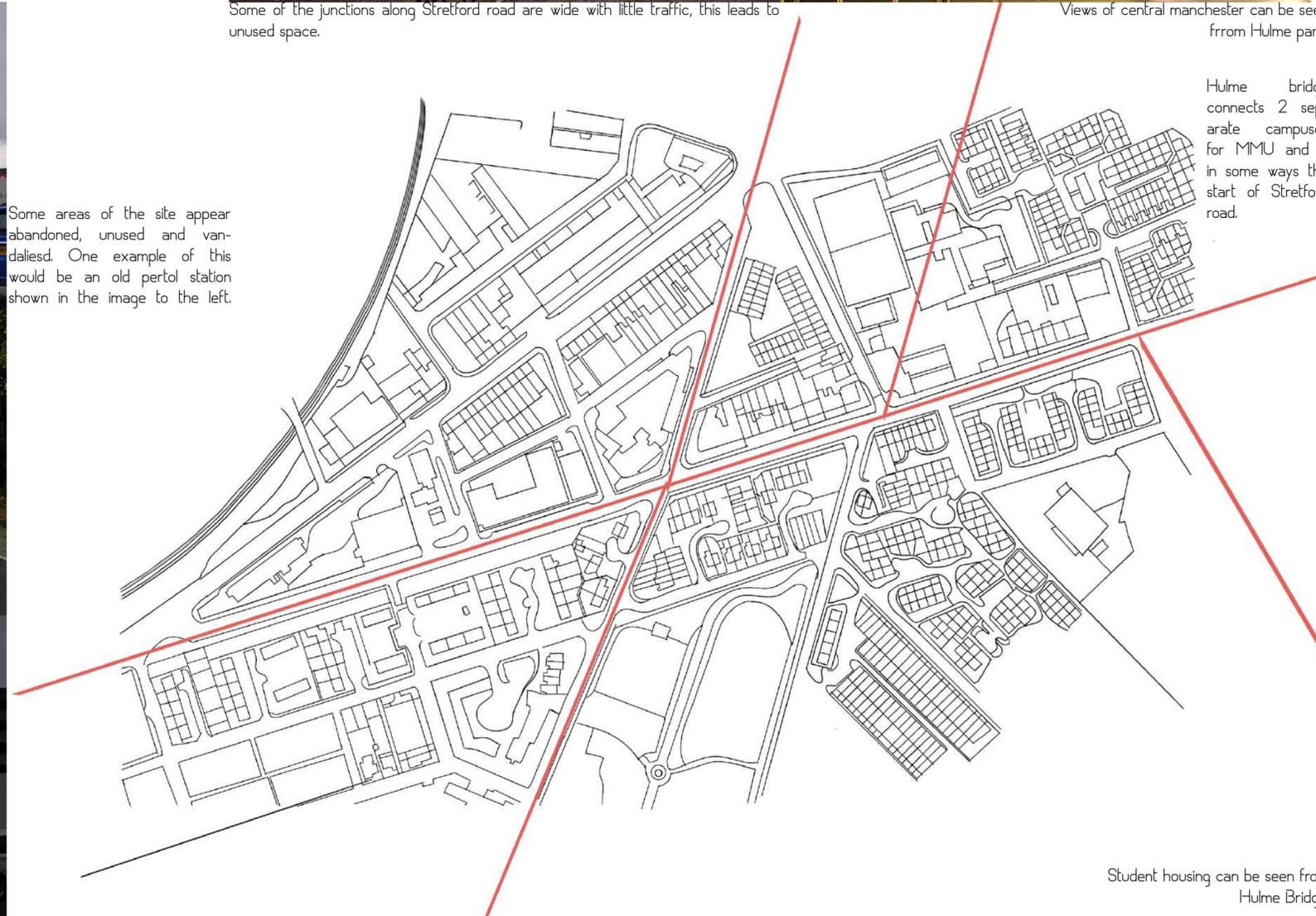
Views of central manchester can be seen from Hulme park.



Hulme bridge connects 2 separate campuses for MMU and is in some ways the start of Stretford road.



Student housing can be seen from Hulme Bridge

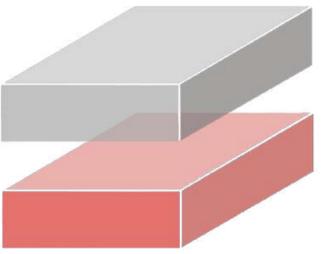


Some areas of the site appear abandoned, unused and vandalised. One example of this would be an old petrol station shown in the image to the left.



Brooks building, MMU campus. The site connects central manchester to various areas of manchester including whalley range, Hulme, Old Trafford.

# SITE CHARACTERISTICS

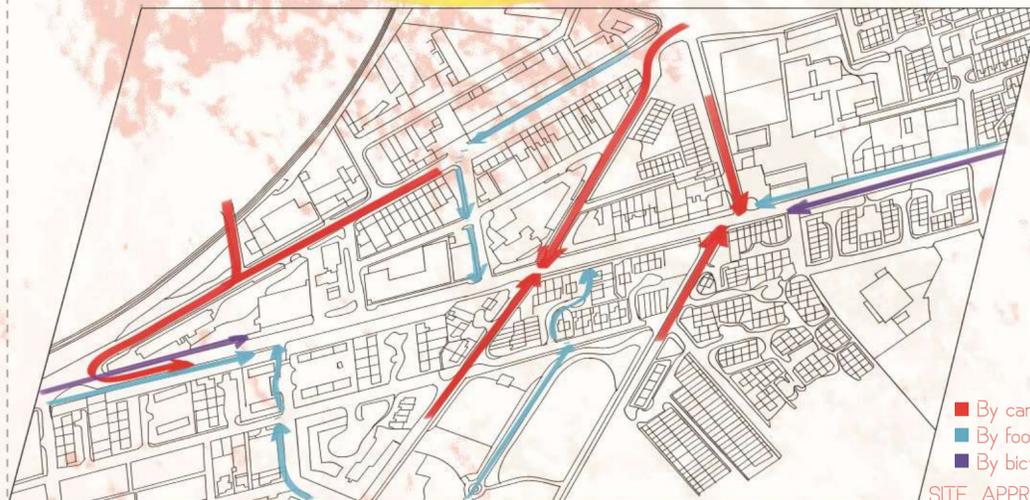


SUN PATH DIAGRAM

The diagrams show the darkest areas and the fact that most of the high street is overshadowed, while the residential side isn't.



At night, people will avoid walking on the shops side because it is severely underlit. The diagram above shows the shadows cast in the evening, already creating dark areas that will become more obscure at night, especially at street corners. To make people feel safer, more street lights should be added in those areas and not only.



SITE APPROACHES

The diagram presents the multiple ways of accessing the street. By car and by foot are the simplest ways to access it, while it could be quite difficult for cyclists, as there aren't many bike lanes.



BOUNDARIES AND EDGES

The boundaries consist in the areas: Hulme/Stretford/Old Trafford, but also in parks, train lines and even blocks of terraced houses and fences.



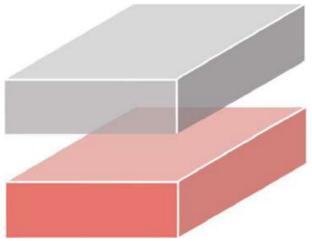
The main edges are the ends of Stretford Roads, but also the pavement, the corners of the buildings and side alleys.



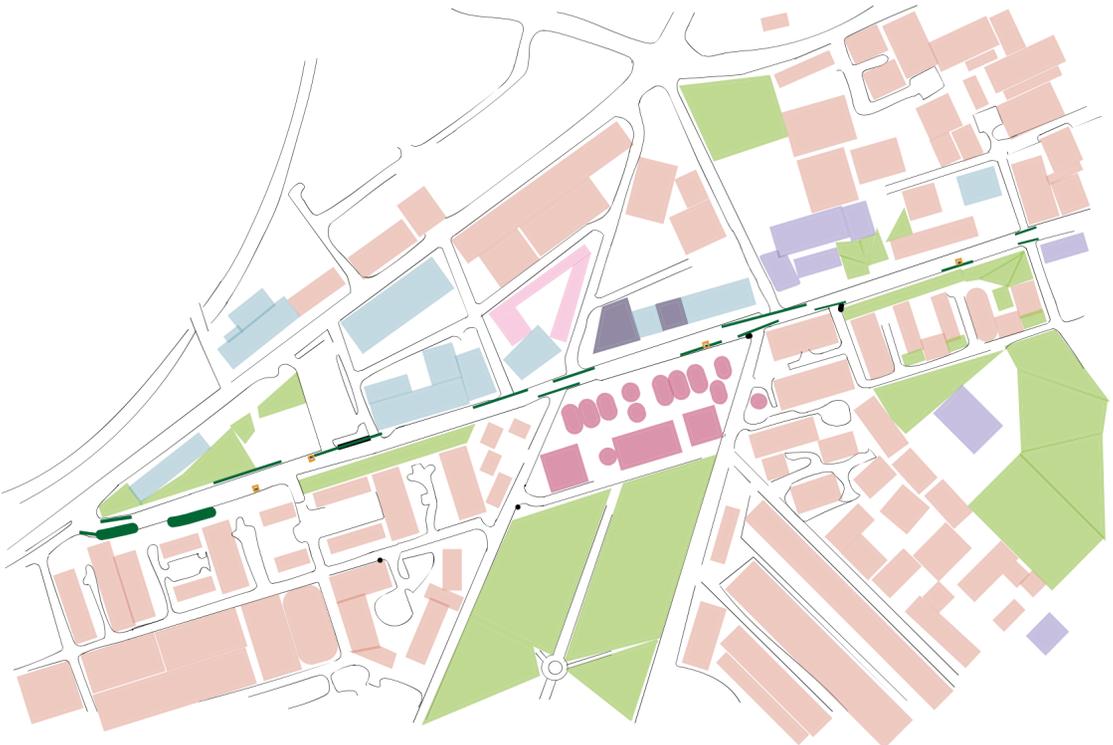
FIGURE GROUND MAP

The diagram shows the different layers existing in the area, such as the streets (black), the pavement (gray) and buildings and parks (white). This exemplifies the fact that the residential buildings are predominant, creating cul-de-sacs and restricting the opportunity of developing the high street.

# CHARACTERISTICS & TYPOLOGIES & ENVIRONMENT

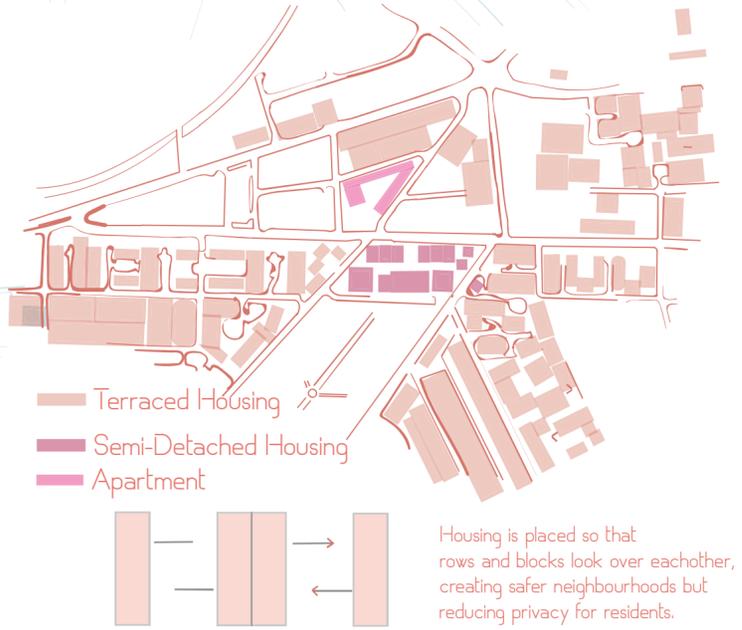
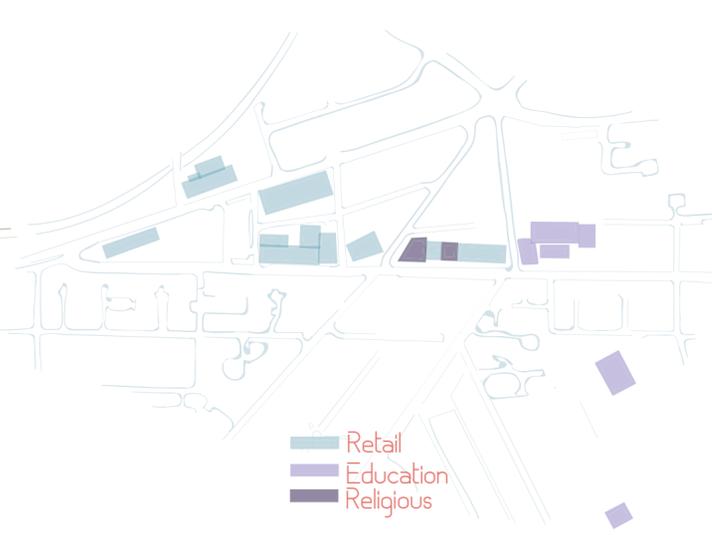
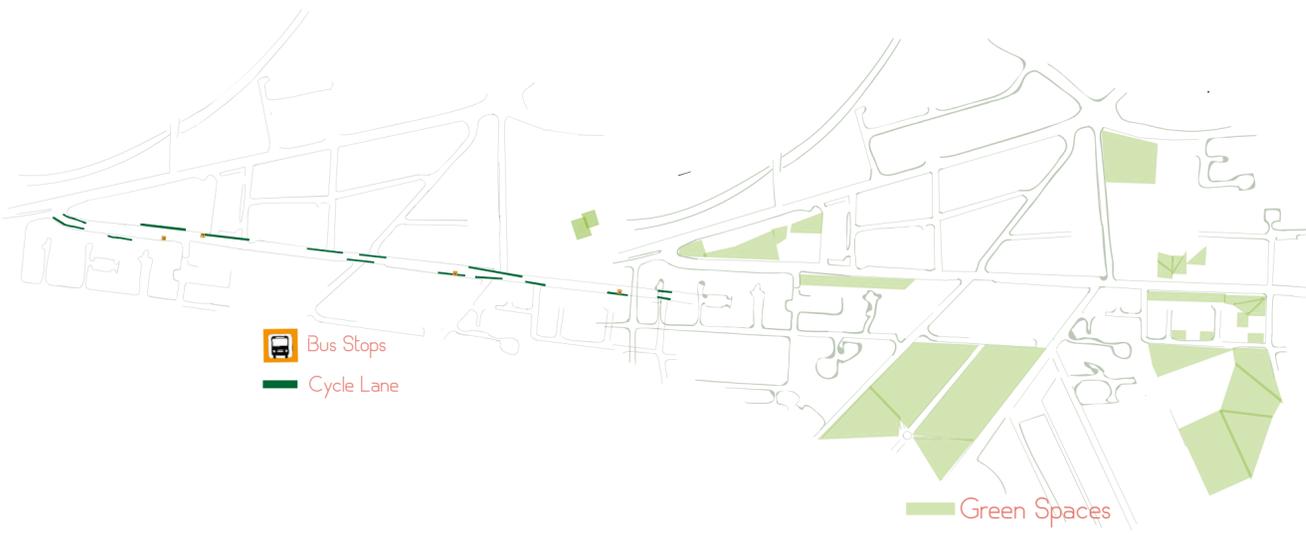
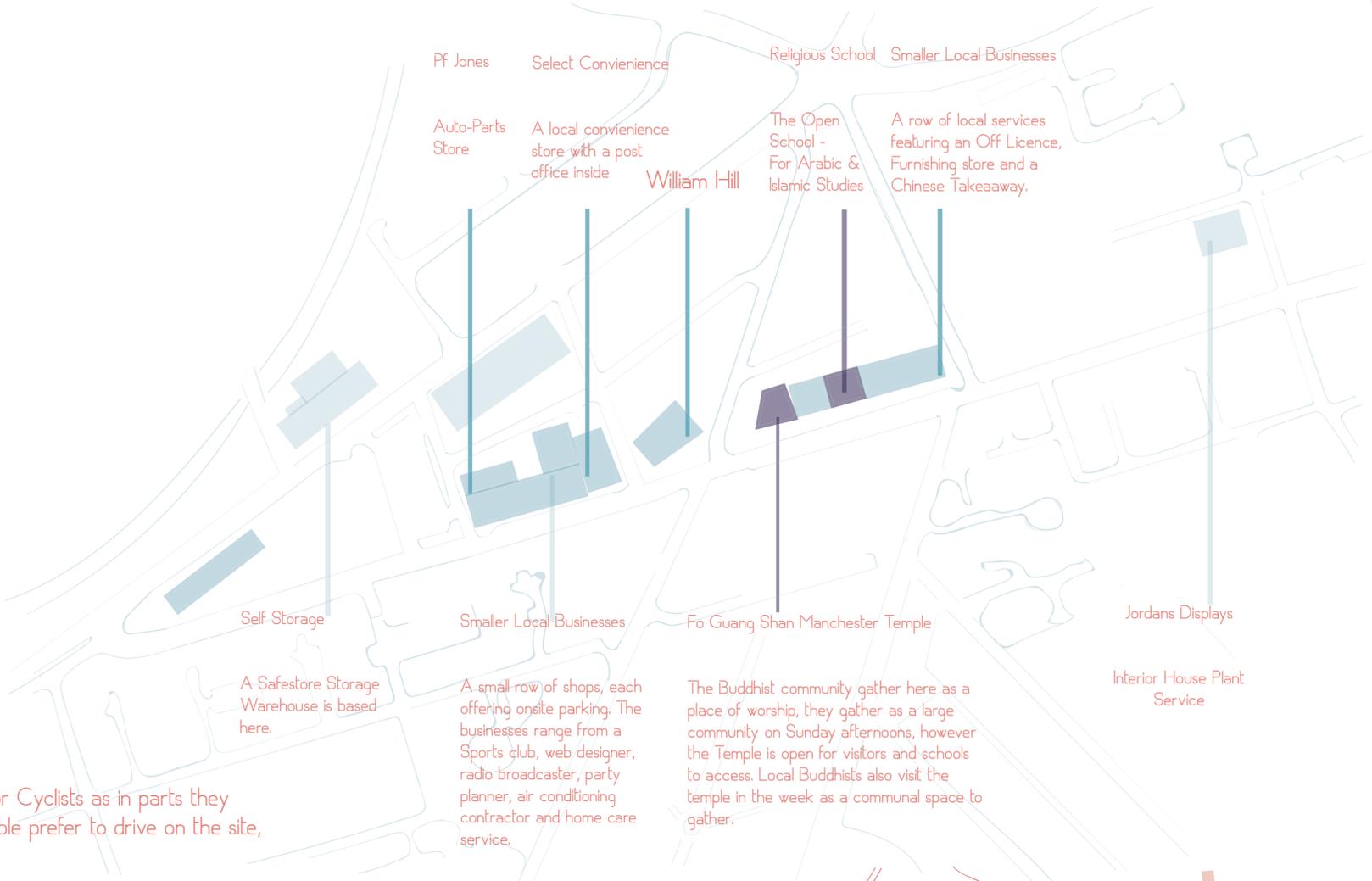


## CHARACTERISTICS

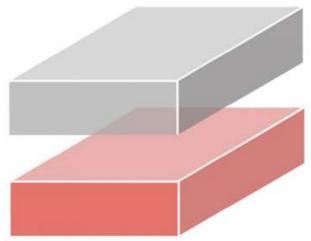


The Cycle lanes currently present on Stretford Road are abrupt and non-continuous posing a potential risk of safety for Cyclists as in parts they have to cycle on the main road. Perhaps, the site does not promote a safe environment for cyclists therefore more people prefer to drive on the site, thus causing congestion and traffic during early mornings and afternoons.

## TYPOLOGIES



# MORPHOLOGY & HISTORY



MAP OF STETFORD RD 19th CENTURY



SHIP CANAL BUILT IN 1890 MADE OLD TRAFFORD AN URBAN AREA AND RAISED EMPLOYMENT



SOME RESIDENTS HELD ON TO THEIR VICTORIAN HOMES RATHER THAN DEMOLISHING THEM



OPENING OF BOTANICAL GARDENS IN 1820 WHICH ATTRACTED THE RICH INTO THE AREA



SLUM CLEARINGS OF 1960S WAS PAIRED WITH INCREASING RATES OF UNEMPLOYMENT UP TO 30%



MAP OF STETFORD RD 21st CENTURY

# ACCESSIBILITY

## Great Access



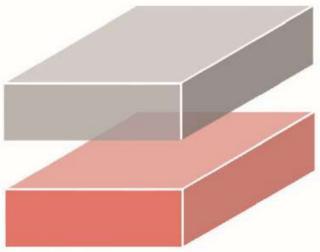
## Damaged Access



## Access for some



## No Access



Some spaces along the site have greater access with with ramps and wide entrances for all. There are also areas with clear distinction between footpath cycle lane and Road.

Some spaces are not accessible due to damage on roads or pavements that cause these areas to be potential hazards for users

There are areas along the site that have access for some and not everyone this can be seen in these images where where there is access for a person to walk but not enough space for somebody with a wheelchair to come into also there are some areas that have ramps some that have steps.

There are also areas that have no access some entrances have stairs leading into them and no other way of accessing the building i.e. from a side entrance back entrance.



“

During some amazing **feminist conversations** with the 5th and 6th years, we discussed the female representation in design and how some access is limited for people. Through discussing readings, I was introduced to the book 'invisible woman' by Caroline Criado Perez. The book details how we live in a male centric world. Perez explains accessibility in different categories, from this I was able to derive the 4 main categories of accessibility and they are the sub-headings used.

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# DIURNAL ACTIVITY

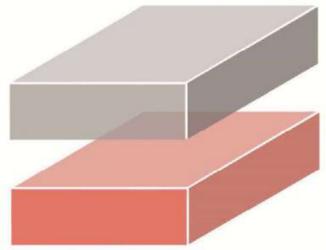


## DAY ANALYSIS



“ Personally the site did not feel safe to me. I spent a lot of my time at night trying to stay in the light from the street lights however this was not continuous. I was catcalled various times and felt very uncomfortable. To experience what it is like to be a local on the street I visited the local takeaway, Munchies. I had conversations with some very friendly customers who informed me of the dangers of visiting the site at night.

”



## NIGHT ANALYSIS



## VISUAL NOISE



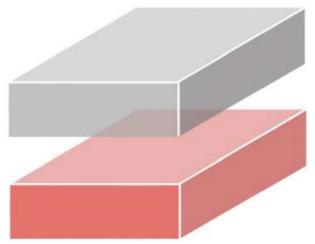
Circles represent Volume, footfall and spread of people.



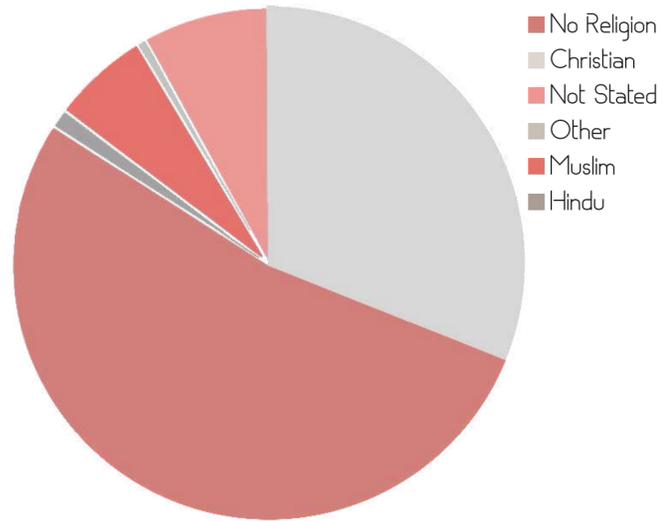
Visual noise

The street is much busier during the day compared to at night. The symbols mark the area that was busiest and the volume of people, there was much heavier footfall during the day than at night. On the whole, during all times of day, the eastern side of the street is busier than the west side. The spaces that are busiest occupy a public function eg. takeaways, schools etc.

