

# Creative and Inclusive practices in HE: Decolonising Architecture

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HERITAGE LINCOLNSHIRE



NOTTINGHAM  
TRENT UNIVERSITY

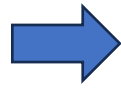


Historic England



Arts and  
Humanities  
Research Council

Creative interventions in HE:  
Small scale interventions which  
have a greater impact:  
URBAN ACUPUNCTURE



1. Creative approach to pressures in HE (L+R+S)
2. Creative approaches as small interventions:  
drawing, heritage, inclusive practices



[https://padlet.com/ana\\_souto/mapping-belonging-6635qbfu4s8i8ts9](https://padlet.com/ana_souto/mapping-belonging-6635qbfu4s8i8ts9)

# Mapping participants



# Mapping and drawing as creative inclusive methods

- Creative practices to talk about mental health: river of experience
  - complex concepts: sacredness; belonging
  - Time to reflect and represent life stories
  - Inclusive/ beyond language barriers: diasporic identities
  - Central to my research practice (PAR); Mapping Nottingham's Identity
- [HOME | Mapping Nottingham](http://mappingnottingham.wixsite.com): mappingnottingham.wixsite.com



Caption: Photography Dialogues. Constructing a space for remembrance. Bonington Gallery. Photograph by Ana Souto, 2016.





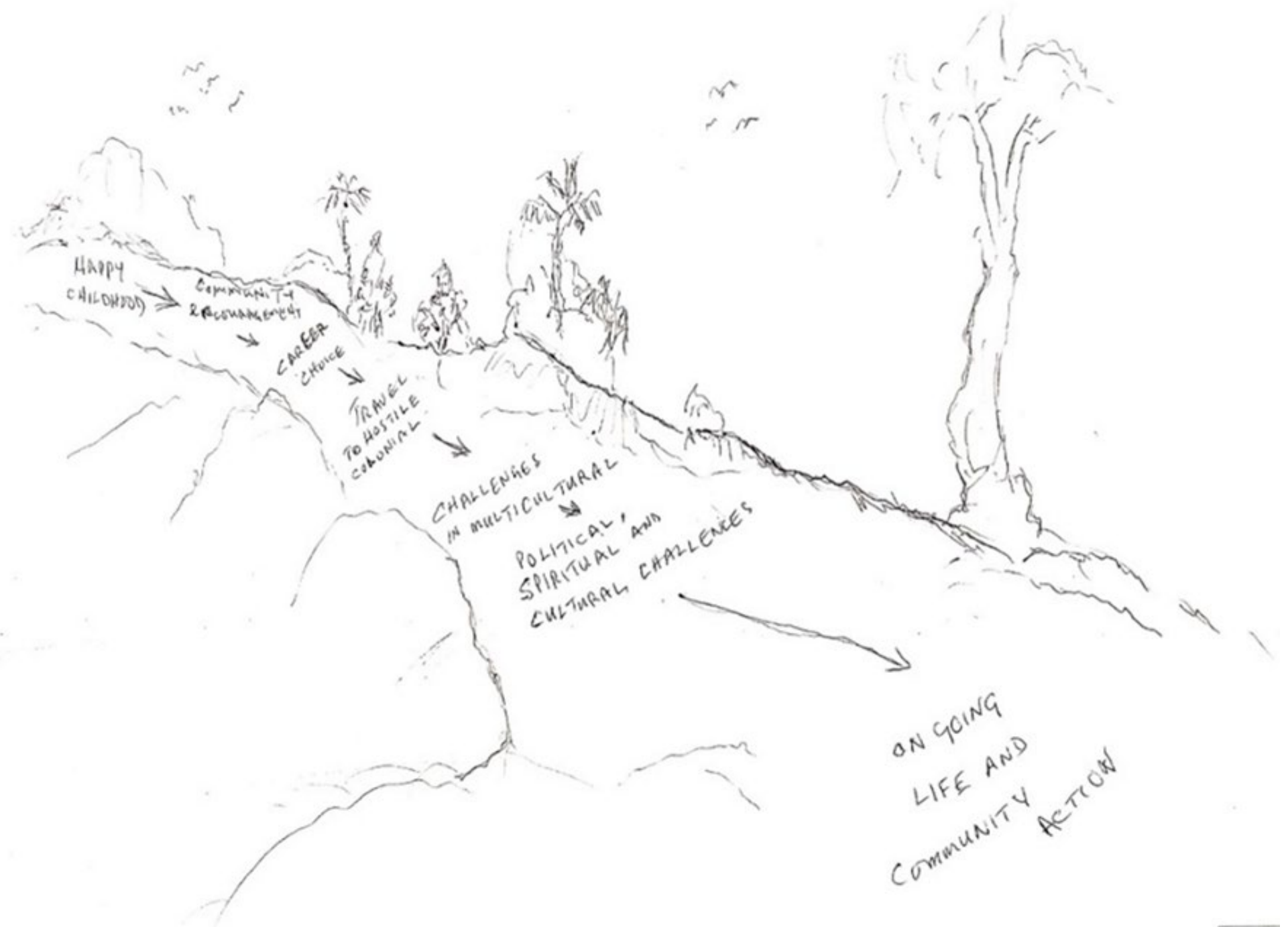
*My Favourite Place in Nottingham*  
*Victoria Embankment...*  
Such a beautiful area + so many memories...  
Walking along here as a kid with my brothers + sisters  
to go swimming at Port land... walking my lovely  
dogs... miles spent running... Many Riverside  
festivals... Christmas day bike rides... Playing in  
the memorial gardens... Kanoeing... Boat rides...  
Fireworks... New Year parties... Walking to forest  
matches... Being a drunk teenager! The frog Padd-  
ling pool! A place of escape + contemplation...

Mapping Nottingham's Intangible Heritage



Thank you!      Cheers man!  
Thanks!

