

Towards Shelter explores the topic of a women and children's shelter as an example of transitional space from a graphic design and personal perspective.

We combined theoretical research on existing knowledge in the field with a more subjective, experimental, hands-on approach. Our practice is mainly outside the fields of architecture, psychology, or social work, therefore it was interesting for us to explore a shelter as a graphic system. The phenomenon we're exploring is a complex one, similar to an organism or a rhizome, which is a network that connects any point to any other point, without a certain beginning or end point. Consequently, our investigation, following these traces, is also non-linear.

Our internal collaboration is structured around short experimental inquiries, that implement various artistic methods of work. Working with images, text, and audio recordings allows us to approach the phenomenon of shelter from different perspectives. Our observations serve as the ground for further exchange aimed at deepening our understanding of sheltering as a system. Through this, we find the underlying principles that describe a shelter space, its boundaries and its relation to the outside world.

With this publication, it is our goal to provide accessible entry points for others involved or interested in shelters, as well as a foundation for our own future collaborations. We hope to offer a novel angle on the topic, which can be of interest both for people who are completely new to the topic, and those in the field, who might have struggled with some operational blindness.

TOWARDS SHELTER

Client

In social work, the term “client” is traditionally used to describe a member of the audience defined in the concept of the facility. Other term like “inhabitants”, “residents” or “guest” can also be used.¹

Open Shelter Concept

A shelter without an anonymous address. With this concept the clients have the possibility to welcome family members or friends. Thanks to the new concepts of safety measures, clients can still feel safe in the shelter.²

Low-barrier policies

Low-barrier policies are a compilation of specific policies designed to reduce the eligibility requirements that can be barriers to accessing services. The policies as well help the clients to increase their autonomy.³

Counseling

A process in which the clients can gain more clarity about problems and coping options, decision alternatives and development perspectives in and through interaction with the consultant.⁴

Perceptual criteria

Phenomenological motion theory deepens understanding of perception. It explores how senses interpret dynamic environments, unraveling connections between motion and subjective experiences, providing insights into the processes that shape our perception of our surroundings.⁵

Safe space

Describes an inclusive environment in which people should be free from discrimination. Such a space should also enable people to come to terms with their own experiences of discrimination and empowerment. This primarily refers to a social space, for example a group.

Womens shelter

A facility where victims of domestic violence can find protection and counselling.⁶

Trauma-informed design

Trauma-informed design is about integrating the principles of trauma-informed care onto a space. The goal is to create physical spaces that promote safety, well-being, and healing for the inhabitants.⁷

Transitional Space

The accommodation is mostly a collective living quarter which are meant to be temporarily solutions for the inhabitants. They live in this interim home until the conditions change and the inhabitants move out. Family and friends, spaces and objects are part of our transforming condition of belonging.⁸

White Cube

The aesthetic of the white cube was introduced in the early twentieth century in response to the increasing abstraction of modern art.

It is characterised by its square or oblong shape, white walls and a light source usually from the ceiling.⁹

K

By framing the space with a white cube scenario, the space becomes more generic. The term white cube captures the abstraction of the physical being.

N

In its original meaning, a white cube is an exhibition space, that is supposed to be a neutral, sterile background for the artworks, that frees them from their context, by using “universal” devices, such as white wall paint, concrete and cold lighting. As it relates to the topic of shelter, white cube can be understood as a standardised space, devoid of any personal touches, where the inhabitant of the shelter takes on a passive and alienated role.

L

The precondition for a shelter without inhabitants and workers. A space without social conditions.

Anonymity

The protection of private information aimed at enhancing the security level and creating a space for growth.

N

Conditions, in which one's identity remains protected. Depending on the context, anonymity can provide security (for example, when there is an active threat of physical violence), as well as disempowerment (isolation from communities).

L

In an empowermental term a choice to hide private information and have the chance to be seen as a living person.

K

Anonymity should be provided for a person but also for a space. Anonymity controls security.

Alienation

A process that inflicts otherness on a person or an object in their environment. Disappearance of the sense of belonging to a group or in a space.

L

The appearance of a space defined by its othering from the environment in which one has lived and experienced violence. To visualize that a person is now in a safe space.

K

Relating the term to the perception of objects, the objects then explore the ways in which personal belonging is re-contextualised, perceived, experienced and interacted through different framings.

N

A process that inflicts a sense of otherness in a group of people. It's making them feel like they don't belong and designates them as outsiders.

Rhizome

A non-linear network, that, connects any point to any other point, without beginning, end, or direction. As opposed to a tree structure, that has a starting point, and predictable branching patterns.¹⁰

1. socialnet.de/lexikon/klientin-klient
2. FHK-Fachinformation 1 | 2022, Schwerpunkt: Frauenhäuser mit offenen Konzepten
3. N. Nnawulezi, S. Godsay, C.M. Sullivan, Suzanne Marcus, Margaret Hacskaylo: The Influence of Low-Barrier and Voluntary Service. Policies on Survivor Empowerment in a Domestic Violence Housing Organization
4. socialnet.de/lexikon/beratung
5. Andreas M. Marlovits, 2001: Über die Einheit von Empfinden und Sich-Bewegen
6. wegweiser-boehlen.de/verein/leitbild
7. traumainformeddesign.org
8. Julia Nina Baumann Baumann, 2019: Captives of a Lost Time – Space-Making in the Everyday Life of Refugees in Germany’s Rural Areas
9. tate.org.uk/art/art-terms/w/white-cube
10. Gilles Deleuze & Félix Guattari, 1987: Thousand Plateaus: Capitalism and Schizophrenia



OPENNESS

K

Openness can be defined spatially, but also in social terms. It is a description of the state of mind of the person or space in the environment.

N

Lack of limits, permeability of borders, refusal to accept secrecy as the only effective security measure, interconnectedness of the shelter with its surroundings

L

Openness can only be applied to a space that can be closed and is willingly opened up. It is, therefore, an act by those who organize the space or participate in it.

Connection to the surroundings with or without borders. The term can be generally used for spatially and socially conditions.

American Journal of Orthopsychiatry. The Influence of Low-Barrier and Voluntary Service Policies on Survivor Empowerment in a Domestic Violence Housing Organization

Nkiru Nwawulezi, Surbhi Godsay, Cris M. Sullivan, Suzanne Marcus, and Margaret HacsKaylo

The purpose of community-based domestic violence crisis housing programs (e.g., shelters) is to provide a safe setting that promotes empowerment for survivors of intimate partner violence. For staff to reach this aim, the program must have formal structures and processes in place to support such efforts. This study explored how low-barrier and voluntary service policies influenced staff practices and survivor empowerment. Low-barrier policies require that programs remove barriers that prevent survivors, particularly those who have mental health concerns and/or addictions, from being able to access services. A voluntary service policy states that survivors have the right to choose which services, if any, they would like to engage in during their stay at the program. Survivors' ability to stay at the housing program is not contingent on their participation in program services. This exploratory-sequential (QUAL → quan) mixed-method study

examined how low-barrier and voluntary service policies influenced staff behavior and how these behaviors then related to survivor empowerment.

Low-Barrier Policies

Low-barrier policies, also referred to as low-threshold policies, are a compilation of specific policies designed to reduce the eligibility requirements that can be barriers to accessing services. These policies derive from the field of harm reduction and have traditionally been implemented in treatment settings that seek to provide supportive options for people who have issues with substance misuse and addiction.¹ Low-barrier policies can involve "the absence of waiting lists, toleration of use and injection of illicit drugs, and relative ease to [allow clients to] leave and re-enter the programs".² This inclusive entry process allows people to still have access to supportive services even if they are not sober or in an abstinence-based drug treatment program. Implementing eligibility policies that include access for survivors with mental health concerns or addictions is critical, given the established interrelationships among victimization, negative mental health outcomes, and substance misuse.³ Despite the awareness of these

intersections, some shelters do not allow survivors to access supportive housing services if they are currently using drugs or if they have a severe mental illness.⁴ Zweig and colleagues (2002) surveyed employees at 20 domestic violence programs and found that survivors with compounding needs had more difficulty receiving supports from DV programs.

Voluntary Service Policy

Although a low-barrier policy focuses on the entry process, a voluntary service policy focuses on how survivors engage in program services. A voluntary service policy states that survivors can choose what program services they can engage in without this choice being contingent on their ability to stay in the program.⁵ Although all domestic violence shelters are required to adopt this policy if they are receiving funds from the Family Violence Prevention and Services Administration, the implementation of this approach varies across shelters.

Current Study

The current study examined how two overarching policies within a DV agency influenced staff practice and survivor empowerment. In the first (qualitative) phase, agency staff members were asked

How is inclusivity...

How can empowerment show the common entrance...

How does the common entrance show a welcoming space? What emotions are connected with a space?

activity measured?

to describe how low-barrier and voluntary service policies influenced their actual practice with survivors. In the subsequent (quantitative) phase, survivors receiving program services reported on staff practices and their feelings of empowerment. We hypothesized that the more choice survivors reported having over their lives within the program, the greater their empowerment was.

Mixed-Methods

Overview This study included an exploratory-sequential (QUAL → quan) mixed-methods design. The purpose of this mixed approach was to understand previously understudied constructs of interest with staff, use this understanding to develop questions for survivors, develop hypotheses about survivor experiences with low-barrier and voluntary service policies, and then test the hypotheses linking organizational practices to survivor outcomes.⁶ In the initial phase, we qualitatively explored how staff conceptualized and enacted low-barrier and voluntary service policies. These data were analyzed prior to the implementation of the quantitative phase, and findings from staff were used to create the questions asked of survivors receiving services.

Setting

The study was completed at a large, urban domestic violence organization that provides services to survivors of IPV, sexual assault, torture, and sex trafficking. Data for the current study were collected from the agency's crisis housing program, which includes 42 individual apartments. The agency's guiding mission is to provide services in ways that are "responsive, consistent, empathetic, mutually cooperative and respectful, while also providing tools to promote personal power and support survivors" right to be self-governing.⁸ The low-barrier policy implemented by the agency included the following: survivors were not screened out of services for severe mental illnesses, substance use concerns, how long ago abuse occurred, or family size. They also did not have to provide proof of abuse or citizenship. The agency's voluntary service policy states that survivors choose what services they want to engage in while in the program.

Sample and Procedures

We contacted eligible staff through e-mail to invite them to participate in a one-time, face-to-face, individual interview about their work. Staff members were familiar with the investigators and overall study from prior meetings and conversations, and had expressed strong interest in

having the research conducted. Staff members were invited to participate if they (a) had provided direct services to survivors, or provided direct supervision to advocates who provided direct services; (b) had been employed for at least two weeks; and (c) were currently employed at the time of data collection. Staff members who worked in administration (with no direct service), maintenance, or building management positions were excluded. Of the agency's 26 paid staff members, 13 were eligible for the study, and 12 agreed to participate. Six were direct service providers and six were direct supervisors. Informed consent took place at the start of the interview, and interviews lasted an average of 2.5 hours. Participants had the option to be interviewed in a location of their choice. Eight chose to be interviewed on site, and four interviews took place at local coffee shops or restaurants. All interviews were confidential and conducted by the first author. The study was approved by the Michigan State University Institutional Review Board.

Measures

The first author used a semi-structured interview guide to examine staff understanding of the organizational context, including the program mission, theory, structure, and culture. The guide was informed by a systematic review

of the agency's written documents (e.g., bylaws, employee handbook, personnel policies) and developed in collaboration with the agency's leadership team. Guiding questions included "What does it mean that [agency name] utilizes a [voluntary service/low-barrier] approach?"; "In what ways, if any, does this organizational service approach impact what you do when providing services to survivors?"; and "Could you tell me how this service delivery approach aligns, or does not align, with your personal values?"

Analysis

Data were analyzed using an inductive thematic analysis, a data-driven analytic approach that explores a phenomenon without using a preexisting coding scheme.⁸ The first and second authors completed the analyses, which were confirmed by the third author. We began by reading the transcripts multiple times to get familiar with the data. Then, we completed the first cycle of descriptive and process coding on four interviews to generate an inductive coding framework.⁹ Using the framework, we completed coding for the remaining interviews and refined the coding framework accordingly. We grouped codes from the refined framework into themes. The themes were revised through a process of rereading the transcripts, adding new data, and

rewording specific concepts. Then, a thematic map and descriptions for each theme were created. Multiple methods were employed to establish trustworthiness of interpretation. The first and second authors coded data separately and discussed the coding framework together to establish an inductive framework. Themes were created through multiple discussions between the first and second authors. All themes were written with a thick description to allow for transparency. The third author confirmed the framework and themes generated. The thematic map and respective theme descriptions were provided to the executive director and training director as a form of member checking.