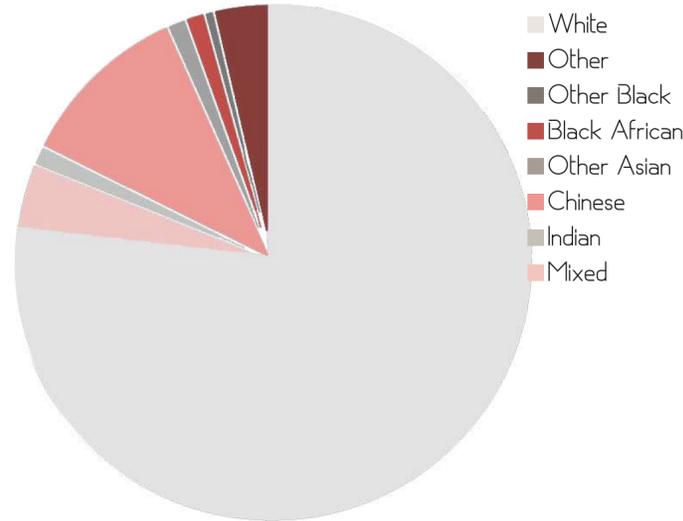
# DEMOGRAPHICS



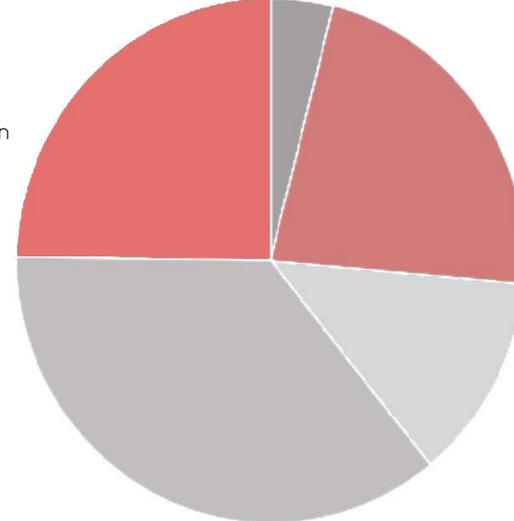
RELIGION



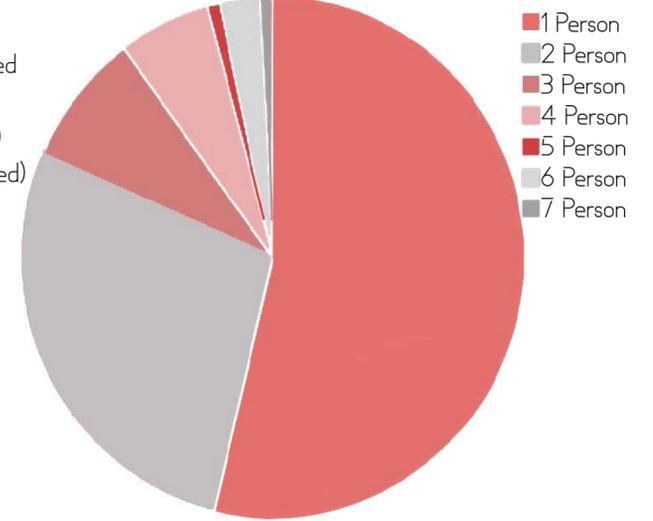
ETHNIC GROUPS



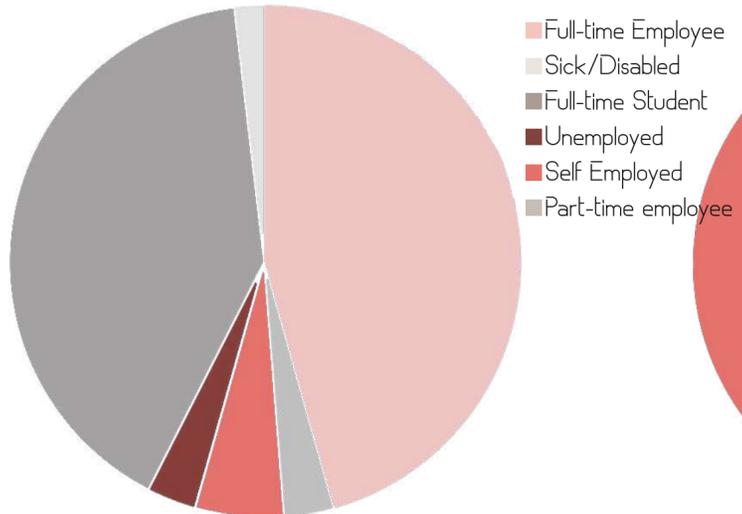
HOUSING TYPES



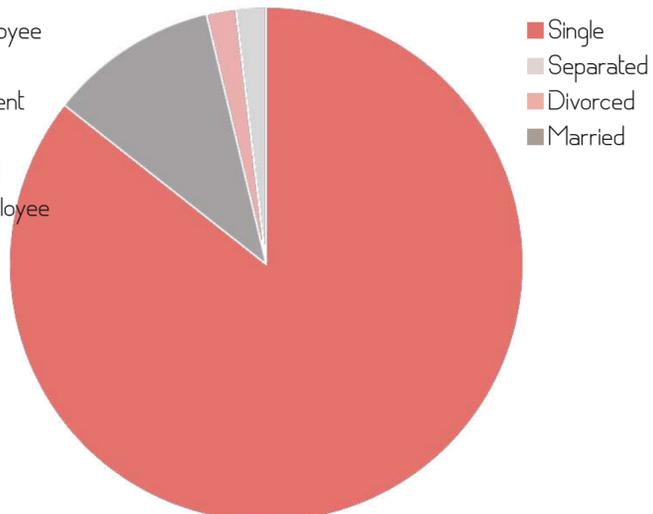
PEOPLE PER HOUSE



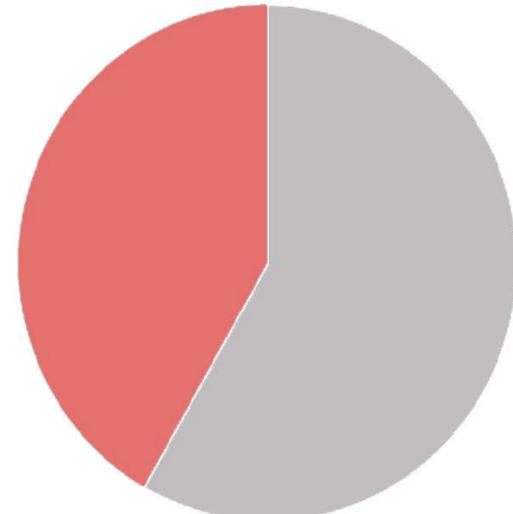
ECONOMIC ACTIVITY



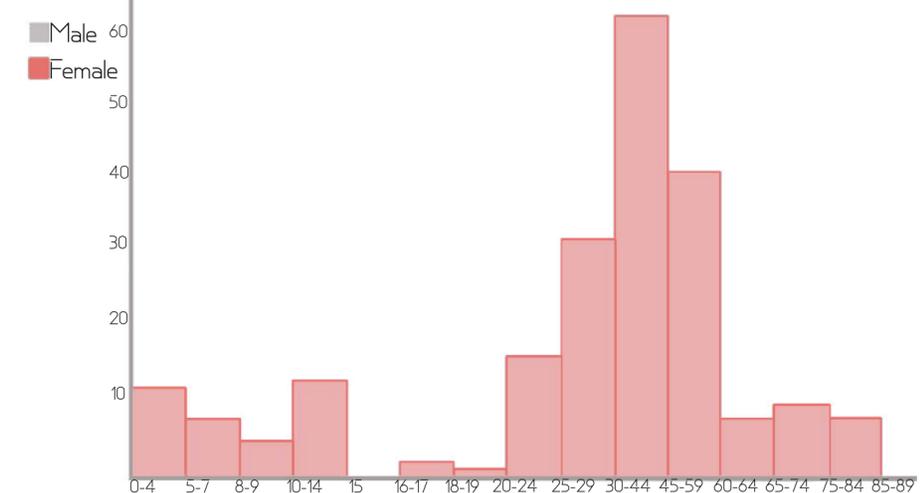
RELATIONSHIP STATUS



GENDER



AGE GROUPS



The demographic on the site shows a fairly even split between student housing and individual / family owned houses this is due to the location being so close to Manchester Metropolitan University. The side of the street closest to the University has a large amount of student living with the house types becoming more privately owned further away from the city centre. The site has various different house types on Stretford Road, there are examples of flats, apartments, Terrace housing, semi-detached housing and some multi-storey living Spaces.

Compared to the rest of central Manchester, Stretford Road has a diverse range of house types where other areas for example Cheetham Hill have a large amount of specifically terraced housing and areas like Warrington have a large amount of specifically semi-detached housing we see Stretford Road has a wider range of house types. The data observed allows us to gain a deeper understanding of the community that is already present within our site. This then clarifies what types of issues may lie and how we may assist with solving them.



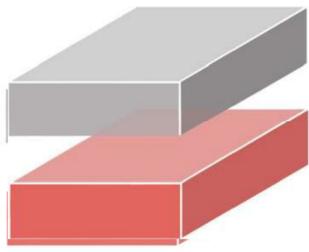
“

Through visiting the site and researching the demographics, I was able to understand the diversity on the site and how the site has many different people with all different backgrounds. These factors are important to consider when looking to build social housing schemes as the space created needs to be inclusive of those living on Stretford Road currently.

”

# SITE SURVEY RESULTS

RESIDENTS



What would you change or add if you could do something different on Stretford Road?



Are there any social issues that you believe are important for the communities around Stretford Road, Hulme?

Policing In area



Safety



Robbery – In daylight too



Youth Crime

Congestion



4- Quite Bad

Safety



4- Quite Unsafe

Is there a community hub?

FB Page: This is Old Trafford

## Comments

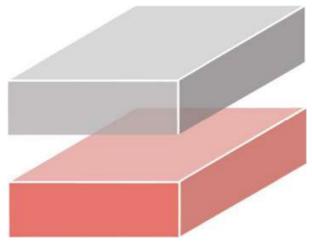
'Perhaps the area could be more lit up at night as it can be very uncomfortable walking home, I try to avoid it on my way home.'

'A Youth Club or something for the Youth, could help give them something to do instead of hanging around'

A very ethnically diverse community of people

# SITE SURVEY RESULTS

## BUSINESSES



What would you change or add if you could do something different on Stretford Road?



Are there any social issues that you believe are important for the communities around Stretford Road, Hulme?

Lack of Policing In area



Lack of Affordable Housing



No presence of policing



Safety



Congestion

Safety



5-Ok



4-Quite Unsafe

Comments

Age related housing  
Little to no interaction for elderly

Mental health & Social Neglect  
Isolated social spaces  
Give people somewhere to gather

Lack of a community  
Good Transport Links

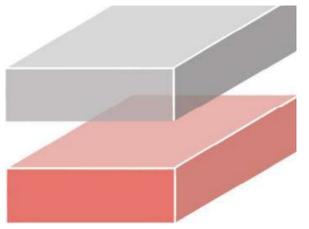


“

**Feminist Conversations** led me to question my research methods that I was employing, i wanted to get the most out of my research and took a personal approach. The surveys provided a deeper insight in to what people actually experience on site and what they view as the issues and benefits of the site. Being a multi-lingual individual, i was able to speak to some Pakistanis and Indians in Punjabi, Hindi and Urdu. I found that the site was filled with diversity in the form of culture, language, dress etc.. the people made up the character of the street.

”

# PERSONAL CONVERSATIONS



We are presenting some direct quotations received when speaking to people living and working on Stretford Road after asking them how they feel about the area.

It can get very lonely and quiet with few places to go out and meet up locally, theres a lack of community in my opinion.

The streets are very dark at night and I don't feel safe walking home, I usually get a lift or call a taxi.

The lack of Policing in the area makes me feel uncomfortable being in the shop on my own.

There is not much of affordable housing in the area, it would be good to see some affordable housing.

It would be nice to have a community centre or somewhere for people to be able to meet up.

There is really good transport links, you've got the buses which are very good and the trams too! The cycling lane could be made safer though.

It's important to think about those young people who hang around, maybe give them something to do.

There is few places you can go to socialise, there isn't really a community here.

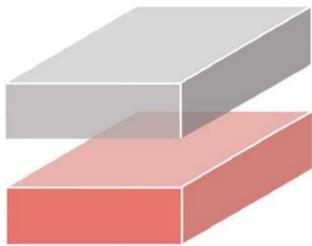
The traffic on the road isn't too bad, i'd rate it at a 6, so not bad at all really. It would be better if less people drove and used the public transport.



“

Having personal conversations with various people about what it is like to live on/pass through stretford road was an eye-opening experience. I was able to speak to people in Punjabi, Urdu and English. The information I found was very beneficial towards understanding the context and what the site lacks and accommodates for.

”



# Site analysis

Site analysis from demographics study and showed that there are 2 main focuses for development on Stretford road.

## Rehabilitation

The site has many minority groups that are from various different backgrounds that would benefit from some form of rehabilitation strategy put in place on-site.

## Integration

Though the site itself is very diverse, there appears to be marginalised groups. The site would benefit from a space that brings these people together and integrates people in to society.

## Inclusive of Gender

Site analysis when comparing the demographics of Stretford Road to the wider context of Manchester showed that there are many different sexual orientations and genders that currently reside on site however there is no space for these people to go to openly express how they feel.

Currently aside from a few religious centres there is no space that people can openly gather and these meaningful interactions within. As there are many minority groups of this nature on the site there is potential for these people to create a small community of their own allowing them to then integrate into to the wider community of Stretford Road.

## Inclusive of Background

Site analysis showed a wide range of diversity in terms of ethnic backgrounds on the site. There appears to be some Communities within larger Communities these Communities are made up of different ethnic backgrounds for example

there are Asian Communities which are subdivided into Pakistani, Bengali and Indian sub communities however as these are all minority groups the site does not offer any inclusive ways for these Communities to interact with each other and the wider community.

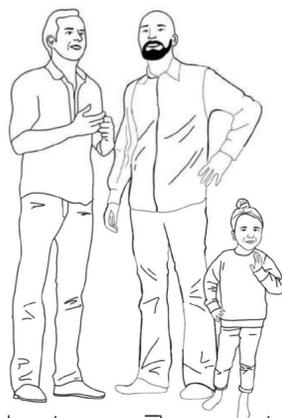
The site would benefit from refugee housing to create an inclusive safe space for these refugees. Manchester and Greater Manchester houses many refugees and has various asylum seeker refuge points across the city. One exam-ple of this is the Zion centre on stretford road, this clearly highlights the need for refugee housing as there are refugee specific facilities already available.

## Inclusive of Age

Results of the questionnaire suggested that there is not inclusive enough for elderly people on-site and people feel marginalised based on age groups and don't feel as though there is an inclusive space for a variety of Ages to come together on the site it is for this reason selina has chosen for her client to be elderly people living on Stretford Road. Questionnaire results showed that elderly people find it difficult to integrate with younger communities that also occupy the site.



Analysing these key aims from the site analysis allowed me to develop an intersectional approach to the issues faced on site.



This client has faced issues with Homelessness. They are already very cautious of safety due to their experiences of being on the streets.



This client faces issues with discrimination and a lack of belonging within the community. They struggle financially and find that the site has a lack of Affordable housing available, so perhaps temporary housing will be a more realistic option for them. They do not speak English so suffer from isolation.



This client does not have a place in the community that they feel they belong, they cannot speak English so they find it difficult to get around and communicate with others. They need extra support for accessibility.



This client faces issues with mental health. They feel they are socially isolated and do not belong as part of any community in the area.

# PRECEDENTS

## BLAKHORSE WORKSHOP

Small businesses here hosted individual workshops that showcased their trade and passions to others in the community. This includes technical experience, DIY projects, food markets etc.

<http://www.blackhorseworkshop.co.uk/>



## 639 TOTTENHAM ROAD

The enterprise center was redesigned by London and is now a hotspot for entrepreneurs and local business. They offer a 'skill swap' this is where people from local communities are invited to teach skills to other locals and also learn from them.

<https://thetrampery.com/workspaces/tottenham/>



- Anchor retail
- Independent shops
- Services
- Food and Drinks
- Residential
- Pedestrian route



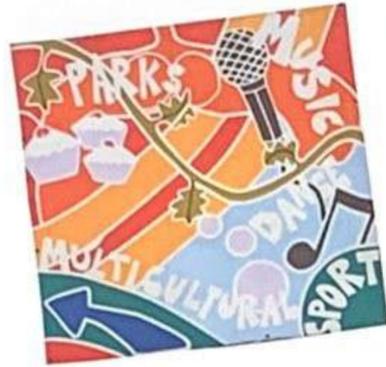
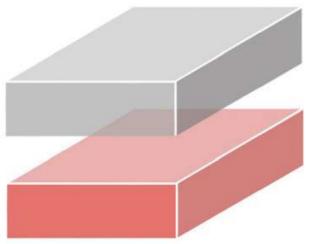
# INITIAL STRATEGY



“

After seeing and analysing what the site currently has to offer in its diversity of people and on the street itself, my main aim was to add value to the site and not gentrify it. My aim is to create an inclusive space that encourages free thinking and collaboration of ideas. A hub for the people of Stretford Road and any visitors to integrate and add value to the site.

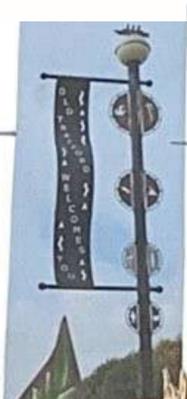
”



LANDMARK



RENOVATING PARK



COMMUNAL WORKSPACE AND CAFES



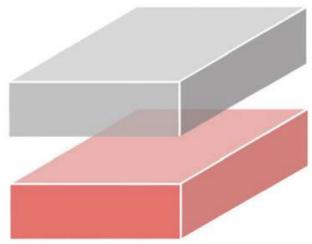
LANDMARK



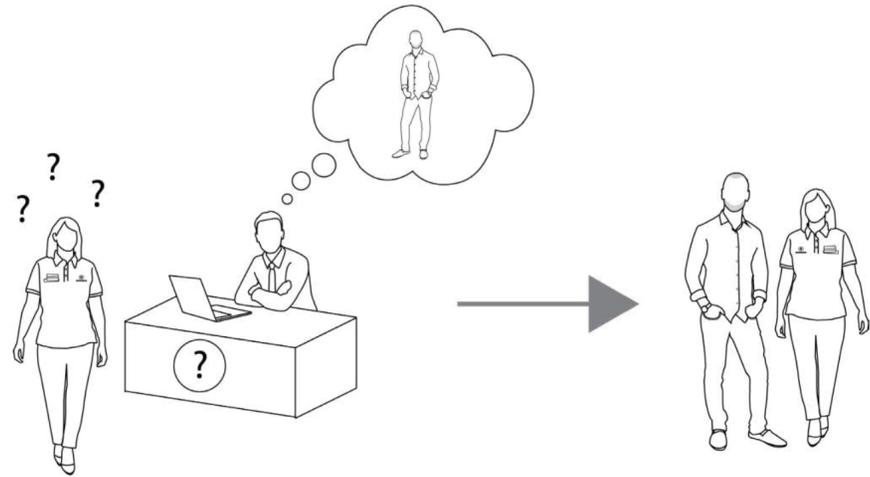
FOOD FESTIVAL



# STRATEGY

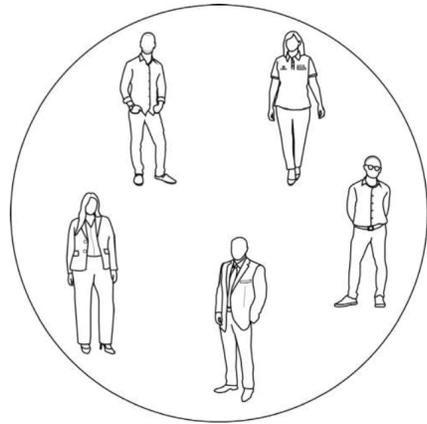


## SKILL SWAP



PEOPLE WALK TO THE HUB WITH A NEED TO LEARN A NEW SKILL  
THE HELP DESK WILL MATCH THE M TO SOMEONE IN THE COMMUNITY THAT WOULD BE SUITED TO TEACH THEM LESSONS