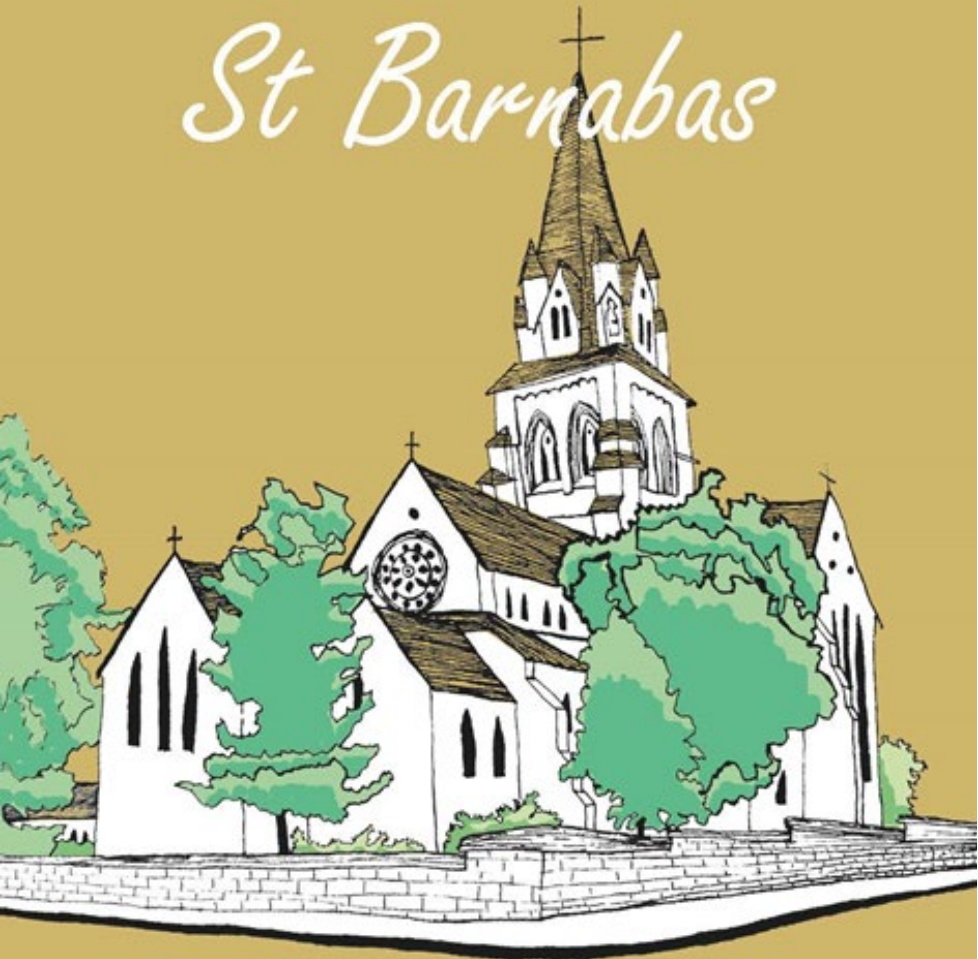
We always thank the bus driver cause we  
see him getting in & getting out the bus





# NOTTINGHAM CATHEDRAL

*St Barnabas*



- Rediscovering Pugin in St Barnabas: 2019
- The National Lottery Heritage Fund
- Public engagement activities

1. To explore definitions of sacred spaces;
2. To explore representations of sacredness;
3. To extract lessons from the research on sacred spaces: community assets

Image by Yasmin Rocha, 2019

I DEFINE A SACRED SPACE AS ...

1

WHAT SPACES IN NOTTINGHAM ARE SACRED TO YOU?

2

DRAW YOUR SACRED SPACE

YOU CAN COMMUNICATE THIS THROUGH A DRAWING, DESCRIPTION OR A RECORDING

3

CIRCLE THE WORDS YOU RELATE TO YOUR SACRED SPACE(S)

EMOTION  
CONNECTION  
COMMUNITY  
REFLECTION  
SPIRITUAL  
NATURE  
BOUNDARY  
RITUAL  
PRIVACY

PEACEFUL  
MEMORY  
SYMBOLS  
HISTORY  
HERITAGE  
FREEDOM  
SAFETY  
SHARED VALUES

ANY OTHER WORDS YOU WOULD LIKE TO ADD:

4

CIRCLE THE SPACES THAT YOU CONSIDER SACRED



PARTICIPANT  
PREFER:

POSTCODE:

AGE:

GENDER:

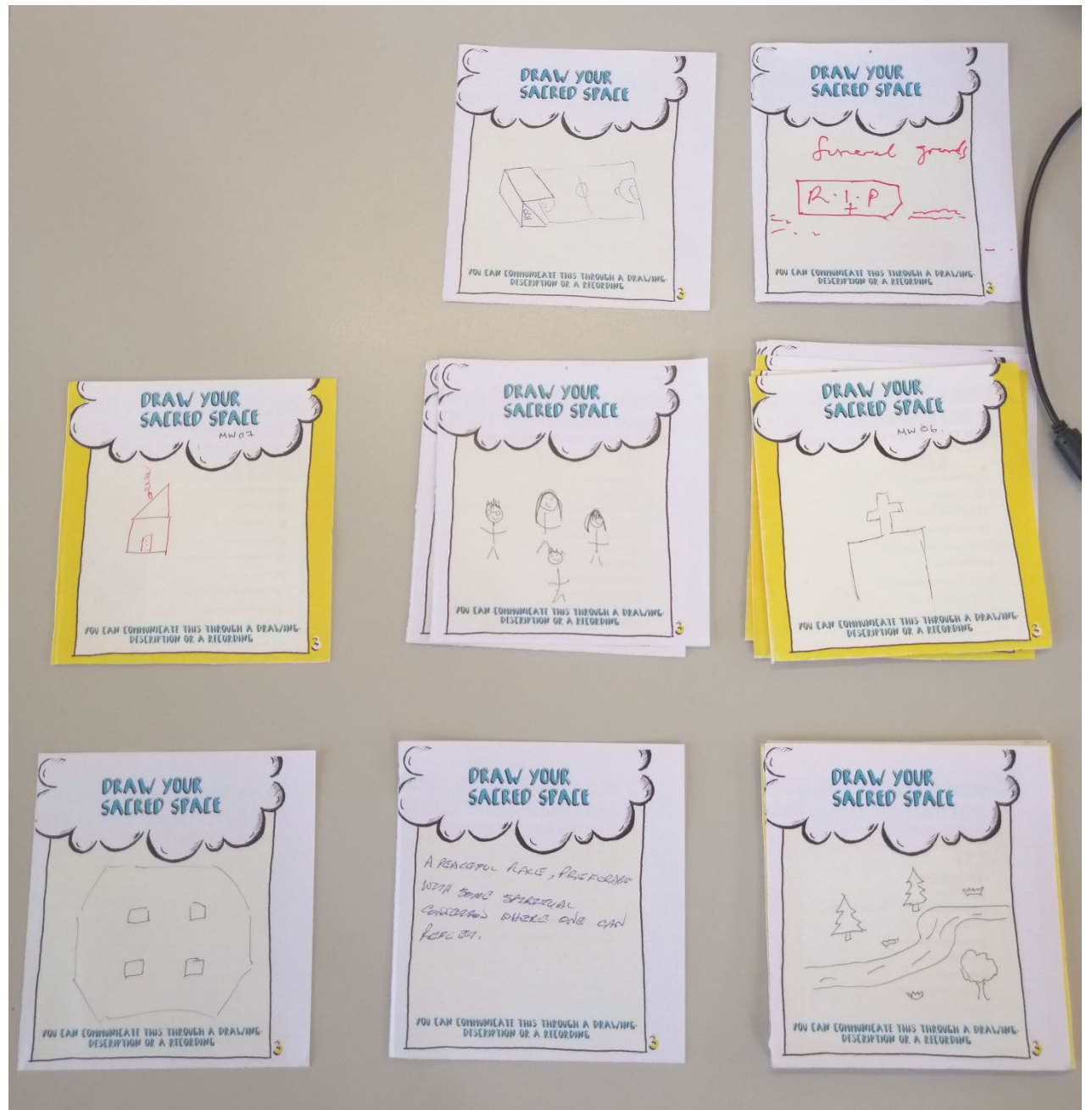
ARE YOU RELIGIOUS:  NO  YES

IF YOU WISH  
TO SPECIFY

LOCATION:

