

Chair of Urban Design

Fabienne Hoelzel, Professor,

Lisa Dautel, Academic Associate

In cooperation with

University of Lagos

Master of Arts

Entwerfen+
Städtebau

Prof. Fabienne Hoelzel

abk—

Staatliche Akademie
der Bildenden Künste
Stuttgart

**FABULOUS
URBAN**

NIGERIA FOUNDATION

Decolonial and Feminist Practices in Urban
Design. A Case Study of Oworonshoki,

Lagos

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Preface

Fabienne Hoelzel

In the urban design studio “Female and decolonial practices in urban design. Learning from Lagos”, the students with cultural backgrounds from Nigeria, Uganda, and Germany investigated and applied decolonial and feminist practices in urban design and urban planning. The research included on the one hand reading and discussing theory, and on other hand implementing field work and drawing conclusions from it. The place of reading, analysis and learning was Lagos (Nigeria). Accordingly, the semester took place in cooperation with the University of Lagos, Department of Architecture and supported by the DAAD (German Academic Exchange Service) and the Baden-Württemberg Stiftung.

During the traditional excursion week at the Academy, we traveled to Lagos, where simultaneously the DAAD funded Spring School offered by the Chair to Nigerian master’s and PhD students took place. The students, in mixed, intercultural African-German teams documented everyday social, spatial and infrastructural practices of selected women in the Precious Seeds community in the Oworonshoki district on Lagos’ Mainland. To this end, seven women were accompanied from early morning to late afternoon during their everyday community activities. Using methods of critical and investigative mapping, the students documented the use and daily provision of the city by and through women. However, we did not content ourselves with a situational analysis, but strived to derive systemic connections from the findings in social, spatial, and infrastructural terms. In addition, the results of field work were reflected by the students in Lagos’s colonialist legacy in urban and infrastructure planning by familiarizing themselves with the history of urban planning in Lagos, largely characterized by social injustice and racism. The last step of the learning and analysis phase was the decoding of the “Lagos State Development Plan 2052”, the overarching planning strategy paper of Lagos State government, which reflects in return the thinking of (urban) development institutions such as the World Bank, UN Habitat and similar institutions dominating the “development” discourse in many Southern cities.

In the last third of the semester, the students formulated urban design strategies and developed a joint project based on the knowledge gained through field research, critical mapping, and the study of colonial and postcolonial urban planning history.



The following books were read and discussed throughout the semester:

- Tsitsi Dangaremba, Black and Female, 2022
- Achille Mbembe, On the Postcolony, 2001
- Felwine Sarr, Afrotopia, 2019
- Lilian Thuram, White Thinking. Behind the Mask of Racial Identity, 2021

Following page:

Hawassa
(Picture: Fabienne
Hoelzel)

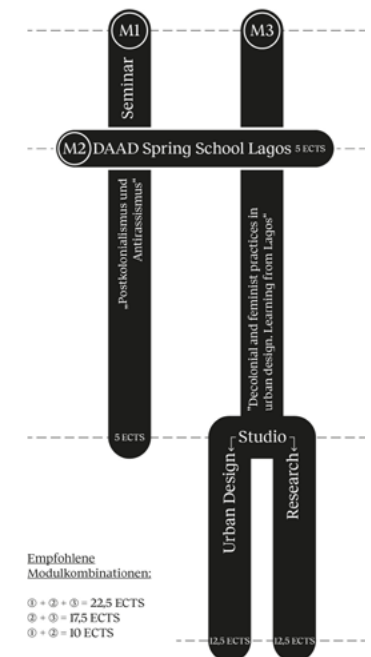




Image credit: DAAD
Spring school group 1
(Rafael Rychlik (abk
Stuttgart) Oluwatoye
Eyitayo (Unilag) Salaam
Mujibah Abimbayo
(Unilag))

Bolade Oladejo
Age : 56
Occupation : Fishseller
Children : 5 children

The women of Oworonshoki

Developing meaningful and future-oriented urban design and planning requires an inclusive approach that acknowledges the responsibilities, contributions, and difficulties faced by women of all ages and abilities. The study of women's everyday practices is therefore key. It tackles gender inequities, illuminates social dynamics and community networks, highlights the economic importance of women's activities, and informs policies for just and sustainable urban development, urban design and planning.

We can create gender-responsive and inclusive policies that promote economic growth, social cohesion, and empowerment of women and minorities by taking a close look at how women conduct themselves in everyday life. In doing so, we obtain a thorough grasp of the various variables that make and sustain cities.

We looked at the lives of seven(7) women from the Precious Seeds community in the Oworonshoki district in Lagos; Amope Oseni, Modinat Okunade, Omolade Oladejo, Esther Sunday, Folasade Oludotun, Sexton Abisoye, and Bolade Oladejo

These 7 women are small-scale traders within their community, for instance by selling fish, cooking and selling food, filling and selling beverages, and producing and selling self-care products.

In understanding the lives of these seven women, which represent the life in the community, we see that everyone knows each other and the community is built largely on mutually beneficial relationships; it is a very close-knit..

The community well demonstrates the African proverb "It takes a village to raise a child", with the delineation between private and public life and property being quite blurred.

As a result of the gender inequality, marriage and family are important for the women in Precious Seeds.

Introductory text
(Adeniran, Akinnubi,
Fabusuyi, Okello)



Image credit: DAAD
Spring school group 3
(Abdullah Ogunsetan
(Unilag), Abraham Okello
Omoding (abk Stuttgart))

Omolade Oladejo
Age : 29
Occupation : Palmwine Seller
Children : 2 children



Image credit: DAAD
Spring school group 5
(Chisom Chukwuka
(Unilag) , Adeniran
Mofoluwakwe (Unilag),
Anne Stadtmüller (abk
Stuttgart))

Amope Oseni
Age : 40
Occupation : Food Seller
Children : 5 children



Image credit: DAAD
Spring school group 4 (Olorade Talabi (Unilag), Lawrence Meju (Unilag), Jan Schreiber (abk Stuttgart), John Favour (Unilag)

Age : 38
Occupation : Food Seller
Children : 5 children

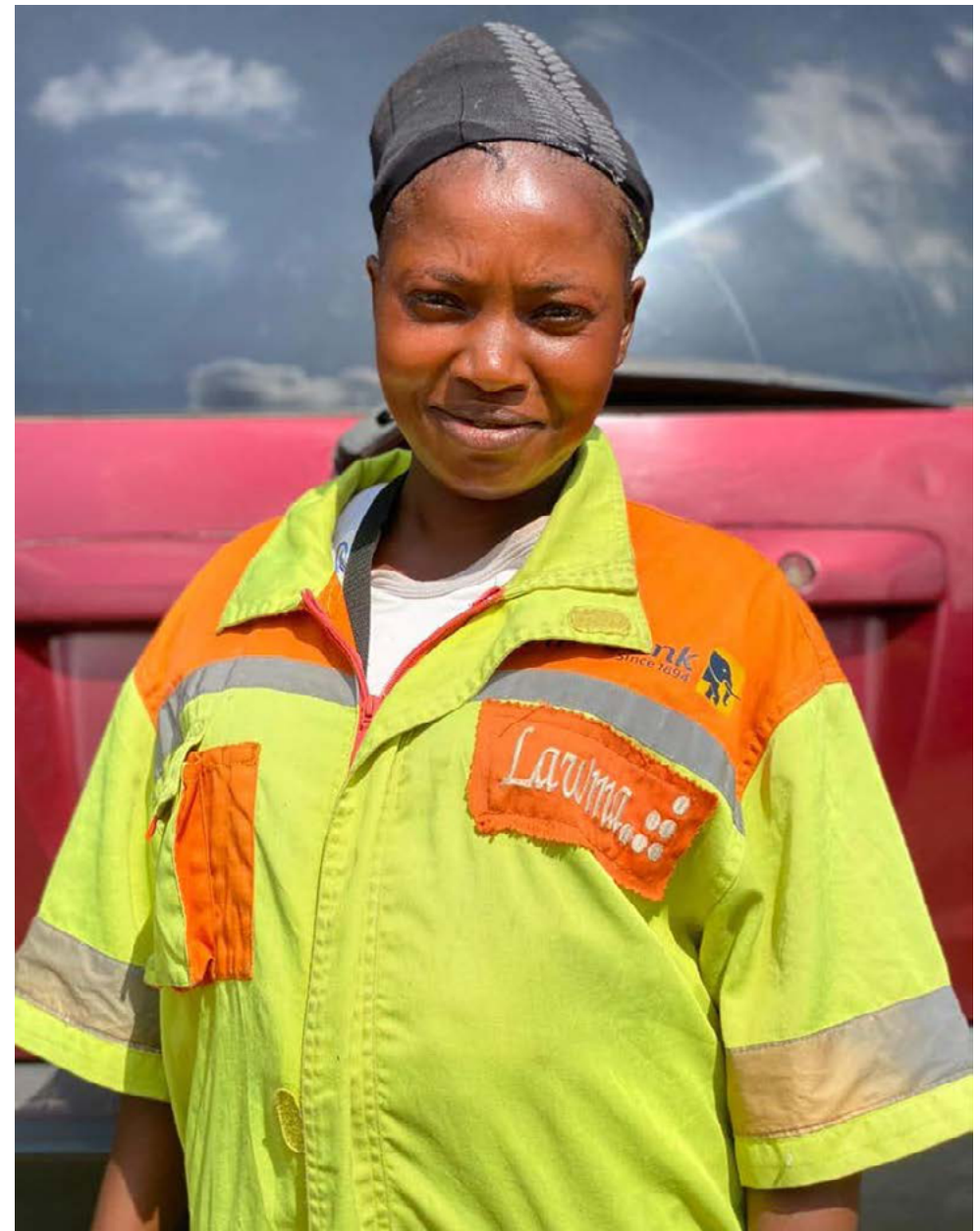


Image credit: DAAD
Spring school group 6 (Fabusuyi Simisola Favour (Unilag), Robert Wenzel (abk Stuttgart), Agbonjaru Goodness (Unilag), Oyeneeye Kofoworola (Unilag)

Esther Sunday
Age : 29
Occupation : Street Sweeper
Children : 2 children



Image credit: DAAD
Spring school group 2
(Adeyemi Oluwajomiloju
Adeoluwa (Unilag),
Sophie Kraft (abk
Stuttgart), Arafat
Sorunke (Unilag))

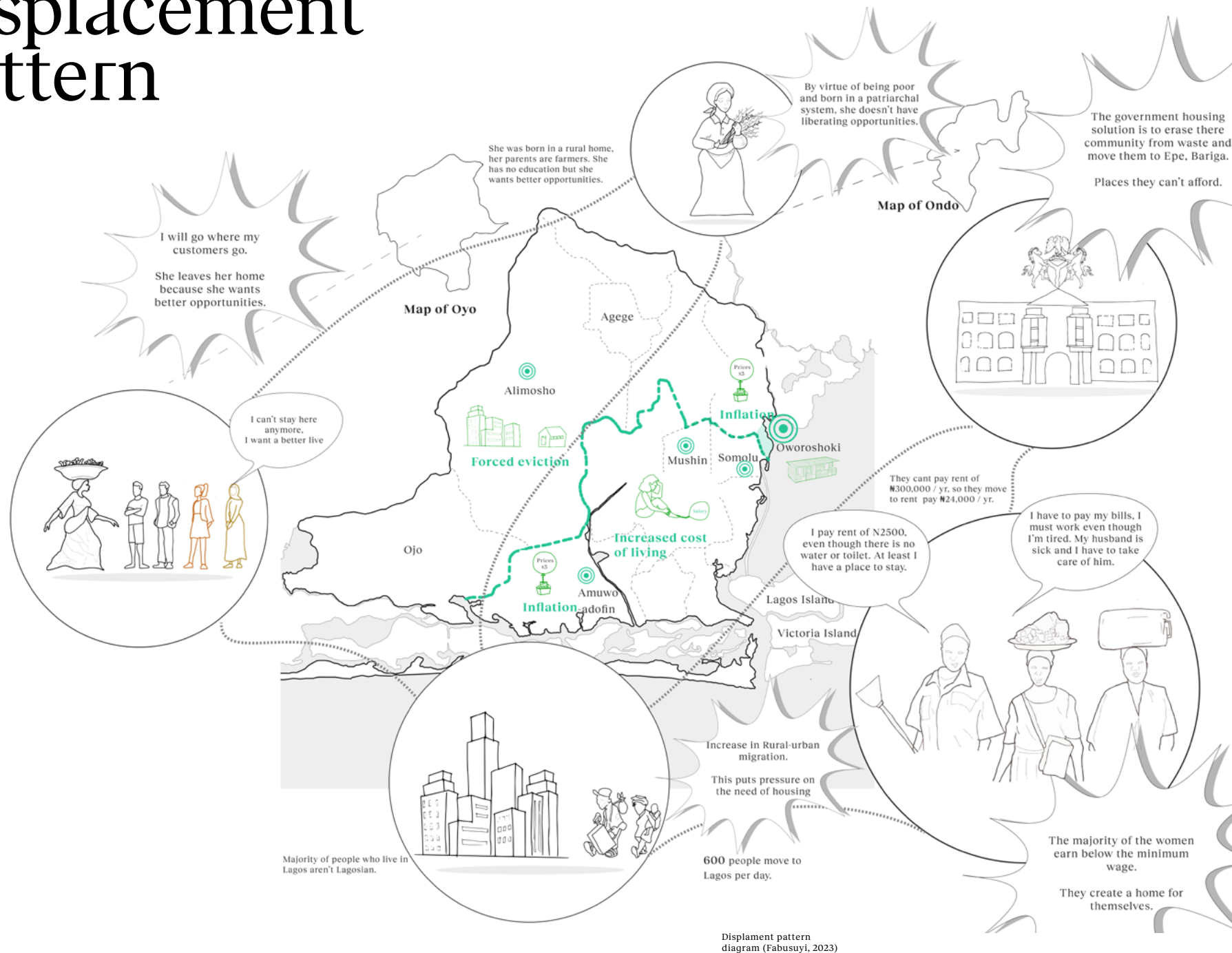
Modinat Okunade
Age : 63
Occupation : Soap Seller
Children : 5 children