## BUILD A SENSE OF COMMUNITY



BRING PEOPLE TOGETHER  
USE SKILLS TO DIVERSIFY COMMUNITY  
FREE EDUCATION  
ENCOURAGES PEOPLE TO WORK TOGETHER

## COMMUNAL WORKSPACES



FLEXIBLE HOURS  
MEMBERSHIP BASED

## STRETFORD ROAD HAS GOOD POTENTIAL FOR EATERIES WHICH WILL BOOST SOCIAL LIFE



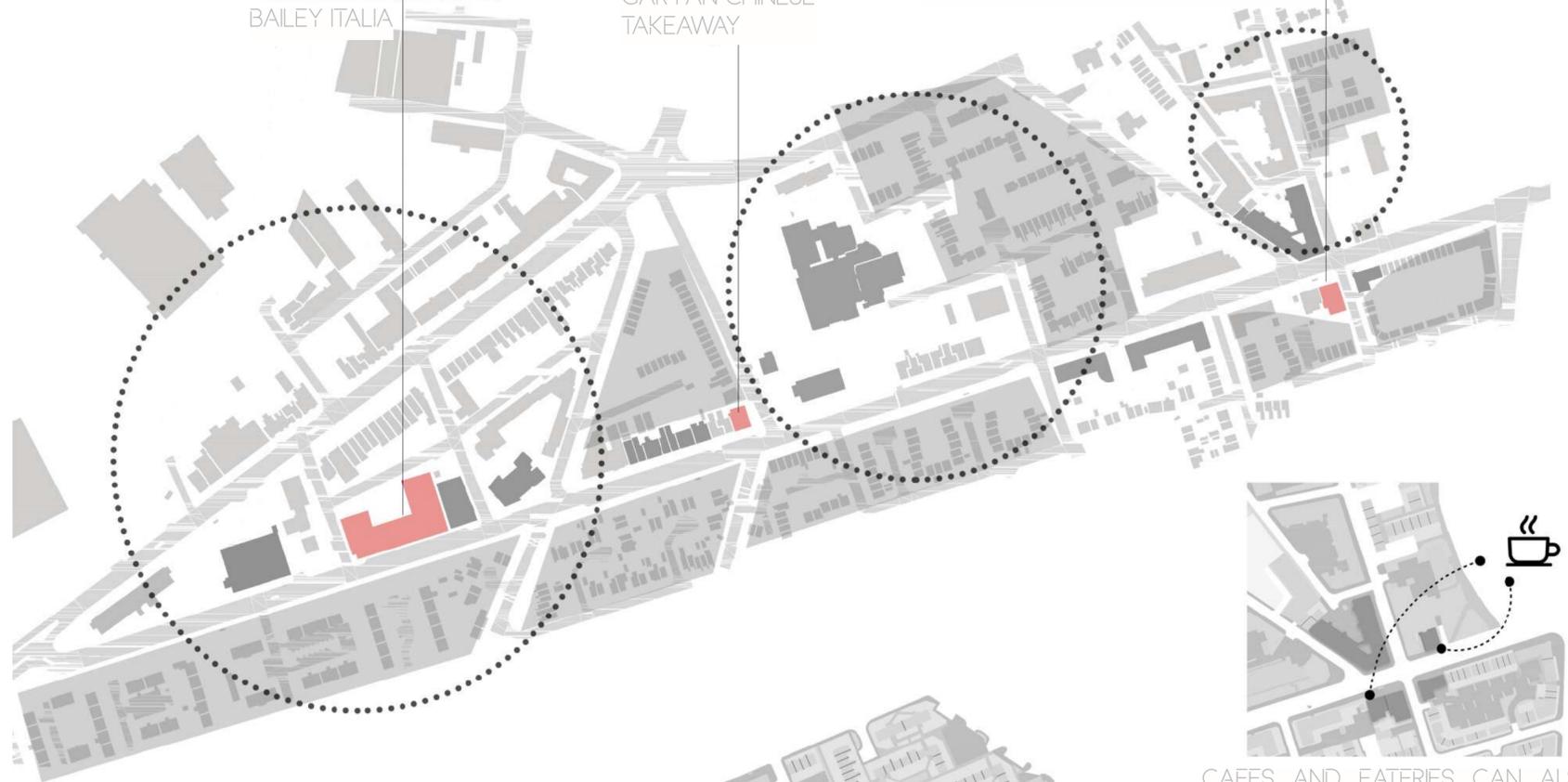
BAILEY ITALIA



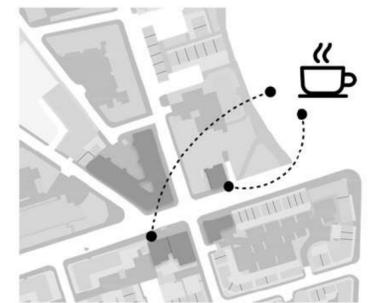
GAR PAN CHINESE TAKEAWAY



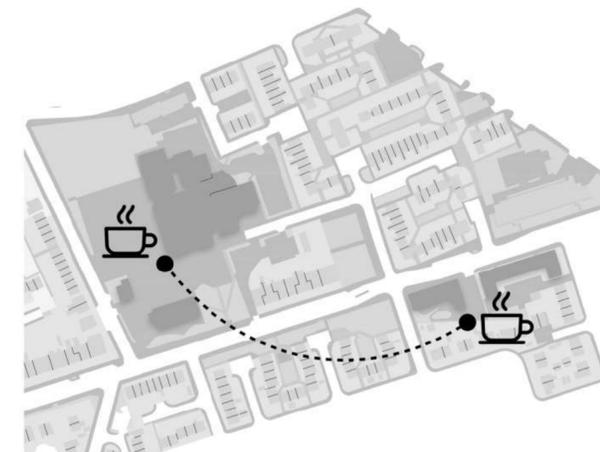
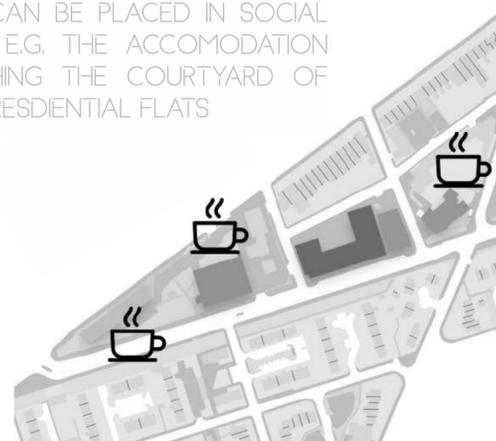
LATIF'S GRILLS AND KEBABS



EATERIES CAN BE PLACED IN SOCIAL BUILDINGS E.G. THE ACCOMODATION AND WITHING THE COURTYARD OF RESIDENTIAL FLATS



CAFES AND EATERIES CAN ALSO TAKE ADVANTAGE OF ALL THE OPEN SPACE AND CAN WORK TOGETHER TO SELL FOOD



THE NURSERY/PRIMARY SCHOOL AND THE BIG LIFE GROUP CENTER CAN BUILD AN EVEN STRONGER CONNECTION BY CREATING AN EATERY FRANCHISE AND SIMULTANEOUSLY MORE SOCIAL ACTIVITY

 Cafe/Eatery  
 Existing Cafe's

# Six main initiatives



Painted pathways to local shops, pods, centres, and green spaces.



**COMMUNITY CONVERSATIONS**

Increased encouragement of community engagement and community led projects.



Increased green spaces and benches for better health and sensory experience.



Continuous and unobstructed cycle lanes for safety.



Narrowed roads to reduce noise and pollution on-site. Road is closed on the weekend and the street transforms into a market. This allows people to buy and sell local goods and creates character on-site.



1:1000@A2  
Skill-swap pods allow people from all backgrounds and lines of work to come together and learn from one another.



**NARROWING THE ROAD AND ADDING A CONTINUOUS CYCLE LANE**

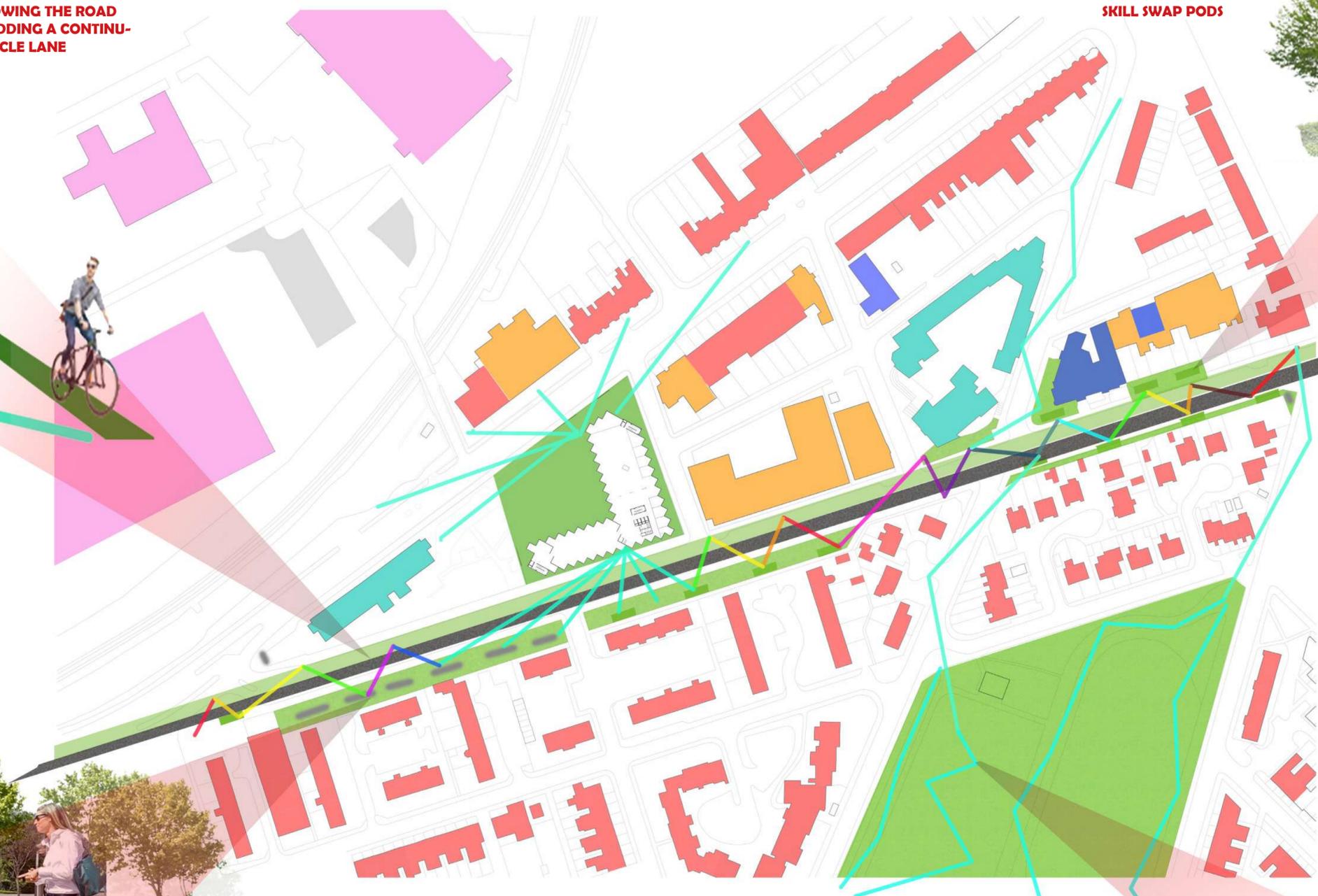
Continuous cycle lane creates a safer environment for cyclists, leading to less RTA's. The painted road and pavement give a sense of identity to the road and also act as monuments for direction.

**ADDING BENCHES AND PAINTING PATHWAYS**



The coloured roads and pathways direct people on the road towards benches, Skill swap pods, local businesses, the AZADI housing centre and green spaces along Stretford road. These are to attract people, brighten the street and encourage engagement and communication between people.

**The aim of the strategy is community engagement and communication. While giving Stretford road an identity of its own.**



**SKILL SWAP PODS**



Skill swap pods can be covered shed like structures that allow the users to exchange meaningful skills and conversations. This can be visual teaching where there may be language barriers. E.g. a carpenter can show his skills which doesn't require talking. Here the skill becomes the language.

**Intersectional approach**  
Who benefits?

- Local businesses benefit from increased passing trade that the strategy will attract.
- Local residents will benefit as they now have a hub and increased footfall on-site creating better engagement and safety.
- Students living in the area benefit by having a brighter commute to university. The AZADI centre creates a hub for engagement.
- Religious centres in the area benefit through the diversity.
- Warehouses and businesses near the area benefit from a safer road system that could result in fewer RTAs.
- Small business owners and trades people benefit from the skill-swap pods as they can advertise, exchange and learn new skills.

**EXISTING GREEN SPACE**



Existing green spaces and other community areas are also engaged in the strategy through painting these in the same way creating a sense of belonging to the street and direction towards community activities. Having the strategy branch off from the main street and in to the surrounding area allows for a wider catchment of engagement and also attracts more people to the site. All the paint used is non toxic.





Indian prime minister Nirendra Modi is a part of a Fascist group called the RSS, this group takes precedent from the Nazis and to show this they dress like the Nazis. They believe in an Arian race of true Indian qualities. This race is solely Hindu. The group has never hidden its love for Adolph Hitler.



Since the 5th of August 2019 India occupied Kashmir has been under imposed curfew by The Indian army under the authority of the Indian government. The Indian government decided to abrogate IIN Article 370 therefore revoking Kashmir's semi-autonomous status and the right of the Kashmiri civilians to self determination.



This curfew has seen a complete internet black out and a series of crimes against humanity. For over 130 days, the people of Kashmir have been under strict curfew. Soldiers have been granted complete impunity from the Indian government to rape, torture, kidnap the people of India Occupied Kashmir (IOK)



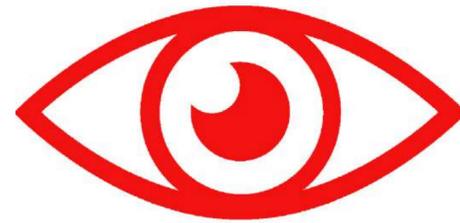
<https://www.youtube.com/watch?v=b6YNzXAJGiM&t=2s> (Kashmir - Don't Blink, 2019) Viewer discession is advised.



The reason for this is apparently to combat terrorism. The Indian government wants the world to believe that it has over 8 million people on lock down to prevent terrorism as majority of Kashmir is Muslim. Eldest sons of families living in the valley are being taken to 'unknown locations' never to be seen again.



The entire female populations of Kunan Poshpora and many other villages have been raped, to put this in to perspective, the village I am from in Pakistan has over 40,000 people in it and over half of these are women. Rape is used as a weapon of war against Muslim women in this region. This does not count as a crime if done by Indian security forces.



The Indian government wants the world to believe that it has over 8 million people on lock down to prevent terrorism as majority of Kashmir is Muslim. As a part of this clampdown 'non-lethal' pellets have been used by Indian soldiers, these are IJK supplied.



Like in Kashmir, in areas of India that are heavily Muslim like Assam, a curfew has been imposed and people are not allowed out until the area is repopulated to have a Hindu majority. India is self proclaimed supporters of the war on terror. Indian Leaders claim to be reducing terrorism in the country by 'getting rid' of its Muslim population.



As this is in India administrated Kashmir, the neighbouring countries of Pakistan and China are unable to act without crossing the 'line of control' crossing this line will lead to a war. Imran Khan, Pakistan's Prime minister has brought light to the situation however there have been no advancements from the IIN to solve this.



India has continued its Islamophobic stance through its Citizens Amendment bill passed December 2019. As part of this bill if you are a Muslim you are no longer considered an Indian citizen. Instead you are an illegal immigrant and unless you leave by choice, you will be sent to detention centres regardless of you being an Indian citizen before this bill.

“ If you can't stop rape, enjoy it ”  
-Amit Shah (director of Crime Investigation Bureau)

“ If the Israeli people can do it, we can also do it ”  
-(India Consult General) calling for 'Israeli model' in Kashmir

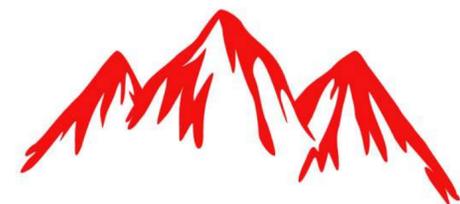
“ A new era has begun ”  
-Narendra Modi (Prime minister of India on ethnically cleansing the people of Kashmir)



Thousands of unmarked graves. Hundreds of these were identified as locals, but hundreds of bodies still remain unidentified. 2,700 unknown, unmarked, and mass graves, containing at least 2,900 bodies, in 55 villages in three districts. 154 graves contained two bodies each and 23 contained more than two cadavers. Within these 23 graves, the number of bodies ranged from 3 to 17



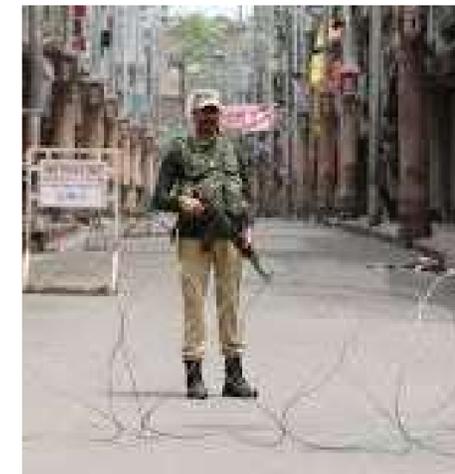
There has been a complete lock down with an internet blackout so that no-one externally will hear what is happening in IOK. This means Indian government can propoganda its own agenda. There has been over 200 internet shut downs in Kashmir since 2003. Blockades of roads. All main roads linking in and out of Kashmir valley have been blocked.



Kashmiri's are suffering. Kashmir has lost rs.17,878 crore since August 5th. Residents have ran out of food, money to buy things. The curfew means that people are not able to buy or sell merchandise, people have no money to therefore purchase medication etc.. Students who have to electronically register for exams have been unable to do so and have therefore failed.



Women and children beafen and raped



Complete military lock down



Civilians abused and tortured because soldiers have impunity



Name: **Muhammad Raees Ahmed.**

Age: 26

Ethnicity: Half Pakistani, Half Kashmiri.

Occupation: Ex-Pakistani Military officer.

History: Raees was born in Pakistan. His mother was Kashmiri and father was Pakistani. After Raees was born they settled back in Kashmir as it was his mothers favourite place. Raees's father was a proud Pakistani and instilled a selfless quality in Raees. Like his father Raees **joined the Pakistan army** at a young age. His father, Haroon, died when he was 24. Shortly after his fathers death, Raees quit the army to spend more time at home with his ill mother. Sheela, his **mother died** a month later, this year under India's occupation as they were unable to work due to the curfew and so had no money to be able to buy medication for her. As he left the house in search for help for her, he was shot in the leg resulting in him having a **walking impairment**. **He knows some English** from his days in the military. Often has to translate for people who do not know any English. The **CAB** now put in place in India means that as a Muslims he is not welcome in the country. He found someone willing to help. This person has a boat and offers a **trip to Azadi** meaning freedom. Not knowing what else to do, he gets on board.



Name: **Alvira Kauser Khan**

Age: 22

Ethnicity: Kashmiri

Occupation: Artist.

History: Alvira is a bright and articulate young lady who enjoys art, poetry, painting, singing etc.. all things that are a massive part of Kashmiri culture. She **spends her time painting and writing her emotions**. In Kashmir this is how she makes money. Her **parents both died in the mass shootings in 2010** that happened during a protest in Kashmir. Her parents were **activists** and so is she. She believes in equality for all. Alvira enjoys protests and learning about other people and cultures. Alvira visits India to collect some supplies for home, she is out of Kashmir when the communication lock down happens, she is not locked down with the rest of people, however this means **she is now homeless**. Indian occupation makes it unsafe to return. Due to the Curfew it is impossible for Alvira to go home and so she try to seek refuge. Alveera's family lived in **Kunan Poshpora**. Here she was **brutally gang raped in her own home**. Each of her family members was made to watch the ordeal. The family was told that **unless they watch, Alvira would be killed**. One by one **her whole family was gang raped**. She lost her younger sister shortly after, her sister was 8 at the time and her body was **unable to recover from the rape and torture of the Indian soldiers**. She is a **single woman**



Name: **Muhammad Rayyan Aziz**

Age: 8

Ethnicity: Kashmiri

Occupation: n/a

History: One of 2 twins. Rayyan and his twin sister Faizaa were both **Kidnapped from their homeland in India Occupied Kashmir**. They were **tortured and abused** by Indian soldiers. These soldiers **came in to their house** one night while everyone was asleep, they **beat up both parents** and dragged the **twins and their 2 older siblings aged 24 and 22** out of the house and in to a van. They are not sure where they ended up. They were locked up for an unknown number of days, there was **no natural daylight** within the building they were held in. At some point, they were then rushed out and left somewhere in India. Here they were seen by some locals. They spoke to one who was wearing a headscarf as it reminded them of their mother. This woman knew someone that helps people in similar situations. The contact **sent the family to the UK via Europe**. They got on a boat not knowing anyone. They didn't understand what else to do.



Name: **Faizaa Farhan Aziz**

Age: 8

Ethnicity: Kashmiri

Occupation: n/a

History: one of 2 twins. Faizaa and her twin Rayaan were Kidnapped by Indian military men in the dead of the night. During the Kidnapping, Faizaa was **kept in a separate 'women's room'** this room was filled with **women who had been raped, tortured and sexually assaulted** by these men. They all seemed to arrive here the same way she did, Kidnapping. **As women were getting raped, they could hear everything, they could hear the horrific screams**. Faizaa was fortunate enough to be a part of a group of people being rushed out otherwise she would have suffered a similar fate as the other women. Faizaa now **never leaves her brothers side**. She wants to be strong for him as he has been beat up and tortured by Indian soldiers. She **tries not to cry** as she doesn't want him to also get upset. Her older sister was raped and she was forced to watch. This has affected her mental health and has resulted in PTSD, extreme Anxiety and depression.

“

Family (Noun)

A **group of proper who live together**, or one that is similar to one that is related by blood, marriage, law, or custom, or members of ones intimate social group.

”



The 4 types of family meet in the AZADI Housing scheme and work together to build a future for themselves.

“

Similar to my personal experience. I have lived with many refugees in life, **though we are not related by blood, to me they are family**.

”



Kashmiri architecture is vibrant, colourful and often made from timber or brick, this is to suit the tropical climate. Buildings are designed to look different and each have a unique identity. People are often associated with their house design and colour. Large windows allow open views to the external landscape. The outdoors is a massive part of the culture. Typically in a day, most of the individuals time would be spent outdoors.

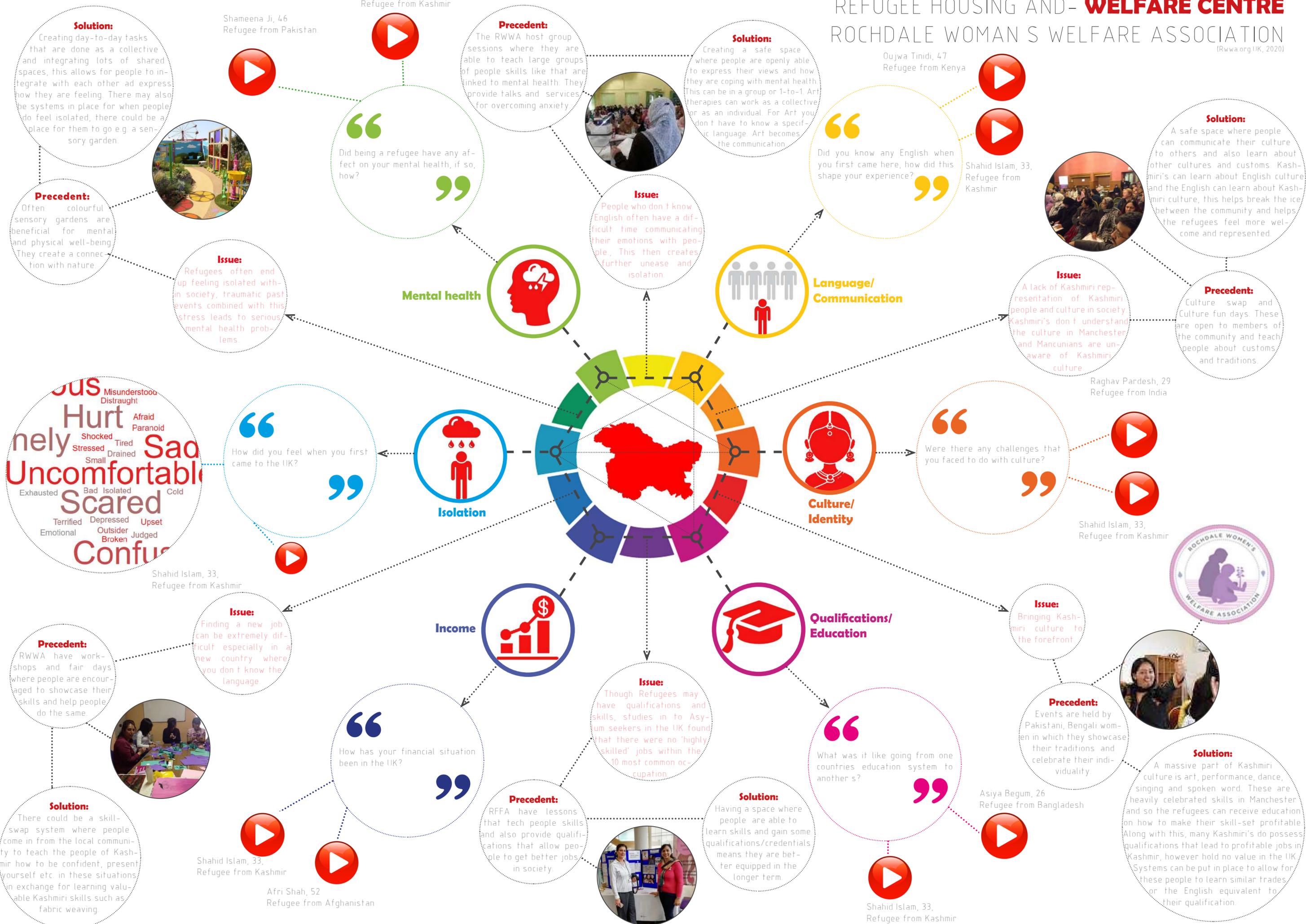
Kashmiri farmers commonly farm livestock of goats, cows, buffalo and chickens



Kashmiri culture is colourful and simple, a culture embedded in arts, performance, spices and scenery. People spend their days painting, photographing, creating extravagant fabrics. They spend their nights dancing, singing and performing Poetry and expression are important forms of expression embedded within the culture. All this stemming from the royal family over 700 years ago. Kashmiris enjoy growing their own crops and dry their own spices. The streets are cluttered with character from the electric wires to busy shop fronts that spill out on to the streets during the day. People ride their shikaras(boats) across the gentle waters in the valley.