DATE:

TIME:



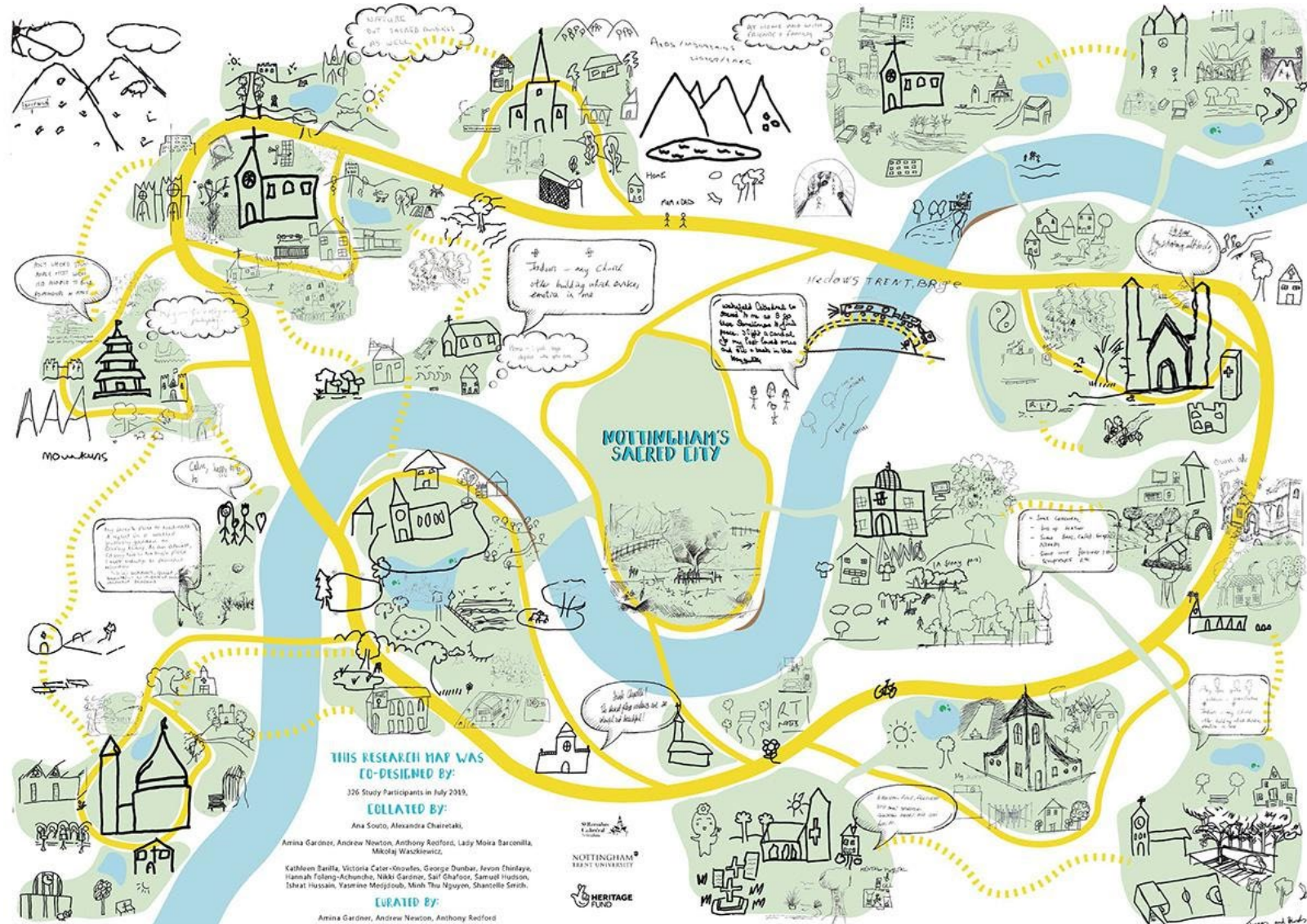


Any open space  
outdoors - trees/nature  
✦ ✦  
Indoors - any church  
other building which evokes  
emotion in me