Results

Five themes emerged from staff descriptions of the organization's policies and practices and how they believed they impacted survivors. The first theme pertained to how organizational norms and values guided low-barrier and voluntary policies. The second theme centered on how policies impacted staff practice, and the third focused on staff capacity needed to enact policies. The final themes related to how staff understood low-barrier and voluntary service policies and practices to impact survivors (Theme 4)

as well as at the organization (Theme 5).

Organizational values guide the enactment of low-barrier and voluntary service policies

All staff described how the agency's low-barrier and voluntary service policies were guided by organizational cultural norms, such as (a) providing equal access, inclusivity, and justice; (b) trusting survivors; and (c) promoting survivor autonomy and self-determination.

Providing equal access, inclusivity, and justice

All participants passionately and consistently stated that survivors have the right to access and sustain safe housing. Many described how some subpopulations of survivors are fundamentally underserved by the DV shelter system because of restrictive screening policies. Low-barrier policies helped to correct this injustice. These values applied to both entry into and experiences in the housing program. All participants also affirmed that survivors, no matter how engaged or disengaged they were in services, had the right to generative opportunities and access to resources.

Trusting survivors

Every participant agreed that implementing

How do we show the number transparency?

How are the internal familiar differences?

Is the transp

safe space?

low-barrier and voluntary service policies rested on the assumption that survivors are trustworthy. Participants consistently remarked, “We take people at their word.” Patricia highlighted this value when she described what it meant to implement low-barrier policies. So because we are low-barrier, we do not ask to see your protection orders. We do not ask for any of that. We do not even ask you for ID. “Cause we’re gonna trust that what you’re sayin” to me is the truth and we’re gonna roll from there. (Advocate) This value was related to the value of equal access to shelter and housing. Some participants commented that even if some survivors did not provide the entire truth when they first entered the organization, they should still be able to access quality services and safe housing.

Promoting survivor autonomy and self-determination

Staff members believed that survivors have the right to define their own needs and to make their own choices about how to meet those needs. They described that the voluntary service policy assumes that survivors are competent, capable, and should not be penalized for making decisions that may be different from those staff would make. Some felt that mandates forcing survivors to engage in programming were disempowering,

dehumanizing, shameinducing, oppressive, and controlling. Joy stated, Voluntary service model is ... [that] services aren’t contingent upon your willingness or your ability to meet a requirement. Such as, you know, mandatory meetings and mandatory case management, mandatory documentation. And just allowin” people to be adults and to be selfgovernin” and to manage their own lives. And knowin” that everybody’s not the same, everybody doesn’t have the same needs. Allowing survivors to determine what needs they have and how they want to focus on meetin” those goals and needs. (Supervisor)

[...]

Women’s shelters with open concepts. Open concepts? An approach

Dorothea Hecht,
Frauenhauskoordinierung e.V.

Women’s refuge with a known address? Public address for a women’s refuge? Anonymisation of the Location anonymised? Open women’s refuge?

“Every taxi driver knows where the women’s refuge is located anyway.” We scrutinise new concepts.

What is a safe place?

Women, who are affected by violence, and their children need a safe place where the

violent (ex-)partner should not follow them and where they are protected. The address of a women’s shelter should therefore be a secret, according to the current understanding of both professionals and the public. This is justified, for example, in the quality recommendations of the Women’s Refuge Coordination with the idea of protection.¹⁰

Interestingly enough, the first women’s refuge in Germany – 1976 in Berlin was publicly known and even mentioned in the newspaper.¹¹

The vast majority of women’s shelters keep their addresses secret and protect highly vulnerable women from being stalked and violated. If their whereabouts are discovered, the only option for these women is often to flee to another shelter.

The “unwritten law” of the secret location is also used to justify information blocks and judicial access to files is restricted.

However, this basic principle is changing. It is partly due to pragmatic considerations: In rural areas, at long-established locations, through localisation or “because of Google Maps” anonymity cannot (any longer) be maintained. But it is also partly a conceptual

What makes you feel less alienated?

How is the individual controlled?

parent security representing an ideal

approach: Gender-specific violence should become visible, the individualisation of violence should give way to a sense of social responsibility and systemic approaches are gaining ground. Through more publicity, better funding is hoped for, and the residents can invite relatives or friends and the neighbourhood – it is hoped – will provide social control.¹²

Along with the range of different motivations and approaches, there is also a diversity in the practical organisation: there are therefore different concepts behind the terms and designations mentioned at the beginning, although they are sometimes used synonymously – often under the generic term “open concept”. However, if a women’s refuge has deliberately chosen a well-known address, it does not necessarily have to be an open women’s refuge. The latter term is probably mostly used¹³ to describe a systemic approach and the possibility of visitors to the women’s refuge. We are not attempting to provide a standardised definition here. This may also not be necessary.

Known or open, however, must not mean that there is a lack of protection of physical integrity and sexual self-determination or safety for women and children. Digital challenges and safety aspects for

residents affected by violence must also be increasingly rethought – for homes with both anonymous and known addresses.

Is it about being seen or about being watched?

About
the author: Dorothea
Hecht works as a legal
and data protection officer at
Frauenhauskoordination e.V.
and is also a Specialist lawyer
for family law.



1. van Ameijden, Langendam, & Coutinho, 1999: The validity of drug users' self-reports in a non-treatment setting: Prevalence and predictors of incorrect reporting methadone treatment modalities

2. van Ameijden et al., 1999: 559

3. Bonomi et al., 2006: Intimate partner violence and women's physical, mental, and social functioning;
Krim Lacey et al., 2013: The impact of different types of intimate partner violence on the mental and physical health of women in different ethnic groups

4. Macy, Giattina, Montijo, & Ermentrout, 2010

5. Administration on Children, Youth and Families, 2012

6. Anthony J. Onwuegbuzie & Nancy Leech, 2006: Linking Research Questions to Mixed Methods Data Analysis Procedures

7. DASH, 2013

8. Virginia Braun & Virginia Braun, 2006: Using thematic analysis in psychology

9. Matthew B. Miles, A. Michael Huberman, Johnny Saldana, 2014: Qualitative Data Analysis

10. Frauenhauskoordinierung e.V., 2014: Qualitätsempfehlungen für Frauenhäuser und Fachberatungsstellen

11. Lena Kühn, 2019: Erstes Frauenhaus Berlin (1976–2001)

12. Imke Plesch, 2021: Frauenhäuser in Bayern denken über ein offenes Haus und ein neues Konzept nach in Sonntagsblatt – 360° evangelisch

13. Cautious wording, as FHK does not want to make any hasty definitions here

Exploring Spaces

Understanding the dynamics of spaces within women shelters involves a nuanced investigation. Taking into account the various shelter concepts (what is the form of organization, what are their difficulties or advantages), the impact of staff and residents (work and sheltering), as well as architectural factors.

Designing a space that accommodates everyone is a complex task. The diversity of shelter concepts aim to cater to a broad spectrum of needs, striving for inclusion. Therefore, we propose an experiment aimed at providing insights into the criteria for how to observe and explore spaces. For this we try to find ways how to make our first steps towards reading highly functional transitional spaces with the example of a hospital and a hotel. This qualitative inquiry aims to uncover questions, identify issues, or highlight gaps that can enhance shelter concepts without presupposing specific conflicts or questions.

As in the phenomenological theory of motion is described we try to concentrate on our sensory experiences, such as sound, color, brightness, sweetness, acidity, hearing, sight, smell, touch, and taste, contribute to distinct spatial perceptions. The auditory space, for instance, differs from the visual one.¹

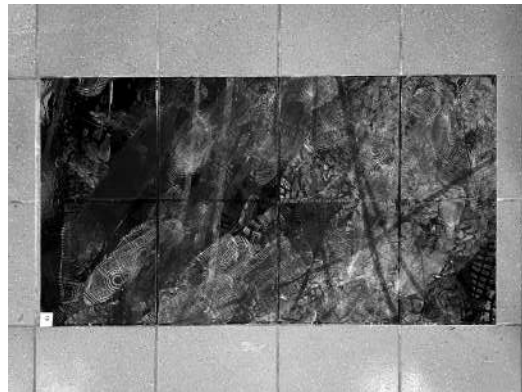
In addition adhering to Trauma-informed design principles can establish a foundation, particularly for survivors of domestic violence, supporting therapeutic approaches. Spaces and their functionalities are shaped by their equipment. Notably, transitional spaces and shelters stand out in that their equipment is organized not by the users but by those managing the space. Alternatively, observing spaces provides a platform for discussions with shelter inhabitants and staff, facilitating reflection on their needs.

The observation of spaces is conducted on a human scale. Research involves heightening awareness of one's senses, enabling the identification of effective equipment or revealing gaps. Various methods, such as Counting, Mapping, Tracing, Tracking, Looking for traces, Photographing, Keeping a diary, and Test Walks, assist in documenting these observations.² There for we use worksheets with polarities and contrast and the earlier found keywords to give us a framework on what we can seek out for and document our experiences without limiting our sight.

1. Über die Einheit von Empfinden und Sich-Bewegen, Andreas M. Marlovits (2001)

2. How to Study Public Life, J. Gehl, B. Svarre (2013)

Experiment I



Leaving a trace



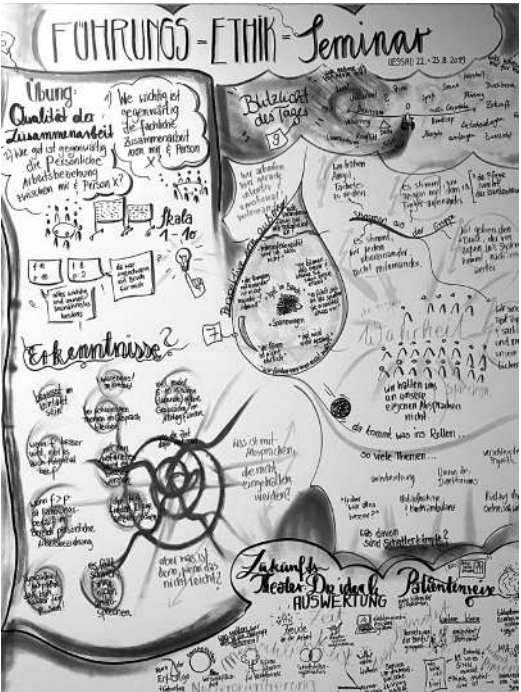


Experiment I

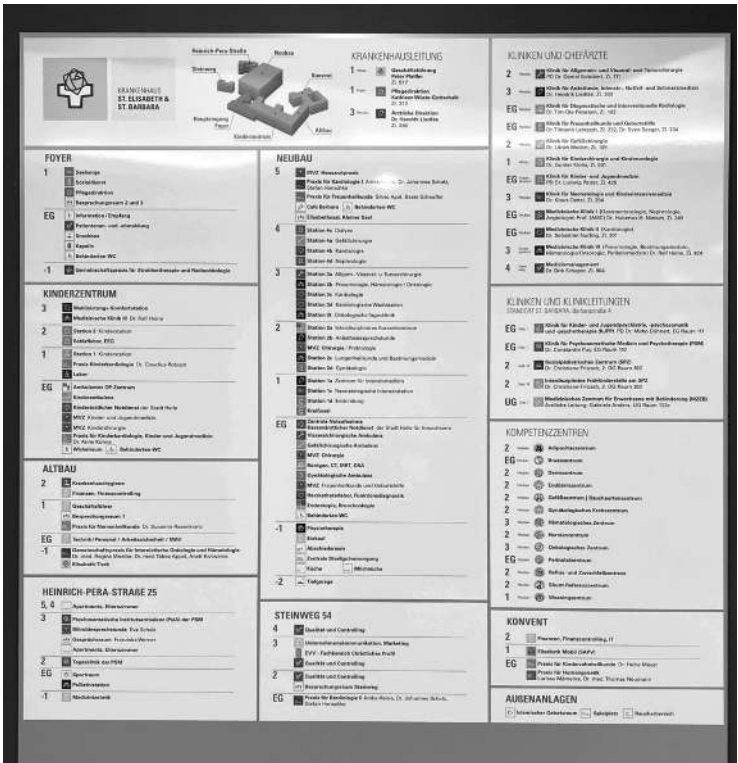
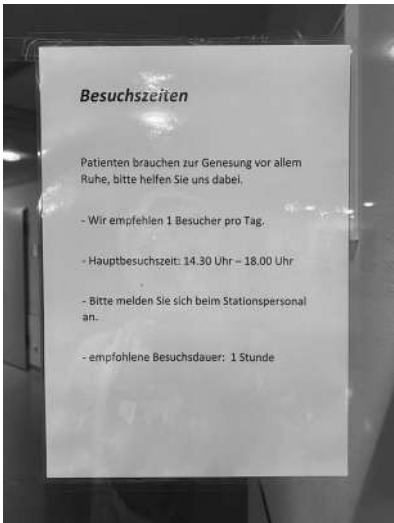
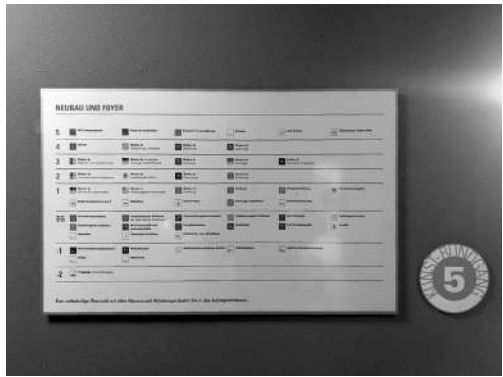