# REFUGEE HOUSING AND- WELFARE CENTRE ROCHDALE WOMAN S WELFARE ASSOCIATION

(Rwwa.org.uk, 2020)



**Solution:**  
Creating day-to-day tasks that are done as a collective and integrating lots of shared spaces, this allows for people to integrate with each other and express how they are feeling. There may also be systems in place for when people do feel isolated, there could be a place for them to go e.g. a sensory garden.



**Precedent:**  
Often colourful sensory gardens are beneficial for mental and physical well-being. They create a connection with nature.

**Issue:**  
Refugees often end up feeling isolated within society, traumatic past events combined with this stress leads to serious mental health problems.

Shameena Ji, 46  
Refugee from Pakistan.

**“**  
Did being a refugee have any affect on your mental health, if so, how?  
**”**

**Mental health**



**Precedent:**  
The RWWA host group sessions where they are able to teach large groups of people skills like that are linked to mental health. They provide talks and services for overcoming anxiety.



**Issue:**  
People who don't know English often have a difficult time communicating their emotions with people. This then creates further unease and isolation.

**Solution:**  
Creating a safe space where people are openly able to express their views and how they are coping with mental health. This can be in a group or 1-to-1. Art therapies can work as a collective or as an individual. For Art you don't have to know a specific language. Art becomes the communication.



**Language/Communication**

Oujwa Tinidi, 47  
Refugee from Kenya

**“**  
Did you know any English when you first came here, how did this shape your experience?  
**”**

Shahid Islam, 33,  
Refugee from Kashmir



**Solution:**  
A safe space where people can communicate their culture to others and also learn about other cultures and customs. Kashmiri's can learn about English culture and the English can learn about Kashmiri culture, this helps break the ice between the community and helps the refugees feel more welcome and represented.

**Issue:**  
A lack of Kashmiri representation of Kashmiri people and culture in society. Kashmiri's don't understand the culture in Manchester and Mancunians are unaware of Kashmiri culture.

**Precedent:**  
Culture swap and Culture fun days. These are open to members of the community and teach people about customs and traditions.

Raghav Pardesh, 29  
Refugee from India

**Words:** Hurt, Scared, Confused, Uncomfortable, Frustrated, Misunderstood, Distracted, Afraid, Paranoid, Shocked, Tired, Stressed, Drained, Small, Exhausted, Bad, Isolated, Cold, Terrified, Depressed, Upset, Emotional, Outsider, Broken, Judged.

**“**  
How did you feel when you first came to the UK?  
**”**



**Isolation**

Shahid Islam, 33,  
Refugee from Kashmir

**Issue:**  
Finding a new job can be extremely difficult especially in a new country where you don't know the language.

**Precedent:**  
RWWA have workshops and fair days where people are encouraged to showcase their skills and help people do the same.



**Solution:**  
There could be a skill-swap system where people come in from the local community to teach the people of Kashmir how to be confident, present yourself etc. in these situations. In exchange for learning valuable Kashmiri skills such as fabric weaving.

Shahid Islam, 33,  
Refugee from Kashmir

Afri Shah, 52  
Refugee from Afghanistan

**“**  
How has your financial situation been in the UK?  
**”**



**Income**

**Issue:**  
Though Refugees may have qualifications and skills, studies in to Asylum seekers in the UK found that there were no 'highly skilled' jobs within the 10 most common occupation.

**Precedent:**  
RFFA have lessons that teach people skills and also provide qualifications that allow people to get better jobs in society.



**Qualifications/Education**

**Solution:**  
Having a space where people are able to learn skills and gain some qualifications/credentials means they are better equipped in the longer term.

**“**  
What was it like going from one countries education system to another s?  
**”**

Asiya Begum, 26  
Refugee from Bangladesh

Shahid Islam, 33,  
Refugee from Kashmir

**Issue:**  
Bringing Kashmiri culture to the forefront.



**Precedent:**  
Events are held by Pakistani, Bengali women in which they showcase their traditions and celebrate their individuality.

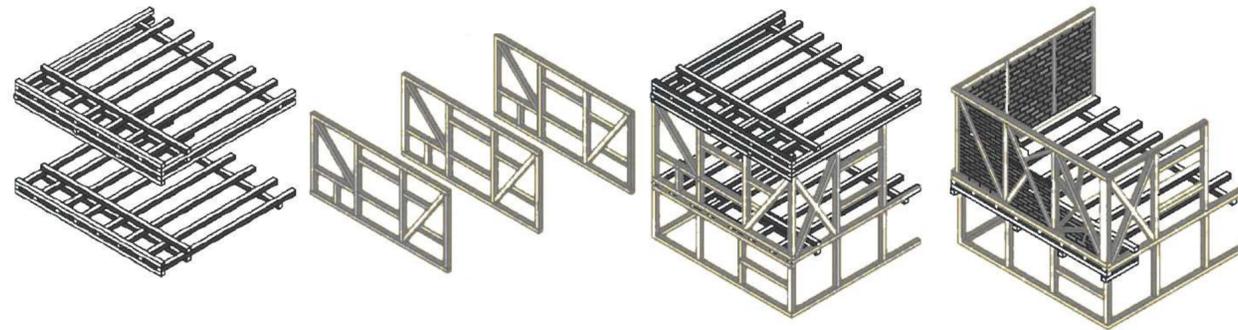
**Solution:**  
A massive part of Kashmiri culture is art, performance, dance, singing and spoken word. These are heavily celebrated skills in Manchester and so the refugees can receive education on how to make their skill-set profitable. Along with this, many Kashmiri's do possess qualifications that lead to profitable jobs in Kashmir, however hold no value in the UK. Systems can be put in place to allow for these people to learn similar trades or the English equivalent to their qualification.



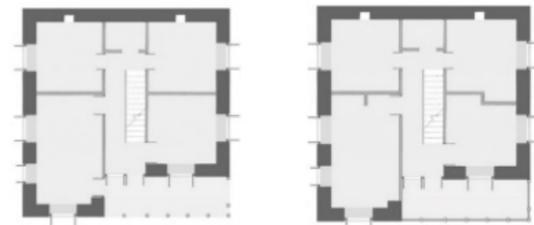
# PROCESS: ALWAYS PERSONAL-

# ARCHITECTURE OF KASHMIR

To understand the client further and create an environment that they will be comfortable in, it is important to create a space that is built for them. However, it is equally important for the scheme to sit well within its context. Part of the process of this development is identifying key characteristics of Kashmiri and British architecture and identifying any overlaps. There are 2 main house types. Houses on land and House boats. Images: (Google.co.UK, n.d.)

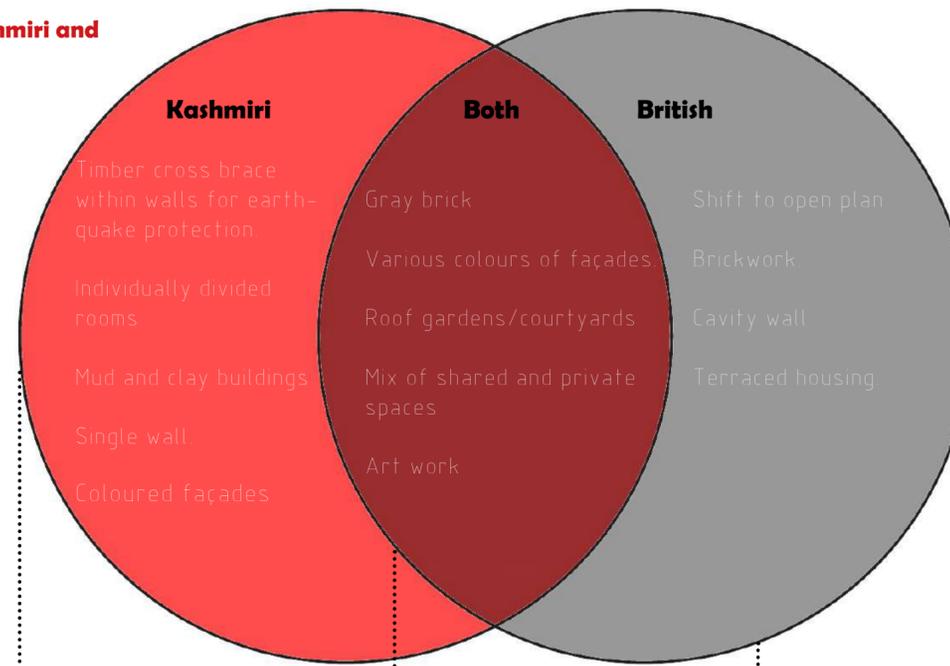


The Kashmir valley is filled with vernacular architecture. The Himalayan mountain range means that the valley is often subject to earthquakes and flooding, for this reason the buildings tend to be tall vertically to survive the floods. The buildings are made with timber frames. These frames are verticals which are then braced with irregular timber struts. These are then filled with Mud, Clay or Muck. (Kemmonta, 2017)



Floor plans in Kashmir are typically as shown left. The buildings typically have a central core with rooms surrounding this. The houses are often small and intimate. Interiors often have timber finishings. This is due to the availability of the material. It is important to incorporate these features in to the AZADI Housing scheme.

### Overlap between Kashmiri and British Design



Having timber details inside. Timber floors, visible timber interior, each room can look colourful giving them identity. Art work in each one with snapshots of Kashmir and Kashmiri paintings. Gray brick materiality, timber. Mixing spaces between interior and exterior space and introducing elements of open plan and private spaces.

### Main features to focus on within the design.



Kashmiri Jaalis that are used on houses and house boats to give refugees a sense of home



Gray brick, combining British and Kashmiri architecture



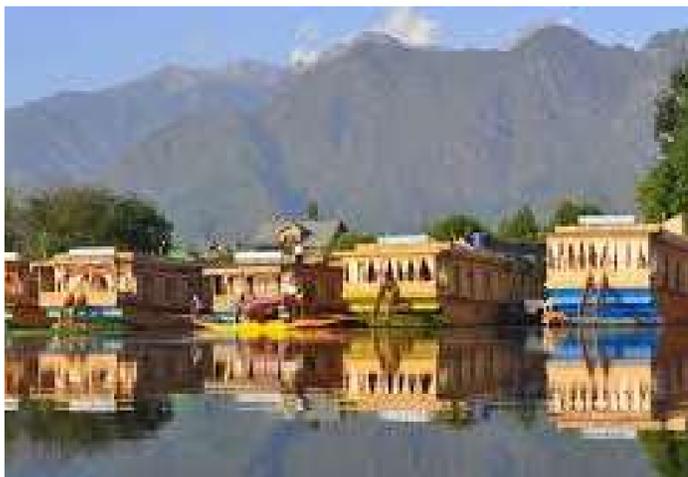
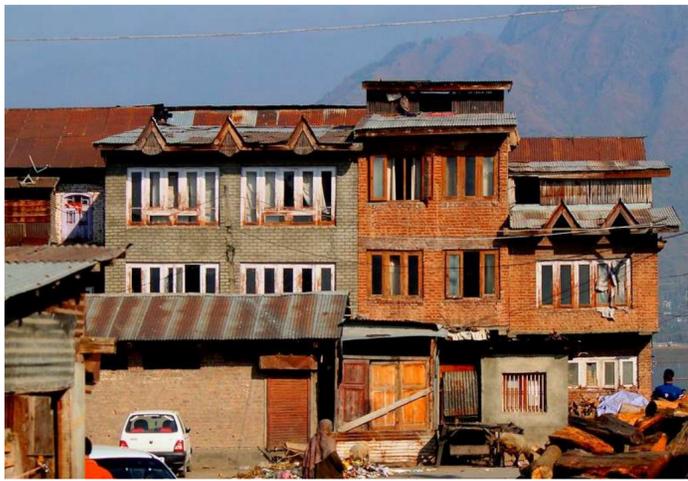
Tall building heights to feel homely for refugees and this fits in with the context.



Large windows and openings allowing natural breeze.



Openness within the floor plans and possibility for overflowing on to street fronts or other landscape creating character.



EXTERIOR

INTERIOR



Catalytic-action Designs Playgrounds for Refugee Children in Bar Elias, Lebanon



Het Schip, Amsterdam. Museum of housing



Hex House. Oklahoma, USA.



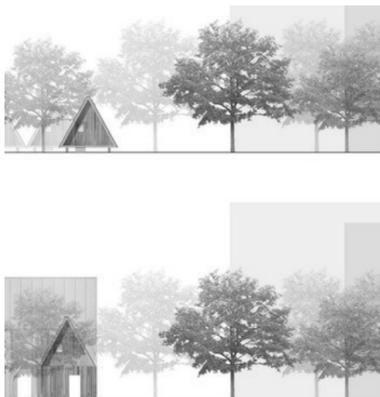
Net zero energy house 'the tiny home'



The Bijlmermeer building, Amsterdam



Comfort Town Housing by Archimatika



'Start with a roof' housing project



Cortex Shelter by Cutwork



Egyptian Architects Design Shipping Container Housing for Cairo.



STUDY TRIP MOMENTS



A stairway to architecture heaven. I was amazed to see the way an entire community of social interaction was created at the top of an existing building, definitely worth the steps.



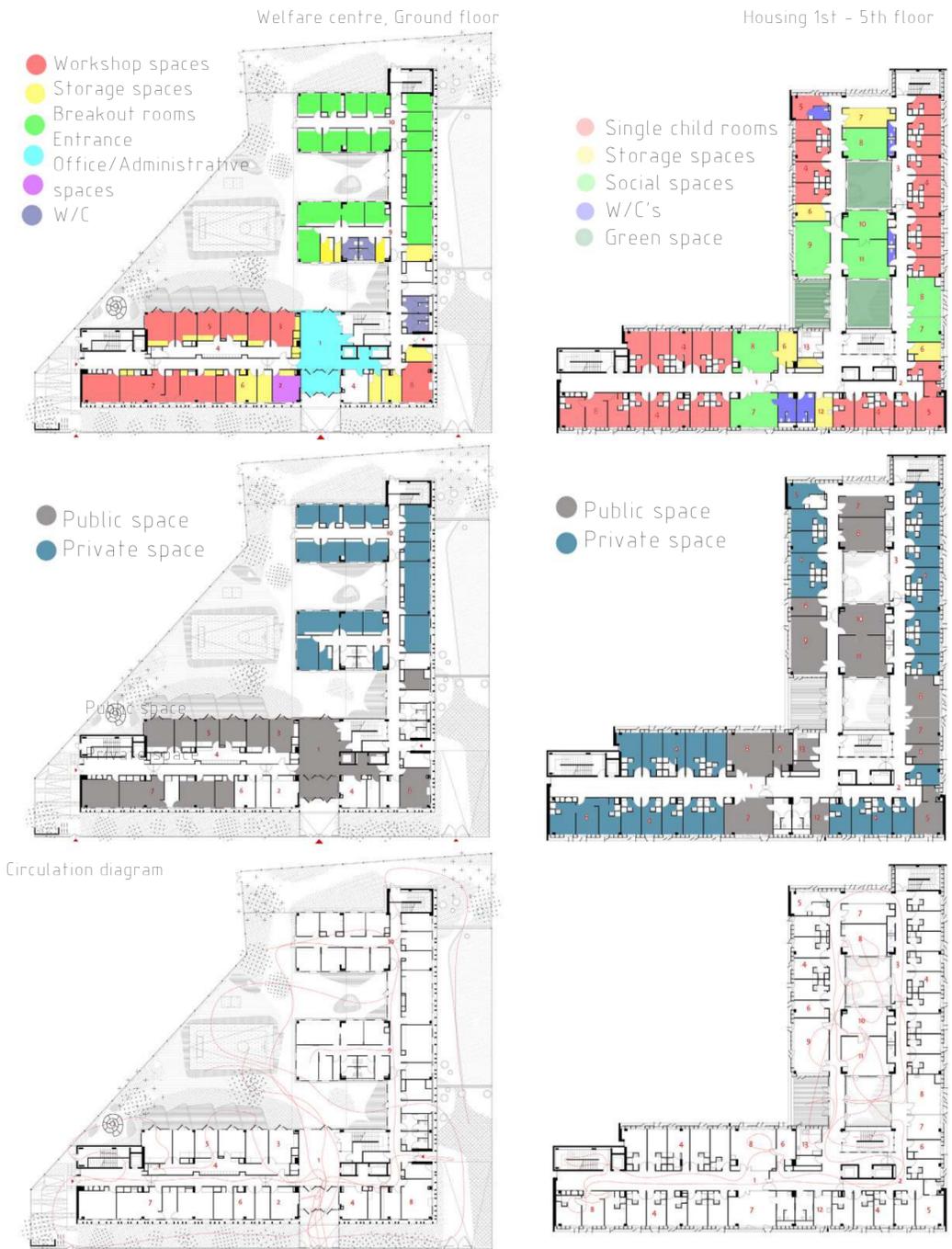
Architecture exhibition centre, a very interesting experience seeing how the light interacted with the curvatures in the wall. The aesthetic was very 'light at the end of the tunnel'



Escalator in DePijp station that spanned over 2 floors. This felt never ending and took me past the exposed steel framework of the underground station.

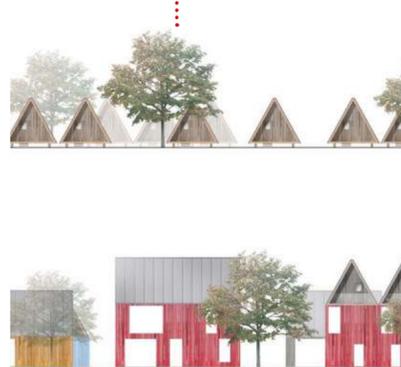
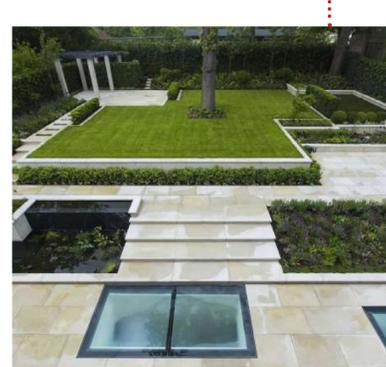
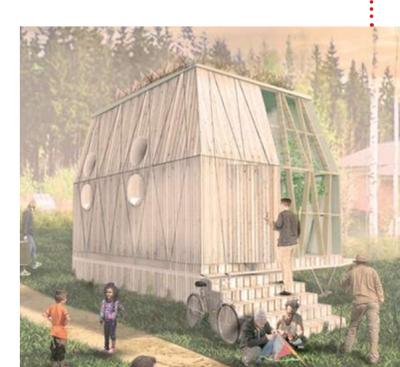
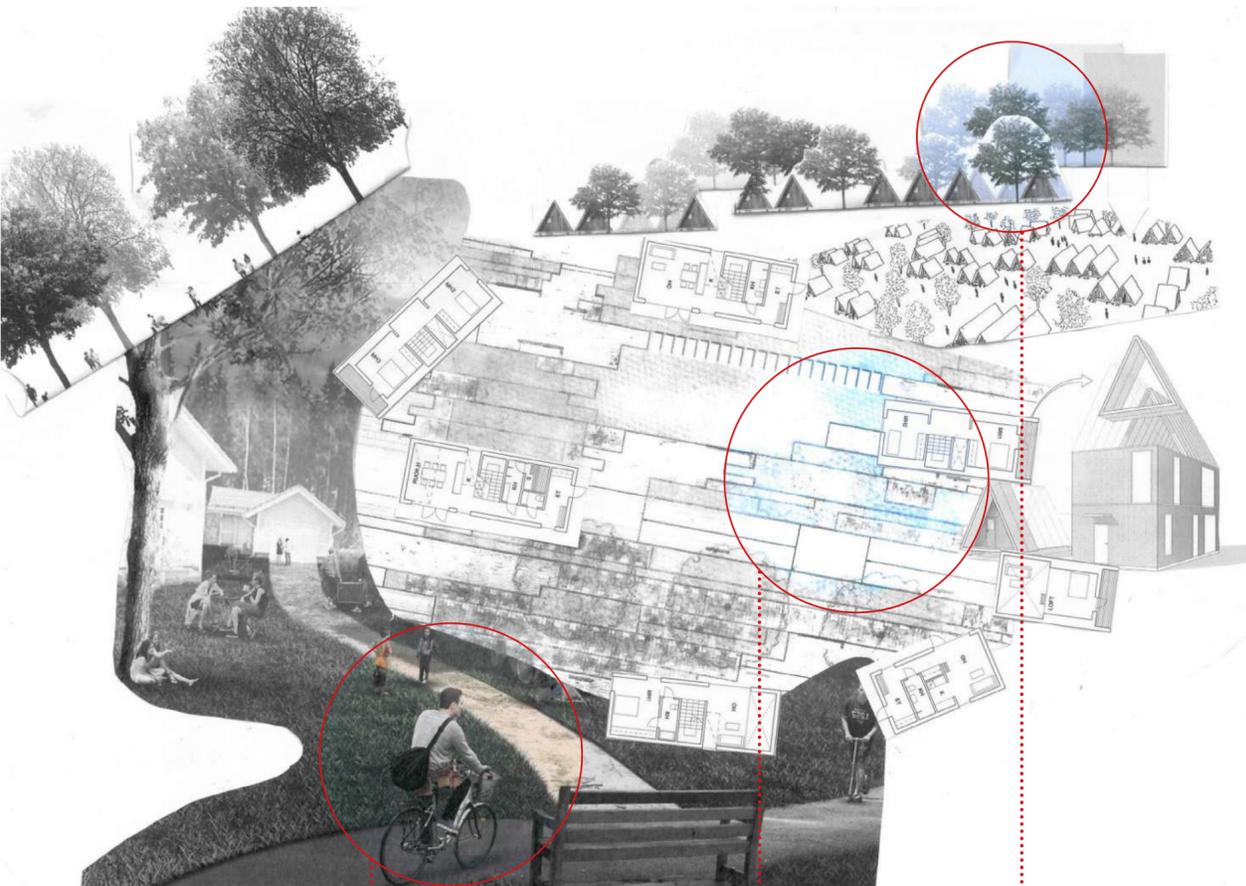
XX04 - THE BIG DRAW  
STUDY TRIP AND PRECEDENTS

Welfare Centre for children and teenagers in Paris / Marjan Hessamfar & Joe Verons architectes associes



The benefit to having both the land and the housing in one building is that it is more accessible for the user creates a safer environment for the people that are living there. Austin refugees feel unsafe going out in foreign places due to past experiences in their own country therefore it is important to ensure their safety and so to have the and as part of the building and shows their safety and rather than the refugees having to go out instead invites people in and invites people to see this movie culture and invites people to integrate with the community and the community to interview with the refugees. The aim of the welfare centre is 2 to help the residents and encourage integration within Society and combat the six main points raised through interviewing refugees about the issues people face. (ArchDaily, n.d.)