Image credit: DAAD
Spring school group 2
(Oluwadamisi Cosmas
(Unilag), Hannah Dickhut
(abk Stuttgart))

Sexton Abisoye
Age : 45
Occupation : Fish Seller
Children : 5 children

Displacement pattern

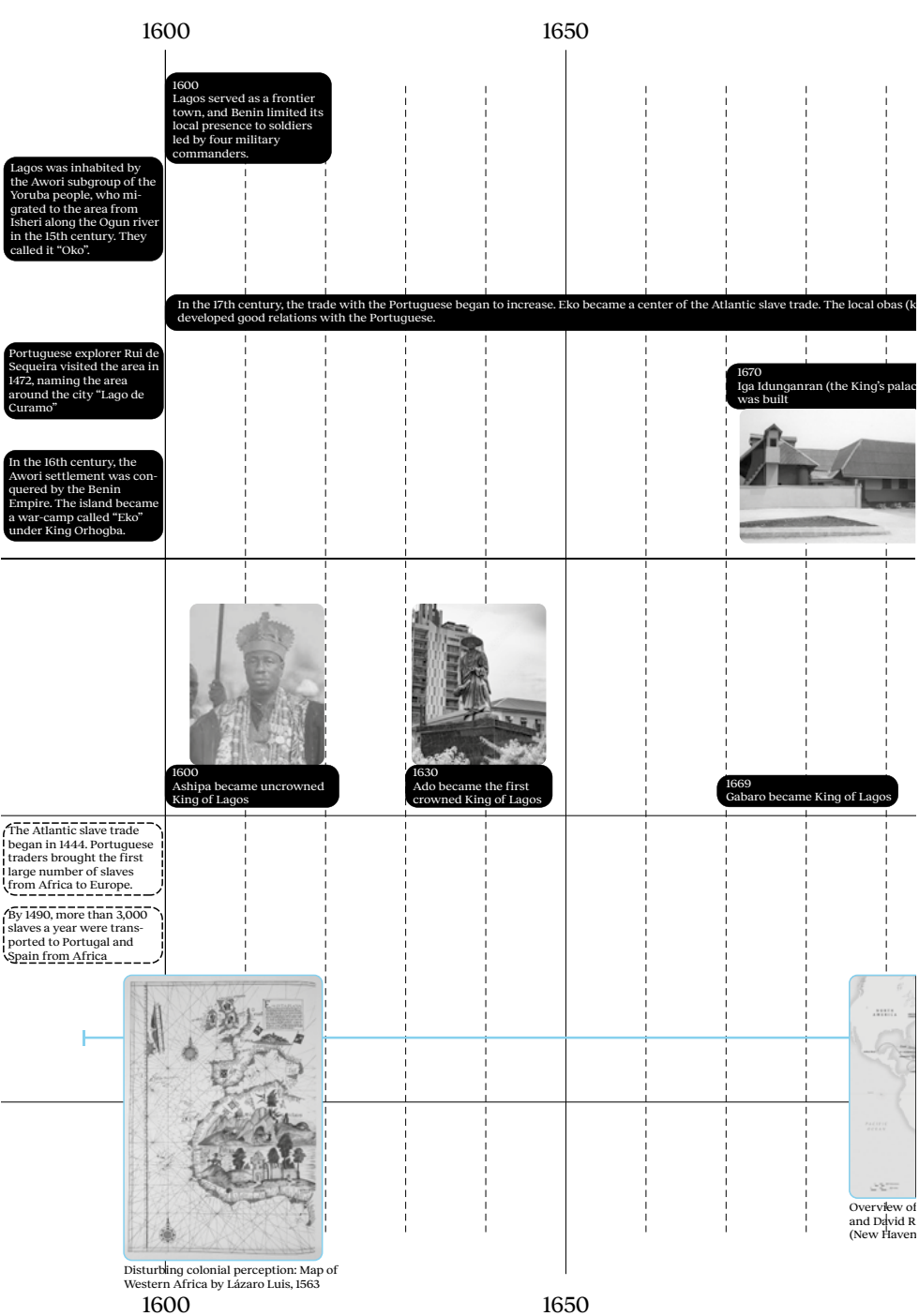


"On the Postcolony"

"(...) to colonize is to put to work the two-faceted movement of destroying and creating, creating by destroying, creating destruction and the destroying the creation, creating to create, and destroying to destroy. To this extent, to colonize is, par excellence, a gratuitous act. To colonize is also to deploy a subjectivity freed of any limit, a subjectivity seeing itself as absolute but which, to experience that absolute, must constantly reveal it to itself by creating, destroying, and desiring the thing and the animal that it has previously summoned into existence. From the standpoint of the conqueror, the colony is a world of limitless subjectivity. In this, the act of colonizing resembles a miracle.

But, wherein lies the violence of the miracle if not in that it is indivisible? Faced with its sovereignty, no law, no external determination has any hold. Everything trembles and everything can be manipulated. In the economy of the miracle, nothing is, in principle, unattainable, unrealizable. The possible is limitless. The miracle annihilates nothingness by making something rise up out of nothing. It empties what is full by transforming it into something other than what it was. It fills with content what was fully empty. Nothing contradicts the miracle. That is why, as a miraculous act, the act of colonizing is one of the most complex expressions of the specific form of arbitrariness that is the arbitrariness of desire and whim. The pure terror of desire and whim—that is its concept. As a miraculous act, colonialism frees the conqueror's desires from the prison of law, reason, doubt, time, measure. Thus, to have been colonized is, somehow, to have dwelt close to death."

Achille Mbembe, On the Postcolony, 2001



1700

1750

1800

1850

1900

18th century Lagos was technically a vassal city-state within the Benin Empire, but became increasingly independent and surpassing the latter in power and influence as Benin's power waned

1730
The Oba of Lagos invited Portuguese slave traders to the island, where soon a flourishing trade developed



Disturbing colonial perception: Map of West Africa by Hermann Moll, 1727

center of the Atlantic slave trade. The local obas (kings)

1670
Iga Idunganran (the King's palace) was built



African societies before the beginning of the Atlantic slave trade:
Although there were large trading centers along the rivers—the Senegal, Gambia, Niger, Volta, and Congo—most West Africans lived in small villages and identified primarily with their extended family or clan, rather than an ethnic or national identity. Hundreds of separate dialects emerged from different west African clans; in modern Nigeria, nearly 500 languages are still spoken.



1669
Gabaro became King of Lagos

1704
Akinsemoyin became King of Lagos

1749
Ologun Kutere became King of Lagos

1780
Eshlokun became King of Lagos

1819
Idewu Ojulari became King of Lagos

1853
Dosunmu became King of Lagos

1862
Henry Stanhope Freeman became the first Governor of the Lagos colony



1830
France started to colonize North Africa by invading Algier

1884
Berlin/Congo-Conference: Chancellor of the German Reich, Otto von Bismarck invited the Colonial Powers to organize the colonization of Africa



Overview of the slave trade out of Africa, 1500-1900. David Eltis and David Richardson, Atlas of the Transatlantic Slave Trade (New Haven, 2010)

For over 400 years, more than 15 million men, women and children were the victims of the tragic transatlantic slave trade, one of the darkest chapters in human history.

1761
The import of slaves was banned in European Portugal by the Marquis of Pombal

1807
The United Kingdom bans slavetrade

1833
The United Kingdom abolished slavery in all British territories



1841
Akitoye became King of Lagos

1845
Kosoko became King of Lagos



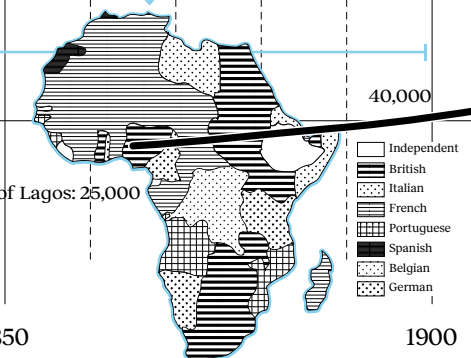
August 1861
The British Empire annexed Lagos as a British Protectorate.

1862
Lagos becomes a British colony

1864
Ms. Efunroye Tinubu given the title of Iyalode (first lady)



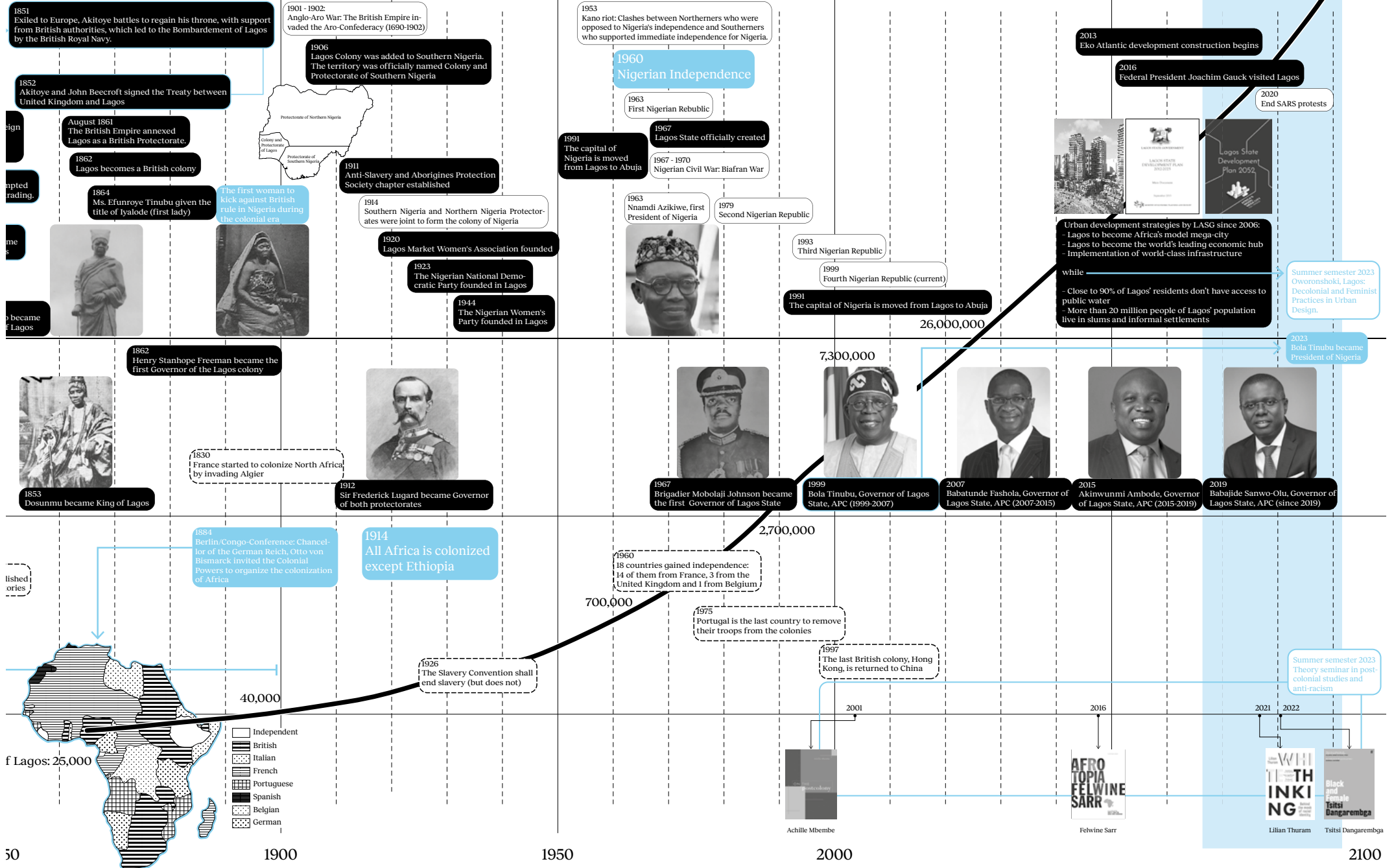
The first woman to kick against British rule in Nigeria during the colonial era



Population of Lagos: 25,000

40,000

Timeline (Akinnubi, Stadtmüller, 2023)



Field work in Lagos from a feminist perspective

The DAAD spring school was a one-week trip to Lagos, Nigeria, spanning from May 7th, 2023 until May 12th, 2023. Seven students from abk Stuttgart, worked closely in a group of 7 with 14 students from Unilag.

Within this groups, the students engaged in fieldwork in Precious Seeds starting from the homes of the women in Precious Seeds.

This fieldwork consisted of following, observing, studying, documenting, and asking questions to gather information on the everyday life's the women. The methodologies involved interviews, critical and ethnographic mapping, photography, and filming.

Site visits of Eko Atlantic City and the Unilag Campus were among the activities as well as the final presentations of the field work results. The latter were used to define the arguments and urban design projects throughout the summer semester 2023 and the winter semester 2023/24.