Emptiness




















































































































Smell

weak						strong
light						dark
dry						moist
static						dynamic
harmonious						chaotic
hard						soft
simple,linear						complex
natural						synthetic
dull						pointed
cold						warm

Acoustics

thin,weak						full,strong
light						dark
dry						reverberant
static,motionless						dynamic,movable
rhythmic						chaotic
hardinsertion						softinsertion
hardending						softending
impulsive						complex
natural						synthetic
pointed						dull
cold						warm

diagonally
translucent
warm
further
solid
restrained
light
blunt
short
curved
narrow
negative
far
quiet
square
circular
passive
weak
moved
scarf
heavy
responsive
velvety
thin
soft
angular
firm
curved
opaque
thick
cold
pungent
liquid
penetratingly
dark
pointed
long
straight
wide
choppy
light
near
sharp
calmly
strong
loud
loud
round
positive

The observation of transitional spaces in Halle (Saale)

Experiment timespan: 2 hours

Criteria for the places where: a place where people spend time temporarily and stay overnight; a hospital; and a hotel.

The setup for our investigations: In our observations, we want to investigate how the spaces are organized in regards to perceptual criteria, how visitors to the places leave traces, how the duration of a stay is given through the architecture, and what other things come to our attention. After our observation we set up catigories (orientation, waiting, activities, acoustics, smell, atmosphere) to make it easier to compare the different spaces.

Hospital

For our observations, we used worksheets that give an idea of how to describe the sound and smell of a place, as well as a list of analogies. We separately investigated the space, walked through halls, and stairways, took pictures, videos, and made notes.

Orientation

The hospital uses a guiding system with colors, pictograms, and a code (f.e., Station 3c Kardiologie, 3 for the floor, and c for the building tracks). A floor map and a 3D model try to give an overview of the different departures, hallways, and exits. The main hallways are set in a circular pattern. From every point, you have several ways to get to the closest exit or other departments.

Activities

Not directly medical care-related things that are provided in the hospital. Such are: a hairdresser; a cafeteria (one in the foyer, one in a waiting area, and one on top of the building); Wending machines with snacks and coffee, a post office, a chapel, an Islamic prayer room, a library, as well as a book crossing shelf and a small water tank (installation?) in memory of St. Elizabeth. In the garden, there is a mobile with abstract forms that is turning slowly in the wind. Small boxes with habtical games on the hight of children (good possibility

for children to play, hide, and seek) and adults.

Waiting

In the foyer are padded benches that are separated from each other with translucent glass paravents. Most of the other waiting areas are set up with wooden benches with separate seats. In some waiting areas, there are murals. The murals, especially on the ceiling, change your perspective and embellish your waiting situation. Some waiting areas convey the feeling of being in a cave, a small individual space.

Acoustics

In the whole building, sounds echo a lot. A small sound can be heard through a whole hallway. The echo gives you the feeling of a big empty room, but you feel yourself more like a spy, a stranger to the place (like you came there to wait for something). It is a very smothering atmosphere. A child that laughs is "tshhted" by its parent. Footsteps, doorhadles, and closing doors are amplified.

Smell

A generic mechanic smell that isn't intense but very consistent.

Atmosphere

Organic forms, colorful, soft, smooth.

Hotel

We discovered the place together; it was more convenient because of the smaller area and space compared to the hospital.

Orientation

A long corridor guides to the reception based in the center of the hotel. From there, you are directly guided to the common spaces. A stairway from the lobby guides to the private or individual rooms. There is no guidance system or signiture for orientation. Information is to be encountered at the front desk where a staff member is sitting; only the room numbers are signed. The hallways have dead ends.

Waiting

A quantity of seating options of big leather couches with pillows and tropical wood tables give opportunities to wait, pass the time, or socialize.

Activities

The lobby on the ground floor is equipped with a bar. A big aquarium in the center of the hotel creates a visual dynamic. In the lounge, a billiard table and a library are placed.

Acoustics

The interior is equipped with a lot of fabrics. Stairways and halls are covered with carpet, which dampens footsteps and sounds. The couches and furniture are cushioned. Everything absorbs echo and noise and gives off a quiet and warm feeling.

Smell

Neutral, undestinctive, scent of the perfume of the visitors

Atmosphere

Different themes, like on the bar it was more a navy, sailing theme in the lobby it was colonial fantasy with animal prints furniture out of tropic wood and heavy couches to sink into. Pictures are hung on the walls. Mirrors are present everywhere, which can be interpreted as a sign that people here are at their "best" and like to see themselves. Also mirrors that allow one to look around corners. At the front entrance/exit door is a big mirror (maybe to take a last look at yourself before you leave the hotel and step onto the open street). The dimmed light and the carped-covered stairs and hallways create a very damp atmosphere.

Comparison /Result

The two spaces share common elements, which differ in their execution. Areas to wait or socialize are found in both but are set up differently. The hotel doesn't have to follow the approach to enable a lot of people to sit and can provide places where you are invited to spend time longer than you need. Not only do both places try to give solutions on how waiting can be made more pleasant but also how time can be passed by giving activity options. If it is a mural on the wall or a mobile that moves slowly in the wind, pictures hung on the wall, or an aquarium with fish that float by, both visual distractions are used to make the space feel more comfortable. What stood out were the differences in the acoustics and smell. When the hotel gave off a warm and cozy atmosphere, the hospital was very cold and unwelcoming.

SECURITY

K

Safety is provided by social or environmental conditions through various safety measures.

N

Conditions of physical and mental safety. Feeling of confidence in measures that are in place to protect the person. A person who is secure does not fear the future.

L

Ensuring the basic needs for shelter, food, physical integrity, privacy, acceptance and companionship. Empowerment can enhance a feeling of security.

Describes the conditions of physical and mental safety by measures for example an aid, general protection or an internal feeling of confidence.

Women's shelters with open concepts

A women's shelter with an open address as part of the neighbourhood

Michelle Taubert and Birgit Unger, Frauenforum im Kreis Unna e.V.

Safety despite visibility

The safety of the woman and her children is always the top priority, which is why the risk of danger to the woman and her children by means of a systematic self assessment procedure is determined at an early stage of contact, if possible during the initial interview. During the stay, the personal safety concept is constantly reviewed with the client and adapted if necessary. It is important here that personal responsibility for the protection and safety of the woman and her children remains with the woman herself and is

strengthened.

The Women's Forum also provides security with a lock function in the entrance area on the ground floor, cameras in the building and police priority. There is also a protected inner courtyard, garden and playground area. As a replacement

for traditional access with keys, all authorised persons are given transponder access to the house and all rooms used by the family.

No one can enter the house unobserved or unauthorised. For emergencies that have not yet occurred, there is another glass door on the first floor in the stairwell that can only be opened with a transponder as the last hurdle before the women's refuge floor.

Safety also includes the client's individual safety situation, which is determined in the various risk screenings and which we strengthen as far as possible by the client's participation in self-strengthening and self-defense courses offered by the women's and girls' advice centre.

From women's refuges with secret to well-known addresses – a history lesson and a look behind the doors of the centres

Theresa Eberle, Women's Refuge Coordination e.V.

I would particularly like to thank the staff of the Oranje Huis Amsterdam in the Netherlands, the AWO women's shelter "Hartengrube" in Lübeck and the competence centre against domestic violence "hexenhaus" in Espelkamp for the insights

into their work and their concepts. The first women's refuge in Germany was opened in 1976 – astonishingly with a public-known address even appeared in the newspaper.¹ For decades, it was common practice to keep the address of women's refuges secret. It was not until 40 years later that another women's refuge with an open concept and a publicized address was set up in Germany. Where did this idea come from again? Let's first take a look at our neighbouring country, the Netherlands:

The concept of the Oranje Huis

The idea

In the Netherlands, the first so-called Oranje Huis (Dutch for house) was founded in 2009 in

Alkmaar by the Blijf Group with a deliberately well-known address and concept in order to make the problem of domestic violence and the women's shelters themselves more visible. Another intention was to take away the shame of going to a women's refuge.² Those affected should no longer hide and get help more

How does it feel to not see the personal belongings?

What emotions are connected with a space?

How does the common entrance show a welcoming space?

How is space interconnected with security?

ngings?

quickly. This is because the concept provides for a holistic approach: Care, coordination, longer-term support measures and offers as well as outpatient counselling services for couples under one roof.³

It was also decided to anonymise the house so that those affected would not have to live in isolation, but could continue to maintain contact with family and friends.⁴ Another special feature is that the Oranje Huis not only houses victims of domestic violence, but also victims of human trafficking, vulnerable teenage mothers and – in separate areas – male victims of violence.⁵

Experience from the USA

Blijf Group also looked to the USA when considering the implementation of its concept and took the Open Women's Centre in Waukesha, Wisconsin, as a model.⁶ The centre there has been working with an open concept since 2003. Their experience has shown that the neighbourhood also plays a major role, as it can keep an eye on the house. Potential new residents are also helped to overcome the inhibition threshold by allowing them to view the house beforehand.⁷ The women's centre also reports that due to the visibility, more donations came into the centre

and it was easier for residents to find new jobs.⁸

The old concept with an anonymous address

The Blijf Group describes its previous concept with a secret address as a "false sense of security". This is due to the fact that authorities, schools or residents are sometimes careless with the secret addresses of women's shelters or these are discovered through the internet and tracking systems. It also happens that a supposedly anonymous address is already known in the neighbourhood, by taxi drivers or postmen.⁹

Safety in the concept with a deliberately publicised address

In order to make the Oranje Huis with a publicised address safe, staff are on site 24 hours a day and a risk screening is carried out for every new woman who arrives. Close cooperation with the police is also necessary.¹⁰

As the location is known, visible safety precautions can also be taken on the house. The buildings are also divided into different zones. This means that visitors, residents and employees can only enter the

areas to which their electronic chip grants them access.¹¹ To strengthen the sense of security, clients can be connected directly to the police in an emergency via a button on their mobile phones – even if they have already moved out of the house.¹²

On the one hand, the visibility of the house can create trust, but for some of those affected it can also have a deterrent effect and trigger fear.¹³

In 2008, Blijf Group stated that the Oranje Huis is suitable for around 80% of victims of domestic violence. However, the Oranje Huis is not the right place for women at high risk. They are often housed in separate secure flats with a strictly secret address.¹⁴





1. Lena Kühn (2019): Erstes Frauenhaus Berlin, 1976–2001

2. Blijf Group, 2008: Case Study: Oranje Huis (the Netherlands): 10

3. Blijf Group, 2008: 4f.; 26

4. Blijf Group, 2008: 6

5. Katinka Lünemann, Willemijn Smit & Lisanne Drost, 2010: De methodiek Oranje Huis in uitvoering: 7

6. Blijf Group, 2008: 7

7. Blijf Group, 2008: 27

8. Blijf Group, 2008: 41

9. Blijf Group, 2008: 8; 23

10. Blijf Group, 2008: 5

11. Blijf Group, 2008: 8

12. Blijf Group, 2008: 8; 23; 26

13. Blijf Group, 2008: 10

14. Blijf Group, 2008: 5

Rhizomatic Matrix

Clustering and mapping

We emphasize that consensus fosters a sense of security. The establishment of a code of conduct among support providers contributes to enhancing security and communication with clients. Miscommunication or ambiguities within the project participants can lead to confusion and uncertainty which leads to an increase of a feeling of alienation.