Net zero energy house 'the tiny home'. The scheme looks at ways to maximise small spaces to create comfortable ergonomic housing. This allows multi-functional spaces without taking up spaces for individual rooms.

Landscape gardens. Having a well landscaped garden with uses for the outdoor space allows. This creates a more inviting internal environment. This is just as important as the internal environment.

'Start with a roof' housing project. This project looks at ways to maximise internal space and the footprint of buildings by taking typically unoccupied spaces like the roof and adding in spaces for people to live. This could work for refugee housing.

Modular design means that these structures can be extended. This also means that there can be homes made that will suit the number of spaces needed for each refugee/family. This minimises any wasted space. The green space adds to the aesthetic.

Having pathways that navigate the user around the site allows for maximum usage of the site, as established through client analysis, outdoors is a massive part of Kashmiri culture. This allows for people to feel more at home.

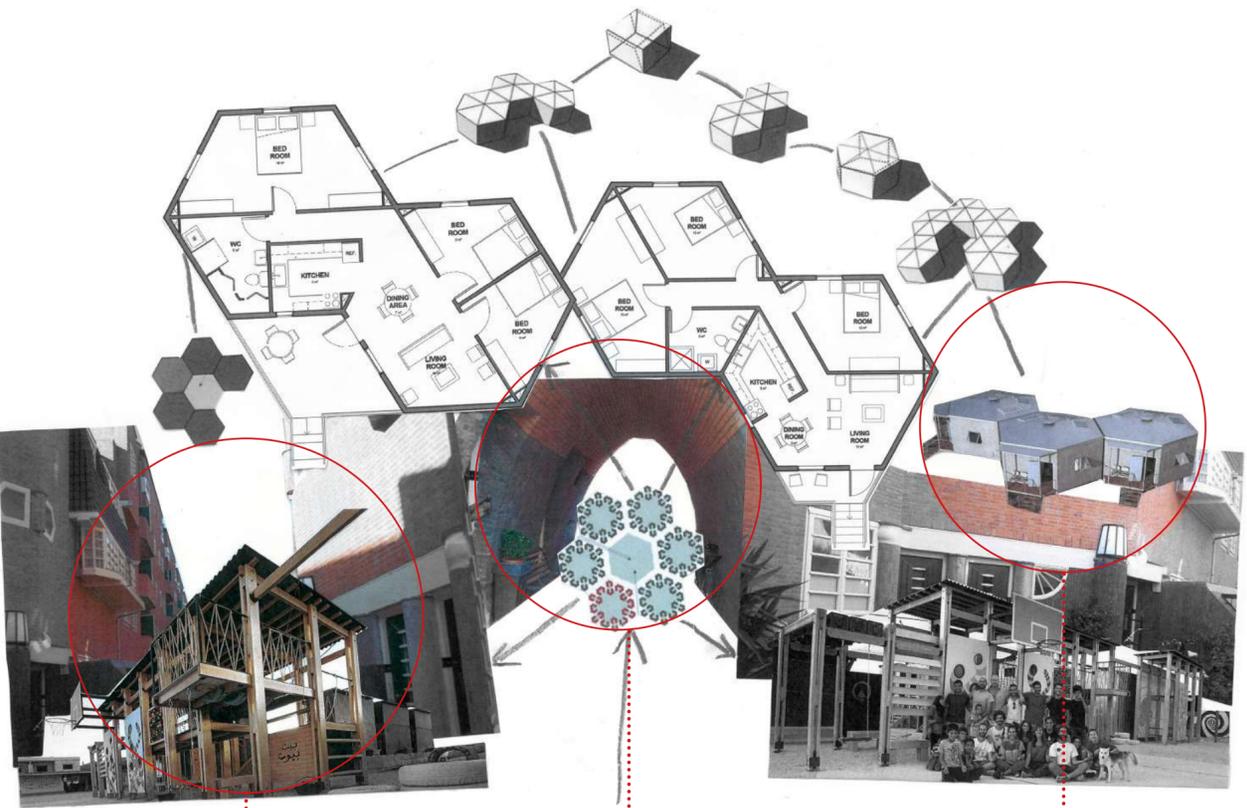


**S** **Strengths**  
Green space creates a more homely feel. The people of Kashmir typically spend a lot of their time in gardens etc. it is a massive part of their culture to be able to be outdoors. This also creates a more open-feel to the housing scheme.

**W** **Weaknesses**  
Landscaping can be expensive, this money could possibly be better spent on the interior space where people will spend the most time. Minimising external space to maximise internal space means more refugees can occupy the site.

**O** **Opportunities**  
The Green space can be landscaped to have various different functions. The space can be used for recreational activities. There could be outdoor fixtures added that make the space more communal e.g. a canopy space.

**T** **Threats**  
Having the roof structure as someone living spaces could cause upset between users. It is difficult to measure who should receive the smaller roof space and who should receive the larger lower ground spaces. Both these spaces are designed for the same number of users.



Catalytic-action have designed play-grounds including this image above for Refugee Children in Bar Elias, Lebanon. The parks have been designed in a semi-open structure that allows for shading in the hot climate of Lebanon. Similar strategies can be used in Manchester to provide cover from rain.



Het Schip, Amsterdam. Museum of housing. The houses in this building all have a tunnel that leads to them, this tunnel leads them to their private living spaces. The building offers public/private entrance that allows residents to feel safer.



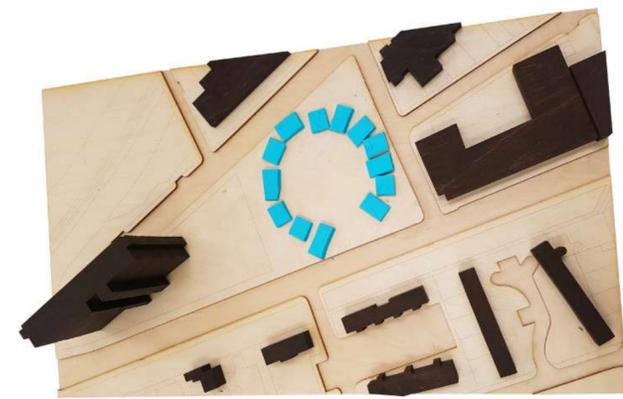
Hex House. Oklahoma, USA. A series of modular hexagonal geometry houses. These are lightweight structures that have dynamic floor plans which can be adapted to fit the user. They can be rapidly distributed and are sustainable with passive heating and cooling systems. The building comprises of a self supporting steel structure with timber rainscreen panels as cladding. This allows for easy on-site assembly. The pods are climate customizable to create site specific homes.



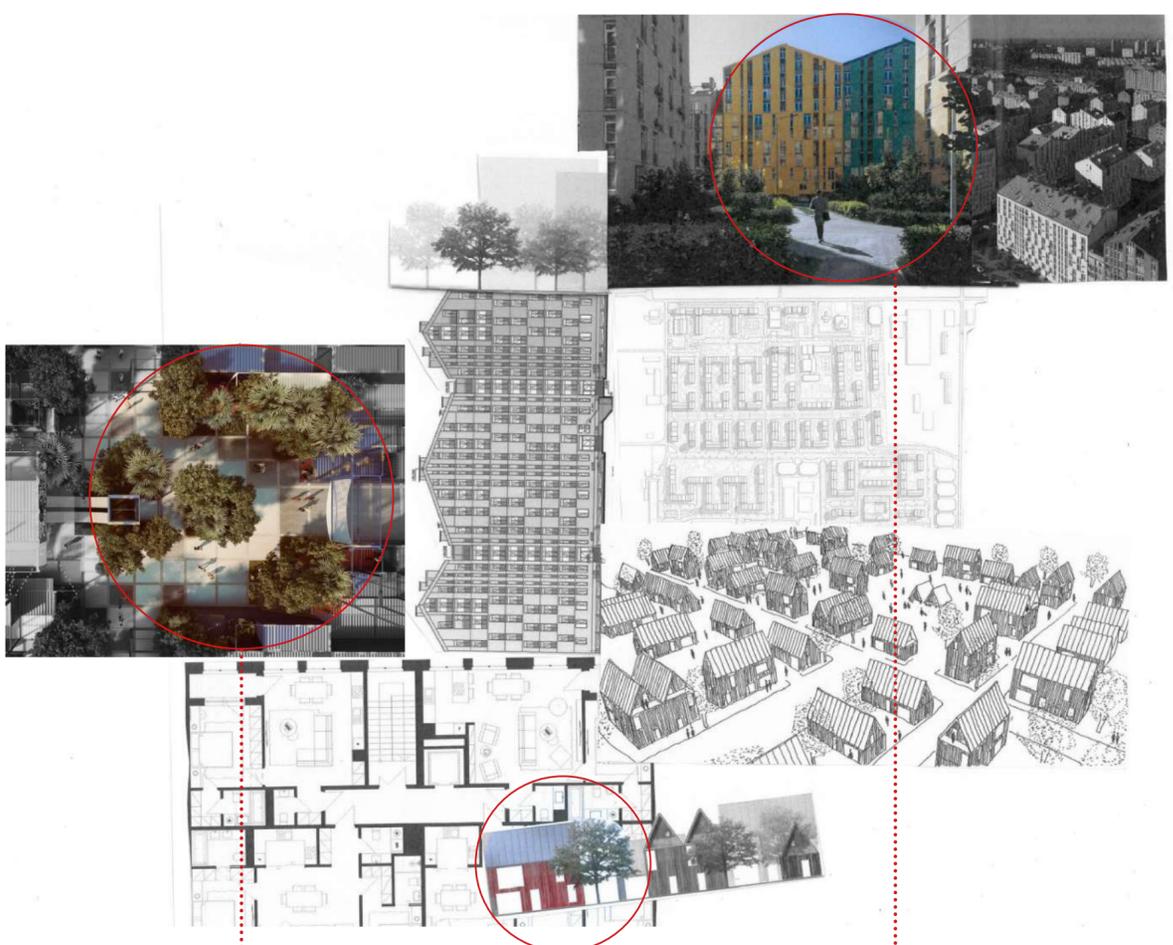
Modular design means that these structures can be extended. This also means that there can be homes made that will suit the number of spaces needed for each refugee/family. This minimises any wasted space. The green space adds to the aesthetic.

A tunnel or private entrance may allow for users to feel safe. This also means that there is a community within the refugee housing. This allows people to feel less alone. However, the downside of this is that it may lead to segregation of the refugees rather than their integration in to the community.

An inner courtyard space creates a space where there can be a flow of indoor/outdoor space that residents can use as they wish. In Kashmir, The outdoors is a massive part of day-to-day culture.



<p><b>S</b> <b>Strengths</b> This design allows for a private space for the refugees. Refugees often flee very dangerous circumstances and so making them feel safe is crucial.</p>	<p><b>W</b> <b>Strengths</b> A weakness of this privatisation is that it may lead to segregation rather than integration which is detrimental to the experience of these refugees.</p>	<p><b>O</b> <b>Opportunities</b> Having modular pods creates a space that is more dynamic, parts of the site that are unoccupied can have secondary functions, like events etc..</p>	<p><b>T</b> <b>Threats</b> The modular houses may be difficult for people to relate to. Refugees may not feel that this is a home. The smaller spaces may be uncomfortable. The aesthetic may disrupt the current aesthetic of the site.</p>
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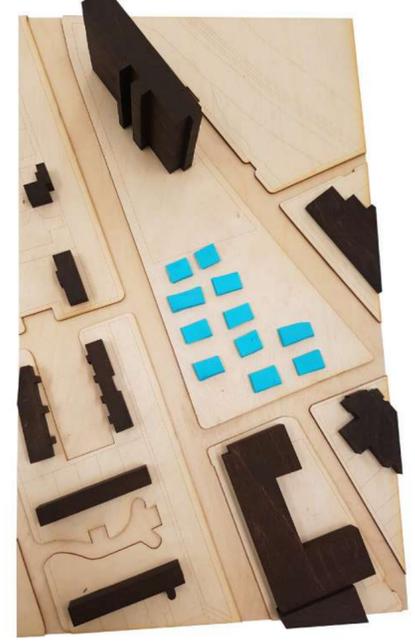
Egyptian Architects Design Shipping Container Housing for Cairo. This project looks at how to take temporary structures like shipping containers and create permanent housing. It offers a low cost verticality to the site. These are modified, joined etc. to create a variety of size of internal space.

'Start with a roof' housing project. This project looks at ways to maximise internal space and the footprint of buildings by taking typically unoccupied spaces like the roof and adding in spaces for people to live. This could work for refugee housing.

Comfort Town Housing by Archimatika. This housing project uses colour as a way to create identity to a space. The vibrant of the scheme creates a more inviting space. The designers have used a variety of colours to also distract from the density of buildings in the space.

This iteration has permanent houses made from multiple shipping containers. These are not modular but do have dynamic internal floor layouts. These allow for people to have some choice between the house type they may want.

The entrance on to the site is from all 4 sides with a car-part situated to the east of the site. This connects to the houses. The floor plan in this iteration is much more rectilinear than previous iterations.



**S** **Strengths**  
Adding colours creates identity. This fits in with the aesthetic of Stretford road where there are many different colours and materials used.

**W** **Strengths**  
Shipping containers may not feel homely enough for the refugees, this may lead to discomfort which renders the scheme useless.

**O** **Opportunities**  
Having modular pods creates a space that is more dynamic, The shipping containers can create interesting spaces through the ways they are stacked on to each other. The metal of the containers means sunlight can bounce off the façades lighting up spaces that are lower down.

**T** **Threats**  
Having shipping containers means a lot of money is needed for insulation, this then reduces the usable internal space.

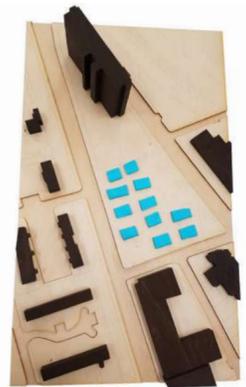
# PROCESS - ITERATIVE MODEL MAKING AND SWOT ANALYSIS



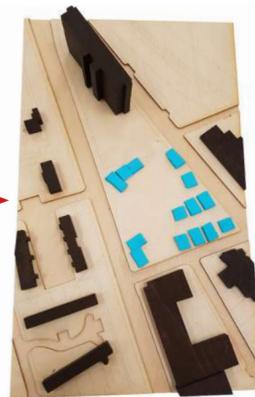
Big draw iteration 1  
-Issue of unsafe space as people are unable to orientate themselves, everyone can see in to each others windows. People find it hard to keep a look out for each other



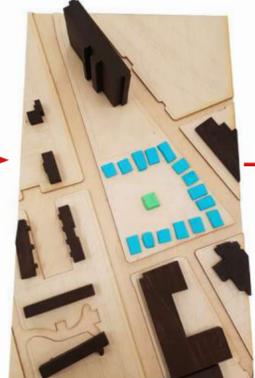
Big draw iteration 2  
-People may end up being cut off from the main street and end up isolating themselves.



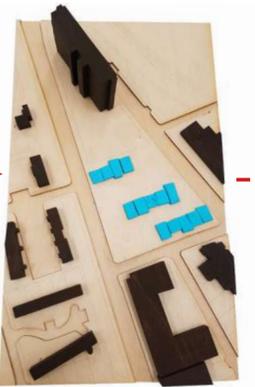
Big draw iteration 3  
-People may end up being cut off from the main street and end up isolating themselves. And the closeness of housing means people would be able to see in to one another's private space. This leads to an uncomfortable experience.



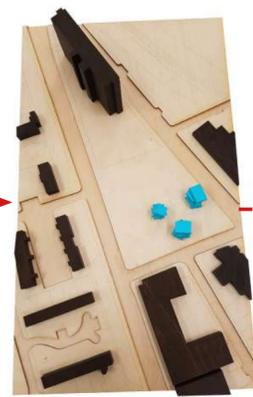
Having some homes scattered and some closer together may cause conflict over who gets what house type.



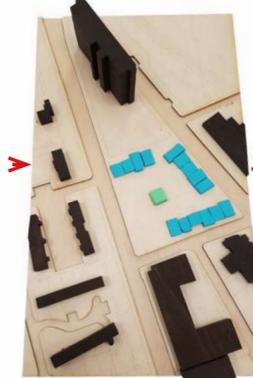
More open space with the & in the middle. Spacing means everyone can see in to each others houses.



Having 3 distinct rows allows privacy for each person but may create a divide



3 Tower blocks creates optimum space for



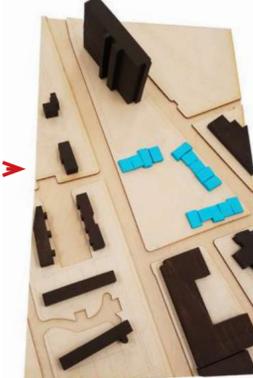
3 distinct sections, this allows privacy but wastes a lot of space that could be used for landscape with these gaps.



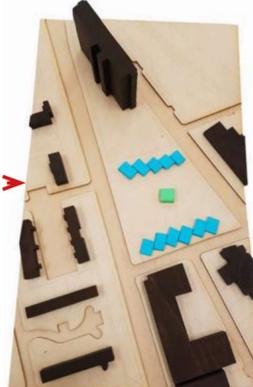
Splitting the site this way creates a better layout of homes with them adjacent to one another but this does not fit well within the site.



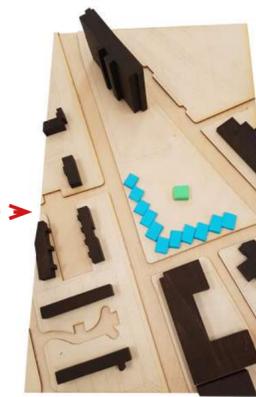
This layout of housing almost opposes the site as it goes against the current layout of the street. From a psychological perspective this may feel alien and deter visitors



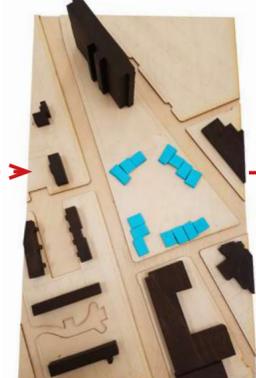
The arrangement does not create the best use of landscape as there is wasted space in the corners.



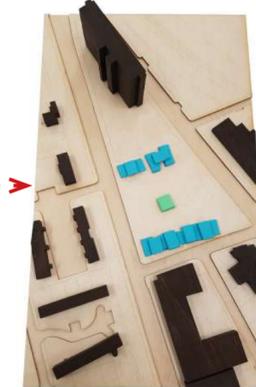
Having the and as a central space creates a focal point



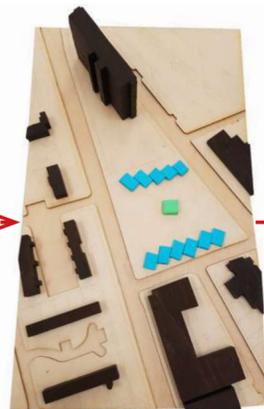
This iteration creates a relationship with the street but the and is covered and not very inviting to residents of stretford road.



The housing arrangement is defined by the site and seems constrained. But this also means that the building is having a relationship with the street.

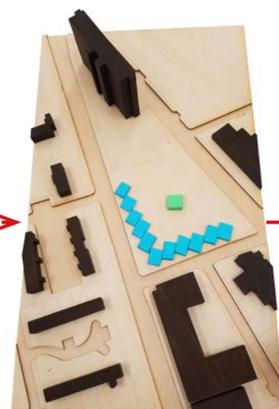


Having vertical development on opposite sides of the site creates a divide between the users



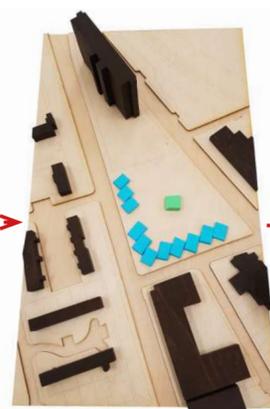
Iteration 1

The site is open and accessible from both streets, the and is central focal point however the residents are separated, the scheme would act better is there was encouraged interaction



Iteration 2

Having the scheme on one side in this geometry allows there to be a relationship with the site and users are able to feel connected to one another as there is no separation of people in to segregated blocks however the & becomes difficult to reach.



Iteration 3

Creating a gap within the main building allows people to easily access the and means that there is a better relationship with current residents however this again divides the residents.