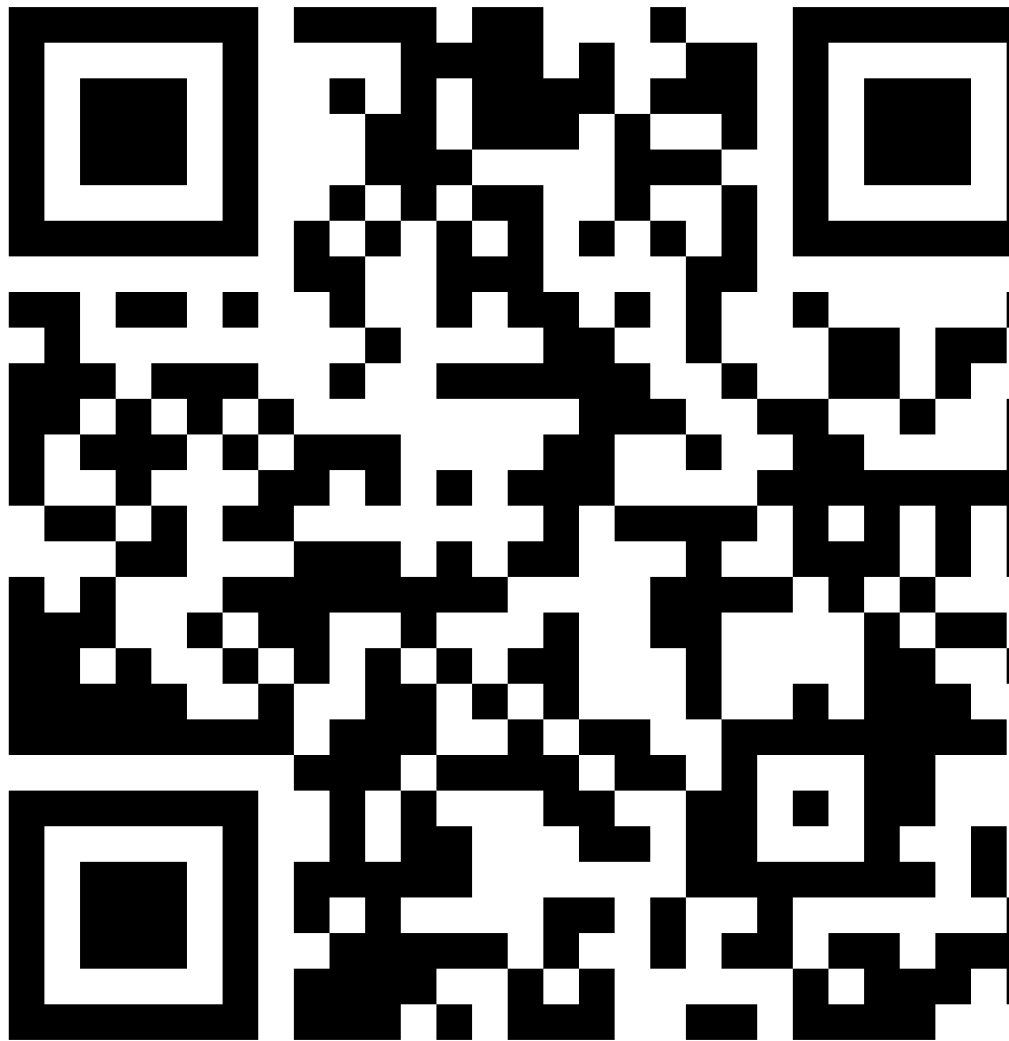


Figure 2. Participants' drawings: What is your sacred space? Source: anonymous 2019.

# Conceptual Map







## Decolonising HE and Inclusive practices: --- challenges and opportunities

[https://padlet.com/ana\\_souto/creative-approaches-in-he-oaqykoa19a6rjclx](https://padlet.com/ana_souto/creative-approaches-in-he-oaqykoa19a6rjclx)

# Decolonising architecture: curricular and extra-curricular approaches

- Since 2015 several student initiatives have pushed to decolonise university curriculums, including ‘Why is my curriculum White?’ and ‘#Liberate my Degree’.
- *Decolonising the University* explores how:
  - thinking about the world bearing in mind the effects of colonialism, empire and racism;
  - promoting alternative ways of thinking (Bhabra, Gebrial and Nişancioğlu, 2018, 2-3).
- ‘Representation matters’ (Nieminen, 2022, 9).



# Venice Biennale of Architecture (2023), curated by Lesley Lokko

In architecture, particularly, the dominant voice has historically been a singular, **exclusive voice**, whose reach and power ignores huge swathes of humanity — financially, creatively, conceptually — as though we have been listening and speaking in one tongue only.

The ‘story’ of architecture is therefore incomplete. **Not wrong, but incomplete”.**

# Decolonising Architecture: research portfolios

Task is included by general consensus: not imposing this as an academic



Finn Marshall, 2023

TASK 4 DECOLONISING ARCHITECTURE, WORKING TOWARDS A NON-EUROCENTRIC UNDERSTANDING OF ARCHITECTURE		SANDI HILAL					
Palestinian	Architect, Artist, Educator	Co-Director of DAAR					
<b>DAAR, Decolonizing Architecture Art Research 2007</b>		<p>Hilal was the head of the Infrastructure and Camp Improvement Program in the West Bank at UNRWA (United Nations Relief and Works Agency for Palestine Refugees in the Near East) from 2008 to 2014.</p> <p>Created multiple exhibitions for biennale's.</p> <p>Born &amp; raised in Palestine until she was 17. Then temporarily moved to Amman, Jordan, then moved to Venice, Italy to study architecture.</p> <p>In Palestine: schools were organised in living rooms in the neighbourhoods due to Israeli occupation destroying schools. This led to Hilal creating 'Campus in Camps'.</p>					
							
							
<p><b>CAMPUS IN CAMPS 2012</b> Hosted in the Dheisheh Refugee Camp, Bethlehem, Palestine. Aims to overcome conventional educational structures.</p> <p>Created a concrete tent: symbolises permanent temporariness of the life of the refugees in the camp.</p> <p>Refugees began to live in concrete blocks in the camp while they are waiting to return back home.</p> <p>Showcased at Abu Dhabi art gallery 2015-2018 as a space to mourn what is happening in Gaza and think about the Palestinian resilience.</p>		<p><b>INFLUENCE</b></p> <p>Hilal's approach to decolonisation influences my architecture practice by inspiring a commitment to representing non represented people through architecture. Informed by her work, I aim to use architecture to assist communities in camps or post-disaster situations, creating spaces that genuinely cater to their needs. Her work in rebuilding cities like Gaza motivates me to consider the transformative role of architecture in empowering communities affected by historical injustices and inspires me to one day do the same.</p>		<p><b>ARCHITECTURE AFTER REVOLUTION 2014</b></p> <p>Co-authored, with Alessandro Petti and Eyal Weizman.</p> <p>To rethink today's struggles for justice and equality, not only from the historical perspective of revolution, but also from that of a continued struggle for decolonization.</p> <p>Built a school in Shuafat Refugee Camp for one thousand girls.</p> <p>Built a square in a refugee camp to create private and public spaces in the camp.</p> 		<p><b>REFLECTION</b></p> <p>Hilal contributes to the decolonisation of architecture through her work in Palestine and raising awareness about the colonisation of Palestine by Israel. She reclaims and transforms spaces for communities and refugees, challenging dominant power structures and advocating for spatial justice. Hilal engages in educational initiatives challenging Eurocentric perspectives in architecture, promoting diversity and human rights advocacy within the field. Her work proves how architecture can be a tool for social change, empowering marginalised populations and reshaping the discourse in the built environment.</p> <p><small>*Sandi Hilal, "UA World Congress of Architects, ua2023cph.org/speaker/sandi-hilal/#text=Sandi%20Hilal%20-%20Ban%20Architect, Accessed 20 Nov 2023. Institute, Dutch Art, "Sandi Hilal," Dal, dutcharthetate.nl/page/10142/sandi-hilal, Accessed 20 Nov 2023. "Representing the Non-Represented People through Architecture," in-Between, 26 June 2019, in-between.online/portraits/sandi-hilal, Accessed 20 Nov 2023.</small></p>	

Rania Gomaa, 2023

# Outreach to Ownership 2022 & 2023 (Historic England) Summer scholarships

- Providing a pathway to enable people to recognise their heritage: empowerment to talk about minoritised and intangible heritage(s)
- 2022: Skate boarders; graffiti writers and Angolan community
- 2023: Angolan community and Windrush generation(s)
  - Authentic assessment (client, brief, professional experience)
  - Diasporic identities (all staff and all the students who applied)
  - Co-creation and recording of knowledge/ intangible heritage
  - Decolonising architecture, heritage and the curriculum
  - Connection between heritage and wellbeing

# Skating, Graffiti and Angolan communities

Facilitator-led workshops and co-creation





I **CONNECT** with the people around me



I **TAKE NOTICE** of what is important to me



I keep **LEARNING** about my interests



I **GIVE** to my community



# Enacting heritage and capturing the Windrush voices. June 2023



Workshop with the Angolan community

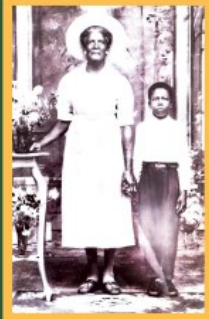


Interview with Louise Garvey



[Nottingham: Sculpture model showcasing role of women unveiled - BBC News](#)

# COMMUNITY STORIES ARCHIVE



NOTTINGHAM HEALTH AUTHORITY  
**NATIONALS HOSPITAL, HANCLIFFE-GAVENTRY, NOTTINGHAM**  
 Head Office  
 17 February 1988  
 Mrs L. Dyer  
 17 Magdalene Drive  
 HULL  
 DE10 1AA

Dear Louise

I am writing to place on record my personal thanks for your service at Nationals Hospital.