To advance our understanding and explore new results or thematic areas, we introduce the following methodology, building upon our previous Experiment I. We aim to synthesize keywords derived from secondary literature on shelters and insights from our previous findings.

As a first step, we merge photos and keywords, seeking fresh connections. This process enables us to discern emerging relations or scenes based on these keywords and images. Our objective is to examine how these word combinations align with real-life transitional spaces and identify reflections present in them. Incorporating primary experiments into our project is vital, going beyond reliance on secondary research sources like articles and external projects. For instance a picture of a aquarium is connected with “transparency, voyeurism and ignorance,” this combination can be discussed with a switch of perspective by taking the view of the inhabitants of the aquarium. They are being watched and not seen having their habitat designed to fit into a certain aesthetic without many options to hide.

This finding reflects on how difficulties can arouse of shelters being mystified and seen by outsiders creating a feeling of the clients to not look outside but to be watched from their surrounding. This is leading to the view of contemplating a space as one within many spaces. In the second step, we layout the collected keywords in a morphological matrix we chose category keywords to reflect on our so far made experiences. Which keywords align with the intersection of randomly arranged keywords to build new connections and topics.

This exercise challenges the discussions how the individual keywords are understood and how important or interesting they appear to us.

open entrance permanent

entrance open stable

belonging
visible

interconnected security



ideal
com

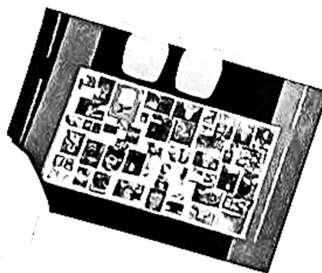
common
belonging

security individual controlled opaque



old

personal
scenario



isolated numb

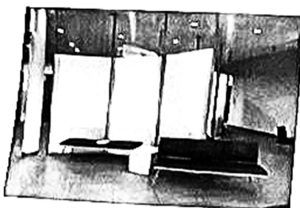


com

common ground empowerment



standing out isolated
uncertainty exit



nuclear

standing out
grey streets



play hide
anonymity





trace temporary



marginalization
white cube
uncertainty

security
safe space translucent
municipal welcoming

interconnected
empowerment
marginalization

impactful
new numb
common ground

alien (fremd)
representation
political power

political power
white cut controlled voyeurism

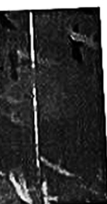
municipal

external

interconnected

show

vulnerability uncontrolled marginalization



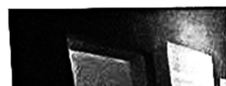
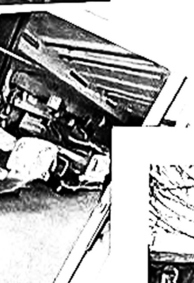
common

present

hostile



numb show transparency



familiar

controlled

voyeur

nuclear

political

security

empowerment

external

marginalization

political power

s

permanent

isolated

dark r

differences

visible

person

internal

communal

white c

dark room

security

hide

transparency

empowerment

uncon

impactful

belonging

affec

ism	uncontrolled	vulnerability	p
al power	marginalization	visibility	perso
l	uncertainty	interconnected	sta
how	ignorance	alien (fremd)	
oom	traceless	numb	repre
al	fluctuating	interconnected	sta
cube	affect		
e	uncertainty	worst-case scenario	vo
controlled	show	education	oper
ct	temporary	individual	b

resent	alien (fremd)	open	we
onal	white cube	welcoming	c
able	opaque	transparency	vu
	isolated	visibility	igno
resentation	hostile	entrance	comm
nding out		translucent	e
	play	communal	
oyeurism	anonymity	security	
n	grey streets	visible	vis
elonging	standing out	new	rep

welcoming

grey streets

impactful

common

numb

ideal safe space

vulnerability

hostile

ideal safe space

entrance

traceless

fluctuating

common ground

anonymity

present

entrance

individual

nuclear

education

temporary

anonymity

translucent

exit

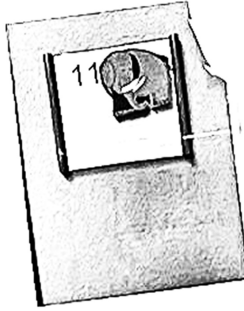
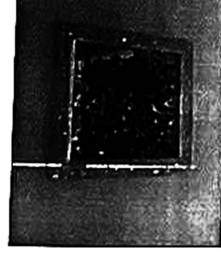
visual representation

familiar

presentation

external

stable



alien (fremd)

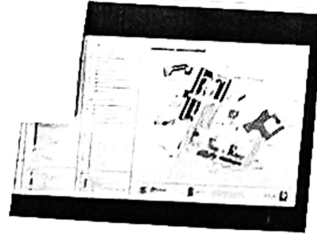
individu:

hide

voyeurism

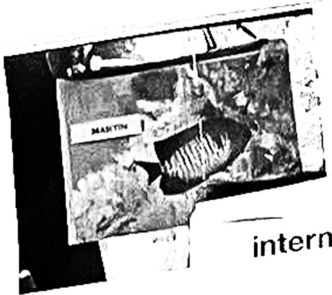
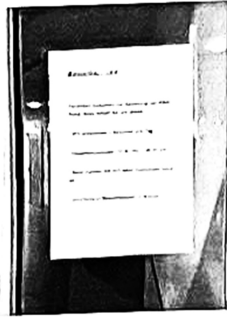
transparency

familiar



temporary

isolated



internal

familiar

differences



tra
anon

play
temporary
exit



visual representa-
tion
traceless grey streets

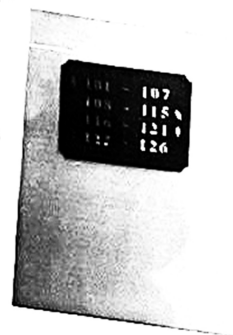


external

vulnerability worst-case
dark room

worst-case play grey streets
fluctuating visible

vulnerability
dark



transparency

voyeurism

ignorance

onymity

uncertainty



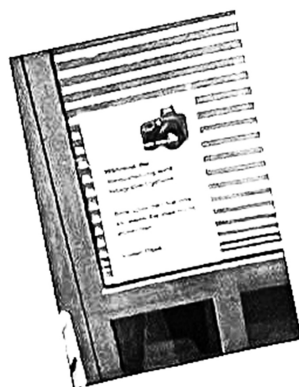
internal

fluctuating

alien (fremd)



celess
ymity



Rhizomatic Matrix Clustering and mapping

Experiment timespan: 2 hours

Summary of the project

We (the students) explore and document different and playful ways of building matrixes. Then, the found material is analyzed and compared with the keyword combinations, to deduct any relevant similarities or unexpected contrasts.

Motivation, reason, relevance

We wanted to see, how the word combinations we compiled would compare to real-life transitional spaces, and reflections of which of them we could find there. It is also important for us to include primary experiments into our project, not just use secondary research sources, such as articles and other people's projects.

Re-cap

A potential challenge in this experiment lied in visualizing and mapping the research and keywords. We try to explore how the dynamic nature of our research in combination with the keywords can adapt to our design process.

Result

We were able to categorize the keywords importance and the relationships we could identify between them by talking about our various interpretations of the keywords and perspectives on the areas we saw. As another result of this experiment the framework of our publication and the debate process are built around the keywords that best represented the most significant and relevant themes for us.

PRIVACY

N

Perceived sense of being sheltered from outside spectators. Visual, auditory, and/or sensory protection from intrusions into a space. Sense of control over your space and protectedness of your identity.

K

The term privacy describes a space where you can hide and feel protected. It is a controlled space defined by your own conditions.

L

The right of individuals to control access to their personal space, activities and information. A mutual understanding and respect for boundaries that allows each person to maintain personal autonomy and security. The safeguard of belongings, undisturbed personal time, and the ability to make decisions about one's own space without the interference from others. Privacy is the right of individuality and control of the living space. Privacy is political.

Access to space where you can feel secure and personally protected from your surroundings. Privacy is the right of individuality in a space.

About spatial design and privacy

Robin Evans: The Projective Cast. Architecture and Its Three Geometries (1995)

It is difficult to see in the standard arrangement of a house anything other than a manifestation of the useful and the obvious. So we tend to think that a thing of such obvious plausibility must be a direct expression of basic human needs. From this perspective, the characteristics of living seem to extend beyond our own culture and take on the status of universal and timeless conditions. (It is easy to explain because the familiar and the common seem not only worthless but essential. But this is a delusion, because it hides the power that the familiar organization of domestic space holds over our lives, and at the same time denies

that this arrangement has an origin and a purpose.)

The pursuit of privacy, comfort and independence through architecture first appeared in relation to domestic matters.

Familiar

Horror. Toward a Critique Of Domestic Space

Pier Vittorio Aureli & v Maria Shéhérazade Giudici

The house as a specific mode of dwelling originates in part from a desire for stability. Unlike other species, the human animal lacks

specialized instincts and is thus permanently uprooted from its environment. As Paolo Virno has noted, humans are subject to a sensory overload that often com-promises self-preservation.¹ If there is a fundamental character of the human being, it is its feeling of not being at home. For this reason, we can argue that the invention of the house as an architectural apparatus is motivated not only by the need for protection from a hostile territory but also by a desire to settle and to give ritual form to life. A ritual is a set of actions performed according to a prescribed order. Its function is to provide an orientation and continuity on which patterns of behavior can be established and preserved.

[...]

The house functioned as a distributive machine used to manage not only life itself but also the integrity of property, and thus contact between the inhabitants. Here we see the origin of the idea of privacy as a condition of the household.

Labor

The plans of the houses of Olynthus illustrate the division of the average domestic space in the ancient Greek polis into two functionally defined spaces: the oecus complex, the infrastructural core of the house that included a

kitchen equipped with a central hearth, and the andron, a space reserved exclusively for male dining, hospitality, and banquets, and which was considered the most exalted space of the house.³ The oecus complex and the andron were the two poles of the ancient domestic space: the hidden space of subsistence and reproduction, and the open space of hospitality and representation. The relationship between these rooms was

mediated by intermediary spaces such as porches and tran-rooms. The use of these intermediary spaces as buffers between different rooms demonstrates a concern for distributing the oikos as smoothly as possible.

Domestic

It is telling that we identify the space of the home as “domestic” space but rarely question the meaning of domesticity. The word domestic comes from domus, whose Greek root demo means “to build.” But while these origins might seem neutral, the same root also gave rise to words denoting potentially violent control, first and foremost dominus, “the head of the house,” and its various declensions: domination, dominion, and so on. In essence, the domestic sphere refers to a set of power relations that constitute a specific hierarchy. In a domestic

What traces are left?

How hostile is the communal space?

Who owns the space?

How is security given without creating barriers?

How to open

What

space there is always a pater-familias, owner, or landlord. Domestic space is thus organized around a vector of command that implies a subaltern relationship to power.

The house was understood not simply as a space of reproduction but also as the ideological embodiment of the family as an estate, an all-embracing institution ruled by the pater-familias as a king would rule a state. The Roman house collapsed the distinction between public and private space by becoming a microcosm of the city that on certain occasions even welcomed public interaction.

Separation

The condition of homeownership as we know it today was consolidated in Europe during the slow transition from the Middle Ages to the Renaissance. As a new urban mercantile class arose in the 13th and 14th centuries, complex ownership structures began to shape the development of cities. Yet only in the 15th century did the organization of domestic space become an architectural project, as Leon Battista Alberti's writings testify.

[...]