Field work in Lagos from
a feminist perspective
text by (Fabusuyi)

Mapping

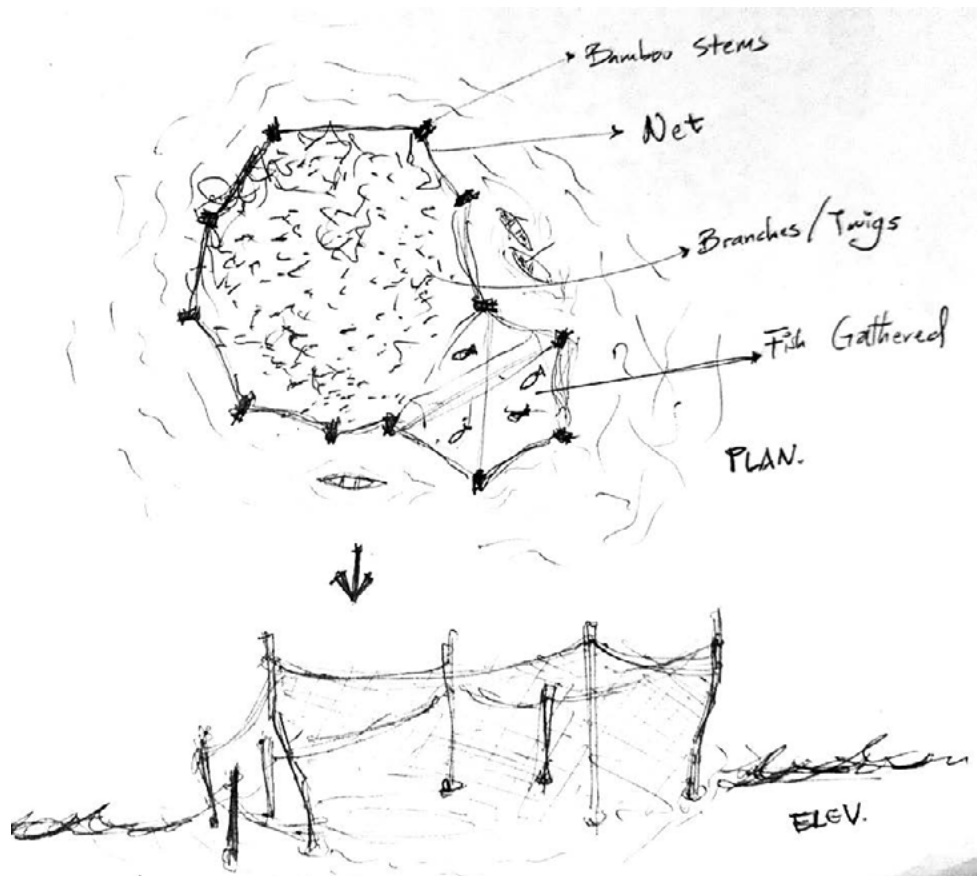
Our aim was to map out daily life and understand the role of the women therein.



Mapping diagram: DAAD Spring school group 5 (Chisom Chukwuka (Unilag), Adeniran Mofoluwakwe (Unilag), Anne Stadtmüller (abk Stuttgart))



Mapping diagram: DAAD Spring school group 3 (Abdullah Ogunsetan (Unilag), Abraham Okello Omoding (abk Stuttgart))



Fishing diagram: DAAD
Spring school group 2
(Oluwadamisi Cosmas
(Unilag), Hannah Dickhut
(abk Stuttgart))

Fishing

In fishing seasons, skilled community fishermen go on a boat trip, carefully choosing spots to build a special fish habitat. They use materials like bamboo stems, nets, tree branches, and twigs.

They set up this temporary structure and left it alone for about a week. During this time, many fish are attracted to the area, creating a perfect environment for them to thrive and reproduce.

After the waiting period, the fishermen return to harvest the abundant fish that gathered in the structure. In specific parts of it, you can see a lively scene with fish swimming and jumping around. The fishermen skillfully pick and collect the fish before going back to shore for trade.



All image credit: DAAD
Spring school group 2
(Oluwadamisi Cosmas
(Unilag), Hannah Dickhut
(abk Stuttgart))

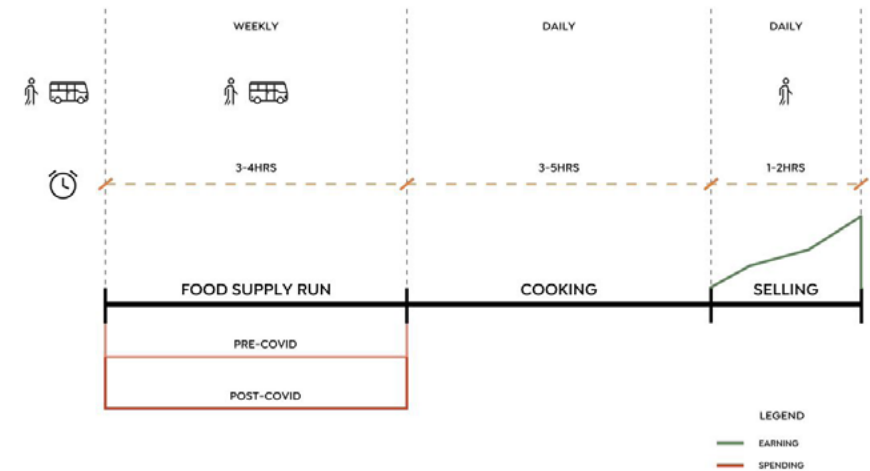
Everyday life and economy

We saw that the forces of globalization and the impacts of events like COVID-19 greatly affect women's businesses, mostly in a negative way.

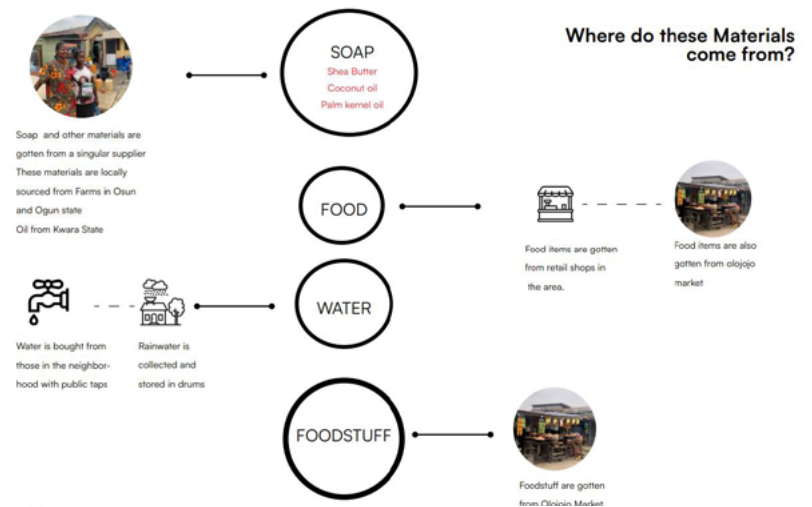
The first diagram illustrates the daily routines of a woman, considering factors like the frequency and time spent on activities, along with the money spent and earned. The woman, the sole provider for her family, faces additional challenges due to the negative impacts of the COVID-19 pandemic on her livelihood. To assess these effects, we examined her expenses for supply runs and income from food sales, although specific figures were not recalled. The diagram highlights a notable increase in spending for food supplies during the pandemic, resulting in less or the same amount of supply obtained for a higher cost.

In the chart, a significant sum is spent during the weekly supply run, necessary to purchase an adequate quantity to last the entire week. Despite consistent earnings from dish sales throughout the week, there remains a substantial gap when compared to expenses, both pre- and post-COVID. Ultimately, the woman's already challenging circumstances worsen due to increased costs, particularly in transportation and food supply, stemming from the adverse effects of the COVID-19 pandemic.

The second diagram reveals that most of the materials the women use aren't made locally within their community. Instead, they come from both inside and outside Lagos. But if we dig deeper and ask where these materials are made, whether in their raw state or as finished products, in some cases, we see the impact of globalization. In Nigeria's unstable economy and the Naira tied to the US-Dollar, the prices of materials can unexpectedly rise, putting the women, who already live from "hand to mouth", in an extremely vulnerable position.



Project diagram: DAAD Spring school group 4 (Ololade Talabi (Unilag), Lawrence Meju (Unilag), Jan Schreiber (abk Stuttgart), John Favour (Unilag))

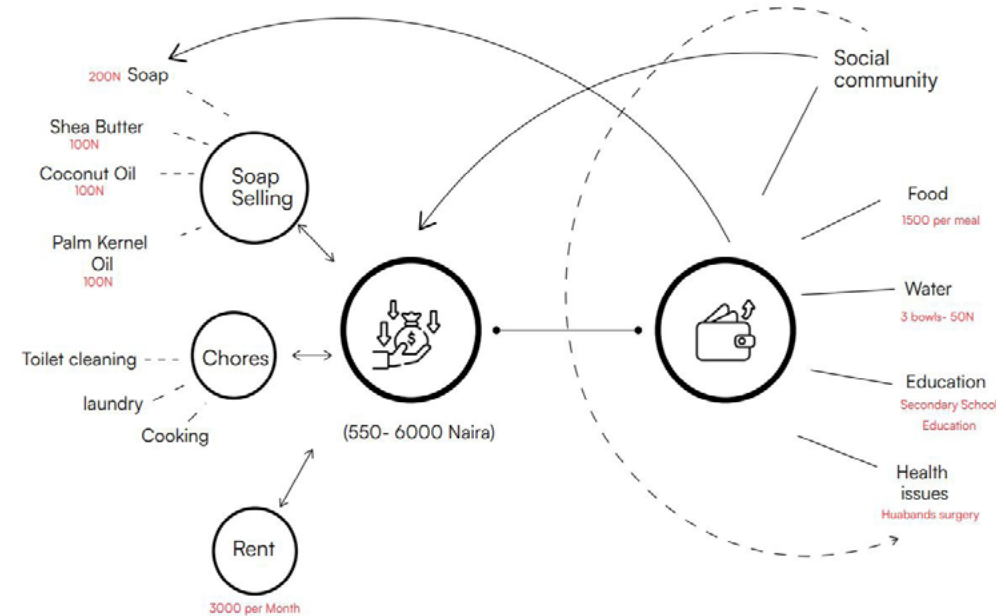


Project diagram: DAAD Spring school group 2 (Adeyemi Oluwajomiloju Adeoluwa (Unilag), Sophie Kraft (abk Stuttgart), Arafat Sorunke (Unilag))

Living from hand to mouth

Another discovery from the Spring school is that these women face financial limitations in their trades. The profits they earn barely allow them to plan for the future, or to have realistic financial goals. Typically, their profits are directed towards basic needs like food, a bit of savings for rent, and covering medical bills of the family.

Take Modinat, for instance, a soap seller who expanded her business to include other cosmetic products. She also takes on freelance roles as a cleaner and caterer to earn extra income. However, Modinat revealed that the money isn't sufficient because she regularly pays for rent, food, water, her children's education, and most importantly, her husband's medical bills. She shares pictures of the times when her husband was healthy, actively contributing to the family's financial support. Since his accident, which left him on bed rest, she sometimes must borrow money from the women's collective savings fund to cover medical expenses.



Project diagram: DAAD Spring school group 2 (Adeyemi Oluwajomiloju Adeoluwa (Unilag), Sophie Kraft (abk Stuttgart), Arafat Sorunke (Unilag))

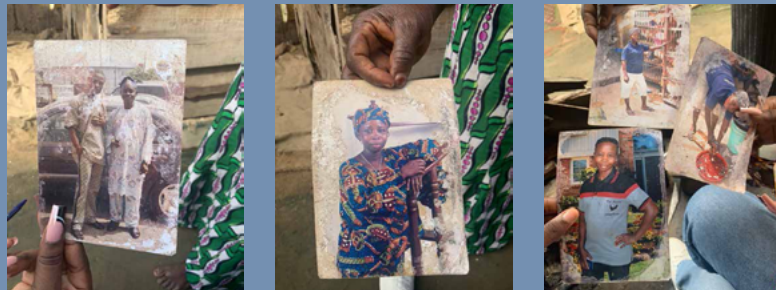
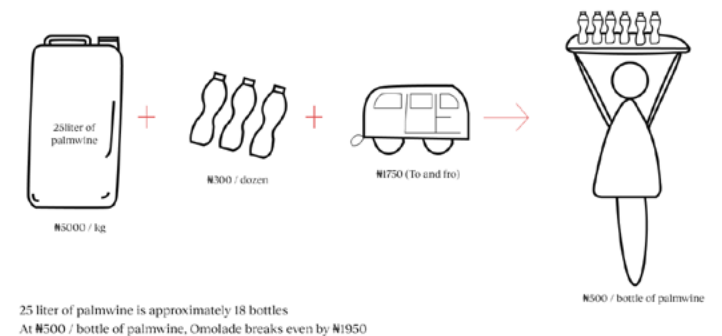
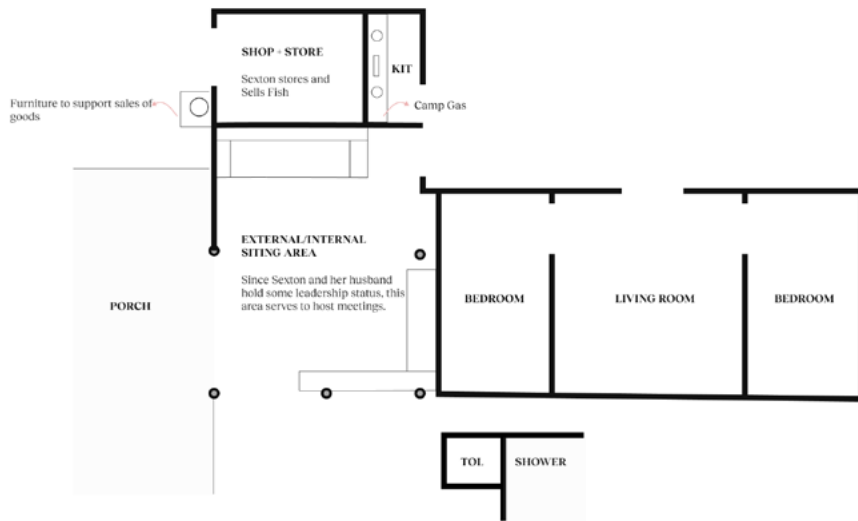


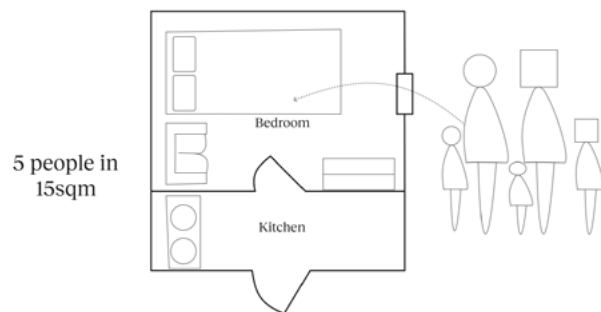
Image credit: DAAD Spring school group 2 (Adeyemi Oluwajomiloju Adeoluwa (Unilag), Sophie Kraft (abk Stuttgart), Arafat Sorunke (Unilag))



Project diagram: DAAD Spring school group 3 (Abdullah Ogunsetan (Unilag), Abraham Okello Omoding (abk Stuttgart))



Housing Diagram: DAAD
Spring school group 2
(Oluwadamisi Cosmas
(Unilag), Hannah Dickhut
(abk Stuttgart), and
edited by (Fabusuyi)



Housing Diagram: DAAD
group 3 (Abdullah
Ogunsetan (Unilag),
Abraham Okello
Omoding (abk Stuttgart),
and edited by (Fabusuyi)

Housing

The houses were mostly the same, with small differences from construction issues and the unique site features. All houses looked similar, except for Sexton's houses, which were larger and had extra features. Sexton and her husband were part of the wealthier community members, leading fishing practices and supplying fish wholesale from the lagoon.