It was always a great pleasure to see you come into your ward and I know that you took a lot of interest in the group of patients you had. I am sure that those patients who attended were discharged to the better health hospital at Basildon, Kettering and Mansfield, benefited to a great extent from the rehabilitation programmes which you developed and maintained on Kingsway ward.

I hope that you have wanted will take the new job at Magdalene Hospital. It was something you were proud of and I had that discussion with your prospective managers. Please accept my very best wishes for the future.

Yours sincerely  
*L. H. Dyer*  
 L. H. DYER  
 HOSPITAL MANAGER

22 Evening Post, Thursday, March 25, 1988

MARCH 25 TODAY'S LOCAL NEWS

## Kingly sum for black carers

A NOTTINGHAM project to set up a respite care scheme for the city's black community has won £40,000 from the Health Authority.

The scheme, headed by Mrs. Betty Price, 25, of 100, St. Mary's Road, will help the health authority to set up a respite care scheme for the city's black community.

The £40,000 will be used to fund the scheme, which will provide respite care for black people who are unable to care for themselves at home.

The scheme will be run by a committee of black people, and will provide a range of services, including home care, day care and residential care.

The health authority has agreed to fund the scheme for three years, and will also provide training and support for the carers.

The scheme is a response to the needs of black people in the city, who often face difficulties in accessing health services.

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## IMPROVING THE MENTAL HEALTH SERVICE TO ETHNIC ELDERSD\*

\* Ethnic Elders can be described as older people having a cultural tradition originating from birth or descent rather than nationality



It is distressing enough when an elderly person is admitted to hospital. But for ethnic elders various factors can make it even more distressing.

For instance, they may not be able to find anyone who can understand them and speak their own language. They may not be able to find anything from their own culture in the hospital or in the music that is available. They may not get the food they are accustomed to, or it may not be prepared in accordance with their religious requirements. They may be alarmed by the presence of male patients on the ward, or male staff.

There may not even be a place for them to pray. Taboos and stigmas around mental health issues within some communities create further difficulties.

Mental health services for the elderly in Nottingham receive few referrals from ethnic groups. The reason for this has been unknown. It may be due to a lack of need for mental health services within the ethnic population, but it is more likely due to lack of awareness of the service provided, inappropriateness of the services or reluctance to use the services.

In 1996 a three year project was set up to identify the needs for a mental health service to ethnic elders in Nottingham and to use this information to develop a strategy to meet those needs. It has just been completed with a final report.

Louise Dyer was appointed as Project Worker. "I left a secure job at Noppey to take up the post. It was like jumping off a cliff - the Lord will provide. It's been exciting, frustrating, I've learnt a lot. It was a very tall order, but the work was completed with co-operation and input from all concerned."

Louise's goal was to act as Community Liaison Advisor and Community Psychiatric Nurse of the St. Francis Unit of the City Hospital, the other half carrying out research. Research was carried out with three groups: Asian, African Caribbean and Polish/Lithuanian communities. Some common issues were raised by all groups. While most patterns and carers were happy with the staff who treated them and the care they received, they found the service did not cater to their individual needs.

Research was conducted by building up links with community groups and developing relationships with individual patients. Where permission was given, interviews with patients and family were taped and transcribed, with great care being taken over confidentiality.

Louise's report emphasises the need for improving and increasing awareness of cultural issues of staff, but also of clients and carers. She recommends recruiting more staff from minority communities and increasing networking with community groups. The mental health service should go forward in partnership. "It must be positive, respectful of cultural diversity, sincere and ongoing."

Louise is now taking a well earned rest. Now that her work has highlighted issues around ethnic elders, she looks forward to some of the recommendations in her report being put into place. She says "It's only chipping away at the edge, but it's important that we keep on chipping."

## ARTS AND CRAFT

Captivate yourself into traditional Angolan arts and crafts created by the community,



[click here to learn more about arts and craft](#)



## FOOD AND CUISINE

Take a bite into traditional Angolan food cooked by the community and learn famous recipes you can make at home

[click here to learn more about food and cuisine](#)



## FASHION

Learn about traditional Angolan fashion well presented by the beautiful Angolan women's community

[click here to learn more about fashion](#)



## MUSIC AND DANCE

dance your way into traditional Angolan music and dance preformed by the community

[click here to learn more about music and dance](#)