It is no coincidence that the urge to manage and compartmentalize life within the house arose at precisely the

moment when the demise of the feudal system and the rise of wage labor was profoundly changing the economic landscape of Europe. Marx describes this dynamic as "primitive accumulation," the systematic construction of a class deprived of the control of their means of production through institutionalized theft and violence.⁴ This violence was perpetrated by enclosing the commons, privatizing resources, and driving dispossessed people to urban centers where they would have only their own labor power to sell. Much less discussed is the way primitive accumulation also occurred within the sphere of the family, redefining the role of women as nonproductive, separating them from any control over the economy of their existence, and constructing a legally acceptable form of slavery.⁵ This is not to say that asymmetrical power relationships had not existed before, both within the domestic realm and outside of it, but it was only at this historical moment that these asymmetries were formalized. Marx argues that this dynamic generated the critical mass needed for the creation of a capitalist system. Yet as political theorists such as Silvia Federici, Massimo De Angelis, and Maria Mies have noted, if this dynamic started at a specific moment in time, it has never ended.

Composition

When approaching a domestic project, the biggest problem for the Renaissance architect was one of subdivision, separation, and distribution, but for later architects it became how to organically compose functional fragments so complex and idiosyncratic as to threaten the coherence of the house. From the viewpoint of the history of architecture these methods might seem opposite, but from the viewpoint of the history of economy their continuity can be seen. Serlio, Peruzzi, and their contemporaries faced a relatively undefined typological differentiation of the rooms of a house, which allowed them to subdivide a building primarily according to geometric and spatial concerns, with an ideal parti in mind. And as services were very rudimentary, there were few pragmatic constraints as to the actual purpose of each room.⁶ The term parti is often associated with parti pris, which can be loosely translated as "starting decision," but the word itself is also the participle of partir in the sense of repartir, "to subdivide," and it shares the root of the English word part.

[...]

The transition from parti to composition affected

the uncontrolled vulnerability of man to nature

Are our commonalities the foundation of our affinities?

residential design all across Europe, but in London it found its most readable and radical application. The London terrace house is a particularly interesting urban type in that it accommodated a range of social classes by virtue of the simplicity of its basic principle: the subdivision of an urban block into equally sized slices with narrow frontages.⁷ This principle of subdivision – of the city into blocks, of the block into properties, of the properties into rooms – also shaped the early London terrace house. The main building element of this type is the party wall, which served as a load-bearing element, property boundary, and technical spine.

[...]

Two crucial shifts happened at this time: on the one hand, the idea that all housing for all classes should be designed by architects became widely accepted, and on the other, the transition from a parti design method to a compositional one was completed.

Horror

The idea of privacy, which had arisen as the justification for the segregation of household members in ancient times, became the sine qua non for modern life. But the cult of the interior and the obsession with privacy offered

no respite from the unbearable rhythms of the metropolis.⁸ In fact, they fed the myth of ownership – both of a house, newly the most prized commodity, and of the goods needed to furnish one's haven and make it cozy, “personal,” and as different as possible from the impersonal, repetitive character of the urban realm. Roberts's model fully endorses this ideology of the interior, offering the lower-class housewife the illusion of a parlor to furnish, and her husband the ambition to be master of his own home. For roughly four centuries architecture has worked to institutionalize primitive accumulation in the house through the elaboration of plans. In doing so, architects have turned living space into an increasingly specialized and typologically defined construct, wherein every space

is defined in order to individuate each member of the family and make dwellers the masters of their own home.

This condition went beyond even the traditional difference between public and commercial housing. Though often seen in opposition, the social housing estate and the suburban home were based on similar premises, including the selective democratization of homeownership for (white) families headed by a breadwinner and the cultivation of the dweller as consumer. Indeed,

we should not forget that most social housing was produced not only to cater to a nonaffluent population but also to turn this population into a docile mass of middle-class consumers. In both cases the interior – that safe haven sealed off from the promiscuous world of production – becomes both the place for citizens to vent their frustrations and the very source of those frustrations. Designed to be cleaned, refurbished, and beautified, the house or apartment incurs expenses, encouraging workers to earn more to improve it and further forcing women into unpaid labor to maintain it. Ideally, the house, if not the apartment, must be owned, sinking workers into debt.

[...]

This condition can be defined as “familiar horror,” a term coined by Virno.⁹

How is the openness made visible?
How is the external interconnected with the communal?

1. Bollati Boringhieri, 2010: Paolo Virno, *E così via, all'infinito: Logica e antropologia* Turin: 79

2. Richard Bradley: *A Life Less Ordinary: The Ritualization of the Domestic Sphere in Later Prehistoric Europe*, (Cambridge: *Archaeological Journal* 13, 1, 2003): 5–23

3. The andron could also host other activities when it was not used as a banquet hall. See Lisa C. Nevett, *House and Society in the Ancient Greek World*, 1999: 53–79

4. Karl Marx, 1990: *So-Called Primitive. Accumulation*, pt. 8 in *Capital: A Critique of Political Economy*, vol. 1, trans. Ben Fowkes: 871–940

5. Perhaps the most influential book written on the subject is Silvia Federici's *Caliban and the Witch: Women, the Body, and Primitive Accumulation*, 2004

6. Minimal plumbing and chimneys would mark the specific technical qualities of a few rooms, and generally only one space per building would be used as kitchen, regardless of the social class or economic standing of the owners.

7. For an overview of the history and architecture of the terrace house, see Stefan Muthesius, 1982: *The English Terraced House*

8. Walter Benjamin saw the 19th-century interior as giving dwelling a new purpose, when the latter had become emptied and abstracted by life in the industrial metropolis. As he notes in his famous essay "The Paris of the Second Empire in Baudelaire," since the days of the Citizen-King Louis-Philippe the bourgeoisie had desperately sought compensation for the inconsequential nature of private life in the big city by indulging in interior design of the private apartment. In this way, domestic space for the dweller becomes the illusion of personality against the anonymity of the city. It is precisely against this form of dwelling that Benjamin imagines a way of living that would be "traceless" and thus would liberate the city dweller, not only economically and politically but above all anthropologically, from the trap of a tyrannical sense of ownership of a place – that is, domesticity. See Walter Benjamin: *The Paris of the Second Empire in Baudelaire*, in *Walter Benjamin: Selected Writings*, vol. 4, 1938–1940, ed. Edmund Jephcott, Howard Eiland, and Michael W. Jennings, trans. Rodney Livingstone, 2003: 3–92

9. Paolo Virno: *Familiar Horror*, (Grey Room 21, Fall 2005): 13–16. For a similar interpretation of the domestic through the lines of Virno's concept of familiar horror, see Platon Issaïas: *War within Four Walls: Familiar Horror and Domestic Architecture in Athens (Beyond the Informal City: Athens and the Possibility of an Urban Common in Athens, 2014)*

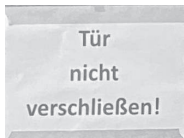
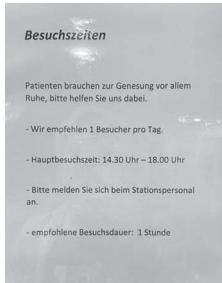
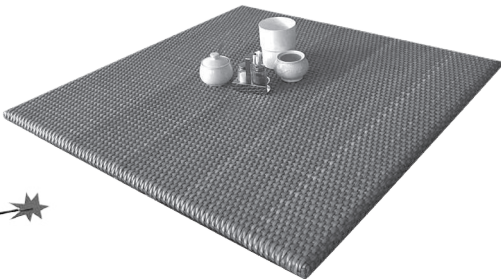
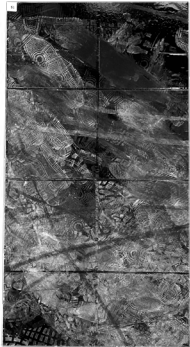


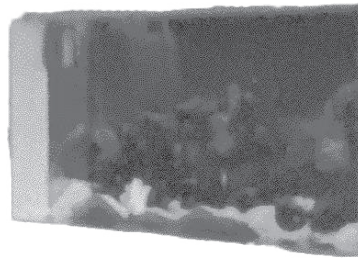
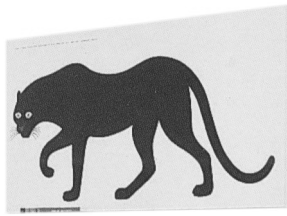
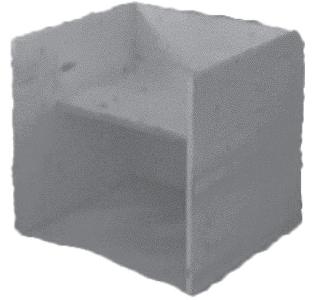
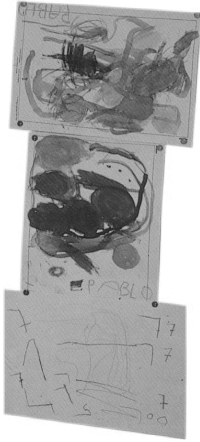
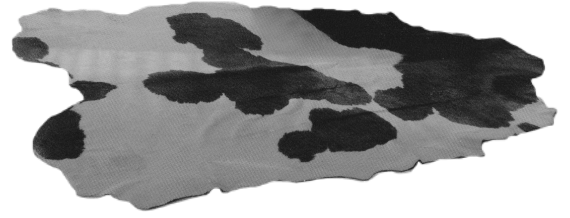
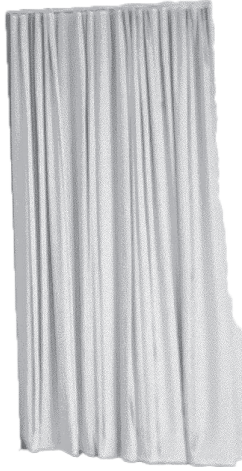
**Crafting Empowerment:
A Trauma-Informed Design
Workshop in Shelters**

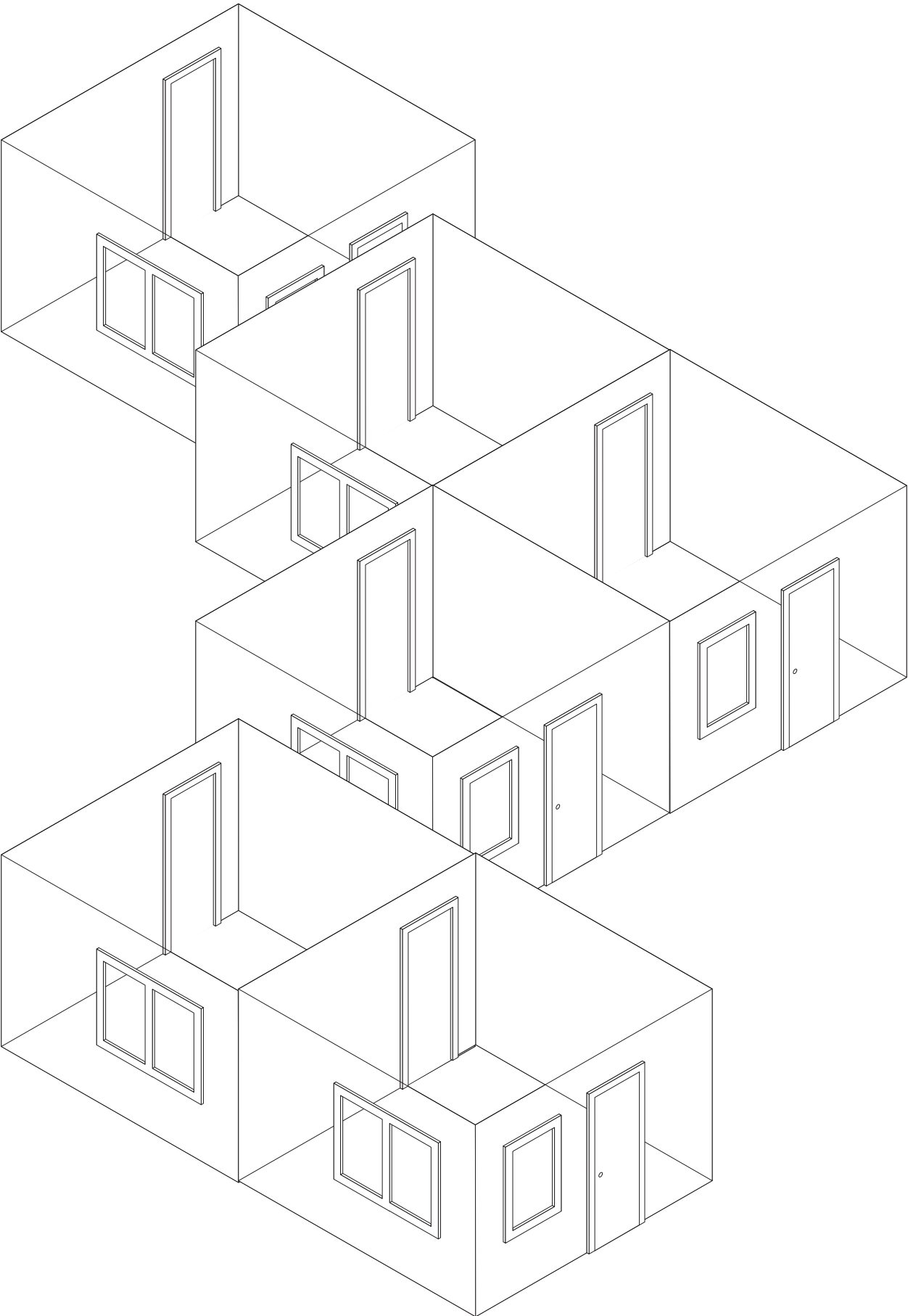
As we described in this publication before, a shelter is a highly functional space that priority is to keep victims of domestic violence safe. We sketched out the difficulties that might appear between the objection of work and living, housing and emotional labour and the confrontation of a temporary home. In the following last experiment we want to research how a space analysis could be empowering through the use of collage techniques with templates of the interior furniture. We aim to delve into the nuanced exploration of personal needs, and giving the opportunity to let individuals take control of their housing situations.