Most houses had only one room and a kitchen, making them too small for an average family of five.

None of the houses had running water. The toilets and bathrooms were communal and not attached to individual houses, placed in areas with available space. Some groups of houses had toilets, while others didn't. Those closer to the lagoon had toilets connected to a drainage pathway for waste disposal. However, houses farther inside had toilets with no means to empty the waste, so residents avoided using them and treated them as dumping sites, using disposable items like nylon or plastic as a mobile toilet.



abk staff, Unilag staff,
Fabulous Urban staff,
and students from the
abk and Unilag











Findings

After analyzing the DAAD Spring School output in the studio summer semester, we identified three main findings:

People run the city

This diagram on the next page shows how Lagos state's infrastructure plans clash with the reality in Precious Seed, particularly in water provision. While the government proposes centralized water management, the reality is that the community lacks running water, relying on purchases, private sources, non-profits, or even the polluted lagoon.

Women are strong but not powerful

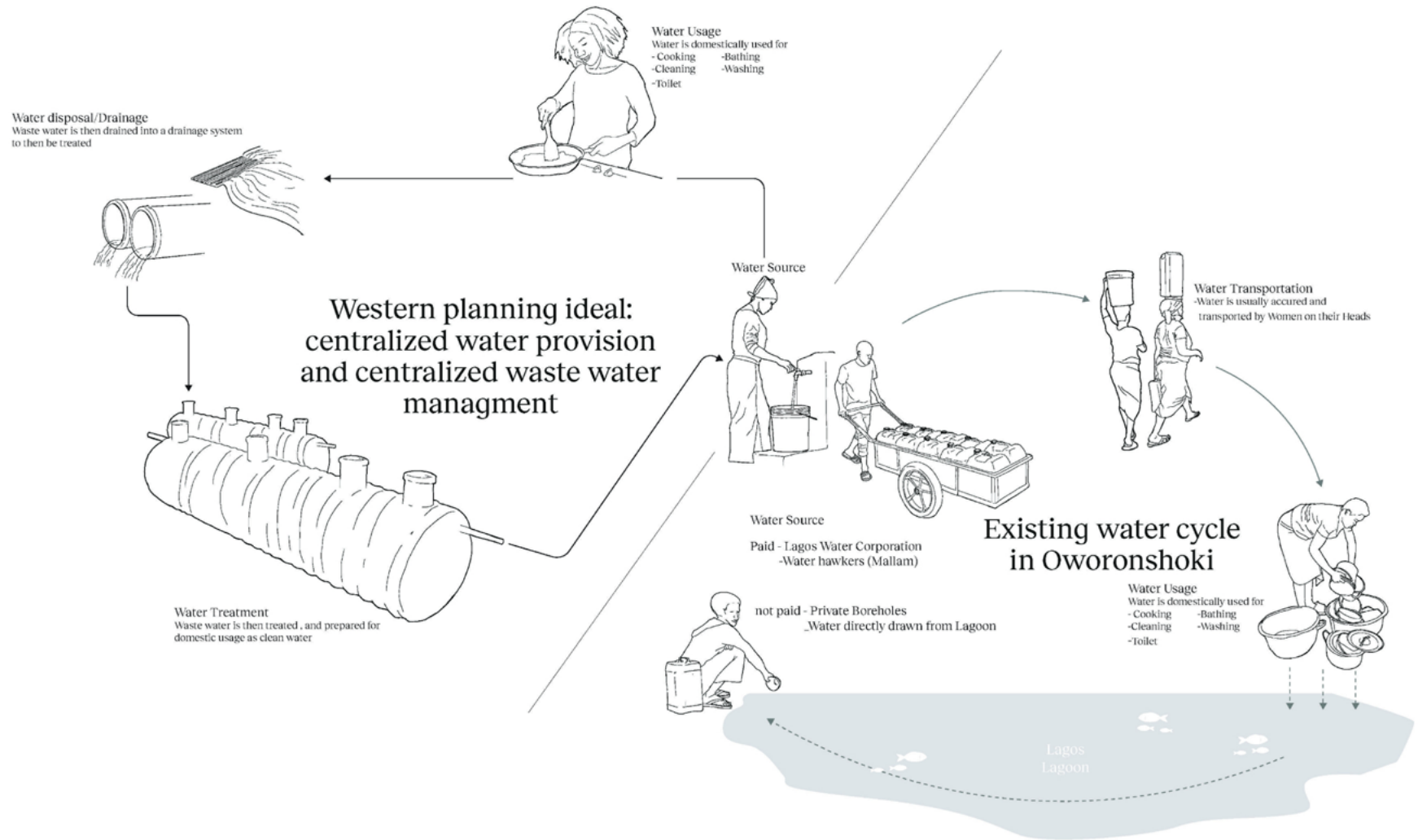
This key point speaks of how, despite the great amount of hard work and effort that goes into the women's everyday practices. The different elements they daily cope with are a testament to their strength. However, the women do not have the power to be in control of many aspects of their lives and trade, and constantly find themselves being victims of various extraneous circumstances such as poor health, bad weather, community conflict, discrimination due female being, constant border closures that prevent import of foodstuff, among others. No matter how much work these women do, they daily find themselves in a cycle of situations they cannot control.

The vulnerability of the local economy and the everyday practices

Amope Oseni, a 40-year-old mother of five, embodies the daily struggles and successes shared by many women. From the early hours, she tirelessly prepares and sells meals, but despite her hard work, her earnings are modest, making it challenging to expand her business or improve her family's living conditions. In her role as the primary breadwinner and caregiver, Amope faces societal norms that disproportionately recognize her husband as the family "head" due to his gender, despite his minimal contributions. These challenges are widespread in Precious Seeds, where factors like illness, weather disruptions, and community tensions affect daily routines. Limited property rights force many women to operate from rented spaces, and economic patterns, like credit-based purchases, often lead to reduced profits. At a broader scale, Precious Seed's economy, tied to Lagos's import dependency, is vulnerable to supply chain disruptions caused by environmental issues or socio-political tensions. In navigating this complex landscape, women like Amope showcase resilience against a system that often constrains their potential.

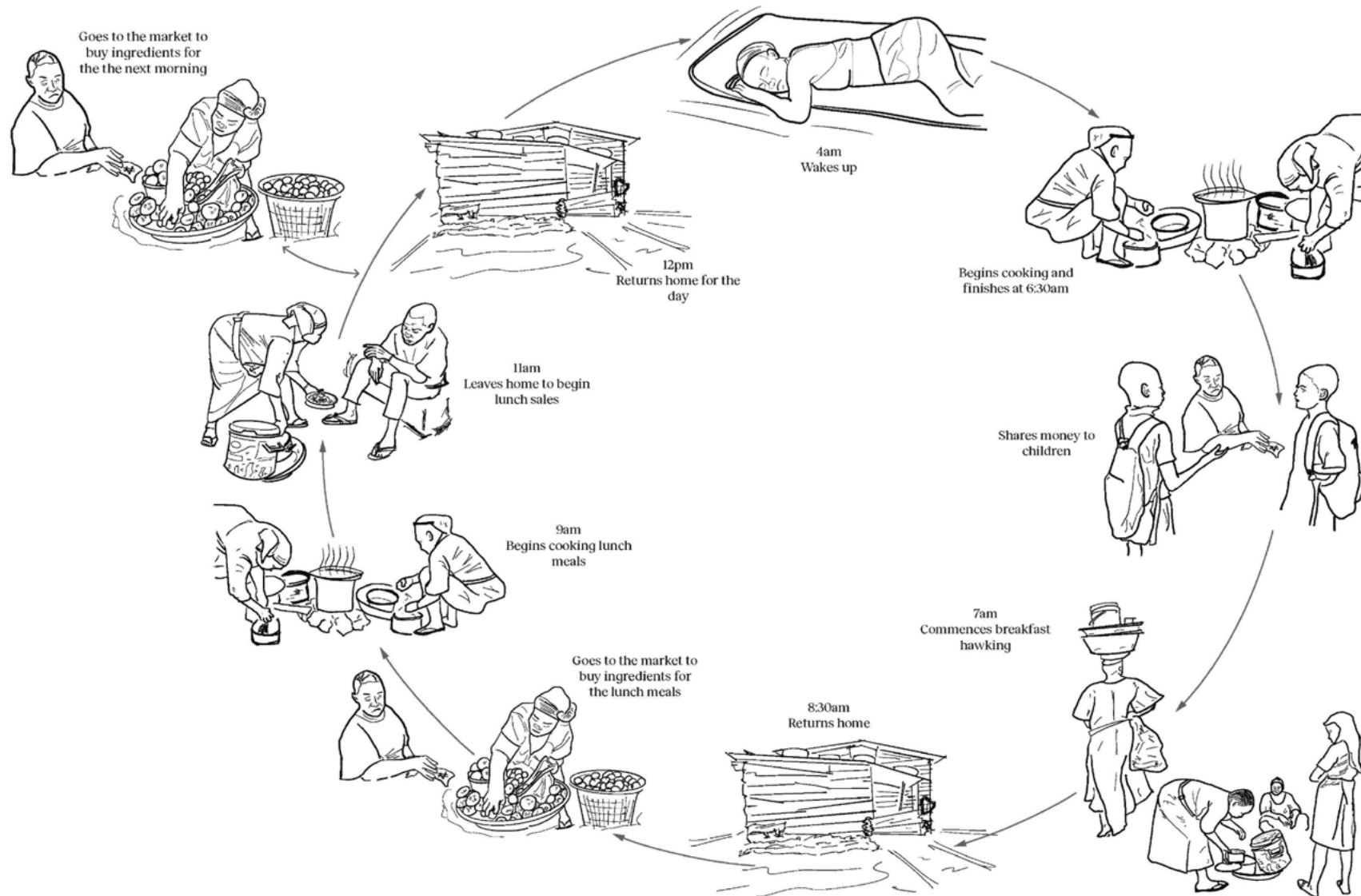


People run the city



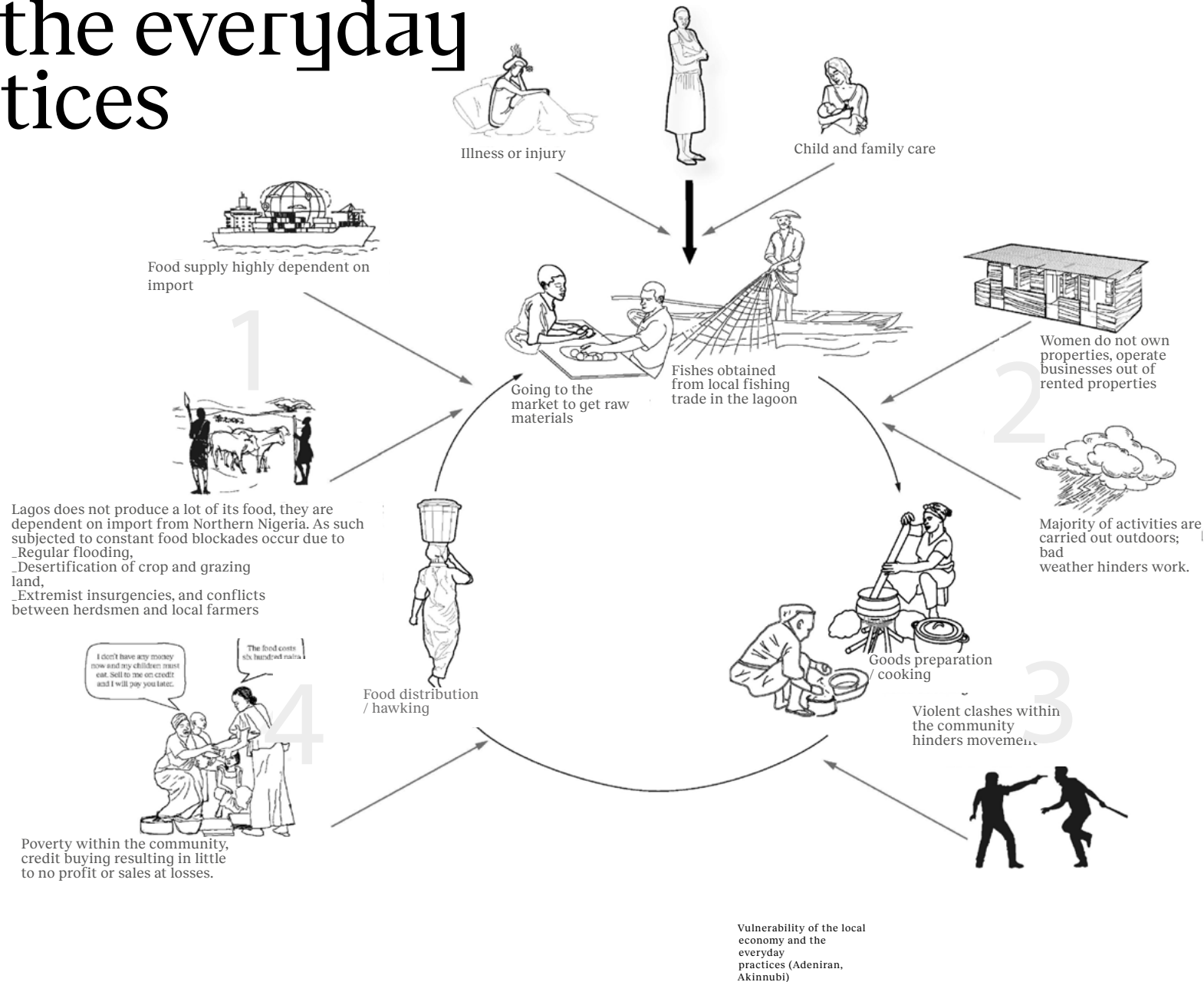
The people run the City diagram (Okello)

Women are strong but not powerful



Everyday practices of Amope Oseni

The vulnerability of the local economy and the everyday practices



The master plan

The Master plan is a proposal to leverage the existing resources in the community, majorly the strong social cohesion in the community, that is mainly orchestrated by the strong women of Precious Seeds, the proximity to the Lagoon as a source of food and water, and the need for proper waste management within the community. In this organization, a series of hubs are strategically placed within the community, each serving a different purpose based on their location. Furthermore, to combat the ever-growing population in the community, land is reclaimed from the lagoon to provide organized housing for the people. This proposal is solely aimed at empowering the women, that directly implying infrastructural, economic and social development of Precious Seeds.