Iteration 4

Within this iteration, the and is a part of the main building. Everything is one with there being different floors for different activities and the first floor being the Welfare centre. Having this as a whole floor allows interaction with the public and creates a floor of engagement that follows directly from the High street strategy. The building acts as a hub for engagement

PROCESS: ARRANGEMENT - **DEVELOPING PLANS**

1- PROGRAMME STUDY

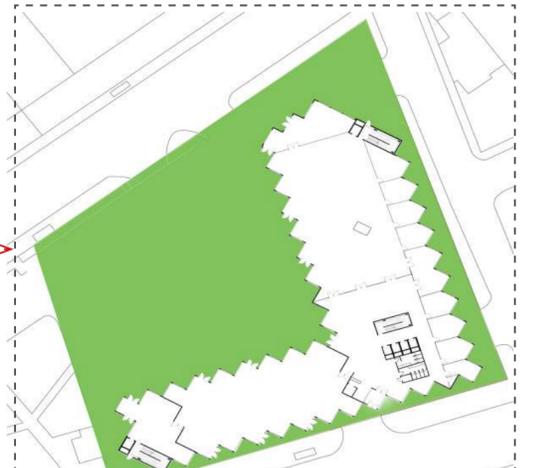
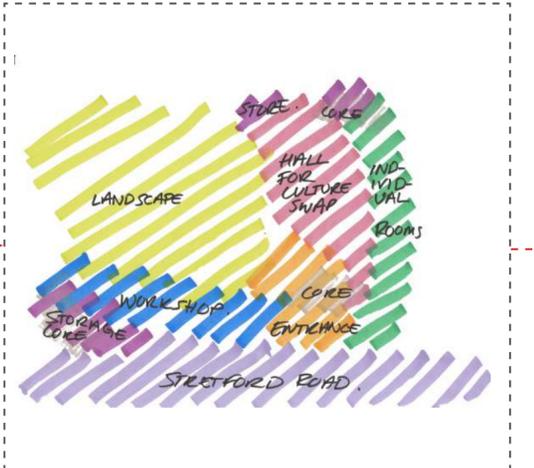
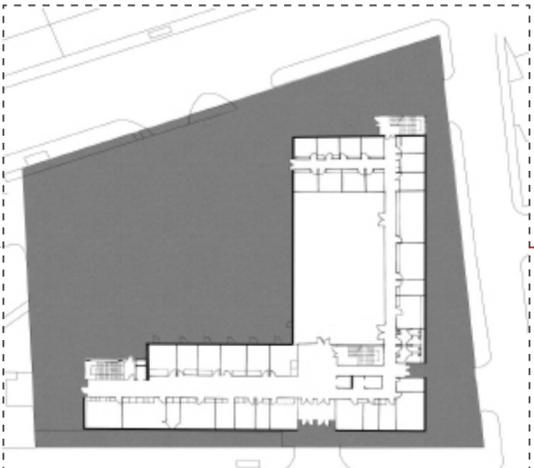
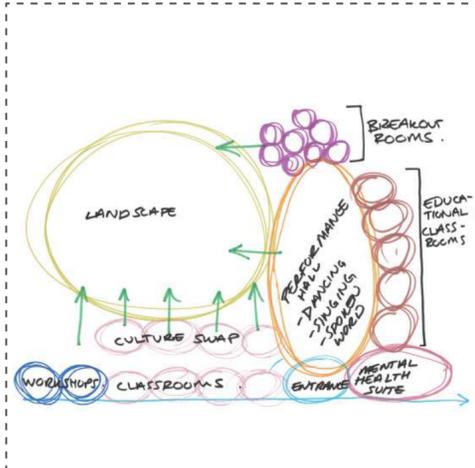
2- PLANS BASED ON STEP 1

3- REFINE AND EDIT PLANS

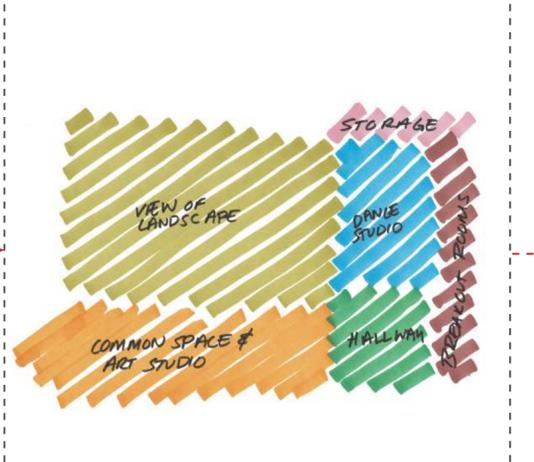
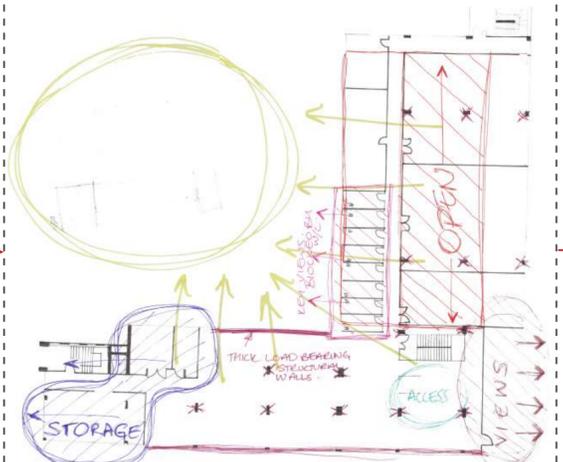
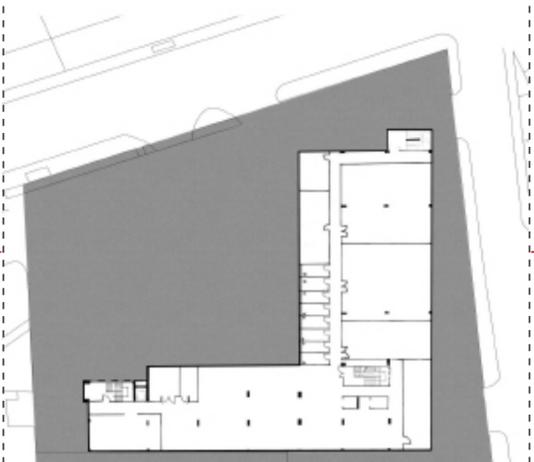
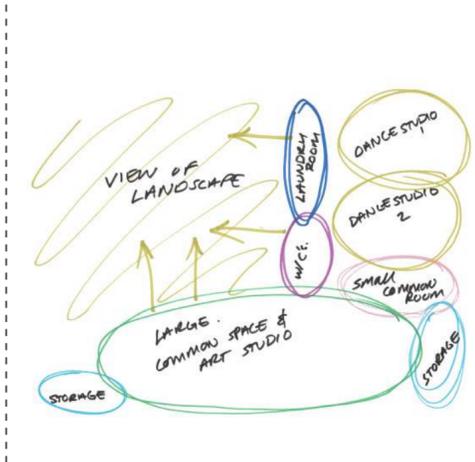
4- WORK OUT IDEAL ARRANGEMENT

5- FINAL ARRANGEMENT PLANS

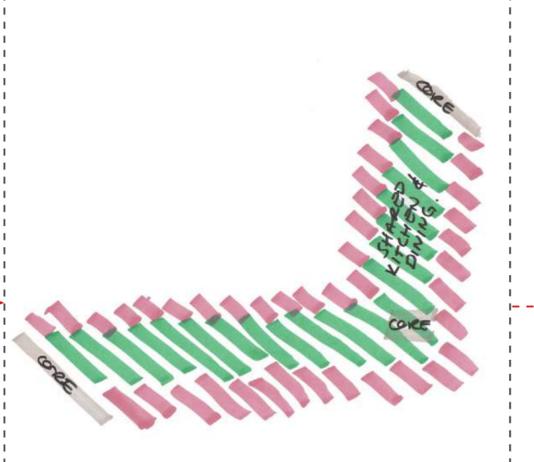
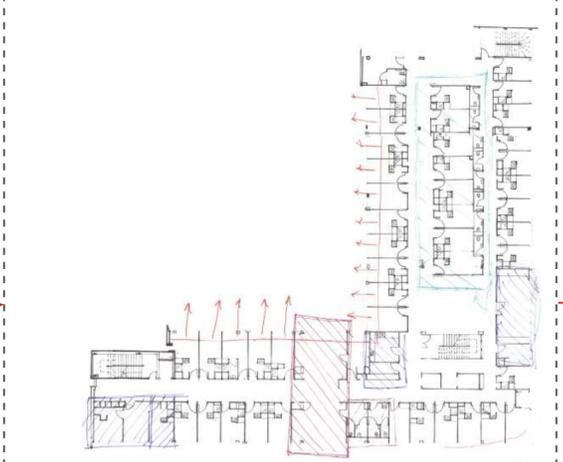
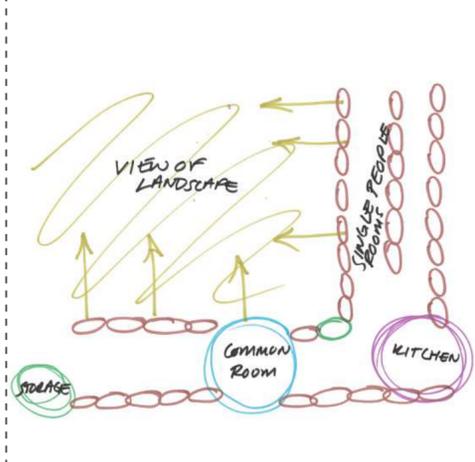
GROUND FLOOR



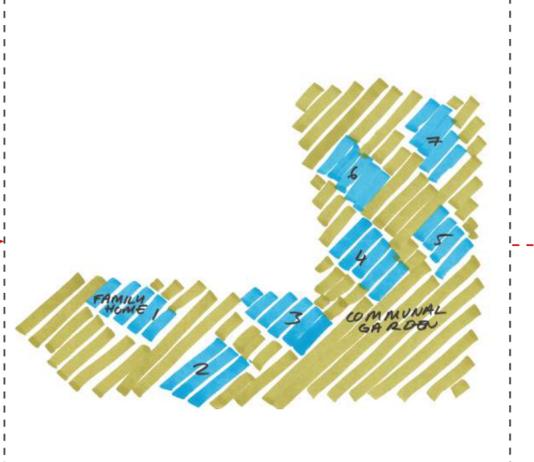
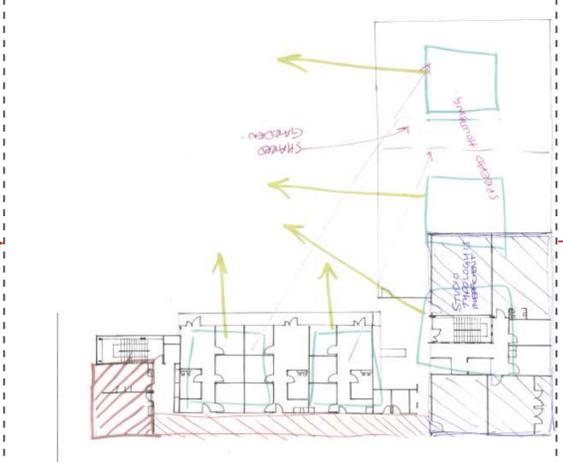
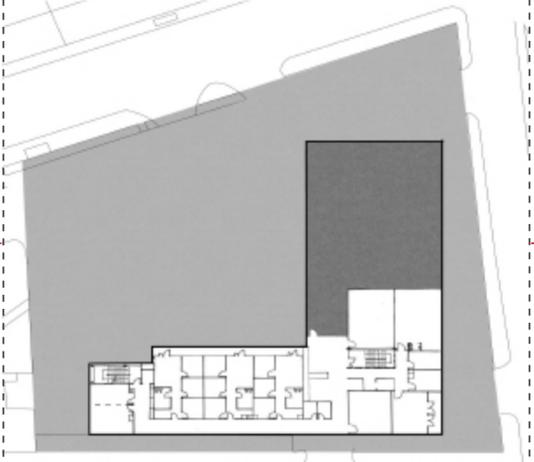
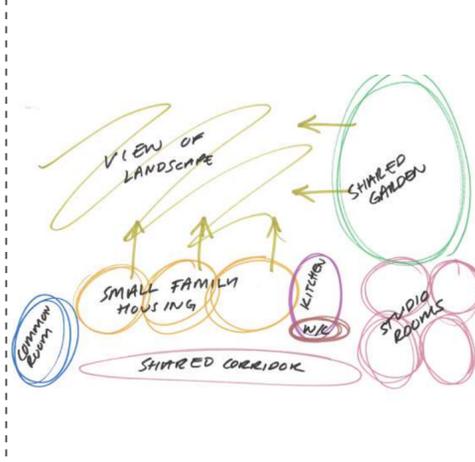
1ST FLOOR



2ND-5TH FLOOR



6TH FLOOR

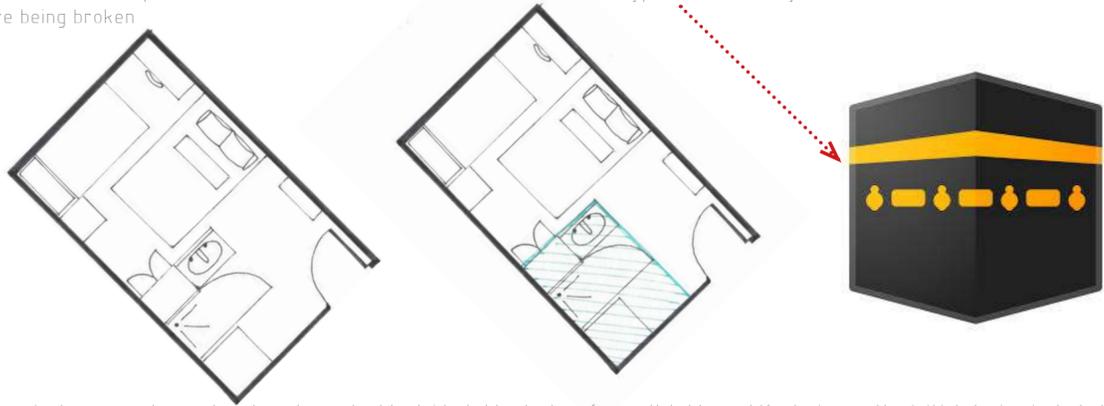


To create the individual rooms around the Kashmir please each room is south facing to allow for people to pray without having to re orientate themselves towards the Kaaba the cover is the direction in which Muslims pray having the rooms orientated to this create a space where people feel safe and as though the design is truly purposeful for them the aim is to allow a safe space for individual practice

There are 2 main rules that come with living in a space and orientating it according to Islam

- 1 - When a person is sleeping/resting their feet should not point towards the Kaaba
- 2 - When one is sitting on the toilet ones knees and feet should not point towards the Kaaba

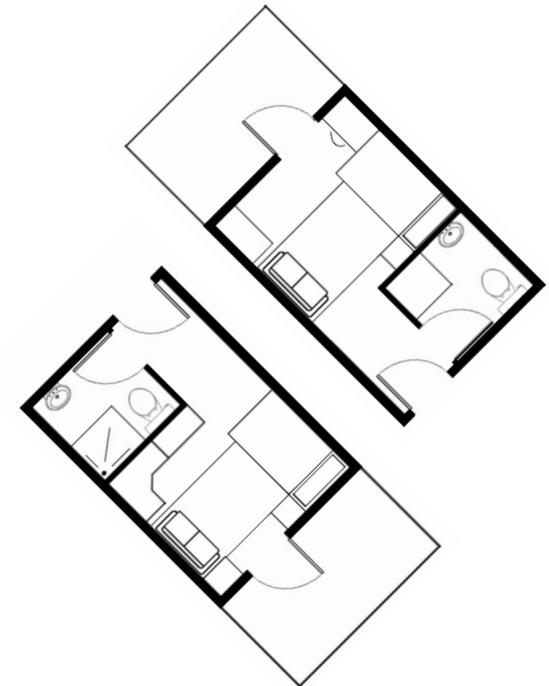
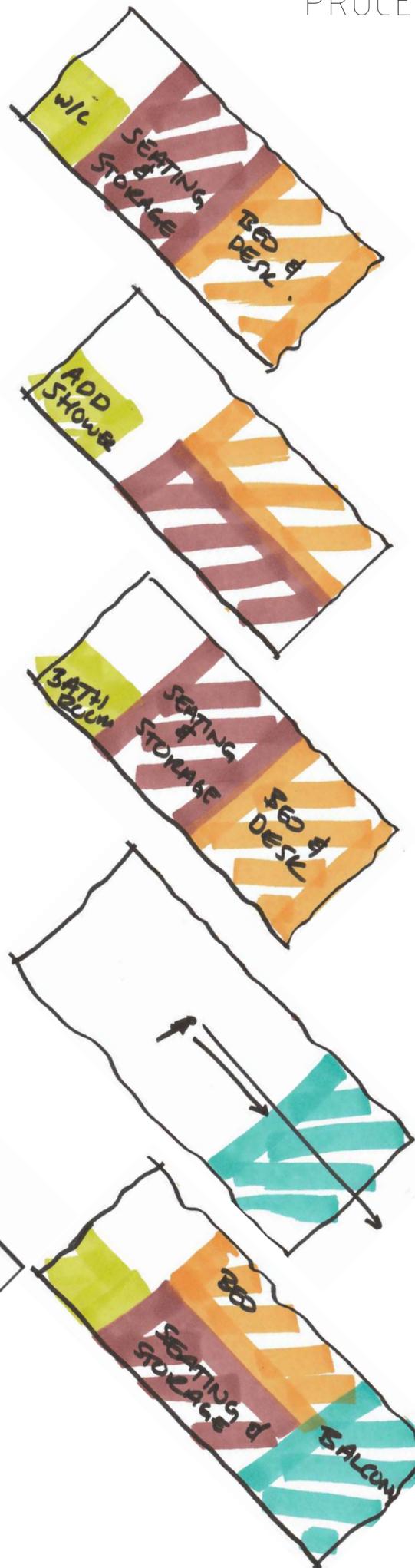
Therefore it is important to orientate the furniture within the house types to face away from the Kaaba so that no rules are being broken



The single person house typology has a bed bedside table desk sofa small table and Kashmir rug the initial design included a sink and a shower for each resident however after some careful consideration the design has been modified to suit the clients needs toilets have been added creating a full bathroom with in each house type as the residents are Muslims and so they would likely need to pray re4 which one must conduct the appropriate ablutions a bathroom facilitates this.

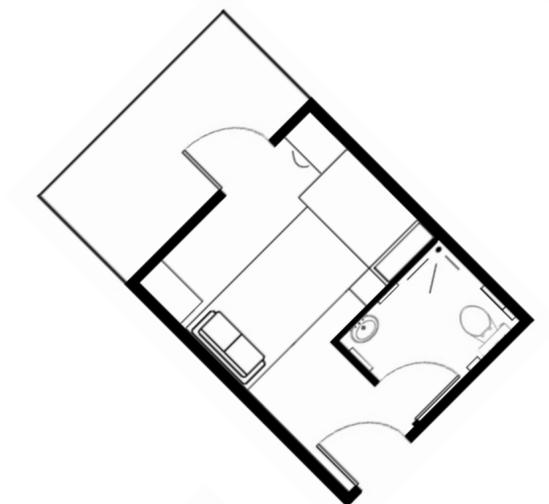


The original design for the accessible house involved a narrow entrance this was not suitable for the client and has been modified to an extended rectangular geometry to allow plenty more space inside and also create less wasted space.

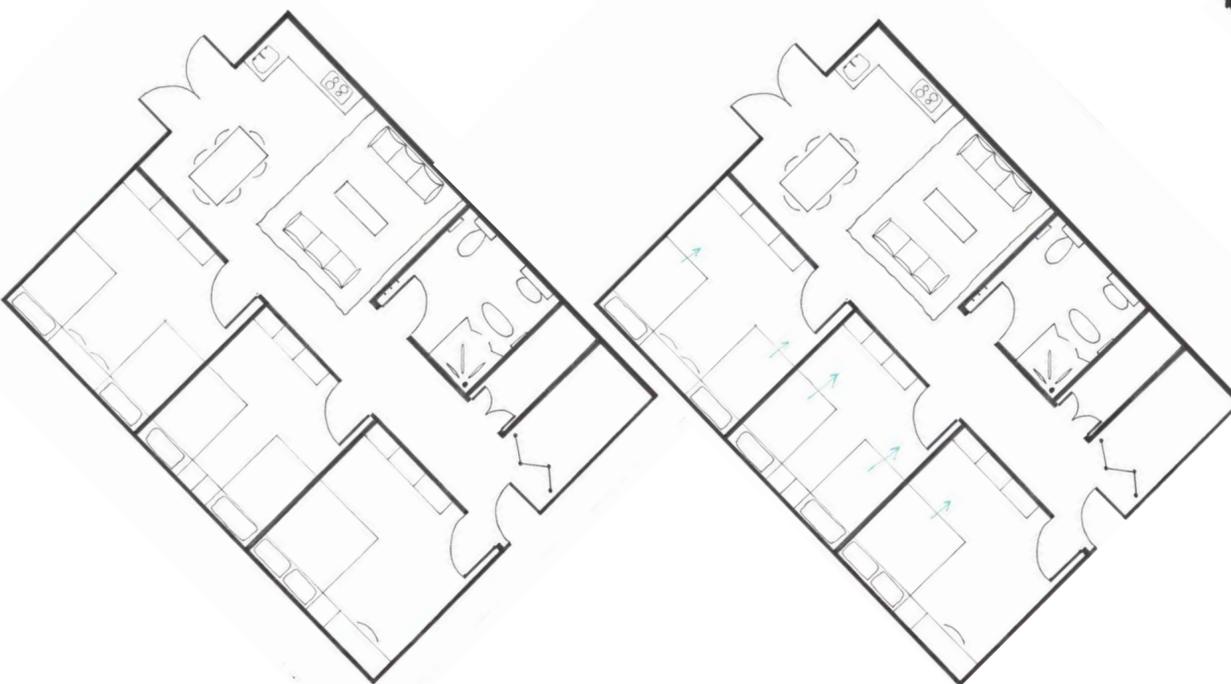


The same orientation of rooms doesn't work on all sides of the building because of the 2 rules mentioned previously. For this reason there are 2 different arrangements for single person rooms.

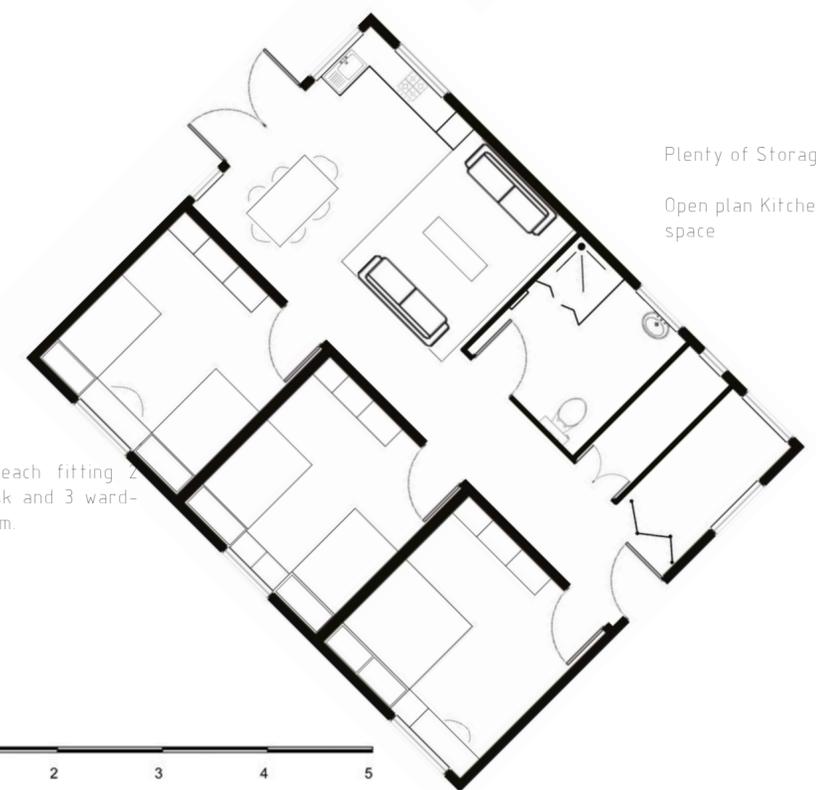
Each person has the bathroom, bedroom and balcony space.



Wider dimensions to allow for convenience to manoeuvre around for the user. Accessible bathroom



The family house type is designed to accommodate anywhere between 2-6 people one of which is a minor to be with a parent or guardian this is because it is difficult to predict exact numbers within families of refugees typically from my personal experience the people that have stayed with us the largest family that had stayed with my family and I was of 6 people and they stayed with us for 8 years these house types are like small all apartments designed to feel homely.



Plenty of Storage space, Open plan Kitchen-diner and living space

3 Bedrooms each fitting 2 people. A desk and 3 wardrobes per room.

Scale 1:50





## Culture/Identity

The building is made centred around Kashmir culture from the orientation to the floor layouts everything is designed to be a combination of Kashmiri experiences within a British context. The Landscape is designed to imitate features of community Gardens with hills and water features. In the main hall culture swaps take place this is where Kashmiri people are able to perform and Express what their culture is Manchester has always been expressive in music, dance and poetry so has Kashmiri culture the main hall allows for us to share their culture and British to share their culture also Stretford Road has a mix of other cultures Bengali Pakistani Indian African Jamaican all these people are invited to share their culture through performance or spoken words.