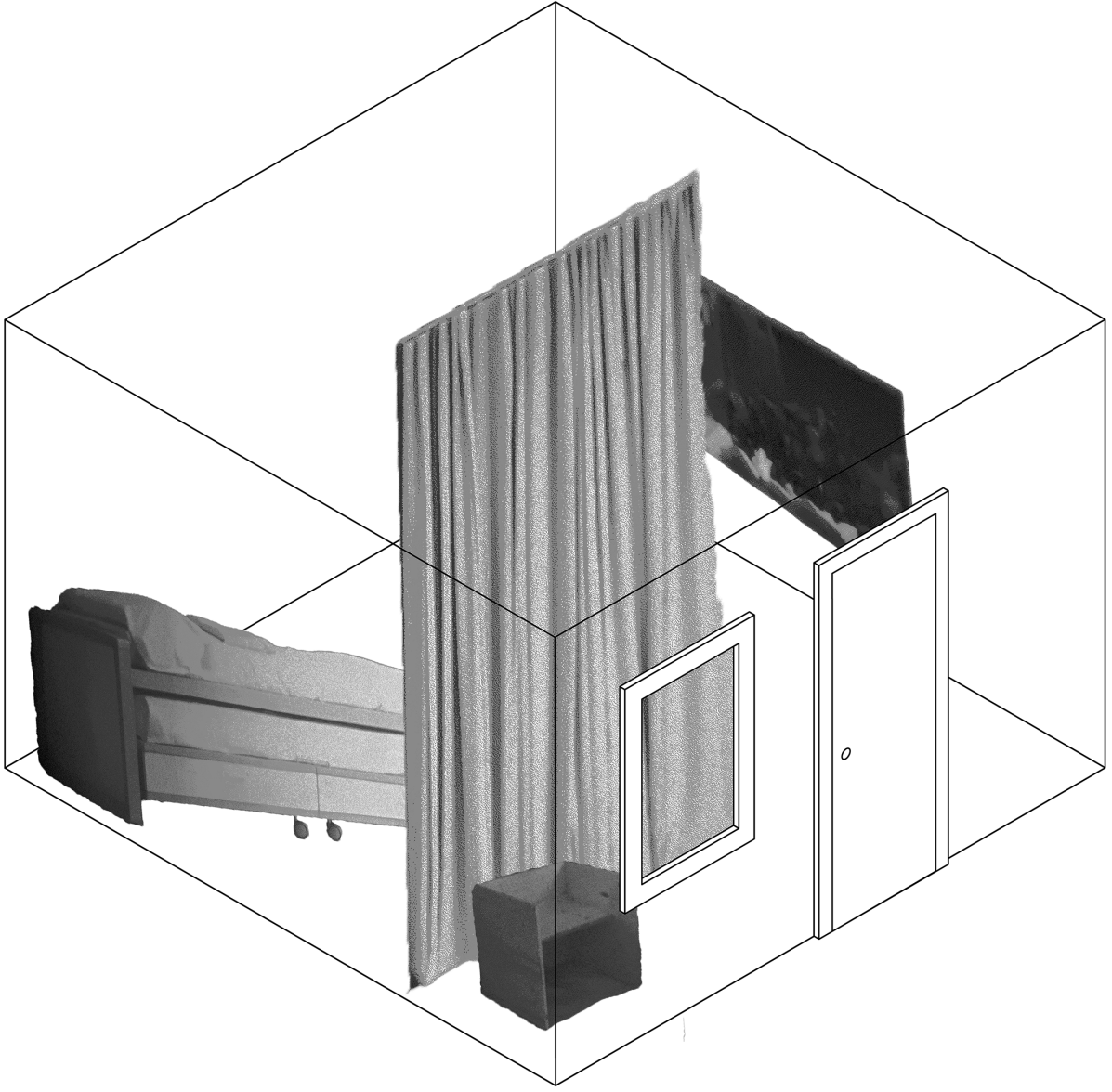
The act of re-sorting has appeared in this publication before. Now we want to use it to re-sort physical objects by making templates of the findings of our previous observations to have the freedom to rearrange them to envision our unique personal ideal living space and to set the stage for self-reflection and imaginative expression with the given resources. Deconstructing the white cube of a space to find a framework in that collective work can be experienced and create an environment to be able to get involved into opening the view for further findings.

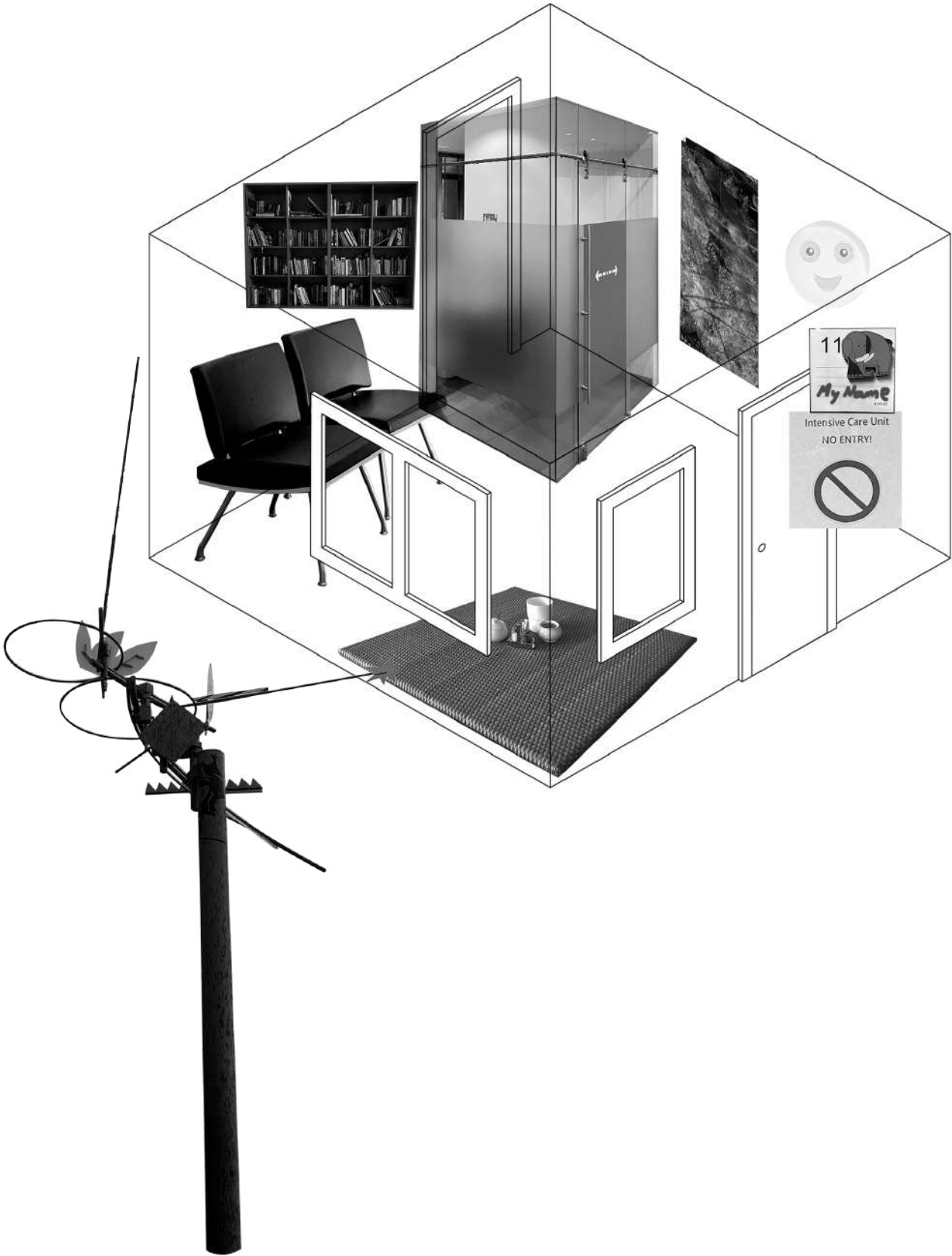
In the next step templates of other furniture are added to expand the possibilities of personalising the spaces. This process prioritises personalisation and comfort, fostering an environment ripe for discussions surrounding individual needs and preferences.