# Legacy project: Diasporic identities

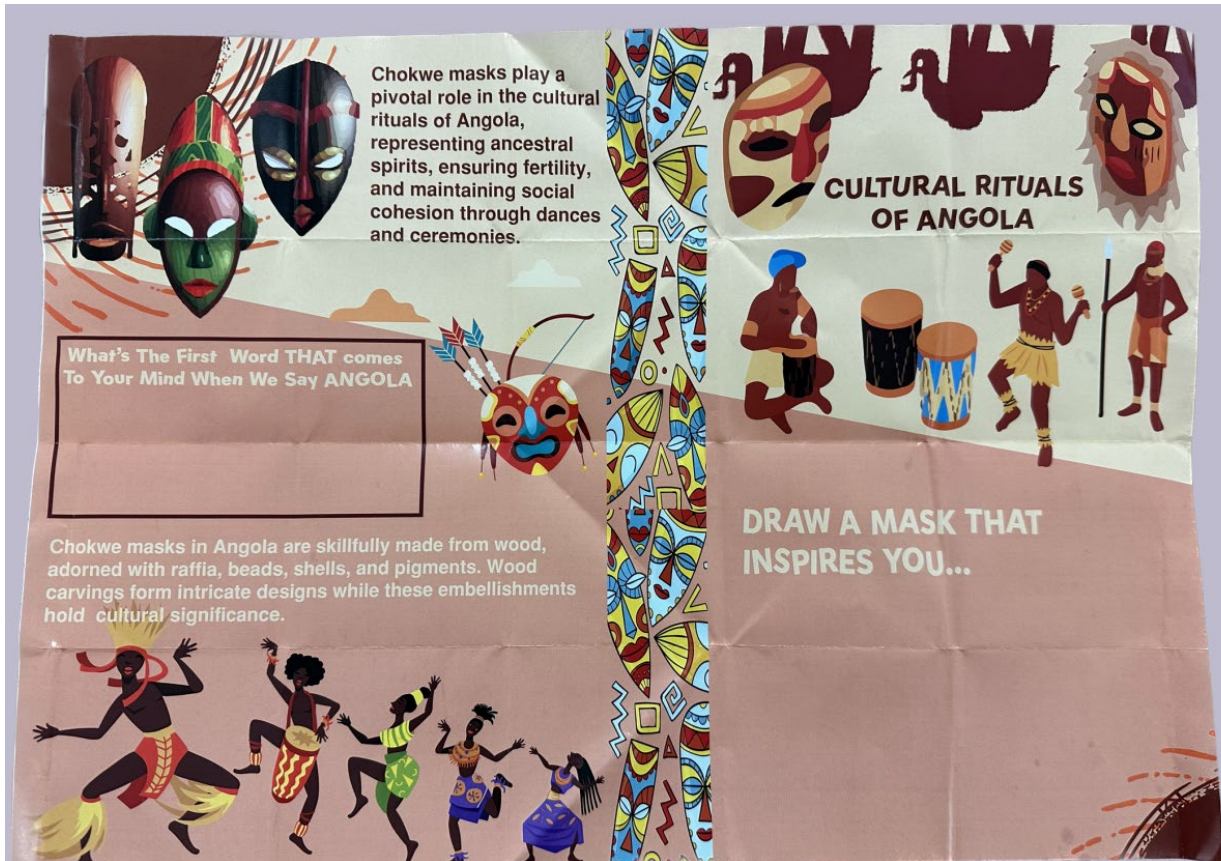
Students from Karnavati University at Nottingham Trent University,  
led by Dr Jonathan Gration, supported by Dr Ana Souto

# MascararE: kit to explore traditional Angolan arts and crafts





# Disseminating Angolan Heritage



Chokwe masks play a pivotal role in the cultural rituals of Angola, representing ancestral spirits, ensuring fertility, and maintaining social cohesion through dances and ceremonies.

**What's The First Word THAT comes To Your Mind When We Say ANGOLA**

Chokwe masks in Angola are skillfully made from wood, adorned with raffia, beads, shells, and pigments. Wood carvings form intricate designs while these embellishments hold cultural significance.

**CULTURAL RITUALS OF ANGOLA**

**DRAW A MASK THAT INSPIRES YOU...**



**The Traditional mask Of Angola 'Mwana pwo'**

**The ETHNIC GROUP OF ANGOLA.**

The Chokwe people use masks in their cultural rituals and ceremonies to connect with ancestral spirits, convey social and religious meanings, and pass down their rich cultural heritage.

**These intricately carved masks are not just art; they are a bridge between the living and the spiritual world.**

# Tote bag: Samakaka print block

## THE ART KIT

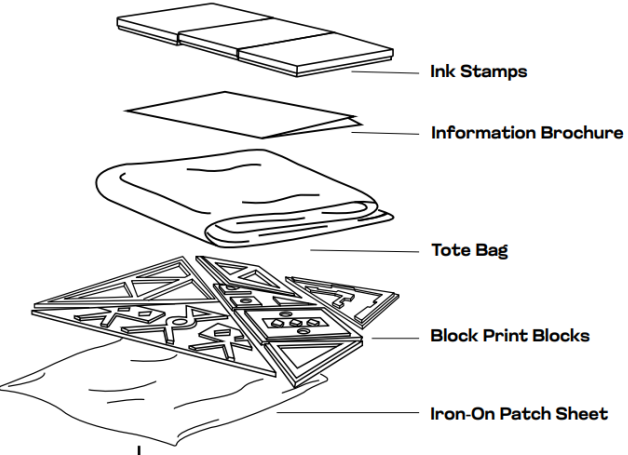
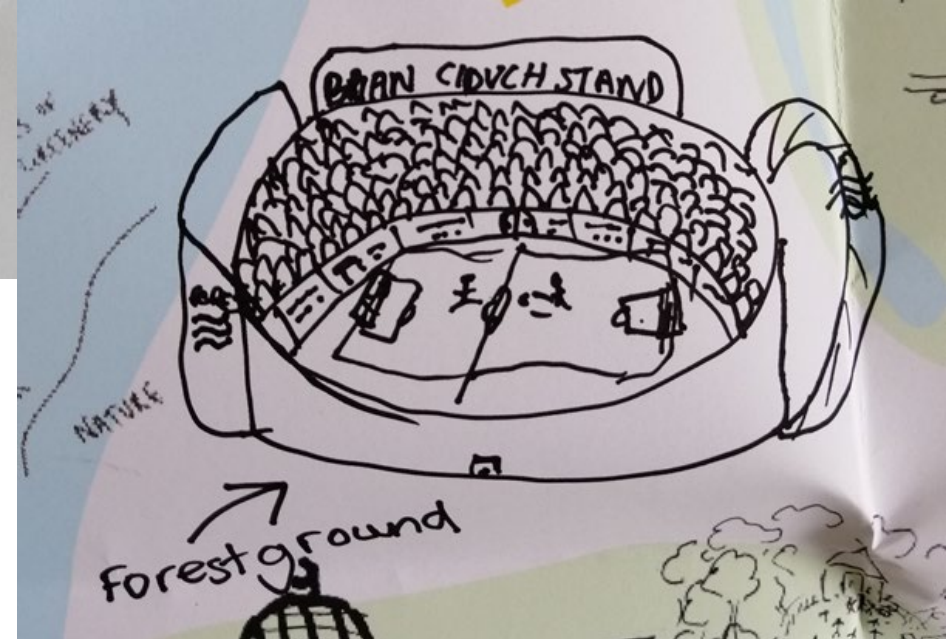
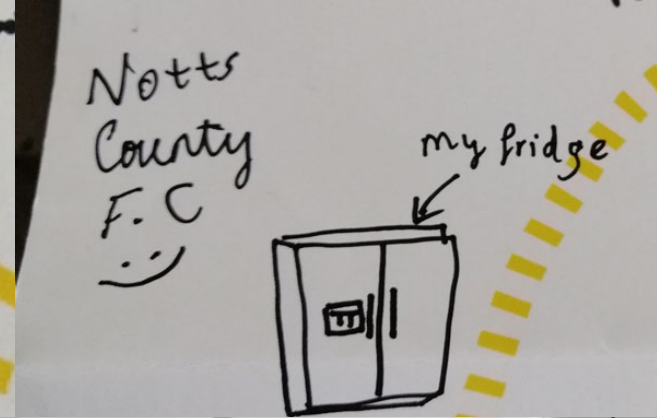
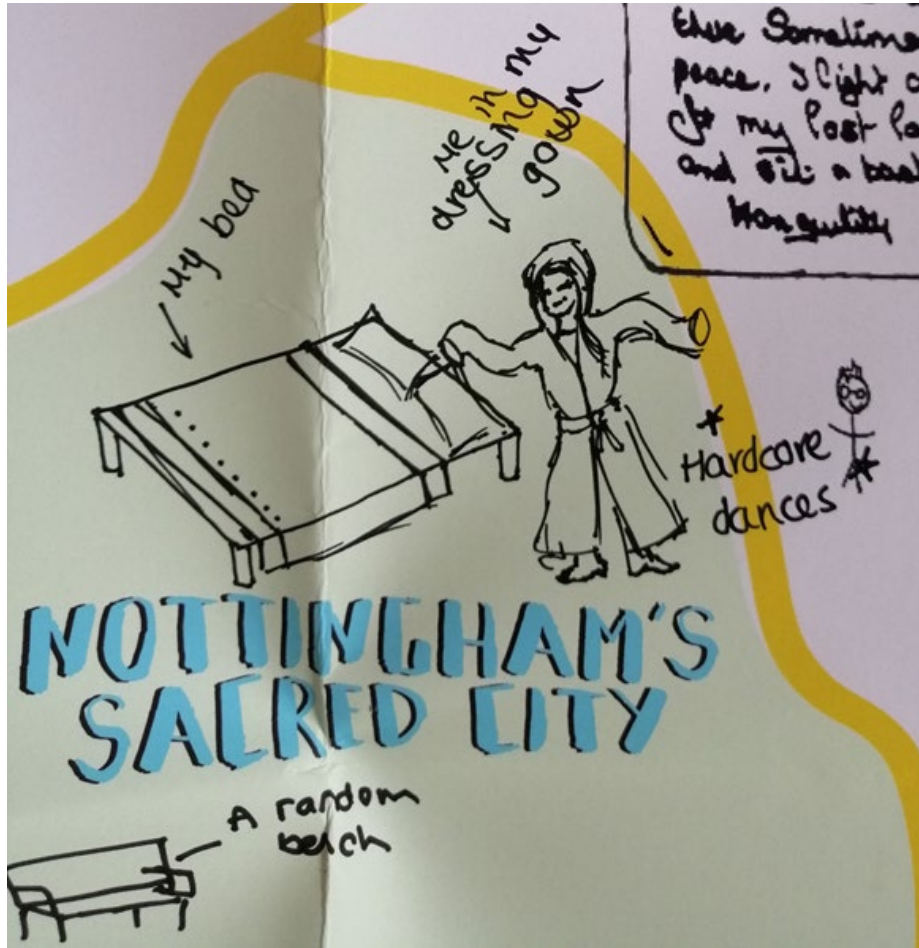