## Isolation

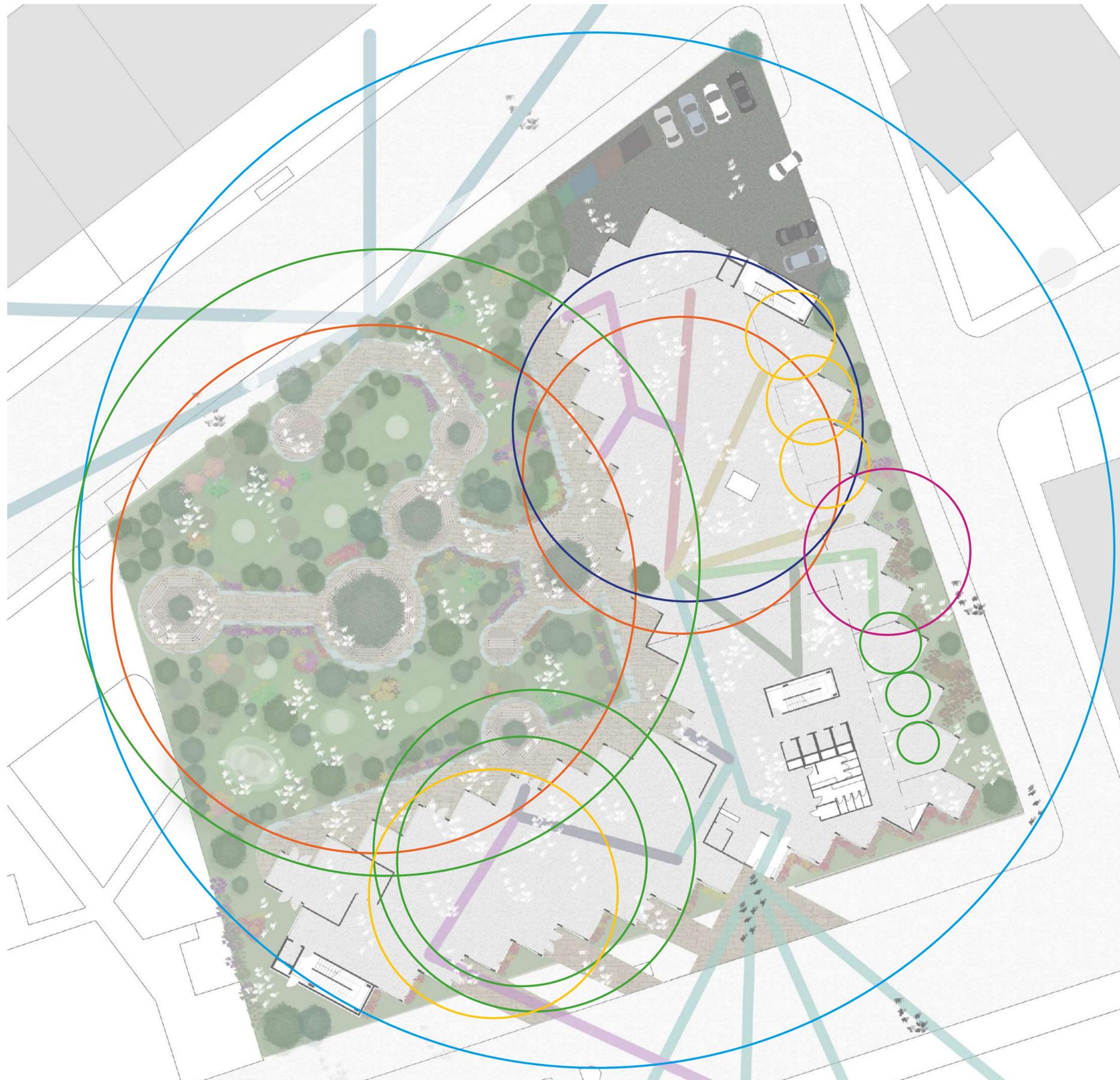
To help people who are experiencing isolation there are people here in the centre that are able to talk to you and also various classes and activities that are ongoing to encourage people to get involved along with this there are the skills swap activities all Across that High Street which encourage communication to help people who are feeling isolated many of the internal Furnishings are to be set out encouraging people to face one another and took for example the dining spaces are all communal housing these communal spaces encourages people to come out of their rooms and to speak to one another.



## Income

To help people earn an income the workshop spaces that are designed for arts and crafts of those Kashmiri and British culture which includes painting drawing pottery and other crafts this face can be opened onto the street and converted into an exhibition hall where items are for sale this helps people earn an income from things that are a hobby.

Another way people are able to earn an income is through the performance Hall when people are putting on performances tickets can be sold all across Manchester and the money for the event can be divided between the association and keep it running also when the whole is not in use by the residents or somebody from Stretford Road then the space can be put up for rent as it is a central location it would be a hotspot for renting when not in use. The money that comes in from this renting can be used to sponsor more refugees as it costs around £9,000 to sponsor one refugee so often people are unable to sponsor their friends relatives etc. when they are refugees themselves hopefully the centre will be able to help towards this.



## Language/Communication

To combat the issue of language and communication there are various systems put in place that are using alternative forms of Communication for example workshops are designed to be articulate rather than verbal where the art becomes the language the art become the expression this is a crossover between British and Kashmir cultures.

Language classes are held for people to understand the English dialect and also to teach people their own language and dialect this creates an understanding between Kashmir and British people and anyone else who might want to join in on the sessions often the way English is spoken is different to how it is taught in Kashmir people are taught to ask how do you do however in the UK the common phrases are you alright having these communication classes allows people to understand one another and feel less isolated by communicating with one another.



## Qualifications/Education

There are various known cases of people who have qualifications in other countries who are they not accepted for their qualifications in the UK and instead have to do top ups or similar courses to attain that qualification or a similar qualification in the UK however this can be a very expensive process in many cases I'm so to help with these scenarios and to provide people with qualifications in general for anyone who may not have any previous qualifications there are lessons that are being put in place for people to learn GCSE and BTEC qualifications as has been done in the Rochdale women's Welfare Association these classes are open to anybody and it is encouraged for refugees to go to them. Once the refugees have passed their qualifications they are able to go and apply for jobs and they are more likely to be accepted for higher positions as surveys have found that most likely people who are refugees and do not have sufficient qualifications in the UK get the job of cleaners or other roles that are not educationally demanding despite people's academic ability.



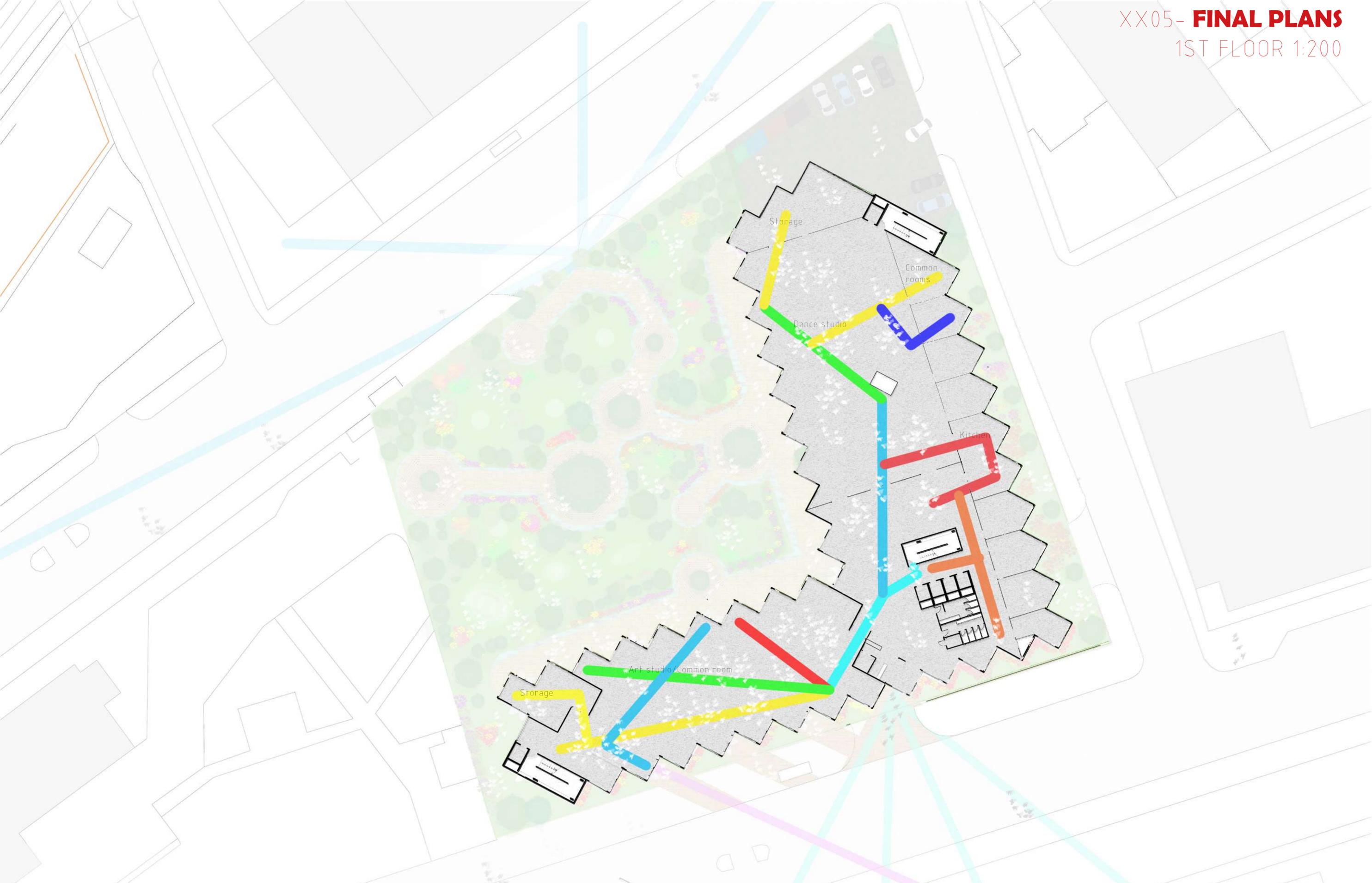
## Mental Health

To better people's mental health or help people cope with mental health issues there are councilors and therapists that are on site and are able to provide one-to-one assistance or even group therapies to people group therapy help people who are feeling particularly isolated this helps again through the non-verbal communication for example art therapies these can be open to the public and people from Stretford Road are invited to join. The Landscape has been optimised to provide people with a peace of mind and an escape should they need it. British cultural activities like yoga, Palates etc. taught on sight also help towards this.

Key  
Painted Colourful lines: Directional lines that lead to the Azadi center  
Grass contours, each contour represents 60mm



The high street strategy continues throughout the whole scheme painted directional lines from the outside flowing into the building and directing people all around the facilities are available including workshop spaces and Culture swap areas there outside is landscaped to match Kashmiri taste is a Valley and so the Landscape is textured to mimic small Hills also water features have been added around the path using water from rain in Manchester. The outdoors is a massive part of Kashmir culture the Landscape is a place where people would spend time which is why there are lots of benches and also areas of grass for people to sit.



The first floor is a private floor forecast Mary's this floor is intended to be a fluoride social space which has various sections including a performance Hall art studio and common room this is designed to mimic the typical activities that people would undertake during their day to allow people to feel more at home the spaces are designed as open plan as possible to encourage people to integrate with one another the aim of this space is to reduce the feeling of isolation that refugees often experience



XX05 - **FINAL PLANS**  
2ND-5TH FLOOR 1:200



22 south east facing rooms  
21 north west facing rooms Including 3 Mobility impaired rooms per floor

Per floor Maximum capacity of 43 individuals

The second to fifth floors are single person housing typologies with each room and its interior specifically orientated Direction Only towards the Kaaba as they Kashmiri's are Muslims each of these rooms are situated along the perimeter of the floor this is to maximize the amount of natural daylight within each individual room these rooms all have balconies to as a large part of Kashmir real life is spending time outside this allowed a connection with the outdoors the floor also has communal dining and communal kitchen areas.

0 1 5m





Maximum capacity of 6 people per house  
Total of 7 Houses  
Maximum capacity of floor is 42 people.

Communal garden space

The sixth and final floor is independent house units which all have individual kitchens etc. and are private homes for small families the roof is designed as a roof garden so that children can play outside on the same floor as they are rather than having to send their children to the ground floor while they stay on the 6th floor. This private garden space also offer security and safety as well as privacy for the refugee children. Game all rooms are orientated in the correct Direction according to the Kaaba.

0 1 5m



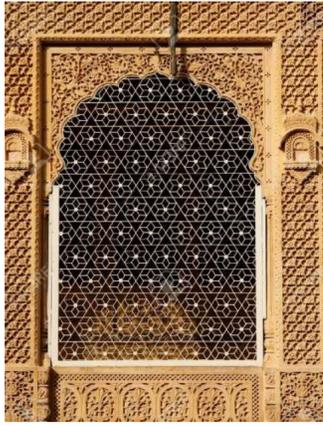


This section demonstrates the gradient of privacy as was shown in the France welfare Centre this gradient creates a safe space for the refugees where they can be private. The aim is to create and show a space where they can integrate with people on the rest of Stretford Road and also where people on Stretford Road can integrate with them this creates a social mixing that feel safe to each user.

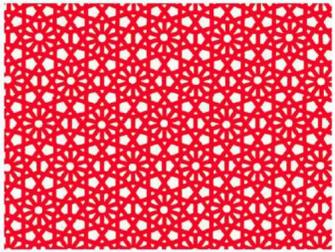


Section line

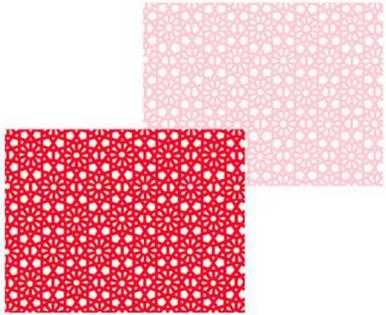




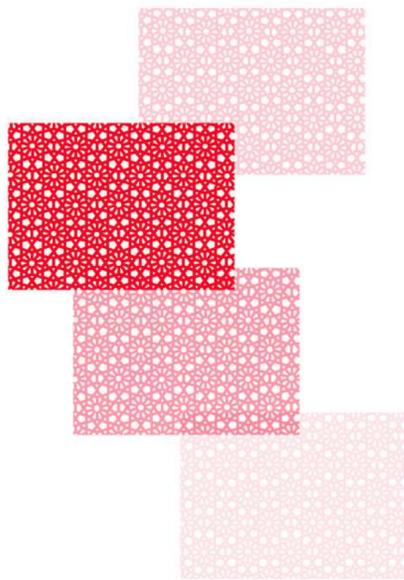
Typical Kashmiri Windows are open without glass and have Jaalis. These act as shading and have deep historical meaning



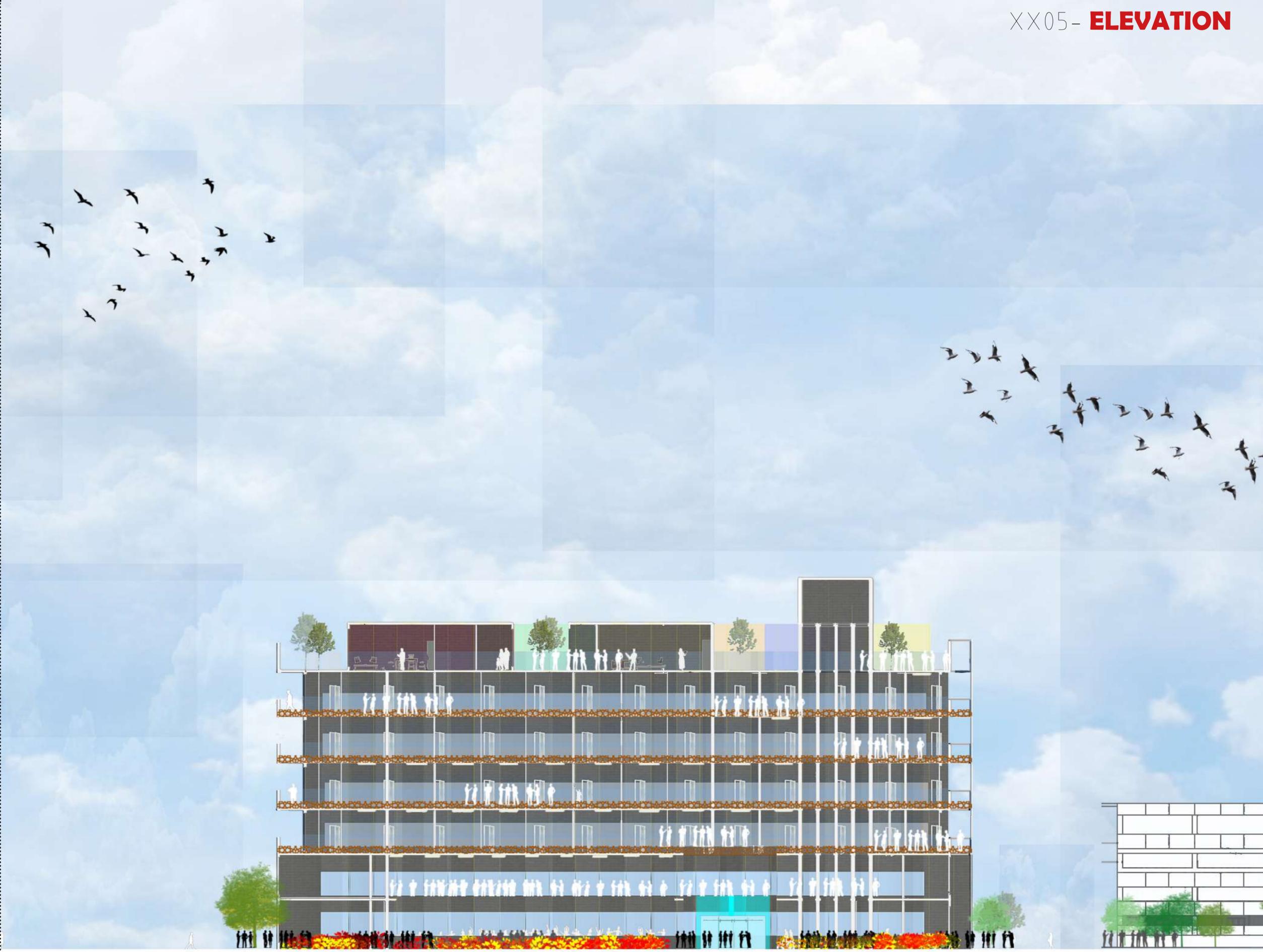
The Jaali's pattern signifies cultural heritage. The symbols represent beauty and prosperity. Reflect natural forms to signify a connection with the outside e.g., flowers, the sun, leaves.



These Jaali's patterns are designed to be seamless and continuous looking perfect.

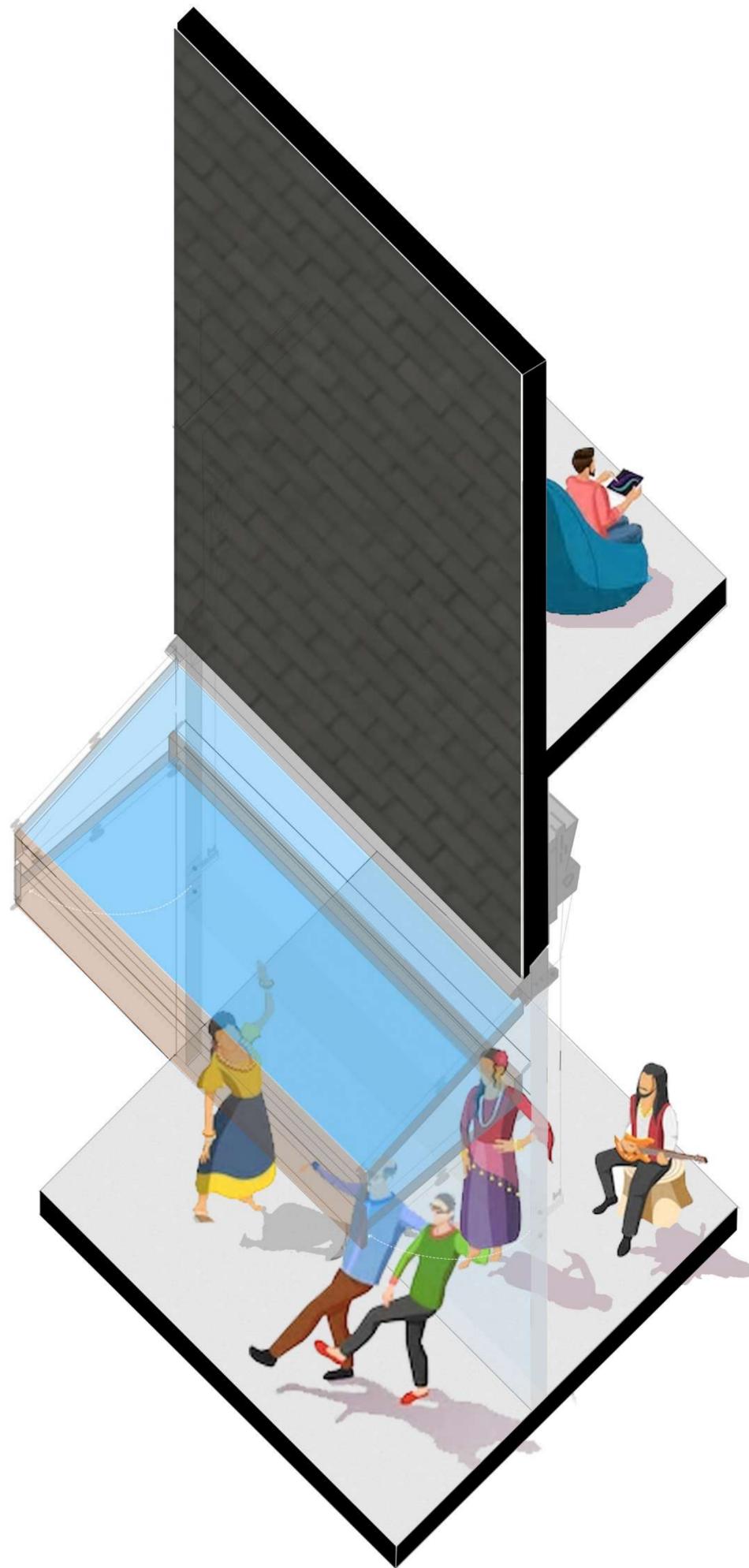


These can be overlay and used along the balcony for privacy. This is where passer by eyes are drawn rather than to inside peoples homes.



In the elevation following on from the High Street strategy the entrance is clearly marked and indicated in a bright mint blue this is to attract people I will not being too striking for drivers cyclists as they travel along Stretford Road the whole building consists of the zigzag theme 2 to encourage visitors to acknowledge who lives there and their ways of life this encourages conversation with start the cultural exchange that takes place within this welfare Centre., The elevation also has white stripes painted on to reflect the number of people in the building. These elements encourage people to ask questions and learn in a way that is unobtrusive and respectful of the site.





**Window pivot detail.**

The window opens outwards creating a space with indoor-outdoor flow. For Kashmiri's, The valley is a massive part of their daily life. It is very important in the design to keep a connection with the outside landscape. These windows open to create a seamless interaction. Windows are placed at the ground floor level. They allow people to go straight through the building, from one side to the other.