Three key elements form the foundation for crafting the master plan, ultimately leading to the conclusion, "Women Are Now Strong and Powerful." These elements comprise land ownership, land reclamation, and the hubs. Subsequent pages will delve into a detailed exploration of these frameworks, providing further insight and explanation.



Project text and diagram
of the master plan
(Okello)

Land ownership

In Nigeria, the rules for owning land are based on property rights, which give people the legal right to use and own the land. There are two main types: absolute rights, which mean unconditional and perpetual ownership, and derivative rights, which are temporary and conditional, like leases or mortgages.

To gain a comprehensive understanding of land ownership in Precious Seeds, it is necessary to examine land ownership patterns in Lagos, across the pre-colonial, colonial, and post-colonial eras.

In the pre-colonial era, land ownership took on a communal nature, with absolute rights vested in families, communities, and villages. Individuals held only derivative rights. This land tenure pattern is known as customary land tenancy. In Lagos, a Yoruba community, chiefs, or community heads supervised this land ownership. In Oworonshoki, the community head is the Baale, meaning "head of the family" in English.

The colonial era brought complexity to land ownership. Initially driven by economic interests like trade, colonial authorities later developed strong political interests, making land ownership a pivotal issue. Communal ownership rules were altered in favor of trade and governance, notably with the 1861 Treaty of Concession, where Lagos Island was ceded to the British Crown. Despite disregarding customary land ownership laws, individual land ownership introduced discrimination based on gender and social class.

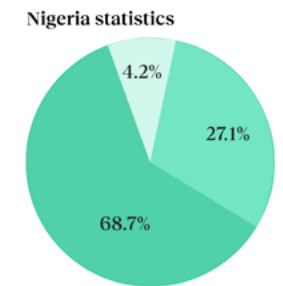
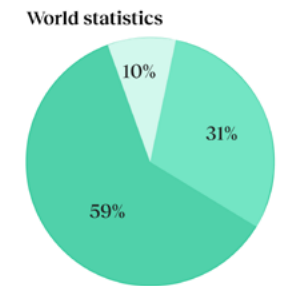
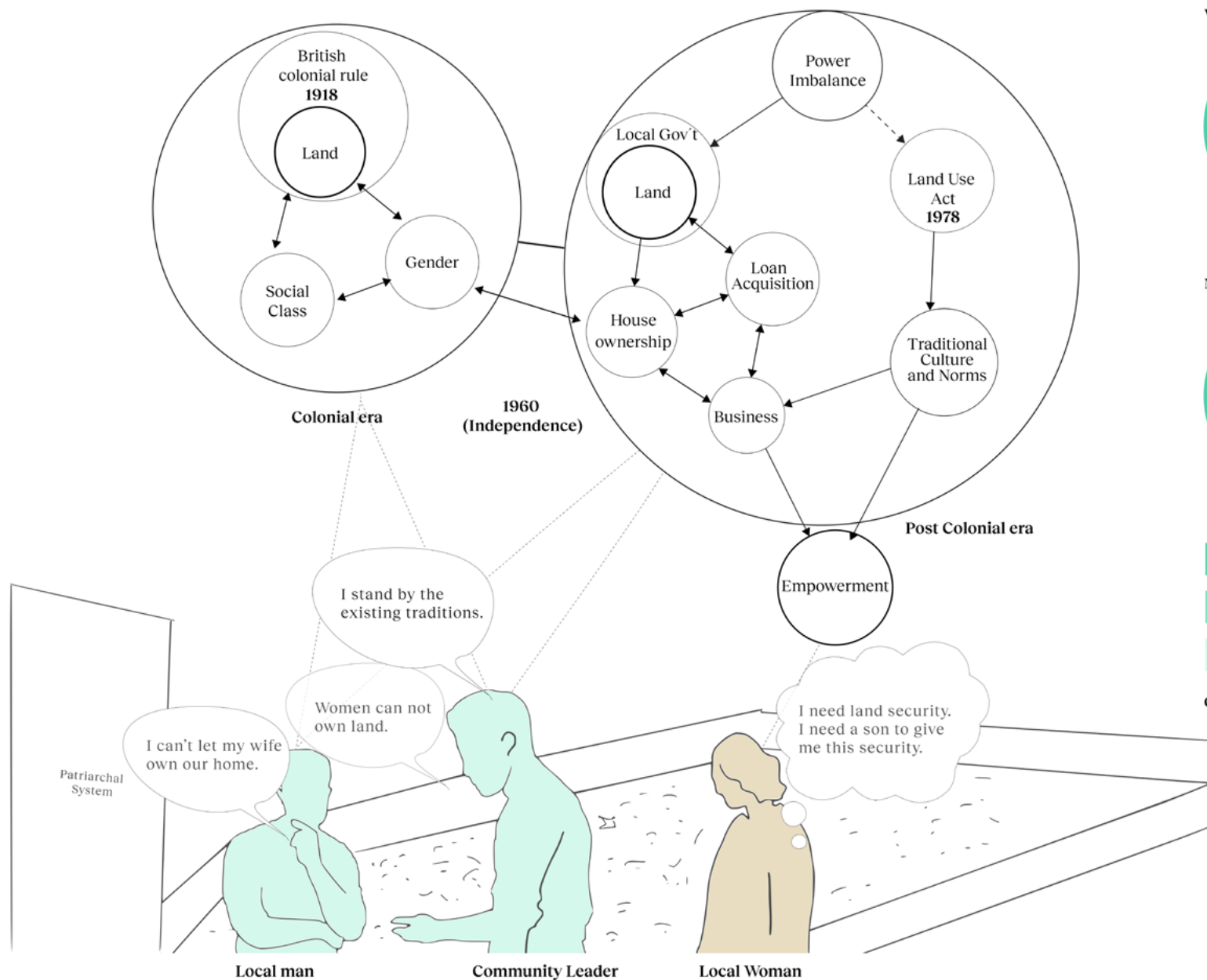
Wealthy local men gained access to land, excluding women from land and property rights. Social class played a crucial role, as men in close proximity to the British, owning businesses, had the knowledge and resources to acquire land. Women, traditionally tasked with family care, were economically marginalized and unable to afford land.

The post-colonial era, starting with Nigeria's independence in 1960, saw the Land Use Act of 1978, giving the state governors to override private ownership in the interest of the public. The governor could grant a statutory right of occupancy, leading to the issuance of a Certificate of Occupancy, a 99-year lease document. This document, recognized as the highest form of legal ownership, allowed the government to reclaim the land if necessary, creating a power imbalance.

Land ownership
(Fabusuyi source: <https://core.ac.uk/download/pdf/234663719.pdf>)

In Precious Seed, land is owned by the Oba (local king). Those interested in purchasing or renting land must meet with the Oba and “his people”, called Omoniles (traditional landowners), who, if successful, grants further rights. It's crucial to note that all parties have conditional land ownership rights. Additionally, the patriarchal system actively discriminates against women, as females are prohibited from renting land. This traditional rule persists, denying women legal rights to land and property, leading to a lack of social and economic benefits, including access to loans. This financial constraint hinders women from expanding their businesses and taking full control of their situations.

Land ownership
(Fabusuyi source: <https://core.ac.uk/download/pdf/234663719.pdf>)



Land ownership diagram (Fabusuyi)



Land reclamation

Over the span of 12 years, we have witnessed the growth of Precious Seeds, expanding from 17 hectares in 2011 to 28 hectares in 2023. The expansion of gaining land from the Lagoon signals an influx of people and a thriving community, prompting the need for strategic planning to accommodate this growth.

The displacement diagram on the following page illustrates the escalating trend of rural-urban urbanization, highlighting the reality that individuals, upon settling in Lagos, often find limited government support. Faced with this challenge, they take matters into their own hands, utilizing available resources to establish homes. Given the financial constraints of the majority, many settle in low-income areas like Precious Seeds. In a densely populated city like Lagos, residents reclaim coastal lines to create land for themselves.

Due to financial limitations, people resort to reclaiming land with waste, a renewable and easily accessible resource. In Precious Seeds, residents purchase waste from a waste hawker known as the "mallam," who in turn sources waste from the nearby dump in Oworonshoki. This dump is constantly replenished by waste trucks collecting refuse from various parts of Oworonshoki.

Understanding this system of land reclamation led us to ponder a crucial question: How can we facilitate sustainable land reclamation that is affordable for the community and minimizes environmental pollution?

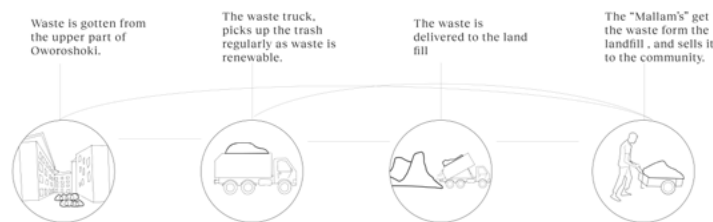
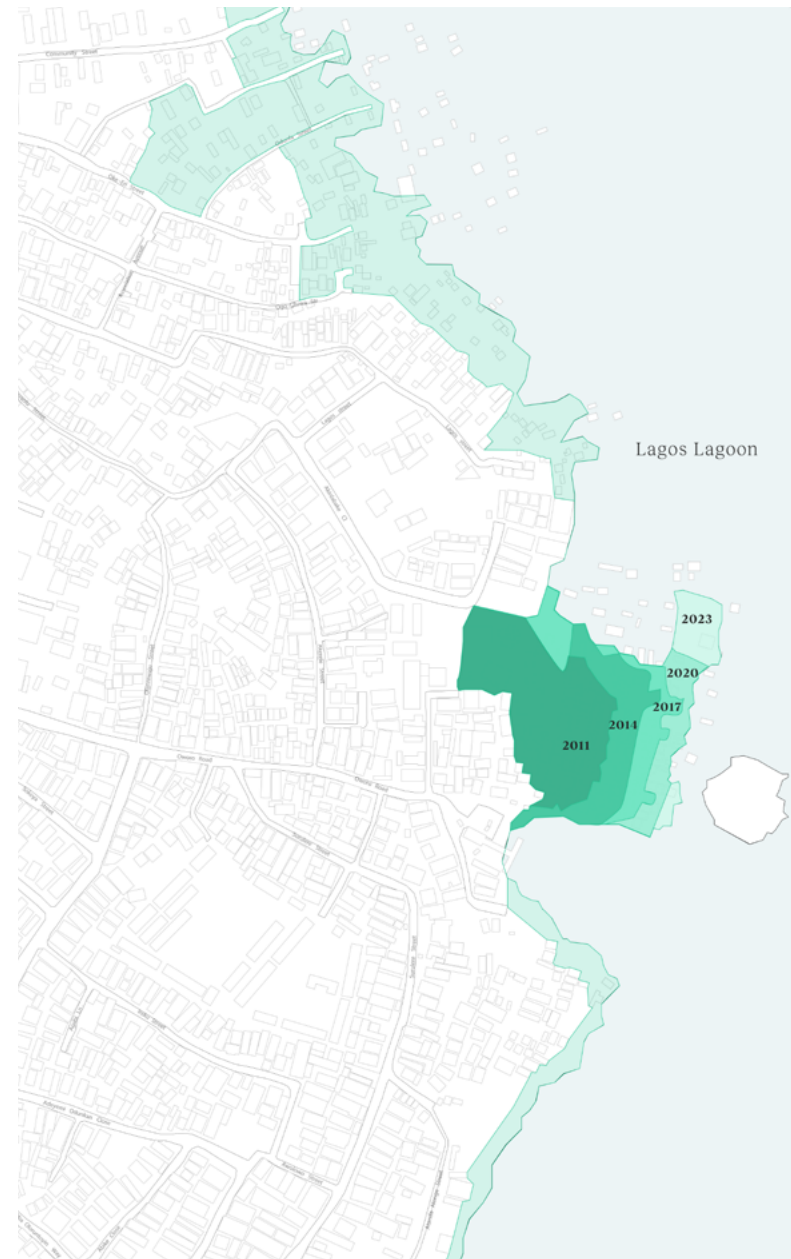


Diagram explaining how the waste gets into Precious Seed community (Fabusuyi)

Precious seed Oworonshoki land growth diagram (Fabusuyi)



Proposed sustainable land reclamation model

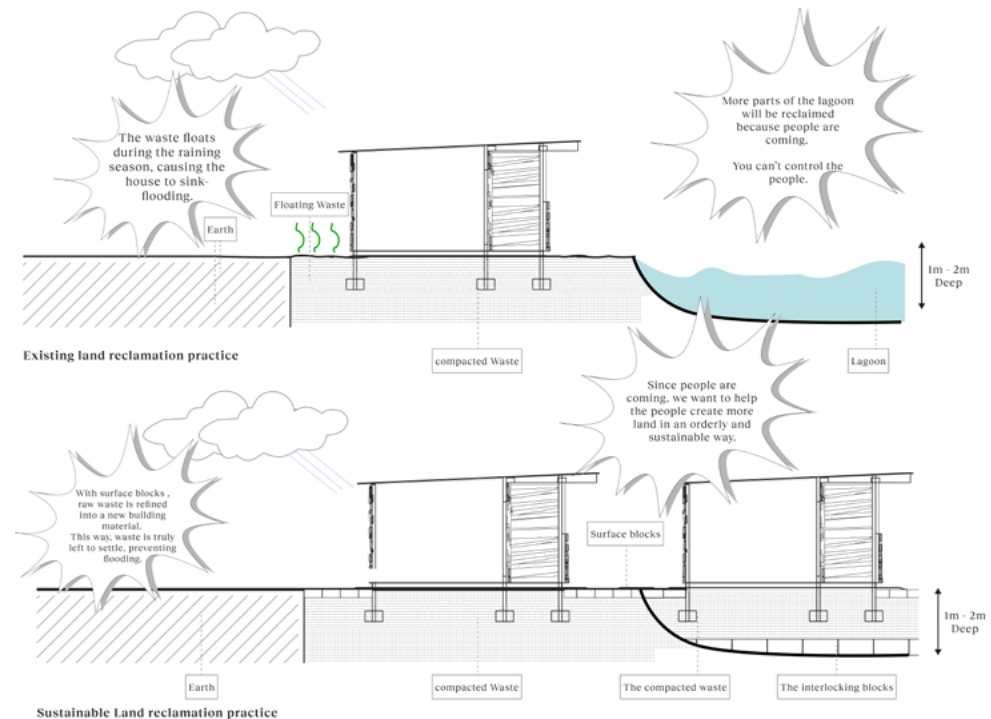
We propose a sustainable solution to land reclamation and waste management by utilizing plastic waste to create building blocks. This approach addresses the pressing issue of excessive land reclamation with raw waste while simultaneously utilizing a readily available resource of plastic waste. It also saves time as the existing process of compacting raw waste, until a stable ground is achieved (this takes place within six months to one year), is reduced. Our sustainable solution also means that a solid foundation is achieved within less time.