Figure 9.3: Tote Bag with Print (Gambhir, K., 2023)



Figure 9.4: Tote Bag with Print (Bhartiya, R., 2023)

Questions, reflections?



<https://mappingnottinghamsidentity.uk/>

<https://view.genial.ly/5b1fcdd7c0452474671f4ad3>



A SACRED SPACE IS...

MY DRAWING OF A SACRED SPACE:

①

②

CIRCLE THE PLACES THAT YOU THINK ARE SACRED:



MOSQUE



NATURE



HOME



GRAVEYARD



PAGODA / TEMPLE



CHURCH



STADIUM



BUDDHIST TEMPLE



MONUMENT

③

WHICH WORDS HAVE A SACRED CONNECTION?

RELIGION

RITUALS

PRAYER

SPIRITUAL

FRIENDS

WORSHIP

NATURE

FAMILY

SCHOOL

HERITAGE

COMMUNITY

HOME

HISTORY

SACRED

DEVOTION

SHARED VALUES

GODS


RESPECT


④






### YEAR 3'S SACRED SPACE IS...

 I don't know  
I think it is a place where you can pray and really talk to God and really get to know God in the Holy Spirit  
**59%**


 I don't know  
A SACRED SPACE IS A SPACE BETWEEN SOMETHING WITH A NAME AND A THING  
**15%**

 I don't know  
Somewhere you have peace and usually quiet.  
**3%**


 So in where people you love or would be  
**26%**




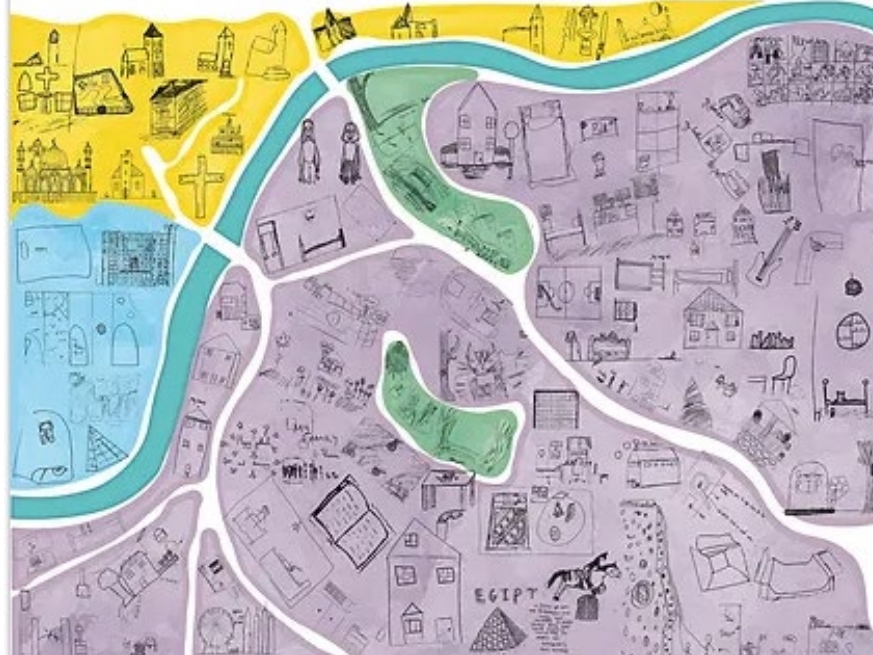
### YEAR 5 - A SACRED SPACE IS...