**Lightweight glazing panels**

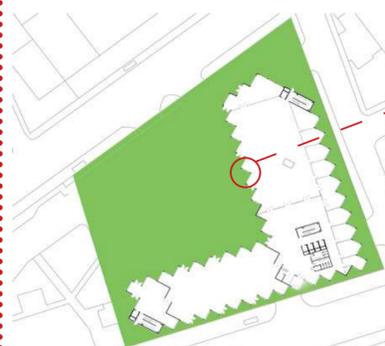
These panels need to be lightweight as heavy panels would require extensive engineering

**Tight wire**

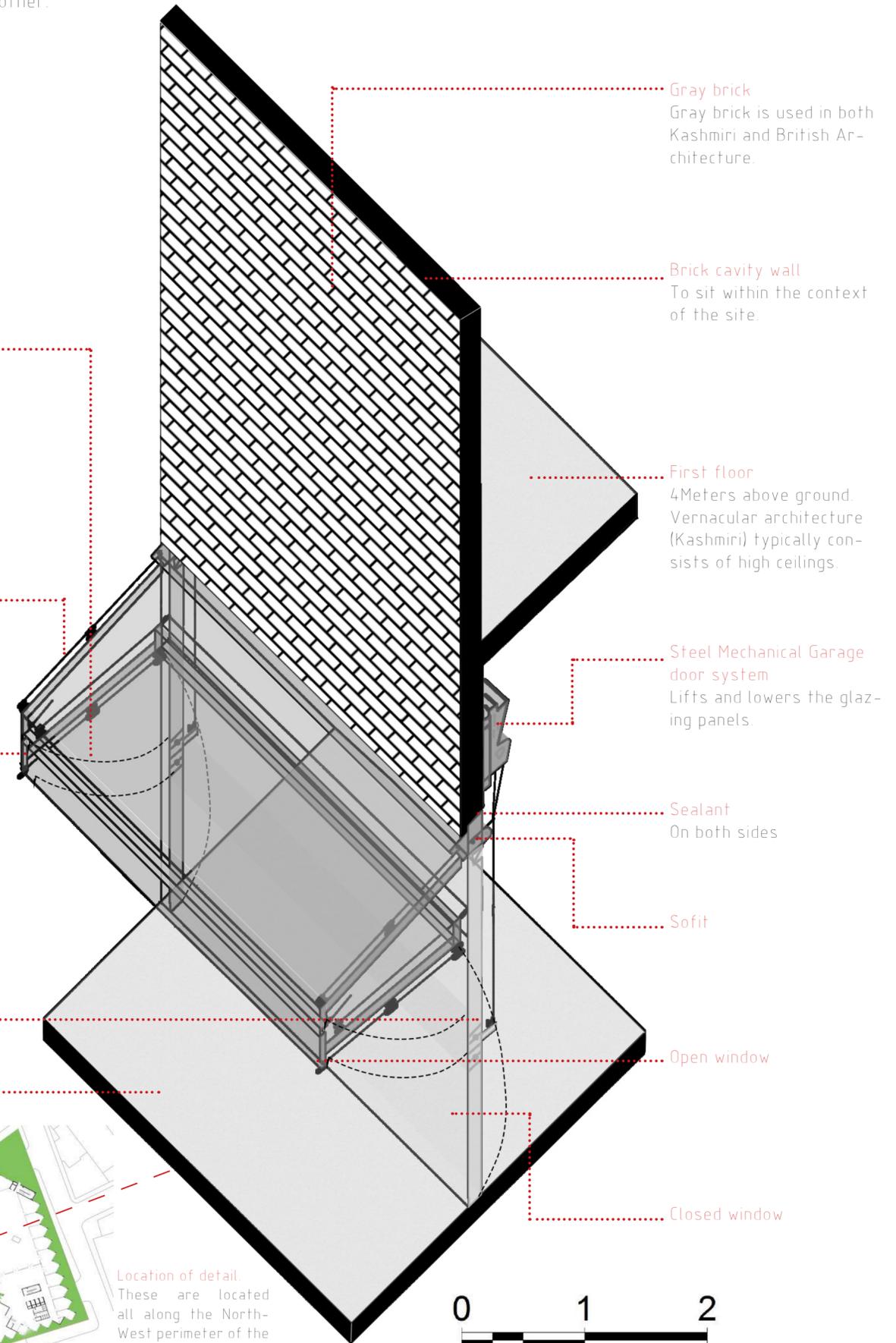
This wire is mechanically controlled and the tension applied lifts the glazing panels.

**Pivot**

**Concrete Floor slab**



**Location of detail.**  
These are located all along the North-West perimeter of the building. The detail is showing 1 bay.



**Gray brick**  
Gray brick is used in both Kashmiri and British Architecture.

**Brick cavity wall**  
To sit within the context of the site.

**First floor**  
4Meters above ground. Vernacular architecture (Kashmiri) typically consists of high ceilings.

**Steel Mechanical Garage door system**  
Lifts and lowers the glazing panels.

**Sealant**  
On both sides

**Soffit**

**Open window**

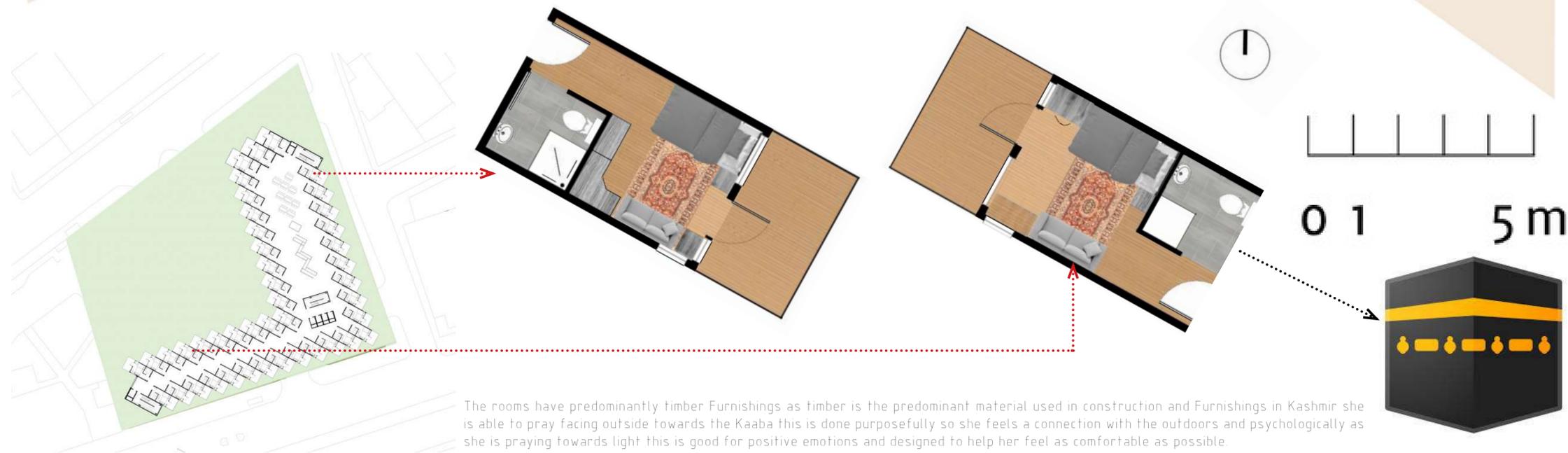
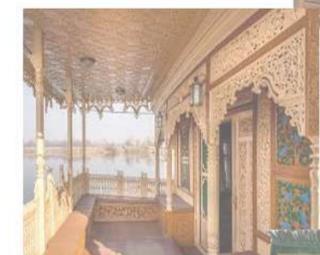
**Closed window**





**PERSONAL BELONGINGS**

Alveera's room has her typical Kashmiri belongings which include her handmade Kashmiri lamps her Kashmir Jaali, her prayer mat and also a Kashmiri rug.

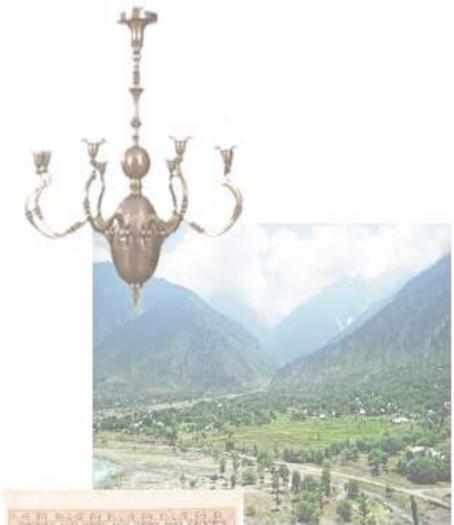


The rooms have predominantly timber Furnishings as timber is the predominant material used in construction and Furnishings in Kashmir she is able to pray facing outside towards the Kaaba this is done purposefully so she feels a connection with the outdoors and psychologically as she is praying towards light this is good for positive emotions and designed to help her feel as comfortable as possible.

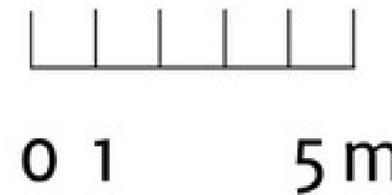
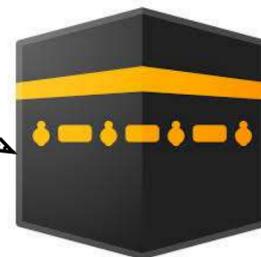
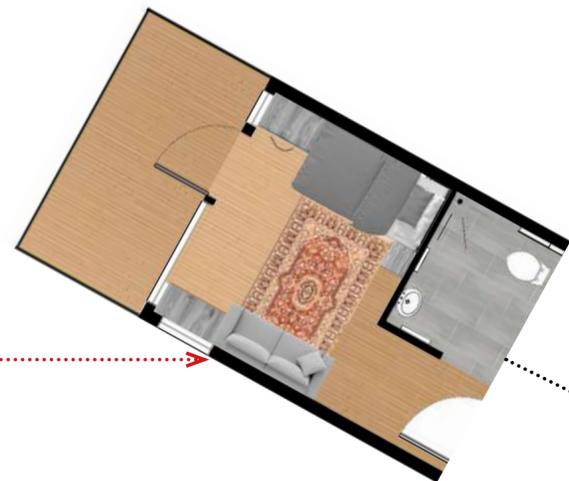
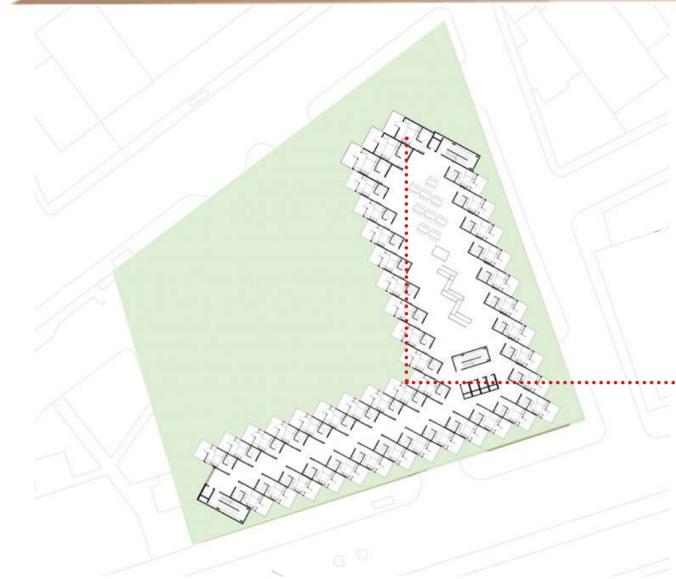


**PERSONAL BELONGINGS**

Raees's room has his typical Kashmiri belongings which include his handmade Kashmiri urn, his paintings of Kashmir, his prayer mat and also a Kashmiri rug



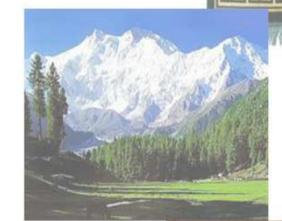
This room is designed for people with mobility impairments. The space has everything lowered to be more ergonomic for somebody in a wheelchair. There are no high shelves, no high drawers, and also the paintings on the walls are lower to allow the person to get the best view from them. Again, this room is orientated towards the Kaaba. The space is wide enough for the individual to turn around and move freely around the room. The balcony is also wider for the same reason. The floor is a smooth timber finish to ensure that it is easy to travel over.



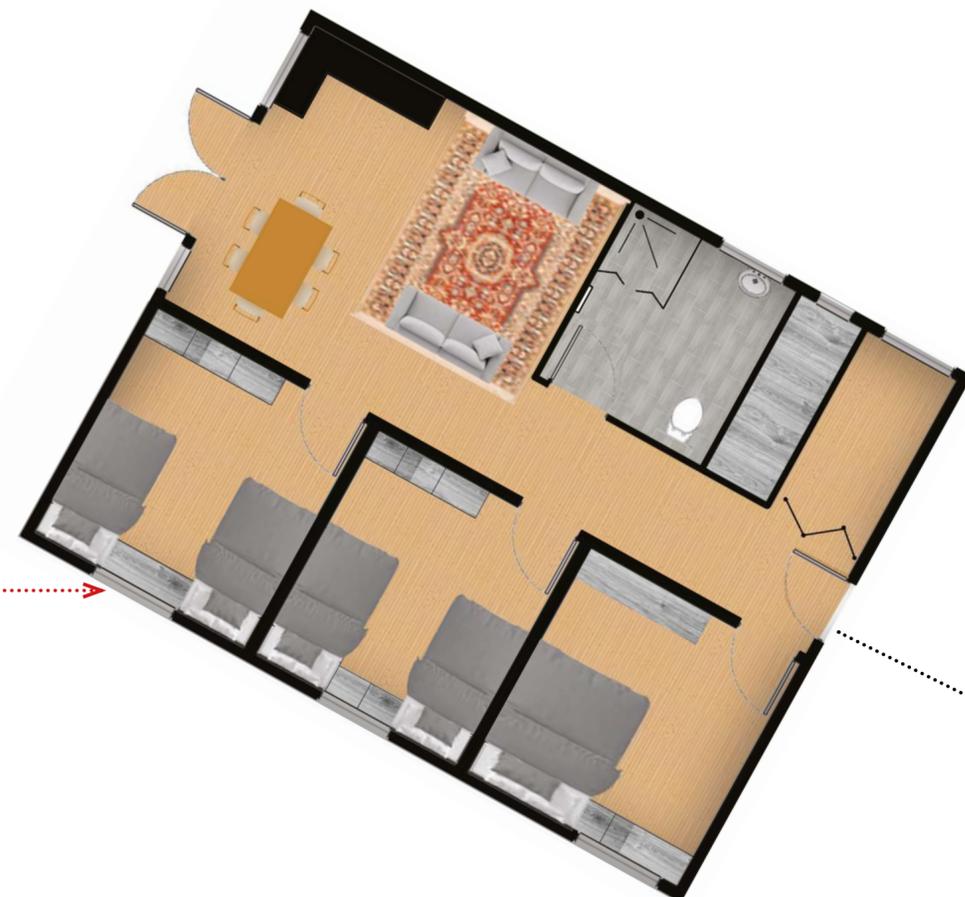


**PERSONAL BELONGINGS**

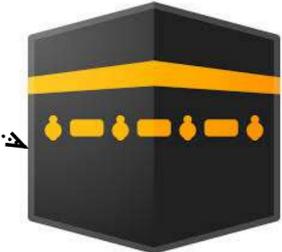
The room is furnished with Kashmiri furnishings of light fixtures etc. these features though they appear small create a sense of home and belonging for the users.



Design for a Kashmiri refugee family this room is also orientated towards the Kaaba and consists of 3 separate bedrooms the house in total can fit 6 refugees and includes a kitchen area a lounge area and Kashmiri style storage spaces. Designed to feel like a home there is a front door and also back door leading to shed roof top garden this allows parents to keep an eye on their children and also create a more homely space.



0 1 5 m





The Landscape has water features near the pathways and also no pills and mountains designed to make Kashmiri feel more at home Kashmir at the edge of the Hindu Kush Himalayas this is an area surrounded by greenery water and mountains to mimic this within the Landscape strategy there are various different types of trees planted along with water features along the path ways to represent a stream the water from this would flow continually and is supplied by rainwater there are sitting spaces and benches to encourage social interaction the space is for the refugees and any visitors of the welfare Centre, everybody is welcome.

# AZADI- **FREEDOM**

SOCIAL HOUSING AND WELFARE CENTRE

Maximum Total building capacity: **214** refugees



### **Materiality and detail study**

To explore wall details and wall build ups that link British and Kashmiri architecture.

### **Safe spaces**

To explore ergonomic designs for intersectional housing. To explore what makes a 'safe space' for different types of people and how this can be done through landscape.

### **Public vs. Private**

To explore relationship between public and private experiences of the users and people currently residing on stretford road.

### **Maximisation of space**

To focus on belongings and what people would have/need and how or where they would be stored. I aim to explore smart storage solutions to maximise the use of the space.

### **Landscape**

To understand how users interact with external and internal environments and how the two inter-link.

**SANA studio 3.1: PRAXXIS ROAD MAP**

The stereotypical connotations attaches to feminism. Feminist don't wear pink and other lies was a great starting point in this direction for me. Unlearning the stereotypes will help me define feminism for myself and what it means to me.

After some feminist conversations within in the Atelier, I was exposed to a book called invisible woman upon reading this book I realised ways in which I have been conditioned throughout my life too to ignore and nothing about just how different the male and female experiences are projected throughout the built environment.

I must unlearn the approach towards architecture in the 21st Century as being from a techno-centric perspective focusing on the future and vast developments taking place in the first world as these are often ignorant of the majority of any population. It's important for me to focus on the users needs and wants and how to benefit marginalised people through design.

Learning the ways that architecture influences people. In order to create spaces that are reflective of diversity it is important to first understand what creates safe spaces and what the characteristics are that define 9th and differentiate these from spaces that are considered to be unsafe. This is done at a human and psychological level in understanding where the idea of safety stems from.

The client is not always right! As designers we have a moral obligation within our role and designs and it is important to voice if I or anyone disagree with something that doesn't fit with my/ their morals

Intersectionality within feminism and what being marginalised actually means for people, not just statistics. Through learning about the actual issues that people face, I hope to uncover workable and realistic solutions.

Being a Pakistani British citizen I have often felt an internal conflicts between being a first world citizen from a developing world country who was born and raised in the UK and so often my views are not in line with people from other backgrounds this creates a identity Crisis within myself I aim to relearn what it means to be Pakistani and to be British and how to love both unconditionally.

Being passionate about certain political topics is a good thing despite various people in life disagreeing. Everything that we do is in some ways affected by politics or political opinions. To care about this is important

Is important to understand the position and privileged which we have and not confuse this with entitlement, instead using this as a force for positive change in creating a more inclusive urban environments where diversity, differences etc. are celebrated rather than on creating a one-size-fits-all society.

From reading invisible woman after feminist conversation I was able to further understand gender bias in ways I had never been exposed to before.

No matter what excuses people give to creating inequalities through a means of suppressing people for their own political gain it is not right and I am allowed to voice my opinion on this a quotes from activist and rapper Lowkey ' bombings, occupation, torture, intimidation, a million dead people doesn't equal liberation'

One of the most important things in society is equity as opposed to equality giving people the same thing is not always the most efficient thing societies must work collaboratively to provide everyone with a level playing field because the reality is that right now there isn't a level playing field which creates a marginalised society leading to poverty traps and capitalism both of which are extreme and unjust

Evaluation of my current self: I have often faced issues with expressing what I believe in. I have knowledge and passion but I often shy away from conversations that I feel may make other people feel uncomfortable. I am passionate about social injustices that I believe should change. These conversations often make people who may be not interested in these sorts of topics feel rather uncomfortable however I aim to not silence myself any more over the things I am passionate about

**BEING PERSONAL & POLITICAL**  
I am a strong minded individual who is driven by my strong political views I am an activist and I involve myself in various campaigns marches protest for human rights all across the UK social justice is incredibly important to me and seeing Horrors happening all around the world I do believe that we are privileged and we should use our Privilege for good and not be passive bystanders when we see in injustice. Being exposed to the political representations from 2 countries has made me able to question everything as I am able to see individuals push different agendas.

**BEING PROPOSITIONAL**  
As a student at such a vast institution, I understand the position that I am in and the real chance that I have to do positive change. I realise that Architecture is a tool among many that allows there to be some form of change in otherwise corrupt systems. I will always stand up for what I believe are basic human rights. My mother has always said to me that I am blessed to even have a voice, this is a powerful tool and should be used to stand up for what I truly believe in. FREE KASHMIR, FREE PALESTINE, FREE THE UYGHUR MUSLIMS.

**BEING FEMINIST & INTER-SECTIONAL**  
Through learning about intersectionality I was able to develop a further understanding of the impact of feminism within politics and politics within feminism. I this deepen my understanding of the extent of inequality within societies and how feminism aims to bridge these gaps.

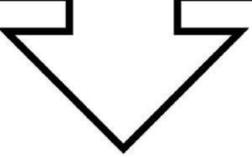
**UNLEARN**

**LEARN**

**RELEARN**

**REFLECT**

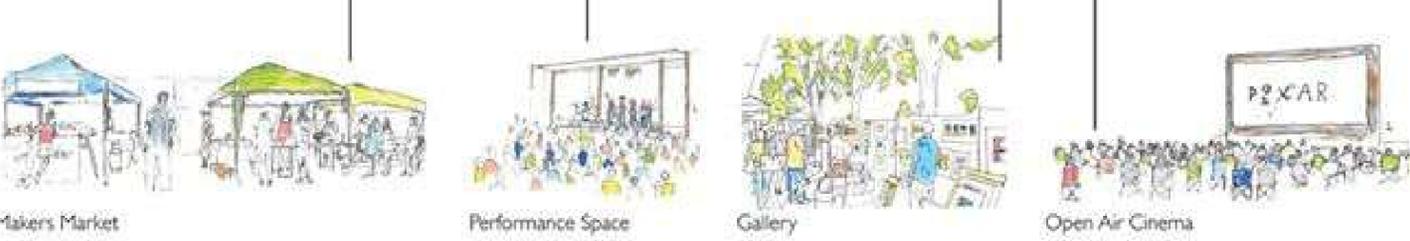
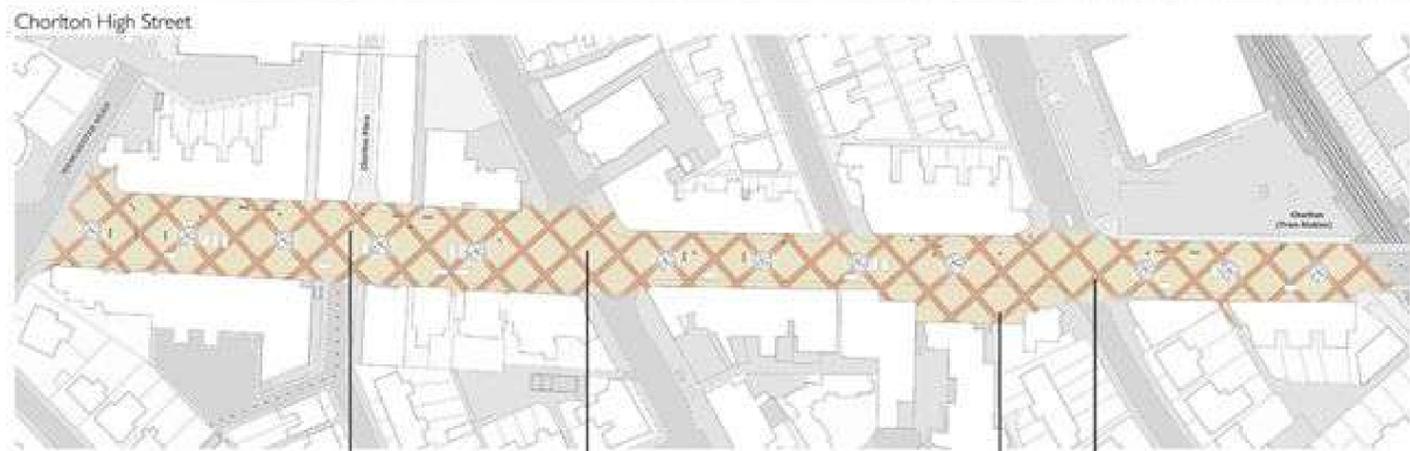
**EVALUATE**



### De-cluttering Chorlton High Street

In the past people went to the high street for shopping and work, just like today, but they also went for entertainment and leisure. To put the heart back into the High Street we reimagine it as a destination for socialising, culture, health, wellbeing, creativity and learning. A place to hold events that attract crowds.

The redesign creates a single surface for pedestrians and road users with no road markings, signs or other unnecessary furniture. The paving pattern ties in with new planting that defines the centre of the High Street. This creates a transitional zone without forming a permanent barrier where there are parking bays, cycle racks, planters and other items of street furniture.



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