Our proposal entails two types of blocks: surface blocks and interlocking blocks. Surface blocks will serve to level the ground for flood prevention, while interlocking blocks will form a solid foundation within the lagoon. The existing system of compacted waste will remain between the blocks, as it has proven effective in supporting the foundation of existing housing structures.

Recognizing the community's abundance of waste and the abundance of plastic waste within it, we envision women as the primary producers of these blocks. Using low-tech methods, we propose employing metallic drums and repurposed condensers to melt and mix plastic with sand. The repurposed condenser will further convert harmful gas generated during the process into oil, which can be sold by the women to generate additional income.

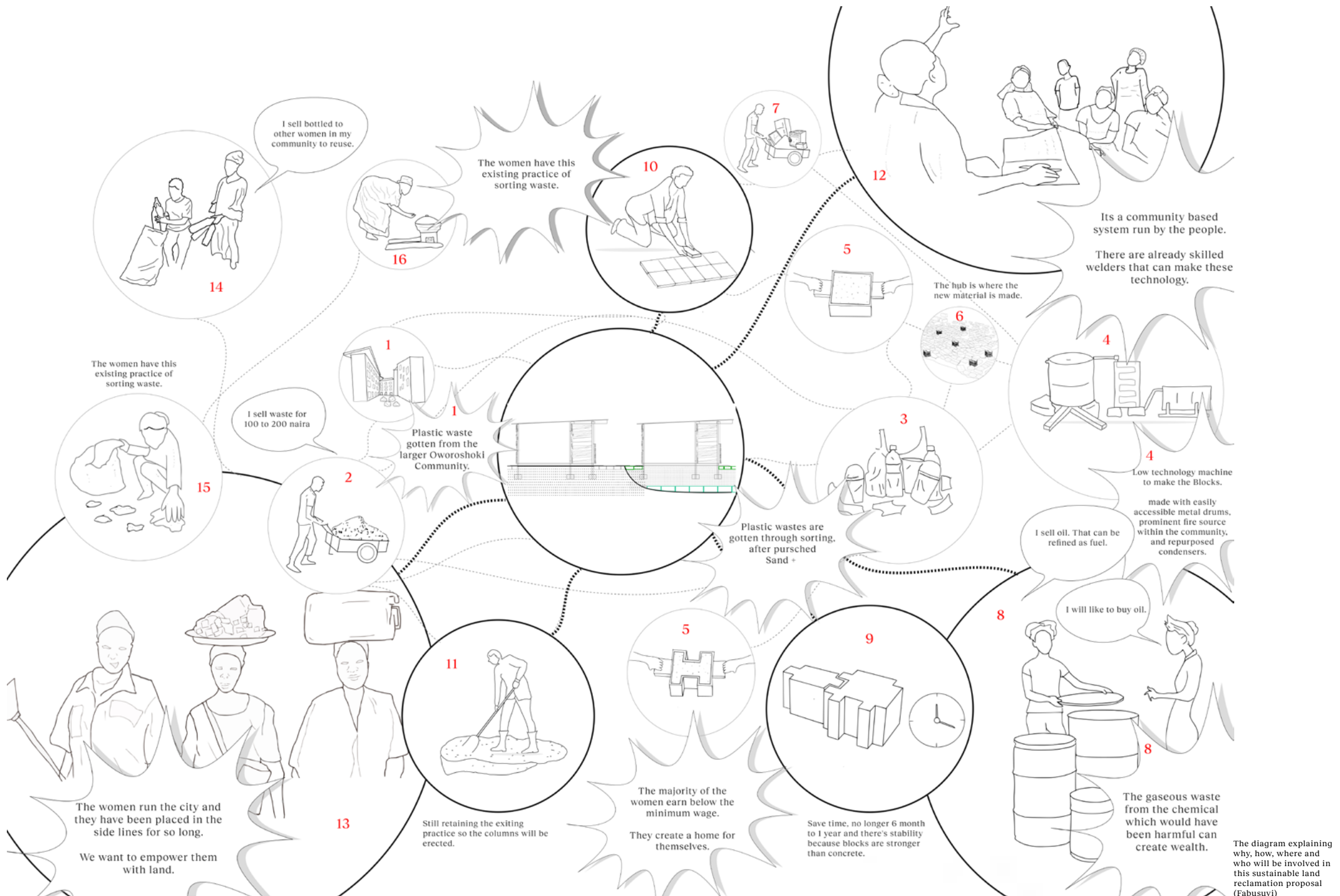
This comprehensive approach, encompassing the innovative block design, low-tech manufacturing methods, and the empowerment of women, represents a cost-effective and sustainable solution to land reclamation and waste management. We also envision leveraging the existing Ajo system to support this initiative.

This innovative project demonstrates our commitment to environmental stewardship and economic empowerment, while addressing the critical challenges of land reclamation and waste management. We are confident that our proposal will not only benefit the community but also contribute to a more sustainable future.



Project of the sustainable land reclamation practice (Fabusuyi)

Section showing the existing and the new proposal of the land reclamation practices (Fabusuyi)



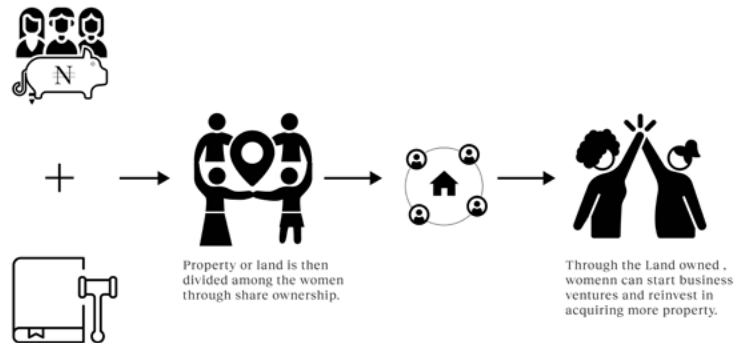
The hubs

The concept of the hub is based on creating a space within the community, that is organized for and by the women, hence benefiting the community. The hub provides different resources depending on its location, that in addition to the community oriented trade and the joint land ownership act, service the community by providing clean water, proper waste management, electricity and basic commodities that are sold in the community by the women. The sustainable design of the hub is also meant to inspire affordable standardized building techniques and materials in the community.

Three variations of the hub have been proposed. The market hub that is strategically located in market hotspots in the community, is meant to provide a space where women can sell products, earn capital, which is later reinvested into building more hubs. The market hub provides the financial foundation for the construction of other hubs.

The waste and water hub are then built close to the lagoon, for the processing of plastic waste into blocks that is used for land reclamation, and also provide clean water to the community through water treatment systems. Aquaponics system also enables fish and vegetable farming, which further financially boosts the women in the community who take part in this trade.

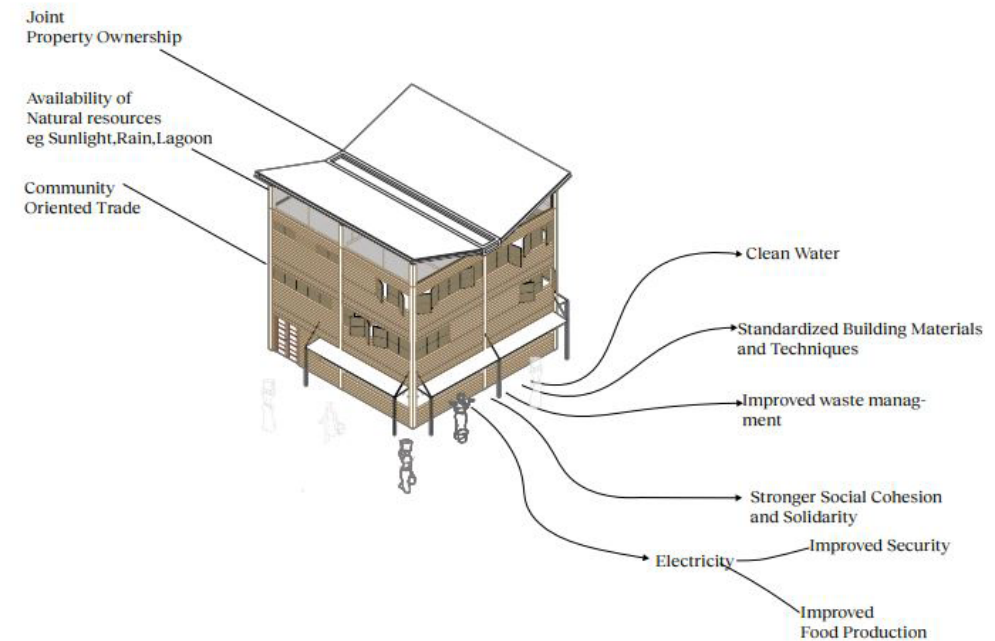
Based on this layout and functionality, more hubs are then built in the community over time, as the population and reclaimed land in Precious Seeds increases. This all aimed at empowering the women as a vehicle for development in the community.



Joint saving schemes work in collaboration with Joint Property Ownership Act

The diagram explaining how the sustainable land reclamation proposal and hub system will be financed (Okello)

The hubs



Hub system diagram (Okello)

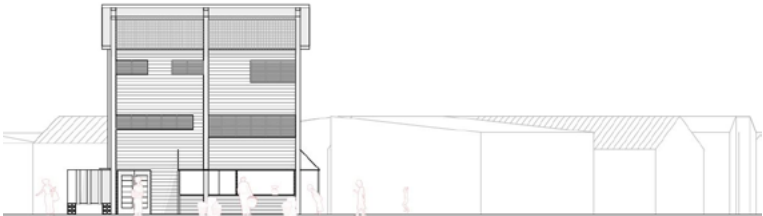
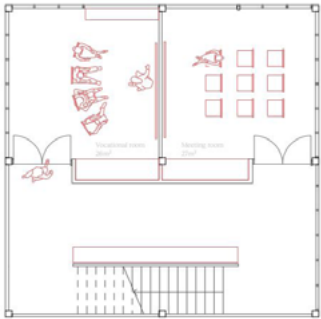
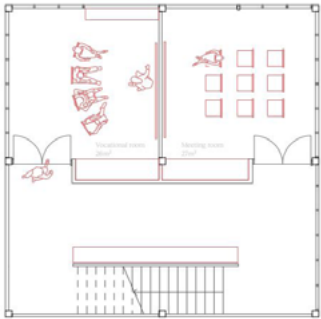
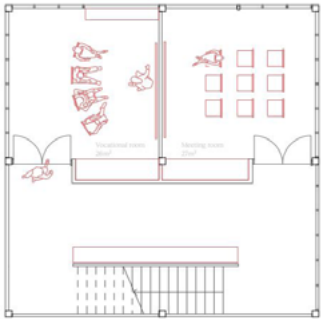
Market hub

The market hub functions as a social center fostering economic activities within the Precious Seeds community. It supports and amplifies the trade and fishing businesses led by women. For instance, instead of peddling goods, women now have a stable spot for sales. Positioned strategically within Precious Seeds, it ensures accessibility for all community members and draws customers from neighboring areas, thereby enhancing trade opportunities.

Project Idea of the market hub (Okello)



Visaulisation of the market hub (Akinnubi)



Plans and an elevation view of a typical hub (Okello)

Aquaponic hub

We propose a compact aquaponics system for nutrition, innovation, and community empowerment. The system includes two 1000-litre fish tanks - one for tilapias and one for catfish - crafted from repurposed water containers. Grow beds, made from halved plastic water drums, support spinach, tomatoes, and 'ata rodo' peppers. Water circulation, maintained by standard PVC pipes and a mechanical pump, ensures the well-being of both plants and fish. Sustainability measures involve rainwater collection and solar power integration. We anticipate regular harvests, involving the community, especially women, in daily maintenance and educational programs. The initiative aims not only for food security but also economic growth within 18 months, fostering a self-reliant and sustainable Precious Seeds community.