 A place where people say - a place that is special to them, which is like a church, mosque or even a room in their house that they go to when they pray  
**17%**

 I don't know but I think it can be a place where you can pray  
**16%**


 I don't know but I think there is a place where you can go to when you are sad or when you are happy and you can talk to God and you can feel better  
**15%**


 When you feel happy, safe and comfortable. It can be anywhere you like if you like. If you pray, it will be when you pray. When you feel the way you belong.  
**71%**




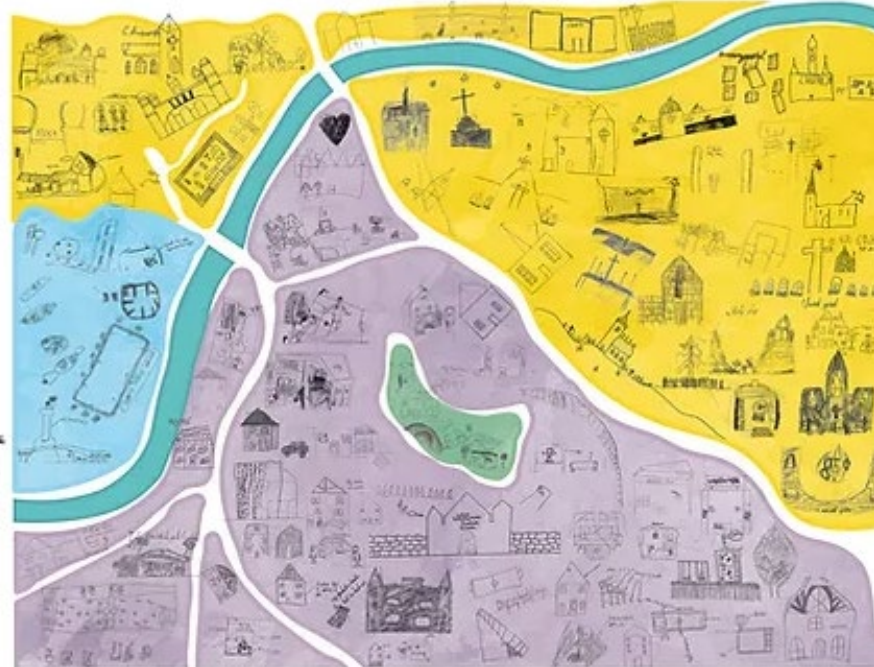
### YEAR 4'S SACRED SPACE IS...

 A place where people might worship or pray.  
**44%**


 A place where people could really be in peace, but it is important to pray.  
**11%**


 It is a place where you can go to when you are sad or when you are happy and you can feel better.  
**8%**


 I don't know. I just think it is a place where you can pray.  
**60%**




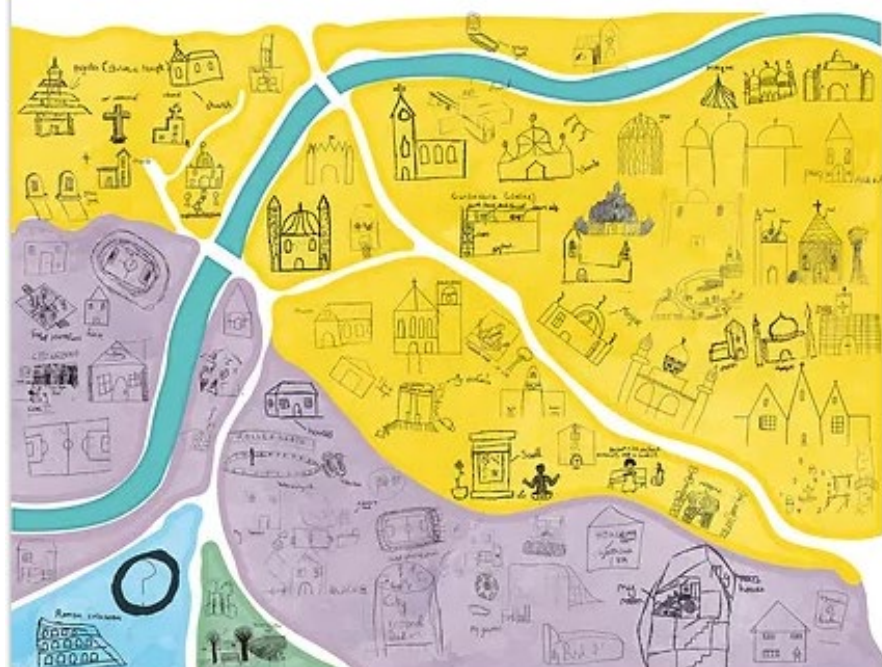
### YEAR 6'S SACRED SPACE IS...

 A place where you feel safe and able to be religious like a church, mosque or even a room in a place where you feel safe.  
**49%**

 A quiet space? Safe place?  
**7%**

 A nice calm area, just to pray.  
**6%**

 A special/holy/sacred place. History  
**31%**

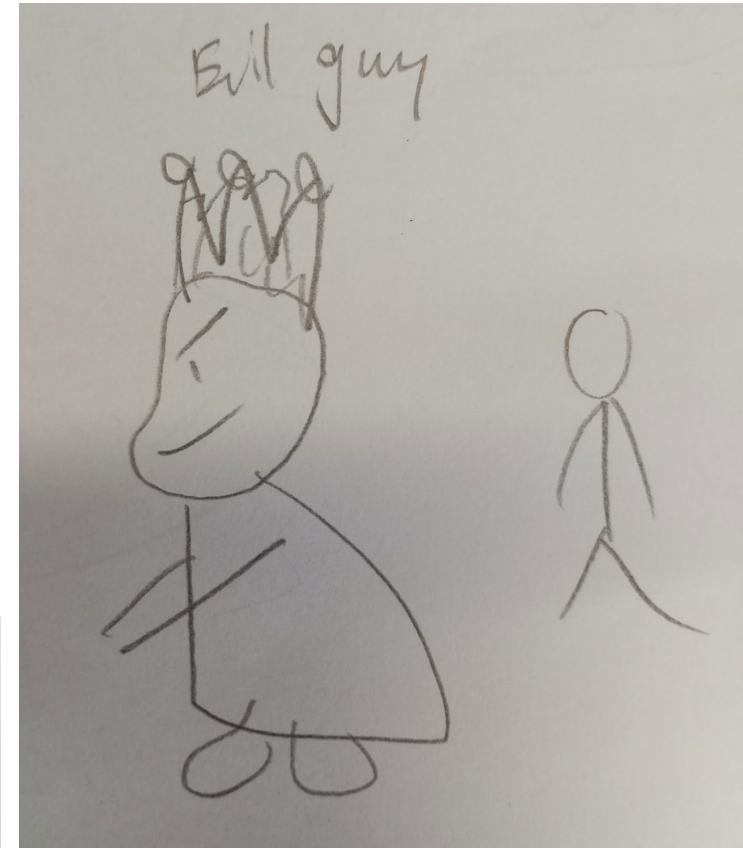




National Lottery Heritage Fund, 'Restoring Pugin: A Game-Based Approach to Support Heritage Conservation Education', Nottingham Cathedral - NTU. 2023-24 (PI Prof Medjdoub)

Some zombies  
drop <sup>the</sup> materials  
needed to repair  
the cathedral

Fix to decrease  
Evil Guy's  
health



Music  
When ghost spirit is near you the screen shakes  
and music intensifies.