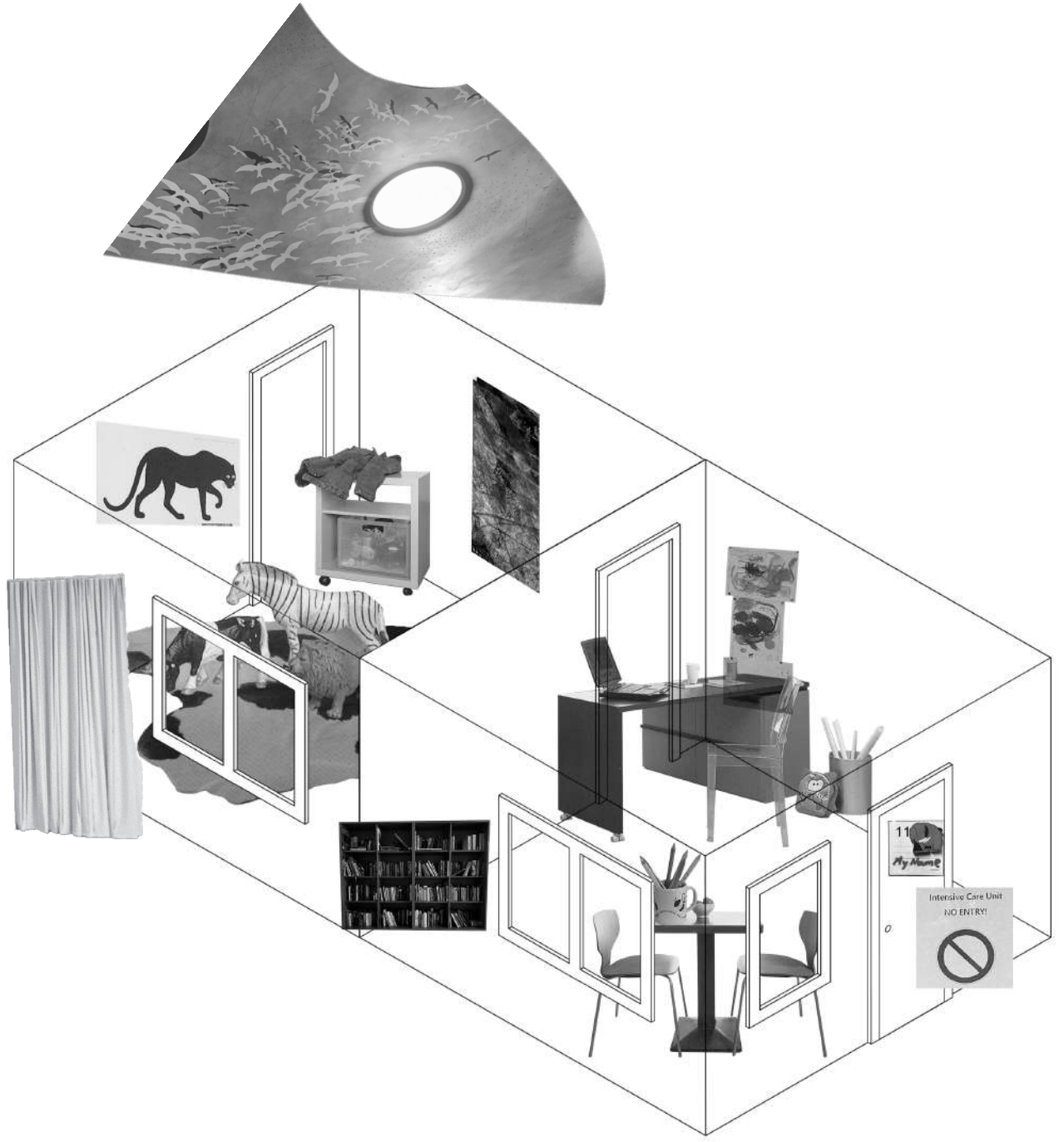












**Crafting Empowerment:
A Trauma-Informed Design
Workshop in Shelters**

Experiment timespan: 2 hours

Impressions

Following the collage creation, a group discussion ensues, providing a platform for us to share elements within our collages that symbolise personal needs and desires. Through open-ended questioning, we aim to explore both the emotional and practical aspects of choices, fostering a deeper understanding of individual requirements.

Group discussions

Introducing a robust communication framework became pivotal. Emphasising self-determined decision-making in a shelter setting, this framework encouraged open communication, active listening, and collaborative efforts. By fostering a supportive community, we see the potential to empower individuals to play an active role in decision-making processes.

Evaluation

As the workshop progresses, we periodically revisit key trauma-informed design principles, reinforcing their relevance within the context of the collages and discussions. This reflective recap ensures that we grasp the significance of creating safe and empowering living spaces.

In the workshop's final moments, we reflected on our learnings and considered how these newfound insights can be applied to a potential current living situation. Resources for ongoing support and self-advocacy would be needed to make the conclusion of a transformative journey towards self-empowerment within the shelter community. In the event that participants are unable to bring their ideas to life, the process could become frustrating. An immersive activity that follows after this experiment #3 could be, prompting participants to physically rearrange furniture in their rooms to examining the impact of spatial arrangement and accessibility. This experiential work exercise not only enhances an understanding of design principles but also motivates those who live there, even if only temporarily, to actively participate in creating their homes.

EMPOWERMENT

N

Process of (re)gaining power and control over one's life, raising self-sufficiency, quality of life and access to resources.

L

To recognise what your needs are, and how they can be satisfied. To identify what your skills are, and how they can be utilised. To understand what your intentions, are and how you want to pursue them. To discover what your desires are, and what it means to share them. To be able to dream about your future.

K

Means having or gaining back personal, interpersonal and social power in one's life.

Intervention, that leads to regaining (the material and/or political) of power and raising self-sufficiency and the independence.

Potential impacts of GRA reform for cisgender women: Trans women's inclusion in women-only spaces and services

The literature presents two main arguments on why cisgender women (those whose gender identity corresponds with the sex they were assigned at birth) might be directly disadvantaged by trans women's inclusion in women-only services and spaces: because cisgender women may experience discomfort or fear in response to trans women's presence, and that trans women's misconduct would compromise cisgender women's safety. It is also claimed that trans women's inclusion in women-only spaces and services would lead to cisgender men posing as trans women in order to gain access to these spaces and services for malicious reasons. There appears to be a lack of primary research on the actual experienced impacts of trans inclusion in services. Much of the literature suggests that there is inadequate justification for a blanket exclusion of trans women from services or spaces, and that while there may be justification for basing access to some services on legal gender,

conducting individual assessments and adapting services for each individual's needs can often replace the need for this.

Opposition to the inclusion of trans women in women-only spaces tends to be grounded in a belief that trans women are not "real" women, and that the difference in their experiences as trans women (and as people who have to a greater or lesser extent been socialised as male), rather than women assigned female at birth, is more important than any commonality of experience they may currently share.

No evidence was identified to support the claim that trans women are more likely than cisgender women to sexually assault other women in women-only spaces. This lack of evidence is reiterated by other sources.

This literature search did not identify any evidence supporting a link between women-only spaces being inclusive of transgender women, and cisgender men falsely claiming a trans identity to access these spaces and commit sexual violence. Other sources included in this search reiterate a lack of any evidence to support this claim.

Between half and three-quarters of people in the UK are comfortable with a transgender person using a public toilet according to their gender identity.

Women tend to be more comfortable than men with transgender people using a public toilet according to their gender identity.

Purpose

Are there potential disadvantages to people born with female biological characteristics (cisgender women), from transgender individuals being able to access women-only spaces or services, either as users or service providers?

This review was undertaken in the context of proposals to reform the Gender Recognition Act (GRA), which is likely to lead to more trans people acquiring Gender Recognition Certificates (GRCs). It must be noted that more trans women having GRCs would not automatically lead to an increase in trans women accessing women-only spaces and services, given that not all services or spaces check ID before allowing access, and that we know that many trans women already access these services and spaces. However, the potential impacts of trans women's inclusion is explored here in response to significant debate and speculation that GRA reforms would facilitate

Does this intersect with empowerment or marginalization?

How is the individual controlled?

What

increased access to these services by trans women. It is important to be aware that there is some doubt over whether this would be the case.

Discomfort or fear of cisgender women

Cisgender discomfort at the presence of trans women is attributed to different sources: from a feeling of privacy being violated; from being exposed to “unnatural” bodies where trans individuals have not undergone a full medical transition; and from a belief that trans women cannot empathize fully with women’s experiences and feelings, and may instead perpetuate patriarchy through their presence.¹ Much of the literature reports that opposition to the inclusion of trans women in women-only spaces tends to be based on insistence that trans women are not “real” women, and that the difference in their experiences as trans women (and as people who have to a greater or lesser extent been socialised as male), rather than women assigned female at birth, is more important than any commonality of experience they may share.² Gottschalk, for example, found that whether or not those running women’s health centres and

refuges in Australia supported the inclusion of trans women in their services depended on whether or not they considered trans women to be women.

In the case of trans woman Kimberly Nixon, who was refused a role as a volunteer peer rape counselor in Canada, it has been shown that it was her self-definition as a woman that was at the heart of the legal battles that followed and was “upheld by the BC Human Rights Tribunal in 2002, overturned by the Supreme Court of British Columbia in 2003, and disputed before the British Columbia Court of Appeal in 2005.”³ It is claimed that the presence of trans women who are seen by other service users as more masculine might inhibit some women from being as open

in their dialogue.⁴ Some of the literature also highlights resistance from the providers of women-only services to having to use their resources to provide a service tailored to meet the specific needs of trans women.⁵

However, the literature identified did not offer an explanation for why the different experiences of socialisation and oppression that trans women have experienced compared to cis women justifies their exclusion, while the differences in experience between women

of different ethnicities, classes or sexualities does not. Many sources note that women are very diverse, and that homogeneity of experience is not a prerequisite for women to self-organise nor for them to provide a good service to other women.⁶

Manners also argues that while “survivors of trauma abuse by men can find being in the presence of men triggering ... a survivor who is triggered by men will be triggered by anyone she perceives as male regardless of how they identify ... [and that] it is important to note that this kind of policing of womanhood leads to the exclusion of cisgender lesbians and anyone else who does not conform to societal perceptions of what a woman looks like.”⁷ Much of the literature suggests therefore that some cisgender women being triggered by masculine appearances does not justify a blanket exclusion of trans women from services or spaces (particularly given that they themselves are a very vulnerable group), but rather highlights the need for individual assessments and tailoring the service for each individual’s needs, which are also likely to encompass a wide variety of things unrelated to gender identity.⁸ Dunne, for example, writes that “it is perhaps understandable that abuse victims will ... be sensitive to those who – voluntarily

What makes you feel less alienated?

How does it feel to be seen as alienated?

What emotions are connected with the common ground?

How does it feel to be opaque?

or involuntarily – have been masculinized by society. This sensitivity which survivors experience is real, and it is important that policy makers create appropriate structures to address the com-

plex, individualised needs of these persons. It may be that, while the law can generally open gender-segregated-spaces (toilets, locker rooms, fitting rooms, etc.) to all trans individuals, there needs to be a small, sub-section of services where stricter policies, perhaps based on legal gender, continue to apply.” However, he also goes on to note that “It may be possible to protect cisgender women’s sense of security without excluding trans persons ... justifications that centre on discomfort tend to be overstated, and can indeed be accommodated within a more nuanced, non-discriminatory approach” such as clear communication of policies and rules of conduct.

In terms of cisgender women’s potential discomfort with seeing transgender bodies, Dunne argues that something being an established “social norm” does not mean that it is justifiable and that “Laws should only exclude trans persons from their preferred accommodations and services if exclusion pursues a tangible social good or avoids

a potential harm” (2017). He also notes that this, like other arguments against trans inclusion, hinges on applying standards to trans people that are not applied to cisgender people.

In addition, while there is literature tailoring the concerns held by those providing women-only services, there appears to be a lack of any evidence around the actual experienced impacts of trans inclusion in services. Gottschalk for example, in her qualitative research with those running women’s health centres, Centres Against Sexual Assault and women’s refuges in Australia, found that her participants “agreed that the presence of men inhibits women from opening up’, but the research did not include recipients of the services (2009). Domestic and sexual violence services in Great Britain have been supporting trans women in their single-sex women-only services for some time, and

none of the representatives interviewed of the 2018 conducted by npfSynergy on behalf of Stonewall (some of which provide mixed-sex services and all of which provide women-only services) had

used the Equality Act exemption to deny support to a trans survivor. The research found that “some participants said that the exemption should be kept as a safeguard, while others were concerned about other services using the exemption to turn away trans survivors when they should be providing support”.⁹ The representatives from three Scottish organisations who participated in the research “welcomed the Scottish Government’s proposed reform of the Gender Recognition Act, and advised that greater investment in training and resources in England and Wales would be critical in helping services become more trans-inclusive.”)

While there is some research on the implications of trans women entering women-only festivals or lesbian groups, Gottschalk noted that as of 2009 there appeared not to be any research “that has examined the implications for women and for organisations providing a service to women when MTF [male-to-female] transgender people seek to enter spaces, either as clients or as workers, that have been reserved for women in order to meet women’s special needs”.

How can empowerment show the common ground?

How is the external interconnected with the community?

Does the white cube control voyeurism?

Risk of sexual assault from transgender women

This literature search did not identify any evidence supporting the claim that trans women are more likely than cisgender women to sexually assault other women in women-only spaces. Much of the literature reiterates this lack of any evidence, legal, medical or otherwise, to support this characterization of trans women as “deviant” or predatory.¹⁰ McKay, Lindquist and Misra (2019), reviewed the literature on violence, vulnerability and sexual and gender minorities from 1996 to 2016, including findings from 102 peer-reviewed articles as well as a small number of unpublished studies and grey literature, and found that “Notably absent from the evidence base are any data supporting the idea, widely espoused in public opinion around bathroom bills and other legislation affecting LGBTQ people, that sexual or gender minorities might pose a threat to the safety of those in the sexual or gender majority”. They note that, “Instead, this wide body of research indicates that sexual and gender minorities are themselves at elevated risk for physical and sexual assault, harassment, bullying, and hate crime victimization throughout childhood, adolescence, and adulthood.” They found that research in this area tends to focus on young

people, and they did not identify any studies “comparing physical or sexual assault perpetration of gender minority and cisgender individuals.”