Project Idea of the aquaponic system (Adeniran)

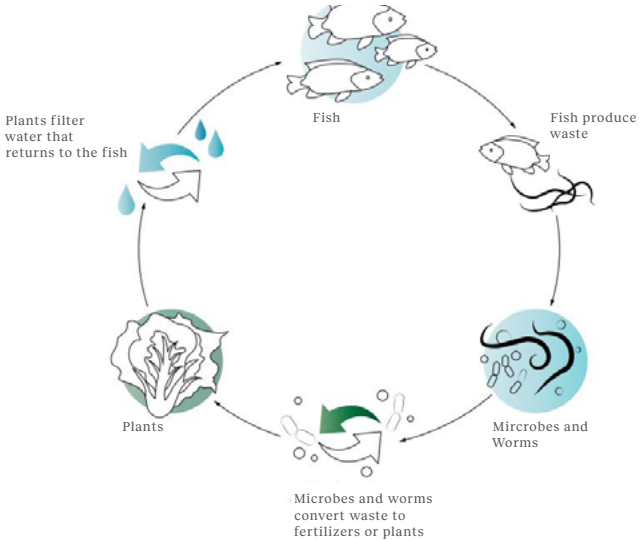


Diagram explaining how aquaponics work (Adeniran)



Visaulisation of the Aquaponics hub (Akinnubi)

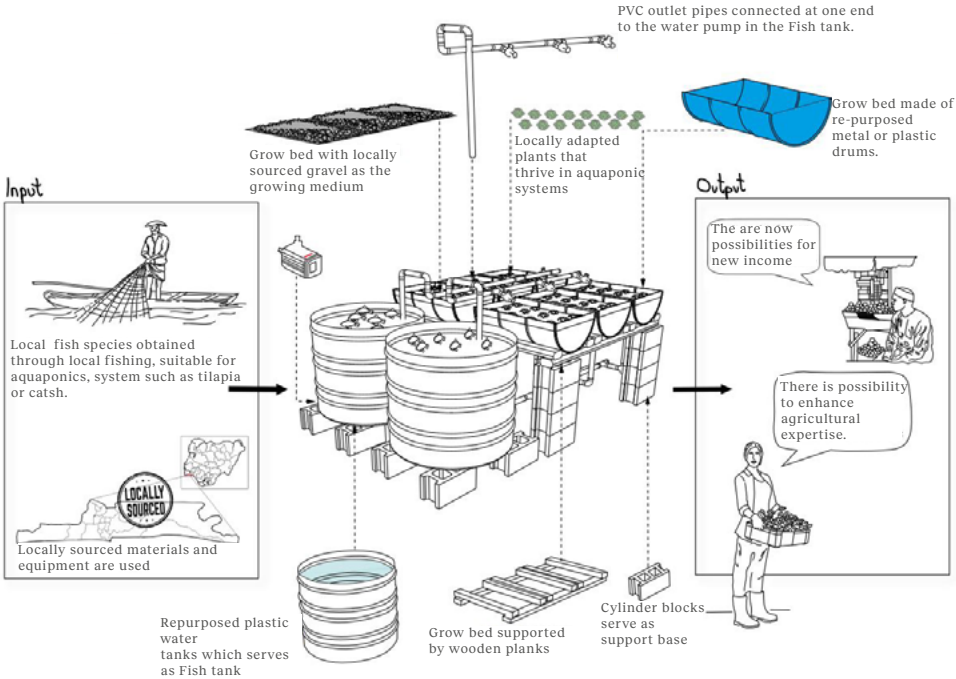


Diagram explaining how the aquaponic system will be implemented within the community (Adeniran)

Waste hub

From the sustainable land reclamation proposal, the waste hub serves as a solution to the question of where the plastic waste blocks can be created. This hub functions as a center for production, organization, and sales of the surface and interlocking blocks. Joint ownership by the women of these waste hub is essential to facilitate the construction and safekeeping of low-tech machines, storage of plastic waste piles, sorting of plastic waste from raw waste, creation of building blocks, and the safekeeping of oil by-products, among other tasks. The establishment of these hubs has the potential to further empower women, providing them with opportunities and resources in the process.

Project idea of the
Waste hub (Fabusuyi)



Image 1



Image 2

Image credit:

Image 1: Stackable bricks made from recycled plastic, from Material District (<https://materialdistrict.com/article/bricks-made-recycled-plastic/>)

Image 2: silica-plastic bricks, from designboom website (<https://designboom.com/design/silica-plastic-block-sustainable-brick-from-recycled-sand-plastic-waste-06-15-2020/>)

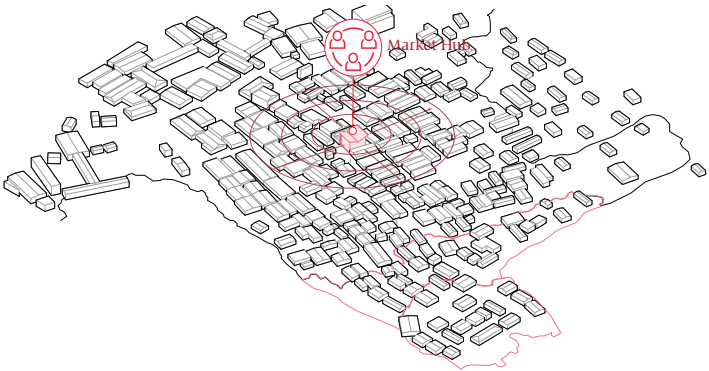


Visaulisation of the
Waste hub (Akinnubi)

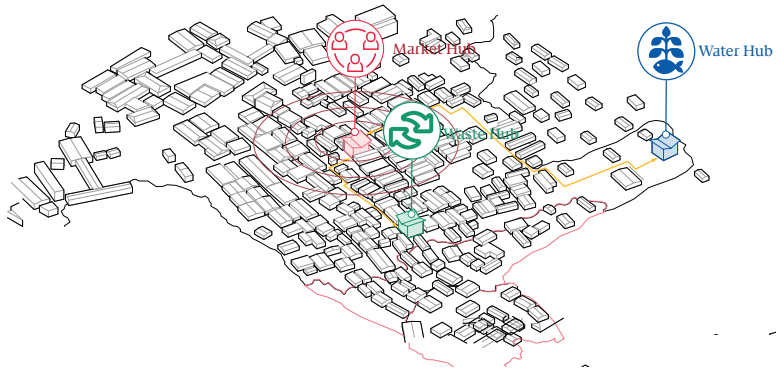
The hub development

In the first phase of development, the market hub is constructed within the community, aiming to generate capital that will subsequently be reinvested in the establishment of additional Hubs. Moving into the second phase, waste and water hub projects are initiated, fostering a network connecting various hubs. This network facilitates the sharing of resources and encourages localized empowerment, particularly among women. As the initiative progresses into the third phase, the construction of more hubs within the community continues, contributing to the further empowerment of women within the community.

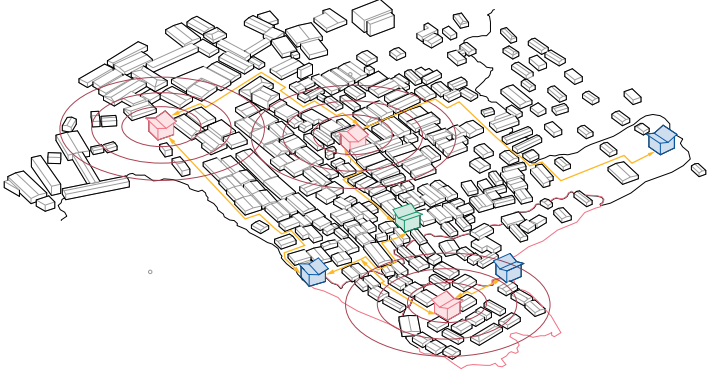
Project idea of the hub development in phases (Adeniran, Akinnubi, Fabusuyi, Okello)



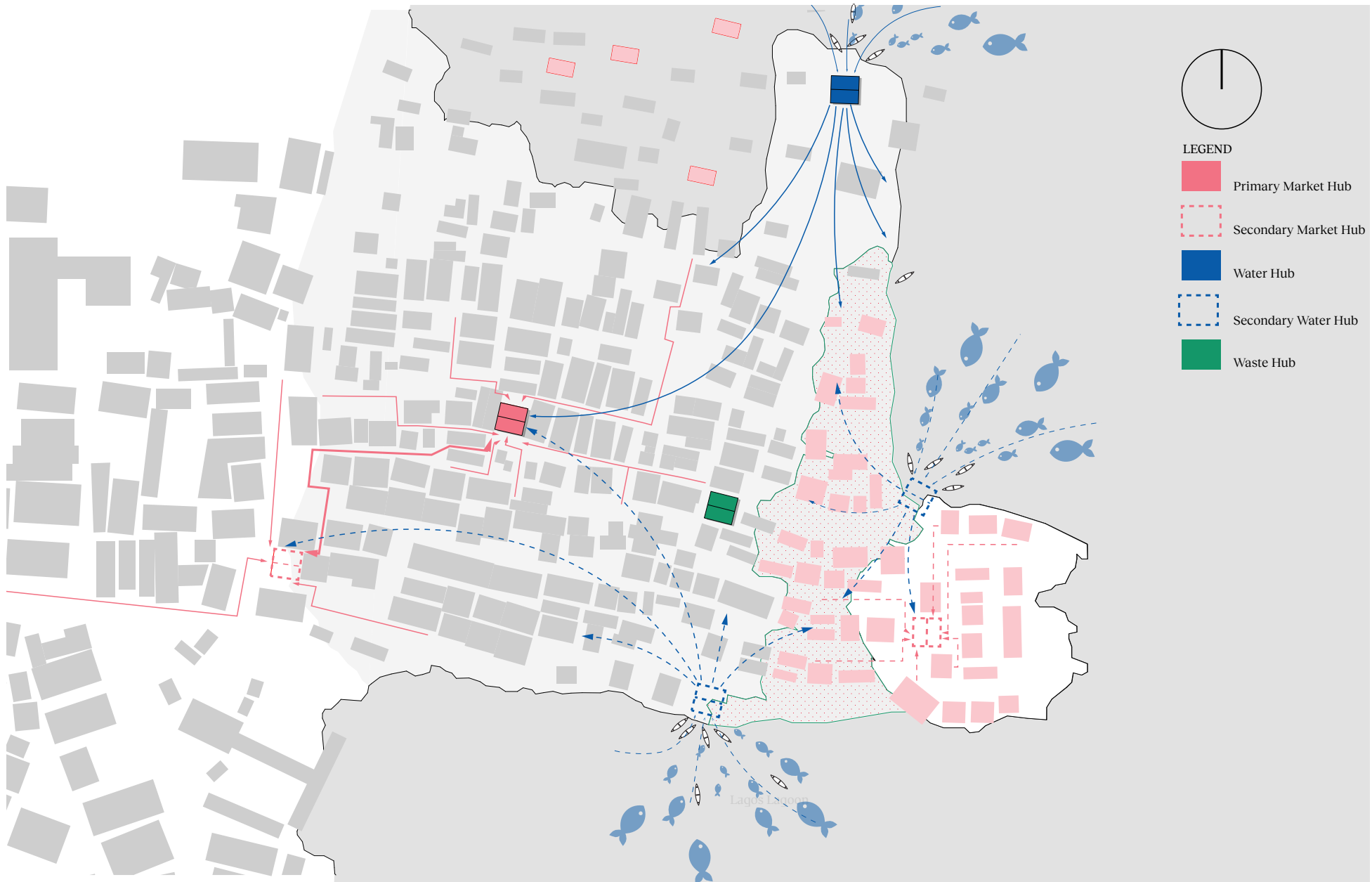
Phase 1 of the hub system development (Okello)



Phase 2 of the hub system development (Okello)



Phase 3 of the hub system development (Okello)



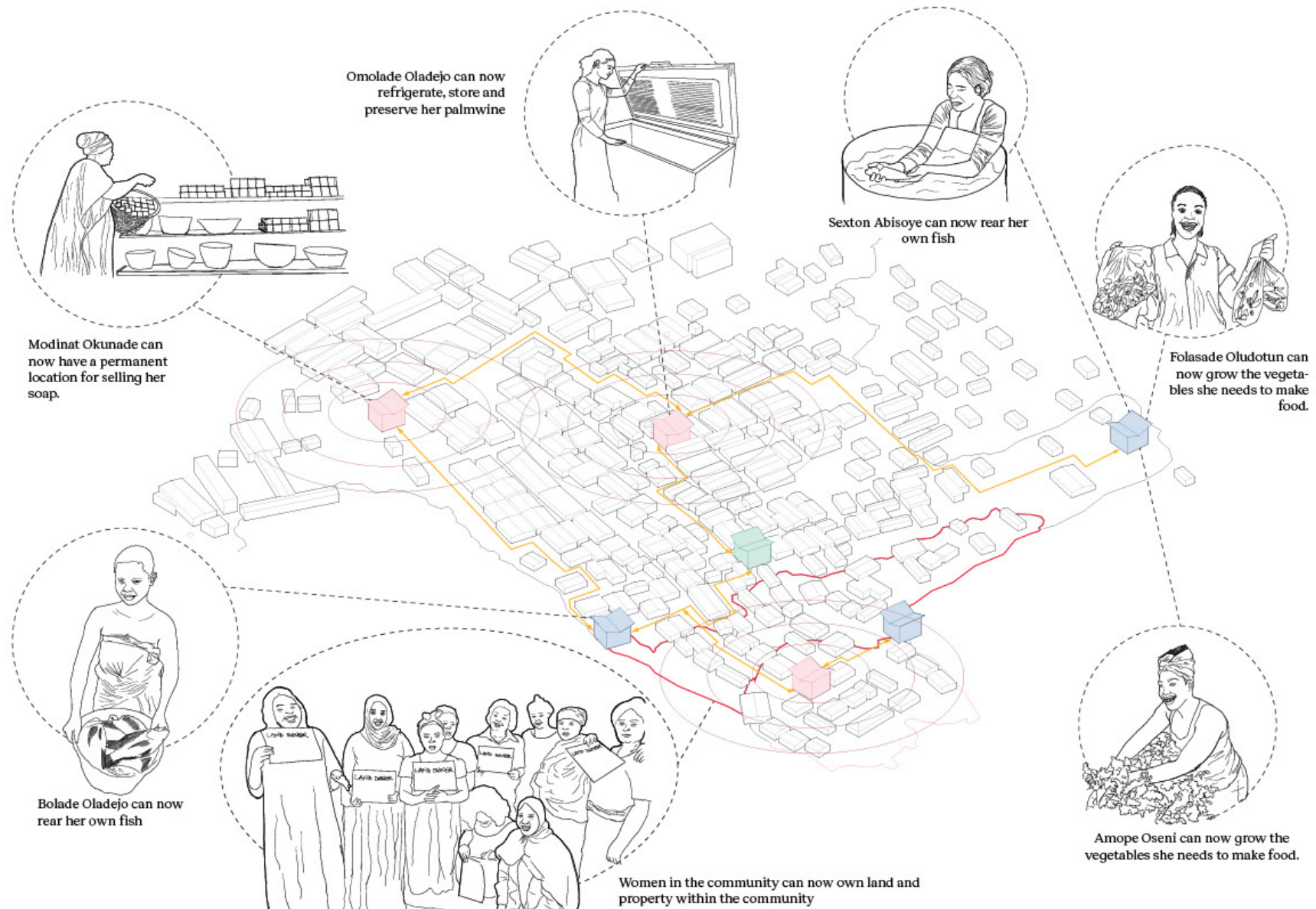
Master plan showing the hub system (Okello)

"Black and Female"

“We imagine a world in which, in the words of Reni Eddo-Lodge, ‘all people who have been designed for them to fail’ are liberated from the destructive effects of divisive, ranking ideologies. Eddo-Lodge points out that this means ‘disabled people, black people, trans people, women and non-binary people, LGB people and working-class people’. Black feminism envisages evened-out playing fields. It pulls down categories based on every demographic. This is big work.”

Tsitsi Dangarembga,
Black and Female, 2022

Women are strong and powerful



Women are strong and powerful diagram (Adeniran)



Akademiepreis Rundgang 2023

We were honored with the prestigious Annual Academy Prize Award for our outstanding research and exhibition. Our exhibition featured the showcased projects from our summer semester work.





Demolition

The state-induced, violent demolitions in Precious Seeds and the wider Oworonshoki district left numerous women, children, and other residents homeless. The destruction, spanning six streets and impacting over 7,000 buildings, occurred without prior notice.

Families found themselves without shelter or belongings as homes were burnt and demolished. Charcoal businesses, shops, and legitimate structures were not spared. Residents were tear-gassed and prevented from salvaging possessions, causing widespread distress and pain.

The lack of notification, forceful tactics by the task force, and the unavailability of officials for clarification compounded the confusion and despair among the affected community.

Field research from the
demolition stage was
done by Fabulous Urban







**ARE THESE THE CRIMINALS THE LAGOS STATE
GOVERNMENT IS REFERRING TO?**



Extent of demolition



Demolition map and extent of demolition (Fabulous Urban, Fabusuyi)

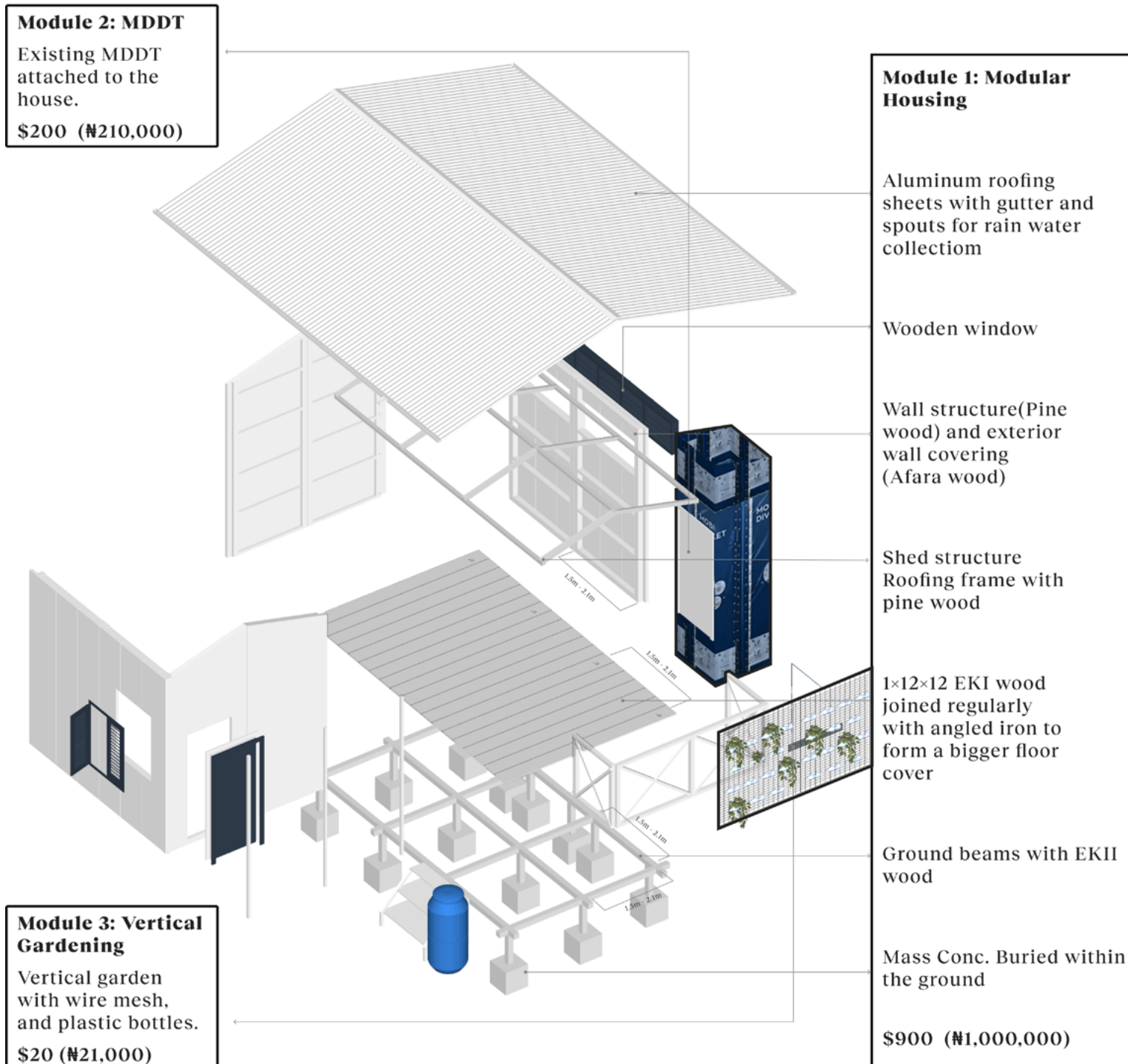
Rebuilding

The rebuilding plan started by designing for each plot, taking into account the intricacies of land and plot ownership. The proposal prioritizes the development of uncomplicated single-room structures, integrating features such as cross-ventilation, elevated structures for flood prevention, expansive overhanging roofs for climatic shading and the creation of quality intermediate spaces, vertical gardening for food cultivation and material sourcing for women-owned businesses, rainwater collection, and the integration of tried-and-tested Mobile Dry Diversion Toilets (MDDTs). Additionally, there is a focus on enhancing the overall urban environment by establishing well-defined waterfronts to boost women's trade and creating easily accessible pathways within the Precious Seeds community.

The rebuilding plan is strategically designed to promote modular construction. This approach aims to alleviate financial strain during construction. Notably, the housing structures are engineered for easy assembly and disassembly, addressing land ownership vulnerabilities, and introducing construction flexibilities to mitigate financial constraints.



Rebuilding master plan
(Fabusuyi)



Axonometric diagram
(Fabusuyi)

Funding

The cost breakdown includes a \$1,300 budget for a single house, \$300 for the MDDT, and \$20 for the vertical farming system.

Fabulous Urban | Nigeria Foundation assisted in establishing the women's group to facilitate funding for the rebuilding project. The goal of the women-led group is to rebuild their community, starting from providing housing which can be owned by the women while considering the existing social patterns, economic vulnerabilities, and financial constraints that directly impact the women.

The women's group, established as well as an organizational entity, serves to pool funds from their existing Ago savings group and potential external funding, facilitated by Fabulous Urban | Nigeria Foundation.

Funding Initiative
(Fabulous Urban)

Funding diagram
(Fabusuyi)

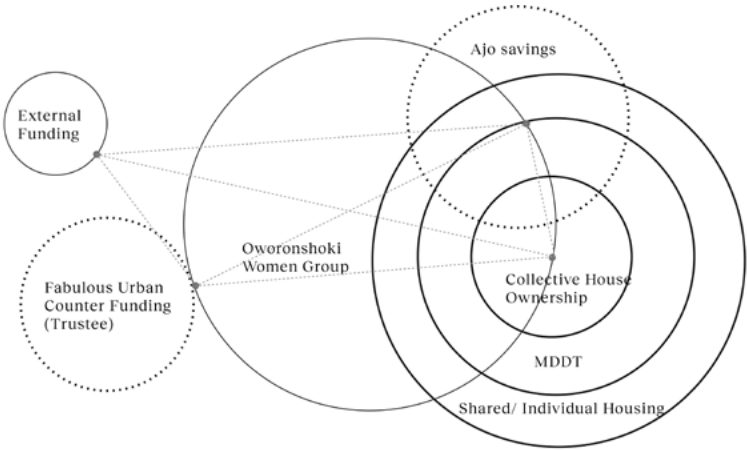
Following Pages

Images of the Oworonshoki residence, participating in a community led initiative (Fabulous Urban)

Diagram and collage visualisation, showing how the everyday lives of the women is made better (Fabusuyi)

Visualisation of the rebuilding plan, showing the water front (Fabusuyi)

Visualisation of the rebuilding plan, from a perspective of the community walkway (Fabusuyi)





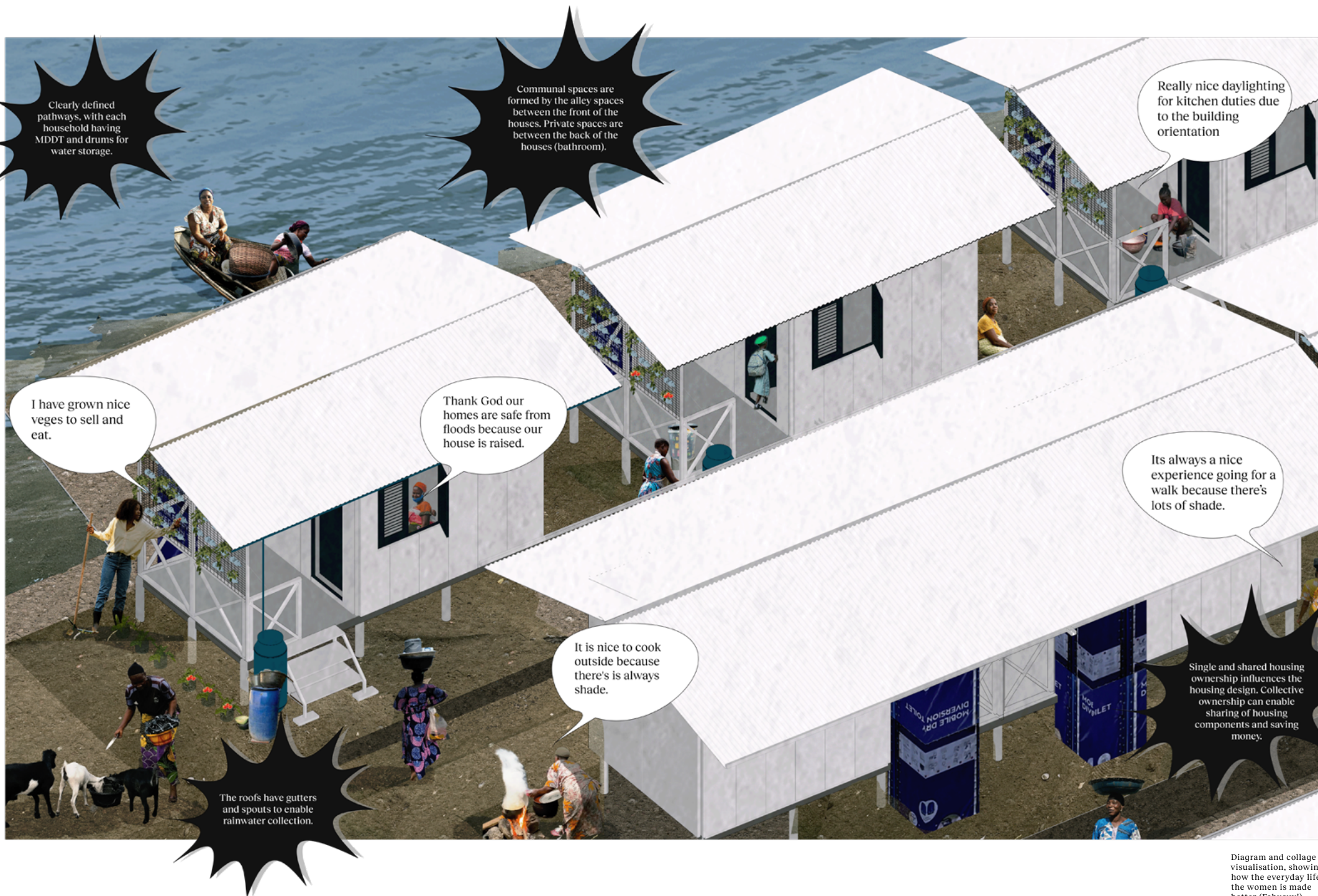


Diagram and collage visualisation, showing how the everyday lives of the women is made better (Fabusuyi)







Exhibition in Lagos,
attended by Bolade
Oladejo and Folasade
Oludotun
(Pictures: Fabienne
Hoelzel)



Exhibition in Lagos, with
Bolade Oladejo speaking
(Pictures: Fabienne
Hoelzel))



Imprint

This publication is based on the results of the urban design studio »Decolonial and Feminist Practices in Urban Design. A Case Study of Oworonshoki, Lagos« at the chair of urban design at the Stuttgart State Academy of Art and Design. It may not be offered for sale or sold and serves for international teaching purposes at the Stuttgart State academy only.

Students

Salaam Mujibah Abimbayo, Adeyemi Oluwajomiloju Adeoluwa, Sorunke Arafat, Foluke Adeniran, Damisi Akinnubi, Chisom Chukwuka, Oluwadamisi Cosmas, Hannah Dickhut, Oluwatoye Eyitayo, Fabusuyi Simisola Favour, John Favour, Agbonjaru Goodness, Oyeneeye Kofoworola, Sophie Kraft, Lawrence Meju, Adeniran Mofoluwakwe, Abdullah Ogunsetan, Abraham Okello Omoding, Rafael Rychlik, Jan Schreiber, Anne Stadtmüller, Ololade Talabi, Robert Wenzel.

Graphic Design

Valentin Alisch, Kahyan Mac

Concept and Editing

Fabusuyi Simisola



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Entwerfen+ Städtebau

Fabienne Hoelzel, Professor

Lisa Dautel, Academic Associate

Chair of Urban Design, Department of Architecture
Stuttgart State Academy of Arts and Design
Am Weißenhof 1
70191 Stuttgart
Germany

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