Athletic advantage in competition

There is ongoing debate around trans people’s participation in competitive sport, with the focus particularly on trans women, who are often considered to have an athletic advantage over cisgender women due to high levels of androgenic hormones (especially testosterone). However, Jones et al. suggest that no empirical research has yet identified the specific reasons for which men perform better than women in sport, and that there “has been a paucity of research that has directly explored how androgenic hormone levels are associated with athletic competence in both cisgender and transgender populations (e.g. running time)” (2017). From their systematic literature review of research articles and case studies they conclude that “there is limited research from which to draw any conclusion about whether transgender people have an athletic advantage in competitive sport or not”. Their further review of 31 competitive sports policies for transgender people (the majority from the

UK and US, with eight from other countries) found that while seven “only required legal or medical recognition or do not ask for any evidence of gender ... the majority of sport policies unfairly exclude transgender people from competitive sport, as the requirements they place on them are not underpinned by evidence-based medicine” and that they instead “have based their requirements for transgender competitors on indirect, inconsistent and unambiguous evidence.”)

Indirect impacts of trans women’s inclusion in women-only spaces. Enabling “predatory” cisgender men to access women-only spaces and services

In addition to concerns about the inclusion of trans women in women-only spaces and services, it is also widely claimed that this inclusion would lead to cisgender men posing as trans women in order to gain access to these spaces and services for malicious reasons.¹¹

(In the context of potential reform to the GRA, some argue that simplifying the process of applying for a GRC would “allow predatory men access to women’s spaces by removing safeguards and allowing people to change their gender through a process of

How does it feel to be controlled?

Is there an impact on numbness in the new communal space?

neurism?

self-declaration which they deem insufficiently robust to protect vulnerable people.”¹² Again, this literature search did not identify any evidence supporting a link between women-only spaces being inclusive of transgender women, and cisgender men falsely claiming a trans identity to access these spaces and commit sexual violence. Other sources included in this search reiterate a lack of any evidence to support this claim.

Many of the representatives from the 12 UK domestic and sexual violence bodies and support services interviewed as part of the 2018 research conducted by npfSynergy on behalf of Stonewall told the researchers “that reforming the GRA to simplify the process of getting a Gender Recognition Certificate would have no relevance to how they run their service ... [since] thorough risk assessment processes would continue to safeguard against an incident of a violent man attempting

to access services, while ensuring that all women receive the support they need.”)

Public opinion

The 2016 British Social Attitudes Survey found that

the majority of both men and women were comfortable with

a transgender person using a public toilet according to their gender identity.¹³ Women were more comfortable with this than men, with 72% of women saying that they were “very” or “quite” comfortable with a trans woman using a women’s toilet, compared to 64% of men who said the same about a men’s toilet. (Levels of comfort regarding transgender people’s use of public toilets was somewhat lower among the Northern Ireland public. The Northern Ireland

Life and Times (NILT) survey results indicated that over half of respondents (also randomly sampled from the population) were comfortable or approving of “a transgender woman using a female toilet (asked of women only) (59%); a transgender man using a male toilet (asked of men only) (55%); a transgender woman using a refuge if experiencing domestic violence (54%); an individual having the right to change their sex on a birth certificate after two years of living in their ‘acquired gender’ (53%)”.¹⁴

Stones proposes that analysis of the comments made on articles about the and privacy of transgender women using women’s bathrooms “do not support the belief that most women are against transgender

females using female bathrooms”, finding that around 70% of the cisgender women included in the sample posted non-negative comments and that “about a half of the negative comments by cisgender females are incidental.”¹⁵ She additionally notes that it could be expected that since users with “strong and polarized opinions” are more likely to comment on such articles, findings at the general population level would likely show a

significant increase in the proportion of people who are apathetic towards the issue. Stones’ analysis of the comments made on online articles about the safety and privacy of transgender women using women’s bathrooms also supports previous findings that men are more likely to support trans exclusion than women and that “male violations from societal gender norms evoke

stronger negative reactions than female violations”. She found that among the 1,035 comments sampled, those categorised as cisgender men were more likely to express concern around the issue, and that cisgender women were far more likely “to assert that transgender women do not directly cause their safety

How deep is the acknowledgment?

How are the internal familiar differences?

Are our commonalities the foundation of our affinities?

and privacy concerns, typically emphasizing their concerns are about 'perverts' posing as transgender females"¹⁶).

Is this how you imagined a shelter?

judgement, communication and negotiation of expectations

1. Kath Browne, 2009: Womyn's separatist spaces: rethinking spaces of difference and exclusion (Transactions of the Institute of British Geographers, 34): 541–556; Gottschalk, 2009; Eckes, 2017; Dunne, 2017
2. Lorene Gottschalk, 2009: Transgendering women's space: A feminist analysis of perspectives from Australian women's services (Women's Studies International Forum, 32): 167–178.; Dunne, 2017
3. Lori Chambers, 2007: Unprincipled Exclusions: Feminist Theory, Transgender Jurisprudence, and Kimberly Nixon (Canadian Journal of Women and the Law, 19): 305–334
4. Paula Manners, 2019: Trans Inclusion in Women Only Spaces (Concept: The Journal of Contemporary Community Education Practice Theory, 10); Gottschalk, 2009
5. Gottschalk, 2009
6. Chambers, 2007, Manners, 2019
7. Chambers, 2007, Manners, 2019
8. Peter Dunne, 2017: (Trans)Forming Single-Gender Services and Communal Accommodations; Manners, 2019
9. Stonewall, 2018: Supporting Trans Women in Domestic and Sexual Violence Services: Interviews with Professionals in the Sector
10. Suzanne E. Eckes, 2017: The restroom and locker room wars: Where to pee or not to pee (Journal of LGBT Youth, 14): 247–265; Charles R. White & Dusty D. Jenkins, 2017: College students' acceptance of trans women and trans men in gendered spaces: The role of physical appearance. Journal of Gay & Lesbian Social Services, 29): 41–67; Dunne, 2017
11. Rebecca J. Stones, 2017: Which Gender is More Concerned about Transgender Women in Female Bathrooms? Gender Issues, 34): 275–291; Dunne, 2017; Stonewall, 2018
12. Manners, 2019; see also Stonewall, 2018
13. Elizabeth Clery, John Curtice & Roger Harding, 2016: British Social Attitudes: the 34th Report
14. Gail Neill & Siobhán McAlister, 2019: The missing T: baselining attitudes towards transgender people in Northern Ireland
15. Stones, 2017
16. Stones 2017

Towards Shelter
2024©

Studiengruppe
Informationsdesign (SI)

Project
Natalia Kukina
Lorenz Bohlmann
Katharina Ruß

Supervision
Matthias Görlich
Sandy Kaltenborn
Anna Unterstab

www.truth.design
info@truth.design
@_studiengruppe

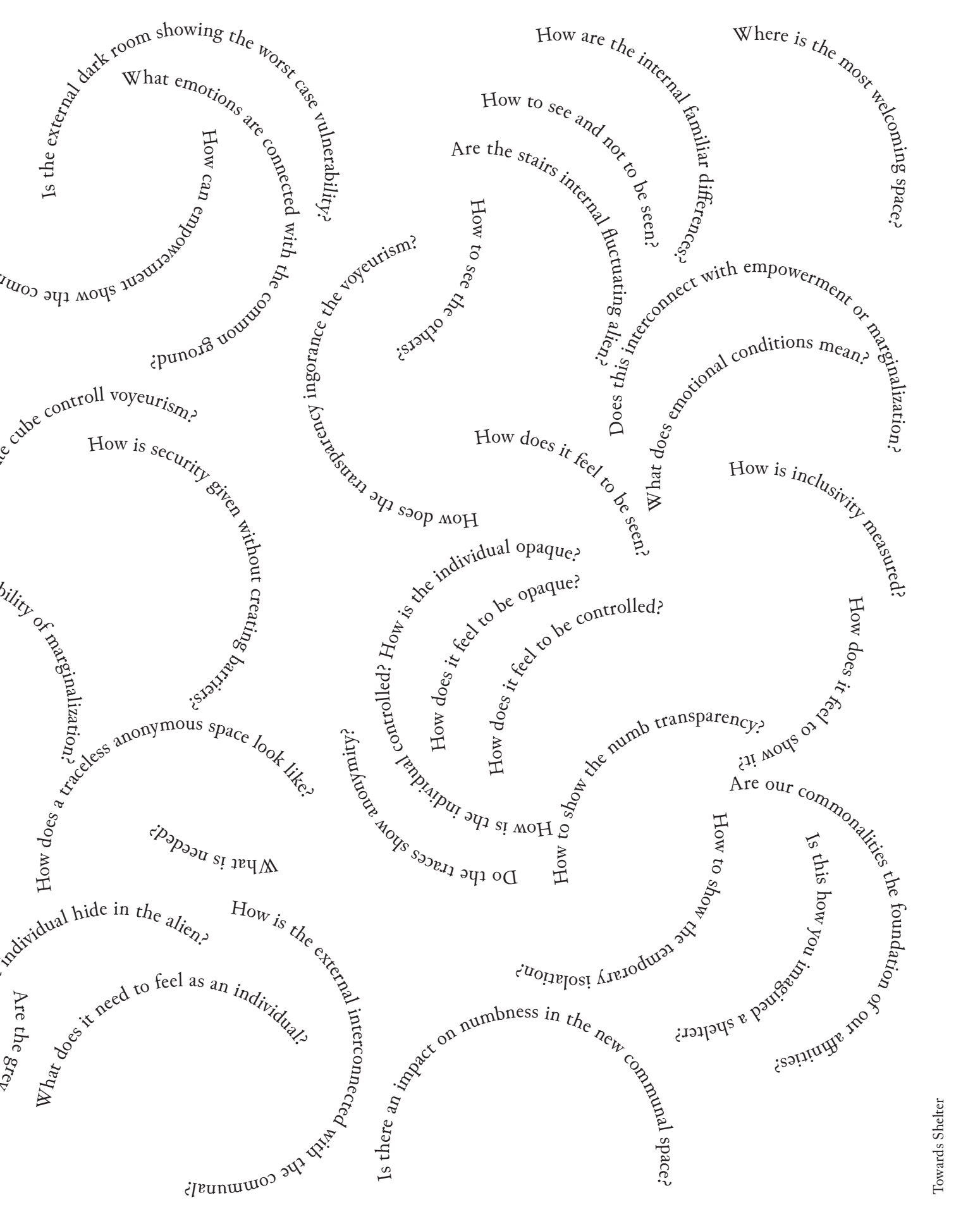
Burg Giebichenstein,
University of Art and Design
Neuwerk 7
06108 Halle (Saale)

Type
Apfel Grotesk by Collettivo (Luigi Gorlero)
Junicode (Peter S. Baker)

Towards Shelter is the summary of our process of exploring topics of transitional spaces and shelter. It was important for us to approach this project from a personal, subjective perspective. With the *Question catalogue* we wanted to provide an accessible entry point into reflecting on your own view on the topic, or discussing it in the collective.

The questions we pose are sourced from the keywords we have collected during our research, some of them could lead to pragmatic solutions, some are more open. They concern principles of space organisation that we discuss in the chapters of our publication, as well as emotions that might be associated with them. We think it is important to investigate those as well, because all spaces are experienced through our senses, our bodies and our emotions.

This sheet can be detached from the publication, and used as a poster to hang in your personal or working space. We invite you to spend some time with these questions, concentrating on them, or simply having them in your field of view.



Is the external dark room showing the worst case vulnerability?

What emotions are connected with the common ground?

How can empowerment show the common ground?

How can we control voyeurism?

How is security given without creating barriers?

Ability of marginalization?

How does a traceless anonymous space look like?

What is needed?

Individual hide in the alien?

Are the grey?

What does it need to feel as an individual?

How is the external interconnected with the communal?

Is there an impact on numbness in the new communal space?

Do the traces show anonymity?

How is the individual controlled? How is the individual opaque?

How does it feel to be opaque?

How does it feel to be controlled?

How does it feel to be seen?

Are the stairs internal fluctuating alien?

How to see the others?

How to see and not to be seen?

How are the internal familiar differences?

Where is the most welcoming space?

Does this interconnect with empowerment or marginalization?

What does emotional conditions mean?

How is inclusivity measured?

How does it feel to show to others?

Are our commonalities the foundation of our affinities?

Is this how you imagined a shelter?

How to show the temporary isolation?

How to show the temporary isolation?

